

# EL AGUILA

AÑO DE HUITZILOPOCHTLI

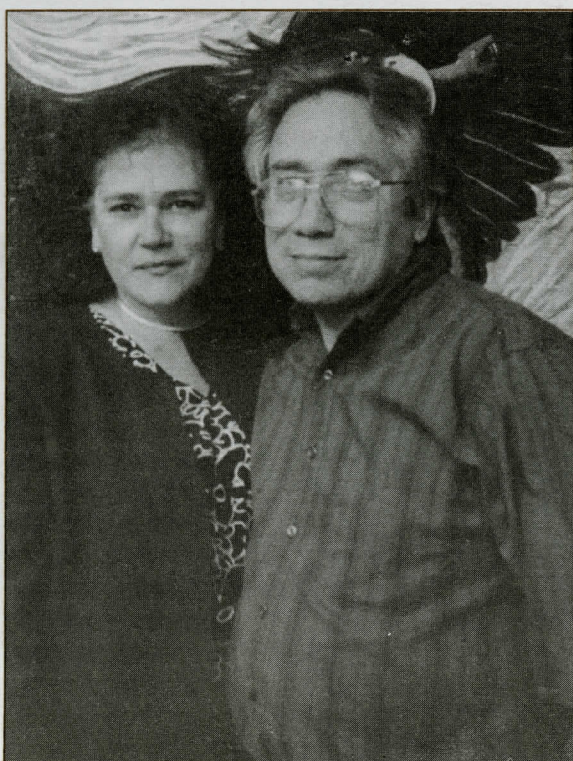
ESTANFORD, CALIFAZTLAN

VOLUME SEIS, ISSUE 2

SPRING 1994

## Cuando Vuelan Las Aguilas

Alma Medina



**TONY AND CECILIA  
BURCIAGA:  
LEADERS OF DEDICATION  
AND FUERZA**

PHOTO FROM THE BURCIAGAS

It's hard to really say in a few words what Tony and Cecilia have meant to our community. It's about alma and corazón. In the twenty years that Tony and Cecilia Burciaga have been associated with Stanford University they have inspired faculty, students and staff to become actively involved in the issues of the Chicano and Latino community. They never let us forget about all those who struggled before us and about the hard struggle still ahead.

As the Chicano community has grown at Stanford, Tony and Cecilia have been instrumental in creating a sense of "familia." They have always reinforced notions of respeto, hermandad y comunidad leading us by their own examples. During the many difficult times in the history of our community at Stanford, Tony and Cecilia seem to weather all of the storms with the firm belief que íbamos a salir adelante. At times when the community was torn apart and we were left with no place to turn, Tony and Cecilia helped bring our community back together. They are our counselors, teachers and friends. The growing numbers of Chicanos on this campus and the unity and strength of our community are testaments of their untiring efforts and complete dedication.

The Burciagas taught us many more things about making it at this university and keeping the spirit of activism alive. They never let us lose touch with the Chicano community

outside of Stanford and our familias at home. Cecilia is a model of a strong and active Chicana, our mother within the context of the University. She is like all of our mothers who constantly struggle para labrar un camino en que nosotros podamos caminar hacia nuestras metas. Her confianza, self-assurance, and conviction are a living legacy for Chicanas.

In his time at Stanford Tony has also made a great impact on our community. Tony taught us about cultural activism and brought the Chicano Movement to life for us in art, poetry, essays, and in his constant involvement in the Chicano community. He filled the campus through the years with all those heroes and heroines of the Movimiento that we had only read about in books or heard of in stories about los veteranos del Movimiento. He was able to unite many generations of Chicano activists, closing the generational gap and helping to complete the circle of life.

As they leave this campus, they will leave a tremendous void in our community. It is impossible to replace the tesoros that we will be losing. We can feel proud, however, to share them with other Chicanos in the faith that they will inspire them as they have inspired us. At Stanford we will continue to keep the Movimiento alive in the spirit of our ancestors and in the tradition of Chicano activists like Tony and Cecilia Burciaga. ¡Adelante Raza!

## The Status of the Chicano Community at Stanford: A review of 93-94 from Budget cuts to Cecilia Burciaga's layoff

Vanessa Alvarado

What is the status of Chicanos on this campus? How have the actions of the administration in this past year affected us? Well, we have only to look at the recent layoff of Cecilia Burciaga, the only Chicana at a high level administrative post in the University, to realize how precariously we stand in the structure of the University. Our community is not alone in experiencing backlash from the administration. In their second year as Stanford University's new administration, President Gerhard Casper, Provost Condoleezza Rice, Vice Provost of Student Affairs Mary Edmonds as well as Dean of Students Michael Jackson have come to form a pattern of disrespect towards the ethnic communities at Stanford. Using the budget cutting process, these administrators are attacking the institutions and the people that are vital parts of our community.

In order to begin to see how the events of the past year have affected the ethnic communities at Stanford, a review of this year's events is

necessary.

To begin the year off, Jim Larimore, the Dean of Native American Cultural Center announced his plans for resignation. Monday, November 15, Edmonds announces that a freeze has been placed on all searches and hiring within Student Affairs. On Nov. 17, SAIO discovers from Jackson that the freeze affects the search for Larimore's replacement. In a meeting with Edmonds SAIO attempts to explain the importance that a search for a replacement for Jim Larimore begin by Nov. 30 due to time constraints. Edmonds responded by stating that she could not lift the freeze on Larimore's position, because that position may not exist after the cuts.

This came as a surprise to students, faculty and staff that had been repeatedly reassured by Edmonds that she was strongly committed to the Ethnic Centers, and that they were one of the main reasons why she had chosen to come to Stanford. The way in which the administration chose to schedule the meetings of the students with Jackson was the commencement of a prac-

tice in which important decisions and meetings would be arranged during examinations and while students were away for the holidays.

The Student of Color Coalition, which is comprised of MEChA, BSU, AASA and SAIO, began to meet with key administrators in a series of meetings to discuss issues such as what budget cuts would mean to the Centers, "Restructuring," the formation of a "Strategic Plan" and fundraising for the Ethnic Centers. The success of the meetings were minimal and only resulted in growing fears about where the university was headed with its relations with the ethnic communities. In an effort to make students think that her mind was made up, Rice stated that "mobilization politics" would not work.

The administrators demanded that the deans of the four ethnic centers work with the Dean of Students and come up with a Strategic Plan to be completed by January 15. This Strategic Plan would outline how resources in the centers could be shared, implying that the centers would be consolidated and did not have any provision

Continued on page 2



## CHICANA & CHICANO STUDIES NOW

*"At this moment we do not come to work for the university, but to demand that the university work for our people." - José Vasconcelos*

Jorge Solís

Although the rationale for Chicano/a Studies has diverged historically among Raza activists and scholars, the fundamental struggle for self-determination has remained the underlining concept. Some advocates stress the potential for assisting students to resolve the cultural identity crisis fostered by the assimilation process in schools, others emphasize the significance of academic alternatives to established departments, and still others perceive such programs as training grounds for community organizers. In the advent of continued setbacks to establish Chicano Studies in institutions of higher education nationally, it is imperative to re-examine the recent historical context and its application to Stanford University's progress in meeting such objectives.

MEChA plays an instrumental role in developing and shaping student consciousness to challenge the dominant paradigms of traditional Eurocentric disciplines. Founded in 1969 under the direction of students, faculty, and staff in colleges and universities statewide, MEChA articulated the need for an activist-oriented scholarship that would identify and initiate the kind of research demanded by the struggle for liberation in El Plan de Santa Barbara. There was a widely felt need to develop a different kind of scholarship that could do research critical of the American society and simultaneously contribute to the shaping of the Chicana/o consciousness.

In the introductory manifesto El Plan de Santa Barbara it reads: "For all peoples, as with individuals, the time comes when they must reckon with their history. For the Chicano the present is a time of renaissance, of *renacimiento*. Our people and our community, *el barrio* and *la colonia*, are expressing a new consciousness and a new resolve. Recognizing the historical tasks confronting our people and fully aware of the cost of human progress, we pledge our will to move. We will move against those forces which have denied us freedom of expression and human dignity. Our struggle, tempered by the lesson of the American past, is an historical reality...We recognize that without

the strategic use of education, an education that places value on what we value, we will never realize our destiny..."

In the past twenty-five years, the presence of raza faculty, staff, and students has risen in institutions of higher education but so has the general population nationally especially in California where the raza population percentage approximates **one-third**. In 1976, various raza academic professional organizations merged into the National Association for Chicano Studies (NACS) in order to expand faculty membership and influence in the humanities. However, due to counter movements to delegitimize Chicano studies, the concerns of raza scholars has shifted to the need to legitimize Chicano scholarship within established disciplines and away from the initial need of basic ideological challenges to the dominant paradigms. Moreover, in order to remain in higher education, many faculty have had to accept the demands of publishing regularly. Therefore, few faculty have been able to meet the activist-scholar ideal.

Clearly, the scope and complexity of Chicano and Chicana studies are innumerable. It touches issues of student, faculty, and staff admission and retention in institutions of higher education. However, how can a university that views itself as a bulwark of diversity explain the severe under representation of raza students, staff, and faculty? Do not believe the common sense notions that Stanford University can not find qualified people to work or study here. Obviously, raza graduate from universities or high schools at the lower rates than other students but to attribute this phenomena purely on a lack of qualified pool is erroneous. Our raza is being pushed out of the high schools and the number that make it in academia are alienated and not given tenured positions.

The development of Chicano and Chicana studies continues. We must demand the university to work for us remembering the historical struggle that has brought all of us here!

## Budget Cuts

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for student input for the process.

During Winter Break, SOCC didn't forget about what was occurring at school. Members of SOCC contacted members of the Board of Trustees and Alumni during the break to inform them of the recent course of action that the administration had taken and to inform them of a student planned forum set for Jan. 12.

The day of the forum was a day of many expectations and of many feelings and emotions. Provost Rice had been expected to attend the forum but due to a scheduling conflict she showed up late. In the meantime students got up to speak in front of an audience of about 350 including Mary Edmonds and Michael Jackson about the importance of the centers. A video that pointed out how Stanford exploited its multicultural reputation in order to recruit students and money was shown. Administrators present demanded time to speak and to "clarify the fallacies" that the students had presented. Rice verbally committed to fundraise for the centers, much to the surprise and delight of a lot of people in the building. Student confidence towards these administrators, however, was low. This mistrust was compounded by the disrespect that the administrators showed to the students. Furthermore,

a time when students were also able to become a part of the strategic plan. In a series of Friday meetings, students contributed to the creation of a document that would reflect the needs of the students. It was this plan that was submitted to Edmonds, Jackson and Rice and has, for the past few months, been undergoing revisions by the deans of the centers and Jackson.

Meanwhile, Mary Edmonds has been making cuts and changes in Student Affairs and in a series of "Town Hall meetings," she has gathered with the seven unit heads of Student Affairs to talk about the changes. One of the meetings was announced in the Classified section of the Daily and as a result was sparsely attended by students. Edmonds claims to have used the Student Affairs committee of the ASSU senate for student input but it should be noted that the committee was never fully informed about the process and has only convened once with the heads of Student Affairs to be told about what had already been decided.

The administration's lack of concern is evident in Cecilia Burciaga's lay off. The effects of this action by the administration are of devastating potential for our community. We are losing a top Chicana university administrator, two excellent Resident Fellows of Casa Zapata (Cecilia and Tony) and above all two



Rice's declaration that no one had to tell her what was best for the ethnic communities at Stanford, as she had been "black all of [her] life," completely undermined student hopes of constructive interaction with the Administration.

As stated by Frances Morales, Dean of El Centro Chicano, after the forum, "What changed the most was that all of a sudden we were being taken more seriously." The content of the strategic plan also changed after the forum. "What changed was that at first we were looking at how the centers worked with other departments and units but after [the forum] we went back to what was really at the core of the centers which is to support student growth and development as well as the mission of the university. At first it was just presenting one side but the second time around we were able to talk more about the spirit of the centers."

The second time around was

role models for our community. Their loss is not only felt in our community but in the entire Stanford community which loses out on the dedication and love that they feel for Stanford.

The administration will attempt to say that Cecilia's lay off was simply a result of budget cuts, that Cecilia had even made the suggestion herself that her position be eliminated. Cecilia did make that recommendation but with the condition that she would be able to negotiate the decision. On March 22, Cecilia was informed of her layoff. After 20 years of service to this University she wasn't even offered another position (even though other laidoff administrators have had positions created for them).

"We shouldn't be so naive as to think that the administrators don't have anything but the bottom line in mind all of the time, and to expect anything else is naive and childish." These are the words of graduate student Daniel Contreras. They are words that we as members of the Chicano community and as members of the Stanford community have to always keep in mind. Out of this action by the administration Cecilia wants us to work as a *Familia* to make demands for the betterment of this community so that something good can come out of this evil. As always, we will continue to struggle for our community, our education and our right to be here, at Stanford.

### EL AGUILA

THANKS EL CENTRO CHICANO

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The content of the articles in El Aguila do not necessarily express the views of MEChA, but is the collaborative work of MEChistas. Contributions and letters are welcome and can be submitted to El Centro in the EL AGUILA box.

¡Expresate, libérate, y siempre dí... y qué!

# Campana Comunidad

## Vote for the MEChA Special Fee



**M**EChA (Movimiento Estudiantil Chicano de Aztlán) is a Chicano/Latino social, political and cultural organization. The purpose of our struggle includes advocating civil rights and equality encouraging young people to further their education, and providing support for Chicanos and Latinos in higher education while promoting awareness and pride in our language and culture.

MEChA is part of a statewide network. Through a statewide system, we are able to bring together ideas and goals. We are very lucky to be part of a statewide system because we are able to address many issues and concerns that are not introduced to us on many of our individual campuses.

Furthermore, MEChA works with the Chicano/Latino community the Stanford community and the outside community in providing and cosponsoring events, services and programs. Our involvement with the Chicano/Latino community is apparent in the support that the Latino Student Association, Chicanos in Health Education, DERECHOS, Chicano Graduate Student Association, Expresión, Casa Zapata, El Centro Chicano, Chicano Alumni Association and Ballet Folklórico provide for the MEChA Special Fee.

The MEChA Special Fee encompasses most aspects of the Chicano/Latino community, thus providing Stanford with an adequate interpretation of our multifaceted community. The MEChA Special Fee will sponsor and co-sponsor events that range from cultural to community service oriented activities. The MEChA Special Fee embraces the spirit of the Chicano/Latino community while providing political, social, and cultural opportunities for Stanford.

### Community Activities

The following organizations will publicize the MEChA Special Fee at the following times:

**Wednesday 4/6** - Ballet at noon.

**Thursday 4/7** - Expresión at noon.

**Friday 4/8** - DERECHOS at noon and CHE at Dr. Loco's performance.

**Sunday 4/10** - MEChA at Flicks.

**Monday 4/11** - LSA at noon and MAS at Flicks.

**Tuesday 4/12** - LSA at noon and DERECHOS at the basketball game.

# Organizations Supported by the MEChA Special Fee

## Ballet Folklórico

El Ballet Folklórico de Stanford is a student organization that depends wholly on student participation and funds. Each year the bulk of Ballet Folklórico's budget is supported by the MEChA Special Fee, being one of several student organizations that the fee services.

Each year the MEChA Special Fee makes the Concierto de la Primavera happen. This event is what members of the Chicano/Latino communities at Stanford and surrounding areas anxiously await, and the show for which Ballet Folklórico prepares all year long. This year the event will be held May 28th and 29th. The

string of Ballet Folklórico presentations that the MEChA Special Fee supports throughout the year are numerous, among them are frosh orientation, *La Gran Posada*, *Cinco De Mayo* festivities, the International Fair at Bechtel, Pro-Fro Week, and Chicano/Latino Graduation.

It would indeed be very difficult for Ballet Folklórico to go on with the show without the MEChA Special Fee. El Ballet Folklórico de Stanford encourages and challenges everyone out there who supports Mexican Folklore Dance to vote for the MEChA Special Fee on election day.

## L.S.A.

L.S.A. is a group composed of Latinos, Chicanos, Latin Americans, and others who are interested in Latin American culture. Our goal is to bring the variety and excitement of Latin Americans to the Stanford campus, as well as providing a means for individuals who have interests in that culture to get together. The MEChA Special fee allows us to have get-togethers with faculty members, film series, and speakers who give us exposure to different ideas.

The support given to the Latino Student Association by the MEChA Special Fee have allowed us to put on a large variety of programs for the Stanford Community. In the Spring and the Fall we host our outdoor **PACHANGAS** in White Plaza to celebrate Latino music and dance on campus. It also enables us to put on the campus wide events like the Latino **Cultural Night** and **Fiesta de la Primavera** which celebrate Latino dance and music.



## CHE

Chicanos in Health Education (CHE) supports and encourages students who wish to pursue a career in the health fields. The MEChA Special Fee provides an essential source of funding for the on-going projects that CHE sponsors. The East Palo Health Fair is one of many programs that the special fee supports.

CHE members, along with medical students, administer health screenings and bilingual health information to the community. The Mentorship Program maintains the partnership between CHE and SRMA, the Stanford Raza Medical Student Association. With academic and pre-professional advice from SRMA at the Medical



School, CHE members can become well prepared to enter their next level of education.

The attendance of Stanford Raza at the SACNAS (Society for the Advancement of Chicanos and Native Americans in Science) and CMSA (California Chicano/Latino Medical Student Association) conferences is

## ¡Expresión!

¡Expresión! is Stanford's quarterly Chicana(o)/Latina(o) Art and Literary Publication that is provided free of charge. It represents not only an opportunity for raza to express their different views and backgrounds openly, but also a cross-section of the community, of up-and-coming raza talent. Read ¡Expresión!, a publication supported by the Chicana(o) community!



very important for the networking of our members. Lastly, Special Fee funding helps in maintaining the academic archives and medical prep materials to ensure that our members are prepared to return to the community and provide much needed health care for the Chicano/a community.

## Barrio Assistance

Concerned Stanford students, in the 1970's, became involved with the communities of East Palo Alto and east Menlo Park by assisting school children who were having difficulties in school, by creating the program, "Barrio Assistance." Today, B.A. brings 45 students, grades K-6 to El Centro Chicano every Saturday morning, providing them with breakfast, one-on-one tutoring, and arts and crafts.

B.A. also sponsors field trips

to museums and zoos, and has an annual camping trip, as well. Each tutor is assigned a student throughout the academic year. The one-on-one relationship is important to each child who, in a classroom setting, does not often receive individual attention or instruction in Spanish. B.A. encourages the tutors to become the children's big brothers/sisters, friends, and role models.

## Project Motivation

Project Motivation is a student run volunteer group aimed at increasing minority enrollment in institutions of higher education. We offer information sessions to visiting high school and jr. high students on financial aid, admissions, and academic opportunities. Pro-Mo coordinates motivational workshops and student-run tours of the Stanford campus.

In order to make each visit as cost-free as possible for its student

guests, Pro-Mo provides meals and housing during each visit. Project Motivation works with the Office of Student Admissions to sponsor Pro-Mo Weekend during Pro-Fro Week, in hopes of attracting bright and talented freshmen to Stanford. We ask your assistance in our continuing efforts to make college life a reality for minority youth. Pro-Mo meets Mondays @ 6:00 PM in El Centro Chicano. Come join us!

# Raza Day

Beatriz Esparza



PHOTO FROM MEChA ARCHIVES

In one day, the School of Education held more Raza than it has ever held. The fourth annual Raza Day brought together high school students from Piedmont in the east bay to Redwood City in the peninsula to Salinas. It also brought together MEChistas in the biggest effort for our comunidad outside of eStanford of the year.

All the Stanford Raza who helped were on top of it. Our Stanford student-presented workshops were well planned and a great success with the students. The shade-wearing, walkie talkie-bearing security comandantes patrolled the hallways and kept everything under control. The energy we all had to make this event successful, stemmed from the shared feeling that the schools are not providing our students with knowledge on our cultura and on ourselves. We want to wake up our high school Raza now and let them know that there is a world out there of knowledge that they are not receiving and that they must demand. There is a world out there in which we will be leaders and we must prepare ourselves.

The speakers and workshops complemented this focus on the future of our Raza. Speaker Salvador Castro, leader of the L.A. high school "blowouts" of the seventies, was a frank voice of the status of our Raza and a great inspiration. He promoted pride in our Raza, respect for our own women, and strength to carry on the movement for Chicano studies and for better opportunities for our Raza. Other speakers like Dr. Jose Cuellar (Dr. Loco), Chris

Gonzalez-Clarke, Gina Hernandez, and representatives from Barrios Unidos were great contributors to the event. Students were very responsive to the speakers and throughout the conference.

The workshop topics were numerous and distinct, and all discussed issues which are neglected in mainstream curriculum. There were fifteen total workshops ranging from movimiento music, a workshop on financial aid, Teatro Xicano, MEChA 101, Chicano Studies, and a banda workshop.

A great deal of planning and preparation went into this conference. Our fund-raisers managed to acquire materials and drinks donated from various sponsors for the participating students. In response to the student evaluations from last year, we decided to have the students present something which they learned from their workshops. We attempted to involve other organization in this great effort and SSCLES participated by leading a career/engineering workshop.

The needs of high school students continues to be great. If in one day, students learned about our cultura and pride in being Raza and got the MEChA clap down-packed, imagine what the school curriculum could do. We feel students left with many valuable learnings that day. At Stanford, MEChistas know we did. I believe it showed in the radiant smiles everyone displayed at the end of the closing assembly as we held hands and then led the students in a final MEChA clap.

## CINCO DE MAYO AT STANFORD

Gabi Cervantes

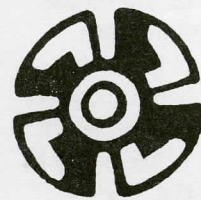
Tired of the crowds at the 5 de Mayo celebration at Zapata? Well, it will be an even bigger crowd this year. In a collaborative effort between the staff at Zapata, MEChA, El Centro Staff and other members of the community the 5 de Mayo celebrations will be even bigger and in a different location. We will be moving the festivities to Wilbur Field where we will be able to have more activities and more people from the surrounding area.

Remember how much fun those Quermeses or Carnivals in your neighborhood were? We have a chance to relive those moments. After the 12:30 p.m. mass at Zapata, we will be having a Quermes.

The different Chicano/Latino organizations that work out of El Centro will be taking charge of different activities and booths. Chicano/Latino Graduation will be joining in the fun while raising funds for the Graduation ceremonies by putting on a Marriage Booth. MEChA will be putting on three different booths (a Basketball competition, a Banda dancing competition, and a pie tossing booth).

Cinco de Mayo at Stanford would not be the same without the performance of El Ballet Folklorico de Stanford and the live music of the mariachi. It would also not be the same without Mexican food. The taco trucks will be providing food for all of us to enjoy.

Don't forget to come out to celebrate 5 de Mayo with the Stanford and Bay area communities on May 1st.



## CONCIERTO DE LA PRIMAVERA

Gabi Cervantes

This year will be the Tenth Annual Concierto de la Primavera. It is the first Concierto since we've declared our independence and we have added many new regions that we had never presented before and are not frequently seen. Our new dance director, Ana Iris Bosch, brought her experience of dancing in Amalia Hernandez' group and has taught us dances from the states of Campeche, Yucatán, Tabasco, and Oaxaca from the Sureste region. We have also added dances from Guerrero and Chihuahua. The regions of Veracruz, Tamaulipas, and Jalisco will be repeated but we will be presenting new dances from these same regions as well. There will be live music for the dances of these three regions. Our goal was to present dances from very diverse regions so that people could be exposed to the diversity that exists within Mexico. Be sure to come and benefit from our long hours of work. Enjoy the show on May 27 or 28!! Look out for our advertisement.



PHOTO FROM MEChA ARCHIVES

# MEChA Special Fee Sponsored Events

# Recomendaciones

Miguel Blass

## VANESSA ALVARADO FOR COUNCIL OF PRESIDENTS

As member of the People's Platform COP Slate, Vanessa Alvarado, MEChista and ASSU Senator, Anietie Ekanem, chair of the BSU and ASSU Senator, Lisa Lee, chair of AASA and Mörk Murdock, ASSU Senator, will provide the Stanford community with representation that will mobilize students and hold the administration accountable to the student body. When they decided as a platform to call themselves **Student's Voice**, it was as a result of the actions of the administration during the past year,

ignoring the importance of student input in the budget cutting process.

COP members hope to ensure that student services will not be adversely affected by budget cuts. They want to address issues of ASSU Reform by establishing training for senators and launching a Dorm Rep. Network. Graduate Issues are a high priority as they plan to work closely with already established graduate student groups on issues of housing and the cost of living equation. Vote **THE VOICE** for COP.

## ELVIRA PRIETO

The purpose of the senate is to bridge the gap between the Administration and the student body. However, how can such a task be accomplished if, as President Casper recognizes, the students themselves do not care what the senate has to say? As an ASSU Senator, Elvira Prieto (affiliated with the People's Platform) wants to help establish an effective line of communication between the Administration and the students on this campus. She recognizes that it is necessary to bridge the bureaucratic gaps that exist. She believes that the Senate has not been responsive to the needs of our Stanford community at large and wants to make sure that our voice is heard and that our needs are met.

In light of the recent actions by the

Administration it is evident that they have taken a hostile stance towards student involvement on decisions affecting every aspect of life at Stanford.

As one of the Chairs for MEChA, Elvira has been active in the Chicano community and has learned to challenge the Administration's aggressive assault against student autonomy. Her involvement with the Students of Color Coalition shows here commitment to intra-community coalition building. As such, she recognizes the need for better student relations. She is a leader that is not afraid of expressing her ideas or listening to criticism. Thus, I believe Elvira Prieto would be an invaluable asset as an ASSU senator to the Stanford community in general.

## NANCY SALAS

Nancy Salas had been an active member of the Chicano community since her arrival at Stanford in September of 1992. She is now a sophomore majoring in International Relations with a concentration in Latin America, and will study in Santiago, Chile before she graduates in 1996. This year, Nancy is a Theme Associate (TA) at Casa Zapata, helping to create, plan, and implement academic, cultural, and social activities with the residents. She acts as a role model and counselor as she builds community spirit among everyone there. She also manages to have enough time to be secretary of DERECHOS and co-treasurer of MEChA. "It takes a lot of time, effort, and commitment, but I do it for the community," she says.

She is now running for ASSU Senate and is endorsed by People's Platform. Her campaign

focuses on improved senate/student body communication and involvement as well as better student/administration communication and understanding. In addition, Nancy plans on addressing the issue of student safety on campus. She believes that there is a need for far more lighting and public phones on campus. She also believes that there is a need for faculty and student diversity and will therefore push for the recruitment and retention of faculty and students of color.

With all the leadership experience that Nancy has had and with the ambition and drive she has to help her community, there is no doubt that she will be a valuable asset to the community if elected as a senator. Vote **People's Platform!!** Vote SALAS FOR SENATE!!

## NICOLE VASQUEZ

Nicole Vasquez is a sophomore majoring in Political Science and English. She works on staff at El Centro Chicano and is Co-Treasurer for MEChA. She has also been a tutor for Barrio Assistance for nearly two years, a member of Derechos, served on the ASSU Program Board since last year and is Co-Group Projects Director for the Stanford Volunteer Network.

Nicole has been active in the Chicano(a)/Latino(a) community's recent struggles concern-

ing the budget cuts. She has spoken out and been active in defense of the functions and services that ethnic centers provide for both the Chicano(a) community and the Stanford community at large. She cares about communication within the institution, particularly between the student and what is perceived as a detached administration and wants to make the Senate an accountable and responsive body for students.

## URGENT! URGENT! DO YOU LIKE ASKING FOR MONEY?

Yolanda Z. Agredano

Raza how do you feel about El Centro? If you're like me, you love the place! How do you feel about the organizations that you participate in? Organizations? ,Yeah, like M.E.Ch.A, CHE, DERECHOS, MAS, Pro Mo, CGSA, !EXPRESSION!, and Ballet Folklorico. We are all aware of how much fun and rewarding participation in these organizations can be but imagine having to fundraise for every activity you want to do imagine having to ask for money from people outside of Centro imagine all the time and effort all the fundraising and asking would take just imagine all that time spent on fundraising and asking for money that could be used instead to organize an activity or have a little get together within the organization. Even planning a simple study break can turn into a search for funding. . .

**WELL, WITHOUT A MEChA SPECIAL FEE THIS CAN AND WILL COME TRUE!!!!!!!!!!!!!!**

So Raza, please help out with the MEChA Special Fee Campaign. If all organizations help out, the campaign will run smoother and easier for everyone involved. We're in this together.

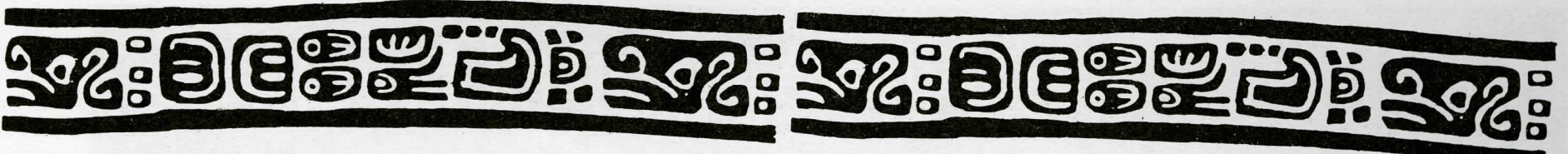
P.S. Just as a little side note, all the organizations named above are covered under the MEChA Special Fee.

Paz

# vote YES!!!

|  |                                     |              |
|--|-------------------------------------|--------------|
| <br><small>Black Student Union</small><br><b>BSU</b>                    | <input checked="" type="checkbox"/> | <b>BSU</b>   |
| <br><b>AASA</b>   | <input checked="" type="checkbox"/> | <b>AASA</b>  |
| <br><b>MEChA</b>  | <input checked="" type="checkbox"/> | <b>MEChA</b> |
| <br><small>Stanford American Indian Organization</small><br><b>SAIO</b> | <input checked="" type="checkbox"/> | <b>SAIO</b>  |

For Fee Assessments!



## MI EXPERIENCIA

Juan Neria

It all started with a dream I had back in 8th grade. I wanted to go to college because I wanted to improve my family's condition. It infuriated me to see my mom working herself to death as a house keeper, earning a measly salary in order to maintain us. I vowed to myself that I would obtain a college education and improve my family's condition. That is how I succeeded. I'm a freshman in college now.

As I look back on my life at Stanford, I come to realize many things. As corny as this might sound, I've become a different person. In high school yearbooks I always wrote, "Stay cool and don't change." Now, I realize that it's impossible not to change, because after all college is a new environment of freedom, fun (tons of it), and learning. Change is a part of life. One can only hope that change occurs for the better.

The reason I wrote this article was so I could tell you about all the stupendous experiences I've had being a Chicano freshman at Stanford, but I guess I've strayed a little off the subject. But now I will tell you what it's like. It's like a roller coaster with fabulous highs, terrifying lows, and unforeseen turns. A ride worth the 25,000 dollar entrance fee. My roller coaster ride includes staying up until 5 am just talking, playing football at night in a rain shower, being president of Zapata even though I don't live there, the MEChA retreat, crashing for the first time on a bike, arguing about what it is to be Chicano, pulling all nighters, fighting for El Centro Chicano, and many other magnificent adventures. In other words, I have had more fun than I can ever describe! College life es pura cura!

Reminiscing here, I've come to realize why I pursued a higher education. I want to improve my family's condition, like I said before, but I also want to improve the condition of my *raza en mi barrio*. I plan one day to return and help my *gente* out. This might sound funny, but it's something that we all must do. (Here I go off on tangents again!) Too many of us forget our roots because we change. But like I said before, we have to change for the better. I leave with these immortal words, "College life, *que vida tan loca!*"



## What? I'm Not in East Los Anymore?

Sonia Herrera

Sometimes I compare my life to that of Dorothy. In the *Wizard of Oz*, Dorothy wants to get away from the problems she is facing in Kansas. East Los Angeles is my Kansas. I needed to escape from the violence and the drugs that dominate the streets. I wanted to start a new life. I knew college was the only way I would be able to achieve eventual success and help improve the conditions of my community. The environment in East Los Angeles was not conducive to studying and therefore, I decided to leave the area. Stanford University was an ideal place to achieve my goals: find a successful career and a new life.

Stanford University is to me what Oz was to Dorothy. I felt like I was a stranger in the Stanford community. I was no longer surrounded by familiar faces, language, or customs. I was terrified and I felt extremely lonely. I remember thinking, "Donde estoy? This is nice, but... *me quiero ir a mi casa.*" Dorothy of Oz experienced similar feelings, for though she was overwhelmed by the beauty of Oz, she was terrified of being an outsider.

The Lion, the Scarecrow, and the Tin Man represent the major themes of my life at Stanford: fear, intelligence, and emotions. As the Lion in the *Wizard of Oz*, I am searching for courage to confront future obstacles and to endure in my struggle to succeed. Similarly, like the Scarecrow, I want to expand my intelligence by taking the opportunity to learn as much as I can from college. Last, but not least, I have to find the heart, like the Tin Man, to be considerate of others' opinions and feelings.

I fear failure. My stay at Stanford has caused me to question my intelligence and my capability of competing with other Stanford students. I have overheard some comments (mostly from whites) that the reason Latinos are here at Stanford is because of Affirmative Action and not because of their intelligence. When I overheard this, I was extremely hurt and angry. "Soy inteligente y te lo voy a demostrar!" I have always been aware that I am a minority, but since I was always surrounded by those of my own ethnicity, I never realized what it really meant. By coming to Stanford I learned the true meaning.

Family and friends are an essential part of my life. In the *Wizard of Oz*, Dorothy misses home. I, too, miss home. I long for the support I received from my parents and other relatives. I especially yearn for the sense of community I felt at home. I used to call home almost every night last quarter. I especially miss mi mama. She means the world to me. She provided me with confidence and taught me that I can attain anything.... all I need is courage and will power.

I am still trying to find my identity, but it was not until I was exposed to these different cultures that I fully understood my own culture. I constantly remember where I come from and realize that there is no place like home.

## Voces de la Comunidad

Eva Silva Ruelas

The *Barrio* is a Chicano community that is residentially and socially segregated in a low-income area; it is where, as a resident from East Oakland puts it, "only the strong minded and fast people survive." The *Barrio* is always across the bridge, the tracks, or on the East Side. According to the media and society, it is these barrios that "breed" high school "drop-outs", teen pregnancy, and gang activity. However, we should not be too quick to judge. We need to look at the causes behind the reality. It is important to point out the huge disparity in income, living conditions, social acceptability, and racial and economic discrimination between the White and Brown.

We cannot begin to talk about the problem that Chicanos face in the educational system without first explaining the over representation of Chicanos in poverty. In 1987, 28.3% of Chicanos were in poverty. This figure does not account for those slightly above the poverty line who still struggle to put food on the table. Worst, the poverty rate throughout the 1980's failed to change significantly. Chicanos are being left behind.

Across the bridge of Palo Alto, East Palo Alto streets are overcrowded with apartment buildings and old homes, torn down basketball courts, schools without playgrounds, an abandoned high school, liquor stores, and Chicano and Black children running around. East Palo Alto residents get stopped for looking and dressing a certain way by the police while Palo Alto residents get a greeting when they see a police officer. Society has legitimized the social status of lower-class Chicanos and therefore, has not done anything to improve the aforementioned conditions. How can this be justified? Do not the children of East Palo Alto deserve more?

The injustice permeates the educational system. I can recall when I was at a freshman assembly in high school (the high school was 98% Chicano) the principal said to us "four years from now only the students sitting on this half of the gym will still be here." It was devastating to hear that, but sure enough, his prophecy was fulfilled. It scares me to think of the numbers of students we are sacrificing by our educational system. Latinos have one of the highest push-out rates of all groups, it is at 50%.

It is evident that Chicano students do not have access to an "equal education." Aside from racism, society's "English Only" mentality, has confounding effects in the students participation in school. Although title VII of the Elementary and Secondary Education Act of 1968 is supposed to ensure that instruction for limited English proficiency students receive financial support for their programs, it doesn't require bilingual instruction. Thus, interfering with the Spanish speaking students' attainment of an equal education.

Chicano students ultimately become the system's creation. Educators need to understand this. The fact that Chicanos are being pushed-out of the educational system at such an astounding rate is even a bigger crime than the shootings that go on. It is time to get involved *en la comunidad* and save some lives!

Chicano students are crying out for help, we can see this from the high school march in Sacramento, where over one-thousand students, marched to the capital demanding Chicano Studies classes, Chicano teachers, and to be valued as Chicanos. *Necesitamos escucharlos y ayudarlos. ¡Abran los ojos y ponganse trucha RAZA!*



### Is it a CRIME?

Being Chicana is what it's about  
Being myself and living about  
At one time I was told  
I was living a crime  
Living the crime of  
being up HI

Being up HI, and saving this LIFE  
I am Chicana and rising up HI  
If this is a crime  
then who am I?  
(A criminal)  
--- Mireya Jimenez  
Sophomore, Menlo Atherton H.S.

### Just because....

Just because I'm Mexican  
does not mean I can't speak English  
does not mean I jumped the border  
does not mean I don't like other races  
Just because I am Mexican  
does not mean I eat beans every day  
does not mean I shop at Sayers  
does not mean I don't like school  
Just because I am Mexican  
does not mean I depend on welfare  
does not mean I am a chola  
And just because I am Mexican  
does not mean I don't have a FUTURE  
--- Alicia Buenrostro  
Freshman, Sequoia High School

### DECOLONIZE YOUR MIND

I will not pledge Allegiance to the  
flag of their country  
BECAUSE of the republic for  
which they stand  
WE ARE NOT one Nation under  
GOD  
DIVIDED  
Some liberty  
and Justice for THEIR OWN kind.  
--- Julio Morán  
8th grade, Kennedy Middle School



## César Chávez Leaves a Lasting Legacy

(1927-1993)

César Chávez, the migrant field worker who became the country's leading advocate for farm workers' rights, died one year ago of natural causes on April 22, 1993, at the age of sixty-six.

The recent passing of the founder of the United Farm Workers Union has started a statewide initiative that would declare his birthday, March 31st, César Chávez Day. The City of San Fernando followed by the City of Sacramento became the first municipalities in California to adopt this day as a legal holiday. There is a possibility that César Chávez Day may even become a legal State holiday with the successful passage of a bill introduced by Senator Art Torres (SB 1253).

César Chávez led the most successful effort ever undertaken to unionize agricultural workers. His non-violent approach in organizing is what will be most remembered. Chávez fasted in protest numerous times, demanding equitable wages, an end to the use of dangerous pesticides, and guaranteed rest periods. On August 21, 1988, he ended a 36-day fast to protest the use of pesticides that hurt fruit pickers; this fast was the longest ever for him and resulted in damage to his kidneys.

Although he never graduated from high school, he educated himself through constant reading. He was especially drawn to the works of Mahatma Gandhi and Martin Luther King Jr. On September 8, 1965, at the height of the civil rights movement, Chávez' union joined Filipino grape workers in Delano in striking for higher wages. In March of 1966, this strike culminated in a 300-mile demonstration by 10,000 supporters to the Capitol. "La Huelga", the strike, had won a first-of-a-kind agreement from growers to negotiate with its farm workers.

Chávez was more than a labor leader to Chicanos and Chicanas. He became the symbol of hope and change largely because he was the foremost Chicano leader of national stature. However, his struggle benefitted all Californians because it led the campaign for environmentally sound agricultural products.

## MARCH TO SACRAMENTO

JOIN THE  
MARCH TO  
SACRAMENTO IN  
SOLIDARITY WITH THE  
FARMWORKERS

**March 31st - April 23rd.**

Contact MEChA For More Info.  
or Call UFW-San Jose  
(408)280-1963

**BOYCOTT GRAPES**

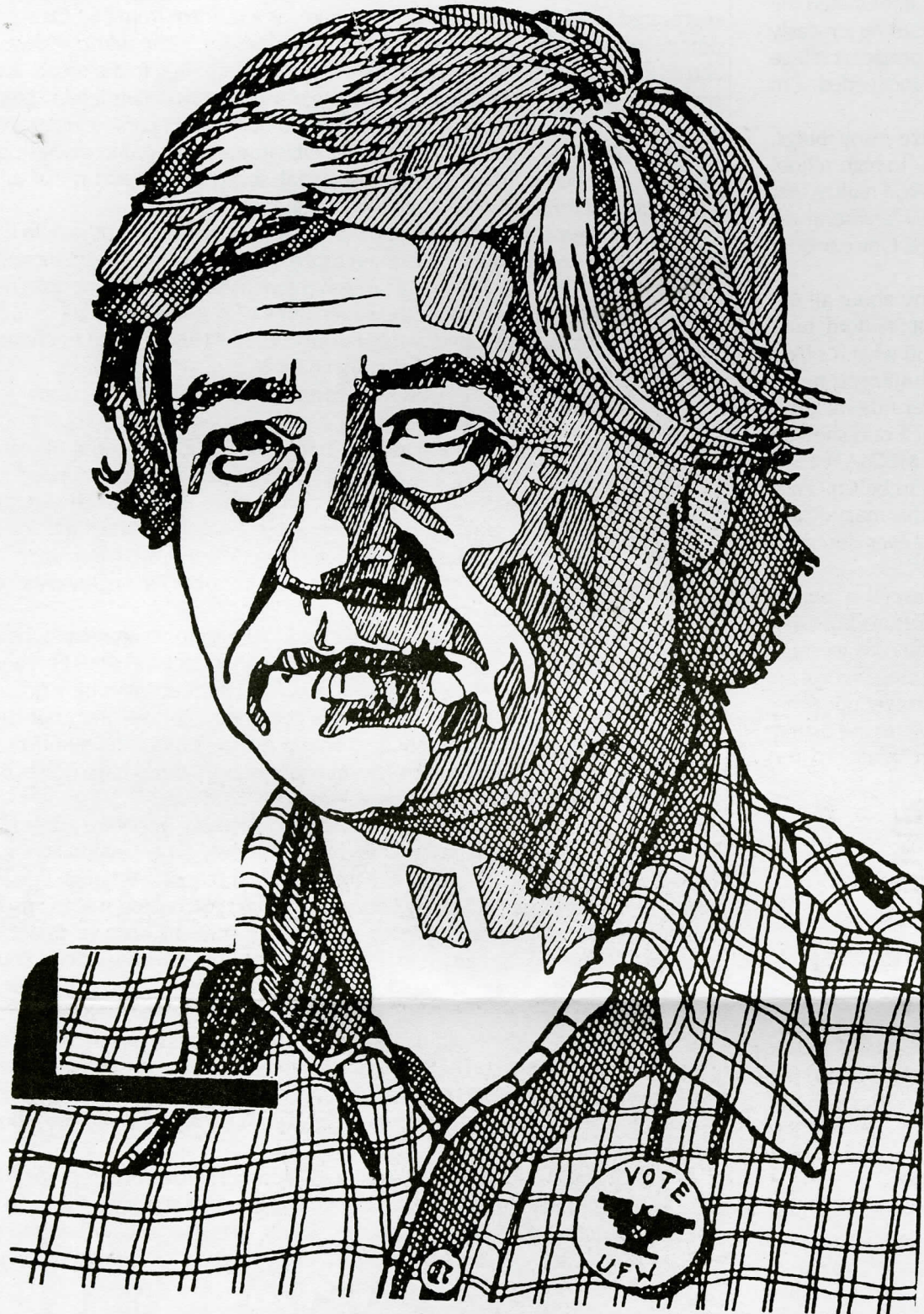


PHOTO FROM MEChA ARCHIVES

**¡VIVA CESAR CHAVEZ!**

## El Movimiento Continua con Nuestros Niños

In Stanford's first annual Cesar Chavez Commemorative event, the legacy of the farm workers' struggle remains in the children:

*"Mr. Chavez tried his best to show those who did not care about other people that no matter what color you are or what race you are, we're all in this together."*

-Julio Adalberto Moran, Kennedy Middle School

*"Lideres como el Señor César Chávez han sido prueba para los millones de personas que tienen un mal concepto de nuestro pueblo demostrándoles que somos fuertes..."*

-Elvia Morales, Alisal High School

*"Ahora que César Chávez descansa en paz, todos los agricultores deben unir aun más sus fuerzas para lograr sus propósitos. De esta manera Chávez no se sentirá defraudado por su gente."*

-Jose Rodriguez, Sequoia High School