

EL AGUILA

Volume V Issue I

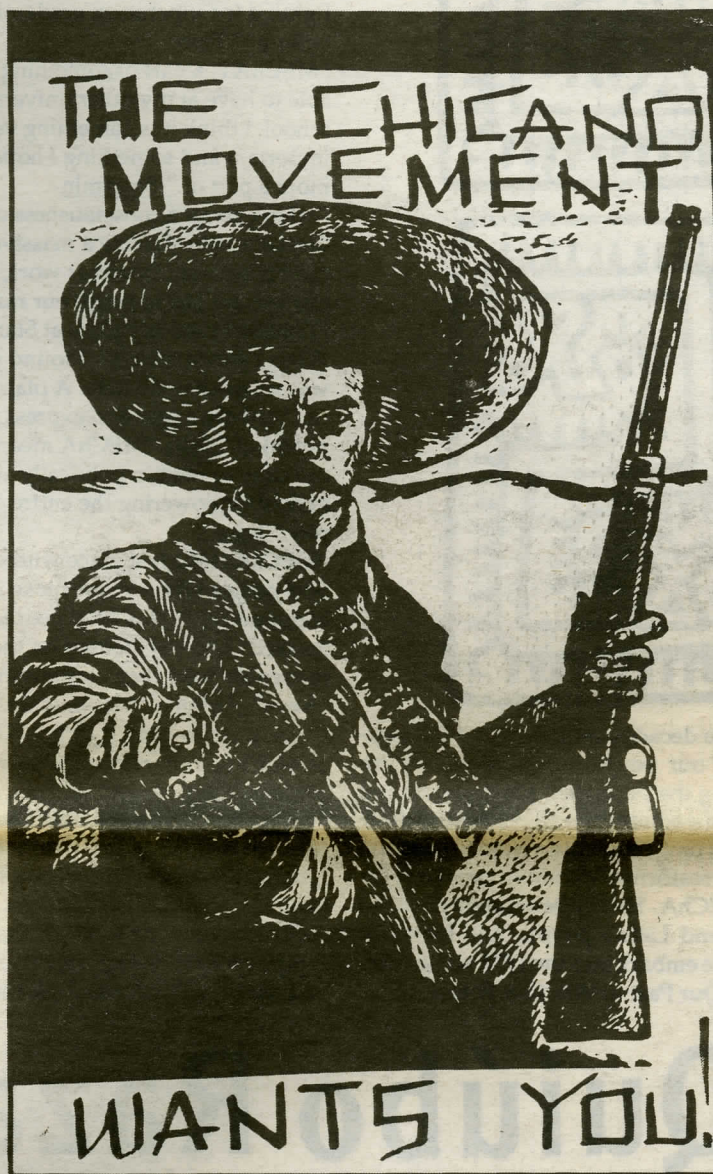
MEChA De Stanford

La Union Hace La Fuerza

On October 23, MEChA de Stanford traveled to Cal Poly San Luis Obispo to attend the Fall Statewide Conference. About five-hundred MEChistas from the whole state of Califas were present. Among the Stanford MEChistas were eight frosh. Here are two of their perspectives:

"For me, M.E.Ch.A. statewide was a time to really get to know the inner workings of our group. I had never been involved in MEChA before this year. I thought statewide brought out a lot of the bureaucracy within MEChA, especially during the making and passing of resolutions. I got a lot of ideas of what not to do during our (and Berkeley's) statewide in the spring and some good ideas from what they had done as well. I thought Cal Poly's mediator could have been more objective, but other than that, I had a good time and I met a lot of dedicated people." *Vanessa Alvarado*

"As a freshman in college, it was a really interesting experience to attend the M.E.Ch.A. Statewide Conference in Cal Poly San Luis Obispo. It was very inspiring to see so many brown faces present and actively involved in issues facing the Chicano community. The walls of the rooms trembled as tomorrow's leaders expressed their enthusiasm and passion of their culture with their 'CHICANO POWER' and 'VIVA MEXICO!' chants. With such determination and fire in their eyes directed toward a common cause it appears inevitable that they should triumph over their struggle. However, as I looked deeper into this struggle for the land of Aztlán, I noticed divisions



among our own people as our unity began to decay within the bureaucracy of politics.

Underneath the arrogant pride shared by the students at the Statewide, I noticed small lines of division among them. For example, I learned that relations between the northern and the southern regions of M.E.Ch.A. aren't exactly ideal. Accusations of the north being sell outs or the south being too radical were some of the things which I wasn't aware of. I also wasn't familiar with the process of passing resolutions and how long and tedious it could become. Oftentimes two sides found themselves arguing for the same argument but against each other. I believe one of our main obstacles is spending too much time bickering about irrelevant issues.

I'm not trying to blast M.E.Ch.A. and condone it as an ineffective organization. What I'm simply trying to do is make some of our problems known so that we may become stronger. As we all know (or at least should know if you're a devout mechista) the 1992 M.E.Ch.A. Statewide Spring Conference is to be held at Stanford University. The challenge is to provide those attending with an informative, unifying, and well organized atmosphere. If we can bridge the gap between our differences then M.E.Ch.A. will become and even more powerful force and will be able to maintain its string of achievements and accomplishment of the past."

-Armando Ortega

This spring's Statewide will be held at Stanford and will be co-sponsored with Berkeley's MEChA. Orale, let's get involved, raza.

Leticia A. Case: Education Rights Update

By Jorge Solis

The people that lead the English-Only movement and lobby heavily against issues like bilingual education are now extending its anti-immigration, divisive and racist policy by advocating restrictive education rights to undocumented immigrants. This group includes the Federation for American Immigration Reform (FAIR), the American Association of University Women, the American Federation of Police, and the Citizens of Law and Order. Immigrant bashing is a phenomena that never dies but resurges with added fervor in times of economic recession and heightened awareness of growing proportions of immigrant populations.

In the 1985 Leticia A. vs. Board of Regents case, the courts ruled that undocumented students assumed state "residency" for the purpose of tuition after living in the state for 366 days. There is no reference in the state constitution that residents need to be U.S. citizens. In effect, an immigrant and a out-of-state resident after residing and paying taxes in the state of California for one year were identified as residents and given equal right to equal access to higher education. Tuition, depending on the school, can mean the difference between about \$1,400 for residents and about \$8,700 for out-of-state students. However, in 1990 in the Bradford vs. UC case, the court overturned the Leticia A case on the basis that exclusion-

ary rulings before the 1985 decision did not violate equal protection of the law and therefore remain valid. On May 19, 1992, the Leticia A ruling was upheld within the California State Universities. This recent ruling was presented to the Alameda County Superior Courts for reaffirmation by a collective effort of the Leticia A Network, a statewide organization consisting of Chicano/Latino educators, and legal support from groups like the Mexican-American Legal Defense Fund (MALDEF) and META.

In response to the Alameda ruling the FAIR coalition filed a suit against the state universities in which they sought to bring an end to the alleged "subsidizing (of) undocumented students be letting them pay (regular) tuition fees." The suit also demanded that students already in the system be made to pay retroactive out-of-state fees. On September 8, 1992, an L.A. Superior Court delivered a summary ruling in favor of the "FAIR" group and sustained the Bradford decision as it applies to the state university system. Evident in their intent to oppose the Leticia A decision is a systematic denial of these students from enrolling in U.S. colleges and universities regardless of their ability to pay higher tuition.

The "FAIR" coalition is founded primarily on an elitist mentality that only taxpaying, non-immigrant, and "legal aliens" should receive an education. Undocumented workers contribute greatly to the state and federal income tax pool but

rarely recover their overpayment to the system. Latino families pay a disproportionate amount of federal and state taxes specifically in the area of wages and salary in comparison to other groups according to a 1992 study done by the Hispanic Labor Council. The hysteria revolving around the anti-immigrant sentiment implies that there are masses of "illegal aliens" coming to the U.S. just ready to enter a college or university. CSU lawyers have estimated that 500 undocumented students attend the system's universities. Most of these students have gone through the state public schools in the Jr. high and high school levels and have worked hard to be able to meet the criteria for admission. Undocumented students constitute less than 1 percent of the college and university student population and are not a financial burden on the system nor displace other students. Several issues that should be critically examined include: Undocumented students would not be able to attend college if charged non-residential tuition, these students will remain in California and ultimately receive legal status, and undocumented students

looking for admission into college have usually attended elementary and secondary schools in California.

According to the U.S. Census Bureau, between 1990 and 2000, 80% of the population growth in California will be among ethnic and second-language groups. It is difficult to imagine that the efforts of the "FAIR" coalition will change the demographic trends in California. In order to stop the acceleration of a two-tier society comprising of an under-educated majority and a privileged educated elite, we must oppose this powerfully funded initiative under FAIR and help our raza get ahead.

The main resolution taken in the Fall 1992 MEChA Statewide in Cal Poly at San Luis Obispo asserts a combined MEChA regional effort to educate people about the Leticia A case by creating symposiums and helping the Leticia A Network. Education es un derecho. Take action now! Contact Jorge Solis or Antonio Gonzalez to join the Stanford MEChA Education Rights Committee. If you want to join the Leticia A. Network contact Irma Archueta, CSULB (310) 985-4289 or Ricardo Vasquez, UCSC (408) 459-2296.

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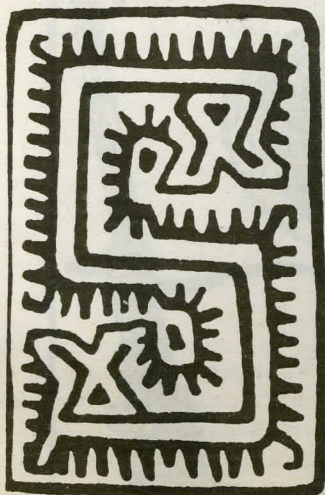
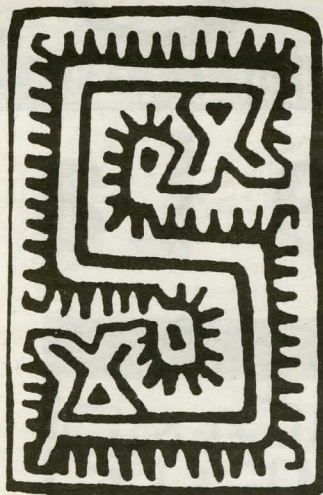


¿M.E.Ch.A., Quién Somos?

We are MEChA, Movimiento Estudiantil Chicano de Aztlán. We are Chicano and Latino students. We are the California statewide network of Chicano and Latino student organizations in the colleges, universities, high schools and junior high schools of California celebrating 20 years of organizing for our Raza. We have joined together to learn our history, to take pride in our identity and to celebrate our culture as a people. We have fought to maintain our roots. We have fought for the rights of our people—for equality, for justice, for political power, and for self-determination. We stand for the betterment of La Raza and the right to determine our own destiny as a people.

We are MEChA California Statewide MEChA is 20 years old. We are 20 years stronger; backed with the experience of thousands of Raza students who have come before us. In today's changing society, we are a quickly rising population. Raza is fast becoming a majority of the entire population in the state, yet we have little or no political representation in our communities and the educational system is unable to meet our needs.

We have seen nearly half of our brothers and sisters pushed out of the high schools. And we have felt the frustration of our parents who have struggled to make a better life for themselves and our families. In the face of this inequality we have fought to better our conditions and bring justice to our people. We have worked strongly and courageously to increase the opportunities for La Raza in education and in our communities. In the spirit of our leaders and our heroes, Tiburcio Vasquez, Cesar Chavez, Dolores Huerta, Emiliano Zapata, Emma Tenayuca, and others, we have ignited the compassion and energies of thousands of Chicano and Latino students across the state to march on to a brighter future!



With two decades behind us and the aspirations of our people to guide us, we are developing the necessary strategies for the future of our education and the future of our people. In unity and with vision toward the future we reaffirm our commitment to organizing MEChA. For the betterment of all the Chicano and Latino people, and for all of society, we embark into the 1993 while "Celebrating Our Past to Win Our Future".

When you think of MEChA what do you think about?

"Inspiration. Ganas. Familia. El espíritu de avance." **Gloria**

"Being Latino enables me to explore my past. I can go to the ancient ruins of the Aztecas and see my children play."

Jesus "A student voice of the community fighting for superacion academica, social, y cultural." **Tino**

"MEChA is a part of something I was not able to have at my other university or high school. I think it is something very important and something I hope to be more a part of." **Benjamin**

"I think about a consciousness of self-determination driving a massive movimiento sin fronteras working toward justicia and paz to better our raza." **Jorge**

"I finally found my place at Stanford. When I joined MEChA I found out what I was suppose to do here. A place where I can vent my anger and express what is on my mind." **Julia** "MEChA means fulfilling our duty to remain politically active for the sake of empowering the entire community." **Russ**

"MEChA is the last place where you can find people who are like those from your community. At this level people are "white washed" and too focused on their careers to identify with their community and "roots". **Antonio** "Movimiento Estudiantil Chicano de Aztlán" **Pancho** "When I think of MEChA, I am reminded of the historical precedent that was established by former Chicano leaders in the 1950's & 1960's."

MEChA makes me proud of the often ignored efforts and sacrifices of our people's; tenemos past. Mucha historia! Its really empowering to know that when this campus tries to delegitimize our activities and cause, MEChA can look back and say

with assertion they can not topple us down. We've been here forever. MEChA has roots and history but a responsibility throughout the Southwest to reflect the growing diversity of our own community." **Adriana**

"An organization which allows you to learn more about culturas latinas." **Sal** "It is gathering of community to work together on social projects. It is where all my friends are together to get something done." **Vanessa**

"Once I joined MEChA it became my life..." **Eva**

"A voice and a point for action for a community of a 100,000,000 million people." **Adolfo** "MEChA is like a small community at Stanford."

Yolanda "Change." **Armando** "MEChA to me is a reminder of why I came to Stanford. It is a reminder of a struggle and a dream that is alive and growing, that was not and is not confined to the Chicano movement of the 1960s. MEChA to me are my parents, my family, my friends, my neighbors, all those who have worked and broken their backs for an opportunity to succeed. The spirit and strenght that I find in MEChA is what encourages me to continue to work toward the empowerment of our raza." **Luz** "Protest. Unity. Determination. Anger at the system breeds awareness and community." **Alberto**

MEChA means many things to many people. Underscored in these thoughts is a feeling of connection with the community and a mentality of a historical collective effort working towards a worthy cause. Get with the Movimiento y que viva MEChA, pues!

Quiúbo Raza



How has the year been treating you so far? And all you frosh, are you done having fun? Hope not, because there's more fun (and work, always) yet to come. Thanks to all the enthusiastic MEChistas, MEChA is in full swing and ready for some more action. We hope you have enjoyed and learned from our activities, like Dia De Los Muertos celebration, the SJ State police brutality rally, Fall Statewide, Noche de Gala, Faculty/Student/Staff BBQ, the Machismo Education Forum, and many more. Now that you are aware of who we are and what we stand for, we hope that you will take the time and energy to really get involved and make a difference. Don't let Stanford get to you and remember that there's a real world out there. Hay much que hacer, y como dijo Zapata, "Es mejor morir peleando, que vivir de rodillas."

Don't be caught sitting around when you could be a MEChista.

There's still time for you to get involved with the Spring MEChA Statewide at Stanford, RAZA Day, Special Fee Campaign, 5 de Mayo, Zoot Suit Week, The Grape Boycott campaign, MAS de MEChA, the LGBCC committee de MEChA, Gunn High School mentoring & tutoring, and much more. Acuerdate, MEChA is what We want it to be, so get involved. If you have any suggestions, ideas, or extra time on your hands, please let us know.

¡ Que Viva MEChA !

Verónica de la Cruz & Eva Silva Ruelas

MEChA Co-Chairs 1992-93



EL Aguila

Thanks to all who contributed to this issue

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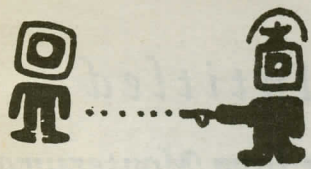
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Julia Gonzalez Luna
Patricia Monzon
Jorge Solis

The content of the articles in **El Aguila** do not necessarily express the views of MEChA, but many are a collaboration of MEChistas. Contributions and letters are welcome and can be submitted to El Centro in the **El Aguila** box

Expresate, liberate, y siempre dí . . . y qué!



Police Brutality in San Jo



By Alma Hernandez

Just a few months after the turmoil in South Central L.A., MEChA members are reminded once again that police brutality is a pressing problem throughout the state of Califas. In the city of San Jose, only twenty minutes from the Stanford campus, two Mechistas have become the most recent victims of abuse at the hands of supposed "law enforcers".

On the afternoon of October 14, 1992, several members of San Jose State MEChA

along with members of Willow Glen High School MEChA gathered at the Alma Community Center in west-central San Jose to attend a meeting in which the clubs were to present ideas for youth services at the center. This meeting was set up by managers of the center after local youth began working for the reinstatement of youth activities. The center, which used to be a "hang-out" spot, has recently been closed off to young people.

When the Mechistas arrived at the meeting, they discovered that too had been closed off to youth. Without prior notice, the meeting which was supposed to be an open forum to discuss youth activities, became a closed meeting on the issue of homelessness. The students were denied admittance.

As more youths were arriving to support La Raza, Mechistas Miguel Diaz and Israel Chavez from San Jose State, noticed that Hector, a Willow Glen student, was being frisked by a police officer. Officer David Storton, who was at the center investigating an earlier call about graffiti, stopped Hector as a "suspected gang member". So, based on how the students were dressed and the color of their skin, the officer assumed the gathering was gang related.

Wanting to support their compañero, Miguel and Israel approached the officer

and tried to explain that Hector was part of their group. The officer told Miguel he could either leave or be arrested. Miguel put out his hands and said, "Well, arrest me then." The officer took Miguel by the left arm and proceeded to pull him from the area towards a police car. There the officer radioed for backup and within minutes 14 other officers arrived at the "gang problem."

At this point, Israel, who had followed Miguel and the officer, was approached by Officer Tom Wilson, cornered, and subsequently beaten with a police baton. Only when Officer Wilson noticed others watching him, did he stop beating Israel. The whole incident ended with the arrest of Miguel, Israel and two Willow Glen students for resisting or obstructing an officer and for trespassing.

The incident also resulted in physical injuries for the two San Jose State students. Miguel suffered a sprained left wrist and Israel received bruises on his arm, buttocks, and legs from being struck with a baton.

Miguel and Israel believe that the SJPd's obvious "abuse of authority" was racially motivated. They believe they have suffered a grave injustice. So, with the help of attorney Jessie Serna, they will be exercising due process of the law. Miguel

and Israel will be filing a lawsuit against the San Jose Police Department, the city of San Jose, and the three officers involved in the incident.

According to Sgt. Dennis Lucas, the SJPd's internal affairs division is investigating officers Tom Wilson, David Storton, and John Como for alleged police brutality. All three of the officers, however, have remained on duty. "That's normal," said Lucas.

Although Serna has stated that he doesn't think anything will happen to the three officers, Miguel said he can't forget the incident.

"I can't let it go, and I won't let it go," Miguel told the Spartan Daily. "They had no right in doing what they did. (The incident) is not being taken care of; for them, it's just another day."

In solidarity with Miguel and Israel, the SJSU student group, Direct Action Alliance (DAA), has met with Police Chief Cobarruviaz to demand the creation of a citizen board to review complaints against police officers. In line with this demand, the DAA will be holding a rally and march on city hall to push for the review board.

Stanford MEChA fully supports the efforts of Miguel, Israel, and the DAA, in the continuing struggle for social justice. Buena suerte, Raza!

Chicano Studies NOW



By MEChA

Many people feel that having Chicano Studies would be separatist and exclusive but it's actually INCLUSIVE because it finally incorporates a portion of history that has been traditionally ignored. Chicanos/Latinos represent a significant percentage of the population that continues to increase each year. Yet, we do not have a voice in the classrooms. In areas where the majority of the people are Chicano, it is ridiculous that we are not represented in any literature or history classes. The educational system usually assumes that American literature began with Plymouth Rock—we didn't land on Plymouth Rock, Plymouth Rock landed on us!—and it reinforces a Eurocentric curriculum.

The public school system indoctrinates students with a very inaccurate and distorted version of history. Textbooks justify the invasion of Mexico with Manifest Destiny and omits the truth about U.S. aggression. The U.S. even violated stipulations of the Treaty of Guadalupe Hidalgo, which ended the war against Mexico.

1. Mexicanos were assured protection of land rights and guaranteed the right to remain in their native land. *But insurgent settlers plundered and killed the rightful inhabitants of the land. Who's the illegal alien pilgrim?*

2. Communal lands were to be respected and protected. *But the lands were seized and privatized for profit.*

3. Mexicanos were made citizens with equal rights under the U.S. Constitution. *Yet, they were stripped of their property, marginalized from society and denied the basic human needs. Our people were also driven back from Aztlan.*

4. The US would not force Mexicanos to

reject their heritage. *But they were made to feel culturally and racially inferior. Assimilation to the mainstream culture became often the only recourse to survive.*

People say that it's only natural for nations to glorify their history and deny the travesties that were committed. But Chicanos are an integral part of U.S. history - we constitute a vital part of the cultural experience in this land. Our history did not begin with the invasion of settlers. Chicanos have deep roots in this land; our ancestors created sophisticated civilizations which are disregarded by Eurocentric thought.

History has been used to dictate who we are and how we are suppose to think about ourselves. As a result students feel alienated from school. Their experiences and values outside of the classroom (family life, community, and traditions) are not represented by the common school curriculum. Internalization of stereotypes and derogatory images threatens students and produces low self-esteem. When one thinks about all these negative effects, it is a wonder that even half of the Chicanos and Chicanas survive the educational system.

In order to reach students and make a difference in their self-identity, it is imperative to educate Chicanos about our true history. Education is a right not a privilege! Only through a Chicanocentric perspective or rather through Chicano Studies can we feel proud about our identity and empower other Chicanos by validating our history.

Chicano Studies not only benefits us but it serves as a voice in the continual struggle to enlighten others about the Chicano experience. History affects people's perception of others, therefore, it is crucial to present a piece of history that has been too long denied. *Justice too long ignored is justice denied.*

Core

By Delia L. López

CORE is an assemblage of members of all the groups found at El Centro Chicano. It has two main objectives: first, it serves as a means of information sharing regarding upcoming events or simply to inform members of the activities of each group and secondly, it serves as a forum for the discussion of pertinent issues affecting the Chicano/Latino community here on campus.

In the past year, members of CORE have evaluated its functions. For CORE to function properly, people from different

organizations need to be present at the bimonthly meetings. Only through the interaction and communication of all groups will our community be better informed about the activities and issues affecting us all.

We do not claim to be the exclusive voice of our community, keeping in mind the diversity within CORE, but we hope to be an important voice to the Stanford community about the issues that directly affect us.

Don't just sit back and let things happen on their own. Become active and let your voice be heard. Becoming active in CORE is one way that you can get involved.

ASSU

By Luz Herrera

On November 16, Virginia and I called a meeting with members of organizations of El Centro Chicano to discuss ASSU business. About 15 people attended the meeting which turned into a very productive discussion about funding strategies and ASSU issues such as the Memorial Auditorium sound system. We encourage you to become involved in such meetings and also "mucho ojo" with those funding deadlines. These are the people you should contact if you have any questions about any ASSU issues (especially funding):

Pat Bowlin, Program Board (3-2875)
Ron Brown, Senate Chair (5-1463)

Luz Herrera, Appropriations Committee (7-6684)

Andy Katz, Speakers Bureau (3-2880)
Jaasi Munanka, Appropriations Committee (7-2135)

Virginia Rosas, Budget and Finance Committee (7-5266)

We do not guarantee that we will be able to answer every question but we will do our best to find out for you or to direct you to someone who can help you. I will be away in Florence next quarter so when the next funding cycle comes around make sure you have all your numbers together. ¡Buena Suerte!

M.A.S.

By Vanessa Alvarado

In response to a call by M.E.Ch.A. Statewide to form focus groups for Chicana women, M.E.Ch.A. de Stanford has formed M.A.S. (Mujeres At Stanford). The purpose of this group is not only to provide a forum to discuss the issues faced by Chicana women but to educate our community about these issues.

Self-esteem is a very important issue for all women. In the Chicana community, lack of it can have a devastating effect. This lack of esteem can be seen in the number of Chicanas in battered women's shelters as well as in the young women who don't see a better future for themselves. The members in M.A.S. want to help educate the women in our community about the opportunities available through education and self-empowerment. Education can simply mean learning to respect

yourself and striving for a higher education. M.A.S. wants to discuss both of these ideals with Chicanas as a way of gaining self-respect.

Lack of education about women's health issues in Chicano communities is also a problem M.A.S. wants to tackle. Preventative procedures, such as checking for breast cancer, are small things with a big impact. These are the issues which have to be discussed with the women of our community. Sometimes the difficulty lies in our culture and the way in which we are brought up to think of our bodies. By addressing this ignorance M.A.S. hopes to communicate the importance of health care for Chicanas.

M.A.S. has just started and is still in its organizing stage. M.A.S. wishes to invite everyone to take part. Anyone is welcomed to join, even men!



CHICANISMO

Hermano

Espero que estes bien

Espero que no te quedes despierto en la noche
pensando en que podria haber sido

Espero que no dejes de trabajar durante el dia
meditando en las carreras que no tomaste

Espero que no veas tus manos arrugadas
imaginando una vida elegante

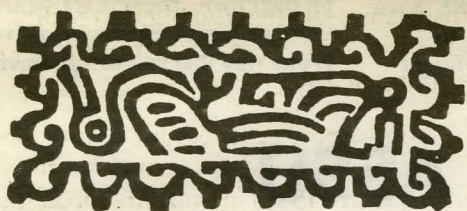
Espero que no quedes despierto en el oscuro
pensando en el futuro de tus hijos descalzos-
y, aunque ahora sea el verano,
que haras en octubre?

Espero que no mires a tu esposa en su vestido destanido
recordandote de las promesas del noviazgo
que quedaron castillos en el aire
que volaron con el viento de realidad.

Espero que no busques explicaciones en el espejo
en cada arruga de tu piel
en cada cana, testigo.

Hombre maniatado, mi hermano,
tu eres mi otro yo.

-Josie Jaramillo



Nuestra Cruz

En los momentos más confusos, más difíciles,
no tendría el valor de destruir esa imagen tan alavada.
¿Por qué, pues, destruir cualquier otra cosa?
¿Por qué destruir un momento en la vida del ser umano,
quizá el momento más feliz de su vida?
Sin reconocer esto, no puedo asegurar que Dios me quiera.

Reconozco en muchas ocasiones
Que el afecto del projimo hacia mi es un error,
Porque lo que llama cariño en realidad no concive
La grandeza y complejidad del mundo y sus criaturas.

Dios ama a la perspectiva entera de la creación,
la cual se divisa desde donde yo estoy.
Yo soy el transparente, y debo retirarme para que El la pueda ver,
cuando se distingue como un paisaje cuando yo no estoy.
Es necesario desarraigarse, cortar ese arbol y convertirlo en cruz,
la cruz que se debe cargar cada día.

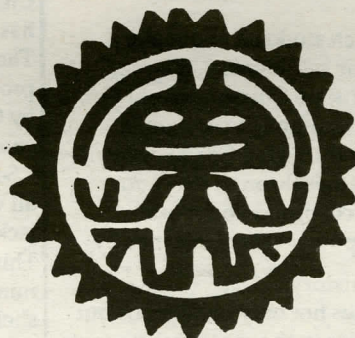
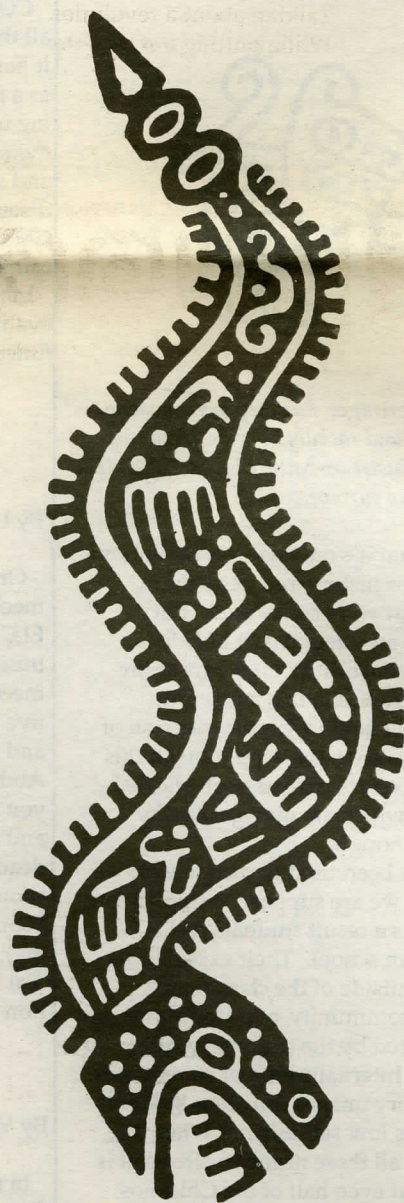
Si nuestro sufrimiento logra educarnos moralmente,
No será por medio de gritos y combate.
Se conoce en silencio privado y soledad moral,
por medio del dolor, la miseria, y la esperanza,
en lo mas profundo del alma de cada persona.

- Adriana Martinez

Una Criatura

¿Qué es una criatura?
Cuando en la infancia,
Es toda encajes,
Llena de cintas y lazos
Envuelta en vestidos de terciopelo,
Entrenzadito su pelo;
Es toda besitos y abrazos
Y despues de muchos años,
Este pedacito de alma puro
Se convierte en la rosa temprana,
La que ilumina sus alrededores con
creciente alegría,
Y se sofoca en su plena ansia de vivir y
entregarse.

-- Adriana Martinez



Untitled

I come from Montezuma,

*My people are strong,
I live in a land,*

Where we lived in long.

*Yet now I'm attacked,
For the color of my skin,
Do these people not see,
The strength I hold within?*

*They try to send me,
Back to my "place."*

*Back to the land,
With others of my race.*

*But do they not see,
That this land was once ours?*

*La tierra de Aztlan,
Lost to hostile powers.*

*They accuse me,
Of jumping the wall.
Of crossing the border,
"He's a wetback, after all."*

*I did not cross the border,
The border crossed me.*

*They changed that course forever,
It's now hidden in history*

*Alas, I bear and grin it,
There's a better way,*

*To prove to my people,
And withdraw their dismay.*

*That this land is still ours,
Our heart and soul lie,*

*Within its soil,
That no one can deny.*

*And I'll continue to fight,
For all that is right,*

*To prove to those haters,
That I won't lose sight.*

*Porque soy Chicano,
And damn proud of it.*

*Within my blood runs,
Those who suffered for it.*

*And now, it's up to us,
To prove to our kind,*

*That knowledge is key,
That with it we'll find,*

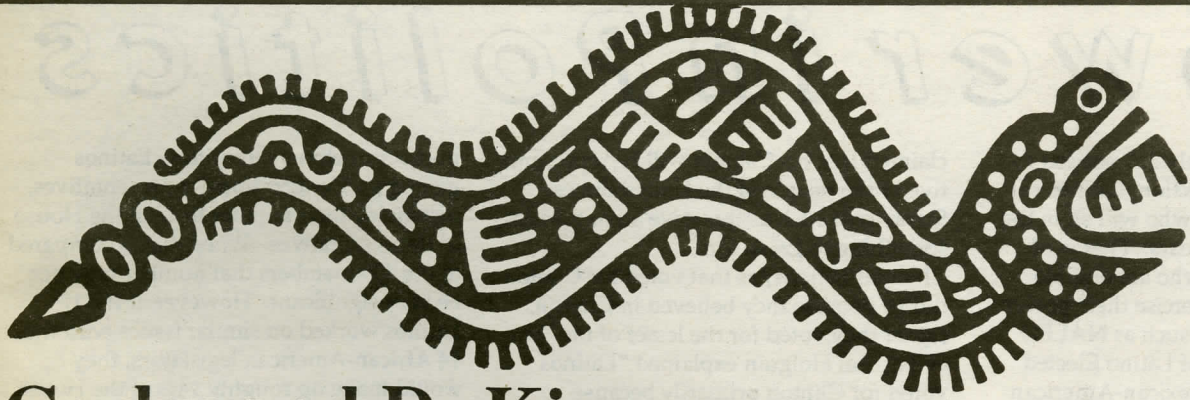
*The peace that we search,
So diligently now,*

*We'll fight harder still,
Till we find equality somehow.*

"I didn't cross the border.

- Rudy Monterrosa





Corky and Dr.King

I am not Joaquin
My name is Pedro
But sometimes,
I cannot help but
Feel just as he did,
Some twenty years ago
Angry,
Bitter,
Disempowered,
Longing to get at
What I have earned,
What the sweat of my brow has bought me, but that
Which I have yet to See,
Yet to Taste,
Yet to Feel, and
Yet to enjoy

And so I sit here waiting,
Tired of waiting really, for my
Generation
is the one which is supposed
To have it all,
After all,
Racism is Dead
And people everywhere are opening up, admitting
That they have some minority blood in them,
The dark Blood
Of those who have been suppressed and oppressed,
Spat upon,
Called
Niggers, Spiks, Chinks, and Helpless
A good friend of mine once said
That it is not enough for us to ask for
Respect
For we have earned it many times over and it is still
Denied us
And that we must demand it
Out loud,
Not worried about what They think of us,
Or how we will not be invited to Their parties
Nor asked to join in Their functions,
Always remembering that for centuries We were kept
in the
Background,
Locked Up
In the kitchens of fancy restaurants where we were
not allowed
To Eat,
Picking beautiful fruit which we were not allowed
To Enjoy,
Raising the children of strangers,
Always teaching them a little Spanish on the side,
Maybe hoping to someday retake our land,
"Agua, Leche, Chile, Tortilla, Mama y Papa"
People of color, as everyone knows,
Are quite
Impure, Dirty
Good enough to cook for you a great
Mexican dinner,
But not good enough to sit at the dinner table
And share with you a meal along with some conver-
sation
(If only they could all speak English)

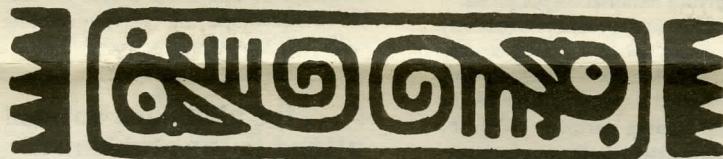
But all these years
Have made us realize that
We can do it
After all, how can a city like
Los Angeles,
History colored Brown,
Not ever have had a
Hispanic Mayor, or Someone with enough POWER
to say,
"YA BASTA,"
And mean it
Enough is Enough!
El Pueblo De Nuestra Señora La Reina De Los
Angeles
Will no longer tolerate it!
Look at us, we re done feeling sorry for ourselves

And so,
On those dark and lonely nights,
I feel, surely as He must have felt,
Like Corky Gonzales,
Screaming out into the night,
"Yo soy Joaquin!"
Aztec God and Mexican Bracero
Taking little by little
What is rightfully mine

On this eve of Martin Luther King Jr.
Pieces of his Dream flashing before me on T.V.,
Mixed together with the blazing violence Miami
And the face of a young Black crashing through the
window
Of a store in Long Beach
At the hands of a White cop
Another image dances across my mind,
One less violent and much more promising

Dr. King and Corky Gonzales,
Sitting at a small round table
Together,
Enjoying a plate of enchiladas,
Talking about a revolution
While putting out a bottle
Of tequila.

- Pedro Vicente Castillo



Aztlán

Aztlán was once a battlecry
A temple made of gold
In that great war for civil rights
MEChistas called it home

Aztlán was once a piece of land
Lines on a foreign map were drawn
United we pointed brown fingers
At that great Thief to the north

Aztlán is now a consciousness
It's a struggle and a fight
Proud symbol of identity
A sense of wrong and right

Aztlán is still that battlecry
Heard through the loud speakers of
change
But it's not yours by birthright

Work hard to make Aztlán your
own

- Pedro Castillo

the b-BALL boys

"I like being a woman because when I do
something better than a man I am praised twice
as much as a man"

- illusions of grandeur

"I like being a woman because I like the adrena-
line that runs through my heart when I am able
to overcome what wasn't expected of me
because of the 'limitations' of my gender"

- wet dreams

"I like being a woman because I get more
attention for my accomplishments"

- inflated ego

I don't like being a woman today.

You see, being a woman isn't fun when I must
constantly prove that I am better than or equal
to a man. I know that I am equal. Isn't that
enough?

I have ovaries and he has testes. But what gives
him the right to treat me as less than a human
being. To make me feel less than he. To discount
my accomplishments as "luck". Does he believe
the bullshit which society whispers in his ear
about the superiority of those with a higher
level of testosterone? Why do I have to cry to
vent my anger towards him as he patronizes me
and pats me on the head? "Good job" he says
as he laughs sarcastically and winks at his
buddies — his compinches.

"Yeah, I'm down with La Mujer Chicana", he says,
"I love women, really I do. I love them every
night, all night long." HYPOCRITES! LIARS!
COWARDS! What can you possibly know of
love? Love is honest. Love is never afraid to
show that it is androgenous: a perfect union of
femininity and masculinity. How can you
possibly understand what I am saying to you?
You are a one-eyed beast. You have gauged out
the other eye with your ignorance, with your
machismo, leaving you blind to reality, blind
even to your own masochism. You know
nothing of love.

You only know how to hurt, how to destroy.
The testosterone which runs through your
veins, seems to eat at your life force. It seems to
wear out your heart. It is a poison whose only
antidote is truth and a realization of the equal-
ity of all human beings. Not only through your
words but through your actions, your thoughts,
your arguments, and yes, even through the life-
path you take and the friends you choose.

Machos, "Real Hombres", "Verdadero Men",
Rulers of the Earth, Kings of your Castles,
whatever you call yourself, listen... you are
merely half of a whole. Without the other half
you are a dry seed. Without women you are
only __men. And without knowing it, you are
a destructing force to La Raza.

You will continue to enslave yourself to self-
destruction unless you learn to see a woman as
your Partner. Learn to count her in decisions, to
respect her emotions, and to listen when she
speaks. Learn to be honest. Teach yourself to be
a real human being, not a cowardly, incomplete
man. Learn to be more. Learn to be a woman
and a man. Create rather than destroy. Hold
both eyes open when confronted by truth. And
once you have bloomed into a hermaphrodite
— a perfect flower — teach others the value of
love.

—Julia González Luna





Latino Power in Politics

By Luz Herrera

With elections only a few weeks behind us we must look back and try to determine what impact its outcome will have on us as individuals and as Latinos/as who have an interest in the empowerment of our community. On November 3rd of this year, Governor Bill Clinton became the 42nd president of the United States. The majority of voting Latinos/as in this country, 61% according to the Voter Research and Surveys, voted for Clinton. But what does it mean for Latinos to have Bill Clinton as President of the United States?

In the last three decades there has been more efforts by the two parties to capture the Latino/a vote. Campaign strategists recognize that the Latino vote is crucial to a presidential victory. The states (AZ, CA, CO, FL, IL, NJ, NY, NM, TX) in which there is a high concentration of Latinos make up 202 of the electoral votes.

Considering there are only 270 needed to win the presidential election, Latinos can conceivably determine who will sit in the oval office every four years. That is of course only if Latinos who are eligible become citizens and exercise their power to vote. Organizations such as NALEO (National Association of Latino Elected Officials), MALDEF (Mexican-American Legal Defense and Education Fund), and the Southwest Voter Registration and Education Project have launched aggressive voter registration campaigns to make sure that the Latino/a vote is counted.

So what can Clinton do for the Latino/a community? "He helps us keep hope alive," says Frances Morales who expresses an opinion that is prevalent among Latinos/as who voted for Clinton. Clinton has not made any promises to the Latino/a community specifically but who throughout his campaign recognized the underrepresentation of minority voices in the current administration. He repeatedly

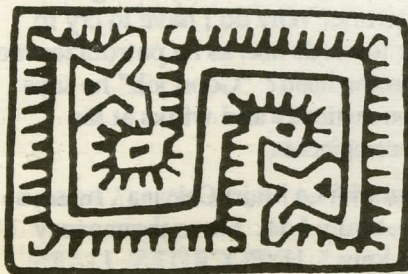
claimed that his Cabinet will be representative of the people of the United States. Statements such as this gave all minorities something to grasp for.

Not all Latinos/as that voted for Clinton did so because they believed in Clinton, rather they voted for the lesser of the "two evils". Sal Holguin explained, "Latinos voted for Clinton primarily because George Bush had not satisfied their needs. In voting for Clinton there is hope for better policies to help the Latinos as a minority. It may not be necessary to be a vote in support for Clinton but more of a vote against Bush." We will not know to what extent President-elect Clinton's words will hold until his administration makes the complete transition. As of now there are only rumors that ex-mayor of San Antonio, Henry Cisneros will be appointed as the Secretary of Transportation.

This year's election was called the year of minorities. Not only did the number of women in Congress increase but so did the

number of ethnic minorities. Latinos gained six Congressional representatives, increasing their number to 17 in the House of Representatives. When that is compared to the 435 members that number may not be very significant. However, if the 17 Latinos worked on similar issues with the 44 African-American legislators, they would make up roughly 14% of the House. It is in the best interest of both these groups to cooperate with each other if they want to make a significant impact in their communities. Similar issues that need to be addressed by both groups are: education, health services, housing, rebuilding urban areas, job training and employment.

It is difficult to say how far the increased number of Latino/a elected officials will take us. Unless, coalitions are made within our own community and with other people of color our primary concerns such as health, education and urban redevelopment may not take the frontburner in this political transition.



The Implications of NAFTA for the U.S. and Mexico

By Lisa Monzon

An economic recession in the United States and the development as well as opening up Mexico's economy has prompted each respective country along with northern neighbor Canada to negotiate a North American Free Trade Agreement (NAFTA). NAFTA is a proposal for managing trade through the removal of barriers for the flow of goods, services and investments in a trade zone spanning from the Yukon to the Yucatán. Virtually everyone will be affected by the treaty: consumers, laborers, and businesses. NAFTA's supporters include businesses and consumers while opponents are comprised of environmentalists and labor unions.

The free trade agreement will improve the efficiency and productivity of U.S. industries primarily through production-sharing which contributes to the growth of both Mexican and American economies. Production-sharing is a system in which one country participates in the manufacturing or processing of a product

for another country. The implementation of the agreement will shift the labor-intensive end of production-sharing to Mexico's maquiladoras. The popularity of production-sharing through maquiladoras, or assembly plant industries, has been steadily increasing over the last twenty-five years. Maquiladoras allow U.S. firms to operate labor-intensive assembly and processing in Mexico at lower wage rates.

Mexican officials claim that NAFTA will force Mexico to be competitive allowing only the most efficient and most qualified companies to survive. The debate over the benefits of privatization questions ownership and investment of the newly sold companies. Instead of Mexicans assuming the reins of companies, many of these industries have been bought out by large foreign and national corporations.

Improving the efficiency and productivity of industries will facilitate the manufacturing of goods. The U.S. is Mexico's largest trading partner while Mexico is number three on the U.S.'s list of top trading partners. With the removal of trade barriers, both countries predict an increase in cross-border trade.

The reduced trade barriers offered by trading blocs benefit consumers world-wide. It is estimated that tariffs and quotas now cost each U.S. family an average of \$800 per year. The regressive nature of these tariffs and trade barriers affect low-income households, in particular, because they spend a greater share of their earnings on food and clothing—two of the most strictly controlled imports. NAFTA is seen as an opportunity to benefit U.S. families economically through increased spending power. The treaty is expected to generate a gross national product of over \$6 trillion. As global competition increases, prices of consumer goods are expected to drop, further increasing household purchasing power.

NAFTA stipulations will accordingly increase Mexico's consumer purchasing power. Expected wage raises in Mexico signify a larger income for workers who will attain greater purchasing power. This will more than likely benefit the U.S. since 70 percent of Mexico's

imports already come from the U.S. Therefore, any increase in Mexican revenue will expand U.S. sales. Yet Mexico's improving economy will also be looking for its citizens to spend their pesos on Mexican products. Reinvesting in domestic products will strengthen the economy.

Some of the main issues of NAFTA include labor and the enforcement of environmental regulations.

Proponents of NAFTA assert that the accord would create at least an extra thirty jobs for every \$1 million of net export that the U.S. accumulates. American trade representatives also contend that jobs in export industries pay on average seventeen percent more than employment in the rest of the nation. Furthermore, reports indicate that Mexican maquiladoras have purchased \$8 billion of U.S.-made components, thereby creating close to 250,000 American jobs. As low-wage, labor-

"... the plan does nothing to attend to the problems present in Mexico's interior."

intensive jobs are transported to Mexico, the job market for higher-paying jobs in the U.S. should increase.

Labor unions in the U.S. have voiced concern over the number of jobs that could be lost to Mexico. The average wages being paid in Mexico are approximately one-seventh of average American and Canadian wages. Many U.S. companies simply cannot compete with Mexico's low-cost labor. While the remaining and newly created jobs in the U.S. will more than likely be high-skilled, high-wage jobs there is concern as over seventy percent of the laborers in the U.S. are classified as blue-collar workers. Some of these workers may lose their jobs to Mexico and suffer further effects of a decrease in demand for low-skilled laborers.

One of the goals of NAFTA is to boost Mexico's rising economy. Mexican officials claim that this accord will serve as a catalyst

for increasing wages thus narrowing the wage gap between the U.S. and Mexico. Each nation hopes that securing employment growth in Mexico will reduce pressure for Mexican workers to search for jobs outside of their country. Yet the only increasing jobs for Mexico seem to be low-wage, low-skilled jobs—mainly those found in maquiladoras.

Mexican Secretary of Social Development, Luis Donaldo Colosio, asserts that "... NAFTA is good not only for revitalizing [Mexico's] economy, but also for the environment." Opponents of NAFTA contend that Mexico's lax enforcement of environmental regulations will serve as an incentive for companies to relocate or will place pressure on communities and governments in the U.S. and Canada to reduce the level and enforcement of regulations. Critics believe that the amount proposed for financing is inadequate to address existing pollution problems. They add that the plan does nothing to attend to the problems present in Mexico's interior.

Tariffs in most industries will be gradually eliminated over a 15 year span. Plans have been set up to the sensitivity of each sector. Tariffs for a limited number of products will be eliminated over fifteen years in order to give those industries more time to adjust to foreign competition. By the year 2004, virtually all tariffs would be eliminated. The last of the tariffs would be dropped by 2009.

The agreement was announced August 12, 1992. The next step involves lawyers and advisory groups who review the accord and submit their reports. When this stage is complete, the accord and accompanying advisory report is submitted to Congress. The President is required to notify Congress of his intent to enter into the agreement at least 90 days before he signs it. Once the agreement is signed, legislations must be drafted to implement it, including any changes in U.S. laws. Congress then has 90 days (approximately eight months) to cast a yes-or-no vote. If Congress approves NAFTA, and if the agreement clears political hurdles, it would take effect in January of 1994.

Día de los Muertos

By Elsa García

On November 6, El Centro Chicano & MEChA presented Día De Los Muertos for the Stanford community. The celebration held in honor of our departed ones increased my awareness on the subject of death. The events were Teatro Xicano, poetry readings, songs, and a musical performance by Enrique Ramirez. Día De Los Muertos serves as a reminder to us all that death is a part of life and that we all must go through it. With death, you never know when or where it will choose you.

I was pointed out by mere chance to be in Teatro Xicano. Participating allowed me to experience the reality of death even more so because of the skull face that I wore and quickly displayed for the audience to see.

Throughout the night I felt very privileged to be working with the upper class students. Not only did I get to know



them better but I saw the magic that each one contained within. By this, I mean that they contributed their spontaneity and talent to the improvisations of the leyendas and cuentos enacted on stage. I had never celebrated Día De Los Muertos, so that day helped me to understand a part of my culture that I only heard about or saw pictures of. At the same time, it allowed me to know a few upper class students that I probably would have only heard or seen on campus. Día De Los Muertos was a huge success!

¡M.E.Ch.A. ... y C.H.É.!

By Diane González

A cool November evening did not stop students and faculty from gathering together and enjoying the barbecue co-sponsored by MEChA and CHE. The barbecue held at Wilbur Field brought together members of CHE, MEChA, medical school students, and faculty in an informal setting to strengthen the Chicano Community. At the barbecue there were many things to do. Students played basketball and volleyball while music was playing in the background.

Faculty members were invited in a unique and personal manner this year. Members of MEChA and CHE delivered Apple Grams: an apple tied to a balloon that had a written invitation on it. Many of the faculty members were pleased by the gift and by being recognized by the students. "The Apple Grams were really touching. I heard from the staff that it made them want to go even though they

had other appointments. The care put into making the balloons and apples was very nicely done," said Frances Morales, director of El Centro Chicano.

This barbecue hopefully marks the beginning of more inter-organizational activities in the Chicano Community as well as more communication with the Chicano faculty. Since there are few Chicano faculty members, the students who organized the barbecue feel that it is important that they [the faculty] feel that they are an integral part of the community. According to Juan Gabriel Ibarra, MEChA Social Coordinator Co-Chair and CHE Secretary/Treasurer, "The barbecue enabled more vital interaction between students and faculty. I'd like to thank the people who made it possible, specifically the MEChA and CHE officers. I'd also like to thank the medical students and faculty for spending their time con nuestra comunidad."



To Chicanos at Stanford

Hey Chicanos are you engineering majors? Why?

Hey Chicanos are you Pre-med? Why?

Hey Chicanos are you Poli-Sci majors? Why?

Hey Chicanos are you Am-stud majors? Why?

Get the hint? (No!) Well then let me spell it out for you. Why, as Chicanos, are we here at Stanford? What is our purpose at Stanford? That is the question. If you haven't thought about "Why you are here" yet, then think about it. You better have a good reason too. (And don't tell me you are here to make money, because that is not a good enough reason.)

By virtue of being here, at Stanford and in higher education, we have a responsibility to our families, that sacrificed so much, and to our communities, that fought and

died for our rights. But most of all, we have a responsibility to every Chicano that didn't make it to college. You know those Chicanos with counselors that did not adequately counsel, with teachers that did not adequately teach, and with a curriculum so dry, it sucked the desire to learn right out of those sponges for knowledge we call brains. You know those Chicanos. They are your friends from home. Like the one that got pregnant senior year in high school or your best friend's older brother that got shot. You owe a lot to them because you are here and they are not.

So don't tell me that money is why you are here. I understand that you need to make enough money to feed your family, put a roof over their heads and clothes on their backs, have functional transportation, and provide an education. You need enough money to accomplish that.

Owning a Mercedes Benz, while that friend of yours from high school that is married and has three kids is struggling to feed her family, is just not cool. The Mercedes means too much to you, if you are first willing to buy it before you help your friend out.

What then do we owe? We owe it to them to explore what we love and to teach them what we love. If you love mechanical engineering, then learn it and love it, but teach little chicanitos and chicanitas Calculus. If your dream is to be a doctor, then be a healer and work towards providing people adequate health care. If you've always wanted to be the President of the United States, then be careful who you befriend and who contributes to your campaign, and remember your brothers and sisters in the fields of Califas. If your dream is to teach, then teach all those

chicanitas and chicanitos that they are human beings and that they are powerful and valuable and wonderful and tell them that they can rise to any heights. If your dream is to change the world, then change it. It is our responsibility to change it.

If we, who have the time to study and question and learn, do not love our brothers and sisters enough to impart all that knowledge then no one will. We have a big responsibility. We must love the responsibility and fulfill it.

Love,

Adolfo Méndez

Junior, American Studies

p.s. A good line from Zoot Suit, "Don't hate your raza more than you love the Gringo."



Opiniones...y qué



By MEChA

You ever wonder where Chicanos are from? Do all Chicanos speak Spanish like Speedy Gonzales with a swiftness? Are all families comprised of eight brothers and sisters? What schools do we come from before arriving at Stanford?

Contrary to what many believe, we are not all from the Barrios of East Los or from El Paso. Some of us are from Mountain View, Chicago, Utah, and Stanford even! We are diverse even within our own immediate communities. Subtle differences exist between different generations as well. The ideas and values of the Chicanos from the 60's and 70's have transferred to the new generations with subtle changes.

Language and religion are important cultural aspects within all races. Many imagine Chicanos as being superfluent Spanish speakers and dedicated Catholics. Many Chicanos are religious, but religion is not a part of each Chicanos' life. The ability at which each individual can speak Spanish, or any other language for that fact, is very different for each individual. But, yes, many can whip out the Spanish with a smile.

The family and community structures within the Spanish race are very close knitted. Many families are composed of many members, but others are composed of only a few. Alma Medina comes from a family of nine, including the parents. Yet, Adolfo Méndez, a Junior, was a only child for a greater part of his childhood. Verónica de la Cruz's family shows a median point between the two extremes. Her immediate family is composed of herself, her little sister, and her parents. In addition to her immediate family there are her grandparents, aunts, and uncles.

It's interesting to find out the different types of schools Chicanos came from

before arriving at Stanford. Some attended private schools, while others attended public schools. Many parents had to sacrifice extra hours of work and endure limitations in order to send their children to private schools. The work of the public high school children's parents mustn't go without say, for parental guidance is very valuable. Programs such as Upward Bound and MESA have been acknowledged for increasing the awareness of higher education. No matter what school was attended or what programs were available, each Chicano did his/her best in attaining a well rounded education.

The common struggles that Chicanos fight for, even if they do not affect our own lives, such as farm workers rights, educational rights, and labor rights unite us together. We, the Chicanos must make ourselves heard, for if we don't fight for our peoples' rights, who will? As it is, we aren't represented well enough in the government.

We must hold up with pride who we are. We are an ancient people. We are the Mayas, the Aztecas and the Toltecas more than European. We are a mythical people. And we will always be.

by Martha E. Serrano

Recently, I got involved with the Latinos for Better Government/Adelante con Clinton campaign. I learned a lot about campaigning and politics while volunteering my time with this organization. One thing I will never forget is learning that there is barrios near Stanford. Before I came here, I thought that the communities near this "elite" university were going to be your typical white American suburbs. Although, Atherton, Menlo Park, Los Altos, etc. are, Redwood City, East Palo Alto, etc. are not.

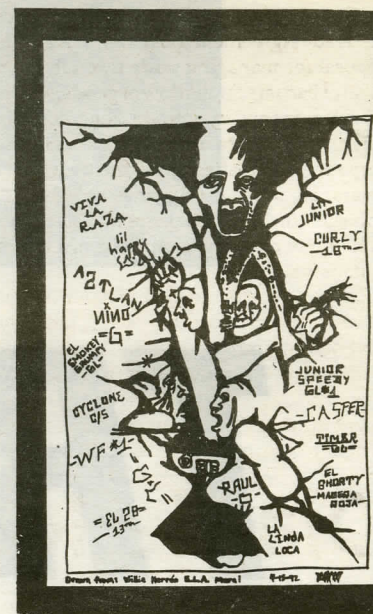
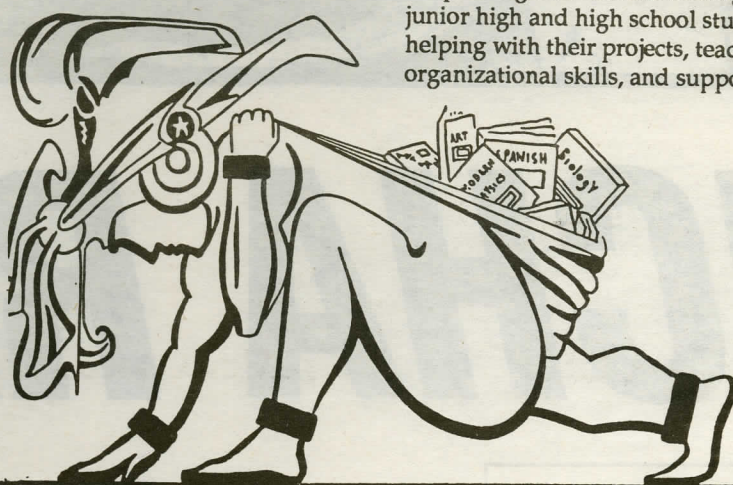
Since Stanford is located near these barrios it is the responsibility of MEChA members to establish close working relationships with organizations in these barrios. We, Mechistas must be able to take the pulse of these barrios and respond to it. However, we must be careful not to overstep our authority or copy the efforts of other organizations already in the barrios. We must be able to relate to all segments of the barrios, from the middle-class assimilationists to the batos locos.

Every barrio has its particular needs, and we must determine with the help of those in the barrios where we can be most effective. Generally, we can get involved in speaking and communicating with the junior high and high school students, helping with their projects, teaching them organizational skills, and supporting their

actions. After all, they are our future Mechistas. Because of our mobility, our articulation, and our vigor, we should take as our responsibility to expose discrimination in hiring and renting practices, and many other areas. La Causa is our greatest force.

Working in the barrio is an honor, but it is also a right because we come from these people. In fact, Jorge, Francisco, and Juan are natives of these barrios. Therefore, mutual respect between the barrios and MEChA should be the rule. However, we must all understand that there will at first be mistrust and envy on the part of some in the barrios for us, Mechistas and college students in general. This mistrust must be broken down by a demonstration of affection for the barrios and La Raza through hard work and commitment.

Of the community, for the community. Por La Raza habla el espiritu.



By Gloria Sanchez

As Chicanos at Stanford many of us have "beat the odds" and have overcome many difficulties to be here. Along with our cultura that we are and should be so proud of, our difficult pasts are still with us (even though some of us try to run from them i.e. Richard Rodriguez). Almost everyone in our community (and almost every student here) has experienced or has been affected by such barriers as alcoholism, child abuse, sexual molestation, and most commonly intense emotional and physical abuse.

As a person who has been personally affected by these circumstances it has been after much pain and denial that I have recognized these facts. I tell myself "Calmate, you shouldn't worry so much about these things." What is driving me to acknowledge these serious problems (that our families would prefer to keep callado) is the fact that they don't disappear when we come here. But more importantly, is

Stanford prepared to help us deal with our problems?

It saddens me that these barriers still burden us here at Stanford and our community no lo oye or is not responding quickly enough. I see emotional and physical abuse, alcoholism, sexual assault, and most of all serious problems from our pasts that *impede our performance and success here at Stanford.*

What angers me the most is that the services here at Stanford: Cowell, CAPS don't service or direct their attention to our community when we have the "highest percentages of suicide, pregnancy...etc." in the country. Si, there is a support group for Chicanas at CAPS and a member of our community is the CAPS director. But how many of us know this? More importantly how many of us have tried to seek help and have only been told it was "simply stress" or more commonly, have felt

alienated or incomodos by the help offered.

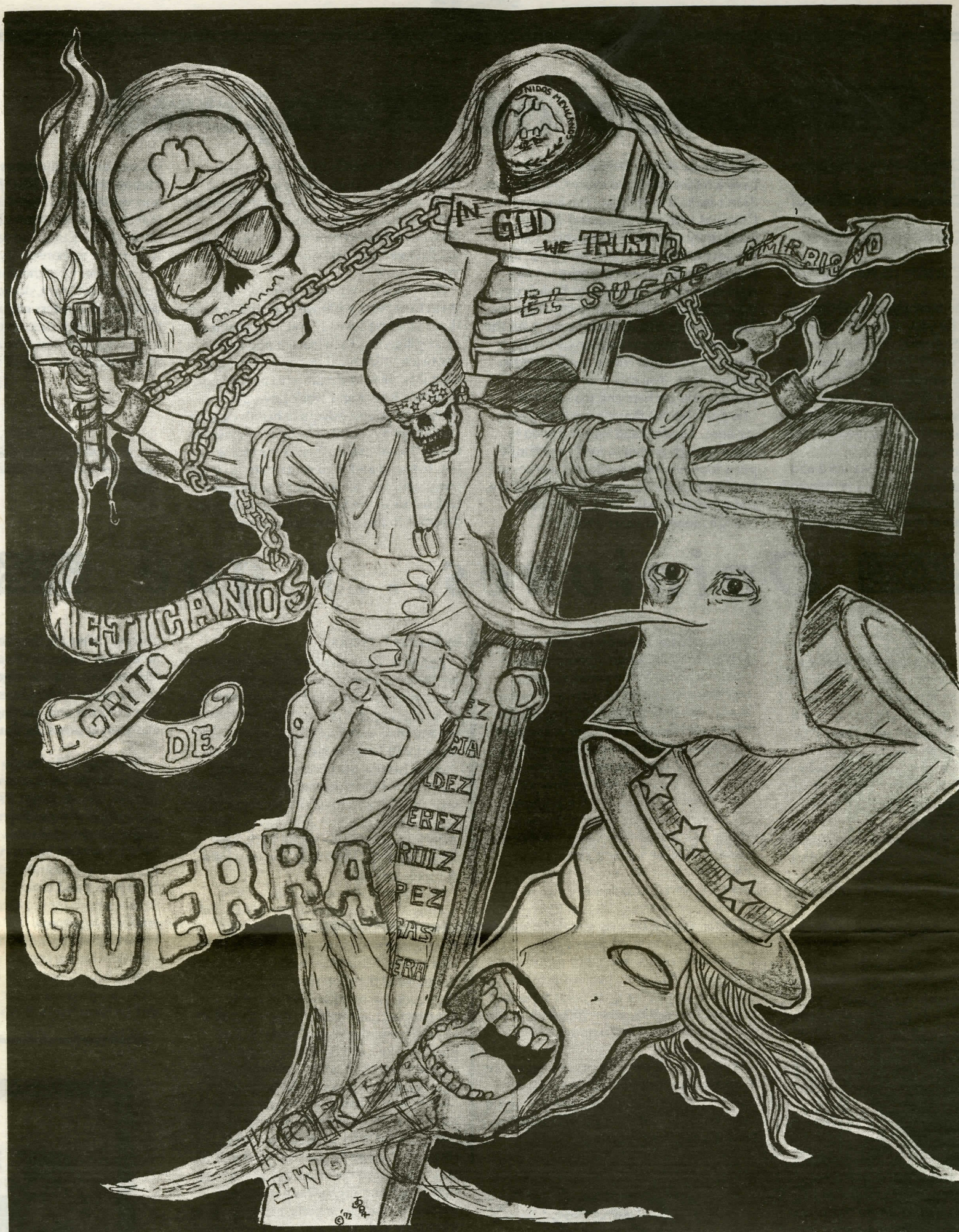
It does me no good to point fingers, I know we are at a time in Stanford's history when even the money spent on toilet paper is being cut. What I am writing for is to challenge ourselves to challenge Stanford. We have come too far to come to Stanford and simply "fall through the cracks" because the social and emotional support services aren't adequate or prepared to service our needs. It's injusticia!

Look around you, look at yourself and realize that there may be times here at Stanford when you will need more than your amigos, a "Zapata party", a drink, or a kiss. As I so discovered, this place has no room for some of the difficult experiencias we come here with. It is for this fact that we as the Chicano and Stanford community should be prepared when one of us needs more than an academic tutor or un

abrazo.

Obviously these problems and the "support services" meant to alleviate and eliminate these problems need to be CHANGED.





TRUCHA RAZA

A Special Invitation to La Comunidad
by Adriana Martinez

I would like to invite all of you to visit the CPPC (located right in front of El Centro Chicano) at least once to make your lives easier in many respects. What the hell is the CPPC, you might ask? The CPPC is designed to help undergraduates and graduate students search for information on options in careers after graduation, as well as internships and summer jobs during the Stanford merry-go-round. There is also help to break out with top quality resúmes and cover letters, as well as insight on how to interview effectively. The CPPC is divided into 3 principal sections: Recruiting, Records and Counseling. The Counseling section is the most helpful section (J/K, I say that because I work there as a peer counselor). In fact, I encourage all of you to stop by the CPPC and make a peer counseling appointment.

Vero de la Cruz, Mireya Corona and I just started working as peer counselors this year and would love to have some *gente* there to make our jobs most enjoyable. Luz Herrera, Delia Lopez and Luz Reyna are also at the CPPC to help you. We all have a special interest in assisting people of color, since there aren't enough Latino, Black, Native American or ethnic students in general taking advantage of the resources that the CPPC has to offer. So take the initiative to visit us. After all, the CPPC is yours!

Raza Day at eStanford

We need help with the second annual Raza Day Conference! High school students will be invited to take part of a full day of workshops aimed at empowerment through a variety of subjects from leadership skills to creative expression. The tentative date is set for Friday, February 26, 1993. Anyone intenterested in helping with community outreach, fundraising, workshop insights, or just inspiration join the planning committee.

For more information contact the Education Rights Committee.
(Antonio Gonzalez at 497-9220 & Jorge Solis 497-2258)

Education es un derecho!