

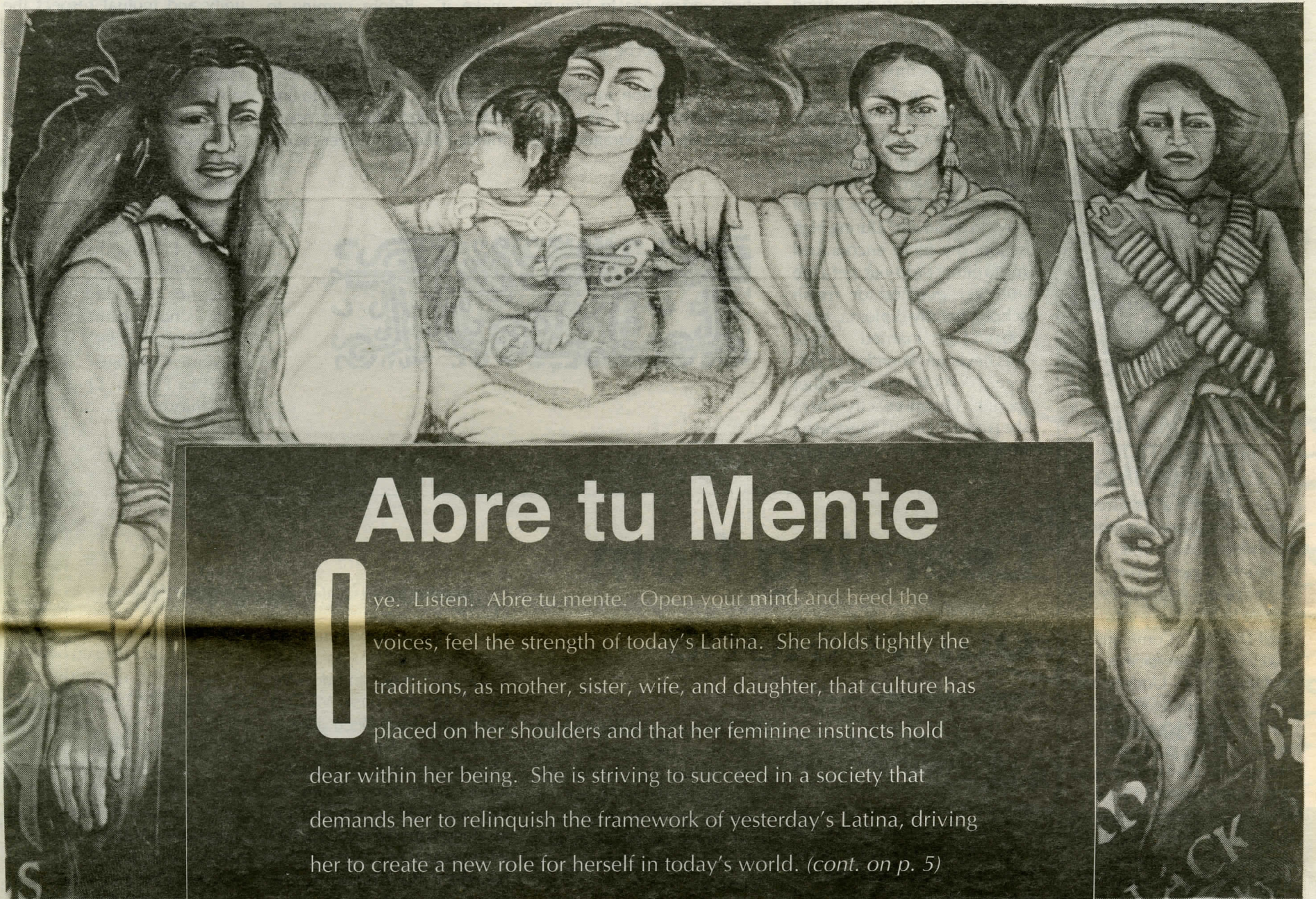
EL AGUILA

AÑO DE COALTICUE

ESTANFORD, CALIFAZTLAN

VOLUME CINCO, ISSUE 2

SPRING 1993



Abre tu Mente

Oye. Listen. Abre tu mente. Open your mind and heed the voices, feel the strength of today's Latina. She holds tightly the traditions, as mother, sister, wife, and daughter, that culture has placed on her shoulders and that her feminine instincts hold dear within her being. She is striving to succeed in a society that demands her to relinquish the framework of yesterday's Latina, driving her to create a new role for herself in today's world. (cont. on p. 5)

La Chicana en El Movimiento

Marta Serrano

When UC Berkeley Mechistas suggested that the theme of the 1993 MEChA Statewide Conference be focused and dedicated to la mujer I was shocked and excited at the same time. Shocked because I didn't think it was possible and excited because I thought it was a great idea and I was willing to put in endless hours to see it happen. After thinking about why I felt shocked, I think that living and growing up in a male-dominated society conditioned me to feel less important or not up to par

with the male sex. However, it took many Latina and female role models to learn that I was indeed as good as my male counterparts.

The theme of the 1993 MEChA Statewide Conference which is being co-sponsored by Stanford University and UC Berkeley is "Chicanas y Chicanos: Unidos en el espíritu del movimiento". Pancho Ceja, Co-Chair of UCB MEChA hit the nail on the head when he said that he thought that the first workshop session should be devoted to Chicana issues because he said, "Look around, the

majority of the people doing the work and in the leadership are Chicanas." It was a good feeling to hear this coming from a Chicano. With the current status of women, I feel that it is imperative that we focus the first workshop session on la mujer. Chicanas not only face poverty and racism like their Chicano counterparts but we must also put up with and endure sexism. There are times when I feel that my ideas are not valued, or that I'm viewed as inferior in all-male environments. It is depressing to know that when the times comes for

me to enter the work force, simply because I'm female I won't be making as much as my male colleagues who hold the same position and do the same work.

I hear a lot of talk about the "Year of the Women" and the "Decade of the Women" but I still read about how women are still at the bottom of the education attained ladder, the occupational status ladder, the income received ladder, etc. I'm not saying that women haven't achieved anything or that we haven't made any gains, what I am saying is that there is still (cont. on p. 2)



MEChA presents..

Toxics, Race, and Class: The Poisoning of Communities of Color

Students for Environmental Action at Stanford (SEAS) and MEChA are sponsoring Richard Moore of the Southwest Network for Environmental and Economic Justice who will speak on environmental racism, economic distortion and the grass roots environmental justice movement in the 1990's. Tuesday, April 13 at 7:00pm in Terman Auditorium.

CHICANO/LATINO GRADUATION: CLASS OF 1993

The Chicano/Latino Graduation Committee is a group of undergraduate and graduate students who organize the end-of-the-year tribute to graduates and their families. Come and join us this year for this exciting event. Undergraduates are encouraged and invited to participate as volunteers for graduation. Housing is available in your dorm for those extra days after finals, and you also get to see your Senior friends graduate!!! Some extra meals will be provided. If you are interested in being involved in Chicano/Latino Graduation this year or have any additional questions, please contact Delia @ 7-6797.

Cinco de Mayo

¡Watchaa! for Cinco de Mayo events announcements to be posted outside of Centro.

Concierto de la Primavera

Ballet Folklorico de Stanford invites everyone to their annual Concierto de la Primavera on May 28th and 29th at Kresge Auditorium. Ballet Folklorico will feature dances from Tamaulipas, el Norte, Veracruz, Sinaloa, and Jalisco. Call Laura Aizpuru at 497-6993 for ticket information.

(continued from p.1)

a lot of work to be done and all that talk about the "Year of the Women" is leading us astray from the real status of women, especially Chicanas. The glass ceiling is still alive and well.

In terms of MEChA, if you look at its leadership and "workforce", what you will find is that the majority of the leaders and the activists are women. I feel that it is time that we be recognized and that every Mechista be made aware about our experiences and struggles. Many of us have had to work extra, extra hard to overcome obstacles that Chicanos do not have to deal with. During high school my mom encouraged me to either drop-out, get a job and get married or finish school, get my diploma, get a job and get married. There was never any mention of college. I don't blame my mother though. I know exactly where she is coming from. She doesn't understand that women can

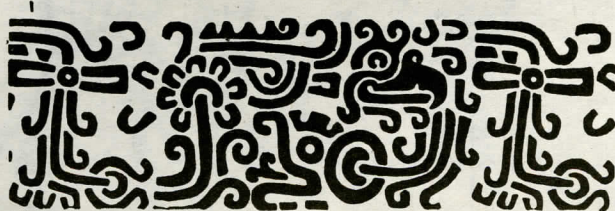
actually become engineers and medical doctors. She's never met a Chicana engineer. This concept is alien to her experience. I am the first Chicana college student my mother has ever known. If it were not for my fathers' strong belief in education, and my goal to show my mom that Chicanas can succeed, I would not be at Stanford right now.

In addition, some of my middle school and high school teachers also encouraged me to

forget about college and focus my post-high school plans on Secretary school or McDonalds. I don't know if it was due to rebellion or inner-strength but I excelled in school to prove to myself and my mainstream teachers that Chicanas can make it. Before coming to Stanford, I didn't think that I would have to endure four more years of sexism. Unfortunately, I was wrong. It is ironic to find that so-called educated, open-minded people hold very sexist

views and attitudes.

This is why it is necessary that we focus the theme of this Spring's MEChA Statewide Conference on the unity of Chicanas and Chicanos and in together keeping alive el espíritu del movimiento. Without this unity and mutual respect the movement that our forefathers worked so hard for over twenty years to build will surely come crumbling down. As Mechistas, we cannot let sexist conflicts or any type of bullshit conflicts destroy our movement. We can't lose sight of the goals of the movement, if not for us then for the future Mechistas which our little brothers and sisters. Without Chicanas and Chicanos working together there is no Chicana/o Student Movement. So let's keep this movement going! La Union Hace La Fuerza! Que Viva la Chicana y el Chicano! Que Viva MEChA!



Learning from our Historia

Vanessa Alvarado

MEChA Statewide Conferences are held every Fall and Spring to gather the Chicano community and focus on the issues that affect us the most. The Conference is rotated among the different campuses in the North, Central, and South regions of MEChA. This year, the conference cosponsored by Stanford MEChA and Berkeley MEChA will be held at Stanford.

Since the last Statewide at Cal Poly San Luis Obispo, both campuses have gotten together numerous times to plan. From these meetings came about the idea of focusing the first session of workshops on La Mujer. The idea was taken to a Northern Regional where it was very well received and had a lot of apoyo. When it came time for the first liaison in the North, both groups had a good vision of what they wanted to come out of the Statewide.

Berkeley and Stanford both agree that the Statewide should emphasize mutual respect. A list of guidelines focusing on the respect that we as

MEChistas should have for each other are to be drawn up to be used during the General Assemblies. This is being done in hopes of creating an environment where people's opinions will be respected during the Statewide.

From the second liaison held at Cal Poly San Luis Obispo a list of the workshops was selected from one created at the first Liaison. Schools like Cal State Northridge, San Diego State, and Hartnell Community College took on workshops. It was also decided that the keynote speakers would be Rudy Acuña from Cal State Northridge and Roxanne from the Chicano Human Rights Council. The last liaison that took place was at UCLA and served to tie up everything from the previous liaisons.

The theme of the spring conference is "Chicanas y Chicanos Unidos en el Espíritu del Movimiento." This theme has been incorporated into the whole day and its planning. From now until the first of May Stanford and Berkeley will be working day and night on all of

the planning for this Statewide. Having this co-sponsorship has been a great opportunity for these two MEChAs to get to know each other and develop ties. In the past MEChA Statewides have been able to create these ties among the Chicano community and even further on. In the last Statewide that was held at Stanford the resolutions that were passed had wide spreading affects that benefitted the Chicano/Latino Community and other community groups as well.



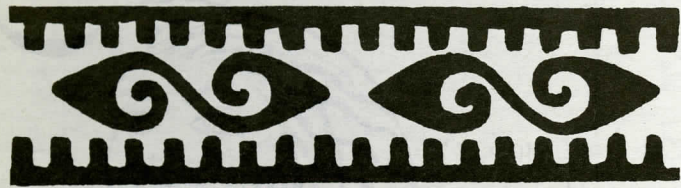
In 1986 the Chicano community in higher education at the time was under attack by the proposed California State University 1988 requirements which would have made a large number of Chicano students in the California State system inelligible to attend their schools. The Statewide resolved that MEChA would mobilize itself to fight against the forces that wanted to pass the requirements. A strategy to overturn them was formulated that included working with other minority student groups. From all of the planning that came out of this Statewide, and

previous Statewides, as well as the combined efforts of different student of color groups, the March on Sacramento became a reality for these different groups and the implementation of the CSU '88 requirements never came to be.

Not all resolutions have dealt with education. Youth Organizing resolved that MEChA Statewide opposed the discriminatory Gang Task Forces that targeted Chicano youth and negatively labled them. Central America was passed to build solidarity between Chicanos and Nicaraguenses, Political Empowerment, to encourage Latino voting, Immigration to declare Cinco de Mayo as "Dia de la Lucha, focusing on Amnesty and Labor Support to recognize the respected association between MEChA and the UFW.

I want to emphasize all that can come out of a Statewide. But I also want to know what has happened to all of these resolutions and advocate the need for MEChistas to follow up on the resolutions that are passed at Statewides. By following up on resolutions, the power of MEChA is doubled as more and more people recognize the strength and unity of MEChA. La Union Hace La Fuerza! Viva MEChA!!

We need to empower our Raza



Jorge Solis

Education is the key, la llave... Nuestro futuro está en nuestra juventud... Education es un derecho no a privilegio... Knowledge is power... Historical amnesia leads to oppression of the masses. We can accept the realities of societal inequities and recognize that only through united political and social action can change occur. Why is it that our barrios and raza seriously lack role models and assistance from la

gente that know something is wrong with the treatment of raza in the schools. Over half of raza students drop-out, are pushed out, and fail to receive adequate education.

How many times have you been in a classroom as the only nonwhite student? Do you know what the majority of your high school friends are doing now? Why don't you know and do you care? Did your high school counselor ever recom-

mend remedial classes and feel you had no chance in a four-year university like Berkeley, UCLA, Stanford, or Cal Poly? How many times did a teacher question your knowledge of the class material or discipline you for "being disruptive"? How many times did your teachers ask you about your family or wish to talk to your parents? Do you remember anyone other than your parents helping you through the whole ordeal of getting to college?

Every person who is in college now is a success story in itself. No one would have been able to overcome the obstacles of the educational system with-

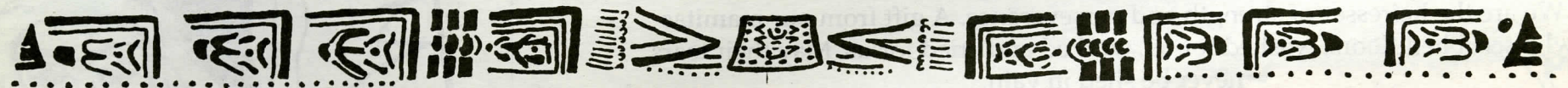
out a little hand and apoyo from others. Having gone through the discriminatory school structure that tracks out non-mainstream students, we are capable of helping through programs like tutoring and mentoring. The desocialization of our raza to gain higher self-esteem and become empowered is implicit in any type of community school action.

Raza Day at Stanford on February 23rd, in many respects was an exito with the help of our community here at eStanford. Raza from over 15 high schools came and shared their experiences in workshops that emphasized cultural

reaffirmation.

Mental decolonization was the theme of the conference with the goal of establishing a strong relationship with high school raza groups and community leaders. We need to reach out to the community outside of Stanford and help raza now.

If we do not ask why things happen like they do in the schools and attempt to understand these problems, we will never come up with solutions to problems of racism and social stratification. We need the "Si Se Puede's" in the schools, and we need raza helping raza.



VOCES DE LA COMUNIDAD

Eva Silva

While we are in college, it is easy to get caught up in our school work and meetings so that we end up not knowing and losing touch of what is happening en la comunidad. Por eso, we have included this section dedicated to our Chicanitas and Chicanitos. This is an opportunity for them to let us know what they are thinking, feeling, and experiencing. The first excerpts are from Ms. Lorena Silva's 5th grade class in East Salinas. From reading this, it can be seen that

they are well aware of what is going on in society and their community. Now, it is up to us to try to do something about it. We can not let our future down, we need to act now! We can help now by tutoring, volunteering, or holding conferences for youth. Once we are out of school, we need to remember that our Raza needs us. Entonces, listen to las voces de la comunidad, because they are telling us a lot.

YO TENGO UN SUEÑO

Yo tengo un sueño de que un día ya no hubiera armas de fuego para que ya no mataran a las personas y que las personas ya no se maten con armas de fuego.

Manuel Godoy

I have a dream that all the hungry people in Somalia can get some food.
I have a dream that all the violence could stop

Abe Perez

Yo tengo un sueño que ya no halla mas guerras en Uruguay, ni en Paraguay, ni en Birlam

Lupita Morales

Yo tengo un sueño que los que son pobres sean ricos para que se compren lo que quieran

Manuel Ivan Jimenez

I have a dream that the world is not having wars for once and for all so children are born to have love and respect with no wars.

Yesenia Pineda

Yo tengo un sueño de que un día no halla pesticidas y que no compremos mas uvas porque mucha gente esta muriendo porque sigue comprando uvas, que ya no compren para que ya no les hechen pesticidas.

Jessica Bautista

Yo tengo un sueño de que un día a los trabajadores del campo les pagen por su trabajo y que los jefes no se aprovechen de los trabajadores del campo porque ellos necesitan ese dinero para la alimentación de sus familias.

Alma Estrada Constantino

Yo tengo un sueño que un día no halla pandillas porque es malo.

Mario Murillo



YO TENGO UN SUEÑO DE QUE UN DIA LA GENTE SE QUIERA - VICTOR ALTAMIRANO

Somos Mujeres

Vanessa Alvarado and Julia González Luna
M.A.S. de M.E.Ch. A.

Somos Mujeres
And we have a story to tell.

We are your sisters, your daughters, your wives, your grandmothers, your cousins, your girlfriends, and your mothers, but we are not yours, nor are we each other's. We are WOMEN, descendents of great indigenous deities, and revolucionarias Mexicanas.

We are lovers and we are fighters.
We are the heiresses of strength and perseverance. A gift from our mamitas who scrubbed floors, washed for us, worked and cried for us. May their tears never be shed in vain.

Somos morenas y güeras, diferentes y bellas.
Porque entre nosotros vive un espíritu divino, resistente y liberado. On the inside we are all brown. And we are beautiful!

Dolores Huerta said, "Leaders are those who do all the work."
Our herstory speaks of Rigoberta Menchú, Sor Juana Inés de la Cruz, las Revolucionarias, Frida Kahlo, Coatlicue, Cecilia Burciaga, Cherie Moraga, Gloria Anzaldua, Josefina Fierro, la Virgen de Guadalupe, y Nosotras.

We are the loyal keepers of the earth.
We are guardians of la justicia, la sensibilidad, la diligencia, la fuerza, y la feminidad. These will be our gifts to the children of Aztlán.

El malinchismo y el machismo have no place in our familia. La Raza is a matrimony of masculinity and femininity. As the fathers and mothers of our beautiful race, we will carry on . . . together.

Somos sobrevivientes.
We have a right to be ourselves. We have a right to be women.
For in our souls, we carry 500 years of womanhood.
We have come very far. Chicanas, Latinas, y Mexicanas. Adelante mujeres.

But there is much left for us to do, Hermanas.
Hay que seguir los pasos de aquellas grandes mujeres que estuvieron aquí antes de nosotros. Tenemos que mejorarnos. Hay que hacer lo que es necesario y luchar como siempre hemos hecho.

¡Adelante Adelitas! ¡Que viva la mujer!

.....



A mis hermanos y hermanas

Katarina Sandoval & Adolfo Méndez

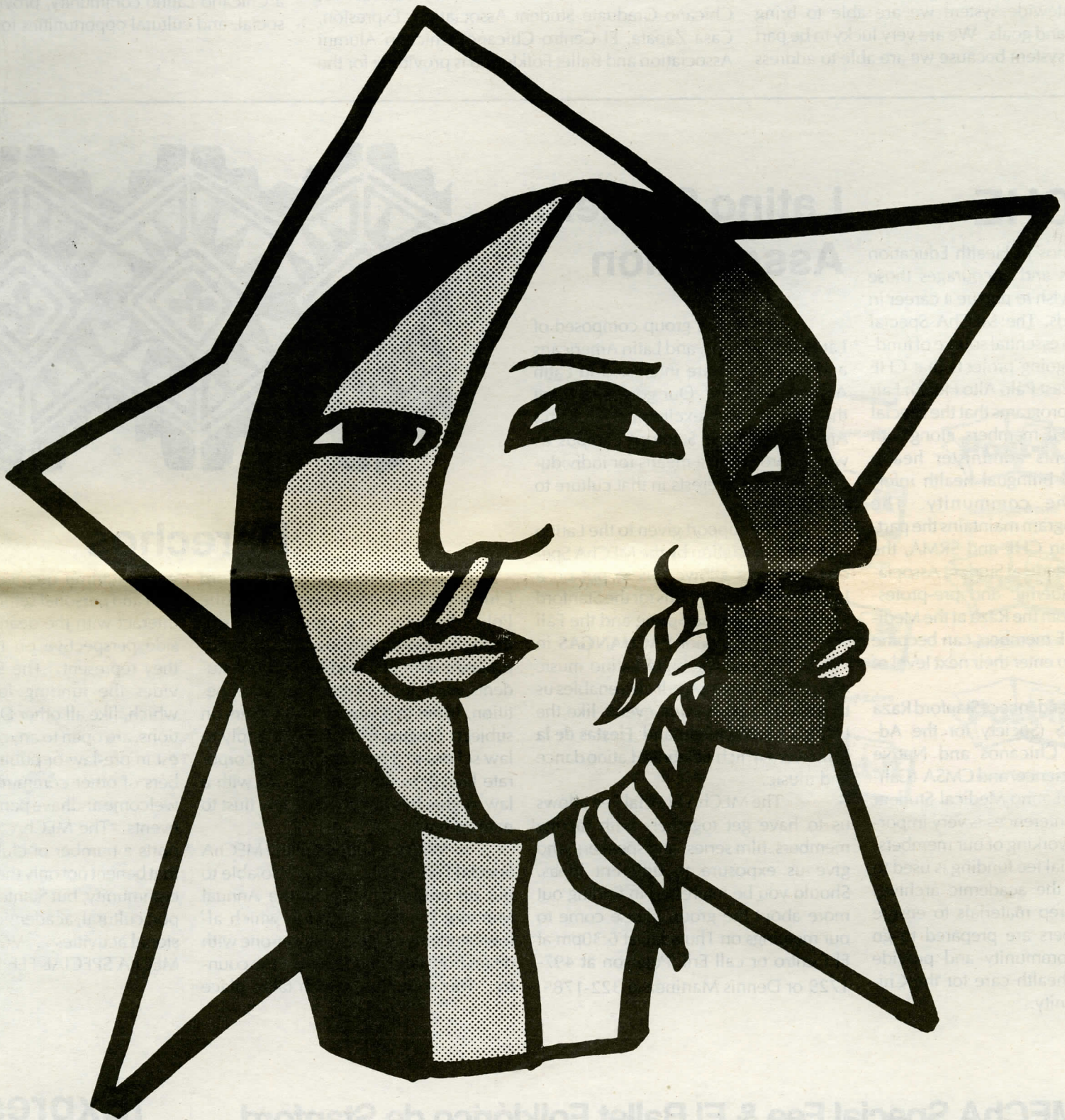
Hermanos,

I love you and I hate you. You are my best friend and my worst enemy. You are my father who works all day in order to feed your familia and then comes home to beat my mother in your drunken rage. You are my brother who demands justice from the white oppressor for your Raza but who oppresses me and my sisters with your sexist machismo patriarchy.

I want to beat you as you have beaten my mother. I want to incarcerate you as you have imprisoned my sisters. I want you to feel my pain. I won't protect you anymore with my self-sacrificial attitude. I'm done being a martyr and I won't let you crucify me.

Campaña Comunidad

Vote for the MEChA Special Fee



SPECIAL FEE NOON CAMPAIGNING EVENTS
AT WHITE PLAZA

Thursday, April 8
Latino Student
Association

Friday, April 9
Derechos

Monday, April 12
Chicanos in Health
Education

Tuesday, April 13
Ballet Folklorico

Wednesday, April 14
Ballet Folklorico

Thursday, April 15
¡Expresión! y CHE

Spring 1993

MEChA Special Fee

MEChA (Movimiento Estudiantil Chicano de Aztlán) is a Chicano/Latino social, political and cultural organization. Our struggle includes advocating for civil rights and equality, encouraging young people to further their education, providing support for Chicano/Latinos in higher education and promoting awareness and pride in our national identity through our language and culture.

MEChA is part of a larger 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 co-sponsoring 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 is providing 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 a Chicano Latino community, providing political, social, and cultural opportunities for Stanford.

CHE

Chicanos in Health Education (CHE) supports and encourages those 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 Alto 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 the Raza at the Medical School, CHE members can become well prepared to enter their next level of education.

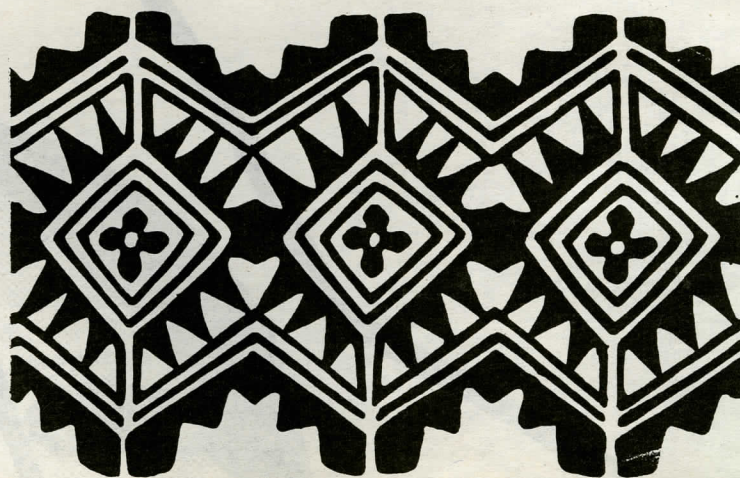
The attendance of Stanford Raza at the SACNAS (Society for the Advancement of Chicanos and Native Americans in Science) and CMSA (California Chicano/Latino Medical Student Association) conferences is very important for the networking of our members. Lastly, the special fee funding is used to help maintain the academic archives and medical prep materials to ensure that are members are prepared to go back to the community and provide much needed health care for the Chicano/a community.

Latino Student Association

L.S.A. is a group composed of Latinos, Chicanos, and 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 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 campus wide events like the Latino **Cultural Night** and **Fiestas de la Primavera** which celebrate Latino dance and music.

The MEChA Special Fee allows us to have get togethers with faculty members, film series, and speakers who give us exposure to different ideas. Should you be interested in finding out more about the group please come to our meetings on Thursday at 6:30pm at El Centro or call Erik Peterson at 497-1729 or Dennis Martinez at 322-1785.



Derechos

DERECHOS is the Stanford Chicano/Latino Pre-Law and Public Policy Society. The group offers students the opportunity to: enter a mentor program with Stanford law school students, participate in moot court competition, listen to a variety of speakers on subjects ranging from how to apply to law school to a typical day for a corporate lawyer to what you can do with a law degree besides practice law (just to name a few).

With the support of the MEChA Special Fee, DERECHOS is also able to put on programs such as the Annual Minority Pre-law Reception which allows students to speak one-on-one with deans from law schools across the country. This reception, which takes place

each Autumn quarter, provides a casual and personal setting for students to interact with the deans and get an inside perspective on the schools that they represent. The Special Fee provides the funding for this program which, like all other DERECHOS functions, are open to anyone with an interest in pre-law or public policy. Members of other communities are always welcome and have participated in these events. The MEChA Special Fee supports a number of clubs and activities that benefit not only the Chicano/Latino community, but Stanford at large. Support cultural, academic and pre-professional activities... VOTE "YES" on the MEChA SPECIAL FEE !!

The MEChA Special Fee & El Ballet Folklórico de Stanford

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 the many and various 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. The string of Ballet Folklórico presentations that the MEChA Special Fee supports throughout the year are numerous, among them being Freshperson 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. On behalf of El Ballet Folklórico de Stanford, I encourage and challenge everyone out there who supports Mexican folklore dance to vote for the MEChA Special Fee on election day.

¡Expresión!

¡Expresión! is a quarterly publication providing means for artistic expression among the Chicano/Latino community at Stanford. In addition to relaying our community's pride and concerns, is the hope that each issue provides a better understanding of the various thoughts and feelings of Chicanos and Latinos.

¡Expresión! is entirely dependent and indebted to those who submit their personal works and especially MEChA Special Fee for its financial support.

People's Platform

George McKinney

The People's Platform was founded in 1986 after several incidents involving students of color and the student government, our ASSU. At the time there were no political parties; there were just interested students who sought to glorify their resumes with the anointed title "senator of Stanford" or "COP member of Stanford." These self-interested individuals proved to be at odds with the needs and interests of students of color. AASA lost its funding of a mere \$4000. Ethnic Theme houses were open to harsh criticism for 'segregating' the few students of color there were on campus. And the ASSU was an acknowledged useless organization with little clout or credibility.

As a result of the political vacuum evident by the election of the Chapparral slate that year, the People's Platform was founded to produce accountable student government for the students of Stanford University. MEChA, the BSU, AASA and SAIO being the most affected by previous benign administrations took the leadership role in its founding and, along with progressive White student organizations, ran a small group of candidates for the Student Senate. Their efforts came at the tail end of the Divest from South Africa Movement that Stanford was leading nationally.

The results from that first election were mixed, but over the next several years more candidates committed to involving students in their government, providing services for them, protecting the integrity of the communities of color and offering a real alternative for those who had all but given up hope to political apathy, made strides with the support of the general and ethnic Stanford Community.

In 1988, the People's Platform COP slate was elected, ushering in a new day in the history of Student gov-

ernment. Along with their election was the election of a People's Platform chair of the Student Senate. Support for the communities of color was strong and the relationship between the prior predominantly White student government changed. Qualified and competent students of color were given the opportunity to serve at every level which is where they are today in 1993.

Since the first days that People's Platform entered the world of student politics, they have implemented Beat the Bookstore, the Airport Shuttle, the Leadership Summit, the Financial Aid Advocacy Office, Centennial Culture Fest and the Dorm Representatives program. Many other projects were investigated for feasibility. Although today, it may appear that these projects are suffering, this was not always the case. It takes a certain amount of commitment to ensure that projects work out correctly. In the past, People's Platform candidates have exhibited that exuberance and determination to better things for the student body as a whole not their sole constituency.

This year, People's Platform must continue to evolve and meet the needs of the students in 1993-94. Of course, People's Platform must continue to support the particular needs of students of color. It must also build itself, once again, in the progressive White student community. Student government committees may wield influence within the halls of the senate. They may even grant budget requests of thousands of dollars, but if they aren't accountable to the students at large whom they are sent to serve, then they have no real importance save the glorifying of the resumes of those who are really up to no good. People's Platform is the antithesis of that. It always has been and must always be.



☒ BSU



☒ AASA



☒ MEChA



☒ SAIO

for Fee Assessments!

Barrio Assistance

Barrio Assistance was founded in the early 1970s by a group of concerned Stanford students who wanted to provide tutorial assistance to disadvantaged Chicano/Latino children from East Palo Alto and east Menlo Park. Now entering its twenty first year, Barrio Assistance is a completely student run organization which is funded primarily by the ASSU Special Fee.

Volunteers transport children to El Centro Chicano on Saturdays, where the children are fed a warm breakfast, tutored one-on-one for an hour and a half followed by 30 minutes of arts and crafts. This year there are 40 children in the Barrio Assistance program and 40 graduate or undergraduate tutors.

The program also sponsors field trips to museums, zoos and a yearly camping trip. The field trips are designed to enrich the children's education by allowing them to encounter something new and unfamiliar such as camping, an activity which many of the children have never experienced. In addition, Barrio Assistance also sponsors an annual food drive, where a weeks' supply of groceries are donated to needy Barrio Assistance families as well as other families in the local community.

Project Motivation

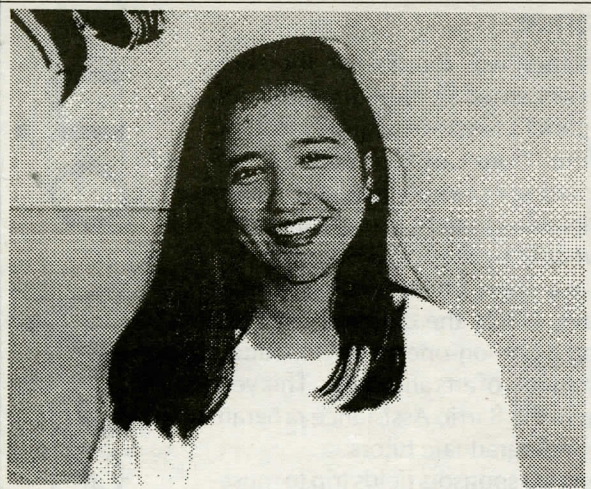
While it is true that the high cost of education is in itself a deterrent, a large percentage of Mexican-American and Latino high school students are simply not geared towards a higher education. As a result, most of these students do not see higher education as a feasible alternative in their lives. Observing the alarming fifty percent high school drop-out rate among Mexican-Americans and other Latino groups in the United States, Latinos at Stanford formed a service organization that would be involved with the outside community to try to reverse this trend.

As potential role models, undergraduates of the Latino community at Stanford recognize that young Latinos in today's school system lack the motivation essential to increasing the percentage presently enrolled in colleges and universities. Project Motivation (Pro Mo) was formed in the mid-70's with the goal of encouraging these students to pursue higher education. By developing programs that facilitate the interaction between Latino high school students and Stanford undergraduates, Project Motivation wishes to create a positive attitude toward higher education and eliminate the misconceptions that these high school students have concerning the affordability, competitiveness, and lifestyles of a college environment.

In the past few years, Project Motivation has developed other programs that directly aid Latino high school students and the University. The Bay Area Outreach Program is an example. Project Motivation also works in conjunction with the Office of Undergraduate Admissions and the coordinators of Pro Fro week. Project Motivation coordinates an additional three day event during the Pro Fro program that encourages newly admitted Mexican-American/Latino frosh to enroll at Stanford in the fall. As Project Motivation continues to grow, our determination to increase the number of traditionally underrepresented ethnic minorities in higher education grows as well. Please help us accomplish this by voting for the PRO MO Special Fee!!

Barrio Assistance Project Motivation

VOTE COP



Hey Raza! For those of you who don't know me, my name is Delia Lopez and I am a junior majoring in International Relations. I am also from East Los Angeles and now live in Casa Zapata. This year I am running for **COP** or Council of Presidents. As some of you might know, last year students voted not to have a COP for various reasons. However, there are some definite important reasons why we should have a COP. To begin with, COP is a body of four individuals that work with the ASSU Senate. They oversee many of the ASSU businesses, such as Flicks, Shirt Shack, and the ASSU Lecture Notes. They are also able to begin certain projects with the aid of the Senate. One of the important roles that the COP has is to be a tie between students and the Administration. That

is one of the reasons why a COP is necessary and why I am running. Students need an effective voice when it comes to student concerns that need to be addressed to the administration of this university. Another reason too is the need for a group of students that will ensure that the Senate works effectively and productively. They need to really be made accountable to the students, you who elect them. Me, as COP, will be dedicated to the needs of students, people like you, and make sure your needs and concerns are addressed and answered. So vote this coming April 14 and 15th....and remember a **CLEAN SLATE** is what you're looking for, and Jason Snyder, Ron Brown, Ying Ying Goh, and ME! are the people who'll do the job.

VOTE PEOPLE'S PLATFORM



VANESSA ALVARADO

Throughout all of this year I have been actively working for our community here at Stanford and outside of it as well. I am Treasurer of MEChA and previously worked as Zapata Representative. I tutor in East Palo Alto at the Families in Transition Center and I am a mentor in the Latina Mentorship Program of San Mateo County. From this work I have gained experience that is very valuable to me. It has enabled me to learn a lot about working with other people and also realize that most of the issues that we are concerned about are those shared by other communities. Organizing within your own community is part of creating a strong voice, but the other part comes from realizing that there are other people who have the same concerns. Working

with them helps to create a stronger voice. As a People's Platform senator I will be responsive and accountable to the needs of the student of color community and to the student body at large.

Issues that I want to bring up as a Senator concern the recommendations of the UCMI, student concerns about Financial Aid, and what is being done to retain and recruit minority students. I think that the ASSU Senate **has** to be a place where these and other concerns should be raised and dealt with effectively. This next year we have the opportunity to make this the role of the Senate with the ten candidates on People's Platform and with six affiliated. Vote **People's Platform!** Vote **Vanessa Alvarado** for Senate! Hasta entonces, pues.



GRACIELA CASAS-SILVA

Hola! I have devoted much time to the University y la comunidad this year at Stanford. I am currently involved with Derechos, as an officer, and with the East Palo Alto Victim Center, as a translator. I am also a substitute tutor for Barrio Assistance and Assistant Director of Sacramento Fellowships for Stanford in Government. This commitment to the Stanford community, in general, and the Chicano community in particular has allowed me to have exposure to much information, readings, and discussions focusing on our experiences as Chicano students. This background is a crucial element for a senator who will, not only represent but, vote on issues that affect your daily lives.

My campaign focuses on ethnic and women's issues, which now play an increasingly significant role in

our personal and professional lives. I believe a Stanford education should, therefore, equip us with basic knowledge of these issues. Along these lines, I would like to see the ASSU lobby for changes recommended in the final U.C.M.I. report and the Women's Needs Assessment study. Some of these modifications consist of including more issues on race and ethnicity in the curriculum, increasing the diversity and retention of faculty members, and integrating student representation on the Ethnic Studies Curriculum Development Task Force. Most importantly, I want to make sure that more gente know about and are a part of the University committees which will implement these changes. An "interactive, multiracial, (comunidad) of students, faculty, and staff", who view their diversity as a rare asset, is a goal we both seek. Recuerda, **Graciela Casas-Silva** for Senate!!!

ROBERTO MILK

The ASSU Senate can provide an important forum for advancement and change when used correctly. Pursuing the Chicano/Latino effort through the ASSU incurs a necessary relationship between the two bodies. This relationship must embrace the following: direct communication, participation, and involvement in University committees.

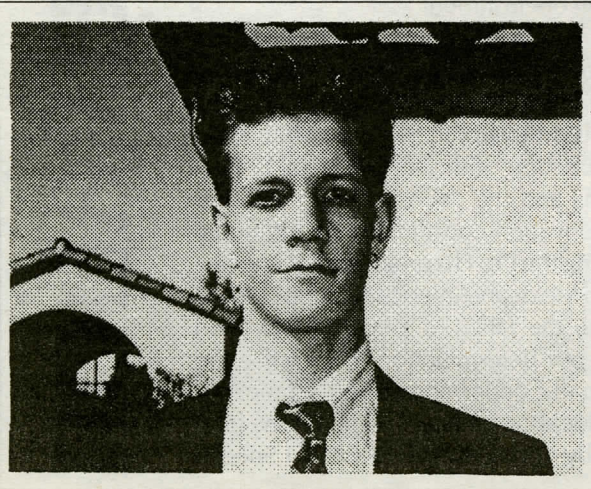
If these three criteria are met then administration will be faced not merely with a push from a specific community, but more importantly, with a push from its different working strands (the committees) and from the representative body of University students (the Senate). Thus, special interests are expanded from community politics into campus-wide politics.

I have much hope for next year. The People's Platform has a full 10-member slate with another 6 affiliated members. This, coupled with a progressive

COP slate, will generate an effective means to coalesce the interests of the community.

With this in mind, the Platform slate is already constructing an agenda for next year. We are pushing for faculty diversity with an emphasis on both recruitment and retention. One of our main concerns is Casper's refusal to allow student representation on the UCMI task force. Another concern is providing academic support for students of color in order to improve the student retention rates within the communities. Other important areas of concern are the reduction of University monopolies, student safety, and ethnic studies programs.

The Senate will be strong next year. It is critical that Chicano/Latino students get on University committees to compliment the Senate initiative. Productivity is only possible through avid participation. Also, the community needs to continue its excellent pattern of voting in order to support the MECHA Special Fee, the COP slate, and the People's Platform.





hermanas...

Why do you continue to neglect the Chicana in you? Why do you insist on silencing her, maiming her? You are only hurting yourself because la Chicana lives inside of you and she will no longer be ignored. You have a responsibility to your Chicana sisters, to your mothers, to your fathers and hermanos, to your Raza, and especially to yourself to hate that part of you that hates me. Get rid of your sexist prejudices that poison you. Break the machismo chains of patriarchy that bind us both.

I don't want to hate you but I cannot completely love you until you purge yourself of your misogynistic ignorance. Only when you can free yourself of your slavery to sexism, diseducate your mind of your patriarchal modes of thinking, and reach a new consciousness of being will you fully appreciate and understand la Chicana and yourself with all of our powerful and wonderful complexities. Only then will you learn how to love. And it is then I will be waiting to embrace you with open arms.

Latinas ...

(continued from page 1)

both women and Latinas, we are faced with a double-edged sword, not only encountering sexism but also racism as we attempt to better ourselves. We are becoming more numerous in the technical and professional fields and in universities across the nation, but the number still remains small. We must contribute to that strength. There aren't enough Latina role models in the fields and levels where we want to be. However, the Latinas who are there are part of the pride we feel within ourselves. They have struggled against a system that is far from being custom fit to the Latina. These women have held on to their cultura, creencias, and orgullo. These three things are what our mothers, the most influencing role models in our lives, have taught us and fused into our culture. Our feminism and Latina heritage are an integral part of our fuerza.

La fuerza is in the mente and corazón of all Latinas. This strength is an important part of the efforts and accomplishments of our Latina women who have kept the movimiento alive in the past, who are presently keeping it alive on college campuses today, and our future daughters who will continue to strengthen it in the future.

Our Latinas are taking leading roles in the unification and education of our raza. Latinas today are at the head of various organizations gaining respect and recognition for the raza.

Where does our desire to take this leading role come from? Does it come from the maternal instinct that our culture values so much? Is an influencing factor in our lucha, our desire to make changes for the future generations of our raza? As where in the past these instincts have been used to instill a passive nature in Latina women, today they are keeping the lucha moving, strengthening it, and providing for the improvement of ourselves.

Latinas give birth to our Raza. We stand next to our men and our families, providing love and support throughout our lives. We keep our families united and mold the values of future generations. We are improving ourselves and working to give our raza the best of ourselves. This has always been part of our cultura of which we are proud, but today it is taking on a new shape to give every Latina the chance to maximize her potential. We continue to be loving hermanas, esposas, e hijas, but we are educating ourselves to insure that our future generaciones continue our cultura enriched by the accomplishments we are making today.

Latinos, help our women. Support her, help her, encourage her - society is already making it difficult enough. Help our Latinas accomplish themselves. United, we are capable of doing great things in El Movimiento, in our personal lives, and in the life of our cultura.

..... No no más somos mujeres, somos M.A.S.

Hermanas, hermosas y poderosas,

Gracias. Thank you. Thank you for teaching me what it means to be a Chicano. Thank you for opening my eyes and forcing me to see my role as an oppressor. Thank you for telling me that I've hit you too many times, that I have made you cry too many times, that I've made you bleed too many times. Thank you for loving me so much that every time I kick you and step on you, you tell me that I hurt you. You hate that part of me. That part that drinks tequila. Yet you love me so much that you don't let me drown in my machismo wet dreams.

Hermanas, I want to tell you that you give me the key to free myself from my patriarchal prison. I'm in prison. Every time I tell a sexist joke or say, "Look at that chic on T.V.," I increase my sentence. And you know that when you free me, when we can make tortillas together in our kitchen, you know that we'll have the strength and ability to free our people-of-corn from the gringo cultural patriarchal system. You know that until machismo is eliminated we will always be oppressed by the gringo male, as I oppress you.

If we can't end our patriarchal absurdity how do we expect to empower our people? Hermana, you are so powerful. You celebrate that in the culture that you love. You sing praise about it. But you hate that part that imprisons us. That part that I cannot see but through your eyes.

Chicanísimo

Lluvia de fuego fresco

Omar Figueroa

I wanna be a surgeon when I grow old go
south a la frontera con peyote y hongos y shamanes
nahuas,
and start healing the earth.

First I'll pry the stakes out, watching the water sprout
de la gaping wound (cómo Moisés), y despues
I'll plant yesca en los charquitos, and rend
the fucking barbed wire

this is for the buffalo
and them I'll impale the guards
this is for los coyotes
and them I'll build a superhighway
this is for cementear la piel
de México a Orange County
this is por los niños heroes
and trees will bloom green paper
la piel de mi padretierra,
y ojos cafés y pelo negro
madrecielo esmogeado gris

I will carve a hole
al vientre de la tierra
And offer Tonatiuh
the molten heart of Tonantzin
Y me bañaré en una
Lluvia de fuego fresco



Triste Felicidad

Yolanda Agredano

Me tengo que despertar del sueño,
El sueño en que el amor existía,
Porque ya no comprendo,
Que pasó al amor que antes compartía,

Las noches de verano,
Ya no se sienten calientes,
Con pasión ni ardor,
Si no desalientes,

Las lagrimas que han corrido,
Que han caido en ríos de sangre,
Ya se helan con el frío,
Se combierten en capas de hielo,

El corazón que ardía con pasión,
Ya se calla en silencio,
Despues de tantos gritos sin condición,
Para guardar su unico amor,

Antes había un corazón,
Antes habían lagrimas,
Que ardían con soledad,
Se han terminado para callar el corazón,

La mente dice que no,
Aunque el corazón dice que sí con una

insistencia,
La mano detiene su estrella,
Pero la noche hela la esperanza,

La noche hela la estrella,
Pero el corazón la caliente,
Porque confía en ella,
Para que siempre se sienta,

No explico el nudo en mi garganta,
Ni el escalofrio dentro de mi,
Ni la confusión tremenda que me mata,
Solamente al pensar de tí,

No se si quererte,
O odiarte,
Pero no mas se una cosa,
Siempre te tendre en mi lecho,

Estas lagrimas siguen cayendo para tí,
Aunque quiera ser feliz,
No puedo,
Sin tí,

No se que pensar,
Hay tantos sentimientos,
Por que empezar,
La triste felicidad.

BEYOND MY MEANS, BEYOND MY DREAMS - EATING AT KENO'S

Frances Morales

What is it like to eat at Keno's? This is a question I asked myself one day when I was in the fourth grade. Keno's was the restaurant "on the other side of the tracks," the side belonging to the Mexicano community, and only two blocks from St. Joan of Arc Catholic School. Surrounding it was the cotton gin, and two packing sheds which provided seasonal work to our gente.

I didn't want a complete meal. That would have been nice, but how could I ever save enough money for it. One day, a fellow classmate, who generally had spending money, told my friend Oralia and I that he was going to have lunch at Keno's. Immediately our eyes opened wide and we asked him if we could go with him just to see. Roland couldn't understand why we wanted to

go if we had brought our own tacos, but he agreed. Looking to see that no nuns were in sight, we quickly left the schoolyard and started walking parallel to the railroad tracks until we got to Keno's.

The waitress at Keno's looked at us and then walked us to a booth. Roland knew what he wanted to eat so he ordered right away. The waitress was expecting us to order and showed her disgust when we did not. Roland's plate soon arrived accompanied by a big soft roll with butter, which was very different from Rainbow bread, the loaf of bread my parents rationed so carefully for school sandwiches. Seeing the expression of awe on our faces, Roland went ahead and gave us a taste of his roll. I thought to myself, "one of these rolls would be a good enough lunch for me." I asked how much a roll

would cost. The waitress replied "ten cents."

I could save ten cents in two weeks. My friend Oralia and I agreed to save our money and come back when we had enough for a roll. In two weeks, we were ready. At lunch time, we did not join the other students, but instead stayed by the school gates until it was safe to leave the premises. We made our way to Keno's. This time we could order ourselves. The waitress sat us at the same corner booth. When she asked us what we wanted to order, we replied "a roll." She asked, "anything else," and we said "no." She gave us her usual look of disgust. In the meantime we anxiously awaited our roll. We giggled and talked about our new adventure. Our rolls arrived on a small plate, one for each. We were delighted and started eating our

rolls without much regard to all the other adults on their lunch break. We tried making that roll last as long as possible, eating one piece at a time and enjoying its soft texture. No sooner had we finished when the waitress came and told us to hurry up because we were taking up space. I thought that was very rude of her. We got up and walked towards the cashier. My inner voice told me that not to say anything would not be right. After paying, I reported the waitress' remarks to the cashier. Then, we followed the street parallel to the railroad tracks and were soon back on the school grounds.

Recently, I happened to be in Weslaco, Texas, my hometown. As I drove on the mainstreet looking for familiar sites, I suddenly came across Keno's. I immediately envisioned the soft roll that I had

enjoyed as a child. I also remembered the waitress' remarks and my need to let someone know what she had said. Following my intuition, I went inside Keno's. This time I asked for a booth of my choice. It was very enjoyable to order from the menu, and not be restricted to the dinner roll. As I waited for my fajitas plate, I recalled my first experience eating at this restaurant. I looked around, and saw a relatively integrated restaurant. Among the customers and waitresses were Chicano as well as White. Perhaps the railroad tracks still physically there were no longer as successful at dividing the communities along racial lines. Small efforts, such as speaking up when something is not correct, as well as big efforts all add up to erase needless boundaries.

Josefina Fierro: Heroína Chicana

Juan G. Ibarra
y Julia González Luna

Bert Corona, long-time labor and community organizer in California, remembers Josefina Fierro de Bright as "very dynamic, also very charismatic, and an excellent speaker...very natural as an organizer."

As a child she had traveled up and down the state and the Southwest following the crops. Her mother and her family had followed the crops, living with the farm workers. Her mother had been with Flores Magón, leader of the anti-Porfirio Díaz organization, Partido Liberal Mexicano, which operated in Los Angeles after banishment from México in 1904...She was also a natural organizer...She knew the Southwest, she knew the various occupations and problems of Mexican workers and their families, not only in agriculture but nonagricultural industrial areas.

Josefina's radicalism stemmed directly from her *familia's* history. She was born in 1920 on the "Mexican side," Mexicali, as her *familia* fled *la revolución de 1910*. After her father had joined Pancho Villa's forces, her parents separated. Josefa, Josefina's mother, decided L.A. would be home for them. After a while, Josefa opened a little restaurant, while they moved constantly among the vicinities of L.A. Josefa followed the stream of migrant farmworkers with a trailer, which served as her restaurant and sleeping headquarters for some workers. She eventually married and settled in Madera,

California. As one can see, her mother was where she drew her *fuerzas, energías, y persistencia para mejorarla situación de su Raza*. The **Peoples Daily World** wrote of Josefina's mother in 1939, "Josie's mother was very modern indeed. Never fall back on your sex, she cautioned her daughter, always rely on yourself, be independent."

Upon graduation from Madera High School, with the permission of her mother she left to L.A., later attending UCLA in 1938. She had hopes of studying medicine and eventually becoming a doctor. For several reasons, including her increasing political activism and her falling in love with a Hollywood screenwriter, John Bright, she ended her college career. Nevertheless, with the support of John, she already had her career marked in the political agendas defending her people.

Josefina became a community and labor organizer for the Chicano community in



Los Angeles during the 1930s. In the 1940s Josefina at 18 years of age was elected executive secretary of El Congreso de Pueblos de Habla Española (a.k.a. The Congress of Spanish-Speaking People). Even though the predominant nature of El Congreso was moderate, she was a leftist in support of *el comunismo*. In the 1960s she became President of the Mexican American Political Association and was the founding force of La Raza Unida Party with particular interest in undocumented Mexican workers and immigration problems. She

was also the founder of El Centro de Ayuda which evolved into Centro de Acción Social Autónomo (CASA).

There exists little information about her in the history books, although her contributions to Chicanos in Calífas are great and many. One of her many contributions occurred during the Pachuco Era of the 1940s. Josefina was instrumental in

the formation of the Sleepy Lagoon Defense Committee which conducted the public defense of the twenty-two Mexicans who were tried for the death of José Díaz during the Sleepy Lagoon Case of 1942. Josefina remained active in fighting for the rights of Chicano youth during the Zoot Suit Riots of 1943.

I went downtown and my husband [screenwriter John Bright] and I were standing there and we saw all these policeman hanging around...and hundreds of taxis with sailors hanging on with clubs in their hands, bul-

lies just beating Mexicans on Main Street. And we went up and asked a cop to stop it: he says, "You better shut up or I'll do the same to you." You can't do a thing when you see people and the ambulances coming to pick them up and nobody is stopping the slaughter. It's a nightmare. It's a terrible thing to see.

After witnessing the horror in the streets of Los Angeles, Josefina took action to stop the "slaughter". With the financial support of her husband she traveled to Washington D.C. to convince government officials to order the sailors to stop the beatings. The results were unsatisfactory, but she continued in the struggle.

Another great effort for which Josefina is recognized is the most massive survey of Mexicans up until the early 40's. In response to the U.S. War Manpower Commission claim of there being a shortage of labor, she organized a campaign that surveyed 50,000 Mexicans.

There can be a list that goes on and on about her accomplishments, character, or about her *femenidad*. Mexican-American women involved in *el movimiento* have not been fairly represented. There are stories about mothers or of Chicana lesbians that are unheard of. Josefina Fierro de Bright proved to be a leader in our corazones that earns the attention, respect, and admiration of all.

¡Que viva la mujer!

Charlene Aguilar—A LIGHTER SHADE OF BROWN

Tamara Alvarado

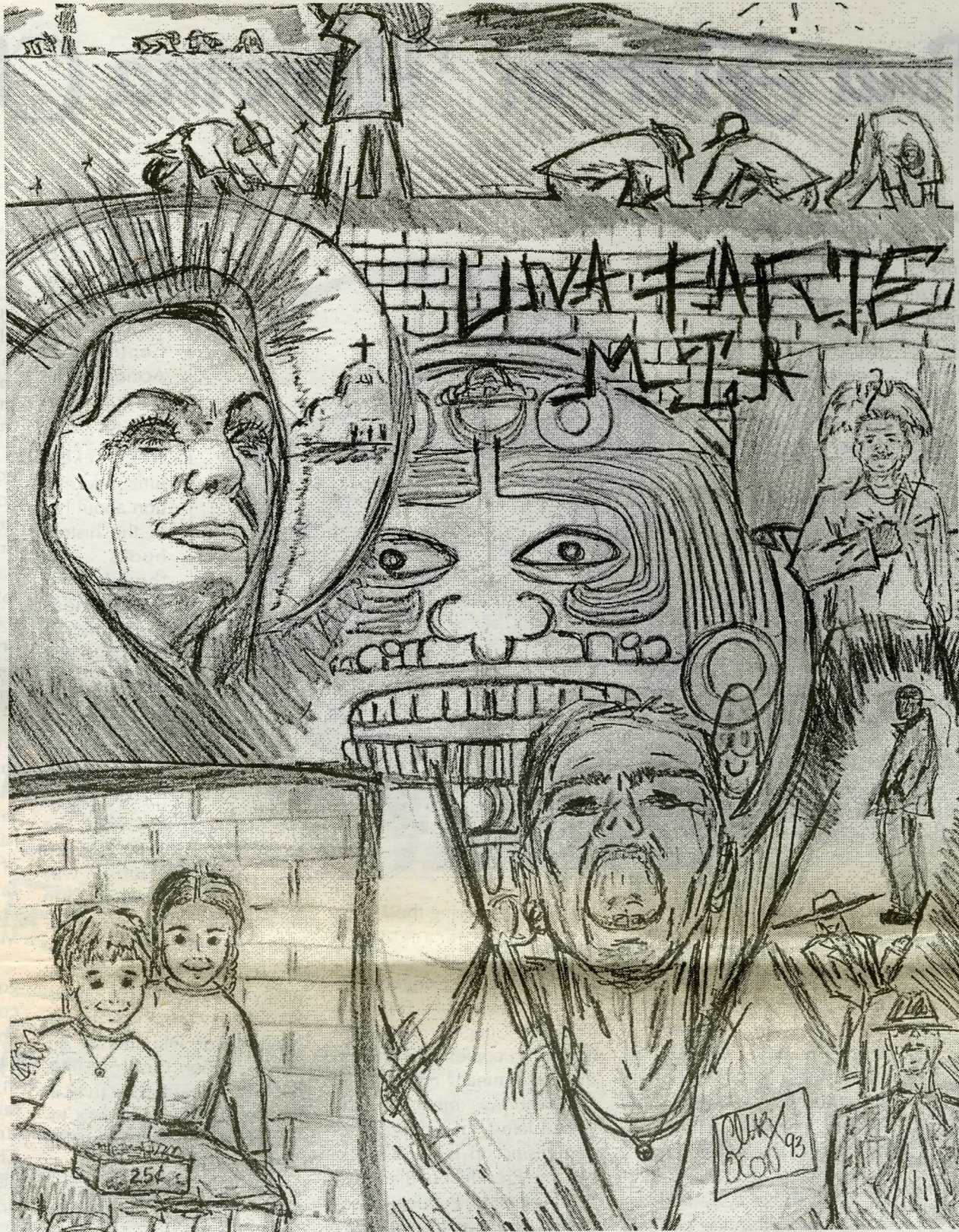
As an undergraduate, Charlene Aguilar was put to the test many times because of her lighter skin color. She had to prove she was Chicana, but she didn't let these events push her away from the Chicano community. Today, within our own community, she is one of the most strongly dedicated. After her undergraduate years at UCSB, she attended Harvard's School of Education and is presently Associate Director of the Stanford Center for Chicano Research. But apart from her official job, she also sees herself as an educator and counselor for students. I have seen her at work and she is a strong, intelligent Chicana who always has a clear vision of what needs to get done. She is a woman who has quickly become one of my role models in "El Rancho" because of her willingness to listen and her clear concern for students and their

well-being. She was born in the Mission District of San Francisco to an Anglo mother and a Chicano father both activists in their community. She had no choice, she was down from birth!

One of the reasons several students seek Charlene out is that she can relate to the problems we go through as university students because she has already been there. She believes respect, communication and the common bond of culture are key in keeping unity within our organizations. When asked what her best experience has been here at Stanford, she says the students. She admires the commitment, caring, and awareness that students show; especially the communication that has improved among Chicano/Latino organizations institutionally and structurally. At this level empowered Chicanas are hard to find.



We are lucky to have someone as caring and knowledgeable as Charlene Aguilar to help make our paths a little smoother. Adelante Charlene! Que Viva La Mujer!



UNA PARTE MIA

EL AGUILA

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Katarina Sandoval	
Marta Serrano	
Eva Silva	

STAFF

Vanessa Alvarado
Beatriz Esparza
Julia González -Luna
Jorge Solís

CONSULTANTS

Antonio Burciaga
Chris González Clark

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.

Exprésate, libérate, y siempre dí . . . y qué!