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Director’s note

Dr. Jerry Garcia

I want to welcome all those who are reading the Winter Quarter 2010 edition of QVO newsletter, a student-run newsletter discussing important issues impacting the Chicano/Latino community and providing alumni and friends insight to CEP and CAMP activities. As the new Director this is my inaugural issue and I have been fortunate to work with some amazing students, the QVO staff: Editor, Carlos Munoz, Assistant Editor, Liliana Godinez, and Assistant Editor, Jackie Gomez. As with the fall issue, Carlos and his staff have put together an incredible QVO newsletter that is informative, dazzling to the eye, and well researched and written. For this issue Carlos uses cutting-edge technology to bring you the voices and faces of CEP and CAMP. Embedded in the QVO are video showcasing the scholarship and activities of Chicana/o faculty and students. Students, friends, and alumni fill the QVO with artwork, prose, and poetry.

The QVO staff worked countless hours putting this issue together, often beyond what we are able to compensate. For this issue the QVO staff chose Chicana/o History as its theme. Throughout the newsletter you will find not only national history, but also the history of CEP and how it grew from three individuals serving 33 people to over seven full-time staff, the creation of CAMP, and the recruitment of 700 Chicanos/Latinos to Eastern Washington University. As a Program we have much to be thankful for and in this issue we give special thanks to individuals who during a time of crises stepped up and accepted challenges. This issue is also about the students and staff who make up CEP and CAMP and on a daily basis recruit and retain our Chicano and Latino students because they embrace and believe that knowledge empowers, knowledge is resistance, and knowledge is for the collective, not just for the individual. From a personal perspective, returning to Eastern Washington University has made me reflect on and reinforced important principles that were taught to me long ago on this very campus.

I returned to Eastern Washington University (EWU) campus on January 4 to begin my tenure as the new Director of the Chicano Education Program (CEP) and the College Assistance Migrant Program (CAMP). CEP is where it all started for me as a student. I first came to EWU as an undergraduate and then as a Master’s student before heading off to earn my PhD. Much has changed since I left in the early 1990s, yet, when I arrived in early January I felt the comfort of familiar surroundings and people who I have known over the years. However, the very fact that I am the new Director reminds us that nothing is ever permanent. Two individuals who played important roles in my life as teachers, mentors, and eventually as colleagues and friends, Carlos Maldonado and Gilberto Garcia, have departed. Carlos left us much too early, but his legacy and memory will live on forever because of his leadership and scholarship. Gilberto, although no longer at EWU, is just down the road at Central Washington University where he is training young Chicanas/os and Latinas/os to become scholars, teachers, and activists for their communities. I doubt very much that I will ever be able to fill the shoes of giants like Carlos or Gilberto, but with the staff at CEP and CAMP I know I will not have to.

The CEP and CAMP staff wishes to personally thank Sally Burge and Father Jose Luis Hernandez for coming to the aid of our programs during a time of transition. Sally, pulled out of retirement, stepped up and became the Interim Director of our programs from Winter 2008 thru fall 2009. Sally’s leadership and knowledge of the university’s infrastructure was instrumental in keeping us visible. Father Jose brought his skills as a teacher to our classrooms and helped maintain a sense of continuity within the academic component of our programs. Para su ayuda y dirección gracias!

Finally, for the first time in the QVO newsletter we have included a donation page that allows alumni and friends to make a donation to one of three programs benefiting the Chicano Education Program at Eastern Washington University. This page allows for electronic or mail-in donation. These are tough economic times for all, but especially for our students, who primarily come from a working-class backgrounds. Please take the time to see and listen to the student testimonials that are embedded in the QVO. We hope that through your generosity we can help students like Frank and Jannette. Before I sign off I wish to share a letter we received from a recent donor:

“At this time I would like to make another contribution to your student emergency fund. I have been donating to the fund for five years now, and although my total amount donated in that time only comes to $170, I hope that it has provided a little bit of assistance to your students in emergency need. Keep up the great mission of the program and I will almost assuredly donate again in the future...CEP Benefactor”

Gracias!

Dr. Jerry Garcia, Director
CEP and CAMP
Message from the editor

CARLOS MUNOZ

Dear QVO NEWSLETTER Readers,

The QVO NEWSLETTER staff (2009-10) is excited to present to the alumni and friends volume one issue one of the 2010 winter edition, overseen by the Director Jerry Garcia, dedicated to Chicana/o History Month. Our goal is to create a standard for the QVO NEWSLETTER that presents quality information on all aspects of Chicano studies, the Chicano Education Program (CEP) of Eastern Washington University (EWU), the College Assistance Migrant Program of EWU, and the Chicana/o and Latina/o population at EWU.

The visual graphic design and articles of this issue are designed to inspire a sense of proudness in our contributions and achievements; often these contributions and achievements are marginalized and concealed in dominate society. This is why we chose to write articles on topics such as CEP’s history, Chicana women, guest worker programs, Chicanas/os and academia, the Chicana/o movement, and myths of Mesoamerican civilizations because to declare ourselves is one thing, but to be heard is another. This struggle undoubtedly continues and is related to a past in which Chicanas, Chicanos, Latinas, Latinos had to create elaborate mechanisms to channel their voices.

The Chicano Education Program’s QVO NEWSLETTER is a product of those mechanisms that enable us—Chicanas, Chicanos, Latinas, Latinos—to express our voices, encourage our form of research, solidify our presence in the United States, and acquire an oppositional consciousness in response to oppressive conditions. The QVO NEWSLETTER staff takes seriously the opposition expressed by Chicanas, Chicanos, Latinas, Latinos at EWU’s campus against classist, racist, sexist, and homophobic oppressive conditions, and we will continue to utilize this channel for the collective good of nuestra gente.

In addition, I am excited to have the pleasure of presenting various literary works of EWU Chicana/o and Latina/o students.

Lastly, I encourage everyone to submit their original literary works, drawings, paintings, photographs, videos, or graphic designs centered on the theme of Chicana/o or Latina/o experience in the United States of America.

Viva La Causa!

Sincerely,

Carlos Munoz

QVO NEWSLETTER editor
cmunoz2005@eagles.ewu.edu
Artist profile
Nancy Munoz’s drawing, Document This!, triumphant

Nancy Munoz, the artist of the cover “Document This!,” was born and raised in Walla Walla, Washington. Currently a first-year at Eastern Washington University, she plans to major in either sociology or social work and minor in Chicano studies, creative writing, and/or art. Likewise, this upcoming fall she will be the lead editor for the *Qvo newsletter*. I am excited to pass down the newsletter to Miss Munoz, a bright and upcoming undergraduate student, whose compassion and commitment will continue to increase the quality of the *Qvo newsletter* during her duration.

Munoz’s intent of the cover for the winter 2010 edition is to demonstrate the great debate of immigration reform in the United States. Although the picture portrays a man and a woman of Mexican descent, she wants to go beyond gender domains and put a face to the degradative branding of undocumented people. She wishes to have them seen as humans rather than undocumented aliens. Moreover, “Document This!” is a cry out to the Chicana/o and Latina/o population to stand up and oppose these oppressive conditions unjustly imposed onto them because of their legal status.

Overall, Munoz’s future plans for the *Qvo newsletter* is the continuing of informing alumni, friends, and students of the great issues of today affecting the Chicana/o and Latina/o population in the United States. Lastly, she wishes to help promote young writers, artists, and others who have an opinion or a desire to have their voices heard.

By Carlos Munoz
Artist profile

Irvine Mendoza’s spray paint art, Ancient Civilization

The spray paint artist Irvine Mendoza indicates that the pyramids represent an ancient culture. “I have always been fascinated with the ancient Mesoamerican civilizations that represents our heritage.” Mendoza is new to art, so he experiments different ways to create a good design using spray paint. Mendoza’s goal is to be a better artist and create art that represents his culture.

By Carlos Munoz
Faculty and staff

The Chicano Education Program at Eastern Washington University

Dr. Jerry Garcia
CEP and CAMP Director

Dr. Martin Meraz-Garcia
CEP Assistant Professor

Jenni Francisco
CEP Visiting Professor

Jennifer Nunez
CEP Program Coordinator/Recruiter

Lupe Cannon
Office Manager
Faculty and staff

College Assistance Migrant Program of Eastern Washington University

Dr. Jerry Garcia
CEP and CAMP Director

Melissa Martinez
CAMP Coordinator/Retention Specialist

Juan Vasquez
CAMP Recruiter/Retention Specialist

Paula Ortiz
CAMP Retention Specialist

Aurelia Murguia
CAMP Secretary
The Chicano Education Program (CEP) and College Assistance Migrant Program (CAMP) faculty and staff of Eastern Washington are a group of amazing professionals. These individuals extend their support well beyond what is required. These individuals’ leadership, knowledge, and dedication help maintain the program visible and operating efficiently at Eastern Washington University. In addition, the faculty and staff’s commitment to the Chicana/o and Latina/o students helps create a supportive atmosphere that produces a place where Chicana/o and Latina/o students’ educational, professional, and personal needs are addressed.

Therefore, the Qvo NEWSLETTER is proud to present the Chicano Education Program and College Assistant Migrant Program’s faculty and staff, a group of individuals who make a difference in the lives of the Chicana/o and Latina/o students they serve. The profiles acknowledges their current position, presents their first encounter with CEP or CAMP, and expresses their hope for Eastern Washington University Chicana/o and Latina/o graduates.
Faculty profile

Dr. Martin Garcia

Dr. Martin Meraz Garcia, the Chicano Education Program’s (CEP) Assistant Professor of Chicano Studies, teaches Chicano and Latino Politics, Chicano History, and Chicano Culture.

Dr. Garcia’s first encounter with CEP was at the welcoming gathering during his first year at Eastern Washington University as an undergraduate. The gathering made him feel at ease and removed the sense of isolation because he realized that he was not the only Chicano on campus. Likewise, Dr. Garcia was an active member and officer of Movimiento Estudiantil Chicano de Aztlán. Additionally, he and his wife, Dr. Christina Torres-Garcia, taught and directed a traditional folkloric dance. Along with other students, the dance group performed for schools, conferences, businesses, and anywhere else to raise money for scholarships and recruit students.

Moreover, Dr. Garcia received his Bachelor’s Degree in Government from Eastern Washington University in 1999. In 2007, Dr. Garcia received his Ph.D in Political Science from Washington State University; his dissertation title: “An Theoretical Approach: A exploratory Analysis of Higher Level Narcotraffickers of Latin American Decent.” In 2007 to 2009, he taught American Government, International Relations, Comparative Politics, Research Methods, and Chicana, Chicano, Latina, Latino Politics as a visiting assistant professor of Political Science at Eastern Washington University. Furthermore, Dr. Garcia has various work undergoing peer review such as:

“Cooperation Among the Nicaraguan Sandinista Factions.” Dynamics of Asymmetric Conflict.


Overall, Dr. Garcia wishes to increase the visibility of the Chicano Education Program. “I want to see our program advertised on every-single media outlet. I want the world to know that there is Chicano studies program at Eastern Washington University. I want in the very near future to have a Chicano Studies major at Eastern Washington University. I want the program to grow in faculty, staff, and students.” Finally, Dr. Garcia wants to continue to provide the vital services and support mechanism to our Chicana/o Latina/o communities.

By Carlos Munoz
Dr. Christina Torres-Garcia, a Chicano Studies instructor at Eastern Washington University (EWU) and Yakima Valley Community College and an Academic Counselor for the Ronald E. McNair Scholar Program at EWU, teaches a course on the Chicana and Latina in the United States.

Dr. Torres-Garcia’s first encounter with the Chicano Education Program (CEP) was during her first quarter as an undergraduate at EWU in 1996. “I used to get homesick a lot, especially during my first quarter, but the hospitality of CEP’s staff and faculty helped me remain at EWU.” She began working with Chicano Education Program in 1996 as a traditional Mexican ballet folkloric instructor for approximately four years.

Dr. Torres-Garcia’s philosophy as an educator is not just to teach, but to motivate her students to be active citizens. “Rooted in my pedagogical style is the empowerment of each student to believe in their individual potential and actively and collectively create positive change in this society.” Therefore, she hopes that every Chicana/o and Latina/o graduate of EWU “has the desire to engage in civic organizations within their communities and collaborate on the struggle of reforming the political, economical, social and educational systems towards a diverse equity society.”

Furthermore, Dr. Torres-Garcia states that the “Chicana/o and Latina/o students continue to be underrepresented in higher education. However, the completion of higher education of one Chicana/o or Latina/o student has a rippling effect touching entire families and neighborhoods in the Chicano and Latino communities.”

Above all, Dr. Torres-Garcia hopes that EWU Chicana/o and Latina/o graduates “become the ones who create the path and become the bridge for future generations and act as a role model in their communities.”

By Carlos Munoz
Staff profile

Jennifer Nunez

J

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Jennifer Nunez’s—the Chicano Education Program’s (CEP) advisor, recruiter, facilitator, coordinator, Chicano Orientation instructor, and Students Together Are Supportive Role Models Mentoring Program supervisor—first encounter with CEP was during her first year as an undergraduate at Eastern Washington University (EWU). She was advised academically by CEP and enrolled in the orientation class. Additionally, she participated in the mentoring program that helped her understand what CEP and the services they offered was all about. Likewise, Nunez was an active member of Reconociendo la Identidad con Educacion y Sociedad and Cinco de Mayo Queen.

Nunez’s hopes that EWU Chicana/o and Latina/o graduates expose themselves to new experiences, connect to the community and give back, promote higher education, and recruit students, so that there is a continuous cycle of Chicana/os and Latina/os in higher education. Moreover, she hopes that more Chicana/o and Latina/o students continue their education and seek graduate degrees. Overall, Nunez wishes to see all her students succeed according to their own definition of success.

By Carlos Munoz
Staff profile

MELISSA MARTINEZ

Melissa Martinez, the Chicano Assistance Migrant Program’s (CAMP) project coordinator, implements and oversees daily operations, recruitment and retention activities. Her first encounter with the Chicano Education Program (CEP) was during her first year at Eastern Washington University (EWU) as an undergraduate. She came in as a CEP student, and she was advised academically for two years. In addition, she was a part of the Mentor Mentee program. She benefited greatly from these programs because she became acquainted with other programs and other Chicana/o and Latina/o students on campus.

Martinez hopes that EWU Chicana/o and Latina/o graduates use their knowledge and skills to obtain employment in their area of interest; motivate more Chicana/o and Latina/o students to seek higher education; help alleviate the barriers Chicana/o and Latina/o students face; and live fulfilling and successful lives.

Overall, Martinez stated “this is why I do my work—to help students realize their potential—and encourage them to go onto a Masters or Ph.D degree.” Martinez hopes to have an impact on the lives of students she serves and make a difference.

By Carlos Munoz
Staff profile

JUAN VASQUEZ

Juan Vasquez, the College Assistance Migrant Program’s (CAMP) recruiter, visits various high schools throughout Washington State during visitation, career fairs, conferences, and other outreach opportunities. Moreover, he is responsible for coordinating on campus leadership conference and reviews CAMP application. Vasquez first encounter with the Chicano Education Program was when he applied for CAMP in 2003.

He enjoys working for CAMP because he likes interacting with the students and engaging in conversations. He enjoys the way he feels at the end of the day after encouraging someone to pursue an education. “These students are important to me. My greatest memory was when I asked a student if there was something wrong with him. The student replied, ‘I have not eaten for three days.’ What I realized is that being at a university for some of our CAMP students is like being in an ocean and learning how to navigate the waters. The student did not realize that he had to use his eagle card to eat. Our people need a program to help guide them through the system.”

Overall, Vasquez hopes that Eastern Washington University Chicana/o and Latina/o graduates understand the value of an education that goes beyond just making money.

By Carlos Munoz
Paula Ortiz, the College Assistance Migrant Program’s (CAMP) retention specialist, engages in assisting other CAMP staff with orientation day, student development retreats, organizing and supervising CAMP’s tutoring services, and supporting faculty and staff develop orientations, seminars, and other presentation.

Ortiz’s first encounter with the Chicano Education Program (CEP) was in 2003. She was a transfer student that received two scholarships from CEP, resulting with her becoming acquainted with the various programs and organizations CEP had to offer. As a mentee, she became aware of the cultural, academic, and recreational benefits offered by this program, and she became a mentor her senior year.

Overall, Ortiz’s hopes for Eastern Washington University Chicana/o and Latina/o graduates is that “they may share their acquired knowledge and skills with passion and enthusiasm, and lead by example demonstrating the positive difference ‘education’ has had on their lives.” Lastly, she encourages “everyone to challenge themselves, to get out of their comfort zone and try different things, to reach for the stars because in the processes of doing so one discovers who one is and what one is capable of becoming and achieving.”

By Carlos Munoz
Aurelia Murguia, the College Assistance Migrant Program’s (CAMP) administrative assistant, processes paperwork, assists with student needs, prepares stipends, and assists CAMP staff with events and planning.

Murguia’s first encounter with the Chicano Education Program (CEP) was while she was studying at a local community college in Spokane in 2004. After receiving her Associate of Arts degree as a medical office specialist, she applied for the CAMP administrative assistant position and was hired.

Murguia stated that she loves working with students, and she hopes that Eastern Washington University Chicana/o and Latina/o undergraduates take full advantage of the services that CEP and CAMP has to offer and achieve their educational and professional goals.

By Carlos Munoz
Jannette Serrano, the Chicano Education Program’s coordinator for Students Together Are Supportive Role Models (S.T.A.R.) Mentoring Program, states “the program’s purpose is to establish a mentoring opportunity for 30 middle school students with an emphasis on the Chicano/a and Latina/o student population.” The S.T.A.R. Mentoring Program focuses on providing “mentoring that contributes to developing positive values, strong identities, and effective relationships.”

She started the program from scratch. “I designed everything—the program, proposal, logo, and colors.” Serrano has gained a valuable experience as the program coordinator because she is able to build a network of support, increase her leadership skills, and develop a successful grant proposal.

Overall, Serrano stated this is what Dr. Maldonado wanted. He wanted to build a relationship with the Spokane public school system, and she is extremely grateful she was able to be a part of that experience. Lastly, she thanked the commitment of the S.T.A.R. mentors and Jennifer Nunez, S.T.A.R. Mentoring Program supervisor, for being a great mentor and helping her make a difference in the lives of the students S.T.A.R. Mentoring Program serves.

By Carlos Munoz
The winter quarter for the QVO NEWSLETTER staff has been an exciting and challenging experience. This edition pushed me to my limits of expertise because not only did I have to enhance my writing style and my designing style, but my Chicana/o understanding of activism. Writing and designing is no simple task to overcome. The process of deciphering a proper writing style and a graphic design that addresses the needs of Director Jerry García, QVO NEWSLETTER audience, and the Chicana/o and Latina/o population in general is enough to age a person ten fold. Nevertheless, the numerous projects given to our staff has helped us grow as writers, editors, designers, and activists. I hope you all enjoy this winter edition because we worked diligently to create this high quality newsletter for the Chicano Education Program at Eastern Washington University.

Hi my name Jackie Gomez (the first person on the left), and I work as an assistant to the editor of the QVO NEWSLETTER. I am currently in charge of the Chicano Education Program’s facebook page and Youtube site. Facebook is used as a social utility to connect with students, staff and alumni. Youtube is also available to broadcasts events and presentations that the Chicano Education Program has hosted. I am also in charge of maintaining the communication between the QVO NEWSLETTER staff and the departments, programs, organizations, and alumni. I hope you enjoy the winter edition of the QVO NEWSLETTER.
Student profile

Ana Zapien

CAMP cohort: 2009
Hometown: Prosser, Washington
Birth place: California
Family size: family of five—middle child
Major: undecided (physical therapy maybe)
Personal goal: graduate from Eastern Washington University
Academic goal: obtain a Ph.D

Ana Zapien is one of the College Assistance Migrant Program’s most promising athletic student. Zapien came to Eastern Washington University (EWU) to throw discus, hammer, and weight. “Track is my passion. I really like it because I am strong, motivated, and determined, but it is not easy maintaining my physical strength, especially for me because women are not valued as athletically built beings.” Nevertheless, Zapien does her best to stay athletically built and strong. “You got to do the best with what God gave you.” What she most enjoys about track is competing, training, and the sensation she gets when she beats her personal best.

However, Zapien’s passion for throwing at EWU has helped her overcome various obstacles. Besides adjusting to the new training methods and heightened level of competition, she had to struggle with being one of the very few Chicanas on the team. “At first it was hard because I was not used to being apart from my culture and my friends, but I had to overcome this obstacle because I wanted to throw.” CAMP played a vital role in overcoming that sense of isolation because she is given a place to be herself. Lastly, Zapien would like to thank everyone who has supported her athletically and academically, so keep an eye out for Ana Zapien tearing up the field at EWU’s track Chicana style.

College Records
Discus-1kg
2010 Indoor 37.59m

Weight Throw-20lb
2010 Indoor 12.03

By Carlos Munoz
162 YEARS OF CHICANA/O HISTORY

33 YEARS OF CEP AT EWU

We have a lot to celebrate
Pero la Lucha continúa

Celebrating since 1977
Students must have initiative; they should not be mere imitators. They must learn to think and act for themselves—and be free” (Cesar Chavez). This couldn’t be more applicable than to Chicana/o and Latina/o students at Eastern Washington University (EWU). In the 1970’s, the idea of having a Chicano Education Program was a student vision. Chicana/o and Latina/o student support began through social gatherings by Chicana/o and Latina/o students and progressed to a student-operated ad hoc committee on campus. The organization was a place to connect with other Chicana/o and Latina/o students on campus and a place with a sense of belonging. The organization met informally on campus and eventually was awarded a space in Monroe Hall. Students gathered to discuss cultural traditions, build friendships, and create study groups, with the goal of providing a place were Chicana/o and Latina/o students encouraged one another while pursuing their studies. Members of the organization found it common to discuss about how it felt to be ambassadors between two different worlds; it was a cultural conflict to retain a sense of culture while stepping into the world of higher education.

“Since the establishment of CEP, the population of Chicana/o and Latina/o students at EWU has increased from 33 students in 1977 to a present 700 students.”

Due to economic challenges, persuading parents to send their children to college was a difficult task. These were the issues confronting recruitment and retention of Chicana/o and Latina/o students into higher education. As a result, students and staff began to notice a pattern of similar experiences and the need to provide Chicana/o and Latina/o students with a connection to other Chicanas/os and Latinas/os on campus. Seeking additional support, the organization eventually developed into the Chicano Education Program (CEP) in 1977 with Esteban Cena as the first director. Students and three staff members were the key players in establishing and managing the program. However, it was the students who broke thru the barriers and were the resounding force behind the establishment of the program. The program expanded from 1977-1987 to provide recruitment and retention of Chicana/o and Latina/o students. A retention specialist was added to the staff of CEP. Around this time, Chicana/o and Latina/o student-operated organizations developed such as Movimiento Estudiantil Chicano de Aztlan (M.E.Ch.A.), established at EWU in the early 1970’s.
The mission of M.E.Ch.A. is to promote higher education, cultura, and historia. It is founded on the principles of self-determination for the liberation of our people and believes that political involvement and education is the avenue for change in our society. The Qvo newsletter also became a part of the program in 1983. With the help from students and staff, the Chicano Education Program began implementing a graduation ceremony in coordination with the Cinco de Mayo Celebration. That weekend would follow with an all Chicano and Latino basketball tournament, organized by the program and Chicano and Latino students.

The era of Dr. Carlos Maldonado (1987-2008) witnessed tremendous growth in the makeup of Chicana/o and Latina/o students and diverse cultural events on campus. Dr. Maldonado was a visionary who stated, “Hispanic higher education in Washington State will be synonymous with EWU’s Chicano Education Program.” In the early 1990s, Dr. Maldonado helped establish Project MUJER which was later renamed Reconociendo la Identidad con Educación y Sociedad (R.A.I.C.E.S.), originally established as Project MUJER in correlation with the Women’s Studies Department in 1990. The mission of R.A.I.C.E.S. is to “develop leadership among EWU Latinas” and “encourage retention and recruitment of Latina women in higher education.”

Also during this time, the department progressed from housing one program to housing two, which included the College Assistant Migrant Program (CAMP) founded in 2002. CAMP is a federally funded program designed to support students from migrant and seasonal farm working background during their first year in college and continuous support at a four-year college or university.

CEP also developed EWU’s first of its kind Amigos y Amigas Unidos Triunfaremos (A.A.U.T.) Mentoring Initiative.

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**Did you know?**

The Chicano Education Program’s (CEP) Cinco De Mayo celebration was originally a banquet held for graduating Latina/o and Chicana/o students of Eastern Washington University.

Before R.A.I.C.E.S.’s Miss Cinco de Mayo, women represented the Inland Empire Hispanic Association at the Spokane Lilac Parade. The winner also received a $250 scholarship.

CEP used to be housed in Monroe Hall 198. CEP officially moved into Monroe 203 in 1990.

Radio Cadena in Granger, Washington was the first Spanish radio station to help CEP recruit Chicana/o and Latina/o students.

The paintings found through CEP’s offices are the works of a prior Chicano student, David Gonzalez. He is now a widely known artist and teacher at Cascade high school.

At one point M.E.Ch.A. was called Latin American Decent Students (L.A.D.S.). L.A.D.S. changed its name back to M.E.Ch.A. in 1991.

CEP helped establish the Othello Latino Senior Organization/Center.

CEP housed the National Association of and Chicano Studies (NACCS) headquarters from 1991 to 1998 with Dr. Maldonado as Executive Director and Coordinator.

In 1989 CEP professor Gilbert Garcia’s office was known as the “Garcia’s Pink Palace.” Garcia’s office was accidently painted pink during remodeling.

CEP students developed a “Tejano Dance class” in 1997.

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CEP students developed a “Tejano Dance class” in 1997.
The Chicano Education Program’s history

PASSION, VISION, AND DETERMINATION: HISTORY OF THE CHICANO EDUCATION PROGRAM AT EASTERN WASHINGTON UNIVERSITY

tive in 1997. Likewise, the one of a kind Students Together Are Supportive Role Models (S.T.A.R.) Mentoring Program in 2008. A.A.U.T. Mentoring Initiative was developed with the goal of helping “new Chicana/o and Latina/o students at Eastern Washington University transition by providing peer support and offering social, cultural and academic enrichment opportunities.”

Established with the financial support of State Farm Insurance, the S.T.A.R. Mentoring Program’s mission is to “benefit middle school students with special emphasis on the Chicana/o and Latina/o student population by providing positive academic support such as tutoring, encouragement, guidance and skill development, educational, recreational, and cultural activities.”

With Dr. Maldonado as executive director, CEP also housed the National Association of Chicano Studies (NACS) national office from 1991-1998. NACS was later renamed as the National Association of Chicana and Chicano Studies (NACCS) in 1995. This association held a national conference in Spokane, Washington in 1995 and Portland, Oregon in 2000, bringing thousands of professional Chicana/o and Latina/o into the area. In 1988, CEP also established a scholarship committee and endowed Chicano scholarship, which encouraged the creation of a folkloric student-operated dance group in 1996, Primera Generación. The dance group was a funding initiative for CEP scholarships. Activities geared towards Chicana/o and Latina/o students and their parents were also initiated through the leadership of CEP during this time. Some of these events included the first Welcome Back Barbecue in 1991, the annual Día de los Muertos in 1994, the annual Chicana/o and Latina/o Alumni and Scholarship Reception in 1998, the annual “Canto al Pueblo” concert, the Scholarship Fundraiser in 2000, and the Chicana/o and Latina/o Parent/Student Education Conference in 2005—funded through a grant from State Farm Insurance.

The 2009-2010 academic years follows a wave of change under the direction of Dr. Jerry Garcia, the new director of CEP and CAMP. Dr. Jerry Garcia has many visions. The first is to “see the Chicano Education Program expand into other areas of the state, especially where there are high concentration of Chicanos and Latinos.” He believes that “as the flag ship program in Chicano Studies in the state of Washington we need to play a strong role in our communities.” First on his agenda has been to celebrate the history of our Chicana/o history. With the support from fellow professors and students, Dr. Martin Meraz-Garcia, Dr. Cristina Torres-Garcia and EWU senior, Gabriel Chavez, the program offered a four-week presentation series on Chicana/o history. Likewise, Director Dr. Jerry Garcia is seeking to increase Chicana/o and Latina/o curriculum at EWU to include Chicanas and Latinas, border issues, immigration, and Chicana/o and Latina/o art. The overall goal is to become the first four-year institution in Washington State to offer a major in Chicano studies.

Since the establishment of CEP, the population of Chicana/o and Latina/o students at EWU has increased from 33 students in 1977 to a present 700 students, the largest Chicana/o/Latina/o student population at a four-year institution in the state of Washington. There is not a day that goes by that CEP is not busy with students, college and high school visitors, renowned guest speakers, or cultural and community service events.

By Liliana Godinez

“I leave the Chicano Education Program with my head up high and privileged of having had the opportunity to serve a great program in Washington State and EWU.”

– Dr. Carlos Maldonado (1953-2008)
The Chicano Education Program’s history

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1970’s
The Chicano Education ad hoc committee is created—composed of Chicana/o and Latina/o students and Dr. Ruben Trejo, a Chicano art professor at Eastern Washington University (EWU).

Movimiento Estudiantil Chicano Aztlan (M.E.Ch.A.) is established at EWU.

1977
CEP is officially established serving 33 students under Esteban Cena, CEP’s first director.

1981
The first Cinco de Mayo celebration at EWU sponsored by CEP.

Firstall-Chicano basketball tournament at EWU sponsored by CEP.

1985
Dr. Jim Perez becomes the second director of CEP.

In correlation with the Inland Empire Hispanic Council, CEP represents the Chicana/o and Latina/o community in Spokane’s Lilac Parade with the first Chicana/Latina Lilac Princess Rita Nicacio.

1987
Dr. Ruben Trejo receives Eastern Trustees Medal.

Dr. Carlos Maldonado becomes CEP’s third director.

1988
CEP hires its second faculty, Dr. Gilbert Garcia.

1989
The first Migrant Education Student Leadership Conference took place at EWU sponsored by CEP.

National Association of and Chicano Studies (NACS) foco is established with the support of Chicana/o scholars from EWU, University of Washington, Washington State University, Central Washington University, and Yakima Valley Community College.

Fabian Castellana teaches CEP’s first orientation class.

CEP sponsors M.E.Ch.A. first state conference at EWU.

1990
Project MUJER in correlation with Women’s Studies of EWU is founded.
The Chicano Education Program’s history

PASSION, VISION, AND DETERMINATION: HISTORY OF THE CHICANO EDUCATION PROGRAM AT EASTERN WASHINGTON UNIVERSITY

1991
The first welcome back barbecue is hosted by CEP.

CEP houses NACS National Office until 1998 as Dr. Maldonado as executive director.

Project MUJER establishes a scholarship for Latina women at EWU.

1992
The first Chicano literature class is offered at EWU by CEP.

Second Migrant Leadership Conference is held at EWU sponsored by CEP.

1993
Project MUJER becomes Reconociendo la Identidad con Educacion y Sociedad (R.A.I.C.E.S.).

Guadalupe Cannon joins the CEP staff as administrative secretary.

1994
The first annual Dia de los Muertos celebration is held at EWU sponsored by CEP.

1995
CEP hosts the first NACS national conference in Spokane, Washington with over 4,000 participants. At this conference NACS changes its names to include Chicana.

1996
Primera Generacion, a folkloric dance group, is developed in efforts to raise funds for CEP scholarship.

1998
The first annual Chicana/o and Latina/o Alumni and Scholarship reception is hosted by CEP.

1999
CEP brings to EWU guest speaker and renowned actor Edward James Olmos.

2000
The first annual Canto al Pueblo concert and scholarship fundraiser is hosted by CEP at EWU.

The Pacific Northwest hosts NACCS national conference at Portland, Oregon sponsored by CEP.

2002
CEP applies for the College Assistant Migrant program grant and was awarded 1.5 million dollars for five years.

2003
Ritmo Aguila (CEP’s band) is sponsored by CEP.

2005
In conjunction with Cinco de Mayo week, the first annual Latina/o Parent/Student Education Conference is hosted at EWU by CEP and State Farm Insurance.

Jennifer Nunez joins the CEP staff as program coordinator and retention specialist.

2007
CEP hosts its thirty-year anniversary celebration with three hundred alumni attending.

CEP brings to EWU guest speaker and renowned farm worker and civil rights activist Dolores Huerta.

CEP receives a 1.5 million renewal of the College Assistance Migrant Program.

Director Dr. Carlos Maldonado receives the first Spokane Community Civil Award, 2007.

Students Together Are Supportive Role Models Mentoring Program is funded through the efforts of CEP and State Farm Insurance.

2008
Long-time Chicano Education Program director Dr. Carlos Maldonado passes away due to an illness in fall 2008; hundreds attend his memorial service at Eastern Washington University.

Sally Burge joins the CEP staff as interim director.

EWU’s M.E.Ch.A. holds its first Izcall Calmecac Student Conference sponsored by CEP.

The Pacific Northwest foco Symposium of the National Association for Chicana and Chicano Studies is held at EWU sponsored by CEP.

Teatro Chicana comes to EWU for the first time sponsored by CEP.

2009
Dr. Ruben Trejo, internationally renowned artist and co-founder and supporter of CEP, passes away. Dr. Trejo donates sustainsale amount of his work to the Chicano Education Program.

2010
Dr. Jerry Garcia, alumni of CEP, joins the CEP staff as the director.

Dr. Martin Garcia, alumni of CEP, joins the CEP staff as assistant professor.

By Liliana Godinez
Many Chicanas and Chicanos use the month of February to observe, discuss and reflect on the first Latino sub-group incorporated into the United States. After a two-year bloody war the United States and Mexico sign the Treaty of Guadalupe Hidalgo on February 2, 1848. The consequence of the U.S. invasion and conquest resulted in Mexico losing fifty percent of her territory and nearly 200,000 Mexicans became U.S. citizens in the conquered and occupied territories. What the United States now calls the American Southwest was once Mexico’s northern territories. One hundred and sixty-two years later the consequences of that invasion continues to resonate.  

Dr. Jerry Garcia, CEP’s director, presented February 3, 2010, on the topic of Mexican Bracero deaths during World War II. “During World War II nearly 500,000 Mexican Nationals were recruited to work in the United States. Most studies explore their treatment while in the United States, examine the administrative structure of the program, or provide their working conditions. Almost no studies have discussed the hundreds of braceros who died serving the United States as either agricultural or railroad laborers. This research provides statistical data on the over 300 braceros who died in a two year period while serving under the Emergency Farm Labor and Railroad Programs.”  

Dr. Martin Garcia, CEP’s assistant professor, presented on February 11, 2010, on his assessment of the mutual images of high-level narcos and U.S. law enforcement in the Pacific Northwest. “Most studies conducted on the drug war have taken a topdownapproachandfewhavebeenun-
The ChiCano education Program's Quarterly Newsletter Winter 2009 Issue One Volume One

Celebrating Chicana/o history month

The ChiCano Education Program’s First Celebration of Chicana/o History Month: a Huge Success

The reasons why the men migrate from Bravo and abandon their wives and kids, the burden women carry and how family dynamics change at home due to their men’s absence. The data I collected stems from a study abroad trip during fall 2009. The research consists of four testimonial interviews with six women. All of the women faced very similar frustrations toward the social, political, economic situation that capitalism imposes on their lives, but the outcomes of migration varied in their lives today.

Overall, the Chicano Education Program and its participants in these series reflected the continuous efforts of the Chicana/o quest for social justice in the United States that began in 1848—the signing of the Treaty of Guadalupe Hidalgo.

By Carlos Munoz

Oppression to maintain the status-quo and constrain the Chicana/Latina mind and body. However, Chicanas/Latinas are not just powerless victims of the hegemony rooted in social and political structures, but individuals who seek emancipation by creating oppositional stands.

Eastern Washington University undergraduate student Gabriel Chavez presented on February 24, 2010, on the haunting realities on how women cope with the head of their household leaves to work in the United States in Nicolas Bravo, Tlaxcala, Mexico. “My presentation uncovers the voiceless wives and mothers of the young men that risk their lives seeking economic betterment of their families. I will describe...
Celebrating Chicana/o history month

The Chicano Education Program’s Chicana/o History Month Presentations 2010

**PRESENTER**
Dr. Jerry Garcia

**PRESENTATION TITLE**
Dying on the Home Front: Mexican Bracero Deaths during World War Two

Video is unavailable

**PRESENTER**
Dr. Martin Garcia

**PRESENTATION TITLE**
Assessing the Mutual Images of High-level Narcos and U.S. Law Enforcement in the Pacific Northwest

To view the presentation, click on the image to the right

**PRESENTER**
Dr. Christina Torres-Garcia

**PRESENTATION TITLE**
Herstory and Her Way of Resistance: Life Experiences of Chicana/Latina Students in the Pacific Northwest

To view the presentation, click on the image to the right

**PRESENTER**
Gabriel Chavez

**PRESENTATION TITLE**
The Haunting Realities Behind Most Doors in Nicolas Bravo, Tlaxcala, Mexico

To view the presentation, click on the image to the right
Las Aguilas

Las Aguilas, (the Eagles), form an elite group of scholars within the Chicano Education Program who have demonstrated leadership abilities and are committed to their career goals and achievements academically. They are new and returning students who have received a Chicano Education Program scholarship for the current academic year.

Three goals are at the heart of this group’s mission: to promote and celebrate continued academic success for its members, to provide opportunities to renew and/or receive additional scholarships, and to foster relationships between students scholars.

These goals are achieved through various activities held during required monthly meeting throughout the year. With volunteering and community involvement at heart, Las Aguilas made it a priority winter quarter to assist locally to what now has become their new community. Las Aguilas volunteered their time to both the Cheney Food Drive and the Special Olympics East Region Basketball Tournament.

The students collected over a hundred cans of perishable items while competing against each other. They accomplished this by splitting into teams and going door to door in an hour time frame. “At the end although it was competitive, it was heartwarming to know that we provided someone with a warm meal,” shares Aguila member, Ricardo Motesino.

During the Special Olympics East Region Basketball Tournament, hosted in Cheney on January 24th, students provided support in setting up for the tournament, keeping score, and referring. Although, each of the students was assigned to a specific area to volunteer for only an hour, many of them enjoyed the experience and rotated around until the end of the tournament. In general, the students continue to find volunteering to be a life changing experience and plan on continuing to pay it forward.

“It’s exciting to see each individual step out of their comfort zone engaging in and outside the classroom. With all the different tools that we have been able to provide through Las Aguilas, these students will be able to continue on their road towards success.”

– Eric Palomino
Las Aguilas Asst. Coordinator

By Jennifer J. Nuñez
Aguilas Coordinator
Recent posts on a campus gossip Website have disturbed the lives of many Eastern Washington University (EWU) students. What started as foolish gossip turned into hate posts filled with racist, homophobic, and devaluing comments instigated by fellow EWU students.

According to the Easterner, a student-operated newspaper at EWU, “Nathan Lewis, the student advocate to the dean of students,” first brought up the issue of blocking the site, reaching out to the students targeted by the comments, and “eliminating oppression on EWU’s campus.”

In response to the racist, homophobic, and sexist comments, EWU students pushed for the administration to take action by removing EWU from the Website, blocking the Website from EWU servers, and publicizing the issue to raise awareness. Likewise, students formed the organization NOT ON OUR CAMPUS! to take part in the changing of EWU’s campus culture to one that is accepting of everyone and proactive in challenging acts of hate found on EWU’s campus.

According to the Easterner Online, students met with EWU administration on February 10, 2010, to discuss the postings on the online gossip site. The students who attended the meeting shared their thoughts about how to communicate that hate speech will not be accepted on this campus.

EWU administration response was to block the online gossip Website from campus computers for 10 days until a final decision could be made. However, due to the constitutional protection of free speech, the Associated Students of Eastern Washington University (ASEWU) council must decide “whether the site impacts students negatively enough to discourage a safe learning environment.” Therefore, the solution lies within the student population; meaning it is up to the students to determine what is posted on the site.

Overall, discussion over this issue continues between students and administration on what kind of action to take. The administration and ASEWU hosted various public forums to discuss these actions. On February 22 an impromptu talking circle discussed ways to increase visibility of the campaign and issues of freedom of speech.

On February 23 a meeting with administration discussed updates regarding what is being done on students’ behalf. On February 24 a letter to the editor and a story regarding the campus gossip Website was published in the Easterner. On February 25 a talking circle was held, along with a workshop designed to help guide organizers take proper action. On March 1 administration sent a letter to students regarding their resources should they be targets of hate speech or harassment. On March 10 administration requested students to voice their concerns in a public circle.

Despite the hostile environment invoked by the gossip Website, EWU students have responded to this crisis promptly and developed effective methods to address EWU students on the damage of hate speech can have on our campus.

By Carlos Munoz
Papers

GIVING VOICE TO UNDOCUMENTED STUDENTS: SCREENING THE DOCUMENTARY OF PAPERS

On February 24, Movimiento Estudiantil Chicana/o de Aztlan, sponsored by the Chicano Education Program (CEP) of Eastern Washington University, screened the documentary Papers: Stories of Undocumented Youth.

The documentary illustrates how approximately 60,000 undocumented students graduate from high school each year in the United States, and under current laws, students are unable to secure citizenship, receive financial assistance for higher education, and in most states they must pay out-of-state rates.

The purpose of showing this film was to demonstrate the struggle undocumented students are forced to endure for not having legal documentation, regardless of the number of years they have lived in the United States, grade point average, or honors accumulated. Likewise, the showing is part of state and national efforts to raise awareness of undocumented students in support of passing the Development, Relief and Education for Alien Minors (Dream) Act.

Following the documentary, a question and answer session was held to give the students the opportunity to gain and understand more about the Dream Act and its affect the nation. Dr. Jerry Garcia, director of CEP; Dr. Pui-Yan Lam, chair of the sociology department; Dr. Martin Meraz Garcia, assistant professor of CEP; Dr. Christina Torres-Garcia, CEP visiting professor and McNair Scholar Program academic counselor discussed the impact of the Dream Act and the contributions these students make to our country beyond labor.

By Carlos Munoz
Chicana and Chicano Studies is a field that advances a critical understanding of the Chicana/o and Latina/o experience in the United States. Courses provide students with an awareness of the social, political, economic, historical, and cultural realities in our society.
The tenth Annual Latina/o Educational Achievement Project (LEAP) conference was the most inspiring experience I have had in recent times. The conference was held at the Hotel Murano in Tacoma Washington from February 18-20th. Legislative day was held at the Capital in Olympia Washington. The combination of guest speakers, student panels, workshop presenters, policy-makers, and the Academic Showcase component was an excellent way of engaging middle school, high school, and college students from various regions in Washington State.

Eastern Washington University (EWU) was highly visible in the conference for many reasons, including the ten workshops and Academic Showcase presented by EWU students, Chicano Education Program (CEP) faculty and staff as well as faculty from the College of Health, and Science and Engineering. I was particularly impressed with the performance of Movimiento Estudiantil Chicana/Chicano de Aztlan of EWU who volunteered for the entire conference. These students included Gabriel Chavez, María Morales, Judy Reyes, Elena Calderón, Criselia Calderón, Elder Hernandez, Jose Francisco Navarro Rodriguez, Reyna Santiago, and Elizabeth Hernandez. It is important to recognize the efforts of these students because not only did they attend the conference, but they also participated as volunteers, workshop presenters, facilitators as well as members of student panels that presented to the entire conference.

The highlight of the conference was a student panel composed of LEAP scholarship recipients who shared their stories over dinner on Friday, February 19th. Their stories touched on how they had overcome their struggles of graduating from high school and attending the university despite being undocumented. Additionally, State Senator Paul Shin from District # 21, a Korean immigrant also shared his experiences as a Korean War orphan. His story was so powerful and inspiring to Chicana/o and Latina/o students that he received a standing ovation by the attendees. Moreover, these stories were so touching that most of
the attendees could not help, but to shed tears while their stories were being shared with the conference participants. Participating in the LEAP conference was an unforgettable experience for EWU students because not only did they learn leadership skills, but they were also inspired, energized and motivated to continue with their education and focus on issues that are important to the Chicana/o and Latina/o community including access to higher education for undocumented students.

Attending the LEAP conference was made possible due to the generous support of Dr. Jerry Garcia, Chicano Education Program Director, CAMP Coordinator Melissa Martinez, and CEP Coordinator/Recruiter Jennifer Nunez whom did an excellent job at disseminating information about their respective programs at the conference. Finally, the Start Something Big Grant awarded by the Eastern Washington University Foundation was crucial in making the LEAP Academic Showcase possible.

By Dr. Martin Garcia

Criselia Calderon

For the past four years, I have been able to attend Annual Latina/o Educational Achievement Project (LEAP) thanks to the Chicano Education Program and Movimiento Estudiantil Chicana/Chicana de Aztlan. This year I presented and volunteered. It was a great experience to do both. We had a great student turnout for our presentation. I appreciated our respectful and attentive audience. Eastern Washington University’s (EWU) Admissions Office donated items which we used as prizes for the students that attended our presentation. As a volunteer, I enjoyed meeting new people and helping the participants find workshops.

LEAP is also a venue for high school students to voice their concerns to congressional representatives. I hope Mechistas and other EWU students continue to serve the community by engaging in ways that will get our representatives to listen to students, especially Chicana/o and Latina/o student concerns.

Elder Hernandez

My experience at the Annual Latina/o Educational Achievement Project (LEAP) conference was phenomenal this year. I learned so many new things that I haven’t learned at other conferences. First, I got to meet some of the nicest, happiest, dedicated, and hardworking people I will ever meet.

One thing and probably the most important lesson that I learned in the conference is to be an activist and speak up. Another thing that I learned is that there are so many people and students facing the same situations and obstacles, and no one is doing anything to help them. Another lesson that I learned is that when a person presents, he or she should say everything from the heart. One’s own experience is stronger and more powerful than having a presentation with statistics and facts. I’m not saying statistics and facts are bad, but personal experience is much more powerful and even more if it is coming from the heart. In this conference, I also got more experience presenting in two different workshops. Overall, the LEAP conference has motivated me to speak up and share my personal story to students in high schools that are facing the same struggles that I am. It has motivated me to help as many 1079 students as I can and get them to college one way or another.

Elena Calderon

This year was my second time attending the Annual Latina/o Educational Achievement Project (LEAP) conference. The first time, I was a conference attendant, and the second time I went as a volunteer and a presenter. I did not know what to expect, but the one thing I was sure of was that I would leave with a great experience and great memories.

The first day of the conference, I presented a workshop alongside my sister and a friend. We did not know how our presentation would go because we felt we could have been more prepared but we tried to stay positive and calm. Towards the end of the presentation, I got really emotional and it was hard to keep talking. The issues we were discussing and presenting on were issues that I could relate to and it was my first time to ever talk about it. This was a good experience for me because I was able to really express my views and people were able to grasp what I was talking about. At the end of our workshop, several people came up to us and congratulated us. They encouraged us to try and take our presentation further, which is exactly what we are trying to do. It feels good knowing that there are other people out there who support us and want to see us succeed.

It was also interesting to be able to talk to high school students about college and motivating them to attend. When we were in high school we have a major fear of going to college because we do not know what it is like. I hope that I at least made a difference in one person’s life at LEAP, with either the presentation or just by talking to him or her.

My favorite part of LEAP was listening to the Senator Paul Shin speak. He motivated a lot of people and is an example of perseverance. He never gave up and he achieved a lot of the goals. After hearing him talk, I felt like I could really do anything, and I told myself that I would never give up. His story made a lot of us cry, and it only pushed us to create change and to keep going for ourselves. I can’t imagine being four-years old without my parents; he really is someone who I now look up to. I think America needs more leaders like him. I have already told my friends about Senator Paul Shin, and I hope that they are lucky enough to meet him.

To conclude, I appreciate the fact that
Gabriel Chavez
This year was the first time that I have attended the Annual Latina/o Educational Achievement Project (LEAP) conference, and I was amazed of how great of an experience I had. Being a volunteer gave us the opportunity to network and meet a lot of people. As a volunteer you open yourself up to the attendeess and network with other volunteers as well. The common theme of the conference was the issue of undocumented students. There were guest speakers that were undocumented that gave powerful and moving words that came from lived experiences and struggles that touch your heart as a listener. At times I just wanted to jump out of my seat and take a stand and yell “ENOUGH” to the oppressive chains that are strangling our undocumented brothers and sister.

Maria Morales and I presented a workshop on how to organize yourself and others around your own struggles using Zapatista principles. The students discussed and shared some of their struggles, and using the principles that we shared with them as a guide they began to understand the impact that they can have by acting on those struggles. Our presentation related well with the overall theme of the conference because we discussed how action is very important when we have struggles such as wanting an equal and fair education as an undocumented student.

Gabriela Vargas
At the Annual Latina/o Educational Achievement Project (LEAP) Conference, I learned that there are many undocumented students and families around the country. The main question that undocumented students have is what happens after I graduate high school? Well, currently the House Bill 1079 is giving undocumented students the opportunity to attend college while paying in-state tuition rate. Right now, there is a lot of controversy regarding the Development Relief and Education for Alien Minors Act, which would allow undocumented students who graduate from college to apply for citizenship.

In reality these students work hard to find funding for their education because they want it so badly. Also, we had a keynote speaker on Friday night who was motivational, encouraging, and filled our hearts with heavy emotions.

This speaker was Senator Paul Shin and he delivered a very empowering speech to all of us at LEAP. Listening to his story and struggles that started at the age of four, he had some of us on the verge of tears, but his overall message was that “nothing is impossible.” I have to say that LEAP impressed me, I am a stronger will to help 1079 students and raise awareness on our campus. Truly, knowledge is power.

Maria Morales
Four years ago was the last time I attended Annual Latina/o Educational Achievement Project (LEAP) Conference, and my experience then did not leave me very impressed to be honest. Student voices were unheard then and was more concentrated on the legislation process and learning about our political leaders.

This year however, the concentration were the students. I loved the space they were given to share words, stories, feelings, and concerns. Learning from the students was definitely the most empowering part of the conference for me. In the workshop that I presented with Gabriel Chavez, I learn that even though many people might say that our youth is passive, even though students themselves might say they don’t care; the truth is that they do. They have it in their corazones to take action against what they know they are tired of. It is just a matter of us to help spark the match of curiosity; a match that will open their eyes to their inner strength and to act on the dreams that have long lived in their spirits.

Judy Reyes
Empowerment, motivation, awareness, insight, and friendship are all things I gained from this year’s the Annual Latina/o Educational Achievement Project (LEAP) Conference. It was a great experience and well worth missing classes for.

I represented Eastern Washington University’s Movimiento Estudiantil Chicana/Chicano de Aztlan as a volunteer. We worked nonstop from Wednesday night to Saturday morning. There was very little sleep included, but we all managed. The other volunteers were really interesting individuals and each contributed in their own way to the conference. We worked well as a team and left feeling connected to one another. I had the opportunity to attend a workshop titled Undocumented Students, and I gained a lot of insight on the lives and struggles of these students.

I was able to attend LEAP this year. So much goes on, and it feels good knowing I was part of it. We not only learn about the senate and congress, but somehow we all change within. Whether it was hearing a motivating story or inspiring others to go further with education. We all change for the greater good.
The Chicano Education Program (CEP) and College Assistance Migrant Program (CAMP) of Eastern Washington University wishes to provide a special thanks to Sally Burge, who served as CEP and CAMP’s interim director from 2008 thru fall 2009, and Father Jose Luis Hernandez, who severed as CEP’s visiting faculty. These individuals extended their support to CEP during its recent transition and time of need. Sally and Jose brought joy, excitement, and most of all student commitment to the program. Their contributions during CEP’s transition were a vital force that kept not only the Chicano Education Program operating during this period but the College Assistance Migrant Program as well. Therefore to thank and show our appreciation to Sally Burge and Father Jose Luis Hernandez, the Qvo newsletter is proud to present a retrospective of their tenure with CEP and CAMP.
Interview: Sally Burge

Interviewing the Chicano Education Program’s past interim director

During her professional career at Eastern Washington University (EWU), Sally Burge held many positions on campus. Burge was originally hired as a part-time reading specialist by Dr. Clarence Williams, director of the then Black Education Program. He hired her in 1974. The following year she became a full-time staff. When EWU was awarded a TRiO grant in 1979, Burge became a full-time reading specialist for the learning skill center, the Academic Support Center. Eventually she became the director of the program in 1981. Burge was the principal author for the McNair grant and became its first director in 1995. At the same time, she was also an adjunct faculty for EWU department of education and Spokane Community Colleges. At EWU she taught classes to students majoring in reading and taught adult education classes. In 2003 the Council for Opportunity, selected her as the Outstanding Educational Opportunity Professional, an national recognized award. She held the presidency for a TRIO Professional group for two terms from 2002-2003.

Additionally, for more than ten years, Burge was a faculty member for the new director training TRIO workshops. Although retired, from March 1, 2008 to December 31, 2009, Burge was asked to accompanied students and staff at CEP as Interim Director of the Chicano Education Program (CEP) and the College Assistance Migrant Program (CAMP). A good friend of the departed CEP director, Dr. Maldonado, she accepted the position and although “sorry for the reason why she had to come on board,” she feels bless to have had the opportunity to be part of CEP.

While working at CEP, she felt her responsibility was to embrace CEP’s mission of “actively contributing towards enhancing the opportunity and participation of Chicano/Latinos in higher education and parallel to EWU’s goal of addressing diversity, providing all students regardless of ethnicity, with a Chicano Studies curriculum leading to a comprehensive understanding and appreciation of the Chicano/Latino community and relevant issues.”

She felthiswasaccomplishedthroughthe various activities and services she and the staff supported such as the annual Parent/Student Conference held inspiring and the annual Welcome Back BBQ, among other events. New from her administration was CAMP’s first-time participation in Homecoming during the fall of 2009.

She also implemented a “common reading experience,” for the incoming CAMP cohort. According to Burge, this is something that has been implemented at other universities with the entire freshmen class. The cohort read and discussed Persepolis by Marjane Sartrapi, a book with a unique way of portraying the Iranian revolution through the eyes of a child.

Although it’s hard to choose from so many memorable moments, Burge believes the CAMP retreat at Camp Gifford was her most memorable moment. She enjoyed the beautiful setting and spending 48 hours getting to know the students. She also enjoyed the many educational and recreational activities. It was a “unique experi-
Interview: Sally Burge

Interviewing the Chicano Education Program’s past interim director

Her overall experience at CEP was wonderful. It expanded her experiences greatly to learn about a different culture. “I was learning all the time,” she laughs. On the surface, she learned about food and recipes, but beneath it was rewarding to get to know the students and see how appreciative and respectful they are about being helped to navigate a new world. “It was very inspiring to watch them develop and become comfortable in a new setting.” she recalls.

Burge misses the students, staff, the cultural events, and activities. Burge would like to thank everyone because everyone’s contribution is what makes programs like these work. She would also like to give special thanks to Dr. Gilbert Garcia for all the phone calls and questions he answered. “I called him frequently to consult him, although it was never his job,” she remembers. She would also like to commemorate CEP staff, students, professionals, and let Qvo readers know how hardworking the program’s faculty and staff are. “They work hard to ensure the success of the Chicano community and students.”

Here is what others had to say about Burge.

“As a student and Qvo staff member of the Chicano Education Program, I too would like to thank you, Sally Burge, for all your expertise and hard work. You are truly and inspiring person.”
Liliana Godinez, Qvo Newsletter staff

“Thank you for your support to our CAMP program. I am very grateful for all the times you supported me. I enjoyed working in collaboration with you.”
Auerila Muguia, CAMP Administrative Assistant

“I appreciate all your knowledge, patience, and I will always cherish all the wonderful moments we spent co-working.”
Lupe Cannon, CEP Administrative Assistant

“I appreciate all your efforts to help students succeed, and for going out of your way to help students meet their educational needs.”
Jannette A. Serrano, CEP’s S.T.A.R. Mentoring Program Graduate Assistant

By Liliana Godinez

Interview: Father Jose Luis Hernandez

Interviewing the Chicano Education Program’s past visiting professor

Fr. Jose Luis Hernandez became part of the CEP staff in 2007 as visiting professor. He served as visiting professor for two years until 2009. He believes teaching culture classes is important for a couple of reasons. The first is the major demographic change of populations of the Chicanas/o and Latinas/o in the United States. Second, Chicano Studies curricula at Eastern Washington University gives all students the opportunity to learn about the Chicanas/os and Latinas/os in the United States. This is important towards supporting CEP’s mission of “addressing diversity and providing students with comprehensive understanding of the Chicano/Latino community and relevant issues.”

He enjoyed teaching Chicano History and Chicano Culture because of the students “deseo de saber” (the desire to learn) and the interest they portrayed in regards to the culture. Teaching is what he will miss the most of CEP. He will also miss “el desayuno” (breakfast) he laughs. His overall experience at CEP was “good.” He wishes the program the best and hopes they meet their goal of increasing the number of Chicano studies courses because he agrees it is important. He would also like to recognize the late Dr. Carlos Maldonado for being a great director and leaving a “well-established program.”

By Liliana Godinez
THE CHICANO EDUCATION PROGRAM

coming soon to facebook
In high school whenever the topic of Mesoamerica civilization and the invasion of Cortes and the Spanish crown arose, a common ideology was always repeated and supported by the majority of my classmates. The belief that indigenous civilization from Mexico were savage, primitive, bloodthirsty, paganish societies that were saved and civilized by the invading foreign forces of Cortes and the crown he represented. This notion ignited an indescribable anger within me. My family assured me that this not was true, but not to question the material taught in class because my goal was to pass the class and move forward; I questioned regardless of their request.

Why is our history never taught in American history classes? Why is Mesoamerica civilizations viewed as savage and primitive? Why are we not allowed to learn of our ancient inheritance? Why do the actions of human sacrifices practiced by some Mesoamerica civilizations justify the horrid actions of Cortes and Spain? Hence, when given the opportunity to write a series of articles for the winter edition focused on Chicana/o History, I knew I wanted to focus on those ancient accounts that were concealed, falsified, and repeated as truth. Therefore, a concise summary of current Chicana/o Scholarship illustrates Spain’s occupation of Mesoamerica as violent, disruptive, and destructive of Mesoamerican social structure, religions, and infrastructures that cannot be justified by the actions of bring Catholicism and Western civilization of Mesoamerica.

In 1519, Cortes sailed to Veracruz, within two years his forces conquered the Azteca empire and colonized what was later known as New Spain in Mesoamerica. During the invasion of Mesoamerica, 90% (24 millions) of the native population was exterminated—genocide. Despite the catastrophes of the invasion and colonization of Mesoamerica civilizations, the native population endured, but not before the Spaniards dramatically altered their past, present, and future.

All in all, the Spanish invasion and occupation of Mesoamerica resulted in unjustifiable wars to steal land and riches, forced labor systems, oppressive social structures, droughts and plagues, capitalism, inequality in all forms (ethnicity, class, gender, etc.), and the extermination of 90% of the native population, but thank the heaven the native population had a Christian God and Western ideology to civilize their barbaric ways. Therefore, I call to action the Chicana/o and Latina/o communities that the liberation of her/his people from oppression and prejudice is in her/his hands, voice, and education. Never be afraid to question truth.

Nuestra Historia
They have come to tell us of our story
They speak of our ancient women, our ancient men slanderously
Theancientones—ourgrandmothers,ourgrandfathers
Their accounts were concealed, falsified, and repeated as truth
They, the ancient ones, left it to us—
To us who they teach us to forget
To us who came from them
To us who must remember the ancient inheritance

By Carlos Munoz
The Teotihuacan Spider Woman is the Great Goddess of the Teotihuacan civilization. In murals that depict the goddess, she stands with her arms outstretched between two smaller female attendants and in front of two tall interwoven vines surrounded with spiders and butterflies. At her base is a mirror bowl spilling a mixture of seeds and water.

Spider Woman’s most obvious trait is that she is a female. She wears a frame headpiece that includes the face of a jaguar, a medallion of an owl, and surrounded by spiders with yellow body colorations. Spider Woman’s nosepiece is a bar that is as large as her mouth and conceals her mouth. The nosepiece is equipped with spider-like fangs. The nosepiece hangs below her nose and has three circles on it. Immediately below the circles are three fangs. The outer two fangs curl to point away from the center and the middle fang forms the letter U; indicating Spider Woman’s spider-like appearance.

Spider Woman’s domain is thought to have been the underworld, darkness, the earth, water, war, and creation itself. Ancient Mesoamerican civilization considered the jaguar, the owl, and the spider creatures of darkness, which enforces her dark aspects and connections to the underworld. The jaguar is the ruler of the night and the symbol of warfare—a large and powerful predator of the night and water. The owl is a nocturnal creature, and a messenger to the underworld; demonstrating her connections to the earth. Finally, the spiders and her nosepiece depict her connections with warfare because of the nature of the spider—an ambush predator.

The importance of Spider Woman in Chicana/o History is the fact that in ancient Mexico women served their tribes in many ways; she was the tribal defender, priestess, judge, arbiter, governor, teacher, doctor, midwife, scribe, painter, dancer, jeweler, fortune teller, warrior, and gatekeeper of the life-giving power of the universe—creation. Women who died in childbirth were granted the status of warriors killed in battle. Midwives, who facilitated birth, were noblewomen. In old age women earned their right to be respected, valued, and equal members of society.

However, hundreds of years of patriarchal societies have attempted to tear from her flesh, bones, and blood the value, honor, importance, and sacredness of her creative womb; resulting in massive executions, abasement, and excommunication of millions of women who refused to embrace the predefined oppressive spaces society demands. Spider Woman of Teotihuacan is an inspiration to all people, but especially to the Chicana/o people because she can be used to develop our inherent mental or physical power when attempting to recover or embark on spaces not predefined or accepted by dominate society ideologies—our faculty.

To view the original image of Spider Woman of Teotihuacan, click http://www.birdspiders.com/gallery/p.php/801.

By Carlos Munoz
The chronicles of la Xicana

This is the story of Las Xicanas, women who were never at a loss

Prologue

This is the story of Las Xicanas, women who were never at a loss. Women who have travelled far in the world after the ravage of their fortress; they saw many cities forged on the principles of patriarchal regimes; they demurred many forced troubles and hardships in the struggle to save their self-defined spaces, contributions, culture, communities, and people. They continue to do their best, but everyone could not be saved. For they perished by the hands of elite patriarchal men and the invading Western patriarchal forces by the thousands. Thousands of forced entries into their creative womb left a trail of torn bloody flesh. Thousands of their spaces destroyed, and the fragments scattered across the terrains of the North American continent. Thousands of pages of their contributions reduced to ash, and the remains left at the mercy of the winds. Like a swatted spider they were left for dead; their web they spun fragmented and dangling in the corners of civilization. But all was not lost. Women, with their silky pouches of creations strapped to their abdomens, slithered across the shadows, rising to the corners of civilization to restore what has been taken from them—their threads of universal life birthed from their creative wombs.

From the Strength and Courage of my Might
From the strength and courage of my might,
I spun the earth, the solar system, and the universe
I ignited an indestructible force in resistance to oppression
I charged into battle for the independence of my people
I loaded my weapon and saddle my horse to join the revolutionary efforts
I joined the movement to defend my
Occupied territories, people, civil rights, sexuality, education, and freedom

My roots are deep
My roots are strong
My roots lie in struggle

However, you will now see who, where, when, and how I became to be—
La Xicana

In the Beginning
In the beginning, ancient Mexico women served their tribes in many ways; she was the ruler, tribal defender, priestess, judge, arbiter, governor, teacher, doctor, midwife, scribe, painter, dancer, jeweler, fortune teller, warrior, and gatekeeper of the life-giving power of the universe—creation. Women who died in childbirth were granted the status of warriors killed in battle. Midwives, who facilitated birth, were noblewomen. In old age women earned their rights to be respected, valued, and equal members of society.

Women as Creators I
Spider woman of Teotihuacan,
Slithers across her web upon the sea
Whatever she spun came to life

Spider woman of Teotihuacan dangled from her web
The universe, the earth, and the five amorphous worlds
Spun Spider woman of Teotihuacan
The chronicles of la Xicana

This is the story of las xicanas, women who were never at a loss

Whatever she created,
She named it as it breached

Spider woman of Teotihuacan, the Great Goddess,

The woman as creator

Women as Creators II
However, hundreds of years of patriarchal societies have attempted to tear from her flesh, bones, and blood the value, honor, importance, and sacredness of her creative womb; resulting in massive executions, abasement, and excommunication of millions of women who refused to embrace the predefined oppressive spaces society demands. Women of Mesoamerica ceased to be perceived as central to society, warriors, or creators. Their space, power, and position in society challenged; their fortresses invaded.

You coward
You who feared my independence, intelligence, darkness, rebelliousness,
Power, agency, freedom, and ability to create attempted to sever and split me
You who attempted to lacerate my problematic characteristics
Coursing through my veins; passed down to me by the Great Goddess
You who attempted to instill the qualities of being respectful, docile, hardworking, enduring, and obedient
You who attempted to make the primary unit of my social interaction the household
You who attempted to limit my role in society and determine my destiny
You who limited the roles I could obtain outside the household and forced me into poverty, slavery, and Prostitution
You ruminate that your actions can make me respectful, docile, hardworking, enduring, and obedient
You ruminate that your actions can sever my connection with the Great Goddess
You ruminate that your actions can make me forget her story, her legacy, her heritage
You simpleton

Women as creators live on

Woman as Creator III
The 1960s-1970s was a tempestuous decade in American history, a history often overlooked. The Chicano/o Movement instigated since the end of the U.S.-Mexican War in 1848, when the Untied States stole Mexican lands in a bloody and unjust war; making thousands of Mexican into U.S. citizens overnight. Since the occupation of Mexico’s territories countless Chicana/os have experienced racism, classism, sexism, discrimination, segregation, and exploitation.

Part of the Chicano initiative ranged from issues of restoring land grants, establishing farm workers’ rights, enhancing education support services, establishing voting and political rights, developing Chicana/o centered curricula, and fueling political activism and cultural pride. The Chicano/o Movement that culminated took inspiration from heroes and heroines from their Indigenous, Mexican, and American communities. Dozens of people, especially women, raised their voices and called attention to the issues facing Chicana/os in the occupied territories of the United States.

With my fits raised high, I emerged from the shadows of your civilization

Woman
Yes, mujer!

I celebrated our existence, contribution, civil rights, bodies, and creative wombs
I celebrated because society and most women and men have forgotten
The chronicles of la Xicana

This is the story of las Xicanas, women who were never at a loss

They denied us
They battered us
They wounded us
They defined us

But in this process society women, and men ceased to exist;
They ceased to exist because they forgot that ancient notion—the ancient power that unifies mujer, Hombre, and tierra
Spider woman of Teotihuacan,
If society, women, and men remain dissociated with the earth,
How can they be touched by unifying ancient power of your threads?
Women as creators live on

Woman as Creator VI
Across the North American continent men and women are working hard to develop political consciousness and unity. The youth must bring to the mind of every Chicana/o that liberation of his or her people from prejudice and oppression is within his or her hands. The youth must undertake the struggle for liberation in society and bring justice to our lands. And women must learn to grow their own wings, become their own muse and decide to fly and never descend to the predefined spaces of dominate society. This is the story of las Xicanas, women who were never at a loss. Women who have travelled far in the world after the ravage of their fortress; they saw many cities forged on the principles of patriarchal regimes; they demurred many forced troubles and hardships in the struggle to save their self-defined spaces, contributions, culture, communities, and people.

Out of the ashes, the destruction, the darkness
I rise with my silky pouch of creation strapped to my abdomen
I rise to the corners of civilization and restore my fragmented web

And I eat civilization, women, and men
I sallow them whole
Until the poisons in my abdomen melt them
I/woman/Spider woman of Teotihuacan give birth
Once more to our civilization upon the telluric lands
Women as creators live on

By Carlos Munoz
Guest worker programs

LEGALIZED SLAVERY

The proposed comprehensive immigration reform bill that was debated in the United States' Senate is one of the largest rewrites of U.S. immigration law since 1996—Illegal Immigration Reform and Immigrant Responsibility Act of 1996. The reform will offer a path towards citizenship for 12 to 20 million undocumented immigrants, tighten border security with Mexico, and create a guest worker program to help fill the demand for low-paying positions. Some people believe a guest worker program is the best solution for those who do not qualify for citizenship; a better alternative than sealing the borders. For example, Raul Ramos and Sanchez, authors of the article “the Time has come for a Guest Worker Program,” indicate a guest worker program will allow undocumented workers to come out of the shadows; it will end the exploitation of the current undocumented workers; it will increase their wages; and will generate tax revenue because undocumented workers will become taxpayers. “You can be sure the nativists will scream ‘amnesty’ once again. This small but highly vocal minority will try to stir hatred and resentment. But when seen without prejudice and fear, a guest worker program is the smartest, most humane solution for improving the health of our economy—and avoiding a cultural conflict that could be much worse than anything we face today.”

However, a concise summary of Southern Poverty Law Center’s (SPLC) report on the guest worker programs, H-2A and B, in the United States illustrates a systematic program that exploits and abuses current guest workers, and demonstrates why the current H-2A and B program should not be expanded nor used as models for immigration reform.

The SPLC report on the H-2 A and B program is based on interviews with thousands of guest workers, a literature review on guest worker programs, the outcomes of legal cases, and the experiences of legal partitioners across the nation.

Under the current guest worker program, H-2A and B program, employers brought over 100,000 guest workers into the United States in 2005. The guest workers under this program are bound to the employers who import them, resulting in various forms of oppression and exploitation such as cheated wages; forced to borrow money to obtain low-paying and temporary jobs; held captive by the employer who seize their documents; forced sexual interactions by employers; unlawful deportation by employers; forced to live in poor living conditions; forced to work in some of the country’s toughest working conditions; systematic discriminated against; and dined any medical and retirement benefits. In essence, the report views the H-2A and B program as modern day slavery—legalized slavery.

All in all, the report illustrates the H-2 A and B program as a legalized form of slavery founded on the principles of exploitation and abuse because guest workers are bound to a single employer and offers little to no legal ability to protect their rights. Finally, SPLC states, the H-2 program should not be expanded or used as a model for immigration reform unless it is dramatically altered and rewritten to include strengthened Federal laws and regulations protecting guest workers; strengthened Federal laws to allow Federal agencies to enforce the protection of guest workers; and an effective access to the courts for guest workers upheld by Congress. Therefore, the question should a guest worker programs be considered vital elements and an effective models for immigration reform rests solely upon your own process of decision making. However, I do encourage everyone to research scholarship on all sides of the spectrum regarding guest worker programs and immigration reforms in the United States, and the affects of those programs and policies have the population its intended to serve. Nevertheless, this much is true—immigration reforms is long overdue.

By Carlos Munoz
During the chaotic years of the 1960s and the 1970s, a generation of Chicana feminists and Chicano activists raised their voices to protest the gender tensions and conflicts that they were experiencing. The Chicana/o community had a legacy of discrimination and inequality in the American society, so they channeled their energy into a militant civil rights protest. This “Movimiento” protest focused on social, political, and economic self-determination for the Chicana/o community. Many people took this movement in different ways. On one hand there was a demand for equal rights and equal opportunities, but on the other there was a separatist ethnic rebellion.

The Chicano movement began from different struggles with leaders, plans, and organizational methods used. “La Causa”—the Chicano movement was not the first time that they had protested their status in America, but it was the most widespread and largest expression of Chicana/o discontent. Chicanism became known as a belief and spirit of active resistance within the Chicana/o communities. It emphasized cultural pride and crystallized the essence of nationalist ideology.

Likewise, within the movimiento many Chicanas raised their voices to challenge the sexism and male domination that they were experiencing in the movimiento. These Chicanas began to see and experience the contradictions of Chicanism. The women began to evolve as feminists just as Marta Cotera, a leading Chicana feminist said, “Chicanas will direct their own destiny.” Chicana activists traced the emergence of their feminist awakening to the internal struggles within the cultural nationalist Chicano movement. Machismo, hypermasculinity, contributed significantly to the formation of Chicana feminism. They experienced firsthand the constraints of male domination in their daily lives.

By the early 1970s, the Chicana females began to question Chicanism which had first engaged them in the movement. Their reasons were those of their own experience and observations. While they challenged some of the very cultural traditions that the Chicano movement was extolling, they did not condemn all of them nor did they place the entire burden of their oppression on the males. They stressed that they had to engage in and join all the Chicano males in their common struggle against race and social status.

By Jackie Gomez
During the Chicano movement of the late 1960s and 1970s, Chicana feminists solidified and validated their distinguished ideological discourse by organizing conferences, symposiums, and workshops at various levels. Likewise, Chicana feminists actively participated in the Chicano movement, international women’s conferences, and attended La Raza Unida Party meetings.

Furthermore, important Chicana feminist scholars circulate their analysis and research among the population in Chicano newspapers and publications. In general, the participation of Chicana feminists in the Chicano movement and other political activities demonstrates the growing awareness of the need of Chicanas to voice their most important issues and concerns during the Chicano movement. In addition, this gave Chicana feminists the opportunity to discuss the formation of a feminist organizational structure to address their feminist agenda.

This process revealed a source of tension that oriented among the Chicana feminists as they discussed a diversity of ideological perspectives. The tension among the Chicana feminists revolved on social class differences, political orientation, views on the Caucasian women’s feminist movement, third world women, and their role as feminist within the Chicano movement. Consequently, the outcomes of these conflicts produced division among the women.

The 1971 National Chicana Conference held in Houston, Texas produced a feminist agenda that encompassed what Chicana feminists dubbed as most urgent conditions to address. These conditions focused on the urgent need to redefine the role of Chicanas at all levels, equal opportunities and social justice for Chicanas in education, employment, child care, income, reproductive rights, and political representation in the Chicano movement and Chicano organizations.

During the last years of the 1970s, the discussion of Chicana feminist lesbian began to surface as an urgent issues to address in Chicana feminist agenda. Lesbian issues and concerns were difficult to raise because these issues and concerns were often encountered with hostility. Nevertheless, Chicana feminist lesbians issues became a priority within Chicana feminist activities by the mid-1980s and 1990s.

All in all, the movement within a movement, the Chicana feminist movement, demonstrates a vital agenda towards developing an effective oppositional political force when a group of people stood up and said “Ya basta!”

By Carlos Munoz
La Raza Unida Party (RUP) was founded on January 17, 1970, at Campestre Hall in Crystal City, Texas. Jose Angel Gutierrez and Mario Campean were two principal organizers. After La Raza Unida Party applied for party status, it initiated its eight-year quest to bring a positive economic, social, and political change for Chicanas and Chicanos in the state of Texas.

Membership for La Raza Unida Party was open to anyone who believed in La Causa, goals, and the ideologies of the Chicano movement. The party members applied for nonpartisan city council and school board position the following April after its establishment. Fifteen seats, two city council majorities, two school board majorities, and two majorities, were awarded to various members. In October 1971, RUP held its state convention in San Antonio, Texas and voted to expand the organization at state level.

With the party’s state status in place, RUP nominated Ramsey Muniz, a lawyer and administrator with the Waco Model Cities Program, for the 1972 gubernatorial election. Alma Canales, a farm worker and journalism student at Pan American University, was nominated for lieutenant governor. Canales’s name on the party’s slate demonstrated the crucial role women had within the party.

After spreading to many other states, the RUP held its first national conference in El Paso, Texas on September first through the fourth in 1972. The delegates formed the Congreso de Aztlan to run the national party. The platform emphasized community control, bilingual education, and women and workers’ right. Rub’s first attempt for governor in 1972 was unsuccessful.

In 1974, RUP attempted again to run for governor and sixteen other candidates were on the party’s slate. The platform was identical to the platform of 1972, but also emphasized democracy for the many, not the few, perseverance of human and natural resources, and persecution of industrial polluters. However, the RUP was still unsuccessful and none of the sixteen candidates gained enough support to win any other positions.

Nevertheless, the party’s countless victories in the Southwest Texas altered the state’s political infrastructure to address the conditions of the sixties and seventies in the Chicana/o communities of the Southwest.

By Carlos Munoz
The United Farm Workers of America (UFW) is the nation’s first successful and largest farmworkers union founded in 1962 by Cesar Chavez and Dolores Huerta. UFW’s vision is to provide farm workers and other working people with the inspiration and tools to share in society. Their core values include: integrity, innovation, empowerment, non-violence, and Si Se Puede attitude.

March 31, 1962
Cesar Chavez, on his birthday resigns from the Community Service organization and dedicates himself to organizing farm workers.

1962-1965
With a few funds, Cesar Chavez drives to dozens of farm worker towns offering them benefits and meaningful services to join his organization.

Sept. 30, 1962
The first convention of the National Farm Workers Association (NFWA) is convened in an abandoned theater. Their flag becomes a black eagle symbol on a white circle in a red field.

Fall, Winter 1965-1966
Cesar begins to attract support from labor, church, student, and civil right activists.

March 1966
U.S. Senator Robert F. Kennedy listens how the sheriffs and deputies arrested peaceful people, and he supports the strike.

March-April 1966
Chavez and a band of strikers embark a 340 mile pilgrimage to draw national attention. Schenley negotiates an agreement with NFWA—the union’s first contract.

Spring-Summer 1966
The AWOC and the NFWA merge to become the United Farm Workers (UFW).

1966
The UFW negotiates union contracts with the Christian Brothers and Almaden wineries after workers walk out and boycott.

1967
UFW begins to boycott all of California’s table grapes.

1967-1970
Hundreds of grape strikers, union volunteers, and supporter fans across the US and Canada organize an international grape boycott. Millions of Americans rally for La Causa – the farm workers’ cause.

February-March 1968
Strikers talk about using violence, so Cesar Chavez fasts for 25 days to rededicate his movement to the principals of nonviolence. Senator Robert F. Kennedy joins 8,000 farm workers calling the weaken farm labor leader “one of the heroic figures of our time.” There is no more talk of violence by strikers.

Spring 1968
The UFW helps full time Robert F. Kennedy’s California Democratic presidential primary campaign.

Spring-Summer 1970
Most California table grape grower sign UFW contracts.

Summer 1970
To keep UFW out of lettuce and vegetable fields, most Salinas Valley growers sign contract with Teamsters Union. 10,000 workers walk out as a response to their decision. The UFW uses the boycott to convince companies to break their contract with Teamsters Union and sign UFW contracts. Chavez calls for a nationwide boycott of non-union lettuce.

Dec. 10-24, 1970
Chavez is jailed in Salinas, California, for refusing to obey court order to stop the boycott against Bud Antle lettuce.

1971
The UFW moves its headquarters from Delano to La Paz in Keene, California. UFW membership grows to 70,000 members.

1972
The UFW signs a contract with Coca-Cola Company.
The Chicano/o movement

UNITED FARM WORKERS OF AMERICA TIME LINE

Image by Alfredo Arreguin, Cesar Chavez, 1997

May 11-June 4, 1972
Chavez fasts for 25 days over a Arizona law banning the right of farm workers to strike and boycott.

Spring-Summer 1973
When the UFW’s three-year grape contact comes up for renewal, growers sign with Teamsters. Chavez calls for a second boycott of table grapes, lettuce, and wine.

1973-1975
17 million Americans are boycotting lettuce, wine, and grapes.

June 1975
Jerry Brown becomes California’s governor guaranteeing California farm workers the right to organize, vote and bargain with their employers. With Browns help, the UFW wins passage of the landmark Agricultural Labor Relations Act.

July-August 1975
Chavez marches 1,000 miles to educate farm workers about their newly-won rights.

Spring, Summer, Fall 1976
UFW collects hundreds and thousands of signatures to place their own initiative, Proposition 14.

Chavez continues pressing the grape boycott. The UFW wins election to represent tomato workers.

Mid-to-late 1970s
The UFW continues to win elections. They establish schools to train farm workers and union staff to become negotiators and contract administrators. Teamster Union signs an agreement with the UFW to leave the fields. The UFW calls off its boycotts of grapes, wine, and lettuce.

Spring-Summer 1992
Grape workers win their first industry-wide pay in eight years.

April 23, 1993
Cesar Chavez dies while defending the UFW against a lawsuit brought against the union by Bruce Church Inc.

April 29, 1993
40,000 mourners march behind Chavez’s casket during the funeral services in Delano.

May 1993
Arturo Rodriguez succeeds Chavez as union president.

March-April 1994
On the first anniversary of Chavez’s passing, Arturo Rodriguez leads a 343 mile march retracing the UFW founders route from Delano to Sacramento.

August 8, 1994
President Bill Clinton presents the Medal of Freedom, America’s highest civilian honor, to Cesar Chavez. Since he could not be there, his widow Helen receives the medal during a White House ceremony.

By Jackie Gomez & Liliana Godinez
Voices from Students
Parents do you know your child’s identity? Does he or she understand the characteristics of a good student? Being a student is not easy because it involves responsibility, hard work, and great attendance.

Being a responsible student involves turning assigned work in on time. If the teacher says that something needs to be turned in on August third, he or she must turn it in on that date. Also, being responsible means taking all needed materials to class every day. If students leave their materials at home, in a locker, or their dorm that’s not being responsible. Students should bring pencil and paper everyday because everyday at school they use these materials. Also, students have to organize his or her papers in binders and sections, to keep track of when papers have to be turned. If your children are not responsible, their grades will drop. For example, if they have homework, and forget to do it, their grades will drop, and all because of being lazy and not reminding themselves that they had homework. I strongly recommend to you parents to help your child by giving them tips like write down their homework in a planner or somewhere else to remind themselves that they have homework. When they attend first day of class they will be given a syllabus, providing them with an overview of the topics covered, readings, homework assignments, and grading criteria. Parents tell them to not just read it, but study it. This will be your child’s chance to honestly assess whether the class and/or the teacher are a good match. First-year students tend to overestimate their ability and time to handle a heavy workload. Anticipate two hours of homework for each class for proper study time; this will help them manage their academics and personal life.

If they work hard, your child will improve. Many students come to school, but they really don’t care about what’s happening around them. They just don’t do their work. But if your child works hard he or she will have better grades and learn more. Also, they can obtain scholarships by having good grades. College is very expensive, and they will need money to continue with their education, tuition, books, plus personal expenses. If they work hard, they might get a good career. If your children don’t work hard, they won’t make it. That’s why they have to work hard; to have good grades and learn a lot because working hard is their future. One thing you must keep in mind is that nothing they want, need, or hope for will drop from the sky. Your child will have to work hard to obtain what he or she wants, or be placed where he and she want to be.

Having great attendance means that your child will learn greatly and will have good grades. The reason is if your children misses one day of school, they miss important information that should have learned that day. What if your child is sick or if he or she are not able to go to class? First of all, students should make a connection with someone in the class, just in case they are not able to go. They have a friend whom can explain to them what was covered during class. That’s why your children must come to school to learn and not miss anything. Many teachers don’t accept late work, so that’s another reason that they should keep in mind and not miss classes. Another reason is that if they miss many days, they might not pass their school classes next school year. This could set back their graduation date.

Being a student involves responsibility, hard work and great attendance. I really encourage you parents to get involved in your child’s success. If parents get involved, your children will enjoy coming to school. They will feel that you are supportive and that they are not alone in their studies. They will learn and discover new things. Also, I know that if they continue working hard they will accomplish their goals and be someone in life. Remember parents your children’s success depends on you. You parents have the authority to motivate your children to continue to work hard, be responsible, and have good attendance to accomplish their goals in life.

By Marcos Sandoval
Voices from CAMP

To the core of the word

Have you ever referred to a person of Mexican descent as a “Hispanic?” Maybe, to your friend, neighbor, or when talking about Mexican or Latin cultures. Instead why not use Chicano, Mexican-American, or Latin, which are more respectful to the Mexican-American community? I have heard many people being called this word in preference over the word Chicana/o in the United States. The truth is that “Hispanic” means pertaining to Spain or its people; especially pertaining to people of the Iberian peninsula. This means that the word has nothing to do with Mexicans. So where did the change start? Why are Mexicans, even those that are living in the United States referred to as being “Hispanic”?

The word Hispanic refers to those individuals who “claim” direct Spanish descent, meaning those who were in the United States before the US-Mexican War, but this word has been misused by the U.S. government to group everyone from Mexico and other Latin American countries. So why the sudden change from before the US-Mexican War? It is the literal meaning of the word Hispanic, which is Spanish speaking.

Chicano, a person of Mexican descent and resident in the U.S., especially one who is proud of his or her Mexican origins and concerned to improve the position of Mexican-Americans. This word is an evolving term; it was first intended for those individuals who were American born and parents were Mexican. I think that this word is very controversial because Chicanas/Chicanos tend to resist imposed labels because it is Mexican history that is forgotten when labels such as the word “Hispanic” are arbitrary used.

It is hard to believe, but many people inside and outside the Mexican community do not know the origins of the word and how it has changed throughout history. Therefore, many uninformed Latinas/os are likely to call themselves Hispanic. For example, I have a friend who was asked if he is Hispanic, Chicano, or Latino. His response, which was surprising to me, that he considered himself a Hispanic. This made me wonder why he referred to himself as a Hispanic. However after knowing the meaning behind each word, he has not called himself a Hispanic since. In reality, he was born in Mexico, so why didn’t he just call himself Mexican-American or Chicano?

I believe it is because of how much the word has been used that people hardly look into it. Mexicans have forgotten the history behind its definition, and it has become passive to meaningless when addressed to at certain situations. For instance, when applying for a job, or when taking the SAT exams for college, there are lists of ethnicity. Being Mexican myself, I rarely see the terms that best fits me like Mexican-American or Chicana. Rather, I see Hispanic or Latino. When filling out these kinds of questionnaires and others which one should I bubble in? Or should I leave it blank? Maybe I should just label myself too as a Hispanic?

This word is very controversial in and out of the Mexican community. Now that the word Hispanic has been normalized to those who are Mexican-Americans it is ironic how the view of the word changes in communities that did not know anything about its origin, but how history has also contributed to the evolving meaning of a word as well.

By Anonymous
MANUEL UNZUETA IS AN ARTIST WHO HAS BEEN CREATING EXCITING ART FOR THE LAST 25 YEARS. BASED IN SANTA BARBARA, CALIFORNIA, UNZUETA HAS PRODUCED NUMEROUS ARTWORKS THAT INCLUDE EXCITING COLORFUL MURALS WITH PHILOSOPHICAL IMPLICATIONS. PAINTINGS AND DRAWINGS THAT HIGHLIGHT A DIVERSE CONCERN FOR CULTURE AND MODERNISM. A NATIVE OF CIUDAD JUAREZ, CHIHUAHUA, MEXICO, UNZUETA WAS RAISED BOTH IN HIS NATIVE CITY AND IN EL PASO, TEXAS. UNZUETA MOVED TO SANTA BARBARA, CALIFORNIA WHERE HE COMPLETED HIS BACCALAUREATE DEGREE IN ART AND MASTER OF FINE ARTS IN PAINTING AT THE UNIVERSITY OF CALIFORNIA. SINCE THE LATE 1960S, MANUEL UNZUETA HAS BEEN CREATING MANY FASCINATING SERIES OF ARTWORKS AND EXHIBITIONS, WHICH HAVE BEEN EMBRACED BY THE PUBLIC.


By Irvin Mendoza
Silence
Flash back, here I am again
Breathing heavily, as my knees begin to bend
I fall to the floor, my face to the earth
Guilt eating at my core, my curse since birth
Flashes of you and me walking hand in hand
I throw my fists in the air, yelling this isn't fair
The pain to intense for my heart to bear...
Memories flooding my mind, just a mere child
That tears at me from the inside, my emotions running wild
Who would of thought a kid like me could have saved your life
He left bruises on your arm; marks covered your fragile body
I could not speak; I was too alarmed, trying to find somebody
The sound of your bones crushing ringed in my ears
Bringing in me so many fears that I just could not move
Yours screams were like needles poking at my skin
Tears rushing down my face, the whole mess made my head spins
Until...SILENCE.... and you were gone, dispersed from this world...
All grown now, but the nightmare still fresh in my mind
Haunting me night and day, for my silence was my crime...

By Nancy Munoz

Brother and Sister Undocumented
It’s our struggle you are facing
You are the victim in the story
But I feel your pain as family
We all have been forced to endure the injustice
within our comunidad
Immigrants we are all, but you lack those “papeles” that card.
Strategic method of division, within our gente
Sister, brother, I may not feel your pain completely
But I’m enraged, determined to fight
we can’t give in
Let me be your ally
I fight the struggle of a ‘minority,’
an immigrant, a mujer
You fight these and more
You are “undocumented”
Lets allow solidarity, amor, and passion
to stand with us.
I may not shed your tears, but i shed tears,
my tears, Our tears
when I see you hurt, I hurt, how can I not
you are my familia
Your self-determination is my motivation
I thank you
Look up to you
So much you have endured and still you move
Pa’adelante!
I have to admit, i have privilege
those “papeles” have given me
but i don’t feel better than you
cause I am you
I can’t turn my cheek to your pain
Once I was “undocumented” tambien
It is a bullshit of a system
I know
but porfavor
Sister, brother, lets walk together
Fist and heads held high, con dignidad
Lets not allow them to separate us
And you’ll see
That quieran o no
This battle will be OUR victory!

By Maria Morales
Untitled
En Michoacán, el comienzo de mi historia
Mi primer chillido, mi primera sonrisa
Donde aprendí hablar y caminar
Donde enterrados están
mis antepasados
Donde mi abuelo las milpas cultiva
Donde nace el recuerdo y la canción
“Un indio quiere llorar” mi hermano y yo cantando a su son
Y el molcajete, los nopales, los tacos
Las chivas, las vacas del abuelo listas pa´ ordeñar
Ahí, en mi lindo Michoacán

In California my first day of class
Where i learned to read, where i developed my dreams
Where i became bilingual and spiritual
Donde crecí creyendo que vivía un sueño
Donde Mrs Johnson me dijo que iba a llegar “muy lejos”
Where i had my fiesta de Quince
My first boyfriend
Where my parents planted la semilla de la esperanza
Where that same seed was denied water
Instead polluted with lies and engaño
Ahí en California
Donde me llamaron inmigrante, extranjera, y donde algún día fui “ilegal”
Donde a pesar de mi educación y conexión,
aún no tengo espacio ni lugar,
porque sigo siendo de allá…

De raíces, de historia
Soy mexicana…
De cultura, customs, tradición
De color, de conexión

a la tierra, a la gente pero no completamente
Porque me fui…

So, básicamente…

En Michoacán nací, en California crecí
Y en Washington vivo
Mas sin embargo no pertenezco
En ninguno de estos
Estados
Mas biennaego por el mar en busca de un lugar…
Estoy entre el negro y el blanco
El bien y el mal
entre el si y el no
Me encuentro entre El aquí y el allá
Entre el rico y el pobre
Entre Cortez y la Mujer
Entre el push y pull of two giants
The buts and ifs, the rejection and acceptance
La tradición y la modernización
Soy producto de la guerra, victim of injustice
yet with privilege
I’m In the space of placelessness
In the place of some space
Between English and Spanish
In a long quest…
For an identity

By Maria Morales

Unforgettable
Sitting here looking at the past
With eyes of regret
I just can’t forget so fast
Time just came and flew by
It was not enough
Memories created through a goodbye

By Marilyn Castro

Reoccurring Tragedy
Trying to come up with a story
A poem about love
Can’t find the words or my thoughts

Time for bed, turn off all the lights
Thoughts come to whisper their lonely lines
Try to stray them away until morning light

Afraid to forget those pure thoughts
Get up in the dark and write them all down
Glance up at the window, it’s already dawn

Tired and weary
Can’t possibly lay down
It’s already day…
Time to continue with life

By Marilyn Castro

Being
A mind rotating alive
A girl lost on the inside
Unknown facts and future
Leave her stranded in the emptiness

Hoping to reach a certain point
Yet not knowing quite what it is
Helpless, she stands in place
Considering her options

Still left without a clue
Silently, reflecting on the past
Confused about life after
Waiting for a miracle…

Wishing for a dream
Thinking of perfection
Only full of determination
Wanting to write her life

The only life granted
She must take advantage
The toughest decision to make
Stressed in despair, she remains

Alone, laying on her bedroom floor
Dawn comes along, another day
She continues motionless, on the ground
Thoughtless yet, weary of thinking

Wondering if she will soon make up her mind
Her greatest desire is to reach a conclusion
Discover her deepest passions and aspirations
Realize her true meaning in this world

By Marilyn Castro

Delicately Dreaming
Diamonds flying in the sky
A girl dancing in paradise
Rose petals adorn her path
And harmonious birds sing their songs

The sweet taste of air remains in her mouth
Specks and shadows linger in her sight
She feels a presence that’s not there
While she hears the silence set in time

Colored strokes of light flow and twirl in the night
Then, a cloud of gray dust appears
Everything ends
...even time seems to stop

It was all a mythical dream
...but, what a beautiful night, right?

By Marilyn Castro

Tied Between Two
I am a Chicana,
born between two cultures.

Mexico is their land.
America is where they migrated to,
at a young age.

So what can I call mine?
This so called dry land,
This green grass I lay on today.

I was born between two cultures.
Were Spanish and English are spoken.
I am a young woman with hopes and dreams.

Proud I am I tell you,
to be a Latina.

By Vernice Hernandez

Vernice
Vernice they call her.
She comes from Dora Valencia and Leonardo Hernandez.
From a little place called Tri-Cities specifically Pasco.
Where everyone knows a little about everyone....
Raised mainly in Chicago as a youngster and moved back after her parent’s divorce.
Comes from meat eaters and were traditional beliefs play a big role.
Crazy, adventurous, spontaneous, very unique,
out-spoken they say she is.

I Vernice come from a strict background where being rebellious is not accepted.
Family traditions are valued highly and being who you truly are is non-negotiable.
As the only woman in my family with five brothers and the oldest of all,
I have always been expected to set the example.
Always having to be a role model and the responsible one.
Penalized for everything as compared to the others,
I sure learned to change my ways.
Time soon passed me bye and I realized I was my own individual
With unique beliefs and I needed to rise and be who I am today.
Through all my ups and downs falls and breaks I learned to become,
a stronger more determined individual with high expectations of myself.

By Vernice Hernandez

Why?
Chicana they call me,
this is where I am categorized,
by race, color, language, religious beliefs, & traditions.

Why must all this take place?
Literary Works by students

Aren’t we all the same?
Under this skin,
our blood that runs through us is the same color.
We are all made up of bones, H2O, and other elements.
Is it really that bad,
to grow up on tortillas, beans, and rice?
I mean it’s all food, isn’t it?
So why must we be defined,
by where we come from?
Why do you target us?
We are underrepresented and a minority.
Is it because we don’t speak your language?
Perhaps, because we don’t dress the same as you?
Or look like you do?
Why must you drive around,
with your rude bumper stickers?
Can’t we all just get along?
We are of Latin origins,
She is Mexican,
He is Dominican,
She is Costa-Rican,
He is Cuban.
We are here.
We are staying,
I am a Chicana,
and Proud to be.

The Time is Now
You speak of immigration reform
You speak of our country’s benefits from labor provided by
guest worker
You speak of the program’s magnificent ability to draw from
the shadows
Them marginalized, the exploited, the undocumented workers
for a brighter future
But these workers are not treated like guests
Guest workers are systematically exploited and abused
Guest workers are denied legal protection
Guest workers are given minimal means to combat injustices
We have failed to provided a system that respects their human rights
We have failed to provided a system that upholds the core values of our democracy
We have failed to overhaul this shamefully abusive system
The time has come
Now for Congress to overhaul
Now for us to fight not just for our undocumented brothers and sisters
But to fight for our documented and imported brothers and sisters
The time is now
The time is ours
To write the pages for the future
To live up to the notion of liberty and justice for all

By Carlos Munoz

By Vernice Hernandez
Meeting Sandra Cisneros

Sandra Cisneros, a famous Chicana feminist scholar born December 20, 1954, in Chicago, is best known because of her short stories, poems, and feminist activism. “Imagine reading poems, stories, and The House on Mango Street; day after day in your Chicano Literature class.” One day my English teacher, Sara Gonzalez-Smith, announced “Sandra Cisneros will be coming to our local high school and community college.” To me this was a once in a lifetime experience that I will forever retain within me. Seeing the one who wrote this novel I’m reading in front of my eyes felt unrealistic. At the same time it was a mixture of mixed emotions specifically heart-warming. Cisneros first started off with a little about her background and childhood growing up. Soon after, she began to speak about obstacles she had to overcome as a Chicana and having to deal with traditional beliefs and the opinions of her family. She later clearly identified that from these experiences, the birth of the House on Mango Street was created.

Not only could I as a Chicana relate to these short stories, but I felt as if her words were true and came directly from the heart. One main quote that truly stood out to me from the House on Mango Street, which I will never forget, is “when you leave you must remember to come back for the others. A circle, understand? You will always be Esperanza. You will always be Mango Street. You can’t erase what you know. You can’t forget who you are...”

This to me is very important and relatively true in my case. I come from a family of Mexican descent. I am a first-generation student trying to pursue with a degree and career of my own. While reading this quote in the novel, I felt as if I could relate to it because I have always said I want to leave because there is nothing within this city (Tri-Cities) for me if I do not seek my options. After reading this quote a few times, the novel, and meeting Sandra Cisneros, I learned an important and valuable lesson: “life is about falling, getting up, and learning from your mistakes and as women we must emerge and better our lives but never fall between the cracks, and if you do always remember that there is always a way out for a new beginning.” In reality, “education is the key to life and with it anything is possible but never forget about the others you have left behind, and just because you have a degree never forget who you are because life experiences are what have made you who you are today.

By Vernice Hernandez
Student art

Irvin Mendoza’s Spray Paint Art
Student art

Irvin Mendoza’s spray paint art

Mendoza decided to design the eagle because he is proud of the school that he attends. The flames represent his path to college and all the personal problems that he facing at the moment. The eagle represents him trying to fly away out of those problems and keep going on his path to finish a higher education degree. “I do not consider myself an artist because that is way too much credit, but consider myself a lucky person because I am able to express myself on paper.”
THEY

Miners of Chile who live in the depths of hell.
Children snatched from mother’s arms.
Continuous links of chain
started hundreds of years ago…
Children whose future is accountable to none.
Orphans who roam the streets of Brazil,
abandoned, ignored, the “problem,”
left to fend for themselves…
Families of the “disappeared ones” who refuse to forget.
Mothers who daily, for years, plaza walk
in memory of the dead…calling
for justice so that we may not forget…
Women who provide, cook, care and sometimes love.
Hired help, sirvienta. Campesinas and campesinos
covered in sweat, bent in pain.
Sunup to sundown. Working for crumbs,
harvesting food that will evade them.
Invisible people who work diligently, daily.
Prisoners of war who are whispered about,
“They must have done something…”
Yet They hold on a little longer
with insurmountable strength
that equality, justice, and freedom prevail.

Originally published
Mentors have been sharing their knowledge and experiences with students at Chase Middle School for over a year now. Mentors serve as examples for young people and help teach them the skills they need to succeed in life and school. They also provide resources, important team building values, and build confidence in those they assist. Mentors are like soldiers in the army, willing to go out of their way to make a difference for tomorrow’s future.

Students Together Are Supportive Role Models (S.T.A.R.) Mentoring Program worked on discovering who each of us are and characteristics that we carry. We helped student identify their strengths or area of interest and applied them to the different activities we had. We also attended Gonzaga University for an educational field trip. Mentee’s got a snapshot of what college is like. Mentors have been working hard to help mentees succeed in school and their daily lives. I feel as if we are a big family that is willing to give each other a hand.

I really appreciate the dedication from students (mentors and mentees), the staff here at EWU, and the continuance support from Spokane Scholl District #81.

Next quarter we plan to resume the second week of April and work on career interest. Spring quarter always seems to go by faster and happens to be the busiest.

We will be hosting an S.T.A.R. banquet recognition night at the end of spring quarter, so please stay tuned.


For more information about our program or how to become involved visit www.ewu.edu/x62073.xml or email us at star_mentoringprogram@eagles.ewu.edu

Congratulations to the Mentees of Winter Quarter: William Day, Brandon Robinson, and Pedro Rodriquez

Quote from a mentor
I have enjoyed working with the students from Chase Middle School. It is a privilege to help them with their academics. Not only have they learned from the mentors but they teach us new things every day. Keep up the good work S.T.A.R. mentee and mentors.

God Bless!
– Raymond Rodriguez

By Jannette A. Serrano
This quarter has been very successful and productive for El Movimiento Estudiantil Chicano de Aztlan (M.E.Ch.A.). We have held many successful events throughout the quarter varying from fundraisers to community outreach programs. EWU’s M.E.Ch.A. chapter is one among other regional chapters that is helping raise funds and plan for the 17th Annual National M.E.Ch.A Conference at the University of Washington later this year. We have fundraised in Pasco, Washington, where we were able to make over $2,000 selling Krispy Kreme doughnuts. We invite anyone interested in attending this conference, which for the first time in 17 years will be held in our region, to contact us for more information.

We also got the chance to work closely with the Latino/a Educational Achievement Project (LEAP), where several of our members got the opportunity to volunteer and present several workshops for high school youth in Olympia, Washington. Workshops included: “Si Se Puede: Learning Organizing and Resistance from Zapatista Movement” by Gabriel and María; “Speaking Up: Untold Stories of Undocumented Students” by Criselia, Elena, and Reyna; and “Making it to College” by Francisco, Elizabeth, and Elder. Overall, our members came back with many positive energies and memorable experiences from LEAP.

On February 24th, with the sponsorship of the Chicano Education Program, we screened the recent documentary papers the Movie: Stories of Undocumented Youth to Eastern students and community members. This event was part of state-wide MEChA action and dreamactivist.org national action in support of the DREAM Act. One of the main purposes to this event was to raise awareness of the issue of undocumented students to spark dialogue and begin action in creating change on this issue. This screening brought together many different types of students and community members who filled JFK Auditorium. After showing this documentary we asked people to sign petitions in support of the DREAM Act. We also asked for donations to support our undocumented students on campus. We are still asking for donations for a couple of students on our campus who are finding it difficult to continue their studies. If you would like to support in any way, please contact us.

Another of M.E.Ch.A.’s focus this quarter was to begin a support group within our community on-and-off campus. We, as MEChista’s, believe that Eastern Washington University’s Chicana/o and Latina/o community needs to come together as a whole in the effort to make Cheney’s Chicana/o and Latina/o community stronger. We have sought out several Latino families living in the Cheney area and invited them to a community outreach dinner where we got the opportunity to engage in conversation about their needs and ways we students could help them. Many people mentioned that they would find it most helpful if we helped them by offering English classes. We got together with other Chicana/o and Latina/o organizations on campus, and we believe that this program will be very successful once it gets started in the spring. We would like to mold this program in a way where we, as Chicana/os and Latina/os, can mutually help and support each other. If you are interested in supporting this project, please contact us.

If you have any questions or would like to become a part of M.E.Ch.A. our office is in PUB 324 or email us at mecha@eagles.ewu.edu, and for more information about our organization at the national level you can go to http://www.nationalmecha.org/nationals2010.html.

By Andrea Vera and Maria I. Morales
Fraternity and sorority time line

2001
On March 3, La Hermandad de O eMe Te, Nahuatl(Aztec)brotherhood, comes onto campus as the “first Chicano oriented brotherhood in the Northwest focusing on education, empowerment, culture and the de-colonization, de-acculturation and de-assimilation of its members.”

2004
Latina Leales comes onto campus.

2005
On December 4, Kappa Delta Chi Sorority Incorporated (KDCHI) became the first Latina-based sorority at EWU. KDCHI aims to achieve “professional development, academic excellence and graduation of all its members; an organization dedicated to community service at EWU with an emphasis on the Latino community” and founded on the values of unity, honesty, integrity and leadership.

2006
A.C.E. comes onto campus.

2007
Sigma Lambda Beta Fraternity Incorporated (SLB) is established as the first Latino-based fraternity at EWU. SLB is a social fraternity that seeks “fairness, opportunity, and the equality of all men no matter what their race, culture or ethnicity” and founded on the principles of “cultural understanding and wisdom.”

B.E.L.L.A.S. comes onto campus.

I.L.T.A. comes onto campus.

2008
Sigma Lambda Gamma National Sorority Incorporated (SLG) is established at EWU. SLG provides “empowerment to women of all cultural backgrounds” and founded on the principle that “culture is pride, pride is success.”

2009
On April 4, Omega Delta Phi Fraternity Incorporated Latino-based fraternity is established at EWU, an organization that seeks to “graduate their brothers, to serve the community, and promote higher education and founded on the philosophy of “one culture, any race.”

2010
Lambda Theta Alpha National Latina Sorority Incorporated (LTA) is established at EWU. The purpose of LTA is to “create a support group for Latinas in higher education and unite the Latino community on campus.” LTA is an organization based on the principles of unity, love and respect.

By Liliana Godinez
Cheney, WA-(February 28, 2010) Kappa Delta Chi Sorority, Inc., Alpha Lambda Chapter, is proud to announce the many accomplishments that have occurred during the quarter of winter 2010.

During the devastations of the Haiti earthquake, many people felt nothing but hopeless. Kappa Delta Chi Sorority, Inc. agreed to work in partnership with the American Red Cross in fulfilling their goal of fundraising one billion dollars towards the victims of the Haiti earthquake. The Alpha Lambda Chapter helped ease some of the earthquake victims’ frustrations by holding a fundraiser at the local Cheney Trading Company Grocery Store. They are proud to say that they held an event that, not only raised closed to $300, but also brought awareness to the local community about lending a hand to those in need.

Three ladies from the Alpha Lambda Chapter attended the second annual Greek Leadership Conference at Camp Reed for the weekend with all other Eastern Washington University (EWU) fraternities and sororities. James Wagner, sorority and fraternity life coordinator, successfully touched base with all organization on how to create a stronger community. During this event, Dr. Al Thompson, EWU dean of students, stated the qualities of a good leader and also emphasized the importance of how “Leadership comes from within.” These ladies are exercising these important traits in leadership positions within the chapter and the community.

During winter quarter, the Alpha Lambda Chapter also attended the Diversified Greek Council (DGC) social. The purpose of this social was to create a better sense of unity within the DGC community. DGC consists of the non-traditional Latina/o sororities and fraternities at EWU, consisting of Sigma Lambda Beta International Fraternity, Sigma Lambda Gamma Sorority, Omega Delta Phi Fraternity, and Lambda Theta Alpha Sorority.

In hope to better serve the local community, the Alpha Lambda Chapter is excited to host the second annual Bowl-A-Thon that will be held at Rosa’s Pizza in Cheney on March 11th. A portion of the proceeds will go to the American Cancer Society in hopes to raise awareness for breast cancer risks and prevention.

If you would like more information on this topic contact Maria G Barajas or email at correspondingsec_alphalamda@hotmail.com Kappa Delta Chi Sorority, Inc. is a Latina founded, 501 c 7, national sorority that aims to achieve professional development, academic excellence, and graduation of all its members; an organization dedicated to community service to their local university communities with an emphasis on the Chicana/o and Latina/o population. You may visit us on the web at www.kappadeltachi.org.

Unity * Honesty * Integrity * Leadership
Announcing
The Chicano Education Program (CEP) of Eastern Washington University (EWU) invites its readers to participate in the first logo design competition for the program. The program has been operating since 1977 and has declared it is time to develop a logo that best represents the program and its mission.

Logo Competition Submission Guidelines
1. Readers must submit their CEP of EWU logo design in electronic format via email or compact disk by June 1, 2010 to:
   - Carlos Munoz
   - cmunoz2005@eagles.ewu.edu
   - 203 Monroe Hall
   - Cheney Washington, 99004

2. The following programs may be utilized when creating logo designs: Microsoft Word, Microsoft Publisher, Photoshop, InDesign, and Illustrator.

3. On each submission piece please include your name, age, contact address, and contact phone number

4. Limit of two [2] logo designs per person

5. Package each design accordingly—files, fonts, color schemes, and contact information
Announcements

The Chicano Education Program’s First Logo Competition

Logo Design Implication

1. The logo should implicate who we are as Chicana/o people
2. The logo should implicate the mission of the Chicano Education Program of EWU
3. The logo should implicate the mission of the Chicano Studies at EWU
4. The logo should implicate the idea of higher education
5. The logo should implicate the future for the Chicana/o people in the U.S.

Logo Competition Winners

The Chicano Education logo competition winner’s design will emerge in the fall 2010 Qvo newsletter and be announced at the welcome back barbecue ceremony fall 2010. The winner’s award to be determined.

Note: winner’s design becomes sole property of the Chicano Education Program

The Chicano Education Mission

The Chicano Education Program has a dual mission at Eastern Washington University. The program’s first mission is to actively contribute towards enhancing the opportunity and participation of Chicanos/Latinos in higher education. This mission is achieved by actively recruiting and supporting Chicano/Latino students to have a positive and successful academic career.

A parallel CEP mission is to contribute to EWU’s goal of addressing diversity by providing all students regardless of ethnicity, with a Chicano Studies curriculum leading to a comprehensive understanding and appreciation of the Chicano/Latino community and relevant issues.

The Chicano Education Program Chicano Studies

Chicano Studies Minor (25 credits)

CEP offers a Chicano Studies academic minor designed to provide all students regardless of ethnicity, a comprehensive understanding and appreciation of the Chicano/Latino community and relevant issues.

CEP’s Chicano Studies offerings include lower and upper division coursework. The Chicano Studies minor will enhance the academic preparation of students planning to teach at the secondary or elementary level or those who are interested in careers as counselors or social service agents.

The minor in Chicano Studies will provide all students regardless of ethnicity with a comprehensive understanding of the Chicano/Latino community through its Chicano Studies course offerings. Emphasis is placed upon the study of the Chicano community. Lower division courses such as Introduction to Chicano Culture and Chicano History encourage students to develop valid concepts and generalizations regarding Chicano issues. Two upper division courses expand on aspects of the Chicano/a experience. These include Chicano-Latino Politics in America and Survey of Chicano Literature. The minor will enhance the academic preparation of students planning to teach at the secondary or elementary level or those who desire occupations as counselors or social service agents.

Contact Person

For more information about the logo competition or questions, please contact:

Carlos Munoz
Qvo Newsletter Editor
cmunoz2005@eagles.ewu.edu
May 3–Art+Resistance=Fruits of Our Labor: Exhibit and Presentation
12:00pm–1pm, JFK Library main floor, reception follows—Dr. Dylan Miner

May 4–Thirteen Indigenous Grandmothers—A Film
12:00pm–1pm, Women Studies Center, 207 Monroe Hall

May 5–From the Campo to the Academy: Latina/o Student Success in the University and at Home
12:00pm–1pm, Women Studies Center, 207 Monroe Hall

May 6–Deslenguados: An Auto-Ethnography of Language-loss, Cultural Identity and Chicana Pedagogies
12:00pm–1pm, 207 Monroe Hall, event is cosponsored by the Women’s Studies Center, reception follows—
Dr. Estrella Torrez, Michigan State University

May 7–EWU M.E.Ch.A presents: Art, Resistance, and Revolutions—A Chicano Play, place and time to be announced

May 11–Contemporary Issues in Feminist Research: Fashionable Bodies: Dressing up Citizenship in Post-colonial Fashion Writing in Mexico and Cuba
12:00pm–1pm, 207 Monroe Hall—Dr. Natalia Ruiz-Rubio, Assistant Professor of Spanish
Through your support you can enhance Eastern Washington University’s (EWU) Chicano Education Program’s (CEP) mission to actively contribute towards enhancing the opportunity and participation of Chicana/os and Latina/os in higher education. Likewise, your contribution will aid the Chicana/o and Latina/o population at EWU. This comes at a time when student applications for scholarships are at an all-time high. The difficult economy and legal status of students creates challenges for students and parents to pay for education, but without scholarship funds many of these students could be forced to negatively alter their educational plans. Please join us in our efforts to support our Chicana/o and Latina/o students. You can demonstrate your support for CEP at EWU in an assortment of ways.

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