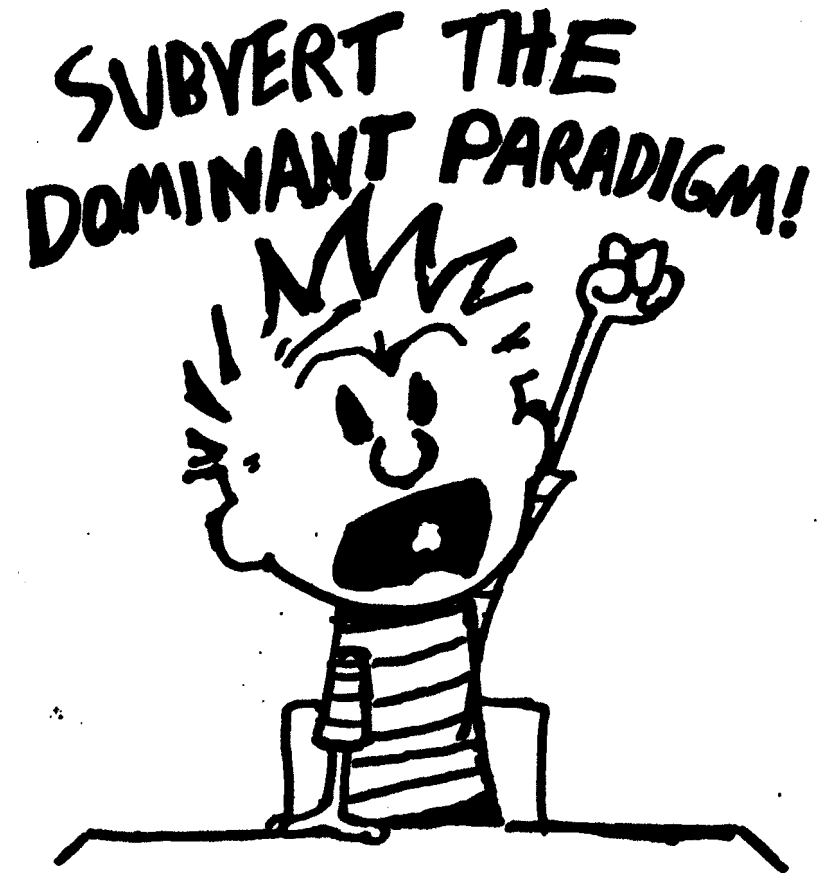


# DISORIENTATION GUIDE



1996-97

# ! No Grapes !

*Amanda Atwood*

In a self-sacrificing act of protest, 42 hunger strikers began demonstrating in the Main Quad on the morning of May 4, 1994, some camping under tents and banners for three days, to voice their demands and her support.

The Hunger Strike was rooted in frustration over the treatment of people of color in the US in general, and Stanford's consistent refusal to acknowledge the concerns and demands of its students of color. The event was sparked specifically by the layoff of Cecilia Burciaga, one of the few high level Chicana administrators and a mentor for many, and by an incident which occurred at Flicks. During an informational film on the conditions of migrant farm workers Stanford students yelled racial slurs and generally belittled human suffering.

The protesters, mostly members of the Chicano/a student organization MEChA, listed four demands on the administration. Four of the protesters refused to eat until these demands were met. The strikers asked for the reinstatement of Burciaga at a high level position, University support organizing a community center in East Palo Alto, the creation of a Chicano/a/Latino/a studies program with more financial support for Chicano organizations on campus, and a University wide boycott on grapes to protest the treatment of grape workers, who are often forced to work in pesticide-soaked fields and who must live under wretched housing conditions.

After three days of fasting, during which more than 100 other students also fasted at least one day in solidarity, the protesters decided to begin again, after long negotiations with President Casper and University Provost Condoleezza Rice.

The administration agreed to allow University resources to go into the planning of an EPA community center, although it felt the demand still too vague to endorse absolutely. Casper also appointed people to examine the viability of a Chicano studies program, and created a ten member committee to investigate the need for a grape boycott. The administration, however, did nothing about Burciaga, hardly even acknowledging her importance to students and her efforts to recruit people of color.

The Grape Policy Committee, headed by Political Science professor Daniel Castano RF Luis Fraga, consisted of four faculty members, two senior staff members, two graduate students, and two undergraduates. The com-

## IF YOU'RE NOT OUTRAGED, YOU'RE NOT PAYING ATTENTION!

mittee examined scientific and social literature on the topic, in an effort to understand the extent of toxic pesticide use in the field, and the effects it has on workers and consumers. It heard from representatives from United Farm Workers and the Grape Workers and Farmers Coalition, and from experts from the California Environmental Protection Agency and the Stanford Medical School. In order to understand the sentiments of the Stanford community, the Grape Policy Committee also held a public hearing, where everyone was welcome to present personal viewpoints to the committee. The general feeling of this hearing was one of solidarity for the workers, and many students told stories of their days in the grape fields and the horrors of pesticide use.

On February 6, 1995, the group finally felt it had heard enough evidence to formulate a policy, and reported its findings to President Casper. The report stated that while there was little scientific evidence directly implicating pesticide-use with the physical condition of grape workers, there was a consensus that the treatment of workers was unfair and that residences and administrative units should be allowed to vote individually whether or not to serve grapes in their dining halls.

Casper, however, disregarded this report and on April 12 released his decision to preserve the same policy President Kennedy created in 1989 in the face of similar dissatisfaction. He would not support a University-wide boycott, and would only give student residence halls the power to vote on whether to serve grapes. Administrative units would not have that right.

Not only did Casper ignore the findings of the Grape Policy Committee, he also didn't announce the policy until the day before the special-fee campaign began, when student activists were already working 24 hours/day to get funding.

Students from MEChA and elsewhere across campus were disappointed with the president's decision, but the hunger strike remains a symbol of students united in fighting injustice. Keep this history in mind when the vote comes up in your residence this Fall, and get in touch with MEChA if you want to get more involved.

# Casper: Deaf to Student Voice

*Esther Conrad*

*Editors' Note: Since writing this article, Esther Conrad has graduated from Stanford. The present student body must continue the fight to have our voices heard because the administration is still in many ways deaf and indifferent towards our concerns.*

Today Gerhard Casper and Condoleezza Rice may seem like part of the Stanford scenery. However, when Casper first assumed the presidency in September of 1992, he initiated drastic changes, causing many students to act to preserve some of the programs, staff and faculty that meant the most to them. These efforts are responsible for the current student voice in the University administration, small as that input may be.

Casper was chosen as President to re-establish the credibility that the Trustees felt Stanford had lost during Ex-President Donald Kennedy's 11-year term. I do not know what differences the outside world saw, but what the students first noticed was that they could no longer schedule times to meet with the new president, much less walk right into his office and chat, as they could under Kennedy. Programs that many students cared deeply for, such as the community centers and their staff support, were considered for heavy budget cuts. In another sharp change from the Kennedy days, the new administration formed task forces without inviting students as members.

Matters came to a head in spring of 1993, with the announcement that Sharon Parker, director of the Office of Multicultural Development, was resigning. It turned out that the University had threatened to fire her if she did not step down, because she had "leaked" a document to a group of students worried about the community centers. The memo hinted that ethnic centers were too separatist, and proposed combining them into a single center with a shared staff and budget.

Quickly, many students began to organize, understanding the value of providing places for students of a particular background to maintain their own cultural traditions and for others to share and learn

from them. Ironically, Casper's proposal to lump all community group into a single program brought students from all backgrounds solidly together of their own free will. Meetings ran into the early hours of the morning for a week straight as the group Concerned Students discussed its frustrations with recent changes, and planned ways to raise student influence on the new administration, to save the ethnic center cuts, and demand student participation on committees that affect their lives and education, like the curriculum committee.

Because of rallies and a series of meetings with administrators, the combined ethnic center proposal was dropped and ethnic center budgets were not cut. Students gained places on the Committee on Undergraduate Education (CUE), which spent the next year re-evaluating the undergraduate curriculum. Although the organization Concerned Students no longer exists, its legacy remains with us. There are increased levels of communication between community groups, and at least a small amount of student input into University policy. The group is worth remembering, since it demonstrated that when our needs are ignored and rights are infringed upon, we must resist being lulled into complacency and speak out.

# Bloody Money

*Nick Thompson*

I'm typing this article on a thousand-dollar computer in an office funded entirely by this University. Yes, this is Stanford and we're damn rich. We have money oozing out of our eyeballs and dripping out of our nostrils.

But where does the three to four billion dollar endowment come from? It comes partly from you and partly from Burmese slaves you will never know, partly from generous alumni, and partly from communities in Los Angeles covered in toxic waste and dying of cancer, partly from the US government, and partly from the blood of murdered students in Southeast Asia.

Stanford hasn't cared what companies it has put its money into; it has invested for optimum yield, period. We have 8 million dollars invested in Texaco and 2 million dollars invested in Unocal. These companies are the main contributors to SLORC, the brutal military dictatorship suppressing the Burmese people. These same multi-nationals are using slave labor to build a pipeline across Burma.

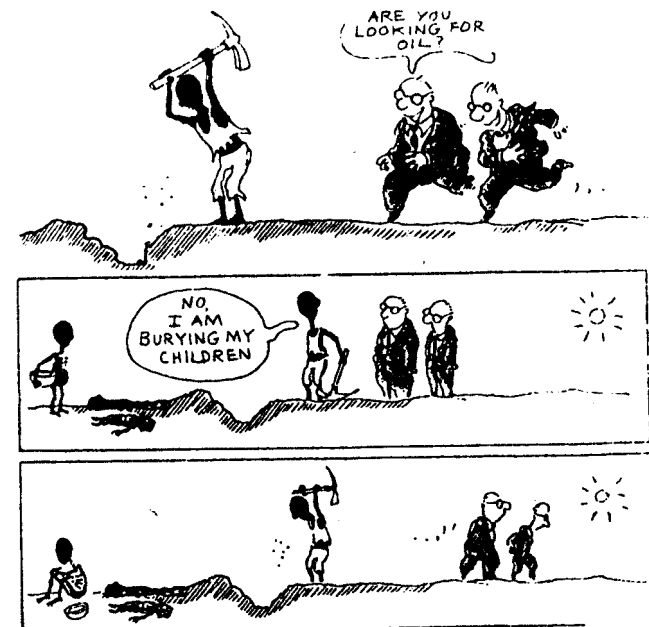
According to the premier organization analyzing investment priorities, Stanford has millions of dollars in five of the ten worst corporations in this country.

If Stanford refused to make millions off the sweat of the downtrodden and instead made money off of lifting people up, the whole world would notice.

This wealth, however, also lends us tremendous opportunity. If Stanford stood up to slave labor and environmental destruction in Burma, people would listen. If Stanford refused to make millions off the sweat of the downtrodden and instead made money off of lifting people up, the whole world would notice. We have a tremendous opportunity to

make a difference if we only put our money where our heart is. It is time for us students to become heirs to the free South Africa campaign, organized in the days of apartheid to donate money to Stanford, provided they refused to invest in racist South Africa. This campaign influenced Stanford to divest millions from companies in South Africa. It is time that we ask that Stanford toss its giant weight against the grinding gears of corporate destruction.

Students for Environmental Action at Stanford (SEAS), for example, has come up with a plan to develop a second investment fund that only invests money in community building organizations and corporations. Alumni will be able to choose whether to donate their money to this fund or to the Rape and Pillage Fund. It is likely that this second fund will make less money but it will be money made off of helping people up, not kicking them down. Naturally, the University, fearing student power and input into important financial decisions has shown some resistance. Stanford, however, has traditionally been a leader in investment responsibility and, if we work hard enough, it will become a leader once again.



# Stanford's Amorality

*Nick Thompson*

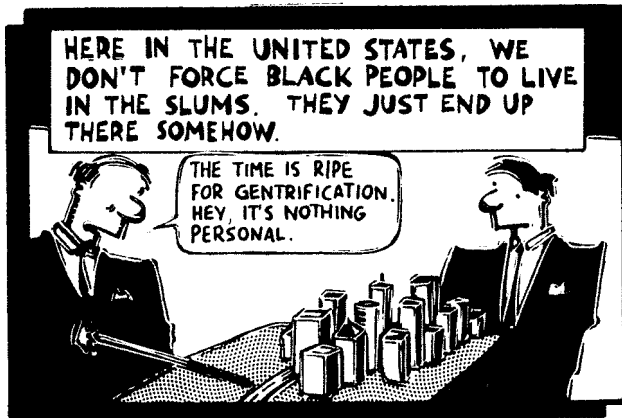
We live in a terribly amoral society and a terribly amoral school. Note that I didn't say: immoral, just amoral: without morals. Very few people here are out to cause any harm. We are indifferent. We focus on our classes to get into grad school, to get a good job, to live a sturdy life.

If we do community service, it's an annoyance and something we have to do. We get drunk on weekends to have fun. Mostly, we pass the time until we can move on, hoping that we will beat Cal, that we will get an A on our chemistry mid-term and that we can continue steaming down the track that most of us are on, to a successful, indifferent life. What I want to ask is for each of you to join me in trying to step out of this box and this mold. Join me in trying to figure out an underlying

moral sense where good and bad aren't measured in touchdowns, field goals, GPA or sexual allure.

Join the many students here who have fire burning in them about issues that cut: about the California Civil Rights (Wrongs) Initiative coming this fall, about whether or not Stanford should invest its endowment in corporations that support brutal dictatorships in Burma, about toxic waste in East Palo Alto and social and racial justice. Join the many students who know that their lives are consequential.

Don't block all of this out and decide that it is better to be happy on a superficial level than to question and to be possibly disconsolate on a profound level. This is what I thought freshman year- running robotically back and forth in a swimming pool. It's not what I think now. We are some of the most intelligent, powerful and privileged people in the world. We have an incredible amount of power, energy and potential as young people, as students, as Stanford students. Let's use what we have and knock that wall of indifference down.



# From the Mountains of the Mexican Southeast

*Greg Barnes*

On January 1, 1994, the day that the North American Free Trade Agreement went into effect, indigenous people in the southern Mexican state of Chiapas rebelled, capturing several towns and proclaiming to the world that they would not let NAFTA be the final death-knell in their centuries-long struggle against genocide. Although nearly 200 people died in the fighting, many towns welcomed the revolutionaries as liberators. Recent agricultural reform and forced industrialization had alienated peasant farming communities from the business-backed Salinas administration. While confident of local support, the armed rebels of the Zapatista Army of National Liberation (EZLN) had to rely upon the international attention that NAFTA had brought Mexico to protect them from annihilation by the Mexican army. They have tirelessly sought to bring their message of freedom, democracy, and rights to all of Mexico, and their impassioned pleas for recognition and justice in the face of international big business has brought widespread support among people there, and the rest of the world over. According to EZLN sources, more than a million Mexicans agree with their principal demands.

Here was the naked voice of the modern state-capitalist system, where mass murderers drive Mercedes to their academic positions in places like Stanford.

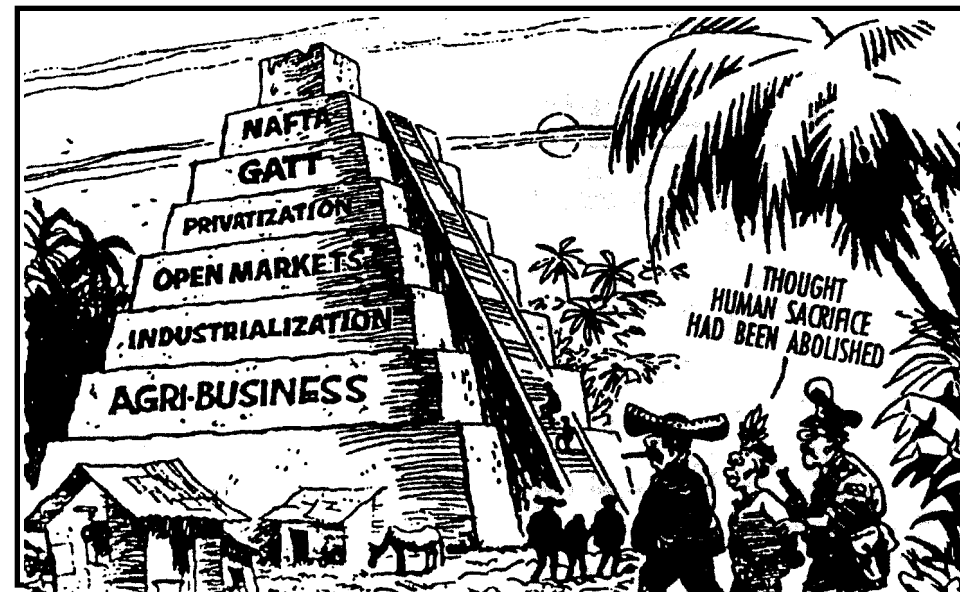
In February 1995, the world learned what one of the largest financial institutions thought about the Zapatistas in a rare leaked memorandum from the cold world of modern corporate capitalism. A prominent academic economist writing for Chase Manhattan called for the

murder of thousands in the company's Emerging Markets Group Memorandum of January 13, 1995:

While Chiapas, in our opinion, does not pose a fundamental threat to Mexican political stability, it is perceived to be so by many in the investment community. The government will need to eliminate the Zapatistas to demonstrate their effective control of the national territory and of security policy.

Here was the naked voice of the modern state-capitalist system, where mass murderers drive Mercedes to their academic positions in places like Stanford.

In the wake of this leaked memo, groups worldwide rose to the Zapatistas' defense. Here at Stanford, a group formed and fought to educate the community and raise money to support international observers whose presence has helped curb military action by the Mexican army on behalf of the international corporations.



# Stanford, Inc. Quiz

*Abdi Soltani*

- 1) The university with a major shopping mall on its premises:  
a) Stanford, Inc. b) Berkeley c) Cañada d) Yale
- 2) The university that is host to a Superfund site, the toxic legacy of a high-tech corporation:  
a) Stanford, Inc. b) Oxford  
c) American University in Cairo d) Chico State
- 3) The university whose provost is a former military advisor to George Bush, receives thousands of dollars for serving on the Board of Directors of Chevron and has an oil tanker named after him/her:  
a) Stanford, Inc. b) UPenn  
c) University of Massachusetts d) Rice
- 4) The university whose provost went lobbying this summer to preserve federal military research funding at current levels:  
a) Stanford, Inc. b) Amherst College  
c) Notre Dame d) U Hawaii-Manoa
- 5) The university founded when a robber barron family invested its entire fortune into an academic institution and rose to be a world class institution as a result of its marriage to the emerging industries and wealth of the Silicon Valley:  
a) Stanford, Inc. b) San Jose State  
c) Foothill College d) East Coast Aerotech

# Homophobes Get Off Easy

Amanda Atwood

*Editors' Note: The "Gay Liberation" statue at Stanford was vandalized during the Spring of 1994. While the act itself is part of the past, the atmosphere which encouraged and allowed it is not. This incident should not be forgotten.*

Why would anyone pour black paint over a campus work of art, let alone force a bench between two of its figures, doing approximately eight thousand dollars of damage? It's hard to get an honest answer out of the eight Stanford students, all varsity athletes associated with fraternities, who on May 17, 1994, vandalized the "Gay Liberation" statue located near the Physics tank. Indeed, once caught, these men have repeatedly claimed, as one told the Daily, that "[we] have nothing against homosexuals or anything...it was just a foolish act." However, a member of the Stanford queer community has reason to believe otherwise:

"It was so obviously an act of disrespect...they knew what statue they were attacking...people knew and understood and it scared a whole lot of people. The Stanford campus is supposed to be an open wonderful community that accepts all lifestyles, and when it violently attacks an effigy of something you're a part of it freaks you out and shakes your perception of what Stanford is supposed to be."

Even the state legislature has recognized the ignorant prejudice which motivated the attack. Although these students could not be charged with hate crimes under the laws in place at the time, the California State Senate has since moved towards passing a bill to broaden the definition of hate crime to protect the properties of institutions from bias-motivated violence. This development, as the consultant for the Senate Subcommittee on Hate Crime reported to the Daily, was a "direct result" of the vandalism of the "Gay Liberation" statue, and will ensure that should future attacks occur, hate-crime charges could be made.

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Under the law of the time the court-imposed punishments for most of the students included a year of probation, while Stanford levied additional monetary fines and community service. The treatment of the perpetrators of this vandalism elicited mixed reactions from the queer community. Some argued they all should have been kicked out of school or off their sports teams. However, this incident raised gay consciousness on campus, and motivated the University and the Athletic Department to donate money to the Lesbian, Gay and Bisexual Community for a paid speaker's bureau, allowing the LGBCC to expand its programming substantially.

This incident was not the only time this first public monument to gays and lesbians in the United States has been the outlet for hatred and violence. Since its installment in 1980, Gay Liberation has been defaced many times including being struck over 40 times with a hammer in 1984 and being spray painted with the word "AIDS" in 1987.

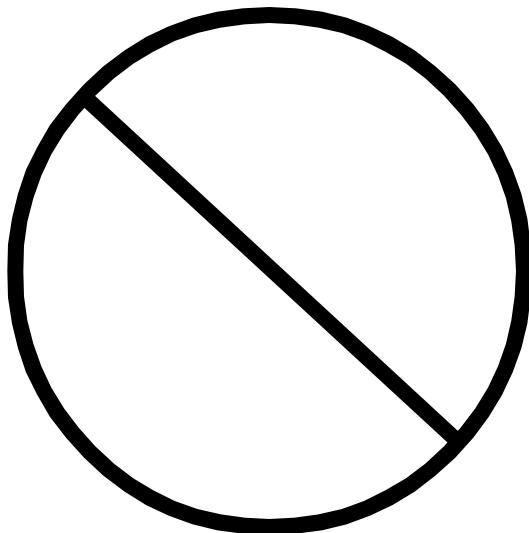


I am hopeful that there will be a time that the general public will understand that it is wrong to submit a race of human beings to the degrading position of mascot. In the same way that no one would be so uncaring as to name “Negroes” or “Jews” or “Caucasians” as mascots for their athletic teams, neither should “Indians, Redskins, Braves, or Chiefs” be mascots. Yet the humiliation continues.

Here at Stanford, a well-respected institute of higher learning, the humiliation continues as well. Although the Indian Mascot was removed in the early 1970s, the 1995-96 academic year was full of hateful incidents. Last year a campus newspaper continued to use a shameful caricature to top an editorial column—and also accepted paid advertising for the sale of Stanford Indian Mascot memorabilia. Newly designed merchandise emblazoned with an Indian head was offered for sale at an on-campus retail establishment. The editor of a mainstream campus magazine dredged up the Stanford Indian Mascot issue in their September/October 1996 issue.

Please become familiar with this issue and help us educate the general public.

**Denni Dianne Woodward**  
Assistant Director  
*American Indian and  
Alaska Native Program*  
9/30/96



# When the "Indian" Was Mascot

*Denni Woodward*

Every year at the time of the Big Game you are very likely to hear some of Stanford's older alumni reminiscing about the bygone day when the mascot was an "Indian." They reminisce about an Indian mascot that they were forced to give up—the Stanford mascot they wish they could have kept. Folks might even look at you expecting you to understand the mascot's history, maybe even feel guilty that it was taken from them, and perhaps promise to change your mind and give it back. (On one occasion a group of enthusiastic marketing types thought it might be clever to provide Stanford football fans with foam rubber "axes" so they could do their own version of the "tomahawk chop"!)

So just what is the story about the Indian mascot at Stanford anyway?

The "Indian" became the mascot for Stanford's athletic teams in 1930 and continued as such through 1970, its most common representation a caricature of a small Indian with a big nose. In November 1970 a group of Native Americans including Dean Chavers, Chris McNeil, and Rick West presented to the acting Dean of Students a petition objecting to another incarnation of the Indian mascot, the live performances over 15 years at athletic events by Timm Williams, or Prince Lightfoot. The students believed the performances to be a mockery of Indian religious practices. In January 1971, the Native American students met with University President Richard Lyman to discuss the end of the mascot performances. The first collective action established the Stanford American Indian Organization.

In February of 1972, 55 Native American students and staff at Stanford presented a petition to the University Ombudsperson who, in turn, presented it to President Lyman. The 1972 petition urged that "the use of the Indian symbol be permanently discontinued" — and further urged that the University "fulfill its promise to the students of its Native American Program by improving and supporting the program and thereby making its promise to improve Native American education a reality." The petition further stated that the Stanford community was not

sensitive to the humanity of Native Americans, that the use of a race's name on entertainment displayed a lack of understanding, and that a race of humans cannot be entertainment. The mascot in all its manifestations was, the Indian group maintained, stereotypical, offensive, and a mockery of Indian cultures. The group suggested that the "University would be renouncing a grotesque ignorance that it has previously condoned" by removing the Indian as Stanford's symbol, and by "retracting its misuse of the Indian symbol" Stanford would be displaying a "readily progressive concern for the American Indians of the United States."

When Ombudsperson Lois Amsterdam presented the petition to President Lyman in February of 1972, she added her own understanding of the issue. "Stanford's continued use of the Indian symbol in the 1970s brings up to visibility a painful lack of sensitivity and awareness on the part of the University. All of us have in some way, by action or inaction, accepted and supported the use of the Indian symbol on campus. We did not do so with malice, or with intent to defile a racial group. Rather, it was a reflection of our society's retarded understanding, dulled perception and clouded vision. Sensitivity and awareness do not come easily when childish misrepresentations in games, history books, and motion pictures make up a large part of our experience."

President Lyman then made the official decision to remove forever the Indian as Stanford's mascot. Over the years there have been unsuccessful campaigns to reinstate the Indian as mascot, or to replace the big-nosed caricature with a more "noble" image of an Indian in 1975. In a show of support for the decision made by the University administration, the ASSU voted in December of 1975 not to reinstate the first Indian mascot, nor to replace it with another more noble Indian. Almost every year, particularly around the time of the Big Game, folks will start up again, campaigning to bring back into fashion their Indian sweaters, headbands, and Halloween war paint, saying all the while that being chosen as the symbol of a great university is an honor. The University decided in 1972 that "any and all Stanford University use of the Indian Symbol should be immediately disavowed and permanently stopped," and every year since then, the administration has reaffirmed its commitment by saying, simply, the mascot issue is not up for a vote!

# Students Protest in Solidarity against Police Brutality

In one of the largest protests at Stanford of the 1990s, Stanford students demonstrated their outrage over the acquittal of the four officers involved in the brutal Rodney King beating. While Los Angeles was experiencing a massive uprising by its angered and frustrated population, Stanford students demonstrated their support for the protesters with a demonstration of their own. On April 30, 1992, 300 students were involved in a candlelight vigil in front of the Palo Alto Police Station. The march and vigil began at Ujamaa and increased in people power as participants marched through campus to downtown Palo Alto. The spontaneous rally was a show of force and of solidarity for the people of Los Angeles. Within the next couple of days, students organized by writing petitions, letters, and raising funds for the Red Cross of Los Angeles.

Three years later, on May 4, 1995, an estimated 1,500 students rallied to protest the verdict in the Rodney King beating case. About 20 speakers addressed a crowd which had gathered in the grassy area between the Law School and Meyer Library. The crowd sang, cheered, and showed their anger over the issues surrounding the acquittal. The demonstrators marched to the Palo Alto City Hall and, in a spontaneous action of force and solidarity, began to gather and block University Avenue. Stanford students had decided to show their anger in front of Copeland's Sports, which was the only store on University Avenue to board up its windows, an act which most students found tremendously offensive.

Through this act of civil disobedience, Stanford students were able to demonstrate to the world that they would not tolerate iniquity and hatred in the American justice system. They maintained their energy and commitment, and for the next several weeks, students organized long-term projects such as voter registration, letter-writing campaigns, outreach to high school students, and teach-ins.

# Stanford-Hoover Connctions

*Christine Dehlendorf*

The supporters of the Hoover Institution, which is housed in the immediately recognizable Hoover Tower, would have you believe that its association with Stanford is invaluable as a source of scholars, speakers, research and archives for Stanford students and faculty in their intellectual pursuits. In reality, however, the presence of this “think tank” threatens the University’s reputation and legitimacy. Both the Institute’s ideological bias and its distinct connection to Stanford, which gives it unwarranted influence on the University, render it an undesirable resource at best and a dangerous presence at worst.

Originally founded in 1919 as a resource center to house library and archival materials relating to World War I, the Hoover Institution was declared “an independent institution within the frame of Stanford University” in 1959 and freed from potential faculty interference. At the same time Herbert Hoover, in a declaration to the University Board of Trustees stated;

“The purpose of this institution must be, by its research and publications, to demonstrate the evils of the doctrine of Karl Marx - whether communism, socialism, economic materialism or atheism - thus to protect the American way of life from such ideologies, their conspiracies and to reaffirm the validity of the American system.” from the Stanford Daily, May 12, 1983

Current supporters defend the Institution by stating that today's Hoover is different, an eclectic group of scholars with diverse view points, even if such a bias was once the case. Widespread perceptions of Hoover and statements by its own Fellows oppose this claim. For example, the New York Times Magazine reported on July 23, 1978 that,

Through its ties with the right wing of the Republican party, the Hoover Institution is exerting considerable political influence...it is the brightest star in a small constellation of conservative think tanks that serve as workshops where out of office intellectuals can fabricate the underpinnings of domestic and foreign-policy positions for the Republicans”.

Ronald Reagan, himself an honorary Fellow, validated this perception in the 1982 Hoover annual report, in which he was quoted as saying: “[Hoover] built the knowledge base that made the changes now taking place in Washington possible.” More recently, John Raisian, director of the Hoover institution, stated in the San Francisco Chronicle on February 24, 1995 that

“[Hoover] tends to be suspicious of bigger and more expensive government....People who look to the government to try to solve problems are not the type who will fit in well.” Finally, the Stanford Daily reported March 1, 1995 that Hoover was involved with working on the “Contract With America” and a proposed flat income tax.

The question whether such an outside, conservative political bias has any place on campus is further complicated by the Institution’s unique relationship with the University. Hoover is allowed to craft its own identity while influencing Stanford’s identity and policies at the same time. Joint appointments of Hoover Fellows with University departments are encouraged by both establishments, though Stanford has no control over the majority of Hoover Fellow appointments. Hoover Director Raisian is a member of the University Cabinet, the highest level of policy organization at Stanford. Last year alone the University gave \$4 million to Hoover for library maintenance. And finally, the presence of such a well known and well publicized conservative institution on campus effects Stanford’s reputation as perceived by the national and international community. These examples suggest that Hoover has an inappropriate influence over the University given that Stanford has little authority over it and its political agenda.

Concrete incidents show the use of such leverage. In the early 1980’s, for example, the Board of Trustees unanimously approved the foundation of a Ronald Reagan museum and library on campus as endorsed by the Hoover institution. After campus and community protested such a plan, spurred on by then director W. Glenn Campbell’s claim in the 1987 Hoover Annual Report that Stanford would soon “boast” of its Reagan connection, the project was moved elsewhere. This situation indicates that Hoover as an “independent” institution embroils Stanford in partisan politics, a role it refuses to play in response to student initiated protests.

More recently, in 1992, a Hoover fellow received a joint appointment to the political science department. The appointment of this scholar, who previously been denied a departmental position, appears to have been in exchange for a similar offer to a political science professor by the Institution. Although Terry Moe, the professor offered the Hoover appointment the deal, denied that either appointment was inappropriate given the merit of the candidates, critics such as Political Science Professor John Manley believe that such a barter of teaching positions challenges the integrity of academic appointments and therefore a Stanford education. In summary, both the academic legitimacy and the political position of the University are affected by the continuation of Hoover’s special relationship with the University.

# Lost Opportunities...

*Marianna Aue and Emma Luevano*

In the late 1960's, Stanford student activists began fighting for control of their education by forming the Student Center for Innovation in Research and Education, which offered workshops on current political and social problems. In 1970 these workshops evolved into classes called SWOPSI - Stanford Workshops on Political and Social Issues - that explored subjects left out of the standard curriculum. Students and community members could create a lesson plan, reading list, and an action project to share their SWOPSI experiences with the rest of Stanford. With faculty sponsorship and approval from the SWOPSI Board (composed of students, faculty, and one community representative) a proposed class could be recommended for approval to the Dean of Undergraduate Education, who had the final say.

SWOPSI courses consistently provided the creative forum where marginalized topics made their first appearance. Subject matter ranged from AIDS to organic farming, multiculturalism to Self Defense for Women, environmentalism to ethnic studies. The action-orientation brought speakers, singers, community-service experiences to campus, and resulted in publications ranging from underground newspapers to a two-volume critical evaluation of Department of Defense research done by Stanford professors. The program's legacy is still with us in very concrete ways. Synergy, a cooperative house on campus, grew out of a SWOPSI on communal living. The Stanford Recycling Center is also a SWOPSI product. Many current classes started out as SWOPSI classes; especially those on gender, ethnic studies, and the environment : CE 170, Introduction to Feminist Studies, The Meaning of Being Handicapped, and Indigenous People and Environmental Problems all began under SWOPSI.

The 1992 disposal of SWOPSI brought yet another narrowing of the definition of a Stanford education.

## **SWOPSI: Stanford Workshops on Political and Social Issues**

SWOPSI's relationship with the university was always rather push and pull, and the program was often pressured to regularize. In 1974 and again in 1984, the program survived reevaluation and budget cuts. In 1992 the Dean of H & S ended SWOPSI in the conservative backlash following the Kennedy crisis by criticizing the \$150,000/yr. program as too expensive and lacking in academic rigor. Although students drafted a proposal to run it on about \$30,000/yr., the administration was not open to alternatives to retain the program. For this small savings, the administration not only silenced student voice in curriculum design and isolated itself even more from the surrounding community, but it also devalued an entire form of learning. SWOPSI courses tended to involve more current and applicable learning than institutionalized classes. Experiences outside traditionally defined academia were validated through SWOPSI. Students had the opportunity to learn from, say, grassroots organizers from East Palo Alto, who offered different insights from, for example, a Nobel Laureate in Chemistry. SWOPSI was the link between the theoretical and the practical, and with its quarter-by-quarter scheduling, brought current social and political problems under academic scrutiny. While similar programs still run in other respected institutions, like Brown and UC Berkeley, the 1992 disposal of SWOPSI brought yet another narrowing of the definition of Stanford education.

# Welcome to Pollo's!

*David Soergel and Shubha Chakravarty*

Welcome to Stanford! Along with 1600 new freshmen on campus, we are soon to have a new face at Tressider: Pollo's is moving in as an alternative to dining hall food and the CoHo. But what you might not hear about in the rush to partake of the yummy cheap Mexican food is the convoluted sequence of events leading to the choice of Pollo's to occupy the Tressider space.

Last year, plans were announced to finally open a popular commercial eatery at Stanford. For years, students had been asking for a Taco Bell in Tressider, and the administration was now not only prepared to accept this idea but even squarely backed it.

But what would it have meant to grant Taco Bell the space now to be occupied by Pollo's? What would it have meant to place a subsidiary of an enormously environmentally destructive and politically immoral multinational corporation, PepsiCo, in the middle of the Stanford campus, and to allow it to profit from the Stanford community?

PepsiCo has a record of international environmental and human rights abuses a mile long. Most recently, Pepsi has been targetted and boycotted by human rights groups because of Pepsi's continued support for the brutal military dictatorship in Burma. Signing a contract with Taco Bell, then, would make a statement that Stanford gladly accepts the existence of and even financially supports the practices of such corporations at PepsiCo.

The students of Stanford understood this, and forcefully rejected the idea of having a Taco Bell. In one week, SEAS-sponsored a petition to keep Taco Bell out and collected over 2,000 signatures — fully one third of the undergraduate population. Furthermore, the ASSU resolved to boycott all companies involved in Burma. Now, it's just a matter of convincing the University to divest from Pepsi-Co, and oil companies like Texaco and Unocal who also support the Burmese dictators.

As a result of this uproar, University administrators decided against Taco Bell and instead chose Pollo's—a responsible, local fast-food chain. And just a few weeks later, PepsiCo sold its bottling plant in Burma, in an attempt to appease activists nationwide. Although this “pull-out” is a sham, since PepsiCo maintains extensive economic ties with the Burmese government, it is very clear that PepsiCo felt the heat of student activism.

Given the assumptions of the administrators about the kind of restaurant they wanted, the choice of Pollo's over Taco Bell was an excellent one. *But why is it that the only options apparently under consideration involved established outside corporations?* Why is it that the vast majority of the commercial space in the Tressider *Student* Union is occupied by corporate vendors rather than student-run businesses? Not long ago, students ran the Coffee House: then, coffee cost half as much Java Supreme does now. Why is it, indeed, that the administration approaches many aspects of student life, from housing and dining to athletics and even Res Ed, with such a corporate mindset? Why is it that Stanford involves itself so deeply in corporate commercialism, to the point of owning a shopping center?

In the case of Taco Bell and Burma, Stanford administrators heard us; PepsiCo heard us; and the world heard us through such publications as the Wall Street Journal and the New York Times. Students can and should wield enormous power. We do not accept policies handed down from on high; we do not accept the idea that corporate interests are the peoples' interests; we do not accept the status quo. You *can* make your voice heard. Think critically about this university and this society; then act. It works.

**If you want to get involved in Stanford's campaign against Burma, contact SEAS at 723-3307.**



# A Call for Asian American Studies

*Jane Kim*

Chinks suck. Last Spring, these two words were scrawled more than once in black permanent marker on the table displaying the Korean-American journal *Reflections* in the Asian American Activities Center. When I saw them last Spring, I wasn't surprised to see blatant racist remarks scrawled at an educational institution as esteemed as Stanford. Although I wasn't surprised, I am still saddened by the state of racism in this country. Hate is as strong as ever.

You are passive. You are hardworking. You are a math whiz, master violinist and black belt. Your women are sexual conquests and your men are sexually inadequate. That is the model minority. The perfect minority.

Asian Americans are still oppressed by stereotypes and messages in this country. You are passive. You are hardworking. You are a math whiz, master violinist and black belt. Your women are sexual conquests and your men are sexually inadequate. You are weak and without voice and, therefore, without power.

That is the model minority. The perfect minority. This is an idea that exists in the minds of all Americans and Asian Americans. People of color are often dealt a card, an expectation of what they are to become. Categorization is a form of control stemming from fear in this country. You fear what you don't understand.

Chinks suck.

People often wonder why I am fighting for Asian-American Studies. It is exactly because this hate and fear exists. Many students graduate,

still unaware of the sweat and blood of Asians running deep in the building of America. Shiploads of Asian bodies were sent home in the 1800s, killed while building our railroads. Many others sweat in plantation fields and menial work, barely making enough to eat. Asians were seen as expendable humans, as were many other people of color, made to do the dirty work of making this country "great."

Sentiments of wild-eyed "Japs" taking over the world, "yellow monkeys, go home," pretty China dolls and "strangers from a different shore" must end. Our voice must be expressed among others.

Asian Americans have a long and valuable story that has been ignored and marginalized in our educational system. Lack of understanding of our story and culture has forced harmful stereotypes to exist as they do. Sentiments of wild-eyed "Japs" taking over the world, "yellow monkeys, go home," pretty China dolls and "strangers from a different shore" must end. Our voice must be expressed among others. Asian-American Studies would not be necessary if we were considered valuable and integral parts of the society at large. Hate and fear stem from this ignorance and makes our struggle even more pertinent.

There is a poster in Muwekma-Tah-Ruk of the American flag. Underneath the flag is a statement: "Make something of it." The fight for Asian-American Studies is an attempt to make something more of this University, not an attack on it. It is important that we, as Asian Americans, no longer allow ourselves to be taken for granted and exploited in government and judicial systems that do not believe racism exists - or at least make the public believe that racism does not exist. We can no longer think that we can achieve acceptance because we don't riot, don't make waves, don't protest, in order to be considered more "American." We don't see that we've described ourselves as a race of mute, blind, deaf - the perfect minority.

Let's make something of it.

# We never asked to be mysterious

*Jennie Kim*

Founded in 1989 to confront and dispel stereotypes of Asian women, Stanford Asian Women (SAW) is an organization which strives to increase awareness of Asian American women's issues. In the past, SAW has organized for garment workers' rights, brought in a speaker from AIWA (Asian Immigrant Women's Advocates), and held a roundtable discussion on feminism. Members of SAW have been involved with issues such as Prop 187, Ethnic Studies, the Stanford Park Hotel, and the Contract on America. Last year, as part of Herstory, SAW held a lunchtime showing and discussion of "Yuri Kochiyama : A Passion for Justice". This documentary was about the life of an Asian American woman activist who greatly influences different communities of color in New York.

SAW's main project is the Asian American Women's Journal. Published annually, the journal provides a forum for the creative expression of Asian American women. It includes literary and artistic works, interviews, and essays.

Most importantly, SAW respects the individuality of each woman, and seeks to create a comfortable environment in which women can explore their identities and decide for themselves what it means to be an Asian American woman.

We never asked to be mysterious  
                                inscrutable  
Still untold stories, untold histories  
Our dreams in bones and ashes?  
Being presumptuous I speak for myself  
Others who remain silent  
                                own their own tongues

- Nellie Wong

# Stanford's Shame

*John F. Manley, Professor of Political Science*

Among Stanford's distinctions, one is unique: we have our own grant farm. Webb Ranch is located on Alpine Road, near the junction of Highway 280, up where the polo team practices. Mexican farm workers and their families have lived and worked in poverty on Stanford land for decades.

When the workers exposed the near-peonage conditions in which they lived, the President of Stanford University was quoted as saying that the University had no more responsibility for them than for Macy's employees who also work on Stanford land. Donald Kennedy's successor, Gerhard Casper, rejected a call by the *Stanford Daily* to ensure Stanford's farm workers a decent standard of living, and chose to continue Kennedy's laissez-faire policy.

Stanford has paid a price for amoral, official indifference. A few years ago, the *New York Times* and other media reported our shame to the world. What happened? Not much.

After the Webb workers joined the United Stanford Workers, the University said their fate was now up to the union. The flaw in this argument is that Webb workers are *farm* workers. They pay union dues, but are not treated the same as other USW workers. The Webb family bargains with its workers in the context of notoriously low industry wages. Webb workers are therefore paid far less than the lowest paid Stanford workers; they have no health insurance or other standard benefits; they are locked permanently in poverty.

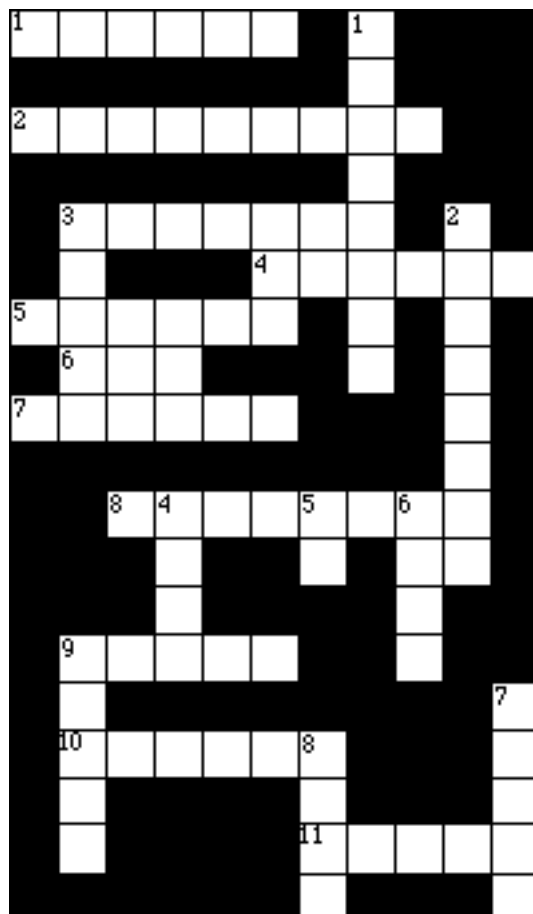
The labor of the workers at Webb Ranch has kept generations of Webbs in comfort and produced profits in the form of rent for Stanford 75 years. What can be done about this?

Stanford students could rise up and tell the University President to expect more from him. My preferred solution would be to invite the Webbs and their in-laws to leave Stanford land, hire managers to help the workers run the farm as a cooperative, integrate the farm in Stanford's educational mission by creating environmental and ecological study projects in conjunction with the workers, put the profits that have been going to the Webbs and the University into upgrading conditions for the workers, and turn Webb Ranch into something of which we could be proud.

Stanford is a huge corporation. If Stanford were a regular business, it would place 320th on the Fortune 500 list. We enjoy AAA ratings from Moody's and Standard and Poor's. But Stanford is also a university. James B. Conant, late President of Harvard, once said, "He who enters a university walks on hallowed ground." As long as the men, women and children of Webb Ranch remain poor, can such a claim be made for Stanford's ground?



**Hey, kiddies!** Test out your knowledge of Stanford with this home-made **crossword puzzle!** See what the application brochure and Orientation week **failed** to inform you of before you slapped down your tuition money. Fun, fun, **fun!** for **hours** on end! (If you're having a difficult time, here's a hint—**don't** rely on upperclasspeople for the answers, 'cause they might not know themselves. Find out **on your own!**)



### ACROSS

1. "Asian American Studies NOW! Not another \_\_\_\_\_ years!"
2. Has a monopoly on selling you textbooks
3. Oxy(moron)ic right-wing group: Winds of \_\_\_\_\_
4. Conservative phallic "think" tank
5. Not the friendly ghost
6. The \_\_\_\_\_ Liberation statue was once again vandalized spring 1994
7. Former Director of the OMD who resigned two years ago
8. Respected Chicana administrator whose position was eliminated spring of '94.
9. Director of the BCSC who recently resigned
10. Right-wing campus publication (the most obvious one, that is)
11. "I've been \_\_\_\_\_ all my life," says Rice.

### DOWN

1. Director of the Native American Cultural Center who has left
2. Liberal underground campus publication defunct since spring '93 because of lack of funding
3. Head of the committee investigating a campus-wide ban on grapes
4. Recommendations of the 1989 \_\_\_\_\_ Report have been largely ignored by the administration
5. Self-Defense for Women moved off-campus because of supposed violation of Title \_\_\_\_\_
6. Review staff members have filed a law suit bitching about the \_\_\_\_\_ Interpretation
7. Former enthusiastic facilitator of Crossing the Line
8. Casper has shirked university responsibility on the \_\_\_\_\_ Ranch issue
9. Father Junipero \_\_\_\_\_'s religious and cultural persecution of Native Americans has been commemorated with dorms, centers, and road named after him
10. The reason 7-9 Across and 1, 7 Down left Stanford (rhetorical)

# SHAC: the unshowered smell of disorientation

*Monty Black*

Disorient yourself. Have you come to Stanford hoping to find a new world of broadening possibilities, only to find that you've just set foot into another microcosm of limited experience? As you walk across campus, look around. What sort of people do you see? Stanford prides itself on its multiculturalism and pluralism of ethnicity, but what about the spectrum of economic income? Ever hear anyone talk about Stanford's "invisible labor force" or catch a glimpse of someone stooped over a bed of grass pulling up weeds? Or maybe you've noticed a slightly scraggly individual wandering about in the coffee house, strangely out of place. Here at Stanford, we have a hard time reminding ourselves that there are many people in the world and here on our campus who are either homeless or teetering on the edge of financial displacement. The Stanford Homelessness Action Coalition works with homeless and low-income people in the surrounding area through projects of political advocacy, direct service, creative expression, you name it, to create as many of the opportunities for these people as have been given to Stanford's students.

Let us emphasize that we are not a student group with high-minded ambitions that goes out into the community trying to make a name for itself. We are a coalition. Pre-dating our hopeful influx of new recruits, SHAC currently consists of more homeless people than students. And we think this means a lot. Students in our organization often spend time hanging out in front of Starbucks on University Ave. just chit-chatting with some of the low-income minority of Palo Alto to find out what life's like in their scene. There are things to be learned from people other than professors. Sure, we can't idealize the homeless. They come up with as many silly ideas as the students. But out of the mish-mash have come some stellar gems.

We're currently working on several projects. One of the real

beauties is what's going to be called the Economic Justice Council. There should be a short article on it in this guide, so you should look there for more. It's basically a coup-de-grace of political representation for low-income people in the Palo Alto government -- not just a soap box, but a real birthing ground for community development proposals. Then there's employment, a basket of several eggs. There's a pilot jobs program for homeless people that the city is running right now, but unfortunately it's a pretty bare skeleton, so we're working with local job development agencies to beef it up. There's entrepreneurialism, of which our favorite example is David "Cadillac" Wormley, who's got a bike repair/dealing operation in effect. We had nothing to do with it, but we think for all the gearheads on campus, we should be able to find him a cohort. If we could get some webheads, we'd like to set up an information/referral service that could act as a hub for connecting homeless people skilled in home maintenance with Palo Alto residents who need some work done. Housing? Employment doesn't go very far without a roof over your head, so Margaret Ash, one of SHAC's community leaders, has been working hard to increase the number of low-income housing units in Palo Alto. Surely, you think, that covers the bases. Of course not. Homeless people, like any people, aren't just about labor and shelter. What about projects involving nature and the arts? Several homeless people, including SHAC member Larry Duncan, worked tirelessly over the past few years to develop a wonderful organic garden which is currently operated by Urban Ministry of Palo Alto. The garden will hopefully expand now with the vision of its "denmother" Thea, a woman who has inspired us to start exploring the possibility of developing an arts and crafts center alongside the garden.

As you can see, we're not a bunch of good-intentioned-but-unproductive hotheads propagandizing about the global crisis of humanity. OK, we speak the speak. But we're also about grassroots projects in our local community. We try to turn a hodge podge of do-gooders and politicians, sweetwater and hellfire, into a joyous revolution that gives everyone a warm fuzzy feeling in the end. From ongoing dialogue ranging from "Bomb the City Council!" to "Can't we all just be friends?," we've managed to build a coalition that will hopefully have a sustainable spirit long after the rallying cries have faded. If you let your life be invaded, if you let your knees buckle just a little during that moment of dizziness, you just might find that disorientation can give your life a whole new direction.

# The Economic Justice Council: Political Power in Fresh Hands

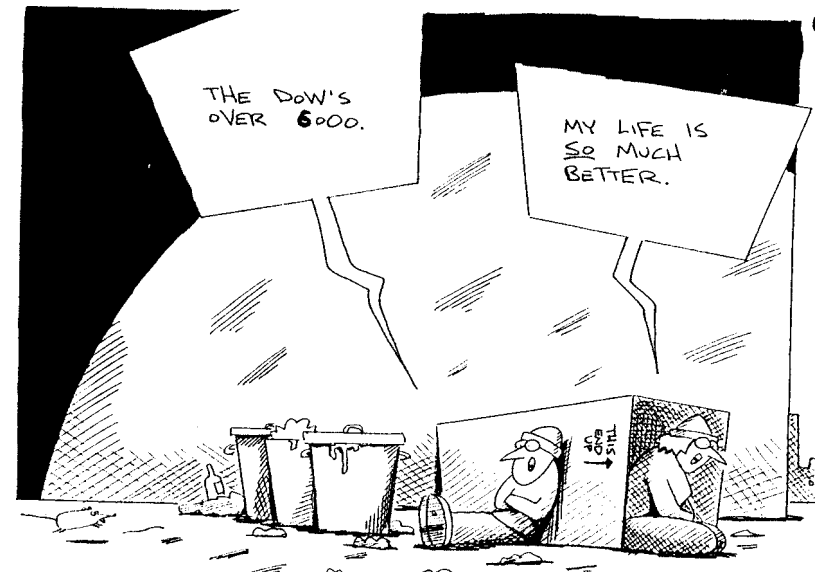
*Monty Black*

For those of you interested in politics, at least the good kind, boy, do we have a treat for you. Picture this: a collective group of homeless and low-income individuals who meet as an official advisory committee to the Palo Alto City Council regarding issues of poverty in their community. And they call themselves, the "Economic Justice Council."

How did this come about? Last January, due to rising complaints from respected Palo Alto residents, the Human Relations Commission formed the Homelessness Task Force to study the problem of homelessness in their city. The task force was comprised of concerned community members, a Stanford professor, SHAC member Jon Miller, and several homeless people. One of the key points the task force discussed was the question of representation of homeless people in local government. Despite the ongoing struggle of Jon and Larry Duncan, one of the homeless reps, to include the recommendation of a "Poverty Council" among the proposals, the other members of the task force overruled the idea. Yet undeterred, on a late night in September, at the presentation of the task force proposal to the HRC, several SHAC members in the audience raised the issue again. Much to their surprise, the HRC agreed to the creation of such a council. To top off the agreement with a gesture of his political savvy, former task force member, Joe Baldwin, suggested the title "Economic Justice Council."

In purpose, the Economic Justice Council will serve several functions. As a fledgling creation with no political clout, the bullypulpit

This is an opportunity for people to start taking a proactive role in directing the forces that control their lives.



has been discarded as a productive form of expression. Instead, we are preparing the council to be a means for actual implementation of long-discussed ideas. For instance, people continually discuss the need for a multi-service center in Palo Alto that could provide anything from showers, storage and laundry to human services like job development, discussion groups, alcohol/drug rehab etc. You can't just go before the City Council on a Monday night, give them your little shepal and then expect something to get done. Soon the low-income population will have a group that will have the organizing resources to transform their ideas into reality. This is an opportunity for people to start taking a proactive role in directing the forces that control their lives.

If you'd like to get involved in the formation of this council, there is still a lot to be done. The Human Relations Commission has given SHAC, both homeless community leaders and students, the go-ahead to put together the initial group of council members, so we've got limited time to do a lot of footwork. Right now we're planning on doing extensive advertisement and interviewing throughout the various housing complexes and low-income neighborhoods to broaden the constituency as much as possible. If you're interested, contact SHAC at 723-0066.

# Labor Fights Back!

*Abigail Kramer and Deborah Orosz*

Over the past two decades, the United States has experienced a steady decline in conditions for working people. As more and more secure industrial jobs have been shipped out to foreign factories, working people in the U.S. have found themselves in fierce competition for employment that provides them with ever-decreasing wages and benefits. Multinational corporations, already reaping profit from the slave-labor conditions at which they employ their workers in other countries, have taken the opportunity to strengthen their chokehold on the world economy by pitting working people against each other and by making attacks on workers' basic line of defense- the Labor, or Union, movement.

Obviously, these attacks have made their most dramatic impact on low-income earners. They have hit hard in communities of color and recent immigrants, as well as women of all races and poor white working people. Historically, the Labor Movement has failed to make it a priority to support all of these people, or to connect their issues. This situation is changing, however, and students now have the opportunity to work within a burgeoning movement to reform Labor, and to strengthen unions as a real source of power and protection for all working people.

In the past two years, many Stanford students have worked with unions and low wage workers organizing at Hewlett Packard, the Stanford Park Hotel, and Bon Appetit, Inc. (owners of the Coffee House, Graduate School of Business cafeteria, and Tressider Memorial Union). Because each of these corporations is significantly tied to Stanford and its students, campus organizers have sent the message to these anti-worker, anti-immigrant businesses that they can not continue to ignore the needs of those working for them. While there have been small victories within each organizing campaign there is constant struggle among workers attempting to protect their rights.

Hewlett Packard is one of Stanford's most generous and enthusiastic supporters, and Stanford is more than willing extend a warm welcome to HP. HP donated \$77 million to Stanford last year, funding the new science quad and buying access to Stanford's many graduates in

computer related fields. The influence of HP is felt in all of Silicon Valley where the computer business is at the top of the economic heap.

When janitorial workers at HP, subcontracted by Somers Building Maintenance, attempted to organize with the Justice for Janitors, Local 1877, last fall to improve their working conditions and increase their collective voice, their attempts were met with intense intimidation, interrogation, and emotional and physical violence by Somers' management. HP was complicit in the situation, claiming they were not responsible for the welfare of the janitors because the janitors are subcontracted by Somers. Still, the fact remains that the mostly Mexican, largely immigrant workforce cleaning the buildings at Hewlett Packard are being denied the self-determination of union membership and are virtually powerless to the forces of Somers and HP.

The Stanford Park Hotel is located on El Camino across from the Stanford Shopping Center and is part of a group of five four-star luxury hotels in Northern California including the Monterey Plaza and Lafayette Park Hotels. Stanford uses the hotel to house visiting scholars, conferences, and faculty, and Stanford parents attending graduation and other university events often opt for the Stanford Park Hotel.

Despite over a year and a half of intense efforts to unionize with Oakland's Local 2850, hotel workers at the Monterey Plaza and the Lafayette Park have been prevented from unionizing. At both hotels, union organizers have been harassed and in many cases fired for their pro-union activities. While the largely immigrant workforce at the hotels struggle to establish better working conditions and improved dignity on the job, the management has used blatantly racist and intimidation tactics to squelch any unionization attempts. Many departments at Stanford and many Stanford parents continue to patronize the Stanford Park Hotel despite the boycott and the continued worker abuse.

Most recently, workers at Bon Appetit, the corporation operating the Coffee House and the food services at Tressider Memorial Union and the Graduate School of Business, began an organizing drive with a local chapter of the Service Employees International Union. Workers sought to increase their poverty level wages and to address the discrimination they experience in the workplace. Although the management hired professional union busters, the union was able to win enough votes to give the full-time workers a union voice.

# Union Yes!

*Jennifer Gera*

In April of 1996, the full-time employees of Bon Appetit, the management company of the Cafe, CoPo, CoHo, and the GSB food services began organizing to form a labor union to represent their collective interest in improving their work conditions. Many employees work for below campus minimum wage, benefits were not sufficient in providing adequate health care for workers in their families, and workers were given a mere 3 vacation days per year. Employees sought individually to improve their own conditions, but management ignored their concerns. However, they began to take notice when the Service Employees International Union (SEIU), who represents many Stanford service employees, moved in to assist the workers. A core organizing committee made up of approximately 20 full-time workers and union representatives held weekly meetings to devise a list of grievances to be addressed by the management. Discussions and hearings were held between both sides, and it was decided that the issue must be put to a vote. They were given approximately one month to persuade all the employees, including the student employees, to support their cause.

As most of the full-time workers were expected to support the union, the students were management's primary focus, who were more likely to either abstain from voting or vote "no" so as not to pay union dues. From the beginning, the campaign of the management was misleading and often completely false. One letter, sent to all employees by a manager's wife, claimed that she suffered exorbitant union dues, unaffordable health care coverage, and tons of bureaucratic inefficiency in calling off when she was required to join the SEIU at a local animal shelter. Besides the fact that union dues are 1.2%, health care coverage is negotiable by the employees, and the process of calling off is unaffected by the union, SEIU does not even represent any animal shelters! It is true that she may have just misunderstood her situation. Or maybe she just lied. Nevertheless, many of the workers became apprehensive and distrustful of the union. A list of eligible voting employees, required by law to be given to the union organizers, contained names of ineligible employees, omitted names of eligible employees, and provided other false information.

All of these circumstances combined to make the organizers' jobs very difficult and time consuming. However, help from student groups such as MEChA, BSU, SAIO, and AASA, among other groups and volunteers aided the organizers in their quest. Organizations wrote letters in support of the union to Bon Appetit, and student volunteers visited with workers to explain the situation and the misleading information sent by the management.

As time went on, the atmosphere became more intense, with those opposing the union wearing "Vote No" pins to work and union supporters wearing pins saying "Vote Yes" and "Si Se Puede." Many supporters were sent home for violating a (nonexistent) dress code.

Finally, the day of the election arrived, as both sides urged their supporters to make it to the election. The union was favored by a margin of about 15 workers out of approximately 125 voters.

The real issue in this controversy is, why was management so reluctant to have a union if they were in the process of improving conditions already. The answer, of course, is that the management had intention of raising wages or benefits, and sought to exploit the workers as much as possible. However, the methods they used to block the union were the most horrendous of all. About 85% of Bon Appetit full-time workers are Latino, and management persuaded the non-Latino workers that their interests were somehow different, that the Latino workers were being greedy and didn't understand how detrimental the union would be to their livelihood on the job. In fact, at a staff meeting, one manager stated that the reason the Latino workers did not receive better wages and benefits was because their command of the English language was limited even though a literacy program was discontinued 3 years ago. This "divide and conquer" strategy was somewhat successful, for the management persuaded many workers to vote "no". This strategy worked so well in some cases that an African-American worker physically threatened one of the organizers prior to the election.

Today, negotiations are still being held to decide on which changes will be made in Bon Appetit. In the meantime, leaders of the organizing committee are having their hours cut, on-call workers who have worked regularly for months are being told they are not needed, and various other veiled threats are being communicated. This tactic is dissuading previously active union supporters to back down to preserve their jobs. It seems that the victory in the election will not be enough for the workers if the management of Bon Appetit is successful in destroying their unity.

# All Housing is not Created Equal

*Mia Bruch*

Though all freshmen are assigned to traditional, University operated dorms for their first year on campus, once you venture outside the Branner dining hall you may begin to notice that all University residences are not created equal. The Row Houses- the ones where you might attend some of your first Stanford parties- are the most coveted group of residences for undergraduates in the Spring housing Draw. It's easy to understand why. After all, the luxury of two room doubles and private cooks isn't lost on your average Frosh who has spent the year marooned in a Roble quad. But Row housing is not equally available to all.

Women and men do not have equal access to the same type of housing. And that type of housing just happens to be the best housing on campus.

While Fraternities are housed on campus and offer undergraduate men the opportunity to live in style on the Row, undergraduate women compete for a smaller number of Row slots in the non-Fraternity Row houses, which provide equal slots for men and women. And although Stanford provides an equal number of men's and women's beds in all undergraduate residences to insure the barest legal compliance with Title IX ( which bans discrimination based upon sex in educational institutions) it is immediately apparent to any woman who has gone through the Draw that women and men do not have equal access to the same type of housing. And that type of housing just happens to be the best housing on campus.

It is important to recognize that the current system is the result of may obscure historical details and events; for example, although Stanford owns the fraternity houses (with the exception of Sigma Chi) some of the fraternities relinquished their houses to Stanford under the condition that as long as they played by the University's rules, they would be eligible for a house. Such facts require a nuanced discussion- and negotiation- of this issue. But as an educational institution, Stanford has a fundamental obligation to provide its female students with equal educational opportunities- which includes equal access to good housing. To set aside University land and buildings for the Fraternity system is to mandate a discriminatory housing system. University officials have discussed some facile solutions to the dilemma- for example, working with several Sororities to discuss the possibility of providing them with housing- but this simply provides a legally convenient solution to a larger problem. No student- male or female- should have something as integral to their quality of life as their housing dependent on their decision to become part of the Greek System.

One would hope that the University would take steps to rectify this disparity, but in fact, the Administration seems intent on perpetuating it. Due to an archaic grandfather clause, the University is taking steps to provide the Phi Kappa Psi fraternity- which at last count had barely enough members to fill a History Corner seminar room- with a house of its own. The University's inaction on this issue is particularly galling in light of the Administration's eviction of Women's Self-Defense classes from the campus three years ago on the grounds that single-sex classes constituted a violation of Title IX. But what is most unfortunate about this particular variety of inequality is both its blatancy as well as its apparent acceptance with many undergraduates, who continue to see the current sexual division of housing resources as at most an unfortunate fact of the status quo, and whose response to it extends only to complaining about Draw results over dinner.

The question remains, what is to be done? Write letters to the Daily in response to Greek-related issues. Go to town hall meetings, ASSU meetings, and Tea and Cookies with our favorite Germanic legal scholar. Get involved with the Women's Center. Raise the right questions with the right people and make housing an issue at Stanford.

# Prop. 209

*Marianna Aue*

In California, citizens can initiate proposals for changing the state's constitution. If the backers can gather enough signatures, the proposals appear on the ballot for popular vote in the state's general elections. Theoretically this system is a great way for people to have a direct impact on their lives without the mediation of (generally corrupt) politicians. However it also allows the very rich and powerful, who can afford massive advertising, to promote and often pass proposals that are poorly thought out and have hidden effects. It's like having a bunch of legislative Ross Perots on the ballot at every election. Proposition 209 is such a proposed amendment to the California constitution, that will be on the November 5 ballot.

The crowd of quasi-academic rich old white men in Orange County that drafted Prop. 209 call it the "California Civil Rights Initiative (CCRI)." Who wants to vote against Civil Rights? Very few people. But this bill is not about opening doors for everyone - it's about ending affirmative action:

*Neither the State of California or any of its political subdivisions or agents shall use race, sex, color, ethnicity or national origin as a criterion for either discriminating against, or granting preferential treatment to, any individual or group in the operation of the State's system for public employment, public education or public contracting...*

*Nothing in this section shall be interpreted as prohibiting bona fide qualifications based on sex which are reasonably necessary for the normal operation of public employment, public education or public contracting.*

Under current laws, discrimination on the basis of race, color and national origin are already proscribed. Discrimination on the basis of sex is only allowed in the case of "compelling government interest," the most stringent legal standard. "Reasonableness" is open to wide interpretation, and lower than the standard for discrimination against women deemed federally acceptable. Affirmative action, however, is not only allowed, it is the standard legal remedy for current gender and color discrimination, both personal and institutional.

How does affirmative action do this? It allows public agencies and schools to follow loose goals and timetables to address disparities,

and to consider race and gender as factors in hiring, promoting, contracting and admitting. This does not mean using quotas, which have been outlawed since 1978, (EXCEPT by judicial order in extreme cases) nor does it mean accepting unqualified candidates, nor does it mean "reverse discrimination." Of the 90,000 discrimination cases filed with the Equal Employment Opportunity Commission, only 3,000 were filed by white men, and only 6 of these were found valid. Affirmative action programs, like in minority recruitment programs at universities, expand pools of applicants to people who might not ordinarily apply. Other initiatives force wider advertisement of job availability, to give everyone an equal chance at getting an opening, and actually increase candidate quality by enlarging the candidate pool. Currently, 86% of available jobs are not advertised, but fill by word of mouth - the old boy's network.

The white men of this network dominate the power-structures of our society: they overwhelmingly hold the most powerful, recognized, and highest-paid positions in schools, corporations, public offices, and businesses. (((Schools in white areas have more experienced teachers and get more funding than those with a majority of people of color. Girls don't get as much classroom attention as boys.)))

A movement to protect this power has been sweeping across California, and the rest of the nation. Last year, the UC Regents' board voted to end affirmative action on the basis of race and sex - tellingly, sports recruitment remained unscathed.((((Our own Hoover Tower's Glenn Campbell threw his full support into the measure. ))) Many of the same people behind this movement and Proposition 209, like Gov. Pete Wilson, ((((((( token minority ))))))))Regent Ward Connerly, and Orange County based proposition authors Glynn Custred and Tom Wood, were major supporters of Propositions 187 and 184. Proposition 187 denied almost all public services, including school and immunization programs to undocumented immigrants and their children, and required service providers like doctors, teachers, and counselors to question of all people "suspected" of not having papers, and to report all undocumented people to the INS. Proposition 184, as a "three strikes" law, targets especially young African-American, Latino/a and Asian youth of color, who are far more likely to be convicted of crimes in our criminal court system than their white counterparts.

These men dare to claim allegiance with the goals of the Civil Rights Movement, (((with Dr. Martin Luther King, Jr.))) Were they out on the streets supporting it? What these people mean by a color-blind society, is one in which they do not have to confront their own privilege.

**Join the fight against Proposition 209  
(the "California Civil Wrongs Initiative")!**



# Women Defending Ourselves

You are studying with a friend who suddenly locks the door and tries to assault you. You don't like how close next to you your chemistry TA sits. You are walking alone on campus early in the morning, and a white van slows beside you. You want to speak in Discussion Section, but somehow never get the chance.

Self Defense for Women is a class that teaches women to defend themselves in a variety of situations. Each class has physical, theoretical, and assertiveness components. Once a week for ten weeks, participants meet to learn how to use their bodies strengths against weak points to debilitate attackers. They practice defending their opinions, space and comfort, and learn ways to address social situations that are accepted but not acceptable. They debunk myths about rape, incest, and child and domestic partner abuse, and explore the role of gender, race and class in creating these myths. They discuss the realities of and theories behind a law system and society that refuse to punish, and in many ways support, violence against and subordination of women.

The Women Defending Ourselves Collective (WDO) started teaching the class as a SWOPSI in 1985. After SWOPSI's (see article page 22) were cut, students fought hard to get the class moved into the Feminist Studies Department, along with a parallel class for men. After one year, an anonymous complaint was filed with the National Office of Civil Right, claiming that the class broke Title IX. Title IX is a federal regulation requiring, among other things, that all schools receiving federal funding give equal opportunity to both sexes. It also contains what is known as an Affirmative Action clause, allowing for classes to be segregated if they are taught with compensatory purpose, ie classes that help people address problems specific to their group. Stanford then quickly removed the class from campus when WDO declined to make it co-ed, without allowing the standard federal investigation to see whether or not Title IX applies to the class.

While male safety is certainly a valid concern, the overwhelming number of cases of assault outside prisons are against women. Title IX assessments in the past have allowed women only Self-Defense classes under the Affirmative Action clause, and WDO feels that the class is not in violation of the regulation.

Women Defending Ourselves, the collective that teaches the classes, refused to offer co-ed classes for many reasons. The class teaches

physical techniques specifically tailored for a woman's physique, and the readings and discussions focus on women and society's attitude towards them. As women are socialized to be more passive than men, the assertiveness training is more applicable to women. The class also breaks away from normal gender-dynamics in order to study them from a distance, and to experience alternatives. Furthermore, because most assailants are men, many women, especially survivors, feel better talking about safety issues without men.

**Stanford ought to fight for women's rights to learn how to protect and assert themselves, rather than selling out half its students in unsubstantiated panic.**

WDO has been fighting hard to get the class back on campus. They have organized petitions and protests, and presented Provost Rice and Legal council Brest with a 50 page legal brief, explaining why the class does not conflict with Title IX. Stanford agreed to sign on to the brief with a few modifications, and it was sent as a joint document to the Civil Rights Office. The university finally agreed to sponsor the class again, if the CRO reviews it positively.

The university does currently have self-defense options. Please use them. The Physical Education Department offers a ju-jitsu self defense course (PE 93), and a whole range of other wonderful martial arts classes that focus on physical defense and mental preparation for attack. Most recently, has set up a program of free 2 hour workshops on self-defense. The Women's Center and Cowell have information on sexual assault and harassment, and a host of other personal safety issues.

Yet none of these options offers the depth and focus on the range of violence committed against women that the WDO class does. The class is currently offered off campus, which is less safe and less convenient. There is no credit for taking it, and it is not legitimized by the University. The collective has to rent space, provided its own equipment, etc. Stanford ought to fight for women's rights to learn how to protect and assert themselves, rather than selling out half its students in unsubstantiated panic.