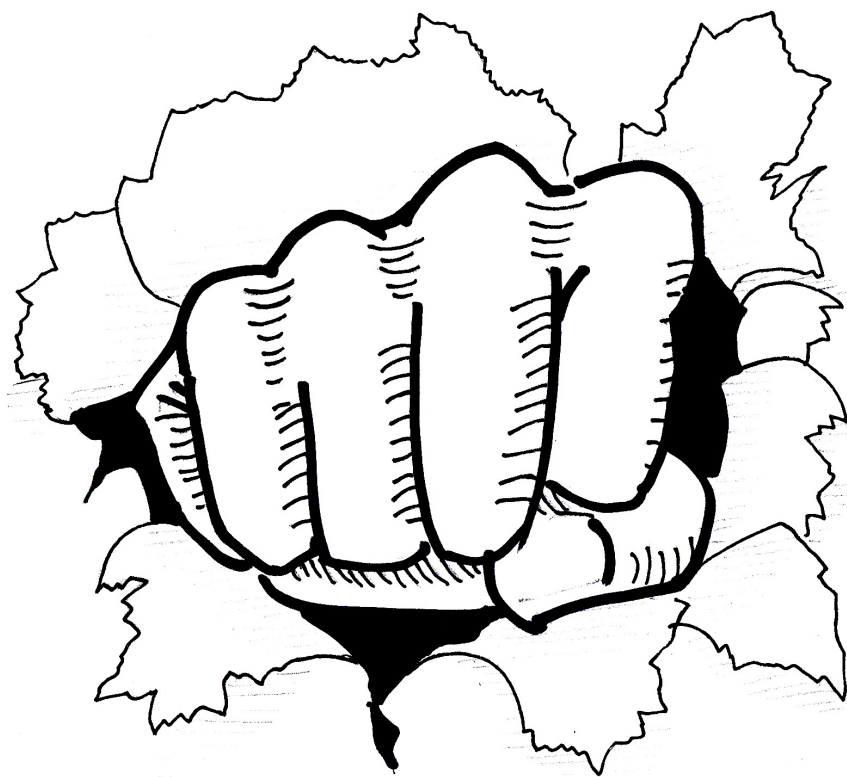


# **RE<sup>+</sup>** **ORIENTATION** **GUIDE**



**2009–10**

# DISORIENT YOURSELF NOW!

**"A small group of thoughtful people could change the world.  
Indeed, it's the only thing that ever has."**

**–Margaret Mead**

The history of Stanford University contains many parts. The purpose of this guide is to tell a part of the story and our history that isn't often heard. As Stanford students, we are often told that we can change the world and make it a better place, if we try hard enough. Well, we can also make Stanford a better place. The history of student activism at this school is incredibly rich. As students, we have a degree of power and that power can be (and has been) used to lead to positive change, both on our campus and in the local community.

In the classroom, we are taught about the importance of critical thinking and the power of analytical tools. It is important to apply this critical thinking to our own environment, just as students before us have done. The Disorientation Guide (as it was previously called) was originally published in the 1990s up until 2005 (copies of some of the old guides can be found in El Centro Chicano). Formerly disseminated during NSO, the guide presented another side of Stanford that wasn't typically discussed by the larger Stanford community. The Reorientation Guide is meant to serve a similar purpose; in this guide you will find concrete examples of change and activism driven by Stanford students. We hope you find these stories

thought-provoking, interesting, and inspiring.

This guide is meant to tell a part of our history as students of this university. It is only a prelude to a much larger and more complex conversation and does not claim to cover all of the stories that need to be told within the Stanford community. It is, however, a start, with histories and resources, questions and currents of thought that can inspire and lead us toward change. In assessing the issues and struggles we are passionate about, it is important to see the larger systems of oppression that unite us and connect us to the world outside of the bubble. At the same time, we hope these stories portray the differences and diversity that exist in social justice work that we must acknowledge and respect.

Approach these pages with an open mind. What we hope to give you is a new perspective on the history of this institution, its current structure, and your role in it – in short, a Re-orientation. While you don't have to agree with everything that is written in this guide (and we encourage you to take a critical perspective), read this guide as it was written: with an ear to the past, a heart bent towards truth, a mind open to the future, and eyes intent on change for what you believe to be right.



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# WHO IS OUR FACULTY?

Of Stanford's 1,878 faculty members ...

**79 % are white** (1,448)

**15 % are Asian** (276)

**3 % are Hispanic/Latino** (60)

**3 % are African American/Black** (47)

**<1 % are Native American/Pacific Islander** (47)

**25 % are female** **75 % are male**

473 women

1,405 men

## ... AND THE STUDENTS

Of Stanford's 6,812 undergraduates ...

**676** are African American (10%)

**187** are American Indian/Alaska Native (3%)

**1,563** are Asian American/Pacific Islander (23%)

**495** are Mexican American (7%)

**334** are Latino/Other Hispanic (5%)

**2,628** are White (38%)

**3,384** are women (49%)

**462** are International (7%)

Financial aid to more than

**75%** of undergraduate students from a variety of sources.

Of Stanford's 8,328 graduate students ...

**255** are African American (3%)

**57** are American Indian/Alaska Native (<1%)

**1,088** are Asian American/Pacific Islander (13%)

**422** are Hispanic/Latino (5%)

**2,885** are White (35%)

**2,998** are women (36%)

**2,726** are International (33%)

About **86%** receive non-loan financial assistance from Stanford or external source

Data from December 2009. Source: <http://www.stanford.edu/about/facts/>

# **Stand Up: Real Change Targeting Root Causes**

**By Shara Esbenshade and Dave Mitchell**

Stanford Stands Up! is a newly formed coalition of activists and groups at Stanford that have come together around four ideals: accountability, transparency, democracy, and the right to dissent. Throughout our years of fighting for economic justice, peace, equality, and the myriad other intertwined causes we are involved in, we have recognized the violation of these ideals as both the source of the injustices we fight and the reason it is so hard to achieve far-reaching change--whether conservative or liberal--from the bottom up.

So just what do these words mean to us? By transparency, we mean a mechanism in which the decisions on issues implicating the Stanford community and how they are made can be accessed at any time by any of its members. By accountability, we mean a system of checks and balances in which leaders making decisions by proxy for the rest of the community are answerable to the community members they represent. By democracy, we mean a system in which there is equitable power in decision-making and all Stanford community members are involved, ensuring that every voice can be heard and that minority opinions are considered. By right to dissent, we mean the ability to voice constructive criticism of the status quo through whatever media and means deemed necessary (beyond the 12-1 availability of White Plaza). Since students, faculty, alumni, salaried staff, and workers paid by the hour all fill positions vital to the functioning of this university, we consider them all to comprise the Stanford community.

Just like the specific issues we are active on (e.g., achieving a sweat-free campus, adopting a true living wage, or trying to get Stanford to be more accountable for some of the companies it's invested in), transparency, accountability, democracy, and the right to dissent are also interconnected. Transparency makes accessible those decisions made by others in judgment of our own priorities. Under truly democratic governance, these decisions should represent our values, and there would be no need for decision-makers to shroud them in mystery. Accountability allows us to revise decisions made on our behalf when they do not match our true priorities and also lets us remove decision-makers from positions of power when they do not heed the will of the community. Democracy is an onus on all of us once we have achieved the previous two principles: only through engagement can our trustees and administrators fulfill their responsibility of making representative decisions. In such participation, we must be allowed the right to dissent. Without it, there is no way to provide constructive criticism of actions past and pending in order to mold them to our ethics.

There are many arguments in favor of realigning our efforts toward these four ideals with regard to campus activism. First, if one of them is lacking, we are

left only with counterproductive “non-tools” of change such as whining, mud slinging, and frustration; the alternative we advocate for is engagement with the source of injustices in the decision-making process. Second, adhering to all four principles allows the entire Stanford community to mold decisions to their morals, effectively improving how accurate representatives’ representation is. We, the members of SSU!, believe that the soliciting of minority viewpoints--no matter whose or what they are--is crucial. = Only then can we “exchange error for truth” if minority opinion is in the right, or gain a “livelier impression of truth” if we feel it mistaken. Third, centering these principles is also a matter of efficiency. For an ounce of effort, we can help a pound of causes since they all stem from a lack of transparency, accountability, democracy, and/or right to dissent.

## **A Look Into the Acts of Intolerance Protocol**

**By Michael Tubbs**

While delivering invitations for the Black Student Union’s freshman convocation in Otero I was effectively treated as an “other” on my own campus. As soon as I entered the dorm, I wasn’t met with the usual Cardinal smiles but rather with questioning. “Who are you? What business do you have here?,” four Caucasian students interrogated me by the ping-pong table in front of the door. The stigma I was to feel that night, however, had not yet come to an end. As I went up the stairs and started delivering the messages I turned and noticed that a couple of the guys were still following me. Confused, and unable to continue with my initial task, I sat, thought, prayed, listened to a brief apology from one of the guys, and finally left. In short, I suffered IN SILENCE.

My rationale for exposing this silence is four fold. Firstly, as a person with an intimate knowledge of the shame that ignorance can cause, I wish to let victims of similar acts of ignorance know that their feelings of distress are valid, that intolerance does exist at Leland Stanford Jr. University, and to encourage them to submit their stories to either myself ([mrtubbz@stanford.edu](mailto:mrtubbz@stanford.edu)) or Assistant Vice Provost Sally Dickson ([sdickson@stanford.edu](mailto:sdickson@stanford.edu)) so others can be made aware of this ugly reality of life at Stanford. The submission will be wholly anonymous but will go a long way in starting a dialogue. It is only by sharing these stories that the Acts of Intolerance Protocol can be used, and the community as a whole, victims and victimizer alike, can be healed. Secondly, I wish to let my fellow students know, as I now do, that Stanford is still a microcosm of the world around it, and many of the tensions that plague the American landscape, especially in regards to race and difference, pervade the social environment of our university. Thirdly, I want to let people who don’t see anything wrong with situations like these or who have been purveyors of similar acts of ignorance

know that these actions have real psychological consequences, to the effect of having me question my very presence at this university. Finally, I want the entire university community to know that the silence and awkwardness we feel regarding these issues has the effect of trivializing them and allowing them to fester. It is only by speaking up, that progress can be made.

Since the incident, I have been in close communication with Sally Dickson, Vice Provost of Student Affairs, Greg Graves, Jan Barker Associate Dean of Students and Director of the Black House, and Carlous Brown Assistant Director of the Black House in how to make this a teachable moment for the campus and to engender discussion regarding acts of intolerance on campus. To that end, the Black Student Union held its first general body meeting on Acts of Intolerance at Stanford and highlighted events from the past as well as my own and the one that happened at Hillel. Well over fifty people attended this meeting and all walked away feeling empowered to report Acts of Intolerance. Additionally, some students from Next Gen brought up a pervasive classism at our university, an issue that is seldom talked about. Following this meeting, I worked with Sally and Greg on including class as one of the protected classes in the Acts of Intolerance Protocol and on developing an online system for reporting Acts of Intolerance, thus streamlining the process and making it more efficient. (This should be out in January)

Finally, the most compelling part about my incident is how it empowered other students to share things that had happened to them on account of their difference. Countless students have submitted Acts of Intolerance Forms that BSU developed or have sent me an email, sharing how they have been made to feel othered on this campus. Stories range from elected Senators of color who were told before they entered a frat party, “you better not steal nothing,” to the African-American female student who shared how she walked around this campus with a frown on her face because of the way she’s been treated, to the oft heard story of students harassed in dorms or even not being let in, to minority males feeling targeted by the police. Although my speaking out led to some trying to villainize me, the stories I have heard and the healing that has taken place since the incident tells me that I made the right decision.

For more information about the Acts of Intolerance Protocol, go to:

<http://www.stanford.edu/dept/vpsa/intolerance/index.html>

For information on the University response to reporting an Act of Intolerance, go to:

<http://studentaffairs.stanford.edu/intoleranceprotocol3>



# **"Professor War-criminal... err... I mean, Rice..."**

by Farah Weheba (written for Stanford Says No to War)

Stanford Says No to War (SSNW) is a group of students and members of the Stanford community who have come together to work for peace and justice. Believing in fundamental human rights and the preciousness of all human life, they welcome all people who oppose aggression, militarism, war crimes and war criminals. They aim to, through nonviolent and peaceful means, make Stanford: free of war criminals, free of war profiteers, a place of knowledge and learning for peaceful ends, and aware of the role that the university, and more broadly the United States, plays in the world. SSNW believes war has only increased violence against Americans and made the world less safe while diverting resources from pro-social programs, and that war is the total failure of the human spirit.

SSNW seeks to actively educate the campus body about foreign policy and provides up-to-date information about domestic and foreign affairs on their website at [antiwar.stanford.edu](http://antiwar.stanford.edu).

Condoleezza Rice officially returned to the Hoover Institution on March 2, 2009 after working for eight years as National Security Advisor and then Secretary of State in the Bush administration. SSNW is concerned with her actions these past eight years— not her academic beliefs, party affiliation, or scholarly pursuits, but specifically: serious allegations that Rice has violated our constitution, domestic laws, and international law and endangered the American people.

SSNW also seeks to amend the University's unequal expectations for conduct of its students versus its faculty, as outlined in the Stanford University Faculty Handbook, sections 4.4.B (1), Faculty Appeal Procedures (4.1), Academic Freedom (4.2), Faculty Discipline (4.3), and Appointment and Tenure (4.4). SSNW believes faculty and students alike should be held to the Fundamental Standard, of showing "both within and without the University such respect for order, morality, personal honor and the rights of others as is demanded of good citizens. Failure to do this will be sufficient cause for removal from the University." SSNW believes it is absolutely inappropriate to dismiss Rice's crimes simply because they fall outside the realms of "a finding... of substantial and manifest incompetence" or a "determination pursuant to the Statement on misconduct only for actions taken in association with the faculty member's academic duties and responsibilities," such as "dishonest or unethical behavior in the faculty member's own teaching or research," "sexual harassment" and the "neglect of University-related duties and responsibilities," currently the only grounds for removing a tenured faculty member. SSNW asks you to consider: how can we hold our students to such a high standard when the standards for faculty are so inadequate? By increasing awareness and generating discussion about Condoleezza Rice's actions, SSNW challenges the idea that Stanford University should be a safe place for war criminals.

# Promoting Sustainability On and Off Campus

## Students for a Sustainable Stanford by Molly Oshun

Students for a Sustainable Stanford (SSS) is Stanford's largest environmental student group, a broad coalition of undergraduates and graduates dedicated to decreasing the human footprint on our earth, both at Stanford and in the greater community. The group serves as an umbrella organization for students interested in green building; organic and local foods; paper, energy, and water use reduction; environmental education; political activism; green business; animal rights; and environmental law. We help channel these interests toward an observable reality on campus through a practical and professional approach.

Current projects include partnerships with Stanford Dining and the Campus Garden initiative to create a 'Real' Food System at Stanford, ongoing collaboration with the university administration on a campus climate plan, and active involvement in the development of the Green Dorm Project, what will be the first sustainable dorm on our campus.

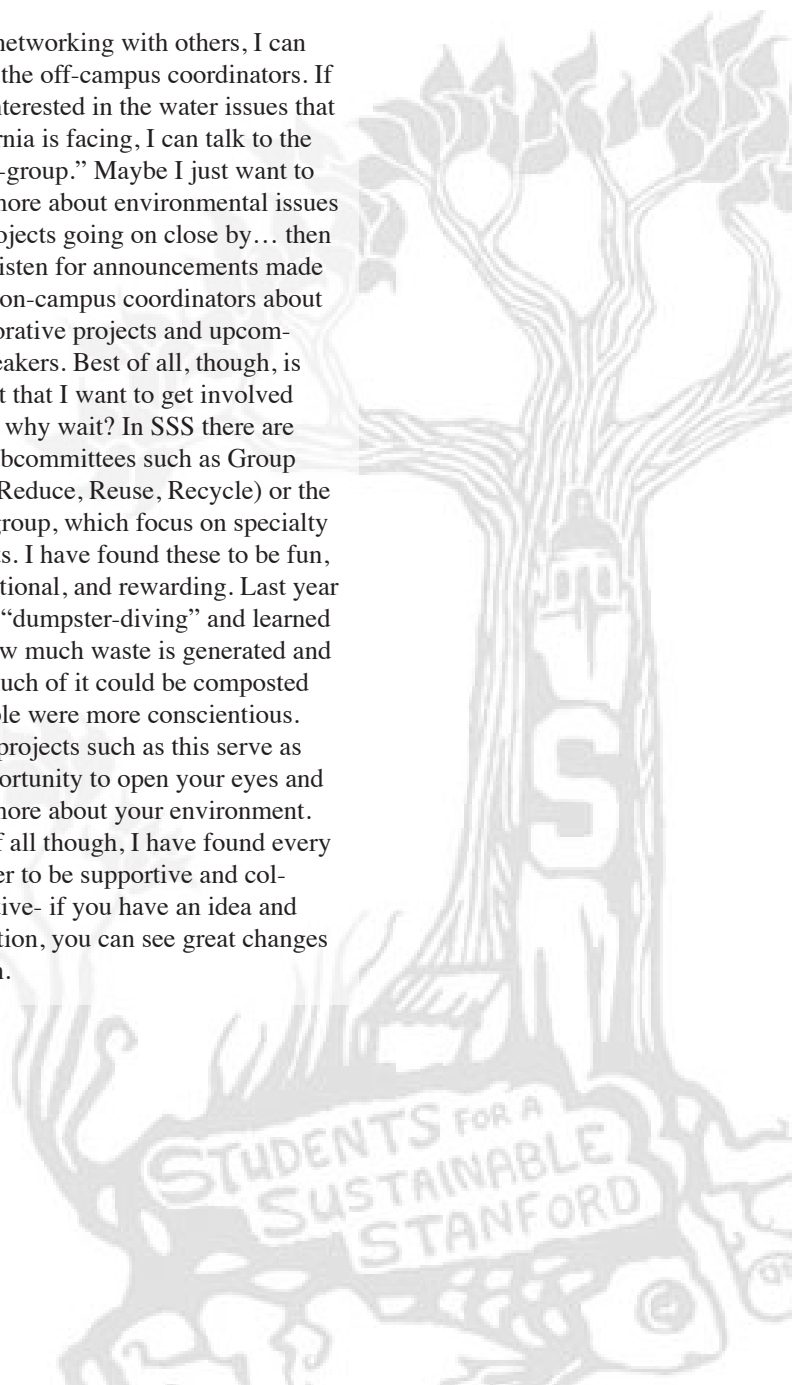
Each year, SSS plans and coordinates GreenFest, an Earth Day celebration. Last year, the GreenFest team successfully brought Major Carter and Denis Hayes to campus and hosted a Sustainable Fashion Show (giving birth to the Sustainable Fashion Collective: a new student group). As with all SSS events, GreenFest aims to celebrate the diversity of sustainable lifestyles through art, music and action. With your help, this year's GreenFest can be our most fun and inclusive event yet! Students for a Sustainable Stanford is always looking for people with enthusiasm and inspiration to pursue their own sustainability initiatives on campus!

## Joining SSS by Suzie Bartram

I came to Stanford as a freshman last year wanting to get involved in a group with a focus on living symbiotically within one's environment. This not only involves promoting green acts such as recycling and unplugging common appliances, but living as a community with peers who feel just as strong about environmental issues as you do. I found this community in Students for a Sustainable Stanford- SSS. Rather than just speaking about concerning issues, action was taken from day one. I entered the first meeting and was faced with numerous activities to sign up for and get involved in.

So what does SSS do for me? I have found SSS to be one of the largest and broadest environmental groups on campus. If I'm looking to attend conferences and become an active proponent of initiating green changes across campuses

while networking with others, I can talk to the off-campus coordinators. If I am interested in the water issues that California is facing, I can talk to the “water-group.” Maybe I just want to learn more about environmental issues and projects going on close by... then I will listen for announcements made by the on-campus coordinators about collaborative projects and upcoming speakers. Best of all, though, is the fact that I want to get involved NOW- why wait? In SSS there are also subcommittees such as Group RRR (Reduce, Reuse, Recycle) or the Food group, which focus on specialty projects. I have found these to be fun, inspirational, and rewarding. Last year I went “dumpster-diving” and learned just how much waste is generated and how much of it could be composted if people were more conscientious. Many projects such as this serve as an opportunity to open your eyes and learn more about your environment. Best of all though, I have found every member to be supportive and collaborative- if you have an idea and dedication, you can see great changes happen.



# **Latina/o Faculty Retention: The Case of Prof. Luis Fraga**

**By Lisa Llanos (MEChA)**

In Fall of 2006, Stanford students, alumni, and faculty were appalled to learn that one of the most beloved professors on campus, Professor Luis Fraga, would be leaving his position in the Political Science department. This decision came after Professor Fraga did not receive a comparable offer to a position offered to him at the University of Washington.

The news came as a blow to Latino students and all students of color, not to mention the countless CSRE and Urban Studies students who had had the opportunity to take classes from Prof. Fraga. Throughout his time at Stanford, Fraga was a rock for the Latino community at Stanford, as well as to the entire undergraduate community. He was a source of support and advice for Latino students advocating for change within the University. He served as academic advisor for countless undergraduates, encouraging many to write theses or pursue graduate education. He continues to be one of the leading scholars in his field, examining issues of race and urban issues in the US.

The Stanford community was angered by the administration's failure to act to keep Professor Fraga at Stanford. Current students and alumni came together to push for Stanford to present him with an offer that represented his academic worth and his value to the Stanford community. Hundreds of emails were sent encouraging alumni to speak out, and a petition was generated for people to express their support. After the petition gained more than 1,100 signatures, a rally was organized to deliver the petition to the relevant offices on campus. Hundreds of students marched to the PoliSci department, to Hoover tower, and to the President and Provosts offices.

However, the Stanford administration seemed unmoved by the cries of their students and alumni. Prof. Fraga did not receive a comparable offer and announced his decision to move to the University of Washington. It seemed that the Stanford administration did not want another professor encouraging students of color to stand up and organize for what they know is right. They did not think that the issues of race that Fraga studied – issues that affect most of us every day – were important enough. And they weren't dedicated towards maintaining a diverse faculty at Stanford.

There have been some encouraging developments since Fraga's departure. A new position, called the Special Assistant to the Provost for Faculty Diversity, was created and given to Chicano professor Al Camarillo. Professor Camarillo has since seen to the appointment of several new faculty of color in various departments. However, the numbers remain dismal, and we are too far from the day when students will be taught by a faculty body representative of the diversity of our country.

# Notice a Community Center Missing, Anyone?

By Farah Weheba

Blacks. Asians. Hispanics. Native Americans. If for some reason you do not directly fit into any of these categories, it is certainly to your advantage to kindly pretend that you do while at Stanford. That way, you'll have access to the wonders of your own community center, including a full time staff, wall of fame celebrating Stanford legacies that share your ethnicity, a plushy sofa sectional, decorative cultural textiles, literature, a TV, printing, a space that is unconditionally yours, and a place to remind you to take pride in your heritage. Oh, and with your cooperative assimilation into one of these four minority groups, you'll also find an ethnically themed dorm celebrating your culture on a daily basis, and perhaps even an Academic, Language and Culture House. And let's not forget the possibility of a representative psychologist at CAPS, so that you have the luxury of speaking with someone knowledgeable of the intricacies of your special and unique culture, to better assist you.

Stanford would like to emphasize that it hasn't forgotten about its German students. Please enjoy the amenities of Haus Mitteleuropa, the Central European Theme House! Oh, and to the beloved Italian students, we give you: La Casa Italiana, celebrating Italian language and culture. Never fear, French students! For you, we have La Maison Francaise, more commonly known as French House. And we didn't forget about you, dear Eastern European students; for you, we present: Slavianskii Dom, the Slavic/East European Theme House. And because we feel we really can't reach out enough to our Hispanic and Asian students, we offer you Yost, the Spanish Language and Culture House, and EAST, the East Asian Studies Theme House, respectively.

And to our Middle Eastern and South Asian students: aren't you all Muslim anyway? Don'tcha like your Islamic amenities on the third floor of Old Union? Surely your culture and religion are so hopelessly intertwined that you do not need your own cultural community center! When was the last time you met a Christian Arab? Sure, they're out there, and dozens of them are probably on our campus, but come on...be cool, Arabs and South Asians. You know, some schools don't have Islamic facilities for students to pray or worship at all. Where's your gratitude? What we're really trying to say is—we hope you don't take it personally, but surely you could just wiggle your way into one of the various aforementioned ethnicities. After all, all Stanford students are welcome to use any of the cultural facilities as guests in these community centers. Enjoy being a guest, asking permission to enter any of these facilities at another student's convenience. Enjoy feeling obligated to

thank entitled hosts for letting you borrow their facilities. Enjoy your slight but consistent anxiety that you are overstaying your welcome and depleting limited resources. Enjoy feeling like a guest on your own campus. Enjoy our institutional racism.

Where is the Middle Eastern/South Asian Students Community Center? I am Middle Eastern-American. And I am being neglected and institutionally ignored by Stanford University. I can no longer hide my disappointment in Stanford for making me feel unwelcome as a Middle Eastern student on campus. As a sophomore, I've come to realize, after living in Ujamaa and visiting Hillel, El Centro Chicano, and the Black Community Services Center for numerous events, the sorts of outreach and support those minority students have. While I am happy these communities are being served, I've grown angry that my own minority is at such a disadvantage in comparison. As an incoming freshman at admit weekend, I went to the Black Student Welcome, giggling to myself, "well, close enough," still riding the natural high of being freshly admitted. Now an ugly disillusionment has set in. By denying me a community center of my own, Stanford University is denying me and my fellow Middle Eastern/ South Asian students a second home, a place to gather, bond, connect, celebrate, teach, and learn. Stanford is denying that my culture is unique and distinct enough to be its own entity, while it simultaneously serves hummus, pita, dolmas, and baklava in its dining halls and cafes. I'm sick and tired of my culture being significant only in terms of novelty finger foods, and I'm sick and tired of Stanford institutionally confusing Middle Eastern and South Asian culture for Islamic religious practice. I am a proud practicing Muslim, but I have no place to go to meet Middle Eastern/ South Asian students of other faiths, and in turn, these students are completely alienated from the Muslim majority of this ethnic group.

The next wave of giggling, freshly admitted Middle Eastern and South Asian students, sitting alone as guests at their own mismatched Admit Weekend welcome ceremonies, will also eventually wake up and cease giggling. Stanford, it's time to acknowledge the Middle Eastern/South Asian minority formally and equally.

# Being Dead: Reflections on the Campaign for Marriage Equality

By Jamie Tam

On May 15th, 2008, the California Supreme Court overturned the ban on gay marriage, legalizing same-sex marriage throughout the state. 18,000 valid same-sex marriages were performed. California Proposition 8 was a proposed constitutional amendment that threatened to revoke the right to marry for LGBT couples. In the weeks leading up to Election Day, students at Stanford led a fierce effort to fight Prop 8. Stanford student's campaign against the proposition was widely recognized as the largest student-led campaign in the state. In a series of guerilla theatre performances, campus rallies, and phone banks—culminating in a Mega-phone bank with a record 270 student callers in the LGBT center—students mobilized in what one campus administrator called the highest level of political activism at Stanford since the 70's.

Then on November 4th, 2008, the passage of Proposition 8 marked a devastating blow to members of the LGBT and allied community. The next day, 350 students, faculty and staff marched from White Plaza to the Intersection of Death for a sit-in. In pure open-mic format, members of the Stanford community blocked bicycle traffic and expressed their rage.

With the passage of Proposition 8, there was a renewed passion for queer activism. And now more than ever, allies felt as though they were a part of our movement. The following is an open letter extending thanks to those who struggled with us throughout the campaign.

Proposition 8 has changed me forever. It made me wake up. And bigotry makes the world an ugly place to wake up to. I spent the days leading up to Nov. 4th wondering whether the world was falling apart or coming together. I fell apart and came together too. I quickly gave up on sanity. I also gave up on reason. And bureaucracy. And "playing it safe." I didn't want to play it safe anymore because my ENTIRE BEING told me that this was the right thing to do---the ONLY thing to do--and it simply HAD to be done. Sure, there were rules. F\*\*\* the rules. I stopped thinking and started DOING. So I chose Action, not Anxiety. I learned to lead with the heart, because it's stronger. It's fire and rage and hurt and most of all, it's love. It's also extremely effective. As I said at the Intersection of Death, "We did s\*\*t." And we did a damn good job. We did our best, and we are not done Doing. This campaign broke me down. Sometime mid-October Jamie Tam died. The old me with my old ways of thinking and leading and campaigning were buried into the ground. Then Kill Bill, Uma Thurman-fist-through-the-ground-style, I rose UP and I fought. I wasn't even alive. I was an angry dead person. And when I surfaced, I found all these other cool angry dead people above ground, standing and fighting alongside me.

To my angry dead people: You make me feel more alive than I've ever felt in my whole 20 years of living. I feel closeness with you. And the feeling hasn't stopped! I feel it in class when I see you still wearing your purple "No on Prop 8" shirt. I feel it when you invite me to bazillion different facebook groups demanding for the repeal of Prop. 8. I feel it when we guerilla protest for queer youth. I feel it when you attend the national protests. I feel it in our conversations. You are my favorite person. Do you know that? Do you know how much love-solidarity-goodness-wonderful-awesome I feel for you? Do you know how you've inspired me to be a better person---a better fighter? See, I'm not really in the mood to go back to sleep. Pretend like nothing happened and go on like things are normal again. Forget blissful ignorance; I'll take this new anger, this new power that you've given me. Election Day has passed. You have convinced me that the world is actually coming together. We will win because our victory is inevitable and because we are that badass. Thanks for reading this. And thanks for being dead with me.





# Fast for a Living Wage

By Lisa Llanos

On April 12, 2007 four members of the Stanford Labor Action Coalition (SLAC) began a fast demanding a living wage that would apply to all Stanford workers. A living wage is an hourly wage that is based on the current cost of living in an area. Since the Bay Area is one of the most expensive areas to live in the United States, a living wage is necessary to ensure that the workers that keep Stanford running can live respectable lives.

A 2003 fast had lead to the adoption of a living wage policy; however, it contained several restrictions that excluded many low-wage workers from benefiting from the policy. The Presidential Advisory Committee, consisting of faculty, administrators and workers, had recommended that if Stanford were to have a living wage policy, it should cover all workers. However, despite a consistent and escalating campaign from SLAC, university administration would not lift the seven restrictions and subcontracted workers continued earning as little as \$8.50 an hour.

The demands of the fast were simple: to remove all of the restrictions on Stanford's Living Wage Policy for Subcontracted Workers so that all Stanford workers would be earning a living wage. SLAC members announced the fast at a town hall on Thursday and immediately set up a tent city in White Plaza. For the first days of the fast, administrators refused to meet with SLAC. However, after a large turnout at a protest for Stanford's Community Day that Sunday and an occupation of the Main Quad, administrators agreed to a meeting. A negotiation team of SLAC members met with administrators, but found that administrators were not willing to make adequate changes.

As the fast reached a week, support for fasters grew and students, faculty, and community members showed up in large numbers to demand the removal of restrictions. Several supporters actually joined the fast, and at one point there were twelve fasters. Hundreds of students signed up for a one-day solidarity fast.

The negotiation team continued meeting with administration, who began to negotiate based on pressure from the Stanford alumni and growing press coverage. Finally on May 20th, after nine days of fasting, SLAC came to an agreement with the administration. The agreement removed several of the restrictions from the living wage policy so that it no longer excluded workers due to the duration of their contracts, hours worked, or duration of employment. It also extended coverage to the Stanford Linear Accelerator Center.

However, there is still work to be done. Most importantly, some restrictions remained on the policy, including one that excludes unionized workers from the living wage policy. As a result, many unionized Stanford workers are still not earning a living wage. In addition, the process for determining the actual wage needs to be made transparent. Students need to continue organizing and demanding to ensure that everyone working at Stanford can live respectably on their wages

# **Respect for All: Students and Workers UNITE!**

**By Anna Mumford (updated by Lisa Llanos)**

As students and members of the Stanford community, it is our responsibility to ensure that all members of this community are treated with respect. For the workers that keep our university running, this includes earning wages to sufficient to live decently and support themselves.

However, for many workers at Stanford, the wages they earn aren't enough to cover basic living expenses in the Bay Area. There are hundreds of workers at Stanford who earn less than Stanford's living wage. This includes people who do not qualify for the living wage due to restrictions on the policy, including unionized workers like ABM janitors, and workers whose employers function as tenants, at places like the Treehouse or various cafés throughout campus. It also includes workers who qualify for Stanford's living wage and regardless, have been excluded, like Colony Landscaping employees.

Because of the low wages they earn, many workers at Stanford are forced to take on a second or third job in order to cover rent and many workers are unable to save money to invest in their future or the futures of their children. In addition, many low-wage jobs at Stanford don't provide health care, so workers and their children are forced to rely on the emergency room for their health care needs.

While there are other employers in the U.S. who do not pay their employees a "living wage," Stanford University is an influential institution and therefore has the responsibility to strive towards being an exemplary employer. Our founders believed so as well. In a letter to the Board of Trustees, Leland Stanford wrote, "I want an institution to deal particularly with the welfare of the masses. The few very rich can get their education anywhere. They will be welcome to this institution if they come, but the object is more particularly to reach the multitudes – those people who have to consider the expenditure of every dollar."

While there are many injustices across the globe, it is important to remember the injustices that occur on our own communities. As Stanford students and members of the Stanford community, we have a responsibility to ensure that all members of this community are treated with respect. We have been privileged with a certain degree of power; it is our responsibility to use this power to show the Stanford administration that it is important to us that Stanford workers are treated with dignity. As our hard work in the past has shown, we can make concrete changes at Stanford that affect the lives of Stanford workers and their families, people who make daily sacrifices to make possible our lives on "The Farm."

<b>November 1998</b>	SLAC is founded at a student labor conference organized by SEAS and MEChA.
<b>Spring 1999</b>	SLAC helps organize a march that shuts down Campus Drive as part of the Justice for Janitors campaign to support ABM janitors.
<b>Spring 2000</b>	SLAC conducts a survey of over 200 Stanford service workers.
<b>Fall 2001</b>	SLAC establishes Habla La Noche, a student-run ESL tutoring program for ABM janitors.
<b>Fall 2001</b>	Six students are arrested in a sit-in at the Stanford Hospital to stop the subcontracting of janitorial jobs. After the arrests, President Hennessey agrees to meet with SLAC for the first time, and proposes a living-wage standard for subcontracted workers.
<b>Spring 2002</b>	SLAC organizes a four-day “sleep-out” in the Main Quad to support fair wages for cafe workers at Tresidder. As a result, the subcontracted cafe workers earn wage parity with Stanford dining workers, resulting in significant raises.
<b>Spring 2003</b>	SLAC and the Coalition for Labor Justice (a coalition of student groups) organize a weeklong hunger strike, which ends when Stanford agrees to establish the Presidential Committee on Labor Policies to make recommendations on new labor policies at Stanford and to hire a worker who was fired because she spoke up for her rights at work.
<b>Fall 2003</b>	SLAC supports workers at the Stanford power plant as they fight for a fair contract.
<b>Spring 2004</b>	SLAC establishes the Student And Labor Alliance (SALA), which brings together unionized and non-unionized workers together from difference parts of campus.
<b>January 2005</b>	President Hennessey releases a statement concerning which Presidential Committee recommendations he will implement. This statement is extremely vague and outlines no concrete policy changes.
<b>Winter 2005</b>	SLAC supports service workers striking for a fair contract, organizing a boycott of Stanford dining halls and workers on the picket lines.
<b>Spring 2007</b>	After years of delay, the university administration refuses to follow the recommendations of its own PAC. In response, students, workers, and alumni fast for 9 days, stopping when the university agrees to expand its living wage policy.
<b>Spring 2008</b>	SLAC organizes student support for janitors at Stanford and across the Bay Area striking for a fair contract.
<b>Fall 2009</b>	SLAC organizes in support of Colony Landscaping employees, who have been denied a living wage despite qualifying under Stanford’s Living Wage Policy for Subcontracted Workers.

# CSRE After 35 Years

Sources: Justice and Hope by Steven Phillips; The Daily

**April 1968:** Four days after the assassination of Martin Luther King, Jr. seventy members of the Black Student union walked onto the stage of Memorial Auditorium interrupting an address by University Provost Richard Lyman called “Stanford’s Response to White Racism.” The students took over the podium and issued a set of ten demands challenging Stanford to prove its commitment to fighting racism. After issuing the final demand the BSU students walked out to a standing ovation. Within two days, the university agreed “in substance” to nine of the ten demands.

**1969:** Stanford established a program in African and Afro-American Studies. For the next twenty years, students argued passionately and compellingly for Chicano/Latino Studies, Asian American Studies, and Native American Studies, but the university contained student momentum in an endless cycle of proposals, petitions, committees, and meetings.

**May 1978:** After a backlash against the student-led movement to replace the freshman “western Culture” requirement with “Cultures, Ideas, and Values” several student organizations formed The Rainbow Agenda, which issued seven demands requiring the university to meet commitments to “ethnic minority life at Stanford” and launched a major demonstration at the university’s Centennial ceremony. In March 1988, the Faculty Senate voted in favor of the new CIV program.

**May 1989:** Takeover ’89. Demands included professorships for Asian American Studies and Native American Studies.

**1994:** Asian Pacific Islander students disrupted a faculty senate meeting and demanded Asian American Studies, and in May, Chicano/Latino students went on a hunger strike for among other demands, Chicano/Latino Studies.

**November 1996:** After three decades of student struggle, resistance, and action, the Faculty Senate voted unanimously to approve a new program in Comparative Studies in Race and Ethnicity.

**1997:** Stanford students are finally able to declare a major in Asian American Studies, Chicano/Latino Studies, or Native American Studies.

**2005:** CSRE expands to include Institute for Diversity in the Arts (IDA) as a concentration.

# Chicano Students Go on Hunger Strike!

By Maribel Ledezma (Updated by Ada Ocampo)

The 1993-94 school year was especially difficult for Stanford's communities of color. During winter quarter, students feared that their ethnic and community centers would either be closed because of budget cuts or merged into one. As those fears subsided, a worse scenario unraveled for the Chicano community. Budget cuts were said to be behind the April firing of high-ranking administrator and community leader Cecilia Burciaga. She and her husband, José Antonio Burciaga, had previously served Stanford's Chicano community as Casa Zapata's Resident Fellows.

News of the firing reached students when they returned from Spring Break. For over a month, students protested the firing, demanding to know how someone who had dedicated her life to Stanford could be dismissed so easily. Then on May 1st at Sunday's Flicks, a second incident escalated the frustration and disrespect felt by Chicano students. As a short film, "No Grapes" was shown at MEChA's request to inform Stanford students about pesticide use and other issues surrounding the United Farm Workers' boycott of table grapes, students in the audience began to shout "Beaners go home!" and other racial epithets. That night students met to plan a response to the attacks they were experiencing.

On May 4, Chicano students camped out in the center of Main Quad at day-break and began a hunger strike protesting the administrators' lack of compliance with their demands, which included: a formal apology to Cecilia Burciaga for the way she was treated in her firing, the formation of a Chicano Studies major, the building of a community center for East Palo Alto, and a university-wide ban on grapes in solidarity with the United Farm Workers. Later that day, sixteen Chicano faculty members sent letters of support for the protesters' demands. On the third day of the strike, professors volunteered to be part of Aztlán University teach-ins. While this was going on, a team of student negotiators met with the administration to come to a resolution on the strikes' demands. At 11:30 that night, an agreement was finally reached and the fast ended. On Saturday President Gerhard Casper and Provost Condoleezza Rice signed the agreement.

What was gained by the hunger strike? There was no formal apology for Cecilia Burciaga; the President and Provost only agreed to recognize her contributions to Stanford. They agreed to establish a committee to investigate the issue of grapes on campus and make recommendations for the University's policy at that time. After months of meetings and committee recommendations, the policy remained the same—each dorm would vote whether to serve grapes or not in their dining hall. The President and Provost both promised to consider fundraising efforts and other support for a comprehensive service program in East Palo Alto. However, to this day, there is no such program. Finally, the lasting effect of the strike was the creation of Chicana/o Studies at Stanford with the first group of Majors graduating in 1999.

# **SUCCESS! The Women's Center is Funded**

**By Cathy Rion**

In the spring of '96, the Collective (now the Women's Coalition), MEChA, SAIO, and other groups lost their primary source of funding for the following year: Special Fee elections. Despite the fact that over 60% of those voting voted "Yes" for each of these groups, less than 15% of the student population voted on these particular groups, meaning an automatic loss of special fees funding.

While all three of these groups won the campaign for Special Fee funding in the spring of 1997, the loss in 1996 meant a year of low spending for each of these groups. Given the large population of women on campus (at the time, 53% of undergraduates, 33% of graduate students), it seemed ludicrous that the Women's Center be funded primarily through the Special Fee process for student groups.

Realizing this, the Women's Center community came together after the election to campaign for a University-funded Women's Center. The tactic: thousands of flyers with statistics about women at Stanford taped to the ground in converging paths to the Women's Center. Some paths began at President Casper's office, others at Escondido Road, Mayfield and the Oval.

Although the fliers were all gone the next morning (facilities removed our fliers, but left those advertising a fraternity party), we attended Casper's tea time the following afternoon decked out in "I support the Women's Center" pins, armed with a few hundred signatures and many questions, and taping a new path of flyers right up to Casper's podium.

Amazingly, Casper asked us to write a proposal for funding that afternoon. Six months later, the Women's Center was thriving with a half-time graduate coordinator, 5 paid student interns, and enough programming and administrative money to keep the Center alive and well, leaving the Women's Collective to spend its time and money on other projects.

In the fall of '99, three and a half years after the Women's Center community rallied for funding and partly as a result of the LGBT-CRC's long campaign for a full time director, the Women's Center finally got a full-time professional director. Unfortunately, the new director resigned after one quarter, leaving the Center again with a part-time interim director while a search committee looked for a new one. The new director, Laura Harrison, was selected and began work in May 1999. University funding has institutionalized the Center, but it also lends credibility to the Center and those who worked to build it over 25 years.

# Health Care with Harm

By Louise Auerhahn and Adrianna Hernandez-Stewart

Up until December 10, 2001, the sole remaining commercial medical waste incinerator in California sat in the middle of a low-income community of color in East Oakland. Operated by the Integrated Environmental Systems (IES)/Norcal, the incinerator collected and burned waste from hospitals across the state. This process resulted in the release of dioxin, one of the most potent carcinogens known. People United for a Better Oakland (PUEBLO), a multi-issue, multi-ethnic group had been battling IES and regulatory agencies for years.

These incinerators were a classic case of environmental racism: a systematic and often unconscious bias resulting in low-income people of color bearing a disproportional burden of the nation's environmental contamination. In this case, a hazardous and laxly regulated facility serving the whole state was located in the East Oakland community, transferring the risks associated with medical waste away from the communities that produce it and onto East Oakland. The Bay Area Air Quality Management District (the permitting agency for IES) consistently overlooked IES's numerous violations even in the face of community efforts to make the accountable. "The trash that I throw away on my unit is actually causing people to get the cancer and reproductive problems which I'm then treating," stated Susan Forsyth, R.N., formerly of Stanford Hospital.

SEAS, a student group dedicated to environmental and social justice, got involved when we learned that Stanford was paying IES to dispose of its medical waste in Oakland. Working with PUEBLO and other organizations, we researched the issue, spoke out at public hearings, and talked with community members. In February 2000, we released a 25-page proposal calling on Stanford Hospital to stop sending its waste to IES and outlining alternative waste disposal methods.

Winter and spring of 2000 we focused on campus education and a series of publicity actions, with over 400 students and medical staff members and over 150 East Oaklanders signing postcards demanding a switch from IES.

Despite repeated meetings and demonstrations of community support, Stanford administrators refused to commit. In the fall of 2000 we decided to step up the campaign. We intensified campus education and applied direct pressure to our target, administrator Lou Saksen, by flyerling at the hospital itself. Our efforts culminated in an October 31st rally in White Plaza after which a group of students, including SEAS members and representatives from other concerned student groups, headed over to the hospital for an accountability session with Lou Saksen. This time, we were determined to direct the meeting and to force him to respond affirmatively or negatively to each of our three demands. Visibly startled by our large and assertive presence, Saksen agreed to all three demands and got down on his hands and knees to sign a paper verifying our complete victory. The publicity generated from Stanford's break with IES contributed to the ongoing campaign of the Oakland coalition. In December of 2001, after eight years of community struggle in response to increasing pressure targeted at IES and the BAAQMD, the incinerator shut down!

# No Legacy Here

By Yang Lor

When I first stepped foot on Stanford's campus during Admit Weekend 2004, there's only one word for how I felt: alienated. Almost every event I attended felt tailored to a particular group of students from a particular background, and that background was not mine: a working class, immigrant, first generation college student. Sure they admitted me, but that doesn't mean I felt like I belong here.

To this day, that feeling of alienation still follows me around. I feel I have to suppress who I am, since so few people can relate to where I'm coming from. Unlike other Stanford students, I attended an under-funded, underperforming high school that had only one counselor for 400 graduating seniors. Even if one was lucky enough to graduate from high school and avoid getting involved with gangs, future prospects remained limited. Attending college, let alone Stanford, was an option available to very few students. Coming from this place and being the first one in my family to attend college, it has been difficult trying to reconcile these drastically different communities.

Fortunately, there exist places like the Asian American Activities Center, which I have come to consider my home away from home. It is at the community centers and in the student organizations that I am able to build supportive friendships with other students who listen to my struggles, share their own, and are able to understand and relate. But in its commitment to student diversity, Stanford needs to do a better job of supporting students whose background does not fit the typical Stanford profile. It must learn to support students from a variety of socio-economic and racial backgrounds. After all, what good is a university that claims a diverse student body but is unwilling to provide the necessary resources to support these students' unique needs and concerns?

- First generation and low income students are estimated to be 24% of the student body
- 17.5% of the Class of 2012 is made up of first-generation students, and that number has gradually increased
- 13% of students receive PELL grants (federal grants for low-income students)

In 2008 Stanford undertook initiatives to improve the Stanford experience for first generation college students and students from low and middle income families. Later, because of budget cuts, the Vice Provost for Student Affairs did not renew the director position of the First Generation Program and put on hold other projects and resources. However, Next Gen, a campus organization that puts on programming for low-income and first-generation students, still exists and remains as a resource for first-generation and low- and middle-income families.



# **The End of the Grape Boycott**

**By Gabriele Rico (Updated by Ada Ocampo)**

The most memorable experience of my term as MEChA (Movimiento Estudiantil Chicana/o de Aztlan) Co-Chair was ending the campus-wide Grape Vote/ Boycott campaign with a bang. For five years students spread awareness about farm-worker rights, unfair labor practices, and exploitation of the Mexican migrant labor force in California to the general student body. This was in preparation for the annual vote that determined whether grapes would be served in dining halls and houses or boycotted.

The Stanford administration officially eliminated the Grapes Education Program after the UFW called an end to the 18-year boycott on grapes. Despite increasing apathy and hostility towards what was deemed a “dead issue,” the 2000 grapes campaign was highly successful. During the last year of the campaign, MEChA and the Grapes Coalition employed new awareness-raising tactics including the “caranaval” Theatre Project, the Candlelight Vigil for Farm-Worker Rights and the Rally for Grapes Awareness, all of which were hugely successful and well-attended.

Taking a different approach from previous years when outreach was more grassroots-based via dorm presentations, MEChA decided to personalize the issue in 2000. We aired stories of Stanford students - the parents and grandparents of whom were farm-workers- through many media outlets, including the Daily, mass e-mails, and even the Stanford Review. We felt that this type of outreach could add another perspective to students’ views regarding the boycott, encouraging them to reconsider their apathy towards farm-workers who have been consistently exposed to dangerous pesticides. This new approach resulted in a 53% dining hall boycott no grapes after a 20% decline in support for the boycott the previous year.

Although the UFW surprised even MEChA by calling for an end to the boycott (mostly due to monetary restraints), the 2000 Grapes Boycott / Campaign was nonetheless highly successful. MEChA stressed that the boycott’s end does not indicate substantial progress in the area of farm-worker rights. According to a 2002 report on pesticides by the United Farm Workers and California Rural Legal Assistance, approximately one-third of pesticides reported used in California are known to be toxic carcinogens. Additionally, grapes hold the highest record of reported pesticide poisonings. While MEChA supports the UFW’s decision to end the boycott, we remind the Stanford community that labor issues are as critical to address now as ever.

# Takeover '89

## From Justice and Hope

*Justice and Hope* is a comprehensive history of the Black Student Union and the event that led up to its inception. Borrow a copy from the Black Community Services Center.

Takeover '89 was the result of months and years of frustration and anger at the slow pace of change and the low priority given to the concerns of students of color. On May 15, 1989, that anger exploded.

At 7:40 a.m., more than sixty Black, Chicano, Asian American, Native American, and white students took over President Kennedy's office to demand action on a long-standing list of demands relating to multi-cultural life at Stanford. After holding the office all day, fifty-four students were arrested. Local journalists and campus administrators commented that the protest was unlike anything they had seen at Stanford since the 1971 Hospital sit-in.

The takeover created an extremely volatile and tense situation that presented both great dangers and tremendous opportunities for change. Its impact will be felt for years to come.

## Background Information

The roots of the takeover stretch far back into the history of students of color at Stanford. For all of the participants, the decision to take the building stemmed from extreme frustration at University intransigence and inaction on very key and important issues. Asian American students had been working to create an Asian American Studies Program at Stanford since 1972. They spent the entire 1988-89 school year circulating petitions, writing letters, meeting with administrators and committees, and trying to affect the University bureaucracy. One month shy of the end of the school year, all efforts were detailed explanations of budget restrictions and comments such as "Asian Americans haven't been in America long enough to merit an academic discipline."

Chicano students had been struggling since 1987 to have democratic decision-making and control over El Centro Chicano. What was supposed to be a center for the Chicano community where students could come and hang out with their brothers and sisters in a comfortable and reinforcing environment had become just another University building where white sorority meetings sometimes displaced Chicano students. The University had promised to provide a full-time assistant dean for the community, but had made no progress on the issue after an entire year. MEChA determined that another year could not end without a breakthrough in their efforts to give control of the center back to the community.

Native American students had struggled for years as an “invisible minority.” Only with the demonstrations during the Rainbow Agenda did they achieve significant progress on staffing issues, but they still lacked Native American Studies or even a Native American history professor. The alienation of those students was compounded by the annual indignation caused by the attempts of alumni to resurrect the degrading Indian mascot. For Native Americans, the issue was basic respect.

The Black students who participated in the protest had simply had enough. As Fannie Lou Hamer used to say, they were “sick and tired.” Many were freshmen who had watched as racist incidents occur and go unpunished while the University proclaimed its commitment to protecting racist speech under the banner of the First Amendment. The administration had taken no action on the Mandate for Change. No Black faculty had been hired, valued Black faculty and staff members were leaving, and Kennell Jackson, Chair of Afro-American Studies announced that he was stepping down because he could not get adequate University support. The right of Black students to obtain an education free from racist harassment seemed to have become a secondary concern, and the Black protesters were determined to put the struggle against racism at the top of Stanford’s agenda.

Dozens of white students also risked their academic careers to support the issues of the students of color; they also advocated for increased funding for teaching assistants, greater democracy in decision-making, and more relevant classes.

By mid-May, the patience of Stanford’s students of color had run out. A coalition, the Agenda for Action Coalition was created, and shortly thereafter, business as usual came to a halt at Stanford. The takeover was tumultuous, chaotic, and very, very powerful. Like any risky venture, it was full of both danger and opportunity.

The action was dangerous because the potential consequence—arrests and expulsion—were great. The University response to Takeover ’89 was swift and severe. From the early hours of the occupation, the administration asked no questions about the demands and refused to negotiate. Instead they threatened the protesters with felony charges and expulsion from the University, and called out the Santa Clara County riot police who proceeded to arrest dozens of Stanford students later that day.

After the protest, the hard line response continued into the early stages of the disciplinary process. Administrators from the Office of Vice-President and General Council openly talked about how they expected penalties to result from the process, and protesters were warned at a dorm program that any comments made could be used against them. After questionable disciplinary proceedings, eight students were singled out for “especially egregious” charges even though the offenses were never specified. In the ultimate irony, all four of the students from Ujamaa who were arrested in the protest were charged with the “espe-

cially egregious” violations in their action to protest racism while the perpetrators of racist acts in Ujamaa in October had not been charged under the same University code of conduct (the “especially egregious” charges were eventually dropped and all the students were treated equally in Stanford’s internal disciplinary process receiving seventy-five hours of community service).

Stanford’s history has shown that the greatest strides toward change have come about as a result of protests led by students of color. From the BSU taking the mike in 1968 to the Rainbow Agenda sit-in to the CIV victory, Stanford has moved forward only at the insistent urging of students of color. The takeover provided another such opportunity. Since the nature of the action was on a scale not witnessed in almost two decades, there was excellent potential for making breakthroughs.

## **Fight War, Not Wars: Books Not Bombs**

**By Derek Kilner**

On March 5, 2003 the Stanford campus came alive. With the likelihood of war in Iraq rapidly accelerating, Stanford experienced its first student strike since the Vietnam War. Over a thousand students on campus participated in a national student strike to voice their opposition to the impending invasion of Iraq.

The day began at 9 in the morning at the Clock Tower, where instead of finding students frantically biking to their first classes, there was a crowd of hundreds standing in solidarity with students across the nation in opposition to unilateral U.S. war in Iraq. After some opening remarks by student leaders and faculty, the students marched around campus and into a Main Quad that had been transformed by dozens of students working through the night with banners, artwork, and antiwar signs.

Over the course of the day on the center stage were student performances of spoken word, poetry and music. Students also broke into discussion groups to talk about issues ranging from militarism to globalization to institutionalized racism. During the Books Not Bombs Strike, over sixty professors signed on in solidarity either by excusing students from or altogether canceling their classes and many joined us in the Quad to lead teach-ins on a spectrum of issues relating to the Bush administration’s advance to war. The action attracted major media coverage, from BBC, CNN, & Reuters, down to local media outlets. More significantly, it brought the Stanford community together, provided a day for students to step outside their normal routines, and pushed the issue of U.S. militarism to the fore.

That year was marked by an extended campaign against the Hoover Institution (after all Rice & Rumsfeld have strong ties to Hoover, and 8 of 31 members of the Defense Policy Board were Hoover fellows), including several

rallies, marches, speakers, teach-ins, and street theater performances. The start of the war further spurred activism. Over a hundred students traveled to San Francisco during finals to engage in civil disobedience and many participated in a direct action protest at the Lockheed Martin facility in Sunnyvale.

## **Part II: The University Cracks Down**

Books Not Bombs also marked the expansion of an ongoing effort by the University administrators to disrupt and stop student protest. Prior to the strike, University officials attempted to bribe organizers into moving the event away from the Main Quad, offering \$2000 in exchange for holding the protest in an indoor auditorium. Administrators also introduced the prohibitive “Main Quad Policy,” which students contested for not having been on any website or printed in any University publication until a week before the strike.

Throughout the day, students were in constant communication with the many high-level administrators present to minimize the impact on Memorial Church services and classes. However, university officials proceeded to intimidate students who went on stage and used the microphone with threats of judicial and legal action. In addition, plainclothes police officers were present during the demonstration, pretending to be TV reporters with video cameras, recording both the event and those involved in the organizing. Later, administrators brought the videotape to student affairs staff in hopes that they would identify the student organizers of the strike.

These efforts by the administration to control and identify organizers culminated in the investigation of six students on alleged Fundamental Standard violations, even though the only complaints were filed by administrators and a single member of the College Republicans. The investigation conveniently ended during finals week when the six students were charged with breaking University policy. During this time, the administration threatened legal action against the students, offered plea bargains, and otherwise sought to isolate the students and break solidarity. Despite these attempts at intimidation, students continued to organize and protest the unjust war through teach-ins, demonstrations, and a commemoration of the one-year anniversary in Books Not Bombs II.



# The Fight for the A<sup>3</sup>C

By Timmy Lu

The history of the A3C demonstrates the importance of student power in forming community centers. Early Asian American community spaces at Stanford were formed as reactions to white racism. The Chinese and Japanese Clubhouses were formed by Asian American students seeking refuge from a racist campus environment. Similarly, the predecessors of Okada House and the A3C were founded after student campaigns demanded spaces for Asian American students to meet and congregate as a community.

From its inception in 1977, A3C was located in the Old Fire Truck House before its renovation. Ironically, the building itself was a fire hazard and had already been condemned. Indicative of the lack of university concern regarding the Asian American community at Stanford, the building would house the A3C for over a decade despite its dilapidated conditions.

During the 1980s, the rising tide of Reagan conservatism made university campuses increasingly hostile to students of color. A series of hate incidents rocked the campus, and progressive student activists of color mobilized in coalition to demand institutional changes at Stanford.

In 1987, students of the Asian American Students Association (AASA), the Black Student Union (BSU), Movimiento Estudiantil Chicano/a de Aztlan (ME-ChA), and Stanford American Indian Organization (SAIO) formed the “Rainbow Agenda” which was a list of ten demands to improve conditions for students of color at Stanford. Over sixty students interrupted Stanford’s centennial celebration that year to present the demands, which included a larger space for the A3C, a permanent rejection of the racist Indian mascot, the creation of an ethnic studies graduation requirement, and a high-level administration position dedicated to serving ethnic minorities.

In 1989, over sixty students of color and white allies, under the name “Agenda for Action Coalition” occupied then-President Kennedy’s office and again presented their demands. As a result of “Take-over ’89,” dozens of students were arrested, and eight were unfairly singled out for especially serious charges. However, the action won significant victories, including the hiring of more faculty of color, the creation of a university committee to address minority issues, and expanded funding and space for El Centro Chicano and the A3C.

Since 1989, the place of the community centers has been by no means secure. Gains for the community centers have only been accomplished by student pressure, as in 2002-2003, when Black students successfully convinced the university to allow the desperately needed expansion of the BCSC.

The early history of the A3C shows the power of students to achieve their demands through activism and community solidarity. But change will not occur if we do not fight for it. Institutional memory can show us past tactics, warn us of challenges, and inspire another generation of activists. But it is up to us to ensure that those struggles were not wasted and that history not forgotten.

# Think About It...

By Jessica Lehman

- How many of your friends live upstairs in dorms or houses without elevators?
- Have you ever missed a class due to not being able to find the room because the room numbers weren't in Braille?
- Do you have professors who talk and write on the board at the same time? Does it drive you nuts that you can't see their mouths to read their lips?
- Do you usually get a syllabus on the first day of class? When do you start the reading? Do you have to wait a week to receive the books you need on tape because of your learning disability?
- Does it bug you that no one in your dorm knows sign language?
- Do you like to have a cup of coffee in the morning? How far ahead of time do you need to plan to go to the bathroom?
- Do people ever assume you can't hold a job because you have a developmental disability?
- Has a parent ever pulled a child away from you or scolded the child not to look at you or ask you a question?

At Stanford I don't mind the extra time it might take me to go in my wheelchair from my dorm to the quad. What I do mind is taking hours of time that could be spent writing that paper or meeting someone new to convince someone that my needs are genuine or to get a group meeting moved to an accessible location or to fight to have an elevator installed so that I can be included in campus life. It makes a huge difference when disabled and non-disabled students work together for improved access. It matters when you say that you want money spent on installing Braille and building ramps. It changes people's lives when you ensure that an event is accessible to everyone.

Maybe you're curious about disability but don't know how to find out. Ask. Don't expect everyone to want to talk about their disabilities; respect people's preferences and ask someone else. Start educating yourself. Think about people's needs. People with disabilities need sensitivity and support but not pity. We need you as an ally in the struggle for equal access and equal civil rights.

# Queers of Color

By Chester Day & Shin-Ming Wong

## Part 1

Since my freshman year, I have been an active member of both queer and Asian-American communities. Like many other people of color, I feel comfortable identifying myself as both “queer” and “Asian-American” here at Stanford. However, my Stanford experience has taught me that the racism and homophobia in American society at large still operate on our campus to make many queer people of color uncomfortable with their sexuality or racial identity.

Dis-orientation is a common experience for queer people of color. When ethnic groups “orient” us, we often feel like the only non-heterosexual in the community. At their conferences, dinners, and parties, compulsory heterosexuality erases our identities and ignores our issues. When queer groups “orient” us, we often feel like the only non-white person in the community. At their workshops, socials, and dances, the norm of whiteness marks us as “Other,” renders us invisible, and commodifies us as exotic. Two communities claim us and reject us simultaneously because of racism and homophobia. The gay community and the ethnic communities welcome you on paper, but exclude you in person – that is the ultimate dis-orientation.

The silence of the closet and the history of racial oppression both bear heavily on the shoulders of queer people of color. Our very existence forces the dominant culture to reconsider how community is defined. These unspoken definitions reserve queerness for the “white middle-class” and equate ethnicity with “heterosexual Christian men.” Stanford University assigns its students a label, an identity, and an occupation, but dominant discourses lack the vocabulary to discuss queer people of color. Unlike straight people of color and white queers, we do not have the “privilege” of making opposition to racism or homophobia the center of our political, social, and cultural identities. We view racism and homophobia as different sides of the same struggle, our lifelong struggle to recognize and end all forms of discrimination.

We refuse to choose our cause, accept our label, compromise our values, rank our priorities, or quantify our multiple identities. Marginalization is a qualitative experience, one that cannot be measured, homogenized, diluted, packaged, or explained. We inhabit hostile borderlands at the intersection of race, sexuality, class, gender, disability, and nationality. We demand a space that crosses boundaries, that defies categorization, destroys stereotypes, and celebrates diversity.

Diversity at Stanford is not about dividing the Stanford community any further. Instead, the goal of diversity is to make all students comfortable with themselves and welcome in any community with which they choose to iden-



tify. As queer people of color we are not helpless victims – we have agency and bear some responsibility for the state of our marginalization. Actively crossing boundaries and forcing the LGBT CRC and ethnic community centers to accept us in their midst is part of our ongoing struggle to make Stanford safe for queer people of color.

## Part 2

At home, I am Chinese, in Stanford, I am Asian, in China, I might be Cantonese. Race markers dart about and vary in their absoluteness. The arbitrarily defined racial groups we are identified with each encompass cultures, ethnicities, and histories so diverse that there's no reason to take classifications based on race seriously. People still do.

Activism and identity have conveniently been classified into various categories of opposition to a presumed norm. Disorientation occurs when one is forced to choose between two or more "identities," each of which is affected by a particular aspect of discrimination.

We do not have the "privilege" of focusing on one pre-defined issue alone. We have an impetus, therefore, to realize that all forms of discrimination share a common origin and essence, and that what is of ultimate importance, what we are all responsible for, is equality for every person of every color, language, sex, gender, nationality, disability, sexuality, class, and religion. This equality extends beyond mere equal protection under the law, which does not and cannot mandate social change. This equality is not a bourgeois luxury, but a protection from tyranny. A society fractured along a thousand demarcations and loyalties is wide open to being exploited (a time-honored tradition).

Diversity at Stanford is not about dividing the Stanford community any further. Instead, the goal of diversity is to make all students comfortable with themselves and welcome in any community with which they choose to identify. As queer people of color we are not helpless victims – we have agency and bear some responsibility for the state of our marginalization. We can help make Stanford a safe space for all.



# Before the Tree

By Denni Woodward

Come Big Game time, expect to hear some alumni clamoring about the bygone days of the Stanford “Indian.” The “Indian” was the mascot for Stanford’s athletic teams from 1930 to 1970, its most common representation being 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 a petition objecting to 19 years of live performances at athletic events by Timm Williams, or “Prince Lightfoot.” The students believed the performances to be a mockery of Native American religious practices. In January 1971, the Native American students met with University President Richard Lyman to discuss the end of the mascot performances. This first collective action established the Stanford American Indian Organization.

In February of 1972, 55 Native American students and staff upped the ante. They presented a petition urging that “the use of the Indian symbol be permanently discontinued” to the University Ombudsperson, who, in turn, presented it to President Lyman. The petition further stated that the Stanford community was insensitive to the humanity of Native Americans, that the use of a race’s name as entertainment displayed a lack of understanding, and that a race of humans cannot be entertainment. The mascot in all its manifestations was, the group maintained, stereotypical, offensive, and a mockery of Native American cultures. In response to their outcry, President Lyman permanently removed the “Indian” as Stanford’s mascot. Since that decision, nearly every year people campaign to bring back into fashion their Indian sweaters, headbands, and Halloween war paint under the justification that being chosen as the symbol of a great university is an honor. Thankfully, the University has maintained its position every year, saying simply that the mascot issue is not up for a vote.



# Stanford Anti-War and Justice Movements (1966-1969)

By Dave Pugh '70

Many activists in the Stanford anti-war movement had taken part in the civil rights struggle and the 1964 Free Speech Movement at UC Berkeley. As the Vietnam War rapidly escalated, Stanford students educated themselves – and took action. They laid the foundation for a rapid expansion of the movement when the anti-war and Black liberation struggles reached a “high tide.”

**Spring-Fall 1965:** First Teach-Ins on campus after U.S. President Johnson sends Marines to South Vietnam. Committee for Medical Aid to Vietnam solicits blood donations and money for medical supplies for victims of U.S. bombings; speakers in White Plaza rally are pelted with garbage by ROTC students.

**May 1966:** Three day sit-in (a first!) at Stanford President’s office to protest Stanford’s administration of the Selective Service Examination.

**Spring-Fall 1967:** Over 100 students sign statement: “We Will Not Fight in Vietnam and Further We Will Not Be Conscripted Into the Military.” Former ASSU President David Harris goes to jail for draft resistance. In October, Stanford students join “Stop the Draft Week” outside the Oakland Induction Center. Some experience arrest and jail for the first time.

**May 8, 1968:** 250 students occupy the Old Union for 3 day protests the suspension of students who had disrupted CIA recruitment on campus. Faculty votes to lift suspensions!

**October-November 1968:** Stanford Students for a Democratic Society (SDS) issues demands that Stanford and its wholly owned Stanford Research Institute (SRI) end all military and Southeast Asia-related research. Trustees refuse to discuss demands.

**January-February 1969:** 50 SDS members “open up” a closed meeting of the trustees in Tressider. 29 students are tried – and found guilty of “disruption” – by the Student Judicial Council. The SDS defendants treat the trial as an educational event, explaining why the Trustees should be on trial for materially assisting U.S. war crimes in Vietnam.

**February 1969:** The Black Student Union (BSU), with support from SDS, issues demands to hire more Black faculty, provide increased financial aid to black students, and establish an Afro-American Studies Department. President Pitzer

passes up a meeting to discuss these demands.

**Spring 1969:** The Women's Liberation Front is formed on campus. Key issues include Stanford's refusal to sell contraceptives to unmarried students, the need for a childcare center, and discrimination against women in admissions and faculty hiring.

**Spring 1969:** Stanford students join in strikes and demonstrations at Berkeley and SF State – where Black, Chicano and other Third World Liberation Front students are demanding ethnic studies departments and increased admissions of non-white students.

**March 11, 1969:** 1500 attend debate at Dinkelspiel, a major turning point in the anti-war movement at Stanford. Speakers produce evidence that extensive classified military research is being done on campus; trustees Hewlett and Ducommun insist that Stanford does not make “political decisions.” [Former Provost Condoleeza Rice made similar claims in 1999.]

**April 3-9, 1969:** 14 liberal and radical groups meet and pass demands for an end to military and counter-insurgency research at Stanford/SRI, and for closer control of SRI by the Stanford community. This becomes the April 3rd Movement (A3M). After Trustees refuse to act, 900 students meet and vote to seize the Applied Electronics Laboratory (AEL).

**April 9-18, 1969:** AEL Building Occupation: Hundreds of students are involved in small working committees. Up to 1000 attend general meetings, broadcast live over KZSU. Bobby Seale, Chairman of the Black Panther Party, speaks at AEL. After the Judicial Council threatens discipline, 1400 students sign a Solidarity Statement that they, too, are part of the occupation!

**April 18-22, 1969:** A3M votes to leave AEL after the faculty promises to end classified research. Four days later, faculty votes to phase out classified research at Stanford – the culmination of 3 uphill years of anti-war organizing.

**May 16, 1969, 7am:** After A3M votes to demonstrate at SRI facility, 500 students, organized in affinity groups, blockade Page Mill Rd. and Hanover Street. The SRI office is surrounded and shut down.

**1970:** Anti-war students launch a successful campaign to halt Reserve Office Training Corps (ROTC) programs on campus. After Nixon orders U.S. troops into Cambodia in April 1970, student strikes sweep across the U.S. Black and white student demonstrators are shot at Jackson State and Kent State. At Stanford, police are called into campus 13 times that spring... but that is another story.

# The Hierarchy of the University

Wanna change something? Target the right person. Some of these folks are great allies, others won't budge even if you break down their door—but they've all got power.

## Board of Trustees

**President**  
John Hennessy

**Provost**  
John Etchemendy

*CEO, Stanford Management Company:* John Powers  
*Vice President for Public Affairs:* David Demarest  
*Vice President and General Counsel:* Debra Zumwalt  
*Director of Hoover Institution:* John Raisian  
*Director, Gov't and Community Relations:* Larry Horton  
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*Vice Pres. for Development:* Martin Shell

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*School of Earth Sciences:* Pamela Matson  
*School of Education:* Deborah Stipek  
*School of Engineering:* James Plummer  
*Graduate School of Business:* Garth Saloner  
*School of Law:* Larry Kramer  
*School of Medicine:* Philip Pizzo  
*School of Humanities and Sciences:* Richard Saller  
*SLAC:* Persis Drell  
*Religious Life:* Rev. Scotty McLennan

*Director of Diversity and Access Office:* Rosa Gonzalez  
*Vice President of Human Resources:* Diane Peck  
*Ombuds:* David Rasch

## ASSU

*President*  
David Gobaud  
*Vice President*  
Andy Parker

*Faculty Senate Chair*  
Andrea Goldsmith

## Vice Provosts

*Academic Affairs:* Stephanie Kalfayan  
*Vice Provost, Dean of Research:* Ann Arvin  
*Budget & Auxiliaries Management:* Timothy Warner  
*Undergraduate Education:* John Bravman  
*Faculty Development & Diversity:* Patricia Jones  
*Graduate Education:* Patricia Gumpert

## Student Affairs

*Vice Provost for Student Affairs:* Greg Boardman  
*Director of Athletics:* Robert Bowlby  
*Dean of Admission and Financial Aid:* Rick Shaw  
*Registrar:* Tom Black  
*Contin. Studies & Summer Session:* Charles Junkerman  
*Residential Education:* Deborah Golder  
*Residential and Dining Services:* Shirley Everett  
*Vaden Health Center:* Ira M. Friedman  
*Haas Center for Public Service:* Thomas Schnaubelt

# Places to Start

*These are just some of the organizations and places to get involved with activism here at Stanford...*

## Student Groups:

- Asian American Students Association (AASA), <http://aasa.stanford.edu>
- Black Student Union (BSU), <http://bsu.stanford.edu/>
- Coalition for Justice in the Middle East, <http://cjme.stanford.edu/>
- Emma Goldman Society for Queer Liberation, [http://www.stanford.edu/group/emma\\_goldman/cgi-bin/site/](http://www.stanford.edu/group/emma_goldman/cgi-bin/site/)
- Farming and Eating for Equality and Diversity, [farmersandeaters@mailman.stanford.edu](mailto:farmersandeaters@mailman.stanford.edu)
- Men Against Abuse Now (MAAN), [maan.info@gmail.com](mailto:maan.info@gmail.com)
- Movimiento Estudiantil Chicano de Aztlan (MEChA), <http://mecha.stanford.edu/blog/>
- Muslim Student Awareness Network (MSAN), <http://msan.stanford.edu>
- NexGen, [next\\_generation@lists.stanford.edu](mailto:next_generation@lists.stanford.edu)
- Pilipino American Student Union (PASU), <http://pasu.stanford.edu/>
- Stanford American Indian Organization (SAIO), <http://www.stanford.edu/group/saio/home.html>
- Stanford Beyond Bars, <http://www.stanford.edu/group/sbb/>
- Stanford Immigrant Rights Project (SIRP), [immigrantrights-core@lists.stanford.edu](mailto:immigrantrights-core@lists.stanford.edu)
- Stanford Labor Action Coalition (SLAC), <http://www.stanford.edu/group/slac/>
- Stanford National Association for the Advancement of Colored People (NAACP)
- Stanford Says No to War (SSNW), <http://www.stanford.edu/group/antiwar/cgi-bin/mediawiki/index.php>
- Stanford Theater Activist Mobilization Project (STAMP), <http://www.stanford.edu/group/politicaltheatre/cgi-bin/stamp/>
- Students Promoting Ethnic and Cultural Kinship (SPEACK), [stanford-speak@gmail.com](mailto:stanford-speak@gmail.com)
- Students Taking on Poverty (STOP), <http://www.stanford.edu/group/stop/Welcome.html>
- Students Confronting Apartheid by Israel (SCAI), <http://www.stanford.edu/group/scai/>
- Students for a Sustainable Stanford (SSS), <http://sustainability.stanford.edu/>
- Women's Coalition, [womens-coalition@lists.stanford.edu](mailto:womens-coalition@lists.stanford.edu)
- Stanford Faiths Acting in Togetherness and Hope (FAITH), <http://stanford-interfaith.blogspot.com/>

## Community Centers:

*Asian American Activities Center (A3C)*  
<http://www.stanford.edu/dept/a3c/cgi-bin/>

*Bechtel International Center*  
<http://icenter.stanford.edu/>

*Black Community Services Center (BCSC)*  
<http://www.stanford.edu/dept/BCSC/cgi-bin/bcsc/index.php>

*El Centro Chicano*  
<http://www.stanford.edu/dept/elcentro/>

*Lesbian, Gay, Bisexual, Transgender Community Resources Center  
(LGBT-CRC)*  
<http://www.stanford.edu/group/QR/>

*Native American Cultural Center*  
<http://nacc.stanford.edu/>

*Office for Religious Life*  
<http://www.stanford.edu/group/religiouslife/>

*Women's Community Center*  
<http://www.stanford.edu/group/womenscntr/>

## More Good Stuff:

- The Bridge Peer Counseling Center: <http://www.stanford.edu/group/bridge/Bridge/Welcome.html>
- Stanford Peace of Mind: [stanfordpeaceofmind@gmail.com](mailto:stanfordpeaceofmind@gmail.com)
- Alternative Spring Break, <http://asb.stanford.edu>
- Sexual Health Peer Resources Center (SHPRC), <http://stanfordshprc.wordpress.com/about/>

This is just a small list of some of the cool resources on campus. For a listing of all registered student groups, you can search <http://mygroups.stanford.edu/>

## **Comment on this Guide!**

Email [stanfordspeak@gmail.com](mailto:stanfordspeak@gmail.com) with thoughts, comments, or questions.

## **Contribute to the Guide!**

Email [stanfordspeak@gmail.com](mailto:stanfordspeak@gmail.com) to get involved with what we hope will be the production of next year's guide.

## **WARNING:**

*This guide is nowhere near complete. It is up to you to continue dis-orienting and re-orienting!*

## **See this Guide Online!**

*This guide is also online at [speak.stanford.edu](http://speak.stanford.edu)*

1. Direct Action
2. Direct Service
3. Advocacy
4. Education...

*All are necessary – but alone, each is insufficient.*