
ASFM Network Newsletter

Winter 2006 — Volume 1, Number 1

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Contents

Letters	2
From The Editors	2
News	2
ASFM Network Created	2
Panel with BII and BIII Students . .	2
Articles	3
Jordán Treviño: <i>Building the Wall</i> <i>Betrays America</i>	3

Susana Odriozola: <i>Transportation</i> <i>and the Sense of the Self</i>	4
David E. Osorio: <i>I Thought You Was</i> <i>White!</i>	7
Pablo Landa Ruiloba: <i>The Uses of</i> <i>the Useless</i>	8
Class Notes	9

Letters

From The Editors

ASFM alumni are scattered all over Mexico, the U.S. and the world, where they are encountering and producing interesting ideas. This newsletter is motivated by the belief that we can learn and enjoy by reading the thoughts and experiences of our former classmates. Our hope is that it will grow to become the main organ of communication between ASFM alumni, contributing to the development of the ASFM Network and enriching our school's community and the city of Monterrey.

This is the first version of this newsletter, and, not unlike the first season of *The Simpsons*, we hope that you find it rewarding despite its imperfections! We expect numerous improvements, maybe even some new sections.

We encourage you to send your letters, news (college acceptance, graduation, job acceptance, etc.), reactions to articles (which will be considered for publication), or any brief essay that you think could be of interest to the members of our community. We welcome suggestions and feedback at asfmnetwork@gmail.com.

We would like to thank Barrie Findlater, Jeff Keller, Monna McDiarmid, Yvonne Moreno, Olivia Muñiz, Karina Ortiz and Edward Wilson, who have been supportive of this project.

We would also like to thank: Ana Sofia Garza Barba, Sofia Bustamante, Annie Dow, Juan Farré, Poncho García, Gaby Gutiérrez, Raquel López, Sofia Meyer, Jorge Ortiz, Rafael Scarnati, Jordán Treviño, Arturo and Alain Villarreal, Diego Villarreal, and Norah Zuloaga. These students and alumni have been of great help.

Happy reading!
—The Editors

News

ASFM Network Created

Last winter, over conversation about their high school and college experiences, a group of ASFM alumni came up with the idea of creating a network to preserve their ties with other alumni, their city and their school, and to orient current high school students in their educational and professional decisions.

They decided to contact people who graduated from ASFM and, working together with Karina Ortiz and the Alumni Office, they started creating a database, which documents year of high school and college graduation, college, major, geography, occupation, and contact information. At this point the database includes almost 150 people.

The members of the ASFM Network are in the process of making a website, which will include the database, a FAQ section for high school students, a message board, and this newsletter.

The network will host a reception for its members in Monterrey during the summer of this year, and will soon start building a database of former ASFM teachers.

Panel with BII and BIII Students

On January 5th, the ASFM Network hosted its first event — a panel for current BII and BIII students considering college abroad. Eight panelists hosted the event: **Sofía Elizondo**, ASFM MS '99, UPenn '07; **Julia Herrera**, ASFM '03, S.F. State '07; **Pablo Landa**, ASFM '01, Yale '05; **David Maiz** ASFM '01, ITESM '05; **Alex Marín**, ASFM '01, Cornell '06; **Jorge Ortiz**, ASFM '03, Stanford '07; **David Osorio**, ASFM '01, UIUC '06; **Jordán Treviño**, ASFM '03, Yale '07, and **Raquel Villarreal**, ASFM '03, ITESM '07.

At the event, which was held at the Hamlet Theater in Missouri Campus, the panelists introduced themselves, and then answered questions on subjects ranging from how to write good application essays to the vicissitudes of rooming.

The panelists advised their audience not to hesitate to contact the ASFM alumni at the college they are planning to attend.

Articles

Building the Wall Betrays America

Jordán Treviño, ASFM '03, Yale '07

This summer I was hosted by a wonderful family in Berlin. Not once did I feel the imposition of a fence. One thing I remember best from those first few days was their reaction when I explained how I had taken a first year program in the humanities, called Directed Studies and focused on the Western Canon (with very pronounced capital letters). My host-mother's gaze suddenly sharpened, and she remarked playfully, "they still believe in that?" And so I nodded sheepishly, quickly easing out of the buffoon-like regality that had taken my spine in uttering such words.

The summer's gone and the cold keeps creeping down my spine. But when I hear of the steel and wire some would build across 700 miles of the 2000 mile long US-Mexico border something in me freezes. A "steel and wire" fence: this is an image out of East Germany and the Berlin Wall. Robust concrete replaced with minimalist steel. One cannot but think of people entangled in a web of barbs, rusty metal digging in deeper with each frantic tug. It is a chilling thought. I think back to my host-mother's wry smile and I nod, as if to

provide a long deferred answer — "Yes, they still believe in that."

When the Mexican President Vicente Fox made such reference to the Berlin Wall, the U.S. Ambassador to Mexico, Tony Garza, threatened that "Comparisons... to the Berlin Wall are not only disingenuous and intellectually dishonest, they are personally offensive to me." One hopes that Mr. Garza's ruffled feathers have since been smoothed after such a scarring experience. But banter aside, why do we never dwell on how personally offensive it is for class of people, perhaps 10 million Mexicans and Latin Americans branded illegal aliens, to walk the streets with their eyes nailed to the pavement? These are the indentured servants of today. They are made slaves by their poverty and by the paradox of a society that wants their hard-working hands but will look right through their faces and smirk at their language.

Many panic upon catching a glimpse of America's true face. Like Tony Garza, they take offence easily. The sight of people to which they cannot identify bothers them — everything from their poverty, to their children and language. The actual tragedy is not migration; it is precisely this failure of identification, one that suggests that Martin Luther King's legacy has fallen under attack despite ritualized holidays. These people immediately clutch at everything that they can understand and label the rest an "invasion". They cling to Canons and Tradition. They insist that America is not only theirs, but no one else's. They dream about building fences. Keep them all out. Stuff them into ghettos.

A prominent example of this reaction is the work of Samuel Huntington, a political scientist out of Harvard. In his article "The Hispanic Challenge" in *Foreign Policy*, Huntington describes the Latin American and Mexican migration as "a major potential threat to the country's cultural and political integrity." He goes on to say, "In this new era, the single most immediate and most serious challenge to America's traditional identity comes from the

immense and continuing immigration from Latin America, especially from Mexico, and the fertility rates of these immigrants compared to black and white American natives.”

Now I ask you, dear reader, for you are most likely American — is this what America is about? Is your country about xenophobia, and the exclusion of others on the basis of language, culture, or skin tone? Is this country about anchoring the curriculum to Homer, and dismissing evolution with veiled fundamentalism like Intelligent Design? Is it about Nazi-like insistences on traditional identities, and talk of those very explosive and Hispanic fertility rates?

Ever more lately it would seem that a fair number of people turn to this. It was in this vein that the House of Representatives voted this December to approve a bill that would mandate the building of fence across more than one third of the U.S.-Mexico border. In addition to the building of physical boundaries, the bill would also turn some 10 million migrants as well as international students that drop one too many courses in violation of their student visas into “aggravated felons”. The bill would permit their “indefinite detention.” Now it is up to the Senate to vote on what Congressman Pete Stark rightly calls “red meat to throw to the xenophobic fringe.”

These anxious attempts at establishing a strict boundary between what is to be considered American and what is to be excised as “alien” is retrograde and fundamentally opposed to the open community we should aim to create, which now extends beyond artificial political or racial demarcations. Yet we often overlook this very real phenomenon even in our daily lives. Once we have pulled our gaze off from the beautiful architecture of our campus — which is so sweetly enthralled with the tradition of Cambridge — once we have reined in our thoughts down to the people that walk the streets, that tend the counters, that sweep the floors, and do so with not a swagger but rather the yearning to vanish — then we begin to

make out the real face of America: different skin tones, different tongues, foods and dreams: a wide diversity that remains unacknowledged and has even become targeted as of late. When something like Katrina happens it exposes all the fantasy and all the props beneath which the abject linger on. It does so in drowning flushes. They die. They are not martyrs, for they have not been killed by Arabs — rather, they paid the price for their country’s denial and receive the medal of oblivion.

Perhaps it would be wiser to say that the “threat to the country’s cultural and political integrity” comes not from the Mexicans exploited in underpaid jobs to subsidize American consumers, or internationals like myself who might struggle with classes, but rather from xenophobes like Samuel Huntington who feel threatened and encroached upon at the sound of a foreign language, the smell of spicy food, and poverty in general. Bush and Huntington are perhaps right in telling Americans that they should be scared. However, they confuse the threat. Americans should feel the terror of their own civil liberties slipping away as revelations of illegal wire-taps on American citizens surface, and as conservatives and the paranoid seize upon an exaggerated fear of terrorism in order to force the agenda of a minority onto people whose voice has been forgotten. The move to criminalize Mexican migrants and the evil class-dropping international students is part of this destructive force. Don’t let this wall be built.

This article was previously published in the Yale Daily News.

Transportation and the Sense of the Self: The Cases of Monterrey and Grenoble

Susana Odriozola, ASFM MS '98, IIT '06

Is there a relationship between mode of trans-

portation and a sense of self and well-being? Both mode of transportation and sense of self and well-being are not easily quantifiable variables: nowadays, all developed cities are a combination of different modes of transport, and whether a sense of self and of well-being is present can depend on many external factors, including having a family close by, having a social life, being economically well-off, etc. To further detail the subject, given that it is rather vast, I will limit my discussion to two specific areas, both of which I have lived in and know not only by text but by personal experience. These places are Monterrey, Mexico (where I have lived for 20 years), and Grenoble, France (where I have lived for one year and a half).

Monterrey, Mexico is a three million people megalopolis in the north of Mexico. It is surrounded by mountains and valleys, and it is a typical Latin American city in that it is chaos in its urban planning. There is a distinct city centre, and then this is surrounded by shapeless neighborhoods where industry, commercial, business, and residential zones are mixed together. There is no doubt that the preferred method of transport is the privately owned car; hand in hand with the car is the bus system, which is vast, cheap, and always crowded. Given the general medium density, distances can be long. Walking is not common except in the city center or when one cannot afford to pay for another mode of transport, either private or public. Therefore the mode of transport in Monterrey is defined by the economical means that one can access. It is very important to point out that the desire for a privately owned car that most residents of Monterrey have in mind is manipulated by what the city offers. Latin Americans, by nature, are very social; the climate definitely allows for walking. Still, in Monterrey sidewalks are not well kept, distances can be long, and one is forced to walk on surfaces designed for cars (ex, long overpasses crossing highways which are highly unattractive).

It is a fact that the city's infrastructure is designed for cars; all new infrastructure improvements from the government go towards easing private

car transport: more parking, extra lanes, road improvements, overpasses, extension of highways. Although there are two metro train lines running since the mid-nineties, they are not used as much as could be expected because the neighborhoods that they connect are not the right ones; the connection points are all densely populated, yet few people have reasons to go from one to the other.

In Monterrey, one continuously has points of reference (landmarks, as Lynch would say), which are its mountains. They are visible from all parts of the city on clear days and they are the images that one always sees on publicity ads for Monterrey. People who have never been there know the shapes of these mountains and associate them with the city. In fact, even people from Monterrey hold these images close to their hearts and they are proud of their city with this image; it helps form their sense of identity.

Grenoble, France is a mid-sized city located near the border with Switzerland. Its population is close to half a million people, and like Monterrey, is surrounded by mountains and valleys. It has a definite city center with medium to high density residential areas, mixed with commercial and business centers. "True neighborhoods mix different uses within individual buildings as well," (Duany et al., p.91). Like Monterrey, it has a river crossing through it, but here it is used very differently than it is in there: a walking path borders it on both extremes.

There are two tram lines that successfully connect the major points of destination, even extending into purely residential areas. Additionally, its extensive bus system is reliable and clean. Distances are short, and there are many purely pedestrian streets, so in the city center, walking or taking the tram are the best choices. Cars in the city center are not predominating; roads are layered with bricks rather than paved. Many stores and businesses do not belong to any sort of chain, and their uniqueness helps establish a character which residents can identify with. This, along with the unique mountains and riverfront, make Grenoble a one-of-a-kind place. Its scale is very human; one

rarely sees buildings with more than 6 or 7 stories.

The suburbs of Grenoble are somewhat denser than those in the Monterrey, and the scale of the houses, combined with some storefronts, make them places where one is comfortable walking. And if one would choose to go by another means, bicycles and buses are the most frequent choices: there is no need to look for a parking spot in tight streets. Cars in Grenoble are used when people go to large supermarkets (an American import) or into the countryside. Few people actually use their cars to get to their jobs if they work downtown.

If we look at the sense of self and identity that one would feel with each city, it is obvious that the more closely you interact with a city, the more bound you are to feeling a part of it. Many people have been to New York or Paris, and feel very much attached to them simply because they have interacted physically with them. There is a definite charm and attractor in walking a city, but I believe that a sense of self and of attachment will rise in whatever conditions you live in. One gets attached to a street corner, a storefront, or even the insides of a car.

The sense of self exists, but when one is inside a car, the self is confined within the limits of the car. This is the major difference. For example, when one is walking, all sidewalks (given they are clean and wide enough) are an option for walking on. But when one is driving, one is subject to the rules of the road: lights, stop signs, one way streets, disappearing lanes, merging, parking, etc. A pedestrian is subject to the rules of human nature: surface on pavement, ability to walk faster or slower, stopping to see a store, etc., and of course because of the cars, subject as well to stop signs and street lights. When as a pedestrian you encounter another pedestrian, you see their faces, maybe even look them in the eye. It is not uncommon to smile or nod, or even greet "Good Morning", after a month of seeing the same face at the same time in the same spot. As a driver, if you encounter the same Honda or Toyota at the same

time every day, it is very uncommon to nod or make an effort to greet. In fact, if this Toyota or Honda is in the way, it is actually more common to honk or to signal to move out of the way. I am trying to say that continuous human face to face interaction leads to acquaintances, while vehicle bumper to bumper interaction leads to indifference, maybe even aggression. Traffic jams are a stress factor; many people gathered are exciting and attractive.

Neighborhoods which have been designed with ease of the car in mind cannot really also be "sensuous" for the observers. As Lynch points out, "the deliberate manipulation of the world for sensuous ends" (p. 116) is an important part or urban design. Apart from the economical and ecological negative consequences of driving that several authors have pointed out (Kunstler, Duany et al.), I would like to make this my conclusion: a neighborhood cannot be made for the ease of driving and sensuous for the pedestrian at the same time, without giving preference to one or the other. I do not see why those who cannot afford or are unwilling to drive should have to suffer the consequences of those who have chosen to drive unnecessarily. For me, the question is a matter of fairness, of morality, of justice. It is similar to the problem of smokers and non-smokers. Why should the non-smokers suffer the consequences of the smokers? Why should the pedestrians suffer the consequences of the drivers?

This article is an excerpt from a paper submitted for the class Sociology 411 at IIT.

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I Thought You Was *White!*

David E. Osorio, ASFM '01, UIUC '06

Are you from Laredo?

Err...no, you see I have a “permanent” address in Laredo to compensate for Mexico’s deplorable postal service...my family lives across the border.

Despite my efforts to be as Texan as possible during my interviews for a company in Houston, the fact that I am Mexican/American somehow found its way into virtually every one of the 6 or so interviews. Of course, it is illegal to ask about race, religion, or ethnicity during a job interview, but somehow I felt as if I’d walked into each one wearing a humongous *sombrero*.

But being Mexican does not necessarily rule out being Texan, I was quick to explain. About 120 years ago, my great-great-grandfather, Don José Fernández Del Toro, a son of two Spaniards, married Jane Champion from Brownsville, Texas (Ms. Champion was Texan-Italian, and my family remembers her as Juanita Campeoni). The couple moved to Veracruz to manage an *hacienda* until the Mexican revolution drove them back north. They settled in my hometown of Monterrey, Mexico.

At least that’s the story according to my grandfather, Dr. Manuel Fernández Garza, who was also born in Brownsville and whose recollection is best taken with a grain of salt. That is not to say that he does not believe the story himself — he certainly believed it 22 years ago, terrified that there would again be a revolution in Mexico. The country was indeed undergoing a financial crisis, but an outright revolution did not quite materialize. At the moment, though, it seemed likely enough to my grandfather that he insisted I be born in Texas. In 1983, I was born in San Antonio an American citizen, and raised in Monterrey. I now hold dual citizenship.

I had been in Texas before college, when I still

could not speak English without an accent. It was a Model United Nations simulation in Houston that I attended with some high school friends. One of them was talking to a black student when I approached her to ask something. His eyes opened wide when he heard me speak Spanish and, in disbelief, he yelled “Man! I thought you was *white!*”... So had I.

The perception that Mexicans are not white is something that I have confronted since moving to Illinois for college. I was not exactly surprised to hear Americans tell me that I did not *look* Mexican; you get accustomed to that when it invariably follows the question “Where are you from?” What I could not understand was when *Chicanos* made the same remark. My freshman year roommate, the daddy of all *Chicanos* (just ask him), explained it concisely: “*porque eres güero.*”¹ He gave me a hand occasionally explaining to other *Chicanos* that I am “*paisa de a deveras*”²

Alas, living with the daddy of all *Chicanos* for a year, listening to *Sinaloense* music and exchanging nods of solidarity with fellow *Latinos* has caused me to assimilate somewhat. In fact, some of my closest friends from Monterrey think I am not quite Mexican anymore. When arguing with one of them that there is little difference between Mexicans in the United States and those in Mexico, she dismissed my remarks saying “*es que tu eres Chicano.*”³

This article is an excerpt from a paper for Sociology/African-American Studies 225: Race and Ethnicity.

¹ “Because you’re white”

² “A *real* Mexican” [raised in Mexico].

³ That’s because you are Chicano

The Uses of the Useless: Knowledge and the Humanities in Monterrey

Pablo Landa Ruiloba, ASFM '01, Yale '05

I've been in Monterrey for something like six months now. I wake up every morning and read *El Norte*, sure to find, at least once a week, a headline alluding to the current government's plan to make this a "city of knowledge." There is a project for a "city of the sciences," a large complex with research facilities, and there is the "Forum," something like an expo that will take place in the year 2007, and then there are many declarations celebrating knowledge as the sure path toward economic development. Monterrey will be, so they say, Mexico's Silicon Valley and Mexico's Boston. (It was the rector of the Tec who provided us with the second hypothetical analogy.)

All of this sounds very good, but, lacking a coherent foundation, it also sounds like empty political discourse. So far, it is not very clear what our governor means by knowledge — it is clear, however, that he does not consider what musicians, philologists, or anthropologists do worthy of support. Knowledge, in the local political idiom, refers only to things like software development, biotechnology, and techniques to make industrial procedures more efficient. In short, things that produce money. Many suggest that there is no real economic incentive to invest in a study of, for instance, the *grupero* movement — their mindset reminds them that all this could produce are a few papers and perhaps a book, and these things do not sell very well.

It is alarming that our politicians and the authorities of local universities have not recognized that technological development does not occur in a vacuum, and that almost always, the benefits of academic pursuits are not immediate. Considering their interest in knowledge, they should know that

most significant discoveries in science require years of research in apparently superfluous fields. The study of phonetics, for instance, seems to be the territory of boring men hidden in library cubicles, yet their research can contribute to the invention of voice reading machines, or devices to help the deaf, or new methods to learn foreign languages, etc. Certainly, phonetic analysis does not always produce such results (and only rarely does it have them as an objective), yet it never does where phoneticists are not supported.

Furthermore, communication between scientists and students in the humanities is an essential component of the development of knowledge. Research methods and basic skills tend to overlap. An interesting issue to examine is that many of the graduates of the best American universities — even those in Boston — that go into investment banking or business consulting study history, literature or philosophy. What they learn in these disciplines — how to read, write, speak and perform a critical analysis — allows them to undertake any sort of task in ways they would be less able to if they had been exposed exclusively to the "hard sciences."

In less pragmatic terms, it must be recognized that the humanities represent productive areas of study even when they cannot be accounted for economic growth. Monterrey needs writers, artists and historians. Only with them will it be able to understand itself and grow in an orderly fashion. A place people do not feel attached to or interested in is a place they will hardly choose to live in, particularly if they find better economic incentives elsewhere. It is also a place they will most likely not care very much for — if it is only a city with high-tech facilities to dissect cells, and not one whose history and culture its inhabitants identify with, they will not be willing to spend their time and energy to preserve the valuable aspects of its past and contribute to make it a better place in the future. Additionally, if the different social classes and groups in our city know little about each other, they will have no reason to respect and learn from each other. Academia can help foster

communication between them.

Back in the economic realm, it is important to remember that the development of the humanities can attract tourists, make Monterrey known in the world as a place with a distinct character, and even encourage national and foreign investment. The uses of the “useless” are many — we can only hope that our politicians and public figures will acknowledge this. Otherwise, knowledge will remain a political discourse and not the actual direction in which we are headed.

Class Notes

'01

Last year many of our classmates graduated and have now begun working. In May, **Alonso Bustamante** graduated from Uchicago, **Carlos Celada** from Notre Dame, **Fabian Coindreau** from Purdue, **Pablo Landa** from Yale, **Alan López** from Redlands, **Raquel López** from Seattle University, **Judith de los Santos** from Berkeley College of Music, and **Andrea Victor** from NYU. In December, **Diego Fernández** graduated from Notre Dame and **Gerardo García** from UT. In December, **Ligia Braga**, **Melissa Carriles**, **Vangie Castilla**, **Martha Gil**, **Mauricio Gutiérrez**, **Anazarina Jiménez**, **David Maiz**, **Fernando Rodríguez**, and **Alain Villarreal** graduated from ITESM, **Tere Alanis** graduated from UDEM, and **Gilberto Sepúlveda** from the UR.

This January, **David Maiz** began working with **Boston Consulting Group** in Monterrey.

Raquel López Sagástegui, who majored in International Studies and Politics, is working in **Noroeste Sustentable** (NOS), a non-profit organization based in San Diego. Raquel describes

the organization as follows: “NOS concentrates its efforts in the Gulf of California, or Mar de Cortés. It provides a forum where stakeholders from all sectors of society can participate and come up with a common vision for sustainable development and joint solutions to regional problems. Participating groups include the private economic sector, Mexican and international NGOs, civil society organizations, local communities, and state and federal governments.”

Rafael Scarnati organized a panel on February 3rd called “Disposable Women: Connecting the Dots from Mexico to Canada”. It featured a woman who spoke about the feminicides in Ciudad Juarez. Another speaker discussed human rights violations against indigenous Canadian women. You can read a newspaper article on the event at www.martlet.ca/view.php?aid=38448.

Next week, the second music video produced and directed by **Ana Sofía Garza Barba** (Brooks Institute of Film and Photography, '04) will be released. The first one was for Kinky, and was released in 2004. This second one is for a band called Porter, and will be aired on MTV and Telehit. Make sure to check her website at www.espinablanca.com for further information.

Judith de los Santos, who is currently living in Los Angeles, CA, will soon release a record, titled *All of the Above*. All the songs are written and performed by Judith, and they have earned her a number of awards. You can find more information about her work on her website, www.judithdelossantos.com.

Priscila Perales won the Nuestra Belleza Mexico 2005 competition, and is set to participate in Miss Universe this year.

A note on weddings: **Olga Blanca Chapa** married Jorge Alberto Guzmán, **Oliver Guajardo** married Doris Bortoni, and **David “Toki” González** married Linda Ordaz in 2005. Also, **Michelle Guerra** just got engaged this week.

Congratulations to all of you!

'02

A number people from our class will graduate in May. They include: **Lety Lanfranchi** and **Roxana Canales** from the University of Chicago, **Mauricio Benitez** and **Andrés Benitez** from UT-Austin, and **Abel Guerra**, from the Tec. **Roxana Canales** has already accepted a job at **UBC** in New York.

Some people from our class studied abroad and are now back in Monterrey. **Ale Cavazos** returned from England, **Norah Zuloaga** from California, **Poncho García** from Germany, **Pato Ferrara** from Australia, and **Arturo Cantú** from China.

Jorge Arrambide is currently Secretary General of the Federación de Organizaciones Juveniles, A.C., an umbrella organization for more than eighty civil institutions in the state. You can find more information about this organization at www.foj-nl.org.mx.

In June **Priscila Ayala** will marry **Polo Escudero** (ASFM '98, ITESM '04). The civil marriage was celebrated on February 3rd, and was attended by a number of our classmates.

'03

This generation celebrated their annual Posada on December 19, 2005, in **Mónica Lobo's** house. Many former classmates dropped in, and it was a very enjoyable party. **Mónica** is engaged to be married this winter.

Last year, **Ricky Villarreal** became the youngest president ever of PLEI, an important student-driven business program at Tec de Monterrey.

Jennifer Kane is studying photography in Los Angeles, and has a website where she posts her work. Visit it at www.jennikaphoto.com.

If you belonged to this generation, you can join its Yahoo! Group by sending an email to moderator **Pablo Fernández** at asfmgraduates2003-subscribe@yahoogroups.com.

'04

At the beginning of this school year, three people from our class transferred to U.S. universities: **Manuel Sánchez** to UPenn, and **Nicolas Rodríguez** and **Luis Daniel Palacios** to UT-Austin.

Susana Gutiérrez and **Yolanda Rodríguez**, who are enrolled at the Tec, are currently studying abroad in New Zealand.

Four people from our class will participate in the Ensamble 33 of the Tec's Difusión Cultural: **Sofía Meyer** and **Christian Canales** will be singing, **Armando Perez** will be part of the music band, and **Chantel Elizondo** will be helping coordinate the show from backstage. The show, *Pop-Bohème*, will be presented on April 21-23.

Andrés Alarcón was selected by the department of management and finance of the Tec to participate in a special program at Yale this summer.

'05

A number of people from the class of '05 were invited to participate as guest speakers and advisors to the class of '06 in this year's IMMUNS. Among them are **Mariana Lamadrid**, **Martha Zambrano**, **Claudio Canavati**, and **Jaime Garza**. The event is scheduled for February 23-25.

There are also a lot of news from those studying abroad: **Hernán Miguel** is designing industrial equipment parts while studying at the University of Waterloo, in Canada. **Xavier Álvarez**,

who is studying commerce at Tampa University, will be spending next semester in France, where he will study French and commerce. **Gerardo Giacoman**, who is at Yale, will spend the summer in Copenhagen pursuing studies on the European Union.

'06

This year a total of forty-six seniors are applying to universities outside of Mexico. Ten have already been accepted, before the regular-action notification dates in April. **Diego Villarreal** was accepted early-action to Stanford University. **Natasha Sucre** was accepted early-action at Penn State University. **Sofia Andonie** was accepted to Southern Methodist University. **Carlos Saldivar** has been accepted to four universities: University of Colorado at Boulder; Arizona State University; St. Edwards University in Austin; and University of Wisconsin, Green Bay. **David Benavides** was accepted to University of Colorado at Boulder. **Maria Fernanda Banchs** has been accepted to two universities: Arizona State University and Purdue. Two other students have also been accepted at Purdue: **Jorge Ibarra** and **Miguel García**. In addition, **Santiago Rivera** and **Andres Ortiz** have been accepted at Savannah College of Art and Design.

We are still eager to hear how many more students are accepted to so many great universities. Congratulations to all students who've been accepted, and we wish all who have not been notified yet of their admission decisions a great deal of luck!

Note on the Class Notes:

We have included every piece of news that we were able to gather from a few well-meaning individuals. In future issues of this newsletter we hope to publish notes on classes not represented here. If you belong to one of these classes, we encourage you to send relevant information to asfmnetwork@gmail.com. Also, if you belong to a class that is represented here, we encourage you to

contribute with further news for our next issue, to appear in May. Finally, please let us know if you believe there is a mistake in the notes above.

-The Editors