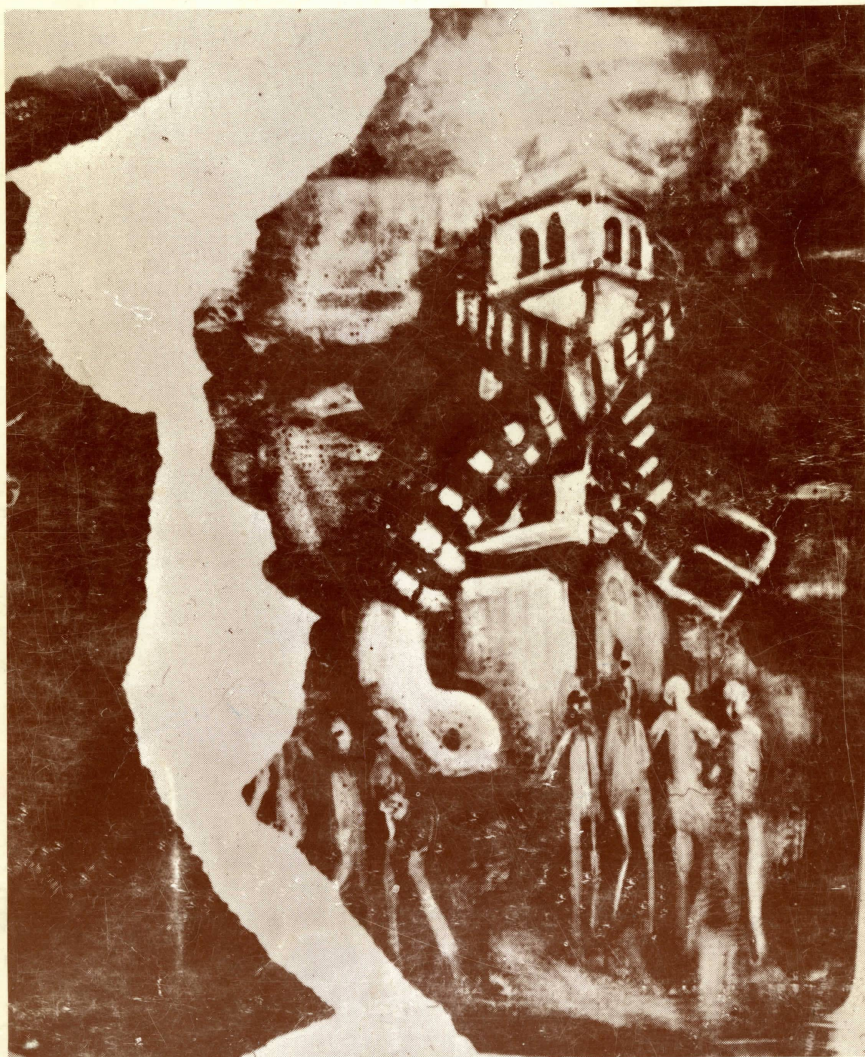


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A CHICANO PLAN FOR HIGHER EDUCATION

ANALYSES AND POSITIONS BY THE
CHICANO COORDINATING COUNCIL
ON HIGHER EDUCATION

LA CAUSA PUBLICATIONS
SANTA BARBARA

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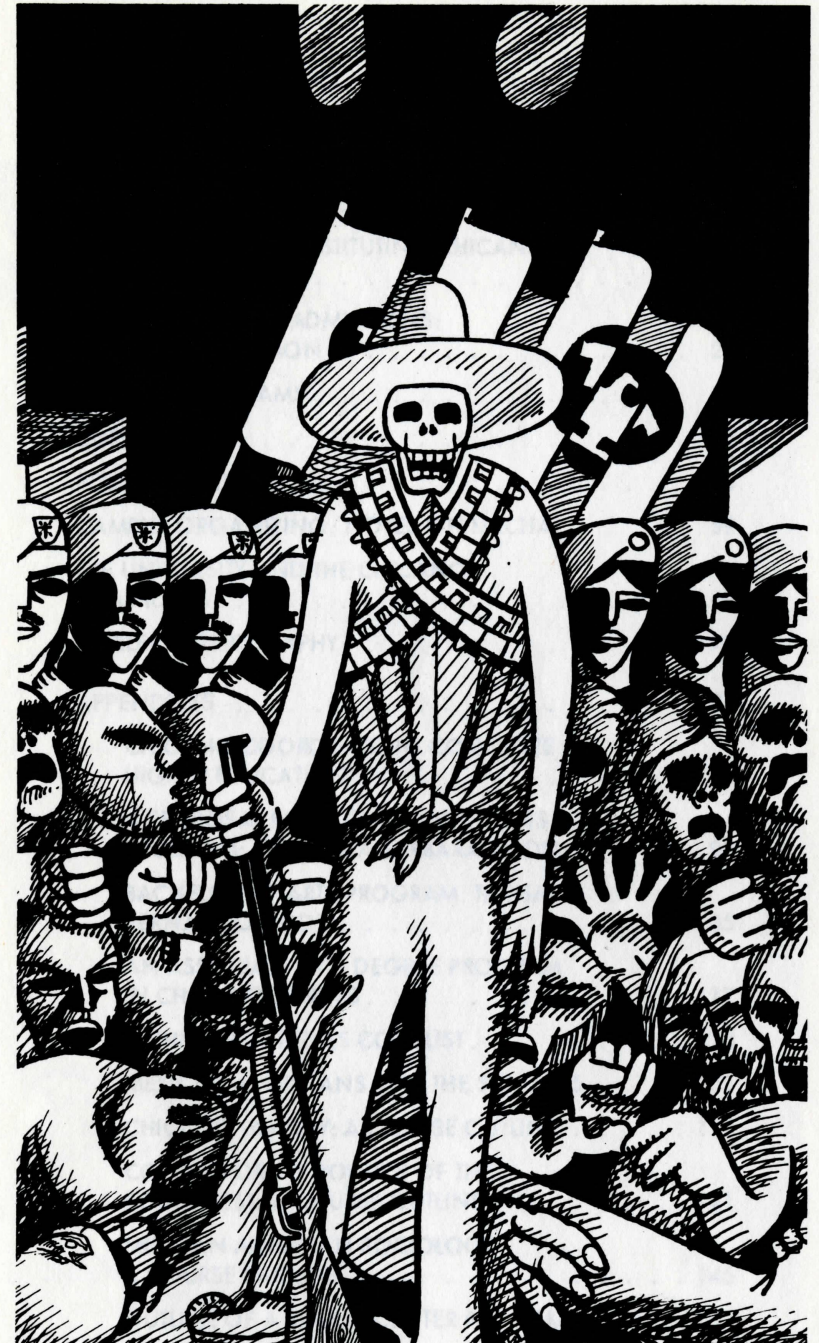
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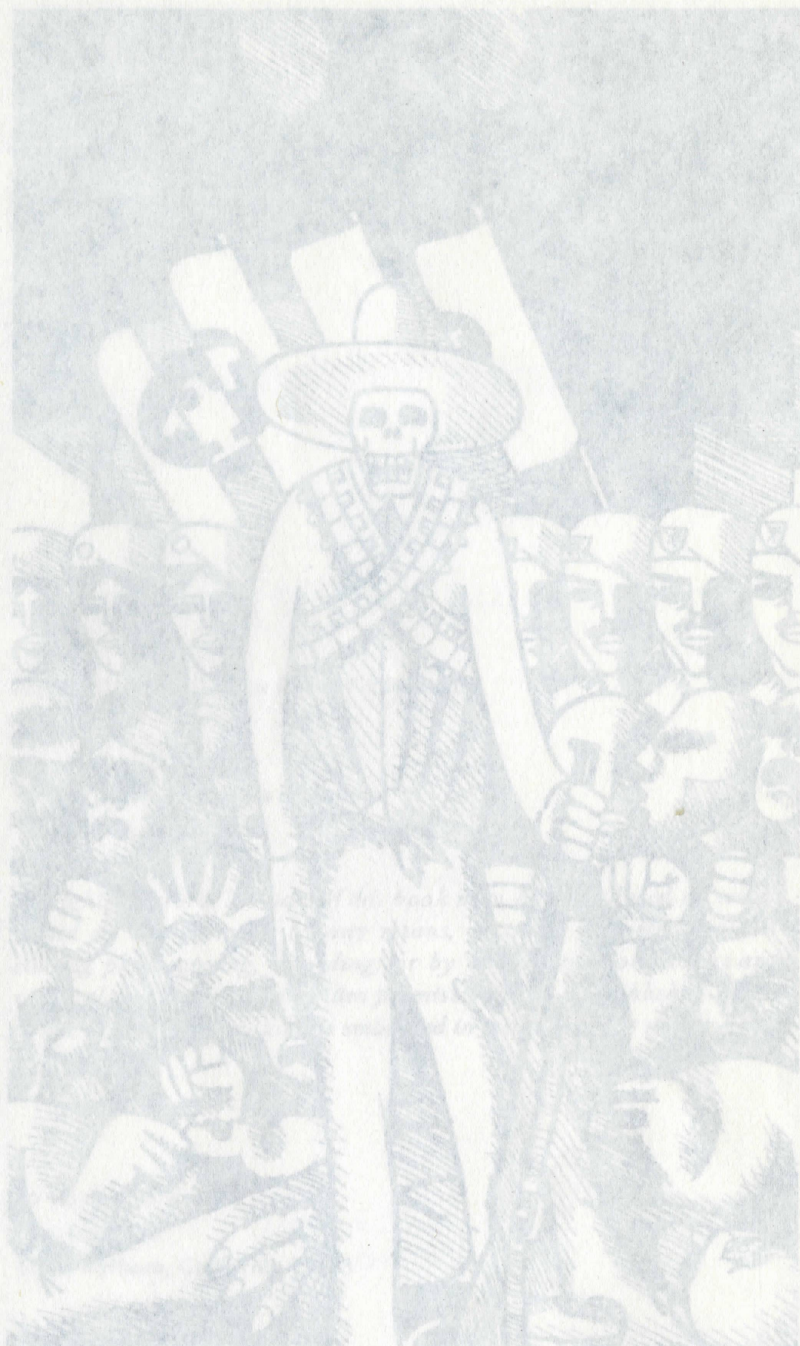
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POR MI RAZA HABLA EL ESPIRITO

MANIFESTO

For all people, as with individuals, the time comes when they must reckon with their history. For the Chicano the present is a time of renaissance, of renacimiento. Our people and our community, el barrio and la colonia, are expressing a new consciousness and a new resolve. Recognizing the historical tasks confronting our people and fully aware of the cost of human progress, we pledge our will to move. We will move forward toward our destiny as a people. We will move against those forces which have denied us freedom of expression and human dignity. Throughout history the quest for cultural expression and freedom has taken the form of a struggle. Our struggle, tempered by the lessons of the American past, is an historical reality.

For decades Mexican people in the United States struggled to realize the "American Dream." And some – a few – have. But the cost, the ultimate cost of assimilation, required turning away from el barrio and la colonia. In the meantime, due to the racist structure of this society, to our essentially different life style, and to the socio-economic functions assigned to our community by anglo-american society – as suppliers of cheap labor and a dumping ground for the small-time capitalist entrepreneur – the barrio and colonia remained exploited, impoverished, and marginal.

As a result, the self-determination of our community is now the only acceptable mandate for social and political action; it is the essence of Chicano commitment. Culturally, the word Chicano, in the past a pejorative and class-bound adjective, has now become the root idea of a new cultural identity for our people. It also reveals a growing solidarity and the development of a common social praxis. The widespread use of the term Chicano today signals a rebirth of pride and confidence. Chicanismo simply embodies an ancient truth: that man is never closer to his true self as when he is close to his community.

Chicanismo draws its faith and strength from two main sources: from the just struggle of our people and from an objective analysis of our community's strategic needs. We recognize that without a strategic use of education, an education that places value on what we value, we will not realize our destiny. Chicanos recognize the central importance of institutions of higher learning to modern progress, in this case, to the development of our community. But we go further: we believe that higher education must contribute to the formation of a complete man who truly values life and freedom.

For these reasons Chicano Studies represent the total conceptualization of the Chicano community's aspirations that involve higher education. To meet these ends, the university and college systems of the State of California must act in the following basic areas:

- 1) admission and recruitment of Chicano students, faculty, administrators and staff
- 2) a curriculum program and an academic major relevant to the Chicano cultural and historical experience
- 3) support and tutorial programs
- 4) research programs
- 5) publications programs
- 6) community cultural and social action centers

We insist that Chicano students, faculty, administrators, employees, and the community must be the central and decisive designers and administrators of those programs. We do so because our priorities must determine the nature and development of such programs. Only through this policy can the university and college systems respond efficiently and justly to a critical reality of this society. Through such a policy universities and colleges will truly live up to their credo, to their commitment to diversification, democratization, and enrichment of our cultural heritage and human community.

We assume the sacrifices and responsibilities inherent in our commitment. It was in this spirit that we met in Santa Barbara in mid-April: over one-hundred Chicano students, faculty, administrators, and community delegates representing the northern, central, and southern regions of la Alta California, Aztlan. Away from the sensationalism of the mass media, and from the alarms of self-seeking politicians, we set out to formulate a Chicano plan for higher education.

Workshops on recruitment, support programs, campus organizing and the curricular and institutionalizing aspects of Chicano Studies produced analyses and recommendations. We never lost sight of the simple fact that these programs will be effective only to the extent that we can influence decision-making within and

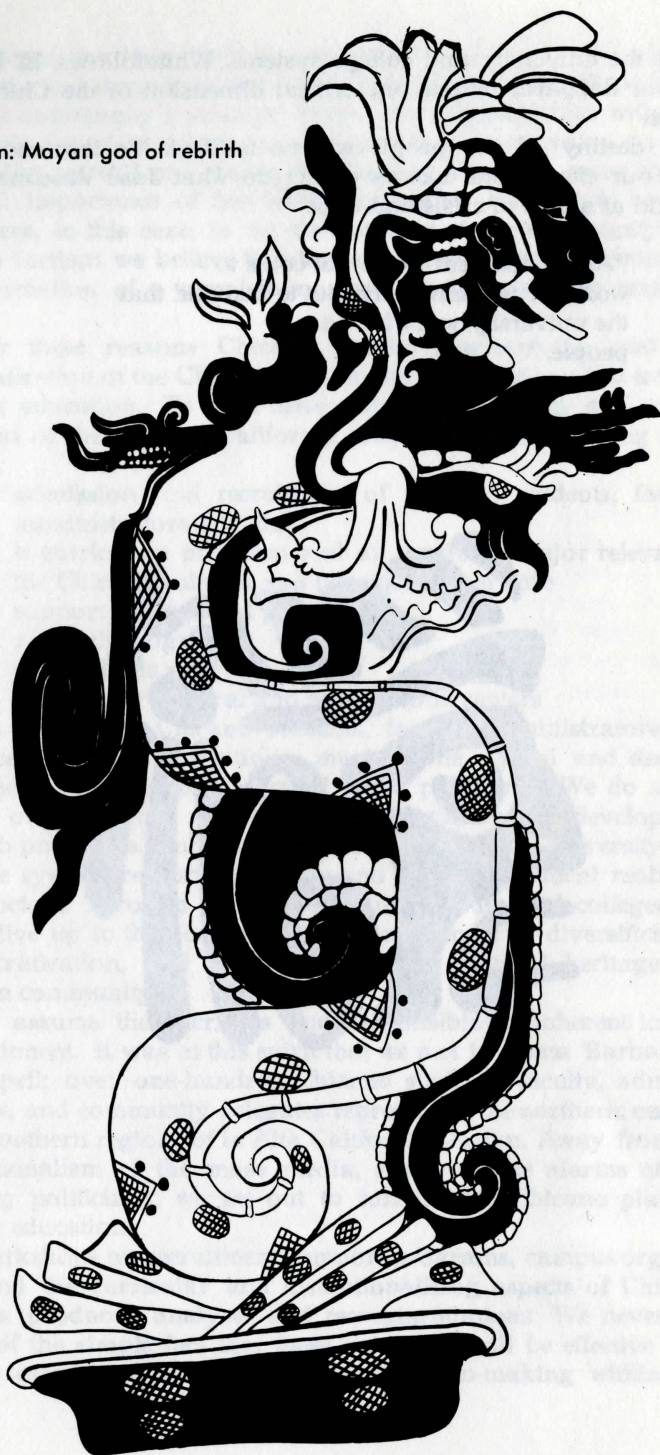
without the university and college systems. What follows, El Plan de Santa Bárbara, reflects one critical dimension of the Chicano struggle.

The destiny of our people will be fulfilled. To that end, we pledge our efforts and take as our credo what José Vasconcelos once said at a time of crisis and hope:

"At this moment we do not come to work for the university, but to demand that the university work for our people."



Kukulcan: Mayan god of rebirth



ALFREDO CRUZ

ORGANIZING AND INSTITUTING CHICANO PROGRAMS ON-CAMPUS

Introduction

Rhetorical liberalism is omnipresent in higher education perhaps more so than in other sectors of society. Unquestionably, the contradiction between rhetoric and reality that is characteristic of 'America' is a feature of the campus also. The existing interests and traditional structures have no intention of sharing power, providing access, extending prestige, and permitting plural participation. Power must be taken, here, as elsewhere.

The institutionalization of Chicano programs is the realization of Chicano power on campus. The key to this power is found in the application of the principles of self-determination and self-liberation. These principles are defined and practiced in the areas of control, autonomy, flexibility, and participation. Often imaginary or symbolic authority is confused with the real. Many times token efforts in program institutionalization are substituted for enduring constructive programming. It is the responsibility of Chicanos on campus to insure dominant influence of these programs. The point is not to have a college with a program, but rather a Chicano program at that college.

If Chicanos do not exert dominant influence over the program, better no program at all. For without the requisite control, Chicano participation provides an ersatz legitimization for the continuance of the pattern of dominant-subordinate relations that characterizes Chicano colonial status within the larger society. The demand for self-determination in higher education is not a question of puerile power discussions, but, in this area as in others of community life, a matter of survival, progress, and dignity. The practice of self-determination serves best the interest of the Chicano community and the long range interests of society as a whole.

But old patterns may persist; the anglo may move to deny and

limit Chicanos, and there will be "Mexican-Americans" to serve him. Chicano faculty and administrators and even student groups, can function as "tío tacos," the same as politicians, store managers, radio announcers, police officers, ad nauseum. It is all too easy for programs to be co-opted, for them to function as buffers of denial and agencies of control. In that case, better no program at all. Yet the colleges and universities, through Chicano programs, may serve the community.

The premises for Chicano programs are:

- the colleges/universities must be a major instrument in the liberation of the Chicano community
- colleges/universities have a three-fold responsibility: education, research, and public service to the Chicano community
- only by comprehensive programs institutes and implemented by Chicanos and for Chicanos that focus on the needs and goals of the community will the larger purposes of the academic institutions and the interests of the Chicano community be served.

These premises are in turn local particularizations of a wider system of values, beliefs, ideas, organizational modes, and commitments to which the Chicano is dedicated. One of these that has a direct bearing on Chicano-university relations is that the concept of "community" is all inclusive. The Chicanos on campus are an organic, integral part of the Chicano community. Among Chicanos on campus there can be no distinctions or separations because of personal occupational differentiations. Moreover, the Chicano community on campus is an extension of the larger community. The base of the Chicanos on campus is the Chicano community. Participation for the Chicano means total access to institutions by the total community.

The primary goals of the various programs must be to serve the interests of the Chicano people through the institutions of higher learning. In education, as in other matters, there is one loyalty – the community, one criterion – service, to La Raza. In higher education, the thrust is directed toward the creation of parallel institutions that are controlled by Chicanos serving the interests of the community. These interests are defined only by Chicanos. Education cannot be isolated from other factors determining the situation of the Chicano in this society.

The base, the strength, of any action on campus depends on the Chicano community at that campus – employees, students, faculty, and administrators. This base must be well organized, and the group must possess general agreement as to its orientation before moving to secure programs. Without a position of strength, it will not be able to exercise control over the programs, and without unity of goals, the programs would be constantly in

jeopardy because of internal differences. It is no accident that programs that best fulfill expectations are to be found where the student groups are strong, more sophisticated, and most demanding. Before moving overtly, the Chicano must assess the situation; he must be organized and committed; otherwise, co-optation and tokenism will result. The Chicano cannot depend on the good will and false promises of others. He must recognize that he will secure his rights only to the extent that he is strong.

Initial Steps

Usually there are three preliminary steps toward the institutionalization of programs on campus involving the areas of organization, intelligence and advocacy. They are for the most part political; in fact the whole process of institutionalization may be considered a political one:

1. Organize a Junta Directiva composed of Chicano students, employees, administrators, faculty, and other members of the community to initiate, organize, direct, and supervise all aspects of the institution's implementation of its obligation to serve the community. This will be the top policy and decision-making body for the programs.

2. Make a thorough investigation and analysis of the climate within the institution and the surrounding locality. Research the legal/theoretical structure of the institution, and assess its actual functional operations.

3. Secure from the institution the commitment that it will give the highest priority to the needs of the Chicano community, not because of morals or politics, but because it has the obligation as a public institution charged with serving all of society. This is not a novel responsibility, but rather both a past and present one on which the institution has defaulted. The commitment must be clear as to the seriousness of the institution's intent in bringing its facilities, personnel, and resources to bear on the deplorable conditions that exist for the Chicano community, and it must entail more than a strictly educational aspect. If the commitment is first made in the form of a verbal and private understanding between the institution and the Chicano Junta, it should be in this form for only as long as expedient: eventually the relation must be overt and defined.

As pledge of the commitment in higher education, a tangible first step is the designation of these programs as Chicano or La Raza, in their descriptive titles. These are self-denoting, affirmative

and positive from the perspective of the Chicano people. These terms, Chicano - La Raza, inherently embody the national and universal philosophical and ideological values and principles which Chicanos affirm as a people and that the programs are charged with fulfilling.

Experience in organizing on and off campus suggests nine principal guidelines to be observed for the creation of satisfactory and viable programs. These fall into the areas of control, autonomy, participation, and responsibility. The guidelines by necessity are expressed in general terms, and it is up to the local groups to apply them to the particular context:

1. Control: Chicanos must exercise maximum control over all programs initiated. This will be resisted, but without control the program is worthless. Minimum of control is a simple majority in the governing board, with the Chicano element holding the directorship. Optimum is, of course, total control, vertical and horizontal. This is not unrealizable, for it has been secured in some programs. If non-Chicano participation is necessary, then the Chicano element should have the right of nomination and selection of all participants. Policy and executive responsibility is to be held by the Junta; if there is to be a predominant element within the Junta, it should be the student. This insures a continuous fresh input and avoids the entrenching of personal interests.

2. Autonomy: The programs at the different phases must have the maximum autonomy feasible within the context of the institution. This applies to both operating procedures as well as structure, and also to traditional guidelines and conventions of the institution. For the programs to be effective, independence and wide latitude of operation must be assured from inception. New programs cannot be hampered by old restrictions developed for different interests and needs. Often, as a rationale for denial of legitimate demands, regulatory and legal limitations are invoked. Often the only answer to this is pressure, until it is clear that for the sake of larger interests existing regulations should be changed. In addition to pressure, more politic means for bridging existing prohibitions can be devised. Once the Chicano programs become operational and their viability and attractiveness apparent, it is likely that other sectors of the college or university will endeavor to co-opt and restrict them to protect their own interests and maximize their area of operation. The Chicano programs must be as free and independent of all existing programs as possible.

3. Structure: The administrative unit under which the Chicano program operates would be the largest sub-unit within the institution, which facilitates most the desired control and autonomy.

The structural label is not important, i.e., college, center, department, etc. What is important is the freedom. Lines of communication must be direct to the highest executive officer or body of the campus, and independent of existing structural hierarchy. In time, a top level general administrative position must be secured. If a designation or structural concept that suits the need doesn't exist, invent one.

4. Organization: Internally the Chicano operation must be designed for efficiency and harmony. The program or programs must be centralized in terms of ultimate policy and executive responsibility to maintain control, insure coordination, and maximize the use of resources. Essential to the success of any program is the reduction and/or elimination of unnecessary friction, duplication, and internecine competition within the program. Coordinating the program effectively means the harmonization of relationships with its sub-components.

5. Flexibility: Flexibility must be built into the programs in order to insure sufficient latitude for a constantly increasing effectiveness. As the programs unfold, experience will dictate adaptations, changes, or eliminations; these must be anticipated. Moreover, flexibility must exist within the Chicano operation and in its relationships to the larger institution. Administrative options must be kept open.

6. Finances: Chicano programs must have a permanent adequate proportional budgeted allocation of funds from the institution. In addition, the freedom to seek and obtain funds independently must be secured. Not abrogating the strictest accountability, the programs should have the minimum of restrictions in disposing of these funds. The major decisions on expenditures must belong to La Junta.

7. Participation and Support: Participation and support at every level and in any position must be open to all Chicanos. It should not be restricted by temporary or artificial status. Participation should include the total Chicano community. Special efforts should be made to include sectors of the community not usually concerned with campus-based activities. In every case the total community must be constantly informed as to plans and actions on campus, and its active participation and support sought. Emphatically, when the situation arises that there is need for more support than that provided by on-campus Chicano personnel, this support should be obtained from the Chicano community rather than from non-Chicano campus groups. This is not saying, reject all non-Chicano support or participation. Mobilize it, but clearly define the quality and quantity of this support and participation.

8. Staff: Staff for the programs must meet four qualifications: knowledge and expertise in the area of concern, experience in the

field, sensitivity as a person, and a firm proven commitment to the goals of the programs and the welfare of the community. Delegated, specific, administrative responsibility is best vested in those who have an 'overall' conceptual grasp of the programs and its goals. Any effort is dependent on the quality of the individuals involved. Unfortunately, some programs are already being subverted by individuals whose commitment to La Raza is questionable. Keep the "tios" and the reactionaries out.

9. Responsibility: Chicano programs demand the highest standards, the strictest sense of responsibility, and the most complete fidelity. This is an integral part of the commitment to the Chicano community.

Integral Components

A complete program that codifies the college or university's obligation in education, research, and public service includes the following minimum components:

1. Department
 - a. design and administer degree program
 - b. counseling of enrolled students
 - c. faculty
2. Recruitment, financial support, and tutorial services for students
 - a. identification and recruitment of students for the college/university
 - b. maintenance and support
 - c. tutorial services
 - d. housing
3. Research
 - a. design, sponsorship, and administration of research projects that serve actual needs of the Chicano community
 - b. graduate fellowship programs
4. Publication
 - a. publish materials of research projects
 - b. publish materials needed by local community
 - c. publish materials by Chicano writers and artists
5. Community Social Action
 - a. sponsoring of community services
 - b. community organizing, education/cultural programs, information dissemination
6. Policy and Executive Body
 - a. nominated by Chicanos representing students, faculty, administrators, employees, and other members of Chicano community

- b. propose policy and specific projects and activities
- c. oversee staff
- d. secure community support

Proposals

Usually, at a certain stage, the specifics of the goals and structure of the Chicano program are spelled out in proposal form. There are two general types of proposals each according to the type of structure desired.

Department proposals outline the framework for the academic unit, detail requirements, curriculum, and the faculty resources, etc. They divide into five parts:

Part I: Introduction. 1) designation of degree, 2) objectives and values of degree, 3) precedents, 4) relationship to existing curriculum and research programs, and 5) timetable for development.

Part II: 1) Admissions criteria, 2) curriculum, definition of proposed degree program, 3) recommended electives, 4) foreign language requirements, 5) criteria for granting degree, 6) relationship to existing masters and doctoral programs.

Part III: Staff resources existing and to be recruited.

Part IV: 1) Course descriptions, existing and to be designed, 2) the instructors and bibliography.

Part V: Library resources, actual and anticipated.

Proposals for centers, institutions, schools, colleges, etc., include the following: introduction, statement of justification, precedents, purposes, specific focus, components, administrative design, anticipated effect on current structure of college or university, relationship to existing programs and structures, number and criteria for staff, participating students, necessary research resources, physical plant, timetable for implementation, project budget, and regulatory changes. Proposals for Chicano units should be advanced by the entire Chicano group.

The type of structures possible for the Chicano programs ranges from departments to the ideal, a university. A Chicano Studies department is the best vehicle for the development and implementation of a Chicano curriculum and for securing the necessary staff. A department offers courses, either unilaterally or in association with other departments; it, of course, enjoys the autonomy proper to it. The department may be uni-disciplinary or inter-disciplinary; often the combination of both is the most practical and flexible. Centers, institutes, and schools are organized

around a broad multi-faceted program which includes academic and community service activities that cut across various intra-college/university boundaries. The college is perhaps the most suitable structure for a wide set of programs because of its defined autonomy in nearly all areas considered as integral for a viable Chicano program. Of course, a university is the optimum institute for Chicano higher education – and it will be realized, i.e., Universidad de la Raza, Chicano University of the Southwest, Universidad Autónoma de Aztlán.

Problem Areas

There are several external factors that affect Chicano programs which should be considered. Obviously, the general political climate within the state is worsening. Reactionary attitudes held by politicians will affect the context of innovative programs, especially those whose mission is social and educational and whose focus is the disenfranchised ethnic minorities. To compound the problem, the institutions through which the Chicanos are trying to work are, per se, the current political scapegoat. In the area of public attitudes, there are several other factors influencing programs. Though the colleges and universities believe themselves to be progressive, often the opposite is true. They share and harbor the more reprehensible idiosyncracies of the general society. College and university personnel can be racist and reactionary, and so can sectors of the student body. They will refuse to accept the legitimacy of needs and corresponding programs that are not orthodox; further, consciously or unconsciously, they will endeavor to prevent and subvert them. One target where hostility can focus most damagingly is funding. Academic validity is another point of attack; often the question of standards, criteria, etc., merely cloaks racist attitudes and assumptions. Another focus of attack is the socializing aspects of the programs; by exaggerating their political content, critics can undercut their public support.

In some instances, programs are not only beset by difficulties from external sources, but suffer from within. Most of the problems are common to pioneering efforts of any sort. Experience indicates that problems and difficulties in the process of institutionalization are compounded when they are joined to similar efforts carried on by other minority groups. To date, joint efforts have been counter-productive; they should be considered carefully. The Chicano programs develop internal bottlenecks for a number of reasons. One is that the sponsoring individuals are not in full agreement as to the basic propositions of the program, and the implementation phase becomes the battleground for these disagree-

ments. In some cases, difficulties develop from the lack of clear definitions of the roles of staff and students in the program. Of course, all programs are hampered by the lack of proper staff, but many are undermined by staff who do not share movement values and who were hired without thorough evaluation.

Recommendations

Given the current difficulties and the project needs of the future, the following recommendations are made:

1. The establishment of a central information bank on course descriptions, proposals, programs, and personnel.
2. Directory of potential and current students, and faculty, available for distribution.
3. Design and financing of an in-service training and support program for graduate students to enable them simultaneously to obtain higher degrees while filling teaching and staff positions in the programs.
4. Priority in hiring for program positions be given to graduates of Chicano student groups and those Chicanos who have a record of community service.
5. The possible recruitment of Mexican nationals for faculty positions to fill special temporary needs, provided they have the necessary orientation and commitment.
6. Chicano departments, centers, colleges, etc., as they become operational should mutually support each other by the sharing of resources and the development of joint programs.
7. A just number of student slots in "Study Abroad" programs must be secured for Chicano students, and these must be nominated by the student organizations.
8. Chicano student and faculty exchange programs should be implemented.
9. The various students groups, MAYA, MASC, UMAS, etc., should adopt a unified name as symbol and promise, such as CAUSA (Chicano Alliance for United Student Action) or MECHA (Movimiento Estudiantil Chicano de Aztlán).
10. Chicano authored or sponsored publications should be given preference as course materials. Chicanos should publish through Chicano journals. Chicano publishing houses should be established.
11. Chicano students, faculty, staff must organize a united statewide association for the advancement of La Causa in the colleges and universities.

Conclusions

In the last two years, across the state, student organizations on college campuses have addressed themselves to the following objectives: increased admittance of Chicano students, the vindication of their cultural heritage, the utilization of institutional resources for the benefit of the larger community, and the implementation of courses relevant to the Chicano. During this time a coherent set of vital components for a satisfactory program have emerged: admissions and recruitment, curriculum, research, publications, and community action. The process has taught that in any and all programs the guiding determinants must be the principles of self-determination for self-liberation.

A modicum of success has been obtained at a few institutions; but these were not freely given, and they were secured not without cost. The Chicano was here before and has been present these hundred odd years, but it was only in the last two years that the institutions have been moved to satisfy their obligation to our community. This resulted because of the self-sacrifice, militancy, dedication and political maturity of student organizations. There have been a few, isolated conscientious Chicanos who tried to gain the attention of the colleges for the community prior to the last two years. They were ignored, though the need was no less urgent, and the arguments no less valid than today. It is because of the spirit and style of the present generation that progress has been made. Adelante!



'El Plan' meeting. Santa Barbara, April, 1969.

RECRUITMENT AND ADMISSIONS

Institutions of higher education recruit and admit or hire Chicano students, faculty, staff, and employees. Recruitment must take place according to the following policies:

1. The number of Chicano students who qualify for admission shall determine the funds that must be procured by the institution in providing adequate support programs, academic and non-academic. It is totally unacceptable that funds continue to determine the number of Chicano students to be enrolled.
2. Chicano faculty, staff, and employees must be recruited for positions in all areas – and at every level – of the university and college structure. Obstructive criteria must not limit Chicano access to these positions.
3. Institutions must immediately accept and establish the principle of proportional representation for Chicanos – students, faculty, staff, and employees – in all areas and all levels of higher education. For example, the percentage of Chicano students enrolled at those institutions located in areas with a significant Chicano population must equal the percentage of school-age Chicanos in those areas. Thus, the percentage of Chicano students at UCLA must equal the percentage of school-age Chicanos in the Los Angeles-Long Beach area: so for UCSB and the Tri-Counties area and for Cal State Hayward in South Alameda County. Those colleges and universities situated in areas with few or no Chicanos must refer to the percentage of Chicanos in the state to determine the percentage of Chicano students they must enroll. Presently the Chicano student-age population in the state of California is approximately seventeen percent.
4. For recruitment of Chicanos to be effective, committees – made up of Chicano students, administrators, employees,

faculty, and community people – must be established with the responsibility for recruiting Chicano students and for screening Chicano candidates for campus positions.

Scope of Recruitment

Institutions of higher education must accept fundamental responsibility for recruiting Chicanos who will enroll as students or work as faculty, staff, or employees. Given the traditional and systemic indifference, even hostility, of higher education to Chicanos, institutions must never assume that Chicanos must first seek them out.

Various sources can be contacted and used in recruiting Chicano students. Chicano Community organizations, Chicano student organizations, high schools and junior colleges, Chicano graduates, sympathetic schools, clearinghouses, high school and junior college graduates, the Chicano Press Association and other media, must all be thoroughly and regularly informed of available educational and financial aid opportunities. A uniform application form and procedure must be established, and all literature (and other media) must be in both English and Spanish. Throughout the recruitment process the importance of higher education to Chicanos must be emphasized, and Chicanos strongly encouraged to continue their education.

In the final analysis, recruitment activities in institutions of higher education must contribute to the recruitment process by bringing their resources to bear on the deplorable conditions affecting Chicanos today in the elementary and secondary schools and in the junior or community colleges. Elementary and secondary school systems urgently need to develop effective counseling services. More bilingual Chicano teachers, counselors, and administrators must be hired to work with Chicano students. Those schools with a majority of Chicano students must have a Chicano principal, and those schools having a significant number of Chicanos an assistant to the principal, whose responsibility will be Chicano affairs.

What applies to the secondary and elementary schools applies with equal force to the junior or community colleges which, almost without exception, are failing in their role as a transitional institution between high school and four-year colleges and universities. Chicano students in community colleges do not receive adequate preparation because of lack of necessary counseling, tutoring, and relevant study programs. Four year institutions must help the community colleges develop effective programs in all these areas, and Federal funds for student support must be sought, including

Economic Opportunity Grants, National Defense Student Loans, and Work Study Programs. Realism must replace the multiple myths that surround the community colleges, one of which is that they are free. Fees are in fact negligible, but there are other costs (totalling, it is estimated, \$900 a year) which must be taken into account: book expenses, transportation costs, parking fees, and so forth. For the Chicano, another "cost" is even more significant. Namely, by choosing to attend a community college he deprives his family of income that he would otherwise earn (about \$3000 annually). Another myth is that the community college is academically less demanding than four-year institutions. While competition may not always be as intense, the community college does in fact require students to do college-level work.

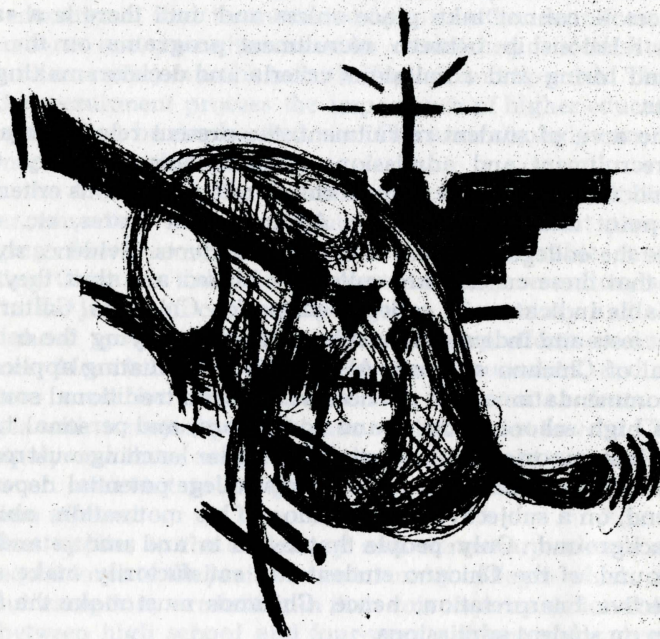
In all those matters it is assumed that the responsibility of private institutions of learning is the same as that of public institutions. Moreover, because of their greater administrative and financial flexibility, major private institutions have greater opportunities to attack and solve problems.

Effective recruitment of Chicanos – students, faculty, staff, and employees – cannot take place unless and until there is a satisfactory relationship between recruitment programs on the one hand and hiring and admissions criteria and decision-making on the other.

In the area of student recruitment, the present relationship between recruitment and admissions is highly unsatisfactory. Colleges and universities are using "standard" admissions criteria – grade point average, Scholastic Aptitude Test scores, etc. – to evaluate the college potential of Chicano students. Evidence shows clearly that these criteria are culturally biased and thus they are not reliable indicators of college success for Chicanos. Culturally relevant tests and indicators must be used in identifying the college potential of Chicano students. Also useful in evaluating applicants are recommendations (but not necessarily from traditional sources such as high school teachers and counselors) and personal interviews. Most importantly, institutions of higher learning must recognize that the assessment of a Chicano's college potential depends, in the end, on a subjective interpretation of his motivation, ability, and background. Only people that relate to and understand the background of the Chicano student can satisfactorily make such a subjective interpretation; hence, Chicanos must make the final decision on student admissions.

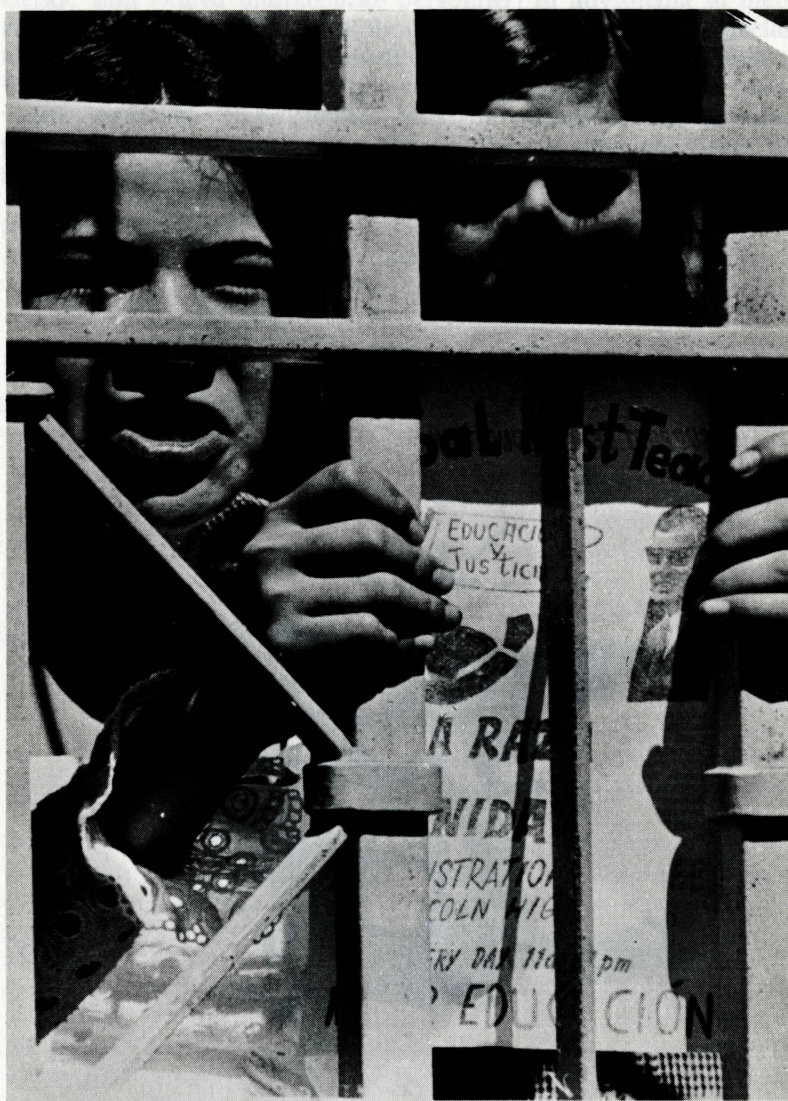
Colleges and universities must also use culturally relevant criteria in hiring Chicano faculty, staff, and employees. Above all, they must not be inflexible and rigid in using traditional indicators of qualification. This applies to training programs for non-academic personnel.

Training programs must be set up to assist non-academic and non-administrative Chicano personnel (technicians, groundsman, clerks, and skilled maintenance personnel) in advancing in their respective fields. Bilingual skills must be recognized as a special talent and adequate compensation made for such capabilities. Effective means for resolving personnel grievances must be provided. Academic opportunities must be opened to all Chicano personnel, and encouragement given to them to take advantage of their opportunities.



Goals of Support Programs

As a significantly larger number of Chicanos enter colleges and



SUPPORT PROGRAMS

The current thrust by Chicanos for educational opportunities has created a situation where higher education is now becoming accessible to Chicanos. Historically, public education was limited exclusively to the ruling powers of society. This situation was especially evident in institutions of higher learning. Hence, the accessibility of higher education has always been regarded as a strategic source of power. The power of a monarchy or aristocracy was always synonymous with a monopoly of learning institutions.

Education for the other strata of society is a recent Twentieth Century phenomenon. However, a monopoly in higher education still exists. Traditionally, the goals of higher education have been directed to meet the demands of the ruling strata of society by training the specialized manpower required for the operation of their demands. The equivalent practice today is found in training students in higher education to serve corporate industry and public agencies, the two major economic entities of society. The socialization and indoctrination of these "students" to conform to this function and accept this limited range of alternatives is a corollary role of higher education today. Once properly trained, these students serve as agents of the controlling powers and in turn serve to perpetuate this process. Hence, the defense scientists, college faculties, journalists, etc., have supplanted the scribes and priests of ancient civilizations.

This is essentially the function of institutions of higher learning today. Therefore, all attempts to project Chicanos into the mainstream of higher education as it exists today are equivalent to enslaving La Raza to the controlling powers of this society.

Goals of Support Programs

As a significantly larger number of Chicanos enter colleges and

universities, support programs are a crucial factor in determining whether the accessibility of higher education will mean a consolidating of educational gains by the Chicano movement.

The focus of support programs must not be to facilitate Chicanos to adjust to college life, i.e., the survival syndrome. Rather than accommodate Chicanos to these institutions, support programs should facilitate the development of educational processes to meet the unique interests of Chicanos, hence develop alternative goals to those prescribed by society. This role encompasses efforts to establish a stable academic, political, and financial base for Chicano students and rules out those therapeutic programs conceived as remedial or compensatory which are directed to alter the student to conform to a prescribed norm of academic and social behavior. Support programs must be developed as an extension of the Chicano struggle for liberation and as such must create relevant educational experiences for Chicanos.

Support programs should be developed to encompass and achieve these goals. This focus of Chicano support programs requires the development of new structures and processes which are not currently found in traditional structures in higher education. Hence, the task is really one of creating new structures and modes in higher education and in making a significant contribution to the revitalization of colleges and universities. Conventional methods for support programs are simply not acceptable, and all attempts by college and university administrators to impose their models of support programs must be resisted. It cannot be over-emphasized that the focus of Chicano efforts on campus must provide "new" meaning and value to higher learning. Chicano programs must not employ existing goals and structures of higher education as a frame of reference. To succumb to traditional structures and approaches is to legitimize their role in indoctrinating Chicanos to become a part of Gabacho society.

It is the responsibility of Chicano student organizations and the Junta Directiva to ensure that support programs maintain a strong relevance to the specific needs of Chicanos. They must clearly establish the role of Chicanos in developing and directing these efforts. It is imperative that Chicano student organizations at all times have a vehicle which will continually act as an on-going collective control to maintain an evaluating mechanism over their support programs. This mechanism will ensure program vitality and help avoid administrative stagnation. The responsibility will not rest on one individual; all administrators have the responsibility of carrying out the policy decision which the Chicano student organizations have developed. By the same token, this exemplifies the great responsibility such organizations have and should help renew a genuine commitment to a greater CAUSA. Hence, the

mutual accountability of student organizations and staff in these programs is clear: it is their responsibility to protect the program from influences which will co-opt the focus of the program.

Orientation Program

In the past, higher education has failed to encourage Chicanos; it manifests itself as a hostile environment. Today, an attempt is being made through programs such as Upward Bound, High Equivalency Programs, High Potential and Educational Opportunities Programs, to bring more Chicano students to the college campus. It is imperative that these programs understand and deal with the needs and deficiencies with which the student enters the academic scene. Support programs must be developed to provide services and personnel to aid the student in order to assure his retention and successful experience in college.

It should be recognized that most of the students come from an inferior or inadequate secondary educational system. Thus, the college should provide an orientation program whose objective would be to give the student a transitional stage from which he can move into regular college programs.

A. The Orientation Program must deal with the following needs:

1. Cultural-Identity: For the Chicano student, college is a different world with its own language, its own standards, its own expectations and pressures. The casualty rate is high. The demands for adjustments and conformity are heavy. Activities to strengthen his cultural identity must be an integral component of every orientation program.

2. Academic: Experience has shown that many of the students suffer a deficiency in reading skills, oral expression, and note taking, study skills, etc. which are vital to academic success in college. This deficiency is due to an inferior education received in elementary and secondary schools and must be acknowledged by a college orientation program.

3. Achievement: Some students reflect a need for a redirection of personal goals. Some students need strong reinforcement and encouragement even though they may be capable of performing well in the academic world. Twelve years of negative self-image imposed by the school system must be alleviated.

B. Support programs must recognize the above facts and devise orientation programs which will alleviate the educational and psychological barriers that Chicano students encounter when they

enter the college environment. Orientation programs of any kind cannot resolve the educational damage that such students have suffered over the years in a matter of weeks or months. However, this is a positive step in the direction of changing negative attitudes towards higher education found within the student.

C. The Orientation Program must be conducted on campus. All the participants must be given credit for work accomplished. Financial supports must be made available since the students would not have other sources of income while participating in this orientation.

Orientation to the Campus: Arrangements to thoroughly familiarize the student with all of the college facilities (health service, housing, food, recreational facilities, etc.) and procedures such as college regulation, adding and dropping of classes, filling out forms, reading the catalogue, and registration should be explained. It is in this manner that the Chicano student is better prepared to cope with college life.

D. The Orientation Program should be divided into four major categories:

1. Academic Program: Courses in cultural psychology and English specifically tailored to teach academic skills. This can be accomplished through group discussions, laboratory sessions conducted by teacher aids and Chicano student advisors.

Individual and group sessions can also deal with reading techniques, notetaking methods, preparing for exams, library use and exploring all the resources on campus such as learning labs, reading clinics, etc.

Ideas for course content description are as follows:

a. Cultural Identity: This course can be designed to give the prospective student a sense of confidence in expressing his ideas. At the same time, a sense of "camaraderia" should be developed. This would develop greater self-insight which would help him confront the barriers of college life. The course can also give a historical, social, and economic perspective of the Mexican American in relationship to his place in today's society. It can deal with barrio life, barrio language and dialect, and other current issues relevant to Chicanos.

b. Written Expression: This course can help with basic grammar and the mechanics of writing papers. In essence, this course can help the Chicano student express, to himself and to others, his feelings in written form. Accordingly, Chicano materials that are relevant to the student are vital to this course. This class can also help in determining the extent of tutorial help which a

student might need when he begins the regular academic course of study.

c. English as a Second Language: The student who usually speaks Spanish at home is nonetheless expected to speak English fluently. For these students a class concentrating on this area can build the student's confidence and enable him to acquire a better command of both languages.

d. Oral Expression: Group discussion can encourage all Chicanos to express themselves in any manner which they feel most comfortable.

2. Guest Lecturers: They can provide the students with various points of view on subjects which can make the academic world less institutionalized and more alive and meaningful. Known Chicano leaders should be invited to talk to the students on their roles in the community, and other topics related to community affairs.

College Resources And Supportive Services

To insure smooth and innovative implementation of support programs, the institutions must have such structures built into its programs so that they are relevant for Chicanos. The kind of supportive services available to the students must be coordinated and administered by dynamic Chicano staffs. Methods of approach concerning the survival of the Chicano student must not remain static. Self-evaluating mechanisms must be implemented in coordination with the Chicano student organizations. Below is a description of support services which must be made available to participants in support programs. It will not be an all inclusive list, but it will include the most important areas.

Counseling: Student advisors who maintain a personal relationship with the Chicano participants in support programs should be assigned the specific duty of analyzing a student's problem area and designating where the student can find help. For instance, if a student has a legal or draft problem, the counselors would then assign him to a lawyer or draft counselor on the staff. This procedure is efficient and personal if one or two main counselors maintain close working relationships with the Chicano students and the staff of the support programs. The counselors should also be available when training programs for tutors or recruiters are developed. For instance, the newly acquired recruiters need to know the criteria for a student's performance during an interview. What should they look for? What kind of communication, verbal and

non-verbal, existed during the interview? The recruiters who interview EOP applicants should undergo an intensive training program handled by the EOP staff and the Counseling staff.

This short intensive series aid the Chicano recruiters by helping them to identify high potential students.

Counselors can also implement classes specifically designed to keep a close communication with the Chicano student advisors. Each student advisor who could advise up to seven students would benefit by discussing his problems and apprehensions.

Tutor and Counseling: Tutorial problems can be developed to best suit each student. This means that tutoring should be made available on a one-to-one ratio for the student who needs intensive, in-depth tutorial assistance. Another form of tutorial help is the one offered through a tutorial pool. This is to have tutors who specialize in various subjects available to the student throughout the week. There can be supplemental services for the students. For example, a typing pool can provide typists to type term papers, book reports and other assigned papers for the students in order to allow them more time to devote to their studies. The qualifications which should be considered in selecting tutors are the following:

- a. Ability to establish rapport with Chicano students
- b. Expertise in the field in which he chooses to tutor

Legal services: Each college or university receives the services of a part or full time lawyer. His main job is to counsel all students on campus who encounter legal difficulty. Chicano students must receive a special counselor. They can reveal many of the barrio problems of the police records, parole, marriage difficulties, etc., to the counselor. As enrollment of Chicanos increases, the school must hire a Chicano lawyer or be able to use the services of Chicano law students. Rapport and understanding would more readily develop aiding the student in solving his problem. In addition, the lawyer can interpret and define contracts dealing with such things as housing, loans, etc. This must be done before any Chicano student signs any contract.

Student Counseling Service: Academic and psychological counseling are the two major areas of student advisement. The job encompasses many roles. This is due to the fact that since the programs are new, the problems confronting the students are recognized only to a certain degree. In other words, there are still many unknown obstacles facing the students which the staff are unaware of. To safeguard against the students' facing these unknown obstacles by themselves, someone must clearly identify himself with the students.

Military Counseling Service: Draft problems. Another problem

or need of the Chicano College student that needs careful consideration and immediate action involves the Selective Service System. This situation is important because it greatly affects Chicano college students. Under the 1967 Selective Service Act, the undergraduates were "to be placed in the draft pool with the age group facing maximum exposure to the draft at the time of 1) graduation, 2) withdrawal or expulsion from school, or 3) the 24th birthday, whichever came first."

At first glance, this law appears to be clear-cut, but upon careful examination, it is not. This same law provides for the induction of nineteen year olds first and guarantees local board autonomy. The latter really means that even though there is a uniform code, each local board can apply it in the manner it sees fit. In application, the draft boards still go by the four-year rule. That is fine for regular admittance; however, a Chicano student's general progress is about one to two years slower than the average.

In order for the Chicano to catch up to the "typical" Anglo freshman, he has to spend the first two semesters taking classes that will help him understand the college system. This takes care of one year of his four for demerits. By the time he reaches his fourth year, he has used up his demerits, and he is subject to be drafted. What is needed is a uniform code that will protect or guarantee the Chicano student who is admitted to college under special federally funded programs the maximum protection from being discriminated against under the existing Selective Service Act because he will be in school two or three semesters longer than an Anglo.

Chicano Veterans: Chicano ex-GI Bill. This is important to the Chicano veteran since it enables him to stay in college. Any additional money could be arranged for by the support programs in conjunction with the Job Placement Centers.

Health Facilities: All of the various health services available on campus should be explained and made available to Chicano student participants in support programs. The Health Center can be utilized especially by the student who lives away from home, since the free services of doctor visitations, prescriptions, x-rays, and medical treatment are offered. In addition, special insurance policies can be offered to Chicano students who have "familia" obligations. Special policies should be offered by the schools so that the whole family can be treated at the center. Many of the Chicano families, realizing that special service can be offered to students, would find it more acceptable for their sons or daughters to attend college.

Services: To avoid negative experiences and frustration in their first year in college, the student advisor should try to develop a relationship and should encourage a situation in which the stu-

dent learns from the student advisor and the student advisor also learns from the students in the program.

To enumerate the duties and responsibilities of the student advisor would be impossible, but in general, they can be classified into three main areas. The three major areas in which the student advisors are responsible when working with their students are: 1) administrative role, 2) academic role, and 3) student advisor-student relationship.

In summary, the student advisor must always be aware of his relationship with his student, it must not develop into a paternalistic relationship. The students must be respected as individuals; they are no different, except that they may come from a different educational environment. Thus, the respect and trust that exists in the relationship is one of the most important aspects of the program.

The family's preoccupation with meeting the basic needs for survival has not allowed them the time or the money to seek preventive and curative health services. As a result, the student, though he may receive financial assistance, upon being accepted does not always have sufficient funds for the medical attention he may need. His needs range from paying for a health examination to getting needed prescription glasses, dental care, etc. It must be emphasized that medical costs needed to prepare the student physically for college have been overlooked. Administrators have assumed that the Chicano has a private doctor and the funds to take care of his medical expenses, as well as the other added expenses in preparing for school. If the student needs treatment for something other than a common virus or chest infection, the health center usually recommends that the student see his private doctor or a specialist. Once the student has enrolled, he will need a medical plan that will provide him with more than the minimal services of the college health center.

The Housing Office must actively help the students to locate living accommodations and arrange housing for each student. This aspect of the support programs is very important because it relieves the student of the arduous task of finding appropriate housing. Chicano students will need other Chicano students around them to maintain a comradeship. The Housing Office must make sure that housing contracts do not mislead or discriminate against Chicanos. Where college dormitories are the only form of housing available the fees should be evaluated to fit the students' needs adequately. For example, the cost of college housing to date is approximately \$1200 a year. The student who has received the maximum amount of financial assistance has a limited amount remaining to pay for books, clothes, and other incidentals.

Transportation Facilities: A major problem confronting the in-

coming Chicano student is transportation. If he is going to a commuter school, he will need to have either a car or an efficient bus system. Each college and university has to realize that money will have to be made available for the transportation of these students. One proposal is to get money to provide a work-study program for Chicano college students to drive in car pools. A student would get paid to drive his car 15 to 20 hours a week in picking up and returning home other Chicano students. It is also possible for the college to subsidize an effective bus system. RTD or other bus lines can lease out two or three bus routes to the college. This would enable students without a car to receive adequate transportation service.

Job opportunities relevant to the development of the Chicano community should be an integral part of Job Placement Centers. Community job opportunities and related areas of community development should be expanded so that the Chicano student population receives experience in various fields before graduation.

Career Counseling: Concurrent with the functions of the Job Placement Center are the functions of the Career Center. It offers help to students to determine future vocational or career objectives. The employment of Chicano counselors and trained personnel is necessary to identify the aspirations of high potential students. The development of his barrio and the people therein may be his primary concern. Therefore, all job and career opportunities cannot be looked upon from the traditional "middle-class" perspective. The jobs will be means by which a people, not an individual, can develop and prosper.

Library facilities: Incoming Chicano students should be given individual orientation sessions specifically to help the student when he must write term papers or book reports. Chicano upper division students can be employed on work-study to assist incoming Chicanos in this area.

Social needs of the Chicano student: The college as a whole has various organizations and functions that are supposed to help socialize freshman students to college life. This social life has largely failed to interest the Chicano students, mainly because they have not had representation of Chicanos. This area of responsibility must be assumed by those Chicano organizations that are formed to help their hermanos on campus. MECHA, for instance, wishes to bring together all Chicanos through political action. But the political action on the campus is supplemented by social events such as parties and fiestas. Comradeship can be found if these organizations offer a wide variety of activities. Incoming Chicano students are found to be at different political levels. At the primary level of awareness, education and socialization should go together to develop the interest of the student in his

people and in himself.

Financial assistance: It is necessary to have a financial director who will work directly under the support programs. This director can have personal interviews with the students and keep a record of the student's money allocations. The financial director should have rapport with the students, so that personal financial information will not be pried out, but given without any constraint.

SUGGESTIONS: The Joint Committee on Higher Education Preliminary Outline 1967 has shown that students who are eligible for higher education do not enter a college or university because of insufficient financial support. The areas of financial assistance include the expenses of the school's tuition, fees, and general costs of room, board, clothing, laundry, and transportation. In addition, family obligations, due to marriage or immediate family needs, must be considered, especially among the Chicanos. There is evidence that the Chicano student maintains family ties and continues to help financially his family throughout his college experience. Financial assistance packages must be guaranteed from the student's first year to his last.

One approach to the allotment of financial aid could be the appropriation of monies in a gradual sequence with a full grant in the first year. For the remaining years, the financial assistance would be 25% loan and 75% grant. The last year would be a full loan.

The NDEA program must expand its reduction of debt if the students are engaged in all the education-related fields such as student teaching, barrio community work, college recruitment counseling, social work, and other related activities.

Family stipends should be provided for those dependent on the supplementary income of the student.

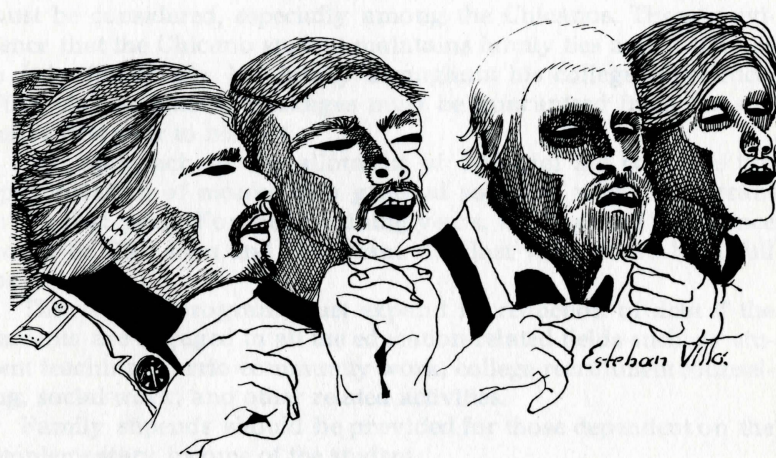
The above approaches to the financial problems of the Chicano student should remove most of the financial obstacles plaguing the student during his college career.

CURRICULUM



The study of Chicano being a broad, inclusive part of the Chicano heritage or la herencia del ser chicano, the Chicano student, as it contributes to the shaping of an individual Chicano's personality through the living, or experiencing, of Chicano culture, produces deliberately a sense of community. Thus, in the teaching of Chicano Studies, formal study is designed to influence the student's personal experience or identity, and by so doing reveal to him, either by showing him or eliciting from him, the diverse aspects of his self and of his community. Chicano Studies should yield, among other things, understanding of one's self, of one's people, and of one's cultural traditions.

It follows that Chicano studies are not only academic courses designed as a purely abstract or rationalistic experience, but rather they encompass much more. Chicano Studies seek to educate the Chicano student by providing him with the intellectual tools necessary for him to deal with the reality of his experience. The central elements of Chicano Studies are the individual and cultural values, traditions, and new culture; the individual and community which produce social action and change. Chicano Studies must



CURRICULUM

Introduction

The demand for a relevant educational experience is one of the most important features of the contemporary Chicano cultural renaissance. On the university and college campus, the demand for a relevant cultural experience has taken the form of proposals for Chicano Studies curricula. From the standpoint of an organized curriculum, Chicano Studies means the formal, institutionalized, and dynamic study of Chicano culture in all of its diversity and unity. For that reason, the logical conclusion of a Chicano Studies curriculum is a Major, or B.A. degree, in Chicano Studies.

A Chicano Studies curriculum organizes the Chicano experience, past and present, in accordance with established cultural categories. The unity of Chicano being is based, in large part, on the Chicano heritage or *la herencia del ser chicano*. *La herencia chicana*, as it contributes to the shaping of an individual Chicano's personality through the living, or experiencing, of Chicano culture, produces dialectically a sense of community. Thus, in the teaching of Chicano Studies, formal study is designed to influence the student's personal experience, or identity, and by so doing reveal to him, either by showing him or eliciting from him, the diverse aspects of his self and of his community. Chicano Studies should produce, among other things, understanding of one's self, of one's people, and of one's cultural traditions.

It follows that Chicano Studies are not only academic courses, delimited to a purely abstract or rationalistic experience, but rather they encompass much more. Chicano Studies seek to socialize the Chicano student by providing him with the intellectual tools necessary for him to deal with the reality of his experience. The critical dialectics of Chicano Studies are the individual and culture which produces identity and new culture; the individual and community which produces social action and change. Chicano Studies mean,

in the final analysis, the re-discovery and the re-conquest of the self and of the community by Chicanos.

Organizing a Chicano Studies Curriculum

A fundamental question to answer in organizing a Chicano Studies curriculum is: should the curriculum focus exclusively on the Chicano, or on his interaction with anglo institutions? In our view, while the latter focus is unavoidable, the primary focus should be on the Chicano experience. Only in that way can the Chicano understand his self, and then the world in which he lives.

Another important question to answer in organizing the curriculum is how will the curriculum be structured and institutionalized? That question is dealt with at length in the report on program institutionalization, but some brief comments are appropriate.

A Chicano Studies Department is the best vehicle for elaborating and implementing a diversified curriculum because it provides a qualified faculty and other departmental resources. The Chicano Studies Department would offer courses and maintain its own faculty, in addition to helping to elaborate and coordinate courses and faculty resources in other departments.

A Chicano Studies Department should enable students to participate in departmental affairs, in particular, given the incipient nature of Chicano Studies, in the elaboration of curriculum and the hiring of faculty. An effective mechanism must be devised for allowing the meaningful participation of students in certain important areas of departmental affairs, i.e., grading policies, teaching methods, preparing the schedule of classes, and participating in the hiring of faculty. All Chicano Studies departments should establish joint faculty-student standing committees with meaningful authority.

The Curriculum

A Chicano Studies curriculum should be open to all students on campus. But because the curriculum is especially designed for Chicanos, it must take into account the Chicano student's especial psychological, social, and intellectual needs. In too many cases, the Chicano student is unprepared, due to the criminally deficient education which he receives in the public schools, for college work. With the proper motivation and creative counseling, however, a student can quickly overcome a deficient academic background. Such conditions are particularly relevant to the lower-division cur-

riculum. The lower-division curriculum should stress core courses, seminar-size discussion groups, a tutorial team, etc.

A few words are in order on a curriculum strategy. The proliferation of courses for its own sake is wrong. It is wrong because once courses are put in a catalogue, available faculty, usually non-Chicano faculty, will teach them. The alternative is to add Chicano courses and Chicano faculty appointments, if not simultaneously, at least in close proximity. The elaboration of Chicano curriculum should be directly linked to the appointment of new Chicanos to the faculty.

The Chicano Studies Department will offer lower and upper division courses. The number of courses in both divisions is related to the number of Chicano faculty. Courses will be open to all students except for those in upper division which require special prerequisites. The Chicano Studies curriculum involves principally the following disciplines: Anthropology, Art, Economics, Education, English, History, Linguistics, Political Science, Public Health, Sociology, Spanish, and Theatre Arts. The fulcrum on which the curriculum rests is a constellation of core courses that in their totality provide a conceptual unity for the student. The curriculum may be organized into three tracts: Humanities, Social Sciences, and Education. The tracts take as their base of organization the core courses. Tracts provide the course framework for the students' particular interests or goals within the overall field.

The lower division curricula is the crucial area for all the colleges. This is because of multiple reasons. One, the obvious, is that it is the part of the curriculum with which the largest number of students will come into contact. It will have an impact on a larger number of anglo students, especially if, as it is recommended, Chicano Studies courses fulfill general education requirements. Most importantly, the lower division courses will be among the first taken by Chicano students, and this fact must be given special consideration.

The Chicano Studies lower division divides into two subdivisions: culture and communications.

- I. Culture
 - A. Chicano culture
 - B. Mexican heritage
 - C. Anglo heritage
- II. Communications
 - A. Communication skills
 - B. Language
 - C. Literature

This general framework can be made to serve the multiple ob-

jectives of Chicano Studies for lower division. It would provide the curriculum vehicle for affirming identity and developing an in-depth appreciation for the cultural heritage. Moreover, it provides a forum for facts and ideas to sensitize students to the historical and contemporary situation of the Chicano community and the diversity of its roots. The communications courses develop written and oral skills in both Spanish and English by methods particularized for the needs of the Chicano students. Such courses must use a content directly related to that of the culture courses. The lower division frame takes into consideration the possibility of fulfilling general education requirements for any student. The staff for the lower division courses should be chosen with the multiple aspects of lower division in mind; these courses should exclusively be taught by Chicano Studies Department faculty. In order to give Chicano Studies students latitude for fulfilling other requirements, the number of courses is small; however, the intensity should be high if the courses are to accomplish their purpose.

As stated, upper division curriculum is organized around required survey courses and provides an option of three tracts for the student. These courses are:

1. the history of the Chicano
2. the economics of the Chicano
3. the psychology of the Chicano
4. the sociology of the Chicano
5. the literature and folklore of the Chicano
6. politics and the Chicano
7. education and the Chicano

A simple and controllable pattern for upper division is possible without recourse to the exotic and questionable. For Chicano Studies, in each particular discipline, there must be a survey course of 3 quarters or 2 semesters, an undergraduate special studies seminar, special studies for individual work, and a one year graduate seminar focusing on the Chicano within the context of the particular discipline. To make the preceding clear:

History.

1. History of the Chicano in the Southwest
2. Undergraduate seminar in Chicano history
3. Special studies in Chicano history
4. Graduate seminars: topics in the history of the Chicano

In the appendix are course descriptions for several disciplines. They are of varying quality, but all can serve as guidelines. The proliferation of courses for the sake of having courses, regardless

of the instructors, content, conceptualization, etc. is counter-productive to Chicano Studies programs. It must cease.

If the curriculum program is part of a major, students should be urged to pursue a double major, or at least a very strong minor in a traditional discipline be required. The major must always have as a requisite Spanish as the language. The language requirement may be fulfilled through unit credits or a proficiency examination.

Instructors in Chicano Studies should be flexible and innovative in the area of credit allocation and grading. The use of a horizontal credit scale has attractive features. It can eliminate many of the grading problems. In a horizontal credit scale a course is offered with X potential credits. The student is given credit units according to the amount and quality of his work. Also instructors should consider credit/no credit with option for a grade for Chicano Studies courses. Procedures should be developed for unit credit for community service when the service is correlated to course work.

Junior college, state college, and university Chicano Studies curricula must be standardized and coordinated before difficulties arise. The transfer of credit for equivalent courses must be facilitated. In catalogues, course descriptions should indicate transfer equivalency. An obvious recommendation is that in the local areas Chicano Studies personnel from all institutions of higher education meet periodically to coordinate the curriculum.

The goal for Chicano Studies is to provide a coherent and socially relevant education, humanistic and pragmatic, which prepares Chicanos for service to the Chicano community and enriches the total society. Students will be prepared to work and live for the purpose of realizing political, social, and economic change.

Proposal for Curricular Change

TO: Vice President for Academic Affairs
Council of Deans and Division Chairman
Curriculum Committee

FROM: Ad Hoc Committee for Department of Chicano Studies

PROPOSAL: New Courses

Chicano Studies

- 1a-1b. Introduction to Chicano Studies (3-3)
Introduction to the culture and civilization of the Mexican American.
First semester: history; Mexican and U.S. roots; the new identity.
Second semester: contemporary problems; social and political movements.
- 2a-2b. Oral and written Communication for the Spanish-Speaking (3-3)
Training for the Spanish-speaking in processes of oral and written expression.
First semester: oral expression; addressing the barrio; formal delivery.
Second semester: written expression; English grammar and composition; the term paper.
10. Mexican American in Transition (3)
Modern Chicano social problems recognizing the sociological factors involved. Emphasis on scientific method of approach. Evaluation of various causes and solutions of problems of the Chicano.
11. Community Development (1-3)
Field work in the barrio. Directed research and development projects in the San Diego Chicano community. Recommend that this course be taken concurrently with ChS 1a or 1b.
- 20a-20b. Introduction to Politics and Government (3-3)
(Special emphasis on Chicano in politics and government)
First semester: Community political structure.
Second semester: Introduction to American Government - Special emphasis on role of ethnic minorities.
30. Mexican Literature in Translation (3)
Contemporary Mexican prose and poetry in translation.
- 33-34. Spanish for the Spanish-Speaking (3)
(Same as Spanish 3,4 - Special Sections for Native Speakers)
Prerequisite: Consent of Instructor
A practical application of principles of

- grammar. Reading in Spanish of cultural materials, literature, drama. Special emphasis on problems of orthography and composition of the native speaker who has had little formal Spanish training.
40. History of Racism (3)
Survey and analysis of majority group racism and its effects upon minority ethnic groups and society.
- 41a-41b. History of the U.S. (3-3)
(Special emphasis on Spanish and Mexican influences.)
First semester: U.S. expansion to 1848.
Second semester: 1848 to present. Detailed study of Treaty of Guadalupe Hidalgo; history of Mexican immigration; farm labor and urban Chicano history; contemporary movements.
50. Introduction to Chicano Culture (3)
The individual Chicano and his cultural pattern: The acquisition of his culture, innovation and invention, direction of his cultural development, diffusion and interpenetration of Mexican and U.S. cultures.
- 60a-60b. Art of Mexico and Chicano Art (3-3)
First semester: Mexican Art. Critical analysis and appreciation of the Art of Mexico from pre-Columbian to contemporary times.
Second semester: Contemporary barrio art in the Southwest. Lectures and exhibitions by Chicano artists of California.
- 65a. History of Chicano Drama (3)
The Teatro Campesino of Luis Valdez; the Los Angeles Teatro Urbano. Theory and practice in contemporary Chicano theatre, including literary, critical, and technical aspects viewed against the historical background.
- 65b. Chicano Dramatic Production (3)
Two lectures and three hours of laboratory technical practices and organization of productions; writing for the Chicano theatre; presentation of plays in the barrio and the college.

- 65c. Mexican and Chicano Music (3)
 Music of Mexico and the barrio; emphasis on the corrido, its history and development in Mexico and the U.S.

UPPER DIVISION

- ChS 121 Immigration Law and Practice (3)
 Legal and political status of the immigrant from Mexico; process of immigration; counseling the immigrant.
- ChS 131 Chicano Poetry: Creative Writing (3)
 Reading and writing of Spanish/English macaromic verse; a writing workshop in which students are given the opportunity to criticize each other's work. Emphasis on bilingual poetry, but students are free to pursue forms that interest them most. May be taken a second time with new material.
- ChS 180 The Mexican American: Psychological and Cultural Influences (3)
 Emphasis on psychological and cultural influences to familiarize future counselors and teachers with the Chicano. Designed to identify and consider areas which will begin to sensitize the counselor-teacher in classroom and counseling setting.
- ChS 181 The Chicano and the Schools (3)
 The Chicano child from pre-school through high school with emphasis on social, intellectual, and emotional growth and development. Observation and study of children in the San Diego schools.

Due to the shortage of teaching positions, various Departments will be offering upper division courses for the Chicano Studies curriculum until such a time as teaching allocations are available to Chicano Studies. These courses will be listed as follows:

Social Work 199 Special Problems: Social Work with Special Reference to the Mexican American. (1-6)

History 180. Mexican American History (3)

Spanish 199. Special Studies: Barrio Language Study (1-3)

When the major and minor are proposed for Chicano Studies, these courses will be integrated into the upper division curriculum.



Molazim Martez

POLITICAL ACTION

Introduction

For the Movement, political action essentially means influencing the decision-making process of those institutions which affect Chicanos, the university, community organizations, and non-community institutions. Political action encompasses three elements which function in a progression: political consciousness, political mobilization, and tactics. Each part breaks down into further subdivisions. Before continuing with specific discussion of these three categories, a brief historical analysis must be formulated.

Historical Perspective

The political activity of the Chicano Movement at colleges and universities to date has been specifically directed toward establishing Chicano student organizations (UMAS, MAYA, MASC, MECHA, etc.) and institutionalizing Chicano Studies programs. A variety of organizational forms and tactics have characterized these student organizations.

One of the major factors which led to political awareness in the 60's was the clash between Anglo-American educational institutions and Chicanos who maintained their cultural identity. Another factor was the increasing number of Chicano students who became aware of the extent to which colonial conditions characterized their communities. The result of this domestic colonialism is that the barrios and colonias are dependent communities with no institutional power base of their own. Historically, Chicanos have been prevented from establishing a power base and significantly influencing decision-making. Within the last decade, a limited degree of progress has taken place in securing a base of power within educational institutions.

Other factors which affected the political awareness of the Chicano youth were: the heritage of Chicano youth movements of the 30's and 40's; the failures of Chicano political efforts of the 40's and 50's; the bankruptcy of Mexican-American pseudo-political associations, and the disillusionment of Chicano participants in the Kennedy campaigns. Among the strongest influences on Chicano youth today have been the National Farm Workers Association, the Crusade for Justice, and the Alianza Federal de Pueblos Libres. The Civil Rights, the Black Power, and the Anti-war movements were other influences.

As political consciousness increased, there occurred simultaneously a renewed cultural awareness which, along with social and economic factors, led to the proliferation of Chicano youth organizations. By the mid 1960's, MASC, MAYA, UMAS, La Vida Nueva, and MECHA appeared on campus, while the Brown Berets, Black Berets, ALMA, and La Junta organized in the barrios and colonias. These groups differed from one another depending on local conditions, and their varying states of political development. Despite differences in name and organizational experience, a basic unity evolved.

These groups have had a significant impact on the awareness of large numbers of people, both Chicano and non-Chicano. Within the communities, some public agencies have been sensitized, and others have been exposed. On campuses, articulation of demands and related political actions have dramatized NUESTRA CAUSA. Concrete results are visible in both the increased number of Chicano students on campuses and the establishment of corresponding supportive services. The institutionalization of Chicano Studies marks the present stage of activity; the next stage will involve the strategic application of university and college resources to the community. One immediate result will be the elimination of the artificial distinctions which exist between the students and the community. Rather than being its victims, the community will benefit from the resources of the institutions of higher learning.

Political Consciousness

Commitment to the struggle for Chicano liberation is the operative definition of the ideology used here. Chicanismo involves a crucial distinction in political consciousness between a Mexican American and a Chicano mentality. The Mexican American is a person who lacks respect for his cultural and ethnic heritage. Unsure of himself, he seeks assimilation as a way out of his "degraded" social status. Consequently, he remains politically ineffective. In contrast, Chicanismo reflects self-respect and pride in one's

ethnic and cultural background. Thus, the Chicano acts with confidence and with a range of alternatives in the political world. He is capable of developing an effective ideology through action.

Mexican Americans must be viewed as potential Chicanos. Chicanismo is flexible enough to relate to the varying levels of consciousness within La Raza. Regional variations must always be kept in mind as well as the different levels of development, composition, maturity, achievement, and experience in political action. Cultural nationalism is a means of total Chicano liberation.

There are definite advantages to cultural nationalism, but also inherent limitations. A Chicano ideology, especially as it involves cultural nationalism, should be positively phrased in the form of propositions to the Movement. Chicanismo is a concept that integrates self-awareness with cultural identity, a necessary step in developing political consciousness. As such, it serves as a basis for political action, flexible enough to include the possibility of coalitions. The related concept of La Raza provides an internationalist scope of Chicanismo, and La Raza Cósmica furnishes a philosophical precedent. Within this framework, the Third World Concept merits consideration.

Political Mobilization

Political mobilization is directly dependent on political consciousness. As political consciousness develops, the potential for political action increases.

The Chicano student organization in institutions of higher learning is central to all effective political mobilization. Effective mobilization presupposes precise definition of political goals and of the tactical interrelationships of roles. Political goals in any given situation must encompass the totality of Chicano interests in higher education. The differentiation of roles required by a given situation must be defined on the basis of mutual accountability and equal sharing of responsibility. Furthermore, the mobilization of community support not only legitimizes the activities of Chicano student organizations but also maximizes political power. The principle of solidarity is axiomatic in all aspects of political action.

Since the movement is definitely of national significance and scope, all student organizations should adopt one identical name throughout the state and eventually the nation to characterize the common struggle of La Raza de Aztlán. The net gain is a step toward greater national unity which enhances the power in mobilizing local campus organizations.

When advantageous, political coalitions and alliances with non-

Chicano groups may be considered. A careful analysis must precede the decision to enter into a coalition. One significant factor is the community's attitude towards coalitions. Another factor is the formulation of a mechanism for the distribution of power that ensures maximum participation in decision making: i.e., formulation of demands and planning of tactics. When no longer politically advantageous, Chicano participation in coalition ends.





CAMPUS ORGANIZING: NOTES ON MECHA

Introduction

MECHA is a first step to tying the student groups throughout the Southwest into a vibrant and responsive network of activists who will respond as a unit to oppression and racism and will work in harmony when initiating and carrying out campaigns of liberation for our people.

As of present, wherever one travels throughout the Southwest, one finds that there are different levels of awareness on different campuses. It is the function of MECHA to further socialization and politicization for liberation on all campuses. The student movement is to a large degree a political movement and as such must not elicit from our people the negative responses that we have experienced so often in the past in relation to politics, and often with good reason. To this end, then, we must re-define politics for our people to be a means of liberation. The political sophistication of our Raza must be raised so that they do not fall prey to apologists and vendidos whose whole interest is their personal career or fortune. In addition, the student movement is more than a political movement, it is cultural and social as well. The spirit of MECHA must be one of "hermandad" and cultural awareness. The ethic of profit and competition, of greed and intolerance, which the Anglo society offers must be replaced by our ancestral communalism and love for beauty and justice. MECHA must bring to the mind of every young Chicano that the liberation of his people from prejudice and oppression is in his hands and this responsibility is greater than personal achievement and more meaningful than degrees, especially if they are earned at the expense of his identity and cultural integrity.

MECHA, then, is more than a name; it is a spirit of unity, of brotherhood, and a resolve to undertake a struggle for liberation in a society where justice is but a word. MECHA is a means to an end.

Function of MECHA – To the Student

To socialize and politicize Chicano students on their particular campus to the ideals of the movement. It is important that every Chicano student on campus be made to feel that he has a place on that campus and that he have a feeling of familia with his Chicano brothers. Therefore, the organization in its flurry of activities and projects, must not forget or overlook the human factors of friendship, understanding, trust, etc. As well as stimulating hermandad, this approach can also be looked at in more pragmatic terms. If enough trust, friendship, and understanding are generated, then loyalty and support can be relied upon when a crisis faces the group or community. This attitude must not merely provide a social club atmosphere but the strengths, weaknesses, and talents of each member should be known so that they may be utilized to the greatest advantage. Know one another. Part of the reason that students will come to the organization is in search of self-fulfillment. Give that individual the opportunity to show what he can do. Although the Movement stresses collective behavior, it is important that the individual be recognized and given credit for his efforts. When people who work in close association know one another well, it is more conducive to self-criticism and re-evaluation, and this every MECHA person must be willing to submit to. Periodic self-criticism often eliminates static cycles of unproductive behavior. It is an opportunity for fresh approaches to old problems to be surfaced and aired; it gives new leadership a chance to emerge; and this must be recognized as a vital part of MECHA. MECHA can be considered a training ground for leadership, and as such no one member or group of members should dominate the leadership positions for long periods of time. This tends to take care of itself considering the transitory nature of students.

Recruitment and Education

Action is the best organizer. During and immediately following direct action of any type – demonstration, marches, rallies, or even symposiums and speeches – new faces will often surface and this is where much of the recruiting should be done. New members should be made to feel that they are part of the group immediately and not that they have to go through a period of warming up to the old membership. Each new member must be given a responsibility as soon as possible and fitted into the scheme of things according to his or her best talents and interests.

Since the college student is constantly faced with the responsibility of raising funds for the movement, whether it be for legal

defense, the Grape boycott, or whatever reason, this is an excellent opportunity for internal education. Fund-raising events should always be educational. If the event is a symposium or speech or debate, it is usually an excellent opportunity to spread the Chicano Liberation Movement philosophy. If the event is a pachanga or tardeada or baile, this provides an opportunity to practice and teach the culture in all its facets. In addition, each MECHA chapter should establish and maintain an extensive library of Chicano materials so that the membership has ready access to material which will help them understand their people and their problems. General meetings should be educational. The last segment of each regular meeting can be used to discuss ideological or philosophical differences, or some event in the Chicano's history. It should be kept in mind that there will always be different levels of awareness within the group due to the individual's background or exposure to the movement. This must be taken into consideration so as not to alienate members before they have had a chance to listen to the arguments for liberation.

The best educational device is being in the Barrio as often as possible. More often than not the members of MECHA will be products of the Barrio; but many have lost contact with their former surroundings, and this tie must be re-established if MECHA is to organize and work for La Raza.

The following things should be kept in mind in order to develop group cohesiveness: 1) know the talents and abilities of each member; 2) every member must be given a responsibility, and recognition should be given to their efforts; 3) if mistakes are made, they should become learning experiences for the whole group and not merely excuses for ostracizing individual members; 4) since many people come to MECHA seeking self-fulfillment, they must be given the opportunity to develop a positive self-image as a Chicano; 5) every opportunity must be seized to educate the student to the Chicano philosophy, culture, and history; 6) of great importance is that a personal and human interaction exist between members of the organization so that such things as personality clashes, competition, ego-trips, subterfuge, infiltration, provocateurs, cliques, and mistrust do not impede the cohesion and effectiveness of the group. Above all the feeling of hermandad must prevail so that the organization is more to the members than just a club or clique. MECHA must be a learning and fulfilling experience that develops dedication and commitment.

A delicate but essential question is discipline. Discipline is important to an organization such as MECHA because many may suffer from the indiscretion of a few. Because of the reaction of the general population to demands of the Chicano, one can always expect some retribution or retaliation for gains made by the Chi-

cano, be it in the form of legal action or merely economic sanction on the campus. Therefore, it becomes essential that each member pull his load and that no one be allowed to be dead weight. Carga floja is dangerous, and if not brought up to par, must be cut loose. The best discipline comes from mutual respect, and, therefore, the leaders of the group must enjoy and give this respect. The manner of enforcing discipline, however, should be left up to the group and the particular situation.

Planning and Strategy

Actions of the group must be coordinated in such a way that everyone knows exactly what he is supposed to do. This requires that at least rudimentary organizational methods and strategy be taught to the group. Confusion is avoided if the plans and strategies are clearly stated to all. The objective must be clear to the group at all times, especially during confrontations and negotiations. There should be alternate plans for reaching the objectives, and these should also be explained to the group so that it is not felt that a reversal of position or capitulation has been carried out without their approval. The short, as well as the long, range value and effects of all actions should be considered before action is taken. This assumes that there is sufficient time to plan and carefully map out actions, which brings up another point: don't be caught off guard, don't be forced to act out of haste; choose your own battleground and your own time schedule when possible. Know your power base and develop it. A student group is more effective if it can claim the support of community and support on the campus itself from other sectors than the student population.

The Function of MECHA - To the Campus Community

Other students can be important to MECHA in supportive roles; hence, the question of coalitions. Although it is understood and quite obvious that the viability and amenability of coalition varies from campus to campus, some guidelines might be kept in mind. These questions should be asked before entering into any binding agreement. Is it beneficial to tie oneself to another group in coalition which will carry one into conflicts for which one is ill-prepared or involve one with issues on which one is ill-advised? Can one safely go into a coalition where one group is markedly stronger than another? Are the interests of MECHA and of the community being served? Does MECHA have an equal voice in leadership and planning in the coalition group? Is it perhaps

better to enter into a loose alliance for a given issue? How does the Leadership of each group view coalitions? How does the membership? Can MECHA hold up its end of the bargain? Will MECHA carry dead weight in a coalition? All of these and many more questions must be asked and answered before one can safely say that he will benefit from and contribute to a strong coalition effort.

Supportive groups. When moving on campus it is often well-advised to have groups who are willing to act in supportive roles. For example, there are usually any number of faculty members who are sympathetic, but limited as to the number of activities they will engage in. These faculty members often serve on academic councils and senates and can be instrumental in academic policy. They also provide another channel to the academic power structure and can be used as leverage in negotiation. However, these groups are only as responsive as the ties with them are nurtured. This does not mean, compromise MECHA's integrity; it merely means laying good groundwork before an issue is brought up, touching bases with your allies before hand.

Sympathetic administrators. This is a delicate area since administrators are most interested in not jeopardizing their positions and often will try to act as buffers or liaison between the administration and the student group. In the case of Chicano administrators, it should not a priori be assumed that because he is Raza he is to be blindly trusted. If he is not known to the membership, he must be given a chance to prove his allegiance to La Causa. As such, he should be the Chicano's man in the power structure instead of the administration's Mexican-American. It is from the administrator that information can be obtained as to the actual feasibility of demands or programs to go beyond the platitudes and pleas of unreasonableness with which the administration usually answers proposals and demands. The words of the administrator should never be the deciding factor in students' actions. The students must at all times make their own decisions. It is very human for people to establish self-interest. Therefore, students must constantly remind the Chicano administrators and faculty where their loyalty and allegiance lie. It is very easy for administrators to begin looking for promotions just as it is very natural for faculty members to seek positions of academic prominence.

In short, it is the students who must keep after Chicano and non-Chicano administrators and faculty to see that they do not compromise the position of the student and the community. By the same token, it is the student who must come to the support of these individuals if they are threatened for their support of the students. Students must be careful not to become a political lever for others.

Function of MECHA - Education

It is a fact that the Chicano has not often enough written his own history, his own anthropology, his own sociology, his own literature. He must do this if he is to survive as a cultural entity in this melting pot society which seeks to dilute varied cultures into a grey upon grey pseudo-culture of technology and materialism. The Chicano student is doing most of the work in the establishment of study programs, centers, curriculum development, entrance programs to get more Chicanos into college. This is good and must continue, but students must be careful not to be co-opted in their fervor for establishing relevance on the campus. Much of what is being offered by college systems and administrators is too little too late. MECHA must not compromise programs and curriculum which are essential for the total education of the Chicano for the sake of expediency. The students must not become so engrossed in programs and centers created along established academic guidelines that they forget the needs of the people which these institutions are meant to serve. To this end, Barrio input must always be given full and open hearing when designing these programs, when creating them and in running them. The jobs created by these projects must be filled by competent Chicanos, not only the Chicano who has the traditional credentials required for the position, but one who has the credentials of the Raza. Too often in the past the dedicated pushed for a program only to have a vendido sharp-talker come in and take over and start working for his anglo administrator. Therefore, students must demand a say in the recruitment and selections of all directors and assistant directors of student-initiated programs. To further insure strong if not complete control of the direction and running of programs, all advisory and steering committees should have both student and community components as well as sympathetic Chicano faculty as members.

Tying the campus to the Barrio. The colleges and universities in the past have existed in an aura of omnipotence and infallibility. It is time that they be made responsible and responsive to the communities in which they are located or whose members they serve. As has already been mentioned, community members should serve on all programs related to Chicano interests. In addition to this, all attempts must be made to take the college and university to the Barrio, whether it be in form of classes giving college credit or community centers financed by the school for the use of community organizations and groups. Also, the Barrio must be brought to the campus, whether it be for special programs or ongoing services which the school provides for the people of the Barrio. The idea must be made clear to the people of the Barrio

that they own the schools and the schools and all their resources are at their disposal. The student group must utilize the resources open to the school for the benefit of the Barrio at every opportunity. This can be done by hiring more Chicanos to work as academic and non-academic personnel on the campus; this often requires exposure of racist hiring practices now in operation in many college and universities. When functions, social or otherwise, are held in the Barrio under the sponsorship of the college and university, monies should be spent in the Barrio. This applies to hiring Chicano contractors to build on campus, etc. Many colleges and universities have publishing operations which could be forced to accept Barrio works for publication. Many other things could be considered in using the resources of the school to the Barrio. There are possibilities for using the physical plant and facilities not mentioned here, but this is an area which has great potential.

MECHA in the Barrio

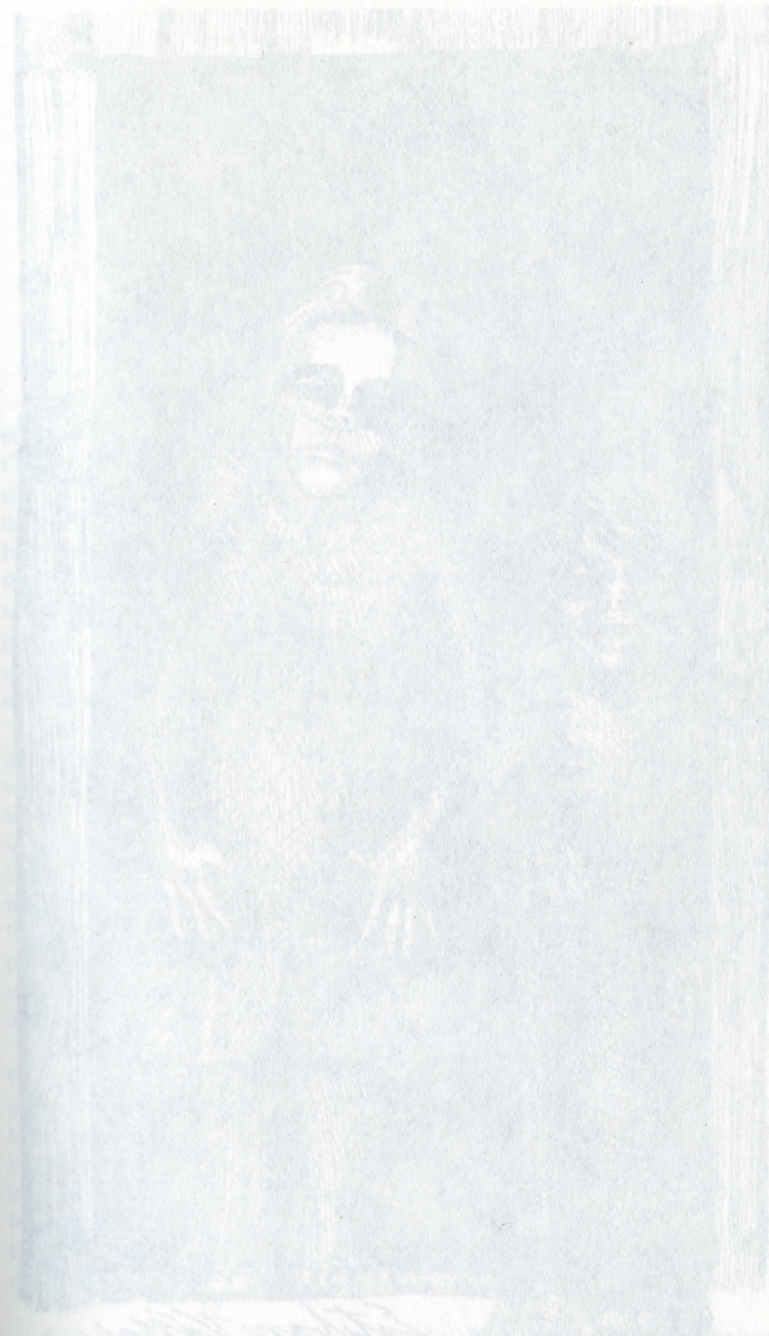
Most colleges in the Southwest are located near or in the same town as a Barrio. Therefore, it is the responsibility of MECHA members to establish close working relationships with organizations in that Barrio. The MECHA people must be able to take the pulse of the Barrio and be able to respond to it. However, MECHA must be careful not to overstep its authority or duplicate the efforts of another organization already in the Barrio. MECHA must be able to relate to all segments of the Barrio, from the middle-class assimilationists to the batos locos.

Obviously, every Barrio has its particular needs, and MECHA people must determine with the help of those in the Barrio where they can be most effective. There are, however, some general areas which MECHA can involve itself. Some of these are: 1) policing social and governmental agencies to make them more responsive in a humane and dignified way to the people of the Barrio; 2) carrying out research on the economic and credit policies of merchants in the Barrio and exposing fraudulent and exorbitant establishments; 3) speaking and communicating with junior high and high school students, helping with their projects, teaching them organizational techniques, supporting their actions; 4) spreading the message of the movement by any media available - this means speaking, radio, television, local newspaper, underground papers, posters, art, theatres, in short, spreading propaganda of the Movement; 5) exposing discrimination in hiring and renting practices and many other areas which the student because of his mobility, his articulation, and his vigor should

take as his responsibility. It may mean at times having to work in conjunction with other organizations. If this is the case and the project is one begun by the other organization, realize that MECHA is there as a supporter and should accept the direction of the group involved. Do not let loyalty to an organization cloud responsibility to a greater force - La Causa.

Working in the Barrio is an honor, but is also a right because we come from these people, and, as such, mutual respect between the Barrio and the college group should be the rule. Understand at the same time, however, that there will initially be mistrust and even envy on the part of some in the Barrio for the college student. This mistrust must be broken down by a demonstration of affection for the Barrio and La Raza through hard work and dedication. If the approach is one of a dilettante or of a Peace Corps volunteer, the people will know it and react accordingly. If it is merely a cathartic experience to work among the unfortunate in the Barrio - stay out.

Of the community, for the community. Por la Raza habla el espíritu.





Esteban Villa

THE UNIVERSITY AND THE CHICANO COMMUNITY

Not all Chicanos in the movement are in agreement as to the strategic importance of the University* to the liberation of the Chicano people. A leading argument against involvement with the university holds that the participation will only result in co-optation of scarce Chicano time, manpower, and resources; and that it will only serve to legitimize basically racist relationships between the Chicano community and gabacho society. According to this view, the university and other major institutions are essentially irrelevant and thus the Chicano movement must work autonomously, relying solely on the Chicano community's own resources, orienting itself in the community and not around "campus" issues.

This view mistakenly assumes that Chicanos seek to use the university's resources — their resources — for our ends. In fact, what we are demanding is nothing less than to use those resources which we ourselves have given, directly and indirectly, to the university. For decades, Chicanos have supported institutions of higher education through taxation of our income and exploitation of our labor, receiving virtually nothing in return. Indeed, the university has contributed mightily to the oppression of our people by its massive one-sided involvement in agribusiness, urban dislocation, and war, as well as by its racist admissions and employment policies.

The inescapable fact is that Chicanos must come to grips with the reality of the University in modern society. The university is a powerful modern institution because it generates, and distributes, knowledge, which is power. So far-reaching is its power that the university today is widely acknowledged as being the single most important factor in social and economic growth. Its product, knowledge, may be "the most powerful single element in our culture, affecting the rise and fall of professions and even of social classes,

* University is used in its generic sense and thus encompasses all college systems.

of regions and even of nations." It is even predicted that the university will become the central institution of the next hundred years.

The university is also important to Chicanos because of its own extensive wealth and economic resources. The University of California, for example, through a combination of federal support, state funds, and private contracts and grants, has an annual budget of nearly \$1 billion. Everywhere in California, land values, rates of economic growth, employment patterns, population trends, etc., are influenced by the university. Throughout the state, the Chicano is affected.

How can the university contribute to the liberation of the Chicano community? In the long term, probably the most fundamental contribution it will make will be by producing knowledge applicable by the Chicano movement. The systematic character of the racist relationship between *gabacho* society and Chicanos will not be altered unless solid research becomes the basis for Chicano political strategy and action. Rigorous analysis of conditions must be undertaken, issues identified, and priorities determined as Chicanos adopt strategies and develop tactics for the purpose of realigning our community's structural relationship to *gabacho* society. Moreover, in order fully to liberate Chicanos, variables such as the technological society, megalopolis, etc., must be confronted in their complexity and mastered in their meaning.

The role of knowledge in producing powerful social change, indeed revolution, cannot be underestimated. But it is equally important to recognize that research will not only provide Chicanos with action-oriented analysis of conditions, it will also aid significantly in politically educating the Chicano community. That is, it will help measurably in creating and giving impetus to that historical consciousness which Chicanos must possess in order to successfully struggle as a people toward a new vision of Aztlán.

Chicano manpower can be distributed and Chicano knowledge applied through university-sponsored programs, as well as by means of spin-off organizations, in the Chicano community. Such programs will probably have multiple purposes: cultural, educational, political, and service. They will be wide-ranging or single-minded in their objectives, depending on community conditions. The critical requirement is that all these programs be Chicano movement-oriented and involved. Liberation must always be the guiding principle, the visible motivation. Finally, such programs should attempt to avoid alliances except with dynamic Chicano organizations.

In the short term, probably the most significant contribution the university will make to the Chicano movement is to provide it with manpower and economic resources. Perhaps the most help-

ful contribution the university has made so far is to create a new Chicano political sector: the students. Chicano students potentially represent a new force with considerable ability for political action on and off campus. Compared to the rest of the Chicano community, the students' resources are remarkable. The income they receive, the legal, medical, and other services available to them, the time at their disposal – in short, their mobility – far exceeds that of almost all other Chicanos. The number of Chicanos studying at the university is presently small, but will grow fast – perhaps very fast.

Whether Chicano student organizations will attain sufficient stability and continuity in order to function effectively as a new Chicano political group remains to be seen. Certainly the percentage of Chicano students working in the Movement will remain high only so long as the alienating and distracting effects of *gabacho* campus life are counteracted by Chicano programs. Without a doubt, on campus the Chicano student organization is and will remain the key agency for aligning university resources and manpower to the Chicano community. Categorically we can state that the degree to which the university works for Chicanos depends on the efforts of Chicanos on campus.

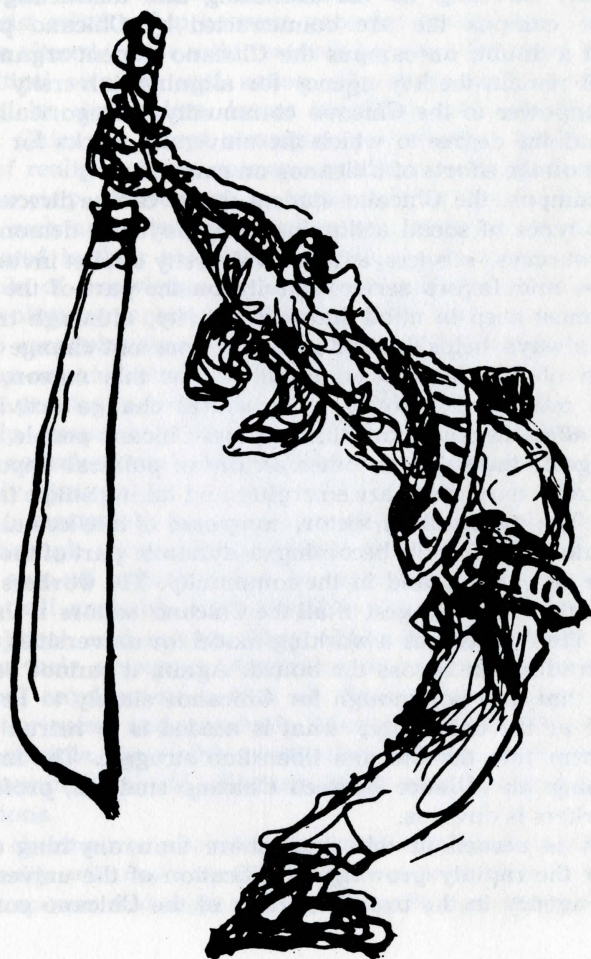
Off campus, the Chicano student thrust can be directed toward various types of social action including boycotts, demonstrations, strikes, surveys, services, etc. The university almost invariably encourages and favors service-activity on the part of the students, but we must keep in mind that such activity, although important, almost always helps individuals, but does not change the basic situation of the Chicano community. For this reason, Chicano students must give priority to structural change activity which aims to affect the conditions that oppress Chicano people.

Alongside the students, other sectors of political importance to the Chicano movement are emerging and taking shape in the university. The professional sector, composed of intellectuals and administrators, is quickly becoming a dynamic part of the Chicano struggle on campus and in the community. The workers may become in time the strongest of all the Chicano sectors if the "Philadelphia Plan" becomes a working model for universities, not only in the trades, but across the board. Again, it cannot be stressed enough that it is not enough for Chicanos simply to be hired or enrolled at the university; what is needed is to recruit and integrate them into the Chicano liberation struggle. The importance of forming an alliance between Chicano students, professionals, and workers is obvious.

What is needed at this time, more than anything else, is to firm up the rapidly growing identification of the university as a critical agency in the transformation of the Chicano community.

Our people must understand not only the strategic importance of the university, however; they must above all perceive the university as being our university.

¡ajúa!



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8-Mexican Americans in a Midwest Metropolis: a Study of East Chicago, by Julian Samora and Richard Lamanna.

9-The Spanish-Americans of New Mexico: a Distinctive Heritage, by Nancie L. Gonzalez.

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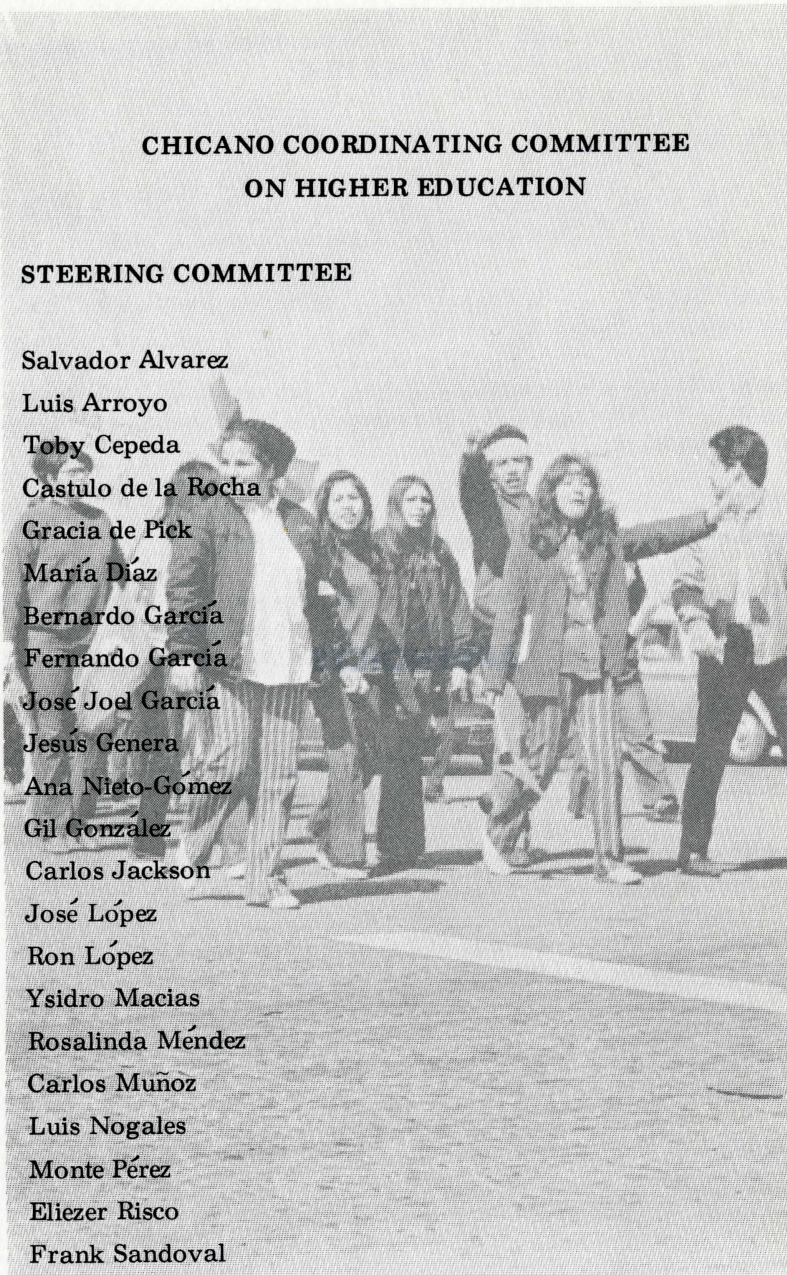
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APPENDICES

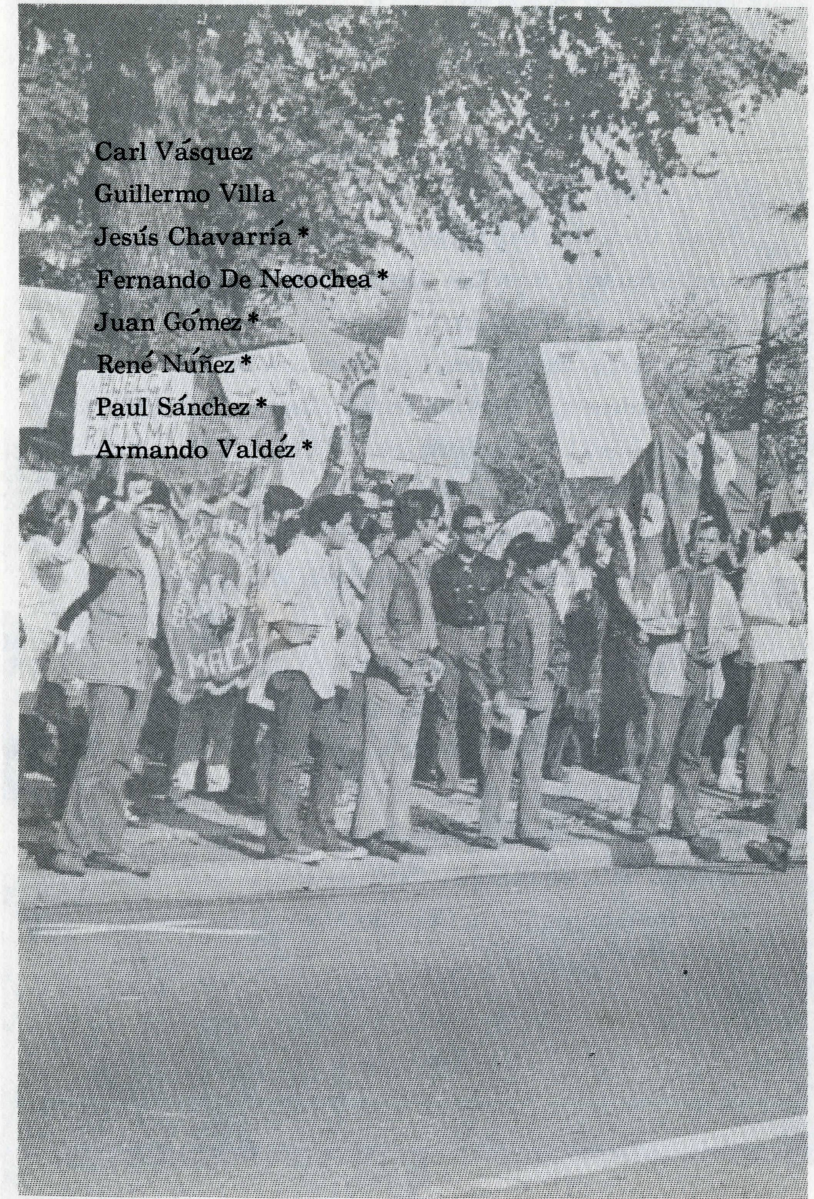
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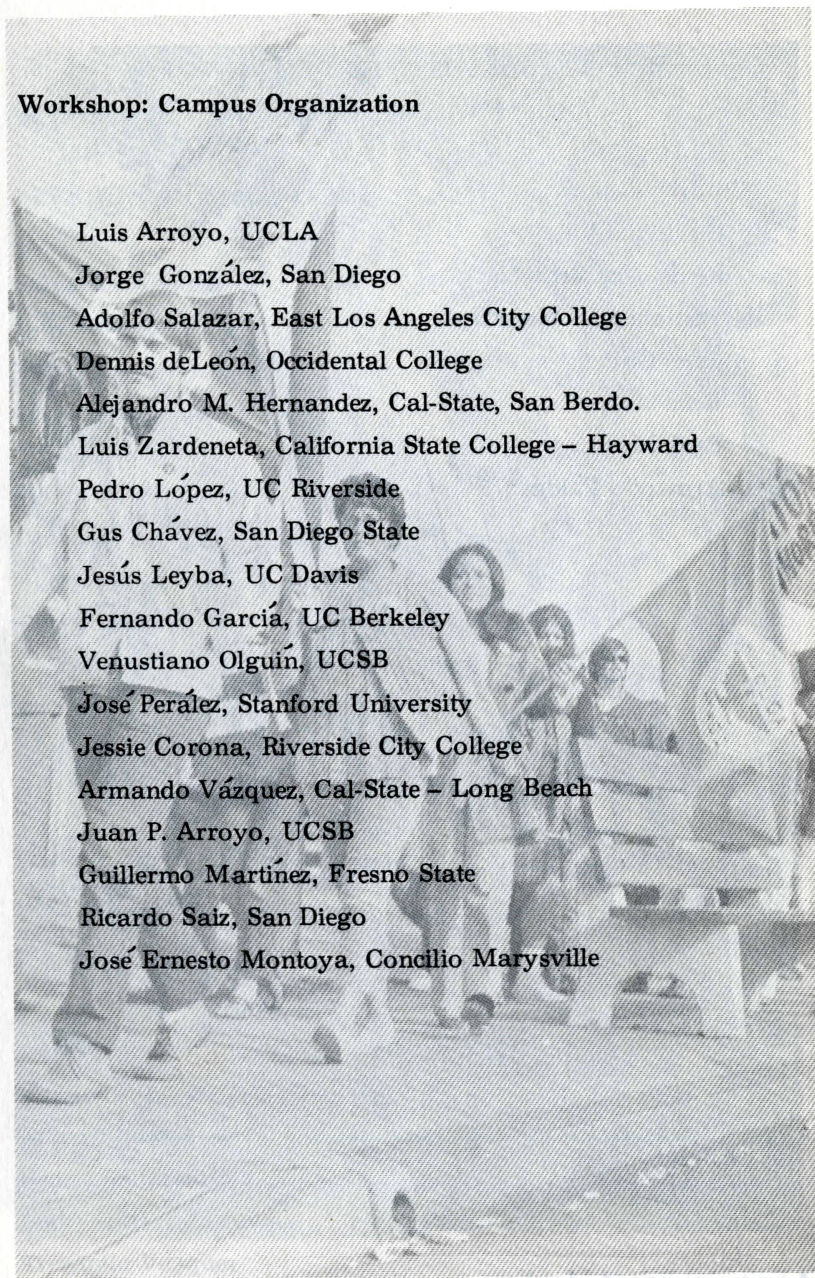


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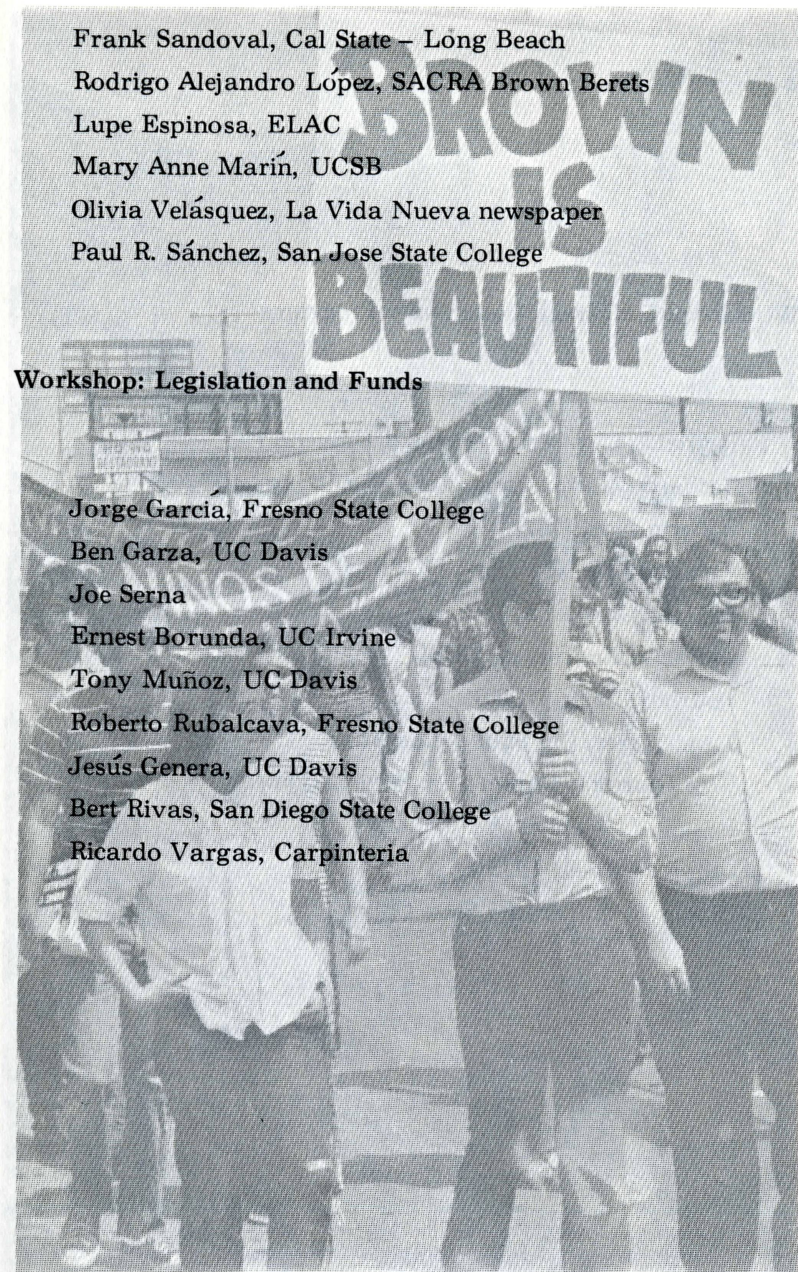
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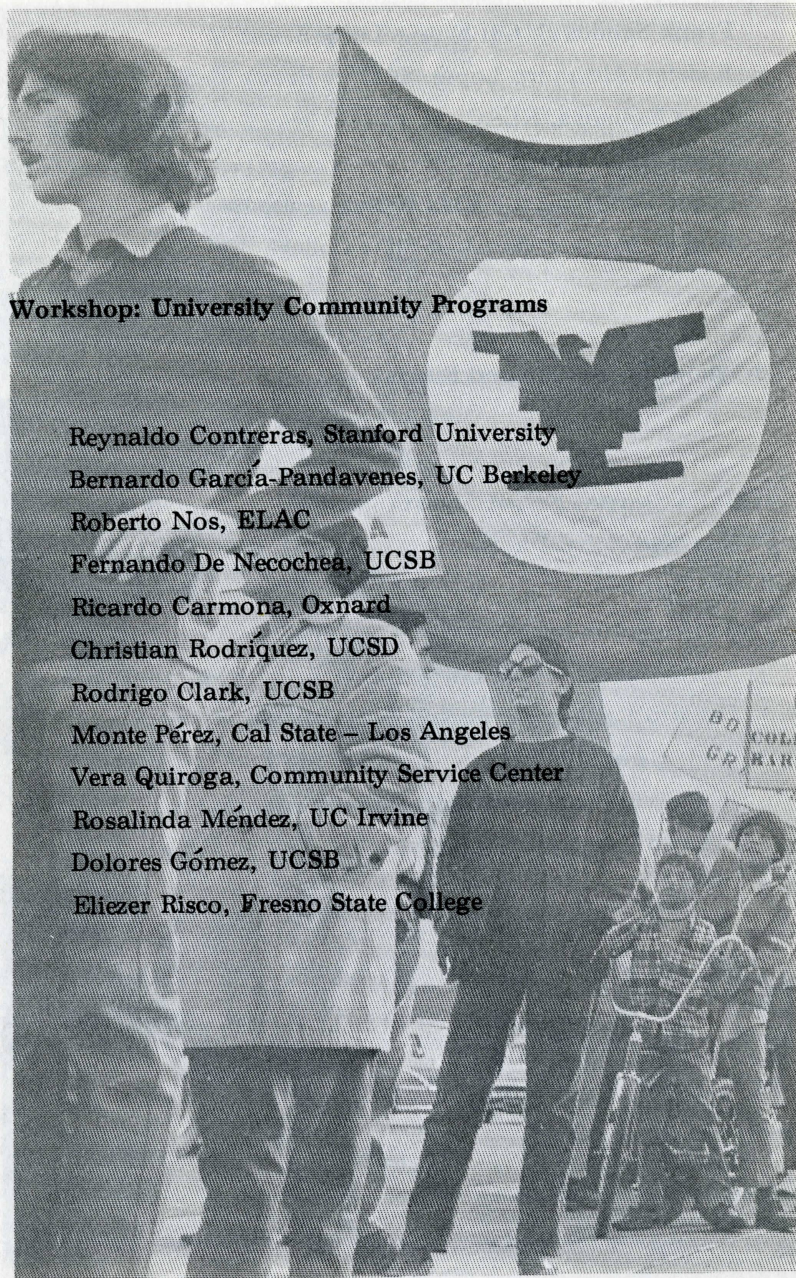


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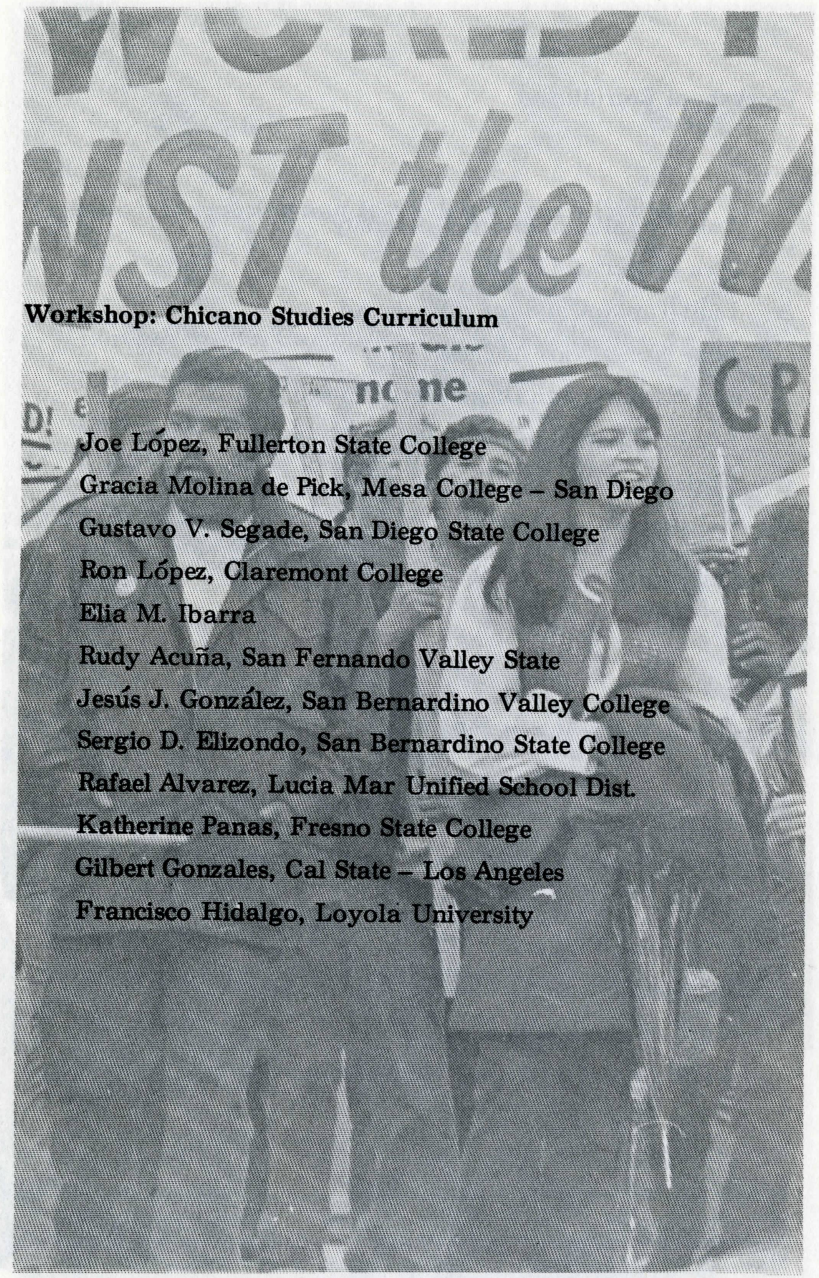
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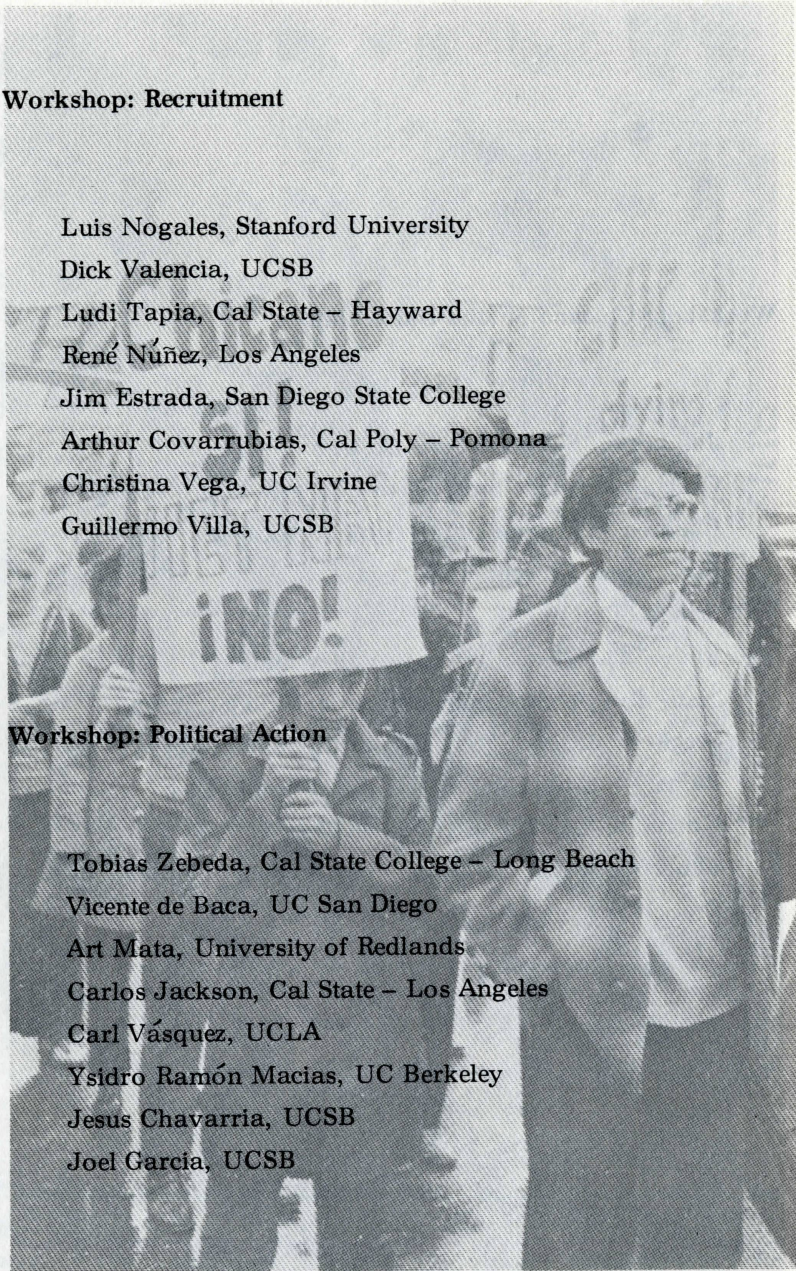
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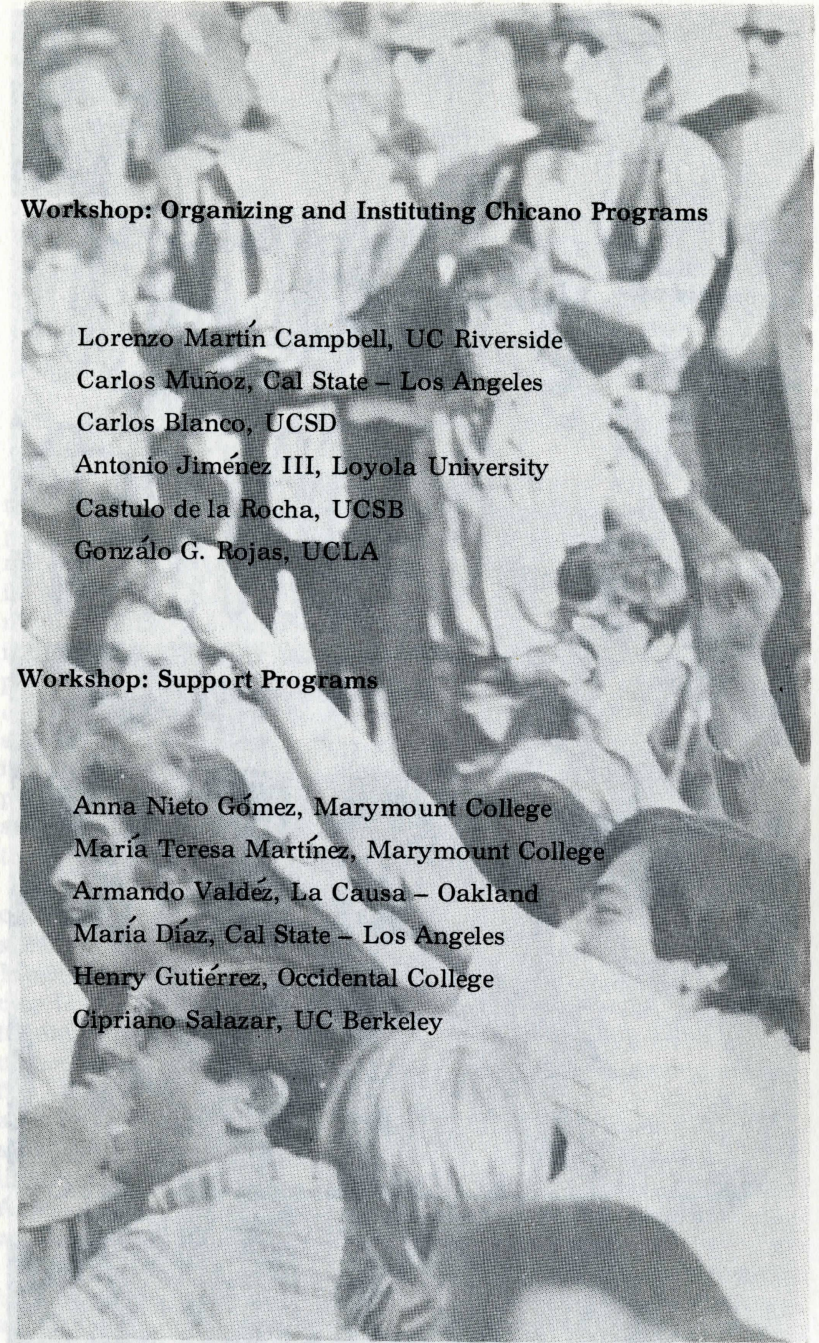
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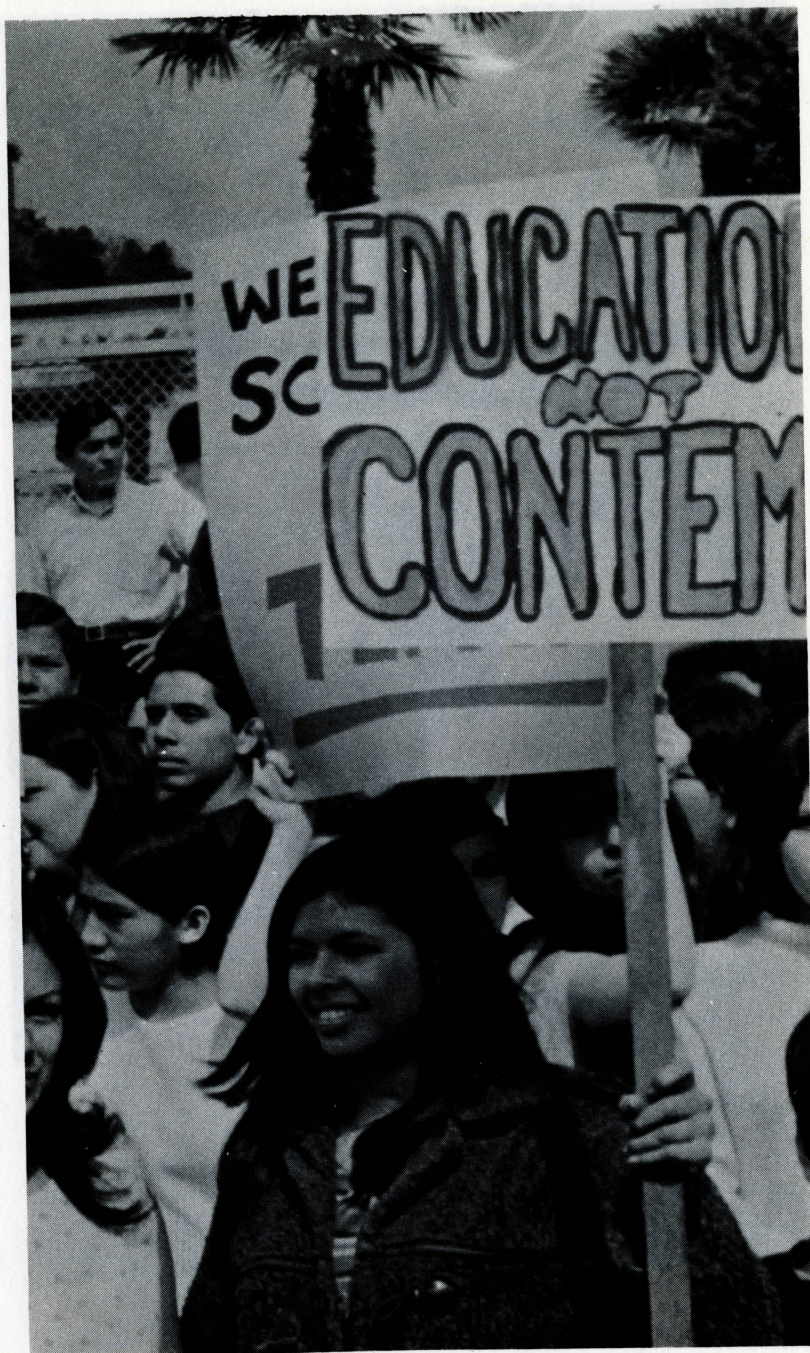
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A PROPOSAL FOR A CHICANO STUDIES PROGRAM: THE SANTA BARBARA MODEL

Few issues confronting higher education in the United States today are as controversial, or passionately discussed, as the implications for colleges and universities of the revolt of the racial minorities and the poor. The Chicano university student movement in California, for example, on the threshold of organizational maturity and a new phase of political involvement, has defined its demands vis-a-vis the university in terms of Chicano Studies programs. And because in most cases the issue of Chicano Studies emerged, unavoidably perhaps, within a political context, i.e., student-administration conflicts, most often the uninformed and the indifferent have interpreted student demands as illiberal, narrowly political, and even segregationist. It is vital, therefore, to understand fully the underlying social and cultural premises upon which the concept of Chicano Studies rest.

A variety of individual and community needs inhere to the concept of Chicano Studies. Due to the racist character of American society, now a widely accepted fact, in the past only individual Mexican-Americans were able to obtain moderate status and success in a society dominated by Anglo-American values and institutions. For the individual Mexican-American, however, the price of assimilation resulted, almost invariably, in a turning away from the community. At the same time the community – the barrio and colonia – grew demographically, and its socio-economic structural problems worsened. Due to its essentially "different life style" and to the socio-economic functions assigned to it by Anglo-American society, the community remained exploited, backward, and static.

Now, Chicano university students, and the Chicano movement in general, not unmindful of the historic price of assimilation, take change within the community as the point of departure for

their social and political involvement. Thus it is no accident that the term Chicano, in the past a pejorative and class-bound adjective, has been taken by the cultural vanguard of the community as the heart of hearts of a new Mexican American cultural identity.

Chicano Studies, then, represent the conceptualization and programming of the Chicano community's aspirations as they affect the university. For, clearly, the university has become, for the present, the target American institution of Chicano youth in their struggle for social change and social justice. The fact that the university has become a target institution is not an isolated event, moreover, but generally reflects the historic failure of other American institutions – mainly political and economic – to respond to the needs of the Chicano community. Chicanos thus perceive the university as a strategic institutional instrument of change, and just as it performs for Anglo-American society certain assigned tasks and functions, so, they justifiably reason, it must respond to the particular needs and aspirations of the barrio and of the colonia.

Finally, it must also be understood that Chicano youth are not only social activists seeking change for their community. They are also cultural nationalists seeking to free their individual life style from the standardized criteria of Anglo-American culture. In short, Chicano students are seeking an authentic freedom of expression within the university and society at large. Their call is for authentic diversification of American culture, a prospect which can only enrich the university's fulfillment of its cultural mission.

With this rationale in mind, presented above in brief form, Chicano students, faculty, and administrators are asking the university to act in the following six basic areas:

- 1) admission and recruitment of Chicano students, faculty and administrators,
- 2) a curriculum program and an academic major relevant to the Chicano cultural and historical experience in America,
- 3) support and tutorial programs, i.e., EOP, High Potential, Upward Bound, reading clinics, housing, etc.
- 4) research programs,
- 5) publication programs,
- 6) university-community cultural and urban-change centers.

Chicano Studies, in the broadest sense, thus represent an overall university program for the Chicano and his community. As such, the academic aspect of Chicano Studies is but one dimension, albeit a major one, of a broad and multi-component program. Other important dimensions are the institutionalization, implementation, and funding of Chicano Studies within the existing

university institutional framework. And in this connection it must be recognized that Chicano students, faculty, and administrators must be the central and decisive formulators and administrators of the program. Existing authority and accountability lines within the university system need not be jeopardized by such a policy. On the contrary, through such a policy the university responds to a critical reality of American society, and logically seeks the special expertise of representatives of that reality. Through such a policy, moreover, the university stands to democratize, diversify, and enrich its human and intellectual resources.

Subsequent sections deal with the various dimensions and components of Chicano Studies.

Chicano Studies Curriculum and the Major

The University of California, Santa Barbara, now faces the challenge of addressing itself to the education of ethnic minority students whom it has never before confronted. Chicano students, whose backgrounds are preponderantly the barrio and colonia, are entering UCSB where the social and academic orientation is almost exclusively middle-class, Anglo-America. The palpable result has been the alienation of these students.

Thus, the prevailing cry of Chicano students is one of relevance. Faced with the world as presently depicted in the classroom at the pre-college and university level, Chicano students now view that depiction as irrelevant, as having little or no relation to the "real world" as they have known it. The social world from which they emerged, with which they identify has either been ignored or denigrated.

Through Chicano Studies, Chicano students intend to study and legitimize their cultural heritage. This Chicano Studies will accomplish by integrating, within a proper academic setting, their cultural experience. And through the absorption of Chicano Studies, the university itself recognizes that a meaningful education in this day must stress, for the benefit of those students who are committed and concerned, the historic and functional roles of Chicanos in the American past.

Chicano Studies, in turn, will broaden and deepen the university's educational and cultural mission by enlarging its academic program. Chicano Studies will also serve, especially in the first two years, as a socializing process. Through curriculum and direct student-faculty interaction, the educational process will affect the student's individual consciousness and contribute to the shaping of his sense of community.

Academically, Chicano Studies will provide the student with the

necessary technical and educational skills to interpret his social world, and to understand its relation to other social worlds. For the Chicano, it is clear that his world has been shaped by historical forces beyond the barrio and this country. It follows that a meaningful Chicano Studies curriculum is one that moves outwardly from the barrio to the world community, especially that part of the world denominated "the Third World". The end result will be that students will be able to know themselves, and also they will be able, upon graduation, to change their community. As teachers, social workers, administrators, politicians, and simply as reflective and responsible human adults, they will be prepared to change what needs to be changed and preserve those values and traditions vital to the human community.

A. First Year – Three Tracks

1. Introduction to Chicano Studies, Core Course: 1 year 15 units

Purpose: Academic and Socialization

Content: The class will meet four times weekly (four hours) with two (2) lectures and two (2) discussion sections. As a core course the content will be interdisciplinary with emphasis on personality and community. Relevant disciplines and departmental resources: Anthropology, Economics, History, Political Science, Psychology, Religious Studies, Sociology.

Themes: Alienation

Community Identity

Social Structure

Political Organization

Leadership

Conflict and Change

Ideology

Occupational Structure and Property

Religion

Power

2. English 1A, 1B, 1C (to include Subject A): 12 units.

3. Foreign Language: Spanish and Barrio Spanish, 12 units.

4. Physical Education: Karate, Riflery, Aquatics, Soccer, Gymnastics, Dance, 1-1/2 units.

B. Second Year – Three Tracks

1. Chicano Studies and the Humanities, Core Course: 1 year, 15 units

Purpose: Academic and Socialization

Content: The class will meet four times weekly (four hours)

with two (2) lectures and two (2) discussion sections. As a core course the content will be interdisciplinary with emphasis individual and community cultural identity. Relevant disciplines and departmental resources: Art, Dance, Dramatic Arts, Music, Philosophy, World and Ethnic Literature.

Themes: Mexican Philosophy and National Identity

Carlos Chavez and Mexican Music

The Mexican Novel

Muralists as National Prophets

Folk Dance and Music

Chicano Identity

and/or

2. Chicano Studies and Science, Core Course: 1 year, 15 units

Purpose: Academic and Socialization

Content: The class will meet four times weekly (four hours) with two (2) lectures and two (2) discussion sections. Emphasis on history of science and technology, on scientific method, laboratory techniques, scientific thought, and on the social functions of science. Course will focus on the uses of science in the modern world, and on the relations of the scientific community and the university to government and private industry. Relevant disciplines and departmental resources: History of Science and Technology, Biology, Geography, Math, and Physics.

Themes: Comparative Ancient Systems

The Impact of Western Science

Convergence of Science and Technology

Development of Technological Society

The Scientific Tradition and the Chicano Community

The Chicano and His Land

3. Choose electives or fulfill lower-division requirements of majors other than Chicano Studies.

Chicano Studies Major

General Education	Units
1. ENGLISH 1ABC	12
2. FOREIGN LANGUAGE (from a OR b)	15-20
a. 5 qtrs. of 1 language	20
b. 3 qtrs. of Chicano Spanish	15
3. HUMANITIES (from a OR b)	15-21
a. per Undeclared Major	15-21
b. Chicano Studies and the Humanities	15
4. HISTORY, SOC. SCIENCES, PSYCH. (from a OR b)	13-16
a. per Undeclared Major	13-16
b. Introduction to Chicano Studies	15
5. NATURAL SCIENCE & MATH. (from a OR b)	11-15
a. per Undeclared Major	11-13
b. Chicano Studies and the Natural Sciences	15
6. PHYSICAL ACTIVITIES (from a OR b)	1-1/2
a. per Undeclared Major	1-1/2
b. Chicano activities	1-1/2
7. ELECTIVES (from a OR b)	10-1/2-16
a. 4 courses outside major from acceptable Gen. Ed. courses (excluding P.A.)	
b. 3 courses outside major from acceptable Gen. Ed. courses and 1-1/2 additional units of P.A.	

See Catalogue for acceptable courses.

PREPARATION FOR MAJOR (LD)

Introduction to Chicano Studies 15
 Recommended: either Chicano Studies and the Humanities, or Chicano Studies and the Natural Sciences
 Also recommended: Chicano Spanish

MAJOR (UD)

36-40

a. 28 units from the following:

Anthropology
 Art
 Dance
 Economics
 Education
 Geography
 History
 Music
 Political Science
 Psychology
 Sociology
 Spanish
 Philosophy
 English
 Linguistics

b. 8-1 units of Senior Seminars in Chicano Studies (Interdisciplinary)**REQUIRED FOR GRADUATION:**

60 Upper Division units:
 180 TOTAL UNITS, of which
 162 must be on Letters and Science List of Courses.

American History and Institutions requirement:

Subject A: Satisfied? _____

Transfer Credits _____

Total Units Completed _____

Total Units Accepted _____

UCSB Units Attempted _____

UCSB Units Completed _____

UCSB Units Accepted _____

FOR THE COLLEGE OF LETTERS AND SCIENCES _____

TENTATIVE: LIST OF COURSES FOR CHICANO STUDIES CURRICULUM (UD)

Anthropology

1. Culture of the Chicanos
2. Ethnology of the Chicano Southwest
3. Modern Culture of Latin America

Fine Arts: Music, Dance, Drama, Art and Architecture

1. Mexican Art and Architecture
2. Mexican Music, Folk and Classical
3. Mexican Dance
4. Mexican Drama

Economics

1. Economics of the Barrio and the Colonia

Education

1. Chicano Youth and the Schools
2. Chicano Community – School Relations
3. Education and Chicano Culture

English

1. Chicano Literature of the Southwest
2. Chicano Poetry
3. Chicano Creative Writing

Geography

1. Geography of Chicano America

History

1. History of the Chicanos
2. History of the Chicano Labor Movement
3. History of Mexico
4. Mexican National Identity (195)
5. History of California
6. Modern Mexico and the Third World

Linguistics

1. Linguistics of Chicano Language

Political Science

1. Chicano Politics
2. Urban Politics of Chicani America
3. Politics of Mexico
4. Mexican-United States Relations

Psychology

1. Psychology of the Chicano

Philosophy

1. Mexican Philosophy

Sociology

1. Sociology of Chicano Community
2. Chicano Social Movements
3. Chicano Family Structure

Spanish

1. Literature of Modern Mexican
2. Chicano Composition
3. Chicano Linguistics (pocho, manito, Tex-Mex)

Institutionalization

The concept of Chicano Studies outlined above matches the University's threefold historic commitment: teaching, research, and public service. The need now is to locate academic and administrative units that will effectively institutionalize such studies.

For a variety of reasons, a Center unit is indispensable to institutionalizing Chicano Studies. University regulations define a Center as an organized research unit which "... may be established ... when (it) promise(s) to aid the research and enhance the teaching of participating members of the faculty. Public service may be a coordinate objective."

The Center for Chicano Studies will house all Chicano programs and activities – including support programs, the Chicano Studies major and curriculum, Chicano research and public service functions. The importance of physically housing all these aspects of Chicano Studies in one unit, a Center, cannot be stressed enough. Functionally, however, the Chicano Studies Center will

have three major components. The first component will undertake research on the reality of the Chicano and his community; the second will publish and collect materials of importance to Chicanos, operate a Chicano research library, and organize cultural events and activities; and the third will sponsor and direct University-community cultural and urban-change programs (examples are UCLA's Emiliano Zapata Center in East Los Angeles and the Compton Project).

The Chicano Studies Center will be administratively responsible to the Chancellor, through a Chicano assistant to him, as its activities cut across Department, School, College, and campus lines. It will make its facilities and services available to interested faculty members and students on all campuses. An advisory committee to be known as the Junta Directiva will support the Director and his staff in the overall operations and policy matters of the Center. The Junta will be constituted by Chicano faculty, students, and administrators.

As the diagram indicates, the Chicano Studies curriculum and major will functionally relate to the Center through a Chicano Studies Department. In addition, that Department will function through the College of Letters and Science. The Chicano Studies Department's main purpose will be to administer the Chicano Studies major and coordinate Chicano curriculum. It will offer Chicano Studies courses by means of its own faculty resources as well as the faculty resources of other relevant Departments. The College of Letters and Science will be expected to provide Chicano academic support services – e.g., advising on class schedules and academic problems – to Chicano students enrolled in the Chicano Studies major as well as in other majors.

Similarly, a Chicano administrative support program will functionally relate to the Chicano Studies Center through the Chancellor's Office (placing the program in the Chancellor's Office is our position as well as the EOP Evaluation Committee's). Its main purpose will be to service the Chicano student's needs and requirements in the areas of financial aid, tutoring, housing, counseling, extra-curricular activities, and placement. Equally important, the program will be responsible for the effective recruitment and admission of Chicano students to the University. It is essential that a Chicano be director of the program, and that Chicano personnel include recruiters, counselors, financial aids officers, and placement specialists.

Implementation of Chicano Studies Program

Implementation of the Chicano Studies Program hinges on the

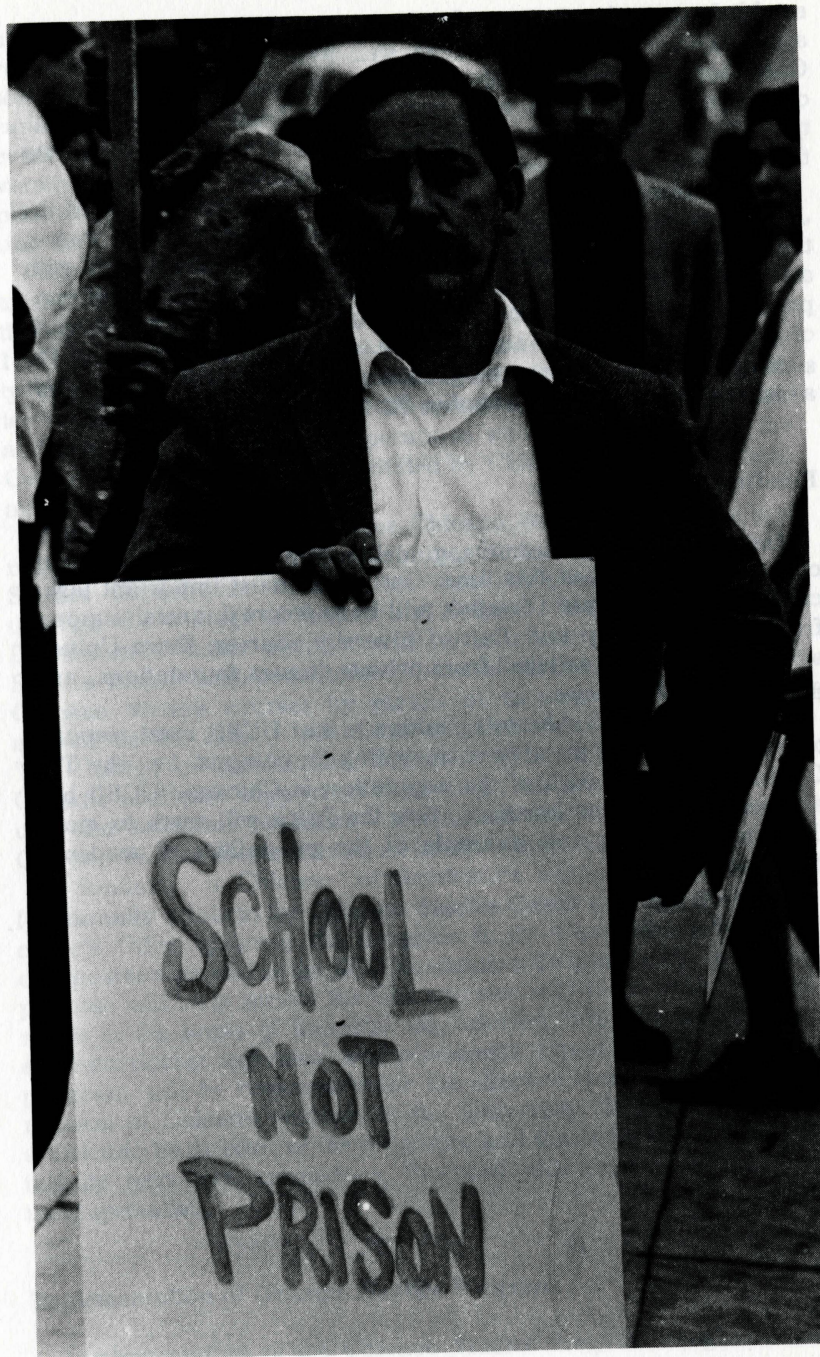
establishment of priorities. In that connection, the processes of authorization and approval, as well as of funding, are central. Operationally, however, the first step requires the establishment of the Junta Directiva to be constituted by Chicano students, faculty, and administrators. The Junta will address itself to guiding the approval and implementation of the program.

Other aspects which will require the immediate attention of the Junta are: the development of the Chicano curriculum and major, the provisional establishment of the Chicano Studies Center with an initial operating budget, and the development of Chicano support programs – academic and administrative. Clearly, the work of the Junta must begin immediately, and continue throughout the summer so as to initiate the process of institutionalizing as much as is feasible, the Chicano Studies Program by September.

Funding of the Program

Only a few, but substantive, guidelines for funding the program can be determined at this time. One of the most important tasks confronting the Junta Directiva will be to secure financial support from the University and Extra-University sources. Extra-University funding will be solicited from private donors, foundations, and governmental agencies.

In this regard, the Junta's position is that UCSB must respond to the necessities of the area surrounding the campus, i.e., the Tri-Counties where 20-30% of the population is Chicano. UCSB has always traded on its location; now the Junta will work to make the University a prime example of the geo-politics of academic development.



BACHELOR OF ARTS PROGRAM: THE SAN FERNANDO MODEL

Bachelor of Arts in Mexican American Studies

1. Definition of the Proposed Degree Program

- 1.1 Name of the College submitting the request, and the full and exact designation (degree terminology) for the proposed degree programs:
- 1.2 Name of the department, departments, division or other unit of the college which would offer the proposed degree program:
- 1.3 Name, title, and rank of the individual primarily responsible for drafting the proposed degree program:
- 1.4 Objectives of the proposed degree program:
 - (1) To study the contributions of the Mexican-American to American culture and society.
 - (2) To promote better understanding among all Americans and enrich their range of experience through exposure to cultural, political, historical, and economic contributions of the Mexican-American.
 - (3) To train those in professions such as civil service, police or social work, education, advertising, etc. To work more effectively with American problems which have been aggravated by the alienation of the Mexican-America.

(4) To encourage Mexican-Americans to seek higher education by creating a greater feeling of pride for their heritage and acquainting them with the culture that helped form their community.

(5) To enable all students, whatever their ethnic background, to specialize in the Mexican-American.

1.5 List of all courses, by catalog number, title, and units of credit to be required for a major under the proposed degree program:

MAS 100	Mexican-American Culture	3
MAS 201	Mexican Literature in Translation	3
MAS 270	Field Work in Barrio Studies	3

Core Requirements

MAS 445	History of the Mexican in the Southwest	3
MAS 451	Mexican Thought (or)	
MAS 452	American Nativism and the Mexican American	
MAS 453	Mexican-American Ideas	3
MAS 470	Cultural Conflict	3
MAS 497	Senior Seminar in Mexican-American Studies	3

(Also twelve units of electives, listed in 1.6 under Humanities, Social Science or Education.)

1.6 List of elective courses by catalog number, title, and the number of units of credit which can be accepted under the proposed degree program:

(Courses with no department designations will be offered and listed exclusively by the Mexican-American Studies Department.)

MAS 101-102	Spanish for the Mexican-American	4-4
MAS 111	The Mexican-American and the Arts	3
MAS 130-131	Communicative Skills for Mexican-Americans	3-3
MAS 245	History of the Americas	3

Humanities

410	Art of the Southwest	3
411	Mexican Art and Mexican Society	3
412	Music of Mexico and the Southwest	3
450	Religion in Mexican-American Society	3
454	Philosophies of Spain and Latin America	
480	Children's Literature of Latin America in Translation	
481	Contemporary Mexican Literature in Translation	
482	Language of the Barrio	3

Social Sciences

400	Peoples of the Southwest	3
401	Pre-Columbian Meso-American Civilization	3
402	Folklore of Mexico and the Southwest	3
403	Cultural Conflict in Mexico	3
420	The Mexican-American in the U. S. Economy	3
440	Geographic Bases of Mexican-American Culture	3
441	Special Field Study of Selected Areas	3
460	Contemporary Politics of the Mexican-American	3
461	Hispano-Mexican Legal System	3
462	Field Study in the Political Organization of the Barrio	
471	The Mexican Family	3
472	Urbanization and the Mexican-American	3
473	The Mexican-American and Social Institutions (Field Study)	3

Education

430	The Mexican-American Child	3
431	The Mexican-American Adolescent	3
432	Counseling the Mexican-American Child	3
433	Linguistic Problems Confronting the Mexican-American Child	3
434	Supervised Individual Study Projects in Mexican-American Schools	3
435	The Mexican-Americans and the Schools	3
471	The Mexican Family	3
480	Children's Literature of Latin-America in Translation	3
482	Language of the Barrio	3

Further Electives

399	Individual Study	1-3
496 A-G	Selected Topics in Mexican-American Studies	3
499	Independent Study	3

1.7 Explanation of special characteristics of the proposed degree program, e.g., in terminology, units of credit required, types of course work, etc.:

(1) The lower division courses are designed with the following objectives in mind:

- (a) to develop fundamental skills
- (b) to resolve the identity of the Mexican-American
- (c) to erase negative stereotypes of the Mexican-American, portraying his contributions to the past.

(2) Lecture and theory classes are reinforced by field and supervised study using the barrios (the Mexican sections) as laboratories.

(3) The community is involved in the planning of curriculum and the selection of personnel.

(4) The department serves as a data center for community agencies, hopefully motivating a more realistic study of Mexican-Americans.

(5) At the present the unit credit resembles that of established departments; however, future cooperation with other departments where classes will be cross-listed and joint degrees possible is projected.

1.8 Prerequisites and criteria for admission of students to the proposed degree program, and for their continuation in it:

The program is designed to meet the needs of the college's service area. All students are eligible to enter the program. It is anticipated that students of all ethnic backgrounds will enroll. Proficiency in the Spanish language will be required to graduate from the Mexican-American Studies program.

2. Need for the Proposed Degree Program

2.1 List of other California State Colleges currently offering or

projecting the proposed degree program:

California State College, Los Angeles;
California State College, Dominguez Hills;
California State College, Hayward;
California State College, Long Beach;
San Jose State College;
San Diego State College.

It is anticipated that most campuses will institute similar programs within the next five years.

2.2 List of neighboring institutions, public and private, currently offering the proposed degree program. Differences, if any, from these programs:

Most neighboring institutions are in the planning stage. California State College, Los Angeles, is far along in establishing a department. Most of the junior colleges in our service area will offer courses in Mexican-American Studies. The University of California at Los Angeles has already established a Mexican-American Center, and some, like East Los Angeles College, already offer an A.A. in Mexican-American Studies.

2.3 Relation of the proposed degree program to the projected curricular development, respectively, of the department, division and/or school, and college:

The Mexican-American studies program is an interdisciplinary program. Close coordination with all departments is anticipated with the Mexican-American courses enriching all majors. The College is especially concerned with teacher training, sponsoring numerous experimental projects. This program complements the existing Urban Studies Program and the projected Afro-American Studies Program.

2.4 List of other degree programs currently offered by the college which are closely related to the proposed program:

The College has no other program whose objectives are closely related to the Department of Mexican-American Studies.

2.5 Enrollment figures during the past two years in specified

courses or programs closely related to the proposed degree program:

Figures are not available since related classes have not been offered.

2.6 Results of a formal survey indicating demand, in the geographical area served, for individuals who have earned the proposed degree and evidence of serious student interest in majoring in the proposed degree program:

(1) San Fernando Valley has about 10% Mexican-American; Ventura County approximately 20%. A survey among social and educational agencies indicate that their employees need additional training on the Mexican-American. These institutions have recommended that our institution meet this need.

(2) The history department sponsored a National Defense and Education Act Institute on "The Minorities in American History" during the summers of 1966, 1967, and 1968. Fifty participants attended. The section on the Mexican-American was requested as first choice by seventy percent of the applicants.

(3) In the Spring of 1969, the sociology and political science departments tutored two existing classes for the Mexican-American; 56 were enrolled in the former, and 52 in the latter.

(4) A survey among Mexican-American students now attending San Fernando Valley State indicates that 63 have expressed a desire to major in Mexican-American studies. It is also anticipated that a majority of the 350 Mexican-American students entering in the fall of 1969 will either major or minor in Mexican-American studies.

2.7 Professional uses of the proposed degree program:

The curriculum prepares the graduate for a wide range of professional activities. It trains the student for such occupations as teaching, social work, service occupations, advertising, theology, pre-law, etc. It also enriches the experiences of the student by exposing him to the culture on which the American Southwest has in great part been

based. Finally, the program fills the need of training presently working teachers to implement projected Mexican-American studies programs. (At present, Columbus, San Fernando and Pacoima Junior Highs are planning Mexican-American programs. San Fernando, Canoga Park, Sylmar and Polytechnic High Schools already have classes in operation. Los Angeles Valley, Pierce, and Moorpark Junior Colleges are also planning majors. San Fernando State has taken the initiative and is even now coordinating with the above mentioned.)

2.8 Provisions for meeting accreditation requirements, if applicable:

There are no accreditation requirements applicable to this program.

3. Resources for the Proposed Program

3.1 List of courses not now offered, by catalog number, title, and units of credit, needed to initiate the proposed degree program:

100	Mexican-American Culture	3
101-102	Spanish to the Mexican-American	4-4
111	The Mexican-American and the Arts	3
130-131	Communication Skills for Mexican-Americans	3-3
201	Mexican Literature in Translation	3
245	History of the Americas	3
270	Field Work in Barrio Studies	3
400	Peoples of the Southwest	3
401	Pre-Columbian Meso-American Civilization	3
402	Folklore of Mexico and the Southwest	3
403	Cultural Conflict in Mexico	3
410	Art of the Southwest	3
411	Mexican Art and Mexican Society	3
440	Geographic Bases of Mexican-American Culture	3
441	Special Field Study of Selected Areas	3
445	History of the Mexican-American in the Southwest	3
450	Religion of Mexican-American Society	3
451	Mexican Thought	3
452	American Nativism and the Mexican-American	3

453	Mexican-American Ideas	3
454	Philosophies of Spain and Latin America	3
470	Cultural Conflict	3
471	The Mexican Family	3
473	The Mexican-American & Social Institutions	3
480	Children's Literature of Latin America in Translation	3
481	Contemporary Mexican Literature in Translation	3
482	Language of the Barrio	3

3.2 List of additional courses not now offered, by catalog number, title, and units of credit, needed during the first two years after approval of the proposed degree program, to make the program fully operative:

111	The Mexican-American and the Arts	3
130-131	Communication Skills for Mexican-Americans	3-3
400	Peoples of the Southwest	3
401	Pre-Columbian Meso-American Civilization	3
402	Folklore of Mexico and the Southwest	3
403	Cultural Conflict in Mexico	3
410	Art of the Southwest	3
411	Mexican Art and Mexican Society	3
430	The Mexican-American Child	3
431	The Mexican-American Adolescent	3
432	Counseling the Mexican-American Child	3
433	Linguistic Problems Confronting the Mexican-American Child	3
434	Supervised Individual Study Projects in the Mexican-American Schools	3
435	The Mexican-American and the Schools	3
440	Geographic Bases of Mexican-American Culture	3
441	Special Field Study of Selected Areas	3
454	Philosophies of Spain and Latin America	3
460	Contemporary Politics of the Mexican-American	3
461	Hispano Mexican Legal System	3
462	Field Study in the Political Organization of the Barrio	3
472	Urbanization and the Mexican-American	
480	Children's Literature of Latin America in Translation	3
481	Contemporary Mexican Literature in Translation	3

3.3 Existing library resources to support the program (specified by subject areas, volume count, periodical holdings, etc.); additional resources needed; commitment of the college to secure these additional resources:

San Fernando Valley State College is fortunate in having had a headstart in the collection of ethnic material.

Existing library resources are adequate to support a comprehensive program on the Mexican-American. A good collection has been developed principally as a result of an effort to acquire all the books listed in the Revised Bibliography, Advance Report 3 of the Mexican-American Study Project at UCLA. This bibliography, published in 1967, attempts to identify all books, articles and theses on the Mexican-American. In addition, material was acquired to support three National Defense Education Convention Act Institutes on the "Role of Minorities in American History," sponsored by the history department in 1966, 1967 and 1968.

Furthermore, considerable effort has been expended during the past year to identify titles not in the collection or on order. For example, bibliographies on bilingualism and linguistics have resulted in a number of orders; almost 40 doctoral dissertations on the Mexican-American and bracero written both in the United States and Mexico are on order; and the works of a number of Mexican-American authors have been identified.

Library resources provide material which relates both directly and indirectly to the Mexican-American experience in the United States. In the first category, there are approximately 585 titles which can be divided roughly into the following categories:

Anthropology and Sociology	100 titles
Art and Music	15
Economics	20
Education	75
Folklore	20
History	300
Language and Literature	20
Political Science	15
Psychology and Philosophy	10
Religion	10
Total	585

The second category of material indirectly supports Mexican-American studies. Books and periodicals in this category cover all aspects of the American Southwest and Mexico - history, geography, sociology, art, music, and literature. Moreover, books on education linguistics, sociology as well as a number of other related fields are essential for support of this program. For example, there are in excess of 600 titles in Mexican history and almost 300 in Mexican literature in the Library, as well as roughly 2000 on the history of the American Southwest. There are comparable amounts of material on the geography, sociology, and the arts of both areas.

- 3.4 List of all present faculty members, with rank, highest degree earned, and professional experience, who would teach in the proposed degree program:
- 3.5 Number and specific types of additional faculty and staff support positions needed to initiate the proposed degree program and to sustain it for the first five years:

Of course, the program will be phased in. In the initial year, five to seven positions are needed. After that it is anticipated that the department will expand to twelve or fourteen full time staff appointments, reflecting the projected FTE growth. A full time secretary has been requested.

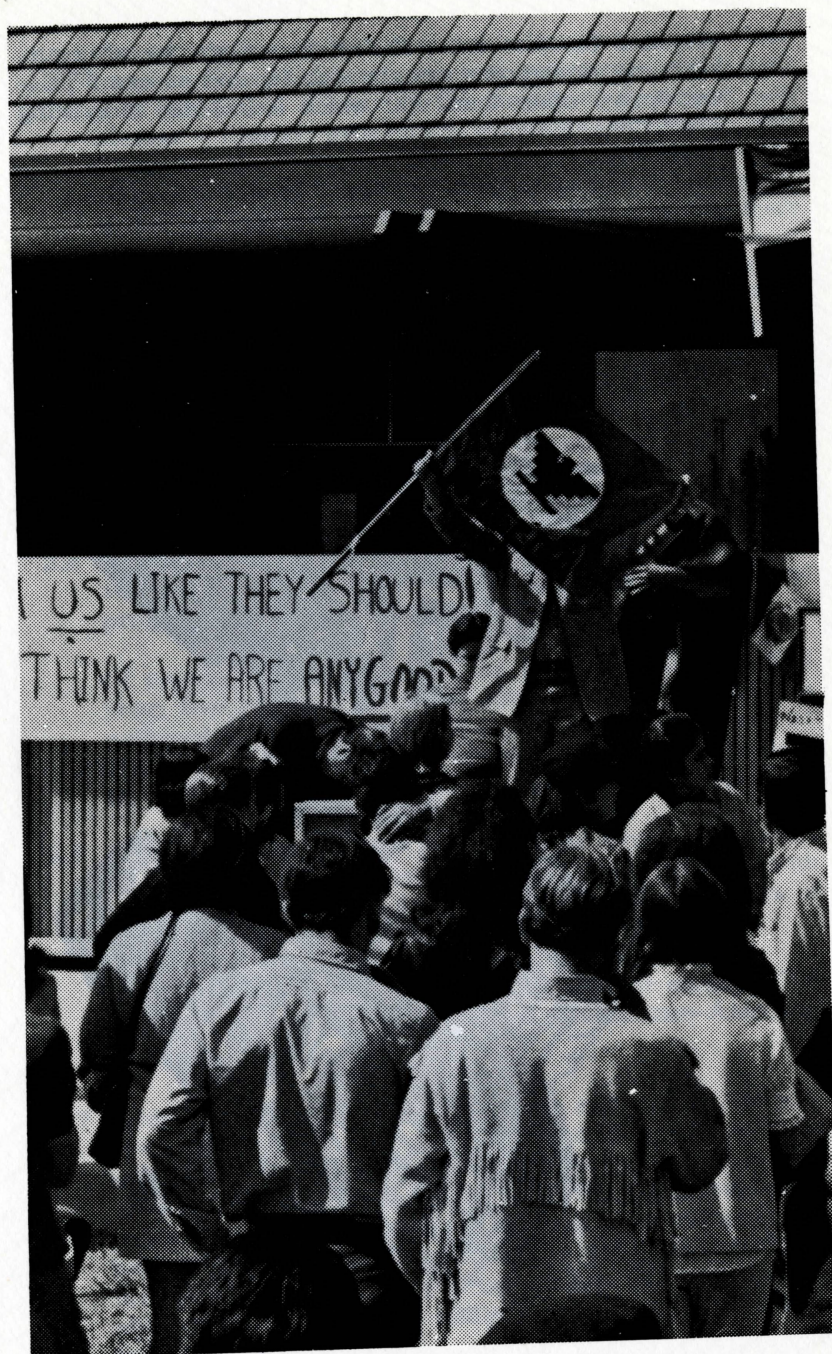
- 3.6 Additional instructional materials and equipment needed in support of the proposed degree program, itemized with total cost estimates as projected for the first five years of operation of the program:

None beyond those normally budgeted for student FTE that will be assigned to the proposed Mexican-American Studies Department.

- 3.7 Additional space required to initiate and sustain the program. Indicate source and type. (If existing space is to be utilized, show how this space is currently used and what alternate arrangements will be made for the current occupants. If a new facility is to be used, state campus-wide priority of the facility, capital outlay program priority of the facility, projected date of occupancy, and total Assignable Square Feet to be utilized by department(s) concerned.)

Projected facilities are sufficient to sustain the program. Ordinary classrooms are appropriate and no new FTE is anticipated other than that which is included in existing projections.





AN ASSOCIATE OF ARTS DEGREE PROGRAM IN CHICANO STUDIES: THE SAN DIEGO MESA COLLEGE MODEL

Provides an interdisciplinary approach to the study of the interaction of the Mexican-American with the majority culture in a bilingual, multi-cultural environment. The Chicano Studies curriculum is designed to meet the general education requirements for students of all ethnic backgrounds. Also prepares the student for an A. B. degree in Chicano Studies and pre-professional fields, i.e., social sciences, humanities, law, teaching, social work, and administration.

Courses Required for the A. A. Degree

Recommended Sequence

First Semester	Units
Chicano Studies 1a	3
Chicano Studies 2a or English 1	3
Chicano Studies 11a	1-3
American Institutions	3
Spanish	4
Physical Education	1/2
Total	14-1/2-17-1/2

Second Semester	Units
Chicano Studies 1b	3
Chicano Studies 2b or English 2	3

Chicano Studies 11b	1-3
American Institutions	3
Spanish	4
Physical Education	1/2
Total	14-1/2-16-1/2

Third Semester	Units
Psychology 1 or 55	3
Natural Science	3
Health Education 1	2
Chicano Studies 50a	3
Electives	3-6
Physical Education	1/2
Total	14-1/2-17-1/2

Fourth Semester

Mathematics	3
Natural Science	3
Chicano Studies 50b	3
Electives	3-6
Physical Education	1/2
Total	15-1/2-18-1/2

American Institutions:

The American Institutions requirement may be met by successful completion of any of the following course sequences - Chicano Studies 20a-20b, or Chicano Studies 41a-41-b, or Political Science 1 and 2, or History 17a-17b.

Foreign Language:

The student must demonstrate a proficiency in Spanish up to and including Spanish 3.

Natural Sciences:

One of the selected courses in the natural sciences must include a lab.

English and Oral Communication:

Chicano Studies 2a-2b is required for those students who do not meet the prerequisites for English 1.

Department of Chicano Studies

Course Offerings

Crs. No.	Dept.	Course Title
1a-1b	ChS	Introduction to Chicano Studies (1a-3 units; 1b-3 units)
2a-2b	ChS	Oral and Written Communication for Spanish Speakers (2a-3 units; 2b-3 units)
11	ChS	Community Development and the Mexican American (MAYA) (1-3 units as determined by the department)
20a	ChS	Introduction to the Discipline of Political Science with Special Emphasis on Local Community Structure (3 units)
20b	ChS	Introduction to American Government with Special Emphasis on the Pluralistic Role of Ethnic Minority Groups (3 units) Note: The ChS 20a-20b course sequence fulfills the California State requirement for American Institutions.
30	ChS	Mexican Literature in Translation (3 units)
33, 34	ChS	Spanish for the Spanish Speaking (33-4 units; 34-4 units)
35a-35b	ChS	Mexican Civilization (35a-3 units, 35b-3 units)
40	ChS	Human Relations: A Design for Understanding (3 units)
41a-41b	ChS	History of the United States with Special Emphasis on Spanish and Mexican Influences Note: The ChS 41a-41b course sequence ful-

fills the California State requirement for
American Institutions.

(41a--3 units; 41b--3 units)

- | | | |
|---------|-----|--|
| 50a-50b | ChS | Chicano Culture
(3 units) |
| 60a | ChS | The Art of Mexico
(3 units) |
| 60b | ChS | Contemporary Barrio Art
(3 units) |
| 65a | ChS | Introduction to Chicano Dramatic Art
(3 units) |
| 65b | ChS | Fundamentals of Chicano Dramatic Production
(3 units) |
| 65c | ChS | Mexican Music and Dance
(3 units) |





A CHICANO STUDIES CORE LIST

The following courses are required 24

MAS 100 Mexican-American Culture (3)

Core Requirement

MAS 445 History of the Mexican-American in Southwest (3)

MAS 451 Mexican Thought (3)

OR

MAS 452 American Nativism and the Mexican American (3)

MAS 453 Mexican-American Ideas (3)

MAS 470 Cultural Conflict (3)

MAS 497 Senior Seminar in Mexican-American Studies (3)

OPTION I: Humanities 12

MAS 410 Art of the Southwest (3)

MAS 411 Mexican Art and Mexican Society (3)

MAS 412 Music of Mexico and the Southwest (3)

MAS 454 Philosophies of Spain and Latin America (3)

MAS 480 Children's Literature of Latin America
in Translation (3)

MAS 482 Language of the Barrio (3)

OPTION II: Social Science. 12

MAS 400 Peoples of the Southwest (3)

MAS 401 Pre-Columbian Meso-American Civilization (3)

MAS 402 Folklore of Mexico and the Southwest (3)

MAS 403 Cultural Conflict in Mexico (3)

- MAS 420 The Mexican-American in the U.S. Economy (3)
- MAS 440 Geographic Bases of Mexican-American Culture (3)
- MAS 441 Special Field Study of Selected Areas (3)
- MAS 460 Contemporary Politics of the Mexican-American (3)
- MAS 461 Hispano-Mexican Legal System (3)
- MAS 462 Field Study in the Political Organization of the Barrio (3)
- MAS 471 The Mexican Family (3)
- MAS 472 Urbanization and the Mexican-American (3)
- MAS 473 The Mexican-American and the Social Institutions (3) (Field Study)

OPTION III: Education 12

- MAS 430 The Mexican-American Child (3)
- MAS 431 The Mexican-American Adolescent (3)
- MAS 432 Counseling the Mexican-American Child (3)
- MAS 433 Linguistic Problems Confronting the Mexican-American Child (3)
- MAS 434 Supervised Individual Study Projects in Mexican-American Schools (3)
- MAS 435 The Mexican-Americans and the Schools (3)
- MAS 471 The Mexican Family (3)
- MAS 480 Children's Literature of Latin-America in Translation (3)
- MAS 482 Language-of the Barrio (3)

Further Electives:

- MAS 399 Individual Study (1-3)
- MAS 496 A-G Selected Topics in Mexican-American Studies (3)
- MAS 499 Independent Study (1-3)

Course List

LOWER DIVISION

100. Mexican-American Culture (3)

Story of the Mexican-American from pre-Columbian to contemporary times. Includes the study of the social, cultural, political and economic heritage of the Mexican-American and his contribution to American society.

101. Spanish for the Mexican-American I (4)

Designed for the bilingual Mexican-American student. Instruction takes into consideration the interference of English in the development of the Spanish language skills of the student. Meets daily. (Available for General Education credit to the Mexican-American Studies major.)

102. Spanish for the Mexican-American II (4)

(Available for General Education credit to the MAS major.)

111. The Mexican-American and the Arts (3)

An analysis of Mexican-American art, music and drama, and their role in modern culture. (Available for General Education credit to the MAS major.)

130. Communication Skills for Mexican-Americans (3)

A systematic development of communication skills – oral, reading, and writing methods of communication. The use of standard English will be stressed at all levels of language development with special concern for idioms and patterns necessary for informal communication. (Available for General Education credit to the MAS major.)

131. Communication Skills for Mexican-Americans (3)

(Available for credit to the MAS major. Continuation of 130.)

201. Mexican Literature in Translation (3)

Study of the first chronicles of Mexico; the colonial period; patriotic writers of the Independence; the Romantic period; and contemporary authors.

245. History of the Americas (3)

Study of the comparative development of the American leadership, religions, relationships with each other, and their adjustment to the principle of democracy. (Available for General Education credit to the MAS major.)

270. Field Work in Barrio Studies (3)

Field study observation of selected barrios, institutions, and agencies to be conducted under supervision and after preparatory

instruction to acquaint student with the barrio. (Available for General Education credit to the MAS major.)

431. The Mexican-American Adolescent (3)

Study of the Mexican-American adolescent. Includes an analysis of peer group pressures, the home, the barrio, and causes for the Mexican-American students' alienation from school and society.

432. Counseling the Mexican-American Child (3)

The nature of the problems of the Mexican-American child; the counselor's role; and practicum in counseling methods and techniques.

433. Linguistic Problems Confronting the Mexican-American Child (3)

A descriptive and historical study of Spanish and English; this course will contrast the phonological, morphological, and syntactic aspects of the two languages. The structures of the language as well as dialect and usage problems will be studied to emphasize the difficulties in second language learning for those whose native language is Spanish.

434. Supervised Individual Study Projects in Mexican-American Schools (3)

Prerequisite: 430 or 437 or consent of the instructor.

Supervised study and research in selected areas of the Mexican-American schools.

435. The Mexican-American and the Schools (Field Study) (3)

Prerequisite: 430 or 431 or consent of instructor.

Problems of Mexican-American students adapting to the schools and the teacher's response to them. Includes observation of school facilities and classroom techniques.

440. Geographical Bases of Mexican-American Culture (3)

A study of the geographic experiences of the Mexican. How geography contributed to his way of life.

441. Special Field Study of Selected Areas (3)

Prerequisite: Introductory course in Geography, MAS 330 or consent of instructor.

A series of conducted trips to selected areas for study of the interrelation of natural environment and human activities. Includes an analysis of the different ways the inhabitants utilized the land.

445. History of the Mexican-American (3)

The evolution of the Mexican from a majority status to a minority status, the clash between the two cultures, the urbanization of the Mexican-American.

450. Religion in Mexican-American Society (3)

Comparative study of American Protestant and Mexican Catholic thought and their influence on the values held by Anglo and Mexican-Americans.

451. Mexican Thought (3)

Study of ideas as they have been expressed in economic, social and political thought of Mexico.

452. American Nativism and the Mexican-American (3)

A study of nativism and the Mexican-American and its influence on the various immigrant groups to the United States. Emphasis is on Anglo and Mexican-American relationships.

453. Mexican-American Ideas (3)

A study of the ideas and events which have shaped Mexican-American life as well as Anglo-American reactions to the Mexican.

454. Philosophies of Spain and Latin America (3)

A study of the thought of major Spanish and New World philosophers with emphasis on Twentieth Century thought.

460. Politics of the Mexican-American (3)

A critical evaluation of leading issues affecting Mexican-Americans in American society. Includes a survey of social, cultural and political organizations within the community.

461. Hispano-Mexican Legal System (3)

Study of the development of Roman law. Includes an analysis of Spanish law; and its influence on legal systems of Mexico and the Southwest.

462. Field Study in the Political Organizations of the Barrio (3)

Field study of the political resources of selected barrios. Includes a survey of past voting patterns.

470. Cultural Differences and the Mexican-American (3)

The processes, effects, and possible causes of the social and cultural alienation of the Mexican-Americans. Study of prevention and plans to ameliorate are included.

471. The Mexican Family (3)

The Mexican family as a social institution. A basic study of the historical, cultural and social forces affecting the family.

472. Urbanization and the Mexican-American (3)

Study of rural folk values of the Mexican-American and their erosion in the urban setting. Includes an analysis of the changing values within the Mexican-American community.

473. The Mexican-American and Social Institutions (3)

Field work and theory. Includes an inventory and an analysis of social and educational institutions serving the barrio. Included in the study would be social welfare, medical services, small businesses, poverty programs and the Mexican-American's response to them.

480. Children's Literature of Latin America in Translation (3)

A study of the children's literature of the various Latin American countries in translation. Includes an exposure to Spanish and Latin American plots and themes which could be adapted for classroom use.

481. Contemporary Mexican Literature in Translation (3)

A contemporary look at Mexico through the works of its authors. Attention to the writings of the revolution and to present day Mexican literature and how it underlines the Mexican's search for an identity.

482. Language of the Barrio (3)

Analysis of language (pocho) as an aspect of culture. Students will study the development of language and dialect in northern Mexico and the American Southwest with concern for the problem of social acceptability.

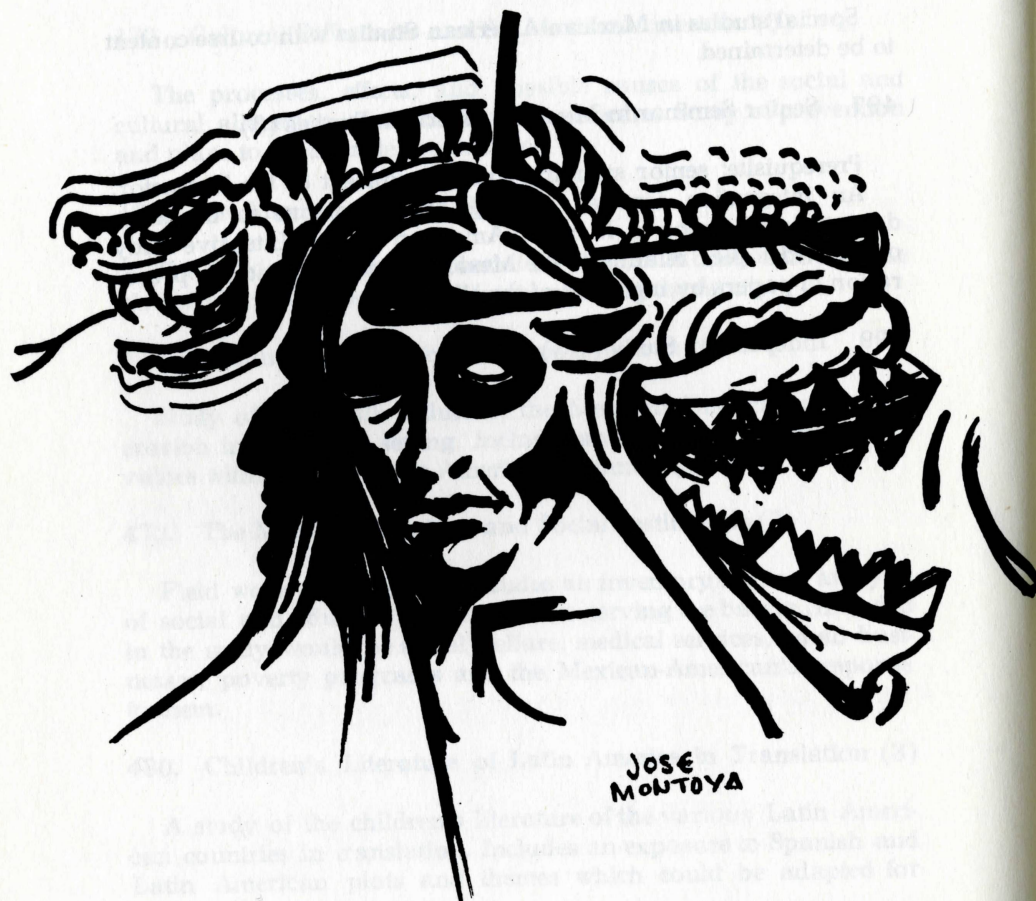
496. Selected Topics in Mexican-American Studies A-G (3)

Special studies in Mexican-American Studies with course content to be determined.

497. Senior Seminar in Mexican-American Studies (3)

Prerequisite: senior standing and the consent of the instructor. An integrative seminar serving as a capstone to the inter-departmental major in Mexican-American studies. Intensive study of selected topics relating to the Mexican-American and the preparation of papers by members of the class.

499. Independent Study (1-3)



THE MEXICAN AMERICAN AND THE SCHOOLS

Objectives

The course is designed to help prospective teachers and administrators acquire an understanding of the values and characteristics of people of Mexican descent residing in the United States. The learning problems arising as a result of the conflict between the values stressed by the dominant society and the beliefs and mores of the Mexican American home will be analyzed. The attitudes of teachers, administrators and parents will be explored. Strategies that may contribute to improve the effectiveness of instructional programs will be discussed.

Methods of Instruction

Students, teachers, parents, and administrators from East Los Angeles who can contribute to the understanding and solution of the problems of Mexican Americans will participate in panel discussions. Lectures, films and small group discussions will also be a part of the teaching process.

The panels and discussion groups will be video taped for future classroom instruction at the University of California, Los Angeles.

Required Reading

Books

1. Samora, Julian. *La Raza: Forgotten Americans*. University of Notre Dame Press, 1969.
2. Lohman, Joseph D. *Cultural Patterns in Urban Schools*. University of California Press, 1967.

Articles (To be distributed, mimeographed)

1. "Cultural Backgrounds and Barriers that Affect Learning by Spanish-Speaking Children," Julian Nava, Los Angeles Board of Education, 1966.
2. "Preparing Teachers for Mexican-American Children," Thomas P. Carter, New Mexico State University, February, 1969.
3. "Teaching in the Inner-City School: What It's Really Like," S. B. Jordan, Grade School Teacher, September, 1967.
4. "Understanding and Working with the Power Structure in the Mexican-American Community," Armando Rodriguez, U.S. Office of Education, October, 1968.
5. "Bilingual Education - Now," Armando Rodriguez, U.S. Office of Education, May, 1968.

Newspapers and Magazines

1. Con Safos
2. El Grito
3. Inside Eastside
4. La Vida Nueva
5. La Raza
6. El Malcriado
7. Chicano Student Movement

Outline of Topics

April 9

1. Introduction to the Study of Mexican Americans and the Schools
 - a. Historical background
 - b. Demographic and social characteristics
 - c. Racism and the law
 - d. Comparison with the European immigrants
 - e. The failure of the schools

April 16

2. The Mexican American Child Begins Formal Education
 - a. Traumatic experience, or fascinating event?
 - b. Assumptions made by most teachers
 - c. The "Melting Pot" concept and cultural pluralism
 - d. The need for meaningful experiences
 - e. Bilingualism
 - f. Initiating reading and writing skills

- g. Teacher attitudes and personality development
- h. The Head Start Program
- i. Teaching English as a Second Language

April 23

3. Upper Elementary and Junior High Experiences
 - a. Intelligence and aptitude tests
 - b. The development of a negative self-image
 - c. The learning process and the school
 - d. Learning concepts, skills, values and attitudes
 - e. Preparing to select career goals
 - f. English as a second language

April 30

4. The Role of the Home
 - a. Social classes among Mexican Americans
 - b. Values and attitudes learned in the home
 - c. Extent of cooperation between family and school
 - d. Poverty in the Southwest
 - e. Cultural ties with Mexico
 - f. Cultural conflict between parent and child

May 7

5. Coming of Age in High School
 - a. The curriculum: relevance and responsibility
 - b. Remedial programs
 - c. Role models
 - d. Meeting psychological needs
 - e. Alienation and the dropout
 - f. Promising practices in curriculum revision
 - g. The need for counseling and guidance
 - h. Work-study programs
 - i. Attitudes toward education
 - j. The L.A. 13

May 14

6. Community Organizations Assisting Mexican Americans
 - a. Educational Issues Coordinating Committee
 - b. Educational Clearinghouse
 - c. League of United Citizens to Help Addicts
 - d. Association of Mexican American Educators
 - e. The Brown Berets

- f. United Mexican American Students
- g. The Garfield Education Complex
- h. Malabar School Project

May 21

- 7. The Junior Colleges
 - a. General and special education
 - b. Developing vocational skills and understandings
 - c. Preparation for four year colleges
 - d. Counseling and guidance
 - e. The need for Mexican American teachers and administrators

May 28

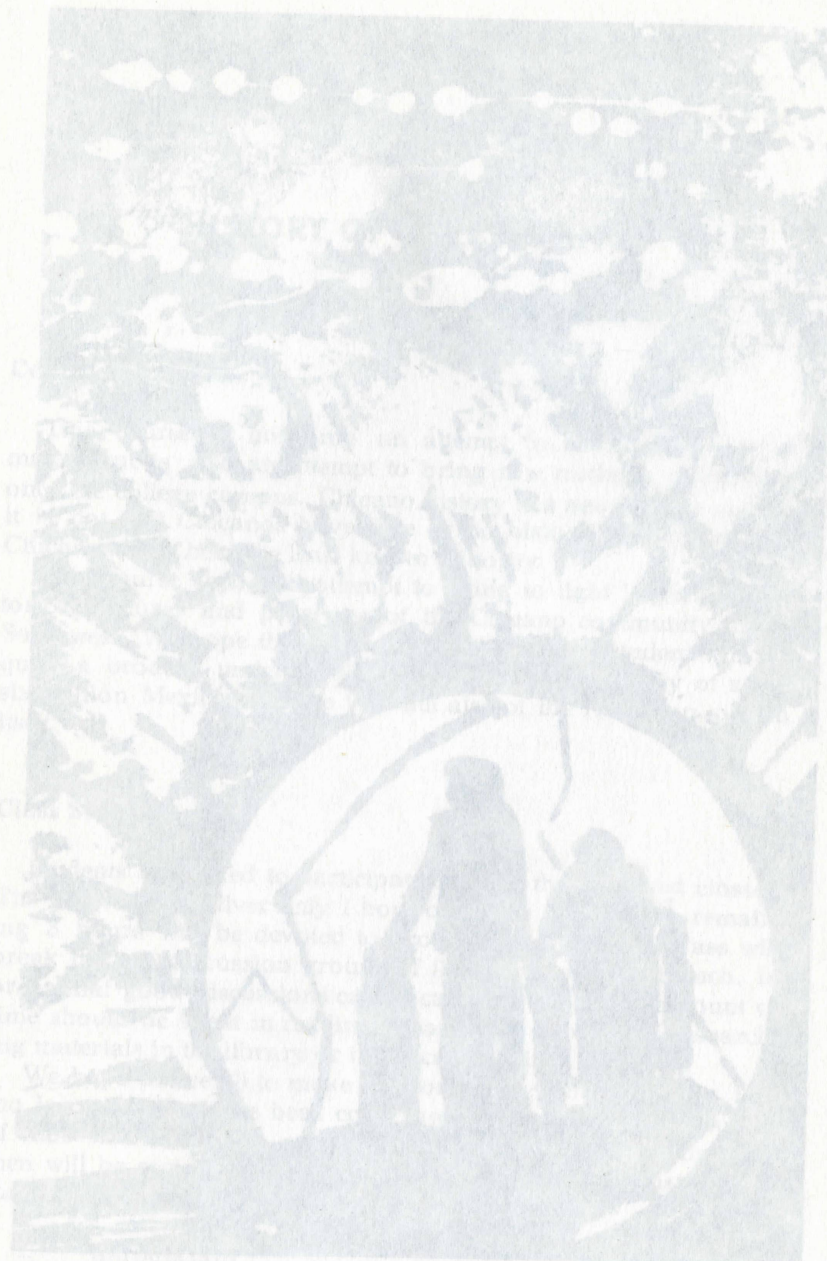
- 8. Administering Schools with Large Mexican American Enrollments
 - a. Teacher turn-over
 - b. Resistance to change
 - c. Quality of pre-service and in-service education of teachers
 - d. Budgetary Limitations to innovation
 - e. The increasing demands for community control
 - f. The principal as an instructional leader
 - g. Losses from arson, theft, and violence

June 4

- 9. The Colleges and Universities
 - a. The Master Plan for higher education in California
 - b. Expanding responsibilities to the community
 - c. Admission requirements and the Mexican American
 - d. High Potential Program
 - e. Mexican American Cultural Center
 - f. Upward Bound Program
 - g. The preparation of Teachers
 - h. Resistance to change

June 11

- 10. The Young Activists: Demands for Immediate Change
 - a. United Mexican American Students
 - b. The Brown Berets
 - c. Newspapers and Magazines
 - d. Crusade for Justice





Malogin
Wentz

HISTORY OF THE CHICANO

Course Description

This course is not only an attempt to teach a new subject matter but is also an attempt to bring new methods of learning onto the college campus. Chicano history is a new subject matter: it is not that Chicanos have little or no history, it is rather that Chicanos have been the least known minority.

This course then will attempt to bring to light important historical features and processes of the Chicano community in the Southwest. We hope that through this course the student will acquire a broader understanding of not only the history of some six million Mexicans in the U.S. but also of the American system itself.

Class Structure

Students are asked to participate more so than in most classes. The teacher will deliver only 1 hour of lecture a week, the remaining 3 hours will be devoted to group discussion. The class will break up into discussion groups of five or six members each. In order that good discussions can be carried out a good amount of time should be spent in reading the assigned books and researching materials in the library or in the community.

We hope above all to make this course relevant to society. For too long colleges have been concerned with producing graduates of little value to basic needs of the total population. This class then will be socially conscious and not concerned with just getting through the quarter.

- I. Introduction
 - What is History?
 - Why Study History?
 - Why Study Chicano History?

- II. Settlement of the Southwest in 1848
- III. The Rise of the U.S.:
The American Empire
Land Expansion
Anglo Myths of U.S. Democracy
- IV. The Mexican War:
Background: Anglo Infiltration
Polk and Practical Politics
- V. Consequences of the War for the Southwest
New Minority
Land Question
Revolt of the Minority
New Mexico
Californio
Texano
- VI. The Twentieth Century:
Background: Growing Anglo Power Structure
Dramatic Influx of Mexican Immigrants to Fill Need of
U.S. Agribusiness
Growing Minority Finds Its Place
Settlement of First Barrios
General Characteristics of the Mexican Immigrant
- VII. Contemporary Chicanos:
Institutionalized Racism: Popular Stereotyping and the
Mexican
Institutionalized Poverty
Who Rules America?
The Class System: Where are the Minorities
The Black Revolution; Latin American Revolution; Cuba,
a Study in National Liberation
Social, Economic Conditions of the Mexican Population
Education
Housing
Employment
Salaries
Regional Organizations; Their Histories and Their Ideol-
ogies; the Poverty Program
Leaders: Who Are They? Their Ideologies
Reform or Revolution
What Should Be Done

- VIII. Pre W. W. II Organizations
Unions
Strikes
Deportations
LULAC
- IX. W. W. II Bracero Program Answers Strikes of 30's
Chicano Bravery Equals Barrio Poverty
Returning GI's Organize
CSO, MAPA, PASSO
GI Forum
Roots of Contemporary Movement
- X. Conclusions and Analysis of Courses:
Political Activity
Power of the Poor
Divide Techniques
Outside Political Control by the Party Structure
Chicano Culture: Art, Literature



CONTEMPORARY POLITICS OF THE SOUTHWEST

The main thrust of this course will be an analysis of the political system in the Southwest as it has affected the Mexican American people. We will examine and place in historical perspective past efforts by this ethnic group to obtain political power for purposes of achieving civil rights, social justice, and equal opportunity in American society. In an effort to illustrate the unique character of the southwestern political system, we will delve into the characteristics of other ethnic groups throughout the United States.

Course Requirements

1. Active Class participation
2. Mid-term and final examinations. Both will be essay type exams. You will have a choice between either taking the mid-term examination or writing a term paper.

Course Outline (Subject to Modification)

1. Socio-economic conditions in the Southwest. An examination of cultural factors that play a vital role in the shaping of the social institutions in the Mexican American community, i.e., the family, the church, and the educational system, and how they determine "Chicano" political behavior, attitudes toward society, and economic positions.
2. Early contact with the American Political System, Analysis of the ramifications of the Mexican American War.

3. Contemporary political activity. An examination of attempts at political organization, i.e., purpose and aims of organizations like MAPA, LULAC, CSO, GI Forum, and Palma. The role of the major political parties in terms of recruitment and gerrymandering. The role of the Chicano politicians and government bureaucrats. Discussion of how the Chicano perceives the concepts of "establishment," "system," and "power structure."
4. Contemporary "grass roots" activity. An analysis of the existing organizational elements and their role in the current social movement throughout the southwest.
5. Strategies and charismatic leaders. The roles played by César Chávez, Reies Tijerina, Rodolfo "Corky" González, and the ideological orientation of their followers.

Bibliography

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- Carmichael, Stokely. *Black Power: Politics of Liberation*.
- Cole, Steward. *Minorities and the American Promise*.
- D'Antonio, William. *Power and Democracy in America*.
- Domhoff, William G. *Who Rules America?*
- Galarza, Ernesto. *Merchants of Labor: The Mexican Bracero Story*.
- Herberle, Rudolf. *Social Movements*.
- Hoffer, Eric. *The True Believer*.
- Key, V. O. *Southern Politics*.
- Lindenfield, Frank. *Radical Approach to Social Problems*.
- Lipset, S. M. *Political Man*.
- McWilliams, Carey. *North From Mexico*.
- Mills, C. Wright. *The Power Elite*.
- Misner, Arthur and Eugene P. Dvorin. *California Politics and Policies*.

- Mydral, Gunnar. *An American Dilemma*.
- Nelson, Eugene. *Huelga: The First Hundred Days of the Delano Grape Strike*.
- Paz, Octavio. *Labyrinth of Solitude*.
- Pitt, Leonard. *The Decline of the Californios*.
- Robinson, Cecil. *With the Ears of Strangers*.
- Rose, Arnold. *Race Prejudice and Discrimination*.
- Sánchez, George. *The Forgotten People*.
- Sánchez, Oscar. *Los Hijos de Jones*.
- Waskow, Arthur. *From Race Riot to Sit-in*.
- Toch, Hans. *The Social Psychology of Social Movements*.
- National Advisory Commission on Civil Disorders. *The U. S. Riot Commission Report*.
- Jackbs, Paul. *Prelude to Riot: A View of Urban America from the Bottom*.
- Samora, Julian. *La Raza, Forgotten Americans*.



SOCIOLOGY IN A MEXICAN AMERICAN STUDIES PROGRAM

Introduction

The following proposals and suggestions are intended to be tentative and preliminary in nature, and to be suggestive of the first steps to be taken in the development of sociology courses within the context of a Mexican American studies program. It is not possible at this time to develop even the blueprints for a full-blown program, inasmuch as no one in sociology has yet had any extensive experience in such an endeavor. This field is most certainly still in the pioneering stage; therefore, this outline is not based on direct, extensive experience, but rather is derived from and reflective experience in teaching courses in the sociology of the Mexican American, from the conduct of sociological research both in Mexico and in Mexican American communities in California, and from the nature, needs, and aspirations of Mexican American communities.

The problems of the place of sociology in a Mexican American studies program can be sub-divided into a number of areas, the recommendations for each of which should be seriously debated, and the most feasible decision arrived at. These areas are (1) personnel and administrative relationships, (2) scope and present status of the field, (3) level of courses, (4) content of courses.

Personnel and Administration Relationships

The most important consideration with reference to personnel is that they be fully qualified to teach the courses to which they are assigned. Of only secondary importance is the department of which they are members (Sociology or Mexican American Studies) or the ethnic group to which they belong.

It is unrealistic to assume that it will be easy to recruit fully-qualified sociologists for departments of Mexican American studies, for sociologists are ordinarily committed to the discipline of sociology, rather than to a specialty as such, and are reluctant to devote their entire efforts to a single specialty such as Mexican American sociology. Many, however, will undoubtedly be interested in teaching a combination of Mexican American sociology courses in the Mexican American Studies Department and other sociology courses as a regular part of the sociology department's offerings. If such qualified faculty are already available in the sociology department, their services should be employed in the Mexican American Studies Department. If none are available, serious consideration should be given to trying to recruit appropriate personnel for the Sociology Department who can teach part-time for the Mexican American Studies Department.

Other things being equal, Chicano sociologists should be preferred to non-Chicano, both because of student identity considerations, and because of the deeper insight into the subtleties of Mexican American culture which the Chicano is likely to have. But other things are not usually equal, and teachers should be assigned to teach Mexican American courses solely on the basis of their knowledge of the subject matter and their ability to communicate it meaningfully and sympathetically to students. Formal paper qualifications, such as advanced degrees, are likewise of secondary importance. Courses in Mexican American sociology should be jointly supervised by the sociology and Mexican American Studies Department, with the primary responsibility resting in the latter. There should be joint consultation between the departments on all matters of mutual concern.

Scope and Present Status of the Field

Mexican American sociology is a relatively undeveloped field. Most of the work has been done by Anglo sociologists, and much of it is out-dated, methodologically unsophisticated, and a large proportion of the literature downright misleading. Students need expert guidance in finding their way through this maze of information and in sifting out the wheat from the chaff. Reference is made to the literature concerned with the Chicano in this country.

It seems to be highly desirable, if not essential, to extend the scope of Mexican American sociology to include the sociological study of the Mexican heritage, a field in which materials are more plentiful and reliable. This extension would include the sociological study of modern Mexico, anthropological studies of Mexican Indian peoples, and the sociological and anthropological study of

Spain, whence so much of our social and intellectual heritage has come. Much of the sociology and anthropology of Mexico and Spain (and the two fields are closely allied and scarcely distinguished in those two countries) is written in Spanish and a high level of comprehension of the written Spanish language is required for reading it. There is the possibility that it may be desirable for some of the courses in this field to be taught in Spanish, perhaps by visiting scholars from Mexico itself. We must not overlook Mexico as a possible source of faculty recruits.

Level of Courses

Mexican American Studies, or Black Studies, are similar in a number of respects to Latin-American Studies, Asian Studies, and other area studies programs. The latter have ordinarily been more successfully offered at the graduate than at the undergraduate level. This is because a student's pursuit of specialization in a geographic or ethnic area is likely to be more productive if he already brings with him training in a discipline, such as sociology, political science, history, etc., the skills of which he can bring to the area studies and in which he can make his own unique contribution. And at the graduate level there is more likelihood of his making his own contribution to the field than at the undergraduate level, where he is still absorbing the basics of his field.

Given the dearth of sociological materials about Mexican American communities specifically, it is desirable that at least some of the courses be taught at the graduate level where the students can engage in supervised, first-hand field research in Mexican American communities. The students thus not only learn research techniques, but also contribute to our sociological knowledge of the Mexican American. Regardless of level, all students of Mexican American sociology should participate in at least some first-hand research, to get a "feel" not only for the essence of sociology, but also for the nature of the Mexican American community, objectively considered.

Funds should be sought for the establishment of a Mexican American research institute, with the cooperation of the Mexican American Studies Department and the relevant disciplines and grants sought for the financing of joint faculty-student research projects both in Southern California and Mexico. To this end, also, cooperative agreements should be entered into with an appropriate Mexican university or universities, including both research projects and faculty and student exchange.

Content of Courses

In Mexican American sociology, as in any subject field, there is always real danger of unnecessary proliferation of courses. The college should offer only as many courses as it can adequately staff with competent faculty, and in which a sufficient amount of teaching materials are available, or in which suitable research and other experiences can be devised. It is recommended that before intensive curricular planning is undertaken, that consultation be carried out with the library staff to determine what materials are already available there and, further, that immediate steps be taken, including the allocation of adequate budget resources to build up the library's collections in the area of Mexican American sociology.

It is important that sociology provide the conceptual framework for each of the courses, regardless of the actual materials used. Most of the latter will necessarily be descriptive in nature, but the end results of the courses should be conceived to be primarily empirical and theoretical generalizations that can then be further applied in an attempt to understand still other areas of Mexican American concern.

It seems to me that the areas which might feasibly be handled as separate courses in this manner at the present time, include the following:

1. Sociology of the Mexican American

A general survey of the field. Sociological perspectives on Mexican American culture and social structure, including background, present nature and changing patterns.

2. The Mexican American Family

Consideration of traditional Mexican family patterns, regional and socio-class variations in the Mexican American family, and factors determining its effect on members' life chances in American society.

3. Mexican American Social Stratification

Variables affecting the social status of the Mexican American in American society, social class difference in Mexican American communities, Mexican American social mobility.

4. Mexican American Social Problems

Analysis of the cases and consequences of poverty, crime and delinquency, family dissolution, and deviant behavior in Mexican American communities.

5. Social Change in Modern Mexico

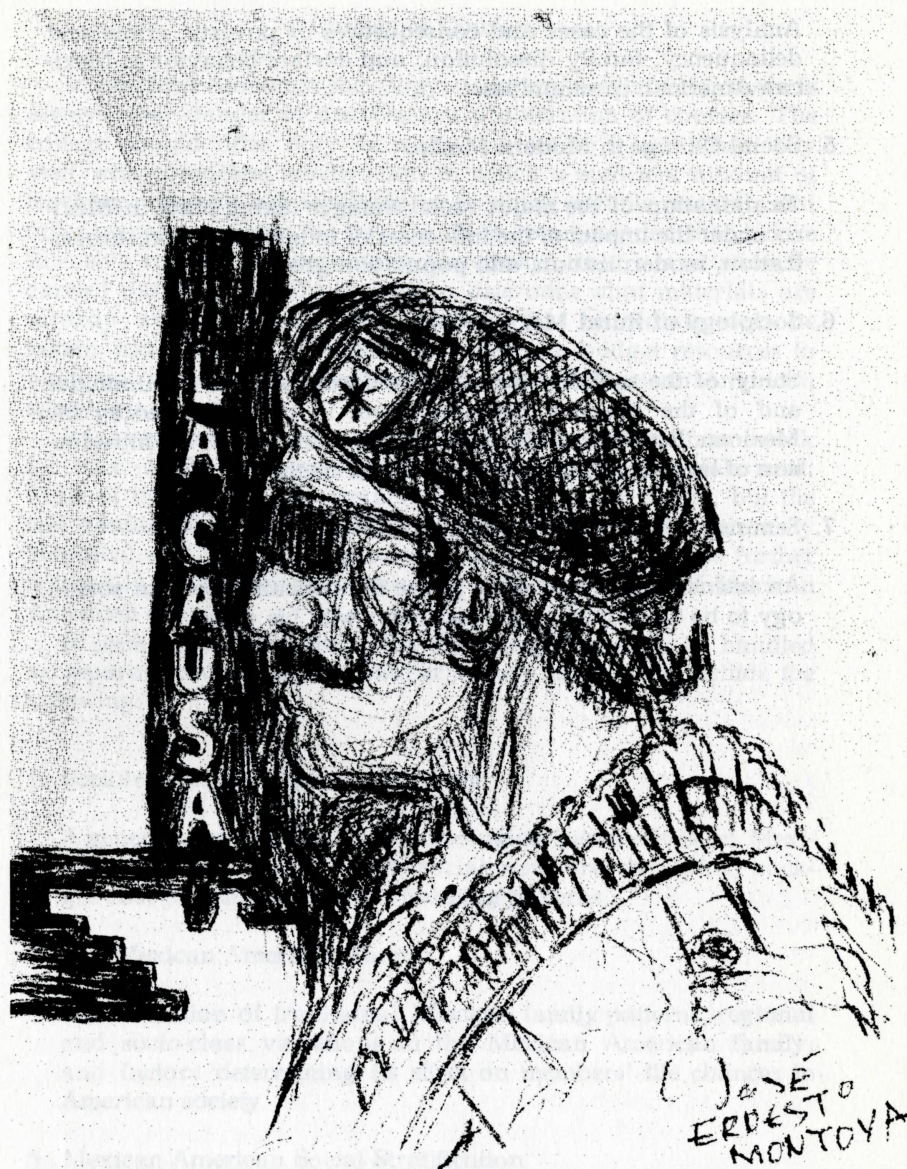
Examination of the major social changes taking place in Mexico under the impact of the influences of industrialization, urbanization, modernization, and population growth.

6. Sociology of Rural Mexico

Study of the social structure of Mexican peasant communities and of the changes brought about in rural Mexico by the Mexican Revolution, the agrarian movement, and the introduction of large-scale modern agricultural methods.

7. Seminar in Mexican American Sociology

An intensive study of some phase of Mexican American sociology to be developed by the instructor with his class.



OUTLINE OF THE BARRIO CENTER PROGRAM

The Barrio Center Program shall be separated into three parts which will enable the reader to understand the proposals much more readily and to facilitate its inception. These parts shall be:

1. Goals
2. Programs and Activities
3. Staff and Funds

1. Goals

- A. to disseminate information regarding college entrance and requirements.
- B. to actively engage the college, through MECHA, in programs activities that are relevant to needs of the Chicano community.
- C. to facilitate on-going and proposed research conducted in the Chicano community.

2. Programs and Activities

- A. to operate an office that would supply to the Chicano youth the needed information regarding colleges and universities.
- B. to specifically recruit students for entrance to college.
- C. to provide programs of cultural and educational enrichment.
- D. to provide lectures of general interest to the Chicano community.
- E. to provide classes relevant to the needs of the Chicano community (i.e. art history, politics, etc.).
- F. to provide general information regarding subjects such as immigration, welfare, legal aid, etc.

- G. to work with community groups with emphasis on grass-roots organizations, to organize WRO groups, parents groups, workers unions, housing unions, tenant unions.
- H. to provide programs dealing with drug prevention.
- I. to assist in community beautification programs.
- J. to sponsor/provide a Barrio Publication.
- K. to facilitate research studies conducted or to be conducted by evaluating and advising the research programs of the college.
- L. to provide a Barrio communications center.
- M. to provide/operate/assist programs which are relevant to the needs of the Barrio.

3. Staff and Funds

- A. The Barrio Center Program will require the following staff and funds.
 - a. Coordinator
 - aa. to be selected by MECHA.
 - bb. to be paid the annual salary of \$_____ per half time position
 - b. Two half-time assistant coordinator positions.
 - aa. to be selected by MECHA.
 - bb. to be paid the annual salary of \$_____ per half time position.
 - c. A general budget of \$_____ to be allocated from:
 - aa. Associated Student Funds.
 - bb. general college funds.
 - cc. foundations.
 - dd. private donations.

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- page 154: *!BASTA!* Malaquías Montoya



NOTES

