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Introduction

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PERSPECTIVAS EN CHICANO STUDIES I

Papers Presented at the Third Annual Meeting of the
National Association of Chicano Social Science,
1975

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to NACES —
for posterity — 40 yrs
later —
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PREFACE

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INTRODUCTION

It has been almost ten years that the rise of campus activism for Chicanos began in earnest. Sparked by the critical mass of students and community activities, organizations like MASA, MASC, UMAS, MAYO, CSO and others, created greater pressure on college and university administrators to admit more students, develop financial aids, hire faculty and staff and institute courses and community programs. The next five years saw many of these "bread and butter" concessions withdrawn by the college and university administrations with the re-entrenchment of conservative forces in the schools after the U.S. loss in the Viet Nam war.

In retrospect we never had much influence or control over these programs, nor a wide vision of the historical events of the day. Many of the Chicano Studies departments, centers and programs still continue. There are an absolute greater number of faculty and students on campus as well. But, only in very few places are these faculty and students "allowed" to engage in the kind of honest intellectual work needed by our communities. The struggles for maintenance of these programs, creation of new ones and the relevance of higher education to our communities continue on a daily basis. The court decisions in *Bakke v. U. of California*, and the litigation between *Defunis* and the University of Washington, and other similar cases continue the conservatism of these institutions.

Aside from campus student organizations, there developed in this social ferment several independent organizations. Some, like the National Council of Chicano Studies were still-born because they were being organized from the top down (or is it from the star in the east to the cactus in the west?). Others were built on the modest organizing efforts of committed scholars (students, faculty and lay), working through caucuses in traditional discipline associations and through some Chicano Studies programs. The National Association of Chicano Social Science is one of the independent organizations that is still growing.

The Association is still too young to tell whether it will have much impact on the intellectual work of Mexicanos. These *Proceedings*, however, promise a positive and hopeful beginning. The annual meeting of the NACSS is the only national gathering of Mexicano scholars dedicated to and focussing on the development of intellectual work for the benefit of our communities.

Let us continue to develop NACSS and other broad-based organizations that will allow us to do the work needed to liberate our peoples.

RFM