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Reynaldo F. Macias

UCLA, reynaldo@chavez.ucla.edu

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Introduction to the Digital publication of *Perspectivas en Chicano Studies*.

When we arranged to place these proceedings of the first conferences of NACCS on the the internet in 2008, I was asked if I wanted to write a second introduction to this new digital republication. I demurred feeling it would take great effort to place it in historical context. Since then, there has been a need to write a history of the discipline con una perspectiva chicana. I gave an acceptance speech in 2014 in receipt of the NACCS Scholar annual award, where I reflected on *El Plan de Santa Bárbara* and *Perspectivas*, that seemed to do what I had been asked to do in 2008. I present the essay below as such an introduction.

Chican@ Studies, *El Plan de Santa Bárbara*, NACCS, and La Perspectiva Chicana¹

reynaldo f. macías
Chican@ Studies, Education & Sociolinguistics
UCLA

0.0 Introduction

Muchas gracias, Thank you very much for a very nice introduction.

It is truly an honor to receive this award, and very humbling to do so in the same year as don Octavio Romano, a giant of a man in the intellectual history of Chicana/o Studies and in the creative literatures and arts of la chicanada. I started my undergraduate studies the same year as he and others founded Quinto Sol at Berkeley, Califas, in 1965. I had the benefit of reading his writings in *El Grito – A Journal of Contemporary Mexican American Thought*, during the same time period as I was reading *El Plan de Delano*, *El Plan espiritual de Aztlán*, *El Plan del Barrio*, and listening to the epic poem by Rodolfo “Corky” González, “I am Joaquín,” to the poetry of alurista, and other Chicana/o poets. Romano (1967, 1968, 1969, and 1970), and his editorial and publisher work is foundational to Chican@ Studies. I am honored by the mere association and co-incidence of the same award in the same year from our premiere scholarly association.

I would like to thank the northern California foco for nominating me, and the NACCS for the selection. I must say, however, that I have never been described as “quintessential” as in the program description of my work. I am not sure whether that means 5 times essential or one-fifth essential. But, be assured I very much appreciate the kind words.

I am also pleased to receive this award in Salt Lake City, Utah. I would like to remind us all, that these are the historical places of the Shoshone, Ute, and Paiute, who have dwelt in what is now called the Salt Lake Valley for thousands of years before the Mormon settlement in 1847. The languages of these groups are part of the Uto-Aztecan language family, which includes Nahuatl. This language family and its territorial spread also reflects the greater cultural area of Mexicoyotl, with a 6,000 year history (Forbes, 1973). From the Nahua speaking Meshicas, we are bequeathed the origin story that begins from the seven caves of an island in Aztlán and with the migration of seven Nahua tribes to the valley of México. Roberto Rodríguez and Patricia Gonzáles, in their project, *Aztlanahuac*, gathered oral histories on migration from Indigenous elders, story-tellers, tlamatime, throughout the contemporary US Southwest and México. Believing that the body of water surrounding the island in Aztlán, known as la “Laguna de Teguyo,” had to be the Great Salt Lake,

¹ Based on Acceptance Remarks on the Occasion of Receiving the 2014 NACCS Scholar of the Year for Distinguished Scholarship & Service to Chicana/o Studies at the NACCS Annual Meeting, Salt Lake City, April 11, 2014.

they traveled to it and visited Antelope Island in 1998. There, Rodriguez asked a state park ranger how many caves the island had. The ranger's reply was seven. The map appended to the Treaty of Guadalupe-Hidalgo, crafted by J. Disturnell in New York, 1847, located and labeled, in what we now call Utah (and then was Alta California, México), the "Ancient Home of the Aztecs" ("la antigua residencia de los aztecas"). Comrades and colleagues, we have returned to Aztlán, to la cuna, for this conference. It makes this honor all the more rewarding to me.

When I received word of this award for life achievement, I had mixed feelings. I was honored to be sure, and humbled by the peer recognition, but I also resisted it because I felt I still had some years under the hood. If I may humbly suggest we describe the reasons for the award as something closer to "for distinguished scholarship and service." Upon reflection of these 40 and 45 years of career, and the theme of this conference, I took another look at *El Plan de Santa Bárbara* (1969), and at *Perspectivas en Chicano Studies*, the first collection of NACSS conference proceedings, published by NACCS and the UCLA Chicano Studies Research Center in 1977, to refresh my memories of our labors in what sometimes feels like those "far away times." These reflections reminded me of the uniqueness of these labors, across two countries, by a small number of men and women intellectual workers to create and organize something new, something useful.

1.0 Reflections – *El Plan de Santa Bárbara* (1969)

I picked up a copy of the orange-brown covered first printing and original edition of *El Plan de Santa Bárbara*, published by the Chicano Council on Higher Education in 1969 (October). (You might be interested to know it will soon be out in a new edition.) I was at the conference, illegally, as I was not a pre-registered delegate. I had a chance to review the manuscript before publication to proofread, comment, and contribute to the final editing of the conference report from over 100 students, faculty, and barrio scholars and stakeholders. As the "classic" foundational book in Xican@ Studies, one can query its continuing relevance. Let me suggest that it is still relevant in setting a direction for Chican@ Studies, both in text and spirit.

It's important to place the *Plan*, a publication, within the context of its production, and attempt to describe, if not evaluate, its impact. It is also important to remember that it was the result of a collective group of people at a conference organized and sponsored by the Chicano Coordinating Council on Higher Education in California.

The conference took place in Santa Bárbara, California, at the student housing of the campus in Goleta, in April of 1969 (the following month after the first National Chicano Youth Liberation Conference hosted by the Crusade for Justice, Denver, Colorado, which collectively adopted *El Plan de Aztlán*). The conference included men and women representatives from most campuses of the state, with 2 or so representatives from each. There were 8 workshops that developed a statement and resolutions on each of their respective topics. These were then presented to the general assembly for collective discussion, decisions, and adoption.

El Plan de Santa Bárbara was the book publication that reflected the results of the conference. It was subtitled, when it was published, as a *Chicano Plan for Higher Education*, with analyses and positions taken by the conference and endorsed by the Council. It was organized into 7 chapters reflecting the workshops on various topics: (1) organizing & instituting Chican@ Studies programs; (2) recruitment & admissions; (3) support programs; (4) curriculum; (5) political action; (6) campus organizing of MEChA; and (7) the university & the Chicano community. The first of the 10 appendices, entitled Chicano Coordinating Committee on Higher Education, included the names of all registered conference participants, identifying the workshops in which they participated, the conference organizers, and those on the editorial committee. Several other appendices were of "model" Chican@ Studies programs at the University of California, Santa Barbara (a research

institution), San Fernando State College (a teaching institution; now California State University, Northridge), and Mesa Community College of San Diego (a community college), covering 3 levels of public higher education. These 3 proposals complemented the chapter on Organizing & Instituting Chicano Studies Programs. The appendices also included a Chicano Studies Core List and syllabi of 4 different courses that could be used, that were being used, in different colleges in the state, and that could be used in other colleges that still had not developed curricula on Chican@ Studies (The Mexican American & the Schools; History of the Chicano; Contemporary Politics of the Southwest; Sociology in a Mexican American Studies Program). The Core List and these 4 syllabi complemented the chapter on Curriculum. A Select Bibliography was included for broader instructional and program-building resources. An outline proposal for a Barrio Center Program was the last appendix, intended to complement the chapter on The University and the Chicano Community. The Table of Contents then included 22 sections. The first printing was October 1969; and the second, slightly edited printing, was in January of 1971, and carried the copyright registration notice of 1970. We should note also, that it was one of the first significant documents to use the name Chicano Studies.

El Plan was intended as a resource; as a compass; as a stimulus for more similar work; a report from a working conference during the Chican@ Movement that focused on, or drew principally from, people in higher education, primarily undergraduate and graduate students – but also a few faculty and staff and community scholars. It continued to promote additional work, as in the Chicano Committee of Higher Education sponsored meeting in March 1971, in San Diego of Chican@s from the 19-campus California State College system. They “unanimously resolved that *El Plan de Santa Barbara* (the bible of CCHE and other higher education policy-making organizations) be revised to include the Chicana and her vital role in el movimiento. (Anonymous, 1971). Many other meetings and conferences added to the work compiled in *El Plan*, and expanded especially the course work on Chican@s.

One can discuss its principal contributions as addressing Chican@ Studies as a philosophy of education guiding the overall work of Chican@ Studies, Chican@ Studies as a set of institutional units guiding the struggles for structural changes in colleges, and Chican@ Studies as a curriculum that started from scratch and continues to expand and diversify.

1.1 Philosophy of Education

In describing Chican@ Studies as a *philosophy of education* represented in the *Plan*, we can note the following statement on page 44 of the 1969 edition.

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. (Chicano Coordinating Council on Higher Education. 1969:44)

In a position paper for the Chicano Studies Institutes, in 1970, immediately after the publication of the *Plan*, Juan Gómez-Quiñones, Raymond Castro, and I, extended the goal statement by contextualizing it within the broader movement for culturally relevant schooling demanded by the Chican@ community as reflected in the Chican@ high school Blowouts of 1968, 1969, and 1970, throughout the country.

The following statement of a Chicano philosophy of education is not unique or new in idea. Its importance comes in that it is concerned with, and directed at, the Chicano community, at La Raza. Underlying this is the concept of self-determination and self-definition. That we as a people must help ourselves and direct our own destinies is crucial. Anything less would

support and retain the present situation of oppression and manipulation of the Chicano community, socially, economically and politically, on the part of Anglo society. This is not to say that Chicano Studies are closed to non-Chicano students. They should be open to all, but the direction, the content and the control should remain with Chicanos. It is in this spirit of self-help, of “by Chicanos and for Chicanos” that many Chicano Studies Departments, Cultural Centers, Colleges and Institutes have formed in the past two years across Aztlán (wherever Chicanos may be found in the United States). (Macías, Gómez-Quiñones, Castro, 1971)

This philosophy of purpose was to be realized collectively and needed to be built from scratch with many contributing what they could to what was needed. The Coordinating Council on Higher Education conference of over 100 people suggested a plan to get things done. There were 11 Recommendations in the *Plan de Santa Bárbara*.

“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 to 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 M.E.Ch.A. (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.”

(Chicano Coordinating Council on Higher Education, 1969:13)

These recommendations basically called for (1) unity and shared responsibility for organizing Chicano@ Studies; (2) development of resource banks to help grow and share / disseminate information; and (3) preparation of personnel (teachers, scholars, students) to help expand work in the field, diversify the institutions of higher education and public schools.

1.2 Institutional Units

Chican@ Studies as a set of *institutional units*, was defined as comprehensive and embedded in the notion of “institutionalization” as structural and substantive changes to higher education to make it relevant to Chican@s, and also as platforms of power to make greater social justice changes in society. It adopted a recognized position of university teaching, research, and service.

To create our spaces in higher education, we focused on certain tactics for what became known as the institutionalization of Chican@ Studies. The institution fought back and we still struggle to create, maintain those spaces, and even recover them. These are the politics of higher education and should not deter us from our work, which is the creation, defense, & promotion of Chican@ Studies epistemology. The struggle in higher education is at 4 levels: (1) the personal professional; (2) the structural, institutional spaces and units, like academic departments, that represent power platforms; (3) the epistemological level; and (4) the societal role of higher education. These should be noted in the preparation of our doctoral students especially as our “home grown” scholars in these often hostile territories.

1.2.1. *Personal/Professional.* We know there is a struggle to diversify the professoriate and administrations of IHEs with Chican@s, as well as in units of Chican@ Studies. Part of this struggle is assuring that Chican@ scholars be in the mix, given the institutions anti-Mexican preference for other “Latin-Americans” and Hispanics, especially those assimilated, westernized, conservative ones trained in positivistic disciplinary science, or other minorities, or even Anglo women. However, it is Chican@ scholars who have been trained or self-taught in Chica@ Studies with *la perspectiva chicana* that is critical to the epistemological democracy, pluralism that is at stake in the social justice changes to US western, Eurocentric institutions of higher education. This is particularly important in hiring, peer reviews, “merit” promotions, retentions, and equity. On what criteria and standards will these faculty be hired, rewarded, promoted? Who decides and argues significance of work, beyond productivity? These reviews start at departmental levels, and so our roles and concerns in Chican@ Studies departments is central and crucial, especially when there are inter-departmental, multi-disciplinary academic programs in play. If we don’t embrace the *perspectiva chicana*, then the institution will cooptively determine the access to the institution, evaluation of our work, and determine our individual professional success, according to their criteria, standards and perspectives, and not our achievement of the goals of Chican@ Studies.

How we treat ourselves as a scholarly community, as a learning community, is so important in creating something “different” in Chicana & Chicano Studies academic units, than in the other “traditional” discipline departments. For the sake of Chican@ Studies peer review in the often hostile Western epistemological badlands, we need to stand on collaboration, mutual intellectual respect, and a grounding in our barrio and campus *raza* communities of students, staff, and instructors. We need to stand on the integrated inter-disciplinarity and not deferrals to a fragmented, siloed multi-disciplinarity. If we don’t hold up our own integrated Chican@ Studies criteria and standards as the beginning point, then the gap will be filled by the institution and non-Chican@ faculty and administrators, often hostile to the epistemological diversification represented by our being on campus (see Córdova, 1998 for a good example of this struggle).

This was clearly predicted in *El Plan*, and we were cautioned to hire faculty with “the right orientation” and to not have classes on Mexican Americans unless Chican@s were designing and teaching them con una *perspectiva chicana*. There were also suggestions about how we participated in (envisioned) higher education for the Chican@ community that made Chican@ Studies scholars, scholarship, pedagogy, and service unique.

(1) we should support bilingual instruction and units at these institutions, including the teaching of courses in Spanish, or discussion sections of large lecture classes taught in Spanish, as well as the promotion of the teaching of Indigenous languages;

(2) we should prioritize Chicana@ Studies undergraduate students for admission to Chicana@ Studies graduate programs to continue the development of la perspectiva chicana as a standpoint epistemology across greater developmental levels and breadth;

(3) include MEChA and Chicana@ student representation on our department committees;

(4) we should have mutual respect and mutual support amongst colleagues by reducing or eliminating hierarchies and disciplinary silos in favor of learning communities and “invisible colleges.”

(5) we should support different policies that provide access to Chicana@s to higher education, like open admissions; free schooling avoiding resource competitions between groups.

1.2.2. *Institutional Changes (power platforms)*. There are at least three structural reforms sought in the institutional changes in higher education: (1) population parity of Chicana@ students, faculty, and staff at colleges; (2) teach us our history and culture con una perspectiva chicana; and (3) struggle against racism, sexism, classicism, and forced assimilation; discrimination in general. Struggles to create Chicana@ Studies institutional units & programs, have continued over the first 50 years of Chicana@ Studies since the creation of the field. The *Plan's* shared proposals for Chicana@ Studies units (research centers, academic departments, and degree programs viz curriculum development) were important in providing the substances of the institutional changes sought by Chicana@s to remake the US college to “work for the Chicana@ community and barrio.” Even with immediate successes in 1968, 1969, and 1970 in establishing departments, courses, degree programs, and several research centers, universities and colleges, the institutional resistance to Chicana@ Studies was fierce. In general, colleges resisted these changes with repressive tactics of program rejection, restrictive weak budgets, and re-directions and redefinition or cooptation of units (see Gómez-Quíñones, 1977a, for an analysis of these relationships between the university, society, Chicana@ Studies, Chicana@s, and the barrio, that still has currency, more than four decades later). We needed the support of well-thought out ideas and strategies to continue struggling. The *Plan* provided this for many a campus effort.

1.2.3. *Epistemological² — research, scholarship, creative works, & pedagogy*. Chicana@ Studies has also struggled to establish courses, and academic degree programs (undergraduate majors, minors, graduate research & professional degrees), especially because of the so very few Chicana@ scholars in higher education in the 1960s and 1970s. There were at least three struggles: (1) the need to justify concentrated study on the subject of the Mexican origin peoples; (2) the need to identify ways of study that would not repeat the biased, flawed and fatally flawed research of the past, and which has continued and would be respectful of the development of perspectivas chicanas; and (3) the need to specify the implications for curriculum development and instruction at all levels of schooling.

It was evident for the last quarter of the 20th century, that the majority of Chicana@ scholars and faculty were credentialed, certified, or otherwise received their doctorates in disciplines that were not Chicana@ Studies. Some of these new doctorates were part of networks that continued to develop la perspectiva chicana (in major part initiated on the critique of western epistemology; for example

² Including knowledge, knowledge production, and knowledge organization.

see Romano, 1967, 1968, 1969, and 1970), and others merely focused the object of their research on Chican@s within their disciplines, assuming that it was their disciplinary contribution to Chican@ Studies as an inter-disciplinary field (better understood then as multi-disciplinary). Especially with regards to graduate programs, and comprehensive departments, la perspectiva chicana becomes ever so much more important as disciplinary clarity and integration. There has always been a critical comparative epistemological stance in Chican@ Studies, especially of western-centric epistemologies in comparison with Indigenous epistemologies (Forbes, 1973a, 1973b).

This is where the struggle to open mind-space and epistemological pluralism and diversity – academic freedom, if you will – has been centered, around names of these units, and their purpose, organization, and perspectives. There is a need to identify the hegemonic master narrative of western stories; identify the Indigenous or Maíz narratives and stories on this continent (Gómez-Quñones, 2012); and the Aztlán Resistance narratives (Rodríguez, 2014); or la perspectiva chicana, grounding Chican@ Studies, and distinguishing it from other disciplinary studies of Mexican Americans that can be referred to as Chicatology and / or more recently as part of Identity Studies (Cortés, 1973).

1.2.4. *Social/political.* Whose social & policy needs are to be met by Chican@ Studies in higher education? Do they include material changes in Chican@ barrios or contributions to Chican@ liberation? There is a constant, continuing struggle against higher education institutions efforts to reinstall, restore western epistemological hegemony in Chican@ Studies regards how society should be organized and rationalized. Anti-Mexican bias, motivated by Anglo-White fears of demographic destiny, cultural panic, and an increased power threat to white supremacy, white male and white female privilege, and western hegemony, need to be challenged with a Chican@ Studies that includes la perspectiva chicana. In large part this reflected the manifesto of the *Plan*, which included:

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 person who truly values life and freedom.

(*El Plan de Santa Bárbara*, Manifesto, pp. 1-2)

The Manifesto ended with the broader public purpose to improve the material conditions of our communities.

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.”

(*El Plan de Santa Bárbara*, Manifesto, p. 3)

We must ask what changes in the University, promoted by whom, for what purposes, reflect social justice and la perspectiva chicana, and accrue to the benefit of our communities? These questions can be applied, for example, to the US Government legislation that created the category of “Hispanic Serving Institutions,” to parallel the Historically Black Colleges and Universities. What role does the US Government program of Hispanic Serving Institutions play in the higher education of Chican@ and other Latin@s? Are they following strategies of cooptation or the redefinition of Chican@ Studies power platforms and scholarship in order to provide social stability in diversity,

and law and order? In whose image is this alleged diversity “remake” of higher education? Is it only “racial” integration through academic degrees that certify Mexican Americans as good “Americans?” How do these concepts work to serve what ends? How do these compare with Chicana@ Studies institutional changes?

A summary statement of the spirit of *El Plan*, and its current significance and relevance, by one of the members of the Editorial Committee, nearly 50 years later, is the following:

El Plan de Santa Bárbara is counterhegemonic, anti-white-chauvinism, and anti-Eurocentrism. Chicana Chicano Studies challenges the dominators’ nationalist paradigm: one supremacy, one language, one culture, one ruling class, one empire, i.e., North America for the Euro-dominators. Indeed, the aim of CCS is subversive; it is to destabilize the undemocratic ethno-racial structure of the economy, the society, and the state as it has been – in a phrase, CCS critiques turn these upside down. In sum, CCS critiques envision democratic governance, economic justice, and a truly plural society, culturally interactively accessible to all. CCS conspires to multiply the force of humanism by multiplying the voices spoken, to implement social equality for all. When CCSers are engaged critically, they create the possibility of another thinking, which points, and maybe leads, to another world where hunger for justice and equality has been fully satisfied. (Gómez-Quíñones, 2017)

It helps to understand the societal role of these institutions of higher education through their scholar-workers. Again, Gómez-Quíñones (1977b), in his classic essay “On Culture,” provided an answer to some of these questions we struggled with as students, scholars, and activists, at the beginning of this red road, and which bears repeating in today’s situation.

Since, through domination, labor is sought as a resource, ways and mystiques [ideas & ideologies], however beset with contradictions, come into play to facilitate economic exploitation and political hegemony. Dominating cultural institutions do the following: (1) legitimize domination and those who hold power; (2) reinforce social hegemony and its allied interests; (3) attempt integration and alienate. In domination, cultural assimilation is both an ideological mystique and a social control policy, which is conditional and selective, acting upon the oppressed people. In extreme form the existence of the people and their concurrent claims are, in fact, denied. However, assimilation deforms but never does it bring about integration or acceptance of the discriminated population by the dominant group, and those who accept the mystique are doomed to be marginal.

A community under domination must incorporate intellectual skills, albeit critically always, or it seriously undermines itself.. Unlike individual acts of resistance, the progressive development of mass resistance is dependent on intellectual material. Rather than accepting or making false distinctions between formal and informal intellectual work, or between intellectuals and others, the Gramscian distinction between traditional and organic intellectuals should be used within an analytical framework which evaluates whether oppression or liberation is served. Importantly, the Gramscian exhortation to develop class intellectuals should be remembered. Class and culture consciousness not only means facts and identity on an individual basis but also those shared by a group whose sharing of them then determines group action. Sharing certain progressive ideas and values is a prerequisite to group action in a determined manner. Intellectuals are important in bringing about this process.

Source: Gómez-Quíñones, 1977b:7 - 8.

Chicana@ Studies contributes to this intellectual / ideological struggle in graduate research

training of faculty con la perspectiva chicana. It is the critical missing element in most other doctoral programs that define a specific societal role for colleges and universities to benefit barrios and Chican@s with social justice changes to the betterment of society. There are many current younger scholars who naively or knowingly, have joined multi-disciplinary bounded Mexican Americanist scholars, to feel there is a new Chican@ Studies game in town, and that *El Plan* is passé and embedded in a reified, and reductive old cultural nationalism of a distorted old patriarchal guard, and so is no longer relevant. Let me strongly state that they do an injustice to the history of the discipline with such poor politicized understandings of the Movimiento and *El Plan de Santa Bárbara*. La perspectiva chicana of *El Plan* is ever more relevant today than at its birth date as we create doctoral programs that need conceptual and disciplinary clarity and an understanding of its disciplinary history, not redefinitions and name changes seeking assimilationist goals and integration through western eyes. We should, instead, see ourselves as custodians of an activist, critical intellectual legacy not as intellectually arrogant appropriators of the legacy with the self-proclaimed personal authorization to destroy it in concert with the institutional corporatism and western epistemology of US higher education.

1.3 Chican@ Studies as Pedagogy

Chican@ Studies as Pedagogy involves curriculum as subject matter, and instruction as teaching and learning and *El Plan de Santa Bárbara* speaks to both of these.

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. (CCHE, 1969:40)

The *Plan* instantiated a basic question in this approach, that I believe still stands today.

A fundamental question to answer in organizing a Chicano Studies curriculum is: should the curriculum focus exclusively on the Chicanos, or on his[her] 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[her] self, and then the world in which he[she] lives. (CCHE. 1969: 41)

This was not an “either-or” question, but a statement of priority, with a rationale in curricular goals and learning theory, and a recognition that anti-Mexican, western-centric schooling creates low self-esteem, negative self-concepts, and an assimilationist destruction of the cultural strengths of our students. This Chican@ Studies pedagogy required both new learning, and repair work.

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[her], either by showing him[her] or eliciting from him[her], the diverse aspects of his[her] self and of his[her] 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[her] with the intellectual tools necessary for him[her] to deal with the reality of his[her] 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. (CCHE, 1969:40).

Chican@ Studies teaching sought to be different – in content and instruction – implicating a bilingual student, learner-centered, service-oriented pedagogy. Because we tend to teach how we were taught and how we prefer to learn, we have struggled to understand, elaborate, and achieve this goal. Most of us have been taught in our US public schooling entirely in English, through an Anglo, white, Euro-centric curriculum. So, not only do we need to learn about the broader Chican@ history and culture, *de la perspectiva nuestra, chicana*, that we have been denied in the schools, but also how to most effectively teach in a culturally relevant manner (see Macías, 1974).

Cortés (1973) identified 4 obstacles to the teaching of the Chicano experience in public schools which had, and have, similar applications to higher education as they are embedded within a western epistemology: (1) the persistence of stereotypes of who we are as Mexicans (and the stereotypes of others as well); (2) inadequate textbooks and curricular materials regarding Chican@s; (3) a general lack of knowledge of the Mexican American past & present; and (4) a rigidity of “traditional” (Anglo-American, Euro-centric) frames of reference for examining the Chicano experience.

Cortés (1973:185) identified 5 of these invalid frames of reference: “(4.1) the idea that U.S. history is an essentially unidirectional east-to-west phenomenon; (4.2) the attempt to explain the Chicano experience by labeling it ‘just like’ the experiences of Blacks, Native Americans, or various immigrant groups; (4.3) the view of the Chicano experience as essentially homogeneous, with most Mexican Americans following a single stereotyped historical pattern; (4.4) the concept of the ‘awakening Mexican American,’ arising from a century-long siesta; and (4.5) the attempt to explain the Chicano experience by presenting a parade of Mexican heroes and individual Mexican-American success stories.” The negative stereotypes and the invalid rigid frames of references are particularly important when we speak of an alternative image and exploratory concepts / frames in *la perspectiva chicana*. Cortés (1973) suggested alternative frames of reference for each of these 5 rigid Anglo-White-Euro-centric frames.

Table 1: Epistemological Frames of Reference for Teaching Chican@ Historical Experiences		
	Traditional (Anglo-European Western-centric) Frames of Reference	Suggested Alternative Exploratory Concepts (a la perspectiva chicana)
1.	U.S. history is east-to-west phenomenon.	Greater America concept, including a south to north perspective to the region.
2.	Chicano experience is “just like” that of Blacks, Native Americans, or various immigrant groups.	Comparative ethnic experiences, of similarities and differences, understanding the uniqueness of Chican@s as worthy of study.
3.	Chicano experience is homogeneous, with most Mexican Americans following a single stereotyped historical pattern.	Address the great internal diversity of the Chicano experience.
4.	the “awakening Mexican American,” arising from a century-long siesta.	A long history of activity, agency, struggle, resistance to oppression, and change.
5.	Chicano experience is a parade of Mexican heroes & individual Mexican-American success stories.	The essence of Chican@ experiences is the masses of Mexican peoples, producing a peoples history.
Source: Cortés, Carlos, 1973.		

Cortés (1973), like Forbes (1973b) in the same collection of essays, and Romano (1969) before him, identified alternatives to these five rigid Anglo-centric frames of reference in his call for teaching:

4.1. Use the “Greater America” concept instead of just the east to west approach to US history, that includes an additional south to north perspective to the “US Southwest.” One must add the notion of a large mexicoyotl culture area covering México and Aztlán (see Forbes, 1973a, especially the chapter “Mexican Approach to US History” which describes a 6,000 year presence, influence, and interactions, in the region).

4.2. Instead of viewing Mexicans as “just like” other groups, Cortés (1973) suggested the frame of *comparative ethnic experiences*, especially as this clarifies the unique circumstance of Mexicans in Aztlán as similar and different from those of Blacks, Native Americans, or various immigrant groups. For example: (1) “like Blacks, Native Americans, and Asian Americans (but unlike European immigrant groups), Chicanos can rightfully attribute part of their sufferings to racial prejudice.” (2) “Like Native Americans (but unlike Blacks, Asian Americans, or European immigrants), Chicanos were one of the two major ethnic groups which established large-scale societies *prior* to the coming of Anglos and, through military conquest, became aliens in their own land.” (3) “Like European and Asian immigrants (but unlike Blacks or Native Americans), Chicanos have seen their numbers increased in the nineteenth and twentieth centuries by a major flow of free immigration” (p. 188).

4.3. “In examining the Chicano experience, the social studies teacher must avoid not only simplistic ‘just like’ depictions, he must also reject another equally convenient, but equally distorting traditional frame of reference – the view of the Chicano experience as essentially homogeneous, with most Mexican Americans following a single stereotyped historical pattern. Instead, the teacher should adopt a third exploratory concept – *the great internal diversity of the Chicano experience and the Chicano people.*” (p. 188)

4.4. “Since the 1846 conquest, Chicanos have established a long activist heritage of resistance against Anglo discrimination and exploitation. Therefore, in examining Chicano-Anglo relations (and they should be examined in social studies classes), the teacher must avoid the trap of using a simple active Anglo (exploiter-discriminator) and passive Chicano (exploited-discriminated against) model. Moreover, although discrimination, exploitation, and resistance are essential aspects of the Chicano experience, they comprise only part of it. These themes should not be permitted to monopolize the study of the Mexican-American past. The Chicano experience is a unique composite of a vast variety of human activities. By using the ‘*history of activity*’ exploratory concept, teachers can help eradicate the distortions produced by the purveyors of ‘the awakening Mexican American’ and ‘the siesta is over’ image” (p. 190).

4.5. There are various histories to teach – e.g., political, military. However, *a people’s history*, a popular history, is most needed and called for, especially in the 1968 Walkouts which gave rise to the legacies of Chican@ Studies, alternative schools, bilingual education, and college diversification of student bodies, faculty, and staffs. “While applying the ‘history of activity’ concept, the social studies teacher must avoid the limitations of still another commonly used but distorting frame of reference – the attempt to explain the Chicano experience simply by presenting a parade of Mexican heroes and individual Mexican-American success stories.... the teaching of the Chicano experience often becomes little more than the display of posters of Emiliano Zapata, Pancho Villa, Benito Juárez, and Miguel Hidalgo or an extended exercise in ‘me too-ism’ – the listing of Mexican Americans who have ‘made it’ according to Anglo standards. The essence of Chican@ experiences is *the masses of Mexican-American people*, not heroes nor ‘me too’ success stories. The social studies teacher should focus on these *Chicanos, their way of life, their activities, their culture, their*

joys and sufferings, their conflicts, and their adaptation to an often hostile social environment. Such an examination of the lives of Mexican Americans can provide new dimensions for the understanding of and sensitivity to this important part of our nation's heritage, which cannot be shown by sanitized Chicano heroes or 'successes'." (p. 191)

In higher education, there are few, if any, courses on teaching our discipline, much less teaching Raza students. Let me suggest that those of us teaching Chicana/o Studies at the secondary level have much to contribute to the field in pedagogy, especially our colleagues in Raza Studies in Tucson, drawing on Indigenous knowledge and decolonial pedagogies (Santa Ana & González Bustamante, 2012). We in higher education can learn much from our colleagues in K-12.

Our teaching should also recognize the different "audiences" represented in our classes.

1. For many raza students, what we teach is about self-education, and requires much reflection. It also serves as a counter-narrative to the negative imaginary stereotyping of Mexicans in the United States. In doing this we must recognize the diversity of our people especially regarding Indigeneity, genders, sexualities, and the multilingual promotion of Indigenous languages as well as the colonial languages of Spanish and English in Chican@ Studies.

At the same time, we should note the uniqueness of Mexicans as regards other Latin@s relative to the US. The US Government engaged in a war of conquest against México in expanding its jurisdiction by over 900,000 square miles to the pacific coast, incorporating close to a quarter million Mexican persons citizens, who were tribal pueblos Indígenas (some autónomos), mestizos, and propertied elites, with some criollos. This in an area with a 6,000 year cultural history of mexicoyotl (Forbes 1973). Other Latin@s who have come subsequent to this war acquisition have come as "immigrants" and distant from the historical intimacy of the Mexican peoples to US empire.

2. Chican@ Studies classes are also becoming more attractive to non-Raza minoritized students. For the non-Raza minoritized students, we must provide for the information that will save many of them from the prejudice that often, but not exclusively, arises from the compulsory and willful ignorance imposed by the US school system, understanding the difference in positionality between students of color (including other Latin@ subjects) and students who are Anglo-White.

3. There are those who enjoy White Anglo privilege today and protect this system – often as haters – need to be challenged in our intellectual version of "stand your ground" or, as our version of academic freedom, whether it is teaching bilingually, in Indigenous languages, or about the Treaty of Guadalupe - Hidalgo.

There are many papers, panels at this year's NACCS conference that reflect these same themes from yesteryear, from *El Plan*, from the "Chicano Master Plan for Higher Education." We need to capture and share broadly these discussions, debates, and integrate them into our graduate programs consciously, reflexively, explicitly, and actively. This sharing has, in part, been carried out in the past through the publication of NACCS Conference proceedings. I would like to return to the first such proceeding, entitled, aptly, *Perspectivas en Chicano Studies*.

2.0 Reflections – *Perspectivas en Chicano Studies* (1977)

I also took a look at the first published proceedings of the 1975 NACSS conference held at the University of Texas, Austin, *Perspectivas en Chicano Studies* (1977). It was published jointly by The National Association of Chicano Social Science with the assistance of The Chicano Studies Center, UCLA, The National Council of La Raza, and Amauta-National Center for Chicano Studies Research. I edited and named the proceedings, and wrote a short introduction as to the state of Chicano Studies at the time, and the struggles for existence and survival in the politics of higher

education. I was at the 1973 founding meeting of NACSS in Las Cruces, NM; a founding member of the Southern California foco in 1973; on the national Coordinating Committee for the Association between 1974 and 1976, and I Chaired it in 1975 - 76.

So, let me share with you my recollections and reflections of this first NACSS collection and las perspectivas chicanas reflected therein. There were 14 authors, 12 research contributions, and 9 appended documents to this publication.

Perspectivas en Chicano Studies.

General editor, Reynaldo Flores Macías, University of California, Los Angeles

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I would like to point out the following in describing the contents of the works included in the Proceedings, that reflected the incipient, exploratory, creative work that is known as Chicana@ Studies:

1. *Titles*: The titles of the articles in the anthology are bilingual, and the viewpoints are plural. Even the title for the book was *Perspectivas*, as plural, and as an anthology, a discussion of various viewpoints.

2. *Concepts / Big Ideas / Themes*: The big ideas addressed by the authors included: (internal and post) colonialism; class; culture; music; language & ideology; biography; gender; perspectivas femeniles; Chicana politics; Chicana/o cultural nationalism; inequalities; political history; the Chicano Movement.

3. *Stance*: The position all the authors took was exploratory, exploring multiple views; one of engaging in academic intercourse and conversation; critical of theories, methods and interpretations; this tentativeness and exploratory posture was reflected in titles with the words “preliminary...,” and “towards ...”; hacen hincapié en la diversidad chicana; there is a respect for cada cabeza es un mundo, sometimes railing at dogmatism.

4. *Methods*: The research methodology was varied, using historiography, political economy, historical dialectical materialism, case studies, and artistic criticism.

5. *Space & Time*: These authors and their research geography covered Texas, Colorado, California, Aztlán, the nation, the world; colonial & national periods; 19th & 20th centuries.

6. *Documentation*: Included in the anthology were appendices self-consciously documenting what and how we do the intellectual work as scholars, as faculty, graduate students, and undergraduate students. NACSS was organized by moving from the disciplinary professional association caucuses to broader constellations of social sciences and humanities, to an interdisciplinary Chicana/o Studies that reflecting our common commitment to an invisible college of critical conceptual changes in a needed new scholarship. Organizationally, NACSS became an intellectual, and conceptual network and opportunity for reflection and mutual guidance.

In addition to these aspects of the works, we should note that (1) all of the work was original, not an anthology of previously published works as was the mode at the time. They showcased our work in the organization, especially las perspectivas chicanas in our scholarship. (2) Like *El Grito* and *Aztlán Journal*, the original works were being edited, published, and controlled by Chican@s scholars. We shared, engaged, participated, in the scholarly communication and conversations amongst our similarly committed peers in an invisible college to act in these academic communities. Evey Chapa and Armando Gutiérrez even made this explicit in their first footnote to their chapter: “*This paper was written in a spirit of cooperation and mutual respect in an effort to bring the concerns of Chicanos and Chicanas into a realistic perspective and to begin to create a unified ideology entre hombres y mujeres” (p. 154). (3) Lastly, this anthology was building publication capacity on the part of the Association, with the expectation of an annual book publication schedule that would reflect changes in the scholarship, and the field, over time. This was another alternative publication venue, like *El Grito*, and *Aztlán*, partly because of the barriers of publishing in Anglo-dominated, disciplinary, professional journals or University Press publishers, but mainly as a form of self-determination. These 3 points were consistent with and reflected the goals of the newly established Association, and are still relevant today.

“Participants at the [1973 NACSS organizing] conference mentioned a wide variety of purposes which could be served by a Chicano Social Science Association. Among these are:

1. Establishing communication among Chicano scholars across geographical and disciplinary boundaries.
2. Encouraging the development of new social theories and models
3. Facilitating the recruitment of Chicanos into all levels of social science institutions.
4. Acting to increase the flow of funds to research undertaken by Chicanos, particularly as that research contributes to the goals and direction of the Association.”

(Macías, 1977:214).

The questions that arose in these endeavors, especially regards the second purpose of the fledgling association, was how do we do this new research? What were or is la perspectiva chicana? How do we learn or educate each other to do this new research? How much of our research fell into Fernando Peñalosa’s 1970 proposition in “Toward an Operational Definition of the Mexican American,” that “In developing a relatively new field it is not so important to attempt to produce immediately the right answers as it is to ask the right questions” (Peñalosa, 1970:1). The initial organizers gave us some thoughtful guidelines for a new social science (with implications for and applications to all Chican@ Studies scholarship):

1. Social science research by Chicanos must be much more problem-oriented than traditional social science has been. Chicano research should aim to delineate the social problems of La Raza and actively propose solutions. Analysis should not be abstracted or disembodied from such pressing social concerns. Social science scholarship cannot be justified for its own sake: it must be a committed scholarship that can contribute to Chicano liberation.

2. Social science research projects should be interdisciplinary in nature. Only by pooling our intellectual resources can we deal with the whole range of factors that affect the social situation of Chicanos. The traditional disciplinary orientation (economics, sociology, psychology, etc.) has served to fragment our research in a highly artificial manner, and obscures the interconnections among variables that operate to maintain the oppression of our people.
3. Social science as practiced by Chicanos should break down the existing barriers between research and action. Research and action should exist in a dialectical relationship, i.e. research generates information that can lead to more effective problem-solving action; action in turn produces information that modifies and advances theoretical understanding. In order to bridge the gap between theory and action, Chicano social scientists must develop close ties with community action groups.
4. Chicano social science must be highly critical, in the double sense of rigorous analysis and a trenchant critique of American institutions. The working of these institutions have perpetuated the unfavorable condition of the Chicano. Liberation from these conditions will require a radical transformation of existing institutions, and it should be a primary task of our scholarship to prepare the ground for such transformation.
5. Chicanos must be careful not to unduly limit the scope of our investigations. We must study the Chicano community but within the context of those dominant institutional relationships that affect Chicanos. Our levels of investigation must include the local, the regional, and the national, as well as the international dimension which currently plays such an important role in American society. One pressing item requiring intensive research has to do with the relationship between class, race, and culture in determining the Chicano's historical experience.

(NCSS Newsletter. 1:1. In Macías, 1977:215)

As more and more work under the name of Chican@ Studies took place, and in struggle with the contrasting disciplinary approaches to the study of Mexicans in the US, particularly over the legitimacy of our intellectual endeavors, we learned that there were knowledge production practices which ill-served the goals of the field viz epistemology. Chican@ Studies and la perspectiva chicana prioritized other factors in its approach to research and scholarship in general.

1. Chican@ Studies prioritizes peoplehood and multiple subjectivities over single identities, essentialisms, or universals;
2. Chican@ Studies prioritizes patterned variations, configurations, proportionalities, and ranges, over normative, modal, or categorical descriptions;
3. Chican@ Studies is inherently comparative, and not culturally relative, parochial, exclusive or narrowly nationalistic;
4. Chican@ Studies assumes greater variation within groups than across groups, and thus, rejects either-or binaries; and
 - 4.1 assumes no single member of the group knows everything about the group;
5. Chican@ Studies also is multilingual in the two colonial languages of English and Spanish, and the Indigenous languages of México and Aztlán;
6. Chican@ Studies affirmatively seeks to be holistic rather than isolated or fragmentary analyses;

7. Chican@ Studies seeks to have knowledge applied to social justice change, decolonization of the mind, re-vitalization of our Indigeneity (“you are what you know”), conscientización, and so, again, these implicate power and history, agency, actions, and strategies for social transformation, and must be dynamically analyzed.
8. Chican@ Studies prioritizes the co-creation of research and creative works with the community as a matter of ethics and protection of human community, under the principles of: Do not be exploitive; Do no harm; recognize funds of knowledge / tesoros de la comunidad in our research and in our teaching; including through service learning pedagogy and appointment of community scholars to our programs and departments.

So, while the first Proceedings covered many things, it was not the final word. It was the beginning of many changes. Foco scholarship benefitted from the collaborative nature, interactions, and reviews of the works in trying to establish a new *modus operandi*, as reflected in *Perspectivas en Chican@ Studies*. There have been no less than 15 collections of proceedings of NACCS conferences in its first 50 years, all exhibiting similar themes as the first.

3.0 Reflections – A Restated Chican@ Studies – la perspectiva chicana / the chicano perspective

Chican@ Studies and related scholarship on Chican@ and other Latin@s in the US has exploded over the last 50 years, most spectacularly since we became the second largest racialized group in the US after Whites and surpassing Blacks in 1999. The infrastructure of Chican@ Studies has also grown and elaborated with over a dozen doctoral degree programs in Chican@ Studies across the country. The list of institutions with Chican@ Studies in Acuña (2011), included 127 institutions, 132 degrees, across 28 states; with 43 named Chicana/o studies, 12 Chican@/Latin@ studies, 41 Latino Studies (including Latin American Studies), 30 Ethnic Studies, and another 6 other named units. In a 2005 Directory of Chican@ Studies programs, the National Association for Chicana and Chicano Studies estimated 400 such programs in the United States and abroad (Blackmer Reyes, 2005). They included Latin American Studies programs and American Studies programs around the world (also see Macías, 2005 for a conceptual mapping of Chican@ scholarship).

Both of the growth of the Chican@-Latin@ peoples in the country and the growth in the institutionalization of comprehensive Chican@ Studies departments (with doctoral degrees) have contributed to a stronger ideological counter offensive on the part of White nationalist organizations and scholars, to impose the master narratives (e.g., Anglo White and European superiority and exceptionality; the Black Legend that undergirds much of the anti-Mexicanism ideology) and oppose *las perspectivas chicanas* (e.g., the 40 year reactionary Republican ideological attack on “Chicano” as political, sexist, exclusionary, Mexican-centric, and thus narrow and illegitimate for a field of study; corrupting “Aztlán” as an unpatriotic reconquista of lands taken “legally” from México, and an identity redefinition of Mexicans as not Indigenous but as white, as Christian, and as anti-Black; and distorting “la Raza” as “race” and, therefore, racist, exclusionary, nationalistic, and hate speech).

The Federal court in *Acosta v Huppenthal* (2012), the litigation brought against the anti-Raza Studies legislation in Arizona that targeted the Tucson School District’s Chican@ Studies curriculum, relied on these numbers as they were included in the NACCS amicus brief.³ The court

³ The arguments made to the Court in support of the legitimacy of Chican@ Studies by the National Association for Chicana and Chicano Studies brief concentrated on the number of institutional units, and only in general language did it reference its counter-master narrative epistemology, relying instead on words like “integral part of American education,” “significant contributions,” “applied research,” “critical studies,” “rigorous field.” It did not argue the “compulsory ignorance”

decision declared the Arizona state law as illegitimate because it was motivated by *anti-Mexican animus*. State educational legislation or policy in diversifying their curricula with ethnic studies requirements or other such approaches usually includes different reasons than those motivating the creation of Chican@ Studies, and so, often provides for a confluence of interests that may yet increase the number of Chican@ Studies programs, degrees, and units not only in higher education but also in the public elementary and secondary schools. However, we must remain vigilant of these efforts lest they be thwarted in perspectives, content, and goals, and used as vehicles for coopting Chican@ Studies and la perspectiva chicana.

The National Association of Chicana and Chicano Studies currently describes its purpose in the following way on its website.

Since its inception NACCS has encouraged research, which is critical and reaffirms the political actualization of Chicanas/os. NACCS rejects mainstream research, which promotes an integrationist perspective that emphasizes consensus, assimilation, and legitimization of societal institutions. NACCS promotes research that directly confronts structures of inequality based on class, race and gender privileges in U.S. society.

NACCS has evolved to offer various opportunities. It serves as a forum promoting communication and exchange of ideas among Chicana and Chicano scholars across all geographical and disciplinary boundaries. NACCS promotes and enhances the opportunities and participation of Chicanas and Chicanos at all levels and positions of institutions of higher learning. As such NACCS has become an effective advocate for both students and scholars. NACCS stages an annual national conference, which attracts 800 to 1,500 participants to listen to over eighty-five presenters on a variety of topics that affect the Chicana/o community. (<https://www.naccs.org/naccs/History.asp>)

La perspectiva chicana has become and is the defining aspect of Chican@ Studies. The Chican@ perspective is more than the “interdisciplinary study of Mexicans in the US.” La perspectiva chicana is the paradigmatic synthesis of the efforts of those who early struggled to define the type of research or knowledge production, recovery, and critique, that was needed to contribute to social justice change.

As subject, there is the Mexican@ / Chican@ peoples of the northern continent of Abya Yala, in its multiple subjectivities and diversities – Indo-Mestizo-Mulatto-Hispano – primarily of Mexican origin, the tap root of which is Indigenous within the 6,000 year-old Mexicayotl cultural area of México and Aztlán (cf., Forbes, 1973; Gómez-Quíñones, 2012). This is constantly challenged by western-centric intellectuals, politicians, even still by other Latin@s of assimilated or recent immigrant vintage who, very often are ignorant of the history and purposes of the discipline, assume

nature of the State law, nor the right of Chican@s (and other Indigenous), to learn about our history and culture. The brief stated, in part, the following:

- II. Chicana/o (Mexican American) Studies Is An Integral Part Of American Education And The Field Has Established Global Academic Importance And Respectability. (p.31)
 - A. Chicana/o Studies has led to the establishment and significant growth of research centers and departments offering undergraduate and graduate degrees at more than 400 colleges and universities across the United States and other nations. (p.32)
 - B. Chicana/o Studies pedagogy continues the tradition of “critical studies” developed in the natural and social sciences and related fields of human inquiry. (p.35)
 - C. Chicana/o Studies has made significant contributions to the advancement of the study of American democracy and applied research informing law and public policy. (p. 38)
 - D. Chicana/o Studies is a rigorous field of social scientific research and scholarship that contributes to a necessary understanding of the nation’s largest racial and ethnic minority – a significant sector of the citizenry of the US. (p. 40)

it is Chicano studies writ large and extended to all “Latin Americans,” or are wanting a share of what they consider to be political spoils. However, there are similarities and differences with other groups that still makes for the distinctiveness of the Chicano@ subject. The uniqueness for disciplinary study, the basis of *la perspectiva chicana*, and its applied, action, critical, or activist scholarship is foundationally defining of the disciplinary subject.

There are three Grand Questions, four Necessary Dimensions, and four Big Ideas that make up the paradigm of *la perspectiva chicana* in Chicano@ Studies. As we have seen in *El Plan de Santa Bárbara* and *Perspectivas in Chicano Studies*, most of the scholarship in the last 50 years on Chicano@s can generally be seen as involving the 3 Grand Questions: (1) Who are we? (2) What is our material situation in the world? And (3) What do we do about it?

As a result of the ongoing Chicano@ critique of western-centric and western-oriented positivistic work on the Mexican communities in the US and México, which most often produced and produces biased, flawed, and fatally flawed research on our communities, the Chicano@ Studies scholarship should include four Necessary Dimensions: (1) History; (2) Context; (3) Power; and (4) Indigeneity. That is, Chicano@ Studies scholarship, by design, should be historicized, contextualized, politicized, and Indigenized.

The organization of western, colonial, and contemporary society, and its social distribution of power, follow along four principal axes, which dictates that Chicano@ Studies work must also use the lenses of these four Big Ideas: (1) Race; (2) Class/Political economy; (3) Culture; and (4) Sex, Genders, & Sexualities. These Big Ideas are driven by the questions of How do we uniquely study Race or Class or Culture or Sex/Genders/Sexualities in Chicano@ Studies? These Big Ideas must be attended to either sequentially, concurrently, but holistically, in order to avoid the problems of Western-centric disciplinary Chicano studies (e.g., fragmentation, hegemonic master narratives in the disciplinary study of “just” the Mexican American population), and western-centric Identity Studies (e.g., essentialism, determinism, and closely tied to western-centric, individualistic, representational Identity politics).

La perspectiva chicana also distinguishes Chicano@ Studies from Ethnic Studies, Latino Studies, Central American Studies, American Studies, Afro-American and Black Studies and other such fields, while it also identifies some similarities or commonalities with various of these. It also provides a curricular roadmap in graduate, particularly doctoral, programs in the discipline of Chicano@ Studies without betraying its roots, without constraining the conversations, or limiting the expansions of the scholarship, or undermining the intellectual integrity and autonomy of the people’s work.

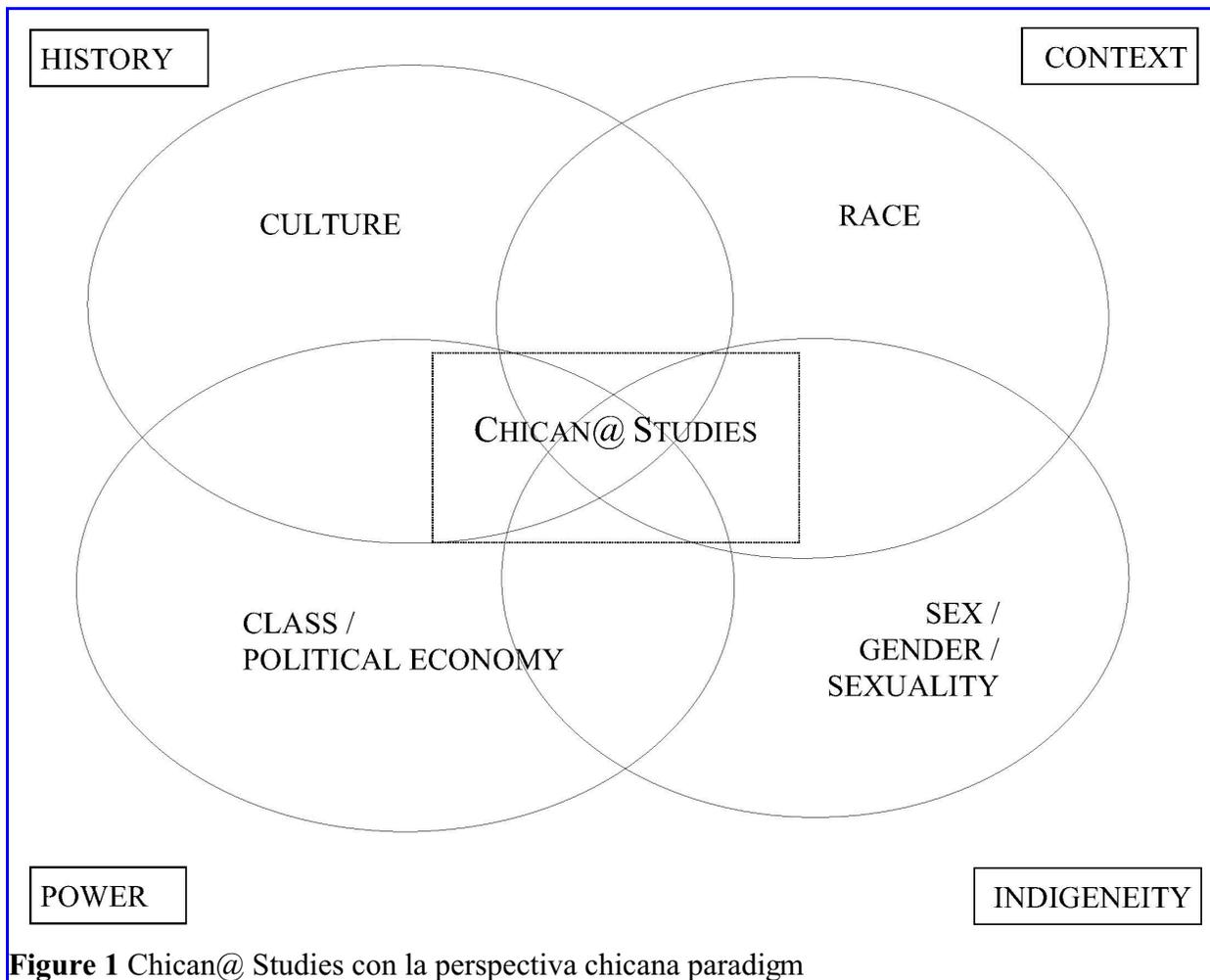


Figure 1 Chicana@ Studies con la perspectiva chicana paradigm

4.0 Conclusions – more thanks

Reviewing this scholarship and organizing efforts, I am reminded, and hope we never forget, that we do not work alone. I did not accomplish anything alone, but I like to think I did my part. Colegas, amistades, activistas, organizadores, and yes, even, cellmates were by my side, in front of me and some maybe even behind me. I would like to think that this award celebrates them as well – as we are a community of scholars, a learning community, and an organic, intellectual movement.

For the three “Ss”, for *sacrifice, support, and sanity* (you might want to add stress and strains), I would like to acknowledge my family – one of my sisters, Anita, and brother-in-law, Jerry Olea, are here today to share in this event, and I want to pay sincere and public gratitude to my partner, wife, and friend of nearly 50 years, Carolyn Webb de Macías. We met in September of 1967, married in July of 1970, raised three men, and have 8 grandchildren. She has been and continues to be by my conscience, my guide, my critic; the fount of my motivation for what I have been able to do in Xicana@ Studies, my love.

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