Separation for integration : the survival of Chicana/o studies

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Separation for Integration
The Survival of Chicana/o Studies

By Marie C. Chin
In fulfillment for the requirement of Project
In Mexican American Studies
At San José State University
May, 2000
Dedicated to my father and mother, George and Maria Chin;
to my project advisor, Dr. Randall C. Jiménez;
and to my boyfriend, Mark Neder:
Muchas gracias

To Chicano Resource Library:
May future students & faculty expand what was written in here. That they will continue the fight for La Raza.

M. Chin
3/29/2000
Table of Contents

Abstract ......................................................................................................................... 1

Introduction .................................................................................................................. 3

Delimitations and Limitations ..................................................................................... 8

Chapter 1: Review of Literature

Part I: Chicana/o Studies as a content discipline .......................................................... 10
  Part I, aspect 1: Chicana/o Synthesis .................................................................. 10
  Part I, aspect 2: Chicana/o Studies Thought Paradigms ..................................... 14
  Part I, aspect 3: Minority Points of View and Perspectives .......................... 15
  Part I, aspect 4: Curricular Structure of Chicana/o Studies .............................. 17
    Figure 1: Bloom’s Educational Taxonomy .................................................. 25
  Part I, aspect 5: Region, History, and Culture Specificity of Chicana/o Studies ......................................................................................................................... 26
    Figure 2: College or Schools where Chicana/o Studies reside in .......... 29

Part II: Integration but Separation of Chicana/o Studies .............................................. 32

Part III: Coordinating and Networking of Chicana/o Studies ..................................... 37

Part IV: Items blocking Coordinating and Networking of Chicana/o Studies .......... 41

Chapter 2: Design ........................................................................................................ 46

Chapter 3: Analysis .................................................................................................... 52

Hypothesis one .......................................................................................................... 53
## HYPOTHESES MATRIX LIST

**Hypothesis One**

Hypothesis one, Thread one, Matrix A:
- Dominguez Hill Chicana and Chicano Studies' curriculum structure ................. 58

Hypothesis one, Thread one, Matrix B:
- Fresno Chicana/o Studies' curriculum structure ........................................ 60

Hypothesis one, Thread one, Matrix C:
- Long Beach Chicana/o Latina/o Studies' curriculum structure ...................... 62

Hypothesis one, Thread one, Matrix D:
- Los Angeles Chicana/o Studies' curriculum structure ................................. 65

Hypothesis one, Thread one, Matrix E:
- Northridge Chicana/o Studies’ curriculum structure .................................. 69

Hypothesis one, Thread one, Matrix F:
- San Diego Chicana and Chicano Studies’ curriculum structure ...................... 72

Hypothesis one, Thread one, Matrix G:
- San Francisco La Raza Studies’ curriculum structure .................................. 76

Hypothesis one, Thread one, Matrix H:
- Fullerton Chicana/o Studies’ curriculum structure ...................................... 80

Hypothesis one, Thread one, Matrix I:
- San José Mexican American Studies’ curriculum structure .......................... 82

Hypothesis one, Thread one, Matrix J:
- Sonoma Chicana/o / Latina/o Studies’ curriculum structure ........................ 86

Hypothesis one, Thread one, Matrix K:
- Chicana/o Studies Department to Department structure .................................. 88

Hypothesis one, Thread one, Matrix 1: Dominguez Hill’s curriculum structure .... 56

Hypothesis one, Thread one, Matrix 2: Fresno’s curriculum structure ................. 60

Hypothesis one, Thread one, Matrix 3: Long Beach’s curriculum structure .......... 62

Hypothesis one, Thread one, Matrix 4: Los Angeles’s curriculum structure ...... 67

Hypothesis one, Thread one, Matrix 5: Northridge’s curriculum structure ......... 70

Hypothesis one, Thread one, Matrix 6: San Diego’s curriculum structure .......... 74

Hypothesis one, Thread one, Matrix 7: San Francisco’s curriculum structure .... 78

Hypothesis one, Thread one, Matrix 8: Fullerton’s curriculum structure .......... 80

Hypothesis one, Thread one, Matrix 9: San Jose’s curriculum structure .......... 84

Hypothesis one, Thread one, Matrix 10: Sonoma’s curriculum structure .......... 86

Hypothesis one, Thread one, Matrix 11:
- CSU Chicana/o Studies Curriculum Structure Summary, Social Sciences ......... 90

Hypothesis one, Thread one, Matrix 12:
- CSU Chicana/o Studies Curriculum Structure Summary, Humanities ............ 91

Hypothesis one, Thread one, Matrix 13a-c:
- CSU Chicana/o Studies Required and Elective Courses Summary ................. 92-94
### Hypothesis One, Thread Two

<table>
<thead>
<tr>
<th>Matrix</th>
<th>Course Title</th>
<th>Course Code</th>
<th>Semester</th>
<th>Focus</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td>Summary of CSU Chicana/o Studies’ Introduction to Chicana/o Studies Courses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1</strong></td>
<td>Fullerton CHIC 106 Introduction to Chicana/o Studies</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2</strong></td>
<td>Long Beach CHLS 100 Introduction to Chicana/o / Latina/o Studies</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3</strong></td>
<td>San Francisco La Raza 215 Introduction to La Raza Studies</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>4</strong></td>
<td>San José MAS 025 The Changing Majority: Power and Ethnicity in America</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>5</strong></td>
<td>Summary of Introduction to Chicana/o Studies Courses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>6</strong></td>
<td>Fullerton CHIC 220, Mexican Heritage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>7</strong></td>
<td>Fullerton CHIC 445 History of the Chicana/o</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>8</strong></td>
<td>Fullerton CHIC 453 Mexico Since 1906</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>9</strong></td>
<td>Long Beach CHLS 300 Chicana/o History</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>10</strong></td>
<td>San José MAS 175 The Indo-Hispanic Experience: A Study in Comparative Cultures</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>11</strong></td>
<td>Summary of Chicana/o History Courses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>12</strong></td>
<td>Fullerton CHIC 430 The Evolution of Mexican Literature</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>13</strong></td>
<td>Long Beach CHLS 205 Introduction to Chicana/o Literary Studies</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>14</strong></td>
<td>Summary of Chicana/o Literature Courses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>15</strong></td>
<td>Fullerton CHIC 440 Mexican Intellectual Thought</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Hypothesis one, Thread two, Matrix 16:
Long Beach CHLS 310 Chicana/o Thought

Hypothesis one, Thread two, Matrix 17:
San José MAS 200 Mexican American Value System

Hypothesis one, Thread two, Matrix 18:
Summary of Chicana/o Philosophy Courses

Hypothesis Two

Hypothesis Two, Matrix 1:
Fullerton CHIC 106's Skills and Competencies

Hypothesis Two, Matrix 2:
Long Beach CHLS 100's Skills and Competencies

Hypothesis Two, Matrix 3:
San Francisco La Raza 215's Skills and Competencies

Hypothesis Two, Matrix 4:
San José MAS 025's Skills and Competencies

Hypothesis Two, Matrix 5:
Introduction to Chicana/o Studies' Skills and Competencies

Hypothesis Two, Matrix 6:
CHIC 220's Skills and Competencies

Hypothesis Two, Matrix 7a:
Chicana/o Studies History' Skills and Competencies

Hypothesis Two, Matrix 7b:
Chicana/o Studies History' Skills and Competencies

Hypothesis Two, Matrix 8a:
Fullerton CHIC 430's Skills and Competencies

Hypothesis Two, Matrix 8b:
Fullerton CHIC 430's Skills and Competencies

Hypothesis Two, Matrix 9:
Fullerton CHIC 430's Skills and Competencies (if it was an lower division class)

Hypothesis Two, Aspect one, Matrix 10:
Long Beach CHLS 205's Skills and Competencies

Hypothesis Two, Aspect one, Matrix 11a:
Chicana/o Philosophy Courses' Skills and Competencies

Hypothesis Two, Aspect one, Matrix 11b:
Chicana/o Philosophy Courses' Skills and Competencies
Abstract:

Chicana/o Studies came into being during the social movements of the late 1960s. Chicana/o students wanted access to higher education and demanded the creation of Chicana/o Studies so they could gain the knowledge and training needed to make changes in their communities. Over thirty years later, faculty inside and outside of Chicana/o Studies continues to question the survival of Chicana/o Studies as a unique academic discipline. Currently, although Chicana/o Studies is often integrated into the academy, it is often marginalized and isolated from the university and from other Chicana/o Studies departments/programs as well.

As a unique academic discipline, Chicana/o Studies departments/programs have a common curriculum structure that is included the areas of Humanities and Social Sciences. Areas of study in the Social Sciences include anthropology, economics, communication, history, political science, psychology, and sociology. Areas of study in the Humanities include art, culture, dance, linguistic, literature, music, philosophy, religion, Spanish, and theater arts. A set of commonly required lower and upper division BA courses also exists in Chicana/o Studies. These lower division courses are: 1) “Introduction to Chicana/o Studies;” and 2) “Chicana/o Culture.” The commonly required upper division BA courses are: 1) “Chicana/o History;” 2) “Chicana/o Literature;” and 3) “Chicana/o Philosophy.”

Chicana/o Studies also have a common set of required skills and competencies. These cognitive and affective skills and competencies range the five basic cognitive skills (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting to having the affective skills to interpret and evaluate
holistic qualitative research within multiple points of views and perspectives. Once Chicana/o Studies curriculum is connected to the individual Chicana/o Studies departments/programs through a coordination and networking body, Chicana/o Studies will no longer remain a stepchild of academia, separated, and playing by the rules of traditional Eurocentric academy.
Introduction

Chicana/o Studies came into being during the social movements of the late 1960s. Chicana/o students wanted access to higher education and demanded the creation of Chicana/o Studies as part of an education, "that would teach them the knowledge and training needed to make changes in their respective communities" (Muñoz, 1984, p.5). Chicana/o Studies had a dual mission. First, Chicana/o Studies was to have recognition from the hostile, dominant culture. The recognition was to acknowledge that a separate and a legitimate Chicana/o cultural identity exist. Second, Chicana/o Studies was to shape and explore the Chicana/o identity in Chicana/o Studies by providing money and giving access to resources that would be needed for the survival of Chicanas/os (Segade, 1979).

Faculty inside and outside of Chicana/o Studies continues to question the survival of Chicana/o Studies thirty plus years later. If one of the missions of Chicana/o Studies was an acknowledgement that a Chicana/o cultural identity exists separate from a hostile dominant culture, as suggested by Muñoz, then statistically Chicana/o Studies has not succeeded in this mission. Only eleven of the one hundred forty plus state-supported Institutions of Higher Education (IHE’s) (108 community colleges, 9 UC, 23 CSU) have Chicana/o Studies as separate department. Other Chicana/o Studies programs exist as a separate, peripheral, marginalized identities with limited faculty and financial resources.

Although Chicana/o Studies is often integrated into the academy, it is often marginalized and isolated from the university and other Chicana/o Studies departments/programs as well. Employing research based upon literature reviews, case studies, symposiums, course syllabi, and department course descriptions, no two Chicana/o Studies departments/programs are alike or even close to being alike. There is no thread, no curricular standards that bind and connect all the Chicana/o Studies departments/programs together. Even their names reflect this separation. From
“Mexican American Studies” at San José State University to “Chicano and Latino Studies” at Long Beach State University, the differences in names display the lack of cohesiveness as an academic discipline. An academic discipline such as Chicana/o Studies that consists of separate individual departments/programs with no integrated curricular standards will not develop beyond the political administrative solutions of the university for the next thirty years.

In order to survive as an academic discipline, it is critical for Chicana/o Studies departments/programs to recognize how separated they have become from both the university and from each other. Chicana/o Studies is not just separated once but twice. Being a "separate/separate" places Chicana/o Studies in the position of a satirical paradox. A paradox consists of two ironies that are going opposite directions of each other. An irony consists of an unexpected result. In this case, when a discipline is integrated into the university, an individual will expect integration and not separation. As a discipline, Chicana/o Studies should be integrated within itself. However, the irony is that Chicana/o Studies is also separated within itself as well. Adding insult to injury, having the two level of separation makes the paradox a satire.

Chicana/o Studies as a field needs to integrate itself and cease to be in a satirical, paradoxical position. Integration means standardizing: 1) student competencies; 2) faculty skill competencies; and 3) required courses in the minor, B.A. and M.A. level among all the Chicana/o Studies departments/programs in the country. Without a set of common elements linked together in a similar fashion that integrates and binds each Chicana/o Studies department/program together with other Chicana/o Studies department/program, each Chicana/o Studies department/program will remain a step-child, separated, and playing by the rules of traditional Eurocentric academia. It is crucial not only for Chicana/o Studies to have a separate, cultural identity in the university, but also to be integrated with all other individual Chicana/o Studies departments/programs in order to survive as a unique academic discipline and/or field.
Field and case study research demonstrates the two trends that have prevented the development of a body in Chicana/o Studies that achieves this end. First, the academy claims that Chicana/o Studies content curriculum to be separately taught within other disciplines. Second, the personal ambitions and interests of individual Chicana/o faculty prevent the formation of a coordinated and networked body, which is crucial for the discipline’s survival. Whether one or both of these trends operate together or separately, Chicana/o Studies suffers from both external and internal attacks and conflicts. If both trends occur at the same time, disintegration occurs, and Chicana/o Studies then ceases to exist as a freestanding department. Once Chicana/o Studies is "officially" established as a unique and separate academic discipline, the both trends may be countered. By examining the personal ambitions and interests of Chicana/o faculty, strategies can be developed to keep faculty accountable and to encourage growth in Chicana/o Studies as a viable, academic discipline for the twenty-first century and beyond.

As an academic discipline, Chicana/o Studies is a unique and integrated grouping of curricular content. The first chapter examines how and why Chicana/o Studies is a unique and integrated grouping of curricular content forming an academic discipline. Chapter Two includes the design and methodology of the case studies and fieldwork. Chapter Three analyzes the core B.A. requirements for Chicana/o Studies departments/programs. Chapter Four includes recommendations on how Chicana/o Studies can be developed, as well as examining at the future of Chicana/o Studies as an academic discipline.

There are four themes that are examined in this paper. They are Chicana/o Studies as a unique academic discipline; the academy integration and marginalization of Chicana/o Studies; the need to have a coordinating and networking body in Chicana/o Studies; and the external and internal obstacles facing Chicana/o Studies.

The first theme involves Chicana/o Studies as a unique academic discipline. Currently,
Chicana/o Studies is interdisciplinary, drawing from the disciplines of history, literature, political science, education, philosophy, arts, drama, and sociology. It is also structured into six multidimensional aspects consisting of the Chicana/o Synthesis, thought system paradigms, minority point of views/perspectives, curricular structure, curricular content and administrative structure.

The second theme examines is the academy's claims that Chicana/o Studies content curriculum is separately taught within other disciplines. Chicana/o Studies minors and Ethnic Studies with a Chicana/o Studies emphasis showed this was in fact true. Even within a Chicana/o Studies department, the integration by the academy was detrimental to the growth and survival of Chicana/o Studies.

The third theme proposes that a coordinating and networking body is critical for the survival of Chicana/o Studies. Accreditation is one model. Accreditation characteristics, such as voluntarism, self-regulation, evaluation, and educational quality lie at the heart of an accreditation body (Young, 1983). These characteristics are separated and integrated into the coordinating and networking body of Chicana/o Studies.

The fourth theme discusses the external and internal obstacles facing Chicana/o Studies; i.e., personal ambitions and interests of Chicana/o faculty prevent them from forming a coordinating and networking body. Obstacles included the dilemma of joint-appointments, personal ambitions and interests of Chicana/o Studies faculty, such as leap-frogging, intellectual voyeurism, and faculty sell-outs. External obstacles included academy integration of Chicana/o Studies courses, Chicana/o Studies departmental status versus a Chicana/o Studies program status, lumping of Chicana/o Studies into Ethnic Studies, and lack of administrative support to Chicana/o Studies. Internal obstacles, such as regional separatism, lack of communication between campuses, lack of criteria clarity in hiring of Chicana/o Studies faculty, no doctorate program in Chicana/o Studies, and lack
of standards in curricular content and sequencing are all factors that hinder this formation of a coordinating and networking body. Not only do personal interests of Chicana/o faculty affect the coordinating and networking process, but institutional interests also play a major role of hindrance as well. An individual cannot fight a battle without weapons, strategies, and soldiers. Once Chicana/o Studies is "officially" established as a unique and separate academic discipline, then any obstacles or claims the academy imposes upon Chicana/o Studies may be countered. In order to counter the external and internal obstacles, the solution is to focus on the curriculum development of Chicana/o Studies. Only then will Chicana/o Studies be "legitimized" and grow as a viable, academic discipline for the twenty-first century.
Delimitations and Limitations

This paper will confine itself to field and case studies involving Chicana/o Studies departments/programs in the California State Universities "(CSU)". Dominguez Hills, Fresno, Fullerton, Long Beach, Los Angeles, Northridge, San Diego, San Francisco, San José and Sonoma have Chicana/o Studies as departments (see Appendix 1 & 2). Even though Chico offers only a Chicana/o Studies minor, its participation in the Desarrollo Symposia and its history were examined in this paper. Sacramento has a Chicana/o Studies program and was mentioned because its participation in the Desarrollo Symposia as well. Some CSU campuses will be mentioned as examples but their history or courses will not be examined in-depth. Others have Chicana/o Studies as a program within an Ethnic Studies department and are not examined (see Appendix 1).

The literature review in Chapter One of this work suggests that although Chicana/o Studies is often integrated into the academy, it is often marginalized and isolated from the university and other Chicana/o Studies departments/programs. From the design elements mentioned in Chapter Two and the data collected from the different Chicana/o Studies departments, two hypotheses have been chosen to analyze the thesis suggested in chapter one of this work. These hypotheses are: 1) Chicana/o Studies may have a standard curricular structure implicit in its required bachelor of arts courses; and 2) Chicana/o Studies may have a common set of required skills and competencies that make Chicana/o Studies an academic discipline. There is no rank or placement of priority between the two hypotheses. The data used to analyze the hypotheses consisted of course syllabi, course brochures, and course catalog descriptions gathered from the Chicana/o Studies departments in the CSU system. Therefore, the data limits the type of hypotheses that were selected. Each hypothesis is related to the separation/integration paradigm that underlies this work: "Separation for Integration: The Survival of Chicana/o Studies."

Since only departments of Chicana/o Studies in the California State University were selected as samples, this sampling procedure decreased the generalizability of findings (see Appendix 1). Other four-year institutions such as the University of California and other private universities were not included as samples. Therefore, this study did not include all Chicana/o
Studies departments/programs in California or within the United States. Since the existence of Chicana/o Studies or the demise thereof continues to be questioned by most universities and colleges after thirty plus years, by examining the separation/integration of Chicana/o Studies as an academic discipline, the goal of this paper was to serve as a springboard for further scholarly dialogue in Chicana/o Studies.
Chicana/o Studies as a unique academic discipline

Chicana/o Studies is a unique and integrated curricular academic discipline. Structurally, Chicana/o Studies is both interdisciplinary and multidimensional in format. History, literature, political science, education, philosophy, arts, drama and sociology are all disciplines from which Chicana/o Studies courses are drawn. For example, a review of course catalog of required courses for Bachelor of Arts in Chicana/o Studies reveals the interdisciplinary nature of this discipline (see Appendix 3). Chicana/o Studies is also multidimensional. There are six aspects to this multidimensionality. They are Chicana/o Synthesis, thought system paradigms, minority point of views/perspectives, curricular structure, curricular content, and administrative structure. These aspects were not written with a ranking, hierarchical, or importance of position in mind. Instead, each aspect is discussed as separate elements of Chicana/o Studies' multidimensionality.

Chicana/o Synthesis

The first of the six multidimensional aspects is the Chicana/o Synthesis. This synthesis is the cultural heritage synthesis of the Native American, Africans, and the Europeans in the New World. Spain's own tri-cultural heritage included the cultures, languages, and religions of Jews, Christians, and Moors. When this tricultural Spanish culture came to the New World, this blending mixed further with the Native Americans of the New World. The Native American blending was not a homogeneous cultural root either. The Spanish Euro-African and Native American blending combined to produce the "mestiza/o," the first American in the New World during the sixteenth century (Fuentes, 1992). The English Anglo Saxons added to this blending in the nineteenth century after the United States took a large amount of territory from Mexico in 1848 (Vigil, 1989). This blending of heritage and the integration of Native American, Spanish, and English cultures and
languages created the Chicana/o Synthesis. This integration affects the everyday life experiences of Chicanas/os living in the United States. This synthesis is the core identity of Chicana/o Studies.

Fuentes (1992) discusses the reality of Chicana/o syncretism and integration. Chicanas/os are the descendents of the Native Americans, Africans, and Europeans of the New World. MacLachlan and Rodriguez (1980) also examined this intermingling of races and cultures that evolved since the arrival of the Spaniards to the New World. A caste system was devised by the Spaniards to categorize this racial mixture. Mestizas/os are the Euro-Native American mixture. Mulatas/os are the Euro-African mixture. Zambas/os are the Afro-Native American mixture. Chinas/os are the Asians of various mixtures. This racial labeling reflected the social, economical, and political hierarchy with Anglo-Europeans on the top and Native Americans on the bottom of the ladder.

García (1997) mentions José Vasconcelos, the scholar who invented the concept “La Raza Cosmica,” or “the Cosmic Race,” in creating a new identity for Mexicans as a new race of mixed blood and origin. The Cosmic Race recognized the reality and importance of this mixture and integration for the Mestiza/o. This distinct melding and integration of bloods and cultures make the Chicana/o “a truly multicultured person” (Rendón, 1971, p. 13). The mestiza/o, the Chicana/o, is the fusion and integration of both the Native American and Spanish heritage. Rendón further stated that the Mexican American is a fusion of three cultures: Mexican Indian [sic], Spanish, and the North American (p. 13).

Carey-Herrera (1983) identified himself and other Chicanos as “Mestizos, the new hybrids.” This duality, blending, synthesis, degree of mestizaje of hybrid physiognomy, and distinctive coloration made the Chicanas/os unique as a people group. Therefore, it is one of the primary objectives of Chicana/o Studies to present this unique synthesis to the Mexican American, so he or she may decide his or her own identity and niche between the Mexican and Anglo-American world.
Vigil (1980) examines this dynamic, syncretic, and integrated identity of the Chicana/o Synthesis in terms of syncretic adaptive strategies of Chicana/os to the three cultures: the dominant, subordinate and syncretist that exist in the United States. These choices included social mobility through assimilation to the dominant culture, resistance to assimilation and accommodation to the dominant culture and preservation of native culture, and a synthesis as a compromise between the dominant and subordinate cultures. Either one of these choices created tensions and confusions for the Chicanas/os. His model of class-culture-color conformation and contact-conflict-change sequence concerning different historical periods of the Chicanas/os reflects this tension/confusion.

Jiménez (1997) in his introduction also discussed about the conflict and cultural changes brought on the Native Americans by the Europeans. As a result of the European contact, a forced synthesis, took place between the indigenous, native philosophies of the Americans and the values and thought systems of the Europeans.

Ruiz (1999) in her article discussed the acculturation of young Mexican American women coming of age during the 1920s and 1950s. The lives of these women also reveal this blending and synthesis of the old and new, traditional ideals and new behaviors, family expectations and individual expressions, creating new expectations, making choices and “learning to live with those choices” (p. 268 & 271).

To further illustrate the development of this synthesis, Rodolfo “Corky” Gonzales reclaimed the word, “Chicana/o” during the 1960’s. Chicana/o was a derogatory term that was derived from the word “Chicanery.” This word had been modified to mean “trickery, fraud, and deception” (Flexner, 1987, p. 356). Corky reclaimed the word “Chicana/o” and infused a new political consciousness and cultural rejuvenation (García, 1997, p. 94). The word “Chicana/o” became a new image and a new identity for La Raza. Chicanisma/o was seen as a blending of the Mexican and Anglo-American cultures while at the same time accepting and rejecting parts of both (García,
Mirandé (1985) also talked about this conflict of acceptance and rejection of both cultures. The conflict and tension included cultures, philosophies, religious systems, economic systems, and worldviews. Olmo (1999) in his article discussed the cultural and linguistic duality of Latinas/os in this society. Latinas/os are the bridges between two great cultures: the Ibero-Indian tradition of Latin America and the Anglo-American tradition of the United States and Canada. This acceptance/rejection dichotomy and bridging of both cultures simultaneously create the Chicana/o Synthesis that makes Chicana/o Studies as a unique, curricular content academic discipline.

In the epic poem, “I Am Joaquin” by Rodolfo “Corky” Gonzales (1967), he eloquently expressed this feeling of the Chicana/o Synthesis in his own life. Below is the last part of his epic poem.

La Raza!
Mejicano!
Espanol!
Latino!
Hispano!
Chicano!
or whatever I call myself,
I look the same
I feel the same
I cry
and
Sing the same

I am the masses of my people and
I refuse to be absorbed.
I am Joaquin

The odds are great
but my spirit is strong
My faith unbreakable
My blood is pure
I am Aztec Prince and Christian Christ
I SHALL ENDURE!
I WILL ENDURE!” (p. 20).
Chicana/o Studies Thought Paradigms

The second of the six multidimensional aspects is the thought system paradigms of Chicana/o Studies. Jiménez & Chin (2000) discussed how the Native American, Anglo European, and the Spanish cultures individually constitute a different thought system paradigm. The Native American has the cyclical thought system paradigm, the Spanish has the lineal, horizontal thought system paradigm, and the Anglo European has the vertical, linear thought system paradigm.

The Indian cyclical thought system paradigm is an integrative tautology. The paradigm separates in order to integrate and does not separate either by rank or function. For example, in the previous paragraphs, the Native American, Spanish, and Anglo European were presented as separate mixtures. Each mixture was then integrated to form the Chicana/o Synthesis. In Chicana/o Studies, the Native American, Spanish, and Anglo European thought systems that make up the “Mestiza/o” are examined as separate mixtures as well as the integrated whole of the Chicana/o Synthesis.

The Spanish lineal horizontal thought system, on the other hand, integrates in order to separate. In the video *The Conflict of the Gods*, Carlos Fuentes said, “the past was alive and history is present.” The lineal, horizontal thought system has no ranking and is separated by function. For example, church, government, learning and leisure are divided and compartmentalized.

Comparing with the Native American thought system paradigm, the Anglo European vertical, linear thought system is a hierarchical ranking taxonomy. This thought system separates by rank and not by function. It integrates in order to separate. For example, the higher a person’s income the more successful he/she is. The stock market is at a high point and that is good. If the stock market is at a low point, it is bad. It is better to be an upper-class student than a lower-class student. After an undergraduate education, students go on to a graduate education.

Both the Spanish and the Anglo-European thought-system paradigms have shared a
common element. This element involves real and false dichotomies. Dichotomies such as light/dark, good/bad, tolerance/intolerance, purity/impurity dichotomies exist in both of these thought system paradigms. This dichotomous separation exists either by function or by rank. The “either/or” thus creates a false dichotomy. The Native American thought system does not have this dilemma of the false dichotomy. It is not separated by rank or by function. In Chicana/o Studies, the thought systems and dichotomies are examined in its separate components as well as the integrated whole, which is the Chicana/o Synthesis. Students are taught to differentiate false dichotomies that exist in the Chicana/o communities.

Minority Points of View and Perspectives

The third of six multidimensional aspects of structure in Chicana/o Studies concerns the minority points of view and perspectives. A point of view is how an individual sees himself or herself. A perspective is how a person believes others view him/herself. Points of view and perspectives are tools that are often used by the dominant society to mute minority voices. This muting is then disguised under politically correct terms, such as “diversity.”

The word “diversity” is composed of two parts. “Di” meaning two, and “versi” mean various (Borror, p. 32, 109). Words, such as diversity, difference, divorce, and divided have this root. Richardson and Skinner (1991) define “diversity” as an “increase racial and ethnic participation and completion in the student bodies of institutions in which minority groups remain under-represented” (p. xiii). Disch (1993) defines 'diversity' with an inclusive definition that includes race, class, gender, sexual orientation, disability, and age and culture.

Diversity is a threat to the university. University consists of the root word “uni” meaning one. Diversity is two and not one. “Di” and “Uni” cannot coexist in the same place. Chicana/o Studies has struggled and fought against the university for more than thirty years. It is part of
diversity, meaning second truth. The university operates in the lineal, hierarchical ranking
taxonomy that integrates and then separates. Chicana/o Studies is integrated into the institution, and
then becomes marginalized with limited resources and faculty.

In reality, the “multicultural diversity” mutes the minority position and makes the
“minority” over in the dominant society’s image (Jiménez, 1999, p. 115). “Cultural diversity” is
used in the U.S. instructional processes as a lip service (Jiménez, October 12, 1998 symposium
abstract). The Chicana/o points of view are left out entirely or lumped into a group of “world class,
trivialized, mass cultures” (p. 117). In Chicana/o Studies, this “minority perspective” and multiple
points of view are included and taught in its courses. Both points of view of the dominant society
and cultural ethnic group are defined, clarified and evaluated. For example, in Mexican American
Studies 175, the Indo-Hispanic Experience at San José State University, the students learn about the
Native American, Spanish, and Anglo European points of view and perspectives. The Chicana/o
Synthesis is a mixture of each of the points of view/perspectives, and students are taught the skills
needed to distinguish between them and student’s own points of view and perspectives.

Not everyone supported multicultural diversity and multicultural education. Thompson and
Tyagi (1993) discuss multicultural education as a threat that it “dilutes the national identity,”
“weakens the canon,” and “fragments a common Americanness” in the U.S. (p. xiii, xiv) Authors
such as Bloom (1987) and Schlesinger (1992) lament the lost of the classic western canons and the
fear that multiculturalism and diversity will tear apart “America.” What is and who gets to define
the national identity of America?

Chicana/o Studies affirms the identity of the Chicana/o students and helps them understand
not only the homogeneity and heterogeneity of United States, but also its problems of race, gender,
and class. Instead of tearing “America” apart, Chicana/o Studies, multiculturalism and diversity put
together “America.” Duster (1993) states the struggle is not over multiculturalism or diversity, but
over who is allowed to define “America”. The question that he raises is “are we essentially a nation with a dominant culture to which minorities must adapt or a land in which differences are accepted and affirmed and an agreement is forged about basic values that guides public or social policy” (p. 235).

**Curricular Structure of Chicana/o Studies**

The curriculum structure of Chicana/o Studies is the fourth of six multidimensional aspects. Chicana/o Studies as a unique academic discipline has a curricular structure. Hawes and Hawes (1982) defined an academic discipline as “a subject or domain of knowledge” (p. 67). Page (1977) stated a discipline as “a branch or division of knowledge or instruction” (p. 106). Lenoir (1993) defined discipline as “dynamic structures for assembling, channeling, and replicating the social and technical practices essential to the functioning of the political economy and the system of power relations that actualize it” (p. 72).

Furthermore, an academic discipline has a mission/purpose. Puentes, Matthews, and Brewers (1992) state the purpose of an academic discipline is “to assure the vitality and longevity of the discipline” (p. 6) and to “take on the responsibility to document and integrate their past and provide a direction for the future” (p. 7). Chicana/o Studies has a dual mission: 1) The dominant culture must recognize Chicana/o Studies. The dominant culture must acknowledge that a separate and legitimate Chicana/o cultural identity exists; 2) To shape and explore the Chicana/o identity in Chicana/o Studies by providing funding and access to resources that will be needed for the survival of Chicanas/os (Segade, 1979).

Each individual Chicana/o Studies program/department has its own statement of purpose as a unique academic discipline. For example, Fresno State’s statement of purpose is to present a highly informed, active, and challenging view of the Chicana/o experience in the United States
Once the purpose is stated, the goals are written to help put the purpose into practice. Puentes et al. (1992) list several goals for psychology students. They are “to attract new students in their discipline, to imbue in their students the values and goals of the discipline, help their students mature intellectually, audit in order to determine the objectives, examine the content, and appraise the results of the instruction” that have been given (p. 6, p. 27). One of the Chicana/o Studies’ goals is to “teach students the knowledge and training needed to make changes in their respective communities” (Muñoz, 1984, p. 5). Another goal of Chicana/o Studies is to “become and remains[sic] an established, thriving, and legitimate field of study” (Ortiz, 1984, p. 3); (See Appendix 5).

Besides having goals and objectives to achieve academic disciplinary purpose, academic disciplines also create curricular structure criteria. A reviews of the literature reveals that scholars have different points of view and definitions of what is an academic discipline. Belth (1965) listed four criteria that showed how disciplines were distinct from one another. These criteria were “in the level of abstraction of concepts with which they are concerned, in the modes of thinking by which they are characterized, in the objectives they seek, and in the types and manifestations of the moral rules by which they are limited and evaluated” (p. 6).

Belth’s first criterion (1965) was the level of abstraction of concepts. Belth stated each discipline has a different focus and concern. For example, psychology is concerned with developing theories and laws to explain human experiences. Philosophy is concerned with “meaning of concepts both logically and in relation to other concepts in experience” (p. 7). Education, on the
other hand, is concerned with the relationship between “concepts and powers nurtured in learners” (p. 7). Chicana/o Studies is concerned with the concept of Chicana/o Synthesis in the U.S. The words such as “Chicanisma/o,” “carnalisma/o,” “La Raza,” and “Mestizaje” are all concepts that Chicana/o Studies attempts to address (Carey-Herrera, 1983).

Beside the abstraction of concepts, Belth also viewed activities such as exploring, describing, explaining, reasoning and inventing as procedures that characterize modes of thinking in an academic discipline. For example, philosophical thinking used deduction “to understand meanings implicit in judgments or statements made” (p. 9). Scientific thinking, on the other hand, uses processes to make predictions and judgments about the world. Educational thinking seeks to explore models of thinking and newer modes of activity, such as exploration, description, etc. that “result in human powers, producing in each person his/her unique capacities” (p. 10). Chicana/o Studies as a unique academic discipline uses the different modes of thinking from different disciplines and integrates them into the Chicana/o Synthesis.

Belth (1965) also states that each discipline has objectives that it seeks. The objective of education is to improve the method of inquiry that other disciplines, such as science and philosophy can perform their own functions and pursue their objectives. One of the objective of Chicana/o Studies is to train students and develop plans, policies and strategies to meet the needs of the Chicana/o community (Nuñez & Contreras, 1992). In Appendix 5, the objectives for the different Chicana/o Studies departments are listed.

Besides the level of abstraction of concepts, the modes of thinking by which they are characterized, the objectives they seek, Belth stated that each discipline is also guided by the types and manifestations of the moral rules by which they are limited and evaluated. This set of rules or moral involvement enables it to perform its functions, guides its directions, and accomplishes its goals. “These rules not only direct action and choices, but they serve as evaluative-corrective.
Belth also stated that education has the duty of establishing its own rules of procedure (p. 14). Education also should have “complete freedom in the study itself, regardless of the aims, needs, and obligations which the society has imposed upon itself” (p. 14).

In terms of mode of thinking, Chicana/o Studies uses “holistic” reasoning as its mode of thinking (Cuellar, 2000). This “holistic” orientation directs La Raza Studies at San Francisco State to “collect information on the various ethnic Latina/o groups with multiple methods that blend both qualitative and quantitative data and from multiple disciplines, and to interpret its relative significance with multiple theories” (p. 9). Concerning moral rules, Octavio Romano-V. (1970) examined the concept of objectivity as a mode of thinking as it relates to Chicanas/os and social science. Objectivity is defined not only as the separation of mind and body, but from ecological surroundings as well (p. 4). Social science emulates physical science’s method of the quest for a pure objective reality to achieve legitimacy. Phenomena are considered “apart from personal self-consciousness and dealt with in a detached, impersonal, and unprejudiced manner” (p. 5). Romano-V. (1970) posed the question of how a researcher conducts social science studies of Chicanas/os. He asserts that such a “theoretical separation” or “objectivity” does not exist. The Chicana/o critics found traditionalist literatures on Mexican-American to be distorted.

Sjostrand (1967) examined education as an academic discipline. Carroll (1967), one of the authors mentioned by Sjostrand, proposed four criteria for an academic discipline. These criteria were “a specifiable scope of inquiry, the possession of a structured subject-matter, a recognized set of procedures for gaining new knowledge, accepted techniques and tools for applying knowledge” (p. 11-12). Chicana/o Studies has this “specifiable scope of inquiry” (See Appendix 6). In the brochure description of Chicano Studies at California State University, Los Angeles, it states the following: “Chicano Studies investigates the Hispanic community and its relationship to other social groups and to the rest of society” (Sept. 1997). Chicana/o Studies at Dominguez Hills State
University is designed to “to provide students with an understanding of the historical, social, political and cultural patterns of the Chicana/o and other Indo-Hispanics” (Course Catalogue, 1991-1992).

Concerning the possession of a structured subject matter, Chicana/o scholars, such as Rodolfo Acuña (1981), Alfredo Mirándé (1985), Mario Barrera (1979), and Gloria Anzaldúa (1987) have challenged the portrayal of Chicanas/os in the historical, social, political, and gender realities. For example, Mirándé (1985) examined the stereotype of “El Bandido” (the bandit). This image influenced how the media, schools, and law enforcement viewed Chicanas/os. These institutions also have power and control over Chicanas/os. Chicana/o Studies is a dynamic structure that not only assembles, channels and replicates the social and technical practices but also challenges the portrayal of Chicanas/os in Anglo dynamic structures as well. The procedures also have an interdisciplinary approach, which draw on the methodologies of anthropology, education, history, humanities, political science, philosophy, psychology and sociology. These interdisciplinary techniques and tools are used for applying knowledge. For example, in the unpublished paper from Jiménez (1999), he talked about using paradox, irony, and dichotomies as tools to teach student what to look for in the Mexican American family (See Appendix 7). From the descriptions of the course syllabi from different campuses, the different Chicana/o Studies departments/programs are teaching the students the critical thinking skills and the tools needed to analyze situations and superstructures. Future studies are needed in examining the interdisciplinary techniques, tools, and set of procedures of Chicana/o Studies.

Becher (1989) listed five groupings of criteria that were the basis of an academic discipline. These groupings were characteristics of the discipline, epistemological issues, career patterns of the practitioners of their respective academic discipline, issues of reputations and rewards, and professional activity within an academic discipline. Epistemology concerns the nature, origins, and
limits of knowledge (Slife & Williams, 1995). Becher's epistemology criteria include “the role of theory, the importance of specialized techniques, the extent of qualification and modeling, the degree to which finding could be generalized, and the way conclusions were established” in academic disciplines (p. 2).

Barrera (1979) and Mirandé (1985) examined Chicana/o epistemology and presented theories and models to explain problems that Chicanas/os face. Barrera (1979) discussed theories and models of racial inequality concerning Chicanas/os: i.e. deficiency theories, bias theories, structural discrimination theories, and the internal colonial theories. Mirandé (1985) examined the assimilation, the internal colonial, and the Marxist models that affect the experiences of Chicanas/os. Barrera and Mirandé show that a Chicana/o multivariate epistemology does exist.

Instead of epistemological issues, Fuller (1993) asked the ontological and phenomenological questions. Fuller asked two questions in the criteria for demarcating academic disciplines from one another. The first question was the ontological question: “Is the subject's behavior determined principally by things happening inside or outside the subject? The second was the phenomenological question: Is the subject typically aware of the things that determine his or her behavior?” (p. 136).

In Chicana/o Studies, both ontological questions and phenomenological questions are asked. Since the 1970s, many of the Chicana/o writings question misconceptions about Chicanas/os. Griswold del Castillo (1984) examined the misconceptions surrounding the Mexican American family. Hurtado (1996) examined the issue of privilege that affects Chicanas. Sanchez (1993) explored the identity of Mexican Americans in Los Angeles during the early 1900s. These Chicana/o scholars have used the ontological and the phenomenological questions in examining the Chicana/o Synthesis. Therefore, Chicana/o Studies as an academic discipline also met Fuller’s ontological and the phenomenological criteria.
Messer-Davidow, Shumway, and Sylvan (1993) listed four criteria for academic disciplines. Academic disciplines help produce our world by specifying the objects we study, provide criteria for knowledge and methods that regulate access, producing practitioners, specialists, and generalists. Chicana/o Studies also produce economies of value by manufacturing discourse, generating discussion, providing jobs, funding, and prestige (p. vii). For example, there are three Chicana/o Studies departments that offer a Master's degree. Two campuses, Los Angeles and Northridge, offer their master's degrees in Chicana/o Studies, and San José State offers a master's in Mexican American Studies. San Francisco State offers a Master's in Ethnic Studies. Both UC Berkeley and UC San Diego offer a doctorate program in Ethnic Studies. Offering master and doctorate degrees regulate access and produce practitioners for Chicana/o Studies as an academic discipline.

Muñoz (1989) examined how progress provides a direction for the future of Chicana/o Studies as a unique academic discipline. For example, he discussed the quest for a paradigm for Chicana/o Studies. This quest for a paradigm was not discussed in Acuña, Ortiz, nor Nuñez, and Contreras. Octavio Romano-V (1970), an anthropologist, called for a Chicana/o paradigm that has "a historical perspective and a paradigm to articulate that perspective" (Romano-V, p. 13). Romano-V. proposed an eight-point paradigm. These criteria are as follows:

First, Chicanos are creator of systems in their own right. ... Second, Chicanos viewed themselves as participants in the historical process. ... Third, this population ... constitutes a pluralistic people. Fourth, Chicanos see in their historical existence a continuous engaging in social issues. ... Fifth, the concept of the illiterate Mexican-American must go. ... sixth, the Chicano must be viewed as capable of his own system of rationality. ... Seventh, intellectual activity has been part and parcel of Chicano existence. ... Eight, as a population whose antecedents as Mexican, the bulk of Chicano existence has been oriented to a symbiotic residence within ecosystems" (Muñoz, 1989, p. 143, Romano-V, p. 13-14).

For history, Muñoz mentioned that Juan Gomez-Quiñonez (1989) calls for a new paradigm
consisting of "a reconceptualization of history and the role of history in society... a reconstruction and reinterpretation of available sources... It involves the self-definition of a people" (p. 146). By 1973, the theory of internal colonialism became the paradigm for Chicana/o Studies research (p. 148). However, the internal colonial paradigm was a critique and not accepted within Chicana/o Studies. Therefore, it "never achieved legitimacy in the university in its original, radical context" (p. 154).

Another aspect of curriculum structure is curriculum development. Curriculum development involves skills, competencies and educational objectives. A Skill is anything that an individual learns to do with ease (Good, 1959, p. 536). For example, reading, writing and arithmetic are basic skills (Brickell, 1978, p. 19). Competency, on the other hand, involves performing functions at specific levels (Hawes, p. 46-47). For example, students learn the alphabet in kindergarten and therefore competent at writing the alphabet. When the students reach high school, they should have the competencies to write short essays. By the time they are in their doctorate programs, they should have the competencies to complete a doctorate dissertation.

Educational objectives include specific skills and competencies. Bloom's (1956) taxonomy classified educational objectives into the cognitive and affective domain. The cognitive domain involves knowledge and fact whereas the affective domain includes attitudes and values (p. 36, 49). The categorical and subcategorical titles of the cognitive and affective domain are the following:
## Cognitive Taxonomy

<table>
<thead>
<tr>
<th>Level</th>
<th>Domain</th>
<th>Sub-Domains</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00</td>
<td>Knowledge</td>
<td>Knowledge of Specifics, Knowledge of Terminology, Knowledge of Specific Facts</td>
</tr>
<tr>
<td>1.10</td>
<td>Cognitive</td>
<td>Knowledge of Ways and Means of Dealing with Specifics, Knowledge of Conventions</td>
</tr>
<tr>
<td>1.20</td>
<td>Cognitive</td>
<td>Knowledge of Trends and Sequences, Knowledge of Classifications and Categories</td>
</tr>
<tr>
<td>1.21</td>
<td>Cognitive</td>
<td>Knowledge of Criteria, Knowledge of Methodology</td>
</tr>
<tr>
<td>1.30</td>
<td>Cognitive</td>
<td>Knowledge of the Universal and Abstractions in a Field, Knowledge of Principles and Generalizations</td>
</tr>
<tr>
<td>1.31</td>
<td>Cognitive</td>
<td>Knowledge of Theories and Structures</td>
</tr>
<tr>
<td>2.00</td>
<td>Comprehension</td>
<td>Comprehension of Specifics, Comprehension of Conventions, Comprehension of Trends and Sequences</td>
</tr>
<tr>
<td>2.10</td>
<td>Comprehension</td>
<td>Comprehension of Classifications and Categories, Comprehension of Criteria</td>
</tr>
<tr>
<td>2.20</td>
<td>Comprehension</td>
<td>Comprehension of Methodology, Comprehension of the Universal and Abstractions in a Field</td>
</tr>
<tr>
<td>2.30</td>
<td>Comprehension</td>
<td>Comprehension of Theories and Structures</td>
</tr>
<tr>
<td>3.00</td>
<td>Application</td>
<td>Application of Specifics, Application of Conventions, Application of Trends and Sequences</td>
</tr>
<tr>
<td>3.10</td>
<td>Application</td>
<td>Application of Classifications and Categories, Application of Criteria</td>
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<td>Application</td>
<td>Application of Methodology, Application of the Universal and Abstractions in a Field</td>
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<tr>
<td>3.30</td>
<td>Application</td>
<td>Application of Theories and Structures</td>
</tr>
<tr>
<td>4.00</td>
<td>Analysis</td>
<td>Analysis of Specifics, Analysis of Conventions, Analysis of Trends and Sequences</td>
</tr>
<tr>
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<td>Analysis</td>
<td>Analysis of Classifications and Categories, Analysis of Criteria</td>
</tr>
<tr>
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<td>Analysis</td>
<td>Analysis of Methodology, Analysis of the Universal and Abstractions in a Field</td>
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<tr>
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<td>Analysis</td>
<td>Analysis of Theories and Structures</td>
</tr>
<tr>
<td>5.00</td>
<td>Synthesis</td>
<td>Synthesis of Specifics, Synthesis of Conventions, Synthesis of Trends and Sequences</td>
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<td>Synthesis of Classifications and Categories, Synthesis of Criteria</td>
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## Affective Taxonomy

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<th>Domain</th>
<th>Sub-Domains</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00</td>
<td>Receiving (attending)</td>
<td>Receiving, Willingness to Receive, Controlled or Selected Attention</td>
</tr>
<tr>
<td>1.10</td>
<td>Affective</td>
<td>Awareness, Willingness to Receive, Controlled or Selected Attention</td>
</tr>
<tr>
<td>1.20</td>
<td>Affective</td>
<td>Acquiescence in Responding, Willingness to Respond, Satisfaction in Response</td>
</tr>
<tr>
<td>1.30</td>
<td>Affective</td>
<td>Acceptance of a Value, Preference for a Value, Commitment (conviction)</td>
</tr>
<tr>
<td>2.00</td>
<td>Responding</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
<tr>
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<td>Responding</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
<tr>
<td>2.20</td>
<td>Responding</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
<tr>
<td>2.30</td>
<td>Responding</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
<tr>
<td>3.00</td>
<td>Valuing</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
<tr>
<td>3.10</td>
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</tr>
<tr>
<td>3.20</td>
<td>Valuing</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
<tr>
<td>3.30</td>
<td>Valuing</td>
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</tr>
<tr>
<td>4.00</td>
<td>Organization</td>
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<tr>
<td>6.00</td>
<td>Evaluation</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
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<tr>
<td>6.30</td>
<td>Evaluation</td>
<td>Conceptualization of a Value, Organization of a Value System</td>
</tr>
</tbody>
</table>
This Taxonomy is an attempt to provide the students with a framework that will enable them to grow. Bloom states that clear educational objectives, goals, and some systematic method of student assessment are necessary to appraise the students' skill and competencies (p. 23). Further research is needed in the area of skills, competencies, and educational objectives in Chicana/o Studies.

From the reviews of Chicana/o scholars who demonstrated that Chicana/o Studies is in fact a unique academic discipline, a standard was formed into a matrix (See Appendix 8). Chicana/o Studies has a specified scope of inquiry, a specified substantive focus, specified objects of study, and specified modes of thinking (by which an academic discipline is characterized). Chicana/o Studies has also specified problems, specified accepted techniques, and tools for applying knowledge, and specified the responsibility to document and integrate an academic discipline's past and provide a direction for the future. The criteria presented in this summary consist of both form (structure) and content. While the literature reviews came from different disciplines, there was no Chicana/o literature on the form and content in Chicana/o Studies as an academic discipline. Therefore, this topic needs to be explored further in the future in order to be developed fully by experienced Chicana/o scholars.

Region, History, and Culture Specificity of Chicana/o Studies

The examination of what constitutes an academic discipline was discussed in the previous sections. It is also important to examine Chicana/o Studies and look at its curriculum. Curricular content is the other side of the picture along with curricular structure. The curricular content of Chicana/o Studies is culturally, regionally, and historically specific for each campus of Chicana/o Studies. This is the fifth of six multidimensional aspects in Chicana/o Studies. Mexican as well as Anglo-European cultural mix is evident in different regions throughout California as well as in the Southwestern United States. This cultural mixtures impact and influence the curricular content of
each Chicana/o Studies. For example, in the early twentieth century, Los Angeles attracted many Mexican migrants with job opportunities and geographic mobility (Sanchez, 1993). This back-and-forth of Mexican migration provided the "infusion of Mexican culture into Chicano communities in the United States" (Sanchez, p. 272).

This infusion of Mexican culture into Chicana/o communities is seen in the curricular content of California State University (CSU) San Diego. The region and the space where each Chicana/o Studies campus resides also affects its curricular content as well. San Diego is a city that shares its border with Mexico. CSU San Diego offers a certificate in U.S. - Mexico Border Studies as well as a minor in Border Studies within Chicana/o Studies. This Border Studies program focuses on the "unique geographic, political, economic, historical and cultural dynamics of the U.S.-Mexico border regions" (Brochure, 1996-1997). Because of the region where CSU San Diego is located, its curricular content is different than the rural, agricultural city of Fresno. Whereas San Diego has a certificate in Border Studies, CSU Fresno focuses "on the perspective of Chicano/Latino experience in the U.S. and the international perspectives of Latin America and the Caribbean" (Brochure, July, 1997).

Another example of region-specific curriculum is La Raza Studies of San Francisco State University. San Francisco resides a multinational population. The curricular content is focused on "La Raza," the Chicana/o and Latina/o population in the United States (Catalog, 1995-1997). San José, however, has a large Mexican population in its region of service area (US Census, 1998). Therefore, the curricular content of Mexican American Studies at San José State University is focused on the Mexican American/Chicana/o experience (Catalog, 1999-2000).

Historical events are the third factor that affects how the curricular content is developed on each campus. Depending on what decade Chicana/o Studies was created, the history of the time influenced the curriculum content of that campus. For example, the Mexican American Studies
department (MAS) at San José State University (SJSU) started out as the Mexican American Studies Graduate department (MAGS) in 1968, the first Mexican American Studies in the country (see Jiménez and Chin, 2000, p. 187). The rationale behind the creation of a graduate program was to train Chicanas/os and teach them about their culture, so they can go back and serve their communities. There were very few materials written about Chicanas/os, let alone Chicana/o faculty in higher education. The curriculum crossed over all disciplines and the faculty who was hired to teach in Mexican American Studies at SJSU determined the curricular content of each campus (see Jiménez and Chin, 2000, p. 205-216). Along with history, the demography and the population of Mexican Americans residing in each region also influenced the development of Chicana/o Studies as well. For example, San Francisco State has a multiethnic mixtures of Mexicans, Central Americans, and South Americans. This department adopted the name “La Raza” Studies to reflect the diverse populations and demography of the San Francisco area (Catalog, 1995-1997).

**Administrative Structure of Chicana/o Studies**

Chicana/o Studies is a unique, integrated grouping of curricular content forming an academic discipline. Not only is Chicana/o Studies interdisciplinary, multidimensional, and culturally, regionally and historically specific for each Chicana/o Studies department, Chicana/o Studies also has an administrative structure. This administrative structure is the sixth of the last multidimensional aspects of Chicana/o Studies. Within universities, the academic structure consists of college or school, department, program and institute/center.

According to the review of the catalogs, a college is a grouping of disciplines while a school is a grouping of departments. For example, the College of Social work at San José State University includes the academic disciplines of African American Studies, Mexican American Studies, Social Work, and Urban Planning. For Chicana/o Studies, it is located in different “colleges” and
“schools” within the California State Universities. (See Figure 2)

Figure 2: Colleges or Schools where Chicana/o Studies resides in

<table>
<thead>
<tr>
<th></th>
<th>College or School</th>
<th>Location</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Dominguez Hills College of Arts &amp; Sciences</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Fresno School of Social Sciences</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Fullerton School of Humanities &amp; Social Science</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Long Beach College of Liberal Arts</td>
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</tr>
<tr>
<td>5</td>
<td>Los Angeles School of Natural &amp; Social Science</td>
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</tr>
<tr>
<td>6</td>
<td>Northridge School of Humanities</td>
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</tr>
<tr>
<td>7</td>
<td>San Diego College of Arts and Letters</td>
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<tr>
<td>8</td>
<td>San Francisco College of Ethnic Studies</td>
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</tr>
<tr>
<td>9</td>
<td>San José College of Social Work</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Sonoma School of Arts &amp; Humanities</td>
<td></td>
</tr>
</tbody>
</table>

The administrative structure also has a hierarchical ranking order of college or school, department, program, and institute/center. The Chicana/o Studies departments take the form of the basic administrative units of the college and serve the following functions. As a department, it provides undergraduate and graduate education, research, recruitment, and promotion of academic staff members. Principally speaking, the task of a department is to teach and do research (Trow, 1977). The department plays an important administrative role in controlling faculty rewards and sanctions. In addition, a department can initiate proposals for appointments of new faculty members, advancement of existing faculty members and appoint faculty to teach its courses (McHenry & Associates, 1997).

The administrative role is only one of the departmental function. Each department also has its own budget, and its tenured faculty participates in university policy-making bodies. A department has its own faculty, staff, and office space. A review of catalogs shows that under a department heading, such as Chicana/o Studies, has the office location and the staff and faculty listed. An administrative chair of the department will also be listed. The department chair has control over the departmental budget for the school year. The department staff is comprised of the
department secretary or administrative assistant. The department staff varies different from the faculty because the staff is the administrative branch of the department while the faculty is the curricular branch of the department. The faculty is made up of a professional rank of tenured professors, associate professors, assistant professors, lecturers, and part time lecturers. Only the tenured faculty can participate in the university policy-making bodies (Ikenberry and Friedman, 1972).

From macro to micro and from school to departments, a program is the next smaller administrative order after departments. A program's structure is different from a department's structure. While a department has its own courses, chair, budget and office, a Chicana/o Studies program does not have its own courses; it is only a grouping or gathering of courses. For example, from a review of course catalogs, CSU Bakersfield and CSU Chico have courses from other disciplines in their Chicana/o Studies minor. Bakersfield offers courses from History, Sociology, Spanish, and Anthropology (Catalog, 1995-1997). Chico has courses from Multicultural and Gender Studies, Spanish, History, and Latin American Studies. CSU Chico does have courses offered in Chicana/o Studies, such as CHST 070, 140, 158, and 257. However, it also lists these courses as Sociology 070, 158 and 257 and Spanish 140, which may be substituted (Catalog, 1997-1999). CSU Fullerton Chicano Studies has its own courses offered in its department. Looking at its web page on the Internet, all its courses are offered within Chicano Studies and not in Sociology, Spanish, or History (July, 1999, www.fullerton.edu) (see Appendix 9 for the Chicana/o Studies directory).

Unlike a department, a program does not control faculty rewards and sanctions. For example, CSU Dominguez Hills has Chicana/o Studies department faculty listed in its catalog. A program, such as CSU Humboldt has no Chicana/o faculty to teach in its Chicano Studies program. From a letter received dated February 6, 1998, the Chair of Ethnic Studies states that “not only it is not currently staffed, but we have no assurance that it will be staffed in the future.” Another
example is from CSU Stanislaus. Stanislaus offers a minor in Chicano Studies, but its faculty members are from other departments, such as History, Ethnic Studies, Anthropology, and Education (Catalog, 1995-1997). In addition, a Chicana/o Studies program often does not have its own faculty; it also has neither physical office site nor administrative staff hired for the program. CSU Fresno has an office for its Chicano and Latin American Studies department. From the course catalog, it is listed as Social Science Building, Room 211, with its own phone number (209) 278-2848 (Catalog, 1997). CSU Hayward's Mexican American/Latino Studies minor does not have an office of its own. The Mexican American/Latino Studies program resides within Department of Ethnic Studies at Hayward. It does not have an office of its own or an administrative staff (Catalog, 1996-1998).

Even more peripheral than a program is the institute/center. An institute/center is not in the mainstream academic administrative structures. Institutes/centers are research program units that emphasize research as their main function (Ikenberry & Friedman, 1972). The director does not control faculty rewards and sanctions, budget, or participate in academic senate or other important university policy-making bodies. The presence of a center on campus insures that Chicana/o Studies is integrated into the university structure, but it remains separate and marginalized in resources and decision-making powers in the university.
Chapter 1, Part II: Literature Review -

Integration but Separation of Chicana/o Studies

The university is the one that allocates resources and its departments. The university academy operates in the hierarchical ranking taxonomy of the Anglo-European thought-system paradigm. The academy integrates in order to separate. Chicana/o Studies courses are integrated into the university, but its courses are separated and taught in other disciplines. A review of university catalogues shows that the academy claims that Chicana/o Studies content curriculum is separately taught in other disciplines. For example, universities that offer a Chicana/o Studies minor program often have this program integrated and separately taught in other disciplines. In CSU Bakersfield, some of the courses offered are: History 468, “The Chicano Experience,” Sociology 327, “The Latino Experience in the United States,” Spanish 425, “Chicano Literature,” Spanish 420, “Southwest Spanish,” and Spanish 426, “Southwest Hispanic Folklore.” Most of the classes offered for the Chicana/o Studies minor are in history or in Spanish and none are in Chicana/o Studies itself (Catalog, 1995-1997).

The Chicana/o Studies minor in Chico State is an excellent example of the academy’s integration and separation. In 1985, the Ethnic and Women’s Studies department moved into where the Institute for Liberal Interdisciplinary Studies was and out from the School of Behavioral Sciences. The name Ethnic and Women’s Studies was also changed into the Center for Ethnic and Women’s Studies. The Chicana/o Studies minor unit requirement was changed from a nine-unit core to three-unit core of CHST 10, 158, and 257 and from a 22 units to a 18-28 unit Chicana/o Studies minor. In 1991, the minor was reduced to a 18-21 unit requirement (Lopez, p. 12). In Cal Poly Pomona, Chicana/o Studies content curriculum is separately taught in Ethnic Studies. The required courses to receive a minor in Chicano/Hispanic Studies include the following courses:

A review of literature distributed by San José State University (SJSU) also demonstrated the Anglo European thought system of "integrate in order to separate" concept. For example, the graduate program of Mexican American Studies used to have an emphasis in Bilingual-Bicultural Studies along with an emphasis in Policy Studies and Cross-Cultural Studies. However, in 1988, the control to teach the Bilingual-Bicultural Studies emphasis was taken from MAS and transferred to Education. MAS/EdTE 260, "Seminar in Bilingual-Bicultural Communication" and MAS/EdTE 262, "Issues in Bilingual-Bicultural Education" were cross-listed with Education- Division of Teacher Education. However, the titles for these two classes in Education have become EdTE 260, "Critical Perspective on Schooling for a Pluralist Democracy" and EdTE 262, "Classroom Issues in the Language/Literacy Development of L2 Learners" (Catalog, 1900-2000, p. 160). These two courses have been integrated into university curriculum and separately taught in Education and are no longer part of Mexican American Studies at SJSU, even though these courses are still cross-listed in the course catalog.

Not only Chicana/o Studies content curriculum is separately taught in other disciplines, a review of college catalogs and schedules of classes also demonstrate that Chicana/o Studies scholars are focused on the administrative structure (form) rather than on the curricular structure. The conflict has been between the political survival and curricular development of Chicana/o Studies as a discipline. The struggle to survive in the academe involves the issue of legitimacy. Arce (1978) states that the relationship between Chicanas/os and the academe has been a case of colonialism. The Chicana/o experience with higher education is "peripheral" to the overall academe enterprise. Whether it is in academic credibility, governance, recognition and status, allocation of resources,
permanence and facilities, the role of higher education with Chicanas/os has been a “colonizing mechanism.” In order not be the object of colonial exploitation in academe, these conditions are needed. They are “representation in the academic professions, access to the publishing and media outlets, and viable Chicana/o higher education institutions” (p. 87).

Garza’s (1992) work supports Arce’s position. His paper argues that very little has changed in academia, the “reigning paradigms and intellectual perspectives in academic continues to be entrenched in hegemony of Eurocentric ideology” (p.37). The Eurocentric decision making power are “often not in the interests of powerless and unrepresented, outsider groups” (p. 38). Acuña (1981) also took this position when he stated “the academic legitimacy of Chicana/o Studies was openly questioned” (p. 393). Chicana/o student demands were met by higher education from special grant money or soft money used to fund programs. Programs that were not institutionalized died when budget cuts occurred. These programs had been “doomed by ethnocentric and racist bureaucrats” (p. 394). In the 1980s, with budget cuts and administrative savings, many Chicana/o Studies programs were also consolidated into Ethnic Studies. Acuña continued to argue that Chicana/o should “control the direction of their own discipline” (p. 5). He proposed having a core department in Chicana/o Studies. The department determines the right of the Chicana/o Scholars to be the final authority in Chicana/o Studies. It gives the political space and autonomy to counter “assaults of academic freedom.”

Muñoz (1989) takes a similar position to Garza and Acuña concerning legitimacy in Chicano Studies. Muñoz has demonstrated that in order to avert funding cutbacks and resources, Chicana/o Studies programs have to conform to university regulations and “pursue a course of action that attempts to legitimate their academic program” (p. 161). Ideological assaults among faculty of Mexican descents express that Chicana/o Studies have a “political orientation” rather than “academic substance,” thus having hurt enrollment of the students in Chicana/o Studies. However,
objectives have to be redefined by Chicano Studies programs, such as Sonoma State into approaches being deemed “more legitimate” by the university. “Legitimacy” and “academic respectability” are translated into academic power, which are established disciplines, departments and faculty that “do not share or give up easily” (p. 163). Muñoz (1984) in his section on ‘Problems and Progress’ of Chicana/o Studies also states that many of the Chicana/o Studies programs struggle with campus administrations over the questions of “control, funding, objectives, roles of students and staffing” (p.14). The university perceived Chicana/o Studies program implementation negatively and counter to the university's interest and purpose.

Muñoz’s position is supported by García (1996) who says either Chicana/o Studies will “retake its place as an agent of change” or become another “stepchild of the academic ivory tower” (p. 181). Right now, Chicana/o Studies departments and programs have few resources, a marginal reputation, and limited staff. If Chicana/o Studies receive adequate funding, gain department status, and have approved degree programs as a stable base, then it can “reach out toward the community to assist in resolving the problems that La Raza faces daily” (p. 182). He further illustrates how Chicana/o Studies, as a field of inquiry, is nearing a critical juncture.

For García, that juncture provides three options. The first one is to integrate Chicana/o Studies programs into ethnic studies program. The end result of this option is that faculty received joint appointments within “mainstream” departments and Chicana/o Studies was taught as a supplement to “legitimate” studies. The second alternative is for Chicana/o Studies to remain underfunded and considered “only peripheral or marginal in importance as an academic field” (p. 181). This leads to the first option or a phasing out of the program. The third option is to provide autonomy from other departments and allow the program to compete with equal footing for university resources. According to García, this will “represent legitimacy.”

Thus, as presented by the preceding paragraphs, scholars, such as Acuña, Muñoz, and
García talked about the political administrative structure instead of the curricular structure. It is important to distinguish the difference between the administrative structure and the curricular structure of Chicana/o Studies. Right now, there is a hole in Chicana/o Studies in terms of curricular structure and curricular development. This topic in itself is another paper that needs to be examined and explored in the near future.

Lopez (1999) states that the Center for Multicultural and Gender Studies in Chico State needs to consider multifaceted objectives and expansion of its original focus for redesigning and developing its Chicana/o Studies program. A viable credible identity for Chicana/o Studies program should include opportunities, such as instruction, research, mentoring, visiting lecturers, conferences, and community partnership and internship programs for the students, faculty, and community members. Any program, without appropriate resources committed from the university administration, will be destined to die of a slow death.
Chapter 1, Part III: Literature Review -

Coordinating and Networking of Chicana/o Studies

Although the university needs to have commitments to and give adequate resources for the growth of Chicana/o Studies, a coordinating and networking body within Chicana/o Studies is critical for the survival of Chicana/o Studies as an academic discipline. The model that the university has been using to standardize itself is with accreditation. In this section, the different elements of accreditation will be reviewed to attempt to formulate a plan for a coordinating and networking body for Chicana/o Studies.

Accreditation is a form of coordinating and networking. Accreditation is a system for recognizing education institutions for their level of performance, integrity, and quality in serving the education community and the public (Rozek, 1999). There are two types of accreditation. One is institutional accreditation, and the other is specialized accreditation. Chicana/o Studies program is part of the specialized accreditation. The regional and national accrediting commissions of schools and colleges grant institutional accreditation to universities. For example, in California the Western Association of Schools and Colleges is the regional accrediting body.

Specialized accreditation, on the other hand, is granted by national professional organizations, such as engineering, social work, and law. The National Education Association of the U.S. (1973) put together a book where each professional accrediting agency has descriptions of an overview, a constituency of accrediting body, responsibility of accrediting body, procedures used in accreditation, and policy statement, guidelines, or principles adhered to by accrediting body (See Appendix 10 for a working draft overview of Concilio of Chicana/o Studies).

A coordinating and networking body is critical for the survival of Chicana/o Studies because
it not only ensures educational quality in the discipline, but also encourages development and
growth in the discipline. For example, an accreditation body is a loose federation of volunteer self-
regulating faculty who is focused on evaluating and improving educational quality of their
discipline (Young, 1983). To establish a coordinating and networking body for Chicana/o Studies,
its members must be made up of volunteer self-regulating faculty from the different Chicana/o
Studies departments and programs.

A review of literature of several accreditation bodies reveals that the purpose of an
accreditation body is:

1) “To ensure the educational community, the general public, and other organizations and
agencies that an institution has clearly defined objectives appropriate to higher education
and that it meets Commission standards;
2) To encourage institutional development and improvement through self study and
periodic evaluation by qualified peer professionals;
3) To develop and use standards to assess and enhance educational quality and institutional
performance, and to validate these standards by ongoing research; and
4) To promote interchange of ideas among public and independent institutions through peer

The purpose of Chicana/o Studies accreditation body reflects and is in sync with WASC's. Instead of
the word institution or institutional, replace it with Chicana/o Studies programs. (See Appendix 11
for a sample of Chicana/o Studies accreditation body standards and policies).

In the directory of Accredited Institutions of Postsecondary Education: Programs Candidates
published by the American Council of Education, the aim of postsecondary accreditation is as
follows:

to foster excellence in postsecondary education through the development of uniform
national criteria and guidelines for assessing educational effectiveness;

encourage improvement through continuous self-study and review;

assure the educational community, the general public, and other agencies or organization
that an institution or program has clearly defined and appropriate objectives, maintain
conditions under which their achievement can reasonably be expected, is in fact
accomplishing them substantially, and can be expected to continue to do so;
provide council and assistance to established and developing institutions and programs; and
endeavor to protect institutions against encroachments, which might jeopardize their
educational effectiveness or academic freedom (Rozek, 1999, p. 670).

In other words, the purpose of Chicana/o Studies coordinating and networking body is to
identify whether or not Chicana/o Studies department and programs are achieving the goals and
meeting the standards of such as an accreditation body in terms of educational quality (Young, et
al., 1983). If the goals and standards are not there in Chicana/o Studies program, then it is up to the
accreditation body to help them improve.

There are characteristics, minimum standards, and roles of an accreditation body. These can
be adapted for Chicana/o Studies. The four basic characteristic in an accreditation body are

1) a prevailing sense of voluntarism;
2) a strong tradition of self-regulation;
3) reliance on evaluation techniques as one of its tools;
4) primary concern is with educational quality (Young, p. 11).

The minimum standards are whether an institution or a program has set and met the appropriate
objectives by posing two questions: 1) whether the objective is consistent with the mission and goal
of the institution or program; 2) whether the objective is consistent with the broad concept of
postsecondary education (p. 23). The five major roles of an accreditation body are

1) to be recognized by the Council on Postsecondary Accreditation (COPA);
2) to involve institutional leaders and the public in the governance and administration of
the accreditation process, including the formulation of standards;
3) to secure resources and staff qualified to conduct an effective accreditation program;
4) to organize and conduct an affective accreditation program;
5) to foster self-regulation and accreditation (p. 158).

The accrediting process requires institutions and programs to examine their goals,
achievements and activities. This process can be separated and integrated to examine Chicana/o
Studies as well. The procedure in accreditation involves the following steps:

1) An institutional or programmatic self-study is submitted to the appropriate commission;
2) The self-study report is reviewed.
3) The evaluation site-visit accrediting team uses the self-study report as a basis of
evaluating the institution or program.

4) The team prepares an evaluation report and the institution or program for accuracy reviews the report.

5) The original self-study, the team report, and any response by the institution or program are forwarded to the accreditation commission. The review body examines these materials and determines the accreditation status of the institution or program (Rozek, p. 669).

These characteristics, minimum standards, roles of accreditation, and self-study can be used to help Chicana/o Studies to formulate a unique coordinating and networking body in the future.
Chapter 1, Part IV: Literature Review:

Items blocking Coordinating and Networking Body

While a coordinating and networking body is critical for the survival of Chicana/o Studies, personal ambitions and interests of Chicana/o faculty prevent them from forming a coordinating and networking body. In this section, the second part of this challenge concerning personal ambitions of Chicana/o faculty will be examined.

Acuña (1992) states in his article that Chicana/o Studies is a public trust. Those who choose to teach in Chicana/o Studies assume the duty of protecting the interests of the Chicana/o students and the Chicana/o community. The Chicana/o studies scholar must also be committed to the discipline, both academically and politically as well. Just because the scholars are of Mexican extraction, they do not have the right to teach or critique Chicana/o Studies.

Acuña also argues that Chicana/o Studies “should have control [sic] the direction of their own discipline” (p. 5). His proposition is a core department in Chicana/o Studies. The department determines the right of the Chicana/o Scholars to be the final authority in Chicana/o Studies. It gives the political space and autonomy to counter “assaults of academic freedom.” The Chicana/o Studies department is more accessible to the Chicana/o community and opens it to public scrutiny. A core department also builds a sense of duty, checks career leapfrogging, forces scholars from different specialties to interact as a community of scholars, bonds with students, foster links with the community, and establishes the department as a “public trust.” “Centers, institutes and programs do not speak with the same authority as a department... A department with joint appointments almost always leads to Chicana/o professors having split loyalties” (p. 6). These split loyalties cause conflicts within Chicana/o Studies and create an obstacle to forming an accreditation body.
Acuña (1992) continued by stating that Chicana/o Studies is for the development of Chicana/o students regardless of their major. It is not just for "specialists." It is also for non-Latino students who want to learn about Chicanas/os. Chicana/o Studies is a trust where we are the custodians for the community. The faculty and students do not personally possess it. Its goals "should be in sync with those of the masses of students and community that make it possible" (p. 8).

García (1996) agrees with Acuña and states that "joint appointments" in Chicana/o Studies and a mainstream "legitimate" department create a dilemma for the Chicana/o scholars. Which department do they please? If survival or tenure depends heavily on the core department, even if they concentrate on the core departments' demand, it will not guarantee them tenure.

García also states that as programs, even departments, most Chicana/o Studies do not offer doctoral degrees. Thus, scholars in other fields teach Mexican Americans as the studies' population instead of teaching Chicana/o Studies with its own paradigms or theoretical models (p. 187). Furthermore, a number of Chicana/o scholars have been involved in an "intellectual voyeurism" and have little relationship to the everyday problems of the community. This situation creates another obstacle to the growth of Chicana/o Studies as a discipline and in the formation of an accreditation body. Nuñez and Contreras (1992) mention the sell-out of Chicana/o faculty in the world of academia. They stated that the individual faculty or the Chicana/o Studies program is not the social basis for genuine Chicana/o power on campus. The Chicana/o community is the "power that can win concessions and relate control in determination of its goals, priorities and internal development" (p. 36).

Besides the personal interests of the Chicana/o faculty, there is also the institutional interest as well. A university cannot exist without either faculty or administration. As hand and feet of the human body, both are important. Since the conception of Chicana/o Studies programs, Muñoz (1989) comments that there are internal conflicts and external forces and pressures by the university
itself. Internal conflicts include personality clashes, ideological conflict between faculty of humanities and social sciences, conflicts between students and faculty, and conflict between Chicano and Chicana faculty. This internal conflict causes division within Chicana/o Studies and prevents faculty from forming a coordinating and networking body. Muñoz (1989) also mentions the external pressures that Chicana/o Studies faces. External pressure by the university includes university regulations, traditional academic criteria and guidelines, and faculty with "legitimate" academic credentials.

Nuñez and Contreras (1992) mention the institutional interest when they identified three reason of doubt on El Plan de Santa Barbara's "contemporary applicability." El Plan de Santa Barbara was a master plan for Chicana/o Studies written over thirty years ago. The three areas of doubt are "the co-optation of Chicana/o programs, the sell-out of Chicana/o faculty in the world of academia and the contested value of Chicana/o nationalism as a driving force for Chicana/o Studies" (p. 34). The sell-out of Chicana/o faculty was already mentioned above. The co-optation of Chicana/o programs is an obstacle on the institutional level that prevents the forming of an accreditation body. Nuñez and Contreras state, "The true source of Chicana/o political power and the true measure of self-determination is a political organization which can struggle for university programs and resources" (Nuñez & Contreras p. 35). Because Chicana/o programs fail to mobilize Chicana/o constituencies, this resulted in co-optation.

Ortíz (1984) in his overview of "The Discipline of Chicano Studies," commented that Chicana/o Studies is a "relatively young discipline in academic circles" (p. 1). Muñoz (1984) states that many of the Chicana/o Studies programs struggle with campus administrations over the questions of "control, funding, objectives, roles of students and staffing" (p.14). The university perceived Chicana/o Studies program implementation negatively and counter to the university's interest and purpose. For example, at San José State University, there was once twelve faculty
teaching in the Mexican American Studies program in 1974. However, they were down to one position in 1989, which by 1999 was increased to 4.5 positions (Jiménez and Chin, 2000). Lopez (1999) states that Chicana/o Studies programs lack support, such as minimal administrative commitments and assigned resources. The history of Chicana/o Studies has been filled with changes, turbulence, struggles, and it has never been given a serious chance to develop and grow as a viable, academic program.

Institutional interests include not only the academy, but also professional organization as well. Another institutional interest concerns the National Association for Chicana and Chicano Studies (NACCS) that was established in 1972. Muñoz (1989) comments that NACS, as an organization, has not been able to provide “the direction for Chicana/o Studies envisioned by its founders” (p. 152) and “failed to provide the unifying school of thought to guide Chicana/o Studies research” (p. 155). Here, Muñoz agreed with Nuñez and Contreras the limitation of NACCS as an organization. Besides personal interests and ambitions of Chicana/o faculty, institutional interest involves the administration of the university, Chicana/o Studies itself, and organizations such as NACCS which form barriers that prevent Chicana/o faculty from forming an accreditation body. The reality of these factors impacted the development of Chicana/o Studies as an academic discipline. The solutions to these barriers need to be addressed and explored by Chicana/o Studies Scholars.

Another institutional obstacle involves institutional racism. Reyes and Halcón (1991) argue that institutional racism is a “fundamental barrier to access and opportunity for minority faculty members” (p. 169). There are three different sets of social relations that affect full membership in the academy. First is the low status that Hispanics occupy in the society and the negative attitudes toward them. Second, there are the minority-majority interactions in academy. Third, interplay occurs between majority faculty and university administrators that affect minority access in the
academy. Practices, such as tokenism, "type-casting syndrome," "one-minority-per-pot syndrome," "brown-on-brown" research taboo, and "hairsplitting concept" act as barriers to minority faculty hiring (p. 173). Furthermore, the "majority" faculty are the "gatekeepers." They have the power to hire anyone they choose and bend/interpret/justify rules as they wish (p. 179). Without a commitment and actual plan of action to integrate fully and incorporate hiring of minority faculty by the administrators and the majority faculty, the call for greater diversification will only be lip service. Both personal interest and institutional interest exist as obstacles in preventing the formation of an accreditation body.
Chapter 2: Design and Method

Design

The design of this paper is broken down into the following parts: introduction, literature review, thesis, analysis, recommendation, and conclusion. The four themes that were discussed in the introduction as well as throughout the paper were Chicana/o Studies as a unique academic discipline, the academy claiming integration of Chicana/o Studies courses, a coordinating and networking of Chicana/o Studies, and items blocking the coordination and networking of Chicana/o Studies.

Literature reviews were done on each of the four themes mentioned above. Topics included Chicana/o Synthesis, thought systems, minority point of view and perspective, curricular structure, curricular content, administrative structure in the university, and accreditation. While each of these topics were important components that make up the coordinating and networking process, these lists were not placed in order of priority or ranking, but rather these topics were listed alphabetically.

An integrated approach was taken to gather the information concerning each topic by examining each part separately, and then integrating each part into Chicana/o Studies. Additionally, books analyzing a variety of academic disciplines, such as psychology, education, and education were analyzed to determine the criteria that were used to identify, classify, and define those academic disciplines. By looking at the university administrative structure and how it functions in relation to Chicana/o Studies, a clearer understanding can be gained in regards to the conflicts and struggles that Chicana/o Studies has experienced for the past thirty plus years. Literatures concerning accreditation, accreditation manuals, and literatures of existing legitimate accreditation bodies were examined as well the operating principles, characteristics, standards, and policies of these accreditation bodies were extracted to form a Concilio of Chicana/o Studies that would
coordinate and network each individual Chicana/o Studies department/program together.

Letters requesting information on Chicana/o Studies were sent out to all the California State University (CSU) and all the University of California (UC) campuses Fall of 1997. A Chicana/o Studies department/program directory was compiled to coordinate and network Chicana/o Studies faculty for the Desarrollo de Chicana/o Studies symposia. The first two symposia took place in 1993 and 1994 (See Appendix 9 for directory). The third and fourth Desarrollo of Chicana/o Studies symposia were held at San José State University (SJSU) on October 12, 1998, El Día de Raza, and March 5, 1999 respectively. For both SJSU symposia, the process was the same (See Appendix 12 for the Administrative Procedure Manual). There were two major differences at the October 15, 1999 symposium at San Diego State. The first difference was that the symposium was divided into two areas. Professor Maria Gisela Butler was the site coordinator for the symposium at San Diego State. Dr. Randall C. Jiménez and Ms. Marie C. Chin were the general coordinators of the symposia. This process facilitated the networking and working together of two campuses and its faculty. The second difference was that panel questions were emailed to the panelists for the October 15, 1999 symposium (see Appendix 13).

Case studies of departmental history, fieldwork for participant observation of different classrooms in Mexican American Studies (MAS) at San José State University (SJSU), and required B. A. course syllabi were used as data. Syllabi of different Chicana/o Studies departments and programs were compared and contrasted. The fieldwork of different courses within the Mexican American Studies at San José State showed the differences in curriculum content and skills taught between the upper division and lower division courses.

Case studies, fieldwork, and literature reviews were the tools used to support the thesis of this paper. The thesis is that Chicana/o Studies is not only separated from the university, but it is also separated from every other Chicana/o Studies departments/programs. The two hypotheses
selected to analyze the thesis mentioned above are: 1) Chicana/o Studies might have a standard curricular structure implicit in its required bachelor of arts courses; and 2) Chicana/o Studies may have a common set of required skills and competencies that makes Chicana/o Studies an academic discipline.

The analysis consisted of the examination of two hypotheses. There is no rank or placement of priority between the two hypotheses. Chicana/o Studies catalogs, course syllabi, and department/program histories were analyzed to verify or reject the two hypotheses mentioned above. One standard of criteria concerned the characteristics that make up an academic discipline. This standard was then applied to the syllabi of individual Chicana/o Studies departments to see if they had a standard curricular structure implicit in the required BA courses. The common set of student skills and competencies were distilled from examining the course syllabi as well. Based on the analysis, recommendation and conclusions were made concerning the future of Chicana/o Studies.

The individual Chicana/o Studies course catalogs, course syllabi, and department/program histories were analyzed to verify or reject the two hypotheses mentioned above. Characteristics that make up an academic discipline were defined and reviewed in the first chapter of this work. To verify or reject both hypotheses, a standard of criteria was needed for Chicana/o Studies. This standard of criteria consisted of: 1) “a specified scope of inquiry,” 2) “a specified substantive focus,” 3) “specified the object we study,” 4) “specified modes of thinking,” 5) “specified problems,” 6) “specified accepted techniques and tools for applying knowledge,” 7) “specified the responsibility to document and integrate their past and provide a direction for the future.”

These criteria were then applied to the Chicana/o Studies department course descriptions and course syllabi to see if indeed Chicana/o Studies has a standard curricular structure for its required BA courses. Under criteria one, “Scope of Inquiry,” there were the required B.A. courses
that all ten California State University (CSU) Chicana/o Studies departments have in common. The common courses were: 1) “Introduction to Chicana/o Studies;” and 2) “Chicana/o Culture” for the lower division classes and 1) “Chicana/o History;” 2) “Chicana/o Literature;” and 3) “Chicana/o Philosophy” for the upper division classes (See Appendix 14).

The analytical design for hypothesis two was separated into two parts. The first part was the narrative for each Chicana/o Studies department and courses. The data were analyzed using the matrix design and separated into three categories. They were: 1) Chicana/o Studies department, 2) Chicana/o Studies common B.A. courses and 3) summary of each Chicana/o Studies departments with the skills and competencies. The second part of the analytical design was the narrative of the strength and weaknesses of each Chicana/o Studies departments in terms of their stated skills and competencies.

**Methods**

Literature reviews were done using both the main library and the Chicana/o Resource Library at San José State University. For example, criteria for the Chicana/o Synthesis were integrated from separate literatures written by Chicana/o scholars examining the cultural and historical mixtures of the Native American, Spanish, and Anglo American blend. Another example was placing academic discipline criteria into a matrix to distill a common set of standard that all the academic disciplines shared. This common set of disciplinary standards was applied to Chicana/o Studies to see if it was indeed an academic discipline. Literature in Chicana/o Studies that identified and supported these common criteria were selected as evidence. The required BA courses were analyzed, and the student competencies and faculty skills standard were synthesized for the coordinating and network of Chicana/o Studies.

The fieldwork was done through participant observation within different classrooms in
Mexican American Studies (MAS) at San José State University. A graduate assistant in the Mexican American Studies department at San José State University (SJSU) during the 1997-1998 academic year and a teaching assistant did the observation for two semesters in the 1998-1999 academic year. The teaching techniques by Chicana/o faculty was observed. The syllabi of different courses were requested and collected from the different Chicana/o Studies departments/programs.

Many campuses responded to the letter of request by sending brochures and information on their department/program. By reviewing college courses catalog and web page descriptions of Chicana/o Studies departments/programs in the CSU system, a list of Chicana/o Studies department/program directory was compiled. A Chicana/o Studies departments/programs' address/phone/fax/email directory was compiled to network the different Chicana/o Studies campuses with each other. This kind of directory was not in existence in 1998 when the symposia coordinator corresponded with and contacted Chicana/o Studies faculty.

Through email, a history of each Chicana/o Studies department was requested. A list of specific questions was sent to each department (See Appendix 13). During the March 5, 1999 symposium, a discussion arose concerning the need to have written histories of individual Chicana/o Studies departments/programs. An email request was sent out to all the campuses that have Chicana/o Studies department for their history.

The symposium at San Diego State University (SDSU) was modified to incorporate the following: departmental/program histories of California State University and University of California, accreditation, Chicana/o library, Chicana/o Studies departments/programs paper trails, and a Chicana/o Studies manual. These topics included items that have been discussed in the past two symposia and new topics, such as the Chicana/o Studies manual. The bi-campus work involved a cooperative working venture of faculty from SDSU and faculty from San José State University.
(SJSU). Professor Maria Gisela Butler, a faculty member from SDSU, came to the Spring 1999 symposium at SJSU and volunteered to be the site coordinator for the Fall 1999 symposium. She discussed it with her chair, and was approved to host the Fall 1999 symposium at SDSU. Email and phone communications between her as the site coordinator and the original coordinator were exchanged to share information and experience on how to plan a symposium. All the resources, such as the Chicana/o Studies directory of address/chair/phone/email/web address, and an email list of all the Chicana/o faculty that the original symposium coordinator has compiled in the last two years was given to the site coordinator to help facilitate networking and dialogue between Chicana/o Studies departments/programs and faculty.

The questions from the October 12, 1998 and March 5, 1999 symposia abstracts were gleaned into a set of discussion questions for one of the panel discussions on accreditation at the October 15, 1999 symposium at San Diego State University (See Appendix 13 for these questions). These questions were divided into three categories: why, what, and how questions. For example: “Why do we want an accreditation body for Chicana/o Studies?” “What constitutes a Chicana/o Studies department/program content?” “How do Chicana/o Studies departments/programs compare their work to similar efforts at other campuses?”

With the symposia, the process of networking and dialogue tried to strengthen the relationship between Chicana/o Studies departments/programs in the California community colleges and the California State University system, as well as the University of California system. Themes such as accreditation, matriculation, library resource, and articulation were discussed in the past two symposia at SJSU. At the San Diego symposium, these themes continued to be developed. A book exhibit table also was at the symposia at SJSU on March 5, 1999, as well as on October 15, 1999 at SDSU. This book table display exposed faculty to each other's work and also showed the Chicana/o literatures that presently exists.
Chapter 3: Analysis

The review of literature in chapter one of this work suggested that while Chicana/o Studies is often integrated into the academy, it is often marginalized and isolated from the university and other Chicana/o Studies programs and/or departments as well. The design elements found in chapter two of this work focused on two hypotheses. These hypotheses were: 1) Chicana/o Studies programs and/or departments might have a standard curriculum structure implicit in their required Bachelor of Arts courses; 2) Chicana/o Studies programs and/or departments may have a common sets of required skills and competencies in their required B.A. courses. No rank order existed between the two hypotheses. Both hypotheses were related to the separation/integration paradigm that underlined this work: “Separation for Integration: The Survival of Chicana/o Studies.”
Hypothesis One

The first hypothesis states that Chicana/o Studies programs and/or departments might have a standard curriculum structure implicit in their required Bachelor of Arts courses. In order to test the validity of this hypothesis, criteria were distilled from the literature reviews of chapter one of this work. The criteria for testing were: 1) “a specified scope of inquiry,” 2) “a specified substantive focus,” 3) “a specified object of study,” 4) “specified modes of thinking,” 5) “specified problems” 6) “specified accepted techniques and tools for applying knowledge,” and 7) “specified the responsibility to document and integrate an academic discipline's past and provide a direction for the future.”

Dominguez Hills, Fresno, Fullerton, Long Beach, Los Angeles, Northridge, San Diego, San Francisco, San José and Sonoma all have Chicana/o Studies departments (See Appendix 2). However, Fullerton, San José and Sonoma do not offer a B.A. degree in Chicana/o Studies. Fullerton and Sonoma offer a B.A. in Ethnic Studies with an option and/or emphasis in Chicana/o Studies, while San José offers a minor and a master’s degree in Mexican American Studies. The Chicana/o Studies departments were analyzed alphabetically, without a rank order of priority. The only three campuses that were not listed alphabetically were Fullerton, San José and Sonoma. These campuses were not listed alphabetically due to the fact that they do not offer a B.A. in Chicana/o Studies. The data was gathered from Chicana/o Studies' course syllabi, brochures and catalogs. This data revealed that all the programs/departments investigated shared two common threads.

The first common thread is that each Chicana/o Studies BA program has a structure that consists of 1) General Education courses; 2) basic core courses; 3) area of emphasis or specialization; and 4) electives. Within the basic core courses, all ten Chicana/o Studies departments have common basic B.A. core courses that fall under the areas of Social Sciences
and the Humanities. Areas of study in the Social Sciences include anthropology, economics, communication, history, political science, psychology, and sociology while areas of study in the Humanities include arts, culture, dance, linguistic, literature, music, philosophy, religion, Spanish, and theater arts. The second common thread is that all ten Chicana/o Studies departments have commonly required lower and upper division B.A. courses.

To test hypothesis one, these two common threads were analyzed in terms of the seven criteria. Once these threads were verified, the Chicana/o Studies departments were then compared and contrasted to show how they have a “standard” curricular structure implicit in their required B.A. courses.
Hypothesis one: First Common Thread

The first common thread involves the Chicana/o Studies program and/or department's basic B.A. core courses. These are the required courses that students take for their Chicana/o Studies major. Chicana/o Studies programs and/or departments do share a standard curriculum structure that includes concentrations or emphases in the Social Sciences and the Humanities. However, each Chicana/o Studies' department has a different presentation of their standard curriculum structure. Dominguez Hills has courses that belong to the Social Sciences and the Humanities (See Hypothesis one, Thread one, Matrix 1). For example, “Psychology of the Mexican American I” belongs to the Humanities, while “History of the Mexican American People II” belongs to the Social Sciences.

Dominguez Hills' Chicana and Chicano Studies met criteria one through seven. For example, Dominguez Hills' criterion one, a specified scope of inquiry, is “designed to provide students with an understanding of the historical, social, political and cultural patterns of the Chicana/o and other Indohispanics” (catalog, 1991-1992). Dominguez Hills' criterion two, a specified substantive focus, is on the people of Mexican descent living in the United States. Criterion three, the specified objects of study for Dominguez Hills, are interdisciplinary from disciplines such as anthropology, art, education, psychology, sociology, Spanish, history, and political science. For example, the “New World Mestizo Culture” is the specified object of study in Dominguez Hills' course “The Americans: European Cultural and Historical Synthesis.” This course has an integrated and interdisciplinary curriculum structure that includes history and culture.

Dominguez Hills' Chicana and Chicano Studies also met criterion four by having an interdisciplinary specified mode of thinking from disciplines such as anthropology, art, education, history, political science, psychology, sociology and Spanish. Dominguez Hills met
Hypothesis one, Thread one, Matrix 1: Dominguez Hill's curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
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<tr>
<td>D.H. required courses</td>
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<tr>
<td>Electives</td>
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<td></td>
<td>CHS 205, HIS 346</td>
<td>CHS 205</td>
<td>PSY 380</td>
<td>CHS 205</td>
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<td>CHS 100, HIS 341, HIS 345, HIS 368, HIS 395</td>
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<td>ART 353</td>
<td>CHS 100, HUM 212, SPA 351, SPA 352, CHS 480</td>
<td>SPA 435</td>
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CHS 300, CHS 490

GED 420

56
criterion five by examining a wide range of interdisciplinary issues and problems that affects the Chicana/o. Furthermore, Dominguez Hills met criterion six by using a variety of interdisciplinary techniques and tools in its courses. For example, students learn basic techniques in research design with emphasis on social science techniques in its research method course. In addition, Dominguez Hills met criterion seven by having its pre-Columbian past to the future of the Chicana/o (See Hypothesis one, Thread one, Matrix A).

Fresno has a Chicana/o and Latin American Studies department. Fresno met criteria one through seven. For example, criterion one, the specified scope of inquiry in Fresno's Chicana/o and Latin American Studies' is the “interdisciplinary approach to the study of family life, history, politics, culture, and the arts of Chicana/o and Latin American communities” (catalog, 1997-1998). The department's specified substantive focus, which is criterion two, is to have an “integrated approach in providing students with greater knowledge and understanding of the essence and diversity of Chicanas/os and Latin Americans” (brochure, 1997-1998). Fresno's criterion three, specified objects of study, includes courses in culture, music, artistic expression, literature, art, folklore, and contemporary political issues. For example, in the course “Sex, Race, and Class in American Society,” the impact of sexism, racism, and class inequities on the Chicanas/os and Latinas/os were analyzed as the specified objects of study.

Fresno's Chicana/o and Latin American Studies department also met criteria four and five. For example, Fresno met criterion four, the mode of thinking by having the interdisciplinary and integrated approaches to study Chicanas/os and Latin Americans. Fresno also met criterion five, specified problems, by critically analyzing the issues facing Chicanas/os and Latin Americans (1997-1998). Courses such as “Health and Social Services in the Chicano Community,” “The Chicana/o and the Educational System,” and “Chicana/o and the U.S.
Hypothesis one, Thread one, Matrix A: Dominguez Hill Chicana and Chicano Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: Object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: Problem</th>
<th>6: Techniques and tools</th>
<th>7: Past and Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.H</td>
<td>To understand the historical, social, political and cultural pattern of the Chicana/o and other Indohispanics</td>
<td>Chicana/o and other Indohispanics</td>
<td>Interdisciplinary; regional in focus</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Pre-Columbian to present</td>
</tr>
</tbody>
</table>
Economy” critically analyzes these issues facing Chicanas/os and Latin Americans.
Furthermore, Fresno met criterion six by having techniques and tools from different disciplines such as history, political science, and research methodology. Regarding criterion seven, Fresno examines the time period from the pre-Columbian to the present time (See Hypothesis one, Thread one, Matrix B).

The common theme that links Dominguez Hills’ Chicana and Chicano Studies and Fresno’s Chicana/o and Latin American Studies together is that both of them met criteria one through seven. Both have the interdisciplinary parameters that include the study of the historical, social, political, and cultural patterns of the Chicana/o. Fresno and Dominguez Hills also have the Chicana/o as criterion two as their specified substantive focus. Furthermore, Fresno and Dominguez Hills choose their criterion three, specified objects of study, within disciplines such as anthropology, art, education, psychology, sociology, Spanish, history, and political science. The common objects of study include “Introduction to Chicana/o Studies,” and “Chicana/o Culture.” Both Dominguez Hills and Fresno met criterion four by having interdisciplinary specified modes of thinking. Both campuses also met criteria five by having interdisciplinary specified problems, and criteria six by having interdisciplinary specified techniques and tools to examine issues faced by the Chicana/o. Both also met criterion seven by examining the time period from the pre-Columbian to the present time.

Fresno’s Chicana/o and Latin American Studies has a standard curriculum structure that includes the Social Sciences and the Humanities (See Hypothesis one, Thread one, Matrix 2). But instead of calling that structure Social Sciences, Fresno has separated Social Sciences into History, Family & Gender Issues, Political and Economic Issues. Also, Fresno is the only campus that has a core requirement of 33 units that are divided into 1) Basic Content; 2) Research Methodology; 3) Arts and Humanities; 4) Family and Gender Issues; 5) History; 6)
Hypothesis one, Thread one, Matrix B: Fresno Chicana/o and Latin American Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
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<tbody>
<tr>
<td>Fresno</td>
<td>1: Scope</td>
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<td>Interdisciplinary</td>
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Hypothesis one, Thread one, Matrix 2: Fresno’s curriculum structure

<table>
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<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Soc</td>
</tr>
<tr>
<td>Fresno</td>
<td>A</td>
</tr>
<tr>
<td>required courses</td>
<td></td>
</tr>
<tr>
<td>Electives</td>
<td>123</td>
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</tbody>
</table>
Latin America; 7) Political & Economic Issues; 8) Education; and 9) Senior Project. Like Dominguez Hills, Fresno also emphasizes the cultural and historical roots of the Chicana/o. In contrast to Dominguez Hills, Fresno's specified focus not only includes the Chicana/o experience, but also the Latina/o experience and the international perspective of Latin America and the Caribbean as well.

Long Beach has a department in Chicana/o and Latina/o Studies. Long Beach met criteria one through seven. For example, Long Beach's specified scope of inquiry (criterion one) examines the experiences and both Chicanas/os and other U.S. Latinas/os. The original specified scope of inquiry of Long Beach was Chicanas/os in the Southwest and training students to serve the Chicana/o community. However, the specified substantive focus (criterion two) has been changed to both Chicanas/os and Latinas/os living in the United States. Gender, class, cultural studies, and sexuality are examined as part of the specified objects of study (criterion three) in Long Beach's courses. Long Beach's met criterion four by having comparative methodologies as specified modes of thinking. Long Beach also met criterion five by critically analyzing issues of class, ethnicity, gender, and sexuality in Chicana/o /Latina/o communities as its specified problems. Long Beach met both criteria six and seven by having interdisciplinary techniques and tools to examine the time period from the pre-Columbian times to the present (See Hypothesis one, Thread one, Matrix C).

Long Beach has the same common links as Fresno and Dominguez Hills by meeting criteria one through seven. These seven criteria tested the validity of hypothesis one that Chicana/o Studies program and/or departments might have a standard curriculum structure implicit in their required B.A. core courses. This section also examines the first theme that within the basic required B.A. core courses, there are common courses that fall under the area of Social Sciences and the Humanities (See Hypothesis one, Thread one, Matrix 3). Long Beach's
Hypothesis one, Thread one, Matrix C: Long Beach Chicana/o and Latina/o Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1: Scope</td>
<td>2: Focus</td>
<td>3: object(s) of study</td>
</tr>
<tr>
<td>L.B.</td>
<td>Historical, social, cultural and political experiences of C &amp; L</td>
<td>Chicanas/os &amp; Latinas/os living in the U.S.</td>
</tr>
</tbody>
</table>

Hypothesis one, Thread one, Matrix 3: Long Beach’s curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
<th>past and future</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>105*</td>
<td>105*</td>
</tr>
<tr>
<td>Long Beach Lower division Elective</td>
<td>A E C H PS Psy Soc Arts Cul D Lin Lit M Phil R.S. Sp T.A. Intro RM Fam Gen Ed Serv</td>
<td></td>
</tr>
<tr>
<td>Upper division</td>
<td>300</td>
<td>350*</td>
</tr>
<tr>
<td>elective courses</td>
<td>352</td>
<td>380, 3901*, 420*</td>
</tr>
</tbody>
</table>
required B.A. core courses met criterion one, a specified scope of inquiry that includes parameters in the historical, social, cultural, and political aspects of the Chicana/o. Long Beach also has criterion two, the specified substantive focus, on the Chicana/o. All three of these Chicana/o Studies departments have criterion three, the specified object of study, in interdisciplinary courses from sociology to anthropology that include “Introduction to Chicana/o and Latina/o Studies,” “Chicana/o Culture,” “Chicana/o History,” and “Chicana/o Literature.” Culture, history, literature and introduction are objects of study in these courses. Dominguez Hills, Fresno, and Long Beach also have met criteria four through seven by respectively having interdisciplinary modes of thinking, interdisciplinary types of problems, and interdisciplinary techniques and tools to study the time period from the pre-Columbian times to the future for the Chicanas/os living in the United States.

Long Beach’s Chicana/o and Latina/o Studies has the same type of required B.A. courses that fall under the category of Social Sciences and Humanities as does Dominguez Hills and Fresno. These Social Science courses include “Chicana/o History,” and “The Latino Population in the United States” while Humanities includes courses in “Chicana/o Thought,” “Introduction to Chicana/o Literary Studies,” and “Introduction to Chicana/o and Latina/o Life and Culture.” Similar to Fresno, Long Beach focuses on Chicanas/os and Latinas/os. Unlike Dominguez Hills and Fresno, Long Beach divides its Chicana/o and Latina/o Studies course offering into “Cultural Studies” and “Social Inquiry.” In contrast to Dominguez Hills, Long Beach has a six units liberal arts requirement, a two-year college Spanish requirement and a 39 unit “Special Track” major in Chicana/o and Latina/o Studies.

Moving on to Los Angeles State, the data reveals that like Dominguez Hills, Fresno and Long Beach, Los Angeles's Chicana/o Studies also satisfied the seven criteria. For example, Los Angeles's criterion one, the specified scope of inquiry, “investigates the Hispanic community and
its relationship to other social groups and to the rest of society" (Brochure, 1997). Within the Hispanic community, Los Angeles has criterion two, the specified substantive focus, on the Chicanas/os, the largest ethnic group in United States. Besides looking at Chicanas/os as its focus, Los Angeles's criterion three, the specified objects of study are in disciplines such as culture, history, language, women/gender, literature, arts, and politics. Los Angeles's Chicana/o Studies met criterion four by having a specified a multidisciplinary approach and theoretical perspectives as its modes of thinking. Los Angeles also met criterion five by having specified problems such as “Research on Community Problems,” and “Educational Institutions of the Barrios.” Los Angeles met criterion six by having interdisciplinary techniques and tools for applying knowledge. Like Dominguez Hills, Fresno, and Long Beach, Los Angeles also met criterion seven by examining the pre-Cortesian cultures of the past to examining Chicana/o future (See Hypothesis one, Thread one, Matrix D).

Criteria one through seven continue to link Los Angeles, along with Dominguez Hills, Fresno, and Long Beach, together. All four Chicana/o Studies departments have criterion one by having the interdisciplinary parameters as its specified scope of inquiry. The specified substantive focus, or criterion two, is still on the Chicana/o. All four departments, including Los Angeles, have criterion three, the specified objects of study. The objects of study are selected from disciplines such as culture, history, language, women/gender, literature, arts, and politics. Courses such as “Introduction to Chicana/o Studies,” “Chicana/o Culture,” “Chicana/o History,” and “Chicana/o Literature” are specified objects of study classes in these Chicana/o Studies departments. All four campuses also met criteria four through six by having respectively interdisciplinary modes of thinking, an interdisciplinary approach to problems face by Chicana/o communities, and interdisciplinary techniques and tools for applying knowledge. Furthermore, all four campuses also examine the past and future of Chicana/o Studies by examining the pre-
Hypothesis one, Thread one, Matrix D: Los Angeles Chicana/o Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>L.A.</td>
<td>Investigates the Hispanic community &amp; relationship to other social groups and to the rest of society</td>
<td>Hispanic communities</td>
<td>Multidisciplinary: ex. History, culture, language, literature, women/gender</td>
<td>Multidisciplinary</td>
<td>interdisciplinary</td>
<td>interdisciplinary</td>
<td>Pre-Cortesian cultures to present</td>
</tr>
</tbody>
</table>
Columbian past to the future of Chicanas/os.

Los Angeles' Chicana/o Studies resembles Long Beach in that Los Angeles also has a liberal arts program. In contrast to Fresno, Los Angeles offers classes with a depth area in the Social Sciences. Similar to Dominguez Hills, Fresno, and Long Beach, Los Angeles also has courses in the Social Sciences and the Humanities (See Hypothesis one, Thread one, Matrix 4). “Contemporary Chicana/o Literature,” and “Chicana/o Psychology” belong to the areas of the Humanities while “History of the Chicana/o People” and “Research on Community Problems” fell under the area of the Social Sciences. Unlike Dominguez Hills, Fresno and Long Beach, Chicana/o Studies at Los Angeles has two options: 1) the 60 units General liberal arts program; and 2) 118-125 units of the Multiple Subject Credential. Different from Fresno and Long Beach, Los Angeles is one of three California State University (CSU) campuses that have a master's program in Chicana/o Studies.

Northridge, in the same fashion as Los Angeles, has a Chicana/o Studies department and a master's program. Northridge met criteria one through seven. For example, Northridge's Chicana/o Studies program has criterion one, a specified scope of inquiry as “meet the needs of the credential student in preparing to teach in schools and to provide a multicultural and enriching experience to all students in the university” (brochure, 1998). Northridge's criterion two, the specified substantive focus, is to meet the educational needs of the Chicana/o student. Northridge also has criterion three, the objects of study explored in areas such as the social, historical, political, and cultural realities in the United States. Northridge's Chicana and Chicano Studies met criterion four by having an interdisciplinary mode of thinking with a Chicana/o perspective within the traditional disciplines. Northridge also met criteria five and six by having an interdisciplinary area of problems and an interdisciplinary set of techniques and tools for applying knowledge. Furthermore, Northridge met criterion seven by examining its past from
Hypothesis one, Thread one, Matrix 4: Los Angeles’s curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>O</td>
</tr>
<tr>
<td>L.A.</td>
<td>Option 1 Required</td>
</tr>
<tr>
<td></td>
<td>Option 1 electives</td>
</tr>
<tr>
<td></td>
<td>Option II required</td>
</tr>
<tr>
<td></td>
<td>S.S. depth area</td>
</tr>
</tbody>
</table>
the pre-Columbian period to the present (See Hypothesis one, Thread one, Matrix E).

The data demonstrates that all five of the above listed departments (Dominguez Hills, Fresno, Long Beach, and Los Angeles, and Northridge) have met criteria one through seven. Northridge, along with other Chicana/o Studies departments mentioned in the previous paragraphs, has courses in the area of Social Sciences and Humanities (See Hypothesis one, Thread one, Matrix 5). "History of the Chicana/o," "Pre-Colombian Civilization," "History of the Mexican People," and "Politics of the Chicana/o" belong to the area of Social Sciences while "Chicana/o Culture," "Mexican Literature in Translation," "Survey of Mexican Philosophical Thought," and "Chicana/o Literature" fall under the area of the Humanities.

Similar to Dominguez Hills, Fresno, Long Beach and Los Angeles, the Chicana/o Studies major at Northridge also has the common curricular structure of Social Sciences and Humanities. Like Fresno, Northridge has the combination of "Arts and Humanities" as one of their options. In contrast to Dominguez Hills, Fresno, Long Beach and Los Angeles, the Chicana/o Studies major at Northridge is a 45 unit program divided into three options: 1) Social Science; 2) Humanities and the Arts; and 3) Pre-credential. Different from Fresno and Long Beach, the Chicana/o Studies at Northridge offers a Credential Waiver Program and a single subject teaching credential. The single subject teaching credential (at the secondary level) includes the completion of course requirements in the Chicana/o Studies' Social Sciences concentration waiver program.

As mentioned before, Northridge, along with Los Angeles, offers a master's degree. The master's degree examines the areas of Arts, Community Studies, Education, Humanities, Social Sciences, and other areas that relate to the Chicana/o experience in the United States. Like Long Beach, proficiency in Spanish is a requirement. In contrast to Los Angeles, Northridge is the only campus that requires a bachelor's degree in Chicana/o Studies or at least twenty-one upper
Hypothesis one, Thread one, Matrix E: Northridge Chicana/o Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>1: Scope</td>
</tr>
<tr>
<td></td>
<td>To provide students with an awareness of the social, political, economic, historical &amp; cultural realities in our society.</td>
</tr>
</tbody>
</table>
Hypothesis one, Thread one, Matrix 5: Northridge’s curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S O C I A L Sc. A E C H</td>
</tr>
<tr>
<td>Northridge required</td>
<td>345 445 460</td>
</tr>
<tr>
<td>Option I</td>
<td>420</td>
</tr>
<tr>
<td>SS electives</td>
<td></td>
</tr>
<tr>
<td>Option II</td>
<td>40</td>
</tr>
<tr>
<td>required</td>
<td></td>
</tr>
<tr>
<td>Option III</td>
<td>430</td>
</tr>
<tr>
<td>Pre-Cred</td>
<td>431</td>
</tr>
</tbody>
</table>
division units in the discipline (or the equivalent) as part of graduate admission process and oral and written proficiency in Spanish as part of their M.A. degree.

San Diego State, like Dominguez Hills, Fresno, Long Beach, Los Angeles, and Northridge, has a Chicana and Chicano Studies department. San Diego, like the other campuses, met criteria one through seven. For example, San Diego's criterion one, a specified scope of inquiry, is "to provide an interdisciplinary education regarding the Chicana/o / Latina/o" (Department brochure, 1996-1997). San Diego's criterion two, a specified substantive focus, is on the unique cultural experience of the Chicana and the Chicano. The interplay of culture, politics, economics, gender, and society in the dynamic U.S. - border region, are criterion three, the objects of study within San Diego's Chicana and Chicano Studies. San Diego met criterion four by providing an interdisciplinary modes of thinking from "Mexican American Life Styles" to "Mexican American Literature." San Diego also met criterion five by contributing to the development of knowledge and examination of problems concerning the Chicana/o and Latina/o population and the border region through original scholarship by its faculty and students as its specified problems. Furthermore, San Diego met criterion six by having an interdisciplinary set of techniques and tools for applying knowledge on the Chicana/o. Last but not least, San Diego met criterion seven by having specified the responsibility to document and integrate an academic discipline's past and provide a direction for the future. This development of knowledge includes the examination of the past, present, and future of Chicanas/os and Latinas/os (See Hypothesis one, Thread one, Matrix F).

The first seven criteria continue to be the common theme that links San Diego along with Dominguez Hills, Fresno, Long Beach, and Los Angeles and Northridge. These seven criteria test the validity of hypothesis one, that Chicana/o Studies program and/or departments might have a standard curriculum structure implicit in their required B.A. courses. All the five
Hypothesis one, Thread one, Matrix F: San Diego Chicana and Chicano Studies' curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.D.</td>
<td>1: Scope</td>
</tr>
<tr>
<td></td>
<td>To provide an interdisciplinary education</td>
</tr>
</tbody>
</table>
campuses have the specified scope of inquiry, by creating interdisciplinary parameters that include the historical, cultural, political, economic and educational aspect concerning the Chicana/o. All five campuses, including San Diego, also met criterion two by having the specified substantive focus on the Chicana/o. Furthermore, each campus met criterion three, the specified objects of study, with courses such as “Introduction to Mexican American Studies,” “The Mexican American Heritage,” “Mexican and Chicana/o Music,” “Mexican American Literature, “Chicana/o History,” and Mexican American Culture and Thought.” All the five campuses have interdisciplinary specified modes of thinking, interdisciplinary specified problems, and interdisciplinary techniques and tools for applying knowledge are criteria four, five and six respectively. Furthermore, the time period covered in criterion seven is from the pre-Columbian period in the past to the present Chicana/o period.

San Diego is similar to Dominguez Hills, Fresno, Long Beach, Los Angeles and Northridge in that San Diego has courses in the area of the Humanities and Social Sciences (See Hypothesis one, Thread one, Matrix 6). For example, courses such as “The Mexican American Heritage,” “Mexican and Chicana/o Music,” “Mexican American Literature,” and “Mexican American Culture and Thought” belong in the Humanities while “Chicana/o History,” and “Political Economy” fell under the Social Sciences. Unlike Dominguez Hills, Fresno, Long Beach, Los Angeles, and Northridge, San Diego's presentation of the areas of specialization are in: 1) Social Sciences; 2) Humanities; and 3) Border Studies. In contrast to Fresno, San Diego has its specialization on border issues involving Chicanas/os instead of Fresno's focus on Chicana/o and Latin Americans.

Unlike Fresno, Long Beach, Los Angeles, Northridge and San Diego, San Francisco is the only campus that has a College of Ethnic Studies and a department in La Raza Studies. San Francisco met the criteria one through seven. For example, San Francisco met criterion one, a
Hypothesis one, Thread one, Matrix 6: San Diego's curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S O C I A L Sc. A H E C H P S P s y S o c A r t s C u l D L i n L i t M P h i l R . S . S p T . A . I n t r o O t h e r W r i t i n g G e n E d S e r v</td>
</tr>
<tr>
<td>San Diego required courses</td>
<td></td>
</tr>
<tr>
<td></td>
<td>301* 301*</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Electives SS</td>
<td>340*, 350A/B, 375*</td>
</tr>
<tr>
<td>Humanities</td>
<td></td>
</tr>
<tr>
<td></td>
<td>376* 335, 310, 314A/B</td>
</tr>
<tr>
<td></td>
<td>376*</td>
</tr>
<tr>
<td>Border Studies</td>
<td>465</td>
</tr>
<tr>
<td></td>
<td>Hist 551B PS 568</td>
</tr>
</tbody>
</table>

74
specified scope of inquiry, in that San Francisco is "to provide students with an integrated liberal arts education for understanding the diverse conditions and circumstances, experiences, and expressions of Chicanas/os and Latinas/os in the United States" (catalog, 1998-1999). San Francisco's has met criterion two, a specified substantive focus on the "La Raza population." San Francisco also met criterion three, the objects of study by having the "cultural, historical, and social" areas concerning the La Raza population.

San Francisco State met criteria four by having a "holistic" orientation as its specified modes of thinking. For example, San Francisco's curriculum offers skills, techniques and tools that include La Raza paradigm of critical, holistic, reflective and community-centered orientations. The holistic orientation is the mode of thinking that San Francisco uses in its courses. San Francisco also met criterion five by examining issues face by La Raza as its specified problems. Furthermore, San Francisco met criteria six by having an interdisciplinary set of techniques and tools for applying knowledge. In addition, San Francisco met criterion seven by having specified accepted techniques and tools for applying knowledge, and specified the responsibility to document and integrate an academic discipline's past and provide a direction for the future (See Hypothesis one, Thread one, Matrix G). For example, San Francisco examines its present through courses such as "Contemporary Literature of La Raza" and "La Raza Women Seminar," while not forgetting its past through courses such as "Oral History and Traditions," and "Indigenismo."

The first seven criteria continue to be the common theme that links San Francisco together with Dominguez Hills, Fresno, Long Beach, Los Angeles, Northridge, and San Diego. San Francisco also has Social Sciences as one of its La Raza Studies' option. Courses from "Sociology of La Raza," "Oral History and Traditions," and "Socioeconomics of La Raza" all
Hypothesis one, Thread one, Matrix G: San Francisco La Raza Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.F.</td>
<td>To provide an integrated liberal arts education</td>
<td>La Raza</td>
<td>Interdisciplinary—cultural, historical, &amp; social areas</td>
<td>Holistic</td>
<td>interdisciplinary</td>
<td>Issues faced by La Raza</td>
<td>Pre-colonial to present</td>
</tr>
</tbody>
</table>
fall under the area of Social Sciences (See Hypothesis one, Thread one, Matrix 7). Like Dominguez Hills, Fresno, and San Diego, La Raza Studies also offers an emphasis that falls under the category of the Humanities. "Philosophy of La Raza" is a course that belongs to the Humanities. However, the presentation of San Francisco's La Raza Studies differs from Fresno, Long Beach, Los Angeles and Northridge in that it combines different areas such as "Culture" and Behavioral Science to provide classes in: 1) Arts and Culture; and 2) Behavioral and Social Science. In contrast from Dominguez Hills, Fresno, Long Beach, Los Angeles, Northridge, and San Diego, La Raza Studies offers a Bilingual/Cross-Cultural Specialist Teaching Credential.

Fullerton, along with Dominguez Hills, Fresno, Long Beach, Los Angeles, San Diego, and San Francisco met the seven criteria. The seven criteria are the common thread that continues to link these Chicana/o Studies departments together. Fullerton met criteria one through seven. For example, Fullerton's Chicana/o Studies' specified scope of inquiry (criterion one) is "to provide students with the knowledge and understanding of the history, culture, and current problems of Americans of Mexican heritage" (brochure, 1994). This includes courses from "Music of Mexico" to "The Chicana/o Family." The specified substantive focus (criterion two) is on Americans of Mexican heritage and other Latinas/os in the United States. The specified objects of study (criterion three) include the areas of anthropology, psychology, sociology, and literature. For example, the specific courses from Fullerton are "Mexico since 1906," "The Chicana/o Child," and "The Evolution of Mexican Literature." Both departments in Fullerton and Fresno met criteria four and five. For example, Fullerton's multidisciplinary approach and theoretical perspective specific to Chicana/o Studies are its specified mode of thinking. Fullerton met criterion five by having specified problems. Students will learn and examine the "current problems of Americans of Mexican heritage." Furthermore, Fullerton met
Hypothesis one, Thread one, Matrix 7: San Francisco’s curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
<th>S.F. required courses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A E C H PS Psy Soc Arts Cul D Lin Lit M Phil R.S. Sp T.A.</td>
<td>Intro Inter Fam Gen Ed Serv</td>
</tr>
<tr>
<td>S.F.</td>
<td>415*</td>
<td>415*, 640</td>
</tr>
<tr>
<td>required courses</td>
<td>570</td>
<td></td>
</tr>
<tr>
<td>Selected 2 courses</td>
<td>510 410 680</td>
<td></td>
</tr>
<tr>
<td>Select 1 of the following</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Art &amp; Culture Concentration</td>
<td>320*, Eths 275</td>
<td>320* 110 230 425 570 490 698 Eths 270</td>
</tr>
<tr>
<td>Beh &amp; S.S. Concentration</td>
<td>415* 280* 280*, 415*, 640 110 450 570 210, 430, 460, 590, 660, 690, eths 470</td>
<td></td>
</tr>
<tr>
<td></td>
<td>510 410 500, 690</td>
<td></td>
</tr>
</tbody>
</table>
criterion six by having an interdisciplinary set of techniques and tools for applying knowledge on
the Chicana/o. Fullerton also met criterion seven by having specified the responsibility to
document and integrate an academic discipline's past and provide a direction for the future. This
development of knowledge includes the examination of the past, present, and future of
Chicanas/os (See Hypothesis one, Thread one, Matrix H).

From all the campuses mentioned in the previous paragraphs, Fullerton's Chicana/o
Studies courses also have a standard curriculum structure that includes areas in the Social
Sciences and Humanities (See Hypothesis one, Thread one, Matrix H). Courses such as
“Mexican Heritage,” “History of the Chicana/o” belongs to the Social Sciences while “The
Evolution of Mexican Literature” and “Mexican Intellectual Thought” fall under the Humanities.

Fullerton, in contrast to Fresno, Long Beach, Los Angeles, Northridge, San Francisco,
San Diego and Sonoma, does not offer Chicana/o Studies B.A. degree. Fullerton offers a B.A. in
Ethnic Studies with an option in Chicana/o Studies. It is also important to note that Fullerton,
along with Los Angeles, Northridge, San Francisco and Sonoma, offers classes in teaching and
preparation to enter various occupations. Both San Francisco and Fullerton have emphasis on
bilingual cross-cultural education. However, Fullerton does not offer a Bilingual/Cross-cultural
Specialist Teaching Credential. In contrast to San Diego's specialization of Border Studies,
Fullerton does not offer a specialization.

San José, like Fullerton, does not offer a B.A. in Chicana/o Studies. San José only offers
a minor and a master in Mexican American Studies (MAS). San José met criterion one through
seven. For example, San José's criterion one, a specified scope of inquiry is to “provide students
with a well-rounded introduction to the Chicana/o /Mexican community” (brochure, 1991). San
José also has criterion two, specified substantive focus, on Mexican Americans
Hypothesis one, Thread one, Matrix H: Fullerton Chicana/o Studies’ curriculum structure

<table>
<thead>
<tr>
<th>CRITERIA ONE THROUGH SEVEN</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>Multidisciplinary: anthropological, political, psychological, sociological as well as literary, linguistic, economic, &amp; artistic factors</td>
<td>Chicana/o &amp; other Latinos in the U.S.</td>
<td>Interdisciplinary</td>
<td>Multidisciplinary approach and theoretical perspective specific to Chicana/o Studies</td>
<td>interdisciplinary</td>
<td>Current problems of Americans of Mexican heritage</td>
<td>1519 to present</td>
</tr>
</tbody>
</table>

Hypothesis one, Thread one, Matrix 8: Fullerton’s curriculum structure

| CURRICULUM STRUCTURE | S | O | C | I | A | L | Sc. | H | U | M | A | N | I | T | I | E | S | Intro | other | writing | Gen | Ed | Serv |
|----------------------|---|---|---|---|---|---|-----|---|---|---|---|---|---|---|---|---|-----|-------|---------|-----|----|-----|
| A | E | C | H | PS | Psy | Soc | Arts | Cul | D | Lin | Lit | M | Phil | R.S. | Sp | T.A. | 106 | 220 | ENGL 301 |
| Fullerton required courses |
| S | O | C | I | A | L | Sc. | H | U | M | A | N | I | T | I | E | S | Intro | RM | Fam | Gen | Barrio | Other |
| A | E | C | H | PS | Psy | Soc | Arts | Cul | D | Lin | Lit | M | Phil | R.S. | Sp | T.A. | 305 | 406 | 306 | 360, 450, 480 |
| Electives |
| 102, 445, 453, 190 | 402, 460, 432 | 302, 335, 403 | 336, 337, 430, 433 | 304, 316, 440, 420, 315 | 360, 450, 480 |
living in the United States. Furthermore, the MAS program's criterion three, the specified object of study, are in areas such as history, culture, social, political, and economic contexts are explored. San José met criterion four by having the lineal, horizontal and cyclical thinking as its mode of thinking. San José also met criterion five by examining the historical, political, social, and cultural issues that Chicana/o face living in the United States. Criterion six still consists of an interdisciplinary set of techniques and tools for San José as well the previous Chicana/o Studies departments. Furthermore, San José met criterion seven by examining its pre-Columbian past through the Chicana/o present (See Hypothesis one, Thread one, Matrix I).

The seven criteria continue to be the common theme that links San José along with Dominguez Hills, Fresno, Long Beach, Los Angeles, Northridge, San Diego, San Francisco, and Fullerton. These criteria examine the validity of hypothesis one whether Chicana/o Studies programs and/or departments might have a standard curriculum structure implicit in their required B.A. courses. San José met criterion one by having an interdisciplinary parameters from the historical to the political patterns and/or development of the Chicanas/os. San José's specified substantive focus is the Chicana/o. Like all other Chicana/o Studies departments, the Chicana/o is the specific substantive focus. San José also has criterion three, the specified objects of study that fall in the area of history, sociology, and arts. For example, San José has courses in "La Chicana," "The Hollywood Latino Image," and "Comparative Culture in Indo-Hispanic America." Criteria four, five and six respectively have an interdisciplinary structure to the specified modes of thinking, specified problems, and specified techniques and tools for applying knowledge. In the similar fashion, all seven campuses met criterion seven by examining its past from the pre-Columbian period to the present.

San José, along with Los Angeles and Northridge, all offer a master's degree. However, San José is the only master's program specifically and totally based upon Mexican American
### Hypothesis one, Thread one, Matrix I: San José Mexican American Studies' curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>San José</td>
<td>Well-rounded introduction to the Mexican community</td>
<td>Mexican Americans</td>
<td>Interdisciplinary</td>
<td>Lineal, horizontal &amp; cyclical thinking</td>
<td>interdisciplinary</td>
<td>interdisciplinary</td>
<td>Pre-Columbian to present</td>
</tr>
</tbody>
</table>
Studies. Similar to Sonoma and San Diego, San José has a department in Mexican American Studies. But in contrast to Sonoma and San Diego, San José has not been successful in changing the department name from Mexican American Studies to Chicana/o Studies. San José, along with all the other Chicana/o Studies departments, has an interdisciplinary program. In contrast to Fresno, Long Beach, Los Angeles, Northridge, San Diego, San Francisco and Sonoma, San José does not offer a B.A. in Chicana/o Studies. Similar to Long Beach's "Latino Cultural Images in Film," Los Angeles' "The Chicana/o Experience in Film," San Diego's "Mexican Images in Film," San Francisco's "Survey of Raza Visual Images" and Sonoma's "Chicana/o /Latina/o Cinema," San José has a course on "The Hollywood Latina/o Image." Similar to Fresno, San José does offer a research method course. Different from Los Angeles, Northridge, and Fullerton, San José does not offer a writing course as a required core class.

Under the area of Social Sciences, San José offers courses such as "U.S.-Mexico Historical Influence on Chicana/o Character," "Politics of the Mexican American Community," "Economics of the Mexican American Community," "The Mexican American Community," "Comparative Culture in Indo-Hispanic America." In the area of Humanities, San José offers courses such as "Mexican American Value System," "Mexican American in Conflict," and "Chicana/o Literature: 1955 to Present" (See Hypothesis one, Thread one, Matrix 9). Similar to San Diego, San José offers an oral communication course. However, unlike San Diego in offering the rhetoric class as an elective, San José is the only campus from all of the Chicana/o Studies programs and/or departments that offers a communication course in "Mexican American Contemporary Rhetoric" as a required General Education class.

The last campus to be listed for this analysis of the first common thread is Sonoma State's department in Chicana/o Studies. Sonoma met all seven criteria. For example, Sonoma's criterion one, a specified scope of inquiry, is to provide a comprehensive basis for a liberal arts
Hypothesis one, Thread one, Matrix 9: San Jose’s curriculum structure

<table>
<thead>
<tr>
<th>Courses</th>
<th>CURRICULUM STRUCTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S</td>
</tr>
<tr>
<td>San José minor courses</td>
<td>120</td>
</tr>
<tr>
<td>graduate</td>
<td>205</td>
</tr>
</tbody>
</table>
education. Sonoma met criterion two by including the specified substantive focus on the Chicana/o and other Latina/o communities in the United States. Sonoma's criterion three, the specified objects of study, includes in the areas of the "historical, political, social, educational, economic and cultural developments that affect Chicana/o and other Latina/o communities in the United States" (catalog, 1991-1992). Sonoma met criterion four by having a perspective of a linguistic, ethnic and cultural minority within a contemporary cultural studies framework as its mode of thinking as well as an interdisciplinary approach to explore the significance in regional, demographic, and cultural terms concerning the Chicana/o and other Latina/o communities. Sonoma also met criterion five by examining the "historical, cultural, social, education, political, and economic developments that affect Chicanas/os and Latinas/os as its specific problems" (p. 201). Sonoma met criterion six by having an interdisciplinary set of techniques and tools. Sonoma met criterion seven by examining its past from 1848 to the present time (See Hypothesis one, Thread one, Matrix J).

The first seven criteria again are the common theme that links Sonoma to Dominguez Hills, Fresno, Long Beach, Los Angeles, Northridge, San Diego, San Francisco, Fullerton and San José. For example, Sonoma has met criterion one, a specified scope of inquiry with interdisciplinary parameters. Sonoma, along with Dominguez Hills, Fresno, Long Beach, Los Angeles, Northridge, San Diego, and San Francisco offer courses in the Social Sciences and Humanities (See Hypothesis one, Thread one, Matrix 10). Sonoma has courses in "Chicana/o /Latina/o History" that belong to the Social Sciences while "Chicana/o /Latina/o Humanities" and "Classroom Spanish for Bilingual Teachers," fall under the Humanities. Whether the wording is "options," "specialization," "emphasis," or "concentrations," the required B.A. courses are divided along a standard curriculum structure implicitly in the "Social Sciences," and the "Humanities."
Hypothesis one, Thread one, Matrix J: Sonoma Chicana/o / Latina/o Studies’ curriculum structure

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
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<tbody>
<tr>
<td>Sonoma</td>
<td>Comprehensive basis for a liberal arts education</td>
<td>Chicana/o and other Latina/o communities</td>
<td>Interdisciplinary: ex. Arts &amp; Literature, Spanish for Bilinguals, &amp; Mecha</td>
<td>Perspective of linguistic, ethnic and cultural minority within a contemporary cultural studies framework; interdisciplinary approach</td>
<td>Interdisciplinary: ex. analytical models &amp; research techniques</td>
<td>Interdisciplinary: ex. Technology issues, social banditry, &amp; health &amp; social agencies</td>
<td>1848 to present</td>
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Sonoma Courses CURRICULUM STRUCTURE

<table>
<thead>
<tr>
<th>Course</th>
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<th>O</th>
<th>C</th>
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<th>A</th>
<th>L</th>
<th>Sc.</th>
<th>H</th>
<th>U</th>
<th>M</th>
<th>A</th>
<th>N</th>
<th>I</th>
<th>T</th>
<th>I</th>
<th>E</th>
<th>S</th>
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<th>Film</th>
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<td>Electives</td>
<td>479*</td>
<td>354</td>
<td>403, 410</td>
<td>220*, 479*</td>
<td>219, 340</td>
<td>366*</td>
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</table>

86
Similar to other Chicana/o Studies departments, Sonoma also met criterion two by having the Chicana/o as its specified substantive focus. Sonoma also met criterion three, the specified objects of study that include courses in history, philosophy, and literature. Unlike San Diego, Fresno, Long Beach, Los Angeles, and Northridge, Sonoma's Chicana/o Studies has emphases in both "Community Studies" and "Education." Similar to Los Angeles, Northridge, and San Francisco, teacher preparation and credential waiver programs are integral part of their Chicana/o Studies departments. In contrast to Dominguez Hills, Long Beach, Los Angeles, Northridge and San Diego, Sonoma has a sample four-year program printed along with its course catalog. Like Fullerton, Sonoma also offers course work leading to a Single Subject Waiver Program in Social Science and a Generic Multiple Subjects Waiver. Sonoma, along with Fullerton, are the only Chicana/o Studies department that does offer a B.A. in Ethnic Studies with an option in Chicana/o Studies instead of a B.A. in Chicana/o Studies.

In summary, each Chicana/o Studies B.A. program has a standard curriculum structure by meeting criteria one through seven (See Hypothesis one, Thread one, Matrix K). Each Chicana/o Studies department met criterion one by having interdisciplinary parameters as its scope of inquiry. For criterion two, all the Chicana/o studies departments have their specified substantive focus on the Chicana/o living in the United States. Each department also has criterion three, the specified objects of study in the areas of history, culture, politics and sociology. Each campus met criteria four through six by having respectively an interdisciplinary specified modes of thinking, interdisciplinary specified problems, and interdisciplinary specified techniques and tools for applying knowledge. Furthermore, these campuses also examine their past and future by looking at the pre-Columbian past to the Chicana/o.
<table>
<thead>
<tr>
<th>C.S. Dept.</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.H.</td>
<td>To understand the historical, social, political and cultural pattern of the Chicana/o and other Indohispanics</td>
<td>Interdisciplinary; regional in focus</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary: Pre-Columbian to present</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Pre-Columbian to present</td>
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<tr>
<td>Fresno</td>
<td>Interdisciplinary approach: family life, history, politics, culture and arts</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary &amp; integrated</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary: Pre-Columbian to present</td>
<td>Interdisciplinary</td>
<td>Pre-Columbian to present</td>
</tr>
<tr>
<td>L.B.</td>
<td>Historical, social, cultural and political experiences of C &amp; L</td>
<td>Comparative methodologies</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary: Pre-Cortesian cultures to present</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Pre-Cortesian cultures to present</td>
</tr>
<tr>
<td>L.A.</td>
<td>Investigates the Hispanic community &amp; relationship to other social groups and to the rest of society</td>
<td>Hispanic communities</td>
<td>Multidisciplinary: ex. History, culture, language, literature, women/gender</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Pre-Cortesian cultures to present</td>
</tr>
<tr>
<td>N.</td>
<td>To provide students with an awareness of the social, political, economic, historical &amp; cultural realities in our society.</td>
<td>Chicana/o</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Pre-Columbian era to present</td>
</tr>
<tr>
<td>S.D.</td>
<td>To provide an interdisciplinary education</td>
<td>The unique cultural experience of the Chicana/o &amp; Latina/o</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Indigenous origins to present</td>
</tr>
<tr>
<td>S.F.</td>
<td>To provide an integrated liberal arts education</td>
<td>La Raza</td>
<td>Interdisciplinary—cultural, historical, &amp; social areas</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Issues faced by La Raza</td>
<td>Pre-colonial to present</td>
</tr>
<tr>
<td>Fullerton</td>
<td>Multidisciplinary: anthropological, political, psychological, sociological as well as literary, linguistic, economic, &amp; artistic factors</td>
<td>Chicana/o &amp; other Latinos in the U.S.</td>
<td>Interdisciplinary</td>
<td>Multidisciplinary approach and theoretical perspective specific to Chicana/o Studies</td>
<td>Interdisciplinary</td>
<td>Current problems of Americans of Mexican heritage</td>
<td>1519 to present</td>
</tr>
<tr>
<td>San José</td>
<td>Well-rounded introduction to the Mexican community</td>
<td>Mexican Americans</td>
<td>Interdisciplinary</td>
<td>Lineal, horizontal &amp; cyclical thinking</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary</td>
<td>Pre-Columbian to present</td>
</tr>
<tr>
<td>Sonoma</td>
<td>Comprehensive basis for a liberal arts education</td>
<td>Chicana/o and other Latina/o communities</td>
<td>Interdisciplinary: ex. Arts &amp; Literature, Spanish for Bilinguals, &amp; Mecha</td>
<td>Perspective of linguistic, ethnic and cultural minority within a contemporary cultural studies framework; interdisciplinary approach</td>
<td>Interdisciplinary: ex. Analytical models &amp; research techniques</td>
<td>Interdisciplinary: ex. Technology issues, social banditry, &amp; health &amp; social agencies</td>
<td>1848 to present</td>
</tr>
</tbody>
</table>
Each Chicana/o Studies also has curriculum structure that included: Arts and Humanities, Social Science, Behavioral Science, and Education. Social Science and Humanities are the two most common standard curriculum structures implicit among these seven campuses (See Hypothesis one, Thread one, Matrix 11, 12, 13a-c). Long Beach and San Francisco also include topics such as “Cultural Studies,” “Social Inquiry,” and “Culture” as structures of their emphases. Fullerton, Los Angeles, Northridge, San Francisco, and Sonoma all offer teaching credential preparation as part of their Chicana/o Studies. San Francisco is the only campus that offers a Bilingual/Cross-Cultural Specialist Credential jointly with the School of Education and Departments of Asian American Studies. Fresno is the only Chicana/o Studies department that also includes basic content, research methodology, and other specific topics and issues as part of their B.A. degree program while San Diego is the only campus that offers a “Border Studies” certificate. San José is the only campus that offers a “rhetoric” class as a General Education course.
Hypothesis one, Thread one, Matrix 11: CSU Chicana/o Studies Curriculum Structure Summary, Social Sciences

<table>
<thead>
<tr>
<th>Social Sciences</th>
<th>D.H.</th>
<th>Fresno</th>
<th>Fullerton</th>
<th>L.B.</th>
<th>L.A.</th>
<th>Northridge</th>
<th>S. D.</th>
<th>S.F.</th>
<th>S.J.</th>
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<td>Economics</td>
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<td>126 Chicana/o in the U.S. Economy</td>
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<td>301* Political Economy of the Chicana/o People</td>
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<td>128 Contemporary Political Issues</td>
<td>431 The Chicano Child</td>
<td>410 Chicano Psychology</td>
<td>460 Politics of the Chicana/o</td>
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</table>

426* Chicana/o /Latina/o Sociolinguistics
<table>
<thead>
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<th>D.H.</th>
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<th>Sonoma</th>
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<td>101 Chicana/o Art</td>
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<td>5 Chicano Culture</td>
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<td>Linguistic</td>
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<td>205 Introduction to Chicano Literature</td>
<td>100 Chicano Literature</td>
<td>430 Evolution of Mexican Literature</td>
<td>205 Introduction to Chicano Literary Studies</td>
<td>403 Contemporary Chicano Literature</td>
<td>201 Mexican Literature in Translation, 380 Chicana/o Lit</td>
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<td>Literature</td>
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<td>440 Mexican Intellectual Thought</td>
<td>310 Chicano Thought</td>
<td>351 Survey of Mexican Philosophical Thought</td>
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<td>109 Chicana/o Theatre</td>
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<td>142 Chicana/o Research: Issues &amp; Analysis</td>
<td>ENGL 301 Advanced College Writing</td>
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<td>450 Research on Community Problems, 205 Composition in C.S.</td>
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<td>230 Research Writing for C.S.</td>
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</tbody>
</table>
Hypothesis one, Thread one, Matrix 13a: CSU Chicana/o Studies Required and Elective Courses Summary

<table>
<thead>
<tr>
<th>Dept.'s courses</th>
<th>Social Sciences</th>
<th>Disciplinary Structure: Social Sciences</th>
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<tbody>
<tr>
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<td>Anthro</td>
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<tr>
<td>D.H. required courses</td>
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<tr>
<td>Electives</td>
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<td>Fresno required courses</td>
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Hypothesis one, Thread one, Matrix 13b: CSU Chicana/o Studies Required and Elective Courses Summary

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<td>SS Ele</td>
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<td>Option II</td>
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<td>San Diego</td>
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93
Hypothesis one, Thread one, Matrix 13c: CSU Chicana/o Studies Required and Elective Courses Summary

<table>
<thead>
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<th>Dept.'s courses</th>
<th>Intro</th>
<th>R. Meth</th>
<th>Family</th>
<th>Gender</th>
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<th>Serving</th>
<th>Film</th>
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<td>Fresno Electives</td>
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<tr>
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<td>L.B.</td>
<td>100, 101</td>
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<td>N.</td>
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<td>Sonoma</td>
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<td>393</td>
<td>339, 400, 442, 458</td>
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</tbody>
</table>
Hypothesis One: Second Common thread

The previous section examined the first common thread that each Chicana/o Studies department has a standard curriculum structure for their required B.A. core courses. The second common thread is that all eight campuses have a similar set of required lower and upper division B.A. courses. In order to examine these courses, course syllabi were requested from Chicana/o Studies departments within the California State University (CSU) system. An analysis found that the similar set of required lower division B.A. courses are: 1) “Introduction to Chicana/o Studies;” and 2) “Chicana/o Culture.” The common required upper division B.A. courses are: 1) “Chicana/o History;” 2) “Chicana/o Literature;” and 3) “Chicana/o Philosophy.” (See Appendix 14). The seven criteria were applied to these Chicana/o Studies course syllabi as well. These courses met criteria one through seven. While the previous thread examined individual Chicana/o Studies department-to-department structure, this analysis examines the course-to-course curriculum content.
Introduction to Chicana/o Studies Course

Five out of ten Chicana/o Studies departments in the CSU system offer an “Introduction to Chicana/o Studies” as a lower division course (See Hypothesis one, Thread two, Matrix A). Dominguez Hills and San Francisco have the introductory course as an upper division class while Northridge, San José and Sonoma do not have an “Introduction course.” However, San José does have a cross-listed course that is called MAS 25 “The Changing Majority: Power and Ethnicity in America” that functions as an introductory course.

The four introductory course syllabi were gathered from Fullerton, Long Beach, San Francisco and San José (See Appendix 15). Fullerton's introductory course is “Introduction to Chicana/o Studies (CHIC 106).” Fullerton's course met criteria one through seven. For example, CHIC 106 met criterion one by having “a study of the role of the Chicana/o in the United States” as its specified scope of inquiry. Fullerton met criterion two, a specified substantive focus, by focusing on the Chicanas/os in the United States. Fullerton met criterion three by having the specified objects of study as “emphasis on the Chicana/o cultural values, social organizations, and urbanization patterns” (p.1). Fullerton also met criteria four by having an interdisciplinary mode of thinking. Furthermore, Fullerton did meet criterion five, specified problems, by investigating the “problems in the area of education, politics and legislation” (p. 1). For criterion six, specified accepted techniques and tools for applying knowledge, Fullerton's introductory course did state that students needed to apply techniques and tools in its Chicana/o Studies journal, reaction paper, and the group term paper assignments. Fullerton met criterion seven by documenting the past and provide a direction for the future. For example, Fullerton started with the indigenous civilizations and philosophy, and ended with the Chicano movement in the 1960s and 70's (See Hypothesis one, Thread two, Matrix 1).
Hypothesis one, Thread Two, Matrix A: Summary of CSU Chicana/o Studies’ Introduction to Chicana/o Studies Courses

<table>
<thead>
<tr>
<th>Intro Courses</th>
<th>Chicana/o Studies Departments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>D.H.</strong></td>
<td>Fresno</td>
</tr>
<tr>
<td>Lower Division Intro Courses</td>
<td>100 The Americas: European Cultural and Historical Synthesis</td>
</tr>
<tr>
<td>Upper Division Intro Courses</td>
<td>300 Introduction to Chicano/ Chicana Studies</td>
</tr>
</tbody>
</table>
Hypothesis one, Thread two, Matrix 1: Fullerton CHIC 106 Introduction to Chicana/o Studies

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton CHIC 106</td>
<td>A study of the role of the Chicana/o in the United States.</td>
<td>Chicana/o in the U.S.</td>
<td>Emphasis on the Chicana/o cultural values, social organizations and urbanization patterns.</td>
<td>Interdisciplinary</td>
<td>Problems in the area of education, politics and legislation</td>
<td>Journal, reaction paper, and group term paper</td>
<td>Indigenous civilization to the Chicana/o movement</td>
</tr>
</tbody>
</table>
Long Beach's "Introduction to Chicana/o /Latina/o Studies" (CHLS 100) met criteria one through seven. For example, Long Beach met criterion one, a specified scope of inquiry, by stating the scope as "to acquaint students with the most important social, political, economic, and historical aspects of the Chicana/o & Latina/o experience in the United States. Long Beach also met criterion two by having the specified substantive focus on the Chicana/o /Latina/o experience in the United States. Long Beach also met criterion three, the specified objects of study. Topics such as "Historical background of the Chicana/o in the Southwest, The National Latina/o Perspective, The Border Perspective, and the Californian Perspective" were all objects of study in this course. Long Beach met criteria four by having an interdisciplinary specified mode of thinking, although its mode of thinking was not explicitly stated in the course syllabi. Long Beach also did not state criterion five, the specified problems, on its course syllabus. However, it listed "Contemporary issues concerning gender and gangs" as a topic heading. Furthermore, Long Beach met criterion six by having interdisciplinary specified techniques and tools for applying knowledge. But again, this criterion was not listed in the course syllabus. Long Beach did met criterion seven by having topic headings such as "the future of California" as the specified the responsibility to document and provide a direction for the future (See Hypothesis one, Thread two, Matrix 2).

Both Long Beach and Fullerton's introductory course met criteria one through seven. For example, both courses met criterion one by having the political, social, and historical elements as their specified scope of inquiry. Both courses also met criterion two by having the Chicana/o as their specified substantive focus. Long Beach and Fullerton also met criterion three by having objects of study from different disciplines such as history, sociology, and philosophy. Both campuses met criterion four by having interdisciplinary modes of thinking. However, the mode of thinking was not stated explicitly in the course syllabus. Long Beach and
Hypothesis one, Thread two, Matrix 2: Long Beach CHLS 100 Introduction to Chicana/o Latina/o Studies

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1: Scope</td>
</tr>
<tr>
<td>Long Beach CHLS 100</td>
<td>To acquaint students with the most important social, political, economic and historical aspects of the Chicana/o &amp; Latina/o experience in the United States</td>
</tr>
</tbody>
</table>
Fullerton has specified problems as their criterion five. But the selection and presentation of their specified problems are different. Both campuses met criterion six by having an interdisciplinary set of techniques and tools. However, it was not listed explicitly in the course syllabus. Furthermore, these two introductory courses met criterion seven by examining its pre-Columbian past to the contemporary Chicana/o period. In addition, both campuses also have integrated both the Social Sciences and Humanities aspects together to give an overview and survey of Chicana/o Studies.

Unlike Fullerton, Long Beach did not focus on the role of the Chicana/o in the United States. Instead, Long Beach acquainted students with the historical, social, political, and economic aspects of the Chicana/o and Latina/o experience in the United States. Similar to Fullerton, Long Beach focused on the Chicana/o. However, Long Beach also included the Latina/o as part of its focus.

San Francisco's La Raza 215 “Introduction to La Raza Studies” met criterion one, a specified scope of inquiry by stating its scope “to help students understand the history and development of La Raza Studies in the United States.” San Francisco also met criterion two by having a specified substantive focus “including people with ethnic backgrounds of Central and South America, Cuba, Mexico, Puerto Rico, Spain or other Spanish speaking parts of the world” (p. 1). For criterion three, the specified objects of study, San Francisco included topics and themes related to courses taught in La Raza Studies. For example, objects of study examine composition of La Raza, film, history, philosophy, culture, literature, psychology, sociology, la familia, gender issues, education, politics, and future issues (See Hypothesis one, Thread two, Matrix 3).

San Francisco also met criteria four through seven. For example, San Francisco met the fourth criterion by having a “holistic” mode of thinking. For example, the “holistic” thinking is
## Hypothesis one, Thread two, Matrix 3: San Francisco La Raza 215 Introduction to La Raza Studies

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Francisco La Raza 215</td>
<td>To help students understand the history and development of La Raza Studies in the U.S.</td>
<td>Include people with ethnic backgrounds of Central &amp; South America, Cuba, Mexico, Puerto Rico, Spain or other Spanish speaking part of the world.</td>
<td>Interdisciplinary: La Raza, film, history, philosophy, culture, literature, sociology, la familia, gender issues, education, &amp; politics</td>
<td>Holistic</td>
<td>Examples: Social alienations, external pressures on family, &amp; elimination of affirmative action</td>
<td>Interdisciplinary</td>
<td>Pre-Columbian to Future of La Raza Studies</td>
</tr>
</tbody>
</table>
employing “multiple methods that blend both qualitative and quantitative data from multiple
disciplines, and to interpret its relative significance with multiple theories” (Cuellar, p. 29). This
is a skill that students were required to learn. Students were then expected to have the
competency to use holistic thinking in their papers and La Raza classes as well.

San Francisco also met criterion five by having specified problems. But it did not state
the specified problems in its course description. However, it did give specific concepts such as
social alienation, external pressures on the family, and elimination of affirmative action as
“problems” in its course assignment listings. Students learn to understand these concepts and
have the competencies to apply them and relate them to the La Raza experience. San Francisco
did meet criterion six by having specified techniques and tools for applying knowledge. For
example, students are expected to use the library and computer statistical programs as tools to do
research on the “Composition of La Raza.” San Francisco also met criterion seven by having
“future of La Raza Studies” as its specified responsibility to document and provide a direction
for the future. Students are required to have the skill and competency to report their interviews
and discuss the “potential challenges to La Raza studies and other Ethnic Studies teaching
programs, along with a discussion on the topic of multiculturalism” (syllabus, p. 7).

All three introductory courses from San Francisco, Long Beach and Fullerton together
have met criteria one through seven. Unlike Fullerton and Long Beach, San Francisco had the
broadest specified substantive focus that “included people of an ethnic background with ties to
Cuba, Central and South America, Mexico, Puerto Rico, Spain or another Spanish speaking part
of the world” (p. 1). Similar to Fullerton and Long Beach, the specified scope of inquiry of San
Francisco's introductory course is to help students understand the history and development of La
Raza/ Chicana/o Studies in the United States. In contrast to Fullerton and Long Beach, the topics
stated for the objects of study in San Francisco's course syllabus were academic subject specific,
San José does not have an introductory to Chicana/o Studies course. However, it does have MAS 025 “The Changing Majority: Power and Ethnicity in America” that functions as an introductory lower division course. This course met criterion one, a specified scope of inquiry on “cross-cultural, historical, and political demographic factors, which have shaped the culture, institutions and society of America” (p. 1). The MAS 025 also met criterion two having Chicana/o as one of its specified substantive focus. This course met criterion three by having “the examination of the workers, immigrants, indigenous peoples, and people of color in what is now called the U.S. as its specified objects of study. San José also met criteria four through seven. For example, San José met criterion four by having an interdisciplinary specified mode thinking. However, the mode of thinking was not stated explicitly in this course syllabus. San José met criterion five by examining the “under-represented and historically oppressed groups in the Asian American, African American, and Chicana/o communities” (p. 1). This course also met criterion six by having specified techniques and tools for applying knowledge. For example, concepts such as race/culture, stereotypes/prejudice, racism/sexism, labeling, and immigration/emigration were used as techniques and tools to examine the under-represented and historically oppressed groups in the United States. MAS 025 met criterion seven by documenting the past and providing direction for the future. MAS 025 examine from the pre-Columbian past to by talking about what “Changing Majority” mean to the students on the last day of class and how they can be part of this changing majority for the future (See Hypothesis one, Thread two, Matrix 4).

Unlike Fullerton, Long Beach and San Francisco, San José did not have an introduction to Chicana/o Studies course. However, San José did have a cross-cultural course that include Chicana/o, Asian American, African American and Native American histories that served as a
Hypothesis one, Thread two, Matrix 4: San José MAS 025 The Changing Majority: Power and Ethnicity in America

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>San José MAS 025</td>
<td>Interdisciplinary: cross-cultural, historical &amp; political</td>
<td>Chicana/o, As. Am, Af. Am, Nat. Am</td>
<td>Examination of workers, immigrations, indigenous peoples, &amp; people of color</td>
<td>Interdisciplinary</td>
<td>Interdisciplinary: ex. stereotypes, prejudice, race, slavery, racism</td>
<td>Interdisciplinary: ex. Assimilation, acculturation</td>
<td>Pre-Columbian to present</td>
</tr>
</tbody>
</table>
introductory lower division course in its Mexican American Studies. Similar to Fullerton, San José also had one of its objects of study examining the urbanization patterns of the Chicana/o. In contrast to Long Beach, San José did not focus exclusively on the historical background of the Chicana/o in the Southwest or on the Border perspective.

In summary, the introductory course of San Francisco, Long Beach, Fullerton, and San José have met criteria one through seven (See Hypothesis one, Thread two, Matrix 5). For example, all four campuses met criterion one by having the political, social, and historical elements as their specified scope of inquiry. All four campuses also met criterion two by having the Chicana/o as their specified substantive focus. All four campuses met criterion three by having objects of study from different disciplines such as history, sociology, and philosophy. These campuses also met criterion four through six by having interdisciplinary specified modes of thinking, interdisciplinary specified problems and interdisciplinary specified techniques and tools. However, these three criteria are not explicitly stated in the course syllabus. Furthermore, all four campuses met criterion seven by examining the pre-Columbian past to the future of Chicana/o Studies. In addition, these four introductory courses have integrated both the Social Sciences and Humanities aspects together to give an overview and a survey of Chicana/o Studies. Therefore, there is a standard curriculum standard for these three Chicana/o introductory courses.
### Hypothesis one, Thread two, Matrix 5: Introduction to Chicana/o Studies Courses

<table>
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<tr>
<th>Course</th>
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<tbody>
<tr>
<td></td>
<td>1: Scope</td>
</tr>
<tr>
<td>Fullerton</td>
<td>CHIC 106</td>
</tr>
<tr>
<td>Long Beach</td>
<td>CHLS 100</td>
</tr>
<tr>
<td>San Francisco</td>
<td>La Raza 215</td>
</tr>
<tr>
<td>San José</td>
<td>MAS 025</td>
</tr>
</tbody>
</table>
Chicana/o Heritage/Culture

The next most common course offered among the ten Chicana/o Studies department in the California State University system is “Chicana/o Culture/Heritage.” Fresno, Long Beach, Northridge, and San Francisco offer “Chicana/o Culture” while Fullerton and San Diego offer “Mexican / Chicana/o Heritage.” Fullerton's syllabus was the only one collected (See Appendix 16). The title of this lower division course is “Mexican Heritage” (CHIC 220). Fullerton's course met criteria one through three and criterion seven. For example, this course met criterion one by having the scope of inquiry as “the Chicano society and culture from 1519 to the present.” This Chicana/o heritage course also met criterion two by having a substantive focus on “the basic characteristics of the Mexican.” But the syllabus did not mention what those characteristics are.

Fullerton's “Mexican Heritage” (CHIC 220) course also met criterion three by having specified objects of study (See Hypothesis one, Thread two, Matrix 6). For example, the specified objects of study are “on the arts, literature and history of Mexico and the Chicana/o in the United States” (p. 1). This course did not meet criteria four through six. There is nothing listed in terms of specified modes of thinking, specified problem(s), or specified techniques and tools. However, this course did meet criterion seven by examining its past from 1519 to the present time period.
<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton CHIC 220</td>
<td>The basic characteristics of the Mexican, especially the Chicana/o society and culture</td>
<td>Mexico and the Chicana/o in the U.S.</td>
<td>Arts, literature and history</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>From 1519 to the present</td>
</tr>
</tbody>
</table>
Chicana/o History Course

Fullerton's CHIC 445 “History of the Chicana/o,” Fullerton's CHIC 453 “Mexico Since 1906,” Long Beach's CHLS 300 “Chicana/o History” and San José State's MAS 175 “The Indo-Hispanic Experience: A Study in Comparative Cultures” are all Chicana/o history upper division courses (See Appendix 17). Fullerton's “History of the Chicana/o” (CHIC 445) course met criteria one through three, five and seven (See Hypothesis one, Thread two, Matrix 7). For example, Fullerton's criterion one, the specified scope of inquiry is “the socio-political and cultural ramifications of Mexican American experience from Pre-Columbian times to the present.” Criterion two for Fullerton is to “underline both the major historical contribution of Chicana/o women and men and their struggle for survival and social justice” as the specified substantive focus. Fullerton also met criterion three, the specified objects of study, by including “gender roles, colonialism, social marginalization, ethnic identity, issues of power, and dominance/ subordination dichotomies.” Furthermore, this course met criterion five by examining specified problems such as social marginalization, power, dominance and subordination. In addition, CHIC 445 met criterion seven by examining its pre-Columbian past to the Cultural Nationalism of the 1960’s.

Fullerton's CHIC 453 “Mexico Since 1906” is another history upper division course. Both Fullerton's CHIC 445 and CHIC 453 met criteria one through three and criterion seven. Fullerton met criterion one by having its scope of inquiry on the political, economic and social feature of this period. CHIC 453 also meet criterion two by having the substantive focus on the Mexican Revolution of 1910. Furthermore, CHIC 453 met criterion three by having the objects of study on the Revolution and its contribution in the fields of art, literature, and social reforms. In addition, CHIC 453 met criterion seven by examining its past from the time Spain came to the New World to the present time period (See Hypothesis one, Thread two, Matrix 8).
### Hypothesis one, Thread two, Matrix 7: Fullerton CHIC 445 History of the Chicana/o

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton CHIC 445</td>
<td>The socio-political and cultural ramifications of Mexican American experience from Pre-Columbian times to the present.</td>
<td>Mexican American experience</td>
<td>Gender roles, colonialism, social marginalization, ethnic identity, issues of power, dominance/subordination dichotomies</td>
<td>None</td>
<td>Social marginalization, power, dominance/subordination</td>
<td>None</td>
<td>Pre-Columbian to Cultural Nationalism</td>
</tr>
</tbody>
</table>

### Hypothesis one, Thread two, Matrix 8: Fullerton CHIC 453 Mexico Since 1906

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton CHIC 453</td>
<td>Interdisciplinary</td>
<td>Mexican Revolution of 1910</td>
<td>Its contribution in the fields of art, literature and social reforms.</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>Spain in the New World to present</td>
</tr>
</tbody>
</table>
Unlike Fullerton's CHIC 445 "History of the Chicana/o" that had a broader substantive focus of the historical contribution of the Chicana/o, CHIC 453 "Mexico Since 1906" focused on just the Mexican Revolution of 1910. Similar to CHIC 445, CHIC 453 also included the political, economic and social features in its course syllabus. In contrast to CHIC 445, CHIC 453 did focus on the art and literature of the Mexican Revolution. This course CHIC 453 is not sequenced with CHIC 445 "History of the Chicana/o." The Mexican Revolution of 1910 was mentioned in the CHIC 445 "History of the Chicana/o" course syllabus. However, if the CHIC 445 is a survey of Chicana/o History and CHIC 453 is a specific course on the Mexican Revolution of 1910, then the numbering of the course CHIC 445 should come before the CHIC 453 and not after. There were no connections or sequences that link these two history courses together.

Long Beach's history course is "Chicana/o History" (CHLS 300). This course met criteria one through three and criterion seven (See Hypothesis one, Thread two, Matrix 9). For example, Long Beach met criterion one by having its specified scope of inquiry on “the creation and development of Chicana/o political, economic, social and cultural institutions.” Long Beach also met criterion two by having its specified substantive focus on “the frontier experience of the Spanish-speaking people who explored and settled the northern Mexican provinces, the area that is now the Southwestern United States.” Fullerton’s course also met criterion three. Fullerton's specified objects of study include “The Northern Mexican Frontier,” “The Mexican War and the Treaty of Guadalupe Hidalgo,” to “Contemporary Chicana/o /Latina/o Society.” Furthermore, this course met criterion seven by examining its past from 1512 to the present time period.

The history courses of Fullerton and Long Beach met criteria one through three. These history courses met criterion one by examining the social, political, and cultural development
Hypothesis one, Thread two, Matrix 9: Long Beach CHLS 300 Chicana/o History

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1: Scope</td>
</tr>
<tr>
<td>Long Beach CHLS 300</td>
<td>The creation and development of Chicana/o political, economic, social &amp; cultural institutions</td>
</tr>
</tbody>
</table>
and ramification of the Chicana/o experience as their scope of inquiry. All three courses also met criterion two by having the Chicana/o as their specific substantive focus. However, only the two Chicana/o history courses, CHIC 445 and CHLS 300, met criterion three by having their objects of study within the four major historical periods of the Chicana/o experience. These four historical periods include: 1) Conquest/Colonization (1521-1821), 2) The Mexican Period (1821-1848), 3) The Mexican American Period (1850-1960), and 4) The Chicana/o Period (mid 1960-present). Fullerton 453 is a topic specific course and not a general survey Chicana/o history course.

Fullerton CHIC 445 "History of the Chicano" met criteria five and seven but not criteria four and six. For example, Fullerton did not meet criteria four, a specified mode of thinking listed in its course syllabus. This course also did not meet criteria six by having specified techniques and tools for applying knowledge. However, CHIC 445 did meet criteria five, the specified problems by listing concepts such as social marginalization, issues of power, and dominance/subordination. This course also met criteria seven, by documenting its past and providing a direction for its future. For example, the course started out examining the "Pre-Columbian period and ends with Cultural Nationalism and the Foundations for Social Change."

Unlike Fullerton, Long Beach's history course did not include the Pre-Columbian period (prior to 1521) in its course syllabus. Similar to Fullerton, Long Beach mentioned the Mexican American War and its effects on the Mexicans living in the United States. Both Fullerton and Long Beach also mentioned the Chicana/o Movement as one of its important topics. In contrast to Fullerton, Long Beach emphasized the settlement of New Mexico, Texas and California. Long Beach also did not stop with the Chicana/o movement but also included the Seventies up to contemporary Chicana/o society today. Long Beach's CHLS 300 "Chicana/o History" did meet criteria seven but not criteria four through six. Long Beach did not meet criteria four, the mode
of thinking was not stated in the course syllabus. Long Beach did not meet criteria five, the specified problems and criteria six, the specified techniques and tools for applying knowledge. Both criteria were not stated in the course syllabus as well. However, Long Beach did state criteria seven, by documenting its past and providing a direction for the future with "Spain in the New World," to "Reviewing the Past and Looking Ahead."

San José's history course is "The Indo-Hispanic Experience: A Study in Comparative Cultures" (MAS 175). San José met all seven criteria (See Hypothesis one, Thread two, Matrix 10). For example, San José met criterion one by having a specified scope of inquiry in "a chronological study of the development of ethnicity resulting from the synthesis of Native American and European based cultures of the North American continent." San José also met criterion two by having Latin American, Chicana/o and Latina/o cultures in the United States as its specified substantive focus. San José also met criterion three, the specified objects of study for MAS 175 include "gender views, religion, race and ethnic relations, music, art, philosophy, and literature."

San José's MAS 175 "The Indo-Hispanic Experience: A Study in Comparative Cultures" met criteria four through seven. For example, San José met criteria four by having lineal, horizontal, cyclical thinking paradigms as its specified modes of thinking. The different thinking paradigms are skills which students are taught. San José also met criteria five by stating its specified problems such as stereotypes and prejudice, slavery and peonage, European and Anglo invasion, broken treaties of the indigenous people, and gender issues. Also in these contexts, students explore specified problems such as ethnicity/gender, economic change/growth. Students would learn the skills and competencies to define, differentiate, and compare and contrast these terms with other concepts.
Hypothesis one, Thread two, Matrix 10: San José MAS 175 The Indo-Hispanic Experience: A Study in Comparative Cultures

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>San José MAS 175</td>
<td>1: Scope</td>
</tr>
<tr>
<td></td>
<td>2: Focus</td>
</tr>
<tr>
<td></td>
<td>3: object(s) of study</td>
</tr>
<tr>
<td></td>
<td>4: Modes of thinking</td>
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<tr>
<td></td>
<td>5: problem</td>
</tr>
<tr>
<td></td>
<td>6: techniques and tools</td>
</tr>
<tr>
<td></td>
<td>7: past and future</td>
</tr>
<tr>
<td></td>
<td>A chronological study of the development and ethnicity resulting from the synthesis of Native American &amp; European based cultures of the North American continent.</td>
</tr>
</tbody>
</table>
San José met criteria six by having specified accepted techniques and tools for applying knowledge. Techniques and tools such as personal directionality, labels, paradox, irony and satire give students the skills to understand the Mexican Americans living in the United States. These techniques and tools are skills, which students learn to understand the Indo-Hispanic experience. For criteria seven, San José documented its past and provided direction for the future by having a chronological study of the Chicana/o/Latina/o from its indigenous past to the future of the Indo-Hispanic experience.

Criteria one through three links Fullerton’s CHIC 445 Chicana/o history course with San José MAS 175 class. In contrast to Fullerton CHIC 445, San José met criteria six by having specified accepted techniques and tools. For example, both Fullerton and Long Beach did not list the techniques and tools in its course syllabus. San José’s MAS 175, “The Indo-Hispanic Experience: A Study in Comparative Cultures,” has accepted techniques and tools. Point of views of Mestizaje and perspectives of Amercentrism and eurocentrism, intercultural and interracial nature of Mestizo cultures and Mestizaje are only a few examples. San José’s MAS 175 is the only “Chicana/o history” course that uses close to twenty videos as the main tools to explain the concepts, themes and ideas from the books and the lectures. In contrast to Fullerton and Long Beach, San José was the only one to have met criteria four through seven.

In the same fashion as Fullerton (CHIC 445), San José included the Pre-Columbian Period (prior to 1521) of the Chicana/o experience. Different from Long Beach, Fullerton (CHIC 445) and San José did not examine only the time period from 1521 to the present. Unlike Fullerton, San José used videos and as well as books to cover the vast amount of Chicana/o history. Both San José and Fullerton emphasized concepts such as Invasion/Colonialization, Mestizaje/Syncretism, Manifest Destiny/Resistance, and Immigration/Repatriation. Similar to Long Beach, San José also examined the settlement of Texas, New Mexico and California by the
Anglo Americans prior to the Mexican American War. In contrast to Long Beach, San José did not emphasize exclusively on the Southwestern United States.

Only Fullerton's 445 and San José's MAS 175 history course syllabi met criteria five by having specified problems. Both Fullerton and San José's "Chicana/o history" course are chronological while Long Beach is a mixture of themes and chronology. In addition, both Fullerton and San José compare and contrast concepts and set problems within the different time periods while Long Beach do not compare and contrast concepts. For example, Fullerton has the theme "Manifest Destiny and resistance" during Section III, The Mexican Period. San José has "Institutional Racism and the U.S. Educational System" within Section V: The Chicano Period. Long Beach has "The New Citizens" within Section IV: The Mexican American Generation. All three campuses also met criteria seven by specifying the responsibility to document and integrate their past and provide a direction for the future. For example, Long Beach has "Review the Past and Looking Ahead" as its last week of instruction while Fullerton has "Cultural Nationalism and the Foundations for Social Change." San José, on the other hand, has "Gender Issues as Related to Culture and Ethnicity in the Indo-Hispanic Experience" as it examines, documents and integrates Chicana/o past and present.

In summary, the history courses of Fullerton (CHIC 445), Long Beach (CHLS 300) and San José (MAS 175) met criteria one through three (See Hypothesis one, Thread two, Matrix 11). For example, all three Chicana/o history courses have interdisciplinary parameters as their specified scope of inquiry. They also focus on the Chicana/o. Furthermore, all three Chicana/o history courses have specified the objects of study in these time periods: 1) Spain in the New World (Conquest/Colonization, 1521-1821), 2) The Mexican Period (1821-1848), 3) The Mexican American Period (1850-1960), and The Chicana/o Period (1960 to present).
## Hypothesis one, Thread two, Matrix 11: Chicana/o History Courses

<table>
<thead>
<tr>
<th>Courses</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton CHIC 445</td>
<td>The socio-political and cultural ramifications of Mexican American Experience from Pre-Columbian times to the present.</td>
<td>Mexican American experience</td>
<td>Gender roles, colonialism, social marginalization, ethnic identity, issues of power, dominance/subordination dichotomies</td>
<td>None</td>
<td>Social marginalization, power, dominance/subordination</td>
<td>None</td>
<td>Pre-Columbian to Cultural Nationalism</td>
</tr>
<tr>
<td>Fullerton CHIC 453</td>
<td>Interdisciplinary</td>
<td>Mexican Revolution of 1910</td>
<td>Its contribution in the fields of art, literature and social reforms.</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>Spain in the New World to present</td>
</tr>
<tr>
<td>Long Beach CHLS 300</td>
<td>The creation and development of Chicana/o political, economic, social &amp; cultural institutions</td>
<td>Spanish-speaking people who explored and settled in the Southwestern U.S.</td>
<td>The Northern Mexican frontier, The Treaty of Guadalupe Hidalgo</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>1521-present</td>
</tr>
<tr>
<td>San José MAS 175</td>
<td>A chronological study of the development and ethnicity resulting from the synthesis of Native American &amp; European based cultures of the North American continent.</td>
<td>Latin American, Chicana/o, Latina/o cultures in the U.S.</td>
<td>Interdisciplinary: gender views, religion, race &amp; ethnic relations, music, art, philosophy, &amp; literature.</td>
<td>Lineal, horizontal, &amp; cyclical thinking</td>
<td>Examples: Ethnicity/Gender, stereotypes, invasion, broken treaties</td>
<td>Paradox, irony, satire, labels</td>
<td>Prior to 1521 to present</td>
</tr>
</tbody>
</table>
Chicana/o Literature

Chicana/o Literature is another common selection that five out of ten Chicana/o Studies departments offer as a required B.A. course (See Appendix 14). The Chicana/o Studies required B.A. core course syllabi were used to see if they met the seven criteria. These criteria were employed to test if hypothesis one is valid. Hypothesis one states that Chicana/o Studies programs and/or departments might have a standard curriculum structure implicit in their required B.A. courses. This standard curriculum involved two threads. The first thread examines the department-to-department structure. The second thread examines the course-to-course curriculum content.

Course syllabi of Chicana/o Literature were gathered from Fullerton and Long Beach (See Appendix 18). Fullerton's literature course is CHIC 430 “The Evolution of Mexican Literature.” This course met criteria one through three and seven by having a specified scope of inquiry, a specified substantive focus, a specified object of study, and by examining its past and future (See Hypothesis one, Thread two, Matrix 12). For example, CHIC 430's criterion one, a specified scope of inquiry, is a “survey and analysis of the Nahuatl, Mexican and Chicana/o Literature from the pre-Columbian period to the present” (p. 1). Fullerton met criterion two by having the Nahuatl, Mexican and Chicana/o Literature as its specified substantive focus. Fullerton CHIC 430's also met criterion three by having the pre-Columbian, Spanish, Spanish American and Mexican writers as the specified objects of study. The course syllabi listed Chicana/o Literature as one of its specified focuses, but there was no Chicana/o themes or authors listed in its outline. Only Spanish, pre-Columbian, Spanish American literature and main Mexican writers are included in this outline. There is no linkage of Mexican literature to Chicana/o literature or connections that ties pre-Columbian, Spanish, Spanish American,
Hypothesis one, Thread two, Matrix 12: Fullerton CHIC 430 The Evolution of Mexican Literature

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton CHIC 430</td>
<td>Survey and analysis of the Nahuatl, Mexican and Chicana/o Literature from the pre-Columbian period to the present.</td>
<td>Nahuatl, Mexican and Chicana/o Literature</td>
<td>Pre-Colombian, Spanish, Spanish American and Mexican writers</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>20\textsuperscript{th} century</td>
</tr>
</tbody>
</table>
Mexican and Chicana/o literature together. Fullerton also met criteria seven by focusing on the twentieth century writers for examining its past and future.

According to Fullerton's CHIC 430 "The Evolution of Mexican Literature" course outline, the topics are a survey course, giving a wide variety of different time period authors. If this were an upper division course, a theme or a concept such as "Mestizaje" would be examined in-depth among the Chicana/o literature. No such in-depth examinations exist in the course syllabi. Therefore, this course should have been a lower division and not an upper division course. This faculty also teaches two history courses, CHIC 220 "Mexican Heritage" and CHIC 453 "Mexico since 1906." From the examination of these three syllabi, this faculty's specialty centers on the pre-Columbian, the Mexican Revolution of 1910, and pre-Columbian, Spanish, Spanish American, Mexican literature.

Long Beach's literature course is CHLS 205 "Introduction to Chicana/o / Latina/o Literary Studies." This literature course met criteria one through three, five and seven (See Hypothesis one, Thread two, Matrix 13). For example, CHLS 205's criterion one, a specified scope of inquiry, is "to cover the major literary genres, themes and authors and examine the continuities and changes which have marked the evolution and transformation of Chicana/o /Latina/o literature in the contemporary period." Long Beach met criterion two by having Chicana/o /Latina/o literature as its specified substantive focus. Long Beach also met criterion three, the specified objects of study that includes "the historical and social context of writing, gender, sexuality, cultural politics, nationality, identity, ethnicity, popular culture and cultural hybridity." Furthermore, Long Beach met criteria five by having themes such as continuities and changes as its specified problems. In addition, Long Beach met criteria seven by examining its past and future in the twentieth century.

Both literature courses from Fullerton and Long Beach met criteria one through three and
Hypothesis one, Thread two, Matrix 13: Long Beach CHLS 205 Introduction to Chicana/o Literary Studies

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long Beach</td>
<td>To cover the major literary genres, themes &amp; authors; to examine the</td>
<td>Chicana/o / Latina/o</td>
<td>The historical &amp; social</td>
<td>Continuities &amp;</td>
<td>None</td>
<td>None</td>
<td>20th century</td>
</tr>
<tr>
<td>CHLS 205</td>
<td>continuities and changes which have marked the evolution and transformation</td>
<td>Literature</td>
<td>context of writing;</td>
<td>changes</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>of Chicana/o / Latina/o literature in the contemporary period.</td>
<td></td>
<td>gender, sexuality,</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>cultural politics,</td>
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<td></td>
<td></td>
<td></td>
<td>nationality, identity,</td>
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<td></td>
<td>ethnicity, popular</td>
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<td>culture &amp; cultural</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>hybridity.</td>
<td></td>
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</tr>
</tbody>
</table>
criterion seven by having a specified scope of inquiry that covers the major Chicana/o literary
genres, evolution and transformation of the Chicana/o literature. Both campuses also met
criterion two by having the Chicana/o literature as their specified substantive focus.
Furthermore, both Fullerton and Long Beach met criterion three by having the historical and
social context of writing as their specified object of study. Both literature courses from Long
Beach and Fullerton also met criteria seven by examining its past and present in the twentieth
century. Fullerton is similar to Long Beach in that both cover the literature evolution and
transformation. However, in contrast to Fullerton's focus on Mexican literature, Long Beach
focuses instead on Chicana/o and Latina/o literature.

Even though only Fullerton and Long Beach's course syllabi were collected, it is
interesting to note the similarities and differences among the titles of other Chicana/o Studies
literature courses. Dominguez Hills and Long Beach are the only campuses that offer the
literature course as a lower division “Introduction to Chicana/o Literature” course. In contrast,
Fullerton is the only campus that offers the literature course as “The Evolution of Mexican
Literature” while Northridge's literature course focuses on “Mexican Literature in Translation.”
On the other hand, Northridge is the only campus that offers two literature courses. Northridge
has “Mexican Literature in Translation” as its lower division course and “Chicana/o Literature”
for its upper division course. Fresno, along with Northridge, Los Angeles and San Diego offer
“Chicana/o Literature” as an upper division course. But Los Angeles is the only campus that
labels its upper division literature course as “Contemporary Chicano Literature.” San José's
Mexican American Studies department (MAS) does have a “Chicana/o Literature 1955 to
present” listed in the course catalog. However, this course has not been taught for over 12 years.
When the course was taught, Chicana faculty from the English department taught the literature
course.
In summary, both Fullerton and Long Beach literature courses met criterion one through three and seven (See Hypothesis one, Thread two, Matrix 14). Both courses met criterion one by having a specified scope of inquiry that cover the major Chicana/o literary genres, evolution and transformation of the Chicana/o literature. Both courses also met criterion two by having the Chicana/o literature as their specified substantive focus. Furthermore, both Chicana/o literature courses met criterion three by having the historical and social context of writing as their specified object of study. Finally, both courses met criteria seven by examining its past and present within the twentieth century.
### Hypothesis one, Thread two, Matrix 14: Chicana/o Literature Courses

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fullerton</td>
<td></td>
<td>Survey and analysis of the Nahuatl, Mexican and Chicana/o Literature from the pre-Columbian period to the present.</td>
<td>Nahuatl, Mexican and Chicana/o Literature</td>
<td>Pre-Colombian, Spanish, Spanish American and Mexican writers</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>20&lt;sup&gt;th&lt;/sup&gt; century</td>
</tr>
<tr>
<td>CHIC 430</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long Beach</td>
<td></td>
<td>To cover the major literary genres, themes &amp; authors; to examine the continuities and changes which have marked the evolution and transformation of Chicana/o / Latina/o literature in the contemporary period.</td>
<td>Chicana/o / Latina/o Literature</td>
<td>The historical &amp; social context of writing; gender, sexuality, cultural politics, nationality, identity, ethnicity, popular culture &amp; cultural hybridity.</td>
<td>None</td>
<td>Continuities &amp; changes</td>
<td>None</td>
<td>20&lt;sup&gt;th&lt;/sup&gt; century</td>
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<td>CHLS 205</td>
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</tbody>
</table>
Chicana/o Philosophy

Five out of ten Chicana/o Studies department offer “Chicana/o Philosophy” as a required B.A. course (See Appendix 14). This means that philosophy is an important topic that Chicana/o Studies departments have chosen as one of their required B.A. course. Three “Chicana/o Philosophy” course syllabi were collected from Fullerton, Long Beach and San José (See Appendix 19).

Fullerton's Chicana/o Philosophy courses met criteria one through three and seven. For example, Fullerton's one page CHIC 440 syllabus was the shortest of all course syllabi collected. CHIC 440 met criterion one, a scope of inquiry, which includes the “social, political and philosophical thought of the Mexican/Chicana/o from the ancient to the modern. Fullerton CHIC 440 also met criterion two, by having Mexican/ Chicana/o as its specified substantive focus. Fullerton met criterion three by having the social, political and philosophical thought listed as its specified objects of study. Furthermore, Fullerton met criteria seven by having examining its ancient past to the modern present (See Hypothesis one, Thread two, Matrix 15).

CHLS 310 “Chicano Thought” is Long Beach's philosophy course. Long Beach met criteria one through three, five and seven. This course met criterion one by having its scope of inquiry in the intellectual, cultural and socio-economic structure of Chicana/o society. Long Beach's criterion two, a specified focus, is on the Chicana/o thought. Long Beach’s met criterion three, by having the objects of study in this course include “the nature and perceptions of the nature of morality, beauty, society, religion, intellect, and ethnic identity.” This course also met criterion five, the specified problems, by dealing with issues such as morality and ethnic identity. Long Beach did meet criterion seven by having started with “Chicana/o, a Brief History,” to “The New Mestizaje” as its specified the responsibility to document its past and provide a direction for the future (See Hypothesis one, Thread two, Matrix 16).
### Hypothesis one, Thread two, Matrix 15: Fullerton CHIC 440 Mexican Intellectual Thought

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1: Scope</td>
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<tr>
<td></td>
<td>2: Focus</td>
</tr>
<tr>
<td></td>
<td>3: object(s) of study</td>
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<tr>
<td></td>
<td>4: Modes of thinking</td>
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<td></td>
<td>5: problem</td>
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<tr>
<td></td>
<td>6: techniques and tools</td>
</tr>
<tr>
<td></td>
<td>7: past and future</td>
</tr>
<tr>
<td>Fullerton CHIC 440</td>
<td>The social, political &amp; philosophical thought of the Mexican/Chicana/o from the ancient to the Modern</td>
</tr>
<tr>
<td></td>
<td>Mexican / Chicana/o</td>
</tr>
<tr>
<td></td>
<td>Social, political &amp; philosophical thought</td>
</tr>
<tr>
<td></td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>Ancient to modern</td>
</tr>
</tbody>
</table>

### Hypothesis one, Thread two, Matrix 16: Long Beach CHLS 310 Chicana/o Thought

<table>
<thead>
<tr>
<th>Course</th>
<th>CRITERIA ONE THROUGH SEVEN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1: Scope</td>
</tr>
<tr>
<td></td>
<td>2: Focus</td>
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<tr>
<td></td>
<td>3: object(s) of study</td>
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<td></td>
<td>4: Modes of thinking</td>
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<tr>
<td></td>
<td>5: problem</td>
</tr>
<tr>
<td></td>
<td>6: techniques and tools</td>
</tr>
<tr>
<td></td>
<td>7: past and future</td>
</tr>
<tr>
<td>Long Beach CHLS 310</td>
<td>The intellectual, cultural, and socio-economic structure of Chicana/o society.</td>
</tr>
<tr>
<td></td>
<td>Chicana/o thought</td>
</tr>
<tr>
<td></td>
<td>The nature and perceptions of the nature of morality, beauty, society, religion, intellect and ethnic identity.</td>
</tr>
<tr>
<td></td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>Morality, ethnic identity</td>
</tr>
<tr>
<td></td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>20th century</td>
</tr>
</tbody>
</table>
Both Fullerton and Long Beach's philosophy courses met criteria one through three and seven. Both courses met criterion one by having the intellectual, cultural and social thought of Chicana/o as their specified scope of inquiry. Both courses also met criterion two by having Chicana/o thought as their specified substantive focus. Furthermore, both courses met criterion three by having different interdisciplinary philosophical topics as their specified objects of study. Both met criterion seven by examining its past and present. Unlike Fullerton, Long Beach only included the twentieth century and not its pre-Columbian past. Long Beach also did not include political along with the intellectual, cultural and socio-economic structure of Chicana/o society as its specified scope of inquiry. In the same fashion, Long Beach and Fullerton did not include the word philosophy in their course titles, but instead include the word “Thought.” In contrast to Fullerton's title “Mexican Intellectual Thought,” Long Beach's title is “Chicano Thought.” Different from Fullerton, Long Beach's philosophy course did not focus on just Mexican intellectual thought. Instead, Long Beach focuses on modern Chicana/o intellectual thought. Long Beach's course syllabus was more detailed than Fullerton. However, Fullerton did not include a reading schedule for its course syllabus. Both Fullerton and Long Beach have a reader along with assigned books.

San José’s philosophy course met all seven criteria (See Hypothesis one, Thread two, Matrix 17). For example, for criterion one, a specified scope of inquiry is the philosophical considerations of the Chicana/o, and for criterion two, the specified substantive focus is on the Chicana/o. San José met criterion three by having the specified objects of study through an interdisciplinary, synthetic approach in philosophical points of view, philosophic cultural strategies, convergent and divergent philosophic strategies and philosophic values. San José also met criteria four by having the lineal, horizontal, and cyclical thought paradigms as its mode of thinking. For criteria five, San José uses literature books to examine the specified philosophical
Hypothesis one, Thread two, Matrix 17: San José MAS 200 Mexican American Value System

<table>
<thead>
<tr>
<th>Course</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td>San José MAS 200</td>
<td>The philosophical considerations of the Chicana/o.</td>
<td>Chicana/o</td>
<td>Interdisciplinary, synthetic approach in philosophical points of view, philosophic cultural strategies, convergent &amp; divergent philosophic strategies &amp; philosophic values.</td>
<td>The lineal, horizontal, cyclical thinking</td>
<td>Philosophical problems that Chicana/o face</td>
<td>Philosophical: Labels, myths, stereotypes, adaptive strategies, personal directionality</td>
<td>Pre-Columbian to present</td>
</tr>
</tbody>
</table>
problems that Chicana/o face. MAS 200 met criteria six by having labels, myths, stereotypes, adaptive strategies, personal directionalities as specified techniques and tools for applying knowledge. In addition, San José met criteria seven by examining its past through Chicana/o literature and provide direction for the future by examining concepts such as immigration, the U.S.-Mexico border, racism, feminism and intermarriage.

San José's philosophy course is not an undergraduate course but a graduate course. However, this course, MAS 200 “Mexican American Value System” along with Fullerton and Long Beach, did meet criteria one through three and seven. All three courses met criterion one by having the intellectual, cultural and social thought of Chicana/o as their specified scope of inquiry. All three also met criterion two by having Chicana/o thought as their specified substantive focus (See Hypothesis one, Thread two, Matrix 18). Furthermore, all three courses met criterion three by having different interdisciplinary philosophical topics as their specified objects of study. All three courses also met criterion seven by examining its past and present. Unlike Fullerton and Long Beach, San José could not use the word “philosophy” in its course's name. Therefore, the course was titled “Mexican American Value System” instead. In the same fashion as Long Beach and Fullerton, San José also uses Chicana/o literature to examine the philosophical consideration of system of value-assumptions. However, San José is the only one that listed its techniques and tools on the course syllabus. Northridge and San Diego also offer a Chicana/o philosophy course. In contrast to Fullerton, Long Beach and San José, Northridge's philosophy course “Survey of Mexican Philosophical Thought” included both the word “philosophy” and “thought.” San Diego, on the other hand, combined culture with philosophy in their title “Mexican American Culture and Thought.”

In summary, hypothesis one states that Chicana/o Studies might have a standard curriculum structure implicit in its required B.A. courses. Chicana/o Studies has two common
Hypothesis one, Thread two, Matrix 18: Chicana/o Philosophy Courses

<table>
<thead>
<tr>
<th>Courses</th>
<th>1: Scope</th>
<th>2: Focus</th>
<th>3: object(s) of study</th>
<th>4: Modes of thinking</th>
<th>5: problem</th>
<th>6: techniques and tools</th>
<th>7: past and future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fullerton</strong> CHIC 440</td>
<td>The social, political &amp; philosophical thought of the Mexican/Chicana/o from the ancient to the Modern</td>
<td>Mexican / Chicana/o</td>
<td>Social, political &amp; philosophical thought</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>Ancient to modern</td>
</tr>
<tr>
<td><strong>Long Beach</strong> CHLS 310</td>
<td>The intellectual, cultural, and socio-economic structure of Chicana/o society.</td>
<td>Chicana/o thought</td>
<td>The nature and perceptions of the nature of morality, beauty, society, religion, intellect and ethnic identity.</td>
<td>None</td>
<td>Morality, ethnic identity</td>
<td>None</td>
<td>20&lt;sup&gt;th&lt;/sup&gt; century</td>
</tr>
<tr>
<td><strong>San José</strong> MAS 200</td>
<td>The philosophical considerations of the Chicana/o.</td>
<td>Chicana/o</td>
<td>Interdisciplinary, synthetic approach in philosophical points of view, philosophic cultural strategies, convergent &amp; divergent philosophic strategies &amp; philosophic values.</td>
<td>The lineal, horizontal, cyclical thinking</td>
<td>Philosophical problems that Chicana/o face</td>
<td>Philosophical: Labels, myths, stereotypes, adaptive strategies, personal directionality</td>
<td>Pre-Columbian to present</td>
</tr>
</tbody>
</table>
threads that link each Chicana/o Studies department together. The first thread is that most Chicana/o Studies department do have Social Sciences and Humanities as the two disciplinary structures for its B.A. courses. The first thread also examined department-to-department structure. Chicana/o Studies' standard curriculum structure satisfies met all seven criteria by having 1) specified scope of inquiry with interdisciplinary parameters; 2) a specified substantive focus on the Chicana/o; 3) specified object of study in disciplines such as history, sociology, and politics; 4) interdisciplinary specified mode of thinking; 5) interdisciplinary specified problems concerning the Chicana/o; 6) interdisciplinary specified techniques and tools for applying knowledge; and 7) specified the responsibility to document and integrate an academic discipline’s past and provide a direction for the future by covering its pre-Columbian past to the its future.

The second common thread of hypothesis one included "Introduction to Chicana/o Studies;" "Chicana/o Culture" as the common lower division that each Chicana/o Studies department share in. The common required upper division B.A. courses are "Chicana/o History," "Chicana/o Literature" and "Chicana/o Philosophy." The second thread did not examine the department-to-department structure. Instead, it looked at course-to-course curriculum content standards (See Appendix 20 for a listing of required B.A. courses).

San Francisco, Long Beach, Fullerton, and San José’s Introduction to Chicana/o Studies courses met all seven criteria. For example, all four courses met criterion one by having the political, social, and historical elements as their specified scope of inquiry. All four courses also met criterion two by having the Chicana/o as their specified substantive focus. Furthermore, all four courses met criterion three by having objects of study from different disciplines such as history, sociology, and philosophy. All four courses met criterion four by having an interdisciplinary mode of thinking; criterion five by having an interdisciplinary specified
problems; criterion six by having an interdisciplinary techniques and tools for applying knowledge; and criterion seven by examining its pre-Columbian past to the future of Chicana/o. In addition, these four introductory courses have integrated both the Social Sciences and Humanities aspects together to give an overview, a survey of Chicana/o Studies.

For Mexican Heritage (CHIC 220), Fullerton met criteria one through three and seven. For example, Fullerton met criterion one by having the scope of inquiry as “the Chicano society and culture from 1519 to the present.” This course also met criterion two by having a substantive focus on “the basic characteristics of the Mexican.” Fullerton also met criterion three by having specified objects of study “on the arts, literature and history of Mexico and Chicano in the United States” (p. 1).

Fullerton, Long Beach and San José’s Chicana/o history courses met criteria one through three. For example, all three Chicana/o history courses met criterion one by having interdisciplinary parameters as their specified scope of inquiry. They also met criterion two by having specified substantive focus on the Chicana/o. Furthermore, all three Chicana/o history courses met criterion three by having specified the objects of study in the time periods: 1) Spain in the New World (Conquest/Colonization, 1521-1821), 2) The Mexican Period (1821-1848), 3) The Mexican American Period (1850-1960), and The Chicana/o Period (1960 to present).

For the Chicana/o Literature course, both Fullerton and Long Beach met criterion one and through three and seven. Both courses met criterion one by having a specified scope of inquiry that cover the major Chicana/o literary genres, evolution and transformation of the Chicana/o literature. Both campuses also met criterion two by having Chicana/o literature as their specified substantive focus. Furthermore, both Fullerton and Long Beach met criterion three by having the historical and social context of writing as their specified object of study. Both literature courses from Long Beach and Fullerton also met criteria seven by examining its past and present in the
twentieth century.

Fullerton, Long Beach and San José's Chicana/o Philosophy course met criteria one through three and seven. For example, all three courses met criterion one by having the social, political and philosophical thought of the Mexican/Chicana/o as their specified scope of inquiry. All three courses also met criterion two by having the Chicana/o as their specified substantive focus. Furthermore, all three courses met criterion three by having different interdisciplinary philosophical topics as their specified objects of study. In addition, these three courses met criterion seven by examining its past and present.

Thread one analyzed Chicana/o Studies department-to-department structure and met all seven criteria. Thread two analyzed course-to-course curriculum content. The analysis revealed that Chicana/o introductory and literature courses met all seven criteria, Chicana/o Culture/Heritage and Chicana/o history courses met criteria one through three, and Chicana/o philosophy courses met the first two criteria. Therefore, these criteria verify that hypothesis one is valid. Chicana/o Studies does have a standard curriculum structure implicit in its required B.A. courses.
Hypothesis Two

The second hypothesis states that Chicana/o Studies programs and/or departments might have a common set of required skills and competencies that makes Chicana/o Studies an academic discipline. From the review of literature, the skills and competencies are differentiated as cognitive skills and cognitive competencies as well as affective skills and affective competencies. In order to test the validity of hypothesis two, evaluation criteria were created from the skills and competencies listed in Chicana/o Studies' course descriptions and course mission statements. These fifteen criteria are divided into lower and upper division courses.

For lower division courses, the three criteria are:
1) The student will have the five basic cognitive skills (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting;
2) The student will have the five basic cognitive competencies (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting;
3) The student will have the cognitive skills and competencies to define what are the important concepts of the Chicana/o experience (Appendix 21 for sample concepts).

For upper division courses, the twelve criteria are:
1) The student will have the cognitive and affective competencies to define what are the important concepts of the Chicana/o experience (Appendix 22 for sample concepts);
2) The student will have the cognitive and affective competencies to classify the various kinds of issues and problems that Chicana/o communities encounter (Appendix 23 for sample issues and problems);
3) The student will have the cognitive and affective competencies to identify the dates, events, persons, etc. (and answer the question of what, when, how and why) that is pertinent to the Chicana/o experience (Appendix 24 for sample dates, events, and people);
4) The student will have the cognitive skills to conceptualize and comprehend holistic quantitative research within multiple points of views and perspectives;
5) The student will have the cognitive competencies to conceptualize and comprehend holistic quantitative research within multiple points of views and perspectives; 6) The student will have the cognitive skills to conceptualize and comprehend systematic quantitative research within multiple points of views and perspectives; 7) The student will have the cognitive competencies to conceptualize and comprehend systematic quantitative research within multiple points of views and perspectives; 8) The student will have the affective skills to interpret and evaluate holistic qualitative research within multiple points of views and perspectives; 9) The student will have the affective competencies to interpret and evaluate holistic qualitative research within multiple points of views and perspectives; 10) The student will have the affective skills to interpret and evaluate systematic qualitative research within multiple points of views and perspectives; 11) The student will have the affective competencies to interpret and evaluate systematic qualitative research within multiple points of views and perspectives; 12) The student will have the cognitive skills and competencies as well as affective skills and competencies to serve the Chicana/o communities.

Following the same methodology as hypothesis one, course catalogs and syllabi were requested from Chicana/o Studies programs and departments in the California State University (CSU) system. Course catalogs/brochures/descriptions were gathered from all ten of the CSU’s Chicana/o Studies departments. However, only Fullerton, Long Beach, San Francisco and San José submitted their course syllabi. These Chicana/o Studies course syllabi were analyze alphabetically, without a ranking order of importance.

Hypothesis two consists of two sections. Section one has the skills and competencies narratives with matrix charts. These narratives and matrix charts come from the following required B.A. course syllabi groupings. Lower division B.A. course syllabi groupings include: 1) Introduction to Chicana/o Studies, and 2) Chicana/o Heritage. Upper division B.A. course
syllabi groupings include: 1) Chicana/o History; 2) Chicana/o Literature; and 3) Chicana/o Philosophy. The fifteen evaluation criteria are used to test these course syllabi. The analysis will reveal if indeed Chicana/o Studies programs and/or departments are teaching students the skills and competencies stated in their courses. Each course syllabi are then compared and contrasted with other course syllabi of the same grouping. Section two consists of a narrative of the strengths and weaknesses of each course syllabi.
Introduction to Chicana/o Studies

Fresno, Fullerton, Long Beach, Los Angeles, and San Diego's Chicana/o Studies departments all have an "Introduction to Chicana/o Studies" class as their required lower division B.A. course. Dominguez Hills and San Francisco have their "Introduction to Chicana/o Studies" as a required upper division B.A. course while Northridge, Sonoma and San José do not offer an introductory course in Chicana/o Studies. However, San José does offer a lower division cross-cultural course that functions as an introductory course. Only Fullerton, Long Beach, San Francisco and San José submitted their Introduction to Chicana/o Studies course syllabi.

Fullerton's Introduction to Chicana/o Studies (CHIC 106) satisfied criteria one through three (See Hypothesis Two, Matrix 1). Fullerton's introductory course met criterion one by enabling students to have the four basic cognitive skills (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting. This course also met criterion two by enabling students to have the four basic cognitive competencies (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting. However, technological skills and competencies were not mentioned in this course syllabus. Furthermore, this course met criterion three by enabling students to have the cognitive skills and competencies to define the important concepts of the Chicana/o experience. For example, students were responsible for completing two reaction papers, one Chicana/o Studies journal, and one group term paper. These three assignments required students to have the cognitive skills and competencies to read, think, and write critically in a cross-cultural and interdisciplinary setting. This introductory course also required students to participate in class activities and discussions. Class participation required the students to possess the cognitive skills and competencies to speak critically in a cross-cultural
Hypothesis Two, Matrix 1: Fullerton CHIC 106's Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fullerton CHIC 106</td>
</tr>
<tr>
<td></td>
<td>Introduction to</td>
</tr>
<tr>
<td></td>
<td>Chicana/o Studies</td>
</tr>
<tr>
<td>1. Use the five basic cognitive skills critically</td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-cultural</td>
<td></td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>2. The five basic cognitive competencies</td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-Cultural</td>
<td></td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>3. Cognitive skills to define the important concepts</td>
<td></td>
</tr>
<tr>
<td>Cognitive competencies to define the important concepts</td>
<td>X</td>
</tr>
</tbody>
</table>
and interdisciplinary setting. Furthermore, Fullerton's CHIC 106 course taught students the cognitive skills and competencies to define what were the important concepts of the Chicana/o experience. Students were expected to know important concepts such as Spanish conquest and colonialism, Mexican immigration, U.S. - Mexican border life, Effects of World War II, and the Chicana/o Movement.

Long Beach's CHLS 100 is an Introduction to Chicana/o / Latina/o Studies course. This introductory course only satisfies criteria one and two (See Hypothesis Two, Matrix 2). However, like Fullerton, Long Beach does not mention that students will have the cognitive, technological skills in its course syllabus. Long Beach's introductory course met criterion one by enabling students to have the four basic cognitive skills (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting. This course also met criterion two by enabling students to have the four basic cognitive competencies (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting. For example, students were expected to have the cognitive skills and competencies to read critically the assigned texts in the course. Students were also required to have the cognitive skills and competencies to think and write critically within a cross-cultural and interdisciplinary setting in the critical essay as part of the exam. Furthermore, students were expected to participate in class discussions. Students needed to have the cognitive skills and competencies to think and speak critically within a cross-cultural and interdisciplinary setting to participate in class discussions.

Both introductory courses from Fullerton and Long Beach satisfied criteria one and two. Both introductory courses met criterion one by enabling students to have the four basic cognitive skills (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting. Both courses also met criterion two by enabling students to have the
Hypothesis Two, Matrix 2: Long Beach CHLS 100’s Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Use the five basic cognitive skills critically</td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
</tbody>
</table>

2. The five basic cognitive competencies

| Read            | X      |
| Write           | X      |
| Speak           | X      |
| Think           | X      |
| Technology      | X      |
| Cross-Cultural  | X      |
| Interdisciplinary| X     |

3. Cognitive skills to define the important concepts

| Cognitive competencies to define the important concepts |        |

Long Beach CHLS 100
Introduction to Chicana/ Latina/o Studies
four basic cognitive competencies (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting as well. However, similar to Fullerton, Long Beach did not include technological skills as one of the five basic cognitive skills and competencies that student ought to possess. Unlike Fullerton, Long Beach did not state that students would have the cognitive skills and competencies to define the important concepts of the Chicana/o experience. In contrast to Fullerton, Long Beach did not require students to write long essays apart from the exam essay questions.

San Francisco's Introductory to La Raza Studies (La Raza 215) course is an upper division course and not a lower division course. However, this course satisfied criteria one through three in the lower division criteria (See Hypothesis Two, Matrix 3). For the sake of comparison and contrast with the other three introductory courses, San Francisco's introductory course will be analyzed as a lower division course. For example, students were expected to participate in theme groups and prepare a report for presentation in class. This course met criteria one and two by having different type of assignments. Students needed to have both the cognitive skills and competencies to read, think, and write critically within a cross-cultural and interdisciplinary setting when writing a report. An oral presentation required that students speak critically within a cross-cultural and interdisciplinary setting. However, like Fullerton and Long Beach, San Francisco's introductory course did not emphasize having technological skills as an important skill for students to possess. San Francisco's introductory course also met criterion three. Students will have the cognitive skills and competencies to define important concepts of the Chicana/o experience. Latino culture, roles of males and females, a sense of self-identity, the traditional Latina/o family, feminism, anti-immigrant legislation, and multiculturalism within the cross-cultural and interdisciplinary setting were all important concepts covered in this introductory course.
Hypothesis Two, Matrix 3: San Francisco La Raza 215’s Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San Francisco La Raza 215</td>
</tr>
<tr>
<td></td>
<td>Introduction to La Raza Studies</td>
</tr>
<tr>
<td>1. Use the five basic cognitive skills critically</td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>2. The five basic cognitive competencies</td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-Cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>3. Cognitive skills to define the important concepts</td>
<td>X</td>
</tr>
<tr>
<td>Cognitive competencies to define the important concepts</td>
<td>X</td>
</tr>
</tbody>
</table>

144
Criteria one and two were the common set of skills and competencies that linked San Francisco along with Fullerton and Long Beach. All three courses met criterion one by enabling students to have the four basic cognitive skills (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting. All three courses also met criterion two by enabling students to have the four basic cognitive competencies (read critically, write critically, speak critically, think critically) within a cross-cultural and interdisciplinary setting as well. Similar to Fullerton and Long Beach, San Francisco's introductory course required two mid-term exams and a final to assess students' cognitive skills and cognitive competencies. Unlike Fullerton and Long Beach, San Francisco's introductory course required students to possess additional cognitive speaking skills in order to give an oral presentation of their research report. Different from Long Beach, San Francisco's course syllabus was very detailed in its cross-cultural and interdisciplinary content. In contrast to Fullerton, San Francisco's introductory course did not explain in detail the cognitive skills and competencies required for the different assignments.

San José's introductory course is the last of the four introductory courses submitted. The MAS 025, The Changing Majority: Power and Ethnicity in America is not just an introduction to Chicana/o Studies course. It is a cross-listed course in African American Studies, Asian American Studies that covers the under-represented and historically oppressed groups in the African American, Asian American, Native American and the Chicana/o communities. However, this MAS 025 course functions as an introductory course in Mexican American Studies and therefore was included in this analysis. This course met criteria one through three (See Hypothesis Two, Matrix 4). For example, students were expected to complete assignments

145
Hypothesis Two, Matrix 4: San José MAS 025’s Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San José MAS 025</td>
</tr>
<tr>
<td><strong>1. Use the five basic cognitive skills</strong></td>
<td></td>
</tr>
<tr>
<td>critically</td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td></td>
</tr>
<tr>
<td>Cross-cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td><strong>2. The five basic cognitive competencies</strong></td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td></td>
</tr>
<tr>
<td>Cross-Cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td><strong>3. Cognitive skills to define the important concepts</strong></td>
<td>X</td>
</tr>
<tr>
<td>Cognitive competencies to define the important concepts</td>
<td>X</td>
</tr>
</tbody>
</table>
such as readings, chapter outlines, term papers, class activities, class discussions, exam essay questions, and exams. These grading tools met criterion one and two by having students demonstrate their cognitive skills and competencies in thinking, reading, writing and speaking critically within a cross-cultural and interdisciplinary setting. As part of their term paper bibliography, students are allowed to use one or two Internet sources. This gives the students the chance use technological skills and competencies. The MAS 025 course also met criterion three. For example, students were expected have the cognitive skills and competencies to define important concepts such as race, prejudice, ethnicity, class, colonialism, culture, Manifest Destiny, and Mestiza/o.

Criterion one and two were the common set of skills and competencies that link San José along with Fullerton, Long Beach, and San Francisco (See Hypothesis Two, Matrix 5). All four introductory courses met criterion one and two by having the four basic cognitive skills and competencies (read critically, write critically, speak critically and think critically) within a cross-cultural and interdisciplinary setting. In contrast to Fullerton, Long Beach and San Francisco, San José introductory course expected students to have technological skills and competencies. Similar to the other three introductory courses, MAS 025 also used exams as assessment tools to measure students' skills and competencies. Like San Francisco, San José MAS 025 also emphasized critical thinking and writing skills in the chapter outline assignments. Unlike Fullerton, Long Beach and San Francisco, San José's introductory course was the only course that requires a term paper outline as well as a five to seven page term paper. In a similar fashion to Long Beach, San José's MAS 025 had a critical essay as part of its exams. Both the term paper outline and the critical essay exam required students to have the cognitive skills and competencies to think and write critically.
Hypothesis Two, Matrix 5: Introduction to Chicana/o Studies’ Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Fullerton CHIC 106</th>
<th>Long Beach CHLS</th>
<th>San Francisco La Raza 215</th>
<th>San José MAS 025</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Use the five basic cognitive skills critically</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Cross-cultural</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>2. The five basic cognitive competencies</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Cross-Cultural</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>3. Cognitive skills to define the important concepts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive competencies to define the important concepts</td>
<td>X</td>
<td></td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>
Mexican Heritage

Six out of ten Chicana/o Studies departments have a Mexican heritage/culture course. Fullerton and San Diego offer Mexican Heritage as a lower division class while Fresno, Long Beach, Northridge, and San Francisco offer Mexican Culture as a lower division class. Fullerton was the only campus that submitted their course syllabus. Mexican Heritage, CHIC 220, is a lower division course that is both cross-cultural and interdisciplinary. The course covers from the Aztec cultures to the present time and from disciplines such as arts, literature and history.

This course met criteria one through three (See Hypothesis Two, Matrix 6). For example, this course met criterion one and two by requiring students to have the four basic cognitive skills and competencies (read, write, speak, and think). Students were required to take two exams, participate in class discussions, be prepared to discuss the reading assignments, answer exam essays and answer exam identification questions. These assessment tools require that students have the cognitive skills and competencies to think critically in taking the exam identification questions, speak critically in class discussions, read critically with the reading assignments, and write critically in the exam essay question. This course also met criterion three by teaching students the important concepts concerning Mexican heritage. By the end of the course, students would have the cognitive skills and competencies to define Mexican pre-Hispanic cultures, the indigenous religion, the Mexican Revolution of 1910, the Mexican masks, the Day of the Dead, and La Malinche.
Hypothesis Two, Matrix 6: CHIC 220’s Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fullerton CHIC 220</td>
</tr>
<tr>
<td></td>
<td>Mexican Heritage</td>
</tr>
</tbody>
</table>

1. Use the five basic cognitive skills critically
   - Read X
   - Write X
   - Speak X
   - Think X
   - Technology X
   - Cross-cultural X
   - Interdisciplinary X

2. The five basic cognitive competencies
   - Read X
   - Write X
   - Speak X
   - Think X
   - Technology X
   - Cross-Cultural X
   - Interdisciplinary X

3. Cognitive skills to define the important concepts
   - X

4. Cognitive competencies to define the important concepts
   - X
Chicana/o History

Seven out of ten Chicana/o Studies departments offer a Chicana/o history course as part of the required B.A. degree. Fullerton CHIC 445 History of the Chicana/o is an upper division history course. This course met criteria one through three and eight through eleven (See Hypothesis Two, Matrix 7a-b, p. 157-158). CHIC 445 met criterion one by enabling students to have the cognitive and affective competencies to define what are the important concepts of the Chicana/o experience. In this history course, the important concepts included gender roles, colonialism, social marginalization, and ethnic identity. Students would have the level of competencies in gaining cognitive knowledge of these terms as well as the ability to be aware and appreciate, in an affective manner, history taught in this course.

CHIC 445 also met criterion two by enabling students to have the cognitive and affective competencies to classify the various kinds of issues and problems that Chicana/o communities encounter. For example, students would be able to classify the different dominance/subordination dichotomies that exist through Chicana/o history as well as the socio-political and cultural ramifications of Chicana/o history. This course also met criterion three by enabling students to have the cognitive and affective competencies to identify the dates, events and persons that is pertinent to the Chicana/o experience. From the ancient Meso-American societies, Cortez, The Mexican Revolution of 1910, to the Chicana/o Movement, students are expected to have the competencies to use these terms.

CHIC 445 also met criterion eight through eleven by having two seven page papers as required assignments. Student will have the affective skills (criterion eight) and the affective competencies (criterion nine) to interpret and evaluate holistic qualitative research within multiple points of views and perspectives in order to write their papers. Students would also need to have the affective skills (criterion ten) and the affective competencies (criterion eleven)
to interpret and evaluate systematic qualitative research within multiple points of views and perspectives in order to write their papers as well.

Fullerton's Mexico Since 1906 (CHIC 453) is another upper division history course. Like the CHIC 445, this CHIC 453 course also met criteria one through three as well (See Hypothesis Two, Matrix 7a-b, p. 157-158). Students will have the cognitive and affective competencies (criterion one) to define the important concepts that relate to the Mexican Revolution of 1910 such as the hacienda system, the cientificos, and disillusionment with the Mexican Revolution. Students will also have the cognitive and affective competencies to classify problems and issues (criterion two), such as the factionalism of the Mexican Revolution, the political and social aspects of contemporary Mexico. Furthermore, students will have the cognitive and affective competencies to identify (criterion three) dates, events, persons, etc. that is pertinent to the Chicana/o experience. Porfirio Diaz, Emiliano Zapata, Poncho Villa to Zapatistas in Chiapas are examples of people that students would be able to identify in this course. Students will also study Porfirio Diaz' regime, the revolutionary war, and the outcome of the Revolution as part of the events surrounding the Mexican Revolution of 1910.

Criteria one through three are the common skills and competencies that link the two Fullerton history courses together. Students will be able to have the cognitive and affective competencies to define the important historical concepts; to classify the various historical issues and historical problems; as well as identify the dates, events, and persons in these two courses. Unlike CHIC 445, History of the Chicana/o, CHIC 453, and Mexico Since 1906 focuses in-depth on one theme, the Mexican Revolution of 1910. CHIC 453 is not a survey course of the Chicana/o history from the pre-Columbian time to the present like CHIC 445. Similar to CHIC 445, this course also required class participation to enhance student's critical speaking skill. In contrast to CHIC 445, this CHIC 453 course does not assign papers as part of its course
requirements. Like CHIC 445, this course required essay questions as part of the exam to test students' critical thinking and writing skills.

Moving on to Long Beach, it has a Chicana/o history course (CHLS 300) as an upper division class. This course met criteria one through three and eight through eleven (See Hypothesis Two, Matrix 7a-b, p. 157-158). For example, students will have the cognitive and affective competencies to define important concepts (criterion one) such as the Mexican War and the Treaty of Guadalupe Hidalgo. This course also met criterion two by enabling the students to have the cognitive and affective competencies to classify problems and issues such as the Northern Mexican Frontier and the Origins of the Modern Chicana/o Society. Students will also have the cognitive and affective competencies to identify (criterion three) dates, events, persons, etc. that is pertinent to the Chicana/o experience such as the Treaty of Guadalupe Hidalgo and the Chicana/o Movement.

Long Beach's CHLS 300 Chicana/o history course also met criteria eight through eleven. This course requires a semester project of either a family oral history project or a book review. Students will need to have the affective skills (criterion eight) and the affective competencies (criterion nine) to interpret and evaluate holistic qualitative research within multiple points of views and perspectives in order to write this semester project or a book review. Students would also need to have the affective skills (criterion ten) and the affective competencies (criterion eleven) to interpret and evaluate systematic qualitative research within multiple points of views and perspectives in order to write their semester project or book review as well. Long Beach's CHLS 300 Chicana/o history course also met criteria eight through eleven. This course requires a semester project of either a family oral history project or a book review. Students will need to have the affective skills (criterion eight) and the affective competencies (criterion nine) to interpret and evaluate holistic qualitative research within multiple points of views and
perspectives in order to write this semester project or a book review. Students would also need to have the affective skills (criterion ten) and the affective competencies (criterion eleven) to interpret and evaluate systematic qualitative research within multiple points of views and perspectives in order to write their semester project or book review as well.

Criteria one through three continues to be the common set of skills and competencies that link Long Beach's Chicana/o history course with Fullerton's Chicana/o history course. All three courses will enable students to have the cognitive and affective competencies to define the important historical concepts; to classify the various historical issues and historical problems; as well as identify the dates, events, and persons as well. Unlike both history courses from Fullerton, Long Beach has four to six exams instead of three exams to test students' skills and competencies. Similar to Fullerton's courses, Long Beach expected students to demonstrate their skills and competencies in the critical analysis of the readings, class discussions, and independent research. In contrast to Fullerton's courses, Long Beach has field trips to enhance students' knowledge, skills and competencies in the Chicana/o experience.

San José's MAS 175, Comparative Cultures in Indo-Hispanic America is an upper division course. This course met criteria one through eleven (See Hypothesis Two, Matrix 7a-b, p. 157-158). For example, this course met criterion one by enabling students will have the cognitive and affective competencies to define what are the important concepts of the Chicana/o experience. Mestizaje, race, ethnicity, eurocentrism, amercentrism, Raza Cosmica (The Cosmic Race), and culture are examples of the concepts that students learn in this course. This course also met criterion two by enabling students to have the cognitive and affective competencies to classify the various kinds of issues and problems that Chicana/o communities encounter. Issues and problems included the racial and ethnic relations between the Native Americans and the Spaniards, thought value systems, the Chicana/o Synthesis, interracial and intercultural nature of
Mestizo cultures are all examples of issues that student would learn to classify. Furthermore, MAS 175 meets criterion three by enabling students to have the cognitive and affective competencies to identify the dates, events, persons, etc. that is pertinent to the Chicana/o experience such as 1492, 1512, Malinche, the Mexican Revolution of 1910, the Chicana/o Movement, and affirmative action.

MAS 175 also met criterion four through seven. For example, the course syllabus states that multiple points of views and perspectives from the different indigenous cultures to the European Anglo cultures. The Mexica (Aztec) civilization was presented as a whole along with its different parts (culture, religion, art, value system etc) as part of the lectures and films. Thus, students learned the cognitive skills (criterion four) and cognitive competencies (criterion five) to conceptualize and comprehend holistic quantitative (multiple choice, true and false exams) research within multiple points of views and perspectives. Students also learned cognitive skills (criterion six) and cognitive competencies (criterion seven) to conceptualize and comprehend systematic quantitative research within multiple points of views and perspectives. From gender roles to the Mestiza/o value system, students learn the different parts that make up the whole of Chicana/o culture.

This MAS 175 Chicana/o history course also met criterion eight through eleven. Students are required to do chapter outlines of the texts assigned. The students would take the holistic research (whole chapter assigned) and break it down into sections. By the end of the semester, student would have demonstrated their affective skills (criterion eight) and affective competencies (criterion nine) to interpret and evaluate holistic qualitative research within multiple points of views and perspectives. Students were required to do term paper outlines and ten to twelve page term paper as well. Students would systematically analyze the different elements of a topic of their choice. The term paper would then reflect that students have
mastered the affective skills (criterion nine) and affective competencies (criterion ten) to interpret and evaluate systematic qualitative research within multiple points of views and perspectives.

Criteria one through three continues to be the common set of skills and competencies that link San José's Chicana/o history course with Fullerton and Long Beach's Chicana/o history course. All four Chicana/o history courses enable students to have the cognitive and affective competencies to define the important historical concepts; to classify the various historical issues and historical problems; as well as identify the dates, events, and persons as well.

Similar to Fullerton's CHIC 445 and Long Beach's CHLS 300, the MAS 175 have three exams to assess students' cognitive/affective skills and competencies. In contrast to CHIC 445 and CHLS 300, MAS 175 uses videos as part of the lecture content to teach students the skills and competencies. Like CHIC 445, MAS 175 also have three in-class essays as part of the exams. The in-class essays test students' critical thinking and writing skills. Different from Fullerton and Long Beach's course syllabus, San José is the only history course syllabus that states the assessment of the writing assignments as part of the course syllabus.
Hypothesis Two, Matrix 7a: Chicana/o Studies History’ Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>CHIC 445</th>
<th>CHIC 453</th>
<th>CHLS 300</th>
<th>MAS 175</th>
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<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Affective competencies to define important concepts</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>2) cognitive competencies to classify problems/issues</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Affective competencies to classify problems/issues</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>3) cognitive competencies to identify the dates, events, persons, etc</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Affective competencies to identify the dates, events, persons, etc</td>
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<td>X</td>
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</tr>
<tr>
<td>4) cognitive skills to conceptualize holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Cognitive skills to comprehend Holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>5) cognitive competencies to conceptualize holistic quantitative research within multiple points of views and perspectives</td>
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<td>X</td>
</tr>
<tr>
<td>Cognitive competencies to comprehend Holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>6) cognitive skills to conceptualize systematic quantitative research within multiple points of views and perspectives</td>
<td></td>
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<tr>
<td>Cognitive skills to comprehend Systematic quantitative research within multiple points of views and perspectives</td>
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<td></td>
<td></td>
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<tr>
<td>7) cognitive competencies to conceptualize systematic quantitative research within multiple points of views and perspectives</td>
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<td>Cognitive competencies to comprehend Systematic quantitative research within multiple points of views and perspectives</td>
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</table>
Hypothesis Two, Matrix 7b: Chicana/o Studies History' Skills and Competencies

<table>
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<tr>
<th>Skills &amp; Competencies</th>
<th>CHIC 445</th>
<th>CHIC 453</th>
<th>CHLS 300</th>
<th>MAS 175</th>
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<tr>
<td>8) affective skills to interpret holistic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>Affective skills to evaluate Holistic qualitative research within multiple points of views and perspectives</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>9) affective competencies to interpret holistic qualitative research within multiple points of views and perspectives</td>
<td>X</td>
<td></td>
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<tr>
<td>Affective competencies to evaluate Holistic qualitative research within multiple points of views and perspectives</td>
<td>X</td>
<td></td>
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<tr>
<td>10) affective skills to interpret systematic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>Affective skills to evaluate Systematic qualitative research within multiple points of views and perspectives</td>
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<td></td>
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</tr>
<tr>
<td>11) affective competencies to interpret systematic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>Affective competencies to evaluate Systematic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>12) Cognitive skills &amp; competencies / affective skills &amp; competencies to serve the Chicana/o communities.</td>
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</table>
Chicana/o Literature

Six out of ten Chicana/o Studies departments offer a Chicana/o literature course. Dominguez Hills, Fresno, Long Beach, and Northridge has the Chicana/o Literature course as a lower division course while Fullerton and Los Angeles has the Chicana/o literature course as an upper division course. Fresno is the only Chicana/o Studies department that has two literature courses. Only Fullerton and Long Beach submitted their Chicana/o Literature course syllabi.

There are two problems with these two course syllabi. The first problem is that Fullerton's literature course is an upper division course while Long Beach's literature course is a lower division course. The second problem is that Fullerton's course focuses on “The Evolution of Mexican Literature” while Long Beach's course is on Chicana/o /Latina/o literary studies. But since there are criteria for lower division and upper division courses, these two literature courses will be examined according to those criteria. There are two problems with these two course syllabi. The first problem is that Fullerton's literature course is an upper division course while Long Beach's literature course is a lower division course. The second problem is that Fullerton's course focuses on “The Evolution of Mexican Literature” while Long Beach's course is on Chicana/o /Latina/o literary studies. But since there are criteria for lower division and upper division courses, these two literature courses will be examined according to those criteria.

Fullerton's Chicana/o literature course is called “The Evolution of Mexican Literature” (CHIC 430). This course satisfies criteria one through three and eight through eleven (See Hypothesis Two, Matrix 8a-b). One of the objectives of this course is “to stimulate the student in developing an understanding and appreciation of literature” (p. 1). Understanding is a cognitive skill while appreciate is an affective skill. This course met criterion one by enabling students to have the cognitive and affective competencies to define what are the important
concepts of the Chicana/o experience. In this case, the important concepts such as poetry and prose are in literature. This course also met criterion two by enabling students to have the cognitive and affective competencies to classify the various kinds of issues and problems that the Chicana/o communities encounter. In this literature course, the classification occurs historical. Spanish, Pre-Columbian, Spanish American, and Mexican writers are the classification used for this literature course. Furthermore, this course also met criterion three by enhancing students' cognitive and affective competencies to identify the dates, events, persons etc. that is pertinent to the Chicana/o experience. In this literature course, people and events such as Fray Bartolome de las Casas, Bernal Diaz del Castillo, Miguel de Cervantes Saavedra, Romanticism, Modernismo, Carlos Fuentes, Octavio Paz were mentioned as relevant information to Chicana/o literature.

There is no exam in Fullerton's CHIC 430 literature course to test students' cognitive skills and competencies to conceptualize and comprehend holistic and systematic quantitative research within multiple points of views and perspectives (criteria four through seven). However, there was a research paper requirement in this course. This course met criterion eight through eleven. By having the research paper, the students were expected to have the affective skills and competencies to interpret and evaluate holistic and systematic qualitative research within multiple points of views and perspectives. If students were researching Mexican literature, their research would be qualitative research and not quantitative research. Furthermore, with qualitative research, students have to interpret and evaluate the research that
Hypothesis Two, Matrix 8a: Fullerton CHIC 430’s Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CHIC 430 The Evolution of Mexican Literature</td>
</tr>
</tbody>
</table>

1) Cognitive competencies to define important concepts
Affective competencies to define important concepts
X

2) Cognitive competencies to classify problems/issues
Affective competencies to classify problems/issues
X

3) Cognitive competencies to identify the dates, events, persons, etc
Affective Competencies to identify the dates, events, persons, etc
X

4) Cognitive skills to conceptualize holistic quantitative research within multiple points of views and perspectives
Cognitive skills to comprehend Holistic quantitative research within multiple points of views and perspectives

5) Cognitive competencies to conceptualize holistic quantitative research within multiple points of views and perspectives
Cognitive competencies to comprehend Holistic quantitative research within multiple points of views and perspectives

6) Cognitive skills to conceptualize systematic quantitative research within multiple points of views and perspectives
Cognitive skills to comprehend Systematic quantitative research within multiple points of views and perspectives

7) Cognitive competencies to conceptualize systematic quantitative research within multiple points of views and perspectives
Cognitive competencies to comprehend Systematic quantitative research within multiple points of views and perspectives
### Hypothesis Two, Matrix 8b: Fullerton CHIC 430’s Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>8) affective skills to interpret holistic qualitative research within multiple points of views and perspectives</td>
<td>X CHIC 430 The Evolution of Mexican Literature</td>
</tr>
<tr>
<td>Affective skills to evaluate Holistic qualitative research within multiple points of views and perspectives</td>
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<td>9) affective competencies to interpret holistic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>10) affective skills to interpret systematic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>Affective skills to evaluate Systematic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>11) affective competencies to interpret systematic qualitative research within multiple points of views and perspectives</td>
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<tr>
<td>12) Cognitive skills &amp; competencies / affective skills &amp; competencies to serve the Chicana/o communities.</td>
<td></td>
</tr>
</tbody>
</table>
possess multiple points of views and perspectives. Systematic and holistic were methodologies in which student would examine the parts that make up the whole as in systematic research or the whole and its parts as in holistic methodology.

If CHIC 430 was an lower division course, this course would meet criteria one through three in the lower division criteria (See Hypothesis Two, Matrix 9). For example, students were expected to have the basic cognitive skills and competencies (read, write, speak, think critically) within a cross-cultural and interdisciplinary setting. Students needed to have to cognitive skill and competencies to read, think and write the book reports. Students also were expected to speak critically and participate in class discussions as well. This course also met criterion three by enabling students to have the cognitive skills and competencies to define what are the important concepts of the Chicana/o experience. Poetry, Prose, Romanticism, and Realism were examples of concepts that students were expected to know.

Long Beach's Introduction to Chicana/o /Latina/o Literary Studies (CHLS 205) is an lower division course. This course met criteria one through three (See Hypothesis Two, Matrix 10). This course requirements included two essays, two exams and class participation. These assignments met criteria one and two by enabling students to have the cognitive skills (criterion one) and cognitive competencies (criterion two) to read, write, speak, and think within a cross-cultural and interdisciplinary setting. The two essays required students to have the cognitive skills and competencies to think critically, read critically, and write critically. Class participation required students to have the cognitive skills and competencies to speak critically. This course also satisfied criterion three by requiring students to have the cognitive skills and competencies to define what were the important concepts in Chicana/o literature. Gender, sexuality, cultural politics, nationality, identity, ethnicity, populate culture and cultural hybridity were examples of the literary concepts that students are expected to be able to define.
Hypothesis Two, Matrix 9: Fullerton CHIC 430’s Skills and Competencies
(if it was an lower division class)

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use the five basic cognitive skills critically</td>
<td>CHIC 430 The Evolution of Mexican Literature</td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>The five basic cognitive competencies</td>
<td>X</td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>X</td>
</tr>
<tr>
<td>Cross-Cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>cognitive skills to define the important concepts</td>
<td>X</td>
</tr>
<tr>
<td>cognitive competencies to define the important concepts</td>
<td>X</td>
</tr>
</tbody>
</table>
Hypothesis Two, Matrix 10: Long Beach CHLS 205's Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use the five basic cognitive skills critically</td>
<td>Long Beach CHLS 205</td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>Cross-cultural X</td>
</tr>
<tr>
<td>Cross-cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>The five basic cognitive competencies</td>
<td>X</td>
</tr>
<tr>
<td>Read</td>
<td>X</td>
</tr>
<tr>
<td>Write</td>
<td>X</td>
</tr>
<tr>
<td>Speak</td>
<td>X</td>
</tr>
<tr>
<td>Think</td>
<td>X</td>
</tr>
<tr>
<td>Technology</td>
<td>Cross-Cultural X</td>
</tr>
<tr>
<td>Cross-Cultural</td>
<td>X</td>
</tr>
<tr>
<td>Interdisciplinary</td>
<td>X</td>
</tr>
<tr>
<td>cognitive skills to define the important</td>
<td>X</td>
</tr>
<tr>
<td>concepts</td>
<td>X</td>
</tr>
<tr>
<td>cognitive competencies to define the important</td>
<td>X</td>
</tr>
<tr>
<td>concepts</td>
<td>X</td>
</tr>
</tbody>
</table>
Both Fullerton and Long Beach's literature course met criteria one through three. However, both did not mentioned technology as an important cognitive skill in their course syllabi. Both courses did have the other four basic skills (read, write, speak, and think) as course requirements. Unlike Fullerton, Long Beach's literature course did focus on the Chicana/o literature. In contrast to Fullerton, Long Beach did require two exams in addition to the two essay questions. But since Fullerton is an upper division course and not an lower division course, the compare and contrast only occurred at the lower division level. Both Fullerton and Long Beach's literature course met criteria one through three. However, both did not mentioned technology as an important cognitive skill in their course syllabi. Both courses did have the other four basic skills (read, write, speak, and think) as course requirements. Unlike Fullerton, Long Beach's literature course did focus on the Chicana/o literature. In contrast to Fullerton, Long Beach did require two exams in addition to the two essay questions. But since Fullerton is a upper division course and not an lower division course, the compare and contrast only occurred at the lower division level.
Chicana/o Philosophy

There are only three out of ten Chicana/o Studies departments that offer Chicana/o philosophy as an upper division required B.A. course. They are Fullerton, Long Beach, and Northridge. Only Fullerton and Long Beach submitted their course syllabi. Even though San José does not offer Chicana/o philosophy course as an upper division class, it does offer a Chicana/o philosophy course as a graduate seminar.

Fullerton's Chicana/o philosophy course is called “Mexican Intellectual Thought (CHIC 440).” This course syllabus is the shortest of all the course syllabi submitted. The only criterion that this course met was criterion one (See Hypothesis Two, Matrix 11a-b). The course description stated that this course covered the “social, political, and philosophical thought of the Mexican/Chicana/o from the ancient to the modern; contemporary thought via-a-vis American society. The exams and author critiques tested the students' cognitive and affective competencies to define important philosophical concepts. Except the course syllabus did not list any important concepts or the assignment schedule of the class meetings/reading assignments.

Long Beach's Chicana/o philosophy course is titled “Chicana/o Thought (CHLS 310).” This course met criteria one through three and eight through eleven (See Hypothesis Two, Matrix 11a-b). For example, by the end of the course, students would have the cognitive and affective competencies to define important concepts (criterion one). These concepts included beauty, morality, society, religion, intellect and ethnic identity. This course also met criterion two. Students would have the cognitive and affective competencies to classify the issues (criterion two) surrounding these concepts. Furthermore, by the end of the course, students would have the cognitive and affective competencies to identify the dates, events, people etc. that is pertinent to the Chicana/o experience. In this case, this course was examining the
<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Fullerton CHIC 440 Mexican Intellectual Thought</th>
<th>Long Beach CHLS 310 Chicana/o Thought</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Cognitive competencies to define important concepts</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Affective competencies to define important concepts</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>2) Cognitive competencies to classify problems/issues</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Affective competencies to classify problems/issues</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>3) Cognitive competencies to identify the dates, events, persons, etc</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Affective Competencies to identify the dates, events, persons, etc</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>4) Cognitive skills to conceptualize holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive skills to comprehend Holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
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<tr>
<td>5) Cognitive competencies to conceptualize holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
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<tr>
<td>Cognitive competencies to comprehend Holistic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6) Cognitive skills to conceptualize systematic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive skills to comprehend Systematic quantitative research within multiple points of views and perspectives</td>
<td></td>
<td></td>
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<tr>
<td>7) Cognitive competencies to conceptualize systematic quantitative research within multiple points of views and perspectives</td>
<td></td>
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<tr>
<td>Cognitive competencies to comprehend Systematic quantitative research within multiple points of views and perspectives</td>
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</tr>
</tbody>
</table>
Hypothesis Two, Matrix 11b: Chicana/o Philosophy Courses’ Skills and Competencies

<table>
<thead>
<tr>
<th>Skills &amp; Competencies</th>
<th>Fullerton CHIC 440 Mexican Intellectual Thought</th>
<th>Long Beach CHLS 310 Chicana/o Thought</th>
</tr>
</thead>
<tbody>
<tr>
<td>8) affective skills to interpret holistic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Affective skills to evaluate Holistic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>9) affective competencies to interpret holistic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Affective competencies to evaluate Holistic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>10) affective skills to interpret systematic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Affective skills to evaluate Systematic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>11) affective competencies to interpret systematic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Affective competencies to evaluate Systematic qualitative research within multiple points of views and perspectives</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>12) Cognitive skills &amp; competencies / affective skills &amp; competencies to serve the Chicana/o communities.</td>
<td></td>
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</tr>
</tbody>
</table>
Chicana/o philosophy through Chicana/o literature. Students would be able to identify Chicana/o authors such as Anzaldua and Cisneros, and identify issues facing Chicanas.

The written assignments in this course satisfied criteria eight through eleven. The five to seven critiques and an article review required that students demonstrate their affective skills (criterion eight) and affective competencies (criterion nine) to interpret and evaluate holistic qualitative research within multiple points of views and perspectives. The critiques also required that students demonstrate their affective skills (criterion ten) and affective competencies (criterion eleven) to interpret and evaluate systematic qualitative research within multiple points of views and perspectives.

Criterion one is the common set of skills that links Fullerton and Long Beach's Chicana/o philosophy course together. Students will have the cognitive and affective competencies to define important philosophical concepts. Unlike Fullerton, Long Beach did define those terms to include morality, beauty, and intellect. Similar to Fullerton, Long Beach also uses Chicana/o literature to give students the skills and competencies that they need to understand Chicana/o philosophy.

San José's MAS 200, Mexican American Value System is a Chicana/o philosophy course. However, this course is a graduate seminar and not an upper division course. As a graduate seminar, there should be a different set of graduate criteria to test this course. Therefore, this course will not be analyzed along with the other two upper division philosophy classes.
Hypothesis Two, Section two: Strengths and Weaknesses

Introduction to Chicana/o Studies has many strengths and weaknesses. One of the strengths is that five out of ten Chicana/o Studies departments has an introductory course important to have as an lower division class. As a lower division course, students receive a survey content course of the themes and topics in Chicana/o Studies. Students also learn to enhance their four basic cognitive skills and competencies. These basic cognitive skills and cognitive competencies are critical reading, writing, speaking and thinking. However, one weaknesses that all these introductory courses shared in was that none of these courses required technology as a common set of basic skills and competencies.

Another strength that these introductory courses shared was all these courses have exams and/or papers as assessment tools to measure students' skills and competencies. Fullerton's introductory course syllabus was the only one that has a detailed description of its written assignments. San Francisco had the only course syllabi that required an oral interview and an oral presentation to enhance students' speaking skills. San Jose's introductory course was the only class that used videos as part of its exam questions.

The second weakness in these course syllabi was that none of the four syllabi described what kind of exams they offered. For example, if the exams were multiple choice, true and false, identifications, or fill in the blanks. Long Beach's course syllabus was the only one that listed a critical essay as part of its exams.

For Mexican Heritage course, its strength was that the course did include lectures, movies, guest speakers, reading assignments and class discussions as part of its exams. The variety of lecture methods enhances students' cognitive skills and cognitive competencies. However, one of its weakness was that there was no differentiation between the cognitive skills and cognitive competencies in this course. Another weakness was that there were no important
concepts listed in this course syllabus.

For Chicana/o history courses, they have strengths and weaknesses as well. In Fullerton's CHIC 445, this course had the strength that it requires three in-class essays, two seven page papers and a seven to ten page interview as part of the final. The writing requirements in these papers along with at least three source citations and bibliography measured the level of cognitive competencies of the students. In Fullerton's CHIC 453, this course's exams consisted of two essay questions and about fifteen identifications. CHIC 453 gave an detail criteria on what the exams were consisted of while CHIC 445 didn't give quantifiable exams. Long Beach had four to six exams, a semester project and field trips. San José's course syllabus also gave criteria in its exams.

A weakness in CHIC 445 was that there are no exams in the class. The in-class essays, papers and interview were excellent. However, there were no quantitative multiple-choice exams to test students' skills and competencies. Another weakness in CHIC 445 was that this course teaches content but it did not specified what kind of cognitive or affective skills/competencies the students required to have. This course did specify that "students will analyze, understand and appreciate." But which of the analyze, understand, and appreciate belongs to the cognitive skills and which belongs to affective skills?

CHIC 453 had many weaknesses as well. This course only required two textbooks, two essay questions and fifteen identifications for its exams as an upper division course. Some of the lower division courses required more books for students to read than this upper division course. Another weakness in this course was that other than the two essay questions in the exams, there were no other written papers, critiques or book reviews to test students' cognitive skills and competencies in critical reading, writing, and thinking.

Long Beach's CHLS 300 had field trips reports whereas the other three history courses
did not have field trips let alone field trip reports. However, one of the weaknesses of this course was that there is no explanation of what kind of exams this course will have. The course syllabus did not state whether the exams will be multiple choice, true/false, identification or in-class essays. Another weakness was that this course syllabus did not state if it is interdisciplinary, with multiple points of views and/or perspectives, and cross-cultural in its teaching methods.

San José's MAS 175 was the most detailed course syllabus of all the Chicana/o history course syllabi. One of its strengths was that this course syllabi included an “assessment of the written assignment” section in its course syllabus to measure students' skills and competencies. Another strengths were that this course syllabus explained that it will present students with different points of views and perspectives. However, like the other three history course syllabi, this course syllabus did not differentiate cognitive and affective skills/competencies in which the students were suppose to have. Furthermore, this course did not explain how it will teach students 1) the cognitive skills and competencies to conceptualize and comprehend holistic and systematic quantitative research within multiple points of views and perspectives or 2) how to have affective skills and competencies to interpret and evaluate holistic and systematic qualitative research within multiple points and perspectives.

Overall, all four history course syllabi did not differentiate the difference between cognitive and affective skills and competencies in their course syllabi. Fullerton and Long Beach's course syllabi also did not explain what kind of exams to assess students' skills and competencies. Furthermore, Fullerton and Long Beach's course syllabi did not meet criteria four through seven where students will have the cognitive skills and competencies to conceptualize and comprehend holistic and systematic quantitative research within multiple points of views and perspectives. Even though Fullerton's CHIC 445, Long Beach's CHLS 300, San José's MAS 175
met criteria eight through eleven, these course syllabi did not explain in detail how students will learn to have affective skills and competencies to interpret and evaluate holistic and systematic qualitative research within multiple points and perspectives. In addition, none of the course syllabi meet criteria twelve in which students will have the cognitive skills and competencies as well as affective skills and competencies to serve the Chicana/o communities.

For Chicana/o literature courses, Fullerton's CHIC 430 had the strength that it did give students the important literary concepts from the Nahuatl to the Mexican time period. However, one of its weaknesses was that this course did not explain what level of understanding or what kind of appreciation this course wants to give to the students. Another weakness was that there are no quantitative exams in this course. Book reports and research paper were good assessment tools to measure students' skills and competencies. However, a course also needed quantitative research as well as qualitative research.

Long Beach's CHLS 205 was another Chicana/o literature course. The strength of this course was that it had two essays and two exams as well as class participation as part of grading system. The qualitative essays and quantitative exams brought a balance to assess students' cognitive as well as affective skills and competencies. However, this course syllabus did not explained what type of holistic or systematic structure it will use to explain the literary content to the students. Another weakness was that this course did not differentiate what type of cognitive and affective skills and competencies the students needed in this course. The course description stated that “this class will focus on close readings, analysis, literary terms and critical perspectives.” Did that mean that these four things were cognitive skills, cognitive competencies, affective skills or affective competencies?

Only Fullerton and Long Beach submitted their course syllabi on Chicana/o Philosophy. Fullerton's CHIC 440, Mexican Intellectual Thought's course syllabus was only one page.
However, the one strength that this course syllabus did have was that it had a reader that gave study guides and sample essays to help students in this course. But this course syllabi did not have a calendar of class meetings or reading assignments listed. It stated that these things were provided for easy reference. But it was not clear whether the assignments were listed in the Course Reader or on another separate sheet of paper. Another weakness was that this course did not state the important concepts, issues/problems, or cognitive skills that students ought to have in this course.

Long Beach's Chicana/o philosophy course is called Chicana/o Thought (CHLS 310). The strength of this course was that it did state the important literary concepts that students ought to know in this course. A weakness that this course has was that the course did not differentiate cognitive skills with cognitive competencies. Another weakness that this course had was the fact there were no exams in this course, only critiques, and an article review and field trip reports.
Ch. 4: **Recommendations and Summary**

What recommendations can be made regarding the future of Chicana/o Studies as an academic field discipline? The following recommendations are not listed with rank order in mind. Instead, these recommendations are listed for further dialogue and research in the future.

First, Chicana/o Studies need to have department status and not program status within the academy infrastructure system. By lumping Chicana/o Studies, along with African American, Asian American, Native American and sometimes Women's Studies, Chicana/o Studies will remain a token representation of the “multicultural diversity” by the Eurocentric academy. For example, some of the Chicana/o Studies departments/programs such as La Raza Studies at San Francisco and Chicana and Chicano Studies at San Diego are thriving. However, other Chicana/o Studies department/program such as Mexican American Studies at San José State and Chicana/o Studies at Chico State are barely maintaining what they have.

The literature review demonstrated that the region, history and cultural specificity influenced the creation of each individual Chicana/o Studies programs and/or departments. The department is the basic building block of the political and curricular hierarchy structure of the university. If Chicana/o Studies does not have a department status, Chicana/o Studies does not have control over its curriculum offering, faculty hiring, and budget allocation. Without a department status, it is difficult for Chicana/o Studies to grow and expand. After thirty plus years, Chico only has a Chicana/o Studies program. San José had twelve Chicana/o faculty during the 1980’s but that number was reduced to only four position in the 1990’s. Even though San José State has a department, without the support of the administration, the MAS department was not able to hire new Chicana/o faculty until 1999. San Diego and San Francisco are thriving and growing because there both campuses have Chicana/o Studies as a department and both have the institutional administrative support to grow and expand.
The review of literature also revealed that faculty interests played a role in the survival of Chicana/o Studies as an academic discipline. Without a department status, Chicana/o Studies program cannot control faculty rewards and sanctions. Many Ethnic Studies departments with Chicana/o Studies programs have joint-appointment faculty that teaches in both Ethnic Studies and Chicana/o Studies. If Chicana/o Studies cannot control or given rewards and sanctions, it is only natural that the faculty's attention and interest be directed at the department where his or her job advancement can be achieved. As a department, Chicana/o Studies potentially would not have to deal with issues such as joint-appointment loyalty split, tokenism, and leap-frogging that presently faced by Chicana/o Studies programs. Chicana/o Studies department would also have better control over the ambitions and interests of Chicana/o Studies faculty. Issues such as regionalism, political solutions, faculty interests, and institutional lack of support cannot continue if Chicana/o Studies is to survive as an integrated academic field discipline.

Second, if Chicana/o faculty need to put together a Chicana/o Studies program, what is the standard curricular structure that is needed to put together a Chicana/o Studies program? Does the curricular structure include all or a combination of these areas such as Social Science, Humanities, Arts, Behavioral Sciences, Education, Liberal Arts, Political and Economic Issues, Research Methodology, History, and Culture? What is a common set of required cognitive and affective skills and competencies for both students and Chicana/o Studies faculty? How could these cognitive and affective skills and competencies be explicit in the course syllabi? What are the interdisciplinary approaches, the multiple methodologies, interdisciplinary techniques and tools that Chicana/o Studies should use? How do the courses assess students' skills and competencies? These questions need to be addressed if Chicana/o Studies is to continue to develop, grow and build a solid base as an academic field discipline.

For example, the analysis demonstrated that Chicana/o Studies does have a standard
curricular structure that included the area of the Social Sciences and the Humanities. Within the area of Social Sciences, Chicana/o Studies offer courses in Chicana/o History, Politics of the Chicana/o, Chicana/o Psychology, Chicana/o in the U.S. Economy, Mexican American Contemporary Rhetoric, and Sociology of La Raza. Within the area of Humanities, Chicana/o Studies offer courses such as Chicana/o Art, Folkloric Dance, Chicana/o Thought, Spanish for Bilinguals, Chicana/o Theatre. Chicana/o Studies also offer interdisciplinary courses such as Introduction to Chicana/o Studies, Chicana Women in a Changing Society, Chicana/o Family, and Chicana/o Community Organization. Writing and research method courses are also offered by Chicana/o Studies as well.

Within the area of Social Sciences, Humanities, interdisciplinary courses, writing and research method courses, Chicana/o Studies departments/programs also have common required Bachelor of Arts courses. The analysis demonstrated that these courses include: 1) Introduction to Chicana/o Studies, 2) Chicana/o Heritage/Culture as lower division courses and 1) Chicana/o History, 2) Chicana/o Literature, and 3) Chicana/o Philosophy as upper division courses.

Chicana/o Studies also has a common set of skills and competencies within its course syllabi. Analysis demonstrated for lower division the skills and competencies are: 1) The student will have the five basic cognitive skills (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting; 2) The student will have the five basic cognitive competencies (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting; 3) The student will have the cognitive skills and competencies to define what are the important concepts of the Chicana/o experience (Appendix 21 for sample concepts). However, none of the course syllabi emphasized technological skills as one of the basic cognitive skills that
students need to acquire. Technology is like the telephone and train of its time. In this present
time and age, the knowledge and understanding of technology is very important. Therefore, the
course syllabi need to include technological skills along with the critical reading, writing,
speaking and thinking cognitive skills and competencies as well.

For upper division courses, the common set of skills and competencies are criterion one
through three and eight through eleven: 1) The student will have the cognitive and affective
competencies to define what are the important concepts of the Chicana/o experience (Appendix
22 for sample concepts); 2) The student will have the cognitive and affective competencies to
classify the various kinds of issues and problems that Chicana/o communities encounter
(Appendix 23 for sample issues and problems); 3) The student will have the cognitive and
affective competencies to identify the dates, events, persons, etc. (and answer the question of
what, when, how and why) that is pertinent to the Chicana/o experience (Appendix 24 for sample
dates, events, and people ); 8) The student will have the affective skills to interpret and evaluate
holistic qualitative research within multiple points of views and perspectives; 9) The student will
have the affective competencies to interpret and evaluate holistic qualitative research within
multiple points of views and perspectives; 10) The student will have the affective skills to
interpret and evaluate systematic qualitative research within multiple points of views and
perspectives; 11) The student will have the affective competencies to interpret and evaluate
systematic qualitative research within multiple points of views and perspectives.

Chicana/o Studies course syllabi need to be re-examined and reassess. Are the courses
teaching what was written in the course descriptions and objectives? For example, from the
analysis section, Fullerton’s Mexican Heritage (CHIC 220) class met criterion two by having its
specified objects of study “on the arts, literature and history of Mexico and the Chicana/o in the
United States” (p. 1). The syllabus topic did discuss indigenous history and arts for eight weeks.
Two weeks was on the Mexican Revolution of 1910 and the last five weeks was on Mexican literature. There was nothing between from 1521-1910 and there was no mentioned about the arts, literature and history of the Chicana/o in the United States. If the scope of inquiry states from 1519 to the present, then the course structure needs to include the Pre-Columbian (prior to 1521), and also the Conquest/Colonization Period (1521-1821), the Mexican Period (1821-1848), the Mexican American Period (1950-1960), and the Chicana/o period (mid 1960 to present). The syllabus topic did not mention anything about Chicana/o society and culture. Instead, the topics were all about Mexico.

Some Chicana/o Studies courses do not give exams while other courses do not give in-class essays, book critiques or oral presentations. Many of the course syllabi did not define what type of exams they plan to use to assess students' skills and competencies. Are these course syllabi using interdisciplinary and cross-cultural points of views and perspectives? Are these courses teaching students the skills and competencies to use holistic and systematic quantitative and qualitative research? If one of the objectives of Chicana/o Studies is to empower students to serve in the Chicana/o communities, how are the course syllabi helping in that process? These questions about the course syllabi need to be examined in the future as well.

These course syllabi analyzed also do not differentiate between cognitive skills, cognitive competencies, affective skills, or affective competencies. Not having the differentiation between the cognitive/affective skills and competencies is a void in Chicana/o Studies that needs to be dealt with urgently. This work has attempted to create criteria for Chicana/o Studies' lower division and upper division courses. However, there are no Chicana/o Studies major, minor, or graduate studies criteria in terms of students' cognitive skills and competencies or affective skills and competencies. These criteria need to be created and implemented in Chicana/o Studies.

Third, Chicana/o Studies faculty need to recognize the necessity that a coordinating and
networking body is important in examining the curricular issues and the student assessment issues facing Chicana/o Studies as an academic discipline. The review of literature demonstrated that disciplines have accreditation bodies to monitor the quality and development of the discipline itself. This accreditation body provides a series of standards, guidelines, and a supporting network as a discipline. If each Chicana/o Studies department/program continues to act individually, independently, separately and not as an integrated, academic discipline, Chicana/o Studies will continue to remain marginalized in the academy. As individual Chicana/o Studies program and/or department, each has its own guidelines. However, who is defining the characteristics, structure, and the quality of Chicana/o Studies as a academic field discipline? Does Chicana/o Studies have to conform to the rules and guidelines of the university? Or does Chicana/o Studies have its own rules and guidelines of excellence?

This coordinating and networking body will provide a support network for Chicana/o Studies as an academic discipline. However, Chicana/o Studies faculty need to purposely set aside extra time to participate in the coordinating and networking body, the Desarrollo symposia and/or other similar efforts. All the different efforts and attempts to address the curricular needs of Chicana/o Studies need to join forces in order to pull resources and personnel together so time will not be wasted in reinventing the wheel. Presently, many of the original founding Chicana/o Studies faculty have retired in 1999, are planning to retire in the year 2000, and within the next few years. There is an added effort to address the Chicana/o educational issues not only in higher education but educational in general.

The Desarrollo of Chicana/o Studies symposia have served to gather Chicana/o Studies faculty together with the single purpose of looking at Chicana/o Studies as an academic field discipline in higher education. The case studies and fieldwork demonstrated that the Desarrollo symposia have been a cooperative effort to link and connect Chicana/o Studies faculty and
Chicana/o Studies departments/programs with each other. This linkage and communication is important if Chicana/o Studies is going to grow and develop past the twenty-first century. Some of the issues that the Desarrollo Symposia have discussed and would like to explore further are: 1) student skill competencies; 2) Student outcome assessments; 3) faculty skill competencies; 4) Chicana/o Studies curricular development; 5) development of a doctorate program in Chicana/o Studies; 6) mentoring the second generation of Chicana/o Studies faculty as the first generation of Chicana/o Studies faculty retire in the next three years; and 7) how to stop Chicana/o Studies courses be separately taught in other disciplines.

To summarize this paper, Chicana/o Studies came into existence during the social movements of the 1960's. It was during this time, Chicana/o students demanded the creation of Chicana/o Studies so they could have access to higher education and learn the knowledge and training needed to make positive changes in Chicana/o communities. Thirty plus years later, the survival of Chicana/o Studies is still in question. Currently, while Chicana/o Studies is often integrated into the academy, it is often marginalized and isolated from the university and other Chicana/o Studies departments/programs as well. There is no common curricular standard that connects all the individual Chicana/o Studies departments/programs together as an academic field discipline.

There were four themes that were examined in the first chapter of the literature review. They were: Chicana/o Studies as a unique, academic discipline; the integration and marginalization of Chicana/o Studies; the need for a coordinating and networking body in Chicana/o Studies; and the external/internal obstacles facing Chicana/o Studies. For example, the first theme explored the phenomena that Chicana/o Studies is a unique, academic discipline that is both interdisciplinary and multidimensional in structure. Chicana/o Studies draws from the concepts, methodologies and theories from disciplines such as history, literature, sociology.
and political science. Furthermore, Chicana/o Studies is multidimensional. This multidimensionality included the Chicana/o Synthesis, thought system paradigms, minority point of views/perspective, curricular structure/content, and administrative structure.

The second theme examined the separation/integration paradigm faced by Chicana/o Studies. Chicana/o Studies content curriculum is integrated into the academy but separately taught in other disciplines. This is a reality for Chicana/o Studies minor programs as well as for Chicana/o Studies departments/programs. The separation/integration of Chicana/o Studies content curriculum prevents the growth and development of Chicana/o Studies as an academic discipline.

The third theme examined accreditation as a model for a coordinating and networking body in Chicana/o Studies. Accreditation characteristics such as voluntarism, self-regulation, evaluations and educational quality are all characteristics that can be incorporated into a Chicana/o Studies coordinating and networking body.

The fourth theme examined the items that blocked the formation of a coordinating and networking body. External and internal obstacles included: personal ambitions and interests of the individual Chicana/o Studies faculty; the institutional interests of the academy; the dilemma of joint-appointment; Chicana/o Studies department versus a program status; limited resources; and lack of curriculum standards were all factors that hindered the formation of a coordinating and networking body.

The design and method of chapter two utilized an integrated approach and matrix analysis. Information on each topic was gathered and examined separately before the information was synthesized and integrated into Chicana/o Studies. Brochures, descriptions and course syllabi were gathered from the different Chicana/o Studies departments/programs in the California State University system. Matrix were created using the information in these course
syllabi and descriptions. Case Studies of department history and fieldwork were used as data as well. What and how these data were used were also explained in chapter two.

The literature review in chapter one of this work suggested that while Chicana/o Studies is often integrated into the academy, it is often marginalized and isolated from the university and other Chicana/o Studies departments/programs as well. In the design and method of chapter two of this work, two hypotheses were chosen to analyze the thesis suggested in chapter one. These two hypotheses were 1) Chicana/o Studies programs and/or departments might have a standard curriculum structure implicit in its required bachelor of arts courses; and 2) Chicana/o Studies programs and/or departments may have a common sets of required skills and competencies in its required bachelor of arts courses. No rank order exists between the two hypotheses. Both hypotheses are related to the separation/integration paradigm that underlines this work: "Separation for Integration: The Survival of Chicana/o Studies."

Criteria were distilled from the literature review of chapter one. In order to test if hypothesis one is valid, criteria were distilled from the literature reviews of chapter one of this work. The criteria for testing were: 1) "a specified scope of inquiry," 2) "a specified substantive focus," 3) "a specified object of study," 4) "specified modes of thinking," 5) "specified problems" 6) "specified accepted techniques and tools for applying knowledge," and 7) "specified the responsibility to document and integrate an academic discipline's past and provide a direction for the future."

Chapter three analyzed the two hypotheses. Matrixes were used to enhance the narratives of each hypothesis. The first hypothesis consisted of two common threads. The first common thread is that each Chicana/o Studies BA program has a structure that consists of 1) General Education courses; 2) basic core courses; 3) an area of emphasis or specialization; and 4) electives. The second common thread is that all eight Chicana/o Studies departments have
common required lower and upper division BA courses. The analysis in chapter three revealed for hypothesis one, Chicana/o Studies does have a common curricular structure that met criteria one through three by having an interdisciplinary scope of inquiry; having the specified substantive focus on the Chicana/o; and having specified objects of study within an interdisciplinary framework.

Chicana/o Studies departments/programs also have a common curriculum structure that included the area of the Humanities and Social Sciences. Within the basic core courses, all ten Chicana/o Studies departments have common required BA courses that fall under the area of Social Sciences and the Humanities. Areas of study in the Social Sciences include anthropology, economics, communication, history, political science, psychology, and sociology while areas of study in the Humanities include arts, culture, dance, linguistic, literature, music, philosophy, religion, Spanish, and theater arts.

A set of common required lower and upper division BA courses also exist in Chicana/o Studies. These lower division courses are: 1) “Introduction to Chicana/o Studies;” and 2) “Chicana/o Heritage and/or Culture.” The common required upper division BA courses are: 1) “Chicana/o History;” 2) “Chicana/o Literature;” and 3) “Chicana/o Philosophy.” Introduction to Chicana/o studies courses met all seven criteria while Mexican Heritage only met criteria one through three and seven. Both Chicana/o history and Chicana/o philosophy courses also met criteria one through three and seven as well.

For hypothesis two, Chicana/o Studies does have a common set of required skills and competencies in Chicana/o Studies' course syllabi. According to Bloom’s taxonomy, the skills and competencies were divided into cognitive skills, cognitive competencies, affective skills and affective competencies. The course syllabi were analyzed in the category of 1) Introduction to Chicana/o Studies, 2) Chicana/o Heritage, 3) Chicana/o History, 4) Chicana/o Literature, and 5)
Chicana/o Philosophy.

The common sets of required skills and competencies for lower division the skills and competencies were: 1) The student will have the five basic cognitive skills (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting; 2) The student will have the five basic cognitive competencies (read critically, write critically, speak critically, think critically, use technology critically) within a cross-cultural and interdisciplinary setting; 3) The student will have the cognitive skills and competencies to define what are the important concepts of the Chicana/o experience (See Appendix 21 for sample concepts).

For upper division courses, the common set of skills and competencies are criterion one through three and eight through eleven: 1) The student will have the cognitive and affective competencies to define what are the important concepts of the Chicana/o experience (See Appendix 22 for sample concepts); 2) The student will have the cognitive and affective competencies to classify the various kinds of issues and problems that Chicana/o communities encounter (See Appendix 23 for sample issues and problems); 3) The student will have the cognitive and affective competencies to identify the dates, events, persons, etc. (and answer the question of what, when, how and why) that is pertinent to the Chicana/o experience (See Appendix 24 for sample dates, events, and persons); 8) The student will have the affective skills to interpret and evaluate holistic qualitative research within multiple points of views and perspectives; 9) The student will have the affective competencies to interpret and evaluate holistic qualitative research within multiple points of views and perspectives; 10) The student will have the affective skills to interpret and evaluate systematic qualitative research within multiple points of views and perspectives; 11) The student will have the affective competencies to interpret and evaluate systematic qualitative research within multiple points of views and
perspectives.

For thirty plus years, Chicana/o Studies have been teaching Chicana/o and non-Chicana/o students knowledge about the Chicana/o and the training needed to make positive changes in Chicana/o communities. It is time to re-examine the missions and goals of Chicana/o Studies and evaluate how well Chicana/o Studies has done its job for the past thirty years.
Ch. 5: Conclusion

Chicana/o Studies was born during the social movements of the late 1960s. Thirty plus years later, faculty within and outside of Chicana/o Studies is still questioning the survival and legitimacy of Chicana/o Studies. Right now, each Chicana/o Studies program and/or department operates as a separate identity in terms of curriculum content. There are no standard curriculum structure/content implicit in Chicana/o Studies required Bachelor of Arts courses or a common set of required cognitive and affective skills and competencies in the B.A. courses. This paper have set out to examine Chicana/o Studies both in its structure and content and found that there is a standard curriculum structure and a common set of required skills and competencies that indeed link Chicana/o Studies programs and/or departments together as an academic field discipline.

A coordinating and networking body in Chicana/o Studies is only one suggestion to integrate and link the individual Chicana/o Studies departments/programs together to start addressing the disciplinary issues such as curriculum content and student assessments. Chicana/o Studies will no longer endure a second-class status or remain in the status of a stepchild that is separated from the academy or other Chicana/o Studies programs and/or departments. Chicana/o Studies will no longer playing by the rules of traditional Eurocentric academy. But instead, Chicana/o Studies will need to make its own rules concerning the curriculum content of Chicana/o Studies and mature into full participant in creating its own destiny.
Notes:

1. **La Raza**: A term used to refer to the Latino (Latin American & Caribbean) and the Chicano (Mexican American) born in the United States or Latin America (La Raza Studies course description on the web. www.sfsu.edu).

2. **ONTOLOGICAL & PHENOMENOLOGICAL**: Ontological assumption involves the question of “What is the nature of reality?” (p. 5) For quantitative and qualitative paradigms, there are different ontological assumptions. For further explanations, see Crewswell's book on Research Design. Phenomenological studies refer to a method of research in which people's “lived experiences” are examined (Creswell, p. 12).
Appendix List:

Appendix 1: Chicana/o Studies in the California State University (CSU) and the University of California system (UC)

Appendix 2: Chicana/o Studies department in the CSU's

Appendix 3: Required B. A. courses in Chicana/o Studies

Appendix 4: Purpose Statement/Specified Substantive Focus of Chicana/o Studies departments

Appendix 5: Chicana/o Studies departments’ Goals & Objectives

Appendix 6: Chicana/o Studies Departments’ Specified Scope of Inquiry

Appendix 7: Tools & Techniques

Appendix 8: Criteria Matrix of an academic discipline

Appendix 9: Directory of Chicana/o Studies

Appendix 10: National Concilio of Accredited Chicana/o Studies

Appendix 11: Accreditation Standards & Policies in Chicana/o Studies


Appendix 14: Matrix of the Required B. A. Courses for the Upper & Lower Division Chicana/o Studies courses

Appendix 15: Introduction to Chicana/o Studies Course Syllabi
  15a. Fullerton CHIC 106, Introduction to Chicana/o Studies
  15b. Long Beach CHLS 100, Introduction to Chicana/o / Latina/o Studies
  15c. San Francisco La Raza 215, Introduction to La Raza Studies
  15d. San José MAS 025, Changing Majority: Power and Ethnicity in America

Appendix 16: Fullerton CHIC 220, Mexican Heritage Course Syllabus

Appendix 17: Chicana/o History Course Syllabi
  17a. Fullerton CHIC 445, History of the Chicana/o
  17b. Fullerton CHIC 453, Mexico Since 1906
  17c. Long Beach CHLS 300, Chicana/o History
  17d. San José MAS 175, The Indo-Hispanic Experience: A Study in Comparative Cultures

Appendix 18: Chicana/o Studies Literature Course Syllabi
  18a. Fullerton CHIC 430, The Evolution of Mexican Literature
  18b. Long Beach HCLS 205, Introduction to Chicana/o / Latina/o Literary Studies

Appendix 19: Chicana/o Studies Philosophy Course Syllabi
  19a. Fullerton CHIC 440, Mexican Intellectual Thought
  19b. Long Beach CHLS 310, Chicana/o Thought
  19c. San José MAS 200, Mexican American Value System

Appendix 20: CSU Chicana/o Studies Required B.A. Course Listings

Appendix 21: Lower Division Sample Concepts

Appendix 22: Upper Division Sample Concepts

Appendix 23: Upper Division Sample Classification of issues/problems

Appendix 24: Upper Division Sample of Dates, Events, and People
Appendix 1: Chicana/o Studies in the California State University system (CSU) and University of California system (UC)

Chicana/o Studies Department:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Department</th>
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<tbody>
<tr>
<td>Dominguez</td>
<td>Chicana and Chicano Studies</td>
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<tr>
<td>Fresno</td>
<td>Chicano and Latin American Studies</td>
</tr>
<tr>
<td>Fullerton</td>
<td>Chicano Studies</td>
</tr>
<tr>
<td>Long Beach</td>
<td>Chicano and Latino Studies</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>Chicano Studies</td>
</tr>
<tr>
<td>Northridge</td>
<td>Chicano Studies</td>
</tr>
<tr>
<td>San Diego</td>
<td>Chicana and Chicano Studies</td>
</tr>
<tr>
<td>San Francisco</td>
<td>La Raza Studies</td>
</tr>
<tr>
<td>San José</td>
<td>Mexican American Studies</td>
</tr>
<tr>
<td>Sonoma</td>
<td>Chicano/Latino Studies</td>
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</tbody>
</table>

Chicana/o Studies Programs within Ethnic Studies in CSU:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Program</th>
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</thead>
<tbody>
<tr>
<td>Hayward</td>
<td>Ethnic Studies</td>
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<tr>
<td>Humbolt</td>
<td>Ethnic Studies</td>
</tr>
<tr>
<td>Cal Poly Pomona</td>
<td>Ethnic &amp; Women's Studies</td>
</tr>
<tr>
<td>Sacramento</td>
<td>Ethnic Studies</td>
</tr>
<tr>
<td>Cal Poly San Luís Obispo</td>
<td>Ethnic Studies</td>
</tr>
</tbody>
</table>

Chicana/o Studies courses that resides in others departments/program/center:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Department/Center</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bakersfield</td>
<td>Department of Foreign Languages</td>
</tr>
<tr>
<td>Chico</td>
<td>Center for Multicultural &amp; Gender Studies</td>
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<tr>
<td>Monterey Bay</td>
<td>Global Studies</td>
</tr>
<tr>
<td>San Marcos</td>
<td>Liberal Studies</td>
</tr>
</tbody>
</table>

Campus that does not have any Chicana/o Studies courses: California Maritime Academy

No Response from that campus: San Bernardino

UC's Chicana/o Chicano Studies Department: Santa Barbara

UC's Chicana/o Studies programs in Ethnic Studies Department:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley</td>
<td>Chicano Studies</td>
</tr>
<tr>
<td>Davis</td>
<td>Chicana/Chicano Studies</td>
</tr>
<tr>
<td>Irvine</td>
<td>Chicano/Latino Studies</td>
</tr>
<tr>
<td>Riverside</td>
<td>Ethnic Studies Department</td>
</tr>
</tbody>
</table>

Ethnic Studies with Chicana/o Courses: San Diego

Chicana/o Studies Center: Los Angeles - Cesar E. Chavez Center for Chicana/o Studies center for Interdisciplinary Instruction

Other: Santa Cruz - Latin American and Latino Studies
None: UC San Francisco
Appendix 2: Chicana/o Studies departments in the CSU's:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Department</th>
<th>Degree offered</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dominguez Hills</td>
<td>Chicano Studies</td>
<td>B. A; Minor</td>
</tr>
<tr>
<td>2. Fresno</td>
<td>Chicano &amp; Latin American</td>
<td>B. A in C. S. Minor in C/L Studies; Minor, L. Am. Studies</td>
</tr>
<tr>
<td>3. Fullerton</td>
<td>Chicano Studies</td>
<td>B. A. in Ethnic Studies with option in C.S. Minor</td>
</tr>
<tr>
<td>4. Longbeach</td>
<td>Chicano &amp; Latino Studies</td>
<td>B. A., Minor</td>
</tr>
<tr>
<td>5. Los Angeles</td>
<td>Chicano Studies</td>
<td>B. A. Teacher Preparation</td>
</tr>
<tr>
<td>6. Northridge</td>
<td>Chicano Studies</td>
<td>B. A. Teacher Preparation</td>
</tr>
<tr>
<td>8. San Francisco</td>
<td>La Raza Studies</td>
<td>B. A. Minor Bilingual/Cross-cultural Specialist Teaching Credential</td>
</tr>
<tr>
<td>9. San José</td>
<td>Mexican American Studies</td>
<td>Minor M. A.</td>
</tr>
<tr>
<td>10. Sonoma</td>
<td>Chicano/Latino Studies</td>
<td>B. A. Minor Teaching Credential Preparation Program in MAS/Liberal Studies Teaching Credential Program in MAS/Social Science</td>
</tr>
</tbody>
</table>
Appendix 3: Required B. A. courses in Chicana/o Studies

<table>
<thead>
<tr>
<th>Location</th>
<th>Lower Division</th>
<th>Upper Division</th>
</tr>
</thead>
</table>
| **Dominguez Hills** | - 100 The Americas: European Cultural and Historical Synthesis  
- 205 Introduction to Chicano Literature | - 300 Introduction to Chicano/Chicana Studies  
- 346 History of the Mexican American People II  
- 380 Psychology of the Mexican American |
| **Fresno** | Core Courses Requirement of these divisions within Chicano Studies.  
Basic Content (3 or 5), Arts & Humanities, History, Political & Economic Issues, Research Methodology, Family & Gender Issues, Latin America, Education and Senior Project. | - 100 Chicano Literature  
- 115 Mexico - U.S. Relations since 1910  
- 128 Contemporary Political Issues  
- 162 Chicana Women in a Changing Society |
| **Fullerton** | Lower Division:  
- 3 Introduction to Chicano/Latino Studies  
- 5 Chicano Culture | Upper Division:  
- 705 Introductions to Chicano/Latino Studies  
- 5 Chicano Culture |
| **Long Beach** | Lower Division:  
- 100 Introduction to Chicano and Latino Studies (CHLS)  
- 101 Introduction to CH & L Life and Culture  
- 105 Assimilation and Identity in Chicano Life  
- 205 Introduction to Chicano Literary Studies  
- 230 Chicano Community Organizations | Upper Division:  
- 300 Chicano History  
- 310 Chicano Thought  
- 350 The Latino Population in the United States  
- 498 Senior Colloquium |
| **Los Angeles** | Option 1: General Program and Option 2: Multiple Subject Credential | Lower Division:  
- 111 Introduction to Chicano Studies  
- 205 Composition in Chicano Studies |
| | Upper Division:  
- 111 Contemporary Chicano Literature  
- 410 Chicano Psychology  
- 444 History of the Chicano People  
- 450 Research on Community Problems |
<table>
<thead>
<tr>
<th>Northridge</th>
<th>with options in Social Science, Humanities and the Arts, and pre-credential.</th>
</tr>
</thead>
</table>
| Lower Division: | - 100 Chicano Culture  
- 201 Mexican Literature in Translation  
- 230 Research Writing for Chicano Studies  
- 270 Field work in Barrio Studies |
| Upper Division: | - 345 History of the Mexican Peoples or  
- 351 Survey of Mexican Philosophical Thought  
- 365 Third World Women and the Chicano  
- 380 Chicano Literature  
- 401 pre-Columbian Civilization  
- 445 History of the Chicano  
- 460 Politics of the Chicano  
- 497 Senior Seminar |
| San Diego | Area of specialization from Social Science, Humanities or Border Studies.  
Preparation for the major:  
- 100 The Mexican American Heritage  
- 110 Introduction to Mexican American Studies |
| Upper Division: | - 301 Political Economy of the Chicano People |
| Examples of courses: | - 310 Mexican and Chicano Music  
- 335 Mexican American Literature  
- 350A-350B Chicano History  
- 376 Mexican American Culture and Thought |
| San Francisco | Core:  
- 215 Introduction to La Raza Studies  
- 435 Oral History and Traditions  
- 680 La Raza Community Organizing |
| | two courses selected from the following:  
- 415 Socioeconomics of La Raza  
- 570 Philosophy of La Raza  
- 640 Sociology of La Raza |
| - 410 La Raza Women Seminar or 510 Psychodynamics of La Raza Family |
| with Two Emphasis in: Arts & Culture and Behavioral & Social Sciences |
| San José | Does not offer a B.A., but these are some electives for the minor:  
- 115 Politics of the Mexican American Community  
- 120 Economics of the Mexican American Community  
- 160 Chicana and Society  
- 170 The Hollywood Latino Image  
- 175 Comparative Culture in Indo-Hispanic America |
| Sonoma | - 225 Spanish for Chicanos and Latinos  
- 425 Classroom Spanish for Bilingual Teachers or  
- 426 Chicano/Latino Sociolinguistics  
- 445 Chicano/Latino History  
- 451 Chicano/Latino Humanities  
- 480 Chicano/Latino Studies Seminar |
Appendix 4: Purpose Statements/Specified Substantive Inquiry of Chicana/o Studies departments

**Dominguez Hills:** To provide students with an understanding of the historical, social, political and cultural patterns of the Chicano and other Indohispanics (Course Catalogue, 1991-1992).

**Fresno:** To offer an exciting and challenging perspective of the Chicano/Latino experience and the international perspective of Latin America and the Caribbean. (Brochure, July, 1997)

**Fullerton:** To provide students with knowledge and understanding of the history, culture and current problems of American of Mexican heritage. (Brochure, March, 1994)

**Long Beach:** To examine the experiences of both Chicanos and other U.S. Latinos and training of students to serve these two communities. (Brochure, 1998)

**Los Angeles:** Chicano Studies investigates the Hispanic community and its relationship to other social groups and to the rest of society (Brochure, Sept. 1997)

**Northridge:** To provide students with an awareness of the social, political, economic, historical and cultural realities of Chicanas/os. (Brochure, 1990-91)

**San Diego:** The Mexican American Studies emphasizes the unique cultural experience of the Mexican American. (Brochure, 1996-1997)

**San Francisco:** La Raza Studies specifically focus on the problems and perspective of Raza populations, with a particular emphasis on gender issues. (Brochure, 1995-1997)

**San José:** The minor in Mexican American studies provides a well-rounded introduction to the Chicano/Latino community. The MA program prepares students as cross-cultural resource persons utilizing cultural perspectives that emphasize the Chicano/Latino communities.

**Sonoma:** To examine the historical, political, social, educational, economic and cultural developments that affect Chicano and other Latino communities in the United States. (www.sonoma.edu, 12/1/98)
Appendix 5: Chicana/o Studies departments’ Goals & Objectives

**Dominguez Hills**
The Major and Minor in Chicano/Chicana Studies provide several distinct advantages to both minority and non-minority students by:

1) Placing emphasis on heritage and culture;
2) Promoting greater understanding and awareness of minority community needs circumstances;
3) Promoting greater appreciation of the contributions of minorities to the total development of the Southwestern United States;
4) Training leaders, both inside and outside of minority communities, who are capable of working in minority affairs; and
5) Assisting prospective teachers to develop competencies in Mexican and Chicana/o culture as required by the Bilingual Cross-Cultural Specialist Teaching Credential.

**Fresno**
The Chicano and Latin American Studies Department is designed to meet the following objectives:

1. To promote an awareness of the historical and cultural roots of Chicanos/Latinos in the United States
2. To enhance an understanding of Latin America
3. To cultivate an appreciation of ethnic and national differences among all people
4. To critically analyze the Chicano and the Latin American experience in terms of significant issues, theories, current problems, and solutions, and
5. To provide students with a set of important professional skills to be utilized as they interact creatively and constructively with Chicano/Latino communities.

The department emphasizes an interdisciplinary approach to the study of family life, history, politics, culture, and the arts of Chicano and Latin American communities. The courses reflect an integrated approach in providing students with greater knowledge and understanding of the essence and diversity of Chicanos and Latin Americans.

**Fullerton**
The major in Chicano studies emphasizes preparation for:
(1) those interested in teaching either at the elementary or secondary level;
(2) specialists in bilingual cross-cultural education;
(3) majors in other academic fields such as liberal studies, history, sociology, psychology, literature, or anthropology, who wish to include additional scope to their field;
(4) students pursuing advanced degrees (M.A. and Ph.D.); and
(5) those entering a variety of occupations in urban affairs, government, social work, school administration, counseling, business, criminology, law, foreign service and other related areas.
The Chicano studies option consists of 36 units, of which a minimum of 24 units must be upper division. Students must consult with their advisers for an approved study plan. In addition, Chicano studies offers a minor consisting of 24 units.

Long Beach

Goals & Objectives

* Investigate the Chicano/Latino experience in the United States;
* Examine critically issue of class, ethnicity, gender, and sexuality in Chicano/Latino communities;
* Prepare students to serve Chicano/Latino communities effectively;
* Enhance student's analytical reading, speaking, writing & technological skills;
* Prepare students for success in the graduate studies and professional careers they pursue;
* Teach students to work effectively in multicultural settings;
* Teach students to work effectively in contemporary national & international Post-Fordist, global economies & the changing world order.

The Department offers two programs of study leading to a Bachelor of Arts degree in Chicano and Latino Studies. Both the general major and the special track major have the same foreign language, lower-division (15 units) and upper-division (12) units core requirements. The programs differ with respect to the upper-division (12 units) elective requirements; for the general major, students take 12 units of upper-division electives selected from the department's course offerings in Cultural Studies and/or Social Inquiry; for the special track major, students may take up to 12 units of upper-division electives from other disciplines related to Chicano and Latino Studies, the courses are selected with the approval of the department undergraduate advisor. The requirements for both the general major and special track major are outlined below.

Language Requirement:

The completion of two years of college level Spanish or successful completion of an intermediate college level Spanish examination.

Los Angeles

Chicano Studies offers an undergraduate & graduate degree. The undergraduate program includes a Bachelor of Arts degree in Mexican American Studies and a minor for students majoring in other fields. The graduate program includes a Master of Arts degree in Mexican American Studies.

The Bachelor of Art degree is available with two options. Option 1, the General program, is intended for students interested in a liberal arts education; Option II is designed specifically for students pursuing the Multiple Subject credential.

The Master of Arts degree in Mexican American Studies is designed to prepare students for advanced study toward the doctorate, teaching in community colleges or secondary or elementary schools, or employment as professionals in private agencies or government services. An option is also offered in Professional Teaching Preparation.

Teaching Preparation: Program to qualify students for Multiple Subject Credential.
Northridge

The major is particularly suitable for those students preparing to enter the fields of teaching and various other professions dealing with the Chicano/Latino community such as law, business, journalism, social work, public administration, child development and special education. The B.A. in Chicana/o Studies also provides the student with the opportunity to prepare for graduate work in Chicana/o Studies as well as in related fields such as history, political science, social work or law. Students may also select various Chicana/o Studies courses to fulfill General Education requirements. (Refer to Section on General Education.)

San Diego

Mexican American studies majors may choose from two basic areas of specialization:

Humanities courses are designed to increase the student's awareness of the Chicano culture. They help the student become aware of intellectual, aesthetic, literary, historical, ethical and human values.

Social Science courses analyze social institutions and how they affect the individual. They also emphasize contemporary Mexican American issues as they relate to the larger society. Study is provided in the areas of political science, anthropology, economics, sociology and history.

In addition, Border Studies courses focus on the unique geographic, political, economic, historical and cultural dynamics of the U.S.-Mexico border region. The courses in this specialization are designed to prepare students to function more effectively within a regional context that is of growing national and international importance.

San Francisco

The general goal of the La Raza Studies major is to provide cultural, historical and social knowledge relevant to the La Raza experience as a living whole. Emphasis will be on the historical analysis of the relationships between social institutions, their philosophies and their effects on the La Raza individual and his or her place in society.

Objectives of La Raza Studies are: to provide an opportunity for the integrated liberal arts major in La Raza Studies for those students interested in the education and development of the La Raza community; to provide the student with a better understanding of the La Raza economic, cultural and social heritage; to develop the student's abilities to deal effectively with the complex problems of modern society; and to train and prepare the student for careers and professions-requiring expertise on different aspects of the La Raza experience.

Proficiency in contemporary Spanish is required of all who receive the Bachelor of Arts in La Raza Studies. Students may fulfill this requirement by successfully completing La Raza 101 and 102 (Contemporary Spanish), 3 units each, or by passing a Departmental examination covering equivalent material.

The Bachelor of Arts in La Raza Studies includes basic core courses (18 units), an area of concentration (15 units), electives within the major (6 units), and electives from other disciplines.
San José

1) To provide a broad interdisciplinary program designed for individuals to become cross-cultural resource persons, utilizing cultural perspectives emphasizing the Chicano/Latino communities;
2) To provide students with learning opportunities in the form of perspectives, thought systems, and innovative theories in Mexican American Studies;
3) To provide research opportunities with facilities for the development and publication of resource materials relevant to Chicano/Latino, bilingual studies and other minority communities;
4) To provide for the examination of policy formulation and implementation in a cross-cultural setting;
5) To provide opportunities for the development of courses and programs in Mexican American Studies to meet the educational needs of the University, State, national and international communities.

(Brochure, 1991)

Sonoma

The major allows students to analyze the mainstream U.S. society from the perspective of a linguistic, ethnic, and cultural minority within a contemporary cultural studies framework.
Appendix 6: Chicana/o Studies Departments’ Specified Scope of Inquiry

Dominguez Hills

The Chicano/Chicana Studies program at CSU Dominguez Hills is designed to provide students with an understanding of the historical, social, political and cultural patterns of the Chicano and other Indohispanics. Due to the importance of the Western and Southwestern states in demographic patterns of people of Mexican decent, it is primarily regional in focus.

Fresno

Chicano and Latin American Studies (CLS) is an interdisciplinary department that has been successful in presenting a highly informed, active, and challenging view of the Chicano/Latino experience in the United States and in U.S./Latin American relations. Chicano and Latin American Studies provides an opportunity for a pluralistic exchange of ideas in an interdisciplinary academic setting, where faculty, students, and visiting Chicano and Latin American scholars can share experiences and create a dynamic, intellectual environment.

Fullerton

Chicano Studies examine the culture, language, education, history, politics, and socioeconomics of Americans of Mexican heritage.

Long Beach

Inspired by “El Plan de Santa Barbara,” students established the Mexican American Studies Department at Long Beach State University in Spring 1969. Our original focus was Chicanos in the Southwest and training of students to serve the Chicano community. But national demographic changes in the past two decades and our sense of fraternity with other Latino communities in the United States compelled us to broaden our mission to include other Latinos as well as Chicanos. To reflect its new mission, the department changed its name to Chicano and Latino Studies in 1992. Our present curriculum examines the experiences of both Chicanos and other U.S. Latinos, the addition of new curriculum -- class, cultural studies, gender and sexuality - and the use of comparative methodologies that enables us to understand more profoundly the experiences of Chicanos and Latinos and their roles in United States history. We are still committed to helping students succeed in academic and career endeavors by enhancing their basic learning and technological skills, and we encourage participation in community service programs. To these traditional objectives, we have added teaching students to work effectively in contemporary multicultural societies, and in Post-Fordist local, national, and global economies.
Los Angeles

Chicano Studies is an investigation of the second largest American ethnic group. At Cal State L.A., the approach is multidisciplinary, with specific offerings in history, culture, language, literature, arts, women/gender, and politics of the Chicano community. The curriculum seeks not only to acquaint students with a breath of knowledge about *U.S. Chicanos and Latinos*, but also to expose the general student population to theoretical perspectives specific to this area of study.

The vital presence and increasing significance of the Chicano and Latino population in the city of Los Angeles and in southern California also provide unique research opportunities to Cal State L.A. students.

Northridge

The Chicana/o Studies Major, an interdisciplinary major, is designed at the undergraduate level to provide the student with an awareness of the social, political, economic, and cultural situation of the Chicana/o in the United States.

San Diego

San Diego State University is located in the second largest metropolitan area in California, and is 20 miles from Tijuana, Mexico. The Imperial Valley campus at Calexico borders the Mexican city of Mexicali, the capital of the State of Baja California (Norte). The University's location generates a natural and necessary commitment to Mexican American language and area studies.

*The Mexican American Studies major emphasizes the unique cultural experience of the Mexican American.* The program is open to all students who wish to study in an academic environment that recognizes the richness of the Mexican American past and present.

San Francisco

José Vasconcelos, Raza philosopher and educator, once said: “At this moment do not come to work for the university, but to demand that the university work for the people.” It is in this spirit that the Department of La Raza was founded. The term La Raza is the most widespread term in use among Spanish speaking and Spanish surnamed people in the United States. *La Raza emerges as a designation acceptable to the Latino (Latin American and Caribbean) and the Chicano (Mexican-American) born in the United States or Latin America.*
Through the collective efforts of community groups, students, staff and faculty of La Raza Studies, several on-going programs have developed so as to broaden the educational experience of Raza students. Among them are: a Saturday school for children, a community newspaper, a theatre group and a college recruitment program. Many of the students are offered the opportunity to work in community centers related to legal aid, tutorial services, media workshops, drug counseling, community health and job referral.

The School of Ethnic Studies was established in the Fall semester of 1969 through the efforts of a number of dedicated and concerned students, faculty and community members. The Ethnic Studies program is unique as an educational experience, which redefines the lives of Third World People from their own perspectives. This is implemented through the efforts of students, faculty and members of the community who hold that meaningful education is a result of their cooperative efforts to provide resources and curricula to the University and the community at large.

San José

The minor in Mexican American studies is a unique interdisciplinary program of study that supplements any undergraduate major by providing a well-rounded introduction to the Chicano/Latino community, including its history, culture and social, political and economic context. The coursework supports major programs in economics, business, politics, culture, education, personnel management, marketing, psychology/counseling, community development, public administration and fine arts.

The MA program is also interdisciplinary and prepares students as cross-cultural resource persons utilizing cultural perspectives that emphasize the Chicano/Latino communities. It provides research opportunities with facilities for the development and publication of resource materials relevant to Chicano/Latino bilingual studies and other communities. The coursework emphasizes the examination of public policy formation and implementation in a cross-cultural setting and prepares students for advanced study in ethnic studies Ph.D. programs.

Sonoma

The CALS department at Sonoma State University uses an interdisciplinary approach to examine the historical, political, social, educational, economic, and cultural developments that affect the Chicano and other Latino communities in the United States. Further, the major allows students to analyze the mainstream U.S. society from the perspective of a linguistic, ethnic, and cultural minority within a contemporary cultural studies framework.
Appendix 7: Tools & Techniques

Tools:

I. **Label**: an identification marker. Label can be
   1) other given, 2) self-given, 3) positive 4) negative, or 5) neutral.

For example, in Mexican American Family, labels can do great damage within the family. Words such as guerro (white, light) and pruyeto (dark) convey meaning and give identity to family members.

<table>
<thead>
<tr>
<th></th>
<th>other</th>
<th>self</th>
<th>+</th>
<th>-</th>
<th>neutral</th>
</tr>
</thead>
<tbody>
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<td>Chicana/o</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
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<tr>
<td>Mexican</td>
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<td></td>
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<td></td>
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<td>Mexicano</td>
<td></td>
<td>X</td>
<td>X</td>
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<tr>
<td>Latino</td>
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<tr>
<td>Raza</td>
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<td>X</td>
<td>X</td>
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<td>Hispanic</td>
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<td>X</td>
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<td>X</td>
<td></td>
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<tr>
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<td>X</td>
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<td></td>
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<tr>
<td>Cholo</td>
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<td>X</td>
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<tr>
<td>Pocho</td>
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<td>X</td>
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<tr>
<td>Beamer</td>
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<td>X</td>
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<td>Spic</td>
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<tr>
<td>Span</td>
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<td>X</td>
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</tbody>
</table>

II. **Point of view**: the way you look at things, your own opinion, position on things;
   I feel, I think...

III. **Perspective**: I'm talking as if I were you, project my point of view on you, mirror image, reflect; I think you think about such and such...

IV. **Internal/external point of view & perspective**:
   A. Internal point of view: This is how we are, how we feel...
   B. Internal perspective: how they say we do, Ethnic Studies
   C. External point of view: multicultural, cultural pluralism
   D. External perspective: This is how Mexican are...

V. **Irony**: unexpected results; ex. foreigner in their own land.

VI. **Paradox**: 2 ironies that are opposite to each other. Ex. If you want to be a citizen, you need to be an invader, if you are indigenous, you are a foreigner.

VII. **Satire**: two of the same thing; ex. very good but is really bad, like a chocolate cough drop.

IX. **Dichotomy**: Di- means 2, choto - means cut; the study of things that are cut into two; it is either or, black or white, and base on stereotypes
   A. false dichotomy: not true opposites, have grey line, can cross back & forth, nothing I really either/or, good/bad. To test for false dichotomies, something suppose to be different but it's the same.
For example of dichotomy:

<table>
<thead>
<tr>
<th>Mexican American</th>
<th>Anglo American</th>
</tr>
</thead>
<tbody>
<tr>
<td>tacos</td>
<td>sandwich</td>
</tr>
<tr>
<td>Soccer</td>
<td>football</td>
</tr>
<tr>
<td>Gangs</td>
<td>clubs/fraternities</td>
</tr>
<tr>
<td>Resistance</td>
<td>revolt</td>
</tr>
<tr>
<td>Revolution</td>
<td>rebellion</td>
</tr>
<tr>
<td>Traditional</td>
<td>modern</td>
</tr>
<tr>
<td>Spanish</td>
<td>English</td>
</tr>
<tr>
<td>Fiestas</td>
<td>Business</td>
</tr>
<tr>
<td>Welfare</td>
<td>tax breaks, subsidies</td>
</tr>
<tr>
<td>Hot</td>
<td>Cold</td>
</tr>
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</table>

False dichotomies:

<table>
<thead>
<tr>
<th>Mexican American</th>
<th>Anglo American</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dysfunctional</td>
<td>Functional</td>
</tr>
<tr>
<td>Savage</td>
<td>Civilized</td>
</tr>
<tr>
<td>Past</td>
<td>Future</td>
</tr>
<tr>
<td>Catholic</td>
<td>Protestant</td>
</tr>
</tbody>
</table>

X. **Cohesion vs. division**: What items lead to cohesion of the Mexican American family? What items that splinter the Mexican American family? Ex. functional vs. dysfunctional

XI. **Personal Directionality**:
1. Enculturation: cultural reinforcements such as values, ideas, etc. picked up from your family.
2. Socialization: Things taught by institutions outside the family such as school and church. Enculturation and socialization are head & tail for the Anglo because both are the same. However, enculturation and socialization not the same for children of color.
3. Assimilation: Involuntary absorption done by the dominant Anglo society. It's like going with flow, have no control; blend in, forget your history in order to be an American, learn it the American way, and get rid of that accent.
4. Assimilation: To put on a role, like putting on a uniform. It can be turn on/off, and people don't internalize it. Ex. parent-assimulate, child-assimilate.
5. Deculturation: It is happening all the time, one can't do both acculturate/assimilate at the same time, the more English get developed, the more Spanish get devalued.
6. Dissimilation: reject ancestral package, I reject being absorb or being acculturated, reject the whole thing. Ex. Hippie, pachuco, cholo. The paradox is that the more assimilate, more assimilate, & absorb into new standards. Dissimilate & deculturate as well.
7. Acculturation: join, mix, synthesize, take best, leave worse; none in isolation, dominant style, inconsistency in acculturated people.
## Appendix 8: Criteria Matrix of an academic discipline

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>Author 1</th>
<th>Author 2</th>
<th>Author 3</th>
<th>Author 4</th>
<th>Author 5</th>
<th>Author 6</th>
<th>Author 7</th>
<th>Author 8</th>
<th>Total</th>
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<tbody>
<tr>
<td>level of abstraction of concepts with which they are concerned</td>
<td>X</td>
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<td>O</td>
<td></td>
<td></td>
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<tr>
<td>in the modes of thinking by which they are characterized</td>
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<td>O</td>
<td>O</td>
<td></td>
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<td>in the objectives they seek</td>
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<tr>
<td>in the types and manifestations of the moral rules by which they are limited and evaluated” (p. 6)</td>
<td>X</td>
<td>O</td>
<td>O</td>
<td></td>
<td></td>
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<tr>
<td>a specifiable scope of inquiry</td>
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<td>X</td>
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<td>the possession of a structured subject-matter</td>
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<tr>
<td>a recognized set of procedures for gaining new knowledge</td>
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<tr>
<td>accepted techniques and tools for applying knowledge” (p. 11-12)</td>
<td>X</td>
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<td>differences of style and substantive focus (p. 13)</td>
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<td>O</td>
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<td>teach students what to look for in their discipline</td>
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<tr>
<td>how to organize the tools of their discipline</td>
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<td>X</td>
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<td>how to extrapolate a particular intellectual superstructure that they are studying” (p. 14)</td>
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**Characteristics of the discipline:**

- its overall nature and content | X |  |  |  |  |  |  |  | 1 |
- its internal & external boundaries | O | X | O |  |  |  |  |  | 3 |
- its degree of unity across specialization | X |  |  |  |  |  |  |  | 1 |
- its nearest intellectual neighbors” (p. 2) | X |  |  |  |  |  |  |  | 1 |

**Epistemological issues:**

- the role of theory | X |  |  |  |  |  |  |  | 1 |
- the importance of specialized techniques | O | X |  |  |  |  |  |  | 2 |
- the extent of qualification and modeling | X |  |  |  |  |  |  |  | 1 |
- the degree to which finding could be generalized | X |  |  |  |  |  |  |  | 1 |
- the way conclusions were established | X |  |  |  |  |  |  |  | 1 |
<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>Author 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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<th>6</th>
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<td>- how they establish independence &amp; gained tenure</td>
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<td>- grantsmanship &amp; fashion the extent of teamwork</td>
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<td>- incidence of jargon within the discipline (p.2)</td>
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<td>Values system of the practitioners:</td>
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<td>- the extent of their involvement in their work</td>
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<td>- the aspects of their jobs which they consider rewarding/ unrewarding</td>
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<td>- the degree which they were concerned with contemporary social &amp; environmental issues</td>
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<td>- the wider benefits of their academic training</td>
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<td>- their stereotypes of fellow practitioners</td>
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<td>- their stereotypes of practitioners in a variety of other disciplines (p. 2-3)</td>
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<td>Ontological question:</td>
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<td>M,S,S</td>
<td>P,M,B</td>
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<td>&quot;Is the subject's behavior determined principally by things happening inside or outside the subject?&quot;</td>
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<td>Phenomenological question:</td>
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<tr>
<td>Is the subject typically aware of the things that determine his or her behavior?&quot; (p. 136)</td>
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<td>structures where economies of skills are assembled and reproduced (p. 71)</td>
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<td>M,S,S</td>
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<td>creator of identity that shapes a scholar's vocational identity (p.72)</td>
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<td></td>
<td>O</td>
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<td>set problems and define tools</td>
<td>O</td>
<td>O</td>
<td>O</td>
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<td>reward intellectual achievement and distribute status</td>
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<td>institutional mechanism for regulating the market relations between consumers and producers of knowledge</td>
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<td>it set boundaries and demarcates hierarchies of experts &amp; amateurs&quot; (p.72)</td>
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<td>O</td>
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<td>Academic disciplines help</td>
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<td>O</td>
<td>O</td>
<td>O</td>
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<td>produce our world:</td>
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<td>by specifying the objects we study</td>
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<td>provide criteria for knowledge &amp; methods that regulate access,</td>
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<td>produce practitioners, specialist and generalist</td>
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<td>produce economies of value by: manufacturing discourse</td>
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<td>- generate discussion</td>
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<td>- provide jobs, funding, and prestige (p. vii)</td>
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<td>produce the idea of progress (p. viii) by:</td>
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<td>The goals of an academic discipline should be:</td>
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<td>to attract new students in their discipline</td>
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<td>- to imbue in their students the values and goals</td>
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<td>- to help their students mature intellectually</td>
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<td>- to assure the vitality and longevity of the discipline (p. 6)</td>
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<td>responsibility:</td>
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<td>take on the responsibility to document and integrate their past and provide a direction for the future (p. 7)</td>
<td>O</td>
<td>O</td>
<td>O</td>
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<td>- an audit to determine the objectives</td>
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<td>- examine the content</td>
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<td>- appraise the results of the instruction (p.27)</td>
<td>O</td>
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</table>

Note: The result has the following criteria: 1) An academic discipline has a specifiable scope of inquiry, 2) modes of thinking by which an academic discipline is characterized, 3) accepted techniques and tools for applying knowledge, 4) a style and substantive focus, 5) a set problems and defined tools. An academic discipline also 6) specifies the objects we study, 7) produces the idea of progress, and 8) takes on the responsibility to document and integrate their past and provide a direction for the future.

X = the author that mentioned the specific characteristic of what an academic discipline
O = the other authors that also mentioned that same characteristic

M. B. = M. Belth; J. C.=J. Carroll; R. L. = R. D. Lambert ; T. B. = T. Becher; S. F. = S. Fuller; T. L. = T. Lenore; M, S, S = Messer-Davidow, Shumway, Sylvan; P, M, B =Puentes, Matthews, Brewer
### Appendix 9: ADDRESS LIST FOR CHICANA/CHICANO STUDIES Dept./Program/Chair
#### IN CSUs, UCs, Private and Community Colleges IN CALIFORNIA 1999

**DRAFT 12, 4/20/00**

#### CSU DEPARTMENTS/PROGRAMS

<table>
<thead>
<tr>
<th>#</th>
<th>Department/Program/Chair</th>
<th>Contact Information</th>
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<tbody>
<tr>
<td>1</td>
<td>Bakersfield Department of Foreign Languages and Literatures, 9001 Stockdale Hwy, Bakersfield, CA 93311-1099</td>
<td>Chair: Dr. José Reyna, <a href="mailto:jreyna@csubak.edu">jreyna@csubak.edu</a> (661) 664-2359, fax (661) 664-2017</td>
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<tr>
<td>2</td>
<td>Channel Island Center for Multicultural &amp; Gender Studies, Chico, CA 95929-0720</td>
<td>Director: Dr. Carol Burr, <a href="mailto:cbarre@arax.csuchico.edu">cbarre@arax.csuchico.edu</a> (530) 898-5249, fax (530) 898-5986</td>
</tr>
<tr>
<td>3</td>
<td>Dominguez Hills Chicano Studies, 1000 East Victoria St, Carson, CA 90747</td>
<td>Chair: Dr. David Maciel, <a href="mailto:dmaciel@csudh.edu">dmaciel@csudh.edu</a> (310) 243-3326, fax (310) 217-6971</td>
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<tr>
<td>4</td>
<td>Fresno Chicano &amp; Latin American Studies, 5150 N. Maple Ave, Fresno, CA 93740-8019</td>
<td>Chair: Dr. Luz Gonzalez, <a href="mailto:luz.gonzalez@csufresno.edu">luz.gonzalez@csufresno.edu</a> (559) 278-2848, fax (559) 278-6468</td>
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<td>5</td>
<td>Fullerton Chicano Studies, 92834-6868 Fullerton, CA</td>
<td>Chair: Dr. Isaac Cardenas, <a href="mailto:icardenas@fullerton.edu">icardenas@fullerton.edu</a> (714) 278-3731, fax (714) 278-3306</td>
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<tr>
<td>6</td>
<td>Hayward Ethnic Studies, 25800 Carlos Bee Blvd, Hayward, CA 94542-3046</td>
<td>Chair: Michael Clark, <a href="mailto:mclark@csuhayward.edu">mclark@csuhayward.edu</a> (510) 885-3255, fax (510) 885-4791</td>
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<td>Humboldt Ethnic Studies, Arcata, CA 95521-8299</td>
<td>Chair: Dr. Wurlig Bad, <a href="mailto:sbi@axe.humboldt.edu">sbi@axe.humboldt.edu</a> (707) 826-4329, fax (707) 826-4418</td>
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<td>Longbeach Chicano &amp; Latino Studies, 1250 Bellflower Blvd, Long Beach, CA 90840-1004</td>
<td>Chair: Dr. Luis Arroyo, <a href="mailto:llarroyo@csulb.edu">llarroyo@csulb.edu</a> (562) 985-4640, fax (562) 985-4631</td>
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209
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22. Stanislaus  
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(209) 667-3341

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(408) 554-4031 fax  
(408) 554-2194

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   (510) 642-7439

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   (530) 752-8560

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   Santa Barbara, CA 93106-4120
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   (805) 893-4076 fax

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   (619) 534-8194 fax

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   (415) 476-9000

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   University of California
   Santa Cruz, CA 95064
   Program Chair: Dr. Manuel Pastor, Jr.
   http://reg.ucsc.edu/catalog/lals/

212
Appendix 10: NATIONAL CONCILIO OF ACCREDITED CHICANA/O STUDIES

Overview
The National Concilio of Accredited Chicana/o Studies is a national body of representative educators created for the purpose of accrediting Chicana/o, Latina/o, and La Raza departments/programs in colleges and universities in the United States. The priority of the body is to promote educational excellence of the field and to create a structure upon which to develop that field as an academic discipline. Faculty developed the standards applied by the Concilio in its accreditation activities that attended the Chicana/o Studies Symposium.

Visiting teams ordinarily include three to ten members, depending on the complexity of the accreditation request, but they may be larger upon request of the department/program being evaluated. Policies adopted by the Concilio ensure the inclusion of minority representatives, junior and senior faculty, part-timers and full-timers, and women on all regular teams. Each team must have at least three practitioners, two of whom are faculty.

Constituency of Accrediting Body
The members of the Concilio are made up of faculty send by each participating campuses. Each member is composed of at least one representative and one substitute representative from each four-year public and private institution of Chicana/o, Latina/o, La Raza departments and programs. One student representative may be send by each participating campuses to the Concilio as well. Chicana/o Studies in the United States are divided into four regions: Northwestern, Southwestern, Central, and Eastern.

Responsibility of Accrediting Body
The Concilio has the responsibility of adopting procedural rules for the initial application by, and approval of, and reinspection of approved Chicana/o, Latina/o, La Raza Studies departments and programs. It has the authority to interpret the standards and to adopt and amend rules implementing them. The Concilio is responsible for the evaluation and approval of undergraduate and graduate programs at the four-year public and private institutions of higher education. Accrediting two-year public and private institutions will be the responsibility of the Accrediting Committee for Community and Junior Colleges of Chicana/o Studies, a separate organization from the Concilio.

According to Mejica style of leadership and following the confederate model, the Concilio leadership will be the responsibility of the “host campus” for that academic year. The “host campus” will rotate among campuses that offer a baccalaureate and/or master's degree in Chicana/o Studies. To prevent “other disciplinary interests” from infiltrating the Concilio, only campuses that offer a baccalaureate and/or master's degree in Chicana/o Studies can be the “host campus” for the Concilio. It would then be the responsibility of that Chicana/o Studies department or program that will plan, coordinate, and facilitate the meeting of the Concilio. Each participating campuses can send more than one representatives. However, no matter the size and number of representatives, each campus has only one vote in the Concilio.

Procedures Used in Accreditation
After indicating its desire for accreditation, a Chicana/o, Latina/o, La Raza Studies department/program prepares a self-study report and submits it with supporting data to the Commission. A visiting team acceptable to the department/program is chosen to make an on-site visit. Prior to the visit, the chair of the team goes to the campus for a preliminary conference and to make a check on the data submitted. Members of the team spends three or four 0days on campus, during which time they validate the self-study report, examine the program in terms of the standards, and arrive at a consensus as to its quality. The visiting team chair prepares an initial draft of the report of the team and submits it to each member for correction. The chair then prepares a final draft, which is submitted to the Concilio and to the department/program.

The report of the visiting team, together with the department/program self-study report, goes to an
evaluation board panel composed of six members and a chair. The selection of members for the board is governed by Association policies relating to minority representation; inclusion of women; involvement of practitioners, geographical representation, and department/program representation. After a period of study at home, the board meets to discuss and evaluate approximately a dozen departments/programs in a three-day period. After interviewing the team chair and representatives from the department/program, the board prepares a recommendation for accreditation, which goes to the Concilio in writing a month before its meeting. Each board chair appears in person before the Concilio to discuss each recommendation, and a member of the Concilio serves on each evaluation board to increase communication both ways between Concilio and board. The disposition of each accreditation case is based on well-defined policies that set forth the options open to the Concilio.

Initial accreditation of a program is usually granted for a period of five years. Reaccreditation is normally extended on a ten-year cycle. Departments/programs are charged an accreditation fee at the time of the visit. A fee is graduated according to the complexity of programs and degree levels at the department/program. The financial support for the Concilio comes from annual dues paid by department/programs of Chicana/o, Latina/o, and La Raza Studies who are members of the Concilio. Other costs to the institution include expenses of the visiting team and incidental expenses related to the writing of the department/program accreditation report. A membership fee will also be charged for each member of the Concilio. The membership fee will go toward deferring the costs of having the Concilio meet at a "host campus." The accreditation fee and the annual department/program dues are to help the participating faculty who are part of the site visiting team. The Concilio will appoint a campus that will be the treasury for collecting and housing the fees. The "treasury campus" will be appointed for a 5-year cycle. After five years, the Concilio will re-evaluate and to either extend or appoint another campus to be the "treasury campus" for the Concilio.

A list of accredited departments/programs is published annually by NCOACCS.

Policies Statements, Guidelines, or Principles Adhered to by Accreditation Body

Standards applied to the evaluation of department/programs in Chicana/o, Latina/o, La Raza Studies are published by NCOACCS as "Standards for Accreditation of Chicana/o, Latina/o, La Raza Studies."

To be eligible for an accreditation evaluation, a department/program must have been in operation sufficiently long to graduate enough students to make an evaluation of its products possible. The standards applied to programs are looked upon as minimum for acceptability. The Concilio urges institutions to set for themselves higher standards and to work constantly toward better ways of preparing Chicana/o, Latina/o, and La Raza students. Realizing that accreditation may sometimes have an inhibiting effect on change, the Concilio attempts to make it clear that it respects creativity and will seek ways to evaluate new programs that may deviate from the standard.

Questions to think through:
1. Voting Rights
2. Representation
3. Participation
4. Hosting, who? How long? Who on campus host?
5. 2 or 4 years institutions? Public or private?
6. Membership fee, how much? Who pays, department/individual?
Appendix 11: Accreditation Standards and Policies in Chicana/o Studies

Following loosely the patterns and rationale laid out in the Western Association of School and College's, Handbook of Accreditation, accreditation body for Chicano Studies would achieve for the participating institutions, a supporting network and accreditability as a discipline that no one singular program on its own has been able to develop. While an accrediting body for Chicano Studies would work to establish minimum standards for Chicano/a studies programs and departments, the priority of the body is to promote educational excellence of the field and to create a structure upon which to develop that field as an academic discipline.

Each Chicano/a Studies department/program will maintain the responsibility of defining, for itself, characteristics of the nature and structure of its own quality and excellence as well as individualized philosophy and practice. In this sense the Chicano/a Studies department/program accrediting body, would only accredit Chicana/o Studies department/programs and not individual classes, or configuration majors and/or minors. In addition, the use of various course within the specific institution in which the Chicano/a Studies department/program as supporting classes in other programs or general education would not be the responsibility of this body.

Each participating Chicano/a Studies department/program participating in this accrediting body would be responsible for demonstrating that the subject matter it offers is appropriate to the field, has academic rigor, and is available for review by the discipline. According to Western Association of School and College's, Handbook of Accreditation, there are four purposes for accreditation:

1. To assure the educational community, the general public, and other organizations and agencies that an institution has clearly defined objectives appropriate to higher education and that it meets Commission standards.

2. To encourage institutional development and improvement through self-study and periodic evaluation by qualified peer professionals;

3. To develop and use standards to assess and enhance, educational quality and institutional performance, and to validate these standards by ongoing research; and

4. To promote interchange of ideas among public, and independent institutions through peer review.” (p.2)

Purpose number two, three and four are critical to the further development and coordination and networking of Chicana/o Studies as a field. These objectives are at the heart of a self-appraisal/analysis/process that is long overdue in most of our departments. For the past thirty years, most of us have been in the business of putting out fires on our respective campuses and responding to a variety academic and political threats. If we do not gather together and implement objectives two, three and four, thirty years from now, we will still be in the same position as today, if worst.

The effectiveness of this process is completely dependent upon each Chicana/o Studies department/program willingness to participate in the standard development activity and the implementation of those standards upon their respective campus. In addition, this process will stimulate improvement in the educational effectiveness of the department/program, advise the
administration/faculty/student of each campus of the possibilities and opportunities within the
field, provide for the departments/programs to network and to come up with common
recommendations, and give the department institutional leverage at their respective academy.

Standards and Policies

1) Each Chicana/o Studies department/program is dedicated to the search for knowledge
and its dissemination regarding Chicana/o communities.

2) Representation about the program and its course offerings to the general public are to be
consistent with the ones practiced upon the campus by the department or program.

3) The Chicana/o Studies department/program is to be engaged in ongoing planning to
achieve its avowed purposes.

4) The role of the faculty and students in the institutional governance of the Chicana/o
Studies department/program is clearly stated, defined, and publicized.

5) The undergraduate programs of the Chicana/o Studies department/program is to be
designed to give participating students to a substantial, coherent and articulated exposure
to the major disciplines within the field of Chicana/o Studies.

6) The Chicana/o Studies department/program are to have clearly articulated policies and
transfer of credit to ensure that students who move from community colleges and/or other
departments of Chicana/o Studies meet their own standards of completion of the major
and/or minor in the field.

7) The graduate professional programs are to offer conceptually well designed programs of
study which are guided by appropriate and well defined educational objectives, and are
supported by sufficient resources to ensure a sophisticated mastery of a complex field of
study or a professional area.

8) Institution offering Chicana/o Studies department/program degrees have appropriate staff
of full-time faculty in areas appropriate to the field. Such faculty are to have recognized
training and research in the areas of Chicana/o Studies.

9) The faculty of Chicana/o Studies department/program will participate in research,
scholarship and instruction that is directly related to the discipline of Chicana/o Studies.

10) If Chicana/o Studies department/program offers special programs providing
academic credits in off-campus settings, the same academic standards used to regulate
on-campus programs will be applied.

11) The faculty of Chicana/o Studies department/program are to exercise central
responsibility for academic programs, quality and character at their respective
institutions. The faculty needs to be adequate in size, and qualifications to meet this
obligation. As found on page 55 of Western Association of School and
College's, Handbook of Accreditation, the faculty needs to be:
a. "The faculty is engaged in processes and structures which enables it to carry out the responsibilities enumerated by this standard.

b. The faculty has as its core a full-time component of sufficient size to ensure the exercise of its responsibility. While faculty at many institutions may include persons with administrative responsibilities, for purposes of these standards, there must be a core of full-time faculty whose primary employment obligation is to teaching and research at the institution.

c. The full-time faculty are adequate in number and sufficiently diversified in discipline so as to provide effective teaching, advising, and scholarly or creative activity, as well as to participate appropriately in curriculum development, policy-making, and institutional planning and governance.

d. Members of the faculty are qualified by academic background, degree, and professional experience to carry out their program and institutional responsibilities in accord with the purposes of the institution.

e. The institution has adopted, published, and made available to all faculty and students, a policy established by the governing board, assuring academic freedom in teaching, learning, research, publication, and oral presentation. Terms of employment and procedures for termination or nonrenewable of faculty contracts contain adequate safeguards for protection of academic freedom.

f. Primary responsibility for classroom instruction rests with the faculty. Teaching fellows and assistants receive proper orientation, supervision, and evaluation by appropriate faculty. Minimum standards of preparation and personnel policies governing employment of teaching fellows and assistants are established and enforced.

g. With regard to the obligations and responsibilities of part-time faculty, the institution has a policy designed to integrate them appropriately into the life of the institution.

h. If academic programs are offered off-campus, the institutionally equivalent to that available on campus."

12) The Chicana/o Studies department/program provide an environment favorable to faculty activity and development.

a. "The Chicana/o Studies department/program provides facility and resources that enable faculty members to teach effectively.

b. The Chicana/o Studies department/program provides substantial encouragement for faculty to be active in scholarly or creative in the field of Chicana/o studies.

c. The Chicana/o Studies department/program publicizes expectations for scholarly research, scholarship, and creative work are accompanied by adequate support in facilities, staff, equipment, and relevant materials, or assistance in securing such support through external sponsorship.

d. Faculty workloads reflect the purposes of the institution and the talents of faculty, allowing sufficient time for professional growth and renewal.

e. Criteria for determining faculty workloads are stated clearly and developed in consultation with faculty members. All workload factors are considered, e.g., mode..."
and level of instruction, class size, number of preparations, contact hours, off-campus teaching and supervision, student advising, available support services, time engaged in research and faculty development, and other institutional assignments” (p. 57).

13) To create and maintain a descriptive background and history of the Chicana/o Studies department/program for the purposes of tracing patterns of development and providing data for future planning.

Program Effectiveness and Planning

1. Chicana/o Studies department/program is guided by clearly stated purposes that define its character, are appropriate for higher education, and are consistent with Commission standards.

2. Chicana/o Studies department/program is engaged in going planning to achieve its avowed purposes. Through the planning process, the institution frames questions, seeks answers, analyzes itself, and revises its purposes, policies, and procedures accordingly.

3. Chicana/o Studies department/program has developed the means for evaluating how well, and in what ways, it is accomplishing its purposes as the basis for broad-based, continuous planning and evaluation (p. 15-16)

In order to prepare for the first symposium, an address list for Chicana/o Studies had to be complied. The Mexican American Studies department at San José State University did not have a complete address list. Therefore, a list with the address, phone number, fax number, name of chair, his/her email and phone number, department web page address were compiled. That process took over six months, with phone calls to each Chicana/o Studies departments and programs within the California State University system and the University California system. Internet searches for the exact web address of these departments were done as well. At the same time, six months before the October 12, 1999 symposium, a site was chosen and reserved for the symposium. In order to get the best room, six months prior reservation is needed. Along with the symposium site, the BBQ pit was reserved at the same time for lunch and lunchtime activities. Both of these reservation required filling out of “Scheduling Request Form.”

One of the goals of putting on the symposium is to involve student participation. Therefore, for the October symposium, MECHA was invited to co-host this symposium. Besides having their help, the fees are different if a student organization reserved the room versus the department reserved the room. Either the student organization's president or their faculty advisor could sign the request form. If audio equipment is needed for the room, such as mics, video machines etc., then there is a charge for those equipment and an “Audio Visual Request Form” needs to be filled out.

After a room was reserved, then the next step was write a letter of invitation along with a flyer of the symposium. The flyer needed these basic information: The theme of the symposium, the topic suggested for working papers, due date of abstract, the date, place, time of the event, contact person for more information, their phone number and email. These letters were mailed out two to three months prior to the actual date of the symposium. The first follow-up call was made three weeks after the first mailing. Many follow-up calls/faxes/emails were exchanged until a final reply was secured on whether or not the Chicana/o faculty were committed to go the symposium or not.

Two months before the actual date of the symposium, a memo was written to the department secretary requesting the department to purchase T-shirts for the symposium. The chair then approved the request and the department secretary then typed up an purchase requisition order to purchase t-shirts. Any publicity for the symposium was also done two months before. The local media was contacted and informed about the symposium. The on-campus monthly news bulletin was also notified. Ideally, the university newspaper as well as any other publication and local newspapers should also be contacted as well.

A month before the symposium, a letter was written to the University police requesting a “special parking permits” and a “sidewalk parking permit.” The special parking permits were to be mailed out to the confirmed participants to park within the university. The sidewalk-parking permit is needed to load and unload symposium materials at the symposium site. Beside the parking permits, food is another aspect that needed to be taken care of. As soon as the food menu was planned, a “Food-Drink Agreement for Campus Organizations” form needs to be filled out. Three signature was needed for this form. The first signature is the sponsor of the symposium. After the first signature, the form is to be turned in to the University Food Service to have the second signature signed by the officer of the University Food Service. If the food is not catered by University food, they required a health permit and a business license of the restaurant where the food is ordered. After the second signature is done, then the third signature is the scheduling officer. He or she will then signed it and give the confirmation copy for the use of the BBQ pit for
the day of the symposium.

A confirmation letter along with the parking permit, a map of the university with the symposium location circled, and local hotel/shuttle information is mailed a month before the event. The program needs to be put together as soon as all the abstracts and information are gathered. Several follow-up phone calls/emails were made to gather all the abstracts needed for the program.

Raffle gifts were also solicited from local businesses for the symposium. For example, at the March symposium, Apple donated posters of Cesar Chavez and Apple pens. Adobe donated two computer programs. Businesses who gave gifts were acknowledged at the “Gracias” (thank you) section at the back of the program.

One week before the event, the Mechistas helped collate the program and put them into university folders. Posters announcing the event were also placed throughout the university. Faculty were notified to announce the symposium to their students in Chicana/o Studies classes. The Mechistas also help put the signs, posters on route to the symposium site several hours before the event was to take place. An hour before the symposium, the symposium room needed to be set-up as well. The department had university catering do breakfast for the March 5 symposium. A graduate student bought pan dulce (sweet bread) for breakfast for the October symposium. Coffee, water, orange juice were provided along with the pan dulce. For both symposiums, soft drinks were purchased for lunch.

The actual day of the symposium, the symposium materials were brought to the site. The materials included: cash box, blank registration sheets, a list of registered participants, raffle tickets, programs, agenda of the day, name tag (stick-on), pens, and working papers submitted by the participants. During lunch, the room was locked on March 5, 1999 so everyone could go to the BBQ pit and enjoy lunch and the raffle. At San Diego State, a harpist and Ballet Folklorico “Fiesta de Colores” dancers provided a wonderful lunchtime entertainment for all the participants on Oct. 15, 1999.

Students from MECHA volunteered at the registration table, the book/t-shirt table, and did the video taping for the October symposium. For the March 5th symposium, students from Student Leading a Cause (SLAC) volunteered to help with different tables and videotaping. A faculty checked out video equipment and transparency machine for the day. For the Oct. 15, 1999 symposium at San Diego State, student volunteers from ACHA and MECHA helped with registration, T-shirt table, lunch, the videotaping and any other task needed for that day.

Afterwards, “Thank you” letters were sent out to all the participants. Packets were sent out to each Chicana/o Studies chair in UCs and CSUs who were not able to come. The packets were meant to facilitate the process of networking between the Chicana/o Studies departments/programs. The directory of Chicana/o Studies was revised and a symposium participant directory was created for further communication/networking. A fiscal summary of the expenses of the symposium was submitted to the chair that sponsored the symposium. Registration money was deposited and all receipts were filed. Videos that were taken during the symposium were edited and a set was given to the Chicano Library at SJSU.
Appendix 13: Panel questions for the October 15, 1999
Desarrollo de Chicana/o Studies Symposium

Panel 1: Department Histories
1) When was your dept./program created?
2) What was the struggle that took place then?
3) What is the mission of your department/program?
4) What are unique characteristics of your department?
5) Why did your department choose its current name (Mexican American Studies, Chicana & Chicano Studies, Chicano & Latino Studies etc.)?
6) When did it become a department?
7) What were the rationales behind the department’s now established curriculum?
8) What struggles took place in the 70s, 80s, or 90s?
9) Were these struggles internal, or external (with the administration), over funding, curriculum assessment and hiring of faculty?
10) How did the administration encourage or discourage the growth of the department?
11) How has the department changed under your leadership as chair or under your chair’s leadership?
12) Does your department/program follow the blueprint of “El Plan de Santa Barbara” (struggle for social justice) If so, how? If not, why not?
13) What roles does your department/program play in your university, in your faculty, in the lives of the students and the Chicana/o communities around your service area?
14) Where is your department/program going in the next 5 years?

Panel questions:
1. What are the common elements in the development of Chicana/o Studies departments/programs?
2. What is the pattern of Chicana/o Studies responses to the academic environment?
3. What is the pattern of the University responses to Chicana/o Studies?
4. What are mistakes to avoid in the future?
5. What unique realities should Chicana/o Studies capitalize on?

Panel 2: Accreditation
These questions have been gleamed from the abstracts and papers from the previous five Desarrollos.

Why Questions:
1. Why have Chicana/o students have been the historical reformation and motivation behind Chicana/o Studies? Why isn’t there a structure for Chicana/o faculty to do reforms?

2. Why do other academic majors and professional fields have the process of accreditation already well established and Chicana/o Studies is still struggling for legitimacy in the academic field?
3. Why should Chicana/o Studies department/program have detailed program statements, goals, objectives and a plan for the future?

4. Why do we want an accreditation body for Chicana/o Studies?

What Questions:

1. What constitutes a Chicana/o Studies department/program content?
   a. What program areas do most Chicana/o Studies department/program share in common?
   b. What bilingual content skills are to be considered as requirements?

2. What constitutes a Chicana/o Studies department/program staff?
   a. Beyond the stated requirements of faculty in our respective institutions, what additional requirements do we want to impose?
   b. What should be the requirements for retention of Chicana/o Studies faculty?

3. What constitutes as a Chicana/o Studies department/program goals/student outcomes?
   a. What do we want our students to know when they graduate from our programs and what are our students actually learning in our programs?
   b. To what extent are we confident that our students have comparable orientations and competencies to pursue their goals?

How Questions: Panel Questions taken from #1-3

1. How will each participating Chicana/o studies department/program participating in this accrediting body be responsible for demonstrating that the subject matter it offers is appropriate to the field, has academic rigor, and is available for review by the discipline? Chicana/o Studies differ in higher education across the country. These differences must be taken into account in any accreditation study?

2. Will this process stimulate improvement in the educational effectiveness of the department/program, advise the administration/faculty/student of each campus of the possibilities and opportunities within the field, provide for the departments/programs to network and to come up with common recommendations, and give the department institutional leverage at their respective academy?

3. Will each Chicana/o Studies department/program maintain the responsibility of defining, for itself, characteristics of the nature and structure of its own quality and excellence as well as individualized philosophy and practice? Faculty serves as the core of Chicana/o Studies. Can faculty establish minimum requirements?

4. How will the responsible organization confer accreditation to Chicana/o Studies department/programs?

5. How can Chicana/o Studies faculty assist Chicana/o Studies departments/programs?
6. How can we encourage more students to attend graduate school?
7. How do we articulate our curriculum between community colleges, the state university, and University of California system, including private colleges and universities in our state?
8. How do we fare when student assessment is concerned? In other words, how, in which ways and to what extent are we accountable for the learning of our students?
9. Accountability, but to what end?
10. At the program level, is there ought to be a process that aids faculty and students in determining what has been accomplished? How?
11. In the interest of clarity, this amount to identifying objectives that estimates the cognitive outcomes, political connections and personal reflections important to student learning. All of which bring us to the matter of how well these objectives are fulfilled?
12. Individual faculty, it should be stressed, work at these issues continually; if we do nothing else, we assess student learning. But how do these efforts affect program concerns?
13. How do Chicana/o Studies departments/programs compare their work to similar efforts at other campuses?
14. Are we prepared for any possible negative fallout?

Panel 3. Mexican American Studies Library

1) How long have you been the librarian there?
2) What problems/struggle have you encounter?
3) Does the MAS library have its own place? own budget to buy books?
4) How supportive and committed is the university to the library?
5) How supportive is the Chicana/o faculty to the library?
6) What strategies have you used to raise the visibility of the library among the Latino constituency?
7) Is there networking between the Library and the local libraries in San Diego?
8) Is there network/dialogue between the Chicana/o Studies librarians?

Panel 4 Questions: Chicana/o Departments/Programs

1. Why is it important to institutionalize Chicana/o Studies and create a paper trail?
2. Sequencing a curriculum- how do you do it, why is it important?
3. What should Chicana/o Studies cover as its curriculum?
Appendix 14: Matrix of the Required B. A. Courses for the Upper & Lower Division Chicana/o Studies Classes

### Upper Division Requirements

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CHIC 106
INTRODUCTION TO CHICANO STUDIES
FALL 1999

Instructor: Win Garcia
Office Hours: Monday 11am-12pm
            Wednesday 11am-12pm
            Friday 11am-12pm
Office: EC-444
Office Phone: 278-3814
Dept. Phone: 278-3731
e-mail: wgarcia@fullerton.edu

REQUIRED TEXTS

COURSE DESCRIPTION
A study of the role of the Chicano in the United States. Special emphasis on the Chicano cultural values, social organizations, urbanization patterns, and the problems in the area of education, politics, and legislation.

OBJECTIVES OF THE COURSE
1. To acquaint the students with Chicano history, culture, and present day problems.
2. To develop understanding, among Chicanos and mutual understanding with other groups.

COURSE REQUIREMENTS
1. You are responsible for attending, participating, and fulfilling class activities/discussions/assignments.
2. Completion of three (3) exams. Each exam is worth 100 points. There are no make-up exams. No exceptions will be made.
3. Completion of two (2) reaction papers. These papers must be typed. I will NOT accept untyped assignments. No exceptions will be made. Each reaction paper is worth 50 points.
4. Completion of one (1) Chicano Studies journal. This journal must be typed. I will not accept untyped assignments. No exceptions will be made. This assignment is worth 100 points.
5. Completion of one (1) group term paper. This paper must be typed. I will NOT accept untyped assignments. Groups will consist of at least five (5) and be limited to seven (7) members. No exceptions will be made. This assignment is worth 100 points. Every group member will receive the same grade.
6. I DO NOT like late written assignments. The penalty for late assignments is -10% (per day) of the final assignment grade. For example, if your written assignment is three days late, then the penalty will be -30% of the final grade. Do not expect sympathy for your tardiness. No exceptions will be made.
7. You must correct your grammar before submitting your work. I will deduct 10% from any work that requires more than ten grammatical corrections.
8. Cheating or plagiarism will NOT be tolerated. This will result in an "F" for the course.
9. Incompletes will be given based on the criteria provided by the University (refer to page 10 of your class schedule).
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<thead>
<tr>
<th>WEEK</th>
<th>DATE</th>
<th>TOPIC</th>
<th>ASSIGNMENT</th>
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<tbody>
<tr>
<td>1</td>
<td>8/23</td>
<td>Introduction and overview of the course; General cultural dimensions</td>
<td>NFM: Intro, Ch. I Handout</td>
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<tr>
<td>2</td>
<td>8/30</td>
<td>General cultural dimensions; Indigenous civilizations and philosophy</td>
<td>NFM: Ch. 1</td>
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<tr>
<td>3</td>
<td>9/6</td>
<td>Indigenous civilizations and philosophy; Spanish civilization, conquest, and colonialism</td>
<td>NFM: Ch. 2, 3 Handout</td>
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<td>4</td>
<td>9/13</td>
<td>Spanish conquest and colonialism</td>
<td>NFM: Ch. 4 Handout</td>
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<td>5</td>
<td>9/20</td>
<td>FXAM I</td>
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<td>6</td>
<td>9/27</td>
<td>Mexican immigration</td>
<td>NFM: Ch. 5</td>
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<td>7</td>
<td>10/4</td>
<td>Mexican immigration</td>
<td>NFM: Ch. 6, 7</td>
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<tr>
<td>8</td>
<td>10/11</td>
<td>Mexicans in the Southwest</td>
<td>NFM: Ch. 8 Pocho: Ch. 1, 2</td>
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<td>9</td>
<td>10/18</td>
<td>US-Mexican border life</td>
<td>NFM: Ch. 9, 10 Pocho: Ch. 3, 4</td>
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<tr>
<td>10</td>
<td>10/25</td>
<td>US-Mexican border life</td>
<td>Pocho: Ch. 5</td>
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<td>REACTION PAPER #1 DUE</td>
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<td>11</td>
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<td>EXAM II</td>
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<td>12</td>
<td>11/8</td>
<td>Legal cases</td>
<td>NFM: Ch. 11, 12, 13</td>
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<td>Handout</td>
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<td>13</td>
<td>11/15</td>
<td>Effects of World War 11</td>
<td>NFM: Ch. 14, 15, 16</td>
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<td>Pocho: Ch. 6</td>
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<td>14</td>
<td>11/22</td>
<td>Thanksgiving Recess: Campus Closed (11/22-11/26)</td>
<td>NFM: Ch. 17, 18 Pocho: Ch. 7, 8</td>
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<td>15</td>
<td>11/29</td>
<td>The Chicano movement</td>
<td>NFM: Ch. 17, 18 Pocho: Ch. 9, 10</td>
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<td>GROUP TERM PAPER DUE</td>
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<tr>
<td>16</td>
<td>12/6</td>
<td>The Chicano movement</td>
<td>NFM: Ch. 17, 18 Pocho: Ch. 11</td>
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<td>JOURNAL DUE</td>
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<td>12/13</td>
<td>FINAL EXAMS</td>
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Chicano Studies Journal

The purpose of the Chicano Studies journal is to collect information pertaining to the Chicano community. First, information may be gathered from newspapers, magazines, or professional journals. This assignment will allow you to synthesize information that appears in print. Second, do not waste your time regurgitating the articles. I am interested in your analysis of the articles. Here, you must present a critical review of the author's message. Thus, you must support your claims with credible evidence. For example, if you disagree with the content of an article supporting claims of voter fraud, then do not simply note, "I didn't like the article" or "This article was difficult to read." Instead, disprove the article by providing counter arguments that possess credible supporting material. In this case, credible materials, evidence, or sources are not found in tabloid publications. Please refer to credible sources of evidence. You may cite experts or other written commentary found in many reputable (credible) sources of information. Finally, the last portion of your paper may be used to share your perspective(s), discuss your attitude(s), and provide a solution(s)/insight(s). This will enable you to reflect on issues that interest you. You must have at least 25 journal entries (25 journal articles). Each entry must be at least 1 page in length. These entries must be typed (font size 10-12), 1" margins (on the top, bottom, right, and left sides), double spaced on 8½" X 11 “white paper. This assignment is due May 22, 1999 in the Chicano Studies Department Office.

Reaction Paper

These assignments require that you reflect on the readings from the text Pocho. Although this text is fictitious, you must analyze the story for its non-fictitious nature. First, you must discuss a topic/theme that is salient to the Chicano community. Second, you must demonstrate how this theme/topic is pervasive throughout the Chicano community (one word answers, one sentence answers, and one paragraph answers are not acceptable) - you must develop a cohesive argument - try to incorporate your insight within your work. For example, if you choose the text's theme of family values, then you must justify how and why this theme/topic is salient to the Chicano community (use examples from the text to support your claims), Third, when providing a personal opinion, explain why you possess that particular opinion. Always answer the WHY question. Fourth, these assignments must be at least two (2) pages in length and less than five (5) pages in length. Furthermore, these assignments will be typed (font size 10-12), double spaced, 1" margins (on the top, bottom, right, and left sides), on 8½" X 11 “white paper. Fifth, keep the due dates in mind. Late papers will receive a penalty of -10% (per day) of the final assignment grade. For example, if your paper is three days late, then it will carry a penalty of -30% from the final grade. Sixth, I will deduct 10% from any work that requires more than ten (10) grammatical corrections. Finally, I will deduct 10% for every requirement that is not met. For example, if your paper is not doubled spaced, then I will deduct 10%. Similarly, if your paper is not doubled spaced and does not possess 1" margins, then I will deduct 20%. Please correct these errors before submitting your work. No exceptions will be made.

Due Dates

Reaction Paper 91: 9/17/99
Reaction Paper 42: 10/29/99
Journal: 12/13/99 - in the Chicano Studies Department Office
GROUP TERM PAPER ASSIGNMENT

Description
The essence of this assignment involves researching ethnic and cultural practices (traditions) of México. In order to fulfill the assignment, you must trace the origins of the practices/traditions. In other words, you must define, explain, and illustrate the practices/traditions of your choice. You are required to research a minimum of 5 (five) Mexican practices/traditions. In addition, you are required to provide a minimum of 6 (six) sources of evidence per practice/tradition. You must demonstrate the manifestation of the practices/traditions from their inception to the present day. Furthermore, this assignment must be typed (font size 10-12), double spaced, 1 “ margins (on the top, bottom, right, and left sides), on 8¾” X 11 “ white paper. The page length must not exceed 18 (eighteen) pages of text (15 pages of text average). I will not read more than 18 pages of text. This assignment is worth 100 (one hundred) points. Late papers will receive a penalty of -10 % (per day) of the final assignment grade. I will deduct 10% for every requirement that is not met. All group members will receive the same grade. This assignment is due on Friday, December 3, 1999 in class.

Suggested Outline
The following is a suggested outline for the paper (major headings are centered and NOT underlined, minor headings are on the left margin and underlined). You are free to use a different structure for your paper as long as you cover all the components outlined in the description of the paper.

<table>
<thead>
<tr>
<th>Introduction</th>
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<tr>
<td>In this section, you should provide an overview of your approach (preview the paper – similar to a preview in an informative speech). Here, you should indicate the practices/traditions of your choice. In addition, you must provide your rationale for the selections (answer the WHY question). Remember that you will need to make relational links among the written information. Thus, if your chosen practices/traditions have a common origin, then you must EXPLICITLY note this information. This section is the foundation of your argument – you MUST provide substance!</td>
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<tr>
<td>Practice/Tradition #1</td>
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<td>(use its name as a section heading)</td>
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<tr>
<th>Origin of the Practice/Tradition</th>
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<tr>
<td>You must provide an “origin” section for each practice/tradition. In this section, describe the origin of the practice/tradition. In other words, what are the roots of the practice/tradition? How has the practice/tradition been modified? Why? Why is the practice/tradition important to the Mexican culture? In some cases, you may find that your chosen practice/tradition is an extension of another. If this is the case, then focus ONLY on those aspects that impact your chosen practice/tradition. Eliminate irrelevant aspects from your work.</td>
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<tr>
<th>Major Assumption of the Practice/Tradition</th>
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<tr>
<td>In this section, you must outline the major assumptions of the practice/tradition. In other words, provide the epistemology (limits of the knowledge of practice/tradition) or ontology (mysticism of practice/tradition). Here, provide the reader with the major focus of the practice/tradition. What is the essence of the practice/tradition? What does the practice/tradition require the participants to believe or assume? Why? – EXPLAIN!</td>
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<tr>
<th>Application of the Practice/Tradition</th>
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<tr>
<td>First, outline the scope and boundary conditions of the practice/tradition. In other words, how often is this practice/tradition evident in México and what are the limitations of the practice/tradition? Second, you must illustrate the manner in which the practice/tradition is evident in México. Third, you must indicate the strength of the practice/tradition in México. Fourth, you must indicate the strength of the practice/tradition to U.S. citizens who possess a Mexican heritage. Fifth, explain the difference in strength of the practice/tradition (or the similarity in strength of the practice between Mexicans in the U.S. and in México).</td>
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<tr>
<th>Synthesis of Practices/Traditions</th>
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<td>In this section, you must provide the result of your investigation. First, indicate the collective essence of the practices/traditions. Here, explain the values that are collectively conveyed through these practices. Explain why these values are important, or unimportant, to the Mexican culture. Second, illustrate how these practices/traditions allow participants to interact in the milieu (environment) of the culture. Third, demonstrate how the United States cultures has influenced the continuation of these Mexican practices/traditions. Finally, explain how your generation perpetuates these practices/traditions.</td>
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This is an introductory-level course designed with two goals in mind. The first is to acquaint students with the most important social, political, economic and historic aspects of the Chicano/Latino experience in the United States. The second goal is to discuss these ideas in relationship to contemporary and future Chicano/Latino society.

Texts:


Grading and Course Evaluation: Students will be evaluated upon three exams (one a final) that includes a critical essay question, each exam worth 100 points for a total of 300 points for the semester. Deviations from this evaluation process are made, but are the exception and must be justified to the instructor's satisfaction.¹

¹Deadline to drop a course without signatures of instructor and chairperson is Tuesday 9-8-98. It is the student's responsibility to drop a course s/he does not plan to attend.

Schedule:

**Historical Background of the Chicano in the Southwest:**
1. Introduction: (Gomez & Rodriguez, (HO); Moore & Pinderhughes, Instoduction)
   Film- Anasazi

**The National Latino Perspective**
2. P.R./NY: (M & P: chap. 1)

**Monday 9-7-98 Holiday**
3. Chicano/LA: (M & P: chap.,2)
4. Central AmericansILA: (M & P: chap.3)
5. Cubans/Miami: (M & P: chap. 4)
6. Mexicans/TX (M & P: chap. 5)
7. P.R./Chicago: (M & P: chap. 6)
8. Mexicans/NM: (M & P: chap. 7)
Mid-Term:

The Border Perspective:
9. US/Mexican Border (M & P: chap. 9)
10. Immigration and the People of LA (Riposa: chap. 6)

The Californian Perspective:
11. ELA: A Field of Dreams (Riposa: chap. 8); Negro Y Moreno (Riposa: chap. 9)
12. Financial Dynamics of Urban Growth (Riposa: chap. 10)
13. Contemporary issues concerning gender and gangs (Salazar-Parr (HO); Lopez, “Gangs of Angels”; Lopez and Mirande (HO)

The Future of California:
14. Short Week: (Bautista: Worse Case Scenario)
15. (Bautista: Best Case Scenario)

Final: December 11, 9 a. m. to 1.0 a. m.
INTRODUCTION TO LA RAZA STUDIES
LA RAZA 215
W 4:15 TO 7:00 P.M.
ROOM 210 BURK HALL

The purpose of this course is to help students understand the history and development of La Raza Studies in the United States. La Raza is a comprehensive term used to identify people of an ethnic background with ties to Cuba, Central and South America, Mexico, Puerto Rico, Spain or another Spanish speaking part of the world. There are shared experiences and outcomes that help to identify La Raza in this country. While this ethnic community is still in a very fluid period of identification, sufficient information and knowledge about commonalities and experiences in the United States is available to underpin a robust academic discipline. To better acquaint students with the origins and development of La Raza Studies, and begin to focus their attention on how the discipline operates, topics will be presented during the term that are academic subject specific, and thematically representative of interdisciplinary thinking.

To accommodate different learning styles, a combination of lecture, seminar opportunities, case method, and open dialogue in the class will be used. There will be opportunities for students to work together in theme groups to research selected topics and share their findings with others in the class. The use of films, and participation by guest lecturers will contribute to the learning experience in this class.

REQUIREMENTS

There will be two mid-term examinations and a final. Students will need to participate in a theme group and prepare a report for presentation in class. Students will need to read three books, and prepare a brief report and book critique.

TEXT

No textbook is required. Occasional readings will be assigned and placed on reserve.

Instructor

Roberto Haro, Professor & Director
Cesar, E. Chavez Institute for Public Policy
San Francisco State University
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San Francisco, CA 94132-1712
(408) 338-6044
(408) 338-0519 [FAX]
rph@sfsu.edu

OFFICE HOURS Tues. & Thurs. 10:00 - 11:00 a.m.
Students will be expected to work in teams of two or three persons, interview a La Raza Studies faculty member and prepare a report on that faculty member's perspectives and contributions to La Raza Studies at San Francisco State University and elsewhere. In addition to the written report, students will be expected to give a 30 minutes oral presentation, during a LARA 215 class session, on their interactions with and impression(s) of the faculty person they interviewed.

The instructor will assign each student three books to read during the term. For extra credit, the student may prepare an oral presentation before the LARA 215 class on a book s/he read.

**INTRODUCTION TO LA RAZA STUDIES COURSE ASSIGNMENTS**

**Introduction to La Raza Studies** (26 August 1998) A basic introduction to the course that includes themes and topics that will be presented during the term. The broad topics are related to courses taught in La Raza Studies at SFSU. Particular themes, such as the family and gender considerations, will include information and concepts from various courses taught in La Raza Studies. Background readings for this include:

Augenbraum, Harold and Ilan Stavans

Baca, Jimmy
*Immigrants in Our Own Land.* (1990) New Directions

Chavez, Linda

Flores, Juan

Medina, Pablo
*Exiled Memories: A Cuban Childhood.* (1990) University of Texas
Composition of La Raza (2 September 1998)
Pertinent data and information from the U.S. Bureau of the Census will be presented in class, along with similar documentation from the California State Department of Finance Population and Demography Unit and groups such as the California State Department of Education. Students will be expected to learn to use the library and computer access to sources of statistical information that up-date demographic data on La Raza in the U.S.

Background reading:

Identity of La Raza (9 September 1998)
The film *I am Joaquin* will be shown in class. Students should also read:
Baldwin, James. *If Beale Street Could Talk.* (1974) Dial Press; and
Thomas, Piri. *Down These Mean Streets.* (1967) Knopf

History
Various groups and their conquest and amalgamation into the U.S. sphere of influence will be discussed during this session. The student should pay particular attention to the experience of groups from Mexico, Central America, Cuba and Puerto Rico.

Required readings:

Philosophy
The ideas of important Latino thinkers from other countries that have been highly significant in defining the philosophical orientation of La Raza in this country will be presented and explored. Recommended readings:

Hostos, Eugenio Maria de (Any of his works translated into English)
Ortega y Gasset, Jose. *Revolt of the Masses.* (1932) Allen & Unwin
Ramos, Samuel. *Profile of Man and Culture in Mexico.* (1962) University of Texas Press
Culture
Several writers have attempted to develop a construct on Latino culture within the United States. What we have, therefore, are explorations by writers exploring what they mean by culture. Students should realize that often, Latinos will draw upon the culture of the country or place from which they or their parents emigrated. As for a well defined, and overarching "Latino Culture" in the U.S. the following readings should be helpful.


Literature
There are a growing number of books and articles available that capture the literary production of numerous talented Latina and Latino writers. Some focus attention on themes that affect them personally, while others recount experiences of parents and elders who came to the U.S. from different parts of the Spanish Speaking world. Selection from the following book will be required readings.


Psychology
In this section, the psychological and para-psychological experiences of Latinos will be presented and discussed. The roles of males and females, the effects of social alienation and the sense of self that contribute to identify will be presented. The influence of family and peer group influences will also be discussed. The following readings are recommended:

Anaya, Rudolfo. *Bless Me, Ultima.* (1972)

Sociology
The societal dynamics that help form the social consciousness of different Latino groups in the U.S. will be discussed. Within this topic are important elements such as Latino group identity, interactions with the larger society and other ethnic/racial groups, and factors that contribute to inter- and intragroup relations.

pp, 13-31, 35-55, and 292-302

234
La Familia

The role of the family is perceived as a powerful force among Latinos. The "traditional" Latino family has been described by many writers, both from historical and contemporary perspectives. At times, its influence has been misconceived or exaggerated. External pressures are rapidly reshaping traditional roles in the Latino family, and dramatically influencing its composition and operational structure, e.g. diminishing influence of religion. Recommended readings:

- Moraga, Cherrie. *Loving in the War Years.* (1983) South End Press

Gender Issues

While not often discussed within the Latino experience in the U.S., the roles of men and women, Feminism and Gay/Lesbian topics need to be explored. Several faculty and classes at classes at San Francisco State, and in the La Raza Studies Department provide pertinent information about these issues.


Three articles will be placed on reserve in the main library and at the Cesar E.Chavez Institute for students to read. In addition, there will be a guest lecturer to present important perspectives on these issues.

Education

The educational attainment of Latinos continues to be a major challenge for this country and our community. Statistical information will be provided on Latinos and education, as well as information on the elimination of affirmative action, and bilingual education in this state.

The following books will be required readings:

Politics
The governmental, political and public policy processes in the U.S. as they affect, and bypass Latinos will be discussed. Anti-immigrant legislation in California and the Congress, as well as anti-affirmative action, and anti-bilingual education measures that negatively target Latinos will be presented and analyzed. A film on the development of La Raza Unida Party in Texas and other parts of the Southwest will be shown to the class. Recommended readings:


Future of La Raza Studies
Students will report on their interviews with different professors and administrators on the San Francisco State University campus, as well as with some faculty members at the University of California at Berkeley and elsewhere. Potential challenges to La Raza Studies and other ethnic studies teaching programs will be presented, along with a discussion on the topic of multiculturalism. Required reading:


Class Projects
Students will share their impressions of conversations with La Raza Studies faculty at SFSU, and discuss different aspects of this course, including suggestions for themes and materials that might be included in the future. A review for the final will be presented.

Reading Assignments.
Students may wish to substitute a book of their choosing for items that appear in the above required or recommended list of readings. As an example, in the section on Family, a student may want to read *Cholos & Surfers: A Latino Family Album* by Jack Lopez (1998) Capra Press. Before selecting a book, please clear your choice with the instructor.
INSTRUCTOR: DR. R.C. JIMENEZ  
OFFICE: YUH 35  
OFFICE HOUR: 12:30 P.M. - 02:00 P.M. MWF.  
MESSAGES AT: (408) 924-5310

MEXICAN AMERICAN/ASIAN/BLACK STUDIES 025:  
THE CHANGING MAJORITY: POWER AND ETHNICITY IN AMERICA

COURSE DESCRIPTION:

This course will focus on cross-cultural historical and political demographic factors which have shaped the culture, institutions, and society of America. This will be achieved by the examination of the role of workers, immigrants, indigenous peoples, and peoples of color in what is now called the U. S., with emphasis on the under-represented and historically oppressed groups in the Asian, African American, Native American, and Chicano Communities.

GRADING AND COURSE REQUIREMENTS

3 full sentence chapter outlines:  
@ 40 points each.  
total: 120 points

2 mid-terms: @ 150 points each.  
total: 300 points

3 in class cross-cultural small group activities: @ 20 points each.  
total: 60 points

1 Full sentence outline for course essay:  
total: 30 points

1 Written extended essay:  
total: 120 points

1 Final:  
total: 200 points

Total course points: 830 points

REQUIRED TEXT BOOKS

Chan and Garcia. People of Color in the American West.

Takaki, Ronald. A Different Mirror.

Vigil, Diego. From Indians to Chicanos.
COURSE POLICIES

1. Late Assignments will be reduced by at least one grade level.

2. All exams are required for course completion. All test questions will be taken directly from the course texts, handouts and lectures.

3. Any “make-up” work will be done by arrangement only.

4. Incomplete grades may be awarded only if 75% of the course work has been completed with a grade of “C” or better.

5. All written assignments done outside of class, including all outline, will be type written and follow formal academic format with proper annotation (bibliography) and documentation (footnotes).

6. A type written, double spaced, five-page (1350 words), term paper is required. The paper is to follow one of the standard academic formats. When in doubt, use the book by Diane Hacker, The Pocket Manual for Writers. This assignment will be due the twelfth week of the class to allow time for correction and re-writing. The paper will contain a full sentence outline and a bibliography. The outline and preliminary bibliography are due the fourth week of the class.

7. All written assignments must be turned in before an opportunity to take the final examination is granted.

8. Extra credit work in addition to the regular class assignments is possible, but in no case will the points allowed exceed the total points possible in the course based upon the “course requirement” section of this green sheet.
<table>
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<tr>
<th>WEEK:</th>
<th>ACTIVITY/READING</th>
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</table>
| #1    | Course Overview (Green Sheet)  
        | Overview and Preview  
        | (Chan and Garcia: Introduction)  
        | Crosscultural overview. (Intro to Vigil) |
| #2    | The Meaning of Race and Culture.  
        | (Takaki: Chapter 1)  
        | Crosscultural Realities  
        | (Video: Bowl of Beings)  
        | Class Discussion Activity #1 |
| #3    | Stereotypes and Prejudice.  
        | Racism, Sexism and Labeling in the English Language  
        | Video: When the Lion Wrote History  
        | Chapter outline #1 DUE |
| #4    | Americas prior to European Invasion  
        | (Chan and Garcia: Chapter 1 pps. 15-69 and  
        | Takaki: Chapters 1 and 2 and Vigil: part one)  
        | WRITTEN ASSIGNMENT OUTLINE DUE (for Term Essay)  
        | Class Discussion Activity #2  
        | Video: The Two Nations Black America  
        | Colonial Policies in the Americas (Slavery and peoage of people  
<pre><code>    | of color: (Takaki: Chapter 3 and 5 and Vigil: part two.) |
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<td>WEEK: Activity/Reading</td>
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<td>9 Broken Treaties</td>
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<td>Video: Viva La Causa II</td>
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<td>(Takaki: Chap. 12 and Chan and Garcia: Chap. 4)</td>
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<td>10 Institutional Racism in the Western U. S.</td>
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<td>(Chan and Garcia: Chap. 9)</td>
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<td>Chapter outline #3 DUE</td>
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<td>Immigration vs. emigration perspectives.</td>
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<td>(Chan and Garcia: Chaps. 3 and 15)</td>
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<td>Class discussion Activity #3</td>
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<td>11 Gender Issues as Related to Culture and Ethnicity.</td>
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<td>Video: Dream World II</td>
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<td>12 EXTENDED WRITTEN ESSAY ASSIGNMENT DUE</td>
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<td>In class written cultural exchange</td>
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<td>Concentration Camps in the United States, Part Two:</td>
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<td>Historical Barrios and Ghettos</td>
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<td>Reservation and Repatriation (Chan and Garcia Chap. 14)</td>
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<td>Video: Dreams of a City: The Creation of East Palo Alto</td>
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Appendix 16: Fullerton Chicana/o Studies' CHIC 220, Mexican Heritage course syllabus

CHIC 220
Mexican Heritage

Office Hours: TR 10:30-11:25; 15:30-15:55
Office: EC-414
Phone: (714) 278-3839
Department Office: EC-475
Department Phone: (714) 278-3731

Syllabus

I. Course Description
   The basic characteristics of the Mexican, especially the Chicano society and culture.
   From 1519 to the present. Emphasis on the arts, literature and history of Mexico and the
   Chicano in the United States.

II. Course Objectives
   1. To acquaint the students with the Mexican history and culture.
   2. To stimulate the students in developing an understanding and appreciation of mestizo
      and Mexican Indian culture and history.

III. Exams
    There will be a mid-term exam and a final. Each exam will cover the lectures, movies,
    guest speakers, reading assignments and class discussions. The exams will contain essay
    and identifications.

IV. Grading
    Grades will be based on the mid-term and final exam. Class participation will be taken
    into consideration, therefore, in order to participate the student must be prepared to
    discuss the reading assignments and not be absent.

V. Class Policies
    No make-up exams will be given unless something drastic has taken place and
    arrangements have been made with the professor.

Please do not bring beepers to class.

VI. Textbooks
    Azuela, Mariano --- The Underdogs
    Jennings, Gary---Aztec
    Paz, Octavio --- The Labyrinth of Solitude

Final Exam Date: Tuesday, December 14, 1999 12:00-1:50 p.m.
Weekly Schedule (Mexican Heritage 220)

Week 1  
Professor lectures on the geography of Mexico and presents overview of various ethnic indigenous Mexican groups including but not limited to Olmecs (mother culture of Mexico), Mayas, Teotihuacanos, Purempechas, Toltecs, Zapotecs, Huicholes, Coras, Yaquis, Raramuris, Totonacas, Otomis, Chupicuaros and Mexicas.

Assign the reading of 700 pages of *Aztec* (one hundred pages per week). Explain that the mid-term exam will cover the first 624 pages of *Aztec*, as well as movies viewed, lectures and class discussions.

Week 2  
Show and discuss movie, *Mexican Prehispanic Cultures*. Introduce the main Mexica (Aztec) gods including but not limited to Huitzilopochtli, Coatlicue, Coyolxauhqui, Quetzalcoatl, Xipe-totec, Chalchiuhtlicue and Tlaloc. Professor provides essay questions to students.

Weeks 3-4  
Professor and class discuss pages 1-200 of *Aztec*. Movie by Carlos Fuentes *The Buried Mirror (Part I)* is presented. Professor lectures on the Arabic and Spanish roots, conflicts, conquest and La reconquista. This is followed by a class discussion on lecture and movie. Professor lectures on the indigenous system of commerce; including bartering, the *tianguis*, and the *Pochteca* system.

Week 5  
View and discuss the movie *Ulama*. The discussion centers on the sacred ball game of *Tlacchiti* as the birth of culture. Class discusses pages 200-400 of *Aztec*.

Week 6  
Professor lectures on the Aztec Calendar. Class discusses the handouts on the significance of the Sun Stone. The Aztec calendar is an elaborated monument to the sun in its many manifestations. The stone was also dedicated to human sacrifice related to the cult of *Tonatiuh*, god of the sun. Catastrophic events of the Mexica mythology are recorded in this magnificent work of art. According to the legend, four suns had been previously destroyed (corresponding to the four cosmogonic eras). *Tonaduh* on the center of the stone is the Fifth Sun which corresponds to the time of the arrival of the Spaniards to the New World.

Week 7  
Class views the movie on *Palenque* by Dr. D. Fuentes. Discuss the classic Mayan city of Palenque its architecture, religiosity, mysticism as well as its overall splendor. Discuss pages 400-624 of *Aztec*. Professor reviews for Mid-term exam.

Week 8  
Class reviews for Mid-term exam. Mid-term exam will cover the indigenous religion, commerce and way of life.
Week 9  Professor lectures on the Porfiriato and Mexican Revolution. He proceeds to introduce the literature that pertains to this epic event. Major historical characters of this period are discussed, including but not limited to Porfirio Díaz, Madero, Huerta, Villa, Zapata, Flores Magón, Carranza and Obregón. Some of the topics discussed are: 1)The dictatorship of Díaz, 2) Madero's attempt for democracy, 3) Huerta's usurpation of the presidency, 4)Villa, Carranza, Obregón and Zapata's declaration of war against Huerta and 5)The Mexican Revolution deterioration into factionalism.

Week 10  View and discuss the documentary movie on The Mexican Revolution, Memorias de un mexicano, by Salvador Toscano. Begin discussion on The Underdogs.


Week 12  Professor lectures on The Labyrinth of Solitude. The class discussion centers on the characteristics of the Mexican, according to Octavio Paz. Assign reading of the remaining 400 pages of the book Aztec.

Week 13  Discuss chapters of The Labyrinth which deal with the concepts of the Mexican masks, the Day of the Dead and La Malinche.

Week 14  The chapters that deal with the topics of Conquest and Colonialism, and Independence to Revolution are discussed.

Week 15  Class finishes discussion of The Labyrinth and reviews for final exam.
Chicano Studies Department  
**History of the Chicano - 445**  
TR 10-11:15

**Professor Naomi H. Quinonez**  
EC 432  
278-7048

**Office Hours**  
TR 2-3  
W 3-4 or by appt.

**COURSE DESCRIPTION:** This course will utilize an interdisciplinary approach to examine and survey the history of Chicanas/os on the American continent. Students will analyze, understand, and appreciate the trajectory of the Mexican American experience from Pre-Columbian times to the present. Focus will be placed on the socio-political and cultural ramifications of Chicano history, with special attention to gender roles, colonialism, social marginalization, ethnic identity, issues of power, and dominance/subordination dichotomies. The course will underline both the major historical contributions of Chicano women and men and their struggle for survival and social justice.

**COURSE FORMAT:** The class will be divided into five major sections that will reflect the major historical periods of the Chicano experience: 1. Pre-Columbian (prior to 1521) 2. Conquest/Colonization (1521 - 1821) 3. The Mexican Period (1821 - 1848) 4. The Mexican American Period (1850 - 1960) and 5. The Chicano period (mid 1960s to present). At times class will break into smaller groups for focused discussions on material - groups will be asked to turn in in-class assignments as a collective. Lectures, films, and guest speakers (if available) will also be incorporated into the class.

**COURSE REQUIREMENTS:** Students will have 3 in-class essays, submit two 7 page papers, and will write a 710 page interview as part the final. Topics for the papers are to be selected based on section content and will draw from course content and outside research (at least 3 source citations, and bibliography). Participation in class discussions is extremely important and will affect student's grade, as will excessive absences. Should a problem or emergency arise that will affect your presence or ability to participate please let me know. Late papers will be marked down one grade. Unless arranged otherwise, papers will not be accepted after the first week.

**GRADES:** Final grade will be determined based on the following: In-class essays 10 points each, papers 20 points each, interview 30 points, and participation 10 points. Total points = 110. Interviews will be orally presented to the class on day of the final. Final day is NOT negotiable. Barring an emergency all students are required to attend final.

**REQUIRED READINGS:**  
Miguel Leon Portillo - *Broken Spears*  
Francisco Balderama and Raymond Rodriguez - *Decade of Betrayal*  
David Gutierrez - *Walls and Mirrors*  
Leonard Pitt - *The Decline of the Californios*  
Handouts as assigned

246
COURSE OUTLINE:

August 24 - 26
Section I: Pre-Columbian Period
Evolution of Ancient Meso American Societies
Read Portillo - chapter 1, 2 & 3

August 31- September 2
The Achievements and Contributions of the Toltecs, Aztecs and the Mayas
Read Portillo - chapter 4 & 5
Video: Teotihuacan

September 7 - 9
Omens, Signs and the myth of Quetralcoatl
Read Portillo to end of book

In-class essay Quiz 9/7

September 14- 16
Section II: Conquest and Colonization
Cortex and the power of language
Read Todorov chapter 1, 2, 3

September 21 - 23
Mestizaje and the the importance of syncretism
Read Todorov chapter 4, 5
In-class essay Quiz 9/28

Section III The Mexican Period
September 28 - 30
Gente de Razon, Cholos, and the Hacienda system
Read Pitt chapter 1, 2,

October 5-7
Manifest Destiny and Resistance
Read Pitt chapter 4, 5, 7

October 12-14
The Mexican American War
Read Pitt chapter 8 7 9
Film: The Ballad of Gregorio Cortez

Paper due 10/19

Section IV-The Mexican American Period
October 19-21
The Mexican Revolution, Immigration and the Industrialization of Mexican labor in the U.S.
Read Balderama chapter 1, 2, & 3

October 26 - 28
The Mexican Revolution, Immigration and the Industrialization of Mexican labor in the U.S.
Read Balderama 5, 7, & 8

November 2 - 3
Union Organizing and the Forging of Political Agency
Read Gutierrez chapters 1 & 2
Film: Zoot Suit

November 9 - 11
World War II and the Mexican American Generation
Read Gutierrez chapters 4
Handout

Paper due 11/15

Section V-The Chicano Period
Militancy and the Chicano Movement
November 16 - 18
Read Gutierrez chapter 3 & 4
Handout on Chicano Movement

November 23 - 25 (Thanksgiving Holiday)
Finish Gutierrez
Handout

November 30 - December 2
Cultural Nationalism and the Foundations for Social Change
Read handout
Video: Chicano!

December 7
Work on Interviews

In-class Essay 12/9

Assignment due dates
In-class essay #1 - 9M
In-class essay #2 - 9/28
Paper #1 due - 10/19
Paper #2 due - 11/15
In class Essay #3 - 12/9
Interview - Day of final
I. COURSE DESCRIPTION

A study of the Mexican Revolution of 1910 stressing the political, economic and social features of this period. Special emphasis on the Revolution and its contributions in the fields of art, literature and social reforms.

II. OBJECTIVES OF COURSE

To acquaint students with Mexican History; special emphasis will be given to the Mexican Revolution of 1910 and contemporary Mexico.

III. LEARNING PURPOSE:

The students will learn about the Mexican Revolution of 1910. They will study the Porfirio Díaz' regime, the revolutionary war, and the outcome of the Revolution. The course will also cover, in-depth, the political and social aspects of contemporary Mexico. At the conclusion of the course, the students will have substantial knowledge of the Mexican Revolution and contemporary Mexico.

IV. EXAMS

There will be a midterm exam and a final. Each exam will cover the lectures, movies, guest speakers, reading assignments and class discussions. Each exam will consist of two (2) essay questions and about 15 identifications.

V. GRADING

Grades will be based on the midterm and final exams. Class participation will be taken into consideration; therefore, in order to participate, the student must be prepared to discuss the reading assignments and not be absent.

VI. CLASS POLICIES

1. No make-up exams will be given unless something drastic has taken place and arrangements have been made with the professor.

2. Excessive absences will not be tolerated.
VII. TEXTBOOKS

William Weber Johnson, Heroic Mexico
Carlos Fuentes, The Death of Artemio Cruz

VIII. OFFICE HOURS

TR 10:30 - 11:25; 3:30 - 3:55
Office: EC-414, Tel.: (714) 278-3839
Dept. Office: EC-475, Tel: (714) 278-3731
Internet: dfuentes@fullerton.edu

IX. FINAL EXAMINATION DATE: Thursday, December 16, 1999, 12:00 - 1:50 p.m.

Weekly Schedule

Week 1  Lecture on Porfirio Díaz and the Mexican Revolution.
Lecture on the Porfiriato; Including the European outlook, the cientificos, and the hacienda system.
Read chapters 1-3 of Heroic Mexico
(Chapters 1-31 of Heroic Mexico are to be read and discussed by Mid-term.)

Week 2  Distribute essay questions for Mid-term & final exam.
Lecture on:
1) The overthrow of Porfirio Díaz.
2) The National and the Regional revolutions.
3) Ricardo Flores Magón and his Partido Liberal.
5) Madero his Plan de San Luis and The Antireelectionist party.
6) Victoriano Huerta & his plot to assassinate Madero. (The Tragic Ten Days)
Read chapters 4-8 of Heroic Mexico.

Week 3  Lecture on war directed against the usurper Huerta.
Zapata, Villa, Obregón and Carranza fighting against Huerta.
Discuss chapters 1-5
Read chapters 9-13
Introduce the theme of disillusionment with the Mexican Revolution.

Week 4  Movie: View and discuss “The Frozen Revolution”
Discuss chapters 6-10
Read chapters 14-18

Week 5  Lecture on The Death of Artemio Cruz
Assign reading of the aforementioned work.
• The novel must be completely read by the week following the mid-term. Explain how The Death of Artemio Cruz should be read and the significance of “I”, “You”, and “He” sections of the novel. Discuss chapters 11-15 Read chapters 19-23

Week 6
Discuss chapters 16-20
Read chapters 24-28
Lecture on:
1) Villa's relationship with Carranza and Obregón.
2) Villa's victories at Torreón and Zacatecas.

Week 7
Lecture on the factionalism of the Mexican Revolution, revolutionists against revolutionists.
Discuss chapters 21-26
Read chapters 28-31

Week 8
Discuss chapters 27-31
Lecture on the Aguascalientes Convention
Review for test

Week 9
Mid-term Test
Lecture on Artemio Cruz

Week 10
Discuss Artemio Cruz
Read chapters 32-40

Week 11
Finish discussion of Artemio Cruz
Discuss chapters 32-36
Read chapters 41-45
Lecture on Villa's Demise (The Battle of Celaya)

Week 12
Discuss chapters 37-43
Read the last chapters of Heroic Mexico
Lecture on the Cardenas presidency.

Week 13
Discuss the remaining chapters of Heroic Mexico

Week 14
Movie
Lecture on Contemporary Mexico, Salinas, Colosio, Zedillo, Marcos and the Zapatistas in Chiapas.

Week 15
Review for final test
Appendix 17a: Long Beach, CHLS 300

COURSE SYLLABUS
for
CHLS 300: CHICANO HISTORY

Spring 1999
Professor Federico A. Sánchez
California State University, Long Beach

DESCRIPTION
This course will focus on the frontier experience of the Spanish-speaking people who explored and settled the northern Mexican provinces, the area that is now the Southwestern United States. We will study the manner in which they interacted with indigenous tribes and Anglo Americans; in addition, we will trace the creation and development of Chicano political, economic, social and cultural institutions.

The investigation will be carried on through critical analysis of readings, discussions, lectures, field trips, and independent research.

REQUIREMENTS
Students are required to read the assigned material and participate in class discussions. Regular attendance is obligatory. Late work will not be accepted unless prior consent has been obtained from the instructor.

EVALUATION
There will be four to six exams, a semester project (either a family oral history project or a book review), and field trips. Grades for the course will be based on the evaluations listed above. Guidelines for the semester project and field trip reports will be distributed in class. The exams, semester project, and field trip reports are each worth 100 points. Final grades will be computed by adding all the scores and dividing by the number of evaluations to derive an average. Letter grades will be assigned to all work using the following scale:

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OFFICE HOURS
My office is located in F03-3 10. Regular office hours are scheduled for: M 1-2 p.m.; TTh 12:15-1:15 p.m., and 3:15-4:15; M 8:45-9:45 p.m.; and by appointment. See me during my office hours whenever you wish. If your schedule is in conflict, see me and we will arrange another time. I will respond to email requests for consultation concerning the course on M&W 9:00-10:00 am.

My phone: (562) 985 8560; e-mail: sanchez@csulb.edu; Dept. Telephone: (562) 985 4644.
CLASS TEXTS

García: Chicanismo
Castillo and León: North to Aztlan
Muñoz: Youth, Identity, Power
Sánchez: Becoming Mexican American
Weber: The Mexican Frontier

CHLS 300 Chicano History Course Reader (on sale at the Krishna Copy Center, corner of Atherton and East Palos Verdes).

A series of periodical readings will be assigned. They will be held on reserve at the University library. Additional readings will be distributed in class. (There may be a minimal charge for some of these materials.)

WORK SCHEDULE AND EXAM DATES

1st Week: Spain in the New World
Jan. 26: Introductory remarks:
Reading assignments:
1. * Marks materials found in the Course Reader and are required for that class;
3. Always bring required reading materials to class and be prepared for discussion;
4. Review readings.

Jan. 28: Reading assignments:
1. Castillo and León, North to Aztlan, Preface and Chapter 1;
2. Review readings.

2nd Week. The Settlement of New Mexico and Texas
Feb. 2: Reading Assignments:
2. Review readings.

Feb. 4: Reading assignments:
1. Castillo and León, Chapter 2;
2. Review readings.

3rd Week: The Settlement of Texas and California
Feb. 9: Reading assignments:
1. Weber, The Mexican Frontier, Foreword, Preface, Chapter 1-2;
2. Review readings.

Feb. 11: Reading assignments:
2. Review readings;
3. 1st exam due Wednesday, Feb. 18.
4th Week: The Northern Mexican Frontier
Feb. 16: Reading assignments:
2. Review readings.

Feb. 18: Reading assignments:
1. * Castañeda: “Political Economy”;
2. *F. A. Sánchez, “The Not So Indolent Californios”
3. Review readings.
4. 1st exam due today.

5th Week: The Economic Invasion
Feb. 23: Reading assignments:
2. Review readings.

Feb. 25: Reading assignments:
2. Review readings.

6th Week: The “Texas Game”
Mar. 2: Reading assignments:
2. Review readings.

Mar. 4: Reading assignments:
1. *Weber, “Refighting the Alamo”;
2. Review readings.

7th Week: The Mexican War and the Treaty of Guadalupe Hidalgo
Mar. 9: Reading Assignments:
3. Review readings.

Mar. 11: Reading assignments:
1. Castillo and León, Chapter 3;
2. Review readings;
3. 2nd exam due Wednesday, Mar. 18.

8th Week: The New Citizens
Mar. 16: Reading assignments:
1. *Gutiérrez: Walls and Mirrors*, Chapter 1-2;
2. Review Readings.
Mar. 18: Reading assignments:
1. Castillo and León, Chapter 4;
2. G. J. Sánchez, *Becoming Mexican Americans*, Introduction, Chapter 1;
3. Review readings;
4. 2nd exam due today.

9th Week: The Origins of Modern Chicano Society
Mar. 23: Reading assignments:
1. Castillo and León, Chapter 5;
3. Review readings.

Mar. 25: Reading assignments:
2. Review readings;
3. 3rd exam due Wednesday, April 6.

10th Week: Easter Week: Spring Vacation (March 29-April 2)

11th Week: The Early twentieth Century
April 6: Reading assignments:
3. Review readings.

April 8: Reading assignments:
2. Castillo and León, Chapter 6;
3. Review readings;
4. 3rd exam due today.

12th Week: At Mid Century
April 13: Reading assignments:
2. G. J. Sánchez, *Becoming Mexican American*, Chapters 6-8;
3. Review readings.

April 15: Reading Assignments:
1. Muñoz, Youth, *Identity, Power*, Introduction, Chapter 1;
2. I. M. García, *Chicanismo*, Introduction, Chapter 1;
3. Castillo and León, Chapter 7;
5. Review readings.
6. Semester projects due today, April 15.

14th Week. The Sixties and Seventies

255
April 20: Reading assignments:
2. G. J. Sánchez, *Becoming Mexican American*, Chapters 11-12;
3. I. M. García, *Chicanismo*, chapter 2;
4. Review readings.

April 22: Reading assignments:
1. *Segura, “Chicanas and Triple Oppression;*
2. Castillo and Leon, Chapter 8;
3. Review readings.
4. *4th exam due Wednesday, May 6.*

14th Week: Contemporary Chicano/Latino Society
April 27: Reading assignments:
2. I. M. García, *Chicanismo*, Chapter 3-4;
3. Review readings.

April 29: Reading assignments
1. Muñoz, *Youth, Identity, Power*, Chapters 2-3;
2. *A. García, “Chicana Feminist Discourse”;
3. Castillo and Leon, Chapter 9;
4. Review readings;
5. *4th exam due today.*

15th Week: Contemporary Chicano/Latino Society
May 4: Reading assignments:
1. Muñoz, *Youth, Identity, Power*, Chapters 4, 6;
2. I. M. García, *Chicanismo*, Chapters 5-6;
3. Review readings.

May 6: Reading assignments:
1. Castillo and Leon, Chapter 10;
3. Review readings.

16th Week. Reviewing the Past and Looking Ahead
May 11: Reading assignments:

May 13: Reading assignments:
1. Review readings;
2. Final exam, see Class Schedule for date and time.

17th Week (May 17-21): Final Exams week. Buena suerte!
Appendix 17d: San José, MAS 175

INSTRUCTOR: DR. R. C. JIMENEZ
OFFICE: YUH 35 (408) 924-5310
OFFICE HOURS: 12:30 P.M. TO 02:00 P.M. MWF
SEMESTER: SPRING 1999

MEXICAN AMERICAN STUDIES 175
THE INDO-HISPANIC EXPERIENCE
A STUDY IN COMPARATIVE CULTURES

COURSE DESCRIPTION AND CONTENT:
This course undertakes a chronological study of the development of ethnicity resulting from the synthesis of Native American and European based cultures on the North American Continent. The point of view of the concept Mestizaje (both racial and cultural) will be examined from the perspectives of amercentrism and eurocentrism. This concept will also be explored by focusing on how the historical record and development of race, racial and ethnic relations, religion, thought systems value systems, and gender relations have created the synthesized ethnicity called Chicano. In addition, this course examines Latin American, Chicano and Latino culture in the United States ad products of multicultural societies. This interracial and intercultural nature of Mestizo cultures has created new perceptions of social interaction and ideas. Hence, Mestizaje is reflected in every aspect of Latin American and U.S. Latino cultures: gender views, religion, race and ethnic relations, music, art, philosophy, and literature. Students will learn how and why Latinos see themselves as members of an emerging Raza Cosmica (The Cosmic Race).

COURSE OBJECTIVES:
The indigenous cultures and peoples of what is now called the “Americas” are thousands of years old. Over the millennia, they have been shaped and reshaped by changes in the natural environment, movement of indigenous groups in relation to those changes, as well as influx of people and cultures from Europe, Africa, and Asia. The synthesis of these cultures in Mexico and the U.S. Southwest has created a hybrid or Mestizo that is continually evolving and developing. The central objective of this course is to analyze the synthesis and the evolution of this culture and its people.

The major objective of this course is to analyze the status of Mexican Americans through readings and films. Students will be required to explore answers to the following questions:

1. What is Mexican culture?
2. Is Mexican American culture essentially Mexican?
3. How much has Mexican American culture been influenced by the dominant culture of the United States?
4. To what extent are gender roles of Mexican Americans affected by U.S. culture and institutions?
5. What is the future of Mexican American culture?
The primary focus of this course is to examine the mainstream and Mexican American points of view on pluralistic societies. This is accomplished through the following course objectives:

1. Analysis of the interracial/inter-cultural (Mestizo) foundations of Latin American, particularly Mexican, societies.
2. Examination of how Chicanos and Latinos in the United States have continued the Mestizo racial and cultural traditions and practices.
3. Examination of Chicano/Latino resistance to assimilation.

As the first class exercise, we will examine student expectations and set the directionality for this exploration.

REQUIRED TEXTS:

Gutierrez. Walls and Mirrors. California.
Mac Lachlan and Rodriguez. Forging of the Cosmic Race. California.
Sage. Latin American Perspective.

ASSESSMENT OF THE WRITING ASSIGNMENTS:

1. A type written, double spaced, twelve-page, term paper is required. The paper is to follow one of the standard academic formats. When in doubt, use the book by Diane Hacker, The Pocket Manual for Writers. This assignment will be due the twelfth week of the class to allow time for correction and re-writing. The paper will contain a full sentence outline and a bibliography. The outline and preliminary bibliography are due the fourth week of the class.

2. Mid term and final exams will consist of “true and false”, “multiple choice” questions as well as questions requiring short (1 page) and longer (3-4) page essays. The mid-terms will be held on the fifth and tenth weeks of the class.

3. Three “textbook outlines” following standard thesis development and outline techniques.
GRADING AND COURSE REQUIREMENTS

3 “full sentence” chapter outlines: @ 40 points each. total: 120 points
1 “full sentence” term paper outline: total: 40 points
2 mid-terms: @ 150 points each total: 300 points
3 in class cross-cultural small group activities: @ 20 points each total: 60 points
1 written extended essay: total: 120 points
1 final: total: 200 points

Total course points: 840 points

COURSE POLICIES

1. Late Assignments will be reduced by at least one grade level.

2. All exams are required for course completion. All test questions will be taken directly from the course texts, handouts and lectures.

3. Any “make-up” work will be done by arrangement only.

4. Incomplete grades may be awarded only if 75% of the course work has been completed with a grade of “C” or better.

5. All written assignments done outside of the class, will be type written and follow formal academic format with proper annotation and documentation. No copies. Only originals will be accepted.

6. All written assignments must be turned in before an opportunity to take the final examination is granted.

7. Extra credit in addition to the regular class assignments is possible, but in no case will the points allowed exceed the total points possible in the course based upon the “course requirement” section of this green sheet. Extra credit will only be computed into your grade after all regular assignments have been completed.

COURSE SCHEDULE AND ACTIVITIES:
Based upon the BOGS requirements for this class and the student expectation assessment held the first week of the class, the following schedule of activities is proposed:
<table>
<thead>
<tr>
<th>WEEK</th>
<th>ACTIVITY/READING</th>
</tr>
</thead>
</table>
| #1   | Course Overview (Green Sheet)  
      | Overview and Preview  
      | Cross-cultural overview (Intro to Gutierrez)  
      | (Latin American Perspectives: pps. 18-44.)  
      | Video: Bowl of Beings |
| #2   | Lecture: A question of Perspective  
      | The meaning of Race and Culture to the Indo-Hispanic experience.  
      | (Garcia and Jimenez, chapters one to six).  
      | Video: The Maya: The Blood of Kings |
      | (Garcia and Jimenez, chapters seven to ten).  
      | (Maclachan and Rodriguez: Chapters one to three).  
      | First Chapter Outline Due  
      | Video: Sacred Ground  
      | Video: In Search of the Maya  
<pre><code>  | Class Discussion Activity #1 |
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<table>
<thead>
<tr>
<th>WEEK:</th>
<th>ACTIVITY/READING</th>
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</table>
| #4    | Americas prior to European Invasion  
       | (MacLachlan and Rodriguez: Chapters four to six).  
       | Video: Conflict of the Gods  
       | Video: The Generous Spirit  
       | WRITTEN ASSIGNMENT OUTLINE DUE (for Term Essay)  |
| #5    | Colonial Policies in the Americas (Slavery and Peonage of People of Color)  
       | (Mac Lachlan and Rodriguez: Chapters seven to nine).  
       | Video: White Myths: Indian Realities  
       | Video: The Virgin and The Bull  |
| #6    | The Tratado De Guadalupe Hidalgo (class handout)  
       | Video: Adelante Mujeres  
       | (Mac Lachlan and Rodriguez, Chapter ten).  
       | MID-TERM #1  
       | Video: Mexican American War I  
       | Anglo Invasion into What Now Is the Western Half of the U.S.  
       | (Gutierrez: Chap 1)  |
| #7    | The Great Land Grab (Gutierrez: Chapter two and three).  
       | The Borderlands Realities  
       | Video: Mexican American War II  
<pre><code>   | Chapter outline #2 DUE  |
</code></pre>
<table>
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<tr>
<th>WEEK:</th>
<th>ACTIVITY/READING</th>
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<tbody>
<tr>
<td>#8</td>
<td>Indigenous Peoples' Resistant and Organization</td>
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<td></td>
<td>Broken Treaties/Broken realities: (Gutierrez: Chapter Four).</td>
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<td></td>
<td>Video: The Mountains Mist and Mexico</td>
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<tr>
<td></td>
<td>(Garcia and Jimenez, chap. eleven to sixteen).</td>
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<tr>
<td></td>
<td>Push and Pull Realities (Gutierrez: Chap. five).</td>
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<tr>
<td></td>
<td>Jim Crowism Mexican style (Gutierrez: Chap. six).</td>
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<tr>
<td>#9</td>
<td>Institutional Racism in the Western U.S.</td>
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<td></td>
<td>Immigration vs. emigration perspectives:</td>
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<td></td>
<td>(Gutierrez: Chapter five.)</td>
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<td></td>
<td>Video: Chicano Part One</td>
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<tr>
<td>#10</td>
<td>Racism and the Issue of Civil Rights</td>
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<tr>
<td></td>
<td>(Latin American Perspectives: pps. 1-17.)</td>
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<tr>
<td></td>
<td>Concentration Camps in the United State Part one</td>
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<td>Video: The Fight for the Fields: The Cesar Chavez Story</td>
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<td></td>
<td>MID-TERM #2</td>
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<tr>
<td>#11</td>
<td>Institutional Racism and the U.S. Educational System.</td>
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<td></td>
<td>(Gutierrez: Chap. six).</td>
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<td></td>
<td>(Garcia and Jimenez, chap. seventeen to end)</td>
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<td></td>
<td>Video: Chicano Part Three</td>
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<tr>
<td>WEEK</td>
<td>ACTIVITY/READING</td>
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<tr>
<td>#12</td>
<td>EXTENDED WRITTEN ESSAY ASSIGNMENT DUE</td>
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<td></td>
<td>In class written cultural exchange, class activity #2</td>
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<td></td>
<td>Concentration Camps in the United States Part Two.</td>
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<tr>
<td></td>
<td>Video: <em>Chicano Part Four</em></td>
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<tr>
<td>#13</td>
<td>Historical Barrios and Ghettos</td>
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<tr>
<td></td>
<td>(Latin American Perspectives: pps. 45-78).</td>
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<td></td>
<td>Video: <em>The Bay of Pigs</em></td>
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<tr>
<td></td>
<td>Chapter outline #3 DUE</td>
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<tr>
<td>#14</td>
<td>Gender Issues as Related to Culture and Ethnicity in the Indo-Hispanic Experience.</td>
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<td></td>
<td>Latinas in the political system</td>
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<td>Video: <em>The Panama Deception</em></td>
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<td>Video: <em>What's The Cost Of Your Blouse?</em></td>
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<td>#15</td>
<td>Small Group Activity #3</td>
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<td></td>
<td>Video: <em>Go Back To Mexico</em></td>
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<tr>
<td>#16</td>
<td>Course Review</td>
</tr>
<tr>
<td>#17</td>
<td>FINAL EXAMINATION</td>
</tr>
</tbody>
</table>
Appendix 18: Chicana/o Literature course syllabi
Appendix 18a: Fullerton, CHIC 430
The Evolution of Mexican Literature
CHIC 430
Spring 1995

Dr. D. Fuentes
W 4:00 - 6:45

I. COURSE DESCRIPTION

Survey and analysis of the Nahuatl, Mexican and Chicano Literature from the pre-Columbian period to the present.

II. OBJECTIVES OF THE COURSE

1. To acquaint the students with Mexican literature; special emphasis will be given to the 20th century writers.

2. To stimulate the students in developing an understanding and appreciation of literature.

III. EXAMS AND RESEARCH PAPER AND BOOK REPORTS

There will be no exams.

A research study pertaining to Mexican Literature is to be presented orally to the class and in writing to the instructor. The theme and title of the paper will be discussed with the professor individually. The research paper is based on additional literary works beyond the assigned texts. This paper is due on May 3, 1995.

The students are to type individual four-page reports on the literary works assigned during the semester.

IV. GRADING

Grades will be based on the research paper as well as the book reports and class participation and contributions. To participate the student must be prepare to discuss the reading assignments and not be absent. Reading is must!

V. TEXTBOOKS

Azuela, Mariano, The Underdogs
Lopez y Fuentes, Gregorio, El Indio
Fuentes, Carlos, Aura
Rulfo, Juan, The Burning Plain
Rulfo, Juan, Pedro Paramo
Esquivel, Laura, Like Water for Chocolate
RECOMMENDED TEXTS:

Marta del Carmen Millan, Literatura Mexicana
Carlos Gonzales Pena, Historia de la Literatura Mexicana

VI. OFFICE HOURS

MWF 10:00-11:00; MW 3:30-4:00
Office EC 414 - Tel. 773-3839
Dept. Office: EC 475 - Tel. 773-3731

VII. OUTLINE
SEE ATTACHED

CHIC 430 - Outline
I. Spanish Literature
   A. Arab Influence
   B. Epic Poetry
   C. Renaissance
      1. Poetry
      2. Prose
      3. Drama
      4. La Celestina
   D. Siglo de Oro (Golden Century)
      1. Poetry
      2. Prose
      3. Drama
   E. Literary Trends in Mexico
      1. Romanticism
      2. Realism
      3. Modernism
      4. Post Modernism

II. Pre-Columbian Literature
   A. Popol Vuh
   B. Nahuatl Poetry

III. Spanish American Literature
   A. Chroniclers
      1. Cristobal Colon
      2. Fray Bartolome de las Casas
      3. Bernal Diaz del Castillo
      4. Hernan Cortes
   B. Peninsular Influences in New Spain
      1. Garcilaso de la Vega
      2. Gray Luis de Gongora
      3. La Novela Picaresca (The Picaresque Novel)
4. Miguel de Cervantes Saavedra
5. La Celestina
6. Dramatists

C. Literary Movements in Mexico
1. Romanticism
2. Realism
3. Costumbrismo
4. Modernismo
5. Contemporary

D. The Novel of the Mexican Revolution of 1910
1. Characteristics of Novel
2. The Underdogs
3. The Eagle and the Serpent
4. The Bosses
5. The Flies

E. Main Mexican Writers
1. Bernardo de Balbuena
2. Juan Ruiz de Aralarcon
3. Carlos de Siguenza y Gongora
4. Sor Juana Ines de la Cruz
5. Fernandez de Lizardi
6. Amado Nervo
7. Mariano Azuela
8. Agustin Yanez
9. Juan Rulfo
10. Gregorio Lopez y Fuentes
11. Juan José Arreola
12. Carlos Fuentes
13. Ramon Lopez Velarde
14. Xavier Villaurrutia
15. Octavio Paz
16. José Gorostiza
17. Laura Esquivel
18. José Emilio Pacheco
19. Elena Poniatouska
Appendix 18b: Long Beach, CHLS 205

Dr. Ramón García
Spring 1999
Location: LA4, 107
MW 11:00-12:15

Chicano and Latino Studies 205:
Introduction to Chicano/Latino Literary Studies

Course Description:
This course is an introduction to the study of Chicano/Latino Literature in the United States. We will cover the major literary genres, themes and authors and examine the continuities and changes which have marked the evolution and transformation of Chicano/Latino literature in the contemporary period. The class will focus on close readings, analysis, literary terms and critical perspectives. Discussions and lectures will concentrate on the historical and social contexts of writing, gender, sexuality, cultural politics, nationality, identity, ethnicity, popular culture and cultural hybridity.

Required Texts:
- Erika Lopez, They Call Me Mad Dog: A Story for Bitter, Lonely People
- Ilan Stavans, Bandido: Oscar "Zeta" Acosta and the Chicano Experience
- Ilan Stavans, Ed. New World: Young Latino Writers
- Reader available at Copyco (2155 Bellflower Blvd./Phone # 961-1123)

Class Structure:
- This course will be guided by brief lectures, and will rely heavily on student participation for class discussions.
- Students are expected to come to class having actively read assigned readings.
- Professor García will facilitate class discussions by providing study questions. Students are expected to come to class with notes responding to the study questions.
- In addition to notes responding to the study questions provided by Professor García you should also note words, concepts and ideas that you do not fully understand or that you need explained; ask about these words, concepts and ideas during class discussion. Also take note of and bring-up those things that interest you and that you would like to have addressed in class discussions. Notes should be about one page, typed or clearly written.
- Professor García will periodically collect written notes and will evaluate them. Your notes will be tabulated as part of your participation grade.

Course Requirements:
* All enrolled students are required to come to my office hour during the first three weeks of class. This is to check in with me and so that I can learn your name and who your are.
* It is your responsibility to withdraw from this course if you plan not to attend. Instructors should not be relied upon to drop students from classes. It is the student's responsibility to drop courses s/he does not plan to attend. Refer to the CSULB Spring 1999 Schedule of Classes for specific procedures.
**Attendance** is mandatory. Roll will be taken every class session.

**Plagiarism and cheating** will not be tolerated and could result in an “F” for the course. If you have any questions regarding this policy, please ask me or refer to the CSULB Spring 1999 *Schedule of Classes.*

*Written assignments will be accepted only if you attend class on the day the assignment is due.
- Slipping work under Professor Garcia's door is unacceptable.
*Everyone is encouraged to attend at least one “academic success workshop” through CAPS (562-985-4001).

**Writing Tutors** are available through any writing lab on campus. If you already know that you have some writing issues, please see me as soon as possible and/or visit a writing lab. You can call the Writer's Resource Lab at 985-4325 for information or an appointment.

**English 100 is a prerequisite** for this course. Bring proof of fulfillment of this requirement during the first week of classes.

**Assignments**

- **No Incompletes** will be given for this class.

* There will be no make-up exams and no extensions on written work. If you do not attend class on the day that an assignment is due, it will not be accepted.

- There will be two **Essays** (3-5 pages), a Midterm and a Final. Professor Garcia will assign essay topics; final will consist of short response questions based on readings, discussions and study questions.

**Course Grade Breakdown:**

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Weight</th>
<th>Points</th>
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<tbody>
<tr>
<td>Essay #1</td>
<td>20%</td>
<td>40</td>
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<tr>
<td>Essay #2</td>
<td>20%</td>
<td>40</td>
</tr>
<tr>
<td>Midterm</td>
<td>20%</td>
<td>40</td>
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<tr>
<td>Final</td>
<td>20%</td>
<td>40</td>
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<tr>
<td>Attendance and Part.</td>
<td>20%</td>
<td>40</td>
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100% = 200 points

**Readings**

**Week 1:**
- **M 1-25-99:** Introduction
- **W 1-27-99:** They Call Me Mad Dog

**Week 2:**
- **M 2-1-99:** Mad Dog: Ysidro Ramon Macías, “The Evolution of the Mind” in Literature Chicana
- **W 2-3-99:** Mad Dog
  - Octavio Ignacio Romano-V., “The Historical and Intellectual Presence of the Mexican Americans” in Literatura Chicana

**Week 3:**
- **M 2-8-99:** Mad Dog
  - Cherríe Moraga, “Art in América con Acento”
  - Sandra Cisneros, “Ghost and Voices: Writing From Obsession”
  - Juan Flores, “Puerto Rican Literature in the United States: Stages and Perspectives”--all in Reader 268
Week 4:  M 2-15-99  Holiday: Washington's Birthday
         W 2-17-99  -Cherrie Moraga, “La Giiera” in Literatura Chicana
                      -Judith Ortiz Cofer, “The Story of My Body” in Reader
                      -Helena Maria Viramontes, “Nopalitos: The Making of Fiction” in Reader

          -José Luis Gozalez, “The Lamento Borincano” in Reader
         *Essay #1 Due
         W 2-24-99  Bandido

Week 6:  M3-1-99  Bandido
         W 3-3-99  Bandido

Week 7:  M 3-8-99  Oscar Zeta Acosta, Excerpt from Autobiography of a Brown Buffalo
          and “A Love Letter to the Girls of Aztlan” and two other letters in Reader
          -Hilario H. Contreras, “The Chicanos’ Search for Identity” in Reader
         W 3-10-99  -Erasmo Guerra, “Last Words” in New World
                      -Gil Cuadro, “My Aztlan: A White Place” in Reader
                      -“Plan Espiritual de Aztlan” in Reader
         *Midterm

Week 8:  M 3-15-99  -Michelle Serros, “The Next Big Thing” in New World
          -Helena Maria Viramontes, “Why Women Bum” and
          -Ana Castillo, “Loverboys” in Reader
         W 3-17-99  -Gil Cuadros, “Indulgences” in Reader
                      -Judith Ortiz Cofer, “The Story of my Body” in Reader

Week 9:  M3-22-99  -Abraham Rodríguez Jr., “Babies” in New World
          -Yxta Maya Murray, excerpt from Locas in Reader
          -Piri Thomas “Babylonia for the Babylonians” in Reader
                      -Rane Arroyo, “All About Rachel” in Reader
         *in class: view “Mi Pollo Loco”

Week 10: M 4-5-99  -Sandra Cisneros, “Never Marry a Mexican” and Junot Díaz, “Fiesta 1980” in Reader
          W 4-7-99  -Andrew Rivera, “Day of the Dead” in New Worlds
                      -Alberto Rios, “The Iguana Killer” in Reader

Week 11: M 4-12-99  -Federico García Lorca, “Play and Theory of the Duende” in Reader
          -Cordelia Candelaria, “Letting La Llorona Go, or, Re/reading History’s
Tender Mercies" in *Literatura Chicana*
*in class: Music by Lydia Mendoza, Chavela Vargas, Astrid Hadad, Violeta Parra, Lucha Reyes, José Alfredo Jimenez

W 4-14-99
- Corky Gonzalez, "Yo Soy Joaquin".
- Corrido de Joaquin Murrieta"
- "Corrido de Gregorio Cortez"
- José Montoya, "El Louie" all in *Literatura Chicana*
- Ina Cumpiano, "Yo, la Malinche" in *Reader*
*in class: films-"Yo Soy Joaquin" and "Chicana"

**Week 12:**
M 4-19-99 Poem by Abelardo Delgado, Jimmy Santiago Baca, Alurista and Ricardo Sanchez in *Literatura Chicana*

W 4-21-99 Poem by Loma Dee Cervantes, Bernice Zamora, Yolanda Luera and Margarita Cota Cardenas in *Literatura Chicana* and Sandra Cisneros, "You Bring Out the Mexican in Me" and Poetry by Julia de Burgos in *Reader*
*in class: listen to poetry by Michelle Serros and Marisela Norte

**Week 13:**
M 4-26-99 - Ruben Medina, Tino Villanueva, Luis Rodriguez and Carlos Cumpian in *Literatura Chicana*

W 4-28-99 Poem by Luis Omar Salinas, Alberto Alvaro Rios, Gary Soto in *Literatura Chicana* and Gil Cuadros in *Reader*
*Essay #2 Due*

**Week 14:**
M 5-3-99 Cherrie Moraga, *Giving Up the Ghost* in *Literatura Chicana*.

W 5-5-99 *Giving Up the Ghost*

**Week 15:**
M 5-10-99 Miguel Piñero, "Short Eyes" in *Reader*

W 5-12-99 Miguel Piñero, "Short Eyes"
*in class: *Pochonovela*

**Final:**

270
# Appendix 19: Chicana/o Philosophy course syllabi

## Appendix 19a: Fullerton, CHIC 440

**Fullerton Chicano Studies 440**  
Phone: (714) 773-3731 (dept. Office)  
(714) 773-3733 (Platt's office)

<table>
<thead>
<tr>
<th>COURSE TITLE</th>
<th>Mexican Intellectual Thought</th>
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</thead>
<tbody>
<tr>
<td>COURSE DESCRIPTION</td>
<td>Social, political, and philosophical thought of the Mexican/Chicano from the ancient to the modern; contemporary thought vis-a-vis American society.</td>
</tr>
</tbody>
</table>

**REQUIRED TEXTS**  
- Reader (Buy at College Copy, 337 State College, 992-2679 (phone); State College and Chapman, two doors from Winchell's Donuts.)  
- *A Darker Shade of Crimson--Odyssey of a Harvard Chicano,* Navarrette, Ruben  
- *The Labyrinth of Solitude and Other Writings,* Paz, Octavio

**PROCEDURES**  
A calendar of class meetings, with reading assignments, videotaped documentaries and lectures, is provided for easy reference. Study guides (lists of questions from the Reader, videotaped documentaries) Reader--prepare medium-sized essays on our own just as you want them to appear in your exams (see samples in Reader). Critique on authors and their pieces in you Reader; figure for about six-page minimum (24 typed fines per page).

**OFFICE HOURS**  
Wednesdays 2:00 - 4:00

**REQUIREMENTS AND GRADING**

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<tr>
<td>Mid-term on Paz text, plus pieces from Reader, videotaped documentaries and lectures</td>
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<tr>
<td>Final on Navarrette text, plus pieces from Reader, videotaped documentaries and lectures</td>
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<tr>
<td>Critique</td>
<td>20%</td>
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<td>100%</td>
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**POLICY FOR COURSE INCOMPLETE**  
See me if an emergency arises preventing you from completing course.  
See CSUF catalog for policy on an incomplete grade.

**MAKE-UP EXAM DEPARTMENTAL POLICY**  
Make-up exams are a burden to the instructor and to the office personnel who have to administer exams. Make-up exams are permitted only if there is an emergency preventing students from taking the exams as scheduled.
COURSE SYLLABUS
for
CHLS 310: CHICANO THOUGHT
Spring 1999
Professor Federico A. Sánchez
California State University, Long Beach

COURSE DESCRIPTION

This course will focus on the ideas and events that are affecting and shaping the intellectual, cultural, and socio-economic structure of Chicano society. We will inquire into the nature of Chicano thought and examine in critical fashion our perceptions of the nature of morality, beauty, society, religion, intellect, and ethnic identity. The investigation will be carried on through the critical analysis of readings, discussions, lectures, field trips, and independent research.

REQUIREMENTS

Students are required to read the assigned material and participate in class discussions. REGULAR ATTENDANCE IS OBLIGATORY. Late work will not be accepted unless prior consent has been obtained from the instructor.

EVALUATION

There will be five to seven critiques (1-3 page analytical papers), an article review, and the possibility of one or more field trip reports. All evaluations are worth 100 points. Final grades will be computed by adding all the scores and dividing by the number of evaluations to derive an average. Letter grades will be assigned to all work using the following scale:

- 100-90 A
- 89-80 B
- 79-70 C
- 69-60 D
- 59 or less F

OFFICE HOURS

My office is located in F03-3 10. Regular office hours are scheduled for: M 1-2 p.m.; TTh 12:15-1:15 p.m., and 3:15-4:15; M 8:45-9:45 p.m.; and by appointment. See me during my office hours whenever you wish. If your schedule is in conflict, see me and we will arrange another time. I will respond to e-mail requests for consultation.
concerning the course on M&W 9:00-10:00 a.m.

My phone: (562) 985 8560; e-mail: sanchezf@csulb.edu; Dept. phone: (562) 985-4644.

REQUIRED TEXTS

- Anzaldúa *Borderlands/La Frontera: The New Mestiza*
- Cisneros *Woman Hollering Creek, and Other Stories*
- González *Muy Macho: Latino Men Confront Their Manhood*
- Navarrette *A Darker Shade of Crimson: Odyssey of a Harvard Chicano*
- Rodriguez *Days of Obligation: An Argument with My Mexican Father*

CHLS 310 CHICANO *THOUGHT READER* (On sale at the Krishna Copy Center, corner of Atherton and East Palos Verdes).

A series of periodical readings will be assigned. They will be held on reserve at the University library. Additional readings will be distributed in class. (There may be a minimal charge for some of these materials.)

WORK SCHEDULE: READING AND WRITING ASSIGNMENTS, AND CRITIQUE (EXAM) DATES

**1st Week:** Chicanos: a Brief History  
Jan. 25: Introductory remarks;  
Reading assignments:  
1. * Marks materials found in the Course Reader and are required for that class;  
2. * Gutiérrez, “Unraveling America’s Hispanic Past”;  
4. Always bring reading materials to class and be prepared for discussion;  
5. Review readings.

**2nd Week:** Ethnic Identities  
Feb. 1: Reading assignment:  
3. Review readings.

**3rd Week:** Ethnic Identities  
Feb. 8: Reading assignment:  
1. * Oboler, “So Far From God, So Close to the United States”;  
2. Navarrette: *A Darker Shade of Crimson*, Introduction, Chapters 1-2;  
3. Review readings;  
4. 1st critique due Tuesday, Feb. 17.
4th Week: A Chicano Student at Harvard
Feb. 15: Reading assignment:
1. Navarrette, Chapters 3-6; 
2. Review readings; 
3. 1st critique due today.

5th Week: A Chicano Student at Harvard
Feb. 22: Reading assignment:
1. Navarrette, Chapters 7-10; 
2. Review readings;

6th Week: A Critical Look at Ethnic Identity
Mar. 1: Reading assignments:
1. Review and Discuss Navarrette;
2. Rodriguez, *Days of Obligation*, Introduction, Chapters 1-3; 
3. Review readings; 
4. 2nd critique due Tuesday, Mar. 10.

7th Week: A Critical Look at Ethnic Identity
Mar. 8: Reading assignments:
1. Rodriguez, 6-8;
2. Review readings; 
3. 2nd critique due today.

8th Week: Chicanas
Mar. 15: Reading assignment:
1. Rodriguez, 9-10; 
2. *García-Bahne, “La Chicana and the Chicano Family”; 
3. *Del Castillo, “Gender and Its Discontinuities in Male/Female Domestic Relations”; 
4. Review readings;
5. 3rd critique due Tuesday, Mar. 22.

9th Week: A Radical Chicana
Mar. 22: Reading assignments:
1. *Anzaldúa, Borderlands/Lafrontera*, Preface, 1-4; 
2. Review readings; 
3. 3rd critique due today.

10th Week: Easter Week: Spring Vacation (March 29-April 2)

11th Week: Radical and A Neo-conservative Views
April 5: Reading assignments:
1. Anzaldúa, 4-7;
2. *Chavez, Introduction, 1, 4-6, 8;
3. Review readings;
4. 4th critique due Tuesday, April 14.

12th Week: The New Chicana
April 12: Reading assignment:
1. Cisneros, *Woman Hollering Creek, and Other Stories*, pp. 1-115;
2. Review readings;
3. 4th critique due today.

13th Week: The New Chicana
April 19: Reading assignment:
1. Cisneros, pp. 116-165;
2. Review readings.

14th Week: On Machos and Other Latinos
April 26: Reading assignments:
1. Review and discuss Cisneros;
3. Review readings;
4. 5th critique due Tuesday, May 5.

15th Week: On Machos and Other Latinos
May 3: Reading assignments:
1. González: pp. 75-90, 143-186;
2. Review readings.

16th Week: The New Mestizaje
May 10: Reading assignment:
2. Review and discuss González: *Muy Macho*;
3. * Root, “Within, Between, and Beyond Race”;
4. 6th critique: due on final exam date.

17th Week (May 17-21): Final exam. Buena suerte!
Mexican American Studies MAS 200:
Mexican American Value System

Catalogue Course Description:

The philosophical consideration of system of value-assumptions and related behaviors through an extensive, in depth examination of literature on the Chicano. (3 units).

Course Objectives:

By successful completing this course the student will be able to analyze the philosophic perspectives and value systems of a given culture through its literature. Through this main objective the student will utilize an interdisciplinary, synthetic approach to:

A. Manipulate philosophic values in terms of both expected and unexpected results, utilizing philosophic irony, satire, and paradox in the framework of cross-cultural analysis;

B. Artfully manage convergent and divergent philosophic strategies and valuing associated with satire, irony and paradox in Chicano literature;

C. Identify through examination of Chicano literature, the philosophic cultural strategies involved in development and application of cyclical, vertical, lineal, and horizontal lineal thought systems;

D. Define, compare and contrast the external philosophical points of view to the internal philosophic points of view in a cross-cultural environment.

Course Expectations:

1. The student will be responsible for reading of the seven class texts, plus one other Chicano work of literature of your choosing. A one page annotated bibliographic entry will be developed for each work. These should be done in APA format and typed single spaced. These will be shared with the other students in the seminar. Each student will lead a discussion of one of the texts and one review of the text of their choice. This series of assignments and their presentation will constitute 15% of the course grade.
2. The student will develop and present two think pieces. Each piece should be between 5 and 7 typewritten pages. The written portion of this assignment will constitute 20% of the course grade. The oral part of this assignment will constitute 10% of the course grade. See the “Course Assignments and Readings” section of this green sheet for detailed instructions on this part of the class.

3. The student will develop a “phrase outline” for course project. The “Outline” will include an “Introduction” with a “Thesis Statement”, a “Body” containing the main points related to the Thesis Statement, a “Conclusion”. The outline will also have a “preliminary Bibliography.” this assignment and its presentation will consist of 10% of the course grade.

4. The “Course Project” will be done on a topic of the student's own choosing in the area of the course content. The term paper will be typed written and follow formal APA paper format with proper annotation and documentation. The project will also have a fully “Annotated Bibliography”. The written text will be fifteen to twenty pages long. This project and its presentation will constitute 45% of the course grade.

SPECIFIC INSTRUCTIONAL ASSIGNMENTS AND READINGS:

THINK PIECE ONE (OPTION I or II)

OPTION I
Utilizing the class texts, identify, define and critically analyze the chicano/Indigenous philosophical cultural perspective and point of view in a cross/cultural setting.

a). Differentiate the concepts “labels, myths” and “stereotypes” from the concept of social “reality” when studying the “Chicano/Hispanic philosophical perspective.

b). In addition, cover as a minimum in your answer an internally based definition and example of each of the following:

1. Thought systems,
2. Role stereotypes,
3. Value systems,

c). Illustrate (with figures as presented in class) the value ad philosophically based cultural ironies and the paradoxes created by the application differing cultural perspectives in a cross-cultural community. As part of this portion of the think piece define both paradox and irony. List and illustrate a paradox presented by at least three of the authors listed below.
OPTION II

There are numerous points of entry in most value systems that could lead to empowerment and change for members of a Chicano/Hispanic family and community.

a). Using the tenants set forth in the course texts illustrate (actually create a figure for each example mentioned) and discuss the value and philosophical position or bias of these entries for change.

b). Make sure you site the textual source of each concept utilized in this piece by creating and defending an original model of taxonomy.

c). Define and classify all the taxonomical, paradigmic, and modelic elements in the philosophical system you devise.

d). In the defense of your concept discuss and defend the changes, possible paradoxes invoked, and the motivational forces and value assumptions behind each change.

THINK PIECE TWO (OPTION I or II)

OPTION I

Utilizing examples from the course texts, examine both the perceived and actual philosophical/cultural changes wrought upon the Chicano/Hispanic communities in an Euro/Anglo American environment by:

A. colonial philosophies,
B. immigration,
C. emigration,
D. philosophical positions for educational oppression,
E. the philosophy of “the Border”,
F. philosophies of social hierarchy,
G. racism
H. industrialization,
I. intermarriage,
J. feminism,

use a minimum of one citing from four different course texts for each sub-topic (A-J) in this assignment.
OPTION II

Analyze the concepts of "Patriarchy" and "Matriarchy" in the context of the Chicano/Hispanic philosophical and cultural perspectives in the value based arenas of field dependence, field independence, education, and economic oppression.

a). Classify those cultural activities, both perceived and actual that lead to cohesion in the Chicano/Hispanic community and family unit.

b). Classify those cultural activities, both perceived and actual splinter the Chicano/Hispanic community and family unit.

c). Amplify the “a” and “b” sections of this think piece with documented examples from four different course texts.

REQUIRED TEXT BOOKS


COURSE SCHEDULE:

Week one: Introductory Lecture

Week Two: Annotations are due for Robinson, Cecil. *Mexico and Southwest in American Literature.* Class will consist of lecture and discussion of these works.

Week Three: Annotations are due for Hernandez, Guillermo. *Chicano Satire: A Study in Literary Culture.* Class will consist of lecture and discussion of these works.

Week Four: Annotations are due for Paz, Octavio. *The Labyrinth of Solitude.* Class will consist of lecture and discussion of these works.

Week Five: Garcia, Felix. *The Voices of Matatlan.* Class will consist of lecture and discussion of these works.

Week Six: Think Piece Number One Due. Class will consist of lecture and discussion of the think pieces.

Week Seven: Continued lecture and discussion of Think Piece Number one.

Week Eight: Annotations are due for Anaya, Rudolfo. *Bless Me Ultima.* Class will consist of lecture and discussion of these works.

Week Nine: Rebolledo, Tey. *Las Mujeres Hablan.* Class will consist of lecture and discussion of these works.

Week Ten: Think Piece Number Two Due. Class will consist of lecture and discussion of the think pieces.

Week Eleven: Continued lecture and discussion of Think Piece Number two.

Week Twelve: Annotations are due for Acosta, Oscar Zeta. *The Autobiography of a Brown Buffalo* and one work chosen by the student. Class will consist of lecture and discussion of these works.

Week Thirteen: Term Projects Due. Lecture/discussion on “philosophical determinants of personal directionality”.

Week Fourteen: Term Project presentations.

Week Fifteen: Term Project presentations.
GRADING AND COURSE REQUIREMENTS

Think piece number one 15%
Think piece number two 15%
Bibliographic entries 15%

Oral Discussions, paper topic outline 10%

Course Project 45%

COURSE POLICIES

1. Late assignments will be reduced by at least one grade level.

2. Any “make-up” work will be done by arrangement only.

3. Incomplete grades may be awarded only if 75% of the course work has been completed with a grade of “C” or better.

4. The term paper will be type written and follow formal paper format with proper annotation and documentation.

5. Extra credit work in addition to regular class assignments is possible, but in no case will the points allowed exceed the total possible in the course based upon the “course requirement” section of this green sheet.
Appendix 20: CSU Chicana/o Studies Department required B.A. course listings

**Dominguez Hills’ Required Courses:**

A. **Recommended Lower Division Electives:**
   - CHS 100 The Americas: European Cultural & Historical Synthesis
   - SPA 221 Intermediate Spanish II
   - HUM 212 Introduction to African American Culture

B. **Lower Division Required Course:**
   - CHS 205 Introduction to Chicana/o Literature

C. **Upper Division Required Courses:**
   - HIS 346 History of the Mexican American People II
   - CHS 300 Introduction to Chicano/Chicana Studies
   - CHS 490 Seminar in Chicana/o Studies
   - PSY 380 Psychology of the Mexican American I

D. **Select two courses from the following:**
   - ART 353 Art of California and the Southwest
   - CHS 495 Special Topics in Chicano/Chicana Studies
   - CHS 497 Research Methods in the Chicana/o Community
   - SPA 351 Contemporary Hispanic Culture: Spanish-Speaking America
   - SPA 352 Hispanic Culture: A Pluralistic Perspective
   - SPA 435 A Sociolinguistic Approach to Mexican American Dialect
   - SPA 461 Lecturas Mexicanas & Mexico Americanas

E. **Select two courses from the following different departments:**
   - ANT 333 Ancient Peoples of Mexico and Guatemala
   - GED 420 Education of the Mexican American and Hispanic Student
   - HIS 341 California
   - CHS 480 Mexican and Chicana/o Culture and Customs
   - HIS 345 History of the Mexican American People I
   - HIS 368 Mexico: Colonial Period
   - HIS 395 Special Topics in History
Dominguez Hills' course listing

Lower Division
CHS 100  The Americas: European Cultural & Historical Synthesis
CHS 205  Introduction to Chicana/o Literature

Upper Division
CHS 300  Introduction to Chicano/Chicana Studies
CHS 450  Precolombian Literature of Mexico
CHS 460  La Chicana
CHS 470  The Mexican Revolution in Art and Literature
CHS 480  Mexican and Chicana/o Culture and Customs
CHS 490  Seminar in Chicana/o Studies
CHS 494  Independent Study (1-3)
CHS 495  Special Topics in Chicano/Chicana Studies
CHS 497  Research Methods in the Chicana/o Community

Fresno's Major Requirement Core Courses:

Basic Content: CLS 3 or 5
Arts & Humanities: CLS 100, 101, 106 or 108
History: CLS 114 or 115
Political & Economic Issues: CLS 126 or 128
Research Methodology: CLS 142
Family & Gender Issues: CLS 152, or 160, 162
Latin America: CLS 70
Education: CLS 141 or 143

Senior Project: CLS 145

Choose 6 units from the following courses (for Major Electives):

<table>
<thead>
<tr>
<th>CLS 100</th>
<th>CLS 101</th>
<th>CLS 103</th>
<th>CLS 106</th>
<th>CLS 107</th>
<th>CLS 108</th>
<th>CLS 112</th>
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<td>CLS 126</td>
<td>CLS 128</td>
<td>CLS 141</td>
<td>CLS 143</td>
<td>CLS 152</td>
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<td>CLS 156</td>
<td>CLS 158</td>
<td>CLS 160</td>
<td>CLS 162</td>
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</table>
Fresno's Course Listing

CLS 3  Introduction to Chicana/o /Latina/o Studies
CLS 5  Chicana/o Culture
CLS 7  Music of Mexico and the Southwest
CLS 9  Chicana/o Artistic Expression
CLS 20 Freshman Seminar for Minority Students
CLS 42A Introduction to Chicana/o-Latina/o Literature & Resources
CLS 42B Introduction to Chicana/o-Latina/o Research Methods
CLS 70 Intro to Latin American Studies
CLS 72 Latin American Creative Expression
CLS 100 Chicana/o Literature
CLS 101 Chicana/o Art
CLS 103 Chicana/o Folklore
CLS 106 Folkloric Dance (3, repeatable up to 12 units)
CLS 107 Latina/o Dance (2, max total 4)
CLS 108 Chicana/o Theatre (1-3, repeatable up to 12 units)
CLS 112 Pre-Hispanic Civilization
CLS 114 Mexico & the Southwest 1810-1910
CLS 115 Mexico-U.S. Relations Since 1910
CLS 116 Cultural Change & the Chicana/o
CLS 123 Business Development in Minority Communities
CLS 126 Chicanas/os in the U.S. Economy
CLS 128 Contemporary Political Issues
CLS 129 Chicana/o - Latina/o Leadership
CLS 141 The Chicana/o and the Educational System
CLS 142 Chicana/o Research: Issues and Analysis
CLS 143 Bilingual/Bicultural Education
CLS 145 Fieldwork in Community Settings (3, max total 6)
CLS 152 The Chicana/o Family
CLS 154 The Chicana/o Child
CLS 156 The Chicana/o Adolescent
CLS 158 Health & Social Services in the Chicana/o Community
CLS 160 Sex, Race, and Class in American Society
CLS 162 Chicana Women in a Changing Society
CLS 180T Topics of Chicana/o Society (1-3, max total 3 if no topic repeated)
CLS 190 Independent Study (1-3, max total 6)
CLS 195 Diversity in the United States: Race and Gender Issues
Fullerton Required Courses:
BACHELOR OF ARTS IN ETHNIC STUDIES OPTION IN CHICANO STUDIES
A total of 36 units from the following courses are required:

A. **Lower Division (6 units minimum)**
   - Chicano 106 Intro to Chicana/o Studies (3)
   - Chicano 220 Mexican Heritage (3)

B. **Upper Division (24 units minimum)**
   - **Required Courses (9 units)**
     (to be selected from the following courses)
   - Chicano 430 Evolution of Mexican Literature (3)
   - Chicano 431 The Chicana/o Child (3)
   - Chicano 440 Mexican Intellectual Thought (3)
   - Chicano 445 History of the Chicana/o (3)
   - Chicano 453 Mexico Since 1906 (3)

C. **Upper Division Writing Requirement (3 units)**
   - English 301 Advanced College Writing (3)

D. **Electives (12 units minimum)**
   - Chicano 102 Communication Skills (3)
   - Chicano 190 Survey of American History with Emphasis on Ethnic Minorities (3)
   - Chicano 302 Ancient Mexican Culture (3)
   - Chicano 304 Music of Mexico (3) (same as Music 304)
   - Chicano 305 The Chicana/o Family (3)
   - Chicano 306 Barrio Studies (3)
   - Chicano 315 Chicana/o /Latina/o Theater (3)
   - Chicano 316 The Chicano Music Experience (3)
   - Chicano 336 Main Trends in Spanish-American Literature (3)
   - Chicano 337 Contemporary Chicana/o Literature (3)
   - Chicano 360 Chicanas/os and the Law (3)
   - Chicano 402 Urban Minority Politics (3)
   - Chicano 403 Cultural Differences in Mexico and the Southwest (3)
   - Chicano 406 La Chicana (3)
   - Chicano 430 Evolution of Mexican Literature (3)
   - Chicano 431 The Chicana/o Child (3)
   - Chicano 432 The Chicana/o Adolescent (3)
   - Chicano 433 Mexican Literature Since 1940 (3)
   - Chicano 440 Mexican Intellectual Thought (3)
   - Chicano 445 History of the Chicana/o (3)
   - Chicano 450 The Chicana/o and Contemporary Issues (3)
MINOR IN CHICANA/O STUDIES
The minor in Chicana/o Studies consists of 24 units in the following areas:

A. Required lower-division courses (6 units)
   Chicano 106 Intro to Chicana/o Studies (3)
   Chicano 220 Mexican Heritage (3)

B. Required upper-division courses (9 units)
   (to be selected from the following)
   Chicano 430 The Evolution of Mexican Literature (3)
   Chicano 431 The Chicana/o Child (3)
   Chicano 440 Mexican Intellectual Thought (3)
   Chicano 445 History of the Chicana/o (3)
   Chicano 453 Mexico Since 1906 (3)

C. Approved electives
   Nine units of approved course work in lower- and upper-division classes that are selected by the adviser.

Fullerton Course Listing

CHIC 102 Communication Skills (3)
CHIC 106 Intro to Chicana/o Studies (3)
CHIC 190 Survey of American History with Emphasis on Ethnic Minorities (3)
CHIC 220 Mexican Heritage (3)
CHIC 302 Ancient Mexican Culture (3)
CHIC 304 Music of Mexico (3) (same as Music 304)
CHIC 305 The Chicana/o Family (3)
CHIC 306 Barrio Studies (3)
CHIC 315 Chicana/o /Latina/o Theater (3)
CHIC 316 The Chicana/o Music Experience (3)
CHIC 336 Main Trends in Spanish-American Literature (3)
CHIC 337 Contemporary Chicana/o Literature (3)
CHIC 360 Chicanas/os and the Law (3)
CHIC 402 Urban Minority Politics (3)
CHIC 403 Cultural Differences in Mexico and the Southwest (3)
CHIC 406 La Chicana (3)
CHIC 430 Evolution of Mexican Literature (3)
CHIC 431 The Chicana/o Child (3)
CHIC 432 The Chicana/o Adolescent (3)
CHIC 433 Mexican Literature Since 1940 (3)
CHIC 440 Mexican Intellectual Thought (3)
CHIC 445 History of the Chicana/o (3)
CHIC 450 The Chicana/o and Contemporary Issues (3)
CHIC 453 Mexico Since 1906 (3)
CHIC 460 The Chicana/o and Politics (3)
CHIC 480 The Immigrant and the Chicana/o (3)

Long Beach 1996-1997 CSULB Catalog, pp. 221-223

A Language Requirement
The completion of two years of college level Spanish or successful completion of an intermediate college level Spanish examination.

B Lower Division: Core Courses (15 units, required)
- CHLS 100 Introduction to Chicano and Latino Studies (3)
- CHLS 101 Introduction to Chicano and Latino Life and Culture (3)
- CHLS 105 Assimilation and Identity in Chicano Life (3)
- CHLS 205 Introduction to Chicano Literary Studies (3)
- CHLS 230 Chicano Community Organizations (3)

C. Upper Division: Core Courses (12 units, required)
- CHLS 300 Chicano History (3)
- CHLS 310 Chicano Thought (3)
- CHLS 350 The Latino Population in the United States (3)
- CHLS 498 Senior Colloquium (3) (Offered only in the Fall semester; Students will benefit most from the major by fulfilling this requirement last).

D. Upper Division: Elective Courses (12 units, maximum)
General Major. 12 units of upper division course work selected from the department's course offerings in Cultural Studies and/or Social Inquiry.

E. Special Track Major. A maximum of 12 units of upper division course work from related fields, selected with the approval of the Chicano and Latino Studies Department advisor.
Long Beach Course Listing

Lower Division
CHLS 100 Introduction to Chicano and Latino Studies (3)
CHLS 101 Introduction to Chicano and Latino Life and Culture (3)
CHLS 103A Bilingual Communication Skills - Spanish (4)
CHLS 103B Bilingual Communication Skills Spanish (4)
CHLS 104 Bilingual Communication Skills - English
CHLS 105 Assimilation and Identity in Chicano Life (3)
CHLS 203 Spanish for Native Speaker
CHLS 205 Introduction to Chicano Literary Studies (3)
CHLS 230 Chicano Community Organizations (3)
CHLS 250 U.S. Spanish-Language Media: The Evolution From Regional to Global Audience

Upper Division
CHLS 300 Chicano History (3)
CHLS 310 Chicano Thought (3)
CHLS 319 The Ethnic experience in the U.S.
CHLS 340 Latina/o Education in the U.S.
CHLS 350 The Latino Population in the United States (3)
CHLS 352 Central American and Caribbean Peoples in California
CHLS 380 History of Pre-Columbian Mexico
CHLS 390 Chicana/o Heritage in the Arts of Mexico and the Southwest
CHLS 400 Chicana/o Roots in Modern Mexico
CHLS 402 Bilingual Linguistic Studies (4)
CHLS 405 Chicana/o Literature
CHLS 415 Latina Women in the United States
CHLS 420 Chicana/o Cultural Images in Film
CHLS 421 Street Gangs in Comparative Perspective
CHLS 443 Psychology of the Chicana/o
CHLS 470I Latinas/Latinos: Health Status and Health Care Access
CHLS 490 Special Topics in Chicana/o Studies (1-3)
CHLS 491 Special Topics in Chicana/o Studies
CHLS 498 Senior Colloquium (3)
CHLS 499 Directed Studies (1-3)
Los Angeles Required Courses:

Option I: General Program (60 units)
A. Lower Division Required Courses (8 Units)
   CHS 111 Introduction to Chicana/o Studies
   CHS 205 Composition in Chicana/o Studies
   Electives: 8 units from CHS 110, 150, 157, 200ABC, 201, 230, 250, 257, 258

B. Upper Division Required Courses (16 units)
   CHS 403 Contemporary Chicana/o Literature
   CHS 410 Chicana/o Psychology
   CHS 444 History of the Chicana/o People
   CHS 450 Research on Community Problems

C. Electives: Select 28 units from following:
   Community Dimensions (8 units)
      CHS 405, 406, 430, 440, 470

   Cultural Dimensions (12 units)
      CHS 311, 400, 420, 440, 446

   Mexican Dimensions (8 units)
      CHS/HIST 466, 4671; CHS 468

Options II: Multiple Subject Credential (118-125 units)
Required Courses (106-111 units)
A. Major Courses (20 units)
   CHS 111 Introduction to Chicana/o Studies
   CHS 403 Contemporary Chicana/o Literature
   CHS 410 Chicana/o Psychology
   CHS 444 History of the Chicana/o People
   CHS 450 Research on Community Problems

B. Social Science (Mexican-American Studies) Depth Area (20 Units)
   CHS 405 The Mexican People as Immigrants
   CHS 406 Hispanic Communities in U.S. Society
   CHS 430 Chicana/o Political Behavior
   CHS 445 History of the Chicana/o in Los Angeles
   CHS 470 Educational Institutions of the Barrios

C. Electives (28 Units)
Minor in Chicana/o Studies
Requirements for the Minor (32 units)
A. **Lower Division required courses (16 units)**
   - CHS 110, 111, 201 & lower division Chicana/o Studies elective course.
B. **Upper Division required courses (8 units):**
   - CHS 403, 444
C. **Electives (select 8 upper division units with adviser approval)**

**Los Angeles Courses Listing**
(4 units unless otherwise indicated)

**Lower Division courses:**
- CHS 100 Introduction to College Environment
- CHS 110 Introduction to Pre-Cortesian Cultures of Mexico
- CHS 111 Introduction to Chicana/o Studies
- CHS 150 Chicana/o and Contemporary Politics
- CHS 157 Beginning Mexican Folk Music (2)
- CHS 200ABC Spanish for Chicanas/os
- CHS 201 Mexican Literature in Translation
- CHS 205 Composition in Chicana/o Studies
- CHS 230 Latinas in Modern Society
- CHS 250 The Chicana/o Experience in Film
- CHS 257 Folk Music Ensemble of Mexico (2)
- CHS 258 Folk Dances of Mexico (1)

**Upper Division Courses:**
- CHS 311 Chicana/o Cultural History
- CHS 395 Community Service in Chicana/o Studies (1-3)
- CHS 400 Pre-Columbian Literature of Mexico
- CHS 403 Contemporary Chicana/o Literature
- CHS 405 The Mexican People as Immigrants
- CHS 406 Hispanic Communities in U.S. Society
- CHS 410 Chicana/o Psychology
- CHS 420 Mexican and Chicana/o Folklore
- CHS 430 Chicana/o Political Behavior
- CHS 440 Development of Spanish Language in Southwestern U.S.
- CHS 444 History of the Chicana/o People
- CHS 445 History of the Chicana/o in Los Angeles
- CHS 446 Folkloric Dance: Living History of Mexico and the Southwest
- CHS 450 Research on Community Problems
- CHS 466 Mexico
- CHS 467 Modern Mexico and the Chicana/o People
- CHS 468 U.S.-Mexico Borderlands
- CHS 470 Educational Institutions of the Barrios
- CHS 490 Special Studies
- CHS 499 Undergraduate Directed Study
Northridge Core Requirements:

A. Major Division Core Requirements:
   ChS 100  Chicana/o Culture
   ChS 201  Mexican Literature in Translation
   ChS 230  Research Writing for Chicana/o Studies
   ChS 270  Field Work in Barrio Studies

B. Upper Division Core Requirements:
   ChS 345  History of the Mexican Peoples
   Or
   ChS 351  Survey of Mexican Philosophical Thought
   ChS 365  Third World Women and the Chicana/o
   ChS 380  Chicana/o Literature
   ChS 401  Precolumbian Civilization
   ChS 445  History of the Chicana/o
   ChS 460  Politics of the Chicana/o
   ChS 497  Senior Seminar

Option: Students must select 2 courses (6.0 units) from each of the two options

Option one: Social Science
   ChS 346  History of the Chicana
   ChS 350  Religion and the Chicana/o
   ChS 360  Political Organizations of the Barrio
   ChS 361  Urbanization and the Chicana/o
   ChS 400  Peoples of the Southwest
   ChS 420  Chicana/o and the U.S. Economy
   ChS 452  American Colonization and the Chicana/o
   ChS 464  Historical Review of Legal Cases Affecting the Chicana/o
   ChS 470  Third World Politics and the Chicana/o
   ChS 473  Chicana/o and Social Institutions

Option two: Humanities and the Arts
   ChS 306  The Chicana/o in Films
   ChS 310  Regional Music of Mexico
   ChS 319  Mexican Essay and contemporary Chicana/o Scholarship
   ChS 413 A/B  Practicum in Mexican Choral Music
   ChS 414 A/B  Mexican Dance
   ChS 416  Children's Songs and Games
   ChS 485  Novel of the Mexican Revolution
   ChS 486 A/B  Nahuatl
   ChS 487  Contemporary Mexican Novel
Option three: Education

ChS 430 The Chicana/o Child
ChS 431 The Chicana/o Adolescent
ChS 432 Counseling the Chicana/o Child
ChS 433 Language Acquisition of the Chicana/o and ESL Speakers
ChS 434 Supervised Individual Study Projects in Chicana/o Schools
ChS 435 The Chicana/o and the Schools
ChS 482 Language and the Barrio
ChS 395 Introduction to Bilingual Schooling and the Chicana/o Student
ChS 495 Aspects of Bilingual Schooling

Chicana/o Studies Minor Requirements:

A. Lower Division Requirements:
   ChS 100 Chicana/o Culture
   ChS 201 Mexican Literature in Translation
   ChS 270 Field Work in Barrio Studies

B. Upper Division Requirement:
   ChS 351 Survey of Mexican Philosophical Thought
   ChS 445 History of the Chicana/o
   ChS 453 Chicana/o Ideas

C. Approved Electives (6 units) of upper division electives.

Northridge Course Listing

ChS 095 Writing Skills Laboratory (1)
ChS 097 Developmental Reading
ChS 098 Basic Communication Skills
ChS 100 Chicana/o Culture
ChS 101 Spanish for Chicanas/os (5)
ChS 102 Spanish for Chicanas/os
ChS 111 The Chicana/o and the Arts
ChS 132 Chicana/o Poetry
ChS 151 Freshman Speech Communication
ChS 155 Freshman Composition
ChS 197 Workshop in Writing Skills
ChS 201 Mexican Literature in Translation
ChS 214 Guitar Music of the Southwest and Mexico
ChS 215 Regional Music of Mexico and the Southwest
ChS 219 Composition Analysis and Development
ChS 230 Research Writing for Chicana/o Studies
ChS 245 History of the Americas
ChS 246 Contemporary Issues of the Chicana
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<th>Course Number</th>
<th>Course Title</th>
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<tr>
<td>ChS 260</td>
<td>Constitutional Issues and the Chicana/o</td>
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<tr>
<td>ChS 270</td>
<td>Field Work in Barrio Studies</td>
</tr>
<tr>
<td>ChS 296</td>
<td>Selected Topics in Chicana/o Studies</td>
</tr>
<tr>
<td></td>
<td><strong>Northridge's Upper Division Courses:</strong></td>
</tr>
<tr>
<td>ChS 306</td>
<td>The Chicana/o in Films</td>
</tr>
<tr>
<td>ChS 310</td>
<td>Regional Music of Mexico</td>
</tr>
<tr>
<td>ChS 319</td>
<td>Mexican Essay and contemporary Chicana/o Scholarship</td>
</tr>
<tr>
<td>ChS 345</td>
<td>History of the Mexican Peoples</td>
</tr>
<tr>
<td>ChS 346</td>
<td>History of the Chicana</td>
</tr>
<tr>
<td>ChS 350</td>
<td>Religion and the Chicana/o</td>
</tr>
<tr>
<td>ChS 351</td>
<td>Survey of Mexican Philosophical Thought</td>
</tr>
<tr>
<td>ChS 360</td>
<td>Political Organizations of the Barrio</td>
</tr>
<tr>
<td>ChS 361</td>
<td>Urbanization and the Chicana/o</td>
</tr>
<tr>
<td>ChS 364</td>
<td>World Migration and the Chicana/o</td>
</tr>
<tr>
<td>ChS 365</td>
<td>Third World Women and the Chicana/o</td>
</tr>
<tr>
<td>ChS 366</td>
<td>Women in Latin America</td>
</tr>
<tr>
<td>ChS 380</td>
<td>Chicana/o Literature</td>
</tr>
<tr>
<td>ChS 381</td>
<td>Contemporary Chicana Literature</td>
</tr>
<tr>
<td>ChS 390</td>
<td>Alternative Chicana/o Press</td>
</tr>
<tr>
<td>ChS 395</td>
<td>Introduction to Bilingual Schooling and the Chicana/o Student</td>
</tr>
<tr>
<td>ChS 396</td>
<td>Selected Topics in Chicana/o Studies</td>
</tr>
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<td>ChS 400</td>
<td>Peoples of the Southwest</td>
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<td>ChS 401</td>
<td>Precolombian Civilization</td>
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<td>ChS 405</td>
<td>Chicana/o Barrio Communication Problems</td>
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<tr>
<td>ChS 413 A/B</td>
<td>Practicum in Mexican Choral Music</td>
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<tr>
<td>ChS 414 A/B</td>
<td>Mexican Dance</td>
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<td>ChS 416</td>
<td>Children's Songs and Games</td>
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<tr>
<td>ChS 420</td>
<td>Chicana/o and the U.S. Economy</td>
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<td>ChS 430</td>
<td>The Chicana/o Child</td>
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<tr>
<td>ChS 431</td>
<td>The Chicana/o Adolescent</td>
</tr>
<tr>
<td>ChS 432</td>
<td>Counseling the Chicana/o Child</td>
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<tr>
<td>ChS 433</td>
<td>Language Acquisition of the Chicana/o and ESL Speakers</td>
</tr>
<tr>
<td>ChS 434</td>
<td>Supervised Individual Study Projects in Chicana/o Schools</td>
</tr>
<tr>
<td>ChS 435</td>
<td>The Chicana/o and the Schools</td>
</tr>
<tr>
<td>ChS 445</td>
<td>History of the Chicana/o</td>
</tr>
<tr>
<td>ChS 452</td>
<td>American Colonization and the Chicana/o</td>
</tr>
<tr>
<td>ChS 453</td>
<td>Chicana/o Ideas</td>
</tr>
<tr>
<td>ChS 460</td>
<td>Politics of the Chicana/o</td>
</tr>
<tr>
<td>ChS 464</td>
<td>Historical Review of Legal Cases Affecting the Chicana/o</td>
</tr>
<tr>
<td>ChS 470</td>
<td>Third World Politics and the Chicana/o</td>
</tr>
<tr>
<td>ChS 471</td>
<td>The Chicana/o Mexicana/o Families</td>
</tr>
<tr>
<td>ChS 473</td>
<td>Chicana/o and Social Institutions</td>
</tr>
<tr>
<td>ChS 480</td>
<td>Children's Literature of Latin America in Translation</td>
</tr>
<tr>
<td>ChS 482</td>
<td>Language and the Barrio</td>
</tr>
<tr>
<td>ChS 485</td>
<td>Novel of the Mexican Revolution</td>
</tr>
</tbody>
</table>
ChS 486 A/B  Nahuatl
ChS 487  Contemporary Mexican Novel
ChS 495  Aspects of Bilingual Schooling
ChS 496 A-Z Selected Topics in Chicana/o Studies
ChS 497  Senior Seminar
ChS 499  Independent Study (1-3)

_Northridge's Graduate Courses:_
ChS 500  Seminar in Chicana/o Studies
ChS 501  Seminar in Social Sciences and the Chicana/o
ChS 502  Seminar in Humanities and the Chicana/o
ChS 503  Seminar in the Chicana/o and the Arts
ChS 505  Advanced Field Work in the Barrio
ChS 506  Studies in the Education of the Chicana/o
ChS 595 A-Z Special Topics in Chicana/o Studies
ChS 597  Directed Comprehensive Studies (1-3)
ChS 599  Independent Study (1-6)

San Diego

A. **Preparation for the Major:**  100 and 110

B. **Foreign Language Requirement:**  Upper Division Writing Requirement

C. **Major:**
Minimum of 24 upper division units to include Mexican American 301
and 21 units selected one area of specialization:

- Social Science: 303, 306, 320, 324, 340, 350A-350B, 355, 480, 498 or
  - Humanities: 310, 314A, 314B, 324, 335, 357, 375, 376, 380, 396W, 464, 597 or
- Border Studies: 306, 355, 375, 380, 498m Economics 565, History 551B, Political Science 568, up to 6 units with appropriate content, can be applied to each area of specialization from MAS 496, 499, and 596.

D. **Minor:**
Minimum of 18 units to include 100, 110 and 12 units of upper division selected from one area of specialization:

- Social Science: 301, 303, 306, 320, 324, 340, 350A-350B, 355, 480, 498 or
  - Humanities: 310, 314A, 314B, 324, 335, 357, 375, 376, 380, 396W, 464, 597 or
Border Studies: 306, 355, 375, 380, 498
Economics 565, History 551B, Political Science 568, up to 6 units with appropriate content, can be applied to each area of specialization from MAS 496, 499, and 596.

E. United States-Mexican Border Studies Minor:
Minimum of 22 units, 12 units must be upper division to include MAS 355, Spanish 201; and 6 units selected from MAS 306, 310, 357, 375, 376, 380, 597.

The following additional 9 units must be taken to complete the minor:
International Economic/Business: 3 units selected from Econ 360, 365, 458, 565; Finance 329; Marketing 376.
Regional Geography/History and Politics/Society: Six units selected from Communication 591, Geography 323; History 538, 549, 551, 555; Political Science 481, 555, 568; Social work 350; Sociology 335, 350, 351, 355, 555.

Courses in the minor may not be counted toward the major, but may be used to satisfy preparation for the major and general education requirements, if applicable. A minimum of six upper division units must be completed in residence at San Diego State University.

San Diego Course Listing

Lower Division Courses:
CCS 100 The Mexican American Heritage
CCS 110 Introduction to Mexican American Studies
CCS 111A Oral Communication
CCS 111B Written Communication
CCS 120A-120B The Mexican American Role in the American Political System
CCS 141A-141B History of the United States
CCS 296 Experimental Topics (1-4)

Upper Division Courses (intended for Undergraduates):
CCS 301 Political Economy of the Chicana/o People
CCS 303 Mexican American Community Studies
CCS 306 Mexican Immigration
CCS 310 Mexican and Chicana/o Music
CCS 314A Rondalla I
CCS 314B Rondalla II
CCS 320 Mexican American Life Styles
CCS 324 Gramatica Cantada (Padagodia, Musica y Cultura)
CCS 335 Mexican American Literature
CCS 340 Mexican Women in Historical Perspective: Pre-Columbian to 1848
CCS 350A-350B Chicana/o History
CCS 355 The United States-Mexico International Border
CCS 357 US/Mexico Border: Urbanism and Architecture
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>CCS 375</td>
<td>US/Mexico Border History</td>
</tr>
<tr>
<td>CCS 376</td>
<td>Mexican American Culture &amp; Thought</td>
</tr>
<tr>
<td>CCS 380</td>
<td>US/Mexico Folklore</td>
</tr>
<tr>
<td>CCS 396W</td>
<td>Chicana/o Prose: Creative Writing</td>
</tr>
<tr>
<td>CCS 400</td>
<td>Mexican Images in Film</td>
</tr>
<tr>
<td>CCS 464</td>
<td>Literature for the Chicana/o Bilingual Student</td>
</tr>
<tr>
<td>CCS 480</td>
<td>The Mexican American and the Schools</td>
</tr>
<tr>
<td>CCS 496</td>
<td>Selected Topics in Mexican American Studies (1-3)</td>
</tr>
<tr>
<td>CCS 498</td>
<td>Internship in US/Mexico Border</td>
</tr>
<tr>
<td>CCS 499</td>
<td>Special Study (1-3)</td>
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</table>

**Upper Division Courses (acceptable for advanced degrees):**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>CCS 504</td>
<td>Immigration: A Literary Analysis</td>
</tr>
<tr>
<td>CCS 596</td>
<td>Topics in Mexican American Studies (1-3)</td>
</tr>
<tr>
<td>CCS 597</td>
<td>US/Mexico Border: Urban and Regional Development</td>
</tr>
</tbody>
</table>

**San Francisco**

**Core Courses**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>LARA 215</td>
<td>Introduction to La Raza Studies</td>
</tr>
<tr>
<td>LARA 435</td>
<td>Oral History and Traditions</td>
</tr>
</tbody>
</table>

**Two courses selected from the following:**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>LARA 415</td>
<td>Socioeconomics of La Raza</td>
</tr>
<tr>
<td>LARA 570</td>
<td>Philosophy of La Raza</td>
</tr>
<tr>
<td>LARA 640</td>
<td>Sociology of La Raza</td>
</tr>
</tbody>
</table>

**One course selected from the following:**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>LARA 410</td>
<td>La Raza Women Seminar</td>
</tr>
<tr>
<td>or</td>
<td></td>
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<tr>
<td>LARA 510</td>
<td>Psychodynamics of La Raza Family</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>LARA 680</td>
<td>La Raza Community Organizing</td>
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</tbody>
</table>

**Arts and Culture Concentration**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>LARA 110</td>
<td>Contemporary Spanish</td>
</tr>
<tr>
<td>LARA 230</td>
<td>Introduction to Contemporary Raza Literature</td>
</tr>
<tr>
<td>LARA 320</td>
<td>Art History of La Raza</td>
</tr>
<tr>
<td>LARA 425</td>
<td>Comparative Music Folklore</td>
</tr>
<tr>
<td>LARA 490</td>
<td>La Raza Teatro Workshop</td>
</tr>
<tr>
<td>LARA 560</td>
<td>Contemporary Literature of La Raza</td>
</tr>
<tr>
<td>LARA 570</td>
<td>Philosophy of La Raza</td>
</tr>
<tr>
<td>LARA 698</td>
<td>Senior Seminar in La Raza Studies</td>
</tr>
<tr>
<td>Course Code</td>
<td>Course Title</td>
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<tr>
<td>-------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>ETHS 270</td>
<td>Ethnic Studies - La Raza Experience</td>
</tr>
<tr>
<td>ETHS 275</td>
<td>Issues in La Raza History</td>
</tr>
</tbody>
</table>

**Behavioral and Social Science Concentration**

- **ETHS 270**  Ethnic Studies - La Raza Experience
- **ETHS 275**  Issues in La Raza History

**Minor Program in La Raza Studies (24)**

- **LARA 215**  Introduction to La Raza Studies
- **LARA 435**  Oral History and Traditions

*Two courses selected from the following:*

- **LARA 415**  The Socio-Economics of La Raza
- **LARA 570**  Philosophy of La Raza
- **LARA 640**  Sociology of La Raza

*One course selected from the following*

- **LARA 410**  La Raza Women
- **LARA 510**  Psychodynamics of the La Raza Family Structure
- **LARA 680**  La Raza and Community Organizing

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*Note: The courses listed are for the Behavioral and Social Science Concentration and the Minor Program in La Raza Studies.*
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>LARA 101</td>
<td>Contemporary Spanish</td>
</tr>
<tr>
<td>LARA 110</td>
<td>Critical Thinking and the Raza Experience</td>
</tr>
<tr>
<td>LARA 210</td>
<td>Latino Health Care Perspectives</td>
</tr>
<tr>
<td>LARA 214</td>
<td>Second Year Written Composition: La Raza</td>
</tr>
<tr>
<td>LARA 215</td>
<td>Introduction to La Raza Studies</td>
</tr>
<tr>
<td>LARA 225</td>
<td>Survey of Raza Visual Images</td>
</tr>
<tr>
<td>LARA 230</td>
<td>Introduction to Contemporary Raza Literature</td>
</tr>
<tr>
<td>LARA 276</td>
<td>La Raza, Government, Ideals, and Constitution</td>
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<tr>
<td>LARA 280</td>
<td>Acculturation Problems of La Raza</td>
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<tr>
<td>LARA 315</td>
<td>La Raza in California</td>
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<tr>
<td>LARA 320</td>
<td>Art History of La Raza</td>
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<tr>
<td>LARA 350</td>
<td>Pre-Hispanic Art of Mexico (ART 500)</td>
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<td>LARA 376</td>
<td>History of La Raza in the United States</td>
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<td>LARA 410</td>
<td>La Raza Women</td>
</tr>
<tr>
<td>LARA 415</td>
<td>The Socio-Economics of La Raza</td>
</tr>
<tr>
<td>LARA 425</td>
<td>Comparative Music Folklore</td>
</tr>
<tr>
<td>LARA 430</td>
<td>La Raza and the Law</td>
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<tr>
<td>LARA 435</td>
<td>Oral History and Traditions</td>
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<tr>
<td>LARA 450</td>
<td>Indigenismo: Indigenous Culture and Personality</td>
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<tr>
<td>LARA 460</td>
<td>Central Americans of the United States: History and Heritage</td>
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<tr>
<td>LARA 465</td>
<td>History and Heritage of the Mexican Community in the United States</td>
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<tr>
<td>LARA 490</td>
<td>La Raza Teatro Workshop</td>
</tr>
<tr>
<td>LARA 500</td>
<td>La Raza Community Mental Health</td>
</tr>
<tr>
<td>LARA 501</td>
<td>Latin America: The National Period</td>
</tr>
<tr>
<td>LARA 505</td>
<td>La Raza Creative Writing Workshop</td>
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<tr>
<td>LARA 510</td>
<td>Psychodynamics of the La Raza Family Structure</td>
</tr>
<tr>
<td>LARA 520</td>
<td>North and South America Cultural Expression</td>
</tr>
<tr>
<td>LARA 530</td>
<td>La Raza and the Media</td>
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<tr>
<td>LARA 533</td>
<td>History of Women in Latin America</td>
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<tr>
<td>LARA 560</td>
<td>Contemporary Literature of La Raza</td>
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<tr>
<td>LARA 570</td>
<td>Philosophy of La Raza</td>
</tr>
<tr>
<td>LARA 580</td>
<td>Impact of Education on La Raza</td>
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<tr>
<td>LARA 590</td>
<td>Environmental Justice: La Raza Issues</td>
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<tr>
<td>LARA 605</td>
<td>La Raza Bilingual Advance Writing Worship (Fiction &amp; Nonfiction)</td>
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<tr>
<td>LARA 640</td>
<td>Sociology of La Raza</td>
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<tr>
<td>LARA 660</td>
<td>Chicana/o / Latina/o Politics</td>
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<tr>
<td>LARA 670</td>
<td>The U.S.-Mexico Connection: Politics and Cultures</td>
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<tr>
<td>LARA 679</td>
<td>Genesis of the History of Central American Literature, Roots to the present</td>
</tr>
<tr>
<td>LARA 680</td>
<td>La Raza and Community Organizing</td>
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<tr>
<td>LARA 685</td>
<td>Projects in the teaching of La Raza Studies</td>
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<tr>
<td>LARA 690</td>
<td>La Raza Community Fieldwork</td>
</tr>
<tr>
<td>LARA 698</td>
<td>Senior Seminar in La Raza Studies</td>
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<td>LARA 699</td>
<td>Special Study</td>
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298
San José

Minor (18)
Chosen from MAS 105, 115, 120, 125, 130, 150, 170, 160, 170, 175, 180 and/or courses approved by the Program Coordinator.

### San José Course Listing

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>MAS 25</td>
<td>The Changing Majority: Power and Ethnicity in America</td>
</tr>
<tr>
<td>MAS 40</td>
<td>Introduction of the Basic Art Form and Functions of Chicana/o Theater in the U.S. (1965-present)</td>
</tr>
<tr>
<td>MAS 74</td>
<td>Mexican American Contemporary Rhetoric</td>
</tr>
<tr>
<td>MAS 105</td>
<td>U.S.- Mexico Historical Influence on Chicana/o Character</td>
</tr>
<tr>
<td>MAS 115</td>
<td>Politics of the Mexican American Community</td>
</tr>
<tr>
<td>MAS 120</td>
<td>Economics of the Mexican American Community</td>
</tr>
<tr>
<td>MAS 125</td>
<td>The Mexican American Community</td>
</tr>
<tr>
<td>MAS 130</td>
<td>Society and the Mexican American</td>
</tr>
<tr>
<td>MAS 133</td>
<td>Introduction to Social Planning (Urban Planning 133)</td>
</tr>
<tr>
<td>MAS 145</td>
<td>Urban Policy and Its Impact on Inner City Residents (Urban Planning 145)</td>
</tr>
<tr>
<td>MAS 150</td>
<td>Survey of Research Methods Focusing on Hispanics</td>
</tr>
<tr>
<td>MAS 160</td>
<td>Chicana and Society</td>
</tr>
<tr>
<td>MAS 166</td>
<td>History of revolutionary Mexico (HIST 166)</td>
</tr>
<tr>
<td>MAS 170</td>
<td>The Hollywood Latina/a Image</td>
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<tr>
<td>MAS 175</td>
<td>Comparative Culture in Indo-Hispanic America</td>
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<tr>
<td>MAS 180</td>
<td>Individual Studies</td>
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<td>MAS 194 A,B</td>
<td>Peoples of Color in the Marking of the Americas</td>
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### San José Graduate Courses:

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<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
<td>MAS 200</td>
<td>Mexican American Value System</td>
</tr>
<tr>
<td>MAS 205</td>
<td>Heritage of Mexican Americans</td>
</tr>
<tr>
<td>MAS 210</td>
<td>Seminar on the Mexican American in Transition</td>
</tr>
<tr>
<td>MAS 215</td>
<td>Mexican American in Conflict</td>
</tr>
<tr>
<td>MAS 225</td>
<td>Systems analysis of Mexican American World</td>
</tr>
<tr>
<td>MAS 230</td>
<td>Seminar in Selected Institutional Areas</td>
</tr>
<tr>
<td>MAS 233</td>
<td>Social Planning (see Urban Planning 233)</td>
</tr>
<tr>
<td>MAS 243</td>
<td>Social Science Workshop (see Urban Planning 243)</td>
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<td>MAS 252</td>
<td>Complex Organizations (see Social Work 252)</td>
</tr>
<tr>
<td>MAS 260</td>
<td>Seminar in Bilingual-Bicultural Communication (see EDTE 260)</td>
</tr>
<tr>
<td>MAS 262</td>
<td>Seminar in Bilingual-Bicultural Education (see EDTE 262)</td>
</tr>
<tr>
<td>MAS 275</td>
<td>Research Methods</td>
</tr>
<tr>
<td>MAS 298</td>
<td>Special Studies</td>
</tr>
<tr>
<td>MAS 299</td>
<td>Master's Thesis or Project</td>
</tr>
</tbody>
</table>
Sonoma

Major Core Requirements
CALS 225  Spanish for Bilinguals (3-4)
CALS 425  Classroom Spanish for Bilingual Teachers (3-4)
CALS 426  Chicana/o /Latina/o Sociolinguistics (4)
CALS 445  Chicana/o /Latina/o History (4)
CALS 451  Chicana/o /Latina/o Humanities (3-4)
CALS 480  Chicana/o /Latina/o Studies Seminar (3-4)

Choose 6 units from the following courses:
CALS 219  Mexican American Identity and Heritage
CALS 220  Mexican American Arts and Literature
CALS 339  Ethnic Groups and American Social Policy
CALS 340  Hispanic Folklore and Popular Culture
CALS 352  Chicana/o /Latina/o Philosophy
CALS 354  Latina/o Politics (4)
CALS 365  Chicana/o /Latina/o Theatre (1-2)
CALS 366  Mexican American Music and Dance (1-2)
CALS 368  Chicana/o /Latina/o Music
CALS 374  Chicana/o /Latina/o Literature (3-4)
CALS 393  Chicana/o /Latina/o Cinema
CALS 400  Special Topics in Chicana/o Studies (1-4)
CALS 403  Chicana/o /Latina/o Youth and Adolescents (3-4)
CALS 405  The Latina/o Family (3-4)
CALS 407  The Chicana/o /Latina/o Male (3-4)
CALS 410  Seminar: Hispanic Counseling Strategies (3-4)
CALS 425  Classroom Spanish for Bilingual Teachers (3-4)
CALS 432  Latina/o Community Development (4)
CALS 442  Latinas/os in Contemporary Society (3-4)
CALS 456  Bilingual/Cross-Cultural Education (4)
CALS 458  Hispanic and Computers: Issues and Applications (2)
CALS 479  Chicana/o /Latina/o Art History (3-4)
CALS 490  Hispanic Children's Literature (3-4)
### Sonoma Course Listing

<table>
<thead>
<tr>
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<td>Experimental and Special Topics Courses (1-5)</td>
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<td>Economics and the Chicana/o</td>
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<td>La Chicana, and others to be announced</td>
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Appendix 21: Lower Division Sample Concepts

The Chicana/o student will be able to define what the central concepts of Chicana/o Studies. This list is only a starting point, it is not an exhaustive list.

1. Acculturation
2. Affirmation Action
3. Assimilation
4. Barrios
5. Bilingual/bicultural
6. Chicanismo
7. Chicana/o, Hispanic, Latina/o, La Raza
8. Class
9. Colonialism
10. Community
11. Conquest
12. Co-optation
13. Coyote
14. Creoles
15. Criollos
16. Cross-cultural
17. Culture
18. Cultural fragmentation
19. Cultural perspectives and point of views
20. Difference
21. Discovery
22. Discrimination
23. Diversity
24. Emigration
25. Ethnicity
26. Ethnocentrism
27. Feminism
28. Gang
29. Gender
30. Ghettos
31. Heritage
32. Identity
33. Indios
34. Intermarriage
35. Invasion
36. Immigration
37. Internal Colony
38. Labels
39. Land
40. Legends
41. Majority
42. Manifest Destiny
43. Matriarchy
44. Mestiza/o
45. Mestizaje
46. Militancy
47. Minority
48. Mullatos
49. Myths
50. Nationality
51. Nativism
52. Paternalism
53. Patriarchy
54. Peninsulares
55. Prejudice
56. Push/pull
57. Race
58. Racism
59. Redlining
60. Sambos
61. Segregation
62. Separation
63. Sexism
64. Socialization
65. Stereotypes
66. Synthesis
67. Tenochtitlán
68. Urbanization
Appendix 22: Upper Division Sample concepts

1. Assimilation/Acculturation/Resistance
2. Racism/Sexism/Classism
3. Culture/intercultural/intracultural/cultural fragmentation
4. Amercentrism/Eurocentrism/ethnocentrism
5. Colonialism/Inter Colonialism/Paternalism
6. Conquest/Invasion/Discovery/Genocide
7. Labels/Stereotypes/prejudice/discrimination
8. Immigration/emigration/migration
9. Separation/Segregation
10. Matriarchy/Patriarchy
11. Majority/Minority

Appendix 23: Upper Division Sample Classification of issues/problems

The Chicana/o student will be able to classify the various kinds of problems or issues in the Chicana/o communities. This list is only a starting point, it is not an exhaustive list.

Mexican Culture
Chicana/o Synthesis
Assimilation/acculturation/resistance

Points of views and perspective of the Chicana/o / Latina/o
Labels/stereotypes/prejudices/discriminations/racism
Economy, political, and social inequalities
U.S. Institutions that affects the Chicana/o
Cultural, Regional and historical specificity of the Chicana/o
Mexican immigration, emigration/migration

The function of the Chicana/o family (gender roles)
The governance of the Chicana/o family (matriarchy and patriarchy)

Chicana/o philosophy
The Cyclical, vertical lineal and horizontal lineal thought systems
Chicana/o Literature
Paradox/Irony/Satire
Chicana/o Education
Appendix 24 : Upper Division Sample of Dates, Events, and People

The Chicana/o student will be able to identify the dates, events, persons, etc. (and answer the question of what, when, how and why) that is pertinent to the Chicana/o experience. This list is only a starting point, it is not an exhaustive list.

1. The major historical periods of Chicana/o experience:
   A. Pre-Columbian (prior to 1521)
      1) The evolution and achievement of the Indigenous civilizations: including but not limited to Olmecs, Mayas, Teotihuacanos, Toletecs, and Mexica (Aztec).
      2) Dualism in Native American cultures
      3) Pre-Columbian Paradigm
      4) Montezuma
   B. Conquest/Colonization (1521-1821)
      Columbus, 1492
      Hernan Cortez
      Spanish Paradigm
      Malinche
      Gente de Razon
      Spanish Colonial System in the New World: Missions, presidios, ranchos and publos
      Requeremiento
      Hacienda system
      El Dorado
      Resistance by the Native Americans
   C. The Mexican Period (1821-1848)
      Manifest Destiny
      Father Hildalgo
      Morelos
      The Mexican Independence Movement, 1810-1821
      Mestizo
      Indian Guachupin
   D. The Mexican American Period (1850-1960)
      The Mexican American War
      The Treaty of Guadalupe Hidalgo:
         signed Feb. 2, 1848,
         Protocol de Quetero May 30, 1848
         Ratified by U.S. Senate March 10, 1848
Polk address to the U.S. public July 4, 1848
Article nine and article ten of the Treaty
Nicholas Trist
Santa Ana
President James Knox Polk

The Mexican Revolution of 1910
The Northern Mexican Frontiers: Texas, New Mexico, and California

Immigration policy
Great Depression of 1930
Repatriation
World War II
The Bracero Program
Mexican American Generation
Operation Wetback

E. The Chicana/o Period (1960s to present)
Chicana/o Movement
Cultural Nationalism
Chicano Moratorium, August 29, 1970
Ruben Salazar
The Brown Berets
The L.A. 13
Sal Castro
Walkouts/Blowouts
La Raza Unida Party at Texas
José Angel Gutiérrez
Allianza in Arizona
Reyes Tijerina
The Crusade of Justice in Denver, Colorado
Rodolfo “Corky” González

Chicana/o Studies
Proposition 187, 209
Elimination of Affirmation Action
The Decade of the Hispanic
NAFTA
The Digital Divide
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Council on Education.


II. Works consulted but not cited


