

Chicano Studies

An Overview of the Past, Present and the Future

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Activism of the Sixties and Seventies: The Chicano Renaissance

While activism is not new to the Spanish-Speaking of the Southwest, the Chicano movement properly belongs to the general framework of what Phillip Ortego called “The Chicano Renaissance.”¹ Social economic and political struggle date to 1848 but in the sixties a natural consciousness began to sweep the nation. With the anti-war movement, a number of cultural/political resistance movements within the Mexicano/Chicano/Latino community. Among the more visible fronts were (1) the Farm Workers Rights Movement led by César Chávez, (2) The Spanish Land Grant Movement in New Mexico by Reies López Tijerina and (3) The Chicano/Latino Student Movement in colleges and universities as well as Chicano communities throughout the United States.² In addition to the issues of income disparity, reform and peaceful marches, César Chávez brought into the *movimiento* the concept and image of *Lucha*, the *Campesino* as the exploited underdog, *unidad* and *protesta*. Reies López Tijerina (el Tigre) via the *Alianza Federal de Mercedes*, placed into question the American denial of Land Grant titles of *Manitos* and as such established a breach of contract and denial of justice by the government as guaranteed by the Treaty of Guadalupe Hidalgo. Unlike Chávez, Tijerina brings in to the *Movimiento* the concept of *lucha armada* or militancy as he and his followers occupy a campground of the Kit Carson National Forest asserting *ejido* rights of the *Pueblo de Joaquín de Chalma*. State police, Sheriff's deputies and Rangers were taken into custody by *Alianza* members and tried for trespassing, fined, handcuffed and handed down a suspended sentence of eleven months and twenty one days in jail.³ Tijerina also brings to the forefront the term of *Indo-Hispano* adding to the diversity of names and group identity within the movement.

Following these events was the official formation of the Chicano Student Movement. Heretofore, Mexican-Americans as well as other minorities had faced a lack of social mobility, institutions that fostered discrimination and racism and an economic system that provided inequities to women and the ethnic poor. A new consciousness was sweeping the Nation: The rise of Black Power with Malcolm X and Martin Luther King, the Anti-War Movement, the development of the New Left, the rise of an International Student Movement and the struggles for liberation of the Third World populations. Shortly after the inception of the Farm Workers and Land Grant Movements, the “Crusade for Justice” initiates a series of anti-poverty protests giving birth to the Urban/Civic Chicano community protests. A few years later in 1969, Chicano Student Nationalism will be born via “The Chicano Student Youth Conference” where *El Plan Espiritual de Aztlán* will declare its manifesto.⁴ “The Chicano Student Youth

Conference” will meet for two years formulating the foundation for the Chicano Student Movement. Central to the cultural understanding of the Chicano/a is his heritage as exemplified by the poem *I am Joaquin* written, according to Chicano poet Ricardo Sánchez, by the Jewish wife of Denver attorney Jesse Sauceda.⁵ Alurista, as an early Chicano poet and leader impacts the proceedings with his knowledge and images of the pre-Columbian ancestors of Chicanos. The image of the Aztec warrior and his birthplace of Aztlan becomes a symbol of cultural pride as the *Raza de bronce* of a “Bronze Continent.”⁶ Moreover, the Chicano Nation is declared a *Mestizo Nation*. Thus, learning about the autochthonous past, particularly information left out of traditional histories became an objective for the Movement and Chicano Studies. It was not meant just for the awareness and education of the Chicano/a, but also for mainstream society. Cultural pride contributed to solidarity and Brotherhood/Sisterhood within the Movement. It gave rise to student organizations such as *Mayo, Mecha, Umas, Masa*, a proliferation of newspapers and publications (*El Grito del Norte, El Gallo, el Papel, El Grito, El Chicano, El Degüello*), artistic organizations like *Mala Efe* from Oakland, Ca., *Con Safos* from Sacramento,Ca.,and *Artesanos Guadalupanos* from Albuquerque, N.M., community cultural centers like *the Toltecas de Aztlan* from San Diego,Ca., *The Royal Chicano Air Force* in Sacramento, Ca. and *Guadalupe Cultural Arts Center* in San Antonio,Texas.⁷

During this period of intense mobilization and nationalism it is not surprising it would be followed by the creation of a political party entitled *La Raza Unida* in 1972. A year later, *Flor y Canto*, a national gathering of artists, writers, poets is born in the Fall of 1973. After four years of successful cultural/literary festivals, it continued with the new name of *Canto al Pueblo* in 1977. The difference now was the attempt to return to the focus of the socio/political arena as opposed to the purely aesthetic art for art’s sake orientation.⁸ It moreover, added Muralism, Theatre, Musical Groups and Puerto Rican, Black, White, and Native-American representatives. The *Canto al Pueblo* festivals were successfully held in different locations nationally until the end of the decade of the seventies.⁹

What are the cultural and educational implications to these Chicano/manifestations? It called for a new orientation toward awareness of the Chicano’s past, the history, the amerigenous roots, the philosophy of the *raza*, and its artistic achievements. It inspired young Chicanos/as to write poetry, become muralists and write short stories and novels. It is important to note that heretofore, Chicanos/as did not have a vehicle for expression and publication. It was the creation of minority presses that opened the doors for what was to become a “Chicano Renaissance.”¹⁰ The prose fiction of Tomás Rivera, Rodolfo Anaya and Rolando Hinojosa Smith et. al. is testimony to a new Ethnic-American Literature that will continue to flourish through the end of the twentieth century. The poetry of Ricardo Sánchez, Alurista, Tino Villanueva, Ablelardo among others, as well as the theatre of Luis Valdez et.al., are among the contributions that will provide material for the new developing Chicano Studies programs across the nation. Additionally, Chicano dialects are no longer seen in a pejorative manner but as *barrio* expressions to be noted and studied. This will lead to the creation of Chicano Sociolinguistics.¹¹ In terms of Chicano Studies programmatic structures in the early seventies, Chicano student and faculty protests pressured university administration into the allocation of monies for the purpose of creating cultural historical and political courses. It was

the formulation of the *Plan de Santa Barbara* that formally structured the Chicano study programs citing examples of Chicano curriculum, core areas of study, majors/minors etc.¹² The ideal was to go beyond the program status to a departmental level. The latter was received as a threat by traditional administration in view that once formed, it became a permanent fixture and it would, moreover, take money away from traditional departments. Exemplary of early departments are: Merritt College in Oakland, Cal State-Northridge and Berkely.¹³ The advantage to this model is the obvious independent budget that allows for curricular and faculty development. Another model is the Center or Area Studies Model. The Center for Mexican-American Studies at the University of Texas-Austin, Texas was established as a Center for the study of Chicano culture and literature that would contribute not only to the student's understanding of Chicano but one that would enrich the curriculum of other departments. A third model is the Ethnic Studies Department. One example is at Washington State University at Pullman, Washington that combines Asian Studies, Chicano Studies and Native-American Studies. While it enjoys a Departmental status, Chicano Studies stands to lose in the areas of faculty recruitment, the student connection and identity. In 1980 when the Reagan conservatives ascended to the White House, monies for *Canto al Pueblo*, Chicano Studies and other non-traditional areas were eliminated. Scores of programs both at the college as well as the community level disappeared. Only those programs that were institutionalized or well entrenched within the university survived.

II. Chicano Studies in the Nineties: Current State and Concerns.

After almost two decades of Conservative administrations, opportunities for development in the area of Chicano Studies and other minority programs have been steadily decreasing. Since 1980, there has been a shift from funding minority concerns to a new realignment in terms of economics and priorities at the university level. The cultural content and awareness of the seventies, while important no longer was a priority. Today research and publications is more important than teaching. While the nation concentrated on economic belt tightening, the universities, likewise, followed the patterns of business as programs were asked year after year to reduce their costs, staff and budget. Ethnic Studies in the eyes of the administration was the result of a social phenomenon that occurred in the past. Now the world was changing with the end of the Cold War, the rise of conflict in the Middle East, the economic prosperity in the high tech industry. Middle Eastern Studies became more relevant as well as Business in view of the Middle Eastern crisis and the Far Eastern High Tech markets, notwithstanding, the new capitalistic Russian market. Quotas for admissions of minorities were being questioned. In Texas, the Hopwood court decision against these policies crippled the percentage of minorities being admitted to Law School. Many of its potential law students were subsequently recruited by privately owned St. Mary's University of San Antonio, Texas. Its effect affected other monies that heretofore were designated for the advancement of Chicanos/as and other minorities. As a result, faculty recruitment monies at the University of Texas-Austin were no longer available to achieve parity in faculty representation.¹⁴ Chicano Studies was left with the FTE count, an index of student enrollment that decides its budgetary allotments. The nineties now had a climate that was Anti-Bilingual, Anti-Immigrant and Anti-Minority. The argument

was the same a before; the bottom line was money, that it was taking away money that could be used for better purposes. To Administration, Ethnic Studies was seen more as frills as opposed to academic. While Chicano research in all fields has continued in the areas of Feminism/Homo Sexualism, Critical Theory, Discourse Analysis and Deconstruction, support for programs in Chicano Studies as a relevant degree program has diminished considerably. Business is the catchword for the eighties and nineties. It was the Business Department and College that became the most sought after degree by the average undergraduate student. The students had begun questioning the more aesthetically or culturally appropriate courses to their liking with the question: Can I get a job with this degree? Chicano Studies countered with the argument that racism exists in this country because of ignorance and colonial tradition. Students need to be informed on the issues and it can only do this by taking Chicano Studies courses. While ideally it should be a requirement, there would be too many that would feel it was being forced upon them. Thus, it remained an elective for the few that had a relevant interest with their degree program.

On the professorial level, tenure track junior professors no longer had to publish an article or a book and feel they could dedicate the rest of their career to serious teaching. Now the pressure to publish became the index for keeping or dismissing not only Junior Professors but Senior Professors with tenure as well. The ever threatening departmental politics of the past now had a weapon they could fall back on wherever a Chicano candidate was not to their liking. The problem is multiplied when a Chicano professor is a dual appointment between a Center or Program of Chicano Studies and a traditional Department. The dual appointment can only be positive if the base department is flexible and progressive. However, if the philosophy of the Department is contrary to the school of thought of the minority candidate, it can eliminate a top prospect for the Chicano Center or Program years later with denial of tenure or promotion. Perhaps one of the greatest considerations concerns the validity of interdisciplinary teaching and research.

However, if interdisciplinary courses are not respected or seen as valid, the Chicano Studies related research becomes prey to the traditionalists in base Departments. Thus, a Department of Spanish that is controlled by conservative/colonial thinking Senior Professors can distort an evaluation of a Chicano professor, invalidating his/her interdisciplinary research and publications. If he/she is a dual appointment in Chicano Studies and his/her base Department with cross-listed Chicano related courses, such an evaluation could be construed as unethical, fraudulent and a violation of his/her academic freedom, in addition to cultural and ideological racism. This scenario is very real currently. Another way that a Chicano professor can be denied tenure and/or promotion is by not accepting the journal or editorial house as legitimate in which he has published. I think that as long as the article or book is refereed by academics, it should not be seen as illegitimate. Yet, certain power players that are well connected via *Compadrazgo* or “the good old boy” system, pontificate from their ivory towers and close the doors on many an aspiring young talent. This is true both in the Anglo as well as the Chicano academic publishing communities.

To date the academic evaluation process is highly subjective. As discussed earlier, part of the problem is conflict in ideology and/or schools of thought. If one’s ideas or approach does not fit a specific ideological paradigm, the base Department will deal with evaluators that

they know would think contrary to one's research. With the new conservative climate and economic "belt tightening", some Chicano Studies Centers and Programs are being asked to merge (like the Business sector) with other academic areas. One suggested area is American Studies. Because of the interdisciplinary nature of Chicano Studies, it would be difficult to cover all its bases unless American Studies was an independent interdisciplinary Department connected to Anthropology, the Humanities, History, Communications, Policy Studies et.al. If the Center merges with other Centers as an Ethnic Studies Department it gains a departmental status and a comparative ethnic emphasis but loses its identity and perhaps some internal resource allocation. One such model is seen in Washington State University where Asian Studies, Chicano Studies and Native-American Studies must share resources. On the other hand, if it is absorbed by American Studies, it can enjoy departmental status but may not be suited for Policy Studies and may lose its student connection. It becomes obvious that the choices do not offer expansion but rather absorption. This means that the economic pie must now be divided additionally and that recruitment will take on a slower pace than before. Ideally, Chicano Studies should be a Department but under the current political and economic climate, this is not a realistic probability. I believe it needs to think of where it may be ten years from now.

In terms of current "in house" problems, there is one that has persisted since the beginning of the Chicano Movement and historically since colonial times in Mexico. I refer to the unfortunate inter-ethnic cultural conflicts that exist at all levels where Chicanos, *Mexicanos* or *Mestizos* are present. In the sixties and seventies, the *Chingón* complex and *Machismo* surfaced largely when a power position was in question. As we moved into the eighties and nineties, Chicano students of the sixties were becoming professors and with it the added baggage of ideology. A new ideological conflict surfaced between Chicano academicians. One early conflict was between those that adhered to an autochthonous philosophy versus those with a Marxist socialist philosophy. The result was character assassination in addition to a denial of employment and publication opportunities for those that were incompatible to the corresponding ideology of Chicano heads or publishers. The unfortunate consequence is that it takes on a semblance of *Caciquismo* if not the *Apretado* syndrome. In the end, those in power positions adhering to this attitude created a *Meimportamadrismo* that negated the original conceptual ideals of *carnalismo* and *comunidad* that were not only the early ideals of the *Movimiento* but also the sacred principles of the past autochthonous ancestors of the pre-Columbian Americas. I suggest that the problem here is one and the same as the one studied by Mexican essayists throughout the twentieth century from Antionio Caso to Roger Bartra.¹⁵ It is one that should be addressed and studied within Chicano Studies.

The Future of Chicano Studies: The Tie between the Chicano and Latino--*Mestizaje*.

In the previous section the needs of Chicano Studies were discussed with its varying academic problems. As we move into the twenty first century, one needs to see the trends predicted for the next millennium. Of the trends that relate to the Chicano/Mexicano/Latino most critically is the inordinate population increase that is to take place by 2050. Within four years into the twenty first century, the Spanish-Speaking will be the largest minority group with

an estimated 50 million in population in the United States. By mid-century, together with the other ethnic/color groups it will constitute the majority in the nation. The United States will no longer be a White society but one of color. The economic, political and cultural implications are to be noted from economic consumer control to a political power base. This means that at some point in the future, by electing the proper Congressmen/Women, Chicanos/as could be in a position to demand new monies for the study of language and culture of the Chicano/a , Latino or more appropriately, the Mestizo of the United States or Mestizo-American. Communications will be important in Spanish Radio and T.V. as well as the Spanish Internet sites and businesses. Spanish will become important not only because of the critical mass of Spanish-Speaking population but also because Spanish-Speaking America, from Mexico to Argentina will become the next industrial giant in the world. An entirely new preparation will be needed for the international business entrepreneurs. Key in their preparation will be courses, language, culture and communications. Specialized courses in cultural identities will be important as well as dialects, cultural history, geography and new communication strategies. The curriculum will go beyond Border Studies and the economics of NAFTA. With regard to the language skills of the Spanish- Surnamed students who represent the top ten percent being educated at the University level we currently have a group that is largely incompetent in Spanish. I refer to communication and writing skills. A small group of Spanish-Surnames (with few exceptions) that has been successful in high State offices, are monolingual. Chicano Literature is now essentially monolingual if one uses the novel, as an exemplary genre.¹⁶ I think that one of the problems of the Contemporary University is overspecialization. Each field has its own language and theory. One faculty member from one department can no longer exchange an intellectual discussion between one another due to overspecialization. I believe that as we become more global and internationally oriented that we will move to a comparative mode and begin to incorporate various cultures, literatures and histories. Thus, the era of specialized study of Chicanos will move into comparative discussions of other nationalities. e.g. Guatemalan, Costa Rican (Mestizo), Native-American. The world is shrinking. We are now at the crossroads with a new information age and a high tech revolution. In the future, it will be important to know and understand many cultures and languages. Globalization is a reality and while it is often associated with Americanization, definitions will change in the future as United States society is at the edge of change. By the third decade of XXI century, we will begin to notice the departure into a new era. Radical changes will be brought about by a new generation that will call for change in health and nutrition (we are literally a sick society) but *Curanderismo* will be seen as a precursor to the holistically oriented health care system of the future. There will be social responsibility in business as well as new values in the family unit. The family unity and flexibility of the Mestizo will be a model for the future trend of the ‘re-extended’ family unit. In the government arena the word politician will become archaic and a new type of candidate will emerge from different walks of life, the educator, the athlete, the man/woman of the cloth. (Jesse Ventura may be the precursor). In religion, a non-dogmatic, non-authoritarian spirituality will emerge; the Roman Catholic Church will dissolve its papacy and return to the original intent of Christianity. A new renaissance in the arts and philosophy will emerge (Vasconcelos’ *Estética* era?). The hippie communities of self-sufficiency and

ecological experiments of the 60's and 70's will cyclically resurface as a new clean environmental renaissance.

Universities will discover that "head" learning was only producing an unbalanced person. The current type of structure will become obsolete. The physical University will become an artifact. The few universities that will stand will be for the privileged rich. The academic iron curtain will fall. It will no longer be possible for credentialed commissars to impose their intellectual and artistic party dogmas upon students. There will be viable alternatives to the official diploma where students can learn at their own pace and level. *The future will be in the interactive on line education. The Internet will become the world library depository.* New educational hardware will become affordable to most sectors of the population. The new education will not be bound by curricula. Home learning without peer pressure will access the best instruction via interactive classes and discussion groups. The videophone will be commonplace. *Many educators will move towards these new educational opportunities in the interactive home schooling network.¹⁷ New cultural Centers from educational institutions dealing with Mestizo culture and language will proliferate via the Internet educational network.* Here the master teacher and not the researcher will be featured as lecturers. A new philosophy will replace the current Theo-Economy, where economics and profit are gods. A new type of system that moves away from the current model will be enacted. More will no longer be better. Profit and luxury will be obsolete. The new change of rules will address real physical, emotional and artistic needs especially those that do not destroy the earth. It will be an enlightened consumer society that will go back to basics replacing the society that was manipulated by Madison Avenue's "hidden persuaders". The key will be social accountability; the result will be re-humanization. Most of the central ideas will be an extension of the much-maligned "new age". We will discover that the power players associated with the materialists of the Theo-Economy were behind the negative and distorted publicity of the new age movement. The new consciousness unlike Secular Humanism or the materialism of abusive Capitalism (Theo-Economy) will have a new spiritual quest although it will be strongly opposed to doctrine, dogmatism and the authoritarian nature of religions as institutions. Religions will have to change in order to survive. The institutional religions will decentralize and return to a communal and decentralized Spiritual Movement. The goal now will be to attain a higher state of consciousness. Much of these trends have a striking similarity to the ancient metaphysics of the past great civilizations and cultures (e.g. pre-Colombian/Native American, early Greek before 500 BC, China/ Tibet). The underground metaphysical movement espousing the Native-American philosophy will be in line for the future.

In view of the aforementioned changes, how will this impact Chicano/Raza/Mestizo Studies? As previously mentioned, I suspect that some Chicano Studies programs may integrate into more mainstream Departmental structures (e.g. American Studies) since the U.S. born Mestizo is an American phenomenon. All sectors of society will have to deal with this fast increasing population. The success of its growth depends on how it can relate to the many majors that will have a direct bearing on (1) The Spanish-Speaking in the United States and (2) The Spanish-Speaking south of the border. The new majors will be global: international business, international economics, international politics, international law, international cultures of Mestizo-

America. Language and communication will be enriched and enhanced by Ethnic Studies or (Mestizo-American Studies). The current Latin-American Studies, Spanish Departments and Mexican Studies will likely position themselves for the study of the Mestizo south of the border. It would be judicious for Chicano Studies to form area studies with these departments, merge with Ethnic Studies in the cultural/linguistic area studies, or form Mestizo Studies encompassing all of the Americas. The latter is not likely in view of the economics of the times. This will have to wait until there are sufficient numbers of Mestizos calling for new programs. The problem here is academic territorialness. I suspect that Latin-American Studies may want to incorporate or become Mestizo Studies. But since the trend is to integrate, they will have to drop the Latin in their title (it is not about a Latin base), drop the specific area of south of the border and become part of a more inclusive study i.e. the Mestizo of Canada and Alaska, the U.S. and Spanish-Speaking America south of the border. In the end, Mestizo Studies could incorporate Latin-American Studies, the respective Dialectal-Language areas from Canada to Argentina, American Studies and Chicano/Latino Studies. It is a study of the Mestizo (a majority population now) in both continents.

In view of the new interactive on line educational trend, new and independent educational programs will figure in the education of the Spanish-Speaking masses. New power in voting, the Spanish surnamed will be able to create new legislation that will favor the expanding Spanish-Speaking population. New legislators will recognize the value of a bilingual Southwest and encourage multilingual/multicultural education from the first year in public schools. New monies will eventually be available to subsidize independent interactive facilities for the Spanish-Speaking masses and the poor. It will be the older Generation X and subsequent generation that will figure in the changes. Change is the key word. Those that want to keep the status quo (conservatives) are merely going against the nature of reality of life. A new metaphysics hidden from the public that was practiced by ancient civilizations will resurface. These will contain universal and eternal truths that will guide the new society in the future.

CONCLUSIONS

By the end of the first decade in the twenty first century, the population of Spanish-Speaking Mestizos in the United States will be sufficient to begin to make a difference in the ballot box, legislation and the formation of new Studies along the lines of Culture, Politics, History and Literature. It is at this point that Chicano Studies can re-align itself with respect to being an autonomous/ independent Center of Learning. If predictions hold true, it will not necessarily be a physical space but one that is part of the Global Internet System. It would be judicious if the current Chicano Studies would move to a larger scope in dealing with the Spanish-Speaking. The reference here is to the inclusion of other Spanish-Speaking nationalities that are now part of the U.S. experience. Since current labels and terms of identity are exclusionary of other Spanish-Speaking nationalities, (e.g. Latino, Hispanic, Chicano) it will have to find a more inclusive term like Mestizo for the use of, for example, Mestizo Studies. This would include both the European and Native-American cultures that the Spanish-Speaking of the Americas represent. The Mestizo of the Americas will predominate and will impact the U.S. Mestizo making him/her a vital political and social force. New interactive cultural Centers will be

available to the world regarding the culture and language of the Mestizo, covering north and south of U.S. borders, including the bilingual phenomenon in the U.S. These Centers will provide analysis of the Mestizo regarding identity, cultural traits and the positive artistic and literary contributions. The result will be a cultural purification. Current Chicano Studies programs must either (1) integrate into American Studies and become a *major force* of study of the U.S. in the future or (2) Begin to think in larger terms expanding to include all Latinos or Mestizos in Mestizo Studies, encompassing both continents of the Americas. The historical analysis of the Roman Catholic Church must be part of the curricular offerings. There are some works that currently deal with this analysis in detail.¹⁸ The Roman Catholic Church will go back to the original mission of Christianity i.e. communal, non-materialistic and decentralization. *Curanderismo* will serve as a precursor for the holistic medicine of the future. It is natural, spiritual and holistic. Healing will become a gift, and not a business. The current cohesiveness of the extended and semi-extended family of the Mestizo will be exemplary as a future model as Americans go back to the “re-extended” family unit. Respect for the elderly is a positive value for the Mestizo. Americans will finally understand that sending the elderly to “old folk’s homes” were insensitive death sentences. The elderly will now live with the grand children and other members of the family in shared living models. We will go back to the Native-American way of looking and respecting Mother Nature. Man/woman will not try to dominate nature as before but will live and integrate with her in harmony and balance. *Carnalismo*, a concept that can be traced back to Maya (*In Lakesh*-“you are my other self”) and the Aztec *Tloke-Nahuake* (“we are bound together like the fingers of the hand”) will return and man/woman will end the concept of *Machismo*, the *Meimportamadrismo*, the academic *Caciquismo* or *Chingón* syndrome inherited from the Europeans; this will negate the negative racial superiority concept, or racism. All of the aforementioned positive trends are already in line with Native-American philosophy and metaphysics. They also coincide with Hopi /Lakota/Aztekah and Maya predictions of the future. *Kuautemok* in the end may be proven to be correct with his prophecy. The new Spirituality will resemble the original ideas of the Master, the christic One, i.e. a decentralized, non-materialistic communal movement that espoused brotherhood and the highest metaphysical principles for humanity. Thus, the new Internet Education, the new economic Philosophy, the new Science and the new non-doctrinaire, non-materialistic communal Spirituality will no longer be in conflict as in the past. Now they will fuse together in harmony to unify the existing fragmented, chaotic world of today.

Notes

¹ Arnoldo Carlos Vento, *Identities and Issues in Literature*, David Peck ed. (Pasadena: Salem Press, 1977), I, 238-239.

² Arnoldo Carlos Vento, *Mestizo: The History, Culture and Politics of the Mexican and Chicano* (Lanham: University Press of America), VI, 205-229.

³ *ibid.* 12.

⁴ Tony Castro, *Chicano Power: The Emergence of Mexican America* (New York: Saturday Revue Press, 1974), 133. See also *Grito del Norte*, V2, n.9 (July 6, 1969).

⁵ Ricardo Sánchez, "The Clarion Sounded" in *SA*, Summer, 1992. Also in *The Ricardo Sánchez Reader: Critical Essays and Poetry*, (unpublished by Arnoldo Carlos Vento and Luis Leal)

⁶ Arnoldo Carlos Vento, *Mestizo* ... 22.

⁷ *ibid.* 235.

⁸ Tomás Ibarra-Frausto, "The Chicano Movement and the Emergence of a Chicano Poetic Consciousness" in *New Directions in Chicano Scholarship*, Ricardo Romo and Raymond Paredes ed. (San Diego: Chicano Monograph Series, 1975) 87-96.

⁹ Arnoldo Carlos Vento, *Mestizo* ... 239-240. See also Ricardo Sánchez, "Interview" in *Caracol*, April 1978, 7.

¹⁰ The term was first coined by Phillip Ortego in his analysis of Tomás Rivera's *Y no se lo tragó la tierra*.

¹¹ One of the earliest studies done on what was to become Chicano Sociolinguistics was by Aurelio Espinosa, "Studies in New Mexican Spanish", *Revue de Dialectologie Romance, 1900-1915*. See also Arnoldo Carlos Vento, "Estudio etimológico: una perspectiva sociolingüística e histórica del habla Chicano in *Work, Family, Sex Roles, Language* (Berkeley: Quinto Sol/Tonatiuh, 1980), 196-207. See also the excellent work of Fernando Peñalosa entitled *Chicano Sociolinguistics*.

¹² See *El Plan de Santa Bárbara: A Chicano Plan for Higher Education* (Oakland: La Causa Publications, 1969).

¹³ For a discussion on Chicano Studies, Art and Literature, see Chapter VII of *Mestizo* ... 231-258.

¹⁴ Not only are Directors of Chicano Studies Centers subordinate to the base departments but also they are losing existing faculty recruitment monies. The Center for Mexican-American Studies at the University of Texas-Austin recently lost accessibility to a \$300,000 minority faculty recruitment fund due to the Court decision ruling in Texas called Hopwood which forbade the use of quotas, racial and ethnic preferences in admissions. Its interpretation affected other minority areas such a Chicano/a recruitment. For further information on Hopwood, see the January 8, 1999 issue of *The Chronicle for Higher Education*.

¹⁵ See my cultural discussion on this topic in *Mestizo* ... Chapter III, 91-130. See also Roger Bartra, *La Jaula de la melancolía* (México: UNAM, 1987) and Antonio Caso, *El problema de México y la ideología nacional* (México: Libro México, Editores S. de R. I., 1955).

¹⁶ Of all of the Chicano/a writers, there are only two left that are currently publishing novels in Spanish. They are Miguel Méndez of Arizona (*Peregrinos de Aztlan, El sueño de Santa María de las Piedras*) and Arnoldo Carlos Vento (*La Cueva de Naltzatlan, En el nombre del Padre y del Hijo*).

¹⁷ Gerald Celente, *Trends 2000* (New York: Warner Books, 1997).

¹⁸ For an analysis of Christianity during the Middle Ages and the first crusades see my work entitled *Tres civilizaciones del mundo medieval* (Lewiston: The Edwin Mellen Press, 1998). For a comparative analysis of Christianity, Greek Orthodox Christianity and Islam including "primitive Christianity" see my historical Magic Realist novel entitled *En el nombre del Padre y del Hijo*: (Cuernavaca: Editorial Mascarones, 1999).