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The Report of the University of Minnesota Task Force  
on Chicano Concerns

December 1, 1977

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Richard P. Bailey  
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Until recently Chicano was a private word, used by people of Mexican ancestry living in the United States, in particular those of lower social and economic circumstances, to refer to themselves, Soy Chicano, and to identify each other in an alien and hostile environment, Es Chicano. What was a private word with limited use is now a public name used by the Mexicanos de acá de este lado, Somos Chicanos. Chicano expresses the conflictive historical and cultural experience of a colonized people still politely and euphemistically referred to as Latins, Spanish, Latin Americans, Spanish Americans, Spanish-speaking Americans, Spanish-surnamed Americans, never Mexicans, and only recently, Mexican Americans.

(Arturo Madrid, "Towards an Understanding of the Chicano Experience," AZTLAN, Vol. 4, No. 1, Spring, 1973)



### Foreword

The term Chicano is used in this report to refer to the Mexican population of the United States, whether long-time residents or recent arrivals. As such it is synonymous with the terms Mexican Americans or Americans of Mexican origin.

It is not synonymous with the term Hispanic, which is used to refer to the U.S. population of Spanish, Caribbean, or Latin American origin and which includes Mexican Americans.

Hispanic is used in this report whenever the information available does not distinguish between Chicanos and other Hispanic-origin persons.

Minority is used in this report not so much in its numerical as in its sociological sense; that is, to refer to a social group subject to prejudice, discrimination, exploitation or persecution by the dominant socioeconomic and political group or groups in a given society. Racial and ethnic minorities in this report refer to those groups (Chicanos, Blacks, Indians, Puerto Ricans) whose historical experience as a class in American society has been institutionally characterized by one or more of these factors.

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## INTRODUCTION

A Task Force on Chicano Concerns was established by President C. Peter Magrath in a letter to members on October 28, 1976. It was President Magrath's opinion that "the University of Minnesota, especially the Twin Cities Campus, would benefit by students, faculty, and staff looking into how...the needs of the Chicano-Latino community (could be better met)."

The President listed the major questions to be addressed as:

- 1) How many potential Chicano-Latino students might be interested in attending the University of Minnesota?
- 2) How can we better reach and recruit students?
- 3) Once the students arrive at the University, how can we better help assure their academic progress and graduation within fiscal reality?
- 4) How can we better recruit Chicano and Latino faculty and staff?

The Task Force met for the first time November 2, 1976 with President Magrath who led a lengthy discussion on the need for the University to do better in its service to Chicano students. It was pointed out with emphasis that the establishment of the Task Force on Chicano Concerns (TFCC) was not to imply that other students did not have needs and problems. Other task forces might well consider the concerns of other student groups. But the TFCC should concentrate its study

and deliberations on the Chicano at the University of Minnesota -- as a student, a faculty member and staff member -- to focus on key issues and to arrive at specific recommendations which seemed promising of accomplishment.

The TFCC was asked by President Magrath to keep him informed of its findings in interim reports but to take the necessary time to gather data and interview resource personnel so that a long-range final report might be both enlightening and compelling in its conclusions and recommendations.

Meeting times and places were scheduled and the names of various University and Chicano community leaders, who would be invited to attend TFCC meetings to share their expertise, were submitted by Task Force members. Minutes of all meetings were to be kept.

After a series of meetings in which information was gathered from, and questions asked of, resource persons, the TFCC organized itself into four subcommittees, each with co-chairpersons to study and recommend changes, improvements and additions or deletions in program to the total membership among four general divisions of concerns. Subcommittees were requested to begin work immediately and independently, at their own schedules, asked only to keep the total membership informed of progress and, finally, involved fully in recommendations.



Members of the Task Force:

Dr. Richard P. Bailey, Dean of the General College

Ms. Maria Baltierra, Medical Student and Student  
Representative, Board of Regents

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\*Mr. Juan Felipe  
Mr. Frank Guzman  
Ms. Lu Lopez  
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Mr. Bartolo Martinez  
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I

THE STATUS OF CHICANOS IN AMERICAN HIGHER EDUCATION

In the ten-year period between 1965 and 1975 Mexican-Americans began to penetrate America's institutions of higher learning to an historically unprecedented extent. This penetration, which took place at both the student and professional levels, came about as a result of a number of complicated and interrelated forces, of which perhaps the most critical was the pressure created on American institutions by the Civil Rights Movement. As America's racial and ethnic minorities expressed their needs and pressed their claims during the decade of the 1960's, the inequities and disparities which existed in American society could no longer be ignored. It was only natural that educational institutions should also be called upon to respond to newly recognized needs. Educational institutions had increasingly come to be seen as important resources for the solution of the multitude of problems which afflicted contemporary American society. Education, moreover, had come to be considered the primary route to full-fledged membership in American society and thus to full participation in its benefits.

What the status of the Chicanos in higher education was prior to 1965 cannot be described with any preciseness, given the lack of information available on the subject. Certainly in those states with old and stable Chicano communities -- Arizona, Colorado, New Mexico, Texas -- Chicanos could be

found in institutions of higher learning, and although they were there principally as students, here and there Chicano faculty could also be identified. A study of enrollments prior to 1965 would, furthermore, undoubtedly reveal a disproportionate number of students preparing for careers in elementary or secondary education, reflecting the availability of teaching positions in Chicano community schools and the accessibility of teacher-training institutions such as New Mexico Highlands University, University of New Mexico, and Adams State University of Colorado. The Mexican-American faculty which did exist was most likely to be found in schools and colleges of education or in departments of Spanish. One would search in vain for Chicanos in administrative capacities in higher education.

In 1970, five years after the passage of the Civil Rights Act of 1964 and according to U.S. Census figures, there were 100,000 Spanish-surnamed students in America's colleges and universities. What percentage of those students were Mexican American is difficult to determine. An educated guess would have to take into consideration: a) the geographical distribution of the three principal groups -- Chicanos, Puerto Ricans, and Cubans -- which make up the bulk of the Spanish-surnamed population; b) the presence of Spanish-surnamed individuals of other than Mexican origin in those institutions most likely to have Chicano enrollments for historical and geographical reasons; and c) the number

of persons whose surnames do not correctly reflect their ethnic background. The most optimistic figure, however, would not be more than 45,000, or less than 1% of the most conservative estimates of the 1970 Mexican American general population.

In 1970, according to those same census figures, there were only 6,000 Spanish-surnamed students enrolled in America's graduate and professional schools, of which 75% were concentrated in the former. How many of these were Mexican Americans is even more difficult to determine, given the greater geographical mobility which occurs at the graduate level.

In 1970 there were fewer than 100 identifiable doctorate-holding Mexican American academics in America's colleges and universities, the majority of whom held Ed.D.'s. In 1970 there was not one Mexican American college or university president, chancellor, provost, dean, vice president, vice chancellor, vice provost, associate or assistant dean in any of America's institutions of higher learning.

What the status of Chicanos was in higher education in 1975 is still to be determined with any degree of certainty. If the growth rates evident in the first years of the decade of the 1970's held there should be at least 100,000 Mexican Americans enrolled in graduate and professional schools. Today, there are at least 250 identifiable doctorate-holding Mexican American academics, of whom a number hold tenured positions. Currently there is one Chicano university president, five community college presidents, three university vice presidents, one university vice chancellor, two deans, one

provost, one vice provost, and a handful of associate and assistant deans.

No one would deny -- despite imprecise data -- that there have been important changes and impressive gains over the past 10 years. Nonetheless the pride with which Mexican Americans consider these gains is tempered by the realization that they are but modest beginnings which are already in jeopardy. Minority enrollment in higher education is on the decrease less than 10 years after it began. Undergraduate recruitment programs are in the process of being phased out. With rare exceptions (Michigan, Stanford, Yale) major graduate school recruitment programs have folded. The Ford Foundation-funded Graduate Fellowships Program for Mexican Americans, which has provided the major impetus for the increase in Chicano graduate students and academics, is in its final grant year. Recruitment of minority faculty, never really a high priority with respect to Mexican Americans, is today more form than substance. Ethnic Studies Programs have been introduced in the last two years only in small and marginal institutions and those in large and major universities have begun to succumb to political and financial attack.

To be sure many of the problems which plague minorities and women are also troubling to the higher education community in general. Enrollments are down, cost-accounting has penetrated once relatively hallowed halls, new programs are going unfunded, old and venerable ones find themselves subjected to quantitative rather than qualitative review, tenure is under



attack, administration growth patterns are greater than faculty ones, and there are fewer and fewer academic positions for what until recently seemed more and more candidates. If the indicators are discouraging for the majority community, for the minority community they are depressing. If the future of higher education is a source of preoccupation to majority educators, to minority educators it is cause for profound pessimism. At the very moment when interest in higher education is at its highest peak in the minority community, higher education is becoming less accessible, increasingly more difficult to survive, and almost impossible to influence.

What the future holds for Mexican Americans with respect to higher education is most uncertain. What is certain is that the conditions which created the Civil Rights Movement, although ameliorated, have not been eliminated. What is also clear is that the pressures on American institutions generated by the Civil Rights Movement have to a large extent been checked by counter pressures growing out of the social and political conflict of the 1960's and the economic crisis of the 1970's. The continued progress of Chicanos in higher education will require not only the development of new strategies and new structures for the realization of future gains, but also and most critically the consolidation of current ones.

## II

### THE PRESENT SITUATION IN MINNESOTA

In 1948 Governor Luther W. Youngdahl's Inter-Racial Commission reported on the status of Mexicans in Minnesota.\* The Commission stated that there were approximately 5000 residents of Mexican origin in the state and that Minnesota could benefit culturally and economically from an increase in that population. Since 1948 many Americans of Mexican origin have immigrated to Minnesota to work in its fields and factories and many have made Minnesota their home.

Although the Mexican-origin population of Minnesota is associated in popular opinion with recently settled out migrant agricultural workers, in fact it is much older and more diverse in origin and character than is generally assumed. The Mexican community of Minnesota dates back to the turn of the century and has its origins in those Mexicans who moved north along the railroad lines during the early part of the century in search of work and a better life. They originated not only in rural and urban Mexico but also in the old and established Mexican communities scattered throughout what is now the American Southwest but which as late as 1848 was Spanish-Mexican territory. Their small numbers grew over the first half of the century, increased by refugees from the turmoil of the Mexican Revolution and by the demand for labor created by two World Wars. For

\*The Mexican in Minnesota, a Report to Governor Luther W. Youngdahl of Minnesota. August 14, 1948.



the most part they settled in the St. Paul urban area close to their sources of employment in the slaughterhouses and the tanneries, but others were scattered throughout the state, not only in smaller urban centers but also in rural agricultural areas. By mid-century their numbers were estimated to be 5000 permanent residents. Given inadequate census identification processes and a population historically conditioned to provide information to state agencies only with the greatest reluctance, it is quite likely that 5000 is a conservative figure. Whatever the exact figure, however, during the following quarter century (1950-1975) those numbers increased ten-fold to approximately 50,000,\*\* and although there is no definitive study on this demographic increase it is reasonable to say that the reasons for immigration of the new population were similar to those of the previous ones; namely that they came in search of employment and improved living conditions. That increase resulted in great measure from both private and public recruitment of labor for the agricultural sector of the economy, but other significant factors were the attractiveness of the Minnesota economy in general, which has resulted in the immigration of many Mexican-origin persons from the surrounding Midwestern states, and the high demographic growth rate characteristic of the Latino population.

The Mexican-origin population of Minnesota is thus a heterogeneous population composed of U.S. citizens and resi-

\*\* See Impact, No. 7, November-December 1976. Impact is a newsletter published by the Urban Coalition of Minneapolis.

dent aliens, of long-time residents and recent arrivals, of native-born Minnesotans and transplanted Chicanos from both the Southwest and Midwest. It is increasingly a young and urban population whose educational level is below state and national norms. It is employed either in a factory or in a service industry, and has a very high level of unemployment (over 30%). Despite being immersed in an English language environment the language of the home of intra-group communication continues to be Spanish. A recent survey taken in St. Paul's West Side revealed that 84.8% of the Mexican origin families residing in that neighborhood are either mono-lingual in Spanish or bilingual and Spanish is the predominant language.

Chicanos are now the largest "minority" group in the state of Minnesota and are especially concerned about the recent trend and substance of various affirmative action programs that impact on the social, economic and educational status of the Hispanic population of Minnesota. There is mounting evidence that despite an overall trend of improvement in the status of most minority groups since the late 1960's, the status of the Hispanic population in Minnesota has not kept pace, has not advanced, but has deteriorated. This situation cannot continue, it must be reversed, there must be a change in direction.

Like other marginalized and oppressed groups in American society the Mexican-origin population is in search of a place in both the Minnesotan and American community. It seeks to enjoy the same rights, privileges, advantages, benefits, and

opportunities which other Minnesotans and Americans have. Like all other citizens of this society it wants more satisfying and remunerative employment, better housing, equal protection under the law. Although conscious of the historical role that education has played in obtaining such needs, the Mexican-origin population is nonetheless highly aware that the times have changed. Successful completion of secondary education has come to be a basic requirement for assuring acceptable levels of socio-economic well-being. Graduate and professional education is today requisite for enjoyment of the principal advantages and opportunities which modern American society offers. Thus it is only natural that this community should focus its attention and press its claims on educational institutions in general and institutions of higher education in particular.

We speak directly to the situation at the University of Minnesota, but it is not alone among the agencies of government, nor among educational institutions in its default of obligations and its retreat from action. In 1969 and 1970 the general trend was up and there was hope; in 1972 and 1973 the trend turned downward; in 1976 and 1977 that downward movement has shown little if any real improvement.

The following table of fall quarter enrollments on the Twin Cities Campus is indicative of Chicano losses and relative decline.

	<u>1969</u>	<u>1974</u>	<u>1976</u>
Black	774	987	1068
Asian American	224	757	706
Native American	294	400	359
Spanish Surnamed	376	228	292
All others	34,654	43,893	45,265

In percentage figures between 1969 and 1974 the Twin Cities Campus' overall enrollment increased 21%, Blacks increased 33%, Asian-Americans increased 23%, Native Americans 36%. Incredibly the number of Spanish-surnamed students decreased 61%. The situation was worse, if that can be imagined, at the out-state campuses; only 12 students out of 9,390 in Duluth, Morris, Crookston and Waseca were identified as Spanish-surnamed.

The problem is not only one of overall decline but one of failure of recruitment, of admissions, and of retention of students. Estimates of total minority population in Minnesota in the mid-seventies placed Blacks, Native-Americans and Chicanos all in the 45,000 to 50,000 population range. Asian-Americans were estimated at about 10,000. The numbers are there.

In 1976, for example, the total number of elementary and secondary school students from the Spanish-surnamed communities totaled 3,810. In St. Paul and Minneapolis at the public high school level the sight count of Spanish-surnamed students for 1976 was as follows:



	<u>All grades</u>	<u>9th</u>	<u>10th</u>	<u>11th</u>	<u>12th</u>	<u>Total</u>
St. Paul	2,267	167	113	129	103	512
Minneapolis	576	41	38	40	40	159
Total	2,843	208	151	169	143	671

There are no lack of students to be recruited and admitted, even though one notes the failure of the public schools also to retain their students in the upper levels of secondary education.

Distribution of Spanish-surnamed students within the University reveals overt problems of retention, particularly pointing to lack of counseling and advising, as well as restrictive collegiate admissions policies. On the Twin Cities Campus, as exemplified in 1976, the largest number of Hispanic students were in CLA (87), General College (75), Medical School (30), Graduate School (12), Law (7), Dentistry (6), Technology, Education and Business Administration (2 each), and six other colleges with only one each. Students are not retained through their four years of undergraduate instruction, nor are they entering the professional and graduate schools in any significant numbers.

The situation is worse in affirmative action at other levels and situations within the University, but the pattern of neglect and reversal is the same.

- 1) Faculty appointments: In 1977-78 there were only 3 Chicanos among approximately 2000 individuals at the Associate and Full Professor levels at the University (positions which are traditionally associated with tenure).

- 2) Total non-student work force: Total employment at the University from 1974-75 to 1975-76 increased from 15,809 to 15,892; the Hispanic work force dropped from 129 to 120 (7%). The number of males decreased 76 to 68; females 53 to 52; civil service employment declined 82 to 78; academic employment 47 to 42.

Although Hispanic-Americans represent a larger number of the population in Minnesota than Blacks or Native Americans they are up to five times less likely to get a job at the University than other minorities.

The pattern of state government employment presents a similar pattern. As of 1976 only 91 out of 28,944 state government employees were Spanish-surnamed. In comparison with the proportional state total work force, Hispanic men were under-represented 57%; women 38%. Of the four ethnic groups reported, Hispanic males had the lowest annual salaries of all males, and Hispanic females had the lowest salaries of all females.

The pattern of Twin Cities public school employment in 1976 is similar. In Minneapolis only 29 out of the approximately 3000 professional staff members were identified as Hispanic-American, which makes the Hispanic pupil to Hispanic staff member ratio 20 to 1. There is no single Hispanic-American principal or assistant principal among the 144 Minneapolis staff members in those categories.



In St. Paul with far greater numbers of Hispanic-American students there are only 20 professional staff members of Hispanic origin.

Thus, in spite of the apparent success that has attended other minority group affirmative action programs in the state of Minnesota, affirmative action for the Spanish-surnamed minority has been little short of a disaster in the last ten years. The decline in numbers (absolute and relative) has not only been unmitigated but there appears to be little or no concern voiced by individuals or officials of the state government or public institutions. Whether we speak of student access, civil service hiring or academic employment at the University of Minnesota, or employment at the state level or in the public school system, Chicanos are the lowest in numbers, the lowest in assistance, the lowest in salaries. Whatever the label used -- Chicano, Latino, Hispanic, Spanish-surnamed or Spanish American -- the message is clear. Chicanos represent the most depressed social, economic and educational group in the state of Minnesota -- the one group that has not benefitted from affirmative action programs at either the University of Minnesota, in the state government or in the two largest school districts of the state.

The first step that must be taken is public acknowledgement that an intolerable situation exists. The next steps are to analyze the situation and move to alleviate it.

We have to believe that the University of Minnesota is interested in improving the recruitment and retention of

students, the appointment of academic and civil service personnel and the education of all citizens of Minnesota in their knowledge of the present Chicano community and its historical and cultural past.

### III

#### SUMMARY OF CONCERNS

At the present time the Chicano community has no sense that it is benefitting significantly from an institution it helps to support. While increasingly cognizant that its welfare is highly dependent on whether or not it will be able to have access to that institution, the Chicano community has not been able to take advantage of the University of Minnesota's considerable resources. Correctly or incorrectly, Chicanos perceive the University as a remote, exclusive and forbidding institution. Although the Chicano community is not unique in that perception, there is good reason for it. The University's largeness, impersonality, and sometimes esoteric activities do put it at a considerable removal from much of the Minnesota citizenry. When to those institutional barriers are added educational, social, and economic obstacles it is not at all surprising that the Chicano community should see this institution as being awesome and intimidating.

To date the University of Minnesota has not addressed itself adequately to the Chicano community. The reasons for not doing so are important to consider. To begin with, until recently this community was identified as a nomadic one, whose residence in the state was only temporary and seasonal. Moreover, until recently it was a most invisible one, given that the only two racial minority groups accorded recognition in the state were the Black and American Indian communities. The third reason is that until recently the community had no lobby either within or without the University.

All three reasons still obtain in greater or lesser measure. Despite being the largest of the three racial and ethnic minorities in the state, the Chicano population is still perceived as a migrant group and therefore marginal in Minnesota society. Given the nature of its history, the Chicano community has not had and moreover has been unable to develop the types of political, social, cultural, and educational organizations which have been successfully used by other groups to lobby for their interests.

To be sure, the University of Minnesota has responded to pressures generated by or on behalf of the Chicano community. That response consists of an academic unit (Chicano Studies) and counseling personnel in the College of Liberal Arts, recruitment personnel in the Office of the Vice President for Student Affairs, counseling personnel in the General College HELP Center, and recruitment and support efforts in the Medical and Law Schools. The record to date, however, leaves much to be desired. In the 1976-77 academic year there were fewer than 150 identifiable Chicano students enrolled in undergraduate programs at the University of Minnesota Twin Cities campus. Fewer than 40 Chicanos were enrolled in the Medical School; not more than 20 were pursuing advanced degrees in the Graduate School; fewer than 10 were registered in the Law School. There were a total of six (6) Chicano professors in the entire University of Minnesota system. There were no Chicanos holding positions in the decision-making or administrative structures of any of the colleges of the University or in its central administration.



No one will deny that these numbers represent a meaningful if limited advance. But given the needs of the Chicano community and the disparities which exist in American society, they are painfully small. Moreover these gains are now in jeopardy because of the most recent of financial cutbacks and the fear of legal challenges which the Bakke case conjures up. Thus it is critical that the University of Minnesota reaffirm its commitment to improving the status of Chicanos in higher education and redouble its efforts to that end.

The task will not be an easy one, but it is a worthwhile and legitimate goal.

The University of Minnesota has the stature, resources, and vision to address this difficult yet not insurmountable problem. Unlike most state universities, the University of Minnesota has a sense of itself as not only a state institution but also as a regional, national and international one. Its students come from and its graduates go to all parts of the world. It has activities and expertise on all parts of the world. Its operations are supported not only by state but also by federal funding. It is the beneficiary not only of local but also national and international foundation grants. Although not geographically or historically identified with American's racial and ethnic minorities, it has been a leader in matters of minority higher education. Few other educational institutions in America can claim the existence of three solid and serious academic units devoted to minority studies.

The well-being of a society is dependent upon the ability of its institutions to respond to the needs of all segments of its citizenry and in particular on its response to those groups whose needs are most acute. Being a state-supported institution, the University cannot ignore any of its constituencies, however marginal or insignificant they might appear to be. The Chicano community has contributed substantially to the cultural and material well-being of the state and is now seeking to reap some benefit from its labors. What better way than to have it benefit from its most outstanding educational institution?

We believe that the University must address itself to broader concerns than those specifically outlined in this report. The University is but one part, albeit a major part, of the state educational system. The problems we address at the freshman level obviously have their roots back in the secondary and elementary school systems in rates of increasing drop-out and incomplete preparation for college. Many undergraduate students transferring from other institutions need remedial help in fulfilling prerequisites for programs only available at the University. Relations with other educational institutions must provide bridges to the University and its programs as well as a counseling-out and placement service for students leaving the University.

Secondly, we believe that the University must commit itself to more than support for a Chicano student program, Chicano faculty, and specific programs of instruction, training, research and service for the Chicano community.



There is as great a need within the University to serve all students at the University and the community at large with a liberal education in Chicano history and culture. This should be an inter-disciplinary and multi-disciplinary endeavor not primarily dependent on the Chicano Studies Department or aimed at the Chicano student in residence.

Third, we believe that the University should support a "programmatic" request for faculty and curriculum beyond a specific student faculty ratio based on ethnic identification of students. The proposed program must be one to attract students and faculty with an adequate curriculum, faculty number, and service-research support at a regional and national scale.

Finally, there are two areas in which the Chicano community can be directly served by the University of Minnesota: education and employment. Although this report is concerned principally with the former, the latter is of acute concern to the Chicano community. With respect to the matter of employment, it must first be stated that the issue is not foreign to the role of post-secondary institutions in contemporary American society. Education in our society has become both a means and an end. Whatever the role of institutions of higher education may have been in the past, today they also train for employment, create employment, and provide employment. Despite the current economic crisis in which educational institutions find themselves, education continues to be a large, significant, and firmly established sector of the economy. While there may currently be a decline

in academic employment, administrative, support and maintenance employment in the university is either continuing to grow or is holding its own. Moreover, the applied research component of higher education has grown significantly in the past two decades and has resulted in the creation of both intra- and extra-University employment.

Education and employment have historically gone hand-in-hand in America. The exclusion or marginalization of a group from either employment or education has had negative consequences not only for that group but also for the larger society. To date universities have not adequately addressed this aspect of societal reality. Needless to say, an educational institution which does not reflect societal realities in either its student body or work force cannot claim to be whole, healthy, enlightened or progressive. As a state-funded institution the University of Minnesota is legally required to be an equal opportunity employer. But even more importantly, as a socially concerned and socially aware institution the University of Minnesota has an overriding responsibility to be responsive to societal realities and needs.

In summary, there must be a joint commitment from student, faculty, community, and University that the program put into effect is one mutually supported and grounded in the principles underlying the University as an institution of higher education and the people as a democratic community.

There is clearly much to be done in matters relating to the Chicano community and institutions of higher education if, as seems to be the case, post-secondary education is

essential to enjoying the benefits and advantages of American citizenship and to bringing about necessary improvements in the quality of life of the manifold groups who comprise American society.

The University of Minnesota will have to address this matter at various levels. The problems are many and complex and will require a variety of approaches. Addressing these problems will require the University to enter areas which it has always assumed are the bailiwick of secondary educational institutions. In fact, in many cases -- in the instruction of English composition and foreign languages, for example -- the University (and universities across the land) has determined that basic skills for which secondary schools are responsible are lacking in its students and has made special provisions for instruction in those skills.

With respect to the Chicano community there are two areas which will need to be addressed in ways that are currently viewed as extraordinary. The first has to do with language.

The historical experience of the Mexican community in the U.S. has not permitted this community to enjoy the kind of social, economic, cultural, and educational advantages which are necessary to acquire the linguistic skills required of post-secondary students. Most are limited bilinguals; many are limited monolinguals; some are fluent monolinguals; and a very few are fluent bilinguals. To tap the educational potential of this community will first require the development of basic linguistic tools in the potential student pool, whether this is done at the secondary level or at the university level.

A second problematical area is that of the potential student pool. Current information indicates that in the 1976-77 academic year there were approximately 5000 Hispanic American students in Minnesota's primary and secondary schools and that the total number of seniors was approximately 325. If the numbers of entering Chicano students is to be substantially increased in the near future the University will have to recruit successfully most graduating seniors. The longer term increase in the number of entering students will require the development of cooperative and imaginative activities between the University, the Chicano community, and primary and secondary institutions to improve the quality of education which Chicano students receive and to begin to establish the values and ties which will draw them to the University.

The other areas which will require the University's attention with respect to the Chicano community are areas which lie within the University's mission but which do not have high priority: the institutional systems of support, whether financial, personal, or academic. Because the Mexican community is by American standards an economically disadvantaged community, public financial aid is required to make possible entrance and guarantee completion. Given the alien and impersonal character of a large educational institution and the intimidating effects such an institution has on even the most sophisticated and experienced of entering students, it is only reasonable that a student population which because



of its historical experience is particularly vulnerable to the alienation created by such an institution should be provided with support systems which alleviate unnecessary stress and anxiety. Finally, the University must find ways of doing what it is supposed to know best how to do: providing academic advice, counseling, skills, and support to this student population in order to guarantee its survival and assure ever increasing improvement not only in the educational level of the Chicano community, but also in the quality of education it receives.

These goals are not only realizable but are also in the interests of both the University of Minnesota and the Minnesota community at large. The existence of an educated Minnesota Mexican-origin population can only benefit the state of Minnesota and its various institutions.

In June of 1976 the National Board on Graduate Education published a major report titled Minority Group Participation in Graduate Education. This report repeated the well-known fact that although America's racial and ethnic minorities (Chicanos, Blacks, Indians, and Puerto Ricans) comprise more than 16% of its population, they represent less than 6% of all students enrolled in graduate programs. In the decade between 1965 and 1975 members of these minority groups received less than 5% of all doctorates awarded.

Chicanos account for less than 1-1/2% of all students enrolled in graduate programs, for less than 1% of students enrolled in doctoral programs, and for less than .05% of doctorates awarded in the past decade.

These same figures hold true for professional schools. The Office for Civil Rights of HEW reported in its 1972 census survey that minorities accounted for 7.8% of all students enrolled in professional schools. Chicanos comprised less than 1% of the total. While there has been a constant increase in numbers between 1970-1974 at no time has it been reported that the increase pushed the total above 1%.

These figures have created major concern in both majority and minority educational circles, for despite the efforts of educational institutions, federal agencies, and private foundations over the past ten years, these disparities have not been substantially reduced. Moreover, the enthusiasm and energy which was earlier addressed to this grave national problem has attenuated; the monies which made it possible for graduate and professional schools to increase minority enrollments are no longer available, and affirmative action admissions to professional schools are under legal challenge.

Anthony Lewis, the noted newspaper columnist, reported recently (Minneapolis Tribune, Friday, February 18, 1977) that if current trends continue, America's professional schools will soon have virtually no Chicano, Black, American Indian or Puerto Rican students, and will become -- in the words of Ernest Gellhorn, Dean of the ASU Law School -- "the white enclave they once were."

The National Board of Graduate Education, responding to this problem, stated its support of continued efforts to increase the numbers of minorities in higher education in the following manner:

Increased minority participation in graduate education is an important national goal to be realized for the social, economic, intellectual, and cultural well-being of all persons. It is for the collective benefit of society that the representation of minority group persons among those earning advanced degrees be increased.

Towards this end the Board has urged educational institutions to strengthen their commitment to quality education for minority students and has recommended that the federal government fund graduate programs of study for minority candidates. At this stage the latter does not appear to be a strong possibility and thus the burden and challenge will fall to individual educational institutions such as the University of Minnesota. Given its ranking as a major research and doctorate-granting institution, the University of Minnesota can perform a major service to American society by addressing itself to the educational needs of the Chicano population.

In the Spring of 1976 the National Chicano Council on Higher Education conducted a survey to determine the number of Chicanos holding academic positions in research institutions of higher education located in areas of Chicano population concentration. This survey, which focused on seven (7) major research institutions in the states of Arizona, California, New Mexico, Texas, Utah, and Washington, revealed that there were only approximately 250 Chicanos with an

academic appointment in those institutions. Of those 250 approximately 20% (or 50) held temporary positions. Of the remaining 200 approximately 20% (or 50) held tenured appointments.

Because these seven institutions account for over 60% of academic appointments in those states the estimates of Chicano academic employment for the remaining institutions is not particularly encouraging. Equally discouraging are the prospects of finding significant numbers of Chicanos employed in institutions of higher education elsewhere in the United States. The Stanford University Directory of Chicano Faculty, compiled in 1975, identified a total of 550 Chicanos holding academic appointments in American institutions of higher education. This figure even if it were off by 100% is appalling.

Although specific studies have not been done on the status of Chicano academics the information available indicates that in addition to being concentrated in a few institutions they are also concentrated in a small number of fields, principally in Education, the Humanities, and the Social Sciences. A significant number hold their appointments not in their area of preparation but in a program or department of Chicano Studies.

At the University of Minnesota, for example, there are the present time a total of five identifiable Chicano faculty, of whom four hold doctorates and three are tenured.



Three of those five have their appointment in the Department of Chicano Studies. Not only is the number miniscule but in addition they are concentrated in the Department of Chicano Studies.

Because the presence of Chicanos on the faculty of an educational institution is critical to the improvement of the status of Chicanos in higher education in a multiple of ways this is an important area on which the University needs to focus.

IV

SUMMARY OF RECOMMENDATIONS

1. The University of Minnesota should establish an autonomous Chicano supportive services unit in which financial aids, recruitment, admissions and records, and counseling would be centralized. This unit should be expanded to become also a counseling, learning, and resource center responsible for the orientation of all incoming Chicano undergraduate students and for the development of retention programs designed to facilitate their successful completion of degree programs.
2. The University of Minnesota should increase the number of Chicanos holding civil service positions and should provide advancement opportunities for Chicanos currently employed by the University. To carry out the former the University should employ Chicano personnel to identify and recruit potential Chicano employees. As part of its efforts the University should provide yearly reports on the employment status of Chicanos at the University.
3. The University of Minnesota should give a very high priority to the appointment of Chicano faculty and administrators throughout the University.
4. The University of Minnesota should give highest priority to increasing the number of Chicano undergraduates in the various colleges of the University. To this end the University should:

- a. allocate monies to reach and recruit Chicano students;
  - b. extend application and certification deadlines for the Quarter to early September of each academic year;
  - c. seek extension of the HECB application deadline to June;
  - d. fund disadvantaged students at 100% of need;
  - e. set aside housing for Chicano students in order to accommodate late admissions.
5. The University of Minnesota should give very high priority to increasing the number of Chicanos enrolled in the University's graduate and professional schools. Toward this end the University should:
  - a. develop and fund a University wide identification and recruitment program;
  - b. employ Chicano personnel to administer that program;
  - c. extend admission application deadlines for Chicano candidates;
  - d. waive application fees for applicants who have financial hardship;
  - e. review existing programs to determine efficacy of efforts; in particular the Minority Health Sciences Post-B.A. Program.
6. The University of Minnesota should develop an outreach program to the Chicano community whose goal would be both to establish effective channels of communication with the community, and to provide it educational and informational services. Specifically the University

should establish storefront centers in the community to deliver those services and should utilize fully media resources of the University.

In addition current University of Minnesota outreach programs designed to encourage minority high school students to pursue a University program of study (such as the current I.T. program, Project Technology) should stress the greater participation of Chicano students.

7. The University of Minnesota should develop and fund a bilingual/bicultural teacher training program to address Chicano needs which will utilize the collective expertise of the Departments of Chicano Studies, Spanish and Portuguese, and the College of Education.
8. The University of Minnesota should stress the increased participation of Chicano students in the various internship programs of the University.
9. The University of Minnesota should support the development of a greater Chicano presence on campus by increasing the funding and the space allocated to the Chicano Cultural Center.
10. The University of Minnesota should guarantee that the Department of Chicano Studies be capacitated to carry out its educational mission by providing adequate funding and space for that academic unit.



11. The University of Minnesota should continue the Task Force on Chicano Concerns in an advisory capacity to the president in reviewing proposals and programs advanced by the University to carry out the concerns and recommendations expressed in this document.

Hispanic Advisory Council Conference

Agenda

*June 5*  
Friday, May 29, 1981

- 9:00-9:30            Registration
- 9:30-10:00          Overview of the Hispanic Advisory Council -- brief  
                         history and purpose
- 10:00-12:00          Develop recommendations for the future of the  
                         Advisory Committee
- Process: Divide into two groups. Group A will look  
                         at responsibilities, focus and policy.  
                         Group B will look at structure, membership,  
                         term and procedure.
- 12:00-1:00          Lunch
- 1:00-2:00            Full group review of subgroup findings
- 2:00-2:15            Break
- 2:15-4:00            Develop recommendations to the University of Minnesota  
                         in the areas of employment and academic affairs
- Process: Divide into two groups -- academic affairs  
                         and employment. Each group will receive  
                         copies of:
- the previous Advisory Council's  
                         recommendations
- the University's response to those  
                         recommendations
- the current Advisory Council's  
                         recommendations
- 4:00-4:30            Full group review of subgroup findings
- 4:30                  Adjournment

Hispanic Advisory Council Conference

Agenda

*June 6*  
Saturday, May 30, 1981

9:30-10:00	Registration
10:00-11:30	Presentation on recruitment and brainstorming session on how to improve the University's recruiting effort
11:30-12:30	Lunch
12:30-2:00	Supportive services recommendations*
	<u>Process:</u> Divide into two groups
	Group A: Financial Aid Juarez-Humphrey Center Retention
	Group B: Housing Tutoring Cultural Events
2:00-2:30	Full group review of subgroup findings
2:30-4:00	Review and vote on conference recommendations
4:00	Adjournment

\*Conference participants will be asked to provide additional subjects  
for discussion.



UNIVERSITY OF MINNESOTA

Office of the President  
202 Morrill Hall  
100 Church Street S.E.  
Minneapolis, Minnesota 55455

March 30, 1981

TO: Al Linck, Associate Vice President, Academic Affairs  
Frank Wilderson, Vice President, Student Affairs  
Don Zander, Associate Vice President, Student Affairs

FROM: Carol Pazandak

RE: Recommendations from the Chicano Educational Advisory Committee

Each of four subcommittees of the Educational Advisory Committee made a number of recommendations to the University Administration at the March 24, 1981, meeting. I have taken the various documents that were distributed and tried to pick out the recommendations made, so that we can develop responses to them. The materials submitted are purportedly preliminary reports, but preliminary not in a substantive but structural sense, so I think we have the suggestions in hand. Major items are listed below.

#### 1. CLA-Chicano Studies

Support was expressed for the Chicano Studies Review Committee Report with some amendments. Continuation of Chicano Studies as a department was supported. The dual role - the dual accountability of the department to the academic mission and to community service was stressed.

There was also a recommendation that Marcela Trujillo Lucero be reinstated with tenure. The Subcommittee on Fact Finding wanted recognition for commitment to student and community, as well as to "what the University requires for tenure" to be of equal value in the eyes of the administration.

There was also a comment about the value of accepting all educational and political ideologies to fulfill the mission of representing Hispanic interests in education. Both Alfredo Gonzales and Marcela Trujillo Lucero, who have had close contact with Chicano Studies, were instrumental in developing these recommendations.

#### 2. Chicano Studies--CLA and GC Relationships

The problem is that Chicano Studies courses are taught in CLA and most Chicano students are enrolled in the General College. GC has reportedly restricted its students from enrolling in these courses. Students are unhappy about this. Some comment was made that GC was duplicating Chicano Studies courses. Explain this.

Closer working relationship between CLA and GC in this area seems indicated. For example, Chicano Studies might develop a course for GC students, much as IT develops courses for CLA math students, or Chemistry courses for pre-Forestry



and pre-Nursing students. A joint appointment between GC and some other college, while improbable, is not impossible.

### 3. Chicano Faculty and The General College

Two concerns are evident here. One is the lack of Chicano faculty in The General College and what plans GC has for hiring faculty. The other is providing advisers and counselors for the Chicano students. Paul Carrizales noted that the only academic appointment in GC was a part-time graduate student in the advising area unable to handle the concerns of the students. Not unrelated is the reorganization of the HELP Center.

### 4. A Permanent Hispanic Advisory Council

There is apparently misunderstanding about the Chicano Educational Advisory Committee that has been constituted. It has been referred to as a task force, in spite of our best efforts to the contrary. Constituencies recommended for inclusion are the community, faculty or unit, administration, and students from all levels. They would extend the scope of responsibility to make Chicano Studies accountable to this committee.

### 5. A University Hispanic Center

Macalester College is cited as a precedent for establishing a center to house cultural events, supportive services, staff space, and emergency temporary student housing. Newgate was mentioned as an example of a solution. What is happening with Newgate, and who will occupy it?

### 6. Housing for Chicano Students

Recommendation, once again, is that housing unit or dormitory space be reserved for Chicano students as an important aspect of retention.

### 7. Annual Planning Session

The recommendation is for a two-day action conference to deal with issues of recruiting and retention. Academic faculty and student support services would work closely together in developing a timely plan to avoid "crisis politics". The recommendation is for a two day conference beginning this May. It would be supported by the University, and participants would include representatives from the Chicano Advisory Council.

### 8. Employment Concerns

A greater effort to hire Chicano staff members was urged. University personnel is discussing a plan to send personnel specialists to various community locations for a day at a time. This would introduce an outreach recruiting component for under-represented populations especially, and we encourage this. What else might be done?

9. A Human Relations Policy

What All-University policies do we have in service training for staff, consciousness-raising regarding "institutional racism"? A note was made that the State Department of Education requires 60 hours of human relations training for all staff, and did the University of Minnesota comply?

10. A News Letter to the Community

Recommendation was made that the University implement some kind of system to communicate to the community about the activities of the Chicano Educational Advisory Committee. Such communication would also let the community know what the University was doing in implementing recommendations.

11. The Status of the November 19, 1977, Recommendations

Where are we on those? Have we done anything since the September 1980 Report. President Magrath suggests that we should answer briefly, saying what we have done and what we can't do. It would be nice if we could have some kind of closure.

12. Funding Support

A promise of long-range funding is necessary, if the University is build a strong program of recruitment and retention of students, faculty, and staff. To facilitate this, two suggestions were made: one, that there should be a ten-year funding and policy commitment by the University toward such a model program, and two, that funding can't be based on special legislative appropriations. Alternative funding commitments prior to the next legislative session were urged.

These are the issues I was able to pick out of the material at hand. Do you think we can find people who can help us prepare simple, direct, and clear responses?

CHP:gr

Carol

MAYOR'S OFFICE  
MINNEAPOLIS, MINNESOTA

MEMORANDUM

TO: Hispanic Advisory Committee

DATE: March 19, 1981

FROM: Fact Finding Committee  
-Irene Gomez de Bethke, Chairperson  
-Dionisia Coates  
-Samuel Rivera  
-Ricardo Flores

SUBJECT: Chicano Educational Advisory  
Council to Peter Magrath

Summary of January 15, 1981 and February 11, 1981 meetings.

The purpose of this subcommittee as defined by the chairperson Jose Cruz of the Chicano Educational Advisory Council, is to review existing problems and to determine their appropriateness for this committee. To be open and to investigate issues regarding grievances. To make recommendations to C. Peter Magrath for needed changes in the structure or procedures at the University of Minnesota.

The subcommittee felt that we need to establish the parameters of the committee. Questions regarding our role and authority were raised and discussed. Each subcommittee should have a chairperson and a recorder; the subcommittee should be open to volunteers; the chairperson to be a member of the Chicano Educational Advisory Council. There is a need for structure and accountability. Subcommittee(s) must be accountable to the larger advisory committee. Recommendations coming from Fact Finding Subcommittee should first have the sanction of the Chicano Educational Advisory Committee to Peter Magrath, before going any further. Reporting, recommending and revising are all important as well as community awareness. We recommend some kind of system to communicate to the community the progress of the committee, as well as a status report of the University's progress in implementing the Advisory's recommendations. Concern was voiced on the November 1977 Task Force recommendations and what has actually been implemented. Subcommittee questioned whether there was a specific commitment from the president and the regents of the University of Minnesota.

Human Relations Policy:

We need to look at the University's human relations policies to review, refine and revise if need be - what are the procedures for implementation? What are Federal level, state level and how do they compare with the University?

Consciousness raising regarding "institutional racism".

What kind of inservice for staff is available?

The State Department of Education requires 60 hours of human relations training for all staff, is the University of Minnesota in compliance?

### Affirmative Action

We need to investigate the University's policies and procedures in this regard. The question was raised if this would be a duplication of effort with the employment subcommittee?

### Review of Staff Termination

*a staff person*  
An in-depth review was instigated of Marcela (Trujillo) Lucero's termination contingent on the P.H.D. The subcommittee's review resulted in the following recommendations: ~~The subcommittee recommends reinstatement of Marcela Lucero with tenure.~~ The subcommittee is aware of the many Chicanos who are student and community oriented, being terminated or forced to quit because of their commitment to the student and to the community. The subcommittee wants recognition of this commitment as well as what the University requires for tenure and/or retention to be of equal value in the eyes of the administration. We identify with these people and recommend their retention and/or reinstatement.

IGB:dg



Vol 1, No 1

Fall, 1980



## *La Estrella del Norte*

'The North Star'

Un Intercambio de Estudios Chicanos/An Exchange of Chicano Studies

LA ESTRELLA DEL NORTE: UN INTERCAMBIO DE ESTUDIOS CHICANO/ THE NORTH STAR: AN EXCHANGE OF CHICANO STUDIES is a new publication from the Department of Chicano Studies at the University of Minnesota. Felicitaciones y bienvenida, Estrellita. LA ESTRELLA va a esparcir sus rayos trimestrales en el otono, el invierno, y la primavera. (The North Star will radiate each Fall, Winter and Spring). Please feel free to send news to Juanita T. Meza, the Managing Editor, Department of Chicano Studies, 224 Church Street, University of Minnesota, Minneapolis, MN 55455.

Ethnic departments were created in the 1960's and 70's mainly as a response to minority protests against racism in education. But racism and the resultant emotional assessment by minorities for necessary reform in educational institutions do not alone constitute a sufficient rationale for ethnic studies. These factors result in negativism; an unhealthy basis upon which creativity and growth will eventually crumble.

The positive view requires ethnic studies be recognized for their legitimacy per se as an integral part of a university's mission in a pluralistic society.

The Department of Chicano Studies was established in September of 1971 for the purpose of providing a course of study designed to acquaint students with the historical and contemporary experience of Chicanos.

It was also founded to serve as a resource base for Chicano-related programs conducted in cooperation with local Chicano communities and organizations, both in and out of the University.

The Department is essentially a product of collective effort dedicated to quality instruction and creative scholarship. It is mainly a creation of the human energy from the Chicano community, students and professionals as a means of achieving a pluralistic society.

This Department exists for all students to gain knowledge and appreciation of the Chicano experience and its significant contributions to this nation. Our class offerings provide students with the ability to apply their academic efforts into more positive intercultural relations.

It also provides Chicano Students and adults an examination into their culture and heritage for a clearer understanding and acceptance of themselves. Chicano students acquire essential skills to resolve many of the issues which, historically and socially, have led to the alienation of our second largest minority. With these skills, self-assurance and motivation, students return to their communities to maximize the strengths and resources of the Chicano people.

We invite you to visit the Department. Our staff will gladly tell you more about us or the University. Please come join us.

CHICANO CONTACTS

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1919 UNIVERSITY AVENUE, ST. PAUL 373-1797
- Bartolo Martinez, Jr.

NOTICIAS

Santos Martinez is offering a new course on LA MUSICA CHICANA. Santos is a Ph.D. student in the Department of American Studies and a T.A. in the Department of Chicano Studies. The class meets on Tuesdays and Thursdays from 1:15 to 2:30.

Dennis Valdes, Ph.D., University of Michigan, is our new faculty member. He is both an Assistant Professor in the Department of Chicano Studies and the Department of History. Dennis will be teaching courses on Mexican History in the Department of History and courses on Chicano History in the Department of Chicano Studies. Congratulations and welcome.

Jaime Calvillo, Ph.D. student in the Department of Spanish and Portuguese and T.A. in the Department of Chicano Studies will be teaching the courses on Chicano Literature during the Winter quarter while Professor Rolando Hinojosa is on leave at the University of California in Los Angeles.

Ray Leal, Instructor in the Department of Chicano Studies will be teaching a new course in the Department of Social Work during the Spring quarter.

Rene Cisneros, has been named Acting Chair of the Department of Chicano Studies for the 1980-81 academic year. Rene will continue teaching and researching the field of bilingualism and biculturalism in Spanish and English communities.

Luis Aguilar, from Yakima and Seattle Washington is the new director of the Juarez-Humphrey Chicano-Latino Center. Silverio Fuentes will continue as Assistant Director. Congratulations y bienvenido.

RELAMPAGO BOOKS, founded by Juan Rodriguez, (1102 Kenyon Dr., Austin, TX., 78745, 512-447-4049) is distributing a new book on Chicano Literature: CHICANO AUTHORS: INQUIRY BY INTERVIEW by Juan Bruce-Novoa, University of Texas Press, 1980.

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3113	Bilingual Education: Methods, Materials at Pre-School Elementary levels 10:15-11:00 MTWThF ForH 175 (5cr)	CISNEROS
3324	Mexican in the United States 11:15-12:00 MWF ForH 175 (4cr)	VALDEZ
3330	Chicano History: Topics --History of Puerto Rico and Cuba 13:15-14:00 MWF ForH 447 (4cr)	VALDEZ
3335	Church, Mexican American 13:15-14:30 TTh ForH 447 (4cr)	LEAL
3406	Spanish for the Spanish Speaking: Adv Conversation, Composition 12:15-13:00 MWF ForH 447 (4cr)	CALVILLO
3508	Intro. to Chic. Literature 11:15-12:30 TH ForH 175 (4cr)	CALVILLO
3970	Directed Studies (ar cr)	
5970	Directed Studies (ar cr)	

Following are classes scheduled for Spring, 1981: (TENTATIVE)

1107	Intro. to Chic. Studies, The Chicano and Contemporary Society (4cr)	LEAL
3114	Bilingual Education. Secondary School Emphasis: Practices, Methods, and Materials. (5cr)	CISNEROS
3330	Chicano History: Topics (4cr)	VALDEZ
3341	Chicano-Tejano History (4cr)	CALVILLO
3411	Chicano Dialects of the United States (4cr)	(TEA) *
3511	Chicano Literature: Text and Context (4cr)	HINOJOSA
3617	The Chicanos as a National Minority (4cr)	LEAL

\* TO BE ANNOUNCED

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## CHICANO COUNCIL TO ADVISE MAGRATH

An advisory council on the concerns of the Twin Cities Chicano community was appointed in October to help President C. Peter Magrath upgrade services for and recruitment of Chicanos at the University of Minnesota.

That was the outcome of a meeting September 30 when, for the second month in a row, Magrath and other administrators met with members of the Chicano community to discuss complaints that the University was ignoring Chicano concerns.

Many of the Chicanos at the meeting questioned the University's commitment to answering Chicano concerns. They pointed out that enrollment of Chicano students was down substantially from the high of 200 students in the freshman class of 1979 and that the number of Chicano faculty and administrators had grown very little over the past decade.

Housing for Chicano students and easier procedures for financial aid were also prime concerns of the Chicanos at the meeting.

Magrath said that despite cutbacks of \$14 to \$16 million in the University's budget, there will be no reduction of funds for minority support services this year.

## FUTURE OF CHICANO STUDIES

A report will be submitted by the end of Fall Quarter by the Program Planning Committee established Winter Quarter by CLA Dean Fred Lukermann to develop recommendations on the following questions:

1. Is there sufficient scholarly/instructional/administrative mass in this Department as currently configured to provide a stable, productive environment?
2. What combination of disciplines, faculty interests and instructional arrangements might best attend the overall goals of this CLA unit?
3. What supports from the College are required for the realization of the Unit?

The Program Planning Committee met weekly during Spring Quarter.

---

## CREDITS

Editor: Rene Cisneros

Managing Editor: Juanita T. Meza

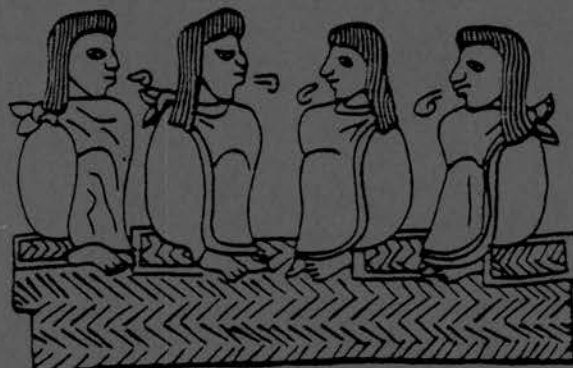
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Chicano Studies Faculty and Staff

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Opinions expressed within do not necessarily reflect the opinions of the Department of Chicano Studies.

CONTRIBUTIONS FROM READERS ARE ALWAYS WELCOME.



(Codice Mendoza)



FACULTY MEMBER LECTURES UNDER  
INTERNATIONAL COMMUNICATIONS AGENCY

Professor Rolando Hinojosa-Smith, under the auspices of the International Communications Agency, lectured at the University of Panama, the Panama Press Club, and to members of the Academia Panameña de la Lengua Española on Chicano Literature and Language. As part of the same program, Professor Hinojosa-Smith lectured at the Benjamin Franklin Libraries in Guadalajara and Monterrey, Mexico. Prior to this, the U.S. Embassy sponsored a symposium at the Palacio de Bellas Artes in Mexico City. Chancellor Tomás Rivera of UC-Riverside was the presenter, and Professor Hinojosa-Smith read a paper on "The Folklore in Chicano Literature".

RESEARCH

Elizabeth A. (Betty) Leone, ESL Program, University of Minnesota, and René Cisneros, Chicano Studies, delivered a paper entitled "Mexican American Language Communities in the Twin Cities: An Example of Contact and Recontact" at the national convocation on SPANISH IN THE U.S. SETTING: BEYOND THE SOUTHWEST: AN INTERDISCIPLINARY CONFERENCE held at the University of Illinois, Chicago Circle Campus, October 10-11. Lucía Elías Olivares from UICC plans to edit and publish the proceedings.

René Cisneros delivered a paper entitled "El Teatro Chicano Performance: Language Switching and Metacommunication" at the National Annual meeting of the American Folklore Society held in Pittsburgh, Pennsylvania, October 16-19.

CHICANO STUDIES FALL QUARTER SYMPOSIUM

A Symposium to provide a setting for reports of research in progress related to the Chicano experience was implemented Fall Quarter. Among topics at the Monday biweekly presentations were:

"Crossing the Line: The Construction of a Poem" by Rolando Hinojosa-Smith; "Communication Theory and Humor in Cantinflas" by René Cisneros; and "The Teatro Campesino" by Jaime Calvillo.

Scheduled topics are as follows:

Nov. 17 "Farmworkers Organizing in Texas-Obstacles and Dilemmas" by Ray Leal 3:30 pm.  
Dec. "La Comunidad Mexicana en Detroit" by Dennis Valdez.

If faculty and/or graduate students wish to present paper or charla during the Winter Quarter, contact Ray Leal, Instructor, in the Department of Chicano Studies.

THE WHITE MILKMAN  
by Jaime Calvillo

Señora Martínez awaits an albino milkman.

In the morning when he comes  
The sun is rising from the wire fence  
and she cracks the door to let in the light.

Images of wax cartons se cuajan  
a un lechero hauling raw-milk tins on his cart.  
Fat Milk purs from silver tins to her pans.  
"Esta leche va muy bien con pan dulce  
por la mañana, señorita."

The albino milkman's milk  
comes cold  
comes waxed  
goes quickly to the icebox.

She sees the milkman.  
The cartons dangle in his monstrous hands.  
As he comes, his hair blazes brilliant white,  
his speckled face sours in the light.

Señora Martínez quietly closes the door.  
Behind the door el lechero has given leche  
bronca  
and, leaving, greets the day, "¡Leeeeeeeche!  
¡Leeeeeeeche fresca!  
Leeeeeeeche de cabra y vaca...Leeeeeeeche,  
Leeeeeeeche fresca...."

Chistes y Pan Dulces

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Who's there?

Kelly

Kelly Who?

¡Que le importa!

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- November 14-15 SPANISH AND PORTUGUESE BILINGUALISM CONFERENCE.  
Ciudad Juarez, Mexico/El Paso, Texas. For more information,  
call Rene Cisneros, 373-9707.
- November 15 FIRST MINNESABA (Minnesota Association for Bilingual Education)  
FALL BILINGUAL EDUCATION IN THE COMMUNITY WORKSHOP AND PARENT-  
TEACHER DAY. St. Paul Technical Vocational Institute, 235  
Marshall Avenue. Keynote address: The Child's Right to  
Education Based on His/Her Needs. For more information call  
Alfredo Gonzalez, 348-5760 days.
- November 20 Deadline for submitting abstracts for the Third Annual Midwest  
FOCO Meeting (December 13, 1980). Areas of Scholarship: Social/  
Political Science, Language/Bilingual Education, Literature, Folklore,  
and Law. For more information contact: Tomas Vallejos, Chicano  
Studies, 427 Salisbury Hall, University of Wisconsin-Whitewater,  
Whitewater, Wisconsin 53190.
- December 1 NAIES (National Association of Interdisciplinary Ethnic Studies)  
Call for papers deadline for Ninth Annual Conference (April 21-25, 1981).  
For more information contact: Louis Sarabia, Chicano Affairs Office,  
Box 4188, Las Cruces, New Mexico 88003. (505) 646-4206.
- December 13 The Third Annual Midwest FOCO Meeting of the National Association  
of Chicano Studies, University of Wisconsin-Milwaukee.
- March, 1981 HISPANIC WOMENS' CONFERENCE, Twin Cities. For more information contact  
the Spanish Speaking Affairs Council, (612) 296-9587.
- March 5-7 THE THIRD ANNUAL LATINO AND HIGHER EDUCATION CONFERENCE. Contact:  
Irene Campos-Carr, Latino Community Services, Northern Illinois  
University, DeKalb, Illinois 60115.
- April 2-4 NINTH ANNUAL MEETING OF THE NATIONAL ASSOCIATION OF CHICANO STUDIES.  
University of California, Riverside. Conference theme: "Chicano  
Experience: Reflections on the 70's, Directions for the 80's"

SPECIAL EVENTS

- November 8 "The Sixth Sun: Renaissance Music in Mexico" by the Concentus Musicus  
Renaissance Performing Group directed by Arthur Maud. Cosponsored by  
The Center for Renaissance Studies, the History Department and the Chicano  
Studies Department of the University of Minnesota. 8:00 P.M., St.  
Clement's Church, 901 Portland Avenue, St. Paul.
- November 11-13 "Marketing in Cuba--Consumer Awareness Without Consumerism" by  
Eugenio Rodriguez Balari, Director, Cuban Institute for Consumer  
Research and Planning.
- Nov. 11 7:30-9:00 P.M.  
Coffman Memorial Union-Theatre Lecture Hall
- 10:00-11:00 A.M. Mr. Rodriguez Balari will meet with students  
and faculty of the Chicano Studies and Spanish and Portuguese  
Departments in Folwell Hall 102.

CHICANO STUDIES DEPARTMENT  
UNIVERSITY OF MINNESOTA  
489 FORD HALL  
MINNEAPOLIS, MINNESOTA 55455



Ms. Irene Gomez-Bethke  
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# RAZA COMMUNICATIONS

FALL, WINTER NEWSLETTER

'84-85

## QUE PASO?

As 1984 comes to a close, members of the RAZA Student Cultural Center (RSCC) can look back with pride and smiles as we reflect on the crazy, topsy-turvy whirlwind that was the Fall Quarter.

To begin with, RSCC started off the new school year with a new director, Carlos Enriquez, a 2nd year Journalism student from Los Angeles, California. The directorship now includes the duties of a liaison; a communicator between parts of an organization for the purpose of establishing and maintaining mutual understanding; especially between the student center and the learning resource center.

The Chicano/Latino Learning Resource Center (CLLRC) also went through some changes with Prof. Guillermo Rojas serving as acting director while past director, Luis Aguilar, is on leave to pursue his law studies.

Beginning the year understaffed, RSCC's annual OPEN HOUSE was a success as students, staff, faculty, and guests munched out on goodies and drinks. Too bad the roll of film was exposed, there would've been some great pictures.

Still struggling to get its operation in top form, the RSCC organized the Freshman Orientation Dance. Thanks to new employees, Tomas Acevedo Jr. and Margarita Noyola, the dance too was a success. If you were there, then you know that "Maldad" from St. James, MN had everyone tapping their toes and enjoying the dancing. With plenty of food and drinks, and good conversation, the dance was the highlight of the first half of the quarter.

At mid-point, RSCC got down to serious business at its annual planning retreat, held this year at Rm 325 Coffman Union. The highpoint of this retreat was the strengthening of ties with two community organizations that we, the RSCC staff, would strongly recommend Raza students either get to know or get involved with.

These organizations, the Spanish

Speaking Affairs Council and Centro Cultural Chicano, are highly visible professional groups representing Chicanos and Latinos throughout St. Paul and Minneapolis.

Through SSAC students can acquaint themselves with the legislative process and a hard working staff whose aim is to insure equal representation in the struggle for monies and political clout.

Through CCC, an agency funded by United Way, students will learn how a community agency works to meet the needs of the elderly, children, divorcees, chemical dependents, and the out-right needy in terms of jobs, education, health-care, food, and much more.

Since that meeting, RSCC has kept in touch with both organizations so that a strengthening of RSCC's network within the community will mean providing an enlarged service for Raza students on campus.

The planning retreat was merely a foretaste for our next scheduled event — the FOCO conference sponsored by the National Association of Chicano Studies. The conference was a meeting of educators, administrators, and others held at East Lansing, Mich. Nov. 2-3. Students attending with Prof. Rojas were Carlos Villa, Jorge Gonzales, Tomas Acevedo Jr., and Carlos Enriquez. The strength of the conference was the combined input of concerned Chicanos and Latinos who are fighting for an improved educational system for our future leaders — we students.

The information gleaned from well prepared workshops was stimulating. Under the direction of Daniel Lopez, publisher of *Nuestro* magazine, it was agreed by all student organizations represented that a national network of student organizations be formed by means of a national newsletter for the expressed purpose of connecting student issues with student organizations.

What this will mean for careers, employment, and the expansion of the RAZA movement remains to be seen;

but we feel that this is a step in the right direction in order to strengthen our political voice in student government and in community concerns. It is a large task and many workers will be needed before this "dream" can be realized. It is not impossible though and RSCC is going to pursue its end of the agreement throughout this school year. Want to help? Then by all means — COME ON DOWN!!!

Well, help is what we got for our next event. Margie Noyola, RSCC staffer, and Eloy Chavez, Coffman Union Program Advisor, lent their talents to bring off a successful night with Teatro Latino de Minnesota's performance of "Beautiful Senoritas." Once again, if you were present, you know that it was a rewarding and stimulating play enjoyed by more than 60 in attendance.

A warm reception was enjoyed after the performance where the audience was able to meet and mix with the actors and actresses. The play captured the many faces of the Chicana/Latina image with its accompanying problems and stereotyping. From the conversations that followed it was clear that the drama gave men and women plenty to ponder.

While the Teatro performance was the highlight for many Raza students, the CHILI BOWL was the highpoint for Raza athletes in this latter part of fall quarter. You can read the "vivid" account later in this newsletter.

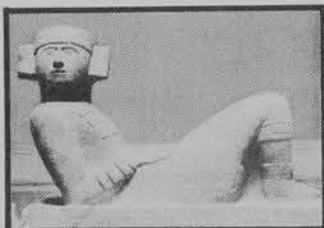
That about sums up "que paso" for the fall quarter in terms of scheduled events. As we move into Winter Quarter, there are three events you should keep your ear tuned to; they are:

1. a movie presentation — El Norte?
2. a multi-cultural event — Mardi Gras dance?
3. a lecture and workshop.

Once again, if you want to help out, stop on by. In the meantime, we hope to see your smiling faces at future events scheduled for your entertainment and education.

In your service, we are the RSCC staff  
— 1984





# LOOKING TO TOMORROW

Chacmool from Chicken Itza

## Announcements

- Logo contest for RSCC. \$25 prize for winning entrant.

You can improve on our existing logo which is on the front door at the student center. The logo appearing on the front page of this newsletter is not final; you can improve on this too. Or, if feeling inspired, you can come up with a new creation of your own. At any rate, submit your ideas for judging.

- Title for our newsletter.

That we may gain some consistency for our newsletter, we are looking for your suggestions for a great title. Please submit your suggestion along with your completed survey. Remember, our newsletter reflects RAZA students at the U of Minnesota.

- Chess Tournament — double elimination; \$5.00 entry fee; winner takes all!!! Sign up now at RSCC.

Where: at Student Center  
When: Sometime during Winter Quarter.

Who: We now have 11 sign ups; don't get left behind. This is a co-ed event designed to get to know one another better.

\*note: winner buys the treats.

- Pool Tournament — singles or coed partners.

Stop by the student center for further details as plans have not been finalized yet.

- Co-ed Bowling Night — Students, staff and faculty.

- Get your financial aid package in on time; it is a first come first serve rotation this year!!! Don't let anyone tell you "We told you so" on this one.

- To past Directors of RSCC

This year's staff would like to get together with past Directors for a "meeting of minds." We know where some of you are (Jorge Negrete, Sylvia Cruz, Carlos Eduarte, Cesar Velasquez), would those of you still in the area call our office — 376-1233 — so that we can meet the 1st week of February.

- RSCC meetings for Winter Quarter will be held every Wednesday 2:30

to 3:00 p.m. at the Student Center — free coffee and do-nuts.

- Music Club memberships wanted — play the flute, guitar or sing? — We now have a "budget proposal" being considered for approval for a music tutor and musical instruments.

- Advisory Board — Two positions are open for volunteers.

## Notes, Quotes, and Questions

- The past, when Chicano Studies were thriving —

"Students were searching for a firm grounding in their Mexican/Chicano heritage. Through a study of their culture, students expanded their breadth and scope of thought. They were also better law, medical, engineering, and CLA students when taking Chicano Studies in their curriculum." Prof. Rojas

- So what is happening today amidst declining CHIC depts?

"Basic survival has replaced a need for 'Chicano' understanding of self." Prof. Rojas

- On why students fail —

"They lack personal organization; they do not know how to budget their time." Pam Coyle, managing editor, DAILY

"For their first 18 years, no self-discipline was learned in the home." Prof. Rojas

- On Chicano culture —

"Is mota smoking really part of our culture?" Anonymous

- On recruiting —

"What is happening with recruiting monies?"

"Why is there no parity in recruitment numbers?" James Duarte

- On borrowing money —

"Why do Chicanos get upset when their 'borrowing habits' are exposed?"

## How Students Can Do Better

When I asked a student how fall quarter had gone, he remarked: "It's like I started to run a race with a cast and crutches; and finished — using a cane. I lagged behind grade-wise, but feel that they reflect the obstacles rather than the race."

What are your obstacles?

As you've come to learn, the University can be a new and alien environment; perhaps there was nothing in your background to prepare you for this experience. Some students have been given little financial support and/or encouragement from their families to meet their educational goals.

But now, as a university student, you can no longer afford being a spectator; you can no longer sit by the side of the road and watch the parade go by — this is your opportunity for action. But remember, the only way that your motivation can be measured is through your performance.

In today's world education has become a job oriented. Education is considered the primary route to full-fledged membership in American society and to full participation in its benefits. Obstacles must be faced; hurdles must be jumped. You cannot give in to self-defeating paranoia.

So what can you do to overcome some of your obstacles?

First, start with your self-worth. It is only when we change our self-worth that we can change the outer aspects of our lives. If a student does not apply himself or herself, then that student will never know the person he or she could have been.

Secondly, face your fears and weaknesses; don't live with them.

Next, build a strong foundation; going successfully from 1000 level courses to 5000 level courses cannot be done by "magic."

By "strong foundation" we mean the basics. So then, mandatory class attendance, improvement of skills (reading, writing, typing, etc.), self-discipline, good study habits, a positive attitude, hard work, THAT is how you build on the basics you possess.

While we can provide a support system to advise, to tutor, to counsel students, it is YOU who must reach out; only YOU can supply the necessary commitment to meet YOUR academic responsibility.

Embrace the opportunity before you.

by Edwina Garcia, CLLRC counselor

## RAZA Students and Student Government

by Tomas Acevedo Jr.

The Minnesota Student Association (MSA) is the governmental body comprised of student politicians who represent various associations and groups on campus. Each year, students interested in representing their groups on the MSA forum are acknowledged and officially registered as reps for their respective areas.

The MSA positions are filled in the fall quarter every year and last until the end of the school year. RSCC has two guaranteed forum positions.

These were created when minority students lobbied successfully for ethnic representation on the forum back in 1975.

This year's reps from the RAZA student center are Carlos J. Enriquez, who serves on the Student's Concerns Committee, and Tomas Acevedo Jr., who is a candidate for Alternate Student Rep to the Board of Regents; his fate will be decided at the next MSA forum meeting, Jan. 17th.

While it is true that many issues before the forum are of little concern to Raza students, there are many issues that are; especially when it comes to spending student monies and other University funds.

During fall quarter, there was the vote on whether the Gopher football team should stay at the Metro Dome or return to Memorial Stadium. There was also the vote to approve or cancel the Openline newsletter and the vote to show MSA support for the new proposed transit line from the St. Paul campus to the East and West bank campuses, among others.

Some of the upcoming issues that will have greater impact on Raza students are (1), Cultural Pluralism and whether ethnic courses will be mandated in CLA, (2) the relocation of the Cultural Centers from TNA to Nicholson Hall, (remember, this will mark the third time the University has moved the cultural centers since they were formed; doesn't the administration think we're going to stay?), (3) a report of a task force on the student experience at the U of M, (4) the annual Spring Quarter elections for student body President, and others that you will keep posted on if you attend RSCC's weekly meetings during the winter quarter.

We would also add that our working relationship with the student body president has improved due to both RSCC's active participation and the

continued on 8

## Recruiting — What We Do; What You Can Do

by Rudy Hernandez, Prospective Student Services Assistant

Uncle Sam recruits for its military; Lou Holtz recruits for his Gopher football team, and the Chicano/Latino Learning Center recruits for the Raza student body at the U of M.

The position of Prospective Student Services Assistant, which works out of the office of Records and Admissions, does both general and minority recruitment; focusing on Raza students.

This fall has been busy as we've worked on the following projects:

1. The Hispanic Career Fair, held on Oct. 25, 1984 at the College of St. Catherine. About 150 Raza students attended with most coming from the metro area but some from as far away as Albert Lea. There were 36 seniors and 34 juniors in attendance.
2. The Minority Education Recruiters and Counselors Career Fair was held Nov. 7, 1984 at the Prom Center in St. Paul where 1600 students attended.
3. While in Wisconsin for the Milwaukee National College Fair, we visited two local high schools and spoke with four chicano students, two of whom were in the top 10% of their class. There are many chicano/Latino student in the Milwaukee area and it is our hope that a return trip with two or more U of M students will do more for our recruitment numbers come late January or early February.
4. There was a general recruitment trip of four weeks in Wisconsin during the quarter.
5. We also represented the U at college nights in Melrose, Fairmont and Springfield, Anoka and North Hennepin Community College.

We will be visiting high schools throughout the winter quarter in which a tentative list of prospective students is drawn up; the follow up work begins with hopes of more Raza students for the U of M.

In the future, we would like to see more students involved in the recruitment process; however, the extent of student participation will be largely determined by student volunteers and a serious commitment from the Raza Student Cultural Center. Here are some suggestions on how students can participate in University recruitment:

1. Students can accompany the recruiter on high school visits. For one thing, we know that students like to talk with fellow students; it is much easier for students to "relate." These visits usually take ½ hour to one hour to complete. There is also travel time to be added.
2. When high school students come to visit OUR campus as groups or individuals, students can make themselves visible and accessible. U students can talk to these visitors about the "realities" of being University students. U students can also convey the importance and value of higher education.
3. Students can volunteer to tutor high school or elementary students. Doing this makes you a role model to follow. Centro Cultural Chicano will be starting a tutoring program for grades K-12. Humboldt High School needs tutors for our Raza students. We feel that tutoring helps in long-term preparation to attend an institution of higher learning, thereby enabling them to graduate.
4. Anytime you talk with a potential student — be it high school student, friends, relatives, or older persons and so on — talk about higher education and its importance and its importance in our modern day society. Have them contact the CLLRC or get their name and phone number so that we can follow up; some one will contact them in your behalf.

These are just a few suggestions whose possibilities mean a greater enrollment of Raza students at the U of M. If you have any ideas, let's discuss them at our next RSCC meeting. Remember, only you can determine the extent you want to be involved — either as a group or as an individual.

Be assured that your efforts are welcome; especially on those long and lonely highways which are so much a part of the recruiter's lifestyle.

## Gandhi's Seven Sins

1. Wealth without work.
2. Pleasure without conscience.
3. Knowledge without character.
4. Commerce without morality.
5. Science without humanity.
6. Worship without sacrifice.
7. Politics without principle.





Aztec "pulque vessel."

# Chicano/Latino

## Contributions

### I ENJOY LIVING

Carlos Joseph Enriquez - 1976

Why is it that people respond so positively beautiful

when greeted by a smile, straight look in the eye, & a hearty hello?

I suppose its because we ourselves enjoy it when its done to us;

we want others to share our joy, so we do it to them —

and when we can do that and throw in a listening ear

we are on our way to making friends out of acquaintances.

I guess the smiles say "I enjoy living"... The straight look tells of a desire to deal honestly.

And the hello probably evokes a wish to communicate.

And so goes the beginning of many a relationship.

But somewhere something happens to end it all;

pride gets in the way & a stubbornness to ones own opinions takes over.

The parties involved all want to be friends under their own conditions;

there is not the willingness to yield nor to admit "I don't know."

A fear takes over that says "They're getting too close to my soul."

And so we hide — we create another environment for our security

and we hide behind that til fear is dispelled — though we know deep down

it is only momentary... our time of reckoning will come.

And so often we feel it to be someone else — this reckoning

but its only ourselves; can we look ourselves straight in the eye?

Who are we? What do we want? Where am I going?

Why am I so ugly at times & friends say "you're beautiful"?

So dumb & stupid & others say "intelligent".

So loose and springy & others say "loose & springy".

Hey! Don't do that — no one's supposed to have me pegged!

And how true that is — only my conscience & GOD know me...

So we think...

There are many faces to each man but to each man only one face.

If all your friends & acquaintances & lovers came together to talk of you you perhaps would not like the man they'd piece together...

And you see now that you've worn many masks.

Will you ever sort it out to find the real image of soulful you?

And what is the perfect "image?" an image is a reflection...

\* I suppose we reflect many things that have influenced us, and lets admit it, we like being influenced by good; although what we once thought was bad we now say is good, & vice versa. And of course, there is much that is tossed in a heap in between.

### "Imprisoned"

Dear god I pray to you Please help me live a better life,

And show me the right through.

I'm lost without faith and hope

How can you save my soul,

When I'm hooked on alcohol, drugs, dope?

I try to pray to you with all my heart But somehow I feel uncertain,

That for me there's no new start.

I've sinned too much to waste your time

Would you still love for not listening, and for all my lies, cheating, stealing,

and

such things as crime?

Heavenly father please be true

Help me through this hopelessness,

That's all I ask of you.

Lorenzo V. Puente

May 5, 1980

I wrote this poem when I was doing drugs heavily. I didn't have anyone to talk to, and I was hopeless of ever recovering. At times I would cry because I was afraid of discussing it with anyone. I needed someone who understood what I was going through. Eventually I started reading this poem as a prayer ever morning, or whenever I got the urge for the high. It was the greatest struggle in my life, and I know I'll never suffer through that experience ever again.

### I Am An American

by Dionicio Puente Jr.

I have a history in the United States. I am a Mexican-American. But he looks down on me as a Chicano and a militant who kicks like a mule and always carries a knife.

I was the first to till the earth of what is now the States.

I made my crops prosperous, only to be taken by him.

He treated me like an animal and called me a savage.

He not only stole my rancho, but half my land.

He taught me English and Christianity, and forgot about my culture, music, and art.

When he goes to war, he calls me, "Hey Pancho! Come here!"

He hands me an iron and says, "Kill, you jackass!

They're trying to take our land."

And I realize that the only time

he ever says "our land" is when we're at war and at the front.

I've killed and been killed

over and over again at his side.

I've died on the shores of Normandy, drowned in Tokyo Bay, been blown to bits

in the thick Korean jungle

and then in Vietnam.

We come back to the States victorious, and he gives me a job in the fields.

I make the crops prosperous again, but he profits and I lose.

I form a labor union, and he says, "Typical militant Chicanos — savages!"

And when I'm in the classroom he makes me say the Pledge of Allegiance.

I say the last line,

even though I know it's not true:

"Liberty and justice for all."

I know it's "liberty and justice for some."

I am an American.

Treat me like one.

Make that last line true.

"I feel that the Anglos are considered to be the only Americans. But we Mexican-Americans are Americans, too. We want to be treated the same. We have the same rights as you have.

# Chicana/Latina Contributions

## The Role of La Chicana: Understanding the Cultural Image

by Debora M. Dedesma and Angelita Velasco

\*Ed. note: The contributors feel that a definition of the term "Chicano" and "Chicana" should precede the reading of their article that readers may understand the premise from which they are writing.

CHICANO Controversial term made popular by activists in the 1960s referring to Mexican Americans and especially to those who demonstrate a militant pride in their ethnicity. The term apparently derives from the Nahuatl language, and then to the current spelling Chicano. In the late nineteenth century it was a pejorative term used by upper-class Mexicans to refer to the lower-class. The term was adopted with pride by young Mexican-Americans during the 1960s.

From the *Dictionary of Mexican American History*, by Matt S. Meirer and Feliciano Rivera, p. 83.

CHICANA Beyond the definition used to represent her Chicano brother; the Chicana concept is also based on self-awareness, carnalismo, and recognition of her Mexican heritage. Her ideology is based on fighting beside her Chicano brother. La Chicana is politically and consciously aware of her culture and the world of reality within the White male system.

This definition is by the two contributors.

Historically, La Chicana evolved as a product to be sold, bought, and abused without her consent as reflected in the history of the mestizo people.

One prime example is the story of La Malinche.

La Malinche, born to a Nahua family who ruled the town of Painalla, was deprived of her lawful inheritance when she was given to traders by her step-father and mother. This took place in order for a son, born to her parents, to inherit the wealth. La Malinche was relinquished to other natives from Tabasco. Upon the defeat of the Tabascan Indians by the Spaniards, she and other native women were given to them to assist in communications with the Aztec nation.

La Malinche was taken as a mistress to Hernan Cortez whose relationship resulted in the birth of the Mestizo people. She became known as the interpreter of customs, beliefs, and political alignments to Cortez. Consequently, La Malinche has been portrayed as a symbol of betrayal and seduction for her aid to Cortez in conquering the Aztec nation.

This historical account of La Malinche illustrates that women are worthless, untrustworthy, and incompetent role models. This burden has been perpetuated for many centuries, thus the Chicana has been indoctrinated to assume roles of wife, mother, and passive participant within the family.

In most cases when a Chicana refutes the stereotype of a passive subservient woman, she is found unsupported by her Chicano brothers. She is taught at an early age to be "respectable" while preparing herself for marriage; never assuming that she may want to pursue an education or a career of her own. When the Chicana exhibits qualities of independence, assertiveness, or leadership she is considered a threat, a feminist (white female), aggressive, promiscuous, or a masculine person. As a result of rejecting this role, she faces exclusion from her culture.

Today, La Chicana continues to be alienated or unsupported by her family. Because La Chicana strives to make her dream a reality, she is labeled a "liberated" woman.

Believe it, Chicanas do dream of becoming lawyers, doctors, professors, and much, much more. We know these dreams can become a reality with the moral support of her parents and family.

However, negative images of Chicanas must be erased. Parents and family can start by allowing their daughters other alternatives other than the roles enforced by her culture. Daughters should be given the option of pursuing an education, a career, and participation within 'unconventional' activities.

Past history of the mestizo people reflects chauvinistic attitudes toward women. In the past, women have been



Aztec Goddess of Agriculture

objectified as an instrument of male scorn and pleasure. The example of La Malinche illustrates an act of derision that has been perpetuated by a dominant male society.

Given the many objectives of La Chicana today, she no longer accepts being molded into the traditional stereotypes; i.e., passive woman, wife, and mother — that she has been burdened with. Instead, she should be given a choice to decide her role in society. New inroads can be made by a better understanding of La Chicana.

In order for her dreams to become a reality, one must respect her decisions and support her plight!

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### Partial List of active Chicanas:

**Huerta, Dolores Fernandez** (1930). Dolores is presently the Vice President, lobbyist, organizer, and chief negotiator for the United Farm workers. She spent most of the early 1960s organizing migrant workers around Stockton and Modesto, California. (p. 166)

**Baez, Joan** (1941).

Joan is known for her folksinging, antiwar activism, and her commitment to nonviolence and her opposition to the United States involvement in the Vietnam war. In the 1960s and early 1970s she was frequent participant in antiwar rallies and demonstrations for equal rights for blacks and farm workers. (p. 30)

**Baca-Barragan, Polly** (1941), politician.

Polly Baca-Barragan graduated in political science from Colorado State University and then worked as editor on two union publications. In 1974 she was elected to the Colorado House of Representatives and four years later was successful in her race for the State senate, becoming the first Chicana to be elected to that office. (p. 29)

\*From *Dictionary of Mexican American History*

continued on 8





Aztec Seated Figure

# RAZA

## EDITORIAL:

Now from all appearances, these offices seem to be firmly entrenched within the University's system. And that is part of the problem. Because of this "appearance," students may be asleep at their desks when it comes to the impact on their intellectual growth and their student experience . . . if . . . these departments were erased due to budget cuts or poor recruitment of Raza students or, careless and ineffective staff persons.

While no one should underestimate the value of advice that says to the Raza student: "Concentrate on your studies, your GPA, your exams, your study habits, your reading and writing skills, and so on and so on . . .", there is a dire need to transfer to incoming students those concerns that will affect his fellow brothers and sisters of the future — the existence of a growing and effective Chicano Studies Department and related offices. This is not to say that all students are not in tune; it is just that many students are not.

So what can the Raza student do? How can they be helped to understand? Who is responsible for teaching these matters?

To the first question the student can pursue the subject on his or her own time — that would be a noble pursuit indeed. To the second question, the student can have access to hands-on material that explains the circumstance as it now stands in relation to past figures or in relation to "the beginnings." Each office would share in this duty. To the third question, there is a need for older students, staff, and faculty to keep constant reminders to each other that we are not asleep on these and other issues, and to pass these on to newer students by way of purposeful communications.

*continued on 8*

### Taking Care of Business — The Future

Moving into Winter Quarter, there is much to challenge the Raza student at the University of Minnesota.

For lower division students, the challenge of raising their GPA's just about sums up their next quarter's business. For students approaching graduation, the anticipated challenge of applying ones knowledge in the work-world is near; they are ready to leave behind 4 to 6 years of molding, shaping and formulating their mental talents.

But, for both groups there are additional matters of business that each should be concerned with; it is part of the challenge resulting from their color of skin, from their simple existence as members of Raza.

What are these challenges?

Aside from academic pursuits, these are the extent to which energies can be used to assist faculty and staff to (1), insure the stability of the Chicano Studies Department, (2) the productive operation of the Chicano/Latino Learning Resource Center, and (3) the consistency in purpose of the RAZA Student Cultural Center.

### Following Through on Ideas

by Jesus Alvarez & Carlos J. Enriquez

Each new administration brings with it — new ideas. The RAZA Student Cultural Center is no different. Having completed a successful Fall Quarter of business, the RSCC staff has been tossing around ideas with fellow students, staff and faculty that need to be shared with our readers.

As many of you know, RSCC implements a program of events using monies gathered from our student fees. This program includes dances, workshops and lectures, teatro and film presentations, Chicano Week activities, newsletters, and much more. The intent of these programs is to expand cultural awareness within a social/educational format that reaches out to Raza students, Raza community, and the University's at large population. The goals of these programs includes the retention, graduation, and RECRUITMENT of Raza students.

Recruitment — that has been the attention of our brainstorming sessions.

While the various University agencies assist RSCC in retention and graduation of Raza students, we have asked ourselves — What has RSCC done and what is RSCC doing to help these agencies recruit 'our' students?

This is not a new question nor are many of the ideas "attacking" this problem new. *Following through* on these ideas . . . that would be new.

The best idea (and the most expensive) is the production of a classy, historical, recruitment film; similar to those used at

recruitment seminars by the University, but from a Raza perspective.

Can't you just see it? A film that highlights our medical students from La Rama and our law students from La Raza Legal Alliance. A film that would provide a historical sketch of our Chicano Studies Department, the Chicano/Latino Learning Resource Center, and the RAZA Student Cultural Center.

It would be a film that would feature all aspects of University life that would be of special interest to Raza students in the region, including a recent proposal for the formal creation of a Music Club both as an extra curricular activity an recruitment tool. In other words, it would be a film that mirrors the image of Raza at the University — 1984.

Is there a need for such a film? We think so; following through is our next task.

Related to the film production (which could be a long way off) is the immediate creation of a slide presentation and a structured program to involve Raza students and RSCC to reach out to High School and Jr. High School students in the Twin Cities.

There are other ideas each of which requires a formally written proposal and, if approved, the manpower to carry it though. With this in mind, we see RSCC in a position of re-focusing its direction; something that must be considered before spending student monies.

As a matter of fact, that is at the crux of the matter: How can we best use student monies to assist the University in recruiting Raza students?

Got any ideas?

## STUDENT SURVEY

By: David Montemayor

**Objective:** because of the Daily's cartoon and caption which showed a RAZA student in a classroom setting with questions buzzing around his head (indicating confusion about his self-identity), we thought this survey would help us find something about how we RAZA really do perceive ourselves. Other questions are seigned to search out views and attitudes regarding specific issues or problems. Please comment where you feel necessary and thanks for making this a workable and practical survey. Suggestions for future surveys are welcome.

**Question 1.** How often do you make use of the following:

Chicano Studies Department \_\_\_\_\_  
O.M.S.S.A. (Office of Minority and Special Affairs) \_\_\_\_\_  
C.L.L.R.C. (Chicano/Latino Learning Resource Center) \_\_\_\_\_  
R.S.C.C. (RAZA Student Cultural Center) \_\_\_\_\_

In each space, mark your choice as follows: (1) very often, (2) often (3) once in a while (4) seldom (5) never.

**Question 2.** How do you rate the following agencies or departments:

Chicano Studies Dept. \_\_\_\_\_  
O.M.S.S.A. \_\_\_\_\_  
C.L.L.R.C. \_\_\_\_\_  
R.S.C.C. \_\_\_\_\_

In each space, mark your choice as follows: (1) strongly supportive (2) supportive (3) somewhat supportive (4) non-supportive (5) don't know.

**Question 3.** How do you rate your study habits? \_\_\_\_\_

Mark you answer as follows: (1) very good (2) good (3) fair (4) bad (5) terrible.

**Question 4.** How do you rank yourself as compared to your classmates? \_\_\_\_\_

Mark you answer as follows: (1) highly superior (2) superior (3) equal (4) inferior (5) highly inferior.

**Question 5.** How much do you know about CULTURAL PLURALISM at the University level? \_\_\_\_\_

Mark you answer as follows: (1) very much (2) much (3) somewhat (4) a little (5) nothing.



**Question 6.** What are your feelings about CULTURAL PLURALISM? \_\_\_\_\_

Mark your answer as follows: (1) strongly in favor (2) in favor (3) indifferent (4) oppose (5) strongly oppose.

**Question 7.** How would you classify yourself?

- \_\_\_\_\_ Mexican-American
- \_\_\_\_\_ Hispanic
- \_\_\_\_\_ Latino
- \_\_\_\_\_ Chicano, Chicana
- \_\_\_\_\_ Other, please specify \_\_\_\_\_

**Question 8.** How do you feel about the following terms of classifications?

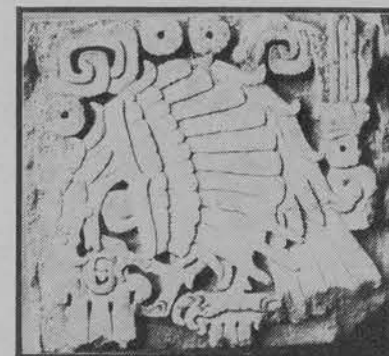
Mark your answers as follows: (1) strongly in favor (2) in favor (3) indifferent (4) oppose (5) strongly oppose.

- \_\_\_\_\_ Mexican-American
- \_\_\_\_\_ Hispanic
- \_\_\_\_\_ Latino
- \_\_\_\_\_ Chicano

**Question 9.** How often do you see yourself discriminated against on this campus? \_\_\_\_\_

Mark your answer as follows: (1) very often (2) often (3) occasionally (4) seldom (5) never.

Your suggested name for our newsletter: \_\_\_\_\_



Relief in fired clay,  
southern Mexico

# RAZA OPINIONS:

Endangered Traditions —  
What is the Question?

Do they want to? Has "He-Man and the Masters of the Universe" replaced grandpa's stories of the past? Has the "Transformers and Decepticons" replaced the gentle songs of our grandmothers?

And what of our elders? What has replaced the stories of the speed and dexterity with which they used to work in the fields or on construction sites? What has replaced the stories of family movement and travels? Who is it that is now spoken of in terms of "honor and pride" and who of "uselessness and no good"? Are family ties still maintained with pride to their cultural past? Or is there a subtle fear that all is lost?

Where is the "revolution" and the "wars" that would band our peoples together in a cause? Do we still care about Cesar Chavez, Corky Gonzales, and other "heavy duty dudes"?

So what is the point to all these questions, you ask?

Hopefully, you can see that with such questions come other words such as: accommodation, assimilation, acculturation, separatism/isolationism, cultural pluralism and others such as "mainstreaming".

To the University student and to the minority student in particular, these words are bantered about as if dealing with pottery, TV's, or socks. To the Anglo, none of the above questions matter; all he sees is the color of our skin. We are as much a phenomenon as the microbe under a microscope. The only way that we matter is if in "group rebellion" or if after attaining our "sheepskin", how best can we be USED to serve HIS interest.

In the face of such questions about endangered traditions and cultural erosion, the expert who has studied the trends in the labor market knows there is "trouble ahead". To the expert who knows the economic patterns in our society, the "trouble ahead" is far more important than questions involving the maintenance of our cultural heritage. Hey, we've got to survive!!!

And that, we believe, is the question that needs to be asked: How important is the question of endangered traditions in the face of "reality" 1984?

Must we live our lives like an "ostrich

who's head is buried in the sand" seeing only those concerns that relate to our cultural heritage, or our cultural relatives?

Living in Minnesota, the land of the "Great White North", there is a dire need to expand our horizons so as to capture the realities of the 80's.

In order to survive and to make meaningful contributions to both ourselves and the community — we need to be educated. It is like Professor Feliciano Rivera said when discussing the effects of cultural erosion: "It is like land erosion; if you want to stop it you can. In the meantime, there is other land that is being put to use."

Dear Editor:

Due to the conflict and controversy surrounding the term "Chicano" I would sincerely like to give my personal interpretation of the word as well as the essence of the Chicano.

I am a proud Chicano, born in America from Mexican parents, and I am disgusted when I hear Anglos, and especially Raza, define Chicano as a militant-activist, or a low-class peon. I know for a fact that a "Mexican-American" is not treated as an American in America, or as a Mexican in Mexico; therefore I reject this label, because of its inaccurate implications.

Hispanic; (HUH?) I refuse to carry the name of my peoples conquerors around as a reminder of my supposed inferiority to the white man. Latino is a popular term used these days but I feel it is too vague for the retention of our respective cultures. Thus, while striving for identity, I came upon the word Chicano which acknowledges the plight of the Mexican born in America. The Chicano realizes that his or her problems are different from the problems of Anglos or Mexicans. We must learn to cope with survival as a minority in America while trying to retain our culture and language. The Chicano is unique; a people without a country, a people with two languages, and two cultures. Ten million people strong, we are united and divided, young and old, from the North and the South, but with similar problems, color, hope, and pride.

Sincerely,  
David Montemayor



willingness of new MSA president, Jackie Jodl, to reach out to the four cultural centers. Jackie says that she greatly appreciates the active work of RAZA reps and is looking forward to increased and improved working relationships with the four centers in the future.

We would also like to comment on past RAZA reps to the MSA forum; we feel they have not been given their due (ie. Maria Velasco, Franklin Sanchez, and other who have since graduated).

The nature of the volunteer work in MSA requires time and commitment to RAZA concerns and the improvement of the student experience for the U of M student, regardless of their background. For those reasons, plus the stability and consistency of RAZA representation, there is a vital need for NEW volunteers to come forward.

This year we are grateful to Quinn Jacobson, Lorenzo Puente, and Jorge Gonzalez for volunteering their time for committee positions in the MSA structure. More students are welcome to participate.

If you've any comments or questions, please call (376-1233) or write (Rm 15, TNA). More on MSA activities in the next newsletter — adios, for now.

### Partial List of Chicanas in History:

**Carmen Serdan, Dona Filomena del Valle de Serdan** (et.al.) helped to organize the first revolutionary forces in Puebla and gathered munitions for the men (1900-1917).

**Maria Gonzalez**, helped political refugees financially during the Mexican revolution.

**Rosa R. de Carrigan, Rosa P. de Cornejo** were active with the Partido Liberal Party in San Diego, Ca.

**Virginia Musquiz** assisted in forming the Raza Unida Party.

**Dona Josefa Ortiz de Dominquez**, key supporter of the independence movement during the colonial period.

**Manuella Medina**, la "Capitana" recruited singlehandedly an entire troop to fight in the battles for the independence of Mexico.


**Delores Gertrudis Bocanegra de Lazo de la Vega**, was executed for her activities in the Plaza de Patzcuaro, October 1, 1817.

**Hermila Galindo, Artemisa Saenz Rayo** (et.al.) published *La Mujer Moderna*, which advocates women's rights.

from *The Chicana Feminist*, by Martha P. Cotera

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For members of Raza, it is a duty that, we believe, needs to be taken upon oneself; or in the words of Professor Rojas, "Students need to internalize these concerns." Why, you ask? To insure the future of these departments not as they simply exist, but that they exist for reasons of intellectual growth and expansion of the student experience.

Now let's be honest — the RAZA movement of 1984 is not the Chicano movement of the late 60's. Now, we are Chicano and Latino. We are Raza (or La RAZA, if you will). But one thing has not changed; we are still after the same goal — upward mobility through higher education.

It is a goal that needs the united effort of young and old. While regional and personality differences do exist and will exist, the challenge at hand can be solved if we remember to — take care of business.



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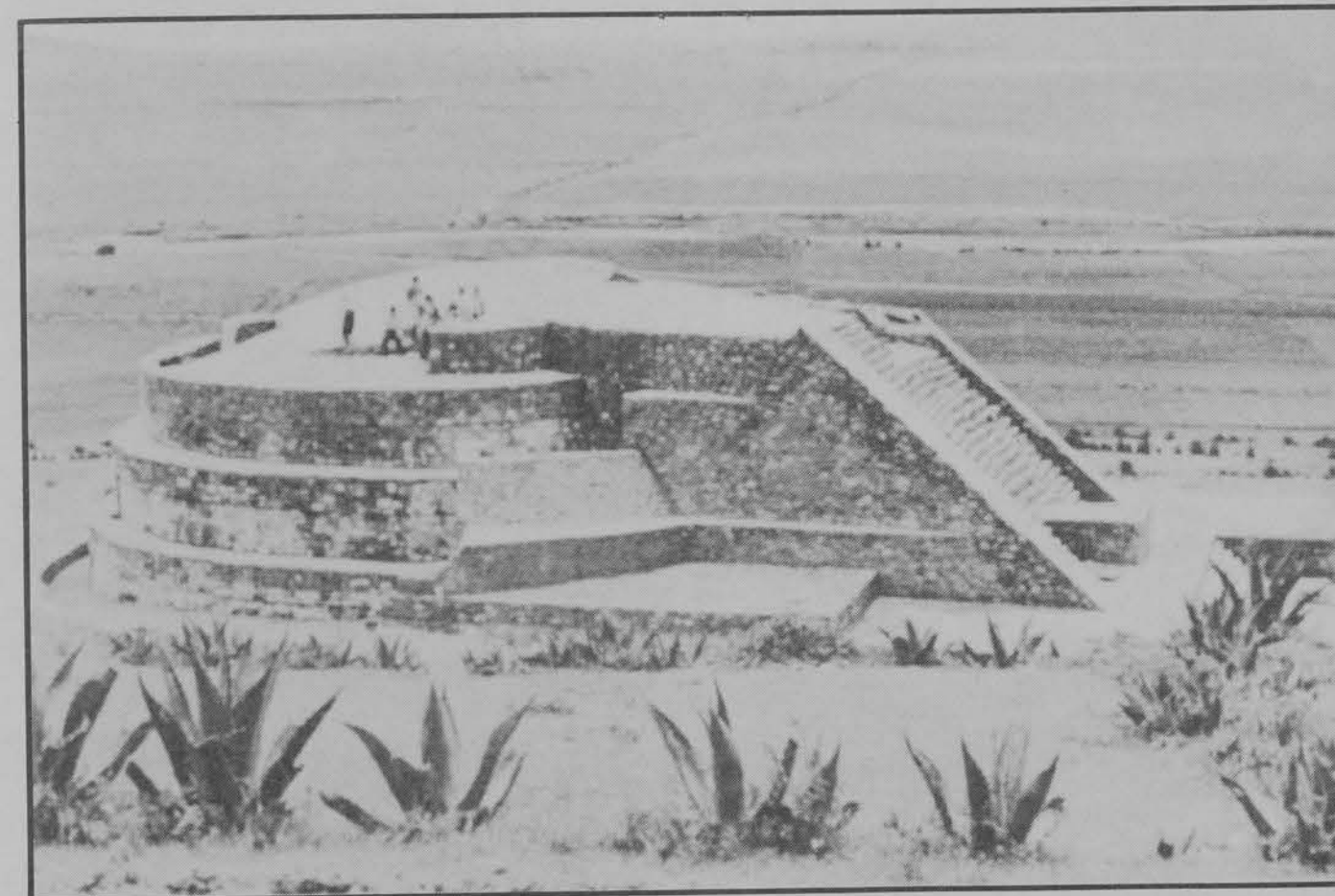
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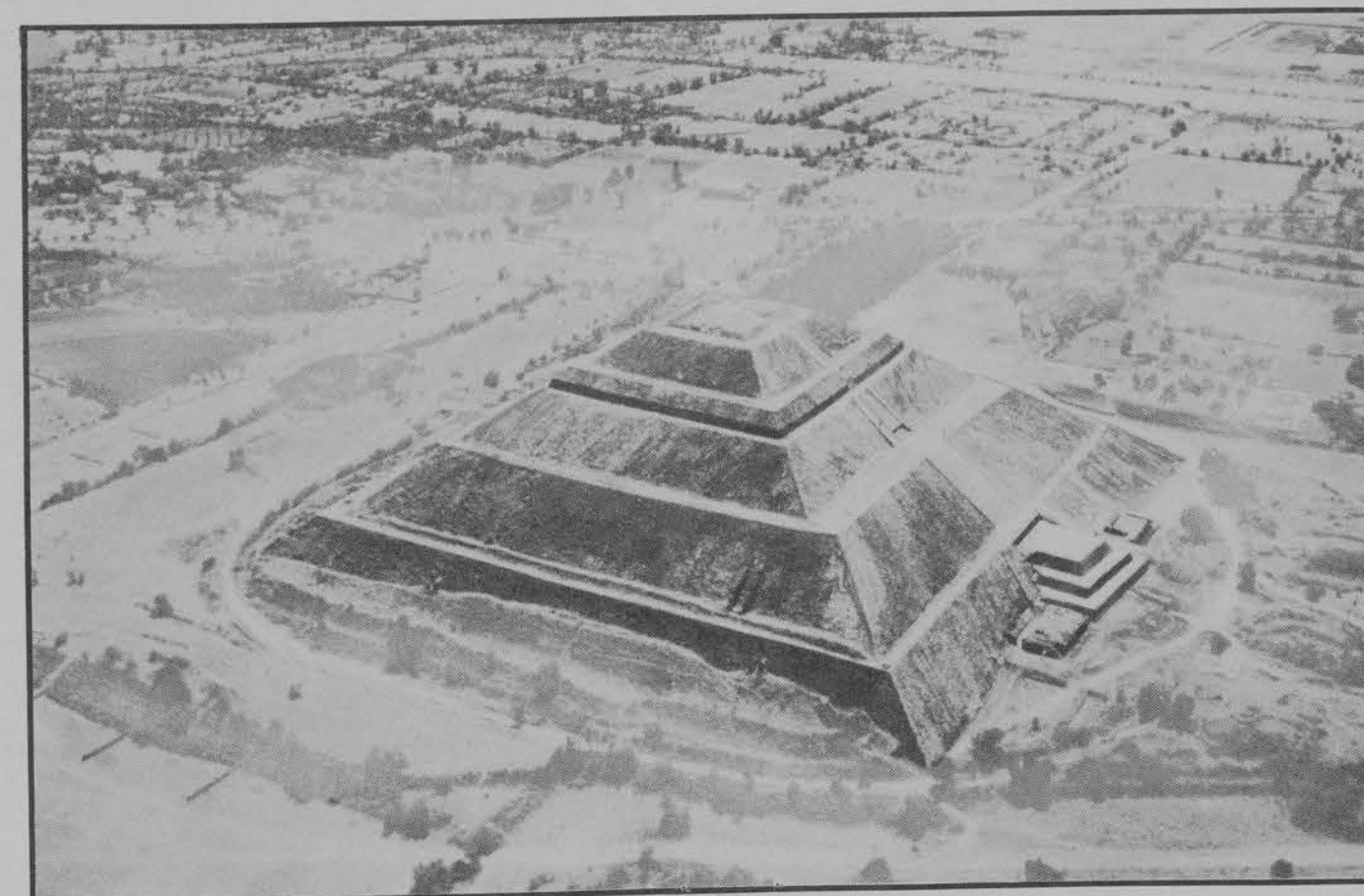
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— CLIP OUT —



Would You Like One of These for  
Your Student Cultural Center?







Stone figures, Costa Rica



Me glass deh whe' yoh bottle deh.  
I follow you; I'm right behind you.



Nebba hang yoh hat higher dan yoh head.  
Don't grab more than you can hold.



Fly don' go een shut mout'.  
A closed mouth catcheth no flies: a warning against gossip.



Nebba too ole foh jackass toh gallop.  
One is never too old to achieve one's objectives.



Ge' cage before yoh ge' bird.  
Build a house before you get married.



Lamp ca'an bu'n without wick.  
It takes two to tango.



Yoh ca'an tek milk from coffee.  
What's done is done.



Behin' dag back 'tis "dag"; in front ah dag 'tis "Mister Dag."  
Liberties are taken in one's absence more often than in one's presence.



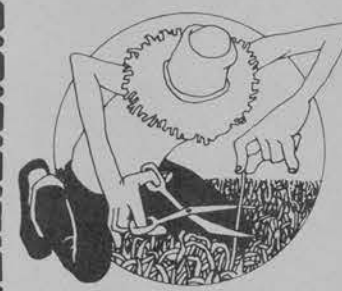
Eb'ry skin' teet' ain' ah grin.  
All smiles are not genuine; beware of hypocrites.



Egg ga' no right when stone dancin'.  
Know your place.



Bird dem firing after the gun.  
Things have gone awry; the tables have been turned.



Tek time an' yoh'll fine ant's guts.  
Persevere; work patiently and you can accomplish anything.



De boilin' de same pot.  
They're living harmoniously.



Turtle would fly if 'e had wing.  
"If" is a long way from reality.



Bird forget, but trap don' forget.  
Memory is important to survival.

cartoons from Nuestro, Dec. '84

## MISC.

### Bumps and Bruises earned in CHILI BOWL by Thomas Careaga

On a cold, crisp December Sunday afternoon, the football players were out in number for the 3rd annual RAZA Student Cultural Center's CHILI BOWL. Two nine-man teams were formed out of fifteen students and their friends. Sylvia Cruz lent a co-ed flavor to the first part of the game when she caught a crucial third-down pass between the sloppy defense of Carlos Villa and Quinn Jacobson.

The athletes redeemed their "foul play" when Villa scored on a 30 to 40 yard run using the combined style of Erik Dicerson and the roadrunner; while the 'mighty Quinn' prevented Moises Andrades' attempted scoring strike to Tomas Acevedo streaking down the sidelines like Speedy Gonzales.

The 2½ hour game ended in the traditional "last touchdown scored wins the game" rule. So picture this. It's David Montemayor quarterbacking the taller and bulkier squad down the field to about the ten yard line. Under a fierce rush from the Puente gang and Frank 'the Mayan' Alvarez, the "Sheboygan Sling-shot" throws a bullet in the direction of "fast Freddy" Acosta. The sloppy field made it impossible for Acosta's acrobatic catch, so instead, the pass flies into the surprised hands of a sleeping "Speedy Gonzales" Acevedo.

From that spot, Lencho and his smaller but speedier squad marched out to the fifty yard line. It's fourth down and goal and the next score wins. Lencho takes the snap and scans the field like a sawed-off Jim Plunkett. Side-stepping the fierce pass rush of Tomas "Bull" Carreaga and Carlos "Tank" Enriquez, Lencho fires a bomb to an awakened and streaking Acevedo, running between the desperate defenses of "fast Freddy" and "Sheboygan".

The pass sails over Acosta's 6 ft. 4 in. frame into the stretched out arms of Acevedo who slides more than ten yards out of bounds. Is he in or is he out? The evidence in the mud and snow spells defeat for the taller team and victory for the "speedies."

Tired and hungry, the Chicano warriors celebrated the day at the student center where Prof. Rojas led the munch attack on fantastic enchiladas, rosa, and cerveza. Special, special thanks to Teri "tastebuds" Enriquez, Flo "The Slicer?" Zaragosa, and Debora "saucy" Ledesma, whose talent in the kitchen guarantees a big turnout for next years game (we hope).

Many thanks to students and staff who made the event memorable.

Hope to see you all next year for what should be an even better Chili Bowl—stop by the center and enjoy the snapshots.

Carlos J. Enriquez — Director/liaison  
Nelly Rios — Secretary

Margie Noyola — Community Program Advisor

Thomas Acevedo Jr. — Community Program Advisor (Fall Quarter)

Avid Montemayor — Community Program Advisor (Winter Quarter)

continued from 5

Dedicated to all the women who have seen better days.

Mother — beautiful woman living for her children alone  
Only looking for love — genuine — of a man.  
Searching, finding many yet finding none.  
You possess such good things shed so much beauty, but there are those who will take advantage  
like I'm sure you have seen.  
Oh, beautiful woman it may be time that you stop looking. Just sit and wait for one so enchanted will seek you out.  
Don't fear the loneliness of a single bed.  
Don't fear the aging years that you may spend with no one (no man).  
You are worthy, far too good to take in those who will lie, steal from you — the genuity of love you reflect.  
The violence, possession — they want to strap you down with reins for fear that you may wander — discovering yourself (alone).  
Take this time now, wise one to develop, blossom, more and more... into the beautiful woman you were meant to be...

Angelita Velasco  
June 12, 1983 AD.

## CONOZCA NUESTROS PAISES

(Know Our Country)  
by Nelly Rios  
MEXICO

Mexico, or Estados Unidos Mexicanos, is a federated republic of North America; bounded on the North by the United States of America; on the East by the U.S.A., the Gulf of Mexico, and the Caribbean Sea; on the south by Guatemala and British Honduras (Belize), and on the west by the Pacific Ocean.

Area: 760,375 sq.m.,

Political Division: Mexico is divided in 32 administrative States, 2 territories, and a Federal District.

Climate: Three distinct zones of climate are found throughout the 17 degrees of latitude through which Mexico extends, they are: the tierra caliente ("hot land"), where it is extremely humid, with a temperature average of 77° to 82°, the tierra templada ("temperate land"), with an average temperature of 62° to 70°F, and the Tierra fria ("cold land") with an average temperature from 59° to 63°F.

Races: Mexican population is composed of three racial groups: the Indian, the Mestizo (mixture of Indian and White) and the White. Of the three groups the Mestizos are 60 percent of the population.

Education: the education in Mexico is free. There are fourteen universities the most important is the National University of Mexico in Mexico City.

Economy: the principal industry in Mexico is mining. The greatest of these resources is silver, followed by gold, iron, lead, zinc, arsenic and graphite.

Agriculture: the basic crop is corn, wheat, sugar, barley, rice and coffee.

Government: Mexico is governed under a constitution promulgated in 1917 and frequently amended thereafter. The president must be Mexican-born and he is elected by popular vote for a term of six years.

History: Mexico was the site of some of the earliest and most advanced civilizations in the Western Hemisphere. These civilizations were: the Mayas, the Toltecs and Aztecs.

\*Look for similar "sketches" of countries to the south in future newsletters.

# IMPORTANT PHONE NUMBERS

Chicano Studies Department	373-9707	College of Liberal Arts	373-4402
Chicano/Latino Resource Center	376-8020	RAZA Student Cultural Center	376-1233
Admissions and Records Office	373-2144	Guadalupe Church	228-0506
Spanish & Portuguese Dpt.	373-7998	Bus Service Information (campus & route 52)	373-0374
Student Employment	373-3674	General College	373-4104
Workstudy	373-4159	Higher Education Coordinating Board State Grants	296-3974
Martin Luther King Program (MLK)	373-9739	Immigration & Naturalization	725-7104
Financial Aid Office	373-3927	Mexican Consulate (Minnesota)	228-1114
Rosalia O'Neil, Counselor O.M.S.S.A.	376-1235	Centro Cultural Chicano	374-2996
Daily, Minnesota	373-3381	Spanish Speaking Affairs Council	296-9587



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The Universe.  
 The Planet.  
 And  
 Somewhere  
 In all of this---  
 The earth---  
 And  
 Man!

And now  
 Man's  
 Quest to explore it.  
 And  
 To make that  
 His tomorrow

## CHICANO STUDENT CULTURAL CENTER

### INTRODUCTION

The Chicano Student Cultural Center promotes involvement of students, staff and faculty members into university life, from the perspective of the chicano cultural heritage. Also as we grow, the center must be receptive to promote community interest and involvement in that community. The center is a location that allows informality, personalism, and a general sensitivity to the needs of the chicano student population at the University of Minnesota.

We also promote individual creativity. This allows chicanos and chicanas an opportunity to use their talents. Hopefully, the center will give the chicano student valuable experience that he or she will return to the community.

We also promote individual creativity. This allows chicanos

We as chicano students are responsible to build an organization to achieve a stated purpose, and to motivate others to be active participants in the educational and political future of our chicano community. As a group of concerned students, we can act on our own behalf, and advocate with effectiveness dealing with our own problems.

Welcome to the University of Minnesota, and to the Chicano Student Cultural Center.

### INTRODUCCIÓN

El Centro Cultural Estudiantil Chicano promueve la participación activa de estudiantes, profesores y empleados en la vida universitaria, desde la perspectiva de nuestra herencia cultural Chicana. También, conforme nuestra organización se desarrolla, el Centro debe ser receptivo a la tarea de intensificar el interés y la participación de nuestra comunidad Chicana en las actividades universitarias, así como la participación estudiantil en la comunidad. El Centro es el lugar en la que las necesidades de la población estudiantil chicana de la Universidad de Minnesota son percibidas y tomadas en cuenta, en un ambiente que permite la informalidad y la camaradería.

Al mismo tiempo, tratamos de estimular la creatividad individual de nuestros compañeros y compañeras, ofreciendo



una oportunidad para desarrollar su talento, con la esperanza de que estas experiencias valiosas de los estudiantes chicanos sean compartidas por nuestra comunidad.

Como estudiantes chicanos somos responsables en la tarea de apoyar y desarrollar una organización que como el Centro Cultural Estudiantil Chicano, se plantea los objetivos mencionados, así como motivar a nuestros hermanos y hermanas para servir en las tareas políticas, sociales y educativas de la comunidad. Como estudiantes comprometidos y al servicio de estos ideales, debemos actuar sobre la base de nuestras propias convicciones y advocar por la solución efectiva de nuestros problemas. Bienvenidos a la Universidad de Minnesota y al Centro Cultural Estudiantil Chicano.



#### FUNDING

The Chicano Student Cultural Center operates on an annual budget of \$5000.00 which is granted to all the cultural centers by the university, indirectly from the Minnesota State Legislature. Half of this annual sum is applied to the work-study budget, which helps pay the earnings of the students working at the center. The other half of this sum goes toward the operation of the center: rent on any equipment used, telephone, and office supplies. All of this office equipment is made available for student use during center hours.

For most programs that the center has produced, funding was sought each quarter from Twin Cities Student Assembly, a part of student government at the university. In the past, T.C.S.A. has given money to the center to build its resource library, to produce programs for El Mes De Los Chicanos (Chicano Week), and to help sponsor a freshman orientation program for community people, chicano staff and faculty, and students, to meet each other.

#### PROGRAMS

"It is important that chicanos should themselves control channels of communication piping information into the chicano community, as well as direct the media that informs the outside world about the chicano community."

-Armando B. Rendon

To provide opportunities for chicano students to learn basic skills in Mass Media - film-making, news service, radio, and television, the Chicano Student Cultural Center in cooperation with community organizations is presently involved in several projects in Mass Media.

#### Chicano Library -

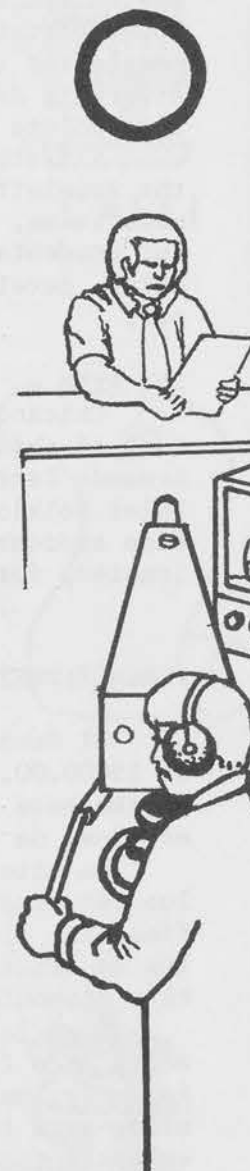
The center has been building a resource library since summer of 1976, for the specific benefit of the chicano student as well as for the benefit of the general university community. Presently, the center library is set-up on a quarterly, lending, and borrowing basis. The library consists of chicano journals, newspapers, and magazines from other universities and colleges across the nation; basic freshman course texts for those students who are not always able to buy all of their books; Spanish language books in literature and grammar; and some bilingual materials, as well as a collection of chicano literature.

#### Film Series -

During Winter Quarter of 1977, C.S.C.C. began sponsoring a series of films by and about chicanos. C.S.C.C. will try to bring in films not seen here at the university that are of chicano cultural and artistic value, and those films that are requested by students.

#### Chicano Broadcasters -

This year, the center has initiated the implementation of a student broadcasting team aimed mainly at chicano students. This is a program affecting group registration by chicano students in radio and television courses. This is also designed to inspire motivation of students to qualify for programs as the University of Minnesota WCCO Scholarship Program for Minorities.





#### Newsletter -

One major C.S.C.C. project is the newsletter, "In Amatl In Xicanome ." The title is a Nahuatl name (an Aztec language) which means "The Paper of the Chicanos." This publication is for chicanos, their events, and news items pertaining mostly to university students, staff, and faculty. This newsletter is not only distributed to all chicano university students, university departments, and staff, but is also distributed to several central points in the chicano communities of Minneapolis and St. Paul.

All students and interested persons are encouraged to contribute to the newsletter, be it poetry, prose, commentaries, editorials, essays, and news items. C.S.C.C. considers the student newsletter as a training tool for students interested in the varied aspects of journalism. In contributing, developing, and publishing the newsletter, students are the key people.

#### The Arts -

Chicano Student Cultural Center is proud to encourage the development of chicano talent and culture. Chicano student artists, Paul Basques, Armando Estrella, and Ray Roybal have paintings on display at the center. Ballet Folklórico de Minnesota, a chicano dance group made up mostly of chicano students, utilizes the Dome Room of the building where the center is located, for regular practice sessions.

#### FINANCIAMIENTO

El Centro Cultural Estudiantil Chicano opera con un presupuesto anual de \$5000.00. Como a todos los centros culturales universitarios, el C.C.E.C. recibe este financiamiento de la Universidad de Minnesota, aunque la fuente original de este apoyo económico es la Legislatura del Estado.

La mitad de esta suma anual es utilizada para cubrir los salarios de los estudiantes que trabajan en el Centro. La otra mitad es destinada para financiar el mantenimiento del Centro: renta, teléfono, máquinas y artículos de oficina, etc. Todo el equipo de oficina con el que cuenta el Centro está disponible para el uso de los estudiantes durante las horas laborales.

Para la mayoría de los programas que en Centro ha organizado, se ha solicitado financiamiento cada trimestre académico de la Twin Cities Student Assembly, una parte del gobierno estudiantil de la Universidad. En el pasado, esta institución ha dado al Centro el dinero necesario para establecer su biblioteca, organizar programas como la celebración "El Mes de los Chicanos" o Chicano Week, y para ayudar a patrocinar el programa de orientación para estudiantes, empleados y profesores que con la presencia de la comunidad, sirvió para establecer una relación firme entre todos y cada uno de nosotros.

#### PROGRAMAS

"Es importante que los chicanos mismos sean los que controlen los medios de comunicación que llevan la información a la comunidad chicana, así como los canales de difusión que informan al mundo exterior acerca de la comunidad chicana."

-Armando B. Rendon

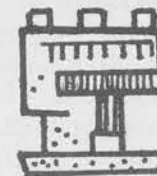
Para dar la oportunidad a los estudiantes chicanos de aprender los conocimientos básicos relacionados con las ciencias de la comunicación: producción de películas, servicio de noticias, radio y televisión, el Centro Cultural Estudiantil Chicano, en cooperación con las organizaciones de la comunidad, mantiene una participación activa en varios proyectos de esta naturaleza.

#### Biblioteca Chicana -

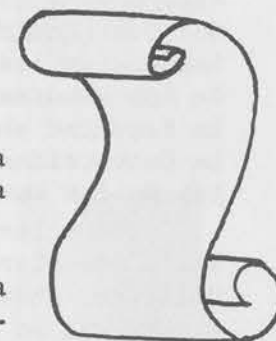
El Centro ha estado organizando una biblioteca desde el verano de 1976, y continuará desarrollando los recursos de la misma para beneficio de la población estudiantil y de toda la comunidad universitaria. Actualmente la biblioteca del Centro funciona por trimestre académico, tanto en la consulta como en el préstamo de libros. La biblioteca consiste en una serie importante de revistas y periódicos chicanos de universidades e instituciones académicas a lo largo y ancho del país. La biblioteca posee los textos básicos que se utilizan en los cursos iniciales, para ayudar a aquellos estudiantes que no tienen los recursos económicos para comprar los libros requeridos. De esta manera, nuestra biblioteca tiene libros de Español, tanto de literatura Chicana, así como libros de referencia, tales como enciclopedias y diccionarios.

#### Series Filmicas -

Durante el invierno de 1977, el Centro comenzó a patrocinar la presentación de una serie de películas con temas chicanos y producidas por chicanos. Esta tarea debe continuarse indefinidamente. El Centro Cultural Estudiantil Chicano tratará de conseguir películas valiosas por su calidad artística y cultural, y también aquellas solicitadas por los propios estudiantes.



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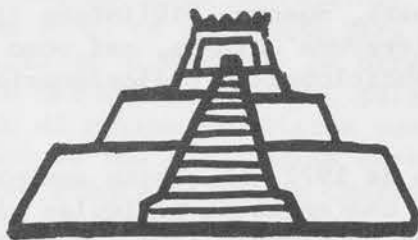
### Radio-televisión -

Este año el Centro ha iniciado la formación de un equipo de radio-televisión formado por estudiantes, el cual centra su atención principalmente en la comunidad estudiantil chicana. Este es un programa que incluye la matriculación en grupo de estudiantes chicanos en cursos de radio y televisión. Los estudiantes que participan en este equipo de trabajo tienen la oportunidad de intervenir en la producción de varios programas en esta área y así poner en práctica sus habilidades y sus conocimientos. Este es un estímulo más para aquellos estudiantes que desean participar en el programa de becas para minorías del Minnesota WCCO Scholarship Program.

### Boletín Informativo -

Uno de los más importantes proyectos que se han iniciado en nuestro Centro Cultural es la publicación del boletín informativo "In Amatl In Xicanome", que en Nahuatl significa "El Papel de los Chicanos". Esta es una publicación que está dirigida a los lectores chicanos y en la cual se informa de los eventos y los temas de actualidad más importantes, así como de los asuntos relacionados con los estudiantes, empleados y profesores de la facultad chicana, sino que también se reparte en varios Departamentos de la Universidad, en otros centros estudiantiles, así como en puntos de reunión de las comunidades chicanas de Minneapolis y St. Paul.

Todos los estudiantes y personas interesadas en contribuir en este boletín son bienvenidas a hacerlo ya sea con poesía, prosa, comentarios, editoriales, ensayos y noticias. El Centro Cultural Estudiantil Chicano considera que su boletín informativo puede ser un valioso instrumento de entrenamiento para los estudiantes interesados en los variados campos del periodismo y la literatura. Los estudiantes forman la materia prima en la redacción, la producción y la publicación de este su boletín.



### Las Artes -

El Centro Cultural Estudiantil Chicano se enorgullece de contribuir en el desarrollo del talento y de la cultura del pueblo chicano. Estudiantes-artistas chicanos como Paul Basques, Armando Estrella y Ray Roybal, son los autores de las pinturas que se exhiben en el Centro. El Ballet Folklorico de Minnesota, un grupo de danza formado casi en su mayoría por estudiantes chicanos, utiliza la sala Dome, en donde el Centro se localiza, para sus sesiones regulares de práctica.

## STUDENT ORGANIZATIONS

Chicano Liberation Front, chicano student organization at the University of Minnesota has a history along side of the Chicano Studies Department, CLA, U of M.

During the time that the Chicano Studies Department was being established, chicano undergraduates organized Latin Liberation Front. LLF is responsible for the initial recruitment of chicanos to the university, and is responsible for the support needed in developing the Chicano Studies Department.

During the mid-seventies, LLF began to merge energies with Chicano Student Coalition, a chicano organization made up of chicano graduate students. Chicano Week was established as a week commemorating chicanos through the efforts of these energies. The Chicano Studies Department has grown through support created by these energies.

Chicano Coalition has now become Chicano Coalition de Aztlan to include those undergraduates, staff, and faculty, who wish to work with graduate students. Latin Liberation Front has now become Chicano Liberation Front, still to include undergraduate students.

Chicano Coalition de Aztlan has started a task force with university administration to create programs for graduate students, and for the retention of chicano undergraduate students.

Chicano Liberation Front has established the commemoration of May to chicanos, "El Mes De Los Chicanos", and has begun a Chicano Scholarship Fund.

Chicano Liberation Front will continue to grow along side with Chicano Studies Department, Chicano Student Cultural Center, and most important, along with Chicano education.

Through the efforts of those students who have stayed with LLF through the change to CLF, this Chicano Student Cultural Center now exists.

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El Frente de Liberación Chicano, organización de los estudiantes chicanos de la Universidad de Minnesota, posee una historia compartida con la del Departamento de Estudios Chicanos de la misma Universidad.







Durante el tiempo en que el Departamento de Estudios Chicanos estaba iniciando su establecimiento, los estudiantes no-graduados organizaron el Frente de Liberación Latino. Esta organización tiene el merito de haber iniciado el reclutamiento de chicanos en la Universidad, así como de haber dado el apoyo necesario para la consolidación y el desarrollo del Departamento de Estudios Chicanos.

A Medios de los años setenta, el Frente de Liberación Latino unifica sus acciones con la Coalición Chicana, una organización formada principalmente por estudiantes chicanos graduados. La celebración llamada Chicano Week fue establecida entonces, gracias a la unificación de los esfuerzos de ambas organizaciones. También, el Departamento de Estudios Chicanos se ha desarrollado con el apoyo de estas organizaciones. La Coalición Chicana se ha convertido en la Coalición Chicana de Aztlán, la cual incluye a aquellos estudiantes, empleados y profesores que desean trabajar con los estudiantes graduados. El Frente de Liberación Latino es ahora el Frente de Liberación Chicano.

La Coalición Chicana de Aztlán participa en un Comité especial, junto con miembros de la administración universitaria, para crear programas para estudiantes graduados y para retener a los estudiantes no-graduados en la continuación de sus estudios.

El Frente de Liberación Chicano ha establecido en el mes de mayo, la celebración "El Mes de los Chicanos", y ha iniciado un fondo de becas para estudiantes chicanos. El Frente de Liberación Chicano continuará fortaleciéndose a la par del Departamento de Estudios Chicanos, del Centro Cultural Estudiantil Chicano, con la tarea de elevar en número y en calidad la Educación del pueblo Chicano. Gracias a los esfuerzos de los estudiantes que han participado activamente en la formación y la consolidación del Frente de Liberación Chicano, el Centro Cultural Estudiantil Chicano existe actualmente.

## CHICANO STUDIES DEPARTMENT

The main philosophy of the Chicano Studies Department is for all students to have a knowledge and appreciation of the Chicano experience, and its' significant contributions to the United States. Chicano Studies helps the students, and adults acquire a clearer understanding of their culture, and heritage. Chicano students acquire essential skills to understand many of the factors which, historically, and socially have led to the alienation of America's second largest minority.

What kinds of programs does Chicano Studies provide?

### Lecture Series -

This series is conducted by the community liaison person. Primarily, chicano speakers from various academic fields are asked to speak.

### Community Education Programs -

Chicano Studies courses have been taught in the Twin Cities chicano communities since the 75-76 academic year.

### El Mes de Los Chicanos -

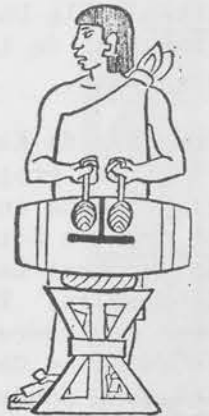
This event has expanded from Chicano Week, consists of presentations jointly sponsored by Coffman Union Program Council, and chicano student organizations here at the University with some community input.

### Co-op Program -

This is with the Offices of Special Learning Opportunities at the university for undergraduate students who are trained on-the-job. The students alternately attend school one quarter, and work the next.

### Chicano Studies Major Program -

This program is an introduction to a general background in the chicano experience in the United States. What is attained is a Bachelor of Arts Degree in Chicano Studies which contains a concentration in Language, Bilingual Education, Social Studies, Political Science or Literature. A Chicano Studies degree trains you to be aware of yourself, and the society you are in. Any faculty can be seen regarding the major program.



La base filosofica del Departamento de Estudios Chicanos es inculcar a todos los estudiantes el conocimiento y la apreciación de la experiencia chicana en los Estados Unidos y sus contribuciones significativas a este pais. Los estudios Chicanos aydan a los estudiantes, y a la comunidad en general, a adquirir un conocimiento claro de la herencia para comprender muchos de los procesos historicos y sociales que han llevado a la segunda mas numerosa de las minorias en los Estados Unidos a una relación de subordinacion social y economica.

Algunos de los programas que los Estudios Chicanos ofrecen:

Conferencias -

Estas conferencias son organizadas por el contacto de la comunidad en el Departamento. Primeramente, conferencias chicanas de varios campos academicos ofrecen charlas en sus diferentes especialidades.

Programas de Educacion para la comunidad -

El Departamento ha organizado desde 1975, clases que se ofrecen en varios puntos de las comunidades de las Twin Cities.

El Mes de los Chicanos -

Surgido de la celebracion Chicano Week, consiste en una serie de actos financiados por Coffman Union Program Council y organizaciones de estudiantes chicanas de la Universidad, con la participaci3n de la comunidad.

Programa de Trabajo -

Organizado en conjunci3n con la Offices of Special Learning Opportunities de la Universidad para estudiantes no-graduados, los cuales son entrenados, de tal forma que asisten a la escuela un trimestre y trabajan el siguiente.

Programa de Especializaci3n en Estudios Chicanos -

Este programa es una introducci3n al contexto general de la experiencia chicana en los Estados Unidos. El grado que se obtiene es un Bachelor of Arts en Estudios Chicanos, el cual ofrece una concentraci3n especializada en temas tales como Educaci3n Bilingue, Historia, Estudios Sociales o Literatura. Este grado es tan 3til como cualquiera de los ofrecidos en la rama de Liberal Arts, y es de naturaleza eminentemente educativa. El grado en Estudios Chicanos hace al estudiante m3s conciente de si mismo y de la sociedad donde vive. Para informaci3n m3s especifica en este programa se recomienda entrevistarse con profesores de dicho Departamento.

## SERVICES

It is the intent of Chicano Student Cultural Center to provide programs, and services that address the special needs of bilingual, and bicultural chicano students to help maintain the current chicano enrollment; and to motivate chicano students. Pursuant to this, the center wishes to provide students with the following selection of resources to aid them in selecting the agency providing services for their specific needs.

Es la intencion del Centro Cultural Estudiantil Chicano organizar programas y prestar servicios que satisfagan las necesidades especiales bilingues y bicultuales de los estudiantes chicanos; ayudar a mantener y elevar el ingreso de un numero cada vez mayor de estudiantes chicanos; estimular y ayudar en todos sentidos a la poblacion estudiantil chicana. Con este proposito en Centro desea poner a disposicion de los estudiantes una lista de Agencias y Organizaciones que en un momento dado pueden resolver problemas especificos de la vida universitaria.

- I. Community Involvement - Off campus chicano community organizations.  
Participacion Comunitaria - Organizaci3n Chicanas de la Comunidad.

St. Paul: Guadalupe Area Project  
Mexican American Cultural Resource Center  
Migrant Tutorial Program  
Migrants In Action  
Neighborhood House  
Our Lady of Guadalupe Programs

Minneapolis: Chicano Cultural Chicano  
Chicanos Venceran

- II. Recreation - Recreaci3n

"Do It Up Brown" - university chicano students and staff participate in intramural activities in basketball, softball, and volley ball.  
"Balet Folklorico De Minnesota"-traditional Mexican dance group.



III. Financial Aid - Ayuda Financiera

Office of Financial Aid - 107 Armory, 373-4021, Mpls. U of M  
190 Coffey Hall, 373-1197 - St.P., UM  
Martin Luther King Program - 720 Washington Avenue SE #203, 373-7947

IV. Employment - Empleos

College Work Study Program - Office of Financial Aid -  
107 Armory, 373-4021 - U of M, Mpls.  
190 Coffey Hall, 373-1197, U of M, St. Paul  
Student Employment Service - Wulling Hall #30, 376-3674

V. University Student Services - Servicios Estudiantiles Universitarios

Intramural-Extramural Activities      Office of Student Affairs  
Admissions & Records                      Health Service  
Student Unions  
Reading & Study Skills Center - 101 Eddy Hall - 373-4193  
Reading & Study Skills Center - Nicolson Hall - walk in svcs.

VI. Special Programs - Programas Especiales

Consolidated HELP Center - Personal and academic counseling; career  
counseling; tutoring; legal services; welfare advocacy; chemical  
dependency counseling; special interest groups.  
317 - 17th Avenue SE, Minneapolis, UM, 373-0120  
Business Association of Minorities (BAM) - 225 Business Administra-  
tion Building, UM, 373-3701  
The University of Minnesota WCCO Scholarship Program for Minorities  
in broadcasting - 111 Murphy Hall, UM  
Martin Luther King Program - 373-7947  
University YWCA - 2241 Coffman Memorial Union - 373-2511  
Chicano Orientation Program - Orientation Program - Orientation  
Office, 320 Coffman Memorial Union, 373-4404  
Health Sciences for Minorities - 373-1857

VII. Student Organizations - Organizaciones Estudiantiles

Chicano Coalition de Aztlan  
Chicano Liberation Front  
American Indian Student Center - 104 Jones Hall - UM - 373-6489  
Black Student Center - 201 Dome City, University Avenue, 376-1277  
Asian American Student Center - 30 Ford Hall, UM, 376-1317

Chicano Student Cultural Center  
University of Minnesota  
201 Dome City  
308 - 15th Avenue S.E.  
Minneapolis, MN 55455

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Also - "Lord Of The Dawn - The Story of Quetzalcoatl" by Tony Shearer

