GUIDE TO

Occupied America: A History of Chicanas/os

By

Rodolfo F. Acuña

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Rodolfo F. Acuña 2013

Teacher and Student for Occupied America 8/e

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Meet the Author

Rodolfo F. Acuña

RODOLFO F. ACUÑA ABRIDGED MINI PUBLICATION VITA

Education & Employment Information
1958-61 Teacher, San Fernando Junior High
1961-65 Master teacher, Cleveland High School
1961-65 Teacher, Hollywood High Adult School
1964-68 Professor, Pierce Junior College
1966-68 Part time Instructor, Mt. St. Mary's
1966-67 Teacher, NDEA Summer Institute, San Fernando State College
1969 Political Science Instructor, part time, University of Southern California
1968 Ph.D. Latin American Studies, University of Southern California
1969- Professor of Chicano Studies, California State University, Northridge

Selected Honors:

* Lifetime Achievement Award, Mexican American Legal Defense and Education Fund (MALDEF), 2009
* National Hispanic Institute, Lifetime Achievement Award, Austin, Texas, 2008
* Keynote, Texas Foco, National Association for Chicana and Chicano Studies, 2008
* Community Coalition South Central Los Angeles, 9th Annual Gala Dinner, Activist-scholar award, 2008
* The Labor Strategy Center Award, May 2007
* Center for the Study of Political Graphics (CSPG), Historian of the Lions Award at 18th Anniversary Dinner in Los Angeles on Saturday, October 13, 2007
* National Hispanic Cultural Center. Book Presentation, Albuquerque, New Mexico, 2007
* National Hispanic Hero Award, March 11, 2006, Chicago, 24th annual national conference. United States Hispanic Leadership Institute, 3000 in Attendance

* LA Weekly, LA People 2006, April 21-27, 2006, p. 108, Featured as one of 100 LA shakers and movers
* 2005 Symposium on the Works of Rodolfo F. Acuña, California State Northridge, May 2005
* Selected As One of the "100 Most Influential Educators of the 20th Century," Black Issues In Higher Education
* Recipient of the Gustavus Myers Award for an Outstanding Book on Race Relations in North America, 1988, 1996, 1998* Distinguished Scholar Award, National Association for Chicano Studies 1989
* Homenaje University of Guadalajara Feria Internacional del Libro and the State of Guadalajara Mexico for the Outstanding Scholar of U.S.-Mexico Studies
* Emil Freed Award for Community Service, Southern California Social Science Library
* Plenary session on the future of the profession, American Historical Association, 1992
* Corridors of Migration: Odyssey of Mexican Laborers, 1600-1933 (University of Arizona 2007) Winner of a CHOICE [American Library Association] Outstanding Academic Title Award, 2008
* A founder of Labor/Community Strategy Center, 1989
*Founder's Award for Community Service, Liberty Hill Foundation
*American Council of Learned Societies Award, 1981
*Rockefeller Humanities Fellowship, 1982
*Ford Foundation Research Grant 1978
*Ford Foundation Grant for Operation Chicano Teacher, 1975
*Founding Chair, Chicano Studies Department, California State University, Northridge, 1969
*A Founder of Latin American Civic Association Headstart, 1962

Books:

In Progress "My Journey Out of Purgatory: Footprints: Fifty Years of Activism and Research."
2011 The Making of Chicana/o Studies: In the Trenches of Academe. Rutgers University Press.
2010 Occupied America: A History of Chicanos, 7th edition. New York: Prentice-Hall.
2008 Voices of the U.S. Latino Experience [Three Volumes]. Greenwood Press.
2007 Corridors of Migration: Odyssey of Mexican Laborers, 1600-1933. University of Arizona Press, Dec 2007.
2007 Occupied America: A History of Chicanos, 6th edition. New York: Longman.
2004 US Latinos Issues. Greenwood Press.
2004 Occupied America: A History of Chicanos, 5th edition. New York: Longman.
2000 Occupied America: A History of Chicanos, 4th edition. New York: Addison, Wesley & Longman.
1998 Sometimes There is No Other Side: Essays on Truth and Objectivity. Notre Dame: University of Notre Dame Press. Honorable Mention for Gustavus Myers Award for an Outstanding Book on Race Relations in North America.
1996 Anything But Mexican: Chicanos in Contemporary Los Angeles. London: Verso Press, 1996Recipient of the Gustavus Myers Award for an Outstanding Book on Race Relations in North America.

1988 Occupied America. A History of Chicanos, 3rd Edition. New York: Harper and Row. Recipient of the Gustavus Myers Award for an Outstanding Book on Race Relations in North America.
1988 Sound Recording. Occupied America a History of Chicanos. Publication: Salt Lake City, Utah: Utah State Library Division for the Blind and Physically Handicapped. Document: English: Sound Recording: Non-music: Cassette tape.
1984 Community Under Siege: A Chronicle of Chicanos East of the Los Angeles River, 1945-1975 (UCLA).
1981 El Caudillo Sonorense. Ignacio Pesqueira y sus tiempos. Mexico D.F.: ERA.
l980 Occupied America. A History of Chicanos, 2nd Edition. New York: Harper & Row.
1976 America Ocupada. Ediciones ERA.
1974 Sonoran Strongman: The Times of Ignacio Pesqueira. Tucson: University of Arizona Press.
1972 Occupied America: The Chicano Struggle Toward Liberation. New York: Harper & Row.
1970 Cultures in Conflict: Case Studies of the Mexican American. Los Angeles: Charter Books.
1970 A Mexican American Chronicle. New York: American Book Company.
1969 The Story of the Mexican American. New York: American Book Company.

Chapters in books and journal articles, scholarly articles, public articles, and book reviews, 350.

Why Become a Historian?

American Historical Association,
http://www.historians.org/pubs/free/why/ACUNA.HTM

Rodolfo F. Acuña
California State University at Northridge

For the past 25 years, I have been at war with American historians. My disenchantment with these scholars sprang from the 1960s and what seemed a profession more interested in the past than the present. This persuaded me to join the movement to establish Chicano studies—an interdisciplinary field examining the body of knowledge that included Mexicans on both sides of the Río Bravo. Over the years, the profession's failure to incorporate Mexican Americans and other ethnic groups into the field of history led me to question the reliability of the historians' claims to objectivity. Indeed, I reasoned, how accurate were the interpretations of historians of the past when they knew so little about the present?

As my influence grew within Chicano studies, and indeed, within the larger Latino community, my view of the profession became less harsh. I appreciated that my training as a historian contributed greatly to my ability to bridge the chasm between the humanities and the social sciences within the field itself—the truth be told, history has two heads. Moreover, with age, I realized that the study of history contributed to my understanding of what an interdisciplinary field was. Equally, it became clear that my own separatism was a form of elitism itself, and that

by not participating within the profession, I had abandoned valuable political space to those with a much narrower vision than my own.

A profession, like a civil society, is as functional as its members. Controversies over the scope of knowledge are as old as education itself. Only through the insistence on a full and open discourse will its values change.

The lack of a critical mass of minority scholars or those wanting to broaden this scope of knowledge slows the ability of the profession to change and to include the studies of working-class people, women, and racial and ethnic minorities. That is why, in recent years, I have rejoined the profession, so I can encourage young Chicano scholars to enter the field in larger numbers.

In retrospect, I could have chosen a more lucrative profession. Indeed, teaching has, until recent times, been an avocation reserved for the sons and daughters of a small group of professionals. I had to use the secondary schools as a stepping stone to higher education. Working full time to support a family, I often wondered whether I would be better off pursuing another career. The study of history, however, lured me—as did the ideas of historians like Carl Becker and E. P. Thompson. I also realized that in order for this history that inspired me to filter down to the barrios, so as to draw young minds and inspire them, present generations of Chicanos would have to sacrifice. Only in this way could we "Take Back Our History!"

LATINOPIA BIOGRAPHY DR. RODOLFO ACUÑA,
http://latinopia.com/latino-history/latinopia-biography-dr-rodolfo-acuna/

Videos by:

RODOLFO ACUÑA on his banned book, 'Occupied America: A History of Chicanos',
http://www.youtube.com/watch?v=tJKOzA3TAvs

Interview with Rodolfo F. Acuna, Photographed and edited by Brogan de Paor for the Activist Video Archive,
http://vimeo.com/43315521

El Paso Community College - Chicano Studies,
http://www.youtube.com/watch?v=8FuMKr23pB0&feature=related

Dr. Rodolfo Acuña speaking on book ban of Chicano & Native American Literature in Tucson, AZ,
http://www.youtube.com/watch?v=qbifIW0cB3w

Methodology

Occupied American is a text book, and consequently is a survey of the history of the Chicana/o people in in the United States, which includes mostly people of Mexican origin in the United States. However, I often use the problematic term Latino when referring to the family of Latin Americans in the United States. Statistics are so co-mingled by academicians that it is often difficult to separate the disparate groups.

With this said, Latin Americans share a history of colonialism – being occupied by Spain and various other European nations after 1492 when the occupation of the Americas began. Mexico has had the longest contact with the Euro-American nation called the United States, sharing a near 2000 mile border with the U.S. The occupation of Mexico began in 1519 a hundred years before the British landed on Plymouth Rock (1620).

This survey history begins in Pre-Columbian times with the history of the Native Americans with whose history Mexicans are stamped genetically and culturally. After 500 years of occupation, ninety percent of Mexicans carry Indian DNA – contrast this to Euro-Americans, of whom fewer than one percent have Indian blood The World Fact Book, Mexico, https://www.cia.gov/library/publications/the-world-factbook/geos/mx.html. The Mexican cuisine also pays homage to the Indian past as do many place names.

The textbook uses timelines to make sense of what happened and why it happened. I tell my students that to be effective they have to learn how to organize. One of the problems with many of us is that our parents never taught us to organize; the first step should have been to learn how to organize our highboy – clothes are not randomly thrown into a drawer. The timeline is our highboy, it will help us make sense out of time and put together a story.

This is why I tell students to learn how to use story boards to fill in the timeline. You can pull up a number of good sites for story boards (e.g., http://www.storyboardthat.com/). It is the same technique that is used in writing a movie script. The storyboard lets you know where you were and where you are going. Chapters in books serve the same function. Footnotes verify the veracity of the story as well as build the story. Your critical thinking skills help you interpret it.

This mini book includes eleven modules to complement the chapters in the book. It is a guide that can easily be converted into an online class. Whereas the book chapters provide a macro story, the modules provide added materials. I have included internet articles with visuals as well as YouTube presentations and events. These are designed to further support those of you who are taking the class online. It also provides support to instructors and reduces the need for expensive readers. Word of caution: the sites often change link addresses so if one goes down, email us and we will correct it. The entire purpose of this manual is for you to better understand history.

As mentioned, each module corresponds to a chapter or chapters in *Occupied America*. They are divided into Assigned Readings in Chapter(s), an Introduction, Internet articles, You Tube Lectures, and suggested discussion questions. The appendices have recommended websites, suggested programs in the American Experience/PBS, Music of the 1960s, and a list of four year

institutions that have Bachelor of Arts programs in Chicana/o Studies. I also include a tour of a Chicana/o Research Site. I begin this endeavor with a short tour of the Arizona State University Chicana/o Collection. I plan to add other sites on a monthly basis. We must remember that history is a study of documents – that is what footnotes are all about.

My Facebook account is under https://www.facebook.com/rudy.acuna.9406

Mini Course

Module I
IDENTITY

Required:

Text: Rodolfo F. Acuña, *Occupied America: A History of Chicanos* (New York: Pearson, 2014).

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., *Voices of the U.S. Latino Experience* [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library.

I. Definitions

Identity:

a) Rodolfo F. Acuña, "The Word Chicana/o"

Words have meanings, meanings that are supposed to be linked to reality. In creating a historical narrative, the meanings should be clear and best describe the reality of the times. Meanings can be obscured for political purposes; we often call this doublespeak: we say one thing and mean another. The Chicana/o Public Scholar argues that the word Chicana/o best describes the area of studies called Chicana/o Studies, and it expresses the idealism that we as a community should be striving for. The Mexican American generation proactively fought for our civil rights, demanding equality under the law as Americans. The Chicano Movement demanded equality as human beings and asserted the right to call themselves what they pleased. It was under the Chicano watch that entitlements were dramatically broadened and larger numbers of peo ple of Mexican origin entered colleges and universities. They demanded their rights and did not see education as a privilege.

Just calling yourself a Chicano or any other word is not enough. You can call yourself a Christian but that does not necessarily make you a good person. "Words have meanings, meanings are supposed to be linked to reality." The word Chicano in Spanish is gender neutral. But, many Chicana/o scholars felt that words should be transformative. Sexism was a problem that was tearing the movement apart. Chicano Studies became Chicana/o Studies to denote the equality of the sexes and underscore that gender discrimination damages our humanity as much as racism does. The redefinition of the word led to an examination of homophobia. Thus, the meaning of the word Chicana/o expanded reality.

The 1970s and 1980s saw large numbers of Mexican and Latin American immigrants. We failed to link the meaning of the word Chicana/o to the reality of the immigrant population that now rivaled the second generation in numbers. The Mexican American and Chicano Generations had widened the entitlements of all immigrants. However, many of these immigrants held on to old definitions, such as equating the word Chicano to chicanery or low class. Many continued to link their struggle for equality to their home countries rather than linking it to their new reality. At the same time, the arrival of millions of Mexicans and Latin Americans dramatically expanded the

"Latino market." Government agencies and commercial enterprises looked upon the Mexican American and Latino as commodities and linked these new definitions to illusions.

To broaden the discourse, we are including articles by the martyred Ruben Salazar, Frank del Olmo, and Cheech Marin.

Ruben Salazar, "Who Is a Chicano? And What Is It the Chicanos Want?," Los Angeles Times, Feb 6, 1970; pg.
B7 http://forchicanachicanostudies.wikispaces.com/file/view/Ruben%20Salazar.pdf/61339512/Ruben%20Salazar.pdf

Frank del Olmo, "Latinos by Any Other Name Are Latinos," Los Angeles Times, May 1, 1981;) pg. D11
http://forchicanachicanostudies.wikispaces.com/file/view/Frank%20del%20Olmo.pdf/61343630/Frank%20del%20Olmo.pdf

Cheech Marin, "What is a Chicano: Who the hell knows?" May 3, 2012 http://cheechmarin.com/2012/05/03/what-is-a-chicano/

Cheech: To me, you have to declare yourself a Chicano in order to be a Chicano. That makes a Chicano a Mexican-American with a defiant political attitude that centers on his or her right to self-definition. I'm a Chicano because I say I am.

But no Chicano will agree with me because one of the characteristics of being Chicano is you don't agree with anybody, or anything. And certainly not another Chicano. We are the only tribe that has all chiefs and no Indians. But don't ever insult a Chicano about being a Chicano because then all the other Chicanos will be on you with a vengeance. They will even fight each to be first in line to support you.

It's not a category that appears on any U.S. Census survey. You can check White, African-American, Native-American, Asian, Pacific Islander and even Hispanic (which Chicanos hate). But there is no little box you can check that says Chicano. However, you can get a Ph.D. in Chicano Studies from Harvard and a multitude of other universities. You can cash retirement checks from those same prestigious universities after having taught Chicano Studies for 20 years, but there still no official recognition from the government.

No wonder Chicanos are confused.

So where did the word Chicano come from? Again, no two Chicanos can agree, so here is my definition what I think. In true Chicano fashion, this should be the official version.

The word "Chicano" was originally a derisive term from Mexicans to other Mexicans living in the United States. The concept was that those Mexicans living in the U.S. were no longer truly Mexicanos because they had given up their country by living in Houston, Los Angeles, "Guada La Habra," or some other city. They were now something else and something less. Little satellite

Mexicans living in a foreign country. They were something small. They were chicos. They were now Chicanos.

If you lived near the U.S.-Mexican border, the term was more or less an insult, but always some kind of insult. In the early days, the connotation of calling someone a Chicano was that they were poor, illiterate, destitute people living in tin shacks along the border. As soon as they could get a car loan and could move farther away from the border, the term became less of an insult over the years. But the resentment still lingered.

Some ask "Why can't you people just all be Hispanic?" Same reason that all white people can't just be called English. Just because you speak English or Spanish does not mean that you are one group. Hispanic is a census term that some dildo in a government office made up to include all Spanish-speaking brown people. It is especially annoying to Chicanos because it is a catch-all term that includes the Spanish conqueror. By definition, it favors European cultural invasion, not indigenous roots. It also includes all Latino groups, which brings us together because Hispanic annoys all Latino groups.

Why? Because they're Latino and it's part of their nature. (Aren't you glad you asked?)

So what is a "Latino?" (It's like opening Pandora's box, huh?) "Latino" is refers to all Spanish-speaking people in the "New World" – South Americans, Central Americans, Mexicans, and Brazilians (even though they speak Portuguese). All those groups and their descendants living in the United States want to be called Latinos to recognize their Indian roots.

Mexicans call it having the "Nopal" in their face, that prickly pear cactus with big flat leaves that Mexicans eat, revere, and think they look like. When you go to Mexico and walk down the street in Mexico City, it's like walking through a Nopal cactus garden. Nopal is everywhere.

For Latinos who don't want to be so "Nopalese," there's always "Mexican-American." Or the dreaded "Hispanic" that should only be used when faced with complete befuddlement from the person asking what you are.

Because I am the only official version of what being Chicano is, I say Mexican-American is the politically correct middle ground between Hispanic and Chicano. Like in the song I wrote to be sung by a Chicano trying to be P.C. "Mexican-Americans; don't like to just get into gang fights; they like flowers and music; and white girls named Debbie too."

All those names made it confusing for me growing up. I lived in an all-black neighborhood, followed by an all-white one, and other kids in the always called me Mexican in both neighborhoods.

It never bothered me until one day I thought to myself "Hey, wait a minute, I'm not Mexican." I've never even been to Mexico and I don't speak Spanish. Sure, I eat Mexican food at family gatherings where all of the adults speak Spanish, but I eat Cheerios and pizza and hamburgers more. No, I'm definitely not a "Mexican." Maybe I was "Mexican-ish," just like some people were "Jew-ish."

These thoughts all ran through my mind when I chased down an alley by five young African-American kids. “Yo, Messican!” they called out in their patois. I stopped in my tracks and spun around. “I’m not a Mexican!” I shouted defiantly. They stopped too, then stared at me. The leader spoke, “Fool! What you talking ‘bout? You Mexican as a taco. Look at you.”

“No,”, I said. “To be a Mexican, you have to be from Mexico. You’re African-American. Are you from Africa?”

“N–. You crazy. I’m from South-Central, just like you.”

“That’s exactly what I’m talking about!” I said. “Did anybody knock on your door and ask you did you want to be African-American?”

“Hell no! The social workers don’t even knock on our door, they too scared,” he said, cracking everyone up.

“Then why you letting people call you whatever they want? What do you want to be called?” I asked.

He looked at the others, thought about it for a few seconds and then said proudly, “I’m a Blood.”

“Ooo-kay,” I said making it up as I went along. “Then you’re a Blood-American.”

That seemed to go over well. They all nodded. “Yeah, we Blood-American.”

“Well, then go out and be the best Blood-Americans that you can be. Peace, brothers, I got to blow.” I walked away and so did they. Self-identification saved the day. Yet, I still was dissatisfied with what I wanted to call myself.

When I got home, there was a party going on. A bunch of relatives had come over for dinner and everybody was sitting around gabbing and drinking beer. My Uncle Rudy was in the middle of a story: “So, I took the car into the dealer and he said, ‘Yeah, the repairs gonna run you about $250.’ Two-fifty? Estas loco? Hell, just give me a pair of pliers and some tin foil. I’ll fix it – I’m a Chicano mechanic. Two-fifty, mis nalgas.”

And that was the defining epiphany. A Chicano was someone who could do anything. A Chicano was someone who wasn’t going to get ripped off. He was Uncle Rudy. He was industrious, inventive, and he wants another beer. So I got my Uncle Rudy another beer because, on that day, he showed me that I was a Chicano. Hispanic my ass, I’ve been a Chicano ever since.

Cheech Marin, Originally published in the Huffington Post. This is the first article in a three-part series on “What is a Chicano” by actor, director, and art advocate Cheech Marin.

II. The Study of Chicana/o

Rodolfo F. Acuña, “Chicana/o Studies: What are they?,” October 2010

It has been forty years since the first Chicano Studies programs were initiated on campuses throughout the United States. This accomplishment is a tribute to the tenacity of less than a couple of hundred students who were concerned about the failure of the schools to educate Mexican American students, pointing to the horrendous dropout rate in the public schools.

Since then few scholars of any race have examined this historic phenomenon, treating CHS just like any other product of the sixties, forgetting how and why they came about. In many cases it has become the preoccupation of many Chicana/o faculty members to prove their legitimacy. It is not uncommon for them to claim this legitimacy by arguing that Chicana/o studies is a content field distinguishing CHS programs from service departments and pedagogical fields such as education.

Every wave of scholars for the past forty years has ignored important epistemological questions. Because of this, we have to suffer through a rash of conferences rehashing movement events without dealing with the genesis of individual programs or the nature of CHS. Instead of probing how and why CHS came about, we theorize what it is and avoid an epistemological understanding.

Few scholars have attempted to answer why the development of CHS has been so uneven. They have not dealt with basic questions such as the historical differences within southwest states themselves. For instance, Texas and California are often as different as the disparate Central American nationalities. Population and modes of production in these states differ; even within the states, there are the distinctions (e.g., northern and southern California, El Paso, the Rio Grande Valley, and San Antonio).

Under the sway of the elitism of the academy, many CHS scholars claim that CHS is a content field. They claim that they are just as rigorous as the other disciplines. It is common in academe for the hard sciences to occupy the top of the pyramid, followed by the social sciences, the humanities, and the arts with education occupying the lowest step—research rules, not teaching.

In academe, rarely are teaching methods discussed. Methods more often refer to research methods. Within this logic quantitative techniques trump qualitative evidence. Similarly, research institutions trump teaching colleges with the state rewarding researchers more generously. The teaching load at research and teaching institutions is distinguished by the actual time devoted to teaching. Professors at research institutions teach lighter loads, get more sabbatical time, and get more grants to fund research.

This pecking order has influenced the development of the disparate programs. For instance, it has only been until recently that the Chicana/o studies department at California State University at Northridge has been able to attract Chicanas or Chicanos with doctorates from tier one institutions. I have spoken to Chicanas/os who professed their commitment to the revolution who said they had not gotten a PhD to work the same hours as a high school teacher.

This attitude was common to Chicanas/os across the board, regardless of gender or whether they were Marxists, feminists, or nationalists, and it profoundly affected the development of what is today called Chicana/o studies.

In considering outcome, it would have been important to define and debate teaching methods. My first proposition is that there is a difference between Chicana/o studies programs that are defined by a curriculum rather than an individual course in the traditional disciplines. For instance, Chicana/o history is not Chicana/o studies, it is a field within the discipline of history where common historical methods are used to research, study, and teach that corpus of knowledge of Mexican American people. In the same vein, Chicana/o literature does not study, research, or teach CHS but it is a field within the discipline of literature.

My second proposition is that Chicana/o studies are not defined by content, but rather they are bound together by a pedagogy that defines their purpose. It is the foundation used to motivate and teach Latina/o students. The content is an important motivational tool to inspire students to learn and to correct the negative self-images that have come about through the process of colonialism. This is not unique to Mexican Americans. The national question raged in Europe during the latter part of the 19th and beginning of the 20th centuries.

Hence, content fields studying CHS should have developed within the context of a pedagogy, which should have given it a sense of purpose.

Other than perhaps at California State Northridge, the focus has been on the development of content fields. Little integration has taken place. There has been an artificial pursuit of finding a common research methodology which is almost impossible. It is not enough to say that a multidiscipline approach is part of its course of study. A more natural linking is pedagogy.

In struggling toward an identity for Chicana/o studies, I have tried to convey this particular vision to colleagues. However, they often ignore me and I am certain that they write it off as cada loco con su tema (every madman to his own opinion).

I did not find much of an audience until I came into contact with La Raza Studies program at the Tucson Unified School District. Today Chicana/o studies is under attack by conservatives and neo-Nazis who say that it is unpatriotic because it teaches about Mexicans and emphasizes teaching methodology using the principles of Paulo Freire, John Dewey, and Edwin Fenton—rejecting the model that students should be warehoused.

This flies in the face of the goal of educating students. The Tucson outcome has been more than encouraging. Currently, Latino and African American males have the lowest third grade reading test scores in the nation. The Latino high school dropout rate nationwide hovers around 56 percent, higher if the dropout from middle school to high school is included. Only about 24 percent of graduating Latinos go on to college, mostly to community colleges.

Tucson’s Unified School District's Ethnic Studies and Mexican American Studies programs has reversed these trends. The dropout rate in this program is 2.5 percent. Students in the program

significantly outperform their peers on the state's standardized AIMS tests and 66 percent of these students go on to college.

This semester the program is offering 43 sections and serves 1500 students in six TUSD high schools, with similar programs at the middle and elementary school levels. “The classes are designed to be culturally relevant – to help the students see themselves in the curriculum and make them see why education is important for them. If they see themselves in the educational literature, they find more reasons to read and write, to research and draw conclusions.”

Central to La Raza Studies is the use of critical theory which essentially means that they use the Socratic Method, a powerful, teaching tactic for fostering critical thinking. It focuses on giving students questions, not answers. It has been used in the better law schools to prepare American law students for Socratic questioning.

Apparently, critical thinking threatens many white Americans who do not want Mexicans questioning their version of the truth. In the late 1960s, California Superintendent of Schools Max Rafferty called a reform movement advocating a similar inquiry method of teaching social science subversive because it taught students to question.

Logically, Americans should be elated that Mexicans are learning and are motivated to go to college. So why are they trying to eliminate it? The truth be told, they don’t want Mexicans to succeed. They want them to live up to the stereotype and to be subservient. They don’t want competition for higher paying jobs; they don’t want to endanger their poorly paid reserve labor pool.

People in La Raza Studies are serious about their pedagogy. This past July they held the 12th Annual Institute for Transformative Education in partnership with the University Of Arizona School Of Education. The institutes feature educators from across the United States. http://www.tusd.k12.az.us/contents/depart/mexicanam/index.asp . The presenters and the participants are multiracial, (e.g., scholars such as Pedro A. Noguera, Executive Director, Metropolitan Center for Urban Education New York University, and Angela Valenzuela, University of Texas Austin). Their focus is to improve teaching effectiveness.

For the past forty years, every reform measure that involves better teaching has been shot down by the American electorate—bilingual education, affirmative action, racial integration, smaller class sizes, etc. Even though programs such as La Raza Studies prove that programs work when they are properly thought out and supported, a pretext is almost always found to eliminate them.

Americans want to continue the same old blame game. In the 1920s they blamed Mexican culture and sought to Americanize Mexican American youth. In the sixties they blamed the parents, the Mexican family. Today they are blaming the teachers.

The bottom line is that the United States has effectively saved trillions of dollars in capital by draining professionals trained from other countries; at the same time, it outsources well-paying technical jobs and production to poor countries. The United States does not need an educated workforce. It goes back to “why educate Mexicans, who’s going to pick our crops?” Rather than

educating Latinos, the solution is to not educate them, but to build more prisons. Keep them south of the border, and if we need them, rent them, like we do U-hauls.

III. They speak….

What is a Chicano? http://www.youtube.com/watch?v=v8npwn61ZXk

I Am Joaquin part one of two: http://www.youtube.com/watch?v=U6M6qOG2O-o

Read the following articles on identity
Finding Identity Within the Chicano Movement
http://voices.yahoo.com/finding-identity-within-chicano-movement-6695464.html

Chicano Identity in Literature
http://www.enotes.com/chicano-identity-literature-93-salem/chicano-identity-literature

Dr. David Sanchez [Moderator], "The Word Latino excludes the Native American," Mexican American University (December 9,
2005) http://www.mexicanamericanuniversity.com/forum/view.php?site=mexicanamericanuniversitycom&bn=mexicanamericanuniversitycom_mauforum2&key=1126577705

What does the author say about identity? Do you agree, why or why not?

IV. Where Latinos Live

A map of America's Hispanic population, county by county.
By Nick McClellan|Posted Monday, July 9, 2012, at 6:36 AM ET
http://www.slate.com/articles/news_and_politics/map_of_the_week/2012/07/map_of_america_s_hispanic_population_county_by_county.html

Seth Motel and Eileen Patten, "Characteristics of the 60 Largest Metropolitan Areas by Hispanic Population," Pew Hispanic Center, September 19, 2012
http://www.pewhispanic.org/2012/09/19/characteristics-of-the-60-largest-metropolitan-areas-by-hispanic-population/

Jeffrey Passel and D'Vera Cohn, "Unauthorized Immigrants: 11.1 Million in 2011," Pew Hispanic Center, December 6, 2012,
http://www.pewhispanic.org/2012/12/06/unauthorized-immigrants-11-1-million-in-2011/

Jeffrey Passel and D'Vera Cohn, "How Many Hispanics? Comparing Census Counts and Census Estimates," Pew Hispanic Center, March 15, 2011
http://www.pewhispanic.org/2011/03/15/how-many-hispanics-comparing-census-counts-and-census-estimates/

Jeffrey Passel, D'Vera Cohn and Mark Hugo Lopez, "Hispanics Account for More than Half of Nation's Growth in Past Decade:Census 2010: 50 Million Latinos," Pew Hispanic Center," March 24, 2011
http://www.pewhispanic.org/2011/03/24/hispanics-account-for-more-than-half-of-nations-growth-in-past-decade/

Seth Motel and Eileen Patten, "The 10 Largest Hispanic Origin Groups: Characteristics, Rankings, Top Counties," Pew Hispanic Center, July 12, 2012
http://www.pewhispanic.org/2012/06/27/the-10-largest-hispanic-origin-groups-characteristics-rankings-top-counties/

Seth Motel and Eileen Patten, "Statistical Profile, Hispanics of Mexican Origin in the United States, 2010," Pew Hispanic Center," June 27, 2012
http://www.pewhispanic.org/2012/06/27/hispanics-of-mexican-origin-in-the-united-states-2010/

V. Art and the Chicana/o

How do the arts express identity? See: Art and Ethnic Politics, http://www.youtube.com/watch?v=ejymct6ipMQ&feature=related

Exploration with Painter Malaquias Montoya, http://www.youtube.com/watch?v=3zRxSnDVKVg&NR=1 http://www.youtube.com/watch?v=NGuD8wD2Bl8&feature=relmfu

Latino art & Latino artist videos and articles at Latinopia.com
http://latinopia.com/category/latino-art/

JUDY BACA – IN HER OWN WORDS
http://latinopia.com/latino-art/judy-baca/

HARRY GAMBOA, JR. – IN HIS OWN WORDS
http://latinopia.com/category/latino-history/latinopia-event/

VI. Epistemology

Students always ask why scholars differ in their interpretations of history. The answer is that they often arrive at different conclusions from how they derived their knowledge. For example, the debate over creation: A person basing his or her knowledge on faith may reach a different conclusion than one basing it on science. A recent article in the Smithsonian Magazine demonstrates this. In Simon Baatz, "Leopold and Loeb's Criminal Minds," Smithsonian magazine, August 2008, http://www.smithsonianmag.com/history-archaeology/criminal-minds.html the author retells the story of the famous Leopold and Loeb trial where two teenage friends killed a 10 year old boy because they wanted to commit the perfect crime. The following

from the Baatz article cited above; the whole article can be obtained by clicking on to the Smithsonian link above. How do you think this piece pertains to the class?

The question of who was to blame for the Mexican Texas and Mexican American Wars involves different interpretations. A majority of Americans and a host of American historians blame Mexico. Because I have taken the opposite view some historians have attacked me. But what it comes down to is Faith versus the documents. See http://www.tamu.edu/ccbn/dewitt/dewitt.htm for a host of primary documents dealing with both. The question in the Smithsonian article would be how and why did the psychiatrist differ? The answer sheds light on the Mexican American War.

Mini Course

Module II
Mexico Pre-1821

Required:

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014), Chapters 1 and 2.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library.

I. The hybridization of Mexico

"The site of advanced Amerindian civilizations - including the Olmec, Toltec, Teotihuacan, Zapotec, Maya, and Aztec - Mexico was conquered and colonized by Spain in the early 16th century. Administered as the Viceroyalty of New Spain for three centuries, it achieved its independence early in the 19th century. The global financial crisis beginning in late 2008 caused a massive economic downturn the following year, although growth returned quickly in 2010. Ongoing economic and social concerns include low real wages, underemployment for a large segment of the population, inequitable income distribution, and few advancement opportunities for the largely Amerindian population in the impoverished southern states. The elections held in 2000 marked the first time since the 1910 Mexican Revolution that an opposition candidate - Vicente FOX of the National Action Party (PAN) - defeated the party in government, the Institutional Revolutionary Party (PRI). He was succeeded in 2006 by another PAN candidate Felipe CALDERON. National elections, including the presidential election, are scheduled for 1 July 2012. Since 2007, Mexico's powerful drug-trafficking organizations have engaged in bloody feuding, resulting in tens of thousands of drug-related homicides."
--CIA Factbook

<u>Modern Day Mexico</u>

- Ethnic groups: mestizo (Amerindian-Spanish) 60%, Amerindian or predominantly Amerindian 30%, white 9%, other 1%
- Languages: Spanish only 92.7%, Spanish and indigenous languages 5.7%, indigenous only 0.8%, unspecified 0.8%. Note: indigenous languages include various Mayan, Nahuatl, and other regional languages (2005)
- Religions: Roman Catholic 76.5%, Protestant 5.2% (Pentecostal 1.4%, other 3.8%), Jehovah's Witnesses 1.1%, other 0.3%, unspecified 13.8%, none 3.1% (2000 census)
- Population: 114,975,406 (July 2012 est.) country comparison to the world: 11

Source: CIA Factbook https://www.cia.gov/library/publications/the-world-factbook/geos/mx.html

The United States

In contrast the United States is

- Ethnic groups: white 79.96%, black 12.85%, Asian 4.43%, Amerindian and Alaska native 0.97%, native Hawaiian and other Pacific islander 0.18%, two or more races 1.61% (July 2007 estimate)
  note: a separate listing for Hispanic is not included because the US Census Bureau considers Hispanic to mean persons of Spanish/Hispanic/Latino origin including those of Mexican, Cuban, Puerto Rican, Dominican Republic, Spanish, and Central or South American origin living in the US who may be of any race or ethnic group (white, black, Asian, etc.); about 15.1% of the total US population is Hispanic
- Languages: English 82.1%, Spanish 10.7%, other Indo-European 3.8%, Asian and Pacific island 2.7%, other 0.7% (2000 census)
  Note: Hawaiian is an official language in the state of Hawaii
- Religions: Protestant 51.3%, Roman Catholic 23.9%, Mormon 1.7%, other Christian 1.6%, Jewish 1.7%, Buddhist 0.7%, Muslim 0.6%, other or unspecified 2.5%, unaffiliated 12.1%, none 4% (2007 est.)
- Population: 313,847,465 (July 2012 est.) country comparison to the world. 3

Source: CIA The World Fact Book,
https://www.cia.gov/library/publications/the-world-factbook/geos/us.html

Why do they say Mexico is a hybrid nation and not the United States?

II. Mesoamerica

20000 BC 8000 BC 2000 BC AD 200 AD 900 AD 1519

Introduction: The best estimate in 1521 is that there were 25-28 million Native Americans in Mesoamerica alone, and as many as 100 million in the Americas. An estimate is that the population of Indians fell to a million in 1605. This section deals with the evolution of Mesoamerican Civilizations. Mesoamerica is one of the six cradles of civilization, although some ethnocentric scholars insist they were all in the Eastern Hemisphere, thus linked to Europe. The maps below show the interrelationship and the evolution of the Mesoamerican societies, the development and spread of the corn culture, the growth in population and the movements north and south of Mesoamerica encompassing North America and the Incan zone. Mesoamerica mirrored the same cycles that other cradles did, and 10,000 years ago they were at the hunter-gatherer stage. By 3500BC they had become an agricultural society and small villages began to form. In 1500 BC the Pre-classical period began and lasted until A.D 300. Next came the Classical (A.D. 300- A.D. 950) and the Post Classical (A.D. 950-1519). Each of the periods was driven by cycles such as the rule of the priests, the merchants, and the development of militaristic societies. Through cross-fertilization they developed high levels of civilization. The evolution of disparate societies lead to a hierarchical political structure, an urban way of life, monumental architecture, highly developed religions, and an advanced calendar system based on astronomy

and mathematics (the Mayans had the zero by 200 BC and a hieroglyphic form of writing). Most of the written history of the Mesoamerican civilization was wiped out. How?

Readings:

Explore the Mesoamerican World,
http://www.ballgame.org/sub_section.asp?section=1

MesoAmerica,
http://www.halexandria.org/dward735.htm

Paul Mirocha, "corn's journey to north America," Corn's Journey,
http://paulmirocha.com/projects/corns-journey/

"Ancient Popcorn Discovered in Peru," Science Daily (January 18, 2012),
http://www.sciencedaily.com/releases/2012/01/120118143624.htm

Early Mesoamerican Civilizations,
http://www.couldntaskformore.com/2013/02/02/teaching-the-advanced-civilizations-of-mesoamerica/
Early Mesoamerican civilizations, a slide show, http://www.slideshare.net/rhalter/mesoamerican-civilizations

Luis Dumois, "The Mayan Civilization Time Line,"
Mexconnect, http://www.mexconnect.com/articles/3191-the-mayan-civilization-time-line

Mesoamerica, Best of History Website,
http://www.besthistorysites.net/index.php/ancient-biblical-history/mesoamerica

Olmec Civilization,
http://www.crystalinks.com/olmec.html

"Maya Trade and Economy," Authentic Maya, Guatemala, Cradle of Maya Civilization, http://www.authenticmaya.com/maya_trade_and_economy.htm

THE MAYA MATHEMATICAL SYSTEM,
http://www.mayacalendar.com/f-mayamath.html

ANNA BLUME, " Maya Concepts of Zero,"
http://www.amphilsoc.org/sites/default/files/proceedings/6BlumeRevised1550106%20%282%29.pdf

"MAYAN MATHEMATICS," The Story of Mathematics, http://www.storyofmathematics.com/mayan.html

Tikal, a place of remembered voices,

http://mayaruins.com/tikal.html

The Azteca Calendar,
http://www.azteccalendar.com/azteccalendar.html

What is the Difference Between the Mayan and Aztec Calendar?
http://wiki.answers.com/Q/What_is_the_difference_between_the_Mayan_calendar_and_the_Aztec_calendar

http://www.webexhibits.org/calendars/calendar-mayan.html

"Mesoamerican Pyramids Photo Gallery and related media," H
history, http://www.history.com/photos/mesoamerican-pyramids

HISTORY OF THE AMERICAN INDIANS, History
World, http://www.historyworld.net/wrldhis/plaintexthistories.asp?historyid=ab05

Christina Santini, "The People of the Corn," Cultural Survival, June 9,
2010, http://www.culturalsurvival.org/publications/cultural-survival-quarterly/mexico/people-corn

"The Story of Corn," History
Detective, http://www.campsilos.org/mod3/students/c_history.shtml

Timothy A. Kohler, Matt Pier Glaude, Jean-Pierre Bocquet-Appel, and Brian M. Kemp, "The Neolithic Demographic Transition In The U.S. Southwest," American Antiquity 73 (4), 2008, p. 645–669. http://libarts.wsu.edu/anthro/pdf/Kohler%20et%20al%20SW%20NDT%20AAq.pdf

You Tube Lectures (Mesoamerica)

You Tube is very rich in the number of academic documentaries. A course could be pieced together using these films. Please browse these sections and add to your collection.

Explosive Origins of Corn,
http://www.youtube.com/watch?v=OuQBpqSKu1Y

Disney '43 - (Part 1of2) The Grain that Built a
Hemisphere http://www.youtube.com/watch?v=pG3V3PEwMB8

Disney '43 - (Part 2of2) The Grain that Built a
Hemisphere http://www.youtube.com/watch?v=kQLYZWeQ0mQ

The Olmec—Ancient Mexico,
http://www.youtube.com/watch?v=lKo9mUeIueM

Lost Treasures of the Ancient World, ~ The Aztec & The Maya, http://www.youtube.com/watch?v=xIpFTFREXEk

Mayan Empire Documentary Part 1, http://www.youtube.com/watch?v=5ml7Co0w22M

Mayan Empire Documentary Part 2, http://www.youtube.com/watch?v=n69-Ng_D9xI

Mayan Empire Documentary Part 3, http://www.youtube.com/watch?v=bCc47vfIgcs

Kingdoms of the Maya (Calendars, Architecture, Astronomy and 2012), http://www.youtube.com/watch?v=s0wz88nai0A

The Mayan calendar, The Origins of maya Civilization, http://www.youtube.com/watch?v=2ljvJKtGdPk

Ian Xel Lungold, http://www.youtube.com/watch?v=jEyZFbkvJjw

The Mayan Calendar, http://www.youtube.com/watch?v=BeE-3BBqG58

Maya writing, http://www.youtube.com/watch?v=u9LRbLXMzyM&feature=related

Mayan Numbers Lesson, http://www.youtube.com/watch?v=W-om9DkpvgA

Mayan Counting System, http://www.youtube.com/watch?v=0Mon20Zf56U

Mayan Ball Game, http://www.youtube.com/watch?v=zcal8GcS41I

Mayan prophecy for December 21, 2012–End of Time. http://www.youtube.com/watch?v=QEJ8C2qw5FM&feature=PlayList&p=B2878C04EE3C336D&playnext=1&playnext_from=PL&index=37

2012 Mayan Prophecy End of an Age Part 1. http://www.youtube.com/watch?v=cH6ig9Xgq3s

The Actual Astronomy of 2012— Absolutely Amazing http://www.youtube.com/watch?v=cGPcjMe6Qlw

Palenque, Pacal's Mystery,

http://www.youtube.com/watch?v=TBI-BWiatRo

Anahuac Civilizations: A Focus on Women, http://www.youtube.com/watch?v=zBIYpRW9fgU&feature=related .

Palenque—Mexico, http://www.youtube.com/watch?v=Wq-yZzy-cTk .

Mayan Ruins at Tulum (YouTube Edition), http://www.youtube.com/watch?v=Y9Vy06GIVMo&feature=related .

Mystery of Tikal, http://www.youtube.com/watch?v=Prtjff2ftjM

A brief tour of Chich'en Itza, Yucatan, México, focusing on the ball court, http://www.youtube.com/watch?v=hobmU4Y8-8I

The Ruins of Tikal, http://www.youtube.com/watch?v=lOvYZiMvZ1Y

Pirámides de Teotihuacan, México, http://www.youtube.com/watch?v=UFRhfz5ZBBc

Pyramids of Teotihuacan, Outside Mexico City, Mexico, http://www.youtube.com/watch?v=zV-sBJaqo-Q

Teotihuacan, http://www.youtube.com/watch?v=D7nbKa5__XM

The lecture about Maya Toltec History in Chichen Itza, Mexico, http://www.youtube.com/watch?v=mror2p7qm1o

Second Life—Chichén Itzá Mexico, http://www.youtube.com/watch?v=PPI8s4JZnDg

Chichen Itza—Wonder of the World http://www.youtube.com/watch?v=kuSvd1TEHXo&feature=fvw

Lost Technology of the Mayan's, http://www.youtube.com/watch?v=cWbAPGEsXps

Teotihuacan: The Aztec Pyramids - Mexico City - January, 2002, http://www.youtube.com/watch?v=K4XlbfC-i-g

Las Chinampas,

http://www.youtube.com/watch?v=Q4yO31tpG0Y

Xochimilco canals Mexico City,
http://www.youtube.com/watch?v=_TDXbmiCG80

Zapotec and Mixtecan Culture at Monte
Alban, http://www.youtube.com/watch?v=EfJd4_LA4vg

Early Astrology at Monte
Alban, http://www.youtube.com/watch?v=z2EgwqyFDDg&feature=related

Zapotec Ruins of Monte Alban
http://www.youtube.com/watch?v=qBEUrd2Jbbc

Mitla,
http://www.youtube.com/watch?v=6q_IQZr-ZvI&feature=related

Mitla, Mexico,
http://www.youtube.com/watch?v=Q_SormLIGQI&feature=related

Monte Alban Oaxaca,
http://www.youtube.com/watch?v=qgR0VJ9aNMA

Cultura Mixteca y Zapoteca,
http://www.youtube.com/watch?v=wnUmY0Ak5VA

Mixtecs,
http://www.latinamericanstudies.org/mixtec.htm

Archaeologists search for ancient Hohokam
clues, http://www.youtube.com/watch?v=Ek1ehh6KDfg

Aztec Legend of the Fifth Sun,
http://www.youtube.com/watch?v=eFJKzz-eolg&translated=1

Leyenda Azteca, Tenochititlan,
http://www.youtube.com/watch?v=6Ado6TVJaU8&translated=1

Nahuatl language lecture Pt. 1 by Fermin
Herrera, http://www.youtube.com/watch?v=jpmnD55jMH0

Rio Yaqui—Life and death,
http://www.youtube.com/watch?v=K0JAWRGVyyk&translated=1

Yaqui Ritual Performance Mexico,
http://www.youtube.com/watch?v=hCIfVH7CskY

III. Occupied America

1480 1492 1519 1521 1600 1700 1810 1821

Hybridization of Spain: Francesc Calafell of the Pompeu Fabra University and Mark Jobling of Leicester University led the genetic study, which was based on an analysis of Y-chromosomes of Sephardic Jews in areas where they migrated to after being expelled from Spain in 1492 – 1496 and the DNA of over 1000 Spanish and Portuguese men. The geneticists then determined whether the participant's Y chromosome came from a Jewish or Moorish predecessor or from another source…Evidence showed that 20 per cent of the Iberian Peninsula's population has Sephardic Jewish ancestry and that 11 per cent of the Spanish and Portuguese population has DNA matching Moorish descent. Fransesc Calafell said he did not anticipate the findings. "The Jewish link was particularly surprising, we had certainly not expected it…" NICHOLAS WADE, "Gene Test Shows Spain's Jewish and Muslim Mix," The New York Times, December 4, 2008,
http://www.nytimes.com/2008/12/05/science/05genes.html?_r=0
http://rt.com/news/sci-tech/dna-reveals-spains-hidden-history/

The World Fact Book,
https://www.cia.gov/library/publications/the-world-factbook/geos/sp.html

- Ethnic groups: composite of Mediterranean and Nordic types
- Languages: Castilian Spanish (official) 74%, Catalan 17%, Galician 7%, and Basque 2% Note: Catalan is official in Catalonia, the Balearic Islands, and the Valencian Community (where it is known as Valencian); in the northwest corner of Catalonia (Vall d'Aran), Aranese is official along with Catalan; Galician is official in Galicia; Basque is official in the Basque Country
- Religions: Roman Catholic 94%, other 6%
- Population: 47,042,984 (July 2012 est.) country comparison to the world

Readings:

Internet Medieval Sourcebook: Selected Sources:
Iberia, http://www.fordham.edu/halsall/sbook1p.asp

David Wheat, Iberian Roots of the Transatlantic Slave Trade, 1440–
1640, http://www.gilderlehrman.org/history-by-era/origins-slavery/essays/iberian-roots-transatlantic-slave-trade-1440%E2%80%931640

Overview of Spanish History,
http://www.spainthenandnow.com/spanish-history/visigoths-in-spain/default_154.aspx

"Reconquista: 717 to 1492 Christian Kingdoms of Spain — versus — Moslem Moors," Heritage History,

http://www.heritage-history.com/www/heritage.php?Dir=wars&FileName=wars_reconquista.php

Jalil Sued-Badillo, “Christopher Columbus and the Enslavement of the Amerindians in the Caribbean; Columbus and the New World Order 1492–1992,” Monthly Review 44, no. 3 (July 1992): 71ff. Periodical in your campus library or http://www.highbeam.com/doc/1G1-12479809.html

The European Voyages of Exploration, University of Calgary, http://www.ucalgary.ca/applied_history/tutor/eurvoya/index.html A very helpful site in understanding the role of slavery in the colonization of Mesoamerica and the Americas.

Modern History Sourcebook:
A Aztec Account of the Conquest of Mexico,
http://www.fordham.edu/halsall/mod/aztecs1.asp

Spanish Conquest of Mexico, 1519 to 1521, Heritage History, http://www.heritage-history.com/www/heritage.php?Dir=wars&FileName=wars_aztecs.php

Jessica Huarez, The Empowerment of Latinas:Comparing Interpretations of La Virgen de Guadalupe,
http://sparcmurals.org/ucla/index.php?option=com_content&task=view&id=343&Itemid=74

Susan Kellogg, “Hegemony Out of Conquest: The First Two Centuries of Spanish Rule in Central Mexico,” Radical History Review 53 (1991): 27-48.

Map of Spanish Exploration and Early Colonization Activities in North America, 1513–1607, http://www.artifacts.org/conquest.htm

Colonial Mexico,
Economy, http://www.countriesquest.com/north_america/mexico/history/colonial_mexico/economy.htm

Dennis O. Flynn and Arturo Giráldez, “Cycles of Silver: Global Economic Unity through the Mid-Eighteenth Century,” Journal of World History 13, no. 2 (2002): 391–427.
Nasheli Jim´enez del Val, “Pinturas de Casta: Mexican Caste Paintings, a Foucauldian Reading,” 1-17, http://www.academia.edu/774800/Pinturas_de_Casta_Mexican_Caste_Paintings_a_Foucauldian_Reading

Miners and Mining in Colonial
Mexico, http://www3.gettysburg.edu/~tshannon/hist106web/site7/miners_and_mining_in_colonial_me.htm

John P. Schmal, “The influence and effects of slavery,” LatinoLA (April 16, 2005), http://latinola.com/story.php?story=2528

Rodolfo F. Acuña, Corridors of Migration: The Odyssey of Mexican Laborers, 1600–1933 (Tucson, AZ: University of Arizona Press, 2007)

John P. Schmal, “Indigenous Identity In The Mexican Census,” The Hispanic Experience, http://www.houstonculture.org/hispanic/census.html

Robert McCaa, The Peopling of Mexico from Origins to Revolution, http://www.hist.umn.edu/~rmccaa/mxpoprev/cambridg3.htm

Wallace L. McKeehan, “Mexican Independence,” Sons of Dewitt Colony Texas http://www.tamu.edu/ccbn/dewitt/dewitt.htm

John P. Schmal, “Racial Makeup of Native-Born Mexicans (from the 1921 Census),” The Hispanic Experience, http://www.houstonculture.org/hispanic/censustable.html

Schmal, “Indigenous Identity In The Mexican Census,” The Hispanic Experience, http://www.houstonculture.org/hispanic/census.html

IV. You Tube Lectures

The History of Spain, http://www.youtube.com/watch?v=3SuUsfTG86M

History of Spain - National Geographic, http://www.youtube.com/watch?v=rZQG2bTwIqY

Punic Wars, http://www.youtube.com/watch?v=ARF2r3Ol80Y&feature=related

Al-Andalus History of Islam in Spain, http://www.youtube.com/watch?v=xtCj0NvhYyI

Christopher Columbus, http://www.youtube.com/watch?v=0YjngFYwX1s

Columbus Day Truth, http://www.youtube.com/watch?v=B6jF29HHzlA&feature=related

Spanish Colonizaton of North America Part 1,. http://www.youtube.com/watch?v=V2ZX3eOmFnA&feature=related

Columbus-1492 The Conquest of Paradise, http://www.youtube.com/watch?v=60MKSBT_wWM

John Sayles reads the words of missionary Bartolome de las Casas, http://www.youtube.com/watch?v=9qOnq4qQKAw

Fray Bartolome de las Casas http://www.youtube.com/watch?v=SjYWVmFvnvw&feature=related

Digital Story - Bartolome de las Casas, http://www.youtube.com/watch?v=kAkY0u6aH20

John Sayles reads the words of missionary Bartolome de las Casas, http://www.youtube.com/watch?v=9qOnq4qQKAw&feature=related

Aztecs ~ Spanish Invasion, http://www.youtube.com/watch?v=W1-QfatP64Q

La caída de Tenochtitlán, http://www.youtube.com/watch?v=VUxDaH2zoxs

Tenochititlan, http://www.youtube.com/watch?v=F3QA2J9UxJE

La Noche Triste, http://www.youtube.com/watch?v=lJA_tYOIBaY&feature=related

GENOCIDIO DE ABORIGENES AMERICANOS, http://www.youtube.com/watch?v=XecRiX-Tfrc

Catholic Inquisition and The Torture Tools, http://www.youtube.com/watch?v=Rx8PdvOELvY&feature=related

Pinturas de Castas, Painting of Castes, http://www.youtube.com/watch?v=ZMjO2Ckc1iE

The Spanish Empire, Silver, & Runaway Inflation: Crash Course World History #25, http://www.youtube.com/watch?v=rjhIzemLdos

CAMINO REAL DE TIERRA ADENTRO, http://www.youtube.com/watch?v=Ib-NbxBjzss

African presence in Mexico, http://www.youtube.com/watch?v=C3LDePpz4e8

V. Discussion

1. Examine the chronology of Mesoamerican and Central American and put them in a historical perspective. The building of a civilization is an evolutionary process. Break this process down in one paragraph.

2. Study the Maya Mathematical System; explain it in one paragraph. How does it differ from ours? What role did mathematics play in the forging of an advanced society?

THE MAYA MATHEMATICAL SYSTEM
http://www.mayacalendar.com/f-mayamath.html .

Mayan Math
http://www.hanksville.org/yucatan/mayamath.html
.

3. Study the Mesoamerican writing systems and write your name in Mayan. Be inventive.

Your name in Mayan glyphs
http://tcmam.wordpress.com/2010/12/09/you-name-in-mayan-glyphs/

Mayan script
http://www.omniglot.com/writing/mayan.htm

How to write my name in Mayan Glyphs?
http://www.ask.com/question/how-do-you-write-your-name-in-mayan-glyphs

4. Why is forecasting 2012 more a feat of mathematical genius than it is a doomsday forecast?

Mayan Indian prophecies fulfilled,
http://youtube.com/watch?v=5GDhAebTjCw

Mayan Cave upcoming history channel
http://youtube.com/watch?v=cQWeVUB0MYM

2012 Mayan Prophecy Pt. 1
http://youtube.com/watch?v=D6wI3Pbolbw

Mayan ruins at Copan
http://youtube.com/watch?v=PwSlA0JyHQM

A solstice means the "Sun stands still." In astronomy, solstice applies to either of the two points in the ecliptic orbit when the Sun is farthest from the celestial equator. It occurs in the northern hemisphere on June 20 or 21, and on December 21 or 22. The Maya referred to the December date when there is the shortest period of daylight.

Mayan prophecy for December 21, 2012 - End of Time. http://www.youtube.com/watch?v=QEJ8C2qw5FM&feature=PlayList&p=B2878C04EE3C336D&playnext=1&playnext_from=PL&index=37

2012 Mayan Prophecy End of an Age Part 1, http://www.youtube.com/watch?v=cH6ig9Xgq3s

The Actual Astronomy of 2012—Absolutely Amazing, http://www.youtube.com/watch?v=cGPcjMe6Qlw .

5. What does Acuña mean by the title to Chapter One, "Not Just Pyramids, Explorers, and Heroes View?

The Origins of Maya Civilization
http://www.youtube.com/watch?v=2ljvJKtGdPk

Mayan Mystery - The Maya of Mexico
http://youtube.com/watch?v=BXAPS7eFcWk

6. According to Chapter 2, Spain forged an empire in the Americas at the cost of millions of indigenous lives. This contradicts the theme of many historians that Columbus opened an era of exploration. View the following selections and comment.

Christopher Columbus,
http://www.youtube.com/watch?v=0YjngFYwX1s

Was Columbus a terrorist, hero or terrorist?
Columbus Hero or Villain Project Large,
http://www.youtube.com/watch?v=MGdQ9p5YKfQ

Columbus history project,
http://www.youtube.com/watch?v=uKE2mCtzlWA

Indigenous Protest Columbus's Genocide,
http://www.youtube.com/watch?v=fQP7enXjKyk

The Legacy of Christopher Columbus, A Short Account in Technicolor by Lili Bernard
http://www.youtube.com/watch?v=yR210z1qSKw

Do these videos put into question the claims of many scholars that the results of Christopher Columbus' discovery of the Americas were mostly positive? What do you think and why? To help you answer this question, view the following:

"Columbus and The Spanish Empire," http://www.ucalgary.ca/applied_history/tutor/eurvoya/columbus.html

The European Voyages of Exploration,
http://www.ucalgary.ca/applied_history/tutor/eurvoya/

7. What role did slavery play in the conquest of the Americas? Samir Amin, "1492; Columbus and the New World Order 1492–1992," Monthly Review Vol. 44; No. 3 (July, 1992): 10ff (This article is accessed through you colleges Electronic Library. Learn to you this tool).

Christopher Columbus Arrival - 500 Nations - Native American - Part 1
http://www.youtube.com/watch?v=TJ4VkfOJLy8

Columbus Day: American Holocaust and Slave Trader By Roy
Cook http://americanindiansource.com/columbusday.html

Columbus's Genocide Gregory
Marino http://ux.brookdalecc.edu/fac/history/Tangents/ARTICLESFORTANGENTS/Columbus%27s%20Genocide.htm

THE FIRST AMERIKKKAN GENOCIDE - Marcel
Cartier http://www.youtube.com/watch?v=MjXvEW512MA

Glorifying genocide: Columbus Day
http://www.youtube.com/watch?v=tKzs44hZ5Wk

8. What role did mining play in the northern movement of the Spanish Conquest of indigenous Mexico? (see Chapter 2 of Occupied America).

Jim Boeck, "La Historia del Rio Abajo, New Mexico shares in tragedy of slavery with rest of the country," Sept 17, 2005,
http://www.news-bulletin.com/files/archives/54394-09-17-05.html

9. Discuss the role of race in New Spain. Would you say that Acuña'a narrative agrees with the romantic notion that the blending of the race brought about la raza cosmica (a cosmic race)? What was the role of gender in the colonization of Mesoamericans?

Woman and Gender in Mesoamerica,
http://www.utexas.edu/utpress/books/joygen.html

Hannah Plumer, "Gender in Mesoamerica: Interpreting Gender Roles in Classic Maya Society," Anthropological Journal (Nov 02, 2011), Collegiate Journal of Anthropology, http://anthrojournal.com/issue/october-2011/article/gender-in-mesoamerica-interpreting-gender-roles-in-classic-maya-society

Castas,

http://en.wikipedia.org/wiki/Casta

What does "Raza" mean and where does it come from?
http://www.nclr.org/index.php/about_us/faqs/general_faqs_and_requested_resources/
"La Raza" Racist? Keep in mind that raza does not literally mean race but the people. For example, a person from your same state or village in Mexico is often referred to as your paisano. Does it make any difference whether the meaning is race or people?
http://www.ocweekly.com/2013-08-01/columns/ask-a-mexican-viva-la-raza-obesity/full/

What does Viva La Raza mean in English?
http://www.campuslaraza.org/LaRazaDefinition.html

10. What is the meaning of the word Aztlan?
AztecaNet Index,
http://www.azteca.net/aztec/aztlan.html

Are there opposing views? Is it wrong for people to want a homeland? Why are people threatened by the concept of Aztlan?

Ancient Maps And Corn Help Track The Migrations Of Indigenous People, http://www.sciencedaily.com/releases/2004/06/040616062606.htm

Roberto Rodriguez & Patrisia Gonzales, "The Story of Maps: Mesoamerica in North America: About the Aztlanahuac exhibit"
http://uanews.org/story/mexican-american-studies-presents-sacred-maize-symposium-and-exhibit

11. Reconsider the term identity. It is a nebulous and misleading and often a confusing term. The fact that we have surnames gives us an identity. We have a class identity. In one paragraph explore the term “identity” in the context of these two chapters. Do you believe that Mexican Americans or working class Mexicans have the same identity as Carlos Slim, a Mexican billionaire who is said to be the richest man in the world? What roles do race, gender, and class play? See Kellogg, Susan, “Gender in Pre-Hispanic America” (review) Ethnohistory - Volume 51, Number 4, Fall 2004, pp. 811-816, in Project Muse which can be accessed through the CSUN Library.

Mini Course

Module III
The American Wars

1613 1620 1767 1776 1803 1819 1821 1823 1824 1832 1836 1845 1848

Required:
Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014), Chapter 3.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library. Part I: Borders Expand. Part II: Going West, 1820–1840s. Part III: The Mexican-American War.

I. Who was to blame?

"After reiterated menaces, Mexico has passed the boundary of the United States, has invaded our territory and shed American blood upon the American Soil. She has proclaimed that hostilities have commenced, and that the two nations are at war."
U.S. President James K. Polk, May 11,
1846, http://www.dmwv.org/mexwar/documents/polk.htm

"Texas was originally a state belonging to the republic of Mexico. [The American] colonists paid very little attention to the supreme government, and introduced slavery into the state almost from the start, though the constitution of Mexico did not, nor does it now, sanction that institution… The occupation, separation and annexation were, from the inception of the movement to its final consummation, a conspiracy to acquire territory out of which slave states might be formed for the American Union…Even if the annexation itself could be justified, the manner in which the subsequent war was forced upon Mexico cannot"
Ulysses S. Grant, Personal Memoirs of U.S. Grant, http://www.bartleby.com/1011/

". . . Generally the officers of the army were indifferent whether the annexation [of Texas] was consummated or not; but not so all of them. For myself, I was bitterly opposed to the measure, and to this day regard the war [with Mexico] which resulted as one of the most unjust ever waged by a stronger against a weaker nation. It was an instance of a republic following the bad example of European monarchies, in not considering justice in their desire to acquire additional territory…"
U. S. Grant, Personal Memoirs of U.S. Grant (New York, 1885), pages 22-
24. http://www.bartleby.com/1011/

"Mr. Chairman: January 12, 1848
Some, if not all the gentlemen on, the other side of the House, who have addressed the committee within the last two days, have spoken rather complainingly, if I have rightly understood them, of the vote given a week or ten days ago, declaring that the war with Mexico

was unnecessarily and unconstitutionally commenced by the President[James K Polk]. I admit that such a vote should not be given, in mere party wantonness, and that the one given, is justly censurable, if it have no other, or better foundation. I am one of those who joined in that vote; and I did so under my best impression of the truth of the case. How I got this impression, and how it may possibly be removed, I will now try to show. When the war began, it was my opinion that all those who, because of knowing too little, or because of knowing too much, could not conscientiously approve the conduct of the President, in the beginning of it, should, nevertheless, as good citizens and patriots, remain silent on that point, at least till the war should be ended. Abraham Lincoln, U.S, Congress, January 12, 1848, http://www.animatedatlas.com/mexwar/lincoln2.html

Readings:

Texas

Avalon Project, Yale University, http://avalon.law.yale.edu/default.asp

Modern History Sourcebook: United States—Spain: Treaty of 1819, http://www.fordham.edu/halsall/mod/1819florida.html

Nueva España: Nuevas Philipinas—Provincia de Tejas, Sons of DeWitt Colony, http://www.tamu.edu/ccbn/dewitt/dewitt.htm

Petition Concerning Slavery, June 10, 1824, Sons of DeWitt Colony Texas, http://www.tamu.edu/ccbn/dewitt/slaveryletters.htm#petitioncongress

Decree Abolishing the Slave Trade in Mexico, July 13, 1824, Sons of DeWitt Colony Texas, http://www.tamu.edu/ccbn/dewitt/cololaws.htm

Index of Correspondence regarding Slavery in Texas http://www.tamu.edu/ccbn/dewitt/slaveryletters.htm

Letter from Gen. Manuel de Mier y Terán to Lucás Alamán, "¿En qué parará Texas? En lo que Dios quiera." ("What is to become of Texas? Whatever God wills."), July 2, 1832, Sons of DeWitt Colony Texas, http://www.tamu.edu/ccbn/dewitt/teranmanuel.htm

Hayden Edwards & The Fredonian Rebelllion, 1826–1827, http://www.tamu.edu/ccbn/dewitt/fredonian.htm

Laws of Coahuila y Texas 1825, http://www.tamu.edu/ccbn/dewitt/cololaws.htm#coahuila

Colonization Law of 1832, http://www.tamu.edu/ccbn/dewitt/lundy5.htm#cololaw1832

The Tennessee-Texas Land Company, http://www.tamu.edu/ccbn/dewitt/tenntexland.htm

Colony Expansion: The Burkets, Kents, and Zumwalts, http://www.tamu.edu/ccbn/dewitt/expansion.htm#titles

DeWitt Land Grants, 1825–1832, http://www.tamu.edu/ccbn/dewitt/landgrants.htm

Juan Nepomuceno Almonte 1803–1869, http://www.tamu.edu/ccbn/dewitt/almontejn.htm

Juan Almonte's Report on Texas Spring/Summer 1834 (Published January 1835), http://www.tamu.edu/ccbn/dewitt/almonterep.htm

Bustamante's Decree of 1830, http://www.tamu.edu/ccbn/dewitt/consultframe.htm

San Felipe de Austin,October 4, 1832 To the Federal Congress of Mexico, http://www.tamu.edu/ccbn/dewitt/consultframe.htm

DeWitt Papers for other documents. Also see "Archivo Digital de Documentos Sobre la Guerra de Texas, 1835, y la Guerra Mexico-Estados Unidos, 1846–1848," http://www.sre.gob.mx/acervo/index.php?option=com_content&view=article&id=65&Itemid=343

Sam Houston Letter to Andrew Jackson, Natchitoches, Louisiana, February 13, 1833, http://www.sonofthesouth.net/texas/sam-houston-letters-jackson.htm

Stephen F. Austin, Texas State Library & Archives Commission, http://www.tsl.state.tx.us/treasures/giants/austin/austin-01.html

Address of the Honorable S. F. Austin, Louisville, Kentucky, March 7, 1836, The Avalon Project, http://avalon.law.yale.edu/19th_century/texind01.asp

The Texas Revolution: Part A (September–October 1835), http://www.tshaonline.org/lshl/texhisdocs04a.html

Austin September 19, 1835 letter, http://www.tsl.state.tx.us/treasures/giants/austin/austin-safety-1.html

Barker, on Stephen Austin, http://www.tamu.edu/ccbn/dewitt/austinbio.htm

The DeWitt Colony Alamo Defenders
Index, http://www.tamu.edu/ccbn/dewitt/gonreliefframe.htm

Ibid,
http://www.tamu.edu/ccbn/dewitt/dewitt.htm

William Barret Travis' Letter from the
Alamo, http://www.freedomdocuments.com/Travis/enlarge.html

Fannin's Fight & The Massacre at La Bahia
(Goliad), http://www.tamu.edu/ccbn/dewitt/goliadmassacre.htm

Goliad Region January–March 27, 1836, Johnson & Grant & Colonel James Fannin's Command,
http://www.tamu.edu/ccbn/dewitt/goliadmenframe.htm

Archival Communications Fannin and Goliad August 1835–March
1836, http://www.tamu.edu/ccbn/dewitt/goliadofficial.htm

Santa Anna's account. Victory at San Jacinto, Sons of the DeWitt
Colony, http://www.tamu.edu/ccbn/dewitt/dewitt.htm

Sam Houston's Copy of His Official Report of the Battle of San
Jacinto, http://www.tsl.state.tx.us/treasures/republic/san-jacinto/report-01.html

The Monroe Doctrine, December 2, 1823,
http://avalon.law.yale.edu/19th_century/monroe.asp

History of the War,
http://www.umich.edu/~ac213/student_projects06/magsylje/history.html

Manifest Destiny and Westward Expansion, History Teaching Institute, Ohio State University,
http://hti.osu.edu/history-lesson-plans/united-states-history/manifest-destiny-westward-expansion

America: The New Israel,
http://gbgm-umc.org/UMW/joshua/manifest.html

John Winthrop, "Model of Christian Charity," Hanover Historical Texts
Project, http://history.hanover.edu/texts/winthmod.html

Primary documents translated into English can be found in the papers of the Sons of the De Witt Colony Texas,
http://www.tamu.edu/ccbn/dewitt/mexicanrev.htm

Archives: Documents & Letters | Maps | Photo
Gallery. http://www.tamu.edu/faculty/ccbn/dewitt/archives.htm

Nueva España: Nuevas Philipinas—Provincia de Tejas, Sons of DeWitt Colony, http://www.tamu.edu/ccbn/dewitt/dewitt.htm

Petition Concerning Slavery, June 10, 1824, Sons of DeWitt Colony Texas, http://www.tamu.edu/ccbn/dewitt/slaveryletters.htm#petitioncongress

Index of Correspondence regarding Slavery in Texas, http://www.tamu.edu/ccbn/dewitt/slaveryletters.htm

Letter from Gen. Manuel de Mier y Terán to Lucás Alamán, "¿En qué parará Texas? En lo que Dios quiera." ("What is to become of Texas? Whatever God wills."), July 2, 1832, Sons of DeWitt Colony Texas, http://www.tamu.edu/ccbn/dewitt/teranmanuel.htm

Archivo Digital de Documentos Sobre la Guerra de Texas, 1835, y la Guerra Mexico-Estados Unidos, 1846–1848," http://www.sre.gob.mx/acervo/index.php?option=com_content&view=article&id=65&Itemid=343

Stephen F. Austin, Texas State Library & Archives Commission, http://www.tsl.state.tx.us/treasures/giants/austin/austin-01.html

Austin, September 19, 1835 letter, http://www.tsl.state.tx.us/treasures/giants/austin/austin-safety-1.html

The DeWitt Colony Alamo Defenders Index, http://www.tamu.edu/ccbn/dewitt/gonreliefframe.htm

Alamo Myths, http://www.tamu.edu/ccbn/dewitt/adp/archives/newsarch/myths.html

American Experience | Remember the Alamo | Maps | PBS http://www.pbs.org/wgbh/amex/alamo/maps/

American Experience | Remember the Alamo | People & ... http://www.pbs.org/wgbh/amex/alamo/peopleevents/e_annex.html

Sam Houston's Copy of His Official Report of the Battle of San Jacinto, http://www.tsl.state.tx.us/treasures/republic/san-jacinto/report-01.html

Treaty of Velasco, May 14, 1836, Courtesy of the Yale University Law School Library. The Avalon Project, http://avalon.law.yale.edu/19th_century/velasco.asp

Mexican American War

José Joaquín de Herrera, “A Proclamation Denouncing the United States’ Intention to Annex Texas,” June 4, 1845
http://www.dmwv.org/mexwar/documents/herrera.htm

Ulysses S. Grant, Personal Memoirs of U.S. Grant (New York: Charles L. Webster & Co., 1885), 22–24, quoted in http://www.sewanee.edu/faculty/Willis/Civil_War/documents/Grant.html

Ibid.,
http://www.bartleby.com/1011/

U.S. Grant, "Causes of the Mexican War," America's Civil War, History 393 Documents, Professor John C.
Willis, http://www.sewanee.edu/faculty/Willis/Civil_War/documents/Grant.html

The Mexican American War. US Grant: Warrior . WGBH ...
http://www.pbs.org/wgbh/americanexperience/features/general-article/grant-mexican-american-war/

John O’Sullivan in 1839. “The Great Nation of Futurity,” The United States Democratic Review 6, no. 23 (November 1839): 426–30. Cornell University
Library, http://cdl.library.cornell.edu/cgi-bin/moa/sgml/moa-idx?notisid=AGD1642-0006-46 ; http://www.mtholyoke.edu/acad/intrel/osulliva.htm

“Manifest Destiny,” http://www.pbs.org/kera/usmexicanwar/tools/sitemap.html

“Enough Blame to Go Around: Causes of the Mexican-American
War,” http://www.azteca.net/aztec/war/Mexican-American-War.html

President James Polk’s State of the Union Address, December 2, 1845. Joint Session of Congress, State of the Union Address, 29th Congress, First Session, December 2, 1845, http://www.presidentialrhetoric.com/historicspeeches/polk/stateoftheunion1845.html

James K. Polk, Message on War with Mexico, May 11,
1846, http://www.pbs.org/weta/thewest/resources/archives/two/mexdec.htm

Abraham Lincoln’s “Spot Resolutions,” Resolution and Preamble on Mexican War: “Spot Resolutions,” The Abraham Lincoln Papers at the Library of Congress, December 22, 1847, http://quod.lib.umich.edu/cgi/t/text/text-idx?c=lincoln;rgn=div1;view=text;idno=lincoln1;node=lincoln1%3A434

“Spot Resolutions,” The Abraham Lincoln Papers at the Library of Congress, http://memory.loc.gov/cgi-bin/query/r?ammem/mal:@field(DOCID+@lit(d0007000))

Abraham Lincoln Speech: The War with Mexico, Animated Atlas: Expansion West and the Mexican War, January 12, 1848,

http://www.animatedatlas.com/mexwar/lincoln2.html

Abraham Lincoln and the U.S.-Mexico War, C-Span History,
http://www.c-spanvideo.org/program/286293-2

Rethinking History and the Nation State: Mexico and the United States, A Special Issue of the Journal of American History,
http://www.journalofamericanhistory.org/issues/862/

John C. Calhoun, Conquest of Mexico.
TeachingAmericanHistory.org http://teachingamericanhistory.org/library/index.asp?documentprint=478

Britannica Editors, "Blood on the Rio Grande: The Mexican-American War,"
May 13, 2011,
http://www.britannica.com/blogs/2011/05/mexican-american-war/

Images of the U.S.-Mexican War Prints &
Illustrations, http://www.dmwv.org/mexwar/mwart/prints.htm

American Experience . Walt Whitman | PBS
http://www.pbs.org/wgbh/amex/whitman/program/pt.html

The Treaty of Guadalupe Hidalgo, Library of Congress, Hispanic Reading
Room, http://www.loc.gov/rr/hispanic/ghtreaty/

Treaty of Guadalupe Hidalgo, 1848, Treaty of Guadalupe Hidalgo, February 2, 1848. The Avalon Project at Yale Law School,
http://avalon.law.yale.edu/19th_century/guadhida.asp

Deleted Article X from the Treaty of Guadalupe Hidalgo,
1848, http://www.loc.gov/rr/hispanic/ghtreaty/

You Tube Lectures

Texas Annexation and Slavery - The Fatal Mix in Politics and
Rhetoric, https://www.youtube.com/watch?v=L6r3AB_XnLE

Martyrs of the Alamo: The Birth of Texas,
https://www.youtube.com/watch?v=KVkDIqB-qss

Fathers of Texas Part One,
https://www.youtube.com/watch?v=1-X03FaG4YE

"Mexico Invaded",

http://www.pbs.org/kera/usmexicanwar/index_flash.html

The Mexican-American War, http://www.youtube.com/watch?v=vKNZfBOVgJA
Rare Photographs From The Mexican-American War: The Birth of War Photography, http://www.youtube.com/watch?v=NVRzWs8QJPY

The Saint Patrick's Battalion (Batallón de San Patricio), http://www.youtube.com/watch?v=WiogUx5h28c

SAN PATRICIOS - THE IRISHMEN WHO DIED FOR MEXICO, http://www.youtube.com/watch?v=QLWSCqWheFM

The San Patricios
http://www.youtube.com/watch?v=dUBQVXnmFmg

Batalla de Monterrey 1846,
http://www.youtube.com/watch?v=5-KYgBW_RBA .

Los Niños Heroes Mexico City's Boy Heroes, http://www.youtube.com/watch?v=x5yAeE1MuMo

Los Niños Héroes,
http://www.youtube.com/watch?v=xP6PLFG_b8Y

The Treaty of Guadalupe Hidalgo,
http://www.youtube.com/watch?v=xAq12waiK2Q

Cultural Racism and the Treaty of Guadalupe Hidalgo, http://www.youtube.com/watch?v=Ylv7fsWEjqg

Tijerina - Fighting for the Land,
http://www.youtube.com/watch?v=y-X0vVaG_PA

Discussions

1. Consider the meaning of the term "Empire." Latin Americans say that the naming of this country, the United States of America, is proof that the U.S. was an indication of ownership and that it considered itself to be and was an empire. Despite the fact that America is the name of two continents and its people are all Americans, the U.S. appropriates the name for itself. Mexicans are Americans as are Brazilians and Venezuelans. What do you think?

2. View "A People's History of American Empire" by Howard Zinn http://www.youtube.com/watch?v=Arn3lF5XSUg

3. Has the Texas and Mexican American Wars left a Legacy of Hate?"

View Texas Independence,
http://www.u-s-history.com/pages/h1199.html.

Mexico, 1821,
http://blm.utep.edu/crta/eng/history/mexico.htm .

Mexico Today,
http://www.m-w.com/cgi-bin/nytmaps.pl?mexico.

How did the wars change Mexico's future?.

4. Does it matter if we use the terms "American Expansion," "The Westward Movement," "The Winning of the West," or the "Making of the American Empire" to describe the U.S. annexation of the western territories?

Read the Monroe Doctrine,
http://avalon.law.yale.edu/19th_century/monroe.asp

5. According to *Occupied America*, what were the causes of the Texas War? Would you agree with him that the patriots were the soldiers attacking the Alamo and not those inside? Why?

Explore

Texas Revolution
http://www.latinamericanstudies.org/texas.htm.

"A Mexican View of the War in Texas: Memoirs of a Veteran of the Two Battles of the Alamo, transcribed for the Second Flying Company of Alamo de Parras, by Robert Durham, The Library Chronicle, vol. IV, no. 2. Courtesy of Sons of DeWitt Colony
Texas, http://www.tamu.edu/ccbn/dewitt/adp/archives/maps/sanchezdoc.html.

A valuable archival resource is the Sons of DeWitt
Archives, http://www.tamu.edu/ccbn/dewitt/dewitt.htm

6. Name some of the myths of the Alamo? How have these myths perpetuated racism toward Mexicans?

Martyrs of the Alamo: The Birth of Texas, Part
One http://www.youtube.com/watch?v=Auyka5r06Io&feature=fvwrel

REMEMBER THE ALAMO 2007!
http://youtube.com/watch?v=KBKHXg27RVQ

The Alamo - Triumph and Tragedy in History
http://www.youtube.com/watch?v=zBoQB-5isgc&feature=related

Alamo Myths, http://www.tamu.edu/ccbn/dewitt/adp/archives/newsarch/myths.html

7. What did Ulysses .S. Grant say was the cause of the Mexican War? See Acuña/Compeán, Part III, The Mexican-American War, pp. 81-114.

U.S. Grant, "Causes of the Mexican War" http://www.sewanee.edu/faculty/Willis/Civil_War/documents/Grant.html

8. What was Manifest Destiny? How does this concept complement the phrases used in Discussion #1.

"Manifest Destiny,"
http://www.pbs.org/kera/usmexicanwar/tools/sitemap.html

See John L. O'Sullivan on Manifest Destiny, 1839, http://www.mtholyoke.edu/acad/intrel/osulliva.htm

Did religion influence Manifest Destiny? Can we see these same influences today? The Monroe Doctrine (1823) took the position that the Americas were for Americans. The Doctrine was later used to justify U.S. political interventions. How did the Monroe Doctrine complement Manifest Destiny? Did the Monroe Doctrine influence U.S. policies and negotiations during the US-Mexican war?

9. Who was to blame for the Texas and Mexican American Wars?

Enough Blame to Go Around: Causes of the Mexican-American War," http://www.azteca.net/aztec/war/Mexican-American-War.html

10. Occupied America makes the point that war is not glamorous or glorious, and that U.S. troops committed atrocities in Mexico that some Mexicans have never forgotten. Read the following:

Samuel Chamberlain's My Confessions, http://www.tshaonline.org/supsites/chamber/introduction.htm

Discuss the notion of "just warfare" in the context of the Mexican. Would Chamberlain agree with Grant's view of the war?

11. Who were the San Patricios?

SAN PATRICIOS - THE IRISHMEN WHO DIED FOR MEXICO,

3-003 San Patricios I,

http://www.youtube.com/watch?v=QLWSCqWheFM

Batallón de San Patricio 1846 - 1848. !VIVA MÉJICO! (o MÉXICO), http://www.youtube.com/watch?v=HNY8uyycPPI.

The San Patricios: Mexico's Fighting Irish, http://www.struggle.ws/mexico/img/more_san_ps.html

One Man's Hero, http://www.youtube.com/watch?v=6DIs0_anHAc

How or why is their story important to preserving a historical memory? Were they deserters?

12. Discuss the Treaty of Guadalupe Hidalgo. Handbook of Texas Online, s.v. "TREATY OF GUADALUPE HIDALGO," http://www.tshaonline.org/handbook/online/articles/TT/nbt1.html

Why is it important? "The Treaty of Guadalupe Hidalgo," http://www.loc.gov/rr/hispanic/ghtreaty/

Cultural Racism and the Treaty of Guadalupe Hidalgo, http://youtube.com/watch?v=Ylv7fsWEjqg

Cultural Racism and the Treaty of Guadalupe Hidalgo Part 2, http://youtube.com/watch?v=Uco9b58pdms

The Tierra Amarilla Courthouse Raid, http://youtube.com/watch?v=phF376VK3ek

13. What did Mexico lose? How would history be different if the war had never taken place? Does the term empire apply to the taking of Mexican territory?

The Mexican Cessions, http://www.landandfreedom.org/ushistory/us12.htm

Mexican American War - Manifest Destiny Choose Your Own Adventure http://www.youtube.com/watch?v=yJcgHJImFO8

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14. Why is the Treaty still an issue among many Chicanos? See the following:

"Lalo López, "Legacy of a Land Grab," HISPANIC Magazine - September 1997 Issue, http://www.americanpatrol.com/RECONQUISTA/RECONQHISPMAG2090197.html

Richard D. Vogel, “The Stolen Birthright: The U.S. Conquest and Exploitation of the Mexican People [4 of 6],” Hispanic Experience, http://www.houstonculture.org/hispanic/conquest4.html

The Treaty of Guadalupe Hidalgo, http://www.youtube.com/watch?v=xAq12waiK2Q
Cultural Racism and the Treaty of Guadalupe Hidalgo http://www.youtube.com/watch?v=Ylv7fsWEjqg

Tijerina - Fighting for the Land
http://www.youtube.com/watch?v=y-X0vVaG_PA

Mini Course

Module IV
The Occupation

1819 1836 1846 1847 1848 1859 1863 1880 1900

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapters 4-7.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library. Part IV: The Border and Reannexation. Part V: Texas. Part VI: Voices Mexicanas. Part VII: Land.

I. The Colonization. 19th Century Southwest

There is a lot of discussion as to whether or not the United States ever had imperial ambitions in the Americas. History, however, makes it pretty clear that British colonists considered themselves special; some declaring themselves the New Israel as if God had made them the owners of the Western Hemisphere. The world vision of many Euro-American leaders was not confined to Texas or the rest of Northern Mexico. In 1819 it forced Spain to cede Florida to the United States, and the decade following the Texas and Mexican American wars, Euro-Americans led filibusters in the Caribbean and Cuba. As the borders crossed the Mexicans living in the invaded land in what was Mexico's north, there was friction between the two peoples as Euro-Americans moved to institutionalize their privilege and privatize the new land. The Conquest had been for profit, and everything made sure that this privilege, or as some called it, rights of conquest, were secured. A political system was constructed to solidify political control. Social institutions socialized the residents to believe that the system was just and white privilege was based on merit. Despite this system, there were those who rebelled against this inequality. British historian Eric Hobsbawm has labeled much of the bandit activity as a primitive form of rebellion, and the outlaws, social bandits. Mob riots were also looked at as primitive rebellions against injustice and protests against inequality and unfairness. Society changed in each of the four states based on location and natural resources. They were also due to changes in production. Many were at first agricultural societies that changed as population grew. The rise of a merchant class changed relations between hired hands and owners. The arrival of the railroad in 1880 further changed relationships as the area was industrialized.

A peoples history of American imperialism by Howard Zinn,
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Mirabeau B. Lamar to James Webb, February 23, 1842, http://www.tsl.state.tx.us/treasures/giants/lamar/lamar-webb-1.html

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II. You Tube Lectures

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http://www.youtube.com/watch?v=LF_d0aLdmp0

The Ballad of Gregorio Cortez,
http://www.youtube.com/watch?v=FsApt0st_u4

Mexican Confederates
http://www.youtube.com/watch?v=X79xmf7B7pg

"Retreat of the Indian Frontier"
http://www.youtube.com/watch?v=5IAKC4xLLmc

Lecture: "A Tejano Perspective on the Texas Revolution"
http://www.youtube.com/watch?v=C3cpqE_Dm_k

Tejano perspective of the Texas revolution pt.2.flv
http://www.youtube.com/watch?v=D8NoSoz4QVU

Jack Jackson's American History: Los Tejanos & Lost Cause - video preview
http://www.youtube.com/watch?v=EGRr_JpomgI

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http://www.youtube.com/watch?v=hY8QAFYH86k

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New Mexico

Eric Foner on the Taos Revolt, http://www.youtube.com/watch?v=E9cX2W91fCk&playnext=1&list=PLOUTliemF1U4YXkM0sd4fBfmDJ7nBgw_z&feature=results_main

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Louise Minks, The Pueblo Revolt, http://www.youtube.com/watch?v=anfVKzHsfcs

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Mexican Americans, Arizona (♫ Tempest / Top of the hill), https://www.youtube.com/watch?v=xvLmQC4gyoE

What is the Miners Story Project? http://www.youtube.com/watch?v=xNtWnRcjvTE

The Arizona Miner, https://www.youtube.com/watch?v=Nbe27Ro7vpU

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Mine in Morenci, Arizona, https://www.youtube.com/watch?v=-DByNAmeBgw

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Arizona Stories - Milestone - Clifton Cliff Jail, https://www.youtube.com/watch?v=W2tLNRzDK18

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California

California Indian history, http://www.youtube.com/watch?v=KFV_wA8alkc

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Joaquin Murrieta,
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http://www.youtube.com/watch?v=9ox_JSkQWh8

Empire
Clayton-Bulwer Treaty, 1850,
http://avalon.law.yale.edu/19th_century/br1850.asp

Ostend Manifesto, October 18,
1854, http://xroads.virginia.edu/~HYPER/HNS/OSTEND/ostend.html

Compromise of 1850, January 29,
1850, http://www.loc.gov/rr/program/bib/ourdocs/Compromise1850.html

III. Discussion

1. What is Colonialism?

A peoples history of American imperialism by Howard Zinn,
http://www.youtube.com/watch?v=uA37E2_Plb0

View Video Lecture on Colonialism Concepts in US History. U.S. Colonialism in Ten Minutes,
http://www.youtube.com/watch?v=PmU69JSimk0

2. What is history? The following material is extrapolated from the HBO special, "Assume the Position"
http://www.youtube.com/watch?v=NJNVgCHLR-k&NR

US History For Dummies,
http://www.youtube.com/watch?v=ecLsQAHV74Y

3. Study a map of the Southwest. At the time of the invasion, where would the Mexican population in what is today the U.S. have been more likely to reside? Why?

Maps of Southwest USA
http://www.americansouthwest.net/map.html

4. Chapters 4-7 show a pattern in what is called American expansion: The invasion of the Southwest was no accident; there was an economic motive for the invasion, and there was a resultant occupation. What followed was the conquest, the setting up of a structure for political control, and the socialization of the populi through institutions. Finally, there were numerous revolts against the new government because of injustices. These processes occurred simultaneously (Conquest, Political formation, Socialization, and Resistance; they revolved around economic motives). Using these historical coat hangers, summarize the 19th Century histories of Texas, New Mexico, Arizona and California and explain the role of politics.
IMAGINE A CIRCLE:

Political

Conquest ECONOMIC Resistance

Socialization

In the context of your reading explain the above imagined circle, and explain its component parts. How do the various parts relate to the economic motivation?

5. British historian Eric J. Hobsbawm wrote about the social bandit. What is a social bandit or primitive rebel? Read the following:

Richard W. Slatta. " Eric J. Hobsbawm's Social Bandit: A Critique and Revision," http://www.ncsu.edu/acontracorriente/spring_04/Slatta.pdf

Name two Mexican bandits or events that would apply to this definition and why? Be careful, by no stretch of the imagination was every act of dissidence a revolutionary act during the 19thCentury.

6. How did New Mexico differ from the other Southwest states and territories? What was the role of the Rio Grande River in its history?

Evolution of the Rio Grande Valley,
http://www.youtube.com/watch?v=uxDLsfCouaA

Mike Shannon, Land Of Enchantment,
http://www.youtube.com/watch?v=I2zab-MYo_8

7. In the beginning the Southwest was mostly a locally based agricultural society. From 1821-1880, the economy of the Southwest was dominated by merchants (mercantile capitalism). After the arrival of the railroad, the Southwest entered into an industrial capitalist phase. Describe each of these economic transformations as applied to the transformation of Arizona. See Chapter 7. How did these changes affect how people earned a living? Why would larger numbers of Mexicans enter the Southwest after 1880? See Chapters 4-7.

The Impact of the Transcontinental Railroad, American Experience
PBS, http://www.pbs.org/wgbh/americanexperience/features/general-article/tcrr-impact/

Rise of Industrial America, Railroads in the Late 19th, Library of Congress, Century
http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/railroad/

8. According to the Treaty of Guadalupe Hidalgo, Mexicans who remained in the conquered territory were American citizens. This Treaty was not always enforced? Why? Is this an exception to the rule that a treaty is the law of the land? Read the following:

Rodolfo F. Acuña, "The Illusive Race Question & Class: A Bacteria That Constantly Mutates," Occasional Paper No. 59, Latino Studies Series, May 2005, Julian Samora Research Institute, Michigan State University, http://www.jsri.msu.edu/upload/occasional-papers/oc59.pdf
9. How did these changes (see #8) affect how people earned a living? Why would larger numbers of Mexicans enter the Southwest after 1880? See Chapters 4-7.

The Impact of the Transcontinental
Railroad, http://www.pbs.org/wgbh/americanexperience/features/general-article/tcrr-impact/

The Rise of Industrial America. Railroads in the late 19th
Century, http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/railroad/

10. How did the Chinese Exclusion Act of 1882 drive the mass immigration of Mexicans into the Southwest? How did it affect the treatment of other minorities?

Chinese Exclusion Acts of 1882 (corrected version),
http://www.youtube.com/watch?v=akC_XNlYeec

"Remembering 1882" expert panel part 1/8,
http://www.youtube.com/watch?v=01rhshKsAy4

Asian Immigration: The Debate Over the Chinese Exclusion Act 2011, http://www.youtube.com/watch?v=cH7wgS3UglE

China Forced to Buy Drugs from England, http://www.youtube.com/watch?v=LqE-ROOh7DQ

INFAMOUS LYNCHINGS, http://www.americanlynching.com/infamous-old.html

Photographs and Postcards of Lynching in the United States, http://withoutsanctuary.org/main.html

11. Class is defined as a group sharing the same economic or social status. Class determines social rank and determines what share the group has of the wealth. Class forms group attitudes and its interests. Looking back describe the role of class during the 19th Century. In the context of U.S.-Mexican relations what role did class play? What role did race play? (See the introductions of chapters 4-7)

Social classes, Britannica Encyclopedia, http://www.answers.com/topic/class-structure

Anthony S. Wohl, Victorian Racism, http://www.victorianweb.org/history/race/rc5.html

Chris Rock Show -Larry Elder, http://www.youtube.com/watch?v=2F5luBmMSXA&feature=related

Larry Elder (race in America), http://www.youtube.com/watch?v=QVLjIJUCiAs

In this context what was the significance of:

The Case of In re Rodriguez, A Company of Workers, A Country of Citizens, http://sixteentons.matrix.msu.edu/exhibits/show/citizenship/arizona/rodriguez

Mini Course

Module V
Expansion, Immigration, Transformation, Reaction

1880 1882 1898 1900 1903 1907 1910 1913 1917 1920 1921 1924 1929

Assigned: Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapters 8 and 9.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library. Part IX: Independistas. Part X: The Occupation. Part XI: Push and Pull. Part XII: The Gateway to the Americas. Part XIII: Americanization of Latino Immigrants. Part XIV: Latinos and the Great Depression.

Suggested Reading: Rodolfo F. Acuña, Corridors of Migration: The Odyssey of Mexican Laborers, 1600-1933.

I.

Large numbers of people do not move to another country because they want to leave everything behind. Historically they have moved to find resources to sustain and improve the quality of their food, clothing, and shelter. Global changes in how people worked and lived took place in the 19th Century. The first Industrial Revolution circa 1820 saw the large factory towns emerge in the United States that brought a second wave of immigrants to its shores – mostly Irish and German. For the most part, they worked in the nascent factories. Between 1881 and 1920 another wave brought more than 23 million immigrants to the U.S. They were mostly from eastern and southern Europe. Chinese had immigrated in large numbers but the racist Chinese Exclusion Act of 1882 for all practical purposes eliminated the Chinese. By 1890, the largest numbers of immigrants were Italians. From 1900-1918 a quarter of all immigrants were Italians; their numbers were dramatically reduced by the Immigration Acts of 1921 and 1924.

The completion of the transcontinental railroad linked the West's resources to Eastern factories in 1880. That same year the Mexican Central Railroad was completed, linking Mexico City to El Paso, Texas that accelerated the commercialization of agriculture and the decline of subsistence farming. Heavy foreign investment led to a flood of capital investment into Mexico: the development of mining, forestry, and agriculture that led to political unrest. Finally, the railroad also furnished better paying jobs that contributed to the uprooting. This activity accelerated the Mexicans' northward movement to the United States.

According to some sources, there were just fewer than 75,000 Mexican Americans in the Southwest in 1850. The largest number lived in the New Mexico Territory. They constituted 20.3 percent of the 366,610 Southwest residents counted that year. The numbers of Mexican-origin settlers in the United States was hard to come by because Mexican Americans were not listed separately in the U.S. censuses. Early censuses listed only Mexican born residents, and

ignored the larger U.S. born population of Mexican-origin residents. However, demographers have extrapolated data from these counts finding that by 1900 the U.S. born Mexican population numbered about 330,000 -- the Mexican-born count was 137,000. Most were rural even though by 1920 close to 60 percent would live in urban areas.

Within this context, many of the U.S.-born Mexicans migrated to the cities. Most lived in the states bordering Mexico, although isolated groups could be found in what is the State of Washington and elsewhere as early as the 1850s. At first those from border Mexican states made up the majority of the newcomers, but soon immigrants from Jalisco, Michoacán, and Zacatecas followed. Many of the newcomers were experienced miners and pioneered the opening of mines in Arizona and surrounding states. They worked in sugar beets, vegetables, and cotton. With the Chinese pressed out of the railroads they worked on section crews and as laborers in the cities.

They faced severe wage and race discrimination, and they had to rely on institutions such as the mutualistas and the intervention of the Mexican consuls for protection. Their children were added to the pool of the U.S. born. During the next three decades their numbers gave them more visibility, especially when they migrated to the cities where education for their children was mandatory. Generational differences also distinguished the disparate groups. The major events were the Mexican Revolution and World War I. Organizationally they grew as more shifted to the cities. By the 1920s large numbers joined the migrant streams and could be found in larger numbers in places such as Chicago.

Larger numbers settled in cities, and there was a transition from immigrant to civil rights organizations. An attitude began to form that they weren't returning to Mexico. Many were stunned by the nativist attacks during the debates over the Immigration Acts of 1921 and 1924. Americanization programs of the 1920s were insulting, and the growing xenophobia generated new types of organizations such as the League of United Latin American Citizens that concentrated on the members' rights as citizens. The era from 1918-1929 was a period of reaction in which Euro-American elites ushered a time of laissez faire and financial corruption whose excesses crashed the economy.

II. Readings

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Robert McCaa, "The Peopling of Mexico from Origins to Revolution," http://www.hist.umn.edu/~rmccaa/mxpoprev/cambridg3.htm

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Foreign-Born Population in the U.S.: 1850–1930, 1960–1990, 2004 — Infoplease.com, http://www.infoplease.com/ipa/A0778579.html#ixzz2IWWFsnxX

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http://www.fordham.edu/halsall/mod/1898beveridge.html

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http://www.fordham.edu/halsall/mod/Kipling.html

U.S. Interventions in Latin America,
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http://www.loc.gov/search/?q=mexican+immigration

Push and Pull of Immigration, Heritage Discovery Center, http://www.jaha.org/edu/discovery_center/push-pull/index.html

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Victor Ochoa,
http://www.smithsonianeducation.org/scitech/impacto/graphic/victor/index.html

Teresa Urrea Site Slide Show,
http://vimeo.com/41589009

Ricaro Flores Magón,
History, http://dwardmac.pitzer.edu/Anarchist_Archives/bright/magon/history/index.html

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XIX, http://biblioweb.tic.unam.mx/diccionario/htm/articulos/sec_10.htm

Juana Belén Gutiérrez de Méndoza,
http://www.immortaltechnique.co.uk/Thread-Anarchists-Juana-Bel%C3%A9n-Guti%C3%A9rrez-de-Mendoza

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http://www.library.arizona.edu/exhibits/bisbee/docs/jahpark.html

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http://www.prairieghosts.com/yuma.html

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2007), http://www.tucsonweekly.com/tucson/the-irish-orphan-abduction/Content?oid=1087070

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SITES, http://www.nps.gov/history/history/online_books/5views/5views5h21.htm

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History, http://www.lanopalera.net/LAHistory/LAHistoryGally.html

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Borderlands: El Paso Community
College, http://epcc.libguides.com/content.php?pid=309255&sid=2604389

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Organizations ~ Organizaciones, Arizona State University
Library, http://www.asu.edu/lib/archives/website/organiza.htm

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Miners, http://www.law.umkc.edu/faculty/projects/ftrials/haywood/HAY_WFM.HTM

The Bisbee Deportation of 1917, The University of Arizona Web
Exhibit, http://www.library.arizona.edu/exhibits/bisbee/

The Bath Riots: Indignity Along the Mexican
Border, http://www.npr.org/templates/story/story.php?storyId=5176177

"Mexico Repudiates Plan Of San Diego" New York Times, http://query.nytimes.com/gst/abstract.html?res=9C06E2D61F30E033A25750C1A9649D946896D6CF

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Elena Gómez, "Marcelino Serna Became World War I Hero," Borderlands: El Paso Community College, http://epcc.libguides.com/content.php?pid=309255&sid=2603468

Congressional Medal of Honor Award Private Marcelino Serna U.S. Army WW I, League of United Latin American Citizens, http://www.lulac.net/advocacy/resolutions/2007/mil3.html

The Russian Revolution, http://www.barnsdle.demon.co.uk/russ/rusrev.html

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Cost of not having workers, http://www.youtube.com/watch?v=VGmIgkaz9r4&feature=related

Immigration Through Ellis Island,

http://www.youtube.com/watch?v=u4wzVuXPznk

Chinese Immigrants and Nativism,
http://www.youtube.com/watch?v=pw3i1X8_qUY

Indignity on the Border,
http://www.youtube.com/watch?v=3Nz-253RaQo

Mexican Immigration Through New Mexico and the Southwest, http://www.youtube.com/watch?v=gScQpzkMjBE

history of the US-Mexican border, http://www.youtube.com/watch?v=px5sTw_TBRg&feature=related

US Mexican Border - Migration History, http://www.youtube.com/watch?v=sFC4WeqIUNo&feature=related

Nativism Silent Movie,
http://www.youtube.com/watch?v=5AGjUglz3a0

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1917 Immigration Act,
http://www.youtube.com/watch?v=Nds2adZ3LTI

Immigration and Eugenics - America Until 1945, http://www.youtube.com/watch?v=IaH0Ws8RtSc

Scientific Racism: The Eugenics of Social Darwinism,
http://www.youtube.com/watch?v=-eX5T68TQIo&feature=related

Population Control: The Eugenics Connection - Part 1, http://www.youtube.com/watch?v=PVhE3Muh3co&feature=related

Nativism History,
http://www.youtube.com/watch?v=uHXXfG5f81Y

Behind The Veil: America's Anti-Immigration
Network, http://www.youtube.com/watch?v=qpiq1nAK4a0

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http://www.youtube.com/watch?v=5AGjUglz3a0

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1900s, http://www.youtube.com/watch?v=8RZbmeiYkJ0&feature=related

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http://www.youtube.com/watch?v=u4WOQnNiOSQ&feature=related

KyleVillemain, Immigration: 1875 to 1921,
http://www.youtube.com/watch?v=ENSIUwr0Ohw

The Immigration Act of 1924 - Defending English
Americans, http://www.youtube.com/watch?v=mvO_wGL75CI

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http://www.youtube.com/watch?v=9u3Q6oynbso&feature=related

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http://www.youtube.com/watch?v=iJUCPq7wJH4

Flappers - The Roaring Twenties,
http://www.youtube.com/watch?v=3svvCj4yhYc

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http://www.youtube.com/watch?v=BDtW5k49BBM

Las Carpas, Latinos in 60 Seconds, Public Broadcast
System, http://video.pbs.org/program/1247309894/

ASU's Hidden Treasures, Alianza Hispano-Americana Records
Collection, http://lib.asu.edu/librarychannel/2013/01/10/ht103_chicano/

History of LULAC,
http://www.youtube.com/watch?v=ZreyAAYqvPE

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http://www.youtube.com/watch?v=PgfndNeX5SA

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http://www.youtube.com/watch?v=Wrr2bqHzCLI

Ibid,
http://www.youtube.com/watch?v=WfpPvSi-S2A

Ibid.
http://www.youtube.com/watch?v=LmVcyLD3VtE

The Lives of Mexican Immigrants / Docudrama
Movie, http://www.youtube.com/watch?v=i9E9NR4XIG4

IV. Discussion

Immigration can be boiled down to three processes: Push (conditions in the sending country that push people out); Pull (conditions in the receiving country that attract immigrants); and Nativism (the anti-immigrant hysteria within society to the newcomers).

1. In the context of immigration history, what is a push factor? What do immigration historians mean by uprooting? What economic transformations pushed Mexicans into the Southwest from Mexico?

The Dynamics of Immigration: "Push and Pull" Factors at
Play, http://www.jaha.org/edu/discovery_center/push-pull/index.html

Emigration and Immigration,
http://www.ulib.iupui.edu/kade/unit19/unit19.html

2. In the context of immigration history, what is a pull factor? What economic transformations in the U.S. pulled Mexicans into the Southwest at the turn of the 19th century and beginning of the 20th? Why do they migrate to Chicago?

Gabriela F. Arredondo, “Mexicanas in Chicago,”
http://www.lib.niu.edu/2003/iht1020357.html

Mexicans en Chicago,
http://www.youtube.com/watch?v=5HzI8d_p_G8

Carpentersville hates Mexicans and immigrants, say
Chicago http://www.youtube.com/watch?v=B5_t0khQl5s

3. What is eugenics? What role did it play in the formation of U.S. immigration policy? Refer to the national origins provisions in the 1924 Immigration Act.

4. What is nativism? (Go to the dictionary and define American nativism).
Discuss Nativist origins reaching back to the Alien and Sedition Acts of the 1790s. What would the reaction be to large numbers of Mexicans entering the country?

5. Describe Mexican immigration to the U.S. before and after 1910. Consider the Mexican Revolution as well as increasing urbanization.

6. Among the Japanese, generations were described as Issei (first), Nisei (second), and Sansei (third) generations. Describe the characteristics of each group. How would these generational differences apply to U.S. Mexicans?

7. Discuss changes in the composition and nature of Chicano organizations. What role did the Mexican Revolution play? What role did World War I play? Compare the pre-1920 Mexican community when it was heavily immigrant to the community as it became more urban and U.S. born.

8. What are national origins? Why is it said to be social engineering? Is it related to eugenics? Immigration in the United States - 1900s.

9. Discuss the 1921 and 1924 Immigration Acts. Why weren't Mexicans placed on a quota? What would the impact have been if they would had been placed on a quota? What was the reaction of nativist during the debates?

First read the textbook and then Acuña/Compeán, 202.Excerpts from the Immigration Act, 1921, pp. 481-483; 207. The National Origins Immigration Act of 1924, pp. 488-493.

10. Discuss the formation of the League of United Latin American Citizens. Why was it important? Put it into the context of Americanization or nativism.

Mini Course

Module VI
The Great Depression: Reform

1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941

Assigned: Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapter 10.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008), pp. 543-564. . Do not buy the book (too expensive); access the E-Book through your university library. Part XV: Mexican Americans and the Great Depression.

Recommended:

"How Did Mexican Working Women Assert Their Labor and Constitutional Rights in the 1938 San Antonio Pecan Shellers Strike?" Women and Social Movements in the United States, Alexander Street Press product,
http://womhist.alexanderstreet.com/pecan/doclist.htm

"Research and Study," New Deal Network, an educational guide to the Great Depression of the 1930s,
http://newdeal.feri.org/

I.

Wars always usher in periods of intense nationalism which are used by the corporate community to gain control over government and generate business activity that results in higher profits. The 1920s were hugely profitable as government regulation was eliminated and government practiced a hands-off (laissez faire) policy toward corporations. Nativism was encouraged to take the focus from the growing inequality, and the immigrants were blamed for excesses. The music, the art, and the mood of the decade was fueled by nationalism: be American, buy American. Without the restraints of government regulation, there were many who got greedy and in 1929 everything came tumbling down as the stock market and many business ventures busted, bringing on the Great Depression of the 1930s, which brought about a correction of the economy and efforts to level the playing field. This program was President Franklin Roosevelt's the New Deal.

The New Deal was a plan to correct society by placing government in the role of a referee. It also put large sums of money into the economy by providing jobs for the unemployed. Previously business and political leaders said you got the economy going by feeding money into the top sectors of the pyramid and that it would trickle down to the bottom. The New Deal funneled funds to the base hoping that it would trickle up.

For Mexican Americans 1930 was the first and only time that "Mexican" was listed as a race. “Enumerators were to record all persons who had been born in Mexico or whose parents had been born in Mexico and who did not fall into another racial category as ‘Mexican.’" We who were born in the 1930s have the distinction of belonging to the Mexican race. No one can say for certain how many Mexican-origin people lived in the United States, but based on the 1930 census there were at least 1,422,533, about1.2 percent of the nation’s population. There had been 600,000 in 1920, a decade that saw a rapid move of Mexican-origin people to the city. By 1930 they were on their way to becoming one of the most urbanized groups in the nation.

The move to the city brought profound changes that saw a move from migrant farm labor to colonias to barrios. The role of women and children changed with more women working outside the home and children attending school. This was accelerated in the 1930s when Mexican American women assumed the leadership in labor unions and strikes. Factories were like schools and exposed Latinas to different ideas. Names like Emma Tenayuca, Luisa Moreno, and Lupe Marshall emerged as leaders. Mexican American males joined unions in greater numbers. As a community they were stung by the repatriation of 500,000 to a million Mexican-origin people, at least sixty percent of whom were in American cities. Many developed a feeling that they were not returning to Mexico – this was their home and they were entitled to civil and human rights.

Mexican American Women Factory Workers 1922

II. Readings

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III. You Tube Lectures

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Mi Familia- Repatriation, http://www.youtube.com/watch?v=9xkSpSCdE_8

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trabajadores, https://www.youtube.com/watch?v=dCIMaFDz5lY

Inner City Struggle: Luisa Moreno Award,
http://www.youtube.com/watch?v=7upHqNX6654

LABOR HIST: CHICAGO MEMORIAL DAY MASSACRE 1937
p1, http://www.youtube.com/watch?feature=player_embedded&v=-Q3RUGLfFv0#!

Great Depression Era Americans view of Mexicans - Fisherman's
Wharf, http://www.youtube.com/watch?v=pbGyj4yKhB4

Historian John Valdez Talks About the Lemon Grove School Desegregation Incident of
193, http://www.youtube.com/watch?v=92DiTCecPlk

Lydia Méndoza: Collar De
Perlas, http://www.youtube.com/watch?v=MW7VXPUa2J0&feature=PlayList&p=2DCA6CC5B1CE6F2A&index=0

Written by the late California State Senator Jack B. Tenney, the state's anti-Communist crusader and a bigot, Mexicali Rose was a classic played throughout the 1920s and 1930s. A movie starring Barbara Stanwyck–Trailer came out in 1929. Gene Autry, The Singing Cowboy
Mexicali Rose,
http://www.youtube.com/watch?v=aCqD6iFUXoY

Dead End 1937
pt2, http://www.youtube.com/watch?v=RD4v5Sxoy3Y&playnext=1&list=PL50403B555CFD0546&feature=results_main

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California First State to End School
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IV. Discussion

1. In which ways had the Mexican community in the United States changed by 1930? How did U.S. immigration policy affect them?

MEXICAN AMERICANS AND REPATRIATION, Texas State Historical
Association, http://www.tshaonline.org/handbook/online/articles/pqmyk

2. Watch "Chulas Fronteras" Brazos Films Video BF-104v upc: 096297010434. What does the video tell you about migration? You can watch the entire film at the Oviat Media Library. I do not know if it is available on the internet from this source but it may be available on Netflix and Amazon. What do these excerpts tell you about Mexican American culture along the border?

Música de la frontera, del norte, de la tierra de las Montañas Azules y
Koloradas, http://www.youtube.com/watch?v=ZFGDlrzSSGA&feature=related

Chulas fronteras del norte, música, imágenes y memorias de nuestra
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Chulas fronteras del norte 2. Música, imágenes y memoria de nuestra
gente, http://www.youtube.com/watch?v=--7Jrp2urUc

Música de la frontera, del norte 3, de la Tierra de las Montañas Azules y
Koloradas, http://www.youtube.com/watch?v=uPjovzhnAxg&feature=related

Mexicoamericanos, Los Pingüinos del Norte. Chulas Fronteras del Norte
1, http://www.youtube.com/watch?v=AHZ8uvzSJgk&feature=related

Texas Tornados, Hey Baby Que Paso?
http://www.youtube.com/watch?v=4tXhAYl173U

3. What was the Great Depression? Why did this era affect Mexicans more than during previous recessions? How did life in the city raise political consciousness among Mexicans?

4. How did the Depression affect racism toward Mexican American workers?

5. In the context of the history of American Racist Nativism, review the Repatriation of Mexicans. Study the section in Occupied America on repatriation. Are there regional differences in the programs, for example, between California and Texas? Why? Will history repeat itself?

Acuña/Compeán, 244.Robert N. McLean, "The Mexican Return," 1932, pp.570-574; 245. "Deportations Continue," 1931, pp.574-575; 249. Edna Ewing Kelley, "The Mexicans Go Home," 1932, pp. 586-591.

6.. How did the changing nature of work in the city lead to the politicization of Mexican women? Discuss these changes.

Acuña/Compeán, 253.Excerpt from Oral History Interview of Eduvigen Navarette Hernández about Mexican American Life in Morenci, Arizona, ca. 1996, 595-602; 258. Allan Turner, "A Night That Changed San Antonio: Woman Recalls Leading Labor Riot in 1939," 1986, pp. 604-610. MEXICAN-AMERICAN WOMEN, Texas Historical Association, http://www.tshaonline.org/handbook/online/articles/pwmly

7. Make a chart listing the labor strikes that Chicanas/os participated in. What was the outcome of the strikes? How did these strikes politicize Mexican Americans? How did they integrate them?

8. The Lemon Grove Incident. What was it about? Why was it important?

9. What was the New Deal? What was its impact on Mexicans and Mexican Americans? Are there any lessons that can be learned?

10. Differences within the U.S. Mexican community were apparent by the 1930s. For example, Mexicans had regional, generational differences: they were immigrant and U.S. born, rural and urban, and there were class differences. These variables affected family and gender relations. Discuss the variables and their impact on the Mexicano community.

Mexican Migrant Camp, Texas 1937
Courtesy of the Library of Congress

Mini Course

Module VII
World War II and the Aftermath

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapters 11 & 12.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library: Acuña/Compeán, Part XVII. Mexican Americans, World War II, and the Aftermath, pp. 663-747.

I. Introduction:

Some scholars say that the United States chose to enter World War II on the side of the Allies because they were the better of two evils. This is based on the premise that we entered the war to fight Nazi racism and oppression. However, Britain and France were colonial powers and had colonies in Asia, Africa, and the Americas toward whose subjects they were also racist. The United States also practiced racism at home and it had segregated units. For example, African Americans could not serve with white soldiers, and segregation was practiced throughout the United States. Critics concede that the Axis powers presented a clearer danger than the Allies to the United States, and the German's genocide of Jews, Gypsies, and homosexuals wanted humane intervention.

World War II itself presented new opportunities for Mexican Americans who entered the armed forces at proportionately higher rates than most Americans. Many Mexican-origin people had never traveled beyond their barrios unless it was as migrant farm workers. The service in many cases broadened their worldview and put them into positions of authority. Many had never gone to school with white people, and the war introduced them to the notion of rights, raising their expectations. Mexican American women became wage earners in greater numbers, changing their worldview. Many Chicanas also served in the armed forces and/or worked in war industries. In general it stiffened the will of the community to fight for better education and other rights.

On the down side, so many fathers and older brothers went to the service that a vacuum was created in the barrios and colonias. Without male role models and their mothers often having to work, juvenile delinquency escalated. The lack of older Mexican American males depleted the barrios of adult role models, and it left this space unprotected. Following the internment of one hundred thousand Japanese-Americans, xenophobia raised its ugly head and the so-called zoot suit riots broke out as American servicemen attacked Mexican youth. They were among the ugliest in the history of the Mexican American. Meanwhile, some 375,000 Mexican Americans served in the armed forces, and as a group proportionately won more medals of honor than any group. As the war ended, Mexican Americans had high hopes since they had won their rights under fire.

The war had strengthened corporate America which now resented the reforms passed during the New Deal and moved to eliminate government controls. The government had dumped trillions of dollars in profits on the industrial sector while freezing wages. Corporate Americans' perceived enemy was labor unions which they moved to weaken and in some cases destroy. As with the 1920s, foreign scapegoats became the enemy, which was intertwined with the Cold War. To ensure the economic strength of business, corporate America promoted the Cold War, and the idea that the communist are coming.

The Mexican American community had grown and had a sense of their rights. In 1948 they formed the American G.I. Forum when a mortuary refused to bury Pvt. Felix Longoria in Three Rivers, Texas. Outraged, the organization grew and rivaled the League of United Latin American Citizens. Also formed was the Community Service Organization that launched voter registration drives that led to the election of Edward R. Roybal to the Los Angeles City Council. It fought for responsive government and protested police brutality. Other groups such as the La Asociación Nacional México-Americana (ANMA) and the American Committee for Protection of Foreign Born protested injustices committed by the Bracero Program, Operation Wetback, and the Walter McCarran Acts.

The United States also grew more bellicose entering into the Korean War and leading the overthrow of the Jacobo Arbenz administration in Guatemala. The pretexts were the same as on the domestic front, they endangered our security.

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IV. Discussion

1. What were the Causes of World War II? Did it end racism and inequality in the United States and abroad? Racism on the Home front During WW2: Zoot Suit Riots .

2. Using Occupied America as a point of reference, discuss the contributions made by Chicanas/os to the war effort. What do Mexican Americans mean when they say, "We paid for our rights with our blood"? See Acuña/Compeán, Part XVII. Mexican Americans, World War II, and the Aftermath, pp. 663-747.

3. Occupied America tells the story of Ralph Lazo. Who was Lazo "a profile in courage?" See Acuña/Compeán, 290. Excerpts from Beverly Beyette, "Ralph Lazo Remembers Manzanar," 1981, 686.

4. Using the account in Occupied America and the documentary, what were the causes of the Zoot Suit Riots? Luis Váldez's Zoot Suit (1982) should be seen in DVD. Video On Demand Amazon.com or on YouTube.com or Netflix. It can be viewed at Oviatt Library.

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The Original Sin: A Self-Portrait, 1972, pp. 685-689; 293. Excerpts from Octavio Paz, The Labyrinth of Solitude: Life and Thought in Mexico, 1961, pp. 690-693; 294 Excerpts from Senate Journal of April 16, 1945, Containing Report Joint Fact-Finding Committee on Un-American Activities in California, pp. 694-698.

5. What impact did the war have on Chicanas and the Mexican family? Use the book.

6. Some Chicano historians have said that World War II resulted in the formation of the "G.I. Generation. Discuss the notion. Many war veterans said that they won their rights with their blood. What do you think?

7. The end of the war ushered in a period of renewed ultra-nationalism and reaction. What impact did McCarthyism have on Mexican Americans? Give examples of racism toward Mexican Americans.

8. The war and its aftermath introduced a period of unprecedented government spending on education, housing, and spending on the infrastructure. The G.I. Bill offered veterans benefits. However, Occupied America makes the point that some were more equal than others in their ability to take advantage of these benefits. Using the book as a point of reference, discuss this hypothesis.

9. What is urban renewal? How did it increase inequality?

10. In the context of the Chicano Civil Rights Movement, discuss Mendez v. Westminister School District. What was the importance of the Westminster School Case?

Mini Course

Module VIII
The Sixties and the Chicana/o

San Fernando Valley State MEChA students and Rudy Acuña
1969 Courtesy of Oscar Castillo

1945 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1973

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapter 13.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive) access the E-Book through your university library: Acuña/Compeán, Part XIX Chicanos, the 1960s, and Heritage.

I. Introduction:

The sixties had its roots in previous decades. World War II was monumental. At the beginning of WWII most of the Third World lived under colonialism. The rhetoric of the war inflamed the nationalism among these nations, and the war had destroyed the infrastructure of the colonial

powers. Wars of Liberation broke out as the old world order was crumbling. The United States assumed a central role in trying to maintain colonialism, and the consequence was its involvement in Indo-China and the Vietnam War. This international movement greatly affected the Civil Rights Movement in the United States where African Americans suffered racism and were third class citizens. Both blacks and Mexican Americans challenged this inequality during the 1950s, and the movement gained speed during the sixties.

The sixties also had roots in the baby boom generation that came of age during this decade. As in the case of the Third World nations, nationalism fueled these movements. Youth were receptive to new ideas and the colleges and universities were catalysts in the transmission of equality; they also created a unity via rock and roll which turned increasingly political and international. These movements were not universally accepted; however, the war threatened many families that became more aware of its cost via television. Many also saw the brutality of the opposition to black Americans in the south as they pressed for equality.

The Chicana/o movement built on the history and institutions of the Mexican American generation that had made equal educational opportunities the cornerstone of its agenda. The Chicana/o generation demanded justice and were less willing to compromise. Their new agenda was based on disrupting the system until the field was leveled. Tremendous breakthroughs were made in the field of education that would lead to the creation of a middle class, which are more fully explored in Chapter 13 of Occupied America. It must be remembered that by the end of the decade there were over five million Mexican Americans in the country spread throughout the Southwest, Midwest, and Northwest.

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IV. Discussion

1. How were the Great Depression and World War II pivotal in the transformation of the United States and the construction of the sixties? [Read Occupied America]

2. Which events contributed to a questioning of an American society based on white privilege?

3. Compose a profile of U.S. Mexican society in the years 1959-1965. What were the issues that its organizations were concerned with?

4. Discuss the Immigration Reform Act of 1965. What would the future implications of this law be? How had national origins been racist in design? How did family preferences differ from national origins?

5. How did the Vietnam War help forge the 1960s? What role did television play? What role did the military draft play?

6. Discuss César Chávez, Dolores Huerta, and the farm workers. How was this movement a bridge between the Chicano community and the larger society?

7. What was the legacy of the Mexican American Movement? What was the role of the school walkouts in Texas and California. What differences or nuances were developing between Texas and California?

8. The term perfect storm comes from the best-selling novel and motion picture, The Perfect Storm. It is based on an actual storm in October 1991 when three weather systems collided off the coast of Nova Scotia to create a storm of singular strength with waves over one hundred feet high. Some Chicano historians describe the Chicano Youth Movement as the perfect political storm. What part did precursors such as Francisca Flores and Chávez and Chicano leaders such as Reies Lopez Tijerina, José Angel Gutierrez, Rodolfo “Corky” Gonzalez, and Elizabeth “Betita” Maríinez play in this “perfect storm”? How did they represent regional interests?

9. Why did youth call themselves Chicano? What was happening across the Southwest and Mexico from 1985-1970? What were the issues? How did the tactics used by youth differ from their parents?

10. Applying the metaphor of the “perfect storm,” how did it come together on August 29, 1970?

Mini Course

Module IX
The Seventies: The Deconstruction of the '60s

Movimieto Estudiantil Chicanos de Aztlan
University of Southern California 1970s
Courtesy of the USC Librry

1969 1970 1972 1973 1974 1 975 1976 1977 1978 1979

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapter 14.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library: Acuña/Compeán, Part XIX Chicanos, the 1960s, and Heritage..

I. Introduction

The 1970s were a reaction to the reform era of the 1960s; corporate America again began an assault on efforts to level opportunity. Conservative governors such as California's Ronald Reagan spearheaded efforts to shift the cost of education and other social programs to the Middle Class or in some cases eliminate them. In the summer of 1969, presidential advisor Arthur Burns defined poverty as an "intellectual concept"; Nixon later appointed Burns to head the Federal Reserve and manage the nation's economy. Lewis Powell sent a "Confidential Memorandum: Attack on the Free Enterprise System" that called on corporate America to combat liberal theorists such as Ralph Nader. In 1978 William Simon in his book *A Time for Truth* urged corporate America to form conservative think tanks and foundations to lead the fight against reforms (and incidentally get tax write offs for the war on the poor and middle class).

A beginning of the reconstruction of the vocabulary of the sixties was launched. The victim was no longer a victim. The real victims of racism were white males. Our presidents had betrayed us by pulling out of Vietnam, and the protestors of the sixties were druggies intent on dragging down America. There was a denial that injustice existed. The white homeowner and commercial landowner were paying too much in taxes so the draconian Proposition 13 was passed in California.

Internationally the United States became more proactive and on September 11, 1973, the Counter Intelligence Agency spearheaded the overthrow of the constitutionally elected government of Chilean President Salvador Allende. As in the case of the Cold War after World War II, the enemy was defined as the communist. The un-American threat from within was the foreigner. The culprit was the Immigration Act of 1965 which abandoned the race engineering of the 1920s. In California the Dixon-Arnett (1971) and the Eilberg (1976) bills sought to criminalize the undocumented. With this came an assault on affirmative action in the Bakke decision of 1978 legalizing the notion of "reverse discrimination."

The weight of U.S. foreign policy began to unravel its international hegemony. In July 1979, Anastasio Somoza Debayle Somoza resigned the presidency of Nicaragua and fled to Miami, ending over forty years of U.S. sponsored dictatorship in Central America. On November 4, 1979, Iranians seized 52 Americans and held them hostage for 444 days.

II. Readings

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IV. Discussion

1. Discuss the successes and failures of La Raza Unida Party. Many of its members believed that through the unity of Chicanos they could bring about a transformation of society. Do you agree or disagree and why? What were the differences between Texas and California?

2. A natural outgrowth of the Sixties was the rise of Chicana feminist voices. Many of the voices believed that they could transform society through addressing feminist issues. What debt do we owe this sector of the movement?

3. What was Chicano nationalism? What were its strengths and weaknesses? What debt do all Latinos in the United States owe the Chicano Youth Movement and the Mexican American Movement before it? After reading your text and examining the census data, what changes did the Chicano Movement make that contributed to the growth of a Chicana/o Middle Class?

4. What is the importance of defining words such as "racism," "equality," "civil rights," etc.? What role did the media and the right wing's redefinition of these words in the 1970s play in deconstructing the 1960s? How did the redefinition that began in the 1970s and the dismissing of the word Chicano accelerate this deconstruction?

5. Why did American Racist Nativism increase after 1973? What was the reaction of Chicanos and Chicanas to this assault? See Occupied America and Acuña/Compeán EBook Anthology

6. What role did the media, government, and the marketplace play in deconstructing the word Chicano? Occupied America discusses the TV Sit-com "All in the Family." What role did television have in the deconstruction of racism? How was the Bakke Case and the claim of "reverse racism" similar to the deconstruction of the word Chicano? Go to youtube.com and search for All in the Family view two episodes. Would you rather be Shaft or Sambo?

7. How did education and politics reshape the Chicano agenda? Did the middle-class play a role and how? Do the following pieces differ from Acuña's thesis of the Age of the Brokers?

8. Willie Velásquez, founder of the Southwest Voter and Education Project use to say "register, vote them, and elect them." What was the strength of this concept? What were the weaknesses?

9. How did Chicana/o Studies develop? What was its role in the creation of a Latino middle-class?

10. Assess the state of Chicanos in the United States in 1979. Take an inventory on the number of elected officials of Mexican extraction. What had the Chicano Movement and Mexican American and Chicano Youth Movements accomplished? Would people of Mexican origin in the United States be where they are today without the struggles of the past?

Mini Course

Module X
Becoming a National Minority: 1980–2001

1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989
1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapter 15

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library. Part XIX: Chicanos, the 1960s, and Heritage. Part XX: Latinos, 1980–Present.

I. Introduction

In 1980, the new Hispanic leaders declared the 1980s the "Decade of the Hispanic." The term Chicano was no longer in vogue with many Mexican Americans downplaying the achievements of the Chicano Generation. The reasons for this are many: first Chicanas/os never succeeded in convincing the new immigrants of their legacies which included greater access to U.S. institutions; immigrants not knowing the history of the Civil Rights struggle clung to old definitions of Chicano that they equated with chicanery; and finally, the beer companies and middle-class Latino organizations saw the benefits of competing with African Americans for the title of the largest minority in the United States.

At the beginning of the decade, the U.S. Census reported 8.8 million Mexican-origin residents of the United States in just two states, California, and Texas. Illinois and Arizona together contributed another 9 percent, to account for 82 percent of the total Mexican-American population. Of Mexican Americans counted in the 1980 census, 74 percent were native born. By the middle of the decade, Latino representation increased due to community pressure and enforcement of the 1965 Voter Rights Act. This created the illusion of power, and a shift away from the civil rights history forged by the Mexican American, Chicano, and Puerto Rican movements. The "beautiful people," who appeared on magazine covers became the new heroes.

By the 1980s the deindustrialization of the economy brought bad times. Low paying jobs in light industry replaced well-paid union jobs in heavy industry. The new immigrants driven by worsening conditions in their home countries took these jobs that native born Americans shunned. As a consequence, the foreign-born population increased from 9.6 million in 1970 to 22.8 million twenty-four years later. Mexican immigrants were 43 percent of documented immigrants from Latin America in 1988—joined by waves of Central Americans driven from their homes by civil wars. At least 300,000 Salvadorans and 50,000 Guatemalans lived in Los

Angeles alone by the mid-80s. Contrary to nativist propaganda, these foreign born immigrants kept the economy healthy in places like Los Angeles.

Nevertheless, California Nativists responded by passing the "English Is the Official Language" proposition in 1986. That same year Congress passed the Immigration Reform and Control Act (IRCA), which included employer sanctions, stronger border enforcement, and amnesty for undocumented immigrants. By the end of the decade, some 2.96 million had applied for amnesty (about 70 percent were Mexican). This Act did not stem the migration from Mexico and Central America largely because of the economic and political policies of the U.S. Added to this was the fact that the U.S. sponsored wars in Central America, destabilizing those economies, and bankrupting Mexico.

As the Berlin Wall came down in 1989, the United States began building its own walls on the Mexican border. In 1990, the Defense Department built an 11-mile fence in the San Diego area as part of this war on drugs. Two years later, the Army Corps of Engineers announced plans to place scores of floodlights along a 13-mile strip of border near San Diego to "deter drug smugglers and illegal aliens." President Bill Clinton launched "Operation Gatekeeper," sealing the western San Diego County border and forcing undocumented immigrants to cross the suicidal terrain to the east.

Trade union membership declined nationally, with overall private sector union participation falling below 15 percent. In contrast, the new immigrants joined trade unions that had once discriminated against them. The immigrant brought a militancy that challenged anti-immigrant policies of the labor internationals. Immigrants filled the ranks of the Hotel and Restaurant Employees Union (HERE), the International Ladies Garment Workers Union (ILGWU), and Justice for Janitors.

By 1990, the Mexican-American population increased to 14.5 million. The protection of the foreign born was a priority among Mexican American and Latino activists. Casa Autónoma-Hermandad General de Trabajadores (CASA-HGTC) and La Raza Unida in Texas were training grounds for these activists—many of whom became elected officials and union organizers. In California tens of thousands turned out to protest Proposition 187 (1994) that denied immigrants public services, Proposition 209 (1996) that killed affirmative action, and Proposition 227 (1998) that abolished bilingual education.

During the 1990s, Mexican origin peoples spread through the United States. Los Angeles had 4.2 million Latinos; Harris County, Texas (includes Houston) and the Chicago areas had over a million each. The median age of Mexicans was just over 24 years, well behind the national median of 36 years. Latinos nationally were on average 25.9 years old, almost ten years below the national median. Second-generation Mexican-Americans were much more likely to complete high school than Mexican immigrants. On the other hand, they lagged behind Euro-Americans. At least one-fourth of second- and third-generation Mexican Americans did not completed high school. Poverty took its toll; poor housing and bad schools were the rule in predominately Mexican and Latino neighborhoods. Lastly, the American labor offers limited opportunities to the unskilled. Still while Mexican Americans had one of the highest work participation records

among U.S. residents, a national poll in 1990 found that they were second only to blacks as being stereotyped as being lazy and living off welfare.

The Mexican American community was larger than Ireland (4.5 million), Israel (6.5 million), Sweden (9 million) and Norway (4.6 million) combined in terms of numbers. Because many Mexicans had been in the United States before the 1848 takeover, the community developed long standing institutions and an identity. In terms of organizations, it had the largest network of any of the Latino groups, as well as a tradition of fighting for civil rights. Because of the struggle of the Mexican American and then the Chicano generations, Mexican and Latino immigrants were able to assimilate into an environment where there were entitlements for them to go to school and equal access to many institutions. For example, the number of Latino university students was negligible in 1968, but because of intense struggle, thousands were attending universities in the twenty-first century—but it must be remembered, it was not given to them.

There was also a greater acceptance of Mexicanas and Latinas who in greater numbers were elected to public office and headed trade unions and other organizations. The struggles of the late 1960s had politicized the community and many of the feminist leaders came out of the activist core. Finally, Chicano Studies evolved as a field of study with major universities accrediting Chicano studies departments and programs. In recognition of the equality of women, the name of the National Association for Chicano Studies was changed to the National Association for Chicana and Chicano Studies (NACCS). The feminist movements of the past had a profound influence on Mexican American and immigrant women. All of this was a product of sacrifice and struggle; witness the University of California Los Angeles 1993 Chicano 14-day hunger strike and the massive marches beginning in 1994 protesting Preposition 187, the draconian anti-immigrant California proposition.

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IV. Discussions

1. Referring to Occupied America, discuss American policy in Latino America, specifically Central America, and how it contributed to the heavy migration of Central Americans to the United States during the 1980s and 1990s.

2. In the 1980s, was immigration good or bad for the U.S. economy? What were the push/pull factors? What form did American Racist Nativism take in the mid-1980s?

3. In what ways did immigrants organize against the growing xenophobia of the period? How did new immigrants benefit from the Chicano Youth Movement in terms of ideas, leadership, and entitlements?

4. Discuss the dramatic growth in Chicano/Latino politics and explain how it is a product of the Voting Rights Act of 1965, the Amnesty Act of the mid-1980s, and numbers.

5. Gender and sexuality became part of the political vocabulary of Chicanos/Latinos. How were these a natural outgrowth of education, political conscious, and a sense of justice and equality. What is a glass ceiling? Give examples.

6. As the Mexican-origin and Central American populations spread throughout the country, they coalesced with other Latino groups. Name some of the national organizations that they formed or integrated into. How did the different interests within the groups clash? Go to Jstor and conduct a search.

7. American xenophobic Nativism came to a head in the 1990s with the passage of English Only, California's Proposition 187 (1994), Proposition 209 (1996) and Proposition 227 (1998). Discuss each of these propositions and how they affected other states.

8. In the 1970s, most Chicanos lived in five Southwestern states. This changed with the demographic boom of Chicanos in places such as such as Chicago. As the migration of Latino and Mexican origin immigrants had increased during the 1980s and 1990s, the profile changed and they became a nationwide phenomenon. The latest frontier is the U.S. South. What are the positive points and what are the negative?

9. Read "ROSIE CASTRO: Civil Rights Advocate; Member of La Raza Unida." Her sons Joaquin and Julian have reached national prominence.

10. The growth of the Latino population was based on numbers. How did these numbers work for them during the UCLA Hunger Strike?
http://articles.latimes.com/1993-06-11/local/me-1871_1_hunger-strike

Mini Course

Module XI
Losing Fear: A Decade of Struggle

2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012

Text: Rodolfo F. Acuña, Occupied America: A History of Chicanos (New York: Pearson, 2014) Chapter 16 Losing Fear: Decade of Struggle and Hope.

Reader: Rodolfo F. Acuña, ed., Guadalupe Compeán ed., Voices of the U.S. Latino Experience [Three Volumes] (Santa Barbara: ABC CLIO Books, 2008). Do not buy the book (too expensive); access the E-Book through your university library. Part XXI Chicanas/os and Mexican Americans in Contemporary Society.

I. Introduction:

The 21st century opened with the U.S. Supreme Court stealing the presidential election – Bush v. Gore. It ushered in a period much like the 1920s where corporate American led the fight against the few regulations still in force after the Reagan and Clinton presidencies. Even so, George W. took a $5.6 trillion surplus from Bill Clinton and ran it into $11-plus trillion debt by the time he left office. Bush began two wars, the Afghanistan and Iraq, and cut revenues by giving the rich enormous tax breaks. Literally hundreds of billions of dollars went unaccounted for – generally private and often no bid contracts to contractors.

Meanwhile, the Mexican American population had exploded. If Mexican Americans were a nation, they would constitute the fourth largest nation in Latin America—behind Mexico, Columbia, and Argentina and in a dead heat with Peru and Venezuela with populations of over 30 million. The dramatic growth has been in part driven by the Mexican immigration of the 1980s and 90s. In 2004 Mexicans accounted for 29 percent of the 34 million foreign-born persons living in the United States. They themselves numbered 28 million. And just over 41 percent of Mexicans were first-generation immigrants. Along with other Spanish-language immigrants they listened to Spanish-language radio and television media. The television giant Univisión had a market capitalization of $10 billion and variety shows such as Don Francisco's Sabado Gigante, broadcast throughout Latin America and Europe.

Although George W. was in many respects friendly to immigrant reform, his party was not. Right wing think tanks and foundations sponsored and financed front groups that led vicious anti-immigrant campaigns. The perfect storm occurred when the "[Jim] Sensenbrenner Bill," H.R. 4437 (2005), passed the House of Representatives. A million marchers took to the streets in Los Angeles and hundreds of thousands in the streets of cities across the country in spring 2006. Among other things the bill would have made living here without documents a felony.

Nativists called for the deportation of the 12 million undocumented workers and their families—the cost would be at least $230 billion or more to deport 9 million. This show of strength

checked anti-Latino legislation in California, Texas and Illinois but a corporate assault took place in Arizona where the Koch Brothers and groups such as ALEC-the American Legislative Exchange Council poured in millions of dollars to buy legislators and capture the Republican Party and intimidate Blue Dog Democrats. With this influx of money they bought and financed the Tea Party and the Minutemen who manufactured the myth that Latino immigrants were flooding and taking back Arizona for Mexico. The objective of these corporate raiders was to nullify the U.S. Constitution and privatize the state as well as having the rich pay no taxes. This culminated in SB 1070 that legalized the racial profiling of Mexicans and HB 2281 that criminalized the teaching of Mexican American history saying that it was unpatriotic, un-American, and racially divisive.

By 2007 the voices in these communities were diverse. They were not only in Los Angeles, San Antonio, and Chicago but also in the Yakima Valley and the Deep South. By the year 2020 it is estimated that there will be 60 million Latinos in this country; by 2080 160 million. Latinos in general found strength in numbers and by 2011 comprised 16.1 percent of the nation – over 52 million. The 2008 election of President Barack Obama made it clear that he could not win re-election without a heavy Latino vote. Thus Latinos took on a much higher profile than in previous elections in 2012, and they contributed significantly to Obama's re-election. Quo vadis? It is too early to tell, but during the campaign, Obama halted the immigration of undocumented Latino college students through an executive order. This was a movement of undocumented students who fought for the legalization of the undocumented.

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IV. Discussion:

1. In the context of the Chapter title, Losing Fear: Decade of Struggle and Hope, summarize the first decade of the 21st Century viz-a-viz Chicanos and Latinos.

2. What is the Dream Act? How does this suggest that immigrants have lost fear?

3. Why are identity politics important in the U.S.? Why aren't Americans critical when Jews or Italians engage in identity politics? Why are they threatened by Mexican Americans and Latinos waving a flag?

4. How is assimilation measured? Is it good or bad? Is there a difference between assimilation and absorption?

5. Why have Latinos championed the rights of the foreign-born? What implications does this have for the Republican Party? Why is the Republican rhetoric offensive? Does the phenomenon have anything to do with the fact that Latinas/os are not white?

6. Has 9/11 helped resolve these problems? Has it lessened racism? Go to the endnotes in this Chapter. Go to Yahoo or Google and do a search. Does the election of Obama make a difference?

7. Read Latinos and the War in Iraq . Compare these views to those in Occupied America.

8. How are electoral politics the Latinos' stairway to heaven? What success have Latinos had in electoral politics? What disappointments?

9. Explain the impact of the Supreme Court decisions in Gore v. Bush (2000) and Citizens United (2011) on Latinos.

10. The book makes the point that the large influx of immigration to the United States will not be controlled until inequality is resolved in the sending countries. That just like the drug problem, the United States is the main source of the problem. Very little foreign aid, for example, is given to Latin America in the form of funds to improve life; most aid is in form of military aid. How could this dilemma be resolved? Why is military aid not the same as foreign aid? Will the military aid help normalize immigration? Will it bring about equality?

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... First, others seeking to eliminate injustices in society, including farm workers, Latino groups, lesbian and gay groups, and most recently, immigrants ...
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http://www.pbs.org/wgbh/americanexperience/features/teachers-resources/clemente-teachers-guide/

Billy the Kid . American Experience . WGBH | PBS
On April 28,1881, 21-year-old Henry McCarty, aka Billy the Kid, just days from being hanged for murder, outfoxed his jailors and electrified ...

http://www.pbs.org/wgbh/americanexperience/films/billy/player/

American Experience | Remember the Alamo | Teacher's Guide..... Then, in each of the 50 states, list the percentage of the state's current population that is Latino. (Alternatively, you could ...),
http://www.pbs.org/wgbh/amex/alamo/tguide/

American Experience | Remember the Alamo | Producer ... ... produced Zoot Suit Riots for American Experience and is the managing producer for La Plaza, a long-running public television series about Latinos ...
http://www.pbs.org/wgbh/amex/alamo/sfeature/sf_interview.html

American Experience PBS
People & Events: Cesar Chavez (1927-1993)
... and an unprecedented turnout of African American and Latino supporters. ... hand, had won very little support among African Americans and Latinos. ...
http://www.pbs.org/wgbh/amex/rfk/peopleevents/p_chavez.html

American Experience | RFK | People & Events | PBS
... born in Yuma, Arizona, in 1927, to a farm-labor family of Mexican descent ... since 1971 has been known as the United Farm Workers of America (UFW ...
http://www.pbs.org/wgbh/amex/rfk/peopleevents/p_chavez.html

American Experience . Zoot Suit Riots | PBS
Teacher's Guide: Suggestions for Active Learning
http://www.pbs.org/wgbh/amex/zoot/eng_tguide/index.html

American Experience . Zoot Suit Riots | PBS
In August 1942 the murder of a young Mexican American man ignited a firestorm in Los Angeles, pitting rebellious teenagers against the police and the ...
http://www.pbs.org/wgbh/amex/zoot/

American Experience . Zoot Suit Riots . Chronología | PBS
... Louis Armstrong, Artie Shaw, y Cab Calloway pasan por Los Angeles durante sus giras mientras que jóvenes blancos, negros, latinos y asiáticos ...
http://www.pbs.org/wgbh/amex/zoot/esp_timeline/

May Mgbolu | 2011 Student Freedom Ride
... In Tucson, there has been a strong movement against immigration reform, and the current policies that negatively affect Latinos, immigrants, and ...
http://www.pbs.org/wgbh/americanexperience/freedomriders/2011/tag/may-mgbolu/

South Carolina | 2011 Student Freedom Ride
... In Tucson, there has been a strong movement against immigration reform, and the current policies that negatively affect Latinos, immigrants, and ...
http://www.pbs.org/wgbh/americanexperience/freedomriders/2011/tag/south-carolina/

American Experience | Vietnam Online | Five Poems About ...
... Award. Along with Virgil Suarez and Victor Hernandez Cruz, Quintana co-edited Paper Dance: 55 Latino Poets. Another ...
http://www.pbs.org/wgbh/amex/vietnam/reflect/quintana.html

American Experience | Two Days in October | Share Your ...
... Please visit the firsthand accounts section of this Web site to see the comments of one of Kenner's Latino interviewees, Mike Arias. ...
http://www.pbs.org/wgbh/amex/twodays/sfeature/sf_share.html

American Experience | Fidel Castro | People & Events | PBS
... city. Along with other Latinos -- immigrants and US born -- they have brought a Latin flavor to American shores. Dreams ...
http://www.pbs.org/wgbh/amex/castro/peopleevents/e_exiles.html

American Experience | Fidel Castro | Views on Cuba | PBS
... sociologist Miren Uriarte is a senior research associate and founding director of the Mauricio Gastón Institute for Latino Community Development ...
http://www.pbs.org/wgbh/amex/castro/sfeature/sf_views_uriarte.html

American Experience | Chicago: City of the Century [Interactive]
... homeland. Norwegians helped establish the Logan Square neighborhood, which now houses a large Latino population. ...
http://www.pbs.org/wgbh/amex/chicago/sfeature/pop_nations_1870.html

American Experience | Las Vegas: An Unconventional History ... ... In 1997, 36% of culinary workers were Anglo; 36% were Latino; 15% African American and 12% Asian. The influx of Latinos is the most ...,
http://www.pbs.org/wgbh/amex/lasvegas/sfeature/sf_qa.html

American Experience . Sister Aimee . Special Features ... ... That... sets a stage... In one sense, the tensions that arise between African Americans and whites, Asian Americans, Latinos. ...,
http://www.pbs.org/wgbh/amex/sister/sfeature/qa.html

American Experience . America 1900 . People & Events | PBS
... edited "La Bandera Americana," (The American Flag) a Spanish language newspaper that championed the rights of New Mexico's Latino citizens. ...),
http://www.pbs.org/wgbh/amex/1900/peopleevents/pandeAMEX47.html

American Experience . The Murder of Emmett Till . Special ...
... made, the extension of citizenship to all people, is a change that affected all of America, not just black people, but whites, Latinos, Asian Americans. ...
http://www.pbs.org/wgbh/amex/till/sfeature/sf_kelley_06.html

American Experience | The Pill | Timeline... the most effective form of birth control available in America, but the ... Marker discovers a way to make synthetic progesterone with Mexican wild yams ...
http://www.pbs.org/wgbh/amex/pill/timeline/

Mini Course

Websites

Mexican women sitting on porch, San Antonio, Texas, http://hdl.loc.gov/loc.pnp/fsa.8a25671

Where Latinos
live, http://www.slate.com/articles/news_and_politics/map_of_the_week/2012/07/map_of_america_s_hispanic_population_county_by_county.html

Arizona State University, Special Collections, Chicana Chicano
Space, http://mati.eas.asu.edu/ChicanArte/

ASU, Chicano Research Collection,
http://www.asu.edu/lib/archives/chicano.htm

Bracero History Archive,
http://braceroarchive.org/

Brown Pride,
http://www.topsite.com/goto/brownpride.com

Chicano/Latina and Borderlands Sites,

http://public.wsu.edu/~amerstu/mw/chicano.html

Chicano Art,
http://www.chicanoart.org/

Dorothea Lange's "Migrant Mother" Photographs in the Farm Security Administration Collection: An Overview,
http://www.loc.gov/rr/print/list/128_migm.html

Facts on the Hispanic or Latino Population,
http://www.census.gov/newsroom/releases/archives/facts_for_features_special_editions/cb13-ff19.html

Environmental and Food Justice. Developed and moderated by Devon G. Peña, Ph.D., http://ejfood.blogspot.com/

Harry Gamboa Jr.,
http://www.harrygamboajr.com/

HispanicVista.Com,
http://www.hispanicvista.com/

Hispanic Studies (Languages, Literatures and Cultures), http://library.albany.edu/subject/hispanicstudies

Hispanic Reading Room, Library of Congress,
http://www.loc.gov/rr/hispanic/

Inter University Program for Latino Research,
http://iuplr.nd.edu/

Jesus Trevino,
http://latinopia.com/ [My favorite]

Julian Samora Research Institute,
http://jsri.msu.edu/

La Bloga,
http://www.similarsites.com/goto/labloga.blogspot.com

LATIN AMERICAN NETWORK INFORMATION CENTER,
http://lanic.utexas.edu/

LANIC, Hispanic/Latino,
http://www1.lanic.utexas.edu/la/region/hispanic/

Latin World,
http://www.latinworld.com/

Latino Cultural Heritage Digital Archives,
http://digital-library.csun.edu/LatArch/

Latinola,
http://latinola.com/

Latinoteca,
http://www.latinoteca.com/

mexmigration: History and Politics of Mexican Immigration,
http://mexmigration.blogspot.com/

Pew Research Hispanic Center,
http://www.pewresearch.org/

Seattle Civil Rights and Labor History Project,
http://depts.washington.edu/civilr/

Self-Help Graphics and Art,
http://www.topsite.com/goto/selfhelpgraphics.com

Social Scientists on Immigration Policy,
http://stopdeportationsnow.blogspot.com/

Smithsonian Latino Center,
http://latino.si.edu/

Sons of DeWitt Colony Texas,
http://www.tamu.edu/faculty/ccbn/dewitt/dewitt.htm

The Azteca Web Page,
http://www.mexica.net/

The Center for Mexican American Studies (CMAS) of The University of Texas at Austin,
http://www.utexas.edu/cola/centers/cmas/

The Mexican Museum,
http://www.mexicanmuseum.org/

The Topic: Mexico,
http://www.42explore2.com/mexico.htm

United Farm Workers of America (UFW),

https://www.reuther.wayne.edu/taxonomy/term/17

U.S. Census,
http://www.census.gov/newsroom/

Photo Archives

The Chicana/Chicano Experience in Arizona,
http://www.asu.edu/lib/archives/website/intro.htm

Tejano Voices,
http://library.uta.edu/tejanovoices/gutierrez.php

Twenty Years of Culture Clash,
http://digital-library.csun.edu/LatArch/cultureclash/

Mujeres Activas en Letras y Cambio Social,
http://www.malcs.org/

National Association for Chicana/o Studies,
www.naccs.org

Note: I have a Facebook account under Rudy Acuna not Rodolfo

The South Texas Border, 1900-1920
Item Title: Maria Gonzalez and soldaderas
Author/Creator:
Photographer: Runyon, Robert, 1881-1968
http://memory.loc.gov/cgi-bin/query/h?ammem/runyon:@field%28NUMBER+@band%28txuruny+00149%29%29

Music of the Sixties

I. Mandatory

Documentary Hearts and Minds a required assignment,
http://topdocumentaryfilms.com/hearts-and-minds/

II. FYI:

Documentary viewed in class,
http://www.youtube.com/watch?v=dwINn5DEL1c

Zoot Suit the movie,
http://www.amazon.com/Zoot-Suit/dp/B000ICZCS0
Also in Oviatt Library

Boulevard Nights Gang Movie
http://www.traileraddict.com/trailer/boulevard-nights/trailer

III. Music and documents from the Sixties

Please play and familiarize yourself with the music and documents. Don't fight it, just listen.

My Favorite Chicano Piece:
Texas Tornados, Hey Baby Que Paso?
http://www.youtube.com/watch?v=4tXhAYl173U

Woody Guthrie, This Land Is Your
Land, http://www.youtube.com/watch?v=wxiMrvDbq3s&feature=related

Woody Guthrie, In 1945
http://www.youtube.com/watch?v=G5NJKx8ObDY

Arlo Guthrie, Deportee,
http://www.youtube.com/watch?v=c2eO65BqxBE

Little Richard, Tutti Frutti,
http://www.youtube.com/watch?v=QFq5O2kabQo

Little Richard, Lucille,
http://www.youtube.com/watch?v=6jmNe77vces

James Brown, I Feel Good,
http://www.youtube.com/watch?v=SzlpTRNIAvc

James Brown, Get on
Up, http://www.youtube.com/watch?v=ynfk7izWNE8&feature=related

Rose and the Originals,
Angel Baby,
http://www.youtube.com/watch?v=9xm3qnh1sck

Rosie and the Originals, Angel Baby
(Live), http://www.youtube.com/watch?v=YGQEbD4sJoI&feature=related

The Beatles, Hey Jude,
http://www.youtube.com/watch?v=eDdI7GhZSQA

John Lennon, Come Together,
http://www.youtube.com/watch?v=0e7AQQTONvg

Most influential songwriter of the century
Bob Dylan, Live at the Newport Folk
Festival, http://www.youtube.com/watch?v=S1TKUk9nXjk

Bob Dylan, Hurricane,
http://www.youtube.com/watch?v=4RwZu9W5Szs

Bob Dylan, Like a Rolling
Stone, http://www.youtube.com/watch?v=g1s47L8DrJ0&feature=related

Bob Dylan, Blowin' In The Wind (ORIGINAL)
[Lyrics], http://www.youtube.com/watch?v=DFvkhzkS4bw

Joan Baez, Where Have All the Flowers Gone, (Her father was from Monterey,
Mexico), http://www.youtube.com/watch?v=sKvdPsnkPC0

Joan Baez, We shall
overcome, http://www.youtube.com/watch?v=RkNsEH1GD7Q&feature=related

The 60's - Music of a Revolution,
http://www.youtube.com/watch?v=fIKCrgC4tJY

Peter Paul & Mary, Blowin in the wind,
http://www.youtube.com/watch?v=Ld6fAO4idaI

Simon and Garfunkel, Sound of
Silence, http://www.youtube.com/watch?v=9hUy9ePyo6Q&feature=related

Peter Paul & Mary, Where have all the flowers gone?
Live, http://www.youtube.com/watch?v=pYii6nxhvUk&feature=related

Judy Collins, Send In The Clowns,
http://www.youtube.com/watch?v=EGekq3Jt5Go

Janis Joplin, To love somebody,
http://www.youtube.com/watch?v=fkGUt4QYc08

Janis Joplin, Piece Of My Heart
(live), http://www.youtube.com/watch?v=lRrM6m3Odio&feature=related

Jimi Hendrix, Live At WOODSTOCK [Voodoo
Child], http://www.youtube.com/watch?v=jmVcRxFUhEQ

Woodstock Jimi Hendrix Janis Joplin 1969 Live Canned
Heat, http://www.youtube.com/watch?v=Vv98-4eOJbU&feature=related

The Doors, light My
Fire, http://www.youtube.com/watch?v=DLPWByVJ2A0&feature=related

Jim Morrison, Light My Fire, All Around His Majesty,
http://www.youtube.com/watch?v=KcPjjoEEk8Q

El Chicano, Don't Put Me Down Cause I'm
Brown, http://www.youtube.com/watch?v=lc3oDE4MT8E&feature=related

Santana,:Black Magic Woman,
http://www.youtube.com/watch?v=95kCv10duFw

CHICANO ROCK! - on PBS December
14th, http://www.youtube.com/watch?v=Tvr0NB3O9TY

Thee Midniters w/ Lil Willie G, Making Ends
Meet, http://www.youtube.com/watch?v=yVX4Nz5ShmY&feature=related

David Perez, Ruben Ramos, Little Joe, Latin
Breed, http://www.youtube.com/watch?v=Yh8lhnJgT4Q

Little Joe & The Latinaires, Lagrimas
LLoro, http://www.youtube.com/watch?v=G_zrl0HYTwg

Ritchie Valens (from Pacoima), La Bamba,
http://www.youtube.com/watch?v=Jp6j5HJ-
Cok&p=E89624A0473DC790&playnext=1&index=30

Ritchie Valens, Oh Donna,
http://www.youtube.com/watch?v=TtlzJIrCcsM

Ritchie Valens, Oh Donna
(live), http://www.youtube.com/watch?v=1mKHkz6A3Fk&feature=related

Thee Midniters, Chicano Power,
http://www.youtube.com/watch?v=Tr9CV7Z-QkQ

Thee Midniters, Whittier BLVD.,
http://www.youtube.com/watch?v=uh1STdjCS0M

Chulas Fronteras Los Alegres, Volver
Volver, http://www.youtube.com/watch?v=yORnOtaP9ow

Flaco Jimenez, Accordion Sounds of Texas,
http://www.youtube.com/watch?v=Iyc8_km-pfw
http://www.youtube.com/watch?v=lyxe7f1K5JM&feature=related

Songs Of The Homeland, History Tejano
Music, http://www.youtube.com/watch?v=1NaFuECht6U&feature=related

Lydia Mendoza, Mal Hombre - 1934,
http://www.youtube.com/watch?v=eFnxvWgX73Y

Chunky y Los Alacranes, Yo Soy
Chicano, http://www.youtube.com/watch?v=EjpnugSr5JM

Little Joe Y La Familia, Las Nubes,
http://www.youtube.com/watch?v=OoS3Rim5kVk

Freddie Fender, Wasted Days and Wasted
Nights, http://www.youtube.com/watch?v=oJsRHvja_Ro&feature=fvsr

Los Alegres de Teran, La Zenaida,
http://www.youtube.com/watch?v=mjfIk8M2cbk

Linda Ronstadt, It Doesn't Matter
Anymore, http://www.youtube.com/watch?v=fKx9hmt5G8U

Johnny Cash & Linda Ronstadt,
http://www.youtube.com/watch?v=Y2cR3HwCgfg

Linda Ronstadt, It's So Easy (LIVE),
http://www.youtube.com/watch?v=1tBeqxKKseA

Linda Ronstadt & Bonnie Raitt, Blowing Away, http://www.youtube.com/watch?v=SfETVe9lqeU

High Sierra Trio Linda Ronstadt Dolly Parton Emmylou Harris, http://www.youtube.com/watch?v=Cnieh0Y1V-o

Lola Beltran and Linda Ronstadt, Hay Unos Ojos http://www.youtube.com/watch?v=aoB7Ytulw2s

Linda Ronstadt, You're a very lovely woman, http://www.youtube.com/watch?v=pKWgVzQBg28

Linda Ronstadt with los Camperos de Nati Cano, Tata Dios, http://www.youtube.com/watch?v=AszHvfKdGtU

Carlos Santana, Europa, http://www.youtube.com/watch?v=weoGpyvIqP8

IV. Among Rudy's Favorites:

Freddy Fender, Hay un Algo en Tu Pensar, http://www.youtube.com/watch?v=qlbrRkXxAQk

Freddy Fender, Wasted Days and Wasted Nights, http://www.youtube.com/watch?v=-Qu8RPvhP-U

Freddy Fender, Crazy Baby, http//www.youtube.com/watch?v=w-OE3GsH9fk&feature=related

Freddy Fender, Flaco Jimenez, Volver Volver, http://www.youtube.com/watch?v=UvTBdQk5fa0&feature=related

Freddie Fender, Last Teardrop Falls, http://www.youtube.com/watch?v=2fQpOZGMct4&feature=related

Willie Nelson with Carlos Santana, Gone to Mexico, http://www.youtube.com/watch?v=Mn_JuvLjLe8

Shorty & The Corvettes, Pledging My Love, http://www.youtube.com/watch?v=pInNRUzzDdY

BROWN CHICANA, http://www.youtube.com/watch?v=HROhBbBnKGc

The Latinliners, love at first sight,
http://www.youtube.com/watch?v=CpNqCXuWuLE

The Temptations, My
Girl, http://www.youtube.com/watch?v=OzDpVSRiA7Q&feature=PlayList&p=8953BD71E354343A&playnext=1&playnext_from=PL&index=11

Vicky Carr,-Grande, Grande,
http://www.youtube.com/watch?v=uGMWNxl3Y60

Tito Guízar, Allá en el Rancho Grande,
http://www.youtube.com/watch?v=aQH-7ekZfhI

Lalo Guerrero The Father of Chicano Music,
http://www.originalchicano.com/index.html

Lalo Guerrero,:Los Chucos Suaves,
http://www.youtube.com/watch?v=K0y9StCz5oc

Lalo Guerrero, Tacos for Two,
http://www.youtube.com/watch?v=lgBKPhsNcPQ

Lalo Guerrero, Chicas Patas
Boogie, http://www.youtube.com/watch?v=vWSMRC5GTk4

Lalo Guerrero, Canción Mexicana,
http://www.youtube.com/watch?v=5_y6raVOgWo

Lalo Guerrero,
Tequila, http://www.youtube.com/watch?v=bRIzWjnxafo&feature=related

Lalo Guerrero, Pancho Lopez,
http://www.youtube.com/watch?v=-EwiLREY3wM

Lalo Guerrero, Homenaje a Ruben Salazar,
http://www.youtube.com/watch?v=gj-oeV3eWUo

V. Civil Rights Movement

1960 Civil Rights Movement,
http://www.youtube.com/watch?v=EYqsJizN4gI&feature=PlayList&p=7E023C30EEE066F9&playnext=1&playnext_from=PL&index=33

I Have A Dream: Life of Martin Luther King Jr.
(clip), http://www.youtube.com/watch?v=eng7UglvQLs

Black Panthers: Huey P. Newton- interviewed in jail, http://www.youtube.com/watch?v=XYup2rt7GcA

MALCOLM X: OUR HISTORY WAS DESTROYED BY SLAVERY, http://www.youtube.com/watch?v=ENHP89mLWOY&feature=related

Against All Odds (c) Watts Riots, http://www.youtube.com/watch?v=my3doRW-HWA

Blowout Panel 3, http://www.youtube.com/watch?v=hXt8IJZhTM4

Chicano Moratorium, http://www.youtube.com/watch?v=beQkgupCwSI

I Am Joaquin, http://www.youtube.com/watch?v=qu-MXmsYk7M&feature=related

Corky Gonzales Speaking to Students, http://www.youtube.com/watch?v=sDkU3rUqGTo

Nation of Aztlan, http://www.youtube.com/watch?v=RM9uH4XgOmI

Cesar Chavez: Embrace the Legacy (5 min. UFW video), http://www.youtube.com/watch?v=e7GCCBIgFaQ

Ruben Salazar Garfield high The Life and Legacy school east la, http://www.youtube.com/watch?v=qh7YQtjP4uo

Zoot Suit, http://www.pbs.org/wgbh/amex/zoot/eng_sfeature/sf_zoot_mx.html

Woody Guthrie's original lyrics to "This Land is Your Land": stanzas 4, 5, and 6 are usually censored out, but are essential to conveying the full meaning of Woody's song.

THIS LAND IS YOUR LAND

chorus
This land is your land, this land is my land
From California to the New York Island
From the redwood forest to the Gulf Stream water
This land was made for you and me

As I was walkin', that ribbon of highway
I saw above me, that endless skyway
I saw below me, that golden valley
I said this land was made for you and me

I've roamed and rambled and I followed my footsteps
To the sparkling sand of her diamond desert
And all around me, a voice was sounding:
This land was made for you and me

Down in the city, in the shadow of the steeple
By the relief office, I saw my people
As they stood there hungry I stood there whistling:
This land was made for you and me

As I went walking, I saw a sign there
And on that sign it said "Private Property"
But on the other side it didn't say nothin'
That side was made for you and me !

Nobody living can ever stop me
As I go walking my freedom highway
Nobody living can make me turn back, cuz
This land was made for you and me

The sun came shining, and I was strolling
And the wheat fields waving and the dust clouds rolling
As the fog was lifting, a voice was chanting:
This land was made for you and me

- Woody Guthrie

Again this is for my two 445 classes. The following are links to the music of the sixties and early 70s. The selections are just a small sample of the music of the time. When you want to kick back, go through the different personalities. It starts with the greatest American song writer Woody Guthrie, merging with rock and roll.

Rudy Acuña

Woody Guthrie, This Land is Your Land,
http://www.youtube.com/watch?v=XaI5IRuS2aE&feature=related

Pete Seeger &Weavers, Wimoweh,
http://www.youtube.com/watch?v=f7XjzqPZJDc&feature=related

The Supremes, Baby Love,
http://www.youtube.com/watch?v=23UkIkwy5ZM

The 60s - Music of a Revoloution,
http://www.youtube.com/watch?v=fIKCrgC4tJY

VI. Corridos and Norteño Music

Los Lobos La Bamba was a bridge between the pocho and Mexican immigrant generations, how?

Los Lobos, La Bamba (Live),
http://www.youtube.com/watch?v=tz2dajJsd1o

Jorge Negrete, Ay Jalisco no te rajes [En vivo] (My father's song),
http://www.youtube.com/watch?v=GqMOE5AIzGg&p=E30DEBB9CEBFEFAC&playnext=1&index=31

Antonio Aguilar, Sonora Querida (My mother's song),
http://www.youtube.com/watch?v=ZBZ13ukgV7Y&feature=related

Corridos de Pancho Villa,
http://www.youtube.com/watch?v=7U-K5a1zZNY&feature=relatedhttp://www.youtube.com/watch?v=Bdbn1hXA7jY

NPR segment on Narcocorridos,
http://www.youtube.com/watch?v=7zjyDGnDUXs

Polka, Mexican style,
http://www.youtube.com/watch?v=3kuCQOWDZI8

Baile Norteño (La Grulla), http://www.youtube.com/watch?v=Bdbn1hXA7jY

Polka Country Musicians Oj Dana, http://www.youtube.com/watch?v=vzIbPxBKdnE&feature=PlayList&p=B853E78912C0C7F8&playnext=1&index=29

Baile norteño en Monterrey,
http://www.youtube.com/watch?v=kwtYF9nuEww

Programs in Chicana/o Studies

Note: I have not listed community colleges, although many two year college grant AAs in Chicana/o Studies. Hopefully, this will be the next frontier, and we will increase offerings in Chicana/o Studies at the entry level.
(See http://forchicanachicanostudies.wikispaces.com/Working+Draft+of+Chicanao+and+Latinao+Departments+and+Programs for community colleges.) If I have slighted your institution, please send me the name of the institution, and I will include it. The list also does not include institutions that carry limited courses on the Chicana/o experience, which would significantly expand the list. I have also limited the venues to the Southwest, Midwest, and Pacific Northwest. There are excellent Latina/o Studies programs on the East Coast that I have not included. Lastly, I have concentrated on programs that responded to a survey that I sent out. This is a start, not the end.

Arizona

Arizona State University
Name: Transborder Chicana/o and Latina/o Studies
Location: Tempe, Arizona
Degree: BA; Hispanic Research Center]
Contact: tcls.info@asu.edu
Web Page: http://sts.asu.edu/

Northern Arizona University
Name: Ethnic Studies
Location: Flagstaff, Arizona
Degree: Minor Ethnic Studies; Minor Latin American Studies
Contact: EthnicStudies@nau.edu, Geeta.Chowdhry@nau.edu
Web Page: http://www.cal.nau.edu/LAS

University of Arizona
Name: Mexican American Studies Department
Location: Tucson, Arizona
Degree: BA in Mexican American Studies
Contact: SBS-MAS@email.arizona.edu
Web Page: http://mas.arizona.edu/

California

California State Polytechnic University Pomona
Name: Ethnic and Women's Studies Department
Location: Pomona, California
Degree: BA
Contact: meyanamura@csupomona.edu, grcadena@csupomona.edu, ranavarro@csupomona.edu

Web Page: http://www.csupomona.edu/~ews/

California State University at Bakersfield
Name: Interdisciplinary Concentration In Chicano Studies
Location: Bakersfield, California
Degree: Minor in Chicano Studies
Contact: arodriquez@csub.edu
Web Page: http://www.csub.edu/chicanostudies/concentration.shtml

California State University Channel Island
Name: Chicana/o Studies
Location: Camarillo, California
Degree: Bachelor of Arts in Chicana/o Studies
Contact: jose.alamillo@csuci.edu
Web Page: http://chicanostudies.csuci.edu/

California State University Chico
Name: BA in Multicultural and Gender Studies
Location: Chico, California
Degree: Minor in Chicano Studies
Contact: grin@csuchico.edu
Web Page: http://www.csuchico.edu/mecha/chicano_studies/chstminor.html

California State University Dominguez Hills
Name: Chicano/Chicana Studies Department
Location: Carson, California
Degree: BA Chicano/Chicana Studies
Contact: mchavez@csudh.edu
Web Page: http://cah.csudh.edu/chicanastudies/

California State University Fresno
Name: Chicano and Latin American Studies Department
Location: Fresno, California
Degree: BA Chicano Studies
Web Page: http://cls.csufresno.edu/

California State University Fullerton
Name: Chicana/o Studies Department
Location: Fullerton, California
Degree: BA in Ethnic Studies
Contact: agradilla@fullerton.edu
Web Page: http://hss.fullerton.edu/Chicano/index.asp

California State University Long Beach
Name: Department of Chicano & Latino Studies
Location: Long Beach, California

Degree: BA Chicano & Latino Studies
Contact: jose.moreno@csulb.edu
Web Page: http://www.csulb.edu/depts/chls/

California State University Los Angeles
Name: Department of Chicano Studies
Location: Los Angeles, California
Degree: BA & MA Chicano Studies
Contact: bguzman@calstatela.edu
Web Page: http://www.calstatela.edu/academic/chs/

California State University Northridge
Name: Department of Chicana/o Studies
Location: Northridge, California
Degree: BA & MA Chicana/o Studies
Contact: Mary.pardo@csun.edu
Web Page: http://www.csun.edu/chicanostudies/

California State University San Bernadino
Name: Program of Ethnic Studies
Location: San Bernardino, California
Degree: Minor in Ethnic Studies
Contact: evaldez@csusb.edu
Web Page: http://ethnic.csbs.csusb.edu

California State University Sonoma
Name: Department of Chicano and Latino Studies
Location: Rohnert Park, California
Degree: B.A. in Department Chicano and Latino studies
Contact: elizabeth.martinez@sonoma.edu, ronald.lopez@sonoma.edu, kimrajal@sonoma.edu
Web Page: http://www.sonoma.edu/cals/

Claremont Colleges
Name: Chicana/o~Latina/o Studies Department
Location: Claremont, California
Degree: BA Chicano/Latino Studies
Contact: maria_soldatenko@pitzer.edu
Web Page: http://www.chicano-studies.pomona.edu

Loyola Marymount University
Name: Department of Chicana and Chicano Studies
Location: Westchester, California
Degree: BA Chicana/o Studies
Contact: dgonzale@lmu.edu, kdavalos@lmu.edu
Web Page: http://bellarmine.lmu.edu/chicana/

San Diego State University
Name: Department of Chicana and Chicano Studies
Location: San Diego, California
Degree: BA MA Chicana/o Studies
Contact: delcast1@mail.sdsu.edu, ccs@mail.sdsu.edu
Web Page: http://aztlan.sdsu.edu/

San Francisco State University
Name: Department of Raza Studies
Location: San Francisco, California
Degree: BA La Raza Studies
Contact: latinos@sfsu.edu
Web Page: http://www.sfsu.edu/~raza/

San Jose State University
Name: Mexican American Studies Department
Location: San Jose, California
Degree: Minor Mexican American Studies & MA
Contact: Marcos.Pizarro@sjsu.edu, prof_curry@yahoo.com
Web Page: http://info.sjsu.edu/web-dbgen/catalog/departments/MAS.html

Santa Clara University
Name: Ethnic Studies
Location: Santa Clara, California
Degree: Ethnic Studies BA
Contact: rchacon@scu.edu, jlai@scu.edu
Web Page: http://www.scu.edu/ethnicstudies/academicprogram/coursedescr.cfm

Stanford University
Name: Stanford Center for Chicano Research
Location: Stanford, California
Degree: Interdiciplinary Major Chicana and Chicano Studies
Contact: segura@stanford.edu, camar@stanford.edu
Web Page: http://chs.stanford.edu/

University of California Berkeley
Name: Chicano/Latino Studies Program In The Department of Ethnic Studies
Location: Berkeley, California
Degree: BA PhD Ethnic Studies Chicano Studies Program, Degree in Ethnic Studies
Contact: ethnicst@berkeley.edu
Web Page: http://ethnicstudies.berkeley.edu/programs/cls.php

University of California Davis
Name: Department of Chicana/o Studies
Location: Davis, California

Degree: B.A. through Cultural Studies and Social/Policy Studies from the College of Letters and Science
Contact: adelatorre@ucdavis.edu
Web Page: http://chi.ucdavis.edu/

University of California Irvine
Name: Department Chicano/Latino Studies
Location: Irvine, California
Degree: B.A. degree in Chicano/Latino Studies, a minor, a certificate program, and a graduate emphasis
Contact: vruiz@uci.edu
Web Page: http://www.chicanolatinostudies.uci.edu/

University of California Los Angeles
Name: César E. Chavez Department of Chicana and Chicano Studies
Location: Los Angeles, California
Degree: BA Chicana/o Studies
Contact: agdealba@ucla.edu
Web Page: http://www.chavez.ucla.edu/

University of California Riverside
Name: It is an area within Ethnic Studies
Location: Riverside, California
Degree: B.A. in Ethnic Studies, Chicano Studies and Ph.D. in Ethnic Studies
Contact: dylan.rodriguez@ucr.edu
Web Page: http://www.ethnicstudies.ucr.edu/

University of California San Diego
Name: Department of Ethnic Studies
Location: La Jolla, California
Degree: Minor in Chicana/o and Latin, a/o Studies (B.A., M.A. and Ph.D. programs offered in Ethnic studies)
Contact: gmariscal@ucsd.edu, yespirit@weber.ucsd.edu
Web Page: http://literature.ucsd.edu/affiliated-programs/clah/index.html

University of California Santa Barbara
Name: Chicana and Chicano Studies Department
Location: Goleta, California
Degree: B.A., M.A. and Ph.D. programs offered
Contact: segura@chicst.ucsb.edu
Web Page: http://www.chicst.ucsb.edu/

University of California Santa Cruz
Name: Latin American and Latino Studies Department
Location: Santa Cruz, California
Degree: B.A., Undergraduate Minor

Contact: segura@chicst.ucsb.edu
Web Page: http://lals.ucsc.edu/

University of Southern California
Name: Department of American Studies and Ethnicity
Location: Los Angeles, California
Degree: Bachelor of Arts, American Studies and Ethnicity (Chicano/Latino Studies)
Contact: georges@usc.edu
Web Page: http://dornsife.usc.edu/ase/ , http://libguides.usc.edu/chicanoandlatinostudies

Colorado

Colorado State University-Pueblo
Name: Chicana(o)/Latina(o) Studies
Location: Pueblo, Colorado
Degree: Chicano/a Studies minor
Contact: Roy.Sonnema@colostate-pueblo.edu, fawnamber.montoya@colostate-pueblo.edu
Web Page: http://chass.colostate-pueblo.edu/chicanostudies/

Metropolitan State College, Denver
Name: Chicano Studies Department
Location: Denver, Colorado
Degree: BA
Contact: delcastr@mscd.edu
Web Page: http://www.mscd.edu/~chs/

University Northern Colorado-Greeley
Name: Hispanic Studies
Location: Greeley, Colorado
Degree: B.A [Minor in Mexican American Studies]
Contact: priscilla.falcon@unco.edu, joy.landeira@unco.edu
Web
Page: http://catalog.unco.edu/2008,09/wwhelp/wwhimpl/common/html/wwhelp.htm?context=WW2003UNC8-9&file=UnderGradDegrees.9.31.html

University of Colorado at Boulder
Name: Department of Ethnic Studies
Location: Boulder, Colorado
Degree: BA
Contact: emma.perez@colorado.edu , cuethnicstudies@colorado.edu
Web Page: http://www.colorado.edu/EthnicStudies/

New Mexico

Eastern New Mexico University
Name: Greater Southwest Studies
Location: Portales, New Mexico
Degree: Minor. AA
Contact: Cynthia.Orozco@enmu.edu
Web Page: http://liberal-arts.enmu.edu/interdiscipline/southwest.shtml

New Mexico State University
Name: Chicano Programs
Location: Las Cruces, New Mexico
Degree: Supplementary Major Chicano Studies
Contact: lgutzspc@nmsu.edu
Web Page: http://chicano.nmsu.edu/

University of New Mexico
Name: Chicano Hispano Mexicano Studies
Location: Albuquerque, New Mexico
Degree: Interdisciplinary minor
Contact: lamadrid@unm.edu, chicanos@unm.edu
Web Page:http://www.unm.edu/~chicanos

Western New Mexico University
Name: Department of Chicana/Chicano and Hemispheric Studies (CCHS)
Location: Silver City, New Mexico
Degree: Chicano_Hemispheric_Studies-BA
Web
Page: http://www.educause.edu/Community/MemDir/Profiles/FelipedeOrtegoyGasca/68011 http://www.wnmu.edu/academic/cchs/

Texas

Our Lady of the Lake
Name: Mexican American Studies Department
Location: San Antonio, Texas
Degree: BA
Contact: mcflores@ollusa.edu, florm@lake.ollusa.edu, fgalan@lake.ollusa.edu
Web Page: http://www.ollusa.edu/s/346/ollu.aspx?pgid=1325, http://www.ollusa.edu/s/1190/ollu-3-column-noads.aspx?sid=346&gid=1&pgid=4142

Southern Methodist University
Name: Ethnic Studies and Latin American Studies
Location: Dallas, Texas
Degree: B.A. in Latin American Studies. B.A. B.S. in Ethnic Studies Concentrations in Mexican American Studies
Contact: jchavez@smu.edu, swcenter@smu.edu

Web
Page: http://smu.edu/dedman/majors/latinstudies/, http://smu.edu/dedman/majors/ethnicstudies/default.asp

Sul Ross State University
Name: Mexican-American Studies Minor
Location: Alpine, Texas
Degree: BA
Web Page: http://www.sulross.edu/page/1881/mexican-american-studies

Texas A&M Corpus Christi
Name: Mexican American Studies
Location: Corpus Christi, Texas
Degree: Minor in development
Contact: r.quiroz@tamucc.edu, diana.cardenas@tamucc.edu
, uan.huerta@tamucc.edu, anthony.quiroz@tamucc.edu
Web Page: http://cla.tamucc.edu/minors/mexican.html

Texas Lutheran University
Name: Center for Mexican American Studies
Location: Seguin, Texas
Degree: Minor
Contact: rmilk@tlu.edu, rreyes@tlu.edu, jrodriguez@tlu.edu
Web Page: http://www.tlu.edu/academics/mexicanamerican?rc=0

University of Houston
Name: Center for Mexican American Studies
Location: Houston. Texas
Degree: Minor
Contact: tmindiola@uh.edu, lcano@uh.edu
Web Page: http://www.class.uh.edu/CMAS/

University of North Texas
Name: Mexican American Studies
Location: Denton, Texas
Degree: Minor
Contact: beto@unt.edu
Web Page: http://history.unt.edu/interdisciplinary-minors/mexican-american-studies

University of Texas Arlington
Name: Center for Mexican American Studies (CMAS)
Location: Arlington, Texas
Degree: Minor
Contact: cmasweb@uta.edu, sgbaker@uta.edu
Web Page: http://www.uta.edu/cmas/

University of Texas El Paso
Name: Chicano Studies
Location: El Paso, Texas
Degree: BA
Contact: chicstds@utep.edu dbixlerm@utep.edu
Web Page: http://academics.utep.edu/Default.aspx?alias=academics.utep.edu/chicano

University of Texas Austin
Name: Mexican American Studies Center
Location: Austin, Texas
Degree: MA
Contact: e.zamora@austin.utexas.edu, metrocan2@aol.com
Web Page: http://www.utexas.edu/cola/centers/cmas/

University of Texas Pan American
Name: Mexican-American Studies
Location: Edinburg, Texas
Degree: BA
Contact: mas@utpa.edu
Web
Page: http://portal.utpa.edu/utpa_main/daa_home/csbs_home/history_phil_home/mex_amer_home

University of Texas San Antonio
Name: Mexican American Studies (MAS)
Location: San Antonio, Texas
Degree: BA
Web Page: http://utsa.edu/ucat/coehd/BAMas.html, http://www.utsa.edu/ucat/coehd/mas.html

Washington

Central Washington University
Name: Latino and Latin American Studies Program, Ethnic Studies Course Program
Location: Ellensburg, Washington
Degree: Minors
Contact: GGarcia@cwu.EDU
Web Page: http://www.cwu.edu/~la_studies/

Eastern Washington University
Name: Chicano Education Program
Location: Cheney, Washington
Degree: Minor
Contact: sburge@ewu.edu, jhernandez@ewu.edu
Web Page: http://www.ewu.edu/csbssw/programs/chicano-education/cep-degrees/minor.xml

University of Washington
Name: American Ethnic Studies
Location: Seattle, Washington
Degree: Minor
Contact: lflores@u.washington.edu,salase@u.washington.edu,gamboae@u.washington.edu, dpena@u.washington.edu
Web Page: http://depts.washington.edu/aes/

Washington State University
Name: Comparative Ethnic Studies
Location: Pullman, Washington
Degree: BA
Contact: laguerre@wsu.edu, clugo@wsu.edu
Web Page: http://libarts.wsu.edu/ces/

Western Washington University
Name: American Cultural Studies program
Location: Bellingham, Washington
Degree: BA
Contact: Larry.Estrada@wwu.edu
Web Page: http://www.wwu.edu/acs/

Oregon

Oregon State University
Name: Department of Ethnic Studies; Centro Cultural César Chávez
Location: Corvallis, Oregon
Degree: BS, BA
Web Page: http://oregonstate.edu/cla/ethnic_studies, http://oregonstate.edu/cccc/

Utah

University Of Utah
Name: Ethnic Studies
Location: Salt Lake City, Utah
Degree: Minor
Contact: Dolores.DelgadoBernal@ed.utah.edu, Ed.Buendia@ed.utah.edu,armando@fcs.utah.edu
Web Page: http://ethnic.utah.edu/

Illinois

DePaul University

Name: Latin American and Latino Studies
Location: Chicago, Illinois
Degree: BA, Minor
Web
Page: http://las.depaul.edu/lals/, http://www.depaul.edu/academics/undergraduate/majors/latinamer_studies.asp

Northeastern Illinois University Name: Latino and Latin American Studies Program
Location: Chicago, Illinois
Degree: BA
Contact: v-ortiz@neiu.edu
Web Page: http://www.neiu.edu/~llas /

Northwestern University
Name: Latina and Latino Studies Program
Location: Evanston, Illinois
Degree: BA
Contact: latinao-studies@northwestern.edu
Web Page: http://www.latinostudies.northwestern.edu/

University of Illinois at Urbana-Champaign
Name: Latina/Latino Studies Program
Location: Champaign, Illinois
Degree: BA
Contact: rtrodrig@illinois.edu
Web Page: http://www.lls.illinois.edu/

University Of Illinois - Chicago Circle
Name: Department. Of Latin America and Latino Studies
Location: Chicago, Illinois
Degree: BAA
Contact: torresma@uic.edu
Web Page: http://www.uic.edu/las/latamst/,
http://www.uic.edu/las/latamst/directory/carrera.shtml

Indiana

Indiana University Bloomington
Name: Latino Studies Program
Location: Bloomington, Indiana
Degree: Minor, PhD Minor
Contact: latino@indiana.edu, ardiaz@indiana.edu
Web Page: http://www.indiana.edu/~latino/

Indiana University Northwest

Name: Department of Minority Studies
Location: Gary, Indiana
Degree: Minor in Latino Studies
Contact: rcontrer@iun.edu
Web Page: http://www.iun.edu/~contrera/

Notre Dame University
Name: Institute for Latino Studies
Location: Notre Dame, Indiana
Contact: Gilberto.Cardenas.7@nd.edu
Web Page: http://www.nd.edu/~latino/

Purdue University
Name: Latin American and Latino studies program
Location: West Lafayette, Indiana
Degree minor
Contact: afernan@purdue.edu
Web Page: http://www.cla.purdue.edu/latin-american/

Iowa

Iowa State University
Name: U.S. Latino/a Studies Program
Location: Ames, Iowa
Degree: BA within Interdisciplinary Studies
Contact: lprieto@iastate.edu
Web Page: http://cais.las.iastate.edu/

Kansas

Kansas State University
Name: American Ethnic Studies
Location: Manhattan, Kansas
Degree: BS/BA
Contact: ethnicstudies@ksu.edu, tgonzale@ksu.edu
Web Page: http://www.k-state.edu/ameth/docs/profiles/faculty.html

Michigan

Michigan State University
Name: Chicano/Latino Studies Programs
Location: East Lansing, Michigan
Degree: BA, PhD

Contact: info@jsri.msu.edu
Web Page: https://www.msu.edu/~cls/
Also the home of the Julian Samora Research Institute http://www.jsri.msu.edu/

University of Michigan
Name: Latina/o Studies Program
Location: Ann Arbor, Michigan
Degree: Minor
Contact: latino.studies@umich.edu
Web Page: http://www.lsa.umich.edu/latina

Wayne State University
Name: Center for Chicano-Boricua Studies
Location: Detroit, Michigan
Degree: Minor
Contact: jchinea@wayne.edu
Web Page: http://clasweb.clas.wayne.edu/cllas

Minnesota

Minnesota State University Mankato
Name: Ethnic Studies
Location: Mankato, Minnesota
Degree: BS, MS in Ethnic Studies and Multi-Cultural Studies Program
Contact: wayne.allen@msnu.edu, Cynthia.veldhuisen@msnu.edu
Web Page: http://www.mnsu.edu/programs/ethnicstudies.html

University of Minnesota
Name: Chicano studies Department
Location: Minneapolis, Minnesota
Degree: BA
Contact: chicstud@umn.edu
Web Page: http://chicano.umn.edu/, http://chicano.umn.edu/about/

Montana

Montana State University
Name: The Latin American and Latino Studies (LALS)
Location: Bozeman, Montana
Degree: Non-teaching minor
Contact: jameswm@montana.edu, pcatoira@montana.edu
Web Page: http://www.montana.edu/lals

Nebraska

University of Nebraska Lincoln
Name: Latino and Latin American Studies program (LLAS)
Location: Lincoln, Nebraska
Degree: Minor
Contact: jeg@unlserve.unl.edu, amontes2@unl.edu
Web Page: http://ethnicstudies.unl.edu/llas/index.aspx

Ohio

Ohio State University
Name: Latino/a Studies
Location: Columbus, Ohio
Degree: Minor
Contact: diaz-aprague.1@osu.edu
Web Page: http://latino-astudies.osu.edu/

Wisconsin

University of Wisconsin - Madison
Name: Chicana/o & Latina/o Studies Program
Location: Madison, Wisconsin
Degree: Graduate Minor
Contact: Chican@ Latin@ Studies, cgueringonza@wisc.edu, magana@waisman.wisc.edu
Web Page: http://www.chicla.wisc.edu/

University of Wisconsin - Milwaukee
Name: Roberto Hernandez Center
Location: Milwaukee, Wisconsin
Degree: The Latino Studies Certificate Program
Contact: figueroa@uwm.edu, luiscs@uwm.edu
Web Page: http://www4.uwm.edu/clacs/contact.cfm

University Of Wisconsin – Whitewater
Name: Chicano Studies Race & Ethnic Cultures program
Location: Whitewater, Wisconsin
Degree: Race and Ethnic Cultures minor
Contact: pinkertm@uww.edu
Web Page: http://www.uww.edu/registrar/catalogs/12-14/courses_raceeth.html

Wyoming

University of Wyoming
Name: Chicano Studies Program
Location: Laramie, Wyoming
Degree: Minor
Contact: Chicano_Studies@uwyo.edu, EMunoz@uwyo.edu
Web Page: http://uwadmnweb.uwyo.edu/chicanostudies/

Mini Book

Research and Museum Tour

We are grateful for the materials furnished by the Arizona State Library that has one of the most complete research libraries in Chicana/o Studies. The entire section is excerpted from its web offering.

The Chicana/o Research Collection at the Hayden Library and Archives at Arizona State University in Tempe.

Meet Nancy Godoy, Assistant Archivist and Curator:

Nancy Godoy, a native of Yuma, Arizona, is Assistant Archivist and Curator for the Chicana/o Research Collection at the Hayden Library and Archives at Arizona State University in Tempe. Nancy is a Knowledge River Scholar and a 2011 graduate of the School of Information Resources and Library Science at the University of Arizona in Tucson, where she received her MLS degree. She brings with her a commitment to Chicano/a, Latina/o Studies and cultural diversity. She was born in Yuma, Arizona, comes from a farm worker's heritage and background, and has experience in archival work at the Arizona Historical Society in Tucson and at Special Collections, Cline Library, Northern Arizona University in Flagstaff. Her primary assignment as Curator for the Chicana/o Research Collection at the Hayden Library at ASU will be in field collecting, arrangement and description, archives instruction, and outreach. She began her duties in January of 2012.

Meet Dr. Christine Marin:

Dr. Christine Marin, Professor Emeritus, received her Ph.D. from Arizona State University. She served as the Archivist and Historian of the Chicano/a Research Collection and the Arizona Collection in the Department of Archives & Special Collections, Hayden Library at ASU for over 35 years. As Adjunct Faculty Associate at ASU for ten years, she taught courses on the history of Mexican Americans and Latinos for the Departments of History, Transborder Studies, and Women and Gender Studies. Her journal articles, books, and book reviews reflect her knowledge and expertise in various themes in 20th century Mexican American history. Dr. Marin is among the "founders" of ASU's prestigious School of Transborder Studies. Her dedication to the Arizona State University Chicano and Latino community is recognized by her colleagues, as the ASU Chicano/Latino Faculty & Staff Association has named an award in her honor, which is given yearly to a Chicano or Latino faculty or staff member for their outstanding service to ASU and its students. Dr. Marin was also awarded the "Outstanding Faculty Award" by Arizona State University, College of Extended Education. She has served as a historical consultant on grants and media projects and was presented with the Arizona Humanities Council's "Distinguished Scholar Award." At Arizona State University, Dr. Marin is an affiliate in the Department of Women and Gender Studies and the School of Transborder Studies. She also served as a Member of the Board of Directors for the Arizona Humanities Council and currently serves as a Board Member for the Raul Castro Institute at Phoenix College, and as President of the Arizona Women's Heritage Trail, an Arizona Centennial Legacy Project. She

also serves on the Globe High School Hall of Fame Committee and on the Selection Committee for the Arizona Women's Hall of Fame and for the Arizona Latina Trailblazers. The National Association for Chicana and Chicano Studies (NACCS) awarded Dr. Marin its "Community Award" in recognition of her commitment to the Latino community as an Archivist and Historian in the field of Chicano and Chicana Studies. Her recent publications include three booklets for Latino Perspectives Magazine and their series, "Arizona Latina Trailblazers and the book Latinos in Museums: a Heritage Reclaimed. Her recent journal articles include "Courting Success and Realizing the American Dream: Arizona's Mighty Miami High School Championship Basketball Team, 1951", published in The International Journal of the History of Sport (London, England), "The Union, Community Organizing, and Civil Liberties: Clinton Jencks, Salt of the Earth, and Arizona Copper in the 1950s", in the Mining History Journal, "LULAC and Veterans Organize for Civil Rights in Tempe and Phoenix, 1940-1947," published by the University of Arizona. Dr. Marin was also a Lead Historian/Researcher for the "Hispanic Historic Property Survey of Phoenix," commissioned by the City of Phoenix, Historic Preservation Office. She is a member of the American Historical Association, the Society of Southwest Archivists, the Southwest Labor Studies Association, the Western Historical Association, and the Southwest Oral History Association. Dr. Marin is a proud native of the copper mining community of Globe, Arizona.

Arizona State University Description of resource:

Chicano Research Collection

The Chicano Studies Collection was established in 1970 in response to the academic needs of both Chicano students and faculty in higher education. Its purpose was to obtain works by and about Mexican Americans, or Chicanos, in the United States, and to place those materials in a separate library collection.

The Chicano Studies Collection se fundo en 1970 en respuesta a las necesidades academicas tanto de los estudiantes Chicanos como del profesorado de educacion superior. El objectivo fue obtener publicaciones de y acerca de Mexico-Americanos, o Chicanos, en los Estados Unidos, y de depositar esos materiales en una coleccion separado en la biblioteca.

I personally consider this collection to be the best in the United States. It combines public and academic materials. Mexican Americans in Arizona have one of the richest state histories, and the collection is replete with photographs that give you a feel for the past. Under the early direction of Dr. Christine Marin, it paid particular attention to the topics of labor, women, and civil rights. I have used the collection on los mineros extensively.

The History
http://www.asu.edu/lib/archives/chicano/chicktext.htm

Collections Held
http://www.asu.edu/lib/archives/chicano/chiccoll.htm

Mexican-American Calendar: Arizona 1864 – 1985 (Compiled by Christine Marín)

Timeline
http://www.asu.edu/lib/archives/chicano/chicaz.htm

The Calendar is inactive. It is a timeline of all major events involving Mexican Americans in Arizona. It is organized in a timeline fashion, click on a date and you get the event. On the left hand side you also have access to the people that make the library run.

Arizona Mining and Labor History

The following is a list of manuscripts in the Arizona and Chicano Research collections that deal with mining and labor history:

Manuscripts in the Arizona Collection
http://www.asu.edu/lib/archives/chicano/chicmine.htm

The photos are stunning. The collection includes the papers of ex-governors and labor organizers:

The Chicana/Chicano Experience in Arizona
http://www.asu.edu/lib/archives/website/

Includes an index of the areas of the holdings:

La Chicana: A Celebratory Essay,
http://www.asu.edu/lib/archives/chicano/chicana.htm

Overview of holdings:

Chicano Data Base,
http://library.lib.asu.edu/record=e1000118~S3

ASU Special Materials Index,
http://spmi.lib.asu.edu/spmi

Sonora, Arizona 1907-1965,
http://www.asu.edu/lib/archives/chicano/sonoraAZ.htm