

CHICANO STUDIES: A NEW CURRICULAR DIMENSION
FOR HIGHER EDUCATION IN THE SOUTHWEST

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CHAPTER I

INTRODUCTION

Background of the Problem

To a large extent, much of the current discontent expressed by Mexican-American students on the campuses of the Southwestern colleges and universities is due to the reluctance and indifference of these institutions to bring about curricular reforms in the 'traditional' undergraduate curriculum. This minority feels that it is neither served adequately nor effectively by this curriculum (80, p. 182).

Mexican-American students and faculty alike claim that the traditional undergraduate curriculum in Southwestern colleges and universities offers the Mexican-American student no coursework which is 'revealing' or relevant in its content. To the Mexican-American student there exists an inconsistency, an incongruity, between life as it is described on the college campus and life as it exists for him in the streets, in his 'barrios' (57, p. 32). All too often the undergraduate curriculum made "few careful attempts to relate past experience, traditional knowledge, and academic methods to the problems and conditions of modern society in ways that were educationally sound and relevant to the Mexican-American" (80, p. 95).

The majority of the undergraduate courses lacked ethnicity. Forbes indicated that in the field of sociology, until very recently, "the Mexican-American, the Black man, the Indian, and the Oriental were

treated alike and discussed as such" (1, p. 125). Individual members of particular ethnic group backgrounds lost their unique identity when combined with peoples of other minorities.

As such, the traditional undergraduate curriculum, according to the Chicano community, has failed to take into account this minority's ethnocentricity when attending to its cultural, social, intellectual, economic and emotional needs. For the most part it continues to perpetuate and propagate forms of denial and oppression that were so prevalent and prejudicial to the Mexican-American in his early public school learning experiences (85, p. 182).

In light of the Chicano's unique cultural background, little or no provision has been made in the undergraduate curriculum for the Mexican-American student to "resolve his identity crisis, find the discipline of his interests and talents, or make the necessary scholastic and social adjustments that college life demands" (69, p. 256). Failure in this respect, Carter pointed out, has to a large degree dissuaded the Mexican-American from reaching his full potential as an individual. Consequently, he lacks self-confidence, not only in his own capacities, but more so in his ability to develop them further. This lack of self-confidence has contributed to this minority's negative self-concept (16, p. 8).

Such irrelevancy, lack of ethnicity, and other shortcomings in the present undergraduate college curriculum, have been attributed to the acute attrition rate of Mexican-Americans in the higher education.

Ferrin, et al pointed out that,

of 100 Mexican-American students entering grade one, it is estimated that 23 enter college and five complete college. Among Anglo students the corresponding figures are 49 percent and 24 percent (32, p. 9).

The recognition of these curricular shortcomings as it pertained to the Mexican-American in higher education, hastened the appearance of Chicano Studies programs (See Appendix B) on some of the college campuses of the Southwest. Philanthropic foundations were among the first to recognize the need for such programs. Bengelsdorf pointed out that,

support by philanthropic foundations for higher education ethnic studies programs is another indicator for the current importance attributed to this field of study. It testifies to the needs of these programs and of minority students for assistance (5, p. 10).

It must be admitted that Chicano Studies like other ethnic group studies arrived on college campuses in a context of fear and disorganization (4, p. 212). College administrators for the first time were trying to cope with a 'new' breed of students who were now demanding instead of asking for curricular changes in institutions of higher learning (4, p. 175).

Chicano Studies programs were designed to fill a void which existed in the traditional undergraduate curriculum of Southwestern institutions of higher learning. These programs proposed to provide the Mexican-American students in higher education with an education that is coherent, socially relevant, humanistic and at the same time pragmatic enough so students will be prepared for service to the Chicano community and to the society in general. In short, Chicano Studies programs (See Appendix B) brought into perspective both the educational and emotional needs of the Mexican-American in higher education together with a proposed, tailored curriculum to meet these needs (17, p. 33). Of particular interest to this researcher is the emotional effectiveness or affective (self-concept) enhancement of such programs on its Mexican-American student participants.

Chicano Studies Programs

Ethnic groups programs such as Chicano Studies programs are not a new concept in college and university curriculum development. The reason why most educators believe it is, according to Forbes, is that "in the past, these studies have all too well developed to such a degree, that virtually all the social science-humanities curricula has been saturated with ethnicity" (1, p. 159). But unfortunately, this large degree of ethnicity has been channeled and limited to certain ethnic categories.

Basically a Chicano Studies curriculum involves the following disciplines: anthropology, art, economics, education, English, history, linguistics, political science, public health, sociology, Spanish and theater arts.

In affirming the identity of the Mexican-American, Chicano Studies programs have to give emphasis to the importance of history as a key discipline. This is particularly so since public schools and the textbooks used there have generally tended to ignore and exclude the Mexican-American from their content. This exclusion, according to one educator, is to a large degree due to the "stress which educational systems have placed on acceptance of the dominant Anglo culture and rejection of other non-American cultures" (82, p. 9). Educators have stated that this exclusion has contributed extensively to this minority's feelings of inferiority (82, p. 10).

Chicano Studies intend to alleviate this situation by putting into perspective "the sins of omission of history textbooks" (57, p. 32). They aim to include the Mexican-American in the mainstream of the national conscience (57, p. 33).

But the prime goal and objective of Chicano Studies programs is to instill and restore in the Mexican-American a 'sense of pride' and 'identity' as an individual by introducing him to his past. It is assumed that once the Mexican-American is aware and appreciative of his heritage and cultural background, he will accept himself as a more worthy person. It is also assumed that once the Mexican-American acquires a better self-concept, he will feel confident, effective and secure enough to aspire for a better material and spiritual life (30, p. 182).

The Problem

This descriptive/exploratory study will try to determine whether Mexican-American undergraduate students (the experimental group) who are enrolled in Chicano Studies programs at three major universities of the Southwest (University of Texas-Austin, University of California-Riverside, and University of New Mexico-Albuquerque) for a period of one academic year (1972-1973) have a more positive self-concept of themselves as compared with a similar size group (the control group) of Mexican-American undergraduate students enrolled at three other recognized Southwestern universities (Arizona State University-Tempe, Texas A. & I. University-Kingsville and Pan American University-Edinburg, Texas) where Chicano Studies programs are not offered.

Definition of Terms

The terms Mexican-American or Chicano refer to persons whose parents or more remote ancestors immigrated to the United States from Mexico. These two terms also refer to persons who trace their lineage to Hispanic or Indo-Hispanic forebears who resided within Spanish or

Mexican territory that is now part of the Southwestern United States. The term Chicano has in recent years gained wide acceptance among young people. This term has received wide currency in the mass media. In this study the terms Mexican-American and Chicano are used interchangeably.

The term Anglo refers to all white Caucasian persons who are not Mexican-Americans or members of Spanish surnamed groups (Cubans, Puerto Ricans, Spaniards, etc.).

A Chicano Studies Program is the formal study of Chicano culture and of Chicano history in all of its unity and diversity (See Appendix B) (1, p. 175).

Bilingual Education is the use of two languages, one of which is English, as media of instruction for the same pupil population in a well organized program which encompasses part or all of the curriculum and includes the study of the history and culture associated with the mother tongue. A complete program develops and maintains the children's self-esteem and a legitimate pride in both cultures.

The Traditional Undergraduate Curricula usually refers to a general four-year plan or course of study, offered by a four-year institution of higher learning.

Self-Concept is one's attitude and feelings toward himself. This term means (1) how one perceives himself, (2) what he thinks of himself, (3) how he values himself, and (4) how he attempts through various actions to enhance or defend himself.

Cultural Exclusion in this study signifies that the Mexican-American child, while engaged in the educational process, is systematically denied access to his language and his heritage.

Acculturation refers to the transmission of attitudes, concepts, and points of view from one people to another with the accompanying process by which the minority culture adopts the elements of the dominant culture (56, p. 165).

Academic Achievement as used in this study refers to the results obtained on standardized achievement tests.

Ethnic Groups usually possesses some continuity through biological descent, and its members share distinctive social and cultural tradition. Ethnic groups tend to have cultural "attributes in common to a greater degree than biological characteristics" and especially their attached values, culture systems of action, and the other as positioning elements of further action (62, p. 397).

General Hypothesis

Mexican-American undergraduate students at three selected Southwestern universities who have been enrolled in Chicano Studies programs offered by these institutions for a period of one academic year (1972-1973) will have a more positive self-concept of themselves than Mexican-American undergraduate students enrolled at three other selected Southwestern institutions of higher learning for the same period of time but who have not been exposed to such programs.

General Null Hypotheses

Mexican-American undergraduate students attending selected institutions of higher education who were exposed to the Chicano Studies programs do not have a better self-concept as compared with Mexican-American undergraduate students who did not experience the aforementioned programs.

Significance of the Study

This descriptive study will offer the reader empirical data on the affective (self-concept) effect of Chicano Studies programs on Mexican-American student participants enrolled at three selected Southwestern universities where these programs are offered. Also, for institutions of higher learning contemplating implementing Chicano Studies programs as an integral or separate discipline in their undergraduate curriculum, this study by way of its introduction, offers detailed information on the content and design of exemplary Chicano Studies programs now instituted at two Southwestern universities (See Appendix C).

Sample, Scope and Method

From a selected list of 58 major Southwestern public state universities taken from Barron's Profiles of American Colleges (8th Edition) and Accredited Institutions of Higher Education, Candidates and Correspondents (See Appendix D) 25 randomly selected universities, were sent letters of inquiry (See Appendix A). Eight of the 25 Southwestern public state universities contacted responded to the initial letter of inquiry (See Appendix A). However, only three of the responding institutions offered Chicano Studies programs. These three Southwestern universities were: (1) The University of Texas-Austin, (2) The University of California-Riverside, and (3) The University of New Mexico. The three institutions offering Chicano Studies programs were designated as the experimental universities in the present study.

Of the five Southwestern universities not offering Chicano Studies programs, three were randomly selected to serve as the control schools of this study. The three control schools or universities were:

(1) Arizona State University-Tempe, (2) Texas A. & I. University-Kingsville and (3) Pan American University-Edinburg.

A random sample of 126 undergraduate Mexican-American students (42 from each institution) was selected from a population of 278 undergraduate Mexican-American students who were enrolled in Chicano Studies programs during the academic year 1972-73 at the aforementioned universities referred to as the experimental universities. This sample of 126 undergraduate Mexican-American students served as the experimental group in the present study. A random selection of undergraduate Mexican-Americans from each of the three experimental universities to serve as the control group for the present study was not possible. It was felt by university officials and administrative personnel of the three individual experimental universities (i.e., those offering Chicano Studies programs) that due to a host of factors (i.e., student scheduling, faculty teaching schedules, large size of student population, etc), it would not be either feasible or possible to further assist the researcher in the selection of a control group from their particular institution. Their role in the present study was that of serving solely as the experimental group.

Being this an initial or exploratory study in nature, one which should encourage replication by individual universities offering Chicano Studies programs, it was decided that random sample of 126 undergraduate Mexican-American students from three of the institutions not offering Chicano Studies to serve as the control group in the present study.

Therefore, from the Mexican-American student population of the three control universities who expressed interest in assisting the researcher with this facet of the study, a random sample of 126 under-

graduate Mexican-American students was to be selected.

As in the case of the experimental schools, the same circumstances prevailed in the selection of a control group from the three control schools.

Administrative officials at the three control schools pointed out that it would be most convenient for all concerned with this phase of the study if the researcher would select his sample from Mexican-American students enrolled in Spanish classes in the respective Spanish departments. These officials stated that their individual Spanish departments usually had the largest number of Mexican-American student enrollments. A sub-sample drawn from students enrolled in these departments would probably be more representative of their individual Mexican-American student population than any other sample chosen from their other departments.

Therefore, from a population of 689 undergraduate Mexican-American students enrolled in Spanish classes at the three control schools a sub-sample of 126 was selected to serve as the control group in this study.

For the experimental group, the independent variable was the presence of Chicano Studies programs. The independent variable was the observed, recorded individual's change in self-concept, of the 126 undergraduate Mexican-American students after being exposed to a Chicano Studies program for a period of one year.

The researcher conducted the present study in the following manner:

1. Reviewed all literature pertinent to the subject of research.
2. Visited campuses of the universities of California (Riverside), New Mexico (Albuquerque), and Texas (Austin), where Chicano

Studies programs were being offered, during the summer of 1972.

3. Also visited the campuses of Pan American University (Edinburg, Texas), Texas A. & I. University (Kingsville), and Arizona State (Tempe) during the summer of 1972. These Southwestern universities served as the "control group."
4. Revisited those universities (experimental) offering Chicano Studies programs early in the fall of 1972.
5. Administered a pre-test to the experimental group the second or third week in September of the same year.
6. Revisited the universities where Chicano Studies were not offered (the control group) the fall of 1972 to conduct the same pre-test procedures as with the experimental group.
7. Revisited some of the experimental and control groups for the purpose of conducting post-tests (self-concept and open-end questionnaires). These post-tests were administered the latter part of May 1973 before the end of the spring semester.
8. Administered The Tennessee Self-Concept Scale (1964-65), The Berger Self-Acceptance Scale (1952), and the Chicano or Mexican-American Studies Student Opinionnaire (Garza, 1972) to both the control and experimental groups of participants.

The accumulated data will be interpreted and represented both graphically and statistically. The principle statistical devices to

be employed in this study will be the T-test and Chi-Square. In considering these data, close study will be given to material submitted by respondents in reply to open-ended questions and interviews. These responses will be tabulated and simple percentages computed when feasible.

Purpose of the Study

The purpose of this pilot investigation is (a) to conduct a descriptive/exploratory study of three Chicano Studies programs at three major Southwestern universities and of the affective effect (self-concept) of such programs on students who were exposed to them for a period of one academic year, and (b) to compare recorded changes in the participants' self-concept changes of non-participants of Chicano Studies programs at three other selected major Southwestern universities.

By way of the introduction in Chapter 1, this study will orient and familiarize the reader with the historical and philosophical concept of Ethnic Group Studies and Chicano Group Studies programs. A delineation and description of some Chicano Studies programs now being implemented in universities of the Southwest is also included in Appendix C of the study.

Limitations of the Study

1. This study is concerned only with selected groups of undergraduate Mexican-American students who were enrolled in Chicano Studies programs at selected institutions. It is recognized that this population may represent a select group of undergraduate Mexican-American students.

2. The random sub-sample of subjects selected from the three individual institutions (Arizona State University-Tempe, Texas A. & I. University-Kingsville, and Pan American University-Edinburg, Texas) which serve as the 'control group' of this study may not have been 'true' representatives of the Mexican-American student population at their respective institutions. Student enrollments, whether Mexican-American or other, differ in their 'personality' make-up, not only within their own institutional setting, but moreso, from institution to institution.
3. This study does not attempt to analyze or evaluate the curriculum teaching methods, or administrative structure and procedures used in the universities in which this study is made.
4. Because of the nature of the sample population drawn, the research design employed and measurement instruments employed, this study is considered exploratory.
5. By the same token, there will be external and internal factors that will influence the effect that Chicano Studies programs had on the 'experimental group.' Factors such as size, geographical location, curricular activities and educational objectives of the institution, together with size and composition of student population at said institutions, determine to a large extent the effectiveness of these programs. Thus, the measured

self-concept effects of the Chicano Studies programs on the experimental group can only be more meaningful when these and other influences are taken into consideration.

6. This study is based on data that were collected over a period of one and a half years. The author assisted in the collection of the first half of the experimental and control data. The fact that the author did not collect all the data leaves some question as to the uniformity of administration of the measuring instruments.
7. Finally, one academic year is a short period of time to measure change in the self-concept of individuals.

Reporting the Study

This exploratory study is designed to (1) test the general hypothesis which is to determine whether Chicano Studies programs have positive and significant emotional (change in self-concept) effects on students who experienced them and (2) describe the concept, content and design of Chicano Studies programs (See Appendix B).

In Chapter II, the author will review the literature related to the study to provide background information and a basis for the interpretation of the findings.

In Chapter III, the author elaborates on the study design, the methods, the standardized and designed instruments employed in gathering the data and the procedures used in analyzing it. Statistical information on the ethnic composition of student enrollment populations at the six institutions is also included in this chapter.

In Chapter IV, the author presents the findings from testing the hypothesis.

In Chapter V, the author summarizes and presents conclusions based on the major findings of the study. The author also makes recommendations and suggestions for further research and replication of the present study.

CHAPTER II

REVIEW OF LITERATURE

The literature relating to the negative self-concept of the Mexican-American and curricular educational programs designed to enhance the self-esteem of this minority is reviewed in this chapter. The chapter begins with a background of studies on the relationship of self-concept to academic achievement, and continues with specific studies relating to the negative self-concept of the Mexican-American and its influence on this minority's academic performance.

The material in part one provides the reader with a wide range of information directly relating to the negative self-concept formation of the Mexican-American.

Part two of this chapter is concerned with the curricular programs designed to enhance the self-esteem of the Mexican-American. It includes a review of some experimental or compensatory programs together with corresponding research data on the emotional effectiveness of said programs on ethnic minority students. The conclusion of the chapter includes a discussion on Chicano and other ethnic studies, also with corresponding studies on the emotional effectiveness of these programs.

Part I

Studies on Self-Concept Formation

For quite sometime now, a number of educational theorists have

maintained that intellectual and emotional growth are so closely interwoven as to be inseparable. Renown theorists like Jean Piaget have often stated that "cognitive functioning cannot be differentiated from affective functioning during the early years of growth and development" (86, p. 305). Moreso, Piaget adds that, "the affective educational component is crucial to the learning-growth process" (86, p. 305); and as scientists continue to probe, investigate, and measure the personality characteristics of individuals, the relationship "between self-concept and school achievement" become more evident (15, p. 56).

Brookover, Thomas and Patterson in a 1964 study involving over one thousand seventh-grade white students in an urban school system set out to determine among other things "whether the students' concept of their ability in school is significantly and positively related to academic performance" (68, p. 17). Each child who participated in this study was administered the Self-Concept of Ability Scale. Results of the study indicated that "self-concept of academic ability is associated with academic achievement of each grade level" (68, p. 17).

In another extensive and ambitious project covering a six-year span (1962-1968), Brookover and his associates again studied the relation of self-concept of academic ability to school achievement among students in one school class while in the seventh through the twelfth grades (68, p. 17). Their findings indicated that,

the reported self-concept of ability is significantly related to achievement among both boys and girls, that a relationship persists even when intelligence is factored (68, p. 17).

A later study by Brookover and Erickson also revealed that enhancement of the self-concept led to the enhancement of academic achievement of those subjects studied (11, p. 65). Coopersmith also added that

youngsters with a high degree of self-esteem are active and expressive individuals who tend to be successful both academically and socially (22, p. 56).

By the same token, studies investigating the relationship between academic underachievement and self-concept have also been conducted. One of such studies was done by Fink. Working with a group of eighty-eight high school freshmen students from a rural California high school, Fink matched 20 pairs of boys and 24 pairs of girls for achievement and underachievement. The self image of each student was judged as adequate or inadequate on the basis of their test scores on the California Psychological Inventory, the Bender Visual-Motor Gestalt Test, the Draw-a-Person Test, the Gough Adjective Checklist, a personal data sheet, a student essay and the observed reports of three psychologists on each of the participants. Findings of the study revealed that "there is a significant relationship between self-concept and academic underachievement, and that this relationship appears stronger in boys than girls" (33, P. 61).

Studies also indicate that the reading and speaking skills on an individual can be influenced by the self-concept he has of himself. In their final report, "Relationship of the Self-Concept to Beginning Achievement in Reading" Wattenburg and Clifford pointed out that there is a positive correlation between the reading skills achieved by kindergarten school students and the self-concept they held of themselves (68, p. 24).

Gelfand working with verbal conditioning tasks and their effect on the self-esteem of a selected group of subjects, found that there was a relationship between self-esteem and experiences of success and failure (66, p. 8).

At the college level, Brunkan and Sheri, in a 1966 study, reported that college students who were effective readers characterized themselves in favorable and positive ways. This was not characteristic of the ineffective readers (68, p. 18).

Also at the college level, Brooks investigated the relationship between self-concept and speech communication trainings skills of a general college freshman population (12, p. 222). Using a six-item semantic differential in a pre-post design (without a control group), results showed that there were significant gains of participants in attitude toward self as a speaker after being enrolled in the class for a period of fourteen weeks (12, p. 222).

Reeder and Stevens to a great extent may have well summarized in their early studies what the large body of accumulated data had postulated on the relationship between self-esteem and academic achievement. In examining the relationship between self-concept and academic performance, Reeder and Stevens investigated students at different educational levels, from grade school children to college students. Their conclusions were that there was a strong correlation between a positive conception of self and good academic achievement (68, p. 18). It might well be, as later added by Irwin,

that a positive conception of one's self as a person is not only more important than striving to get ahead and enthusiasm for studying and going to school, but that it is a central factor when considering optimal scholastic performance (68, p. 17).

There are however, culturally deprived or minority groups of people within the American society who because of their negative affective behavior, as the literature will reveal, are unable to reach their optimal scholastic performance (68, p. 17). In the case of children

of minority groups, Bloom states that the "problem of loss of self-esteem becomes more pressing" (7, p. 31). These children begin to form a poor or negative self-concept of themselves as a result of their being stigmatized in their relationships with the dominant groups (7, p. 31). In the end, Bloom goes to say that disadvantaged children have "continuously sold themselves short, leading to their seeming lack of ambition and poor self-image" (7, p. 33). Studies by Ausubel and Ausubel (1963), Crovetto, Fischer and Boudreaux (1967), and Hank (1967) all revealed that the reported self-concepts of disadvantaged children are "characterized by low self-esteem and self-depreciation" (68, p. 36).

It is the "lack of identity, self-worth and lack of understanding" Davidson pointed out, that will eventually hinder the disadvantaged students in achieving success in school (23, p. 5); this is especially true of the Mexican-American student. Most educators interviewed in the Carter Study (1970) stated that the principle reason why Mexican-American students failed to achieve school success was because of their negative self-concept (78, p. 17). Early childhood and public school experiences, the influence of teachers and administrators, assimilation and acculturation are a few of the multitude of factors that have contributed to this minority's lack of self-worth.

Early Childhood and School Experiences

There is little doubt, the home environment plays an instrumental role in developing the self-concept of the individual. The influence of early childhood environment, according to the Coleman Report, is one that leaves an imprint upon the adult life of the individual with little hope to erase. This report stated,

Taking all these results together, one implication stands above all: that schools bring little influence to bear on a child's achievement that is independent of his background and general social context; and that this very lack of an independent effect means that the inequalities imposed on children by their home, neighborhood and peer environment are carried along to become the inequalities with which they confront adult life at the end of school (81, p. 787).

Needless to say, parents play a very important role in providing the environmental atmosphere conducive to the development of their children's self-esteem. Just how vital a role they play has been revealed in studies by Brookover, et al. (1965), Thomas (1966), and Coopersmith (1967). Of particular interest is the study done by Brookover, et al. This study attempted to improve the scholastic achievement of forty-nine low-achieving ninth-grade students over a period of nine months, by enhancing their self-concept. The study employed three approaches in achieving this goal. They were:

1. to enhance the academic expectations and the evaluations his parents had of the student's ability,
2. to introduce the student to an "expert" who directly communicated enhancing information about his ability, and
3. to create a "significant other" in the forms of a counselor whose high academic expectations and evaluations of the student might be internalized by him (68, p. 35).

Of the three methods, only the first was able to produce the results most intended in the study. The findings showed that, "when the perceptions of the parents were modified the students changed their self-perception positively and also improved their grades, although the improvement was not maintained when treatment was discontinued" (68, p. 35). Also, another interesting finding of the study was that, contrary to common belief, the influence of the parents does continue

through the adolescent years of the individual (68, p. 35). Although the formation of self-esteem begins at home, Penna Firme stressed that it is broadened for the first time in the elementary school (66, p. 12).

If during the early years of schooling, the Mexican-American child does not experience positive human interactions or rewarding school learning tasks, the result can very well be one that will further hinder his self-concept development. Deutsch has said,

If a child begins early to experience largely failure in his contacts with the broader culture, his relationship to it and its various institutions cannot but deteriorate, and simultaneously his sense of self, his emotional growth and health, will suffer. If school becomes more and more a place of failure and stimulates feelings of inadequacy, school will be more and more avoided--mentally if not physically--and will come to have little influence (24, p. 146).

Furthermore, Deutsch added that,

the experiences in school can reinforce individual self-concepts acquired from the environment or can help to develop a negative self-concept not necessarily otherwise acquired (25, p. 32).

Deutsch concluded by saying,

The evidence makes it inescapable to conclude that a number of children of disadvantaged circumstances have developed negative self-images by the time they enter school and that the school accomplishes little toward mitigating this (25, p. 32).

Thus, the early school experiences of the Mexican-American child are probably the second most influential factors in the development of his self-concept.

When the Mexican-American enters school for the first time, he moves into a social system whose normative culture has been derived from a culture pattern which varies considerably from the cultural elements which he has internalized (5, p. 126). As such, he will become according to Carter, "a marginal student, one caught between two ways

of life--the Mexican and the American" (5, p. 126). Marginality according to Bogardus is experienced more often in a situation of two cultures at differences with each other, and "nowhere is this more evident than in the clash between the Hispanic and Anglo worlds" (8, p. 280). Caught between the merciless demands of two cultures, the Mexican-American child will encounter a "more than normal difficulty in establishing his self-identity" (6, p. 119).

Also, like all children, the Mexican-American child values his peer group acceptance. But more than often his "Anglo" peer group view and consider him and his culture as inferior and unworthy (5, p. 217). Sooner or later, Carter has stated, the Mexican-American child, "internalizes the Anglo stereotype of the Mexican-American" (5, p. 217). And although Mexican-Americans are quite resilient as a group, they tend to accept negative stereotypes projected onto them by their dominant Anglo 'peer' group (5, p. 218). Studies by Duncan, Gazda, Proshansky and Newton have also shown that,

if such attitudes mainly are derogatory and negative, the culturally different student will view himself in a negative manner (88, p. 10).

It is also during these crucial and formative early school years that stereotyping, prejudice and discrimination have the gravest effects on the development of the Mexican-American child's self concept. Ulibarri stated, that during this period, "what Mexican-Americans believe about themselves reveal very negative self-stereotypes, which are prejudiced by subtle discrimination in the school system" (52, p. 10). The longer a child stays in school the more that "prejudice and lack of relevant education" tend to foster his feelings of inferiority (53, p. 10). Teachers next to parents are the most significant others in the lives of children.

Teachers' attitude toward the pupil and his culture as well as the cultural background and personality of the teacher are also major factors that will have great impact on cognitive, psychomotor and affective achievement of children (15, p. 20).

Teachers of Mexican-American Children

The school could bring about the expansion of the individual, for by nature schooling and education can be enriching, but it often fails because teachers and administrators have their own needs to serve instead of those of the children. Many teachers, stated Kelly, "act from their own fears, which cause them to dampen and delimit the expanding personalities of their young, thus defeating the very purpose of being" (52, p. 13).

Davidson pointed out that many Anglo teachers feel "prejudice against and lack of respect for, the Mexican-American culture" (23, p. 38). One of the main reasons is because the language style difference of the Mexican-Americans. Comments such "only when Mexican-Americans speak English like the rest of us, will they be good Americans," as indicated by Madsen, revealed the biased attitudes of Anglo-teachers toward Mexican Americans (71, p. 126).

In the same vein studies have shown that many teachers often reject students who speak a language or a dialect which is different to their own. Goodman pointed out that teachers who would not "reject a child on the basis of his appearance often unconsciously reject him because of divergent elements in his speech" (50, p. 83). Teachers of Black and white students according to Naremore and Hughes often consider the speech of their Black students as being inferior (50, p. 83).

Teachers' expectations of Mexican-American children's scholastic performance has been cited as another factor contributing to this minority's loss of self-esteem and lack of academic achievement. Carter stated that most teachers of Mexican-American children expect them to do poor academic work (16, p. 218). As a result, studies by Aronson and Mills (1959), Aronson and Carlsmith (1962) have revealed that students who did poorly but expected to do so were more gratified than high achievers who did average work (68, p. 11). A report by the United States Commission on Civil Rights entitled Racial Isolation in the Public Schools stated that minority pupils who believed they could achieve their personal goals were not motivated or encouraged by their teachers to do so (10, p. 87).

Teacher turnover in schools with large Mexican-American population can be regarded as an indication of teachers' negative attitudes toward Mexican-American children (23, p. 41). Teacher turnover is far greater in schools for the disadvantaged than in schools which serve a more advantaged population. Public school administrators, particularly principals, report that, "it is difficult to keep good teachers in schools in the poor area of the city because they apparently prefer to teach middle-class children in a middle-class neighborhood" (23, p. 41). Riesman believes that many teachers who work with underprivileged children today find it most unattractive, unrewarding task (86, p. 18).

Such teacher behavior has undoubtedly influenced the Mexican-American loss of self-esteem and lack of academic achievement. The staff of the United States Office of Education after reviewing the findings of the Coleman Report, concluded that among other things, "teachers' characteristics account for most of the differences in school factors that are

related to achievement" of this minority (81, p. 87).

The lack of educational achievement for the Mexican-American is reflected in the high rate of illiteracy when compared to Anglo-Americans. Less than six percent of the Anglo-American males, fourteen years of age or older are considered illiterate in the Southwest, as compared to almost twenty-nine percent for Mexican-Americans (51, p. 40). Even among the urban third (or later) generation, Mexican-American males of this age category have less than five years of education. In higher education few as eight percent of Mexican-Americans have attended college, while approximately twenty-seven percent of the Anglo-American males, age twenty-five and over, in the Southwest have had one or more years of college education (51, p. 40).

Another contributing factor to the poor self-concept and lack of achievement for the Mexican-American child is the poor preparation of teachers who work with Mexican-American students. Ulibarri pointed out that teachers of Mexican-American children, "lack the training, understanding and crosscultural experience that would prepare them to handle the special problems of these students" (5, p. 59). Raminez reported that

in an unpublished study of 1,650 elementary teachers in the lower Rio Grande Valley of Texas, 10 percent of the teachers had no bachelor's degree, 13 percent were serving with emergency credentials, and 30 percent were on provisional credentials and only 57 percent were fully certified Texas teachers (15, p. 124).

Furthermore,

The Governor's Committee on Public School Education in Texas (1968) found a strong relationship between Spanish-surnamed percentages in the population and teachers who are practicing without a bachelor's degree. It can be inferred that the higher the percentage of Mexican-Americans, the fewer fully certified teachers are in the schools (15, p. 124).

Few teachers of Mexican-American students are able to understand the full implication of the influence of the home culture on children's personality and school performance. In a study by Ulibarri conducted in 1959, where he randomly selected and questioned teachers in New Mexico about their awareness and sensitivity to cultural differences, he found that "teachers generally manifest little real awareness of the differences among Mexican-American, American Indian, and Anglo cultures or of influence each has on children" (15, p. 112). Conclusions of Ulibarri's study indicated that "many of the teachers interviewed for this study demonstrated practically no real knowledge of the influence of culture on children's personality and behavior" (15, p. 112).

Changing teacher attitudes toward Mexican-American students is most essential if the individual teacher is to increase his teaching effectiveness and the Mexican-American is to develop a positive self-concept of himself (7, p. 36). Modification of teacher behavior can best be accomplished according to Marburger through in-service programs and workshops, particularly where teachers are structurally involved in local schools curricular programs (60, p. 53).

When the teachers' attitudes are coupled with the school's rigid standards for promotion and many other factors, the Mexican-American will eventually "fail to move ahead as fast as others their age and soon are older than the proper age for their grade level" (4, p. 21). They have already, according to Carter, been conditioned to failure in the early years of their schooling, and each passing year serves only to perpetuate this conditioning (10, p. 163).

Secondary School Experiences

High school learning experiences for the Mexican-American have to a degree, reinforced his negative self-concept. Several studies have revealed that when compared with other ethnic groups, Mexican-Americans usually have a lower self-esteem. Hepner's study of differences and/or similarities in value-clusters of two groups (50 in each group) of Mexican-American and Anglo-American ninth graders is one of such studies (46, p. 4).

In her study, Hepner took Mexican-American and Anglo-American boys of similar ages, intelligence and socio-economic status, differing only in reading achievement and/or in ethnicity and tested them for differences in self-concept, values and role conception. The study results indicated that there were significant differences in self-concept, values, and role-conception between the Mexican-American and Anglo-American boys. The Mexican-American group had a lower self-esteem than the Anglo-American group. Subsequently these differences contributed to the Mexican-Americans' low educational achievement (46, p. 4).

Another study by Schwartz showed that the difference between the self-esteem of Mexican-American and Anglo-American pupils was greater at the senior level than at the junior high level. These findings indicated that Mexican-American high school students "suffer a loss of self-esteem as awareness of their minority status increases" (46, p. 4). This loss of self-esteem is not evident when Mexican-American high school students are compared with Anglo students of the same grade level.

Mexican-American students also judge themselves negatively when compared with members of their own ethnic group. In a study conducted by Hernandez, Mexican-American adolescents when compared with foreign-

born Mexican-Americans of the same age level showed that the "latter group had more favorable stereotypes and self-images than the United States born Mexican-Americans" (16, p. 216).

Overall, as indicated by Evans, studies have revealed that most Mexican-Americans in high school tend to have a lower self-concept of ability and achievement than Anglo-Americans at the same level (15, p. 15).

Probably if the Mexican-Americans were to experience academic success at the high school level the result might be that their self-concept would be more favorable, thus increasing their success in school (14, p. 66). But unfortunately, the difficulties and frustrations experienced by this youth in the secondary schools have also contributed to their diminished self-concept. This minority finds itself trapped in a vicious circle "with every difficulty or failure reducing their self-confidence and thereby increasing their chances for more difficulties" (16, p. 35). The lack of acculturation or assimilation by this minority have been offered as possible explanations to its affective and academic problems.

Assimilation, Acculturation and the Mexican-Americans

There is very little doubt the acculturation and assimilation of Mexican-Americans has been one of the slowest among the large ethnic minorities in the United States. Manuel Gamio, the Mexican scholar has noted that while "German and Italian immigrants to the United States were largely acculturated by the third generation; this was not true of Mexican-Americans" (36, p. 55).

There are several reasons why the acculturation and assimilation process of the Mexican-Americans has been slow. But the propositions formulated by Warner and Srol could very well explain why it has been unusually slow for the Mexican-American. They stated that:

1. The greater the difference between the host and immigrant cultures, the greater will be the subordination, the greater the strength of the ethnic social systems, and the longer the period necessary for the assimilation of the ethnic group.
2. The greater the racial differences between the populations of the immigrant and host societies, the greater the strength of the social sub-system and the longer the period necessary for assimilation.
3. When the combined cultural and biological traits are highly divergent from those of the host society, the subordination of the group will be very great, their sub-system strong, the assimilation long, and the processes slow and usually painful (84, p. 285).

These propositions could possibly explain why Mexican-Americans have kept their cultural characteristics in spite of living in an Anglo dominant environment. Simmon's study of a South Texas community where the Mexican-American population was greater than the Anglo's, revealed that, "although many of the Mexican-Americans share the living patterns of the Anglos, they still retain the more subtle characteristics of Mexican heritage, such as the concept of time and pattern of inter-personal relations" (77, p. 138).

Hesitancy of Mexican-Americans to assimilate and acculturate to the dominant "Anglo" social structure has been attributed to this minority's feelings of inferiority.

But the truth of the matter is, according to Ramirez, studies that attempt to relate acculturation to educational achievement and/or personality adjustment in Mexican-Americans invariably concern themselves with one central issue: "Is identification with the ethnic group an asset or a liability for the Chicano?" (69, p. 118). Most educators as

well as some social scientists tend to believe that the refusal to acculturate has been a liability for the Mexican-American student.

Schwartz' study on self-concept and academic achievement of Chicano and Anglo-American high school students in Los Angeles area indicated that, "acculturation is positively related to academic achievement." Furthermore, Schwartz stated that, "value orientation most positive for the academic achievement of Mexican-American pupils are those most associated with Anglo social structure" (74, p. 21). Romero, who also agreed with Schwartz, added:

Spanish American students who were demonstrating a high degree of acculturation were complying with the dictates of the culture value system of the Anglo-American group, and were experiencing very little conflict while in school (43, p. 151).

On the other hand, some educators argue that assimilation and acculturation of this minority only intensifies whatever initial personal or cultural conflicts is had to begin with. Grebler, et al., stated that "negative self-perceptions would occur most often among those Mexican-Americans in the process of assimilation . . ." (41, p. 83). Studies such as the one by Horn tend to support the findings offered by Grebler, et al.

Horn's study compared the self-attitudes and social identity of eighty-five Mexican-American migrant farm-worker families with "settled" Mexican-American families living in Washington State's Yakima Valley. Results of this study disclosed that the migrants had a significantly more favorable image of themselves than did the "settled" or resident Mexican-American families--although the latter were better educated and better paid. Findings of this study also indicated that the migrants' positive self-image could have been attributed to their frame of

reference. That is, the migrant group having left their homeland more recently, were more likely to have kept their traditional values and attitudes intact than the settled group, who had lived in Washington State for an average of fourteen years. Study results indicated that the difference in acculturation and assimilation between the two groups may have been more psychologically damaging to the settled families than to the migrants (48, p. 20).

Arciniega also pointed out that studies like the abovementioned tend to show that "rejection of a cultural-allegiance group by a Mexican-American (regardless of overt manifestations to the contrary) is accomplished only at a tremendous psychological cost and demeaned concept of self" (3, p. 53). Mexican-Americans, continues Arciniega, "who lose belief in the worth and values of their culture group almost inevitably become confused and distraught" (3, p. 55). This lack of personal and cultural identity can become for this minority," according to Peak, "a losing struggle for desperately desired status in the Anglo world" (65, p. 42).

In most extreme cases, as observed from Dr. Vita Sommer's work with bicultural individuals at the Los Angeles Veterans Administration Mental Hygiene Clinic, culture changes for some individuals can result in "loss of identity which eventually leads to emotional disorder" (69, p. 118).

Curricular Reform Programs for the Mexican-American

Whether it will be through assimilation or acculturation that the Mexican-American will improve his self-concept is still uncertain. The available research data on this subject is still unfinished and incon-

clusive. However, according to Mexican-American educators, improvement of this minority's self-concept may very well begin when teachers, administrators and community members first recognize the shortcomings of the public school curricula in meeting the affective and cognitive learning needs of this minority (72, p. 56). All too often the Mexican-American is ignored, overlooked and misrepresented in the school curriculum (69, p. 4).

The development and implementation of a more effective curricula for the Mexican-American pupil could begin, according to the Carnegie Commission's Report on Higher Education: A Chance to Learn, by correcting the imbalance of ethnic content in the traditional curricula at all educational levels. In order to achieve this goal, the Carnegie Commission recommended that "if a lack of ethnic self-awareness and a sense of inferiority begins in the elementary school, we must begin to attack these problems there by correcting the ethnic imbalance of the curriculum" (79, P. 15). However, if the public school systems do not make the necessary curricular reforms, then it will have to be the institutions of higher learning who must fulfill this task by offering ethnic group studies programs on their campuses.

Part II

Curricular Programs for the Mexican-American

Much has been said and written about the need for curricular programs to meet the affective and cognitive learning needs of ethnic minority pupils. Several experimental programs have been described and implemented by educational institutions. Since the purpose of this study is

to investigate the emotional effective of ethnic studies, particularly Chicano Studies programs in higher education, literature and research which is related to these curricular programs will be reviewed.

Compensatory and Ethnic Content Programs

Experimental programs in which ethnic content material is introduced and new teaching techniques are employed have been designed to help the minority student overcome some of his affective and academic deficiencies. These programs attempted to give the minority student the necessary successful school experiences so vital to his development of a more adequate self-concept and a more productive individual as a whole. The majority of the experimental programs are compensatory programs (40, p. 156).

There are several types of compensatory programs but all these programs and practices have a common dual goal: remedial and prevention (40, p. 157). Gordon and Wilkerson pointed out, that compensatory programs are remedial in that,

they attempt to fill gaps, whether social, cultural, or academic, in a child's total experience: they are preventive in that by doing so they aim to forestal either an initial or a continuing failure in school, and, by extension, in later life (40, p. 157).

Compensatory programs generally fall into two categories. In the first category are those programs designed to,

help the minority-group learner become successful in the majority culture, to learn English, to find a vocation, to become a functioning citizen. Such programs are rather more characteristic of the past when emphasis was upon bringing minority-group persons "up to" some middle-class standard to which they were not normally attuned . . . (26, p. 21).

Project Headstart (now defunct), ESL, MDTA and many other compensatory programs belong to this category.

Of particular interest and relevancy to this study are those compensatory programs that fall in the secondary category. Their main objectives are to,

help the learners of both minority and majority groups understand and appreciate the diversity of cultures to be found in this country. These programs concentrate on building into the curriculum a national view which takes into account the contributions and roles of all ethnic groups, accurately and positively. History, literature, the arts--a whole range of possibilities--the vehicles for developing openness and mutuality (26, p. 21).

As such, programs in this category have characteristically included as one of their goals the improvement of the self-image of the minority student. Bilingual-bicultural education and ethnic studies are compensatory programs that belong to this category. Whether these programs have accomplished this goal is hard to determine. Gordon and Wilkerson stated that,

Despite the almost landslide acceptance of the compensatory education commitment, we find nowhere an effort at evaluating these innovation . . . Where evaluative studies, have been conducted, the reports typically show ambifuous outcomes affecting unknown or amorphous educational and social variables (40, p. 157).

The lack of evaluative studies could be attributed to the absence of adequate instruments to measure the affective and cognitive learning skills of the minority student. Davidson added that,

. . .evaluation of experimental programs for the disadvantaged, except when instruments are constructed to assess the programs, are made impossible by the lack of adequate instruments with which to measure the disadvantaged, and ethnically different child. Instruments which are effective in measuring the skills and knowledge of the disadvantaged child are needed (23, p. 39).

Nevertheless, the author presented selected studies on the emotional effectiveness of some compensatory programs belonging to the second category.

Exemplary Elementary Compensatory Programs
for the Mexican-American

Elementary Bilingual Education Programs

Bilingual-bicultural education programs are regarded by educators as the most complete programs in curriculum development for Mexican-American children in the elementary grades (81, p. 289). As defined by the United States Office of Education, bilingual-bicultural education is,

the use of two languages, one of which is English, as mediums of instruction for the same pupil population in a well organized program which encompasses for or all of the curriculum and includes the study of the history and culture associated with the mother tongue. A complete program develops and maintains the children's self-esteem and a legitimate pride in both cultures (81, p. 289).

Language as stated by Brunner, "is a most important determinant of concept formation not only for representating an experience, but also for transforming it" (3, p. 263).

Although bilingual-bicultural education has been well received by the Chicano community and accepted by educators of Mexican-American children, there is a paucity of these programs. The Select Committee on Equal Opportunity of the United States Senate, disclosed that levels of participation by public school systems "and resources for Title VII (Bilingual-bicultural education) were totally inadequate to meet the needs of the nation's language-minority students" (81, p. 287).

Furthermore, a study conducted by the Civil Rights Commission in 1970 of Southwestern public schools offering bilingual-bicultural programs, reported that only 6.5 percent of the schools surveyed had any sort of bilingual education programs (81, p. 287). This figure is extremely low. It was reported that,

In 1970 in these states there were well over a million Mexican-American enrollment. Yet only 29,000 Mexican-American pupils and approximately 10,000 pupils from other ethnic groups participated in bilingual education classes (81, p. 287).

There are a host of factors responsible for the paucity of bicultural programs in the elementary curricula of Southwestern school systems. Principally, the funds that have been appropriated by the federal and state governments have not been distributed equitably among schools (81, p. 287). Secondly, the "inavailability of teachers, principals, counselors, and other educational personnel capable of working with or in these programs" (81, p. 291). A 1969 survey of Mexican-American education in the Southwest conducted by the Civil Rights Commission indicated that,

less of the teachers in the Southwest participated in bilingual education programs. Moreover, most of those who did teach bilingual education had less than 6 semester hours of bilingual-bicultural education (81, p. 291).

According to the Chicano community, the lack of bilingual-bicultural education in Southwestern public school systems has vastly limited the opportunities for Mexican-Americans to achieve success in school (81, p. 289).

In order to determine whether bilingual-bicultural education programs were effectively meeting the affective and cognitive learning needs of Mexican-American children, the U. S. Office of Education, in 1970-71 funded five special projects to evaluate these programs. Project ABRAZO was one of the five specialty projects (64, p. 1).

Unlike the other speciality programs, Project ABRAZO had some specific goals to meet. There were:

1. to conduct a research study of the self-conduct of Mexican-American children in grades K-6; and

2. to implement and to evaluate several strategies hypothesized to contribute to the development of a positive self-image in Mexican-American children, grades K through 6 (64, p. 1).

The findings of Project ABRAZO would be generalizable to the 130 operational bilingual programs across the country.

Project ABRAZO employed a sample of 800 students, from grades Kindergarten through six (6), of which 90 percent of the subjects were Mexican-American and Anglos; the rest were Blacks (12), Orientals (16) and children of other ethnic origin (11). The 800 sample was divided into two groups: Mexican-American and non-Mexican-American. All 800 subjects were administered self-concept scale inventory instruments (81, p. 2).

The findings of the study revealed that although,

it was noted that Mexican-Americans scored slightly lower than non-Mexican-Americans in this study on the Self-Esteem Inventory total score, it is interesting to see that for both Mexican-Americans and non-Mexican-Americans in this low income population, their general self-esteem increases across the three grade levels from third to ninth while their self-esteem related to school and academic ability decreases across the three grade levels measured. This suggests that things outside of the school environment may be causing the youngsters to feel better about themselves as they got older while the school environment may be having exactly the opposite effect on them (81, p. 38).

Besides bilingual-bicultural education programs, others have also been developed to enhance the cognitive and affective learning experiences of the minority student.

Ethnic Group Studies and Multi-Education in the Elementary Grades

It has been only within the last few years that Ethnic Group Studies programs have been introduced in some public school systems.

These programs (See Appendix A) offer minority students positive aspects of their cultural heritage. Minority children, stated Cheeves need an understanding of their cultural background (19, p. 8). This is especially true since minority children, according to Dunfee,

have no pride in themselves because they had no opportunities to learn about themselves and their culture. There is too much omission in terms of cultures other than White; the curriculum has been written with Anglo-American style and bias, rather than in a universal way (26, p. 19).

Such a biased based curricula, continued Dunfee,

carry a message to the children of non-white and ethnic backgrounds. It tells them their past, their culture, their heroes are unimportant. It tells them they must learn only about a culture which may seem alien to them (26, p. 9).

This "cultural ethnocentrism" added Macias, has damaged the minority-group child's self-esteem (57, p. 32).

In order to correct the existing curricular shortcomings, Caselli has suggested that ethnic studies be incorporated into the curricula. These programs pointed out Caselli,

. . .concentrate on those groups which have never been assimilated in the immigrant manner. Thus, ethnic studies, concentrating upon the experiences of Afro-American, and Indian-American can be viewed as American education's first genuine opportunity to introduce cultural pluralism into the nation's curricula (17, p. 303).

And as such, added Caselli, exposure to these programs will eventually enhance the minority child's personal and ethnic self-esteem (17, p. 303).

Although Chicano Studies programs per se are relatively unknown in the public school elementary curricula, Black, Indian and Oriental studies programs are offered at this level in selected school systems in the country. Empirical studies concerning the emotional affectiveness of these elementary ethnic studies programs are limited but nevertheless exist.

It is the consensus of the limited literature on the emotional effectiveness of ethnic studies (mostly unpublished doctoral dissertations) that students who have been exposed to ethnic studies programs have had very little or no significant change in their global self-concept. Lefley's study with Missocukee and Seminole Indian children revealed similar results (55, p. 462).

Lefley's study, "Effects of a Cultural Heritage Program on the Self Concept of Miccosukee Indian Children," investigated the effects of a cultural heritage program for American Indian children employing a battery of instruments which included (1) Piers-Harris, (2) Children's Self-Concept Scale, (3) Sarason and Canzar, and (4) Word-Rating Scales (55, p. 462).

The subjects in his study consisted of 34 Miccosukee Indian children (Experimental Group) and 38 Seminole Indian children (Control Group) who were exactly matched for age and sex and randomly selected from children in their respective schools. Their ages ranged from 7 to 14 years (55, p. 463).

For a period of 10 weeks the experimental group was exposed to a Miccosukee Culture Program, which consisted of 2 day overnight trips to an ancestral Miccosukee campsite (Everglades) and formalized instruction during school hours (55, p. 463).

The results of the study revealed that there was no change in the global self-concept of the Miccosukee Indians when compared to the Seminole Indian children. However, the Miccosukee group had a high significant change in self-esteem compared to the Seminole group (55, P. 462).

Colin's study with Black children had different results. His study involved an elementary school Black Studies program better known

as "Project-Self-Esteem" which was implemented in three Black schools. The program involved three classes per week in Black art, dance, and music as well as related after-school and field trip programs for a period of 6 months. Results of the study revealed that when 200 Black children enrolled in Project Self-Esteem were compared with another 200 students in a control group, the Project-Self-Esteem program group had a significant effect on the improvement of the mental health of the students in the experimental group (69, p. 2).

Few public elementary schools in this nation offer ethnic studies programs. On the other hand, many schools have introduced ethnic materials and literary books with multi-ethnic content in their social studies programs. These programs according to Dunfee were designed to create in children an awareness and appreciation of other people's cultures (26, p. 21). They are programs, added Dunfee, which will teach children at an early age to understand,

the concepts that people are in many ways different, the same, and individually unique; that ethnic groups offer both cultural diversity and conformity; and that each group has an evolving identity. The concept of empathy towards others is conveyed on an individual and group basis. Intergroup relations is another important concept, inasmuch as the building of positive relations among individuals and groups is a constant challenge . . . (26, p. 1).

Social Studies programs with multi-ethnic content are usually designed for pre-school and kindergarten school age children. The multi-ethnic materials and picture books generally focus on Black, Indian, Mexican-American and other minority groups. By exposing children to these literary books and materials, they will be influenced to accept other children with different customs and cultures. Furthermore, according to Yawkey and Blackwell,

literary materials and exposure to stereotypes on other forms of print media provide directional sets that influence the attitudinal development of young children (89, p. 373).

A study by Yawkey and Blackwell investigated whether multi-ethnic content in a social studies program had any emotional effect on students. Their study investigated the emotional effect of multi-ethnic social studies materials on 4 and 5 year old Black urban children toward themselves and White children of the same age. Furthermore, the study determined whether the attitudes of the Black children (experimental group) toward themselves and the White children were modifiable when exposed to a program that offered multi-ethnic content material in the instruction of seasonal and holiday experiences, as compared to another group (control group) who were exposed to the traditional pre-school curricula in the instruction of the same subject matter (89, p. 375).

The 54 children who served in the study represented a low socio-economic population. This sample was divided in three groups of 18 each. Group 1 read and discussed related multi-ethnic social studies materials. Group 2 did the same as group 1, but also received field-trip experiences based upon the readings. Group 3 was exposed to the regular pre-school experience in a traditional curricula. Results of the study showed that there were significant differences among the three groups. Groups 1 and 3, and 2 and 3 differed significantly in attitudes. However, there were significant differences recorded in attitudinal change between Groups 1 and 2. In essence, the study results revealed that,

(1) reading and discussion of multi-ethnic social studies materials, and (2) reading and discussion of social studies coupled with field trips based experiences can influence the attitudes of young black children toward themselves and white (89, p. 375).

Yawkey's and Blackwell's study also pointed out, that curriculum planners and educators should "seriously examine the curricula in relation to new cognitive orientations but also that early educators should build specific affective components into and/or as part of intellectual experiences of young children" (89, p. 374).

Secondary School Compensatory Programs for the Mexican-American

At the secondary level, the majority of the compensatory programs for the minority student are guidance oriented. Unlike those at the elementary level, less emphasis, according to Gordon and Wilkerson is placed,

on actual changes in the school organization or curriculum than it is on individual and group counseling designed to increase the student's self-understanding, to enhance his self-concept, and to improve his motivation and attitudes toward school (7, p. 156).

Through individual and group counseling sessions the minority student is able to explore his own personal attitudes, vocational and educational goals. These counseling sessions also play an important part in developing peer group emotional support; a contributing factor to the self-concept formation of this individual.

One of the best known guidance oriented compensatory programs for minority students is the Upward Bound program. This program was designed to "enhance the necessary skills, motivation and self-esteem of minority students from low-income backgrounds and inadequate academic preparation to achieve success in school" (61, p. 51). Like other compensatory programs, Upward Bound has been designated as a major vehicle to bring about effective emotional and educational change in this individual (61, p. 51).

Although Upward Bound programs were developed for minority students at the high school level, these programs are offered mainly on university and college campuses. This could very well be because, as mentioned earlier, institutions of higher learning have had to take the initiative in developing curricular programs for the adolescent minority student. They have and still are having to play a watershed role of closing the curricular void created by the public school systems, when the latter failed to design programs for their high school minority students.

The University of South Florida who has had a yearly Upward Bound program on its campus since 1966, conducted a study to determine the emotional and educational effectiveness of this program in 1972 (61, p. 52). A sample of 152 students was selected from a population well over 300. This group was divided into three proportional groups. The three groups were administered the Tennessee Self-Concept Scale at the beginning and at the end of the program. There was no control group in this study.

The study tested four hypotheses relevant to the effects of participants in the Upward Bound Program. One of the hypotheses tested related to the present study was, "as self-concept becomes more positive, level of achievement will rise and level of aspiration will become more realistic" (61, p. 52).

The findings of the study demonstrated that,

the reported self-concept, level of academic achievement and reality of level of aspiration were related variables which can change concomitantly within a rather brief period of time. Comparison of the 3 groups lends support to this sample seemed to be related to length of time in program. Of the 3 variables dealt with the study reported self-concept showed the most consistent and strongest evidence of positive change across the time interval and across subjects (61, p. 53).

Meister, Tauber and Silverman's study on the effectiveness of "Operation Second Chance," a compensatory program at Bronx Community College had favorable results (58, p. 78). The Bronx Community College study involved a group of 20 high school minority students (Blacks, Puerto Ricans, Mexican-American, etc.) graduates who planned to enter college. These students had previously made application to publicly-supported colleges, but had been rejected because of their low admission test scores and poor high school achievement records. For a period of one year (February, 1960 - February 1961) the 20 minority students received tuition-free guidance and college preparatory instruction, four nights a week. At the end of the trial period, it was the consensus of the professional staff and program student participants that "Operation Second Chance" was "eminently useful and worthwhile" (63, p. 82).

Of the many study conclusions pointed out by the investigators, one which was pertinent to the present study, was that "Operation Second Chance" had positive attitudinal effects on its participants (63, p. 82).

Ethnic Studies Programs at the Secondary Level

Chicano Studies programs are just being incorporated into the curricula of some secondary schools in the country; the same holds true for Black, Indian and other ethnic studies programs. As such, evaluative or empirical studies on the emotional effectiveness of these programs is very sparse and almost non-existent. However, there are a few minor and isolated studies on the emotional effectiveness of selected ethnic content courses on high school students. Kleg's and Caselli's are two

of those studies concerning black ethnic content courses.

Kleg compared the attitudinal change of 34 White high school students (Experimental group) who had been exposed to a class unit instruction in ethnic relations with 38 White high school students (Control group) who had had no treatment. The study results indicated that the experimental group had significant cognitive and attitudinal changes as compared to the control group. Both of these groups were post-tested with a cognitive affective scale during and after the treatment period. Kleg concluded that those students who were cognizant of other people's culture, language and individual differences tended to accept them in better light (54, p. 7).

Caselli's study, involved 35 "college bound" high school students from a California school. The sample group of 35 was composed of both black and white students. These students were exposed to a six-week course in black history. The course consisted of a survey of the chronology of black history, with time allotted for class discussions on the psychology of historical discrimination faced by the Black man (19, p. 32).

Caselli concluded that,

. . .white students enjoyed black studies. Another is they felt that black history needs to be included in history courses in a significant way. White students for the most part, reacted against the notion that black studies must be set up as a separate elective course. Another general conclusion is that history should emphasize black contributions to the building of America (19, p. 32).

Both Kleg's and Caselli's studies showed favorable reaction by high school students toward black studies; whether the same would hold true for other ethnic studies is not known.

Compensatory Programs in Higher Education

In higher education, some colleges have long been active in providing special educational programs to minority students. In a 1964 survey of colleges and universities offering compensatory programs, conducted by the United States Office of Education, returned reports revealed that there were,

244 institutions of higher learning conducting a variety of compensatory practices, special recruiting and admissions procedures, financial aid, pre-college preparatory courses, remedial courses in college, special curriculum, counseling, tutoring, and other practices (63, p. 125).

Nevertheless, the majority of the compensatory programs offered by colleges and universities had been developed,

to identify disadvantaged students with college potential before the end of high school, and to strengthen their academic achievement motivation so as to facilitate and encourage entrance to college (63, p. 156).

College and universities had not designed educational programs to meet the affective and academic needs of the minority student already in higher education. The lack of such compensatory programs coupled with a host of other earlier mentioned educational deficiencies, hasten and added impetus to the appearance of Chicano, Black, Indian, and other ethnic studies programs on college campuses across the nation. The majority of these ethnic studies programs, "were conceived by urgency, born in haste, and endure in an environment of conflict and confusion" (58, p. 323).

As a result of the impromptu appearance of ethnic studies programs on the college scene, their academic integrity has been questioned by both administrators and educators in higher education. It is pointed out by adversaries of these programs, that the empirical evidence of

whether these programs are meeting the needs of the students for whom they were intended has not been produced, and whatever existing data available on the effectiveness of these programs is based on fiction rather than on fact (29, p. 268).

Proponents of ethnic studies programs have retorted by stating that most all ethnic studies programs have had to work under very strained academic conditions and have had to exist on very limited funds as well as staff personnel. Subsequently, it is only recently that any attempts were made to evaluate and study the effectiveness of their programs (70, p. 25).

Ethnic Studies Programs in Higher Education

There has been much controversy surrounding the existence of ethnic studies programs in higher education. Most of this controversy has centered around the validity of these programs; whether ethnic studies programs were effectively and efficiently meeting the emotional and academic needs of minority students in higher education. Educators in higher education have pointed out that unless personnel associated with ethnic studies programs take the necessary steps to evaluate or investigate the effectiveness of their programs, ethnic studies stand to go by the wayside as have many other educational programs designed for minority students. The New Report suggested:

an immediate effort to collect much more data, to evaluate what practices have been effective and what have not, to estimate the true costs to both students and institutions, and to develop more effective programs (9, p. 51).

Up to now, the empirical data regarding the emotional and academic effectiveness of ethnic studies programs is either sparse or too recent to reach any conclusions. In the case of Chicano Studies programs, the

empirical data concerning the emotional effectiveness of these programs is non-existent. Whatever research studies are available are of an exploratory nature and they concern Black Studies programs. A review of two available studies are presented next. This researcher felt that such a review was relevant to the present study in that findings from these studies will reflect to a degree the effectiveness of ethnic studies programs in general.

Black Studies in Higher Education

Probably one of the most cited research investigations on the effectiveness of Black studies programs, is the one conducted by Willie and McCord. Their study, Black Students at White Colleges, involved among other areas, the investigation on the effectiveness of Black Studies programs at four Eastern colleges. The study was mainly an exploratory study with no systematic testing of hypotheses. Their collected data consisted mostly of recorded interviews with students at the four colleges. No mention was made in the study of white students being interviewed (88, p. 471).

The study sample consisted of 384 Black students. This sample included all the Black students enrolled at the four eastern colleges. The sample represented two percent of the 26,750 combined student body population at the four colleges.

The study results revealed that,

there was universal agreement among black students that there should be a program of Black Studies at White colleges and they also believe that the program should be controlled by Blacks. There is disagreement among Blacks as to whether the program should be available to Whites. When Black Studies is looked upon as way of teaching Whites about Blacks, the Black students tend to be against establishing a separate program. But when the primary purpose is to help Black learn about

themselves, and the teaching of Whites is secondary, then Black students tend to prefer and even lobby for a separate degree-granting program (88, p. 109).

Willie and McCord concluded by stating that,

Black Studies is a bona fide academic program and deals with a valid intellectual concern. It fulfills educational, economic and political goals for Black students, all of which must be considered when establishing a program (88, p. 109).

While Willie and McCord failed to stress the point that White students can also benefit from Black Studies programs, other educators have not. Pentony stated that,

through Black Studies there may be opportunities for whites to enrich understanding of the blackman and thus, perhaps, to help build more meaningful bridges of mutual respect and obligation (67, p. 86).

In the same vein, Alexander's study, "Black Studies on a White Campus" revealed that white students enrolled in Black Studies course for one semester at a Mid-Western university reacted very positively about the program. The enrollment of white students for the same Black ethnic course doubled for the second semester. Alexander concluded by stating that a black studies course on a white campus is one way of correcting the cultural deprivation that the blackman has historically suffered (2, p. 35).

Overall, as indicated by the review of the available limited literature, ethnic studies programs in higher education have been well received by white and minority students. At the elementary level, Black and Indian studies have been relatively effective in enhancing the self-concept of minority students. In higher education, Black Studies programs have served as the medium by where blacks and whites understand and have mutual respect for each other; this being the first step for blacks in resolving some of their identity and self-concept crisis.

Whether Chicano, Black, Indian or other ethnic studies programs remain or continue to exist, will depend on the concerted effort of all involved in educating minority students in higher education. This includes the continuous evaluation and improvement of ethnic studies as well as, according to Gay, the acquiescence of institutions of higher learning to reform their traditional educational philosophies and policies on curriculum development, in order to implement curricular programs designed for the minority student in higher education (37, p. 293).

CHAPTER III

DESIGN OF THE STUDY

Based on the need reflected in the previous chapter, this study was designed to obtain data from a selected sample of 252 Mexican-American undergraduate students enrolled in six (6) Southwestern universities who were either (a) participants or (b) non-participants in Chicano Studies Programs at those institutions during the academic year of 1972-73. Both the 'participant' (experimental) group and 'non-participant' (control) group consisted of 126 students each. The six (6) Southwestern universities referred to were the University of Texas-Austin, the University of California-Riverside, the University of New Mexico-Albuquerque, Arizona State University-Tempe, Texas A. & I. University-Kingsville and Pan American University-Edinburg (Texas).

Data obtained from the respondents concerned the recorded changes in self-concept of 126 undergraduate Mexican-American student 'participants' (experimental group) enrolled in Chicano Studies Programs for a period of one academic year (1972-1973), as compared with the measured changes in self-concept of 126 'non-participants' (control group) of such programs for the same period of time. Descriptive and inferential statistics were employed in the interpretation and representation of the recorded affective changes in self-concept of the two groups. Also, in the present chapter, the author further elaborates on the sample, research design, instruments, techniques and methods employed in gathering,

collecting and analyzing the data to fulfill the purpose of the study.

The Research Study Hypothesis

The study hypothesis inquires whether 126 undergraduate Mexican-American students (experimental group) enrolled in Chicano Studies programs at three selected Southwestern public state universities have a more positive self-concept of themselves after being exposed to such programs for one academic year (1972-1973) than 126 undergraduate Mexican-American students enrolled at three other selected Southwestern public state universities for the same period of time where Chicano Studies programs were not offered.

Sample and Variables

Experimental Group

The experimental group consisted of a random sample of 126 undergraduate Mexican-American students selected from a population of 278 undergraduate Mexican-American students enrolled in Chicano Studies at the following Southwestern public state universities: (1) The University of Texas-Austin, (2) The University of California-Riverside, and (3) The University of New Mexico. Forty-two subjects were randomly selected from each of the aforementioned institutions to form the abovementioned experimental group.

Of the 126 undergraduate Mexican-American students in the experimental group, 44 were females and 82 were males. The average age of the students in this group was 21 years. The average student in this group had 13.86 years of education or very close to sophomore standing at the college level.

Tables I through IV show the total and ethnic student enrollment population distribution figures for the three individual experimental schools. Two of three institutions were unable to furnish ethnic student enrollment population information for the 1972-1973 academic year, the period when the present study was conducted. Instead, these institutions provided ethnic student enrollment data for the 1973-1974 academic year. Based on interviews and conferences with administrative officials of these two universities, it was determined that the number of undergraduate Chicano students had not changed drastically from the 1972 academic year to the time the data was furnished to the author.

Below, Table I presents the total student enrollment data for the 1972-1973 academic school year at the University of Texas-Austin.

TABLE I
UNIVERSITY OF TEXAS-AUSTIN STUDENT ENROLLMENT
POPULATION TOTALS FALL 1972

Men	Women	Total
13,432	10,646	24,078

No ethnic breakdown of student population enrollment was available for the 1972 academic school year. Instead, Table II is provided below showing the undergraduate classification and ethnic breakdown of students enrolled at the University of Texas during the 1974 Spring semester.

TABLE II
UNIVERSITY OF TEXAS-AUSTIN UNDERGRADUATE
STUDENT POPULATION TOTALS
SPRING 1974

Classification	Men	Women	Total	Cauc- asian	Negro	Spanish* Surname
Freshman	3331	2916	6247	4704	81	150
Sophomore	3538	3040	6578	5372	65	225
Junior	4256	3300	7556	6157	62	373
Senior	<u>5884</u>	<u>4012</u>	<u>9896</u>	<u>3290</u>	<u>65</u>	<u>528</u>
TOTALS	17009	13268	30277	18894	273	1276

*No data was available on undergraduate Chicano students

Table III presents the total student population enrollment and the breakdown of undergraduate Mexican-American students at the University of California-Riverside for the Spring semester of 1972.

TABLE III
UNIVERSITY OF CALIFORNIA - RIVERSIDE
STUDENT POPULATION TOTALS ENROLLMENT
SPRING 1972

Total Student Enrollment	5,509
Undergraduate Mexican-American Students	290
Graduate Mexican-American Students	19

Undergraduate Mexican-American students at the University of California-Riverside composed 5.3 percent of the total student enrollment population of that institution for the spring semester of 1972.

Table IV provides information on student enrollment population figures for the academic years 1972-1974 at the University of New Mexico. Undergraduate Chicano student enrollment information for the 1972 spring semester was not available.

TABLE IV

UNIVERSITY OF NEW MEXICO-ALBUQUERQUE
STUDENT ENROLLMENT POPULATION TOTALS

Semester	Totals	Undergraduate Chicanos
Fall 1972	19,451	Data unavailable
Fall 1973	18,981	2,666
Spring 1974	18,021	2,561

For the 1973 fall semester, undergraduate Chicano students constituted 14.8 percent of the total student enrollment population at the University of New Mexico. For the 1974 spring semester total student enrollment, undergraduate Chicano students formed 14.2 percent of the given figure at the same institution.

The Control Group

The control group consisted of a random sub-sample of 126 under-

graduate Mexican-American students selected from a population of 689 undergraduate Mexican-American students enrolled in Spanish classes at the following Southwestern public state universities during the 1972-1973 academic year: (1) Arizona State University-Tempe, (2) Texas A. & I. University-Kingsville, and (3) Pan American University (Edinburg). Forty-two subjects were randomly selected from each institution to make up the control group of 126.

Of the 126 undergraduate Mexican-American students that formed the control group, 58 were females and 64 were males. The average age of the students in this group was 20 years. The average years of education for students in this group was 14.8 years (junior classification at the college level).

Tables V through VII show the total student population and ethnic student enrollment distributions for the three universities from where the 126 subjects were selected to serve in the control group.

Table V includes both the number of undergraduate Mexican-American students and total student enrollment at Arizona State University for the fall semester of 1972.

TABLE V

ARIZONA STATE UNIVERSITY-TEMPE STUDENT
ENROLLMENT POPULATION TOTALS
FALL 1974

Total Student Enrollment	18,877
Undergraduate Mexican-American Students	875

Undergraduate Chicano students made up a 4.6 percent of the total student population enrollment number at this institution for the fall of 1972.

Since ethnic student enrollment figures were unavailable for the 1972 academic year, Table VI is provided to show the 1974 total student population together with the number of undergraduate Mexican-American students enrolled at Texas A. & I. University-Kingsville for that year.

TABLE VI

TEXAS A. & I. UNIVERSITY - KINGSVILLE
STUDENT ENROLLMENT POPULATION TOTALS
FALL 1974

Total Student Population Enrollment	5,388
Undergraduate Mexican-American Students	2,090

As indicated from the above table, at the time when the study was conducted the undergraduate Chicano student enrollment at this institution formed 38.8 percent of the total student population enrollment.

Table VII presents student enrollment population data for the fall semester of 1972 at Pan American University-Edinburg.

Undergraduate Spanish-Surnamed students comprised a 67.2 percent of the total undergraduate student population at this institution.

TABLE VII
PAN AMERICAN UNIVERSITY-EDINBURG
STUDENT POPULATION ENROLLMENT
FALL 1974

Total Full-Time Undergraduate Students	4,625
Total Undergraduate Spanish-Surnamed Students	3,108

The Study Instruments

Three instruments were employed to gather data for this study. They were the Tennessee Self-Concept Scale (Fitts, 1964-65), the Berger Self-Acceptance Scale (Berger, 1952), and The Mexican-American or Chicano Studies Opinionnaire (Garza, 1972) (See Appendix G).

Collection of Data

All Southwestern public state universities (58) listed in Barron's Profiles of American Colleges (8th Edition) were sent letters of inquiry concerning the present study. Only 8 of the institutions contacted responded to the letter of inquiry. Three of the 8 responding universities offered Chicano Studies programs. Although the remaining 5 universities did not offer Chicano Studies programs, they were interested in participating in the study.

A random sample of 126 undergraduate Mexican-American students (42 from each institution) was selected from a population of 276 undergraduate Mexican-American students who were enrolled in Chicano Studies programs during the academic year 1972-73 at the aforementioned univer-

sities referred to as the experimental universities. This sample of 126 undergraduate Mexican-American students served as the experimental group in the present study. A random selection of 42 undergraduate Mexican-Americans from each of the three experimental universities to serve as the control group for the present study was not possible.

A random sub-sample of 126 undergraduate Mexican-American students was selected from a population of 689 undergraduate Mexican-American students enrolled in Spanish classes at the three institutions designated to serve as the control group of this study.

For the experimental group, the independent variable was the presence of Chicano Studies programs. The dependent variable was the observed, recorded individual's change in self-concept, of the 126 undergraduate Mexican-American students after being exposed to a Chicano Studies program for a period of one year.

During the month of August, 1972, the researcher personally visited the campuses of the six selected institutions in order to hand-carry the instruments, instructions and additional information to be used in the study. These visits were also for the purpose of visiting and conferring with administrative and student personnel in the Chicano Studies programs in order to be more familiar with the operation and delivery procedures of the programs.

The overall timetable employed in the planning and performance of this study was as follows:

1. Original mailing of study proposal to presidents of major southwestern colleges and universities, June 2, 1972.
2. Notified the six selected institutions who were to serve as experimental and control groups in the present study, July 30, 1972.

3. Visited the campuses of the six institutions to distribute instruments and research information, August 18 - September 12, 1972.
4. Administration of pre-test, September 20 - October 10, 1972.
5. Received pre-test answer sheets of the administered instruments, November 1 - December 15, 1972.
6. Mailed and furnished the six institutions with answer sheets and additional required materials for the administration of post-test, January 15, 1973.
7. Administration of post-test, April 15 - May 1, 1973.
8. Received post-test answer sheets, questionnaires and all other furnished materials from the six institutions, June 1, 1973.

Analysis of the Data

The voluminous data gathered from the study instruments were coded and punched on data cards for use in computer tabulations. To fulfill the first purpose of the study, namely to determine whether Chicano Studies Programs had enhanced the self-concept of Mexican-American undergraduates who were exposed to such programs, two statistical techniques were chosen: the T-Test and Chi-Square. The same statistical techniques were used for the second phase of this study, that being, to compare the measured affective (self-concept) results of those students in Chicano Studies programs. The Tennessee Self-Concept Scale (Fitts, 1964-65) and the Berger Self-Acceptance Scale (Berger, 1952) were the two instruments employed for the first two phases of this study.

For the third phase of the study, descriptive statistics were employed to interpret the obtained result of the experimental and control groups on the Mexican-American or Chicano Studies Opinionnaire (Garza, 1972).

The .05 level of significance was selected as the level which had to be attained before the null hypothesis could be rejected. The conclusions drawn in this study are based on the .05 percent level although all statistical results are reported in terms of significance levels. This method of reporting allows the reader to set his own significance level for rejection of the null hypothesis tested.

Summary

This chapter has described the research design of the study and has presented a general overview of the study, together with the instruments used, the sample drawn, and the procedures employed to collect the described data. The chapter concludes with explanations of the statistical procedures employed to analyze the data.

CHAPTER IV

INTERPRETATION OF DATA

Introduction

The purpose of this chapter is to select, organize, and report the results yielded by the study. In order to accept or reject the general hypothesis (See page 10) of the present study, the interpretation and analysis of the collected data will be presented in four phases. The first phase deals with the descriptive statistical representation of test results from obtained data on the experimental and control groups using two instruments: The Tennessee Self-Concept Scale (Fitts, 1964) and the Berger Self-Acceptance Scale (Berger, 1952). The second phase is the presentation of the comparative test data results between the experimental and control groups. The third phase pertains to the presentation of the T-test and Chi-Square test results of the aforementioned collected data. The last phase concerns the statistical and graphical representation of the results from data gathered using the third instrument, The Mexican-American or Chicano Studies Opinionnaire (Garza, 1972). This instrument provided the 252 respondents with the opportunity to express their own views on the nature of Chicano Studies Programs in higher education.

Test data obtained from the 252 respondents were programmed and computerized. A computer program designed by the faculty at Western Michigan University was used in the quantitative analysis of the data.

The two statistical formulas employed in the analysis of the accumulated data were the T-test and Chi-Square statistics.

Due to the nature of the computer program employed, pre-test and post-test mean scores for the six schools were not furnished. Instead, only gained mean scores (pre-test scores minus post-test scores) together with standard deviations, variances and correlations were provided for each of the six schools.

Descriptive Statistical Representation of Data

The Experimental Schools

The three institutions of higher learning designated as the experimental schools in this study were (1) The University of Texas at Austin, (2) The University of California at Riverside and (3) The University of New Mexico. These institutions offer Chicano Studies programs in their undergraduate curriculum.

There were a total of 126 respondents at these three institutions--42 respondents at each of the three schools. These respondents were pre-tested early in the fall of 1972 (September and October) and post-tested the latter part of the spring semester of 1973 (April and May). They were administered the three instruments previously mentioned (See page 63).

Mean difference scores obtained both on the Tennessee Self-Concept Scale and the Berger Self-Acceptance Scale for the 126 respondents at the three experimental schools are presented on Table VIII.

An analysis of the test data presented on Table VIII indicates that the experimental group had significant mean difference scores on both

TABLE VIII

EXPERIMENTAL SCHOOLS DESCRIPTIVE STATISTICS
 COMPARISON OF GAINED MEAN SCORES OBTAINED
 ON THE TENNESSEE SELF-CONCEPT SCALE AND
 THE BERGER SELF-ACCEPTANCE SCALE

Institution	N	Instrument	Means	Standard Deviation	Variance	Correlation
University of Texas at Austin	42	TSCS*	23.3	17.5	307.4	.0071
		BSAS*	60.1	24.6	607.2	
University of California at Riverside	42	TSCS	21.9	16.6	277.0	.0060
		BSAS	67.57	43.15	280.0	
University of New Mexico	42	TSCS	69.1	120.7	14567.5	.0081
		BSAS	67.4	16.4	269.3	

*TSCS - Tennessee Self-Concept Scale

*BSAS - Berger Self-Acceptance Scale

the Tennessee Self-Concept and the Berger Self-Acceptance scales. Table VIII also reveals that respondents at the University of New Mexico had a much higher gain mean score on the Tennessee Self-Concept Scale (69.1) than respondents at either the University of Texas-Austin (23.3) or the University of California-Riverside (21.9). Speculation on this phenomena would be unwarranted since there are a host of factors that could account for this occurrence.

Furthermore, Table VIII shows that there is no correlation between the test results obtained on the two administered instruments for each of the three schools. It is assumed that the low correlation figures only indicate that the two standardized administered instruments did not measure the same aspect or facet of self-concept of the 126 respondents at the three experimental universities.

The Control Schools

The three control schools were (1) Arizona State University-Tempe, (2) Texas A. & I. University-Kingsville and (3) Pan American University-Edinburg, Texas. As with the experimental schools, there were 126 respondents at the three control institutions, 42 in each of the three schools. These respondents like those at the experimental schools were pre- and post-tested on the same date(s) and with the same test instruments.

Table IX shows the test results obtained on the Tennessee Self-Concept Scale and the Berger Self-Acceptance Scale for the 126 respondents.

Table IX shows that of the three control schools, respondents at Pan American University had the highest self-concept mean score gain (14.5) on the Tennessee Self-Concept Scale. On the other hand, respondents at

TABLE IX
THE CONTROL SCHOOLS DESCRIPTIVE STATISTICS
COMPARISON OF GAINED MEAN SCORES OBTAINED
ON THE TENNESSEE SELF-CONCEPT SCALE AND
THE BERGER SELF-ACCEPTANCE SCALE

Institution	N	Instrument	Means	Standard Deviation	Variance	Correlation
Arizona State University	42	TSCS*	.60	22.6	511.7	.2132
		BSAS*	7.30	50.2	2521.7	
Texas A. & I. University	42	TSCS	2.10	8.7	76.1	.0936
		BSAS	27.9	16.2	261.3	
Pan American University	42	TSCS	14.5	13.6	184.6	.1498
		BSAS	9.6	31.5	992.6	

*TSCS - Tennessee Self-Concept Scale

*BSAS - Berger Self-Acceptance Scale

Texas A. & I. University had the highest mean score gained (27.9) on the Berger Self-Acceptance Scale. Respondents at Arizona State University obtained the lowest mean scores gained on both scales.

Table IX also points out that there was no correlation between test results achieved on the Tennessee Self-Concept Scale and the Berger Self-Acceptance Scale for each of the control schools.

To determine whether the gained mean scores presented on Tables VIII and IX (descriptive statistics) were significant, a T-test statistic was employed to treat the data. The T-test statistic was used to compute each institution's data results in order to test the null hypothesis: that there was no change in the respondents' self-concept against the alternative, that there was. The T-test results appear on Table X.

T-Test Results

Table X shows the T-test score results for the respondents at the experimental and control schools. In order for the T-test scores of the individual schools to be significant, or to be indicative that there was a positive and significant change in respondents' self-concept, scores had to be greater than 1.96 at the .05 level of significance.

Table X indicates that respondents at the University of California-Riverside had no significant change in self-concept as measured on the Berger Self-Acceptance Scale. Respondents at the two other experimental schools showed significant changes in their self-concept as measured on the same scale. The T-test scores of 15.886 for respondents at the University of New Mexico well exceeded the required numerical value of 1.96 at the .05 level of significance. Of the control schools, only Texas A. & I. University had a T-test score (11.146) which was significant at the .05 level.

TABLE X
EXPERIMENTAL AND CONTROL SCHOOLS T-TEST STATISTIC
T-SCORES OBTAINED ON THE TENNESSEE SELF-CONCEPT
AND BERGER SELF-ACCEPTANCE SCALES

Institution	N	Treatment	TSCS*	BSAS*
University of Texas	42	Experimental	8.612	15.886
University of California	42	Experimental	8.528	0.353
University of New Mexico	42	Experimental	3.718	26.617
Arizona State University	42	Control	0.1785	0.942
Texas A. & I. University	42	Control	1.560	11.146
Pan American University	42	Control	6.893	1.975

*TSCS - The Tennessee Self-Concept Scale

*BSAS - The Berger Self-Acceptance Scale

Critical Score: 1.96 at the .05 level of significance

Table X also reveals that on the Tennessee Self-Concept Scale, the T-test scores obtained by the three experimental schools were all significant at the .05 level. Of the control schools only Pan American University had a score (6.893) which was significant at the .05 level.

In order to determine which schools when compared with each other showed an increase in self-concept, a T-test statistic was employed. But due to the high difference in variances (See Tables VIII and IX) for some groups, only certain T-test comparative scores (See Table XI) can be considered valid. That is, T-test comparative scores are valid only

when the variances of the institutions being compared are reasonably close (the ratio of the larger variance being almost equal to the smaller variance). Table XI shows that only those institutions with the asterik can be statistically compared. The comparative T-test scores must fall within the range of 1.69 at the .05 level of significance if they are to be statistically significant. Table XI presents the comparative T-test scores obtained by respondents at the six institutions on the Tennessee Self-Concept Scale.

TABLE XI
T-TEST STATISTIC T-SCORE COMPARISON FOR THE
SIX INSTITUTIONS USING THE TENNESSEE
SELF-CONCEPT SCALE
N = 252

<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>
* <u>1</u> UT	0.377	-2.434	5.141	7.016	2.586
* <u>2</u> UC-R		-2.511	4.917	6.83	2.247
<u>3</u> UNM			3.615	3.588	2.906
* <u>4</u> ASU				-0.482	-3.483
<u>5</u> Texas A&I					-4.957
* <u>6</u> PAU-Edinburg					

*Schools that can statistically be compared
Critical test score: 1.96 at the .05 level of significance

The six institutions as listed in Table XI in the categorical order are as follows:

- 1 University of Texas at Austin
- 2 University of California at Riverside
- 3 University of New Mexico at Albuquerque
- 4 Arizona State University at Tempe
- 5 Texas A. & I. University at Kingsville
- 6 Pan American University at Edinburg, Texas

Table XI shows that only the following pairs of schools can be statistically compared: 1 and 2; 1 and 4; and 1 and 6, and 2 and 6. When compared, T-test comparative scores indicated that there was more change in self-concept in some schools than in others. Those showing the more positive change in respondents' self-concept are the University of Texas-Austin and the University of California-Riverside. Their comparative T-test scores are significant at the .05 level.

Table XII presents the comparative T-test scores for the six schools using the Berger Self-Acceptance Scale (Berger, 1952). Comparative T-test scores presented in this table had to fall within the range of 1.96 in order to be significant at the .05 level.

Table XII shows that because of the vast differences in variances only certain schools can statistically be compared (as denoted on Table XII with an asterik). These schools are: 1 and 6; 2 and 3; 2 and 4; and 3 and 5. According to this table when these comparisons are made, the respondents at the following schools had more changes in self-concept: University of Texas, University of California-Riverside and University of New Mexico. The T-test scores were significant at the .05 level.

TABLE XII
T-TEST STATISTIC T-SCORE COMPARISON FOR
THE SIX INSTITUTIONS USING THE
BERGER SELF-ACCEPTANCE SCALE
N = 252

	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>
* <u>1</u> UT		4.951	-1.598	6.117	19.330	11.294
* <u>2</u> UC-R			-5.647	-0.797	-1.842	-0.383
* <u>3</u> UNM				7.372	26.784	14.85
* <u>4</u> ASU					4.311	1.848
* <u>5</u> Texas A&I						3.331
* <u>6</u> PAU-Edinburg						

*Schools that can be statistically compared
Critical T-test score: 1.96 at .05 level of significance

The fact that the variances were very different in some cases (See Tables VIII and IX) the T-test statistic was unreliable in drawing conclusions from the test results regarding the emotional effectiveness of Chicano Studies programs. Therefore, a non-parametric method of data analysis was used. This method is the Chi-Square contingency tables approach.

The Chi-Square statistic, unlike the T-test, is not sensitive to the difference in variances of the schools. It assumes that the test results of the six schools are evenly distributed and that the obtained scores were not dependent on the nature of the individual school. For all practical purposes, the six participating institutions have lost

their identity, regardless of size, location, and type of school. The Chi-Square statistic only takes into account whether the individual institution offers a Chicano Studies program or not. All other variables are eliminated in the mathematical computation of this statistic. The Chi-Square statistic was used for the third phase of the present study.

Chi-Square Results

Table XIII presents the Chi-Square statistic on the Tennessee Self-Concept Scale test results for the 252 respondents.

TABLE XIII
A CHI-SQUARE STATISTIC FOR THE
TENNESSEE SELF-CONCEPT SCALE
EXPERIMENTAL & CONTROL SCHOOL

Institutions	Range of Scores		Totals
	(-400 to -100)	(-100 to 200)	
Experimental Schools	9	117	126
Control Schools	<u>1</u>	<u>125</u>	<u>126</u>
TOTALS	10	242	252

Chi-Square = 5.16 with 1 degree of freedom
Level of Significance = .05

Table XIII shows that with one degree of freedom, the acquired Chi-Square score of 5.16 by both the experimental and control groups on the Tennessee Self-Concept Scale was highly significant at the .05 level of significance. A Chi-Square score of 5.16 well exceeded the required or

expected Chi-Square of 3.14 in order for the findings to be significant.

Table XIV presents the Chi-Square statistic on the Berger Self-Acceptance Scale for the 252 respondents.

TABLE XIV
A CHI-SQUARE STATISTIC FOR THE
BERGER SELF-ACCEPTANCE SCALE
EXPERIMENTAL & CONTROL SCHOOL

Institutions	(-50 to -100)	(0 to -49)	(0 to 24)	TOTALS
Experimental Schools	79	29	18	126
Control Schools	<u>12</u>	<u>26</u>	<u>88</u>	<u>126</u>
TOTALS	91	55	106	252

Chi-Square = 95.0 with 2 degrees of freedom
Level of Significance = .05
Critical Score = 5.991

On the Berger Self-Acceptance Scale, with two degrees of freedom, a Chi-Square statistic of 5.991 was required in order for the findings on Table XIV to be considered significant at the .05 level. A Chi-Square statistic of 95 was obtained. This enormous Chi-Square figure is significant at this level.

Chicano Studies Opinionnaire (Garza, 1972) Results

The last phase of the present study offers a descriptive statistical representation of the data collected using the Chicano or Mexican-

American Studies Student Opinionnaire. This instrument was composed of eighteen multiple choice items, scored on a 1 to 5 likert rating scale (See Appendix A). Tabulated item answers of the 252 respondents on this opinionnaire are shown on Table XV.

Table XV shows that the gained mean score for the Experimental group was .7870 and for the Control group .4435. The total mean difference score between the two groups was .3435. This score indicated that the views and ideas of the 252 respondents concerning the existence and purpose of Chicano Studies programs in higher education changed very little during the academic year 1972-73, the period when this study was conducted.

Summary

The descriptive and statistical data presented in this chapter reflected the following general findings:

1. Overall, respondents at the Experimental schools had higher self-concept mean gain scores than respondents at the Control schools on both the Tennessee Self-Concept Scale and Berger Self-Acceptance Scale.
2. T-test results indicated that the change in self-concept for students enrolled at the Experimental schools was more significant than for respondents at the Control schools.
3. Comparative T-test results showed that respondents at two of the three Experimental schools (University of Texas-Austin and University of California-Riverside) had the more positive change in self-concept during the period when this study was conducted.

TABLE XV

EXPERIMENTAL AND CONTROL SCHOOLS DESCRIPTIVE
STATISTICS: GAIN MEAN SCORE
CHICANO STUDIES OPINIONNAIRE
N = 252

Schools	Question	*Pre-Test Mean	*Post-Test Mean	Gain Mean	Standard Deviation	Variance
E*	1	4.80	4.06	.74	1.12	4.111
C*		4.40	4.18	.22	.88	
E	2	3.00	2.54	.46	1.23	1.235
C		2.40	2.14	.26	1.41	
E	3	3.00	2.10	.90	1.20	2.810
C		3.70	3.28	.42	1.50	
E	4	3.60	2.82	.78	1.26	1.190
C		3.80	3.22	.58	1.37	
E	5	3.30	2.49	.81	1.12	.4439
C		2.90	2.15	.75	1.14	
E	6	3.40	2.79	.61	1.35	2.133
C		3.30	3.08	.22	1.53	
E	7	4.60	3.80	.80	1.08	2.702
C		4.20	3.74	.46	0.91	
E	8	3.70	2.74	.96	1.19	2.275
C		3.60	2.98	.62	1.12	
E	9	3.50	2.61	.89	1.17	2.455
C		3.40	2.89	.51	1.28	
E	10	4.50	2.68	.82	1.13	4.509
C		4.60	4.37	.23	0.94	
E	11	3.80	2.86	.94	1.00	2.429
C		3.30	2.73	.57	1.40	
E	12	4.10	3.39	.71	1.36	2.486
C		3.90	3.68	.32	1.10	
E	13	3.40	2.53	.87	1.21	3.516
C		2.90	2.59	.31	1.29	
E	14	3.80	2.97	.83	1.16	1.266
C		2.90	2.55	.64	1.22	
E	15	4.30	3.57	.73	1.02	1.913
C		4.00	3.50	.50	0.94	
E	16	4.60	3.84	.76	1.033	3.314
C		4.10	2.73	.37	0.85	
E	17	4.40	3.67	.73	1.44	3.517
C		4.50	4.24	.26	1.04	
E	18	2.80	2.07	.73	1.44	.3224
C		2.50	1.82	.68	1.28	
E	Totals	3.80	3.02	.78	1.81	2.351
C		3.60	3.16	.44	1.12	

*Pre & Post Test Mean Scores = Scores based on Likert rating (Appendix A).

*E - Experimental Schools

*C - Control Schools

4. Chi-Square test results indicated that it was very probable that the school attended by the undergraduate Mexican-American in this study, affected his change in self-concept. Also, with a high probability, exposure to a Chicano Studies program might have further enhanced the self-concept of this individual.
5. The total mean difference score between the experimental and control groups on the Mexican-American Studies Program Opinionnaire revealed that views and ideas that these two groups had about the existence and purpose of these ethnic studies programs in higher education changed very little during the academic year 1972-1973.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS

AND RECOMMENDATIONS

The purpose of this chapter is to present a summary and conclusions that the researcher has drawn from the study results and to make recommendations for further study on the implementation of Chicano Studies programs in southwestern institutions of higher learning.

Summary

A strong case has been made for the implementation of Chicano Studies programs on college campuses of the Southwest. The case is based on the premise that the traditional undergraduate curricula at these institutions is inadequate and does not meet the academic and affective needs of the Mexican-American student in higher education because the present undergraduate curriculum lacks ethnicity and fails to recognize the cultural heritage and contributions of this minority to the American society. This minority further believes that Chicano Studies programs are needed if institutions of higher learning, particularly in the Southwest, are to (1) help fill or bridge the educational gap created for the Mexican-American (among other things) by the public schools' curricula, and (2) make it possible for the Mexican-American to gain economic and social parity through education.

Thus, in keeping with the watershed role that institutions of higher learning have assumed, Chicano students and faculty feel that Southwestern colleges and universities need to implement Chicano Studies on their campuses. They claim that Chicano Studies programs are the only viable programs designed to meet and correct some of the academic and affective problems that Mexican-American students in higher education have as a result of their early and secondary public school learning experiences.

Purpose and Design of the Study

The purpose of this study was to investigate and provide information on the emotional effectiveness of Chicano Studies programs on undergraduate Mexican-American students; 126 of whom were participants in Chicano Studies programs at three major Southwestern universities for a period of one academic year, and 126 were non-participants of said programs. The latter group of respondents were also enrolled at three other major Southwestern institutions of higher learning. The study sought to determine whether participants' exposure to Chicano Studies for a period of one academic year (1972-1973) influenced and increased their self-concept moreso, than non-participants of such programs.

The Study Hypothesis

A hypothesis was formulated to determine if there had been a significant change in the self-concept of 126 undergraduate Mexican-American students enrolled in Chicano Studies programs at three Southwestern universities for a period of one academic year (1972-1973), as compared with the self-concept of non-participants of said programs at three

other schools. On the basis of the statistical evidence, the researcher accepted the stated hypothesis: respondents in Chicano Studies programs had a more significant and positive change in self-concept by the end of the trial period than did non-participants of said programs.

The Study Instruments

Two standardized and one designed instruments were employed in this study in order to elicit data concerning the emotional effectiveness of Chicano Studies programs on their participants. The two standardized instruments were the Tennessee Self-Concept Scale (Fitts, 1964) and the Berger Self-Acceptance Scale (Berger, 1952). The non-standardized instrument was the Mexican-American or Chicano Studies Opinionnaire (Garza, 1972). Respondents of both the control and experimental schools were pre-tested early in the fall of 1972 and post-tested late in the spring of 1973, using these three instruments.

Analysis of the Data

All answer sheets were coded and analyzed by computer. A "statpack" computer program designed by faculty members at Western Michigan University was employed in the descriptive and statistical analysis of the collected data for the present study. The presentation of gain mean scores, standard deviations, variances, correlations, T-test and Chi-Square scores were included in the descriptive and statistical analysis of the collected data.

Limitations of the Study

1. No empirical data was available on the emotional effectiveness

of Chicano Studies programs in higher education. Related research on ethnic studies programs included studies on the emotional effectiveness of Black and Indian Studies Programs. Although the majority of the research literature suggested that Black and Indian ethnic studies programs were meeting the academic and affective needs of their constituents, the findings may or may not necessarily apply to Chicano Studies programs.

2. The sampling of subjects per se was not done at random. Subjects to serve in the control and experimental groups were randomly selected from sub-samples of undergraduate Mexican-American student populations enrolled in either Chicano Studies programs or Spanish classes at the six institutions. As such, they may have not been 'true' representatives of the undergraduate Mexican-American population(s) at their respective institution. Student body enrollments, whether Mexican-American or not, differ in their 'personality' make-up, not only within their own institutional setting, but moreso, from institution to institution.
3. Factors such as size, geographical location, curricular activities, educational philosophy of the individual institution together with size and composition of student population at said institutions determine to a large extent the emotional effectiveness of these programs. The results presented in this chapter can only become meaningful when these and other influences are taken into consideration.

4. The presentation of the statistical analysis indicated that there was no correlation between the test results obtained on the Tennessee Self-Concept Scale and the Berger Self-Acceptance Scale. It may have been very possible that these two instruments may have been measuring different aspects or facets of self-concept. As such, these instruments may have not been the most appropriate for the type of investigation that the present study was concerned with.
5. Since 'self-concept' is a global concept which entails in depth studies of human behavior, one academic school year is a very short period of time to determine whether the measured change in self-concept of participants in Chicano Studies was influenced by these programs.

Findings

The descriptive and statistical analysis of the study's collected data yielded the following findings.

1. With a very high probability the individual institution attended by respondents in this study had an influence on the self-concept change of these individuals (this included both experimental and control schools). The change in self-concept for respondents was dependent on the school they attended. Such factors as type, size, location, and etc. of the individual institution need to be considered in the interpretation of the findings of this study. The descriptive statistical analysis of the collected data presented in Tables VIII and IX reveal that respon-

dents at both experimental and control schools had an increase in self-concept gain mean scores. This indicates that the six groups of respondents had a more positive change in self-concept at the end of the trial period of this study than at the beginning.

2. Undergraduate Mexican-American students at the three experimental schools, who had been enrolled in Chicano Studies programs during the academic year 1972-1973, had a more significant change in self-concept than those who were non-participants of such programs during the same period of time. It is, among other things, as previously mentioned, very probable that exposure to Chicano Studies programs further enhanced the self-concept change of the respondents at the three experimental schools. T-test scores presented in Tables X and XI indicate that respondents at the experimental schools had a more positive and significant change in self-concept than those at the control schools, as measured on the two affective standardized instruments (The Tennessee Self-Concept Scale and Berger Self-Acceptance Scale) and computed at the .05 level of significance. Also Chi-Square test results on Tables XIII and XIV indicate that, aside from the fact that the institution itself influenced the change in self-concept of respondents, exposure to Chicano Studies programs might have further contributed to the positive change in self-concept of the programs' participants.

3. In comparing the six institutions with and among each other, test results (as shown on Tables XI and XII) indicate that respondents at the following universities had the most significant changes in self-concept: The University of Texas-Austin, University of California-Riverside and University of New Mexico. These comparative test findings were significant at the .05 level.
4. Respondents at the University of New Mexico had the most significant change in self-concept (See Tables VIII and XV). There are several factors that influenced the great change in self-concept for respondents at this particular institution. However, due to the time element and design of the present study, the author did not investigate any of the presumed variables (student population, size type and location of university) that might have influenced the most noticeable change in self-concept for respondents at the University of New Mexico.
5. Respondents' opinions regarding the existence, purpose and implementation of Chicano Studies programs in higher education changed little if any at the end of the trial period of the present study. Result of respondents' reactions presented on Table XV showed very little change in their views concerning these ethnic studies programs.

Conclusions

The results presented in Chapter IV lead the investigator to accept the general hypothesis. Chicano Studies programs contributed in enhancing

the self-concept of those undergraduate Mexican-American students who were enrolled in said programs for a period of one academic year. The data results presented in Chapter IV (See Tables XIII and XIV) support this hypothesis.

No hypothesis was proposed for that phase of the study concerning the reactions of students to the Mexican-American or Chicano Studies Opinionnaire. Nevertheless, the test results obtained on this questionnaire lead the researcher to conclude that participants and non-participants in Chicano Studies programs did not change their preconceived ideas regarding the concept, content, goals, and objectives of these ethnic programs before and after the trial period when the present study was conducted.

Recommendations

On the basis of the findings of this study, it seems appropriate to recommend that the present study be replicated. However, in replicating the present study, the author suggests that the researcher(s):

1. Randomly select both control and experimental sample groups from the same institution(s) where the Chicano Studies program (s) is being offered.
2. Employ larger control and experimental study samples for better student representation.
3. Consider selecting sample groups by age, sex, education and socio-economic status.
4. Use standardized affective testing instruments that will measure the same aspect of self-concept.

Replication of the present study would help validate the reported findings and at the same time detect whatever factors influenced these results.

Areas for Future Study

This initial study may aid others in developing minority studies programs. It was the proposed goal of the researcher not only to contribute knowledge to the existing area of curriculum development in higher education as it pertains to the Mexican-American student, but to encourage other researchers to replicate and pursue follow-up studies of the present one, as well.

Future areas of research could include Chicano Studies programs as predictors of (1) college success or academic achievement, (2) professional and political opportunities, (3) economic gains, and (4) social mobility for Mexican-Americans.

Also, plans to evaluate existing Chicano Studies programs need to be taken. Having an ethnic program for Chicanos simply for the sake of having one, is not an acceptable or valid reason. In order for future Chicano Studies programs to effectively meet the needs of those students for whom these programs were designed, an evaluation of the present ones are needed. Although these programs are relatively new and structured for very unique and individual experiences, yet, an attempt to assess them is in order. Evaluation of such programs could begin by performing (1) an assessment of the specific needs for and of a program for Chicanos; (2) monitor on-going program activities; and (3) reach decisions regarding the continuance of said programs.

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APPENDIXES

APPENDIX A

STUDY INSTRUMENTS AND MAILED MATERIALS

TENNESSEE SELF CONCEPT SCALE

Mark each answer on the score sheet in the block corresponding to the question numbers on the page. Responses are to be marked on the 1-5 scale below.

Responses--	Completely false	Mostly false	Partly false and Partly true	Mostly true	Completely true
	1	2	3	4	5
I have a healthy body					_____
I am an attractive person					_____
I consider myself a sloppy person					_____
I am a decent sort of person					_____
I am an honest person					_____
I am a bad person					_____
I am a cheerful person					_____
I am a calm and easy-going person					_____
I am a nobody					_____
I have a family that would always help me in any kind of trouble					_____
I am a member of a happy family					_____
My friends have no confidence in me					_____
I am a friendly person					_____
I am popular with men					_____
I am not interested in what other people do					_____
I do not always tell the truth					_____
I get angry sometimes					_____
I like to look nice and neat all the time					_____
I am full of aches and pains					_____
I am a sick person					_____

I am a religious person _____
 I am a moral failure _____
 I am a morally weak person _____
 I have a lot of self-control _____
 I am a hateful person _____
 I am losing my mind _____
 I am an important person to my friends and family _____
 I am not loved by my family _____
 I feel that my family doesn't trust me _____
 I am popular with women _____
 I am mad at the whole world _____
 I am hard to be friendly with _____
 Once in a while I think of things too bad to talk about _____
 Sometimes, when I am not feeling well, I am cross _____
 I am neither too fat nor too thin _____
 I like my looks just the way they are _____
 I would like to change some parts of my body _____
 I am satisfied with my moral behavior _____
 I am satisfied with my relationship to God _____
 I ought to go to church more _____
 I am satisfied to be just what I am _____
 I am just as nice as I should be _____
 I despise myself _____
 I am satisfied with my family relationships _____
 I understand my family as well as I should _____
 I should trust my family more _____
 I am as sociable as I want to be _____

- I try to please others, but I don't overdo it _____
- I am no good at all from a social standpoint _____
- I do not like everyone I know _____
- Once in a while, I laugh at a dirty joke _____
- I am neither too tall nor too short _____
- I don't feel as well as I should _____
- I should have more sex appeal _____
- I am as religious as I want to be _____
- I wish I could be more trustworthy _____
- I shouldn't tell so many lies _____
- I am as smart as I want to be _____
- I am not the person I would like to be _____
- I wish I didn't give up as easily as I do _____
- I treat my parents as well as I should (Use past tense
if parents are not living) _____
- I am too sensitive to things my family say _____
- I should love my family more _____
- I am satisfied with the way I treat other people _____
- I should be more polite to other _____
- I ought to get along better with other people _____
- I gossip a little at times _____
- At times I feel like swearing _____
- I take good care of myself physically _____
- I try to be careful about my appearance _____
- I often act like I am "all thumbs" _____
- I am true to my religion in my everyday life _____
- I try to change when I know I'm doing things that are wrong _____

- I sometimes do very bad things _____
- I can always take care of myself in any situation _____
- I take the blame for things without getting mad _____
- I do things without thinking about them first _____
- I try to play fair with my friends and family _____
- I take a real interest in my family _____
- I give in to my parents (Use past tense if parents
are not living _____
- I try to understand the other fellow's point of view _____
- I get along well with other people _____
- I do not forgive others easily _____
- I would rather win than lose in a game _____
- I feel good most of the time _____
- I do poorly in sports and games _____
- I am a poor sleeper _____
- I do what is right most of the time _____
- I sometimes use unfair means to get ahead _____
- I have trouble doing the things that are right _____
- I solve my problems quite easily _____
- I change my mind a lot _____
- I try to run away from my problems _____
- I do my share of work at home _____
- I quarrel with my family _____
- I do not act like my family thinks I should _____
- I see good points in all the people I meet _____
- I do not feel at ease with other people _____
- I find it hard to talk with strangers _____
- Once in a while I put off until tomorrow what I ought
to do today _____

TENNESSEE SELF CONCEPT SCALE

ANSWER SHEET

Name of Institution _____ Date _____

Student Number _____ Sex _____ Age _____ (Freshman, Sophomore, Etc.) _____

Item No.	Page 1	Item No.	Page 2	Item No.	Page 3
1.	(1) (2) (3) (4) (5)	2.	(1) (2) (3) (4) (5)	7.	(1) (2) (3) (4) (5)
3.	(1) (2) (3) (4) (5)	4.	(1) (2) (3) (4) (5)	9.	(1) (2) (3) (4) (5)
5.	(1) (2) (3) (4) (5)	6.	(1) (2) (3) (4) (5)	11.	(1) (2) (3) (4) (5)
19.	(1) (2) (3) (4) (5)	20.	(1) (2) (3) (4) (5)	25.	(1) (2) (3) (4) (5)
21.	(1) (2) (3) (4) (5)	22.	(1) (2) (3) (4) (5)	27.	(1) (2) (3) (4) (5)
23.	(1) (2) (3) (4) (5)	24.	(1) (2) (3) (4) (5)	29.	(1) (2) (3) (4) (5)
37.	(1) (2) (3) (4) (5)	38.	(1) (2) (3) (4) (5)	43.	(1) (2) (3) (4) (5)
39.	(1) (2) (3) (4) (5)	40.	(1) (2) (3) (4) (5)	45.	(1) (2) (3) (4) (5)
41.	(1) (2) (3) (4) (5)	42.	(1) (2) (3) (4) (5)	47.	(1) (2) (3) (4) (5)
55.	(1) (2) (3) (4) (5)	56.	(1) (2) (3) (4) (5)	61.	(1) (2) (3) (4) (5)
57.	(1) (2) (3) (4) (5)	58.	(1) (2) (3) (4) (5)	63.	(1) (2) (3) (4) (5)
59.	(1) (2) (3) (4) (5)	60.	(1) (2) (3) (4) (5)	65.	(1) (2) (3) (4) (5)
73.	(1) (2) (3) (4) (5)	74.	(1) (2) (3) (4) (5)	79.	(1) (2) (3) (4) (5)
75.	(1) (2) L(3) (4) (5)	76.	(1) (2) (3) (4) (5)	81.	(1) (2) (3) (4) (5)
77.	(1) (2) (3) (4) (5)	78.	(1) (2) (3) (4) (5)	83.	(1) (2) (3) (4) (5)
91.	(1) (2) (3) (4) (5)	92.	(1) (2) (3) (4) (5)	95.	(1) (2) (3) (4) (5)
93.	(1) (2) (3) (4) (5)	94.	(1) (2) (3) (4) (5)	97.	(1) (2) (3) (4) (5)

TENNESSEE SELF CONCEPT SCALE

ANSWER SHEET

Name of Institution _____ Date _____

Student Number _____ Sex _____ Age _____ (Freshman, Sophomore, etc.) _____

Item
No.

8. (1) (2) (3) (4) (5) 13. (1) (2) (3) (4) (5) 14. (1) (2) (3) (4) (5)
 10. (1) (2) (3) (4) (5) 15. (1) (2) (3) (4) (5) 16. (1) (2) (3) (4) (5)
 12. (1) (2) (3) (4) (5) 17. (1) (2) (3) (4) (5) 18. (1) (2) (3) (4) (5)
 26. (1) (2) (3) (4) (5) 31. (1) (2) (3) (4) (5) 32. (1) (2) (3) (4) (5)
 28. (1) (2) (3) (4) (5) 33. (1) (2) (3) (4) (5) 34. (1) (2) (3) (4) (5)
 30. (1) (2) (3) (4) (5) 35. (1) (2) (3) (4) (5) 36. (1) (2) (3) (4) (5)
 44. (1) (2) (3) (4) (5) 49. (1) (2) (3) (4) (5) 50. (1) (2) (3) (4) (5)
 46. (1) (2) (3) (4) (5) 51. (1) (2) (3) (4) (5) 52. (1) (2) (3) (4) (5)
 48. (1) (2) (3) (4) (5) 53. (1) (2) (3) (4) (5) 54. (1) (2) (3) (4) (5)
 62. (1) (2) (3) (4) (5) 67. (1) (2) (3) (4) (5) 68. (1) (2) (3) (4) (5)
 64. (1) (2) (3) (4) (5) 69. (1) (2) (3) (4) (5) 70. (1) (2) (3) (4) (5)
 66. (1) (2) (3) (4) (5) 71. (1) (2) (3) (4) (5) 72. (1) (2) (3) (4) (5)
 80. (1) (2) (3) (4) (5) 85. (1) (2) (3) (4) (5) 86. (1) (2) (3) (4) (5)
 82. (1) (2) (3) (4) (5) 87. (1) (2) (3) (4) (5) 88. (1) (2) (3) (4) (5)
 84. (1) (2) (3) (4) (5) 89. (1) (2) (3) (4) (5) 90. (1) (2) (3) (4) (5)
 96. (1) (2) (3) (4) (5) 99. (1) (2) (3) (4) (5) 100. (1) (2) (3) (4) (5)
 98. (1) (2) (3) (4) (5)

SELF-ACCEPTANCE SCALE (Berger 1952)

This is a study of some of your attitudes. Of course, there is no right answer for any statement. The best answer is what you feel is true of yourself.

You are to respond to each question on the answer sheet according to the following scheme:

1	2	3	4	5
Not at all true of myself	Slightly true of myself	About half- way true of myself	Mostly true of myself	True of myself

Remember, the best answer is the one which applies to you.

1. I'd like it if I could find someone who would tell me how to solve my personal problems.
2. I don't question my worth as a person, even if I think others do.
3. I can be comfortable with all varieties of people--from the highest to the lowest.
4. I can become so absorbed in the work I'm doing that it doesn't bother me not to have any intimate friends.
5. I don't approve of spending time and energy in doing things for other people. I believe in looking to my family and myself more and letting others shift for themselves.
6. When people say nice things about me, I find it difficult to believe they really mean it. I think maybe they're kidding me or just aren't being sincere.
7. If there is any criticism or anyone says anything about me, I just can't take it.
8. I don't say much at social affairs because I'm afraid people will criticize me or laugh if I say the wrong thing.
9. I realize that I'm not living very effectively but I just don't believe I've got it in me to use my energies in better ways.
10. I don't approve of doing favors for people. If you're too agreeable they'll take advantage of you.
11. I look on most of the feelings and impulses I have toward people as being quite natural and acceptable.
12. Something inside me just won't let me be satisfied with any job I've done--if it turns out well, I get a very smug feeling that this is behead me, I shouldn't be satisfied with this, this isn't a fair test.

13. I feel different from other people. I'd like to have the feeling of security that comes from knowing I'm not too different from others.
14. I'm afraid for people that I like to find out what I'm really like, for fear they'd be disappointed in me.
15. I am frequently bothered by feelings of inferiority.
16. Because of other people, I haven't been able to achieve as much as I should have.
17. I am quite shy and self-conscious in social situations.
18. In order to get along and be liked, I tend to be what people expect me to be rather than anything else.
19. I usually ignore the feelings of others when I'm accomplishing some important end.
20. I seem to have a real inner strength in handling things. I'm on a pretty solid foundation and it makes me pretty sure of myself.
21. There's no sense in compromising. When people have values I don't like, I just don't care to have much to do with them.
22. The person you marry may not be perfect, but I believe in trying to get him (or her) to change along desirable lines.
23. I see no objection to stepping on other people's toes a little if it'll help get me what I want in life.
24. I feel self-conscious when I'm with people who have a superior position to mine in business or at school.
25. I try to get people to do what I want them to do, in one way or another.
26. I often tell people what they should do when they're having trouble in making a decision.
27. I enjoy myself most when I'm alone, away from other people.
28. I think I'm neurotic or something.
29. I feel neither above nor below the people I meet.
30. Sometimes people misunderstand me when I try to keep them from making mistakes that could have an important effect on their lives.
31. Very often I don't try to be friendly with people because I think they won't like me.

32. There are very few times when I compliment people for their talents or jobs they've done.
33. I enjoy doing little favors for people even if I don't know them well.
34. I feel that I'm a person of worth, on an equal plane with others.
35. I can't avoid feeling guilty about the way I feel toward certain people in my life.
36. I prefer to be alone rather than have close friendships with any of the people around me.
37. I'm not afraid of meeting new people. I feel that I'm a worthwhile person and there's no reason why they should dislike me.
38. I sort of only half-believe in myself.
39. I seldom worry about other people. I'm really pretty self-centered.
40. I'm very sensitive. People say things and I have a tendency to think they're criticizing me or insulting me in some way and later when I think of it, they may not have meant anything like that at all.
41. I think I have certain abilities and other people say so too, but I wonder if I'm not giving them an importance way beyond what they deserve.
42. I feel confident that I can do something about the problems that may arise in the future.
43. I believe that people should get credit for their accomplishments, but I very seldom come across work that deserves praise.
44. When someone asks for advice about some personal problem, I'm most likely to say, "It's up to you to decide," rather than tell him what he should do.
45. I guess I put on a show to impress people. I know I'm not the person I pretend to be.
46. I feel that for the most part one has to fight his way through life. That means that people who stand in the way will be hurt.
47. I can't help feeling superior (or inferior) to most of the people I know.
48. I do not worry or condemn myself if other people pass judgment against me.
49. I don't hesitate to urge people to live by the same high set of values which I have for myself.

50. I can be friendly with people who do things which I consider wrong.
51. I don't feel very normal, but I want to feel normal.
52. When I'm in a group I usually don't say much for fear of saying the wrong thing.
53. I have a tendency to sidestep my problems.
54. If people are weak and inefficient I'm inclined to take advantage of them. I believe you must be strong to achieve your goals.
55. I'm easily irritated by people who argue with me.
56. When I'm dealing with younger persons, I expect them to do what I tell them.
57. I don't see much point to doing things for others unless they can do you some good later on.
58. Even when people do think well of me, I feel sort of guilty because I know I must be fooling them--that if I were really to be myself, they wouldn't think well of me.
59. I feel that I'm on the same level as other people and that helps to establish good relations with them.
60. If someone I know is having difficulty in working things out for himself, I like to tell him what to do.
61. I feel that people are apt to react differently to me than they would normally react to other people.
62. I live too much by other people's standards.
63. When I have to address a group, I get self-conscious and have difficulty saying things well.
64. If I didn't always have such hard luck, I'd accomplish much more than I have.

SELF-ACCEPTANCE SCALE (Berger 1952)

Score Sheet

Name of Institution _____ Date _____

Student Number _____ Sex _____ Age _____ Classification (Freshman, Sophomore, etc.) _____

1. 1 2 3 4 5	22. 1 2 3 4 5	44. 1 2 3 4 5
2. 1 2 3 4 5	23. 1 2 3 4 5	45. 1 2 3 4 5
3. 1 2 3 4 5	24. 1 2 3 4 5	46. 1 2 3 4 5
4. 1 2 3 4 5	25. 1 2 3 4 5	47. 1 2 3 4 5
5. 1 2 3 4 5	26. 1 2 3 4 5	48. 1 2 3 4 5
6. 1 2 3 4 5	27. 1 2 3 4 5	49. 1 2 3 4 5
7. 1 2 3 4 5	28. 1 2 3 4 5	50. 1 2 3 4 5
8. 1 2 3 4 5	29. 1 2 3 4 5	51. 1 2 3 4 5
9. 1 2 3 4 5	30. 1 2 3 4 5	52. 1 2 3 4 5
10. 1 2 3 4 5	31. 1 2 3 4 5	53. 1 2 3 4 5
11. 1 2 3 4 5	32. 1 2 3 4 5	54. 1 2 3 4 5
12. 1 2 3 4 5	33. 1 2 3 4 5	55. 1 2 3 4 5
13. 1 2 3 4 5	34. 1 2 3 4 5	56. 1 2 3 4 5
14. 1 2 3 4 5	35. 1 2 3 4 5	57. 1 2 3 4 5
15. 1 2 3 4 5	36. 1 2 3 4 5	58. 1 2 3 4 5
16. 1 2 3 4 5	37. 1 2 3 4 5	59. 1 2 3 4 5
17. 1 2 3 4 5	38. 1 2 3 4 5	60. 1 2 3 4 5
18. 1 2 3 4 5	39. 1 2 3 4 5	61. 1 2 3 4 5
19. 1 2 3 4 5	40. 1 2 3 4 5	62. 1 2 3 4 5
20. 1 2 3 4 5	41. 1 2 3 4 5	63. 1 2 3 4 5
21. 1 2 3 4 5	42. 1 2 3 4 5	64. 1 2 3 4 5
	43. 1 2 3 4 5	

July 11, 1972

The President
Office of the President
The University of New Mexico
Albuquerque, New Mexico

Dear President:

By way of the enclosed Vitae sheet(s) and Prospectus for doctoral dissertation, I introduce myself to you, and at the same time explain the purpose of my research investigation involving prestigious institutions of higher learning in the Southwest who offer Mexican-American or Chicano Studies Programs either in their undergraduate or graduate Curriculum.

Every possible effort is being made to assure that this investigation is conducted under fully acceptable research procedures in the hopes that the results will add a small portion of significant information to the development of these institutions. Too, the findings should serve as an assist to presidents, deans, department chairmen, curriculum development specialists and faculty members.

Your institution has been selected as one of the few which meet the criteria necessary for participation in the investigation. If permission is received from you to involve your institution in the study, a random sample of 35 to 45 Mexican-American undergraduate students, some faculty members and administrative personnel involved with the Chicano Studies Program of your institution will be sent data-gathering instruments and instructions for completing it.

May I say that I already have had the pleasure of corresponding and conversing (by phone) with Mr. Antonio Mondragon, Director of the Chicano Studies at your University, with whom I have discussed this research project. He has very candidly expressed to me that his staff and students will cordially welcome such a study and will gladly participate, cooperate and assist me in any way possible in conducting this project at this institution. Mr. Mondragon's sincere interest in this study is also shared unanimously with his colleagues at the other universities mentioned in my prospectus (Universities of Texas at Austin, Arizona State, California, at Riverside and Santa Barbara, and Colorado). They like Mr. Mondragon have expressed to me that a study of this nature will benefit not only the institutions who now offer Mexican-American Studies Programs, but also those contemplating in implementing them in the near future as well, being that very little or no research of this type has been done to determine the effectiveness and merit of said programs. Furthermore, this exploratory study,

Page 2

they feel, will serve to break ground for others to follow, by which those institutions of higher learning in the Southwest offering Mexican-American or Chicano Studies will be able to critically and objectively analyze, evaluate and revise their existing programs.

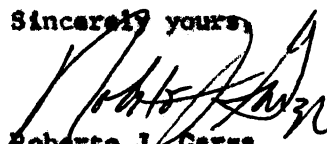
If after reading the attached statement you decide that your institution and higher institutions in general will gain from an assessment of the goals of your institution and others like it, please send me a letter granting me permission to include your institution in this study.

However, if after reading the attached statement there are still questions left unanswered, I would be more than glad to visit with you in person or by phone.

A summary of the findings of this study will be shared with all who contribute to it; however, careful control of individual response forms will be maintained to assure anonymity to participants.

Thank you for your interest. Both my doctoral committee members and myself would be very grateful for your permission to proceed with this project.

Sincerely yours,



Roberto J. Garza
Chicano Studies Researcher
Phone: 405/377-2888 (Home)
405/372-6211, Ext. 7577 (Office)

Encl.

RJG:mdk

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SANTA BARBARA • SANTA CRUZ

CENTER FOR CHICANO STUDIES

SANTA BARBARA, CALIFORNIA 93106

May 30, 1972

Roberto J. Garza
Department of Foreign Languages
Oklahoma State University
Stillwater, Oklahoma 74074

Dear Prof. Garza:

It was a pleasure hearing from you (May 5), at which time we were able to become more familiar with you and the work you are engaged in.

In getting to the main point of your letter, a proposed visit to our Centro, we will be most happy to receive you here. It would be best if you planned your visit before July 28. Our Summer classes will still be in session and this will give you an opportunity to meet with some of our faculty and students. As soon as you can give us a definite date, we will arrange for an informal charla between you and whoever of our faculty, staff, and students are on campus.

Hasta entonces, espero tu llegada ya que siento que nos conocemos por medio de nuestra correspondencia.

Sinceramente,

A handwritten signature in cursive script that reads "Chris I. Padilla".

Chris I. Padilla
Programming Coordinator

CIP/rm

cc: Jesús Chavarría
Amado Padilla

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SANTA BARBARA • SANTA CRUZ

CHICANO STUDIES CENTER
LOS ANGELES, CALIFORNIA 90024

July 24, 1972

Mr. Roberto J. Garza
Unit 102 Apt. #6
North University Place
Stillwater, Oklahoma 74074

Dear Mr. Garza:

Thank you for your letter of May 6, 1972. A response has been delayed pending my arrival as the Center's new Director.

We will be happy to assist you in any way we can. Do let us know when you can visit the Center. I will be away from August 20 thru September 2, but Mrs. Pat Herrera Duran will be happy to discuss your project.

Sinceramente,

A handwritten signature in dark ink, appearing to read "Rodolfo Alvarez", with a stylized flourish at the end.

Rodolfo Alvarez
Director

RA:iv

September 26, 1972

Dr. Alilano A. Valencia
College of Education
University of Colorado
Annex 114
Boulder, Colorado 80302

Dear Dr. Valencia:

During last summer I tried to get in touch with you or personnel in charge of the Chicano Studies program at the University of Colorado. At that time I was informed by one of the staff members of the Spanish Department that you were on leave and that my getting in touch with you or the other Chicano Studies personnel would almost be impossible, being that the Chicano Studies program was not in operation during the summer. Now that I am at the University of Notre Dame working with Dr. Samora, he has advised me to try to get in touch with you again to discuss my research project and see whether you might be able to assist me with it.

My research study is on the Chicano or Mexican American Studies Programs instituted in the major universities of the Southwest. My study calls for five major schools in the Southwest that do offer Chicano Studies and five schools in the same area that don't offer such programs. Enclosed is the proposal of my study. Please let me know if the University of Colorado will be able to participate in this study, being that I consider it as one of the major and outstanding universities of the Southwest where the Mexican American student population is very noticeable. May I add that I am completely in favor of the Chicano Studies programs and that I feel that such a study will enhance the continuation and initiation of more Chicano Studies programs in schools of the Southwest where said programs are not in effect, even though the Mexican American student population comprises a large percentage of the total student population of the University.

Please read the proposal, Dr. Valencia, and if you feel that the University of Colorado will be able to participate in such a study, do let me know. Please call me collect if you wish at this number: home, 616-445-3973; office, 219-283-3849.

Again I thank you for your interest and cooperation.

Yours truly,

Roberto Garza

RG:mcm

Enclosure

University of Colorado
College of Education
May 17, 1972

Mr. Roberto J. Garza
Dept. of Modern Languages
Oklahoma State University
Stillwater, Oklahoma 74074

Dear Mr. Garza:

In response to your letter of May 10, you may wish to attend one of our Chicano faculty meetings this summer to describe your research proposal and to ascertain the appropriateness of a sample from our summer session Chicano students. However, these students will be in our EOP summer program rather than in Chicano Studies. We are not yet certain when our Chicano Studies Program will actually commence.

Sincerely,



Atilano A. Valencia, Ph.D.
Associate Professor in Education &
Assistant Dean of Mexican American
Research Studies

AAV:dr

cc: Chicano Faculty

ARIZONA STATE
UNIVERSITY

TEMPE, ARIZONA 85281

DEPARTMENT OF FOREIGN LANGUAGES

February 28, 1972

Mr. Roberto Garza
Oklahoma State University
Department of Foreign Languages
Stillwater, Oklahoma 74074

Dear Mr. Garza:

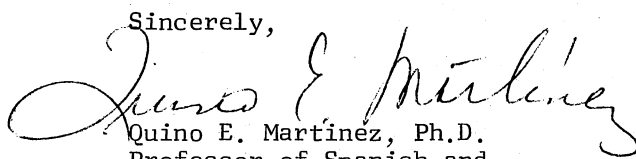
Your letter has reached my office. I am sorry to inform you that Dr. Manuel Guerra is no longer with Arizona State University. He may be reached at Washington State University in Pullman. He is now associated with the College of Education.

Our institution here offers many courses relevant to the Mexican-American experience, but as yet we do not have a degree program in Mexican-American studies.

May I suggest that you contact Dr. Manuel Servin, Professor of History, of our history department for more specific information.

If I can be of any service to you in the future please write.

Sincerely,



Quino E. Martinez, Ph.D.
Professor of Spanish and
Portuguese

QEM:kar

September 22, 1972

Dr. Alarcon
Professor of Spanish
Department of Modern Languages
Arizona State University
Tempe, Arizona 85281

Dear Dr. Alarcon:

It is only now that I am finally settled down and ready to initiate another academic year of research here at Notre Dame University. Also, it is only now that I have received a letter from Arizona State University which states that this institution will not be able to participate in my research project, "The Chicano or Mexican American Studies Curriculum in the Major Schools of Universities of the Southwest," being that Arizona State does not offer a Chicano Studies program.

Dr. Alarcon, if you recall that my research project called for five schools that did offer a Chicano Studies curriculum and five schools that didn't offer such a program. Would it still be possible to include Arizona State University as one of the major schools of the Southwest that does not offer a Chicano Studies program? I would like very much to include Arizona State University in my research project, being that it is considered as one of the leading and outstanding universities of the Southwest. If you think that there is still a possibility where this school can still be included as one of the schools that does not offer a Chicano Studies program as part of my research project, please let me know.

Do call me collect if possible. My home phone number is 616-445-3973; my office number is 219-283-3849.

I thank you again for your patience and understanding of this matter.

Yours truly,

Roberto Garza

RG:em

September 22, 1972

Dr. A. Benitez
Vice President
Texas A. & I. University
Kingsville, Texas 78363

Dear Dr. Benitez:

May I apologize for not getting in touch with you sooner but it is only now that we just about settled down here in Indiana.

As to the administration of the questionnaires for my study on Mexican American Studies, please relate the following information and directions to your Director of the Mexican American Studies Center, since as you recall I never had the opportunity to meet him personally being that my visit to A. & I. last summer came at a very inopportune time, because it was during finals and everybody was getting prepared for the commencement exercises. Please assure him that I will be getting in touch with him very soon.

As mentioned in my proposal, this study includes the major universities of the Southwest (Texas at Austin, New Mexico, Colorado, Arizona State, California at Riverside, and Texas A. & I.). These schools have agreed to cooperate with me in administering: 1) Tennessee Self Concept Scale; 2) Self-Acceptance by Berger and 3) The Chicano or Mexican American Studies Student Opinionnaire, to about 25 or 35 undergraduate students, preferably freshmen or sophomore now enrolled in one or more courses in the Chicano Studies program for the first semester of the academic year 1972-73. These students will be pre-tested early in the Fall and post-tested at the end of the semester, using the same instruments. Please send me at the end of the pre-test period only the answer sheets of 1) Tennessee Self Concept Scale and 2) Self-Acceptance Scale. As to the Chicano or Mexican American Studies Student Opinionnaire, send me the complete forms. I will send the director more answer sheets and student opinionnaire forms before the post-test.

May I thank you, the Director of Mexican American Studies and the Institution for your understanding and cooperation and help that you are rendering me in carrying out this project.

Should there be any questions please feel free to write or call me collect. My home phone number is 616-445-3973 and my office number if 219-283-3829. Thank you and I remain

Yours truly,

Roberto J. Garza

RJG:em



THE UNIVERSITY OF TEXAS AT AUSTIN
OFFICE OF THE PRESIDENT
AUSTIN, TEXAS 78712

July 19, 1972

Mr. Roberto J. Garza
Oklahoma State University
Department of Foreign Languages
Stillwater, Oklahoma 74074

Dear Mr. Garza:

I have your research proposal on Chicano Studies and have discussed it with Vice President Flawn and Provost Ross. Inasmuch as you propose to observe classes and circulate a questionnaire to selected students and staff, I suggest that it would be desirable for you to make a preliminary visit to our campus to discuss the proposal with Vice President Flawn and Provost Ross. Please make your arrangements directly with Vice President Flawn. I will look forward to meeting you at the time of this visit.

Sincerely,

A handwritten signature in dark ink, appearing to read "Stephen H. Spurr".

Stephen H. Spurr

SHS:mp

cc: Dr. Peter T. Flawn
Dr. Stanley Ross



THE UNIVERSITY OF TEXAS AT AUSTIN
OFFICE OF THE PRESIDENT
AUSTIN, TEXAS 78712

Vice-President for Academic Affairs

July 17, 1972

Mr. Roberto J. Garza
Oklahoma State University
Department of Foreign Languages
Stillwater, Oklahoma 74074

Dear Mr. Garza:

This is to acknowledge your letter of July 11 requesting our partnership in your proposed research project on Chicano Studies. I am circulating your proposal among appropriate individuals here and following their comments I hope to have an affirmative response.

Yours very truly,

A handwritten signature in black ink, appearing to be "P. T. Flawn", written over the typed name.

PETER T. FLAWN

PTF:mp



The University of Texas at Austin

Center for Mexican-American Studies

PHONE 512 471-4557

SID W. RICHARDSON HALL 1.326, AUSTIN, TEXAS—78705

May 9, 1972

"Por mi raza hablará el espíritu"

Professor Roberto J. Garza
Department of Foreign Languages
Oklahoma State University
Stillwater, Oklahoma 74074

Dear Mr. Garza:

We would be happy to co-operate in your study under the terms stated in your letter of May 5th. We will be teaching three courses in Chicano Studies this summer, although I would strongly recommend that you conduct your survey during our long term session when we will have a far greater Chicano student enrollment.

I have made an appointment for you to discuss the project with us at 10 a.m., May 18, 1972. If this time proves inconvenient, please let us know.

Sincerely,

José E. Limón

José E. Limón
Assistant to the Director
Mexican-American Studies

JEL/rc

UNIVERSITY OF CALIFORNIA, RIVERSIDE

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SANTA BARBARA • SANTA CRUZ

BICULTURAL/BILINGUAL PROJECT
ROOM 2316, LIBRARY SOUTH

RIVERSIDE, CALIFORNIA 92502

March 2, 1972

Mr. Roberto J. Garza
Oklahoma State University
Department of Foreign Languages
Stillwater 74074

Dear Mr. Garza:

I was very pleased to receive your letter
of February 5.

It would be indeed a pleasure to meet with
you, should you come to California this summer.

Sincerely,

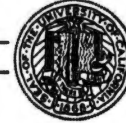
A handwritten signature in dark ink, appearing to read "Manuel Ramirez III".

Manuel Ramirez III, Ph.D.
Associate Professor of Mexican-
American Studies and Psychology
Director of Bicultural/Bilingual
Project

MR:cal

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SANTA BARBARA • SANTA CRUZ

OFFICE OF THE VICE-CHANCELLOR
RIVERSIDE, CALIFORNIA 92502

August 16, 1972

Mr. Roberto J. Garza
Chicano Studies Researcher
Department of Foreign Languages
Oklahoma State University
Stillwater, Oklahoma 74074

Dear Mr. Garza:

Please forgive my not answering your letter of July 11 requesting our participation in your research investigation dealing with Chicano Studies Programs sooner, but the absence from campus of many of our faculty during the summer does cause understandable delays.

Before a final decision on your request can be made, we would need to see copies of your intended questionnaire and any other research forms you intend to use. We would need four copies of these. We would also like an idea of how much time our students and personnel would need to be involved in the project. Moreover, the willingness of each member to participate must be a personal decision.

As soon as we receive your material I will make every effort to give you a decision as soon as possible.

Sincerely,

A handwritten signature in cursive script, reading "Carlo L. Golino".
Carlo L. Golino
The Vice Chancellor

CLG:kh

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SANTA BARBARA • SANTA CRUZ

OFFICE OF THE VICE-CHANCELLOR
RIVERSIDE, CALIFORNIA 92502

January 2, 1973

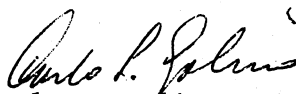
Mr. Roberto Garza
Department of Sociology
and Anthropology
University of Notre Dame
Notre Dame, Indiana 46556

Dear Mr. Garza:

This is to record our approval of your research with our Mexican-American Studies Program. As I understand Dr. Cortes has already explained to you, the participation of our Chicano students will be optional and anonymous.

Good luck in your project.

Sincerely,


Carlo L. Golino
The Vice Chancellor

CLG:kh

cc: Dr. Carlos Cortes

UNIVERSITY OF CALIFORNIA, RIVERSIDE

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SANTA BARBARA • SANTA CRUZ

MEXICAN-AMERICAN STUDIES

RIVERSIDE, CALIFORNIA 92502

May 2, 1973

Mr. Robert J. Garza
Department of Sociology and Anthropology
University of Notre Dame
Notre Dame, Indiana 46556

Dear Robert:

Enclosed are the completed forms of the follow-up exam taken by students in our Chicano Studies course--Introduction to the Sociology of the Mexican American. Unfortunately, due to an error on the part of the instructor, the forms were not distributed to all of the students. As a result, there are considerably fewer forms than in the original survey. However, I hope that there is sufficient information here to be useful in your dissertation.

Best of luck in your study. Please call or write if there is anything more we can do. Looking forward to reading your dissertation.

Sincerely,

A handwritten signature in cursive script that reads "Carlos".

Dr. Carlos E. Cortés
Associate Professor of History
and
Chairman, Mexican-American Studies

CEC:es

THE UNIVERSITY OF NEW MEXICO
ALBUQUERQUE

OFFICE OF THE PRESIDENT

August 2, 1972

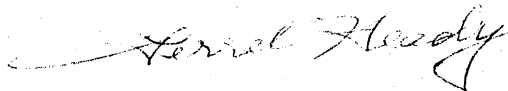
Mr. Roberto J. Garza
Oklahoma State University
Modern Languages Department
Stillwater, Oklahoma 74074

Dear Mr. Garza:

Thank you for your letter of July 17 requesting permission to have the University of New Mexico participate in your study of Chicano Studies Programs.

We are happy to grant permission for this study and Mr. Mondragon has indicated that he is willing to cooperate in every way.

Sincerely yours,



Ferrel Heady
President

FH:clb

cc: Mr. Antonio Mondragon
Chicano Studies Center

November 6, 1972

Mr. Jose Limon, Director
Center for Mexican-American Studies
The University of Texas at Austin
Sid W. Richardson Hall 1.326
Austin, Texas 78705

Estimado Amigo:

Do let me know if the first administration of the instruments for my study, "Mexican-American Studies," turned out all right. I have not yet received any response sheets from you. As soon as you let me know how many more answer sheets and additional questionnaires or opinionnaires you need, I will send you more to replenish those used. The second administration of the same instruments will come at the end of this Fall semester.

Along with the study that you are assisting me with, I am in the process of writing an Anthology of Chicano Drama--hopefully to be published early next year. As soon as it is completed, together with my Mexican-American Studies study, I'll send you a copy.

Asi es amigo, vuelvo a decirle que no sabe cuanto le estoy de agradecido por todo lo que ha hecho pro me. Ya sabe que cuenta con un amigo para cuando se le ofrezca algo en que yo pueda ayrdario--usted nomas diga, y estare listo.

Sin mas, quien tanto le estima,

Sinceramente,

Roberto J. Garza

RJG:em

November 6, 1972

Dr. Carlos Cortez, Director
Mexican-American Studies
University of California
Riverside, California 92502

Estimado Amigo:

Do let me know if the first administration of the instruments for my study, "Mexican-American Studies," turned out all right. I have not yet received any response sheets from you. As soon as you let me know how many more answer sheets and additional questionnaires or opinionnaires you need, I will send you more to replenish those used. The second administration of the same instruments will come at the end of the Fall semester.

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Sin mas, quien tanto le estima,

Sinceramente,

Roberto J. Garza

RJG:em

November 6, 1972

Mr. Antonio Mondragon, Director
Center of Mexican-American Studies
The University of New Mexico
Albuquerque, New Mexico 87106

Estimado Amigo:

Do let me know if the first administration of the instruments for my study "Mexican-American Studies," turned out all right. I have not yet received any response sheets from you. As soon as you let me know how many more answer sheets and additional questionnaires or opinionnaires you need, I will send you more to replenish those used. The second administration of the same instruments will come at the end of the Fall semester.

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Sin mas, quien tanto le estima,

Sinceremente,

Roberto J. Garza

RJG:em

1130 Memorial Library

November 6, 1972

Dr. H. Alarcon
Professor of Spanish
Department of Modern Languages
Arizona State University
Tempe, Arizona 85281

Estimado Amigo:

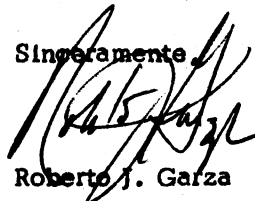
Do let me know if the first administration of the instruments for my study, "Mexican-American Studies," turned out all right. I have not yet received any response sheets from you. As soon as you let me know how many more answer sheets and additional questionnaires or opinionnaires you need, I will send you more to replenish those used. The second administration of the same instruments will come at the end of the Fall semester.

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Así es amigo, vuelvo a decirle que no sabe cuanto le estoy de agradecido por todo lo que ha hecho por mí. Ya sabe que cuenta con un amigo para cuando se le ofrezca algo en que yo pueda ayudarlo—usted nomás diga, y estare listo.

Sin mas, quien tanto le estima,

Sinceramente,



Roberto J. Garza

RJG:em

P. S. Being that I'll spend more time at home doing some writing now than at my office, do call me collect if you can't reach me at the University. My home number is 616-445-3973. Also keep me informed of any administrative or teaching positions that might occur at your institution. I am interested in a position for the next academic year.

November 6, 1972

Dr. Mario Benitez
Vice President
Office of the Vice-President
Texas A. & I. University
Kingsville, Texas 78363

Estimado Amigo:

Do let me know if the first administration of the instruments for my study "Mexican-American Studies," turned out all right. I have not yet received any response sheets from you. As soon as you let me know how many more answer sheets and additional questionnaires or opinionnaire you need, I will send you more to replenish those used. The second administration of the same instruments will come at the end of the Fall semester.

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Asi es amigo, vuelvo a decirle que no sabe cuanto le estoy de agradecido por todo lo que ha hecho pro me. Ya sabe que cuenta con un amigo para cuando se le ofrezca algo en que yo pueda ayrdarlo--usted nomas diga, y estare listo.

Sin mas, quien tanto le estime,

Sinceramente,

Roberto J. Garza

RJG:em

November 2, 1972

Mr. Lino Garcia
Professor of Spanish
Department of Modern Languages
Pan American University
Edinburg, Texas 78539

Estimado Amigo:

Do let me know if the first administration of the instruments for my study, "Mexican-American Studies," turned out all right. I have not yet received any response sheets from you. As soon as you let me know how many more answer sheets and additional questionnaires or opinionnaires you need, I will send you more to replenish those used. The second administration of the same instruments will come at the end of this Fall semester.

Along with the study that you are assisting me with, I am in the process of writing an Anthology of Chicano Drama--hopefully to be published early next year. As soon as it is completed, together with my Mexican-American studies study, I'll send you a copy.

Asi es amigo, vuelvo a decirle que no sabe cuanto le estoy de agradecido por todo lo que ha hecho por me. Ya sabe que cuenta con un amigo para cuando se le ofrezca algo en que yo pueda ayudarlo--usted nomas diga, y estare listo.

Sin mas, quien tanto le estima,

Sinceramente,

Roberto J. Garza

RJG:em

The Chicano or Mexican-American Studies
Student Opinionnaire (Garza, 1972)

Instructions:

This is not a test nor is it a course or teacher evaluation questionnaire. This is a Student Opinionnaire. Answers to the following questions will be your own opinions based on the knowledge, experience and inferred information that you have regarding Chicano or Mexican-American Studies Programs at colleges and universities in the Southwest. Your very honest judgment is all that is required. Your answers are to be marked on the underlined space given at the end of each statement or question. Answer the questions using the rating scale below:

1	2	3	4	5
Strongly Disagree	Moderate Disagree- ment	Neutral	Moderate Agreement	Strongly Agree

An answer of "1" means you strongly disagree. A "2" means moderate disagreement, a "3" means neutral on each item. A "4" means moderate agreement, while a "5" means you strongly agree. There is no time limit for completing the Opinionnaire, but about 9 minutes is all that is required for the average student. You can use pencil or pen to record your answers.

1. A Chicano or Mexican-American Studies Program should be offered at this institution. _____
2. All institutions of higher learning in the Southwest should offer a Chicano or Mexican-American Studies Program. _____
3. Only those colleges and universities in the Southwest who have large and recognizable Mexican-American student enrollments should have Chicano or Mexican-American Studies Programs. _____
4. The Chicano or Mexican-American Studies should form or be a part of the required coursework in the undergraduate curriculum (i.e. math, English, history, etc.). _____
5. Courses in the Chicano or Mexican-American Studies should be optional or taken only as "electives" by students. _____

6. Chicano or Mexican-American Studies should offer coursework leading up to an undergraduate degree in this area.

7. The Chicano or Mexican-American Studies should be under or form an integral part of other disciplines in the colleges or university, such as the Department of Spanish, Sociology, History, etc.

8. The Chicano or Mexican-American Studies should exist as a separate discipline by itself, physically unattached to other disciplines in the college or university.

9. All Mexican-American undergraduate students should enroll in some coursework of the Chicano or Mexican-American Studies Program.

10. All students whether native or non-native Spanish speakers should enroll in some coursework of the Chicano or Mexican-American Studies Programs.

11. Only Chicano, Mexican-American or Spanish-speaking qualified professional personnel should teach in the Chicano or Mexican-American Studies Programs.

12. Professional personnel or staff members from other disciplines (Department of Sociology, Anthropology, History, English, etc.) whether Chicano, Mexican-American or native Spanish-speakers, should teach in the Chicano or Mexican-American Studies if their expertise or training is beneficial to these programs.

13. The College or University should utilize or employ any of its staff members to teach in the Chicano or Mexican-American Studies Program as long as that staff member's area of specialization is relative and pertinent to the needs and objectives of the program.

14. Chicano or Mexican-American Studies are meeting the academic and cultural needs of those students for whom they were designed.

15. Chicano or Mexican-American Studies are not meeting the academic or cultural needs of those students for whom they were designed.

16. The Continuance or Future Existence of the Chicano or Mexican-American Studies at Institutions of Higher Learning is uncertain.

17. Chicano or Mexican-American Studies should have some criteria of evaluation so as to determine whether they are effectively and efficiently accomplishing their proposed goals and objectives.

18. One of the main objectives that Chicano or Mexican-American Studies Programs have accomplished with their participants, is that they have created in them a cultural awareness and appreciation, plus a sense of individual pride in being a Mexican-American.

19. Also, the Chicano or Mexican-American Studies Programs do have a positive Self-Concept enhancing effect on its participants.

20. Chicano or Mexican-American Studies Programs neither do they culturally enrich their participants, nor do they have any recognizable or significant positive self-concept effects on these same individual Program Participants.

APPENDIX B

CHICANO STUDIES PROGRAMS

CHICANO STUDIES PROGRAMS

Concept, Content and Design

The University of California at Santa Barbara was probably one of the first institutions of higher learning to introduce a prospectus for the establishment of Chicano studies undergraduate programs for the Mexican-American at the college or university level. This proposal, better known as El Plan de Santa Barbara, has served as a model for many institutions that have implemented Chicanos studies programs on their campuses (18, p. 13).

Basically the goals and objectives of this or other proposals are to facilitate the university's academic programs in the teaching and researching of Mexican-American affairs in all academic departments. In order to accomplish this mission, these proposals call for the establishment of a Chicano undergraduate curriculum, a research component and a community service program (18, p. 14). The following is a description of each component:

1. The Chicano Studies curriculum consists of a full range of undergraduate offerings dealing with subjects and themes of special interest and concern to persons interested in history and the contemporary condition of the Chicano community. The social structure, ecology, music, art, literature, politics, education, economics, psychology, and religion of the barrio and colonia are illustrative of the themes expected to be covered in the instructional program offered by the Department of Chicano Studies along with specific attention to philosophy, cultural identity, and technology as they influence the Chicano and his community.

2. The research component brings the competence and interest of scholars from a number of departments to bear on the character and problems of the Chicano community in modern society and the impact of the Chicano on the development and contemporary condition of the United States Southwest.
3. A comprehensive program of community services includes urban programs, workshops, cultural offerings, social activities, relations with Chicano students and their parents, and publications. One of the primary aims of the community service centers or the "barrio stations" as more often referred to by Chicanos is social reform. This program offers courses to enrich the major culture through the understanding and appreciation of the Mexican contribution to the Southwest. Also, another curricular aspect of this program is the offering of courses for the generality of the student population--courses to be often referred to as "General Education" or 'breadth' requirements (18, p. 16).

The Department of Chicano Studies (as referred to in number one above), is a regular academic department in the College of Letters and Science at the University of California-Santa Barbara. The research and community services (as noted in numbers 2 and 3) are the academic, research and community service components of such proposals are subject to the same intramural procedures governing personnel and project approval as currently prevail for all such faculty personnel. Furthermore, Chicano studies faculty appointments, funding patterns, course development, and physical and housing facilities of such programs are also subject to the institution's governing policies. A description of these policies are as follows:

1. The basic concept of faculty appointments is that of a joint appointment whereby the scholar is invited to teach selected courses offered by Mexican-American Studies and to teach courses in his parent discipline in the corresponding department. It is assumed that some of the courses developed by the professor in his academic department are oriented toward Mexican-American affairs.

The joint appointment ranges from half-time appointments to fractions of half-time appointments, for example, in which a professor is appointed one-sixth in Mexican-American Studies without a budgeted position in Mexican-American Studies. This flexible arrangement allows for and encourages the development of the undergraduate and graduate levels in other departments.

2. Funding for these programs is based on a 'banking' concept, whereby the university 'banks' full-time equivalencies which are earmarked for Mexican-American Studies and interested departments to collaborate on recruitment efforts. This arrangement provides an incentive to other departments to recruit scholars interested in developing expertise in Mexican-American affairs and broadens the pattern of recruitment contact.

As far as university sponsored research is concerned, the ideal arrangement would be for the administration to 'bank' funds designated for research on Mexican-American affairs and encourage other departments in the university to apply for these funds with the consultation of Mexican-American faculty who could provide important advisory and consultative services.

3. In course development, Mexican-American Studies offers two basic plans at the undergraduate level. One is a major in Mexican-American Studies consisting of a core of 48 units to be taken in conjunction with other university requirements. In this program the student selects a major almost like any other department on campus in addition to a core of Mexican-American Studies courses. Specific patterns for the joint major are worked out in connection with Spanish, History, and Sociology. It is the thinking of the faculty in Mexican-American Studies, that by having this arrangement it encourages the student to develop an interest in the major offerings of another department.
4. Basically, the physical setting of Mexican-American Studies is such that with very few exceptions, all faculty are housed in offices provided by the departments representing their academic discipline. The physical unit of Mexican-American Studies houses the Chairman and supporting staff concerned with administrative matters and selected counseling services. Bicultural, counselors are also housed in Mexican-American Studies' buildings. This arrangement is considered desirable primarily for Mexican-American students in their critical freshman year. This arrangement helps to identify where the freshmen Mexican-American students may go to seek services directly or is steered to the appropriate services provided by the university. The administrative unit serves another useful function which is that of the point of contact with elements in the community as mentioned in the objectives of the program (18, p. 17).

Once Chicano studies departments are established and their administrative governing policies defined, the next step is the implementation of the Chicano studies curriculum.

A Chicano studies curriculum mainly involves the following disciplines: anthropology, art, economics, education, English, history, linguistics, political science, public health, sociology, Spanish and theater arts. This curriculum is organized into three fields of study: the humanities, the social sciences, and education (18, p. 19). Representative of such programs are those now instituted at the University of Texas-Austin, University of New Mexico-Albuquerque and the University of California-Los Angeles (See Appendix B). The University of California at Los Angeles, also offers a graduate program. Their program tries to embrace every facet of the Chicano culture and heritage from courses dealing with his artistic contribution such as literature, history, art, drama, poetry, music (both contemporary and classical) to philosophy, sociology, anthropology, economics and political science.

Only a few schools, like the University of Texas-Austin and the University of California-Santa Barbara, have a viable graduate program in Chicano Studies. The majority of the other Southwestern colleges offering Chicano Studies have concentrated on cultivating their undergraduate programs. These colleges consider the lower-division curriculum to be the most important and crucial area in Chicano Studies. According to these colleges, the lower-division courses are not only opened to everyone, but it is this part of the curriculum that will have the greatest impact on the largest number of Anglo and Mexican-American students alike (18, p. 46).

In affirming the identity of the Mexican-American, Chicano Studies programs have to give emphasis to the importance of history as the key discipline. This is particularly so since public schools and the textbooks used there, have generally tended to ignore and exclude the

existence of the Mexican-American from their content. This exclusion, according to one educator, is to a large degree due to the "stress which educational systems have placed on acceptance of the dominant Anglo culture and rejection of other non-American cultures" (55, p. 9).

Educators have stated that this exclusion has contributed extensively to this minority's feelings of inferiority (55, p. 10). Chicano Studies intend to alleviate this situation by putting into perspective "the sins of omission of history textbooks" (35, p. 32). They aim to include the Mexican-American in the mainstream of the national conscience (35, p. 33).

The prime goal and objective of Chicano Studies programs is to instill and restore in the Mexican-American a 'sense of pride' and 'identity' as an individual by introducing him to his past. It is assumed that once the Mexican-American is aware and appreciative of his heritage and cultural background, he will accept himself as a more worthy person. It is also to be expected that once the Mexican-American acquires a better self-concept, he will feel confident, effective and secure enough to aspire for a better material and spiritual life. Only then will he be an effective individual--one who is able to contribute economically and socially to society.

APPENDIX C

THE UNIVERSITY OF TEXAS - AUSTIN:
MEXICAN-AMERICAN STUDIES PROGRAM

MEXICAN-AMERICAN STUDIES

THE UNIVERSITY OF TEXAS

AUSTIN, TEXAS

In the Spring of 1969 University of Texas Mexican-American students proposed to the University administration that a Mexican-American Studies program be created to study and teach the history and culture of the Mexican-American. After careful planning the University of Texas initiated an Ethnic Studies program leading to the BA in Ethnic Studies which included a strong concentration in Mexican-American Studies and also created a Center for Mexican-American Studies to support the undergraduate program.

THE BA IN ETHNIC STUDIES:

MEXICAN-AMERICAN

CONCENTRATION

The Mexican-American Studies concentration is interdisciplinary in nature while also stressing preparation in one traditional discipline. The following are the course requirements:

- A. 12 hours of Ethnic Studies courses (Mexican-American content) as follows:

Et. S. 310, The Chicano and American Society

An introductory course to major concepts and themes such as cultural pluralism, bilingualism and biculturalism, ethnicity and race, assimilation, cultural nationalism, regionalism, and folk culture. Primary materials will be drawn from Mexican-American sources, although comparisons will be made with other ethnic groups in the United States, especially those with strongly bicultural and bilingual roots.

Et. S. 318, Chicanos and Their Culture

Surveys the history, economics, sociology, politics, demography, art, literature, and thought of Mexican-Americans as manifestations of their culture. This is intended as an introductory course to the specialized study of individual topics in Mexican-American Studies. Prerequisite: Sophomore standing and consent of the instructor.

Et. S. 371, Readings in Mexican-American Studies

Supervised readings in Mexican-American Studies, with parallel readings in relevant non-Mexican-American materials. Depending on the focus given to the course by the student and his adviser, supervised field work may also be included. Course is intended to fill in gaps in the student's knowledge of Mexican-American Studies, and also to prepare a research proposal for Et. S. 372. Prerequisite: Upper division standing and a major in Mexican-American Studies.

Et. S. 372, Research Seminar in Mexican-American Studies

Supervised research on a Mexican-American topic chosen in consultation with the adviser, leading to a full-length essay. Students enrolled in the course will meet at least once a month preferably at more frequent intervals, with the Mexican-American Studies staff in a formal seminar. Prerequisite: Et. S. 371.

- B. 18 hours in a traditional discipline, at least 9 of them upper division. At least six hours are to be in courses of Mexican-American content, and at least three hours will be in courses of Mexican content.* (*Students using English to fulfill requirement B may substitute an appropriate course of Mexican content from another discipline, in consultation with the adviser.)
- C. 6 hours of courses with Mexican-American content in a discipline other than B.
- D. (1) A reading, writing, and speaking knowledge of Spanish sufficient to meet requirements to be set up in consultation with the Department of Spanish and Portuguese. (2) Three hours in a course on Mexican-American dialectology, to be offered by the Spanish Department, which may be taken as part of either B or C above.
- E. All of the general University requirements for the BA degree.

Mexican-American Studies at the University of Texas are coordinated by the Center for Mexican-American Studies which has the following program as its primary mission: (1) faculty and student research; (2) visiting lecturers, (3) the Chicano Reading Room, (4) publications. The Center is also responsible for the Graduate Program in Mexican-American Studies.

For further information contact:

Dr. Americo Paredes, Director
Center for Mexican-American Studies
Sid Richardson Hall 1.326
University of Texas
Austin, Texas 78705

Phone: Area Code 512 471-4557

MEXICAN-AMERICAN STUDIES COURSES

FALL 1972

Government

312K Topics in American Government: Mexican-American Politics.
Armando Gutierrez

English

301Q Freshman English for Mexican-American Students
Albert Treviño

Ethnic Studies

310 The Chicano and American Society

371 Readings in Mexican-American Studies
Paredes Consent of instructor required

History

316K Basic Books in American History: The Mexican-American
Experience Hinojosa

Social Welfare Studies

321 Social Work Services: Mexican-American Community
Santos Reyes

Spanish

312L Oral Expression, Reading & Composition
Rosaura Sanchez

315M Readings in Culture and Science for Mexican-American Students
Rosaura Snachez

MEXICAN-AMERICAN STUDIES COURSES

SPRING 1972

Un. #

Ethnic Studies

- | | | | |
|-------|-----|--|--------------|
| 23640 | 318 | Chicanos and Their Culture. Paredes
T. Th. 3-4:30 | Garrison 109 |
| 23650 | 371 | Readings in Mexican-American Studies.
Mexican-American Studies Staff | |
| 23655 | 372 | Research Seminar in Mexican-American Studies
Mexican-American Studies Staff | |

Anthropology

- | | |
|-------|--|
| 18290 | 325L Folklore Areas: The Folklore of Greater Mexico. Paredes
T. Th. 1:30-3 Parlis 206 |
|-------|--|

Art

- 37350 379M Contemporary Art of Mexico and Mexican American. Quirarte
MWF 11-12 Art 8

Cultural Foundations of Education

- | | |
|-------|---|
| 29080 | 367L Social Context of Education. Sanchez
MWF 9-10 Calhoun 422 |
| 29110 | 385T Spanish Speaking People in the United States and Their
Acculturation. Sanchez
MWF 8-9 Calhoun 21 |

Curriculum and Instruction

- 371 The Mexican-Americans and the Schools. Ballesteros
Wednesdays 7-9:30

Educational Psychology

- 30760 384 **Cross Cultural Research: Mexican-American Research Methods.** Bernal MWF 7-9:30 Sutton 303

English

- 01880 305Q Composition for Mexican-American Students. Trevino
MWF 11-12 ESB 137
- 02700 325L Same as Ant. 325L. Paredes
- 02855 342 Life and Literature of the Southwest: The Mexican-
American Experience. Trevino
T. Th. 9-10:30 Parlin 104

Government

- 20150 312 Topics in American Government: Mexican-American Politics.
Armando Gutierrez.
T. Th. 10:30-12 Burdine 112
- 20155 312 Topics in American Government: Mexican-American Politics.
Armando Gutierrez
T. Th. 1:30-3 Burdine 112

History

- 20850 316L Basic Books in American History: The Mexican-American
Experience. Hinojosa
MWF 8-9 BEB 154

Social Welfare Studies

- 24920 360 Social Welfare Seminar: Social Change and the Mexican-
American Community. Reyes.
MWF 9-10 Burdine 228

Sociology

- 22670 348K Mexican-Americans in the Southwest. Alvirez.
MWF 8-9 Biology 112
- 22715 378K Special Topics: Socio-Economic Status of the Mexican-
American. Alvirez.
MWF 12-1 Burdine 214

Spanish

- 08385 315M Readings in Culture and Science for Mexican-American
Students. R. Sanchez. T. Th. 12-1:30 Garrison 309
- 08580 346 Practical Phonetics: Mexican-American Dialectology.
R. Sanchez. MWF 3-4 Batts 318

MEXICAN AMERICAN STUDIES

DOCTOR OF PHILOSOPHY DEGREE

- I. To be admitted to the program in Mexican-American Studies, the student must show evidence that he possesses the following:
 - A. A Master of Arts degree, or the equivalent (about 30 hours of graduate work), in one of the traditional disciplines represented by the collaborating departments.
 - B. A high level of competence in reading, writing, and comprehension of the Spanish language, to be demonstrated either through an examination conducted by a representative of the Department of Spanish and Portuguese, or through satisfactory completion of Spanish 380M.
 - C. A high level of competence in the English language, to be demonstrated by the writing of a one-hour paper on a topic chosen from the student's field of specialization for his Master's degree.
- II. To be admitted to candidacy for the doctorate in Mexican-American Studies, the student must have accomplished the following:
 - A. Qualifying procedure, by the end of the second semester of residence:
 1. Pass a two-hour oral examination, diagnostic in nature, approximately one hour of which will be in Spanish, intended to test the student's general knowledge of the field.
 2. Submit for perusal by the Committee a paper that shows evidence of his ability to organize scholarly materials on an interdisciplinary level.
 - B. Course work beyond the Master's degree will include the following:
 1. Spanish 380M. Studies in the History of Ideas in Spain and Latin America (topic on the intellectual history of Mexico). 3 hours

OR

English 391L. Conference Course on Special Topics (topic on the intellectual history of the United States). Choice to depend on the student's program as worked out in consultation with the adviser. 3 hours

2. History 377L. Mexico and Spanish North America since 1810; or an equivalent course chosen in consultation with the adviser. (In the case of students with an M.A. in history, the "equivalent" course will be in another discipline.) 3 hours
3. A conference course taken in one of the collaborating departments for which a readings list approved by the committee will be used; intended to give the student a knowledge of areas outside his field of special interest. 3 hours
4. At least 15 hours in graduate courses relevant to Mexican-American Studies, to be chosen with consent of the adviser according to the following pattern: 15 hours
 - 9 hours in the area of concentration represented by the M. A.
 - 6 hours in the area of minor concentration

TOTAL BEYOND MASTER'S DEGREE (at least) - 24 hours

- C. Comprehensive examinations will be taken after completion of course work. They will cover three areas: the major, the minor, and the social and intellectual history of people of Mexican culture.

III. The dissertation must be on a Mexican-American Studies topic and should involve interdisciplinary research.

APPENDIX D

SOUTHWESTERN PUBLIC STATE
COLLEGES AND UNIVERSITIES

ARIZONA

- * Arizona State University - Tempe
- Northern Arizona State University - Flagstaff
- University of Arizona - Tucson

CALIFORNIA

- California State Colleges at: Bakersfield
 - Dominguez Hills
 - Fullerton
 - Hayward
 - Long Beach
 - Los Angeles
 - San Bernadino
- Chico State College - Chico
- Fresno State College - Fresno
- Humboldt State College - Humboldt
- Sacramento State College - Sacramento
- San Diego State College - San Diego
- Fernando Valley College - Northridge
- San Francisco State College - San Francisco
- San Jose State College - San Jose
- Sonoma State College - Rohnert Park
- Starrislaus State College - Turlock
- California State Polytechnic College/Kellog Voorhis - Pomona
- California State Polytechnic College - San Luis Obispo
- Chapman College - Orange

The University of California at:

Berkeley - Berkeley

Davis

Irvine

Los Angeles

* Riverside

San Diego

Santa Barbara

Santa Cruz

COLORADO

Adams State College - Alamosa

Colorado State University - Fort Collins

Metropolitan State College - Denver

Southern Colorado State University - Pueblo

University of Colorado - Boulder

University of Northern Colorado - Greeley

Western State College of Colorado - Gunnison

NEW MEXICO

Eastern New Mexico University - Portales

New Mexico Highlands University - Las Vegas

New Mexico State University - Las Cruces

* University of New Mexico - Albuquerque

Western New Mexico University - Silver City

TEXAS

- Angelo State University - San Angelo
- East Texas State University - Commerce
- Howard Payne - Brownwood
- McMurry College - Abilene
- North Texas State University - Denton
- * Pan American University - Edinburg
- Sam Houston State University - Huntsville
- Southwest Texas State University - San Marcos
- Stephen F. Austin State University - Nacogdoches
- Sul Ross State University - Alpine
- Tarleton State College - Stephenville
- * Texas A & M University - Kingsville
- Texas Tech University - Lubbock
- University of Houston - Houston
- The University of Texas at: Arlington
- * Austin
- El Paso
- West Texas State University - Canyon

*Schools in Study

VITA ^{dy}

Roberto Jesus Garza

Candidate for the Degree of

Doctor of Education

Thesis: CHICANO STUDIES: A NEW CURRICULAR DIMENSION FOR HIGHER
EDUCATION IN THE SOUTHWEST

Major Field: Higher Education

Biographical:

Personal Data: Born at Hargill, Texas, April 10, 1934. Married.
Father of two children: Roberto J., Jr., age 16 and Sylvia
Lynn, age 11.

Education: Graduated from Edinburg High Schools, Edinburg, Texas
in 1952; received Bachelor of Arts degree from Texas A&I
University, Kingsville, Texas in 1959, with a major in
Psychology and Spanish Literature; received Master of Arts
degree from Texas A&I University, Kingsville, Texas in 1964.
Post-graduate work: University of Arizona, Tucson, Arizona,
1963 (summer) Minority-Group Counseling and Guidance; The
University of Kansas, Lawrence, Kansas, 1964-1965, Spanish
Literature: The University of Arizona, Tucson, Arizona, 1965
(summer), Mexican-Literature; The University of Washington,
Seattle, Washington, 1965-1966, Latin American Studies;
Oklahoma State University, Stillwater, Oklahoma, completed
the requirements for the Doctor of Education in July, 1975.

Professional Experience: Spanish instructor, Premont, Texas, Premont
High School, 1959-60; Alton, Illinois, East Junior High School,
1960-61; Agua Dulce, Texas, Agua Dulce High School, 1961-62;
Alice, Texas, William Adams High School, 1962-63; Guidance
Counselor, Rawlins, Wyoming, Rawlins High School, 1963-64;
Spanish professor, St. Joseph, Missouri, St. Joseph Junior
College, 1964-65; Uvalde, Texas, Southwest Texas Junior
College, 1966-68; Alpine, Texas, Sul Ross State University,
1968-70; Stillwater, Oklahoma, Oklahoma State University,
1971-72 (part-time).

Non-Teaching Employment: Administrative and Counseling duties with the Peace Corps, San Marcos, Texas, Southwest Texas State University (training site), Summer of 1966; Guidance Counselor, San Marcos, Texas, Gary Job Corps, Summer of 1967; Migrant-Education Research work, Austin, Texas, Southwest Educational Development Laboratory, Spring of 1968 (part-time); Administrative Assistant, Edinburg, Texas, Associated City-County Economic Development Corporation (OEO), January, 1971-August 1971.

Grants, Research and Publications:

Grants: Recipient of an NDEA grant in Minority-group Counseling and Guidance, Tucson, Arizona, The University of Arizona, 1963 (summer); recipient of a faculty-research grant to conduct research in the area of cultural contributions of the Mexican-Americans of South Texas, Alpine, Texas, Sul Ross State University, 1969-1970; recipient of a John Hay Whitney Foundation grant to pursue doctoral studies, New York, New York, 1970; recipient of a National Endowment for the Humanities Grant (NEH) to conduct research at the University of Notre Dame in the area of Chicano Theatre and Drama, 1972-1973.

Publications: "The Cultural Contributions of the Mexican-American of South Texas," The Role of the Mexican-American in the History of the Southwest. Pan American College, Edinburg, Texas, 1969.

"Adelante Con la Marcha" (Spanish one-act play), La Cruz, Denver, 1974 (Summer issue).

An Anthology of Contemporary Chicano Theatre. The University of Notre Dame Press, 1975.

Papers Presented: "Present Stage of Chicano Theatre," paper read at the National Conference of Teachers of English (NCTE), sponsored by Louisiana State University, New Orleans, Louisiana, Spring of 1973; "Chicano Theatre in Multi-Cultural Education," paper read at the National Conference of Teachers of English (NCTE), sponsored by Penn State University, Philadelphia, Penn., Spring of 1974; "The Future of Chicano Studies programs in Higher Education," paper read at the National Conference on Emerging Programs in Higher Education," sponsored by the University of Washington, Seattle, Washington, Fall, 1974.

Professional Organizations: Alpha Phi Omega (Romance Languages and Literatures), Phi Delta Kappan (Education), American Association of University Professors, Texas State Association of College Teachers.