INTRODUCTION:
MOVEMENT POLITICS AND CHICANO STUDIES

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During the late1960s and early 1970s, Chicano and Chicana students, along with their teachers, families, and other allies organized and rose to protest, among other things, the structured inequality of the U.S. educational system. Largely influenced by the Civil Rights period (1955-1968), voices from these protests helped ignite *El Movimiento*, a national movement that sought political empowerment and social inclusion for Chicanos and Chicanas. El Movimiento was particularly strong at the college level, where there was a large concentration of student activists who formed student organizations, advocated for educational reforms and Chicano Studies curriculums, and initiated a Chicano nationalist agenda. Although student unrest did not start in the 1960s, the demographic changes within institutions of higher education brought about a heightened sense of national diversity. Sharpened sensitivities prompted criticisms of the relationship between institutions and the students' communities (Johnston 1998). The establishment of Black Studies programs, for example, became a model that emerged from the pressure brought to bear by blacks on post-secondary institutions to establish 'relevant' curricula (Reuben 1998). Similarly, many Chicano and Chicana students involved in El Movimiento went on to bring about Chicano/a Studies programs throughout U.S. colleges and universities. Nearly forty years later, over 100 departments, programs, centers and institutes have become dedicated in whole or in part to the formal academic study of Chicanos and Chicanas, Mexican-Americans, Raza, or Latinos/as.

For most students currently entering post-secondary education institutions, El Movimiento is little studied outside classes that specifically focus on topics related to the history and culture of Chicanos/as. Perhaps even less studied is the movement's most enduring legacy: the establishment of Chicano Studies as an academic field. Indeed, Chicano/a Studies[1] today provides scholars with the academic infrastructure and scholarly communities to advance the research and teaching of topics important to Chicanas and Chicanos. However, the inherent implications of this project are far-reaching. Over the years, Chicano/a Studies scholars have actively engaged in academic debates about epistemology, methods, and approaches—discussions that can be used to trace the discipline's journey from the Civil Rights Period of social and political unrest to the present. Unlike many Chicano/a Studies introductory readers that take a topical approach to exposing students to the discipline, this collection of articles are those in which Chicano and Chicana scholars assess the discipline and reflect upon its history, direction, and subjectivity. Through these articles, students

can examine the discipline's "odyssey," borrowing the concept from Jiménez and Chin (2000), and analyzing how the field has developed and how it has contributed to a wider dialogue through which the powerless and marginalized become engaged in political processes.

The collection of previously-published works for this reader thus serves two needs. First, each of the contributions gives students the opportunity to examine topics and issues salient to the development of the field, Chicano/a Studies. The articles provide a history of the discipline and a framework for understanding emergent scholarly debates about epistemology, methods, philosophies, approaches, and relevant social issues that underlie research and advance the field. Secondly, the collection provides a foundation for analyzing the relationship between civic participation and academia, and the transformative qualities each imparts upon the other. By design, Chicano/a Studies is engaged scholarship, that is, knowledge at the service of communities. Thus the readings offer insight to how scholars conceive of and articulate the connection between three epistemological concerns:

    a. How knowledge is produced (e.g. research)

    b. How knowledge is transferred or transmitted (formal and/or informally)

    c. How knowledge transforms (individuals, politics, places, or policies).

This articulation, in turn, provides the basis for a wider understanding of the value of community studies, participatory action research, and for integrating service-learning activities in the curriculum.

ORGANIZATION

The selection of readings emerged from several years of teaching the course: "Overview of Mexican-American Studies" at the University of Arizona. My challenge in teaching this course has been to make it meaningful to a diverse body of students, most of whom are not Chicanos/as or minorities, and most of whom were born after the Civil Rights period. My decision to focus on the discipline's subjectivity was motivated by the valuable lessons that can be learned from that time in history and by the idea that the discipline's birth and development is fundamentally an exercise in democracy. I reason that if students understand the democratic principles upon which the discipline rests, they will also have acquired the perspectives and conceptual tools that will be useful for increasing multicultural awareness and respect for others in a globalized environment. By making the connection between civic participation and coursework deliberate, I hope to construct bridges between theory and practice and between the production of knowledge and political processes.

Students begin by becoming familiar with some of the intellectual roots of Chicano/a Studies. Part I of the reader, "Foundations of Chicano Studies:

Early Scholars and Ideas," begins with a sample of works written by foundational scholars. This small selection of works by this early generation of scholar/activists is indicative of the philosophies and approaches that The Movement would initially adopt. Their work ultimately brought to the forefront of the nation's consciousness a number of issues affecting Mexican-American communities due to structured disadvantages, such as unequal access to educational and economic opportunities, political disenfranchisement, racism, and ethnocentrism.

In the articles in **Part II** of the reader, "Instituting Chicano Studies," scholars review the struggle for space, voice, and acceptance within academia. The struggle emerges from the demands of Chicano students and their allies, who achieved notable gains in the area of education reform. Scholars examine and express subsequent concerns about the fate of the newly emergent discipline in light of a primarily unwelcoming academic environment, the strains placed on a disparately small number of Chicano/a scholars, and the field's direction and characteristically interdisciplinary nature.

Part III, "Emergent Critiques," focuses on some of the concerns scholars expressed about the perspectives that had initially guided early Chicano/a Studies scholarship. Targets of this critique, among other things, were the discipline's reliance on social science methodologies and male-dominated perspectives, the Western bias in conventional analyses of culture, and the concept of Chicano Cultural Nationalism. The sample of critiques offered in this section of the reader largely question the discipline's ability to effectively challenge the dominant paradigms of academia. Part III thus serves as a background for the articles in **Part IV** of the reader, "Rearticulating the Field," where some of the more recent critiques are contextualized within pressing contemporary issues of culture, race, ethnicity and labor force participation. Although these issues were present in the early days of the Movement and Chicano/a Studies, newer political perspectives and strategies break open the restricting character of borders, both physical and metaphorical. With its focus on how new, more subtle forms of discrimination operate, the discipline's development comes full circle in terms of its weaving together transnational economic developments with the cultural. With this focus—and perhaps because of it—the discipline arrives better positioned vis-à-vis other disciplines to contend with increasingly globalized environments.

THE CHICANO STUDIES JOURNEY: MOVEMENT POLITICS AND HISTORICAL TRENDS

The Chicano Studies "journey" spans decades, and parallels important changes in the formulation of political approaches to issues of marginalization of all types. By definition, movement implies change, and change is facilitated by agents who, through a variety of forms, pass on perspectives, vocabularies or knowledge to others. These, in turn, inculcate others so that the movement 'moves' into a widening sphere of influence (Crossly 2005, 22). In classical form (up until about the 1960s), social movements centered on mobilizing labor against capital to contest issues of unequal resource distribution (Wieviorka 2005). True to this form, El Movimiento's

formative period can be traced to the labor management politics of the United Farm Workers Union (UFW) led by César Chavez and Dolores Huerta. A class struggle analysis such as the "internal colonialism" paradigm advanced by Mario Barrera (1979) was valuable for understanding racial and economic constructs and for explaining how these structured a disadvantaged Mexican-American "underclass" (Acuña 1988). This analysis, however, did little to transform the contentious and asymmetrical relationship between labor and capital. In fact in many cases, workers affirmed the structural asymmetry of capital and labor by accepting unfair and harsh working conditions or the artificial divisions of working classes. For example, few worker organizations were equipped with the theoretical framework to struggle effectively on behalf of a working class which was, as it is now, multinational, multilingual, and encompassed a wide rage of actors including foreign and native-born citizens, legal residents, guest workers, and the undocumented. Neither the UFW nor other Chicano movement organizations took up the politically contentious issues of migration, migrant workers, and the growth of multinational communities (Mexican, Asian, and Filipino). In fact, undocumented migrant workers were seen as potential or actual strikebreakers by the UFW, and members and organizers would often report undocumented workers to the Immigration and Naturalization Service (INS) officials during their organizing work in the fields (Garcia 2002). This history shows how the labor movement was initially confined to a nation-state framework. However, it is worth noting that far-sighted Mexican and Mexican American labor activists and scholars, such as Ernesto Galarza, adopted internationalist perspectives. During the 1930s, the United Cannery, Agricultural, Packing and Allied Workers of America (UCAPAWA) enjoyed limited success in organizing both U.S. and Mexican union workers (Gómez-Quiñonez 1994). In addition, between 1968-1978, the Centro de Acción Social Autónomo-Hermandad General de Trabajadores (CASA-HGT)/the Center for Autonomous Social Action-General Brotherhood of Workers, evolved from a traditional mutualista (a mutual aid society) to an organization that provided legal and other services as part of larger efforts to organize undocumented Mexican workers in California. In this way, they too articulated working-class politics that were international in scope (Garcia 2002). However, because these labor politics were based on third world Marxist-Leninist revolutionary theories that tended to side-line issues of race, ethnicity, and gender, the working class analysis proved to be poorly equipped to respond to the challenges of globalization and the devastating effects that economic restructuring would have on workers moving across international boundaries.

In the 1960s, labor movements began to wane, and new political perspectives, approaches and agendas appeared on the scene. The mid 1960s ushered in the struggle for civil rights, student protests, anti-war demonstrations, the feminist movement, environmentalism, and cultural awareness (Wieviorka 2005). These have been referred to as New Social Movements (NSMs). From these NSMs a new form of citizen politics emerged, based on direct action and opposition to authority in all its forms (Handler 1992). Perhaps more importantly, NSMs brought to the center stage of U.S. national politics cultural and quality of life issues, such as poverty, racism, inequality, and the right to individual and cultural freedoms. Until NSMs, the link between culture and political activity was easily dismissed by a dominant,

Westernized view of politics. With NSMs, however, cultural difference became a central organizing theme. Alvarez, Dagnino and Escobar (1998, 3-6) have argued that for all social movements, the political strategies used are "bound up" in culture (see also Escobar and Alvarez 1992, 10). The strategies political actors use—indeed, the political actors themselves—cannot be separated from the patterns of practices, beliefs, and social forms from which they emerge. Unlike the preceding working-class movements, NSMs questioned the legitimacy and structure of power that excluded and suppressed alternative cultural views, especially those of oppressed minorities, such as blacks, Chicanos, women, and Native Americans. The emergence of El Movimiento with its call for unity under the banner of Cultural Nationalism thus lined up with NSM politics. It began with affirming cultural differences and looked to the embeddedness and unifying power of culture to frame criticisms of U.S. hegemony and to articulate its demands. Minority groups were quick to grasp the devastation of culture, cultural identities, and languages by a totalizing U.S. nation-state and reclaimed their right to adopt meaningful labels, such as "Chicano," or "Chicana" or "black." Associated with this assertion was the construction of national identities (Chicano Nationalism, Black Nationalism), which subverted totalizing Americanization programs that had historically attempted to eradicate the languages and cultures of ethnic minority groups. Consequently, NSMs help set into motion collective efforts to establish various "ethnic studies" programs within U.S. universities, such as Chicano or Mexican American Studies, Black (or African-American Studies), Women's Studies, and Native American Studies (Reuben 1998). Ultimately, both the political and academic arenas were reformulated to be more inclusive, and therefore, more democratic. Although still very much confined to the national arena, by the late 1960s, civil unrest conveyed images of a larger, global stage: of student protests in Mexico and France[2], and all of these began to undermine the inherent limits of national boundaries (Wieviorka 2005). It is perhaps befitting that with the fall of the Berlin Wall in 1989 and the questioning of Capitalist-Marxist paradigms, the world entered into a new "global" form of movement politics.

CHICANO STUDIES, POSTMODERN PERSPECTIVES, AND GLOBAL POLITICS

Some Chicano scholars have suggested that the Movimiento politics that breathed life into Chicano/a Studies and sustained it for years may have been undermined by academia's system of rewards and punishment. As institutions of higher education become increasingly open to minority faculty, the fear is that many Chicano/a scholars and their ideas have been co-opted by "a middle-class approach to politics" and by academia's mechanisms for advancing "personal and professional advancement" (García 1996, 192-193; Ortiz 1996). However, in response I would submit, as others have, that perhaps the discipline reflects broader trends in movement politics and El Movimiento has only entered a new phase—consistent with the emergence of broad-based 'global movements' and postmodern politics.

Postmodern thought, which underlies its politics and approaches, has been difficult to define because it is a concept that appears in a wide variety of disciplines or areas of study. It literally means "after modernity" and modernity is a term that

emerged in the context of the development of the capitalist state. The implication of postmodern development for the social world is that there has been a parallel and progressive differentiation among peoples and cultures and rationales that account for how the world is ordered. The rationales, or "grand narratives" or "meta narratives," are the stories a culture communicates about its practices, values, and beliefs and that these promote a desired order. The underlying assumption is that the more ordered a society is, the better it will function. For example, a capitalist "grand narrative" promotes the idea of a free market economy as a better economic system because individuals, rather than government, make the majority of decisions regarding economic activities and that these decisions are rational. A Marxist "grand narrative" is the idea that capitalism will eventually collapse and a better world, based on a Marxist program of order, will evolve. Both argue for their version of a more enlightened system that will lead to universal human happiness. Every system has its grand narrative upon which it depends, which in turn depends on the creation and use of the knowledge that supports it. However, postmodern scholars (Lyotard 1984) argue that such narratives serve to mask the contradictions inherent in the social order and promote the idea that any "disorder" is bad or irrational. For example, most of these grand narratives have historically been male-dominated and have supported scientific, historical, and technological discourses that disenfranchised women. In this way, these meta narratives hide their "hidden" politics and hinder any understanding, thoughts, or actions that contradict it. The fundamental act of postmodern scholarship is, then, to question the assumptions upon which meta narratives are founded and in so doing, contribute to the incipient or actual dissolution of the forms associated with modernity.

Postmodernism, in rejecting grand narratives, favors small narratives, or testimonies that explain local practices and events rather than "grand" large-scale universals. Postmodern small narratives are thus always situational, provisional, historically contingent, and often temporary, making no claim to universality, truth, reason, or stability (Klages 2006). Postmodern interpretation is thus usually introspective, which is a form of individualized understanding. Trends in contemporary Chicano/a scholarship have also been to reject meta narratives and to emphasize alternative narratives that say something about the quality of life for minority populations such Chicanos and Chicanas. This is a move away from a Chicano meta narrative such as that articulated by the principles of Chicano Nationalism. For decades, Chicano Studies celebrated acts of resistance by marginalized people and communities. Considerable emphasis was placed on cultural identity and collective strength known as "Chicano Power" and Chicanismo. Consistent with more recent postmodern political movements, Chicano/a Studies is moving towards a privileging of smaller narratives as a route to transformative politics and emancipation. To describe the pain of discrimination, for example, Chicano/a scholars are using individual narratives to demonstrate the effects of totalizing social structures, including culture. Small-scale transformation by individuals negotiating spaces where social structures may be weak in imposing the social order is seen as key to challenging the existing order and destabilizing the grasp of oppressive systems. The operating assumption is that this will result in more individual freedom and the destabilization of hegemony.

For postmodern theorists, the production of knowledge begins with discourse within the most marginal of spaces. It is here where scholars will find the greatest concentration of acts of defiance. Thus, it is no surprise that women and Chicanas have spear-headed the discipline in this direction. The research itself thus represents a process of "deconstruction"—the unmasking, revelation, and making transparent the rationales that support authoritative (and most often masculinist) structures and systems—and begins where those structures have failed to reach (Handler 1992). Through deconstruction, the dominant forces in articulating ideas that advance social constructs (such as nation, culture, and citizenship) and agendas are under attack, resulting in their transformation. At this point, postmodern movement politics and Chicano/a Studies converge and find common ground for contesting systemic disparities. However, Handler (1992) has pointed out that although postmodern approaches offer a way to deconstruct and thereby weaken oppressive forces that structure advantage for some groups at the expense of others, they offer little theoretical clarity about what is necessary to improve the quality or sustainability of democracy. Therein lies the challenge for Chicano/a Studies in the postmodern era.

The emergence of global movements in the postmodern era should allow Chicano/a Studies to participate at another level in mobilizations for cultural autonomy and to allow it to strengthen its efforts to demand social justice and forms of behavior that will contribute to the opening of new political spaces. Indeed, the 2006 Annual Conference of the National Association of Chicana/Chicano Studies, "Transnational Chicana and Chicano Studies: Linking Local and Global Struggles for Social Justice," attests to the scholarly community's looking outward, beyond our national borders for linkages between Chicano/a communities and the world, and promises to rekindle a global perspective that was present during the pre-Movimiento days. The 2006 conference invigorated discussions about migration, immigration, and labor transnational identities, and if looking outward is any indication of things to come, then critics might welcome a renewed sense of commitment to the "protest from below" (Handler 1992, 697) approach that originally inspired El Movimiento. However, as is the case with New Social Movements, the bigger challenge may lie in articulating the complicated connections between those who are "below" and those in power within a more abstractly formulated global hegemony. Imagining the alternative doctrines, approaches, methods and philosophies that can strengthen this challenge is sure to be central to Chicano/a Studies in the 21st century. Indeed, scholarly activity in the vein of postmodern approaches in research is already on the horizon.

MOVEMENT POLITICS AND LEARNING: BRIDGING THEORY AND PRACTICE WITH A COLLABORATIVE LEARNING APPROACH

The trajectory of collective action in the age of globalization is yet uncertain. This is in part because the power relationships that sustain exiting structures—very often the target of collective action—are unclear or abstract. However, learning about the value of such collective actions should be clear and, in fact, can be the basis of concrete learning strategies. We begin by recognizing that humans are inherently social creatures. The history of the Chicano Movement already illustrates an

important lesson on how culture as a unifying force was activated to challenge the unequal access to education. Often marching to the rhythm of the now-famous chant: "*¡El Pueblo Unido, jamás será vencido!*" ("The people united, will never be defeated!") the Movement helped galvanize an ideology of social solidarity that succeeded, to a large degree, in improving the Chicano/a condition on a variety of fronts. In this vein, movement activists and scholars demanded from learning institutions more truthful representations of Chicano/a histories and cultures; and by the 1970s, the idea of incorporating a student's cultural heritage in the curriculum became more acceptable. To be sure, other collective mobilizations—of blacks, Native Americans, and women—also succeeded in bringing about educational reforms and new curricula which ultimately benefited their communities: African-American Studies, Native American Studies, and Women's Studies.

Multicultural education ultimately helped the wider society recognize that there were cultural differences between groups and that with increased understanding of these cultures, we could expect a more learned, diverse, and increasingly tolerant society. More importantly, multicultural education was about the practice of making education more accessible to racialized, ethnic, and linguistic minority students (Tanemura Morelli & Spencer, 2000). As a result, educational practitioners and theorists began to rethink conventional teaching methods premised on individual achievement and competition and compelled them to move towards models of instruction that followed human tendencies to cooperate. These new models of instruction, premised on the value of collaborative learning or cooperative learning techniques provided viable alternatives to efforts to make education an individualized endeavor. The emphasis on individualism and competition are viewed by some educators as an extension of corporate organization that has disrupted the human tendency to congregate and cooperate.

A refocus on a history of collective action thus provides the foundation for not only validating a collectivist approach to problem solving, but also for multicultural education. It also provides an intellectual foundation upon which collaborative learning activities in the classroom can take place. The sense of social solidarity that a collectivist approach promotes builds bonds of mutual trust between individuals that make resource exchange humanistic and meaningful. For women, especially, evidence suggests that chances for attaining educational goals are improved by relying on the existent cultural mechanisms, such as social networking, that facilitate and promote collaborative and cooperative practices (O'Leary 2006). It therefore provides a fitting framework for not only providing meaningful topics for classroom learning, but for systematically and deliberately validating cultural resources, "funds of knowledge" that students can draw upon. A "funds of knowledge" approach seeks to document and integrate community forms of knowledge into the curriculum (González, Moll, and Amanti 2005). The community forms of knowledge are then used to enhance elementary education curricula by making it more meaningful for ethnic or language minority children. In these approaches, culture is seen as living, undermining the conventional use of more static cultural artifacts (e.g. folklore, music), or "a relic to hang on the bulletin board" (Delgado-Gaitan 2001, p. 147) to teach students about culture. The intersection of schooling, culture, and collective

action offers a context in which culturally-relevant topics may be explored, but is still underused (O'Leary 2005). In a Freireian sense, however, it can serve to promote the consciousness-raising that is important for generating knowledge for less-advantaged communities (Delgado-Gaitan 2001; Friere 2000 [1970], Villalpando 2003). Hence, the in-class collaborative exercises in this reader are designed with the intersection of schooling, culture, and collective action in mind.

An important feature of collaborative learning is that it is deliberate by design. Another feature is that students work on the assignment collectively. The instructor's role is primarily active in the sense that she or he assures that these two features are present (Barkley, Cross, and Major 2005). The questions and exercises that correspond to each article help structure collaborative learning. They are designed for in-class, informal small-group work. The collaborative process that they encourage is intended to alleviate the disconnect that often arises between course objectives (or learning objectives) and the actual process by which students acquire the necessary academic skills and knowledge (critical competencies) to effectively achieve the objectives. Using small groups within larger classes is also an important strategy for effective learning because it diminishes feelings of anonymity known to alienate students. Cooper and Robinson (2000) point out the utility of small groups for engaging students as they learn from each other makes for a more productive learning experience. The informal small-group activities primarily help engage students with the readings by creating a social environment that promotes cooperation in achieving learning objectives.

The final feature of collaborative learning, and perhaps the most difficult to insure, is that the small-group assignments are meaningful to the participants. Typically, in general education classes, students come from a wide range of social backgrounds and disciplinary interests. Meaningfulness is conventionally (although sometimes artificially) instructor-initiated by providing materials that students can expect to be tested on. However, students should understand that through their collaboration and group discussions, meaning is being constantly formulated. The materials are thus being continually reinterpreted by the connections between the individuals of the group and their own connectedness to the wider social and political world. Meaningfulness is thus theoretically generated with the help of a supportive social environment where each student is equal vis-à-vis the others and where each interpretation (which in turn is based on one's experiences) is of equal merit. In addition, to create greater awareness of the collaborative process, students might be asked questions about their small-group experiences in short surveys or short ("Minute") essays either during or after their small group encounter, such as:

How prepared were you to contribute to the group discussion?

In your opinion, how prepared were the others in your group?

List up to five things that contribute to a productive group discussion, or

In your opinion, what contributes the most to a productive group discussion?

These questions can in turn be used for further discussion and to analyze the small-group experience, making it a conscious and reflexive act.

A similar process can be used to connect the collaborative experience to real world situations and problems which often form part of ambitious general education requirements at many U.S. universities. For example, at the University of Arizona general education courses are designed to accomplish several goals, the first of which is to "afford students the opportunity to learn how different disciplines define, acquire and organize knowledge [emphasis added]." Other notable objectives are "to provide a basis for an examination of values" and to develop analytic skills useful for "lifelong learning." According the University of Arizona's website (http://web.arizona.edu/~uge/gened/nutshell.htm), the experiences of general education at the University of Arizona are intended to encourage students to develop a

> […]critical and inquiring attitude, an appreciation of complexity and ambiguity, a tolerance for and empathy with persons of different backgrounds or values and a deepened sense of self. In short, the goal of the general education program is to prepare students to respond more fully and effectively to an increasingly complex world.

A cultivated sensitivity to these valuable (although rather abstract) objectives can be developed through small group work that includes reflective exercises both about the subject matter that already emphasizes how Chicano/a Studies helps use acquire and organize knowledge and about the student's learning process. A service learning project (Appendix A) may also help students develop sensitivity and tolerance for persons of different backgrounds and for living in an increasingly complex and diverse world. Service learning is an increasingly popular teaching and learning method that engages students in real life collaborations that promote tolerance and civic participation. Eyler (2002) points out that although it has been difficult to systematically assess the impact of service learning on students, some empirical studies seem to confirm theories of learning that pose the benefit of service learning when used with reflection. These studies suggest that effective service learning is enhanced by continuous reflection activities and cultivates students' attitudes and cognitive skills that can lead to greater social responsibility, greater civic participation, and responses to social problems (Eyler 2002, p. 518). She writes:

> "…there is evidence to suggest that service learning programs which thoroughly integrate service and academic learning through continuous reflection promote the development of the knowledge, skills, and cognitive capacities necessary for students to deal effectively with complex social issues that challenge citizens.

Students can thus apply their deepened sense of self and the learning process in general that can be applied to areas not directly related to Chicano/a Studies, including other disciplines and organizations. In this way, students achieve both personal and academic goals and learning becomes a more meaningful and holistic experience. Finally, like postmodern scholars, students can critically examine the relationship between knowledge and action, perhaps even discovering (and validating) otherwise unrecognized forms of action. This may lead to alternative ideas, beliefs, and practices that are keys to solving social problems in the real world.

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APPENDIX A

The Service Learning Project

Introduction

In recent years, service-learning has gained popularity among educators and policy makers who have embraced it as a means to bring about positive social change. In following this approach to social change, two major goals have been pursued: (1) to increase the number of students engaged in service-learning and (2) to assure an ethical and effective service-learning experience for all those involved in the service-learning process. However, to assume that the attainment of these two goals will naturally occur might be shortsighted so a third goal of the service-learning movement should be the consistent exploration (and re-exploration) of the philosophy and meaning of service, which can be enabled through structured reflection. In this way, service-learning strikes a balance between direct service (voluntarism, activism) and reflection. During the semester, students will have other opportunities to reflect upon their service learning experience by way of in-class "minute essays" and in-group discussions. These in-class exercises will help students formulate the "discussion and reflection" section of the final report (No. 5 below).

Objectives:

1. To develop insight into the world of community organizing that was instrumental in the Chicano Movement, which has influenced public policy in a number of areas.

2. To gain experience in <u>and reflect upon</u> the processes by which communities respond both practically and politically to issues that are often only read about.

Process for completing this project is as follows:

1. Students are to review the social justice organizations from the list that is provided by the instructor, or search the internet, nearby communities, or your university for community organizations that might be of interest. On the 2nd week of the semester, during the regularly scheduled class meeting, students will be asked to make a selection.

2. Students will attend at least three meetings of their selected organization over the course of the semester. Have an organizational leader or coordinator verify attendance on a signature card.

3. Students will assist in the planning of at least one activity or event organized by their selected organization.

4. Students will write a 7-8 page report discussing the experience (see below for report content). In the report, students will describe their organization, the event the student helped plan, make connections to the course readings, and reflect on their experience.

Report Contents and Suggested Lengths

1. Describe the organization including what social justice issue it addresses. (1 paragraph)

2. Describe the activity that you helped organize. Include your explanation for how it addresses the social problem. (1-2 paragraphs)

3. NOTE: Participation is defined by what the student did to help organize the activity. This is not the same as attending meetings or attending an event. Examples of participation include but are not limited to the following: tutoring, distributing or designing posters, registering voters, transporting supplies to an event, tabling, organizing files, telephone banking.

4. Make connections with the class materials. Discuss how your participation *specifically* connects with any of the issues introduced by the readings. Make sure you refer to the authors and what they say about the issue (about 4 pages).

5. Describe the outcome of the event or activity that the student helped organize and your thoughts about this outcome. (1 paragraph)

6. Discuss and reflect upon your participation in the service-learning project. This is different from item 2 above which focuses in on the event itself. This part should be reflective of the experience and in terms of overall student learning and growth (about ½ to 1 page).

7. Before handing in the report, students must staple a note card with the organization's contact person's signature or initials that verifies attendance at meetings.

8. For ease in organization and readability, use subheadings that follow elements 1-5 above.

Planning the Service Learning Project[3]

Sample Organization: Coalición de Derechos Humanos

CONTENT—You will be LEARNING ABOUT:

• Grassroots organizing and advocacy.

• U.S.-Mexico border issues.

• Immigration, globalization, migration.

• Political processes.

SERVICE IDEA: Organizing to advocate for migrants'/immigrants' rights. Provide direct assistance to a local group that helps inform the wider community about immigration and migrants' rights.

PREPARATION: Read articles about the history by which Mexican populations were incorporated into the U.S, interview people who volunteer at the meetings or participants at the events organized by the group, or listen to the problems and solutions participants articulate at meetings and events.

ACTION: Help plan events (educational forums, community potlucks, marches, vigils, and other consciousness-raising activities), assemble and distribute materials, create audio-visual aids (posters or flyers), staff phone banks, assist setting up props or equipment.

REFLECTION: Write about your feelings and thoughts from the local experiences as well as about national issues the group addresses. Discuss your experiences with your peers in a small-group setting.

DEMONSTRATION: Take pictures, record interviews, write about it: describe the actions that you participated in.

Service Learning Project: CURRICULAR CONNECTIONS:

Media, Communications. Interview participants, content analysis of news, newsprint.

Chicano/a Studies, Social Studies, Latin American Studies, Anthropology, History: Study the role of immigration in integrating Mexican and Latino populations into the U.S., international relations, globalization, Mexican American cultural influences in the U.S. Southwest.

Economics: Study the economic impact of Mexican Americans and Immigrants on the U.S. economy.

Political Science: Study and analyze political races, policies, propositions, electoral strategies.

Language, bilingual education: Study the use of Spanish in border communities.

Academic SKILL DEVELOPMENT and critical competencies:

• Asking questions

• Writing and note-taking

• Listening

• Critical thinking

• Reading comprehension

• Leadership

NOTES

[1] Unless the authors specify "Chicano" Studies in their texts, I will use "Chicano/a Studies" to refer to the field that has progressively grown sensitive to Spanish language conventions that systematically privilege the masculine subject forms over the feminine, and mindful that "Chicana Studies" may constitute a distinct discipline altogether.

[2] See for example the edited volume by Gerard J. DeGroot (1998) *Student Protest: the Sixties and After*. London and New York: Longman.

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