

## **Chicano Studies**

Student's Name

Class Information

Date

## Chicano Studies

The readings discuss mainly the education status in the 1930s onwards, the social classes, gender roles, roles of the church, and races.<sup>1</sup> They depict how hard it was to join College in the 1930s before the Chicano student campaign emerged in the late 1960s. Based on the readings, education was for the middle-class people who could afford to cater for their children with the assistance of the church clergies.<sup>2</sup> Again, unlike men, most women were not enrolled in College, especially the men who came from the working-class who were privileged<sup>3</sup> enough to attend College with the support of Catholic and Protestant leaders.<sup>4</sup> Additionally, based on race, the African American students who managed to join College were less just like the Mexican Americans because men took advantage of such positions, particularly those positions that were offered to the veterans of WWI.<sup>5</sup> In addition, the reading outlines the future of Chicano learning based on how it seemed in the early 1930s and how it is anticipated to be.<sup>6</sup> The aim of the Chicano intellectuals while developing these studies is to ensure that most if not all those willing to join College and further level of learning will not be limited but the factors linked in the past.<sup>7</sup> However, that prediction is not specific because of the prevailing financial and legislative trends in the United States.<sup>8</sup>

The authors' argument is on breaking the Chicano mentality and bringing educational changes in Texas.<sup>9</sup> That is why there was the formation of the Chicano movement as the

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<sup>1</sup> Miguel. G. S Jr. (2013). *Chicana/o Struggles for Education*.  
[https://www.amazon.com/dp/B00CXCKYKO/ref=dp-kindle-redirect?\\_encoding=UTF8&btcr=1](https://www.amazon.com/dp/B00CXCKYKO/ref=dp-kindle-redirect?_encoding=UTF8&btcr=1).

<sup>2</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>3</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>4</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>5</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>6</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>7</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>8</sup> Miguel (2013). *Chicana/o Struggles for Education*.

<sup>9</sup> Barbara. S. (1969). *A Chicano Plan for Higher Education*.  
[http://mechadeucdavis.weebly.com/uploads/9/7/0/4/9704129/el\\_plan\\_de\\_santa\\_barbara.pdf](http://mechadeucdavis.weebly.com/uploads/9/7/0/4/9704129/el_plan_de_santa_barbara.pdf).

colleges and universities to have student institutions that organize and process the Chicano studies program.<sup>10</sup> They argue studies and the movement should change the people's stereotypes instead of these individuals being the victims of these aspects. Chicanos depict self-esteem and prestige in one's tradition and racial background.<sup>11</sup> Additionally, these individuals must be seen as potential people. In addition, the movement was formed to break racism among members of the community to allow students of all races to participate in all social aspects of life.<sup>12</sup> Therefore, it was upon the people of Chicano and the community to find the logic in developing these centers instead of centers developing them as the authority belongs to people.<sup>13</sup> For example, as the author states that with the provision of resources and qualities, by the revelation of symbols to be embraced, guide and create the demonstrative dispositions with a community, members of each society and above those with more power in it needed to develop some sense of flexibility, orderliness, and adherence of their culture.<sup>14</sup>

The authors link the ideologies with Mexican Americans, stating that it is a person without respect for his traditional and ethnic legacy.<sup>15</sup> So, this person is uncertain and seeks absorption as a means out of his lowered social class. Therefore, he remains legislatively insignificant as opposed to Chicanismo which reflects self-esteem and prestige in one's racial and cultural context.<sup>16</sup> The authors also link the struggles for Chicano studies with nationalism and socialism as it serves as the foundation of political exercises that are flexible enough.<sup>17</sup>

From the reading, I have learned that from the 1960s until now, there were different perceptions about race, education, and social status. Until the 1960s, people began appreciating

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<sup>10</sup> Barbara. (1969). *A Chicano Plan for Higher Education*.

<sup>11</sup> Barbara. (1969). *A Chicano Plan for Higher Education*.

<sup>12</sup> Navarro. A. (1995). *MAYO: Protagonist for Educational Change*.  
<https://www.degruyter.com/document/doi/10.7560/755567-010/html>

<sup>13</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>14</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>15</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>16</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>17</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

education regardless of their social status and gender.<sup>18</sup> Also, in the 1930s, many issues limited people, especially women, from advancing their studies. However, in the present times, the position of women and men in education levels is equal regardless of social classes.<sup>19</sup> In addition, the Chicano mentality was broken when the movement began, and most women, just like men, were enrolled in colleges and universities.<sup>20</sup> They broke the community perceptions about educating people as they started embracing changes in education, changing aspects of race and social status, and gave people a sense of cultural legacy. Also, it is from the movement that the people made strains to change the future studies.<sup>21</sup> Ultimately, the positions given to the middle classes in the past is now offered to all people, even if not all the races, but at least, the African Americans who were regarded as low courses have had a chance to enroll and make changes in studies through their active decision-making process and views. However, the big question is whether the struggles made in studies will be utilized effectively in the years to come.<sup>22</sup>

I think the readings have explicitly explained the education schemes from the 1930s onwards and the aspects of learning. It has revealed the limitations of education for both men and women in the past and how that has changed with time. Also, these readings should be used chiefly by students, intellectuals, and institutions that want to explain the strain of education in Chicano. In addition, the authors have vividly demonstrated and linked aspects and theories within the community and how they are connected to education, such as socialism, nationalism, and symbolism. Ultimately the readings should have incorporated the possible outcomes of these changes in the future.

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<sup>18</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>19</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>20</sup> Navarro. (1995). *MAYO: Protagonist for Educational Change*.

<sup>21</sup> Miguel. G. S Jr. (2013). *Chicana/o Struggles for Education*.  
<https://www.amazon.com/dp/B00CXCKYKO/ref=dp-kindle-redirect?encoding=UTF8&btkr=1>.

<sup>22</sup> Miguel. (2013). *Chicana/o Struggles for Education*.

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