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NOTES FOR REFERENCE
CROSSING OVER FROM U.S. TO JAPAN

9/5/45. . .at Houston station, waiting for the train to take me to Texarkana, on my way overseas.. At the station there was a space enclosed by a wooden railing, where I was given coffee, sandwiches, doughnuts. There were easy chairs and sofas, newspapers and mags to read, all administered by pretty girls and motherly old ladies of Houston. It was quite a bit for a rookie just out of basic and with no ribbons on his chest. Then three soldiers arrived with an MP. Their tunics ~~gilt~~ glittered with ribbons and their faces shone with a mixture of defiance and humility. They stood on the outside of the railing while the MP went in and talked to one of the motherly old ladies. The lady served three cups of coffee, which the MP brought to the railing along with some doughnuts. The three soldiers had their coffee and doughnuts and left. I, sitting in comfort inside, wondered a little and was thankful despite myself that I was not a Negro. Or, on second thought, that this was not a small Texas town, because I was a Mexican myself..

After Alabama, we marched to a train that would take us over seas. There is a strange feeling about leaving for occupation duties, a feeling of anti-climax, a what-the-hell are-we-good for feeling. The band playing while we take off seems a mockery. Then through several states, including Missouri. St. Louis made me think of Judy Garland, of all things. Perhaps it was the narrow, old brick houses close to the railroad station. That and the Negroes. We got out and exercised. We passed through Hannibal, where Mark Twain was born. Nebraska was beautiful and here we went back an hour but we still got sleepy at the old time. In Wyoming the snow-covered mountains seemed like white specters against the sky., like earth clouds in their strange mysterious shapes, and the white clouds coming down to rest on them also looked like tired ghosts lying down to sleep..

COMING OVER TO JAPAN

Left Camp Adair for Fort Lawton Oct 10. 45. The food at Lawton was lousy, served by Italian and German prisoners of war. We left Lawton one cold rainy afternoon--Oct. 18--in trucks, along with our duffel bags, AWOL bags, packs and everything else.. Arrived at Seattle docks, where Red Cross gave us coffee and doughnuts. I had one cent in my pocket! Boarded SS Cape Victory that evening. Exhausted carrying equipment by that time. Bunks all piled up one on top of the other. Got a top bunk, settled down and had supper. Ship sailing through smooth waters of Puget Sound. Went on deck and watched the lights of North America receding in the distance. Sgt. Schmultz came up and we talked and smoked. Went to bed wondering whether I would be seasick or not. Awoke about 2 or 3 am to rolling of ship. Fell asleep again thinking it isn't too bad after all..

10-19-45. . .Woke and sat up--felt funny and lay down again. Repeated this several times and finally decided I was all right and that I'd go wash. Got down and staggered along to latrine. At latrine door I met 1/Sgt. Schutt of "I", a tough-looking fellow. Now he looked weak and frightened, his face a ghastly yellow. One look at him and I staggered for the latrine. Was sick for 2 whole hours. Heaved till belly ached and there was nothing to heave but stomach muscles still moved. An apple from mess hall was only food today; spent most of day in bed. Sky gray and leaden. Sea very rough. Rumor we're going south to avoid a storm. Took some seasick tablets and felt a little less bad..

10-20. . .Sea still rough and stormy but I feel better. Went to breakfast but couldn't eat the garbage our amateur cooks are passing out as food. Went on sick call and was told--"Don't look at the sea; drink no liquids; eat no fats; suck a lemon." Since the sea is everywhere, even on the decks, we must see it regardless; our "food" is 3/4 grease; there is no corner store to buy lemons; so the remedy is not very effective. I swallow what little pride I have left, remember that soldier is synonymous with tramp, and decide to beg of the marine kitchen. I ask the sailor for a lemon; he finds I haven't eaten anything and he prepares some crisp, clean-looking toast that I eat very well. He has no lemons. I move away, content with the toast. He finds a lemon and sends it after me. Sucking the lemon I feel lots better. One of the

PROCLAMATION

WHEREAS, Gregorio Cortez has long been one of the most popular folk heroes of the Mexican-American people of Texas, "El Corrido de Gregorio Cortez" being their favorite ballad for many years; and,

WHEREAS, Dr. Américo Paredes of the University of Texas at Austin has further immortalized Gregorio Cortez with his documented story, "With His Pistol in His Hand"; and,

WHEREAS, June 22, 1973 will mark the 98th birthday of this famous Texan, whose valor and deep concern for the preservation of the rights of all citizens should be remembered with pride by all Mexican-Americans:

NOW, THEREFORE, I, Eddy A. Etheredge, by the authority vested in me as Mayor of the City of San Marcos, proclaim

FRIDAY, JUNE 22, 1973, GREGORIO CORTEZ DAY

in San Marcos, and urge all citizens who celebrate the birth date of Gregorio Cortez to remember with pride their culture and history.

GIVEN UNDER MY HAND AND THE SEAL OF THE CITY OF SAN MARCOS this 18th day of June, 1973.

/s/Eddy A. Etheredge
Mayor

ATTEST:

(seal)

/s/Dorothy O. Worrell
City Secretary

BLACK ROSES

Américo Paredes Manzano

Forth, ballad; and take roses in both arms,
Even till the top rose touch thee in the throat,
Where the least thorn-prick harms;
And girdled in thy golden singing-coat,
Come thou before my lady and say this:

"Borgia, thy gold hair's color burns in me;
Thy mouth makes beat my blood in feverish rhymes.
Therefore, as many as these roses be,
Kiss me so many times!"

-----Swinburne



PREFACE
TO THE 1930-1936 ENGLISH COLLECTION

The years from 1930 to 1936 naturally form a distinct part of my life. They are the years of transition from childhood to adult life--the unbalanced, blind years of metamorphosis. They also comprise the years during which I attended my four years of high school and two of junior college--years which do not resemble the primary school grades and cannot ever be again, though I go to a senior college. These years were spent almost all in one building, the Brownsville Junior College and High School.

It happens that ^{it} is from the Fall of 1930 that I have my first extant verse. From that verse to the last one written on May 31, 1936, is the extent of my first, and nevertheless ambitious collection, Black Roses. The name is bizarre and pessimistic. Bizarre and pessimistic were these past six years to me, made more so under the influence of Keats and Bécquer.

Of course, other things were written besides Black Roses during this period. The Spanish collection, Cadencias, which also closes on May 31, 1936, is a thing of itself. The translations from Bécquer do not close, but shall go on if possible. Such nonsense as the few works

under the name of Guálinto Gómez and the Nonsensicalities
close where they are. Other things apart are the
attempts at musical composition in Musicalities.

But Black Roses, as shall Cadencias, shall
close and shall remain as they are, a diary of the
giddy days of adolescence--pitiful and laughable.

I start with the hopes of a new era.
May it be new, in both thought and quality.

AMERICO PAREDES MANZANO

FOREWORD

Happy is he who has one tongue, one country, and one creed. His is a calm, even existence whose blessings he cannot realize.

Consider the Mexico-Texan. He is the product of two countries that in the near past have been the bitterest of enemies--Mexico and Texas. Born of Mexican parents, he learns Spanish even as a bird learns to fly. His cradle is rocked by the sweet songs of the dark-eyed South; his childish mind is quickened by the folk-lore of Mexico and Spain; and his breast is stirred by tales of the prowess of his race.

He goes to school and learns English. He learns the tinkling little songs of the Saxon child; he glories in Mother Goose; with Natty Bumppo, he explores the virgin wilderness; and he rides with Marion the Fox against the redcoats of King George.

Thus he passes his early childhood, two persons in one, two individuals who as yet have not come to grips--a Mexican at home, an American at school. Then adolescence comes; and at this time, when he is no longer a child and not yet an adult, the Mexico-Texan realizes for the first time that he is neither a Mexican nor an American.

In the land that vaunts its love of equality, he is rebuffed by the barriers of prejudice. He hears the phrase "a Mexican and a white man." He looks at his skin; it is white. He looks at the speaker; he is dark. The Mexico-Texan turns the phrase over in his mind. . . "white man." And he wonders.

In school he studies the shamefulness of Goliad and San Jacinto; in assembly he sings the praises of the defenders of the Alamo. He is called a "Latin"; but though his neighbor was born in Poland and speaks atrocious English, the Pole is an American and he is a Mexican.

Does he turn southward? The Mexicans have a name for him. It is "pocho." Pocho, says the dictionary, discolored. But "pocho" for the Mexican incloses all that is awkward, all that is raw, all that is hybrid. The Mexican arches his eyebrows at the pocho's manners; he sneers at his outlandish and ungrammatical diction; he is openly hostile to his Americanisms.

So the Mexico-Texan is alone.

He is reared in a seething bed of racial prejudice; yet he cannot bring himself to hate those people that call him friend. He yearns for a fatherland that he has never seen. But what he calls home is not there. It is in a foreign land ^{here} where is spoken a foreign tongue. He loves the language that is his by blood; yet, in his language by adoption, he has found bards whose music is sweet beyond description.

Small wonder then that such an individual is confused even in ordinary conversation by his bilingualism. When he tries to express himself beyond the realm of everyday thoughts, he finds his mind divided as his heart has been. Especially true is this since thought, customs, ideals, and literary forms are as different as they are in English and Spanish. The result is a struggle between the two languages for mastery in the individual.

I have witnessed this struggle within myself. These pages are the results of this battle. They represent my years of transition from childhood to adult life; they are the unbalanced, blind gropings of the time of metamorphosis; they are a diary of the giddy days of adolescence--both pitiful and laughable.

Américo Paredes Manzano
June, 1936

FOREWORD

To him who has but one mother tongue, it is very difficult to comprehend the predicament of the bilingual. By bilingual, I do not mean one who can speak two languages but one who can really call both of these tongues his own. Such a phenomenon is the American-born Mexican.

He speaks Spanish at home and English at school or in business. He reads both languages. His mind is permeated by the literature of two nations. But neither language does its work well because of the other's influence. Small wonder ^{then} that such an individual is confused even in ordinary conversation by the crossing-over of English words into Spanish speech ^{and} Spanish accent into English conversation. ~~When such a person~~ ^{he} tries to express himself beyond the realms of everyday thoughts, he finds himself divided within himself. Especially true is this ^{since} ~~when~~ thought, customs, ideals, and literary forms are as different as they are in English and Spanish.

~~—~~ The result is a struggle between the two languages for mastery in the consciousness of the individual. ~~For the past six years~~ I have witnessed this struggle within myself. These pages are the ~~English~~ results of this mental battle.

~~For the first four years, the English language had the upper hand. For the last two the contest has been even and very heated. Now it seems that the Spanish language has won in me. Because of that I am closing this collection with the resolve to write no more in English--at least until I have gained the degree of mastery of Spanish that I desire.~~

He who expects to find here the lucubrations of a sound and mature mind will be disappointed. He may find instead that my roses tend more towards green than black. For they represent my years of transition from childhood to adult life--the unbalanced, blind ^{gropings} years of metamorphosis. They are a diary of the giddy days of adolescence--both pitiful and laughable. ~~They are a page from the life of that strange creature, the Mexican.~~

-----Américo Paredes
June, 1936

Américo Paredes
June, 1936

¡Soy pocho! Dios me haga
Orgullo de los pochos
así como los pochos son
mi orgullo.

Quisiera llegar a ser
el orgullo de los pochos.

(circa 1940)

THE MEXICO-TEXAN

The Mexico-Texan he's one fanny man
Who leaves in the region that's north of the Gran';
Of Mexican father he born in these part,
And sometimes he rues it dipp down in he's heart.

For the Mexico-Texan he no gotta lan',
He stomp on the neck on both sides of the Gran';
The damn gringo lingo he no cannot spik,
It twisters the tong and it make you fill sick.
A cit'zen of Texas they say that he ees,
But then, why they call him the Mexican Grease?
Soft talk and hard action, he can't understan';
The Mexico-Texan he no gotta lan'.

If he cross the reever, eet ees just as bad,
On high poleeshed Spanish he break up his had;
American customs those people no like,
They hate that Miguel they should call him El Mike;
And Mexican-born, why they jeer and they hoot,
"Go back to the gringo! Go lick at hees boot!"
In Texas he's Johnny, in Mexico Juan,
But the Mexico-Texan he no gotta lan'.

Elations come round and the gringos are loud,
They pat on he's back and they make him so proud;
They give him mezcal and the barbacue meat,
They tell ~~me~~ him, "Amigo, we can't be defeat."
But efter elaction he no gotta fran',
The Mexico-Texan he no gotta lan'.

Except for a few with their cunning and craft
He count just as much as a nought to the laft,
And they say everywhere, "He's a burden and drag,
He no gotta country, he no gotta flag."
He no gotta voice, all he got is the han'
To work like the burro; he no gotta lan'.

And only one way can his sorrows all drown,
He'll get drank as hell when next payday come roun';
For he has one advantage of all other man,
Though the Mexico-Texan he no gotta lan',
He can get him so drank that he think he will fly
Both September the Sixteen and Fourth of July.

Sharon Reynolds



Interview Questions:

1 -- Based on the forward to *George Washington Gómez* I calculate that you wrote the novel between the ages of 21 to 24 and it was written during a period when ethnic works were not being published. What prompted you as a young man to write a book that had little chance for publication at that time?

2 -- Did you attempt to publish the book before 1990?

3 -- Who did you envision as readers?

4 -- There is much debate about how to read Chicano literature and even what Chicano literature is so I recognize the danger in attempting to solicit a label for your novel. Nevertheless, here goes. At the beginning of *GWG* you refer to it as an archeological piece; however, in the thirties it would not have been considered an artifact of another era. How would you have read the novel? As socio-political? As a coming-of-age novel? Something else?

5 -- In writing *GWG*, did you rely on any literary influences outside the *corridos*, stories and experiences of yourself and your family? What were your literary influences, if any?

6 -- How autobiographical is *GWG*? Does your educational and emotional journey parallel Guálinto's?

7 -- And at what point do you split from Guálinto/George?

8 -- At the conclusion of the book Guálinto seems to have rejected his parent's culture, yet we see glimpses in his dreams and hints from earlier parts of the book that he does not completely let go of the past. Is Guálinto still in transition between cultures?

9 -- In today's climate of increasing realization and acceptance of the diversity of American culture, George's outcome is a shock and a disappointment. In many respects Part V, the ending, seems to have been written at a different time from the rest of the novel. It has a different feel to it, as if the conclusion is forced despite lingering ambivalences. Did you rewrite the ending before publication in 1990?.

10 -- How would you define border culture and the literature stemming from that culture?

11 -- There are satirical moments in *GWG* which are directed at Anglos. What were the risks in including that kind of material at the time you were writing? I'm speaking of professional as well as personal risks since I'm not sure what your career goals were then.

12 -- What is the significance of the phrase "Mexicotexan? I've not seen it used elsewhere. Is it conscious irony on your part? A premonition of the various phrases that have been tried in the effort to establish an identity?

13 -- You seem to view your fiction and poetry with humility even a hint of self-deprecation. From where does this concern come? Is it a concern for style or content or something else?

Thank you very much for your time and attention to these questions.

AMÉRICO PAREDES

DICKSON, ALLEN & ANDERSON
CENTENNIAL PROFESSOR EMERITUS

UNIVERSITY OF TEXAS AT AUSTIN
ANTHROPOLOGY AND ENGLISH

Ms. Sharon Reynolds

Dear Ms. Reynolds:

I respond, finally, to your letter of July 16 and the questionnaire enclosed. You tell me that you are preparing an article on George Washington Gómez and that rather than doing a close reading of the novel as a precursor to border literature you intend to "focus on the more ~~rich~~ satirical elements as related to 'the American dream.'" Your questions have a much broader scope, however. I will address them as fully as I can, trying to limit my answers to something less than ten pages. The questions are so closely interrelated that it is difficult to answer them separately without being excessively repetitious. So I will give you a longish ^{summary} ~~introduction~~ instead.

I wrote GWG because--to use a favorite phrase of mine in those days--I felt a need to "have my say" about a number of things. It was an angry statement, a "sociopolitical" novel as you call it. My intended readers were Anglos primarily; I was writing in English after all. I certainly wanted to see the novel published. I did not attempt to do so in 1940 or soon thereafter because it was not a finished piece of work. Professor Hinojosa, who wrote the ~~Intro~~ Introduction, misunderstood me when we talked over the phone about the matter. He calls the novel a first draft. As a work-in-progress it was unfinished, incomplete. But what had been written up to ~~the~~ 1940 had been revised more than once.

I made no revisions on GWG in 1990. Had I done so, I might have dropped Part V and ended the novel with Guálinto Gómez sallying forth to fulfill his ~~destiny~~ destiny as the leader of his people and the founder of the Movimiento Chicano. I might also have corrected some inconsistencies in the narrative and changed

"Mexicotexan" to "Texas-Mexican." The former is a direct translation of mexicotejano. In the 1930s I was using Mexicotexan or Mexico-Texan instead of Texas-Mexican. See "The Mexico-Texan" in Between Two Worlds, pp. 26-27. I get the impression you are familiar with that book. (I added the subtitle to emphasize the nature of the novel as a ~~Texas~~ Texas-Mexican statement.)

What I planned was a long novel, a two-volume work perhaps. Parts I through IV dealt with life on the Border in the far and recent past. With Part V we would move into the present, my present as a reporter for the ~~Index~~ local paper and an observer of the social and political problems of the ~~Index~~ town in the 1940s. First it was necessary that my main character go away to college, so he could get a law degree. Then he would return home to participate in ~~Index~~ local affairs, as I was witnessing them around 1938 or 1939. The problem was that, though I could send Guálinto Gómez to the University of Texas, I could not go with ~~him~~ ^{him.} I had never been to Austin; the closest thing to a college campus in my experience was the Brownsville Junior College. There had to be a jump in time, with some cautious details of Gómez's years away from Jonesville worked in through flashbacks. Once he began practicing law in Jonesville, I would again be writing about things I knew well.

So the first version of Part V had George G. Gómez returning to Jonesville to set up his law practice. He had left with a deep hatred toward all Anglos. He returns with an Anglo wife. He has rejected, at least on the surface, all he had stood for before he left to college. You find his transformation "a shock and a disappointment." Texas-Mexicans of the 1930s would not have agreed with you. This was the time when members of the "Latin" middle class were trying hard to assimilate, to pass as "white", to bring up their children as monolingual English speakers. Their attitude toward the barrio people was more than a little condescending. In Guálinto/George, however, a deeply seated conflict was supposed to be ~~foreshadowed~~ ^{foreshadowed} by his dreams as described in Part V. His conflict would have been exacerbated when he discovered that his father-in-law, Frank Dell, had been one of the Rangers who had murdered Gumersindo Gómez, Guálinto's father.

In the end, George Gómez would ~~not~~ change his mind. But it would have been too much sentimentality if the ~~novel~~ novel were given a "come-to-realize" ending, with a reborn Guálinto leading his people in their struggle for social and economic rights. People like Elodia and Antonio Prieto would lead the way, and Lawyer George would be a follower.

~~All~~ All of this, except for the first draft of Part V, was still in very rough outline form in the fall of 1939. Then Hitler invaded Poland, and World War II began on September 3, my birthday no less. Things no longer were the same, ~~with~~ either in the world at large or in Jonesville-on-the-Grande. During 1940 I rewrote Part V into its present form and set the novel aside until some other day. That other day would be long in coming. I went into the army and ~~stayed~~ stayed in the Orient for five years after the war ended. During that time I continued to write, short stories. Those were offered for publication and ^{For example,} consistently rejected. "The Hammon and the Beans," which I wrote in 1939, finally got published in 1963.

In 1950 I returned to the U.S. and entered the University of Texas, where I was permitted to work in Greater Mexican folk culture although my major was English. My doctoral dissertation became a book, With His Pistol in His Hand (1958). Other books and articles followed, in which I was able to fulfill my early desire to "have my say", not in fiction but much more forcefully and directly in sociohistorical terms. That kind of writing, teaching classes in Greater Mexican topics, and working with young students in the Movimiento occupied my time and gave me a sense of accomplishment. Fiction became secondary in my life. It was through poetry, in fact, that I came back to it and to GWG.

As I say in my tongue-in-cheek Prologue to Between Two Worlds, I took time now and then to sift through my miscellaneous collection of verse. I had shown some of it to my younger colleagues, who found it interesting because it foreshadowed their own poetic preoccupations. In the late 1970s, some of my poems appeared in ephemeral Chicano ~~publications~~ publications. Some were

read by Alurista at the Festival Floricanto Dos in 1975. Ramón Saldivar and a few others suggested I publish a collection. In 1981, I prepared a verse manuscript and had Professor Saldivar ~~me~~ evaluate it. ^{Then} ~~After that, I got~~ I got immersed in other things and put the project on hold. It was not until 1989, after ~~I~~ I had retired, that I submitted a manuscript to Nicolás Kanellos at Arte Público Press. He accepted it, but we could not ^(immediately) agree on a title. We tossed suggestions back and forth in the mail, and in one of his letters Dr. Kanellos asked me whether I had any ~~unpublished~~ unpublished fiction that he could look at. I dug out the box containing the GWG manuscript. Typed on newsprint, the cheapest kind of paper ~~was~~ available, by 1989 it was yellow and crumbling to pieces. I put the pieces together with scotch tape, assisted by Frances Terry, and typed a more-or-less clean copy so Mrs. Terry could put the whole thing on diskettes. That is why I call the original manuscript an ~~archeological~~ archeological piece in the Acknowledgments. Dr. Kanellos accepted the manuscript and agreed to publish it as it was--as a 50-year-old work, without the ~~usual~~ usual editorial work he normally would have done on a contemporary manuscript. It turned out that GWG ~~was~~ was published before Between Two Worlds although it was accepted for publication ^{after} ~~before~~ BTW.

In Question 13 you say that I seem to view my fiction and ~~poetry~~ poetry "with humility, even a hint of self-deprecation." I don't think I have ever been "humble." When I was in my twenties I was a fiery, loud radical. When I returned to the States in 1950, I still was a radical, but I had learned that understatement and irony (sarcasm, some people have called it) can hit harder than loud words. The work I did between 1950 and 1990 could scarcely be called humble or deprecatory. Both my ~~major~~ major books--With His Pistol and A Texas-Mexican Cancionero--found initial disfavor with publishers because of their content and their tendency toward irony and satire. Nor ~~do~~ ^{did} I feel that I ~~have~~ ^{had} to apologize for GWG. In fact, coming back ~~to~~ to it after so many years, I was pleasantly surprised that it read as well as it does. But if it was to appear in print, I wanted it understood that the novel had been written a half-century

earlier. I did not want it mistaken for a product of the 1980s because then it would be seen not as a ~~forerunner~~ forerunner of Chicano literature but as an imitation of it. Much the same holds true for Between Two Worlds. The poems deal with the same themes and preoccupations that informed Chicano writers during the Movimiento, but they were written much earlier. So in the ~~Prologue~~ Prologue I call myself a Proto-Chicano. There is no ~~humility~~ humility in that. I assumed the mantle of the ancestor, the predictor, the prophet crying in the wilderness. In an attempt to balance the phrase, I added another word--"scribblings." I am sure your question refers to that little word. It was a botched effort at understatement.

Re Question 11. I don't go about looking for trouble, but I have been willing to take some risks, personal or professional, to make my voice heard. Before 1940 I wrote protest verse in both Spanish and English and suffered no ill consequences thereby. GWG was not submitted for publication in those days for reasons I have mentioned. I did show the manuscript to several acquaintances, among them an Anglo who was editor of the paper I worked for, and whose father had been a Texas Ranger during the "Border troubles." He was not happy about my portrayal of the Rangers, but what made him furious was my lampoon of Frank Dobie in Part IV, chapter 13. Things were different when I returned from the Orient in 1950. Both With His Pistol in His Hand and A Texas-Mexican Cancionero ~~had~~ had to overcome some obstacles before they achieved publication. With His Pistol was submitted to the University of Texas Press with a strong recommendation from Stith Thompson, at that time Mr. Folklore both in the Americas and in Europe. The UT Press editor declined to print the manuscript unless I deleted all derogatory passages about the Rangers, J. Frank Dobie, and historian Walter Webb. I refused and asked him to return the manuscript. The UT Press finally printed it in 1958 but did not promote it as new books usually are. Consequently, few copies were sold. One did reach a retired Texas Ranger, who came to the Press demanding my address so he could ~~go~~ come by and pistol-whip me. Fortunately, the Press talked ~~him~~ him out of it. ^{in 1976,} Something of the sort happened with the Cancionero, but I'll not ^{go} into it. ~~it~~

This answer is getting too long.

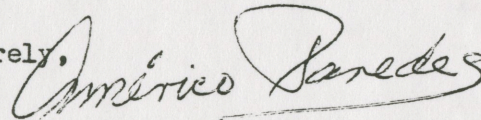
Question 5. Authors that most influenced me in my early years were Mark Twain and Charles Dickens. Of course, I sampled many others in high school and junior college, mostly writers in English and Spanish before 1920. Faulkner, Hemingway, Steinbeck, Dos Passos, Wolfe, and Russian writers I read after 1940.

Question 6. GWG is not my autobiography. In fashioning my characters I used what I experienced, saw, and heard, but they resemble no particular persons. Also, as the narrative developed some characters ~~also~~ developed in ways I had not anticipated.

Question 10. I could not define border ~~culture~~ culture and the literature stemming from it without writing a book on the subject. The best I can do at this stage of my life is to finish (if I can) other things I have left unfinished.

I hope all this is of some help to you. My best wishes to you in your work.

Sincerely,

A handwritten signature in cursive script that reads "Américo Paredes". The signature is written in dark ink and is positioned above the typed name.

Américo Paredes

August 7, 1992

FROM THE PRESIDENT

THE UNIVERSITY OF TEXAS
AT AUSTIN

ADMINISTRATIVE RESPONSES TO THE ISSUES RAISED BY MEXICAN-AMERICAN STUDENTS

February 11, 1972

The concerns expressed by the Mexican-American students have been most helpful to us. I believe that all elements of The University of Texas at Austin believe that a strong program in Mexican-American studies is a necessary and desirable part of a University such as ours, serving a state which is not only adjacent to Latin America, but which has a large number of citizens of Mexican-American origin.

Over the years we have accomplished a good deal. Our Institute for Latin American Studies and Center for Mexican American Studies have attracted such faculty as Stanley Ross and Americo Paredes, as well as substantial numbers of students who have made major contributions to their fields. At the same time, we undoubtedly have our shortcomings, and the constructive efforts of the Mexican-American students are not only helpful to us in identifying them so that we may correct them, but are also useful in pointing out directions in which we should be moving.

It is equally important that we provide a complete range of admission and support services geared to the needs of disadvantaged students, and that we develop improved means of helping get students to those services. Project Info and other programs have helped bring this about, but we agree with the MAYO students that much more remains to be done.

Following the raising of a series of issues by Mexican-American students, three subcommittee meetings were held between representatives of MAYO and of the administration during which the Mexican-American students clarified and expanded on the issues they had raised, and members of the administration endeavored to clarify the present status of various items and to explain University procedures. The following are the administration's responses to the seven points submitted by MAYO.

1. The first issue related to the establishment of B.A., M.A. and Ph.D. Programs in Mexican-American Studies.

The University of Texas at Austin has an undergraduate program in Mexican-American Studies through provision for a concentration in the field as part of the approved B.A. degree program in Ethnic Studies. Regarding alternative degree programs such as those suggested by MAYO, any well-conceived and academically sound program may be proposed and considered through the established faculty and administrative processes. Such proposals normally are proposed by the appropriate faculty group. There must be assured academic leadership to carry it out, and the proposal submission must be responsive to the various categories of information required by the Coordinating Board, Texas College and University System. It would be unwise

to eliminate the program which exists until an alternative has been fully considered and approved. In proposing an alternative arrangement, it probably will be necessary to explain to the Coordinating Board why the purposes of any new degree program could not be accomplished under the existing arrangements.

Since there has been a great deal of unnecessary confusion about the undergraduate degree program (B.A. in Ethnic Studies) with a concentration in Mexican-American Studies, a short review of its history and assurance of its existence is appropriate. The B.A. in Ethnic Studies (with planned concentrations in specific ethnic areas) resulted from considerable faculty discussion and approval, and positive administrative action on campus by the UT System and the Board of Regents and the Coordinating Board. It was felt at the time that Ethnic Studies would provide a flexible and protective umbrella under which concentrations in a variety of ethnic fields could develop and flourish and their common denominators be explored in a serious, academic spirit.

This is the program which was in existence when Dr. Paredes became Director of the Mexican-American Studies Center with the assigned responsibility to develop the Mexican-American concentration within the approved degree program. This concentration was developed by Dr. Paredes and those involved in the program, and it was approved by the Arts and Sciences Curriculum Committee and the Provost. The Provost assigned curriculum planning for the Mexican-American program, position money and recruitment of faculty in accord with established appointment procedures to Dr. Paredes. Unfortunately, at the time the concentration was approved, it was not noted that the program required twelve credit hours more than the approved degree program as published in the catalogue. The Provost assumes full responsibility for that oversight and has initiated with the Dean for Interdisciplinary Programs the necessary steps to obtain faculty approval for the modification.

Dr. Paredes has been consulted about the form and content of the program to be circulated to the faculty and has submitted a 33-hour concentration (the level suggested by him to obviate certain difficulties noted in the original program) to be offered within the approved B.A. program. This is being circulated to the Arts and Sciences faculty. In addition, we have assured that students wishing and eligible to graduate this year under this program will be able to do so either under the catalogue's 24-hour requirement or the proposed revision after approved by the faculty. Students currently in this program or interested in entering it may be assured that the program exists and offers a viable course of study for their undergraduate education.

Thus we have an officially established degree program with a Mexican-American concentration. Like all interdisciplinary concentrations, arrangements may be made for official recognition and certification by the Director for those successfully completing the Program. Alternative undergraduate programs may be proposed and considered by the faculty in accordance with regular procedures.

At the graduate level, under the flexible arrangements of the Graduate School, it has been and will continue to be, possible to undertake graduate work in Mexican-American Studies leading to a Master's and Doctor's degree in a given discipline with a specially designed and specially supervised graduate program. Mexican-American scholarly research and research training have a long tradition at this institution. While individual, group and program identification are very important, it also is important to protect students through the granting of degrees which will facilitate placement after graduation. There is an established

procedure for the consideration of new degree programs at the graduate level which permits evaluation based on the soundness of the proposal, the availability of staff and supporting resources, the need for the specific degree program, and the new resources which would be required to institute the program. Nothing precludes the proposal of and discussion of new degree programs. It should be recognized that all new degree programs require approval beyond this campus before they can be established.

We recently had the opportunity to discuss with Dr. Paredes and his assistant, Mr. Jose Limon, difficulties which they have been encountering in implementing the existing graduate arrangement in Mexican-American Studies. Discussions are going forward with the Dean of the Graduate School with the objective of eliminating all such difficulties.

2. The Mexican-American students proposed that the Director of the Center for Mexican-American Studies report directly to the President.

If Mexican-American Studies are to flourish and attain academic distinction--a goal which members of the administration share with the members of MAYO and the Mexican-American faculty--the program must be within the mainstream of the University. Accordingly, we do not feel that this suggestion is in the best interests of the program.

All academic programs report through the appropriate academic dean and all organized centers through the Vice President for Academic Affairs. The Mexican-American instructional program, like all Arts and Sciences interdisciplinary programs, reports to the Dean for Interdisciplinary Programs and Vice Provost, and through him to the Provost who is on the President's staff. It was to fill the need for personal attention and advocacy for interdisciplinary programs that the position of Dean for Interdisciplinary Programs was created. Apart from its instructional program, the Center reports to the Vice President for Academic Affairs who also serves as a member of the President's staff.

The President must be able to delegate such responsibilities, but it is the responsibility of his central staff to keep him informed of developments and problems. Whenever the Director of the Center feels it necessary, he has direct access to the President.

3. This issue related to the concern of the students to have a voice in the appointment of a new Director of the Center to replace Dr. Paredes, who has resigned effective August 31, 1972.

A search committee will be established to identify candidates for the Directorship of the Center and to provide academic leadership for the instructional programs. The committee will include representation of the Mexican-American students on campus. The committee will evaluate prospective candidates both on and off campus in an effort to identify the best qualified person for this key responsibility. After screening the candidates, the committee would be expected to recommend two or three acceptable possibilities for consideration by the Dean. Clearly those suggested and from among whom the nomination to the President would be made, would be acceptable to the committee as a whole and presumably to those involved in the program.

The Mexican-American students can be assured that there will be full consultation and consideration of the views of the involved faculty and students when a new Director is appointed. The program participants have a significant role to play. It is the responsibility of the appropriate dean (or, in the case of a research center, of the Vice President for Academic Affairs) to recommend and of the President to appoint such administrative officers. While that responsibility cannot be delegated, through the normal search procedures and consultation full weight will be given to those directly involved and affected.

4. The Mexican-American students raised the issue of a recruitment program for Mexican-American students.

The administration already is considering several proposals which are responsive to this desire. A faculty-student committee has recommended that we institute an experimental admissions program in which students could qualify for admission through multivariate factors in addition to GPA and SAT scores. Appropriate advisory, tutorial and financial support for each student admitted under this program is also recommended. We are now considering which parts of this recommended program appear feasible and advisable. We hope to have definite proposals to submit for faculty action this semester. Further, we will support faculty action in making the requirements for the Provisional Admissions Program less rigorous based on our past experience with the program.

We pledge our best efforts in getting information about the opportunities for study at The University of Texas at Austin to educationally and economically disadvantaged students.

5. This point raised the issues of the hiring of additional Mexican-American faculty and of increasing the budget of the Center.

The desire and intention to identify and recruit more qualified Mexican-American faculty, as well as representatives of other minority groups, is shared by all concerned. Department chairmen are required to maintain records and report their efforts and results in this direction.

The budgetary commitment to Mexican-American Studies is amply demonstrated by the support to the Center and to the instructional program where all previous commitments have been met. At a time of severe budgetary constraints, this record is noteworthy. For the current year, the amount of instructional money assigned to Ethnic Studies and its two concentrations was doubled, the increase representing between 11% and 12% of the new position money available for all departments and programs in Arts and Sciences.

The Center and the instructional program may submit budgetary requests with appropriate justifications. These will be fully and carefully considered in the light of the budgetary guidelines which we are given and the budgetary constraints under which we must operate. The faculty will participate in the effort to establish guidelines for academic priorities for the assignment of such resources as are or become available.

The Center Director and his Advisory Committee have primary responsibility for identification and recruitment of faculty with the position money at his disposal. This is done in consultation and cooperation with the department in which the individual will have his disciplinary appointment, which is both required and desirable. Similarly, when a department is considering a Mexican-American

specialist with departmental resources, the department chairman is expected to consult and work closely with the Center Director. Center funding serves best as seed money and encouragement resources. The rapid and significant growth of interdisciplinary programs has been achieved by departmental assignment of recruitment priority to the field.

6. The establishment of a clearing house for financial aids to Mexican-American students was proposed.

The discussions earlier this week with the MAYO representatives indicated that they are primarily interested in better coordinated ways of getting information to Mexican-American students regarding the assistance provided by the University, such as financial aid, counseling, tutorial services, etc. Their approach to the solution of this problem embodied a restructured organization.

The need for a facilitative office or an individual facilitator seems reasonable and one well worth working toward. We have agreed to continue discussions with MAYO representatives and other interested persons directed toward developing an organizational structure which will bring this about. More importantly, we are currently searching for staff members who have the skills and personality characteristics which make them effective facilitators.

We do not believe, however, that an organizational plan which would completely separate services to Mexican-American students from services to other educationally and economically disadvantaged would be wise. We believe that a coordinated program of providing opportunities to all such students shows greater promise of helping students and of gaining public acceptance. We are committed to the improvement of services to disadvantaged students through the existing offices. Obviously, within such a coordinated program there must be people with special capabilities in communicating with various disadvantaged groups, including Mexican-American students, Black students, and others.

It would be unwise to assign responsibility for administrative services to an academic unit concerned with instructional and organized research programs. We also do not believe that separation of various programs such as financial aid, admissions, counseling, etc., into ethnically or culturally differentiated units would contribute to the improved services desired by both the MAYO members and by the administration and faculty of this University. We are committed, however, to further discussions concerning ways and means of improving services within these units to all University students.

Finally, it should be pointed out that the Vice President for Student Affairs and the Dean of Students are presently conducting an extensive search for one or more staff members who can carry out the facilitative and communicative roles envisioned. In addition, new ways of organizing ourselves to provide these services are being evolved. Although the final decisions in these areas must be made administratively, the maximum number of interested persons will be consulted in the process.

7. The final issue related to the development of a more viable program in bilingual education.

Bilingual education in Texas has received national recognition, and The University of Texas at Austin has played a prominent role in this effort. In the

preliminary discussion with MAYO representatives, it became clear that the students are mainly concerned with improving our academic concentration in bilingual education which leads to certification of a teacher as competent to teach in bilingual, bicultural situations. At present, there are about ten students in the program with good prospects that the number will triple over the next two or three years if the program is properly supported.

Most of what the MAYO students recommended in regard to this program makes very good sense, in the view of the administration. The first suggestion deals with enlarging the staff and this, of course, is a budgetary decision. The administration earlier had solicited a proposal from Professor Joseph Michel, and he has requested additional funds to establish an Office of Bilingual Education, including a director-teacher. It is our intention to support Dr. Michel's request to the extent of available funding.

In addition, I will name a special committee composed of Dean Lorrin Kennamer, of the College of Education; Professor Thomas D. Horn, Chairman of Curriculum and Instruction; Professor Joseph Michel, Director of the Foreign Language Education Center; and three Mexican-American students in the bilingual program to work out specific solutions and responses to the recommendations made by the students.

Dr. Kennamer will be requested to include the needs for new staff for the bilingual program in his 1972-73 budget request. The meeting of such a request, of course, will be contingent on the availability of budgetary resources. All faculty recruitment for the program will be accomplished in accordance with normal faculty recruitment procedures.

Stephen H. Spurr
President

February 1, 1972

TO: Colleagues in the Mexican-American Studies Program, Students, and
Other Interested Parties

Many persons have been involved in our Mexican-American Studies program. Faculty members and students have given their time and energies to it, and they deserve an explanation for my resignation as director of the program. I hope this letter will accomplish the purpose.

This is not the first time I have asked to be relieved of my present position. I submitted my resignation previously to Dean Samuel Ellison on October 14, 1970, and to Provost Stanley Ross on February 3, 1971. In each instance, the immediate cause for disagreement has been the concept of "ethnic studies" versus studies focused on a specific ethnic group, while the underlying reason (then as now) has been an increasing conviction on my part that all I can expect from the University administration, in response to my efforts, is tokenism and tergiversation.

On the first two occasions, I was told in private exactly what representatives of the administration have said publicly during the last few days: It was all a mistake, a breakdown in communication. If we started all over again, if I explained clearly what was required, we could have "the kind of program you want." A sense of commitment to Chicano students on campus twice led me to withdraw my resignation, but as of January 1972 we have again come full circle on the Ethnic Studies merry-go-round. It is time I got off.

Perhaps I should explain my position about "ethnic studies." I support the teaching of ethnic studies courses within departments. I am strongly opposed, however, to degree programs built upon a general concept of ethnicity. Such "ethnic studies" programs can too easily become a "lands-and-peoples" sort of thing, not quite as broadening as a ten-days' trip around the world. The "look-we-are-all-ethnics" approach may be valid for the primary grades, but it is highly questionable at the university level.

It is a different matter when a program brings together materials and methods from different disciplines and focuses them on one specific ethnic group. This approach, to my mind, justifies its reason for existence because of its fresh viewpoints into education, and because it can organize new knowledge that may be brought to bear on minority problems within our society. Only two programs of this kind make sense in the State

of Texas, Black Studies and Chicano Studies. It was these two programs that MAYO (then MASO) and AABL petitioned for in February 1969. It was these two programs that were recommended by an Ad Hoc Faculty Council Committee on May 20 of that same year. It is these two programs that successive administrations at this University have circumvented by supporting a meaningless "ethnic studies program."

Some may question the necessity for any kind of ethnic studies program at this University. That, of course, is their privilege. But I must emphasize that my differences with the administration have not arisen over that question. My position has been that, if such programs are to be created, they should be genuine and meaningful, not exercises in public relations, with the sole object of bettering the University's image. This is, in short, a question of academic honesty.

Provost Stanley Ross is far from correct in his recent statement to the press that no doubt existed about the Mexican-American Studies program a year ago. Enough doubt existed for me to submit to Dr. Ross my second (and what I hoped was my final) letter of resignation on February 3, 1971. As a result of that letter, I was called in for a series of conferences with Provost Ross, Vice-President Peter Flawn, and President Ad Interim Bryce Jordan. Those conferences can be summarized as follows:

It was all a misunderstanding over matters of nomenclature. The administration wholeheartedly supported a strong Mexican-American Studies program. There was one minor obstacle, it is true. Back in 1969, John Silber, then Dean of Arts and Sciences, had insisted on an Ethnic Studies program instead of the separate Black Studies and Mexican-American Studies programs recommended by the Faculty Council ad hoc committee. The Coordinating Board had approved Silber's Ethnic Studies program; and it would take a long time, years perhaps, to get things changed. It was better and quicker to build on what we already had, to use the admittedly ineffectual Ethnic Studies major already in the catalogue as a sort of umbrella, and to create a strong Mexican-American Studies major under it. The result would not be officially called a "B. A. in Mexican-American Studies" but a "B. A. in Ethnic Studies, Mexican-American Concentration." This, however, would be merely a question of names.

Since almost a year had been wasted in argument, I agreed to this arrangement, making it clear nonetheless that I would continue to work for an independent Mexican-American Studies program in the future. By mid-February, 1971, the status of the Mexican-American Studies program no longer seemed to be in doubt. On February 16, 1971, in a letter to Henry Bullock, then director of Ethnic Studies, Stanley Ross officially assigned me "responsibility for the development of the curriculum and staffing of the Mexican-American concentration within the Ethnic Studies Program." On February 24, I submitted a "Proposed Mexican-American Studies Version of the Ethnic Studies Major" to Professor Leon O. Morgan, chairman of the

Committee on Degrees and Courses, acting on instructions from Stanley Ross. On April 27, after several meetings, the Committee formally notified me that they had recommended approval to Provost Ross. On April 29, Ross wrote Morgan--with copies to me, James Roach, and Dorothy Lay--endorsing the Committee's action. On May 20, acting on telephoned instructions from Stanley Ross, I submitted the final draft of our program to Mrs. Martha Cope of Arts and Sciences, who I was told would "see that it was passed on the Art Cory."

A couple of days later, however, I was summoned to discuss the Mexican-American concentration with James Roach, newly appointed Dean of Interdisciplinary Programs. Roach was highly critical of the proposal, calling it "ethnocentric" because it focused on Chicano Studies rather than on "ethnic" courses in general. He spent an hour and a half trying to talk me into making last-minute changes in the proposal so it would conform with "what was already in the catalogue." My answer was that the proposal had resulted from consultations with a number of faculty members; furthermore, it had been approved by the Degrees and Courses Committee and by Roach's immediate superior, Provost Ross.

Dean Roach's negative reaction to the proposal was the only sour note in the atmosphere of harmony that prevailed for a few months after February 1971. But I had no reason to believe that he might short-stop our proposal. On the contrary, I had every reason to believe that he would push it through, not only because of the Provost's approval of the proposal but because of an exchange I had with Roach just before I left his office that day. I remarked that I would keep on working for an independent Mexican-American Studies program. He answered that I could do so if I wished, but that he would oppose me. "This is all you're going to get," he said, putting his hand on the Mexican-American concentration papers on his desk.

During the summer we set up the courses required for our program and arranged for their staffing. In the fall we registered ten students for the Ethnic Studies Major, Mexican-American Concentration. All this was done with the knowledge and approval of Dean James Roach. And now, during the spring semester, we are told that the program was filed away, "by mistake" instead of being circulated among the faculty for approval; and therefore, it does not exist. I am very skeptical of the "mistake" explanation, unless "mistake" is intended to mean "miscalculation" rather than "oversight."

A couple of weeks ago, when we discovered that our program was "non-existent" (to use a term applied to it by Vice-President Flawn), we went to Dean Roach for an explanation. Roach did not act as if he had suddenly discovered a mistake somewhere. He certainly did not offer to remedy the situation by belatedly circulating the program among the faculty. On the contrary, his solution was a suggestion that we sit down and redraft the program, so it would agree more closely "with what is in the catalogue."

The message was quite clear; he would circulate a watered-down proposal but not the one that had been approved earlier.

On January 20, I sent in my resignation to Dean Roach. His response was a short, handwritten note telling me he was not going to accept the resignation. I understand that he was too busy then to write at greater length or to call me. But on January 24 he did have time to write a letter, not to me but to my assistant, José Limón, urging Mr. Limón to meet with him and Professor Gay to work out a Mexican-American Studies program. In his letter Dean Roach suggested that such frills as our Spanish language requirements be eliminated from the program. "Don't make it too heavy," he said, "or you will scare students away." Our 36-hour program--in reality a double major--has not scared students away; on the contrary, students are demanding it. The only persons alarmed by our program seem to be in the administration.

On the same day that Dean Roach wrote his letter to Mr. Limón, I made my resignation public; and two days later Dean Roach met with me. Understandably, he seemed more concerned about adverse publicity than about our program. At the beginning of our interview, he denied ever having seen a copy of the Mexican-American concentration; and I had to remind him of some details about our conversation of last May before his memory improved. Again, Dean Roach suggested that we sit down and "think over" the Mexican-American Studies program.

On January 28, student representatives met with President Spurr, Provost Ross, and Dean Roach. According to what these students have told me, they were informed at their meeting ~~that~~ our program had been "delayed" by "administrative error," but that it would be circulated among the faculty immediately and "implemented" within ten days. Apparently there has been still another "misunderstanding," because the meeting was scarcely over before Dean Roach was on the phone, trying to talk Mr. Limón into meeting with him so that the proposal could be made to "conform with the catalogue" before it is circulated.

I may be pardoned, therefore, for doubting the motives of the administration. Their commitment to a bland and meaningless "ethnic studies" program is too apparent.

Our problems with the Ph. D. program have been much the same, in spite of the fact that we have had the support and cooperation of Dean Gordon Whaley and the Graduate School. As a member of the Folklore Program Committee, I participated in the creation of a graduate program in Folklore, under the supervision of an interdisciplinary Folklore Graduate Studies Committee, of which I am a member. Since the Mexican-American situation was so similar to that of Folklore, I inquired of Dean Whaley whether a Ph. D. program in Mexican-American Studies could be worked out along the same lines. I was told that it could. In March 1971, I began drafting plans for the Ph. D. In April, Dean Whaley appointed a Graduate

Studies Committee for Mexican-American Studies composed of scholars from different disciplines, after having received approval for this action from the Graduate Council. This committee labored through the summer and fall to prepare a final draft of our Ph. D. program, which draft was then submitted to the Graduate School.

Our Mexican-American graduate program has caused even more alarm to the administration than our undergraduate program. This may be because the graduate program cannot be disguised as "ethnic studies," and there is greater danger that "people outside the University may misunderstand." No such "misunderstandings" seem possible about the Folklore graduate program, which is widely advertised. This may be, perhaps, because Folklore is not a political issue this year. So sensitive did the situation become that I have brought official wrath upon my head over apparently harmless statements such as the following, which appeared in our newsletter El Chisme last November 5: "Professor Luis Arocena (Spanish) will offer a graduate seminar on Mexican Intellectual History as part of the graduate offerings for the Ph. D. program in Mexican-American Studies." In response, Vice-President Peter Flawn instructed me that I should not "advertise degree programs that have not been officially approved by the Board of Regents and the Coordinating Board." In a letter of January 20, however, Dean Whaley assures me that he did authorize "a strong program in Mexican-American Studies...under the interdisciplinary arrangement." Dean Whaley adds, "You are free to advertise it and seek students on the basis of its interdisciplinary character." I have to consider, however, the higher administration's hostility to our Ph. D. program. I would do students a disservice if I talked to them into coming to Texas to do Ph. D. work in Mexican-American Studies under those circumstances.

In sum, I have lost all confidence in the administration's promises about a real Mexican-American Studies program "the next time," I been there before. I have talked to Dean Roach about my desire to return to teaching and research, and I expect to be relieved of my job as director of the Mexican-American Studies program by August 31 of the present year.



Américo Paredes, Professor
English and Anthropology

UNIVERSITY OF CALIFORNIA, SANTA CRUZ

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COLLEGE VII

SANTA CRUZ, CALIFORNIA 95060

February 29, 1972

Dr. Americo Paredes
Department of English
University of Texas
3106 Pinecrest Dr.
Austin, Texas 78757

Dear Dr. Paredes:

We have read and re-read your letter of resignation from the directorship of the Mexican-American Studies Program at the University of Texas at Austin. Your detailed account of the painful events that preceded your decision should be required reading for ethnic scholars, whatever their disciplinary persuasion. We have asked our students, in a course entitled "The Frontiers of Learning", to study what you so patiently and poignantly describe.

Because we once had the privilege to meet you and to recognize your distinguished scholarship and unquestioned sensitivity to the problems of the poor, this letter of support is a most inadequate expression of our profound feelings. You have generated a sense of tragedy, pathos and contemplative rage. How can we now address a letter to you, a colleague whom we respect and an ethnic brother with whom we identify? What can we say that might add to the eloquence of your indictment of the University of Texas? In a stumbling manner we hasten to express support and encouragement.

The tragedy, once again, is Texas. But it is a familiar one elsewhere in this nation. Everywhere, our people who are mostly gente morena y gente pobre, have had their most silent dreams rudely exposed and expunged. How can we convince our students not to emulate the racism of Anglo administrators professors and others when they so crudely employ political power to exploit and oppress? We are convinced that many Anglo-American academicians live in ghettos of the mind, where historical guilt and conscience are dumped and from which they cannot see the reality of this century. In quixotic fashion they live and re-live historical fantasies. How important it becomes, for us who have chosen the teaching profession, to insure that our young students understand the true nature and character of the oppressor.

To avoid compounding the tragedy we must redouble our efforts. Our students need, and must have, the finest academic training that we are capable of giving. Your own Chicano students, who may have been displaced by the University of Texas, must know and fully understand how and why a program as important as yours can be systematically weakened and ultimately cancelled. If they fail to understand then future generations of raza will not have control of their lives and their own social destinies. And the tragedy will grow in a mad land where the oppressed are daily more oppressed and the hopes and dreams of the poor are crushed.

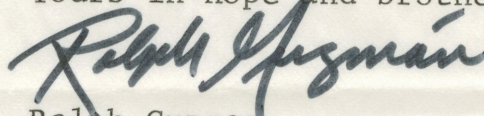
Dr. Americo Paredes
Page two

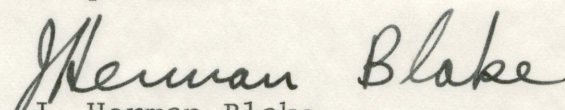
February 29, 1972

While we remain saddened by your experience we are grateful that you have shared it with us. We shall continue our own work with increased determination. You have shown us that the University of Texas continues to set the pattern of Anglo-American arrogance and insensitivity. And you remind us also that our parents once said, years ago: "Que gente sin sal?"

We send you every good wish for continuous courage as you maintain the struggle in that awful breach.

Yours in hope and brotherhood,


Ralph Guzman


J. Herman Blake

ba



EL DESPERTADOR DE TEJAS

UT at Austin MAYO

December 1970

Vol. I Number 1

About Our Name

One of the interesting aspects of starting a new publication always centers around finding an appropriate name for it, a name that conveys as much as possible the message or cause which the publication is intending to promote.

In our case, the inspiration came from the name of a newspaper which holds a truly unique place in Mexican history: "El Despertador Americano." It was the first newspaper dedicated to the cause of Mexican Independence under Miguel Hidalgo.

Hence we have EL DESPERTADOR DE TEJAS, a publication by the Mexican-American Youth Organization (MAYO) at the University of Texas. It is dedicated to the Mexican-American Movement, serving as an instrument of expression for news and thoughts of all interested in promoting LA CAUSA.

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At UT Austin

Chicano Institute

AUSTIN, TEXAS—With "el mejoramiento del pueblo Chicano" and carnalismo in mind, the Texas Concilio for Chicano Studies will now be coordinating efforts to establish Chicano Studies in Texas schools, to establish a Chicano publishing house and to develop Chicano experts and our own leaders in as many fields as possible.

The concilio was organized in connection with the Mexican-American Studies Institute held here at the University recently under the direction of Dr. Américo Paredes and José E. Limón of the Center for Mexican-American Studies.

More than 300 Chicano educators, students and community leaders from all over Texas discussed ways to make the educational process more meaningful to Chicanos and to equip them with technical, legal and sociological know-how.

José Ángel Gutiérrez, Raza Unida Party leader and keynote speaker at the conference, said Chicanos must acquire these skills and knowledge and work together or else "La Raza Unida will be La Raza Undida."

Gutiérrez said Chicano Studies must be established as a legitimate field of study and be staffed by persons sympathetic and equipped to deal with Chicano problems. He stated teachers, institutions and agencies on all levels are responsible for the problems and "system of colonialism maintained and imposed on us for so long."

The staff of Colegio Jacinto Treviño, the first Chicano col-

See INSTITUTE, Page 3



JOSÉ ÁNGEL GUTIÉRREZ
...Speaks at Institute

Raza Unida Party Cheated

'70 Elections Gringo Style

By ROBERT AGUIRRE

Chicanos in Texas have been screwed, again! La Raza Unida Party, the Chicano party in Texas, has been deprived of its deserved victory in South Texas, not by the people, but by the power structure controlled and run by anglos.

José Ángel Gutiérrez, founder of MAYO and La Raza Unida Party, has charged election officials with "harassment, intimidation and outright fraud" and plans to take the matter to court. Examples of harassment and intimidation are plentiful.

One polling place just happened to be in the Texas Rangers' office. Anyone familiar with the animosity between the Rangers and Chicanos will realize the significance of such an arrangement.

Obstacles were thrown in the path of the party from the beginning. The party was not allowed a place on the ballot in three of the four counties where La Raza Unida was fielding candidates. Hostile county officials turned down applications by the party on minor legal technicalities.

On election day things got worse. In Crystal City La Raza was not allowed any poll watchers in the largest and most important precinct. Election officials invalidated ballots when people failed to include the "Jr." in Ramon De La Fuente Jr.'s name when writing him in. One young girl was arrested after she refused an order by an officer to move a table full of campaign literature. The table was well outside the legal limits but the officer proceeded to overturn the table.

In one precinct election officials were counting the votes immediately after the ballots were cast. Thus La Raza Unida Party running a write-in campaign with little

money or professional experience was deprived of protection by the law.

Even in Austin, a supposedly liberal city, racial politics appeared in the race for county commissioner place four. Lawson Boothe's write-in campaign was clearly racially slanted with slogans like, "Are you going to let four boxes control precinct four?" Things got physical when Paul Alba, a Moya poll watcher, was struck at a polling place by a man saying, "I don't want no Mexicans in my house."

It is almost unbelievable the way the Austin Police Department became interested in the Moya campaign. A young couple were told by a policeman to remove Moya signs from exactly the same place where Preston Smith and Lloyd Bentsen signs hung. On election day at 4:45 p.m. plainclothesmen were seen observing Moya headquarters.

Obviously incidents like these do not promote harmonious relations between Chicanos and Anglos or for that matter, the police department. Some Chicanos are very suspicious of the reason and timing of Richard Moya's arrest. Many believe that it was a politically motivated arrest designed to initiate Lawrence Boothe's write-in campaign. It's no wonder many Chicanos view the Anglo as the enemy.

There is one way to change this situation and that is to double our efforts in working for the eventual victory of La Raza Unida Party. Chicanos desperately need a base from which to assert their political power. Obviously the established parties fail to realize our potential power and therefore take our votes for granted. If we are to gain political experience and strive to preserve our culture, we must gain con-

trol of our county governments and our school boards. La Raza Unida provides us a means to do this. We must quit looking to the two major parties for the answer to our problems. These parties ignore Chicanos and they just don't seem to understand our problems. It seems that power is the only thing Anglos do understand.

Manpower is the most plentiful and precious asset the party has. Chicano students must cultivate the future leaders of our people. We represent the combined investment of our people and we must not fail them. To do so would be tantamount to abandoning them to the professional politician who only has the capitalist interest at heart. We cannot let this happen.

This spring the party will launch a new campaign to capture political offices in several cities and we will need the help of the Chicano students on this campus. Join us, Chicano for La Raza needs you, but more importantly, you need La Raza.

Project Info

Spread the news

Project Info delegates will be busy during the Christmas Break contacting high school counselors to explain the Project Info program and arrange for delegations to visit the schools to meet with juniors and seniors

Info, headed by Mrs. Elizabeth Wellborn and José Limón, is the special program in the Dean of Students' office for disseminating information about educational opportunities at U.T., enlightening students who might not otherwise think about applying at U.T.

¡HUELGA!

By DANIEL GARCIA

A rally at the state capitol Nov. 29 marked the second time Economy Furniture Strikers have brought their Austin Chicano Huelga to the very front step of Texas and Gov. Preston Smith.

They were not alone. UT MAYO members and other Chicanos from across the state and the

southwest came to support their brothers here in Austin. Among the speakers at the rally were

Antonio Orendain, representing César Chávez of the United Farm Workers; Commissioner Alberto Peña of San Antonio; Mario Compeán and Gregory Salazar of MAYO.

The Austin Chicano Strikers have been on strike since November, 1968. Since that time, they have maintained a 24-hour picket line at Economy Furniture Industries owned by Milton Smith. Smith, winner of Austin's Humanitarian Award in 1968, refused to even consider

negotiating with the union for decent wages and better working conditions, this despite the fact that the National Labor Relations Board ruled Smith must recognize the certified Union of International Upholsterers Local 456. Smith has lost in court, appealed and reappealed, using scab labor to run his factory while the strike goes on.

The strikers have fought a long and bitter struggle and the end is nowhere in sight, pero el Chicano no se raja porque tiene su derecho, su orgullo y su esquina.

Strikers Rally On Capitol Steps



AUSTIN CHICANO HUELGA MARKS ITS SECOND YEAR

...Anniversary activities were staged Nov. 29.

Institute

Continued From Page 1

lege in Texas, explained how the colegio is trying to respond to the needs of the Chicano community and to produce educators who are also aware of these needs. The colegio is now operating in the Río Grande Valley.

(The colegio was recently under attack in the Valley by the local media and "concerned residents" who fear the school is "leftist.")

The concilio was given power to find ways to implement resolutions coming out of the workshops and panels at the institute. It was resolved that:

a Chicano literature and fine arts conference be held this spring

a Chicano publishing house be established at Colegio Jacinto Treviño

classes in urban and community planning providing technical assistance, to supplement political strategy, be implemented in Chicano Studies programs

teachers in Chicano Studies be selected on the basis of expertise in their field and not only on their academic credentials

Chicano students be involved in all phases of Chicano Studies

Chicano Studies programs be made autonomous, directly responsible to the president of the institution and not a department.

La Raza And Society

A Message from SENATOR JOE J. BERNAL

Before I get into my message, allow me to congratulate all of you who are responsible for EL DESPERTADOR DE TEJAS becoming a reality. There is much that our Chicanos need to communicate and a student newspaper provides just that vehicle. The task is going to be a tough one, especially when one considers how busy students can get—just studying. But the obvious truth is that the word is mightier than the sword and we may as well get with it.

In so many of my involvements, whether it be as a State Senator, a Chicano leader, a Barrio Bato or just plain citizen, one thing has continued to bother me. And it's something I am sure will continue by the following well-known public figures:

Vikki Carr singing in San Antonio recently stated that 75 percent of the Mexican American's problems would go away with education.

Ronald Reagan running for Governor in California said that: "...now...it is again possible to blame the criminal for his crime rather than to blame society for it."

Harold Howe II, former U. S. Commissioner of Education, speaking in Austin in 1968, told his audience "...and if Mexican-American children have a higher dropout rate than any other identifiable group in the nation—and they do—the schools cannot explain away their failures by belaboring the 'Mexican American problem.' The problem, simply, is that the schools have failed with these children."

Walter McAllister, mayor of San Antonio, pontificated recently over NBC-TV "...our citizens of Mexican descent are very fine people. They are home loving, they love beauty, they love flowers, they love

music, they love dancing. Perhaps they're not quite, let's say ambitiously motivated as Anglos to get ahead financially, but they manage to get a lot out of life."

I guess we'll never be able to settle the problem posed here for it's a matter of whose fault it is for the situation people find themselves in—and people will believe exactly what they want to believe.

CHICANO SITUATION

But the fact still remains that we as Mexican Americans average 3.9 years less schooling than the Anglo; that while we represent 15 percent of Texas population, we're represented by only 6.2 of the state's college enrollment and less than 2 percent of the college graduates; that while we represent 8 percent of the nation's work force, we comprise 2.8 percent of the federal government total nationwide employment; that in Texas, 6,686 Chicanos work for the State for a percentage that represents half of our population at 7.8 percent; that the Chicano is seven times more likely to live in substandard housing, compared to his Anglo counterpart; that the Chicano's infant mortality rate at birth or during the first year of life is twice that of the Anglo; or that our later mortality rate in Vietnam is twice our population percentage for Texas.

WHOSE FAULT?

Is it our fault that we live under these conditions? Or is it as the Commissioner of Education stated—simply that the schools have failed them.

My opinion is that although we have the problem, the major fault lies out there in the institutions. I underline the word "fault" because if we, society as a whole, can accept

fault, we'll then accept the responsibility of improving society so that it can take in the Chicano—and I don't mean the percentage who'll make it in spite of all barriers. I am talking of the 80 percent who aren't finishing high school. They need to feel they are a part of the mainstream.

RESPECT

I believe Vikki, but it is like an over simplification of a complex question. The school has to accept the Chicano for what he is and respect him for it before the Chicano can meet success in that setting—in large numbers—I view as essential for a successful breakthrough. We need to respect his language difference, look at his knowledge of Spanish as an asset rather than a liability or a threat. We need to respect his color. And then provide him with enough formal learning so that he can have knowledge of his past, so that he can hold his head high having a secured feeling that his forefathers were more than assassins of Texas heroes.

We can all do much to improve ourselves individually y personalmente yo no le pido nada a nadie but society can surely make its institutions more sensitive to people it has systematically alienated in education and employment.

For Ad Rates

And Information

Call 478-9186
In Austin



OUR SIDE

By AMANCIO CHAPA,
President UT MAYO

Hermanos y Hermanas, EL DESPERTADOR DE TEJAS is the official news organ of the MAYO chapter at UT. We of MAYO feel it is essential that La Raza be given a chance to report from its own point of view all events affecting the Chicano movement. We have long since come to the conclusion that the the gabacho-controlled news media of Texas do not have the experience, the interest or the concern to report indepth on the Chicano movement.

If we look at the articles written about Chicanos in the more liberal newspapers, you can bet that 98 percent are written by gabachos.

It is hoped that in the future EL DESPERTADOR DE TEJAS will balance its news between the barrio and the college community. The philosophy and ideology of this newspaper is definitely geared toward La Causa, but we pledge to give the Chicano community accurate and factual reporting.

We offer EL DESPERTADOR as an alternative means to be used by La Raza in expressing its views on the Chicano struggle. EL DESPERTADOR has both the potential and the duty to fill the void that exists between this campus and the Chicano community and the Chicano movement.

! ADELANTE CON LA RAZA !

In Travis County

Moya Beats Gringos

AUSTIN, TEXAS---Election year 1970 was indeed el año del Chicano in Austin and Travis County. For the first time in its history, the county has a Chicano county commissioner, Richard Moya.

Moya waged one of the cleanest campaigns this city and county have ever seen. In his campaign to represent precinct four, Moya spent his time among La Raza de East and South Austin. He talked to La Raza about the importance of electing a Chicano to fight their battles in the county commissioners court. When the votes were tallied, Moya had won an overwhelming victory over his opponent, write-in candidate Lawson Boothe.

The race for commissioner of precinct four was significant for two reasons. First, it showed that La Raza came out in full force to elect un hermano Chicano in victory.

The second reason was that the election showed how deep in the gutter the gringo rednecks will go to try and destroy a Chicano. It seems a bit fishy that Moya was arrested one week before the election on a trumped up charge of "interfering with the the arrest of another." The gringo press in Austin immediately linked Moya's name with the stabbing of a police officer at a dance promoted by Moya.

A trumped up charge and malicious insinuations were all Boothe and his lackey Paul Erlich needed to wage a racist write-in campaign. (Boothe was the incumbent commissioner of precinct four for the last 20 years. Moya had beaten Booth in a run-off election last July.)

Erlich and company mailed out thousands of leaflets with Moya's picture under the headline, "MOYA ARRESTED. IS THIS THE MAN WE WANT FOR COMMISSIONER?"

On radio and through the mail the Boothe people made appeals to the racist prejudice of the gringo silent majority. One radio announcement went, "The silent majority speaks. Are you going to let four boxes control precinct four?" (The four boxes were in East Austin, largely Chicano.)

Through the mail the people were sent yet another leaflet telling them just where these four boxes were located. In other words, Mr. Boothe and Mr. Erlich were asking, Are you going to let meskins control our precinct?

And indeed Mr. Erlich told two MAYO members (pretending to be interested in Boothe's campaign) over the phone, "We just can't let those meskins take control of our county."

Mr. Boothe and Mr. Erlich's racist scheme exploded in their faces. Even their own people weren't that stupid.

Mr. Boothe and Mr. Erlich, take your silent majority and rural boxes and cram'em.

!VIVA LA RAZA!

Directory On Sale

Need a date this weekend? The Chicano Directory has the names and phone numbers of 700 people you can choose from. Married students have an asterisk by their names to avoid any embarrassment.

José Limón still has a good supply of directories in his office, room 116 in the Speech Building. They are only 25 cents each.

The Chicano Directory also lists the major and hometown of each student. So if you need some help with your homework or a ride home this weekend, go see Jose and pick up your directory. Then go home and call a Chicano.

José Ángel Speaks At UT

By MIKE LÓPEZ

The 1970 Election was the last gringo trick that Chicanos will stand. So said José Ángel Gutiérrez in a speech before nearly 1,000 people at U.T. last month. Rather than being a defeat the election has given Chicanos the determination to further their cause throughout the state.

Gutiérrez emphasized that Chicanos are still trying to work for change within the framework of the system, but that further frustration of their efforts may lead to violence.

Talking about the politicizing of the Chicano, Gutiérrez said that La Raza Unida was spreading across the nation, wherever

there are Chicanos. We are not confined to the Southwest.

He stressed the need for reinforcement of Chicano values and ideals in our young people and explained how this was being done in the Crystal City schools through bilingual education and the use of books printed in Mexico. This type of program he said, is creating a new type of individual, one who is proud of La Raza and who is ready to fight the system when it tries to screw the Chicano.

In this respect, Gutiérrez emphasized the importance of having educated Chicanos, those who have learned the gringo's ways and can "out-gringo the gringo." In addition it is necessary that we have Chicanos

capable of running things when the social revolution puts us in charge of our own destinies.

During the question-and-answer session following his speech, Gutiérrez revealed plans for a coalition of Blacks and Chicanos for political power. Saying that a coalition would pool over 300,000 votes together, he announced a meeting in Austin that would investigate the possibilities of such a coalition.

Gutiérrez also mentioned the progress that the newly-elected members of the school board in Crystal City were making.

Ending the session, he thanked the Anglos that had put up the money for his fee saying that the money would go a long way in furthering La Causa.

Mas Daño Que Bien

WIGGINS, COLORADO—Los Chicanos ya lo han reclamado bastante pero esta vez fue una joven anglo quien criticó al gobierno por su faltar en la educación de los migrantes.

La joven dijo después de trabajar con niños de migrantes este verano que las escuelas para migrantes y los programas del gobierno están haciendo más daño que bien.

La señorita dijo que un libro que se usa en las escuelas para migrantes (publicado por el departamento de educación de Colorado) pinta una imagen triste de los niños migrantes.

Según el libro los niños talvez no saben como pensar tan bien como otros Americanos y cuando se presenta un problema lo tratan de resolver sin esforzarse mucho. Dice la joven que el maestro que lea este libro va a pensar que los niños migrantes deatiro no se les puede enseñar nada y el maestro no tratará de ayudarles.

UT MAYO

Esperen La Verdad

Por AMANCIO CHAPA

Hermanos y Hermanas, EL DESPERTADOR DE TEJAS de aquí en adelante será la voz de MAYO-UT. Nosotros que hemos estado en La Causa sabemos que los únicos que pueden hablar por el movimiento son los de La Raza. Los periódicos y la televisión de los gabachos no han sido justos con nuestra gente y el movimiento Chicano. No nos han dejado reportar o explicar la verdad de el movimiento Chicano.

Así es que por primera vez en este colegio y en esta comunidad MAYO le ofrece una oportunidad a La Raza para que se exprese y se oiga la voz Chicana. Los trabajadores de EL DESPERTADOR harán todo lo posible para publicar un periódico balanceado entre la comunidad y el colegio.

La ideología y filosofía de nuestro periódico estará de acuerdo con el movimiento Chicano. Les prometemos que haremos todo lo posible para reportar la verdad. También deseamos darle al pueblo Chicano toda la información que tenemos sobre La Raza, La Causa y el movimiento Chicano. Es importante saber que hay dos lados de cada historia pero desgraciadamente mucha de nuestra gente no ha tenido la oportunidad de escuchar el lado de sus carnales. Antes de creer lo que dicen los periódicos y la televisión gabacha sobre La Raza, esperen la respuesta de sus hermanos. Esperen la verdad.



**EL DESPERTADOR
DE
TEJAS**

is a publication of the MEXICAN-AMERICAN YOUTH ORGANIZATION chapter at the University of Texas at Austin.

Mail should be addressed to MAYO, UT Station 7613, Austin.

Profile: Chicanas And Their Roles

By AMALIA RODRIGUEZ

The Chicana is a representative of La Raza. Chicanas have become an integral force fighting to keep alive the struggle for self-determination of the Chicano people. Historically and culturally she has been a giant column in the structure of la familia chicana.

And now that Chicanos are in the forefront initiating radical changes in North American society, the Chicana can continue to be the leader in the movement for the liberation of man in the revolution that will free our people from unjust cultural imposition, economic, and political oppression.

Can we afford to stand by amidst the blatant poverty, racist institutions and cultural purgation that is stifling our people? We, as Chicanas, in 1970, as students, as wives, as mothers can gear our roles toward involvement that is more relevant to the Chicano movement. To distinguish our



LA MUJER CHICANA
...Many roles to play

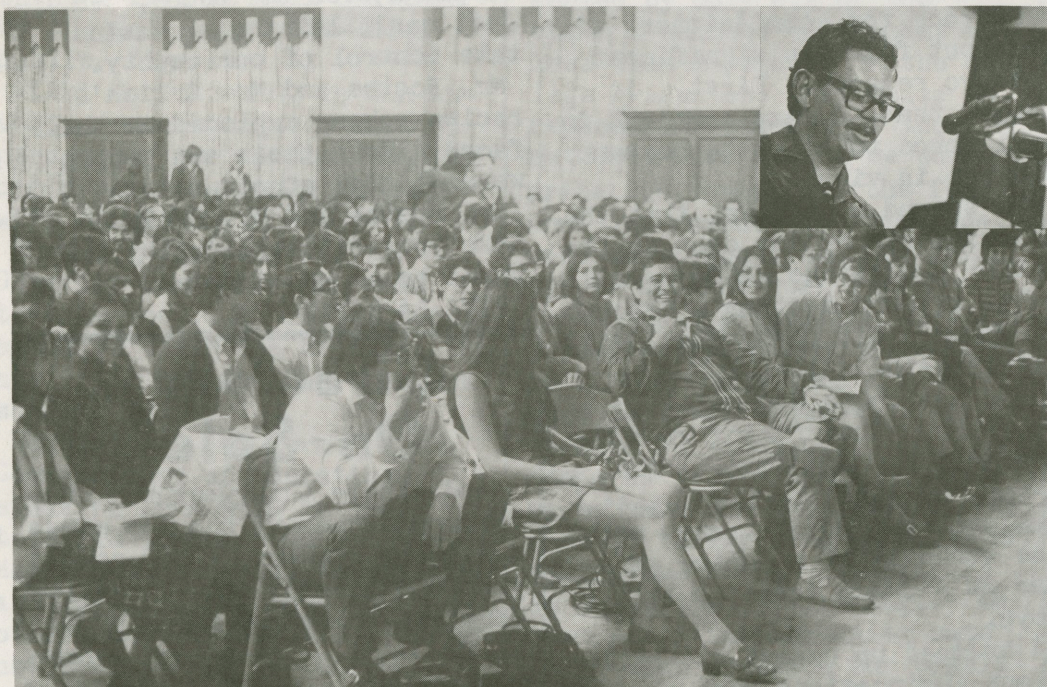
roles as women and as Chicanas, to create leadership among ourselves and to participate in the decision-making processes that affect all Chicanos can be our expressions of commitment to La Causa. Our commitment is urgent and necessary. ¡Viva La Raza!

LA FAMILIA

Neither reform nor revolution have any meaning without, at the very least, one basic goal common to the people. I am convinced that all the various communities will agree upon and support that which is basic to the Chicano Movement; mainly that the society of man will perpetuate itself only if that most ancient structure of La Familia remains intact. It is axiomatic that there can be no Family of Man without the labor and love of woman.

Thus I salute those Madres who have, throughout history and in these turbulent and tumultuous days, maintained this most basic ideal for the salvation of mankind.

O.Z. ACOSTA



UNIVERSITY CHICANOS turned out to hear José Ángel Gutiérrez, Raza Unida Party leader. He expressed confidence in the political strength and future of La Raza in Texas.

Love Thy Neighbor...In East Austin

When St. Louis Catholic Church was dedicated recently, Chicano pickets were on hand to protest the spending of \$850,000 on the church building while the poor of Austin go without food, clothes or housing.

Most of the parishioners just looked at the pickets and went inside the church---except one. He stopped and shouted, "People like you should be parachuted over Russia or China!" ...Love Thy Neighbor?

Mi Gente

By MIKE LÓPEZ

In Cristal recently I saw an old Chicano farmer go into the Raza Unida office to ask for the polling place for his precinct. One of the workers cornered him and asked him if he knew how to make the write-in vote. He held the pen awkwardly in his dusty, brown hand and said, "Pues, yo no se escribir muy bien, pero he estado estudiando como hacerlo."

Slowly he counted blank spaces down the sample ballot until he came to the right one, and I realized that he couldn't read the ballot. Carefully he spelled out the first name, J-u-l-i-a-n S-a-l-a-s, then went on to the others. Slowly. Carefully. It took him almost five minutes to write all five names and when he finished there was a satisfied smile on his face.

This old man with no formal schooling had memorized five names and their correct placement on a ballot that had been designed by the gringos to fool people like him. It had taken a real effort, but he had beaten them.

I thought to myself that there wasn't a gringo in the world that would have put in the same effort as this man had unless he were getting some money out of it, and I was proud to be a Chicano like this old man. I knew then that La Raza cannot lose, La Causa cannot fail. It may take years and it may take lives and there may be some setbacks, but with old men like the one in Cristal and hundreds like him all over Texas, La Raza will win.

Colegio Jacinto Treviño

THE VALLEY---"We're sick of much of what is. Now we're thinking of what will be, before our children sicken of what we have become. It's a heavy thing, this Colegio bag."

The Colegio is Centro Educativo Jacinto Treviño in the Río Grande Valley. This first Chicano college in Texas opened in September with 14 Chicano students starting work toward their masters in education.

The purpose of Jacinto Treviño is to develop Chicano educators who will then teach among La Raza in a way relevant to our community. It is an experiment to develop a system of education meaningful to La Raza.

The Colegio is an extension of Antioch College in Ohio but is Chicano staffed. Narciso Alemán, Weslaco, is president and Aurelio (Hershey) Montemayor, Laredo, vice-president. Dr. Leonard Mestas of Colorado is Center Director.

Classes are presently being held in Mercedes in the mid-

Valley while efforts to get an old mission building from the Oblate Order of priests continue.

The fourteen students now studying at Jacinto Treviño will stay at the Colegio after getting their masters through a special one year program and be the faculty for next year's class. When a faculty has been built up in this way, the Colegio will begin to take undergraduate students.

Traditional educational systems have had little value for the majority of Chicanos. Their effect has been to rob the Chicano of a feeling of worth, of pride in his culture. Jacinto Treviño will be based on what is Chicano and so leave the student free to be himself and use his intelligence and skills to lead or work in solving problems facing the Chicano community. While exploring his culture and looking for new ways to express it, he will be aware of what is going on

Adelante Con MAYO

By ROGELIO MUNOZ

The Mexican-American Youth Organization, since its inception in March, 1967, has continued to spread among the youth of this country. This is happening despite many obstacles: lack of money, gringo opposition, vendido opposition, etc. It grows and spreads because of the message it conveys and the cause it seeks to promote, the betterment of the Mexican-American at all levels and in all areas. Consequently we can find junior high students marching and meeting together with high school dropouts and university and college students. We find MAYO's confronting school boards and city councils as we find them promoting Chicano studies or Chicano student recruitment drives in colleges and universities, all for La Causa.

Consequently, MAYO is an extremely versatile organization--it has to be, because our problems are diverse. It is loosely structured, our self discipline, the willingness to commit ourselves to the work that needs to be done, comes simply from a desire to help our people. So that all kinds of Chicanos can help and be MAYO's, all that is needed is a demonstrated effort to help and promote the Mexican-American in every way. There does exist a central office in San Antonio, with the current State Chairman being Alberto Luera, the current National Chairman is Carlos Guerra. The current President of the group here on campus is Amancio Chapa and the Vice-president is Rogelio Muñoz.

MAYO - Por La Raza

around him now and what his responsibility is to the future of La Raza.

For information about Jacinto Treviño write P.O. Box 865, Mercedes, Texas.

Paredes: 'ethnic studies' meaningless

(Editor's note: The following is an explanation by Dr. Americo Paredes of his decision to resign as director of the Center for Mexican-American Studies.)

By DR. AMERICO PAREDES

This is not the first time I have asked to be relieved of my present position. I submitted my resignation previously to Dean Samuel Ellison on Oct. 14, 1970, and to Provost Stanley Ross on Feb. 3, 1971. In each instance, the immediate cause for disagreement has been the concept of "ethnic studies" versus studies focused on a specific ethnic group, while the underlying reason (then as now) has been an increasing conviction on my part that all I can expect from the University administration, in response to my efforts, is tokenism and tergiversation.

Perhaps I should explain my position about "ethnic studies." I support the teaching of ethnic studies courses within departments. I am strongly opposed, however, to degree programs built upon a general concept of ethnicity. Such "ethnic studies" programs can too easily become a "lands-and-peoples" sort of thing, not quite as broadening as a 10-days trip around the world. The "look-we-are-all-ethnics" approach may be valid for the primary grades, but it is highly questionable at the university level.

IT IS A DIFFERENT matter when a program brings together materials and methods from different disciplines and focuses them on one specific ethnic group. This approach, to my mind, justifies its reason for existence because of its fresh viewpoints into education, and because it can organize new knowledge that may be brought to bear on minority problems within our society. Only two programs of this kind make sense in the State of Texas, black studies and chicano studies. It was these two programs that MAYO (then MASO) and AABL petitioned for in February, 1969. It was these two programs that were recommended by an ad hoc faculty council committee on May 20 of that same year. It is these two programs that successive administrations at this University have circumvented by supporting a meaningless "ethnic studies program."

Provost Ross is far from correct in his recent statement to the press that no doubt existed about the Mexican-American Studies program a year ago. Enough doubt

existed for me to submit to Dr. Ross my second (and what I hoped was my final) letter of resignation on Feb. 3, 1971. As a result of that letter, I was called in for a series of conferences with Provost Ross, Vice-President Peter Flawn, and President Ad Interim Bryce Jordan. Those conferences can be summarized as follows.

It was all a misunderstanding over matters of nomenclature. The administration wholeheartedly supported a strong Mexican-American studies program. There was one minor obstacle, it is true. Back in 1969, John Silber, then dean of arts and sciences, had insisted on an ethnic studies program instead of the separate black studies and Mexican-American studies programs recommended by the Faculty Council ad hoc committee. The Coordinating Board had approved Silber's ethnic studies program; and it would take a long time, years perhaps, to get things changed. It was better and quicker to build on what we already had, to use the admittedly ineffectual ethnic studies major already in the catalogue as a sort of umbrella, and to create a strong Mexican-American studies major under it. The result would not be officially called a "BA in Mexican-American studies" but a "BA in ethnic studies, Mexican-American concentration." This, however, would be merely a question of names.

SINCE ALMOST a year had been wasted in argument, I agreed to this arrangement, making it clear nonetheless that I would continue to work for an independent Mexican-American studies program in the future. By mid-February, 1971, the status of the Mexican-American studies program no longer seemed to be in doubt. On Feb. 16, 1971, in a letter to Henry Bullock, then director of ethnic studies, Stanley Ross officially assigned me "responsibility for the development of the curriculum and staffing of the Mexican-American concentration within the Ethnic Studies Program." On Feb. 24, I submitted a "Proposed Mexican-American Studies Version of the Ethnic Studies Major" to Prof. Leon O. Morgan, chairman of the Committee on Degrees and Courses, acting on instructions from Stanley Ross. On April 27, after several meetings, the committee formally notified me that they had recommended approval to Provost Ross. On April 29, Ross wrote Morgan—with copies to me, James Roach, and Dorothy Lay—endorsing the committee's action. On May 20, acting on telephoned instructions

from Stanley Ross, I submitted the final draft of our program to Mrs. Martha Cope of arts and sciences, who I was told would "see that it was passed on to Art Cory."

A couple of days later, however, I was summoned to discuss the Mexican-American concentration with James Roach, newly appointed dean of Interdisciplinary Programs. Roach was highly critical of the proposal, calling it "ethnocentric" because it focused on chicano studies rather than on "ethnic" studies courses in general. He spent an hour and a half trying to talk me into making last-minute changes in the proposal so it would conform with "what was already in the catalogue." My answer was that the proposal had resulted from consultations with a number of faculty members; furthermore, it had been approved by the Degrees and Courses Committee and by Roach's immediate superior, Provost Ross.

DEAN ROACH'S negative reaction to the proposal was the only sour note in the atmosphere of harmony that prevailed for a few months after February, 1971. But I had no reason to believe that he might short-stop our proposal. On the contrary, I had every reason to believe that he would push it through, not only because of the provost's approval of the proposal but because of an exchange I had with Roach just before I left his office that day. I remarked that I would keep on working for an independent Mexican-American studies program. He answered that I could do so if I wished, but that he would oppose me. "This is all you're going to get," he said, putting his hand on the Mexican-American concentration papers on his desk.

A couple of weeks ago, when we discovered that our program was "nonexistent" (to use a term applied to it by Vice-President Flawn), we went to Dean Roach for an explanation. Roach did not act as if he had suddenly discovered a mistake somewhere. He certainly did not offer to remedy the situation by belatedly circulating the program among the faculty. On the contrary, his solution was a suggestion that we sit down and redraft the program, so it would agree more closely "with what is in the catalogue." The message was quite clear; he would circulate a watered-down proposal but not the one that had been approved earlier.

ON JAN. 20, I sent in my resignation to Dean Roach. His response was a short, handwritten note telling me he was not going to accept the resignation. I understand that he was too busy then to

write at greater length or to call me. But on Jan. 24, he did have time to write a letter, not to me but to my assistant, Jose Limon, urging Mr. Limon to meet with him and Prof. Gay to work out a Mexican-American studies program. In his letter Dean Roach suggested that such frills as our Spanish language requirements be eliminated from the program. "Don't make it too heavy," he said, "or you will scare students away." Our 36-hour program—in reality a double major—has not scared students away; on the contrary, students are demanding it. The only persons alarmed by our program seem to be in the administration.

On the same day that Dean Roach wrote his letter to Mr. Limon, I made my resignation public; and two days later Dean Roach met with me. Understandably, he seemed more concerned about adverse publicity than about our program. At the beginning of our interview, he denied ever having seen a copy of the Mexican-American concentration; and I had to

remind him of some details about our conversation of last May before his memory improved. Again, Dean Roach suggested that we sit down and "think over" the Mexican-American studies program.

ON JAN. 28, student representatives met with President Spurr, Provost Ross, and Dean Roach. According to what these students have told me, they were informed at their meeting that our program had been "delayed" by "administrative error," but that it would be circulated among the faculty immediately and "implemented" within 10 days. Apparently there has been still another "misunderstanding," because the meeting was scarcely over before Dean Roach was on the phone, trying to talk Mr. Limon into meeting with him so that the proposal could be made to "conform with the catalogue" before it is circulated.

I may be pardoned, therefore, for doubting the motives of the administration. Their commitment to a bland and meaningless "ethnic studies" program is too apparent.

THE DAILY TEXAN

Student Newspaper at UT Austin

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Opinions expressed in The Daily Texan are those of the editor or the writer of the article and are not necessarily those of the University administration or the Board of Regents.

The Daily Texan, a student newspaper at The University of Texas at Austin, is published by Texas Student Publications, Drawer D, University Station, Austin, Texas, 78712. The Daily Texan is published Monday, Tuesday, Wednesday, Thursday and Friday except holiday and exam periods August through May. Second-class postage paid at Austin, Tex. News contributions will be accepted by telephone (471-4401), at the editorial office (Journalism Building 103) or at the news laboratory (Journalism Building 102). Inquiries concerning delivery should be made in Journalism Building 107 (471-5244) and advertising in Journalism Building 111 (471-5227).

The national advertising representative of The Daily Texan is National Educational Advertising Service, Inc., 360 Lexington Ave., New York, N.Y. 10017.

The Daily Texan subscribes to The Associated Press, The New York Times News Service and United Press International Telephoto Service. The Texan is a member of the Associated Collegiate Press, the Southwest Journalism Conference and the Texas Daily Newspaper Association.

2/3/72