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FROM THE DIRECTOR

Dr. Tatcho Mindiola

In this issue of *Noticias* we feature articles authored by our graduate fellows. To date, CMAS has supported over thirty graduate students; eighty percent of them have completed their advanced degrees in such diverse fields as History, Spanish, Sociology, Education, Psychology, Social Work, Anthropology, and English. Graduate fellows are required to be full-time students, to remain in good academic standing, and to write a Master's thesis or Ph.D. dissertation on a topic dealing with Mexican Americans or the broader Latino community.

As might be expected, the number of Mexican Americans and other Latinos pursuing a graduate degree is very small. Approximately 3% of all Latinos have earned a graduate degree compared to 26% for the total population. At UH, there are 5,934 graduate students and only 539 (9%) are Latinos. Increasing the number of Latino graduate students is important for two reasons. First, graduate school not only includes specialized study, it also requires the discovery of new knowledge. Knowledge about the Mexican American community is still lacking. Consider that although Mexicans have been in Houston since the founding of the city in 1836, the first history of our residence in the city was written in 1986. Second, people with advanced degrees comprise the intellectuals of a community. Prior to the 1960s, the Mexican American community did not have an intellectual class. There were a few doctoral degrees scattered throughout the universities in the Southwest, but their numbers were too small for their holders to constitute an intellectual class. Thus, the history books, novels, poetry, or art that reflected the Mexican American experience were almost non-existent. Most of the research available was produced by non-Latinos and biased. This began to change in the 1960s when the first significant cohort of college-aged Mexican Americans began appearing on college campuses, a phenomenon not previously seen. Whereas only a few hundred had attended college prior to the 1960s, by the end of the decade thousands were enrolled in college. From this group, a nascent intellectual class was

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Armando Walle: State Representative and CMAS Graduate

In 2008 Armando Walle was elected to represent House District 140 in the Texas House of Representatives. Walle is only one of a host of successful politicians who have risen from the CMAS programs to serve their communities with single-minded dedication and vision.

Armando Walle, State Representative

Walle is the oldest of five children and was raised by a single mother. After graduating with honors from MacArthur High School in the Aldine I.S.D., he became the first in his family to pursue a higher education. Walle completed a Bachelor of Science at UH while also serving as a tutor and mentor in S.A.B.E., an earlier CMAS program focusing on recruitment efforts at Austin High School. Walle credits the time he spent as a mentor for CMAS as being crucially important in helping steer him towards a career in public service. He says, "We had a cohort of around sixty high school students, and we saw them almost every day both during the school year and during the summers. Our entire energies were focused on teaching them to succeed in school and in life. This really affected me – to be able to help in this way. The effect was so profound that I decided not to become a teacher and coach as I had planned, but to go into politics, as a way of helping more people."

During his junior year at UH, Walle began his career in public service by participating in Senator Rodney Ellis' Texas Legislative Internship Program by serving on the staffs of both Councilmember Carol Mims Galloway and Congresswoman Sheila Jackson Lee. Ultimately, Walle worked for Congressman Gene Green for six years in both constituent services and on special projects, such as Immunization Day, Paying for College workshops, and senior citizen issue forums. Says Walle, "I saw how public policy affects individuals in their daily lives. I was exposed

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MISSION STATEMENT

The Center for Mexican American Studies (CMAS) at the University of Houston was established in 1972, as an interdisciplinary academic program encompassing the liberal arts, education, and social sciences focusing on the Mexican American and broader Latino experience in the U.S. Its mission is to advance knowledge, promote critical thinking, and foster the value of service to the community. This involves designing a broad spectrum of public and scholarly programs. Located within the College of Liberal Arts and Social Sciences, CMAS has evolved into an academic unit with several major components: teaching, research and publications, recruitment and retention, leadership training, academic advising, and community service.

Lucia Galván; Mexican Gender Role Change and Male Migration

Lucia Galván

My research topic is female role changes in rural communities in Mexico caused by male migration to the United States. I will conduct an qualitative research in a rural community in Guanajuato, Mexico with women whose husbands have migrated to the U.S. Some of the changes I will study are material improvements, gender role changes, and changes in household arrangements.

There are already many studies exploring gender role changes caused by male migration to the United States. My intention is to delve deeper into the process of those gender role changes than previous studies have done and to emerge with relevant details for understanding the process.

Migration from Mexico to the U.S. is predominantly male due to the social rules controlling expected male and female roles, to the labor market that traditionally hires males and makes females dependent on them, and American policies that make it more difficult for women to migrate. Divided households have become a characteristic of migrant families. Leaving home, sending money, and returning home have become common patterns for migrant communities.

Because traditional gender roles appoint women to take care of the family and their working husbands, women do not consider working outside the home or contradicting the wishes of their husbands. However, women perform male tasks when their husbands are absent due to migration.

It is easier for men to move and work in the United States if they are alone than if they have their families with them. Wives stay home taking care of the family and protecting their husbands' social status. It is important for migrants to keep a space in their society if they do not want to stay in the United States permanently. Through sending money back home, they contribute financially to community improvement and gain prestige by giving their families a good standard of life. Their wives represent them in the community and make sure that their husbands are well received when they return.

While migrants' households gain materially, family separation can create conflict. While material remittances bring a relief to economic problems, cultural remittances bring other ideologies that can change society. Some migrants come home with different cultural ideas and see divorce as a solution for their marital conflicts. Some abandoned, widowed, and single mothers attribute their problems to migration.

Extended families can pay for migrants' trips to the United States and support their families until the migrant starts working and sends money. Some woman get help from their in-laws to perform chores and receive financial support when they need it; however, the intervention of those relatives in family issues can create conflicts. These attitudes diminish the wife's authority. Some migrants send remittances to their mothers or sisters and they are in charge of giving money to the wives. These attitudes offend wives and create family problems.

Because of migrants' absences, wives take on some of the husbands' responsibilities. Some mothers, alone or with the help of their children, perform agricultural and pastoral activities. Females take care of the family's animals and work the land; those activities are permitted for women since they do not leave home to perform them. Some women perform those works because that is the only way they have to provide food for their family. Some of them do not get any recognition for performing those tasks since they do not get money for them. Migrants' wives play the roles of nurturers and administrators, but sometimes they do not have any financial resources to administrate due to the lack of remittances. With or without resources, women take complete charge of the family and try to solve its immediate needs. Sometimes housework occupies a woman's time, so she cannot work out of the home.

Being the breadwinners give males authority over their wives. In traditional cultures, males have been given the roles of providers and protectors of their families' safety and morality. Females, on the other hand, are responsible for housework, family education, are subject to the authority of their husbands, and are responsible of the family honor. Migration may increase female dependency since the wives are used to male authority and company, to being provided with the necessities to live, and to being protected by their husbands. Social criticism may cause females to feel defenseless during the absence of their husbands.

By performing traditional male tasks and by representing their husbands in society, women may gain the opportunity for exposure to new social circles. Some women have the opportunity to change their work routines and gain new opportunities through the performance of these untraditionally-female work-related activities. Some young male migrants have modern ideas

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Carlos Cantu; Alternative Chicano Schools: A Historical Perspective

Carlos Cantu

The participants of the Chicano Movement endued resistance at many levels of self-autonomy. Economic, political, and educational success before the Civil Rights Era were limited for Mexican Americans, but through a collective and conscious effort, Chicanos/as not only challenged these constraints, but also created venues of achievement for themselves. The emergence of alternative institutions in education by Mexican American in the early 1970s procures their place in American educational history. My area of research lies in this field.

I am a first year Ph.D. student at the University of Houston, majoring in American History with a focus on Mexican American Educational History. In my previous research, for my M.A. at the University of Texas-Pan American (UTPA) in Edinburg, Texas, I investigated an alternative Chicano college, *Colegio Jacinto Treviño*, that lasted from 1970 to 1976 and was based in the Lower Rio Grande Valley of South Texas. The *Colegio* opened its doors on October 12, 1970, and celebrated its status as the first Chicano college in the United States. I approached the project knowing that little information existed about the *Colegio*, although aunts and uncles of mine had helped operate the school and my parents had short stints there as students. Through archival research in both primary and secondary resources, I pieced together a sketch of the first Chicano institution of higher learning.

My initial attempt in researching the school was to bridge the local with the national: here was a story of a small community-based college during the height of the Chicano Movement with characters resembling the leaders of *El Movimiento* and yet there was little documentation of its existence. This history was both personal – due to familial ties – and close, due to geographical proximity.

In researching *Colegio Jacinto Treviño*, I found that this school closed down due to accreditation and financial issues, as well as ideological differences, both externally and internally. In addition, members of the Anglo community felt threatened by the Chicanos who had created their own separate institution due to the lack of educational concern for their culture and language in the existing local higher educational system. Yet, I would argue that the creation of the *Colegio* both raised awareness about education discrimination and exposed the need for improved educational institutions for Chicanos, while exposing community solidarity. Spearheading a trend for other alternative educational sites, the *Colegio* succeeded in creating an informal curriculum, which transcended the pass-fail system of structured academic constraints at a point in history when the concern for Chicanos was virtually non-existent.

The founders of the *Colegio* also disagreed about the direction of the nationalistic agenda of the school. The founders split camps and half of the members created *Juárez Lincoln University* in Austin, Texas.

For my dissertation, I plan to continue my research on *Colegio Jacinto Treviño*, as well as other community-based Chicano schools and similar nationalistic schools. I plan to compare these Chicano schools with American Indian tribal schools and African American freedom schools. By identifying and comparing the histories of these schools, I intend to identify similar educational challenges and identify the role of the community in getting these schools started. More importantly, it will place the educational history of Chicano schools among the historiographical reform efforts of minorities to shape their own educational destiny.

Finding community-based schools or Chicano schools established by Chicanos has been a difficult feat due to the lack of historical writing on the subject. Carlos Maldonado's work on *Colegio César Chávez* of Mt. Angel, Oregon has been the only other work on the subject of alternative Chicano colleges in the United States. Without a doubt, there remains much research to be done on these alternative schools. Fortunately, the prominent scholar, Dr. Guadalupe San Miguel, here at UH is a leader in the writing and research of alternative forms of educational plight, struggle, and achievement by Chicanos.

Though it is important to not place these schools in the center of *El Movimiento*, for the Chicano Movement had many different elements working for the advancement of Chicanos, it is a component of the bigger picture that tells a triumphant story of Chicanos. The commonality of these schools allow conclusions to be derived that each of these schools dealt with similar hardships, but each school has a different story to contribute to the history of Mexican American education. The emergence of these schools at the same time is crucial because it is an indication that many Chicano communities felt that the public schools or the education available was not heeding the concerns of their communities.

Neftali Rodriguez: The Essential Need for Social Support in Schools to Improve Academic Success

Neftali Rodriguez

Unfortunately, the gap between the percentage of Hispanics and the percentage of Anglos who attained a bachelor's degree has widened during the years between 1971 and 2008. In fact, the gap favoring Anglos over Hispanics widened from 14 to 25 percentage points, according to the National Center for Educational Statistics. We can't continue to ignore these statistics.

The lack of educational success does not start in college or high school, but very early in a child's education. Recent research has shown that a decision to drop out of school is affected by a number of complex factors, and is often the culmination of a long process of disengagement from school. Studies have consistently found that a complex set of relationships between a student, the family, a school, and the community are linked to the drop out decision. This is the reason I strongly advocate for the presence of a minimum of one social worker at each school. There is a need for a professional who understands the impact of different systems of society in a student's life.

When a student drops out of school, there is a great cost to both the student and society. Individual costs include lower earnings, a higher likelihood of unemployment, and a greater likelihood of health problems. Because minority and low-income students are significantly more likely than well-to-do Anglo students to drop out of school, the individual cost falls unevenly across groups. Research has shown that societal costs include the loss of tax revenue, higher spending on public assistance, and higher crime rates.

During my current social work internship with the Houston Independent School District-East Region, I have seen the detrimental effects that can occur when there is a lack of resources and understanding at the school for children affected by family and financial instability. For example, when a child has behavioral problems in the first years of his/her education, many times there is no intervention. Later, the intervention becomes a referral of the student to the criminal justice system. Researchers have found that rather than rehabilitating young delinquents, juvenile detention –which lumps troubled kids in with other troubled kids—appears to worsen behavior problems. Compared to other kids with a similar history of bad behavior, those who entered the juvenile-justice system were nearly seven times more likely to be arrested for crimes as adults, according to recent research.

Another cost to society that would be reduced with more "social" support of a professional nature in schools is drug and alcohol abuse. Research indicates that the more education individuals have, the less likely they are to use illegal substances. My previous professional experience as a drug and alcohol counselor confirms this, since most of the clients that I worked with had previously dropped out of school.

Research indicates that having social workers in schools improves attendance, increases graduation rates, increases school safety through positive social skills training, increases parental involvement, implements early intervention and decreases behavior problems. Several approaches that have been effective in preventing drop-outs are mentoring and monitoring of students, family outreach, and attention to students' extracurricular problems, as well as curricular reform.

Despite the empirical evidence for the need of an educational reform to include more social support for students, educational policies do not mandate the implementation of social support in school. For example, the funding that the U.S. Department of Education received through the American Recovery and Reinvestment Act of 2009 (ARRA) does not list funding for any type of social support in school. It focuses entirely on instructional support and the renovation of facilities (U.S Department of Education). Similarly, the No Child Left Behind Act of 2001 mandates more instructional support, especially for disadvantaged youth, but it does not mandate professional social support for students and their families. Therefore, schools focus more on the instructional or facility needs. This approach contradicts Maslow's Hierarchy of Needs that indicates that a person is not going to be intellectually successful if their physiological, safety, and social needs are not met first.

Economic, societal, and equitable considerations all point to the need for interventions that could cause some of the roughly one million students who leave school each year to make a different decision. One of my main goals as a Master's level social worker assigned to a school is to advocate for policy changes regarding the social services provided to students and their families in order to improve the educational attainment of Latino youth. Once educational policies implement social support in schools, there will be improved graduation rates and

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Juan Manuel Galván: The Rebellion of Izúcar, Puebla (1780-1781) and the Origins of Mexican National Identity

Juan Manuel Galván

My dissertation research explores the social transformation of southern Puebla from the introduction of large scale sugar production and importation of African slaves in the early 1700s to the outbreak of the Mexican wars of independence in 1810 by highlighting the 1780-1781 rebellion of Izúcar. At the heart of this process was the gradual formation of national identities among indigenous people, Africans, and Europeans born in the Americas. These identities matured during the armed conflict of Mexican independence, providing a common bond to otherwise diverse peoples.

Sugar haciendas had engulfed village lands in southern Puebla by the mid-1700s, reducing their inhabitants to peonage. Like the Tupac Amaru Rebellion in the Andes, the Haitian Revolution, and the millenarian movement led by Antonio Pérez in the pueblos near Cuernavaca and Tepoztlán in 1761, participants in the Izúcar rebellion envisioned the restoration of indigenous (or, in the case of Haiti, African) glory, and the disappearance of Europeans from the New World. The neighbors of the village of Izúcar in southern Puebla rose up in arms in a rebellion that lasted most of 1780-1781. After conducting an investigation, the colonial authorities found a common pattern: the introduction of large scale sugar production in the early eighteenth century had disrupted traditional land tenure systems and indigenous culture.

My study will contribute to literature on the late colonial period, on the Bourbon Reforms, and on the origins of Latin American independence. It will illustrate how messianic and millenarian movements in the eighteenth century were part of the gradual formation of a national identity in Mexico, which came to fruition in some regions during the revolution for independence. This phenomenon is contemporaneous to similar processes throughout Latin America and the Caribbean like the Comunero Revolt of 1781, the Haitian Revolution, and the Tupac Amaru Rebellion, all of which imagined a nation free of Europeans – or, at least, European domination – and preceded the larger and more widespread struggles for independence of the early nineteenth century.

Pushed by encroaching sugar haciendas, the inhabitants of Izúcar expressed complaints heard throughout the history of colonial and nineteenth century Mexico. Their grievances were both economic and cultural. They included the dispossession of pueblo lands, the diminished role of local authorities, the humiliation of formerly autonomous farmers now reduced to peons, and the low salaries that they now received from the haciendas. Even though many indigenous communities reacted to the stressors of colonial life at the local level, this does not mean that they were isolated from the outside world. Members of the community of Izúcar were aware of the struggles of indigenous people in the Andes, and imagined the restoration of an indigenous nation free of European oppressors, similar to their counterparts in Perú and Bolivia.

Peasant struggles for local autonomy defined relations between Mexico's peasants and colonial authorities from the Spanish conquest to the Mexican Revolution of 1910. The European project for the Hispanization of Mexico and South America attained only partial success; Native American cultures survived and adapted by blending with new European and African elements. Cultural syncretism ran parallel to biological miscegenation. Spaniards, Native Americans, and Africans mixed, producing new *castas* which were denied higher positions in the colonial administration. Mulattoes, mestizos, zambos, and even whites born in the Americas, carried the stigma of not being of pure blooded and faced a common oppressor, the peninsular Spaniard.

Widespread local rebellions plagued New Spain during the late eighteenth and early nineteenth centuries. These rebellions were frequently described as pueblo uprisings in which participants sought nothing more than local – or, at most, regional – sovereignty. A closer look at these events, however, shows that by the late eighteenth century many Mexicans already envisioned an independent country based on autonomous municipalities and dependent on local militias for national defense. This vision included intertwined regional economies supported by existing provincial markets. Mention of the rebellion of Tupac Amaru and the intention of creating an "Indian" nation shows a maturing identity where inhabitants of Izúcar no longer saw themselves as merely members of a local community but as active participants of a much larger entity, one that perhaps included all of Mexico and South A merica.

The region of southern Puebla is a microcosm of the transformation experienced in much of Spanish empire during the eighteenth century. The introduction of large scale commercial

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Ruben C. Cordova: Visiting Scholar and Art Historian

Ruben C. Cordova, Ph. D.

Ruben C. Cordova, this year's CMAS Visiting Scholar brings a fascinating blend of skills in several areas extending from and complementing his career as an art historian. Cordova not only teaches and researches, but is also an avid photographer of Mexican folk art and images, while also bringing expertise as a curator. In fact, 2009/10 has seen his curatorial skills lauded in three different exhibits in San Antonio.

Cordova completed his Ph.D. at the University of California at Berkeley in History of Art. Since then he has taught at Sarah Lawrence College, the University of Texas at San Antonio, and the University of Texas-Pan American. This semester he is teaching a course entitled Mexican and Chicano Art, as a selected topics course in Art History.

In 2009 Cordova's book "Con Safo: The Chicano Art Group and the Politics of South Texas" was published by the UCLA Chicano Studies Research Center Press in Los Angeles. From the research done for this book has come the impetus for Cordova's Visiting Scholar book proposal on Mel Casas, a renowned San Antonio-based artist born in 1929 who chaired both the Con Safo art group and the San Antonio College Art Department. The Visiting Scholar appointment has given Cordova the uninterrupted research time to reformat and rethink already completed research and extensive oral interviews with the artist, while also completing additional chapters. The proposed book will be entitled "Getting the Big Picture: Cinema, Politics, and Culture in the Humanscapes of Mel Casas, 1965-1989." In this volume, Cordova will argue that Casas is a major artist whose work participates in and broadens the discourses of modernism by situating Casas within a mainstream artistic context, including Surrealism, English Pop, and the American Pop artists Warhol, Lichtenstein, Wesselmann, and Rosenquist. This book promises to be the most substantial and detailed study of the art created by a Mexican American artist to date.

As part of his curatorial efforts, Cordova created the first comprehensive retrospective devoted to Jesse Treviño, the famous San Antonio-based painter and muralist. This recent exhibit honors this accomplished artist, while also serving to highlight his accomplishments as a Tejano artist. Says Cordova, "When it comes to the academic research of art, Texas is under-represented. The academic research in this area is very California-centric. I am trying to create a basis for the continuation of academic research on Chicano artists. Analyzing the individual paintings and writing about them, and talking to the artists is a natural continuation of my interests and my research."

Cordova's teaching style is influenced by the fact that he is a believer in the benefits of his students both seeing actual art themselves and of the importance of talking to and questioning working artists. In fact, during his art history courses taught in San Antonio, Cordova scheduled artist visits to his classroom every other week. Cordova also encourages his students to travel to see the original art they study, and Cordova himself travels whenever possible to do just that. He says, "Part of the joy of teaching is seeing the original art. I hope it makes my teaching better. I feel that I am better able to explain an object if I have seen it, and, if possible, photographed it." In fact, Cordova has often seen breakthroughs in the art of his students, who are mostly in graphic or studio art, after they are exposed to new art. The payoffs in the students' art are often in the use of more complex colors and iconography.

Before coming to UH, Cordova had been aware of the CMAS Visiting Scholar program through its excellent reputation. What he has found is that in addition to the priceless time to delve deeper into his research is that it has also given him time to catalogue his thousands of images used in the classroom, with an added benefit of learning to navigate the campus. Another benefit has been the opportunity to travel, as he continues his tireless search for the most recent exhibitions and developments in his field.

In conclusion, Cordova speaks eloquently about the challenge for a teacher to help the students see connections. In his field of art history, Cordova uses the example of the Chicano Movement's use of Aztec images to try to connect with a glorified past in Mexico. He says, "I enjoy making connections and then using them creatively and artistically. The students also see that ideas or myths are recast and revivified. The challenge of teaching helps you make connections, both with people [and in my field] with art."

Noe Marmolejo: Jazz Musician and Professor

Noe Marmolejo, Ph. D.

Given the international acclaim surrounding the UH School of Music's Jazz Ensemble, it is difficult to imagine a time when there was little to no appreciation for this music as an art form. Yet, that was how Dr. Noe Marmolejo found the situation when he arrived at UH as a graduate student in 1983. Says Marmolejo, "I made it my mission for people to be aware of jazz."

As Marmalejo came to the end of his graduate studies, he also had attained a certain degree of professional accolades for his accomplishments in his beloved field of jazz. CMAS and Dr. Tatcho Mindiola provided crucial support in the ensuing negotiations to retain Marmolejo as a tenure-track faculty hire. Once Marmolejo was hired, he chose to be the faculty member who would teach whatever the department needed, whether or not the courses of study were in the areas of his particular interests. He says with a smile, "I worked *hard*. I taught every course possible, even those that jazz musicians never teach." Now, as the Director of Jazz Ensembles, he leads the Moores School Jazz Orchestra in the many styles of jazz big bands, such as swing, Latin music, and the more contemporary styles like funk, rock, and hip-hop. Each year in February, the Moores Jazz Festival features international jazz artists as part of an adjudicated program for middle schools, high schools, and college jazz groups.

Marmolejo is deeply committed to teaching and has been enormously successful in his work as an educator and as a conductor, as can be seen by his rank as a professor of music and his position as Director of Jazz Ensembles, in addition to his own high-level career as an active jazz and classical trumpet performer. He says, "I tell my students if you want to attain a high level of performance, you have to be able to communicate. How well can you communicate? In how many different ways can you communicate [besides your music]? Your command of the language is a creative endeavor. If you have a weak vocabulary, that limits your range of expression in more than language. You also need to have wide experience. Read great books; go see great movies. Do something that gives you artistic passion. Then, express that feeling when you play your instrument." Since Marmolejo has been both a teacher and a performer for so many years, he speaks eloquently about this dual role. He says, "As a teacher, you have to have high expectations. As a performer, you have to understand how to deal with a piece of music. Since I'm a performer, I can empathize with a student's struggle to communicate through a piece of music. As a teacher, I respond to where a student is both technically and emotionally with a piece of music."

In further reflection upon his role as a teacher, he says, "As teachers, we are to illuminate the truth. Therefore, we need to be truthful to our students. A mentor once told me, 'If I can't honestly respond to you, you are the one who is cheated.' " Marmolejo also acknowledges that everyone is always a student, including himself. With both of his parents in education while he was growing up (his mother was an English teacher and his father was a school principal), he keenly feels what he consider to be the moral obligation of teachers. He says, "For those of you who wish to be a teacher, your job is to teach what you *know* – you have to go beyond what you've been taught yourself."

Marmolejo says that he doesn't remember ever wanting to be anything other than a musician. From his younger years in Alice, Texas to the more recent years, he says that his overriding philosophy has been "to be the best I can be" at whatever he is doing. Coupled with his drive to be the best he can be, Marmolejo insists on creativity in solving problems – both as a conductor and as a performer, and as a role model for his students. He urges a deep connection within the individual to his/her own creativity. "After all, we are in the *creative* arts."

Marmolejo acknowledges the excellent example set by Dr. Tatcho Mindiola of integrity of vision and successful programs, such as the AAP, while at the same time lamenting the fact that his teaching schedule precludes attending the Latino Faculty Council meetings.

AAP-UH Program Update: Spring 2010

The fall semester ended with an overall average GPA for all program students of 3.0. The December 2009 graduates were: Erwin Garcia, Miguel Moreno, Jacquelyn Ortiz, and Maria Vega. The students who made the Dean's List for the fall 2009 semester were: Maria Alfaro, Jaime Alvizar, Maritza Argueta, Jonathan Contreras, Hanna Do, Kimberly Do, Melissa Duran, Miguel Moreno, Jacquelyn Ortiz, Roberto Paulin, Karen Perez, Karen Saldana, and Maria Vega.

In August AAP-UH sponsored a two-day workshop by Rockhurst University on "How to be a Highly Successful Team Leader." Ten of the AAP students attended through CMAS sponsorship. Additionally, three AAP staff members and three AAP mentors were also able to study the dynamics of team performance and the responsibilities of leadership.

In late September, thirty members of AAP-High School cohort were individually paired with one AAP-UH student for a "Shadow Day." Each UH student spoke to the younger student shadowing him/her about the academic experience, study habits, choosing a major, and attending classes. The students attended a minimum of one class at UH together.

AAP-UH hosted 100 middle school students on November 16, 2009, as part of the McReynolds Middle School Mentorship Group sponsored by The Taxis Fiesta and Yellow Cab Mentoring Program.

Two job site visits were coordinated in November for AAP-UH students. The first occurred on November 23rd and took place at De La Garza Public Relations, Inc. The students were received by Ms. Rebecca Castillo, Business Development Manager, and Ms. Ruth Villatorio, Scheduling and Operations Manager. On November 24th, La Michoacana Meat Market corporate office sponsored a job site visit. The students were hosted by Mr. Rodrigo Amaré, General Manager, Mr. Gerardo Bagden, Director of Finance, and Ms. Patricia Hernández, Recruiting and Training Manager. The students learned about La Michoacana's Internship Training Program for managers and about many other opportunities for professional growth within the company.

AAP's Annual Leadership Retreat at Camp Allen in Navasota, Texas took place February 12 – 14, 2010. Community leaders such as Sheriff Adrian Garcia with Harris County, and Mr. Rick Jaramillo, Senior Vice President, Regional Executive, with Bank of America presented on topics such as "Make Everything Count" and "The Real World." This retreat energized the students and staff for a productive spring semester.

AAP-UH students attend a job site visit to La Michoacana.

AAP-UH students attend a two-day workshop by Rockhurst University on "How to be a High Successful Team Leader."

AAP-Austin High School Program Update: Spring 2010

The fall semester was a time of intensive writing for the AAP-HS students as they completed their applications for admission to UH. Part of this process was the completion of the required essay to support both admissions applications and scholarship applications. The students applied for the scholarships supported by such varied organizations as: Houston Livestock Show and Rodeo, Ronald McDonald House Charities® U.S. Scholarship Program RMHC®/HACER®, The Gates Millennium Scholars Program (GMS) funded by a grant from the Bill and Melinda Gates Foundation, The Magic Johnson Foundation (MJF), The Wendy's High School Heisman Program, Coca-Cola Scholars Program, HSF/Sendero al Futuro Scholarship Program.

In preparation for their entrance into college, the students also completed the Free Application for Federal Student Aid (FAFSA) used for Pell Grants, State Grants, Institutional Grants, tuition wavers, work-study applications, and loans.

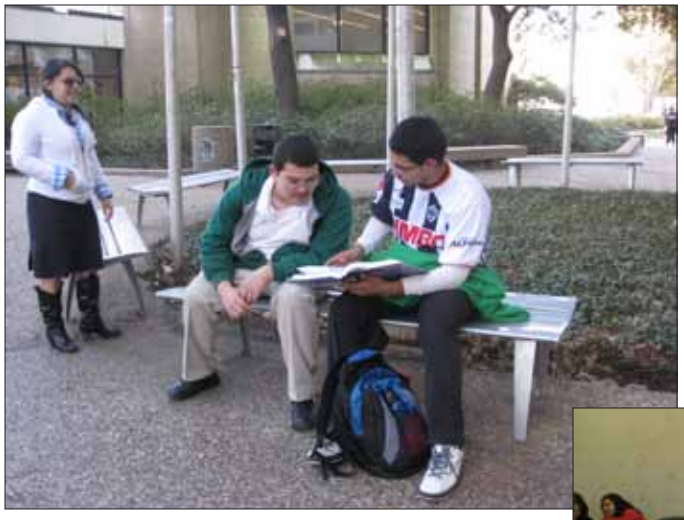
Two events in September were organized for the students with a goal of helping them understand the reality of attending college. On September 28, 2009 the students participated in "Shadow Day" at UH. They each were assigned a CMAS student to follow to classes, lectures, and labs. Most of the high school students were assigned to a UH student majoring in their area of interest. On September 30, 2009 the high school students attended Career Day at UH, where they participated in workshops on admissions, financial aid, and student life. Tours of the campus completed their experience.

On October 9, 2009 the students attended a workshop entitled "Applying for College" conducted by AAP-UH mentors Priscilla Benitez, Anthony Garza, and Abraham Reyes.

The students assisted at the Ripley House Harvest Fest 2009 in fulfillment of their community service project for the semester. They were in charge of a bowling game and also distributed candy to neighborhood children attending the Fest.

As a reward for a summer session and fall semester of hard work, the students enjoyed a day at Discovery Green in downtown Houston among the art, the majestic oak trees, and the water gardens.

This May, thirty-four AAP-HS students will graduate from Stephen F. Austin High School. Of these, twenty-one will attend UH-Central, six will attend UT-Austin, five will attend Stephen F. Austin University, one will attend Texas A&M-Kingsville and one will attend Houston Community College. Most of these thirty-four students are the first in their families to attend college and are from low-income families. Those students who attend UH-Central will become part of the AAP-UH program and avail themselves of the mentoring, tutoring, and support services in that college retention program. Some of these students will also have the opportunity to become AAP tutors and/or mentors to a new generation of successful students in the AAP-High Schools program.



Adrian Rocha and his mentor, Abraham Reyes during "Shadow Day."

Bryan Salazar distributing candy at the Ripley House Harvest Fest.

AAP-Austin students Vivian Williams, Mark Martinez and Nery Gamez working on their scholarship essays.

From the Director *continued from page 1*

born. To understand the significance, consider that now we have Mexican American historians, novelists, poets, artists, journalists, film makers, educators, archivists, applied knowledge practitioners and more. College courses dealing with the Mexican American experience have now been taught for more than forty years. Universities, like UH, have Mexican American or Chicano Studies programs or departments, and students can earn a Ph.D. in Mexican American Studies at some universities.

These accomplishments are impressive but they should not be overstated. Much more needs to be done if we are to expand our intellectual class. Both long and short-term strategies are involved. The long-term strategy means reducing the dropout rate and increasing the number of high school and college graduates. The short-term strategy involves identifying students who are already in college and encouraging them to pursue advance degrees and providing them with financial support while they do so. This is the purpose of the CMAS Graduate Student Fellowship Program. We seek to play a part in developing the next generation of intellectuals committed to the discovery, production and dissemination of knowledge about our community.

Tatcho Mindiola, Ph.D.
Director

Lucia Galván *continued from page 3*

and see sharing responsibilities as a normal marriage arrangement, even if they decide that it is convenient for females to stay home and take care of the family.

There are a lot of factors changing around females because of male migration. However, traditional gender roles, family intervention, remittances, and social pressure prevent women from attaining radical gender role changes. My future investigations will be focused on the permanence or non-permanence of those new gender roles.

Juan Manuel Galván *continued from page 6*

agriculture necessitated an increase of African slaves, of available lands, and of native labor. The Bourbon dynasty sought to retake control of the empire by increasing taxation and by carefully monitoring the loyalty of their bureaucrats. Their attempt to squeeze American-born Spaniards, called criollos, out of the colonial administration and to extract greater quantities of wealth from their colonies only exacerbated the grievances of an already heavily exploited population.

The 1780-1781 rebellion in Izúcar presented some of the major features found in the Latin American wars of independence: a common identity as Americanos, the effort to expel Europeans and to forge a country based on ancient indigenous roots, the attempt to end European racism, the abolition of slavery, and the redistribution of indigenous lands back to the villages.

Armando Walle *continued from page 1*

to such a wide array of issues by trying to help people navigate the systems of bureaucracies that it became apparent that I would run for office one day."

Walle admits that education is his passion. In fact, he states that one of the biggest issues facing both his own legislative district and the greater Latino community is the dismally high dropout rate of Latino high school students. He says, "The only way our community can do well is through education." Walle points to the positive synergy he was able to tap into as a CMAS mentor. "Being around other young folks who wanted to do well, who were involved on campus, who wanted something better for themselves and for their families – all of this helped mold me. We were all able to grow as individuals due to the encouragement we received from each other and from the CMAS staff. It's that human touch – getting advice from someone who is a friend and who wants to succeed and wants you to succeed – that kind of advice goes a long way to help you make decisions. Then, you become one more person in the network of folks that CMAS has touched in a very positive way." When Walle recalls the prestigious Star Award from the Texas Higher Education Coordinating Board, awarded to the Academic Achievers Program of CMAS in 2005, he asks, "Why aren't we replicating this successful program statewide? Why aren't we expanding successful programs like this that have already proven they can help Hispanic students both stay in school and graduate?"

Since taking office, Walle has focused on the issues that impact his district. He has supported proposals to improve quality of life in his communities, increase safety in the neighborhoods, and encourage economic development in his district. In addition, his work is steadfastly conscious of the need for affordable health care. Walle serves as Deputy Floor Leader for the House Democratic Caucus and is a member of the House Committees on Human Services, Urban Affairs, and Rules and Resolutions. During the 2008 Legislative Session, he was selected "Freshman of the Year" by the members of the Women's Health Caucus. He also passed a comprehensive graffiti reform bill aimed at protecting victims of graffiti crimes and increasing the penalties for graffiti offenders.

Walle serves on the Board of Directors for the Aldine-Greenspoint YMCA, and is Chair of the Harris County Tejano Democrats. At present, he is pursuing a law degree at UH.

Walle finishes by reminding all of us, "There are no secrets to success. You need to work hard every day. Even my job is not a glamorous job – it's hard work each day. But with all of us doing our part, we are gradually improving our community."

Neftali Rodriguez *continued from page 5*

college attendance, and, in the long run, less individual and societal costs. My own experience as a non-English speaking immigrant, arriving in the U. S. unable to speak English at age fifteen, certainly bears this out, as I could not have graduated from high school and entered college in two years without the support of my school counselor and teachers. Yet many students in Latino predominant schools do not have as much support in their educational goals.

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