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SEEKING EDUCATIONAL JUSTICE

THE 1968 CHICANA/O
STUDENT WALKOUTS
MADE HISTORY

MARCH 10-MARCH 11, 2018

WELCOME FROM THE CONFERENCE COORDINATOR

It is my pleasure to welcome you to “Seeking Educational Justice: The 1968 Chicana/o Student Walkouts Made History.”

The walkouts were the first mass demonstrations by Chicana/os in a major urban center to confront injustice and inequity in public schools. The protests occurred in 1968 in the predominantly Chicana/o high schools of Los Angeles’s Eastside. Fifty years later, these events merit review or even, for many, discovery. Sal Castro, the Lincoln High School teacher who became the iconic figure associated with the walkouts, regularly told Chicana/o students that if they did not know their history, their history did not exist. Moreover, he said, if Chicana/os did not educate themselves and write their history, someone else would write it—and they would “get it wrong.” This weekend we look back on the walkouts from three perspectives: those who participated in the walkouts, those who were Sal Castro’s students, and those who have dedicated themselves to preserving the history of this landmark event.

This commemoration project includes an exhibition of materials drawn from six archival collections at the UCLA Chicano Studies Research Center (CSRC): Sal Castro Papers, *La Raza* Newspaper and Magazine Records, *La Raza* Photograph Collection, Chicano Newspaper Collection, Oscar Castillo Papers, and Oscar Castillo Photograph Collection. To expand the project’s reach, the CSRC has lent images from its digital collections to related exhibitions at East Los Angeles College and California State University, Los Angeles. In addition, a publication of the proceedings of this conference will be published by the CSRC Press.

I would like to thank Bryant Partida, UCLA doctoral student in education, for his work as the co-coordinator of this conference and co-curator of the exhibition. I also wish to thank the CSRC staff

who helped with the conceptualization, organization, and logistics of this event, especially Rebecca Epstein, Xaviera Flores, and Connie Heskett. Thank you as well to Johnny Ramirez, graduate student in education, who assisted with the exhibition; Greg Sandoval, curator of public programs at the Fowler Museum; and all the co-sponsors who helped make this event possible. Most important, I would like to thank the presenters and all of you in attendance, who can share the remarkable history of the walkouts, so that no one will “get it wrong.”

In 2006 I had the opportunity to work with Sal Castro when we planned and implemented a conference at UCLA on the development of Chicano leadership since 1963. Regrettably, he is not with us to commemorate the events of 1968, but he was very clear on how the students of the walkouts should be remembered. He wanted a plaque mounted at Hazard Park that would honor the students for their “courageous marches . . . and struggles to better education and the lives of all of us.”

Carlos Manuel Haro
Assistant Director Emeritus
UCLA Chicano Studies Research Center



MEMO

From

Sal

IN HONOR AND
THANKS TO THE STUDENTS OF
EAST LOS ANGELES

MARCH 6TH, 7TH, AND 8TH 1968
AND THEIR COURAGEOUS MARCHES
"BLOWOUTS"
AND STRUGGLES TO BETTER EDUCATION
AND THE LIVES OF ALL OF US.

FROM A GRATEFUL MEXICAN
COMMUNITY.



BELMONT HIGH SCHOOL
LOS ANGELES
UNIFIED SCHOOL DISTRICT

SAL B. CASTRO
Academic Support Program

1575 WEST SECOND STREET
LOS ANGELES, CA 90026
250-0244



Memo by Sal Castro for a plaque commemorating the walkouts, 2006. Sal Castro Papers, CSRC Library Special Collections. Image courtesy of the UCLA Chicano Studies Research Center.

WELCOME FROM THE DIRECTOR

The walkouts are a defining feature of the Chicano civil rights movement, and they speak to the ongoing struggle for educational access and equity regardless of race, ethnicity, gender, sexuality, or nationality. This fiftieth anniversary of the walkouts is both a time of reflection and a time for looking ahead. We must appreciate the historical contributions of the students in 1968 who protested for equity in the face of intransigent public schools, law enforcement, and government. There are lessons to be learned from their example.

The CSRC has a long track record of and commitment to challenging the educational inequity facing Chicana/os and Latina/os in the United States. The CSRC has organized a dozen major conferences and summits that have focused attention on different segments of the education pipeline and on key figures and legal precedents. We've been fortunate to find partners on and off campus who are looking for ways to advance research and policy through critical dialogue among all stakeholders. Critical to our work has been publishing new research, including a forthcoming anthology of the papers presented at this event, and also providing research support and professional mentorship for graduate students, faculty, and visiting scholars.

Today's event is personal for us at CSRC. The high school and college students who took part in the walkouts in 1968 were among those who helped establish the UCLA Chicano Studies Research Center the following year. Their commitment, bravery, and persistence provide a model for the future and a reminder of our shared humanity.

I would like to acknowledge the individuals who were vital to the implementation of the CSRC Latina/o Education Summits, laying the groundwork for the conference today. Thank you to Lindsay

Pérez Huber, Aimee Dorr, Marcelo Suárez-Orozco, Rachel F. Moran, and Thomas A. Saenz. Thank you to all the UCLA faculty who participated over the years, with special recognition to professors Daniel Solórzano and Robert Chao Romero. I would like to thank our partners who eagerly provided support to this weekend's events: the Institute of American Cultures, the Division of Social Sciences, the Graduate School of Education and Information Sciences, the Latino Policy and Politics Initiative at the Luskin School of Public Affairs, and the César E. Chávez Department of Chicana/o Studies. Special thanks to Mario T. García for his insightful and moving essay in this brochure.

Finally, I am indebted to Carlos Manuel Haro, who not only devoted himself to organizing the annual summits and these commemorative events, but whose personal commitment to educational justice has made research in this area a hallmark of the CSRC.

Welcome and thanks to all who are participating in this two-day event. This convening offers an opportunity to assess where we are fifty years after the walkouts. How can we learn from the past? As a society we can and must do better, not only as a matter of social justice but also because our future depends on the education and opportunities that we provide our youth. In California these youth are predominantly Latina/o. It's a cliché to say that today's youth are tomorrow's leaders. But that misses the point. As the walkouts made clear in 1968, and as we are seeing today in response to mass shootings at schools, students can bring about needed change when adults have failed to do their job.

Chon A. Noriega
Director and Professor
UCLA Chicano Studies Research Center

1968

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C HICANO
S TUDENT NEWS



CHICANO STUDENTS

BLOW OUT!



Page 1 of the *Chicano Student News*, March 15, 1968 (vol. 1, no. 1). *La Raza* Newspaper and Magazine Records, CSRC Library Special Collections. Image courtesy of the UCLA Chicano Studies Research Center.

PROGRAM

SATURDAY, MARCH 10, 2018

9:00 am

INTRODUCTION AND WELCOME

Carlos Manuel Haro, Postdoctoral Scholar-in-Residence, Chicano Studies Research Center, UCLA

Chon A. Noriega, Director and Professor, UCLA Chicano Studies Research Center

9:15 am

BLOWOUT! SAL CASTRO AND THE FIFTIETH ANNIVERSARY OF THE EASTSIDE WALKOUTS

Mario T. García, Distinguished Professor of Chicano Studies and History, UCSB

10:05 am

STUDENTS RENDEZVOUS WITH HISTORY

Irene E. Vásquez, Associate Professor, Department of American Studies and Chicana and Chicano Studies, University of New Mexico

Juan Gómez-Quiñones, Professor Emeritus, History and Chicana/o Studies, UCLA

10:55 am

DECOLONIZING OUR HISTORY AND NURTURING ACTIVIST IMAGINATIONS: CHICANA ACTIVISTS OF THE 1968 EAST LA WALKOUTS

Dolores Delgado Bernal, Professor, Department of Chicana(o)/Latina(o) Studies and Charter College of Education, CSULA

12:00 pm

LUNCH

1:00 pm

SEEKING EDUCATIONAL JUSTICE

Paula Crisostomo, Board Member, Sal Castro Foundation

1:45 pm

PANEL: THE WALKOUTS AND THE LEGACY OF SAL CASTRO

Sal Castro: Before and After the Walkouts

Charlotte Lerchenmuller Castro, President, Sal Castro Foundation

Chicano Educational Attainment Past the Wallpaper Effect: Sal Castro's Legacy

Robin Avelar La Salle, Co-Founder and CEO, Principal's Exchange

El Maestro, Mr. Sal Castro

Myrna N. Brutti-Gonzalez, Director, Chicano Youth Leadership Conference

2:40 pm

WALKOUT NOW!

Harry Gamboa Jr., Faculty, Program in Photography and Media, CalArts

3:20 pm

COUNTERSTORIES OF PHOENIX UNION HIGH SCHOOL AND THE 1970 CHICANA/O BOYCOTT

Bryant Partida, Doctoral Student, Graduate School of Education and Information Studies, UCLA

4:10 pm

COMING HOME TO AZTLÁN: TESTIMONIO DE 1968

Reynaldo F. Macías, Professor, Chicana/o Studies, Education, and Sociolinguistics, UCLA

5:00 pm

CLOSING SUMMARY

Dolores Delgado Bernal

Daniel G. Solórzano, Professor, Graduate School of Education and Information Studies, UCLA

Carlos Manuel Haro

5:30 pm

RECEPTION AND EXHIBITION TOUR

CSRC LIBRARY, 144 HAINES HALL

THE 1968 WALKOUTS: SELECTIONS FROM UCLA CHICANO STUDIES RESEARCH CENTER COLLECTIONS

Curated by Carlos Manuel Haro and Bryant Partida, with assistance from Johnny Ramirez

The exhibition draws from six special collections at the CSRC: Sal Castro Papers, *La Raza* Newspaper and Magazine Records, *La Raza* Photograph Collection, Chicano Newspaper Collection, Oscar Castillo Papers, and Oscar Castillo Photograph Collection.

SUNDAY, MARCH 11, 2018

FILM SCREENINGS

12:00 pm

INTRODUCTION

Chon A. Noriega

12:30 pm

“TAKING BACK THE SCHOOLS” (PBS, 1996)

Episode 3 of *Chicano! The History of the Mexican American Civil Rights Movement*

Produced by Susan Racho

1:30 pm

Q&A WITH SUSAN RACHO

1:45 pm

WALKOUT (HBO, 2006)

Produced by Moctesuma Esparza

4:00 pm

Q&A WITH MOCTESUMA ESPARZA

4:15 pm

CLOSING REMARKS

Carlos Manuel Haro

BLOWOUT!

SAL CASTRO AND THE FIFTIETH ANNIVERSARY OF THE EASTSIDE WALKOUTS

MARIO T. GARCÍA

The year 2018 marks the fiftieth anniversary of the historic “blowouts” at public schools in Los Angeles. Thousands—anywhere from 10,000 to 20,000—high school and middle school students walked out of their schools not only in Los Angeles’s Eastside but also in other parts of the Los Angeles Unified School District (LAUSD) to protest the segregated and inferior education given to Chicana/o students and other minorities, including African Americans. It was the largest school walkout or strike in American history. There is no question about the historical importance of the blowouts, and yet many Chicana/os and other Latina/os—and Americans in general—are not aware of this major historical event. This is why it is important to bring attention to the walkouts, especially on this important anniversary. The blowouts are synonymous with Sal Castro, the Chicano teacher who inspired and led the students to take this courageous action. It was and is my honor and privilege to have recorded and written, via an oral history, the *testimonio* of Sal Castro and his role in the blowouts.¹ Sal’s story is crucial to understanding why this momentous protest took place. This essay is an attempt to address two key questions: What was the impact of the walkouts through the eyes of Sal Castro? How would Sal respond to this question if he were with us today? We miss Sal especially now, in the Trump era. But Sal’s spirit is still with us, and the story of the blowouts tells us what must be done as we face the challenges before us.

I

It is my belief that the blowouts would not have occurred without Sal. This does not diminish the action and the leadership of the students, but Sal was the indispensable element. As one of the few Chicana/o teachers in Eastside schools, Sal understood very well the problems that the students faced. But rather than simply acknowledging the problems, Sal reacted to them with passionate anger. He was outraged that his students at Lincoln High School, and students at all the Eastside schools, had to face discrimination and racism that undermined their rights by hindering their access to a good education and a pathway to college. Sal's anger was vital. It propelled him to begin discussions with the students about the conditions in the schools and, more important, what to do about them. His own early experiences in these schools—as a young boy in East Los Angeles and as a teacher in these schools, first at Belmont and then at Lincoln—provided him with first-hand knowledge of the unacceptable conditions, which included high dropout rates (in some schools as high as 50 percent), low reading scores, overcrowding, and a lack of basic infrastructure such as adequate science labs and libraries. Moreover, teachers, counselors, and principals had little if any sensitivity to the ethnic and cultural background of their Chicana/o students. Students were punished for speaking Spanish on the school grounds, and nothing in the curriculum or school environment addressed their history or culture. As Sal said, they were strangers in their own schools. But the biggest social sin committed by Eastside schools, according to Sal, was the low expectations that teachers had for their students. Teachers walked into classrooms filled with Chicana/o students and, in racist fashion, believed that these students could not handle a demanding education because of mental and cultural inferiority. These schools promoted vocational education for most of their Chicana/o students, and they did so in a patronizing way, believing that they were doing these students a favor. Since most would go on only to blue-collar

jobs, the teachers argued, it was good for them to learn how to do things with their hands. The boys would learn auto mechanics, and the girls would learn how to cook and sew. This type of curriculum neither prepared nor encouraged most of the students to go to college, and indeed, few did. These conditions appalled Sal, who in his own classes always demanded a high level of performance from his students. Sal believed that there is no greater crime than a teacher having low expectations for his or her students.

Sal, through his experiences and through his own efforts to learn Chicano history, knew very well that these conditions in Eastside schools were not new. They had a long history. At the turn of the twentieth century, as thousands of Mexican working-class immigrants began to cross the border in search of work in the United States, principally in Southern California and other parts of the Southwest, public schools began to appear in the barrios. These became the infamous “Mexican schools.” They were segregated and inferior schools that provided only a limited education for Mexican American children. They used early forms of IQ testing to justify the racist practice of tracking students and placing Chicana/os in vocational education. Sal condemned these highly biased tests and other similarly discriminatory types of assessment and called for testing reforms that would take into account the language and cultural background of minority students such as Chicana/os. Sal’s awareness of this long history of educational racism made him appreciate the deep-seated nature of the problem, which was still plaguing Eastside schools in the 1960s. These schools might now be called “inner-city schools” rather than “Mexican schools,” but they were one and the same, with similar problems and outcomes. Sal knew that it would be a huge challenge to take on this system. To his credit, he knew that it had to be done. Indeed, he had already done so at his first assignment, at Belmont High School, when he helped organize Chicana/o students to take over the student council that had previously excluded them. The students organized what they called the “Tortilla Movement” and won the elections. Sal was

reprimanded for his involvement, and he was transferred to Lincoln. Little did the school administrators know that he would cause even more trouble there.

Sal's experiences at Belmont and Lincoln and his knowledge of LAUSD bureaucracy provided him with the larger picture that he passed on to the students as they prepared to take on school and district administrators in the blowouts. Without Sal's sense of what needed to be done and the scope of the reforms needed, I don't believe that the walkouts would have occurred or, if they had, that they would have been successful. Sal instinctively knew that the struggle to change the culture of the public schools in the Eastside and elsewhere would result either in a permanent revolution or an ongoing struggle. There would never be a final victory under the prevailing system. Sal understood that as the ideological conduit for the socialization of young Americans, the schools would always be contested grounds, and he continued to see this after the walkouts and even until his death. He would remind us of this today, as the administration of Donald Trump, working through his secretary of education, Betsy DeVos, begins to fulfill its commitment to eviscerate the public school system. Sal would caution us that despite various reforms and the fact that more Chicana/os and Latina/os are going to college, many of the issues that the blowouts called attention to persist today. Hence the struggle continues, and new blowouts are needed.

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Sal would also agree, as Carlos Muñoz has stated, that the blowouts inspired the urban phase of the Chicano movement in the late 1960s and the 1970s.² Although there had always been urban social movements that were initiated by Mexican Americans, those in the 1960s were overshadowed by the historic protests of the farm workers led by César Chávez and Dolores Huerta. Yet, as Sal pointed

out, the large majority of Mexican Americans lived in the cities, and they needed to advance their issues, including those pertaining to the schools. Although urban Mexican American civil rights groups existed in Los Angeles, Sal became frustrated with those leaders who did not have the same urgency and anger that black activists had. When *Time* magazine published a story about Mexican Americans in East Los Angeles titled “Pocho’s Progress,” which contained stereotypes of Mexicans, Sal couldn’t believe that many Mexican American community leaders did not seem to be offended by the article.³ Sal sensed that the older leadership—the Mexican American generation—did not seem to be willing to emulate the blacks who used militant confrontational tactics to bring attention to racist conditions and to alter them. Sal, who chronologically belonged more to the older generation, sensed the coming of a new generation that might be ready to challenge injustice: the Chicano generation, which included his own students. But he also knew that this new generation would not spontaneously gravitate to protest politics.

Sal began a process of educating and socializing this generation by teaching his students about the nature of the school system and the specific issues that needed to be confronted. He accomplished this through two means. First, in his classes he addressed the sense of inferiority that many students had. Knowing nothing about their history and made to feel that Mexicans had done nothing in American history, and that they came from a dysfunctional and “traditional” culture not suited to a modern society, many of the students had negative views about themselves, their families, and their culture. Sal, who was at heart a rebel who promoted what the Chicano movement would call “cultural nationalism,” understood that Mexicans came from a proud history and culture. Although courses in Chicana/o history were not yet available when he went to college in the late 1950s and early 1960s, Sal had, at the suggestion of a radical professor at Los Angeles City College, read Carey McWilliams’s classic *North From Mexico*. Published in 1948, it is the

first history of Mexican Americans.⁴ From McWilliams, Sal learned of the important history of Chicana/os and of their economic, political, cultural, and military contributions to the United States. Using McWilliams and researching Mexican American history (especially in California) in local libraries, Sal transformed his history and government classes at Lincoln High School into some of the first Chicano studies classes. By teaching this history and that of Mexico, he attempted to confront the identity crisis and sense of inferiority that too many of his students had. This pedagogy helped to empower the students and made them more aware of the problems in the schools and in society.

Second, Sal helped educate and socialize the Mexican American high school students who attended what eventually became the Chicano Youth Leadership Conference (CYLC), held each year at Camp Hess Kramer in Malibu. As I note in my book, as a counselor at the CYLC, Sal unconsciously used the methods of Paulo Freire to bring about a new *conscientización* among the conference participants under his supervision.⁵ In group discussions Sal utilized a Freirean strategy that allowed students to achieve a critical awareness of themselves and society. He encouraged his students to evaluate and discuss the conditions in their public schools. This method followed Freire's model of dialogic pedagogy, in which the teacher becomes the student and the students become teachers. Together, Sal and his CYLC students came to better understand the problems that they faced in the schools and to see that they were not alone. These students and those in Sal's high school classes—and, indirectly, other students as well—realized that they were not the problem, and neither were their families or their culture. The problem was the schools themselves. Continuing the legacy of the Mexican schools, they deprived Chicana/o students of a good and challenging education that would create opportunities for them to go to college and to advance professionally. Sal's CYLC students also learned that only they had the power to change these conditions. No one else was going to do this for them. The continuing need for students

to develop *conscientización* or an oppositional consciousness is clearly one of the results of the blowouts and one that is still relevant today.⁶

I believe that another result of the walkouts is that they showed that to bring about social change, you need to have organization and clear-cut goals. Even though the New Left and similar political and social movements of the 1960s upheld spontaneity as a relevant tactic, the fact is that most of these movements had an organizational structure that included strong leadership. The 1968 blowouts were not the result of spontaneity, but of months of discussions, planning, and mobilization. As Raul Ruiz correctly observes, those who participated were not small cadres that had been organized to take on the schools, but masses of students.⁷ It was mass mobilization. By 1967 Sal and his students at Lincoln and Camp Hess Kramer had begun to discuss not only their list of grievances but also the idea that they might have to take direct action to challenge the school system. Initially, it was not clear what such an action might be, but Sal and his students agreed that the schools were not going to change by themselves. As walkout student leader Paula Crisostomo astutely notes, “change was not going to come from within; it had to come from without.”⁸ Students began to identify the issues, from high dropout rates to wanting a college-prep curriculum, and everything in between. They wanted to be treated on a par with the white students in middle-class schools. Students from different Eastside schools had begun to meet by the fall of 1967 to discuss their common issues. They collectively put together a survey of their concerns, which later would be refined to a list of more than fifty demands. The survey was presented to the LAUSD Board of Education, whose members either disregarded or rejected it. This only furthered the political education of the students and reinforced their realization of the intransigence of the system. The students saw that following the system’s rules would not accomplish anything. Direct action needed to be employed.

To implement their strategy, students at the different campuses organized action groups, which would later become strike committees (such as the one at Garfield High, led by students such as John Ortiz and Mita Cuaron). Sal also began to have regular meetings with representatives from these schools. He realized the importance of recruiting Chicana/o college students to help with organizing the high school students, and he reached out to the few Chicana/o students at UCLA, Cal State LA, East Los Angeles College, and Occidental College. Community newspapers such as *La Raza*, *Inside Eastside*, and particularly *Chicano Student News*, edited by Raul Ruiz, helped publicize the students' concerns and served to create an "imagined community" among the students from the different schools.⁹ Sal had initially hoped that the threat of direct action would force the school board and the school administrators to pay attention to the students' demands. However, it was his father, a union man in Mexico, who told Sal that only a *huelga*—a student strike—would work. Sal hoped that it wouldn't come to that, but he and others prepared students in case there was a need for such action. On March 1 students at Wilson High School walked out in protest when the principal arbitrarily cancelled the school play, and Sal mobilized the rest of the students. The blowouts had commenced.

The lesson of the students' direct action—one of the legacies of the walkouts—is that only organized grassroots action can be effective in promoting grievances and achieving results. This is still very true today, when the Trump administration has declared war on immigrants and refugees and on the social needs of working and poor Americans. We still need blowouts, not just with respect to the schools but also in regard to many other social issues, to combat an authoritarian government whose intent seems to be the overthrow of our democratic system.



There is no question that the most immediate impact of the blowouts was the empowerment of the students who participated, including those who emerged as key leaders, such as Paula Crisostomo. Sal acknowledged this when I asked him about student empowerment.

In the end, perhaps the most powerful legacy of the blowouts has to do with the changes in the students who walked out, the Walkout Generation, as John Ortiz refers to them. These were the *niños héroes* (child heroes) of the Chicano Movement. They were willing to put their careers and perhaps even their lives on the line to change the schools. They knew that these changes might not affect them, but they did this for their younger brothers and sisters. They walked out for millions of Chicano and Latino kids whom they didn't know who in the future might inherit a better education and more educational opportunities. The walkouts proved for many of the students in 1968 to be the most profound educational experience of their lives. That action taught them about the schools and about conditions in the country as they affected Chicanos more than anything else. They also learned about themselves and that they had the power to change not only their own lives but society as well. This inner change may well be the ultimate legacy of the blowouts.¹⁰

As Sal indicated, the students now recognized that they were not the problem after years of being told that if they did not succeed in school it was because they did not have the mental ability or the desire to succeed and because they came from families that did not support education. All of this was racist nonsense. The walkouts have to be seen as the ultimate educational experience for the students. Students learned not only that the problems lay in the school system but also that they had the power to challenge the system and to bring about change. They were the motor force of history, or at least of their history. The blowouts were an expression of people power. The students did not have wealth or political influence, but they had their bodies and they put them on the line.

They followed a pattern in American history in which important changes have come not from the top but from the bottom. The abolitionist movement, to end slavery; the suffrage movement, to give women the right to vote; the unionization movement, to recognize the rights of workers; and the civil rights movement, to obtain full civil rights for minorities—all were expressions of people power. People power was a countervailing force to the power of the ruling class, and through these and other such struggles, Americans gained more liberties and extended their democratic rights.

We have seen recent expressions of people power in the streets in support of immigrant and refugee rights and affordable health care for all Americans. What the students did in 1968 epitomized the Chicano movement, a social movement characterized by grassroots organizing and mobilization, whether in support of farm workers, educational justice, effective political representation, gender equality, artistic expression, or ending the unjust war in Vietnam. You cannot bring about change if people feel bad about themselves or feel hopeless about achieving change. As individuals, we might not walk out of a classroom or a school, but when everyone else is doing it, that creates courage and solidarity. This is what happened that first week in March 1968. The students—“Sal’s kids,” as he called them—empowered themselves. They were out to change the world, Sal said after the walkouts. An expression of this empowerment is dramatized at the end of the HBO film *Walkout!*, when the character of Paula Crisostomo (played by actress Alexa Vega) is asked after the walkouts why not much had changed. Paula looks right into the camera and with a strong voice says, “Well, perhaps not much has changed yet, but I’ve changed!” This says it all. The walkout students, and the Chicano generation more broadly, empowered themselves, and nothing was ever the same again. The Chicano movement forced many new opportunities for Chicana/os and other Latina/os, and it established the basis for the unquestioned political power that Latina/os have today. This sense of empowerment is one of the major legacies of the walkouts and of the Chicano movement.

IV

To be sure, in addition to empowering Eastside students, the walkouts also achieved various concrete changes over time. Following the blowouts, parents and community leaders in the Educational Issues Coordinating Committee (EICC) began to negotiate the students' demands with the school board. Few immediate reforms followed, but if we look back with the long view of history, we can find various substantial changes that began to occur not only in the Eastside schools but also in many other California school districts in which Chicana/os were a majority or significant portion of the student body. These reforms affected other southwestern states as well, with walkouts and similar protests occurring after the LA blowouts. Sal believed that a number of important changes can be traced to the blowouts, and I agree.

The most significant concrete legacy of the blowouts, and of the Chicano movement more generally, was the opening up of college admission for Chicana/o students. The increasing numbers of Chicana/o students gaining admission to colleges and universities were not favors from above; they were the result of Chicana/o activism. Students in the walkouts had noted how few of them went on to college. College counselors discouraged Chicana/o students from considering college. At best, they suggested going to trade school or a community college, but rarely to a four-year college or university. Hence, one of the demands of the students was for more college-prep and fewer vocational classes. Students also called for more college counselors. Sal noted that when the Vietnam War was raging, there were more military recruiters than college recruiters at Eastside schools. What did that tell students? Many of the male students who were not able to get a college deferment, or who had dropped out, were drafted by the military. "I want you!," Uncle Sam said. But the blowouts began to change this. The student strike took Los Angeles—and local colleges and universities—by surprise. No one thought about Chicana/os when they thought about minorities,

civil rights, or race. Everything was black or white. The walkouts and the Chicano movement dispelled this false notion and brought to public attention the conditions faced by Chicana/os and the frustrations and anger Chicana/os experienced. As a result, by the 1970s the schools had begun to offer more college-prep classes and provide more college counseling. This led to a significant increase in the number of Chicana/os going to college—and not just community colleges but also four-year institutions. Sal observed that in two years, from 1968 to 1970, the number of Chicana/o students at UCLA went from two hundred to two thousand. The same was beginning to happen at other colleges in Los Angeles, other locations in California and the Southwest, and even beyond.

The increase in Chicana/o and Latina/o college enrollment has continued, so that today Latina/os make up the largest ethnic minority group in American colleges, including community colleges and four-year schools. Many universities—including my own, UC Santa Barbara—have become Hispanic Serving Institutions (HSI), a designation granted by the US Department of Education to institutions of higher education whose enrollment of Latina/o students (who are full-time undergraduates and meet other eligibility requirements) is at least 25 percent of total enrollment. This does not mean that all Chicana/o and Latina/o high school graduates are going on to college. Too many are not, since some of the problems identified by the walkouts unfortunately still remain. Still, the picture is a far cry from what it was in 1968. In these past fifty years the number of Latina/os with college degrees has soared, creating an unprecedented Latina/o professional class. Despite the fact that there remains much class inequality and thus too many Latina/os are still concentrated in low-paying jobs, no one can question the major increase in Latina/o college enrollment. This, I argue—and I'm sure Sal would agree—is the result of the blowouts and of the Chicano movement. Most of us would not have obtained our college education, including our graduate degrees, if the movement had not forced open the doors of universities. There is a

legacy and a debt there, I tell my students, that needs to be heeded. Each of us has to determine how we pay back that legacy.

One of the other demands made during the blowouts was for the establishment of Chicano studies classes, or at least social science and humanities classes that integrate some aspects of the Chicano experience. This came from Sal's influence. In his classes, as noted, he was already teaching Chicano history, but he obviously could not reach the thousands of other students at Lincoln and other Eastside schools. His intent was to teach the students that Chicana/os had been an important part of California and American history. "We are American history," was one of Sal's mantras. This demand, unfortunately, has a mixed history. Its greatest achievement has been at the college level, not in high schools or middle schools. Almost every California college campus, whether it is part of the University of California, the California State University, or the California Community Colleges, has a department or program dedicated to either Chicano studies or ethnic studies. Most of these departments were founded in the wake of the blowouts. Students on these campuses can take a variety of courses on the Chicano and/or Latino experience in disciplines that range from history to politics to literature and more. Some students major in Chicano studies, and on some UC campuses such as UC Santa Barbara and UCLA, they can even acquire a PhD in Chicano studies.

The greatest achievement in Chicano studies is found not so much in its institutional history, which has had its share of infighting and shown an inability to welcome differing views (and my campus is an example of this), but in its scholarship. The amount of knowledge concerning Chicana/os that has been researched and written in the last fifty years is staggering. We now know more about the Chicano experience than ever before. At the same time, I must say that not all this knowledge has been integrated by other scholars into American history and American studies. I know, for example, that when my colleagues in the history department discuss the Great Depression in their introductory US history classes, they don't

include the mass deportations of Mexicans in the early 1930s. I know that when they discuss the 1954 *Brown* case, they do not also reference the earlier and groundbreaking 1946 *Mendez* case. We have produced much new knowledge in Chicano studies, but it is still a sidenote relative to the larger scope of American studies, and it is not integrated into other fields.

Moreover, while Chicano studies has achieved some success at the university level, it is largely absent in our K-12 classes. Despite it being one of the walkout demands, Chicano studies, as far as I can determine, is either totally absent in elementary and secondary schools or quite limited. Those Chicano studies classes that do exist are usually optional classes with a limited enrollment. This past spring I lectured at a class on Chicano history at San Marcos High in the Santa Barbara area, which was taught by one of my former students. It had about thirty students, but it was the only Chicano studies class at the school. I learned from some of the students that other classes in history or literature, for example, had no Chicano content. This is unacceptable in our schools, particularly in the many schools in which the majority of students are Chicana/o and/or Latina/o. These students are still being denied their history and a knowledge of their role in American history, just as generations before them were similarly denied. As a result, Chicana/o students who enter our universities know almost nothing about their background. It should not take being in college to know about Chicano history; students should know some of this before going to college. This is why I take nothing for granted in my Chicano history classes. I pass on this anecdote: When César Chávez died in 1993, one of my Chicano studies colleagues announced this to his class and said that Chávez's death was a real tragedy. One of his students agreed and said it was a great tragedy because César had been such a great boxer! The student meant Julio César Chávez, who was a great boxer, but not *the* César Chávez! Sal himself was very disappointed that this walkout demand was not being implemented. He often said that for students to succeed, they had to feel good

about themselves; this was basic psychology. If they did not know their history and the cultural contributions of Chicana/os, Sal said, they would probably fail or continue to have insecurities about their identity. Sal was right, and he continues to challenge us to make sure that this one demand is implemented in our schools. We should confront our school administrators and our school boards and demand that Chicano studies be integrated into K-12 curricula, for the students' sake.

One of the blowout demands was for more Chicana/o and Latina/o teachers and administrators in the schools in which Chicana/os and Latina/os make up either a large part or the majority share of the student body. This has been achieved, and we now have many such teachers, principals, counselors, and even some Chicana/os and Latina/os on our school boards. The question is whether this has made a difference. Why is this important? It is important because we need role models for our students, and teachers can be good role models. I have to assume that most Chicana/o students feel good and even prideful when they understand that knowledge is not just the purview of white teachers and that teachers who look like them and who have similar names are as knowledgeable and learned as white instructors. However, as Sal often stressed, we need to have Chicana/o and Latina/o teachers and administrators who are not afraid to be, to use Sal's term, "change makers." These are teachers and principals whose first priority is the students and their parents and who, like Sal, will go that extra mile for their students. These are teachers and administrators who will make sure that their students learn about their history and culture and who will make sure that they go to college. "You're going to college!"—Sal drummed this into his students. He understood that it isn't enough simply to have "brown" faces in front of the classroom and in the principal's office or even on the school board. If Chicana/o teachers and administrators are not willing to confront the system and make sure that the schools are relevant to the students, this blowout demand will have been useless. Sal, as I note in my book, was a "subversive"

teacher and an educational muckraker.¹¹ He believed in radical approaches to education so that students would be more than the recipients of knowledge; they would, in Freirean terms, also become teachers. More important, they would develop a critical conscience that would enable them to comprehend how the system oppresses people and to understand that they had to go out and change it. Sal didn't believe that his kids had walked out to get teachers and administrators who would toe the line and justify the status quo. On the contrary, the students wanted, and he certainly wanted, teachers with courage and commitment who would be engines of change and who could go out and subvert the system as he did. I hope we have such teachers and administrators, although I wonder how many there are. Part of the blowout legacy is to continue to make sure that we have diversity among our teachers and administrators and that these women and men are committed to being Sal's change makers.

Another of the walkout demands concerned bilingual education, which had been mandated earlier in 1968 through Title VII of the Elementary and Secondary Education Act. This demand called for "Compulsory bilingual and bicultural education in all East Los Angeles schools."¹² Bilingual education, however, very quickly became a political football, with different interpretations applied to the federal legislation. A more restricted approach saw it as a way of socializing Spanish-speaking students to the acquisition of English and then dropping the use of Spanish in the classroom. Others, including Sal, had a broader view of bilingual education. They saw it as a way of interjecting into the schools the history and culture of Chicana/os and other Latina/os. Indeed, the students' demands included the following:

Teachers and administrators to receive training in learning Spanish and Mexican cultural heritage.

Textbooks and curriculum should be revised to show Mexican contributions to society, to show injustices they have suffered, and to concentrate on Mexican folklore.¹³

Moreover, Sal saw bilingual education as an ongoing process that would start in kindergarten and continue through twelfth grade. This would produce effective bilingual students, and not only Chicana/os but even white students. In the aftermath of the blowouts, bilingual education was introduced in Eastside schools as well as in other districts. At first the bilingual curriculum possessed a cultural component. In fact, Sal spearheaded a district effort to organize and insert a cultural component into the curriculum. It was a way of bringing in Chicano studies, if not through the front door, then through the back door. This didn't matter to Sal. He strongly believed that bilingual education and the use of Spanish as part of a pedagogy made no sense if that language was not contextualized in a historical and cultural fashion. Of this need for a cultural component, Sal explained,

This followed from two basic convictions of mine. One, as I tried to do at Lincoln, had to do with instilling ethnic and cultural pride in Mexican students, especially by showing how Mexicans had been important in history and in particular to the history of California. My philosophy was, and is, that in order for kids to learn well they have to feel good, secure, and confident about themselves and about their schools. The second conviction had to do with my view that bilingual education was vacuous if there wasn't a cultural context. If you're going to use Spanish in part to help students adjust to school, then you also need to teach them their culture. You're not going to use Spanish to teach about Plymouth Rock! You could, but it doesn't make much sense. Use Spanish to teach kids about how Mexicans founded Los Angeles.¹⁴

Regrettably, the effort that Sal spearheaded to integrate language and culture was not sustained: it was dropped in the early 1970s. The result was that the more restrictive interpretation of bilingual education—using Spanish as a way of learning English and then dropping Spanish—became the norm. Even this more conservative approach remained mired in politics, however, with critics charging that bilingual education was un-American and that it represented an

erosion of the American way of life. In the 1990s voters in California, for example, voted to do away with bilingual education in the public schools (although allowing for some exemptions).

Bilingual education is still the federal law of the land, but who is to say that it will remain so under the Trump administration. The struggle over bilingual education recalls Sal's view of Chicana/o teachers and administrators as change makers. Too many such teachers and administrators caved in, agreeing to accept the more restrictive application of bilingual education rather than fighting for the more challenging position, which would deal not only with the language issue but also the historical and cultural vacuum that Chicana/o and Latina/o students experienced in the schools. This more expansive application of bilingual education, which Sal supported, would deal with the insecurities of identity that too many students had and which the schools unfortunately reinforced by not addressing the history and culture of Chicana/o and Latina/o students. This is another legacy of the blowouts—a negative one that reminds us of what still needs to be achieved.

A final outcome of the blowouts had to do with community control of the schools. This was not a new issue, since the founding principal of American public education had been that schools would be under community control to insure that they were relevant to the communities that they served. After all, they were *public* schools. Over time, the schools in many communities gradually fell under the control of large educational bureaucracies that were removed from parental and community influence. In the case of Mexican Americans, there had never been any community control in the first place. The early Mexican schools were totally under the authority of Anglo administrators and school boards, and this remained the norm into the 1960s. The blowouts directly and indirectly called attention to the notion that the schools should be responsive to the communities that they serve. Not only should the schools reflect the history and culture of the community, parents and community groups should play a larger role in the running of the schools.

Has community control been achieved? I think Sal believed that this had been partially achieved. Latina/os such as Vicki Castro and others were elected to the school board, and more Latina/o teachers and administrators were hired, although many did not live in the districts where they taught and thus were removed from the community. The influx of Latina/o immigrants into many of these neighborhoods has also impeded community control because working immigrants have little education and, more important, little if any time to attend school meetings. Sal also believed that the schools needed to do more to reach out to parents, especially immigrant parents, and to bring them into discussions of school policies. He noted that it was unrealistic for the schools to expect working-class parents to attend parent-teacher meetings in the afternoons or even in the evenings. Hold the meetings after Sunday Mass, Sal said, and the parents would attend, but this would mean that teachers, administrators, and representatives of the teachers' union would have to sacrifice their weekend time to accomplish this interaction with parents. Sal was not sure that they would. Community control is part of what the walkouts were about, and it is more than likely that this still needs to be addressed.

V

The 1968 blowouts represent a seminal moment in the history of Chicana/os in the United States and in the history of the Chicano movement. Like the Mexican American generation, which struggled for civil rights from the 1930s to the 1960s, the Chicano generation recognized the importance of education for the future of Chicana/os and Latina/os in the United States. In the earlier period, the battle was over the improvement of the segregated Mexican schools and, particularly, the desegregation of those schools, as highlighted by the court's ruling in the *Mendez* case. Mexican Americans already knew that, despite the 1954 ruling in *Brown*, separate schools were inherently unequal. The Chicano movement did not focus on desegregation because by

the 1960s the schools attended by Chicana/os were no longer segregated by local administrative decisions, as had occurred earlier. Instead, de facto segregation had been established through demographic changes that included the growth of the Latina/o community and white flight. The struggle over education for Chicana/o students, as the blowouts revealed, had reverted to improving and reforming segregated schools. These improvements and reforms were related not just to physical conditions, however. They were focused on the very nature of the schools. The fight was now over the hearts and minds of the students themselves.

The blowouts had to do with making Eastside schools culturally relevant, so that Chicana/o students could feel that these schools were in fact their schools and that they were not “illegal aliens” in them. The blowouts had to do with increasing community control of Eastside schools, so that the schools would reflect the community’s culture and values. But more than this, the blowouts had to do with Sal Castro’s philosophy of education. Sal understood the difference between schooling and education. Schooling socializes students to the status quo and to the dominant ideology of American capitalism and liberal democracy. Schooling is intended to ensure that students will accept things as they are and will not question the fundamental nature of the American system. That is schooling. Education is something quite different. Sal noted that education—real education—develops critical consciousness in students, as he did in his high school classes and at Camp Hess Kramer. The need for real education was reflected in the blowouts. Students had to be encouraged to ask questions about the schools, about history, about society. Why weren’t Chicana/os being encouraged to go to college? Why did Anglos dominate the American economic and political system? Why did Chicana/os suffer from racism and class and gender exploitation? Why, why, why? This—questioning the status quo—was education, according to Sal Castro, and in order to achieve it, teachers and students had to be as subversive as he was. You had to shake up the system, and you had to confront those in charge. This was what the blowouts and Sal Castro were all about, and that is what the blowouts and Sal ask us to achieve today if the true legacy of this historical event of 1968 is to be fulfilled.

NOTES

- 1 Mario T. García and Sal Castro, *Blowout! Sal Castro and the Chicano Struggle for Educational Justice* (Chapel Hill: University of North Carolina Press, 2011).
- 2 Carlos Muñoz Jr., *Youth, Identity, Power: The Chicano Movement* (New York: Verso, 1989).
- 3 García and Castro, *Blowout!*, 137–38.
- 4 *Ibid.*, 69. See also Carey McWilliams, *North from Mexico: The Spanish-Speaking People of the United States*, 3rd edition, edited by Alma M. García (Santa Barbara: Praeger, 2016). Originally published in 1948.
- 5 García and Castro, *Blowout!*, 308.
- 6 See *ibid.*, 301–24.
- 7 See Raul Ruiz’s statement in the documentary “Taking Back the Schools,” episode 3 of *Chicano! The History of the Mexican American Civil Rights Movement* (PBS, 1996). “Taking Back the Schools” was produced by Susan Racho, who was one of the college students who helped organize the blowouts.
- 8 Crisostomo, in “Taking Back the Schools.”
- 9 For the concept of an “imagined community,” see Benedict Anderson, *Imagined Communities: Reflection on the Origin and Spread of Nationalism* (London: Verso, Press, 1983).
- 10 Sal Castro, quoted in Garcia and Castro, *Blowout!*, 297–98.
- 11 *Ibid.*, 13–18.
- 12 *Ibid.*, 186.
- 13 For these and some of the other demands see *ibid.*, 186–87.
- 14 *Ibid.*, 243.

BIOGRAPHIES

ROBIN AVELAR LA SALLE

Robin Avelar La Salle is the CEO and co-founder of Principal's Exchange, a state-approved technical assistance organization that has served schools and districts for twenty years. La Salle has been a teacher, a school and district administrator, and a university professor. She earned her PhD in education from Stanford University. Her research interests revolve around issues of educational equity, including the academic achievement of historically underperforming students, the use of data to close the achievement and opportunity gaps, and the relationship between language, literacy, and culture. Her career as an "equity warrior" is captured in several articles and in her co-authored book with Ruth Johnson, *Data Strategies to Uncover and Eliminate Hidden Inequities: The Wallpaper Effect* (2010). La Salle attended Belmont High School during Sal Castro's tenure and is proud that she was one of his students. She now serves on the board of the Sal Castro Foundation.

MYRNA N. BRUTTI-GONZALEZ

Myrna N. Brutti-Gonzalez was born in Guaymas, Sonora, Mexico, and immigrated to the United States in 1977 with her parents and five siblings. She earned her bachelor of science from Sonoma State University and her master's degree from University of La Verne. In 1985 she met the legendary Sal Castro as a high school student at Belmont High School. Inspired by his work, she has kept abreast of the issues surrounding young immigrants and has dedicated her career to serving this population. Under the guidance of Castro, Brutti-Gonzalez volunteered for the Chicano Youth Leadership Conference (CYLC). She currently plays a critical role in ensuring the continuation of the conference and has been the director for

the past four years. In 2013 she was asked by Castro and Charlotte Lerchenmuller to take a role as a board member for the Sal Castro Foundation. Brutti-Gonzalez has worked for the Los Angeles Unified School District in various capacities, but she admits that being the principal at Wilmington Middle School was one of the most rewarding experiences of her career in education. She is currently the administrator of operations for Local District South, where she oversees school operations for 148 schools, including early education centers, continuation schools, and alternative schools.

PAULA CRISOSTOMO

As a student at Lincoln High School, Paula Crisostomo put the Chicano struggle for equal rights on the map. Having become sick of the appalling quality of education that Chicana/os receive, she—along with other high school and college students under the guidance of Sal Castro—helped organize the largest high school student protest in American history. Her story was the basis for the award-winning HBO movie *Walkout*, and was featured in “Taking Back the Schools,” the third episode in the award-winning PBS documentary *Chicano! The History of the Mexican American Civil Rights Movement* (1996). Crisostomo is recently retired from Occidental College as assistant dean of students for intercultural affairs and director of the Intercultural Community Center. At Occidental she was responsible for all programs and services for students of color, first-generation students, and LGBT students. She also directed efforts to conceptualize, assess, and cultivate diversity and inclusion throughout the college community. She provided leadership and direction for the school’s community outreach strategies, neighborhood relations, and education programs, and she led the effort to establish the Latino/a Endowed Scholarship Fund, which has provided scholarships for dozens of Latina/o students for the past fifteen years. Crisostomo currently serves on the board of the Sal Castro Foundation.

DOLORES DELGADO BERNAL

Dolores Delgado Bernal earned her PhD from UCLA as a first-generation college student. She was professor of education and ethnic studies at the University of Utah for eighteen years. Now at CSULA, she shares her time between the Department of Chicana(o)/Latina(o) Studies and the Charter College of Education. Her research draws from critical race studies, Chicana feminist methodologies, and educational studies to investigate educational (in)equity, Latinx educational pathways, feminista pedagogies, and different forms of resistance. She is co-author of *Transforming Educational Pathways for Chicana/o Students: A Critical Race Feminista Praxis* (2017), co-editor of *Chicana/Latina Testimonios as Pedagogical, Methodological, and Activist Approaches to Social Justice* (2015), and co-editor of *Chicana/Latina Education in Everyday Life: Feminista Perspectives on Pedagogy and Epistemology* (2006). Some of her awards include the American Educational Research Association's Distinguished Scholar Award, the Mujeres Activas y Letras y Cambio Social's Tortuga Outstanding Scholar Award, and the Critical Race Studies in Education Association's Derrick Bell Legacy Award.

MOCTESUMA ESPARZA

Moctesuma Esparza, an award-winning filmmaker, producer, entrepreneur and activist, is recognized for his contributions to the movie industry and commitment to Latina/os. Esparza established Maya Cinemas, a chain of modern movie theater complexes that focus on providing mainstream entertainment in underserved Latino communities. His productions include *Selena* (1997), *Introducing Dorothy Dandridge* (HBO, 1999), *The Milagro Beanfield War* (1988), *Gettysburg* (1993), *The Ballad of Gregorio Cortez* (1982), and *Walkout* (HBO, 2006). Esparza founded the Los Angeles Academy of Arts and Enterprise Charter School. He is a co-founder of NALIP, co-founder and former chair of the NAA, and a founding board member of the Sundance Institute. He has served the city of Los Angeles as

a commissioner to the Los Angeles City Employees' Retirement System, and he was also appointed by US Senate Majority Leader Harry Reid to the planning commission of the National Museum of the American Latino. He is a trustee of the American Film Institute. He has been nominated for an Academy Award, a Golden Globe, and an Emmy, and he has received more than two hundred honors and awards, including an Emmy, a Clio, the John F. Kennedy Journalism Award, the Ohio State Award, the CINE Golden Eagle, and the EY Entrepreneur of the Year Media Award for the Greater Los Angeles Region. He has been listed for over three decades as one of the most influential Latinos in the United States.

HARRY GAMBOA JR.

As a student at Garfield High School, Harry Gamboa Jr. helped organize the 1968 walkouts. He was one of the four original members of the Chicana/o art collective Asco (1972–85), along with Gronk, Willie Herrón, and Patssi Valdez, and he was the founder of the international performance troupe Virtual Vérité (2005–2017). Gamboa's art has been displayed nationally and internationally, including at Marlborough Gallery (New York), Los Angeles Museum of Art, Whitney Museum of American Art (New York), Tate Liverpool, Centre Pompidou (Paris), Museo de Bellas Artes (Mexico City), and Statens Museum for Kunst (Copenhagen). Gamboa's work has been featured in *The New Yorker*, *Flash Art*, *Artforum*, *Art in America*, *The New York Times*, *The Wall Street Journal*, *Le Monde*, *Frieze*, *The Art Newspaper*, *Los Angeles Times*, *Pfeil Magazine*, and *Rolling Stone* (Italy). His publications include the fotonovela *See What You Mean* (2017) and *Urban Exile: Collected Writings of Harry Gamboa Jr.* (1998). Gamboa is on the faculty of the Program in Photography and Media at CalArts.

MARIO T. GARCÍA

Mario T. García is Distinguished Professor of Chicano Studies and History at UCSB. He received his PhD in history from UCSD. A Guggenheim Fellow, he has published twenty books in Chicano history, including *Desert Immigrants: The Mexicans of El Paso, 1880–1920* (1981); *Mexican Americans: Leadership, Ideology, and Identity, 1930–1960* (1989); *Memories of Chicano History: The Life and Narrative of Bert Corona* (1994); *Luis Leal: An Auto/Biography* (2000); *The Gospel of César Chávez: My Faith in Action* (as editor, 2007); *Católicos: Resistance and Affirmation in Chicano Catholic History* (2008); *Dolores Huerta: A Reader* (as editor, 2008); *Blowout! Sal Castro and the Chicano Struggle for Educational Justice* (2012); *The Latino Generation: Voices of the New America* (2014); *The Chicano Generation: Testimonios of the Movement* (2015); and *Literature as History: Autobiography, Testimonio, and the Novel in the Chicano and Latino Experience* (2016). His biography of Fr. Luis Olivares and the sanctuary movement in Los Angeles will be published in 2018 by the University of North Carolina Press. He is the recipient of several book awards and is the 2016 recipient of the Oral History Association's Stetson Kennedy Vox Populi Annual Award for linking oral history to social justice issues.

JUAN GÓMEZ-QUIÑONES

Juan Gómez-Quiñones is professor emeritus in the History Department at UCLA, where he specializes in the fields of political, labor, intellectual, and cultural history. Gómez-Quiñones was born in Parral, Chihuahua, raised in Boyle Heights, attended Cantwell High School, and received his BA in literature, MA in Latin-American studies, and PhD in history from UCLA. Since 1969 Gómez-Quiñones has been active in higher education, culture activities promotion, and Chicano studies efforts. At one time, he served as director of the CSRC, and he was a founding co-editor of *Aztlán*, the CSRC's journal. He has also served on UC system and campus committees and is a consistent supporter and contributor to the development of

Chicano studies. He co-founded two programs and was the co-editor of the “Plan de Santa Barbara.” Gómez-Quiñones has for many years been active in civic affairs. Some of his activities have been in civil rights, electoral politics, community education, labor rights, immigrant equities advocacy, legal defense, youth leadership, and cultural programs. He has participated in UMAS-MEChA, Congress of Mexican-American Unity, EICC, Urban Coalition, and various community political efforts and publications efforts, principally in Los Angeles. From the 1980s to the 1990s he participated as co-organizer of pro-immigrant rights efforts and marches, including the 1996 National Immigrant Rights March in Washington, DC, for which he wrote the agenda. Gómez-Quiñones has served on the board of trustees for California State University, as commissioner for the WASC Accrediting Commission for Senior Colleges and Universities, and as member of the board of directors for the following civic organizations: MALDEF, Latino Museum (co-founder), Mexican Cultural Institute (co-founder), OSIEC, and El Pueblo de Los Angeles Commission. He has also participated in several arts, film, and media projects and in radio and television programs. He is a co-founder of Academia Semillas del Pueblo Xinaxcaltmecac (LAUSD Charter School). Throughout his academic career he has taught university classes each year and has delivered papers before professional historical societies and other professional organizations in the United States and Mexico. During this time he has completed several research projects relating to political and labor history and public policy and he has produced more than thirty published books and monographs.

CARLOS MANUEL HARO

Carlos Manuel Haro is a postdoctoral scholar-in-residence at the UCLA Chicano Studies Research Center. Retired in 2008 as the assistant director of the CSRC, Haro has continued as the coordinator of several education projects. He planned and implemented the annual CSRC Latina/o Education Summit series

from 2006 to 2015. He has also directed a number of significant conferences at UCLA, including “Mendez v. Westminster School District: Paving the Path for School Desegregation and the Brown Decision” (2004), “The Sleepy Lagoon Case, Constitutional Rights, and the Struggle for Democracy” (2005), and “Sal Castro and the Chicano Youth Leadership Conference: The Development of Chicano Leadership Since 1963” (2006). Haro has published on college admission policies, the Bakke decision, and school desegregation. As a postdoctoral scholar at the CSRC, he undertakes and directs specific education research projects and assists with the research and fellowship programs of the CSRC. He obtained his BA, MA, and PhD from UCLA.

CHARLOTTE LERCHENMULLER CASTRO

Charlotte Lerchenmuller Castro is the president of the Sal Castro Foundation, whose mission is to preserve her husband’s legacy of promoting educational justice for Mexican American and Latina/o youth through equitable access to college, college graduation, completion of advanced degrees, and the development of effective community leaders. Lerchenmuller has been a teacher, counselor, and administrator in the Los Angeles Unified School District. She retired in 2007 as a middle school principal after thirty-eight years with the district. Since the death of her husband she has helped organize and present the bi-annual Chicano Youth Leadership Conference (CYLC). She also works as a consultant for Associated Administrators of Los Angeles. She received her BA and MS from CSULA. She likes to garden and quilt.

REYNALDO F. MACÍAS

Reynaldo F. Macías received his doctoral degree in linguistics, with a specialization in sociolinguistics, from Georgetown University and his bachelor’s in sociology and master’s in education from UCLA. He is a professor of Chicana/o studies, education, and applied linguistics

at UCLA and affiliated faculty with the African American studies and civic engagement minor. He is also the founding chair of the César E. Chávez Department of Chicana/o Studies. Macías specializes in the politics of language policy, language demography, and educational social linguistics, including literary and bilingual/multicultural curricular education. He is the author, co-author, or editor of six books and over five dozen research articles and chapters. Macías's writings have appeared in publications such as the *NABE Journal*, *International Journal of the Sociology of Language*, *Review of Educational Research*, and *Annual Review of Applied Linguistics*. He is also a co-founder of *Aztlán: A Journal of Chicano Studies* and the National Association of Chicano Social Science. He served as acting dean of the Division of Social Sciences at UCLA from 2007 to 2009, as director of several research centers and institutes, and department chair of Chicana/o studies and applied linguistics at UCLA. Macías has received several awards, including postdoctoral fellowships from the UCLA Institute for American Cultures, National Research Council, Center for Puerto Rican Studies, honors from the National Association for Bilingual Education in 1994 and 1995 for serving as pioneer in the field, and the 2014 NACCS Distinguished Scholar Award.

CHON A. NORIEGA

Chon A. Noriega is professor in the UCLA Department of Film, Television, and Digital Media, director of the UCLA Chicano Studies Research Center (CSRC), and adjunct curator at the Los Angeles County Museum of Art (LACMA). His publications include *Shot in America: Television, the State, and the Rise of Chicano Cinema* (2000), forty book chapters and journal articles, and media policy reports, including a three-part study of hate speech on talk radio that uses social and health science methodologies. He is co-author of the exhibition catalogs *Phantom Sightings: Art After the Chicano Movement* and *Home* (2011)—*So Different, So Appealing* (2017). Noriega's professional activities situate his research interests

within a broader public framework. He is co-founder of the National Association of Latino Independent Producers (NALIP) and has served on boards for organizations focused on health disparities, support for public media, and a licensed shelter for unaccompanied immigrant and refugee minors.

BRYANT PARTIDA

Bryant Partida is a doctoral student in the social science and comparative education program, with a specialization in race and ethnic studies, at the UCLA Graduate School of Education and Information Studies. He holds a BA in Chicana/o studies and political science from Arizona State University and an MA in Chicana/o studies from CSUN. As a student in the CSUN master's program, Partida was recognized as a CSU Sally Casanova Pre-Doctoral Scholar and, as a doctoral student at UCLA, as a CSU Chancellor's Doctoral Incentive Program Scholar. He was a part-time lecturer in the department of Chicana/o studies at CSUN from 2012 to 2015. His dissertation research focuses on the 1970 Chicana/o boycott at Phoenix Union High School in Phoenix, Arizona, through the lenses of critical race theory and critical race educational history. Partida served as the co-coordinator of this conference and as co-curator of the related exhibition, *The 1968 Walkouts: Selections from UCLA Chicano Studies Research Center Collections*.

LINDSAY PÉREZ HUBER

Lindsay Pérez Huber is an associate professor in the Social and Cultural Analysis of Education (SCAE) Master's Program in the College of Education at CSULB. Pérez Huber's research analyzes racial inequities in education, the impact on marginalized urban students of color, and how students and their communities respond to those inequities through strategies of resistance for educational and social change. She has conducted research at all levels of public education: K-12 schools, community colleges,

and four-year universities. She has published numerous journal articles in the following areas: race, immigration, and education; critical race gendered epistemologies and methodologies; and racial microaggressions. Her articles can be found in peer-reviewed journals in diverse fields including education, law, and interdisciplinary studies. Collectively, Pérez Huber's research provides theoretical, empirical, and methodological contributions toward a critical understanding of urban education for students of color, particularly undocumented immigrant students. Her awards include a Ford Foundation Dissertation Fellowship and an American Association for Hispanics in Higher Education (AAHHE) Faculty Fellowship. Pérez Huber holds an appointment as a visiting scholar at the UCLA Chicano Studies Research Center.

SUSAN RACHO

Susan Racho is an award-winning Los Angeles-based producer and writer and a member of the Producers Guild of America. A veteran of film and television, her work comprises a wide range of television production and programming interests. She produced, wrote, and directed *The Bronze Screen: 100 Years of the Latino Image in Hollywood Cinema* (2002) for HBO and the award-winning "Taking Back the Schools" episode of the PBS documentary *Chicano! History of the Mexican American Civil Rights Movement* (1996). Racho's production credits include: Carlos Fuentes's *The Buried Mirror* series, Carl Sagan's *Cosmos* series, the *Vista L.A.* series, *The Astronomer* series, the *Sound Festival* series, Michael Jackson's *Moonwalker*, the *Olympics* for ABC Sports, *La Raza Series* for McGraw-Hill Broadcasting, *Reflecciones* for KABC, *Realidades* for WNET, and *Trumbo Remembered* for PBS, as well as educational and documentary programming for the BBC. She is the recipient of numerous awards, including an Emmy as Producer of the Best Special Events Coverage, the Imagen Award as Producer of Most Outstanding Documentary, the Premio Mesquite for Best Documentary, and the Nosotros Golden Eagle Award as Producer of

Best Informational Programming. Racho's work has been featured at the Rio de Janeiro, Havana, and San Sebastian Film Festivals and has been screened at the White House. In addition to her work as producer and writer, she is co-author of the essay "Yo Soy Chicano: The Turbulent and Heroic Life of Chicanas/os in Cinema and Television," in *Chicano Renaissance: Contemporary Cultural Trends* (2000).

JOHNNY RAMIREZ

Johnny Ramirez is a third-generation Xicano who grew up in the working barrios of the San Gabriel Valley and the Inland Empire. He holds a BA in history with a minor in Chicana and Chicano studies from UCLA and an MA in Chicana studies from CSUN. Currently he is working toward his PhD in education with a specialization in race and ethnic studies at UCLA. His dissertation research examines community-based, social-justice youth development programs (such as after school programs) and how youth resistance can be used as a prevention and intervention strategy to prevent the high pushout and dropout rates of Raza students in the Los Angeles Unified School District. Ramirez has worked with youth of color in programs that focus on developing leadership skills.

DANIEL G. SOLÓRZANO

Daniel G. Solórzano is professor of social science and comparative education at the UCLA Graduate School of Education and Information Studies (GSE&IS). His teaching and research interests include critical race theory in education, racial microaggressions and other forms of everyday racism, and critical race pedagogy. He is also the associate dean of equity and diversity and chief diversity officer of the GSE&IS and director of the University of California All Campus Consortium on Research for Diversity (UC/ACCORD). Solórzano has authored over seventy research articles and book chapters on issues related to educational access and equity for underrepresented

student populations in the United States. He has received many awards, including the UCLA Distinguished Teacher Award (2007), the American Education Research Association Social Justice in Education Award (2012), the Critical Race Studies in Education Association Derrick A. Bell Legacy Award (2012), and the Mildred Garcia Exemplary Scholarship Award from the Association for Studies in Higher Education (2013). In 2014 Solórzano was selected as a fellow of the American Education Research Association.

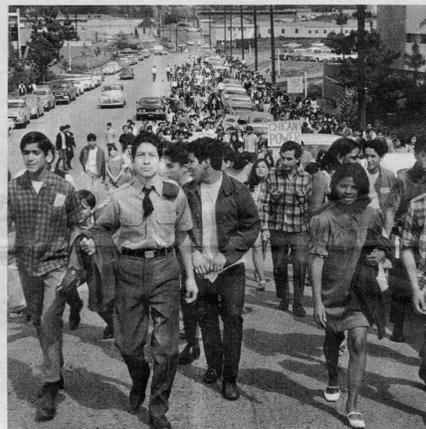
IRENE E. VÁSQUEZ

Irene E. Vásquez received her PhD from the UCLA History Department. Under her leadership (2013–2015), the University of New Mexico (UNM) established a Department of Chicana and Chicano Studies and a bachelor's degree in Chicana and Chicano Studies, for which she was the founding chair. Vásquez currently holds a joint faculty position in Chicana and Chicano studies and American studies at UNM. She specializes in the intersectional histories and politics of Mexican-descent populations in the Americas, and her research and teaching interests include US and transnational social and political movements. She is co-author of *Making Aztlán: Ideology and Culture of the Chicana and Chicano Movement, 1966–1977* (2014) and co-editor of *The Borders in All of Us: New Approaches to Global Diasporic Societies* (2006). She has written essays on the historic and contemporary relations between African Americans and Latin American–descent peoples in the Americas and Indigenous peoples in what is today northern Mexico. Vásquez's current project is a historical survey of Chicanas. Vásquez serves as president of Semillas Sociedad Civil, a nonprofit organization that founded the first K-12 International Baccalaureate World Schools in Los Angeles: Xinaxcalmecac: Academia Semillas del Pueblo, and Anahuacalmecac: International University Preparatory High School of North America. She previously served on the Mayor's Education Advisory Council for the city of Los Angeles.

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Front cover: Graffiti on the sidewalk at Roosevelt High School, 1968. Photograph by Devra Weber. *La Raza* Photograph Collection, CSRC Library Special Collections. Image courtesy of the UCLA Chicano Studies Research Center.