



Press Release

National Association of Chicana and Chicano Studies Statement on Legislative Actions Recognition and Solidarity with National Right to Learn Day

May 3, 2023

The trend moving across Red states and Republican-controlled legislatures against Ethnic Studies and Women/Gender Studies is racist. The decisions to foreclose the future opportunity for tenure among our communities is shortsighted. We need the protection of tenure to continue to challenge the narrowing of education. For years, our organization has called attention to the political agendas in states like Arizona that targeted and removed or banned specifically Chicana and Chicano Studies content in K-16 curricula. The ban on books, courses, and programs there forewarned us of similar racialized politics that seek to undermine the equity and access we seek in our community-engaged practices to ensure equity, accessibility, and accountability in higher education for all US residents. Anti-Mexican sentiment, as well as anti-Black, Indigenous, Jewish, Asian, and Muslim rhetoric is at an all-time high and cause for alarm as we navigate our mutual respect for collaboration and refuse to be erased, subjugated, or told to be quiet because our advancing scholarship detailing our lived experiences somehow diminishes “tradition” or causes anxiety among those who “never oppressed anyone.” We are all heirs to a national as well as global legacy of racism that has scarred, terrorized, and killed people of color for standing up for their human rights. The facts are available and span across thousands of books, articles, films, plays, ballads, poems (corridos), and photographs documenting the evidence of the racial wars that have characterized US history since the arrival of Europeans on indigenous lands, the continents of North and South America. Remedying ignorance of the significance of the past has been one of NACCS’s goals; collaborating across communities and assisting the schools to prepare students for higher education has been another. Our 51st annual conference in Denver, March, 2023 is a site of education and recovery in a post-pandemic era. We join those organizations seeking on May 3d to declare a day of action, a day to take a stand against the willful suppression of difficult subjects of national importance, from enslavement to union-busting, male and female sterilization, lynching, indentured servitude and forced relocation, and to homophobia and transphobia to name selected areas to which we have contributed significant, lasting knowledge. We educate for all because these are our communities of work and of origin: from teachers, students, professors, politicians, lawyers, doctors, and their children, to janitors, maids, small business owners, the homeless and destitute.

For more information and clarification, we will make available the NACCS Declaration Against Compulsory Ignorance Law as prepared by the COMPAS Caucus. Please contact, maria@naccs.org for that documentation

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NACCS DECLARATION
AGAINST COMPULSORY IGNORANCE LAWS
&
IN FAVOR OF THE RIGHT TO LEARN
[CINCO DE MAYO, 2023]

As of 2021, there were “ethnic studies” laws in 30 States, some prohibiting, others permitting, and a few mandating “ethnic studies” courses in secondary schools, for high school graduation and an increasing number for college graduation. Close to 30 States have some form of official [English] language policies, often leaning to English-only instruction and anti-bilingual education. As of 2019, there were at least 20 States with anti-Gay curricular laws, typified by “don’t say gay;” no promotion of homosexuality; anti-homosexuality; promotion of hetero-sexuality; and “abstinence until marriage” laws, some of which date to 1978. There has been a 21st century resurgence of all of these laws, primarily in conservative-controlled States but debated politically across the nation and within the federal government. What all these laws have in common is government-determined curriculum content and instruction, with specified areas prohibited from being taught, resulting in State-imposed Compulsory Ignorance.

The current “movement” for ethnic studies is the second one since the 1960s and 1970s which was primarily centered on developing Black Studies, Chican@ Studies, Puerto Rican Studies, Asian American Studies and American Indian Studies in higher education, as well as an “ethnic studies” curricular reform in K-12, catalyzed by the racial integration of Black Studies into the “regular” White curriculum across the country, to include Black history and culture, and not avoid teaching about slavery and the slave trade, racial segregation, Jim Crow, and the mid-20th century Civil Rights and Black Power movements. At the same time, there were challenges to an English-only curriculum by Chican@s, Puerto Ricans, Cubans, Diné, Chinese and other language minorities. The latter became known as part of the “cultural wars” in the nation rather than the “race wars,” along with the changes wrought by the Women’s movement, especially centered around the sought Equal Rights Amendment to the US Constitution, and the “religious” issues of sex-roles, sexual freedoms, and “homosexual” behaviors. The “race wars” of dismantling the White-Black Constitutional legal apartheid of the US were joined by the “cultural wars” of language, sex, and religion. Ethnic Studies, Sex Education, and Anti-Gay Curricular Laws are part of the battles in these cultural wars, struggling about WHAT should be taught to avoid the erasure of certain histories, cultures, and knowledge; and from what viewpoint or PERSPECTIVES they should be taught. NACCS has been here before, in 1994 Colorado, and 2010 Arizona.

Colorado involved the Compulsory Ignorance anti-GLB initiative amending the State Constitution in 1992, which is similar to the current “Don’t Say Gay” bills and laws being considered and adopted in various States in the 21st century. NACCS joined in the litigation *successfully* challenging the Constitutional Amendment through an Amicus Brief to the US Supreme Court co-filed with several other national educational organizations, in which NACCS stated quite plainly, “*As an organization historically concerned with the quality of life of all Chicanas and Chicanos, NACCS asserts that discrimination against any member or members of our community is discrimination against us all.*” The decision in *Romer v Evans* (1996) was to declare the anti-GLB constitutional Amendment in Colorado unconstitutional, which also set the stage for *Lawrence v. Texas* (2003), where the Court overruled its decision in *Bowers v Hardwick* (1986) in which it held that laws criminalizing sodomy were constitutional; and for the Supreme Court ruling striking down Section 3 of the Defense of Marriage Act in *United States v. Windsor* (2013); and for the Court’s ruling striking down state bans on same-sex marriage in *Obergefell v. Hodges* (2015). These decisions are

now being threatened by the current anti-gay laws in over 20 States, and the similar 469 anti-LGBTQ bills the ACLU is tracking in the spring of 2023, 220 of which are directed at schools and education.

In addition, the State of Colorado recently adopted “multi-cultural” legislation, mandating contributions of four US minorities, and their LGBT members, in 2019; “the history, culture, and social contributions of American Indians, Latinos, African Americans, and Asian Americans, the lesbian, gay, bisexual, and transgender individuals within these minority groups, the contributions and persecution of religious minorities, and the intersectionality of significant social and cultural features within these communities.” NACCS members were involved in this legislative success, along with other organizations and barrio activists.

Arizona involved a Compulsory Ignorance law that banned Raza Studies, targeting the Tucson Unified School District, in 2010. The federal court litigation that followed the elimination of Chican@ Studies at the Tucson School District (and which was threatening Chican@ Studies and American Indian Studies in higher education in Arizona), was determined to be unconstitutional by the Federal District Court because it was motivated by an impermissible “anti-Mexican animus” (*Gonzalez v Douglas*, 2017 (August 22), Memorandum of Decision, Case No. CV 10-623 TUC AWT; *Acosta v. Huppenthal*, 2012). The Appeals Court also ***reaffirmed the students’ First Amendment right to “information” [Chican@ Studies] in schooling***, further legitimizing Raza Studies in the Tucson public schools (*Arce v Arizona*, 2015).

In general, NACCS stands AGAINST Racism and Sexism, including anti-LGBT hate; AGAINST class and social Discrimination and Inequalities; AGAINST Government-imposed Monoculturalism, economic exploitation of people and the environment, and political manipulation and violence. NACCS continues to be AGAINST book bans as took place against Chican@ Studies in Arizona in 2010, as a significant example of State-imposed Compulsory Ignorance.

In general, NACCS is in FAVOR of An Academic Pluralism that includes Socially-engaged knowledge, subjects, and disciplines; in FAVOR of comparative critical thinking and critical literacy; in FAVOR of mutual respect, peace, and interactions between peoples, including collaborations and solidarity with other organizations which share these values. NACCS supports education and schooling which reduces racial, ethnic, and sexual prejudice, and the ideological and systemic dimensions on which these prejudices are held.

These values and positions are based on the research and scholarship tradition of Chican@ Studies now more than a half century old, and its Global Paradigm of la perspectiva chicana-the Chican@ perspectives, that includes an expanded definition of the disciplinary subject.

Note:

This BACKGROUND and CALL TO ACTION is, in part, taken from the NACCS Issue Discussion Paper which the NACCS René Nuñez Political Action Caucus, has been collectively authoring (interrogating the issue of the relationship between Chican@ Studies and Ethnic Studies), since the Spring of 2022. The discussion paper, which currently is 304 pages long, is almost complete and finalized, and will be made available digitally in the near future.

There are also several Podcasts related to this issue.

[May 5, 2023]

BACKGROUND

What is Chican@ Studies as a Discipline and a Subject Matter Area, K-20?

The Chican@ Studies research tradition is now over 50 plus years old and provides an inductive base for an exposition of a Chican@ Studies global paradigm called la perspectiva chicana. Chican@ Studies con una perspectiva chicana was in response to the extant Chicano scholarship that too often saw Chican@s as a homogenous, ahistorical, apolitical “minority” and too frequently, was stereotypic, and required an endogamous Chican@ perspective to correct. Major Western-Euro-centric theoretical explanations of the oppressed Chican@ condition relied on Biological Determinism (racial and sexual), Structural-environmental Determinism (class and environment), and Cultural-Linguistic Determinism (Culture of Poverty; nurture), in effect “blaming” Chican@s for their continued oppressed situation, allegedly with little power, agency, or ability to change these circumstances. Class analyses were only somewhat better in explaining the Chican@ condition, but also often fell short of adequate scholarship and explanation.

Determinisms became popular within Euro-centric scholarship, to explain the power and oppressions, and conditions of Chican@s and others in the US, robbing them of agency and control over their own lives. While there have been epistemological changes in the Academy in the late 20th century, variously referred to as Post structuralism, Post modernism, and Post colonialism, as well as changes referred to as the Critical Turn, the Racial Turn, the Linguistic Turn, there have been only moderate improvements on attention and the accuracy of the scholarship and research, and hardly any improvements regarding interpretive frameworks that still rely predominantly on Western Euro-centric theories; all of which continue to be monitored, rigorously critiqued, and often contested by Chican@ Studies and other similarly situated scholars.

In US Western-centric higher education, the definition of legitimate scholarship, research, and creative works involved reaching “universal” results, through value-neutral and “objective” methodologies, that were almost always based on a White-Anglo-Euro-centrism distorting the scholarship on Chican@ history and culture and excluding other viewpoints. This Western approach to knowledge production and research resulted in biases, flaws, and fatal flaws in the extant scholarship on Chican@s in the 20th century, that continue into the 21st century.

The development of biased, stereotypic, and flawed K-12 curricular materials on Chican@s was and has been consonant with the limited and flawed scholarship of higher education. State-mandated Subject Matter curricular frameworks have failed to capture Chican@ history and culture, by supplanting it with an English-only, US Anglo-Conformity “Americanization.” While there were political, legal, and social attempts at changing and improving public schooling for Chican@s in the US, since the 1836 to 1848 war, it was not until the Chican@ Movement of the 1960s and 1970s that major changes were advanced with success.

It was in the spaces of the Chican@ student and youth movement and Educational Campaign, that a new area of studies was created and developed to right the intellectual and scholarly absences, errors, and intellectual aggressions against Chican@s – namely Chican@ Studies. The educational campaign also sought Spanish-English, and Indigenous languages bilingual education, barrio controlled alternative schools, and a diversification of all three levels of schooling of students, faculty-teachers, and staff, from the predominantly White Anglo over-representation, to a population parity of Chican@s and other groups in the US. To achieve these goals required institutional changes.

The search for the guardrails for Chican@ Studies knowledge production has existed from its beginnings in the mid 1960s. This search gave rise to a global disciplinary paradigm called la perspectiva chicana. La perspectiva chicana is the paradigmatic synthesis of the efforts of those who early struggled to define the type of research or knowledge production, recovery, and critique, that was needed to contribute to social justice change, including bilingual, culturally relevant schooling, that takes advantage of Mexican memory, stories, and barrio funds of knowledge.

This new field needed to be cognizant of the broader epistemological foundation of the extant academy in Eurocentrism. It also needed to draw from the ideological bases of the Chican@ Movement which birthed it, named the Aztlán Insurgent Resistance Narratives. It was clear that creating a new field, discipline, required an academic consciousness of at least three Narratives-Ideologies and their affects on Chican@ knowledge production and pedagogy, named the TRIPLE ACADEMIC CONSCIOUSNESS.

CHICAN@ STUDIES TRIPLE ACADEMIC CONSCIOUSNESS			
Grand Questions	Who are we?		
	What is our material condition in the world?		
	What do we do about it?		
Narratives -Ideologies: Epistemologies	Description [Accuracy + patterned variability]	Interpretations [Markedness + context + Theorizing]	Explanations [Theory + Epistemologies]
Western Euro-centric Master Narratives:			
Gives rise to current western-centric IHE academic epistemological & disciplinary organization, approaches, and theories as explanations.			
Maíz Narratives / Indigenous Stories:			
Provides for Indigenous Studies, Native American Studies, & American Indian Studies.			
Aztlán Insurgent Resistance Narratives:			
Gives rise to bilingual Chican@ Studies Alter-Native schooling, con la perspectiva chicana.			

(Source: Macías, in press.)

The Global Paradigm for Chican@ Studies with the Chican@ Perspective / la perspectiva chicana, involves an elaborated definition of the Disciplinary Subject, three Grand Questions, four Necessary Dimensions, and four Big Ideas.

As Disciplinary Subject, there is the Mexican@-Chican@ peoples of the northern continent of Abya Yala, in its multiple subjectivities and diversities – Indo-Mestizo-Mulatto-Hispano – primarily of Mexican origin, the tap root of which is Indigenous within the 6,000 year-old Toltecoyotl -

Mexicayotl cultural area of Anahuac and Aztlán. The uniqueness for disciplinary study, the basis of la perspectiva chicana, and its applied, action, critical, or activist scholarship is foundationally defining of the disciplinary subject. The growth, distribution and future projections of this population-people, make it unique and significant group to study. Mexican-Chican@s have dispersed to all 50 States of the US, and to Canada, and, along with other “Latinos,” is projected to contribute more than half of the population growth of the US through 2060, primarily from a natural rate of increase not immigration.

Most of the Chican@ Studies scholarship in its first 50 years can generally be seen as involving 3 Grand Questions: (1) Who are we? (2) What is our material situation in the world? And (3) What do we do about it? These questions are distinguishable, yet are related interactively.

Chican@ Studies scholarship should include four Necessary Dimensions: (1) History; (2) Context; (3) Power; and (4) Indigeneity. That is, ***Chican@ Studies scholarship, by design, should be historicized, contextualized, politicized, and Indigenized.***

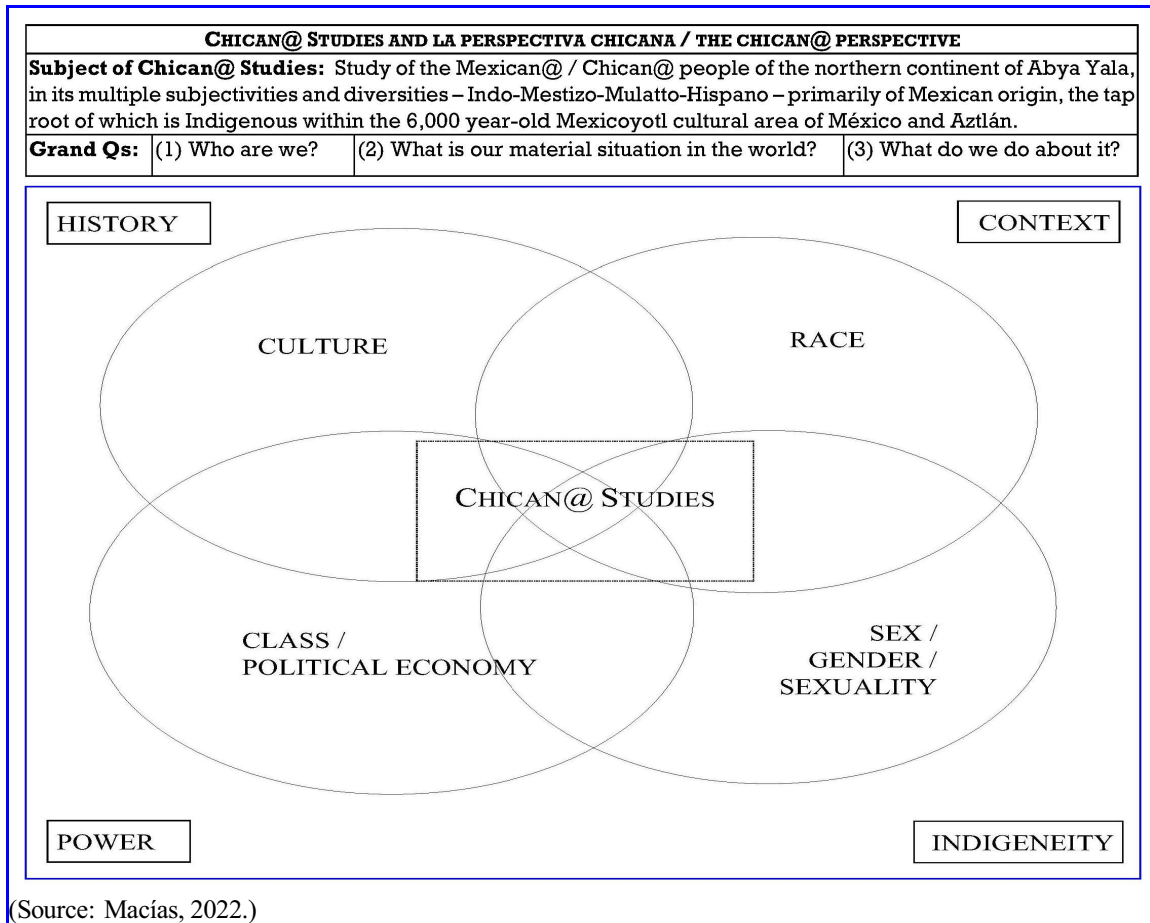
Chican@ Studies work must also use the lenses of four Big Ideas: (1) Race; (2) Class-Political Economy; (3) Culture-Social Control; and (4) Sex-Genders-Sexualities. These Big Ideas must be attended to either sequentially, concurrently, but holistically, in order to better understand power distribution and the social construction and reproduction of inequality in the US.

This Chican@ Studies epistemology considers very carefully the significance of the knowledge production, in part by how it contributes to: (1) our cumulative, holistic, knowledge of the Subject; (2) new and/or useful knowledge, including about research methodologies; (3) social justice changes in the material conditions of Chican@s; (4) our pedagogy, self-knowledge, critical thinking, critical literacies, and consciousness raising; and (5) how it is ethically performed collaboratively within, and organically as part of, Chican@ communities, pueblos y barrios. In recognizing the motive purposes of Chican@ Studies, la perspectiva chicana attempts to reshape the notions of knowledge, knowledge production, and organization into a different, useful knowledge system for social justice change.

Chican@ Studies pedagogy, K-20, is facilitated, again, with Chican@ Studies scholarship with a Chican@ perspective: a broad inclusive delimitation of the subject matters; approached with the four Necessary Dimensions (History:Historicize; Context:Contextualize, Power:Politicize; and Indigeneity:Indigenize), and sifted through the lenses of the four Big Ideas (Race; Class-Political Economy; Culture-Social Control; and Sex-Gender-Sexuality), equally, holistically, inter-sectionally, sequentially, and cross-currently, as it relates to the social control and power distribution in the United States, all specific to the Disciplinary Subject. In combination with three Grand Questions of Who are we? What is our material situation in the world? And What do we do about it?, then this is paradigmatically called the Chican@ Perspective or la perspectiva chicana of Chican@ Studies.

Institutionally, universities and colleges struggle with epistemologically classifying Chican@ Studies as part of various organizational segments like departments, disciplines, colleges, liberal arts, humanities, social sciences, or professional schools. It is most often classified as an “inter-disciplinary” field, denying its intellectual disciplinary integrity; or as part of a super-ordinate category, like “ethnic studies,” often denying its disciplinary autonomy; or as part of American Studies, as the diversifying spice to the Anglo-American stew. If we understand the notion of the TRIPLE ACADEMIC CONSCIOUSNESS of Chican@ Studies as it reflects the internal Euro-centric organization of the Academy, then it proffers another form of ACADEMIC PLURALISM or groupings than the current “traditional” Western university. A more appropriate set of criteria for the Socially Engaged disciplinary classification of Chican@ Studies in the institutional epistemological organization of universities, is recognizing:

1. The value, legitimacy, and credibility of popular standpoint epistemology,
2. The extended value of self-knowledge,
3. The recognition of popular barrio funds of knowledge,
4. The extra-academic role of community elders to turn knowledge into wisdom, and
5. Its application to the co-self-determined social justice changes in the material conditions of the barrio, colonia, community.



In higher education, in part, this requires a different epistemological organization that the current Euro-centric disciplinary ACADEMIC PLURALISM, by making room for Socially Engaged, non-Euro-centric disciplines, with a recognition and embrace of the Triple Academic [self] Consciousness of Chican@ Studies con la perspectiva chicana. In K-12, this Academic Pluralism approach to the organization of knowledge can be seen at least as a CULTURALLY DEMOCRATIC CURRICULAR REFORM.

The importance of the Triple Academic Consciousness of Chican@ Studies, is not its inter-disciplinary strategies of knowledge production, but its attempts at creating holistic knowledge of self, situation in the world, for self determination, and for acting in the world. These goals argue for an addition to the Eurocentric Academic Pluralism, where disciplines can be institutionalized with different approaches to knowledge, knowledge production, and creative works of groups recognized, respected, and critically engaged within and without the institution. In the currently [2019] more than 400 US government-designated “Hispanic Serving Institutions,” the question of “servings” are specifically answered, in part, by this Academic Pluralism (García, Nuñez, & Sansone, 2019), within generally White, Anglo-Eurocentric institutions.

A Call to Action – Recommendations

1. Promote and defend Chican@ Studies con la perspectiva chicana in every state.
 - Chican@ Studies should be defined con la perspectiva chicana to distinguish it from Chicanology and Identity Studies of Mexicans in the US and elsewhere, as well as Puerto Rican Studies, Central American (In the US) Studies, even “Latino” studies.
 - Chican@ Studies, con la perspectiva chicana, should be specifically identified as regards any school institutional curricular reform related to Mexicans in the US.
 - In higher education, the promotion and defense of Chican@ Studies, minimally, should be expressed as independent power platforms of comprehensive departments, and degree programs, as part of the Academic Pluralism of the Triple Academic Consciousness.
 - In K-12 schooling, Chican@ Studies should be promoted as an independent Subject Matter area, as a part of the Democratic Pluralistic Curricular Reform, and as an independent Chican@ Studies Model Curriculum.
2. “Ethnic Studies,” in educational policy documents, laws, should be defined as a convenient administrative label for the collective individual, independent disciplines of African American Studies, Asian American & Pacific Islander Studies, American Indian Studies, Puerto Rican Studies, Central Americans [In the US] Studies, and Chican@ Studies, especially reflecting the Academic Pluralism of the Triple Academic Consciousness, and regards course content guidelines, and should be referred to as “Multi-Ethnic Studies,” or “Comparative Ethnic Studies,” to avoid a new chicanology orthodoxy, or erasure of Chican@ Studies, or the invisibilization of Chican@-Mexicans.
 - Any identification or definition of Multi-Ethnic Studies as a discipline should be scrutinized for the inclusion or treatment of Chican@s and the presence, absence or distortion of Chican@ Perspectives.
 - Distinguish multi-“Ethnic Studies” from “Area Studies” as regards the different initial geo-political focus and purpose of the fields of study regarding US national security needs (Area Studies) distinct from the foci of the five constituent disciplines in social justice changes of the material and spiritual conditions of our respective and collective communities.
 - Define “Latin@ Studies,” as a convenient administrative label, for the constituent and independent subject matter disciplines, visibilizing Chican@ Studies, Puerto Rican Studies, Central Americans in the US Studies, Dominican Studies, etc. When “Latin@ studies” is used, it should be referred to as “Multi-Latino Studies”, and if defined as a discipline, it should be scrutinized for the identification, inclusion, or treatment of Chican@s, and the presence, absence or distortion of the Chican@ [Studies] Perspectives.
3. We recommend the K-12 creation, addition, and designation of Chican@ Studies as an independent Subject Matter Area (and, additionally, the other disciplines defined as component disciplines of multi-Ethnic Studies), articulated as a high school and undergraduate graduation requirement, a college admissions requirement, and as a transfer requirement between higher education segments, as a part of, and component to, Bilingual, Culturally Democratic Curricular Reform.

4. We recommend an articulation across the three higher education segments of Chican@ Studies Introductory courses, which are usually one to three in number, depending on quarter, semester, or year-long course sequences, to be carried out by each Foco for each State within their member area, with support from the NACCS Coordinating Committee.
 - These college introductory courses could then be aligned with the secondary Chican@ Studies Subject Area, with the latter providing an option for receiving college credit, and Advanced Placement.
 - To facilitate this articulation, NACCS should establish Course data banks, minimally of (1) “Introduction to Chican@ Studies” Courses; and (2) High School “Chican@ Studies Subject Matter Area lessons / courses,” across States, since many State laws require both US History and State Histories be taught in the K-12 schools, then the Chican@ History of the “State” may vary accordingly.
 - NACCS should work in collaboration with the Association of Mexican American Educators (AMAE), the National Association of Bilingual Education and its State affiliate organizations, REFORMA, and other interested groups in this compilation of courses, course and lesson plan resources and materials, especially banned Chican@ Studies books, as well as professional development programs to prepare teachers in this Chican@ Studies Subject Matter Area.

5. Promote K-20 Chican@ (Studies) bilingual education.
 - Promote mandatory additive Bilingual Education K-12 in each State with a substantial portion of the population and public school enrollment that is Chican@ and Latin@.
 - Promote the Biliteracy Seal at High School graduation in each State to indicate bilingual oral and biliteracy proficiency.
 - We recommend that all bilingual (English, Spanish, and Indigenous languages) education certified teachers, with an undergraduate or graduate degree in Chican@ Studies (other disciplines that could be included in Multi-Latin@ Studies as defined here), be also certified to teach Chican@ Studies (or their respective Multi-Latin@ studies or Indigenous Studies discipline) at the K-12 level.
 - With regard to Indigenous language revitalization, there should be a recognition of First Nation approved Language Specialist certificates for Specialized Teacher Credentialing to be able to teach Indigenous languages in the public schools, K-20.
 - NACCS should organize, through its Focos and Caucuses (possibly in coordination with XITO (CA), or the Mexican American Academy (TX), or other such interested professional development groups), Summer Chican@ Studies Subject Matter Institutes for teachers, with a K-12 certificate in the Chican@ Studies Subject Matter Area, to provide the necessary introductory curricular information to be able to teach these [E/S] Chican@ Studies courses at the secondary level, and integrate this Chican@ Studies content into the multi-disciplinary curriculum teaching of K-8.
 - In K-12 use the Bilingual Credential and undergrad major in Chican@ Studies con la perspectiva chicana, to authorize teaching of Chican@ Studies.
 - In higher education, teacher credentialing programs should reflect this joining of Chican@ Studies and Chican@ bilingual education.
 - “Hispanic Serving Institutions,” should be required to transition to a bilingual English-Spanish Institution, with instructional support and possible degree programs for the “Indigenous Languages of Abya Yala,” to promote major and local Indigenous language

- revitalization in collaboration with the respective Indigenous Groups.
- Promote a State language policy officially recognizing Spanish and Indigenous Languages as part of the linguistic patrimony of each State.
6. We suggest each institution of higher education campus look at Academic Pluralism in assuring there are at least independent Departments and comprehensive degree programs in Chican@ Studies (and each of the component disciplines of multi-ethnic studies) to meet the States and Nation's public needs in these areas.
 - "Hispanic Serving Institutions," should be required to incorporate an Academic Pluralism with a Triple Academic Consciousness, that includes at least independent Departments and comprehensive degree programs in Chican@ Studies, and each of the component disciplines of multi-"Latin@"-ethnic studies) to meet the Institution's and Nation's public needs in these areas.
 7. Distinguish between Ethnic Studies Requirements and Diversity Requirements. There are enough differences between an *Ethnic Studies Requirement*, as tied to the aforementioned constituent disciplines, and *Diversity Requirements*, defined generally as ethnology, that we suggest that the latter not meet the former, even though the former meets the latter as a subset of these courses.
 8. The final version of this Advisory "NACCS Issue Position Discussion Paper on Chican@ Studies and Ethnic Studies" should be published and disseminated through the Focos, (1) to all NACCS members; and (2) widely to the public, especially educational policy makers, organizations, unions, and school district leaderships.