

Educators were some of the most active professionals in the Chicano movement. The oldest of their organizations was the Association of Mexican American Educators (AMAE), established in California in 1965 by teachers and administrators to promote quality education for Mexicano youth. Sal Castro was one of the founders. During its first years, AMAE campaigned vigorously for bilingual and bicultural educational programs.

A more militant educators' organization was the National Association for Chicano Studies (NACS). The idea of a national Chicano association of activist scholars emerged in 1972–1973. Among the founding fathers were Carlos Muñoz Jr., José Cuéllar, and Jaime Sena-Rivera. A series of informal meetings culminated in the first annual convention in May 1974 at UC Irvine of the National Association of Chicano Social Scientists, the original name. During this formative period, the most dedicated members, in addition to those cited above, included Tomás Almaguer, Lea Ybarra, Adaljiza Sosa Riddell, José Limón, and Mario Barrera, all prominent scholars in later years. More recently, Julia Curry Rodríguez and Kathryn Blackmer Reyes have steered the organization through trying times.

Although NACS, as NACCS, has survived to the present, it has always experienced internal disputes due to both personality clashes and differences in philosophical approaches. Recent threats to unity, according to the historian Ignacio M. García, have come from members advocating lesbian-feminism, neo-Marxism, or a militant form of Latinoism.⁶² These same difficulties have beset Chicana/o studies programs, which NACCS has unsuccessfully attempted to coordinate into a cohesive network.

THE CHICANA MOVEMENT

After about 1970, a new force began to surface within the movement: feminism.⁶³ While feminism has a history in the Mexicano community that can be traced at least as far back as the Liga Femenil Mexicanista (Mexican Feminist League), established in 1911 by Jovita Idár Juárez (1885–1946) in Laredo, the movimiento at its inception in the sixties displayed little concern for women's liberation, a neglect it shared with other civil rights movements. Although advanced in their political ideas, many Chicanos were very traditional in their views of women and the family.⁶⁴ Consequently, in the various Chicano organizations, active participation by Chicanas was discouraged; it seemed that they were inevitably relegated to subordinate positions, such as secretaries, cooks, and janitors. Outright sexual harassment of female members was not uncommon. Many Chicanas gradually came to realize that they were worse off than their *compañeros* (male comrades) since they were subject to triple oppression: exploitation based on race, class, and gender.⁶⁵ As they sought a greater voice in the movement, they encountered considerable resistance.