

Chicano pressure. In terms of higher education, the key contribution may well be Chicana/o studies programs, strongholds of Chicanismo, instituted in more than one hundred universities throughout the nation. A monument to the efforts of student militants, these programs continue to exist—those at UCLA, UC Berkeley, UC Santa Barbara, and CSU Northridge seem to be the most stable—serving the student community and producing innovative scholarly research on a host of topics. Virtually all Latino college professors, in or out of ethnic studies departments, were impacted by the movement. Through them, its values continue to be transmitted to a powerful audience, the future leaders of a multicultural society.

The movement has had a striking impact on artists. Beginning with *El Teatro Campesino*, established by Luis Valdez as an adjunct to the UFW in the mid-sixties, Chicanismo became a vital force in the arts. Ultimately, it spurred a cultural renaissance that continues to enrich not only the Mexican-origin community but American society as a whole.⁸⁰ Finally, there is the sense of pride that it fostered among Mexicanos, both men and women, especially the youth. Undoubtedly, this is its single most lasting and beneficial contribution.

Themselves products of *La Causa*, most senior Chicana and Chicano historians who have studied the *movimiento* tend to see it as the culmination of Mexican American history. In point of fact, as younger scholars point out, the militant struggle represents just one episode in that history, albeit a very meaningful one. The movement has come and gone, as the scholars David E. Hayes-Bautista and Gregory Rodríguez candidly observe, but the people are still there.⁸¹

It is a mistake to identify Chicanismo solely with students. Armando Navarro, who has done the most comprehensive study on MAYO to date, is representative of this view.⁸² But this proclivity is most obvious in the work of another political scientist, Carlos Muñoz Jr., himself an ardent activist in his student days.⁸³ Professor Muñoz makes a very sound point when he insists that students were on the cutting edge of *La Causa*; however, his propensity to define Brown Power entirely in terms of a youth movement is much too restrictive. He neglects to include the middle-class associations created by the Mexican American Generation, organizations such as LULAC and CSO.

Moreover, the exclusion of other activists of the sixties is unfortunate and highly suspect. For example, in assessing César Chávez, Muñoz avers, "In fact, Chávez has been and remains the leader of a labor movement and later a union struggle that was never an integral part of the Chicano movement."⁸⁴ An LRUP member at one point, apparently Muñoz continues to harbor long-standing grievances. To exclude Chávez, Tijerina, and leaders of that ilk is to do grave injustice to them and their contributions.