

**The Hector E. Garcia Lectures**  
**Yale University**

**David T. Abalos**  
**Fall 1985**

**Chicanos in the United States:  
Redeeming the Past & Transforming the Present Future**

**Topics for Lectures**

**The New Aztlan: Revisioning the Chicano Experience**

**The Politics of the Chicano Family**

**Chicanos & Ivy League Education: Lowering or Lifting the Veil**

**The Politics of Liberation versus the Politics of Assimilation**

**Chicano Professionals: A Transforming Middle Class**

**Chicanos & the U. S. Catholic Experience: A Redefinition of the Sacred**

**Creating the Alternatives, Options for Chicanos**

**I will be available for public lectures on Monday, Tuesday or Thursday evenings.**

**I shall be offering the seminar SO 212B, The Personal, Social & Political Transformation of Latinos in the United States on Monday afternoons from 1:30 to 3:20 pm during the Fall Semester, 1985.**

**Por mi Raza Hablara el Espiritu**

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YALE UNIVERSITY  
DEPARTMENT OF SOCIOLOGY

THE PERSONAL, SOCIAL AND POLITICAL TRANSFORMATION  
OF CHICANOS/LATINOS  
IN THE UNITED STATES

David T. Abalos

SPRING, 1985

YALE UNIVERSITY  
DEPARTMENT OF SOCIOLOGY

David T. Abalos  
SPRING, 1985  
SO 212B

Title: The Personal, Social and Political Transformation of Chicanos/  
Latinos in the United States

Course Description:

The fundamental reality of all of human life is our relationships to self, the sacred, others and problems. Cultures provide people with patterns by which to shape daily existence. Institutions such as the family, the school, the religious cult, give an external and objective shape to the patterns and the values of a particular culture. Therefore, it can be said that culture consists of patterns of human relationships, of human institutions that determine how we relate ourselves to ourselves, to others, to ideas and to the world around us. By comparing different cultures, we actually compare how differently human beings institutionalize or channel their energy. But it is not enough for us to merely look at and compare different cultures. The issue is to perceive human relationships in motion, i.e., cultures in motion. In what way are the patterns that forge daily life being created, nourished and destroyed? Do people have the capacity to create new cultures out of the broken patterns that some seek to hide or merely repair? What is the price of personal, social, religious and political transformation? These and similar questions will be our concern.

The process of socialization in United States society for Latinos is an ambivalent and painful experience. Latinos experience in themselves the hopes of their parents to preserve a traditional past and yet the pull of the future to attain an acceptable self-image in an alien culture. Divided images of self arising out of such a conflict will be examined and strategies discussed to create alternatives. The issue is to determine and define strategies of personal, social, religious and political transformation that will transcend sterile power relations as reflected in the terms "dominant" and "minority." To this task we shall bring the combined insights of sociology, theology, politics and literature. An authentic sociological and political imagination allows us to do three things: to analyze the social structures that constitute our present world; secondly, the inadequacies in our social world can be brought to light; and thirdly, provide us with the necessary theoretical perspective by which to create new institutions. It is this final dimension which is the most difficult. Rather than simply receiving the world and reporting it as it is, our role is broadened to include the human task of in-forming the world. We can, together with our transpersonal sources participate in both theory and practice in the process by which human institutions are persistently being created/nourished/destroyed, only to be re-created.

YALE UNIVERSITY  
DEPARTMENT OF SOCIOLOGY

David T. Abalos

SPRING, 1985  
SO 212B

Title: The Personal, Social and Political Transformation of Chicanos/  
Latinos in the United States

Course Description:

The fundamental reality of all of human life is our relationships to self, the sacred, others and problems. Cultures provide people with patterns by which to shape daily existence. Institutions such as the family, the school, the religious cult, give an external and objective shape to the patterns and the values of a particular culture. Therefore, it can be said that culture consists of patterns of human relationships, of human institutions that determine how we relate ourselves to ourselves, to others, to ideas and to the world around us. By comparing different cultures, we actually compare how differently human beings institutionalize or channel their energy. But it is not enough for us to merely look at and compare different cultures. The issue is to perceive human relationships in motion, i.e., cultures in motion. In what way are the patterns that forge daily life being created, nourished and destroyed? Do people have the capacity to create new cultures out of the broken patterns that some seek to hide or merely repair? What is the price of personal, social, religious and political transformation? These and similar questions will be our concern.

The process of socialization in United States society for Latinos is an ambivalent and painful experience. Latinos experience in themselves the hopes of their parents to preserve a traditional past and yet the pull of the future to attain an acceptable self-image in an alien culture. Divided images of self arising out of such a conflict will be examined and strategies discussed to create alternatives. The issue is to determine and define strategies of personal, social, religious and political transformation that will transcend sterile power relations as reflected in the terms "dominant" and "minority." To this task we shall bring the combined insights of sociology, theology, politics and literature. An authentic sociological and political imagination allows us to do three things: to analyze the social structures that constitute our present world; secondly, the inadequacies in our social world can be brought to light; and thirdly, provide us with the necessary theoretical perspective by which to create new institutions. It is this final dimension which is the most difficult. Rather than simply receiving the world and reporting it as it is, our role is broadened to include the human task of in-forming the world. We can, together with our transpersonal sources participate in both theory and practice in the process by which human institutions are persistently being created/nourished/destroyed, only to be re-created.

Paperbacks to Be Purchased: The following paperbacks should be purchased;  
all other readings are available in the Library.

1. Marshall Berman, The Politics of Authenticity
2. Daedalus, Spring, 1981
3. Tato Lavierra, La Carreta Made a U-Turn
4. Rene Marques, La Carreta
5. Alice Walker, The Color Purple
6. Richard Rodriguez, Hunger of Memory
7. Margaret Craven, I Heard the Owl Call My Name
8. Gustavo Gutierrez, We Drink From Our Own Wells

Course Requirements:

The term "seminar" comes from the Latin for "seed"--a seminar is therefore a matrix within which people can give light to ideas and nurture them through dialogue and exchange. It is also a time for challenging inadequate and misleading views. Above all, it is a shared enterprise between the participants. The faculty member acts as resource person and guide but by no means has the final truth to give. Each of us has a truth, the truth of our experience, through which to filter the readings and discussions. This truth enlightened and deepened through analysis, reading and dialogue is your contribution to the seminar. At any given time a member of the seminar becomes the guide to the rest of us. In addition, every participant will be asked to write a 12-15 page mid-term paper, typed, double-spaced, on the issues which the readings raised in their minds. This is not to be a summary of the readings or a detached, intellectualized report. What this paper is intended to do is to allow each student to ask questions of fundamental importance to them. Any good reading should help all of us to clarify our personal, group and social life. Our struggle as persons and as a group is an experience that elicits deep and ambivalent feelings in all of us. To give conceptual and intellectual life to our felt ideas is what our education is all about. Finally, there will be an assignment due the last week of class.

Outline of Topics and Readings:

**Week of January 14**

- I. Introduction: A Re-definition and a Re-visioning of Basic Concepts
  - A. The Personal, Social, Political and Religious as four faces of the Archetypal Journey of Transformation

**Week of January 21**

- II. What is a Latino or Hispanic? The Spiritual Journey of a People

- A. A Critique and Comparison of U.S. and Latino Cultures

Ernesto Galarza, Barrio Boy

Norman O. Brown, Life Against Death

\* Rene Marques, La Carreta

\* Octavio Paz, "Reflections: Mexico and the United States"

\* David T. Abalos, "Going Home: A Return to the Sources: The Search for Latino Identity," Democracy, January, 1984

Elena Padilla, Up From Puerto Rico

Frederick Turner, Beyond Geography: The Western Spirit Against the Wilderness

Virgilio Elizondo, Galilean Journey, the Mexican American Promise

**Week of January 28**

- III. Theory Building as Participation in New Consciousness

Sheldon Wolin, "Political Theory as a Vocation," APSR, 1969, Vol. 63

\* Manfred Halpern, "A Re-definition of the Revolutionary Situation"

T. S. Kuhn, The Structure of Scientific Revolutions, pp. 111-143

Takeo Doi, The Anatomy of Dependence pp. 142-170

Norman Birnbaum, "Critical Theory and Psychohistory"

\* Paulo Freire, Pedagogy of the Oppressed, Chapters 1-2.

#### Week of February 4

##### IV. The Personal as Political

- \* Marshall Berman, pp. 3-53
- \* Takeo Doi, The Anatomy of Dependence, pp. 1-60
- Carol Hanisch, "The Personal is Political." In Shulamith Firestone and Anne Koedt, eds., Notes from the Second Year: Major Writings of the Radical Feminists.
- Eli Zaretsky, Capitalism, the Family and Personal Life, pp. 78-127.

#### Week of February 11

##### V. The Problem of the Self in Modern Society

- George Orwell, 1984
- \* Marshall Berman, pp. 89-159
  - Herbert Marcuse, One Dimensional Man, pp. 1-56
  - Ken Kesey, One Flew Over the Cuckoo's Nest
  - Alan Paton, Too Late the Phalarope
  - \* Tato Lavierra, La Carreta Made a U-Turn
  - \* Juan Flores, et al, "La Carreta Made a U-Turn: Puerto Rican Culture and Language in the United States," in Daedalus, Spring, 1981, pp. 193-217

#### Week of February 18

##### VI. Exposing the Structural Violence: Concreteness vs. Abstraction

- Albert Camarillo, Chicanos in a Changing Society
- Guzman, "The Function of Anglo-American Racism."  
In La Causa Politica, pp. 19-35
- Ralph Ellison, Invisible Man, pp. 149-225
- Alan Paton, Too Late the Phalarope
- Mario Barrera, Race and Class in the Southwest
- \* Leobardo Estrada, "Chicanos in the U.S.: A History of Exploitation and Resistance." In Daedalus, Spring, 1981, pp. 103-131
  - Mario Barrera, et al. "The Barrio as an Internal Colony."  
In La Causa Politica, pp. 281-301
  - Cloward & Piven, The New Class War, Intro. & pp. 1-124
  - \* Bonilla & Campos, "Puerto Ricans in the New Economic Order." In Daedalus, Spring, 1981, pp. 133-176
  - \* Susan Sheehan, A Welfare Mother.

**Week of February 25**

VII. Repression and the Loss of Identity

Pedro Pietri, Puerto Rican Obituary

Cuellar, "Perspectives on Politics: Part I in La Causa Politica, pp. 36-52

\* Berman, pp. 231-310

Shockley, Chicano Revolt in a Texas Town, pp. 1-79

Maldonado-Denis, Puerto Rico, pp. 3-21, pp. 130-147, pp. 209-230

Joan W. Moore, "Colonialism: The Case of the Mexican American" in Chicano Studies, ed. Duran & Bernard

Carlos Arce, "A Reconsideration of Chicano Culture and Identity." In Daedalus, Spring, 1981, pp. 177-191

\* Richard Rodriguez, Hunger for Memory

Francesco Cordasco and Eugene Bucchioni, The Puerto Rican Experience

**Week of March 4**

VIII. The Personal as Sacred as well as Political and Social

John Shelby Spong, Into the Whirlwind, The Future of the Church

Abalos, "The Transformative Commitment: A New Paradigmatic Approach to a Study of the Religious," Journal of Dharma, Summer, 1981

Doi, pp. 65-141

Cesar Chavez, "The Mexican American and the Church." In La Causa Politica, pp. 143-146

M. Halpern, "Politics and the Sacred"

Rubem Alves, What is Religion

\* Gustavo Gutierrez, We Drink From Our Own Wells

"U. S. Bishops' Pastoral Letter On Hispanic Ministry, The Hispanic Presence: Challenge and Commitment"

**NOTE: Papers are due March 8**

**Semester Break**

**Week of March 25**

IX. Critiquing the Latino Culture

Marge Piercy, Woman On the Edge of Time

Sanchez-Cruz, ed. Essays on La Mujer, "La Chicana and the Chicano Family," pp. 30-47

\* Abalos, "The Politics of the Latino Family"

Paz, The Other Mexico, pp. 70-112

Maldonado-Denis, Puerto Rico, pp. 151-209

Shockley, pp. 80-110

\* Margaret Craven, I Heard the Owl Call My Name

\* Indicates Required Reading

**Week of April 1**

X. Searching for the Sacred in the Myths and Symbols of Transformation in the Indigenous Past

- \* Jung, "Man and His Symbols," pp. 95-156 in Man & His Symbols
- \* M. Halpern, "Transformation and the Source of the Fundamentally New"
- \* Rolstan P. Adams, "The Search for the Indigenous." in The Analysis of Hispanic Texts, ed. Mary Ann Beck, et al, pp. 74-88
- D. H. Lawrence, The Plumed Serpent
- Miguel Asturias, Hombres de Maiz  
El Senor Presidente
- Alejo Carpentier, The Lost Steps
- Carlos Fuentes, La Muerte de Artemio Cruz
- Miguel Leon - Portilla, ed., Native Mesoamerican Spirituality pp. 101-134 "The Popul Vuh"

**Week of April 8**

XI. Male-Female Relationships: The Search for Wholeness

The way that a culture has shaped attitudes towards the feminine reveals its future possibilities or lack thereof.

Evangelina, Enriquez, & Alfredo Mirande, La Chicana  
Edna Acosta-Belen, ed., The Puerto Rican Woman  
Maria Linda Apodaca, "The Chicana Woman: An Historical

Materialist Perspective." In Latin American Perspectives, Issues 12 and 13, Nos. 1 and 2, Spring and Fall, 1977

- \* Shlomo Avineri, "Marx's Vision of Future Society"
- Jalil Sued-Badillo, "La mujer indigena y su sociedad"
- David Gordon, Women of Algeria
- Mora and Del Castillo, eds., Mexican Women in the United States
- Esther Harding, Woman's Mysteries, Ancient and Modern, pp. 243-285
- Joan Englesman, The Feminine Dimension of the Divine, pp. 13-41, pp. 121-148
- Elaine Pagels, The Gnostic Gospels, Intro., pp. XIII-XXXVI, pp. 48-69; 119-151
- Ann Belford Ulanov, The Feminine, pp. 241-285
- \* Alice Walker, The Color Purple

**Week of April 15**

**XII. Strategies of Transformation for Latinos**

- Rousseau, Emile, pp. 278-368
- \* Abalos, "The Process of Transformation in the Latino Community"
  - Gutierrez and Hirsch, "The Militant Challenge to the American Ethos." In La Causa Politica, pp. 86-103
  - W. C. Smith, Islam and Modern History, pp. 292-308
  - M. Halpern, "Toward a Transforming Analysis of Social Class"
  - \* Badi Foster and Vernon Dixon, Beyond Black or White: An Alternate America. Intro., pp. 3-6; 24-66
  - Cloward & Piven, The New Class War, pp. 125-150
  - Shockley, pp. 111-195
  - \* Berman, pp. 163-228

**Week of April 22**

**XIII. Strategies, Cont'd.**

- Gutierrez, "Mexicans Need to Control Their Own Destinies."  
In La Causa Politica, pp. 226-233
- Juarez, "The Emergence of El Partido de la Raza Unida."  
In La Causa Politica, pp. 304-321
- Shockley, "Chicano Control and the Future," pp. 422-442
- \* Ralph Waldo Emerson, "Politics"
  - \* Abalos, "Latino Professionals: A Transforming Middle-Class"

CURRICULUM VITAE

DAVID T. ABALOS

ADDRESS: 40 Fairview Avenue  
South Orange, N. J. 07079

TELEPHONE: (201) 761-7419

Married, three children

Born in Detroit, Michigan on 9/24/39

EDUCATION:

B.A., University of Toronto, 1963

M.A., Marquette University, 1966

Ph.D. Princeton Theological Seminary, 1972

DOCTORAL STUDIES:

Topic of Dissertation: The Breakdown of Authority in the Roman Catholic Church in the United States; A Socio-Political and Theological Analysis.

Area of Comprehensives: Social Theory; Comparative Politics (Princeton University); Theological Methodology, Sociology of Religion, Process Theology, (Princeton Theological Seminary).

Course work, comprehensives and dissertation represent an interdisciplinary approach. The director of the dissertation was a professor of politics at Princeton University; my second reader was a theologian and the third was a sociologist.

Academic Honors and Appointments:

Teaching Fellowship, University of Detroit, History, 1964.  
Academic Scholarships, Marquette University, Fall 1964;  
Spring 1966 and Summer 1966.

Appointed to the Faculty and given rank of instructor in the Sociology Department at Princeton University for two semesters: Fall 1969 and Spring 1970.

Appointed Visiting Lecturer in Urban Affairs, Princeton Theological Seminary, Fall 1974. Reappointed for Fall 1975, 1976 and 1977.

Received Outstanding Teacher Award (Honorable Mention), College of Arts and Sciences, academic year 1976-1977.

Received plaque from FOCUS Latino Community for Commitment to Bilingual Education, Newark, New Jersey, November 18, 1979.

Recipient of University Achievement Award, June 1979.

Appointed Visiting Lecturer, Politics Department, Princeton University, Fall 1981; Spring 1983.

Visiting Lecturer, Humanistic Studies, Princeton University, Spring Semester 1982.

Visiting Lecturer, Sociology Department, Yale University, Spring 1982; Spring 1983.

Teaching Experience:

St. Charles College High School, Sudbury, Ontario, Canada  
History, Geography, English, 1963-1964.

St. Ambrose High School, Detroit, Michigan  
English Literature, History, Religion, 1964-1965.

University of Detroit, Detroit, Michigan  
History, 1964-1965.

St. Mary's High School, Milwaukee, Wisconsin  
Theology, 1966.

Seton Hall University, South Orange, New Jersey  
Religious Studies, Sociology, 1966-1982.

High School Equivalency Program, Newark, New Jersey  
English, Summer 1968

Upward Bound, Seton Hall University, South Orange, New Jersey  
Experimental English Course, 1967-1974.

Princeton University, Princeton, New Jersey  
Sociology, 1969-1970

Neighborhood Education Center, Newark, New Jersey  
(Experimental School established for drop-out students).  
English, Politics, Sociology 1971-1973.

CIDOC (Centro Intercultural de Documentacion), Cuernavaca, Morelos  
Mexico. Seminars: Strategies of Personal and Social Transforma-  
cion, Fall 1973.

Princeton Theological Seminary, Princeton, New Jersey  
Urban Affairs Seminar, Fall 1974, 1975, 1976 and 1977.

Teacher Corps, Passaic, New Jersey, Summer 1979.

Kean College, Elizabeth, New Jersey, Spring 1980.

Graduate Level "Multicultural Education & You"  
Princeton University, Politics Department and Humanistic Studies,  
Academic Year 1981-1982.

Yale University, Sociology Department, Spring 1982.

Publications and Papers Delivered:

"The Church in Latin America: The Medellin Conference".  
Cross Currents, Spring 1969.

Translation and Interpretation of sections of poetic soliloquies in "El Burlador de Sevilla", Tirso de Molina, Spirit, Spring 1971.

Book Review of Chicano Revolt in a Texas Town by John S. Shockley, Notre Dame, Indiana: University of Notre Dame Press, 1974, for the International Migration Review, Vol. 9, Fall 1975.

"A New Paradigmatic Approach to the Study of the Religious", Annual Meeting of the American Academy of Religion, Palmer House, Chicago, October 29-November 2, 1975. Revised and Accepted for Publication in The International Journal of Dharma, Summer 1981.

"Consciousness and the Worlds we Build", with Rev. Joseph T. Slinger. Liberal Education, March 1976, Vol. LXII, No. 1.

Translated, edited and introduction to "The National Security State in Latin America", Jose Comblin, The Whole Earth Papers.

"Strategies of Transformation in the Health Delivery System", The Nursing Forum, December 1978, Vol. XVII, No. 3.

"The Process of Transformation in the Latino Community", El Condado, San Juan, Puerto Rico, April 19, 1978.

Papers Submitted for Publication:

"The Transformation of Racial and Ethnic Groups"

"The Politics of the Latin American Family"

"The Process of Transformation in the Latino Community"

"Going Home: A Return to the Sources, In Quest of Latino Identity", Democracy, Vol. III, No. 1, Winter 1983.

Areas of Teaching Competency:

Sociology of Religion  
Religion and Social Change  
Strategies of Social and Personal Transformation  
Comparative Politics: United States and Latin America  
Myth and Symbol  
Film Seminar  
Remedial work in English, literature and grammar  
Bilingual and Bicultural Studies

New Courses Created     1981-1982

"Personal, Social and Political Transformation of Latinos in the United States", S0212B, for the Sociology Department, Yale University.

"Politics of the Latino Family", S14 for American Studies Program, Princeton University.

"Mexico: Past and Present", for Seton Hall University Study in Mexico Program.

"Latino Politics in United States", PO 342 for Politics Department Princeton University. This course is the first permanent course to be established at Princeton in a department for the purpose of studying the various Latino communities in the United States. This course was approved by the full faculty as a permanent course to be offered for the first time during the academic year 1982-1983.

Lectures Delivered:

I have given numerous lectures and papers to different groups dealing with religious, cultural, social and political issues.

The following are a few of these topics and groups:

"Social Change in Appalachia", Knoxville, Tennessee, February 19-21, 1971: Weekend symposium dedicated to the study of Appalachian culture and the search for alternatives to violence in social and political change.

"The Mexican-American Identity Crisis: Growing my Own Chicano-hood". Talk delivered at the National Convocation of Racial Justice, June 15, 1972, New York City.

"The Myth of the Withdrawal and the Return". Opening address: Institute on Religious Education in a Revolutionary World. June 25, 1972.

"Strategies of Personal and Social Transformation". Two-day seminar to staff of Office of Human Development, Rochester, New York, February 7-8, 1975.

"El Perfil del Varon Latinoamericano", Latin American Association, Brookdale Community College, Lincroft, New Jersey, April 10, 1975.

"The Latin American Family". Chaclacayo, Peru. Conference on Justice in the World, June 30, 1975.

"The Latino and Prisons: Alternatives to Caging" given to guards and parole officers at New Jersey State Correction Officers Training Academy, Trenton, New Jersey, May 25, 1977.

Lectures Delivered: (cont.)

"The Politics of Transformation in the Latino Community", Atlantic City Community College, July 12, 1977; Middlesex Community College, July 28, 1977; Seton Hall University August 2, 1977. Talks given under grant Title XX to N.J. State employees, especially DYFS and welfare staff in order to sensitize them to needs and culture of Latino people.

"The Latino Community in the United States: A Social and Political Analysis", for a symposium on Justice, Law Enforcement and the Hispanic Community, Prudential Life Insurance Company, Newark, New Jersey, September 12, 1978.

"Advocacy and Social Change" for the FOCUS Board of Trustees, Rutgers University School of Continuing Education, New Brunswick, New Jersey, April 28, 1979.

"Higher Education: A Pathway to Self-Fulfillment and Social Commitment", Keynote address Special Programs Award Ceremony, Essex County College, June 21, 1979.

"The Present Status of Chicanos in the U.S," given for a course, Institutional Racism: Perspectives for Social Workers, Graduate School of Social Work, NYU, September 18, 1979.

"The Latino Family and Violence," Newark Community Mental Health Center, College of Medicine and Dentistry, Newark, New Jersey, November 17, 1979.

"Bilingual and Bicultural Education" for the Dover, New Jersey Public School Administrators, January 24, 1980.

"Religion and Politics in the Muslim World," Thursday Morning Club, Madison, New Jersey, October 2, 1980.

"Ivy League Education and Political Education," to Aztlan East, Harvard University, October 3, 1981.

"Chicano Politics and the Western Political Tradition", Chicano Caucus, Yale University, December 4, 1981.

Administrative Work:

Set up and directed Institute: Religious Education in a Revolutionary World for the Diocese of Trenton, New Jersey, religious teachers. The Institute ran for six days, June 25-30 1972, providing a series of lectures and seminars, representing various approaches to the teaching of religion.

Chairperson of Latin American Studies Committee. Entails organizing courses, library resources, meeting with faculty and administrators to set up the Latin American Studies Program, 1974-1977.

Administrative Work: (cont.)

Chairperson of the Sociology/Anthropology Department, May 1976-May 1977; re-elected for a 3 year term 1977-1980. Resigned in September 1979 to accept position as Associate Dean.

Chairperson of the Faculty Council, October 1977-September 1978.

Greivance Mediator, College of Arts and Sciences, 1976-1978.

Set up and directed Institute on Alternatives to Caging, May 16-19, 1979, Seton Hall University, South Orange, N.J. The Institute attracted law enforcement people, Community leaders, students and the general public.

Five year Master Plan, 1981-1986, College of Arts and Sciences.

Set up and administered the Junior Year in Mexico Program in 1980-1982; "Mexico Past and Present", and "Religion and Revolution in Latin America", courses taught in Mexico for U.S. Students Summer of 1981 and 1982; Alumni, Staff and Faculty Travel Study in Mexico.

Associate Dean, College of Arts & Sciences, 1979 to 1981

As associate Dean in the College of Arts & Sciences

I was responsible for the following areas:

- Overseeing the budget of 18 academic units, in excess of \$6,000,000.
- Grants, Fellowships
- Counseling of Undeclared Majors
- Law School Adviser
- Coordinador of the Junior Year in Mexico
- Administration of the Pre-Med, Pre-Dental Program for Minority students
- Travel Policy for Faculty Development
- Oversee Graduate Program and Enrollment

Service on University Committees:

- Several Search Committees
- University Bilingual Committee
- International Students Association Committee
- Latin American Studies Committee
- Secretary-Treasurer, Faculty Council 1975-1977
- Chairperson Faculty Council 1977-1978
- University Senate 1976-1978

Service to the Community:

Teaching English, Politics and Sociology in the Neighborhood Education Center in Newark, a program designed to continue the education of potential drop-outs from high school. This Project is funded through the State of New Jersey and Seton Hall University, 1971-1973.

Service to the Community: (cont.)

Princeton University Cooperative School Program, Summer 1970, developed and taught special course to prepare Newark and Trenton high school students to enter college. Ideas used in the course were subsequently used in local high schools of Princeton, Trenton and Newark.

Worked with Marcelle Friedman to set up High School Equivalency Programs: this entailed meeting with community people in Newark and State Officials. I also taught in the program.

Wrote educational proposal and taught in special program at Stella Wright Community, Newark, New Jersey, Summer 1974.

Have worked with FOCUS - Seton Hall University in MA. Program in Bilingual/Bicultural certification. I taught 3 courses at FOCUS, in the Bilingual Fellowship Program on campus and in Dover, N.J., an extension program in Bilingual M. A. Program under Title VII.

Wrote a report: United Community Corporation and the Hispanic Community, September 1979 for a Coalition of Latinos organized to study the delivery of services to the Latino population of Newark.

Helped to write a response to the Master Plan for Higher Education for the State of New Jersey, October 1980.

One of the organizers and advisers to the Widow/Widowers Club, 1977-1980.

Numerous talks in the Community to parents, children and teachers, for example:

Roberto Clemente School, Newark, N.J., May 1, 1980

Graduation talk for bilingual secretarial school, Newark, N.J., July 12, 1979

References:

Dr. Manfred Halpern, Professor of Politics. Princeton University, Princeton, N.J. 08540. (609) 924-2231

Dr. Nicholas DeProspero, Vice President for Planning, Seton Hall University, South Orange, New Jersey. (201) 761-

Travel:

Six months studying, teaching and travelling in Latin America doing comparative analysis between Latin American society and the United States. June to December 1973.

Peru, Seminars on Social and Political Change, Summer 1975.

Language Skills:

Fluent in both Spanish and English (reading, writing and speaking)

Reading knowledge of French