

Center for Cultural Competence,  
a program of Luz Academy and  
Luz Social Services, Inc.

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# Luz de Cultura

## Segundo de Febrero Commemoration

*Ricardo Jasso, Executive Director, Luz Social Services, Inc.*

Someday, Segundo de Febrero (February 2<sup>nd</sup>) will be recognized as a very significant historical day in this country, similar to the Martin Luther King, Jr. holiday.

Segundo de Febrero refers to the writing and signing of the Treaty of Guadalupe Hidalgo on February 2, 1848. The signing of this treaty ended the war between the United States and Mexico and created the U. S. Mexican border. More than 80,000 families saw their citizenship changed from Mexican to U. S. virtually overnight. Under that treaty, signed while U. S. forces occupied Mexico City, the United States paid Mexico \$15 million dollars to acquire California, Nevada, Utah, much of Arizona and New Mexico, and portions of Colorado and Wyoming. Texas had already been annexed by the United States in 1845.

Why should the community recognize and commemorate February 2<sup>nd</sup>? February 2, 1848 marks the beginning of the Mexican American community in this country. Dr. Arnaldo de León, a Chicano historian at San Angelo State University, said in a speech 20 years ago, “There is actually nothing shameful about el Segundo de Febrero. We are proud of being American. The Mexican American War took place and the American Southwest became part of the United States. It is a reality – a fact of life. It is something that is part of us, of our history.”

Chicano families traditionally observe and celebrate American holidays. For example, we celebrate the Fourth of July, without question, when the United States declared independence from England in 1776. The Treaty of Guadalupe Hidalgo has its own connection to Fourth of July. Did you know that even though the Treaty of Guadalupe Hidalgo was signed on February 2, 1848, it was not ratified until July 4, 1848?

The Chicano community also recognizes and celebrates Mexican holidays like Diez y Seis de Septiembre and Cinco de Mayo. These are Mexican holidays we have inherited from our motherland. Because most Chicanos are bicultural, we have embraced Mexican and U. S. holidays. Yet even though we have lived in this country for 155 years as U. S. citizens, we as Chicanos have never really had a day we could call our very own. Segundo de Febrero allows us to continue to educate ourselves as a community because many of us do not know enough about this part of our history.

It’s important that this day be remembered for its significance to the Chicano community, and not as another opportunity to have a party. Alcohol vendors have become “sponsors” of Mexican celebrations, offering money to help

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## Resources: Opposing views on public vs. private school success and funding information

## Interview with Augustine Romero Director TUSD Mexican American/Raza Studies

### Research:

**Economic Policy Institute:** A Stanford professor and an economist published the book, *All Else Equal: Are Public and Private Schools Different?*, illustrating their findings from researching 16 public, private and charter schools for elementary and middle school students in metropolitan California.

The report of that study, "Can Public Schools Learn From Private Schools? Case Studies in the Public & Private Nonprofit Sectors," by the authors of *All Else Equal*, concludes that the social and economic makeup of a school's student enrollment—and not whether the school is public or private—determines its key educational practices. Read the report's table of contents, executive summary, and introduction posted on the Economic Policy Institute's website—

<http://epinet.org/books/privatepublic.html#anchor53908>

**National Center for Educational Statistics:** "The Condition of Education 2002," from the National Center for Educational Statistics, reports that private school students who come from families of the lowest quartile of poverty in the nation are nearly four times more likely to get a higher education degree than comparable students who attend public schools. (Requires Adobe's Acrobat Reader.)

<http://nces.ed.gov/pubs2002/2002025.pdf>

### Grant/Funding Resources:

- To support improvements in teaching and learning in elementary and secondary education, the **U.S. Department of Education** (ED) is delivering approximately \$28 billion this year to states and school districts, primarily through formula-based grant programs. <http://www.ed.gov> Go to Grants and Contracts link.
- The **Arizona Department of Education** has a **Grants Management Homepage** at <http://www.ade.az.gov/gme/>
- **ESchoolNews** lists a resources link; follow it the the Funding Center, "Your daily source for up-to-the-minute grant programs, funding sources, and technology funding information. Visit often for updates!"  
<http://www.eschoolnews.com/resources/>
- **The RFP Bulletin** is a publication of the **Foundation Center**. To search or browse the Bulletin on the Web, visit: <http://fdncenter.org/pnd/rfp/> Once you reach their "New RFP's" page, scroll down and on the left notice a box to enter your email address to subscribe to the bulletin. The newsletter is free, but the Foundation Directory charges for an expansive search of thousands of funding prospects.

*How would you define 'cultural competence'?*

Cultural competence is a state wherein a person has both a high degree of respect and understanding for the cultures that they experience on a daily basis. Furthermore, having achieved this state of cultural competence they will understand the importance of respecting and understanding the different cultures they are exposed to as they cross from border to border and world to world.

*What is your vision of what cultural competence can do for U.S. students?*

Henry Giroux writes about border crossers. Border crossers are those who can move from border to border and world to world with ease and comfort. Furthermore, these critically conscious people are able to see the world through a different lens. As they make their way through the world, they work towards creating a truly egalitarian state.

Cultural competence is the first phase in the creation of an egalitarian state. There are steps beyond cultural competence, however without this first step we perpetuate the world of inequality and injustice.

*What are some of the greatest challenges that face K-12 educators who are integrating cultural competence into their curriculum, and what advice would you give them?*

The toughest task is overcoming the power struggle of our past and the detractors that you confront on the path to competence. It is seductive to do what is easiest. It is easy to move back the position where the majority are going to confirm the maintenance of the status quo.

As a proponent of cultural competence, it is the educator who helps our young to see all the beauty and cruelty of the world. And it is through the lens of both realities that they can move as border crossers to transform the world.



**Christine Marin** is the Curator/Archivist and Historian of the Chicano Research Collection, Department of Archives and Manuscripts in the Hayden Library at Arizona State University, Tempe, Arizona. As an Adjunct Faculty Associate at ASU, she has taught courses on the history of Mexican Americans for the Departments of History, Chicano and Chicana Studies, and Women's Studies. Her journal articles and book reviews reflect her knowledge and expertise on various themes in 20th century Mexican American history.

Her dedication to the Arizona State University Chicano/Chicana community is recognized by her colleagues, as the ASU Chicano/Chicana Faculty and Staff Association has named an award in her honor, which is given yearly to a Chicano or Chicana faculty or staff member for their outstanding service to ASU students. Ms. Marin has also served as an historical consultant on grants and media projects and was presented with the Arizona Humanities Council's "Distinguished Scholar Award".

At its 28th Annual Conference, 2001, the National Association For Chicana And Chicano Studies awarded Ms. Marin its "NACCS Community Award", in recognition of her commitment to the Latino community as a Reference Specialist and Archivist in the field of Chicano and Chicana Studies. Her recent publications include Latinos in Museums: A Heritage Reclaimed (Malabar, Florida: Krieger Publication Co., 1998); "The Union, Community Organizing, and Civil Liberties: Clinton Jencks, *Salt of the Earth*, and Arizona Copper in the 1950s", in the Mining History Journal, Vol. 7, 2001; and "LULAC and Veterans Organize for Civil Rights in Tempe and Phoenix, 1940-1947," in the Mexican American Studies and Research Center's "Working Paper Series, Number 29, August 2001, published by the Univ. Of Arizona.

She is a member of the Society of Southwest Archivists; the National Association for Chicano/Chicana Studies; the Southwest Labor Studies Association; and the Western Historical Association. Ms. Marin is a native of Globe, Arizona.

### CCC Library Presents Mission

Luz Social Services, Inc. contracted with Chicano librarian consultant, Mr. Frank De la Cruz, to manage the establishment of a Chicano/Hispanic resource library to be utilized by Luz Social Services, Inc., Luz Academy of Tucson, the Center for Cultural Competence and all associated programs. Mr. de la Cruz developed this mission statement (a preliminary draft):

"The librarian will research, investigate and review materials, books, audio-visual materials and paintings of selected works representing the past, present and essence of Chicano people. These materials will explain our history, from pre-Columbian roots through the Mexican Revolution and the Chicano movement of the 1960's, 1970's, and help explain our present situation in 2003. The library's materials will provide Luz Social Services, Inc. staff with knowledge and enhance pride and self-esteem as well as help students plan and realize their future.

History and demographic books will mark the library, but other books such as novels, short story collections, poetry, art books, biographies and plays also have tremendous potential in inspiring ideas and will be included in the collection process.

The library will strive for a solid balance – that is, the collection shall not be burdened with nostalgia for the Revolution or the 1960's and 1970's movement, nor will it make the mistake of presenting the demographics of 2003 without providing a background to represent the foundation for today's reality.

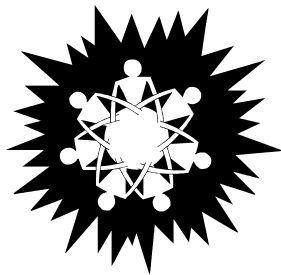
The librarian will select materials from these subjects/areas: biographies, art, women, fiction, poetry, health, politics, children, film, labor, music, demographics, theater, folklore, sports, history, pre-Columbian roots, and education. The librarian will use online resources, bibliographies, and catalogues in the selection process."

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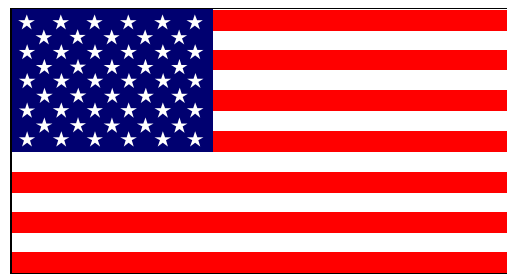


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create events where liquor can be sold. Substance abuse already is a major health problem in the Chicano community, and negatively affects the quality of “la familia” in our culture. In fact, Segundo de Febrero should be a time for all community leaders to increase awareness about the consequences of substance abuse in the community.

We have an opportunity and also a responsibility to recognize El Segundo de Febrero as our day to honor our own people for their positive contributions in this country. El Segundo de Febrero honors great leaders like César Chávez, who struggled to bring justice, equality, and self-determination for our families and communities.

Each year Luz Social Services, Inc. and the Segundo de Febrero Committee organize a commemoration of the Treaty of the Guadalupe of Hidalgo - our Chicano holiday. The Sixth Annual Segundo de Febrero Commemoration honors our community on Friday, January 31<sup>st</sup>. Ms. Christine Marin of the Chicano Research Collection of Arizona State University will be the guest speaker .



*Disclaimer: The opinions expressed in this publication are those of the authors and do not reflect those of the Luz Academy of Tucson, the Center for Cultural Competence or Luz Social Services, Inc.*