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ABSTRACT

A workshop conducted in Bowling Green, Ohio, in the summer of 1969 focused attention on identifying problem areas of migrant education and considered some solutions to these problems. The report includes 3 presentations made to the seminar participants. The presentations are entitled (1) The Linguistic Approach in Teaching English as a Second Language, (2) The Migrant Child, and (3) Contrasts in Anglo-American and Mexican Cultural Values. Suggestions for dealing with each of these problem areas are included. The document is appended with 2 groups of suggestions: (1) those for recruiting the migrant child to take advantage of educational opportunities and (2) those for bettering public relations between school personnel, migrant families, and community residents. (DB)

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OHIO CONFERENCE ON MIGRANT EDUCATION

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SI! YES! YES! SI! SI! YES!

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Foreword

Perhaps no national or local effort could have greater importance than the implementation of educational programs designed to improve the opportunities of children of migrant agricultural workers. Because of the conditions imposed by migration, a majority of the children of migrant workers never complete school. As the utilization of mechanization increases in the harvesting of crops, the need for migrant workers will decrease. Migrant children must be prepared to meet the changes imposed by adopting a new way of life. Our technological society demands a highly educated citizenry and persons with less than a high school education are markedly disadvantaged. It is a challenge to all states to work together in an effort to provide the continuity of program necessary to improve educational opportunities for migrant children and to radically increase the numbers of migrant children that complete their education.

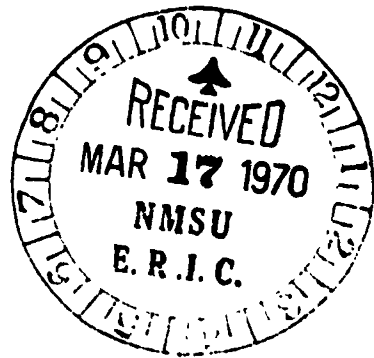
One of the several programs designed to attack the educational problems of the migrant child is Title I, P. L. 89-750 of the Elementary and Secondary Education Act. The task of educating the migrant child is not an easy one. The mobility of the child and the language handicap are two of the most pressing challenges faced by educators in the design of local programs.

The purpose of this workshop which was conducted July 31-August 1, 1969 at the Holiday Inn, Bowling Green, Ohio, was to identify problem areas in migrant education and to consider collectively some of the solutions to these problems.

As Director of the Division of Federal Assistance, Ohio Department of Education, I would like to acknowledge and extend my appreciation to the seminar participants. Special appreciation is extended to Doctors Myrtle Reul, Carlos Rivera, and Benito Rodriguez whose presentations are included in this publication.

For making the seminar arrangements and for the editing and preparation of this report, we are indebted to the School Management Institute.

R. A. Horn, Director
Division of Federal Assistance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The Linguistic Approach in Teaching English as a Second Language

Carlos Rivera

THE PROBLEM

Studies and surveys have been made by leading educators, excellent books have been written on the problems of teaching English to non-English-speaking children, but an actual teaching situation with non-English-speaking children is a challenge to any teacher. Teachers of non-English-speaking children have been doing an excellent job, though often unguided and untrained in the best techniques and methods to be employed.

Reading teachers of bilingual children, as well as leading reading consultants, are aware of a phenomenon that takes place between grade 2 or 3 and the upper elementary grades. This phenomenon may be called "retrogression in reading." It is a reading block which produces in the child a backward moving effect in activity, mental functioning, and skills development, resulting in his losing interest in his school work and often leads to dropping out of school. The definite underlying cause of this gap between the lower elementary grades and the upper elementary grades has not been found, although it has been attributed to a lack of continuity in language development from grade to grade.

Evidence has been pointed out time and again to show that in the primary grades non-English-speaking children are within the norm in their classroom activities. There is evidence, also, that these same pupils do not hold up to the norm in the upper elementary grades. The cause is their difficulty in learning to read by conventional methods.

Present reading programs for non-English-speaking children are inadequate for the following reasons:

- Reading materials are too difficult.
- The skills development program from the first through the sixth grade is not systematic.
- Skills learned in the primary grades are not maintained through the upper elementary grades.
- There is no follow-up. Since not all reading skills can be taught in the first, second, and third grades, a follow-up is necessary for new skills that should be developed in the fourth, fifth, and sixth grades.

THE PROGRAM

A reading program for non-English-speaking pupils should not be a remedial program; it should be applicable to all pupils — both poor and good readers. It should be a directed basal reading program. The teacher should know at all times where the individual child stands in his skills development chart. Skills built at each grade level should be maintained in each succeeding level, and new skills should be introduced on the basis of the old. There should be a close coordination and interrelation from one grade to the other. Ultimately, the reading program should provide a continuous and orderly mastery of basic skills suitable to the needs of the child at any maturity level. In order to accomplish this goal, however, continuity, follow-up, and supervised development are necessary.

The ultimate objective of a reading program for non-English-speaking pupils is to teach reading — not just so many words, but reading for information, for association of concepts, for development of a broader vocabulary, for an awareness of phonics, and for an appreciation and understanding of the language.

The following general objectives should guide teachers of non-English-speaking children in formulating methods and practices to be used:

- To develop proficiency in English.
- To learn about the culture of the people whose language these children first speak, making them proud of their background and more prone to accept the American way of living.
- To encourage "thinking in English" after the appropriate English expressions have been learned.

The aims in the teaching of English to non-English-speaking children should be carried out thoroughly without confusion on the part of the learner or the teacher. These aims include:

- Teaching a vocabulary of practical value, as well as providing readiness and presenting and teaching vocabularies in activities and units related to specific grade levels and to levels of interest.
- Providing reviews and practice periods for vocabulary learned previously and for adding to vocabularies.
- Developing sentences from learned vocabularies from the very beginning.
- Conversing in English at all times except in emergencies, where comfort and security may be given in the language of the children.
- Developing "thinking in English" by conversing and presenting materials in English.

These general objectives and specific aims have proved useful and are necessary in any teaching situation in order to guide the teacher of bilingual students towards that desired goal: *to teach English to non-English speaking pupils.*

THE SPANISH-SPEAKING CHILD

The Spanish-speaking child usually has an entirely different cultural background from that of the English-speaking child; this is due to the physical, cultural, and environmental influences and to the language. The influences, which are common to the Spanish-speaking group, prove to be a disadvantage when the child first comes in contact with a new language and a new environment.

The Spanish-speaking child is usually sensitive because he feels — or, rather, is made to feel — that these differences make him unacceptable. With a new language to cope with and a new schoolroom atmosphere to which he is not accustomed, he has to make certain adjustments before he can even begin to learn the language. He is usually timid but may become aggressive to build up his own confidence. His desire to learn the language is keen, because he wants to feel that he will be accepted and wanted by the group or groups in the classroom. Above all, he is looking for security. This security is found only with a teacher who has the patience and the techniques needed to make the child feel that he is "wanted" and that he belongs to the group. It must be remembered that the child has a complex from the start: possibly he has been reared in a home where racial discrimination and racial prejudices are frequent topics of conversation. Yet, he comes to the classroom where the principles of democracy are, and should be, practiced. He cannot quite understand the paradox existing between his home and the schoolroom; this social adjustment has to be made in the classroom.

The "theater of living" of the beginning Spanish-speaking child, because of his home and family background, is narrow and limited. His immediate experiences govern his behavior pattern. However, as new experiences are gained in the classroom, his theater of living grows to include the classroom, his teacher, his classmates, and his school. His theater of living extends beyond the home and the school to include his community, his state, and the nation. Any teacher who fails to help first grade Spanish-speaking children fill the gap between the home and the school in the early stages of development and growth fails in his duty to make good American citizens of his first grade students. The underlying difference, if any, between the Spanish-speaking child and the English-speaking child is one of physical and cultural environment. The fact is accepted that, in general, the laws of learning operate the same as for the English-speaking child. Both learn and forget in much the same way; there are no laws of learning peculiar to either child. But, because of certain

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adjustments that the Spanish-speaking child must make in school, the rate at which he is to learn reading is much slower. His retention of English is lessened because of his handicap: he reverts to Spanish in the home and may hear English spoken only in the classroom. To counterbalance this loss, more drills are required in a class of Spanish-speaking children. The lack of varied experience in their lives makes the teaching of Spanish-speaking children a specialized job for the teacher who must provide not only the language experiences but the practical vocabulary to express them and the drill that follows with every new experience.

If Spanish-speaking children are to grow intellectually, the teacher must provide opportunities to increase their experiences. Their mental growth is dependent upon concepts, and concepts are dependent upon experience.

A comparison of six-year-old Spanish-speaking children with other children of the same age reveals no disparaging differences in their physical and psychological developments. Their physical development is that characteristic of normal six-year-old children: large muscles are much more fully developed than small ones; eyes are not yet fully mature; permanent teeth are beginning to appear; susceptibility to diseases is great. There is also a marked increase in fears, a universal trait with children of this age group: fear of the supernatural and of large animals and dogs; fear of the elements, and especially of sound; fear of the loss of dear ones; fear of getting hurt by falling; and so much fear of being late to school that many parents have reported that their children get up with them at six o'clock in the morning and are ready to go to school even before the fathers leave home to go to work at seven o'clock.

One very stimulating characteristic prevalent in all children, but more so in the Spanish-speaking child, is a high sense of personal achievement. Once he understands what is expected of him, he will do it not only to satisfy himself but more to satisfy his teacher. Along with this quality, which must be developed and encouraged, he enjoys compliments and will work twice as hard for the sake of a word of appreciation or lavish praise from his teacher. One must not forget that the Spanish-speaking child comes from a group of people who lavish attention and praise.

THE TEACHER OF THE BILINGUAL CHILD

Just as one can readily point out the characteristics of a Spanish-speaking child, so can one point out the qualities that make up the personality of the teacher who loves his profession, but the presence or lack of which are more noticeable in the teacher of Spanish-speaking children. The fundamental quality is love for the children. This love has to be sincere and genuine. The teacher must be interested in insignificant incidents which occur in the classroom and which are magnified to great proportions in the mind of the little child. Because of his great love for children, the teacher knows the great responsibility of his charge, for this first contact on the part of the children with the outside world will leave a great impression in their lives. Through his love, then, he puts his faith in the child's ability to learn. Any error made should not be corrected abruptly, nor should the attention of all the class be focused on the child. When a child attempts to say anything in English, the teacher gives him his attention and lets him talk, regardless of how incorrectly. He then supplies the correct form and has the child repeat it with him. He praises him in his attempt. It is far better to let the child talk incorrectly than to hush him up perhaps for life! Remember that most of the time he is guessing as to what the teacher expects of him. Should he ask a favor in Spanish, he should be given the English equivalent to repeat after the teacher. This practice requires patience — an unlimited patience so necessary for the first grade teacher.

Teachers who do not recognize or accept the problems in teaching English to Spanish-speaking children often fail to do so because they do not put themselves in the children's places. If for this reason alone, at least a year's course in conversational Spanish would help any teacher to understand how it feels not to know the language. His knowledge of Spanish would aid in furthering his relationship with Spanish-speaking children who are seemingly lost in the new English language. Teachers must remember that these Spanish-speaking children know no other language, that it is their native tongue, and is the one in which they think first. They are learning a foreign language. The wise teacher, then, will create situations which will require the use of English instead of "hushing" the child who speaks Spanish. The resourceful teacher will relate English to all the classroom activities — music, dancing, rhythms, finger and hand games, and wherever else possible. He is actually teaching a *foreign language*.

A knowledge of Spanish will also prove most valuable to the teacher of Spanish-speaking children in his contacts with the home. A foreign word in the mother tongue of the child's home may open many a door to a teacher. Parents confide in him and accept him as a friend; they do not feel that he is a stranger. The language barrier creates many a situation which results in apparent apathy on the part of parents of Spanish-speaking children; but in reality, it is that lack of knowledge of the language on the part of the teacher that brings about such a decided indifference. Once parents accept the teacher in the home, however, they are most cooperative.

THE BEGINNING VOCABULARY

Above all, the teacher who has specific aims to follow in the teaching of English to non-English-speaking children will devise techniques that will prove most advantageous in developing not only English habits of speech, but skills, as well. For this reason, seatwork should be a follow-up of oral English. Any new vocabulary at the beginning should be related to classroom situations so that children will understand directions. Words such as *door, chair, desk, water, talk, sit,* and *play* should be pointed out where-

ever possible and used in short useful sentences which will be simple to repeat and which will convey the meaning of the teacher's pantomiming, acting, or dramatizing. Limit this vocabulary to needed words and phrases, as: "*May I get a drink of water?*" or "*May I go to the bathroom?*" or "*May I play?*" A good practice to follow in the classroom to encourage use of English is the granting of requests when English is used. If a child asks in Spanish to go to the bathroom, immediately supply the English equivalent; next time, he will ask in English.

Within three days, the Spanish-speaking children in an average classroom can use English to ask favors and requests. They learn vocabularies which are needed in work or in play, such as *crayons, pencils, scissors, dolls, cars, wagons.* They learn words, are drilled by dramatizing, and can follow commands such as *Run! Drop the handkerchief! Sit up straight! Go to sleep! Rest! Wake up! Let's sing!* and many more. But only by confining the vocabulary to practical needs in the classroom will the child learn to use it correctly.

Along with the practical vocabulary, the teacher of non-English-speaking children should anticipate a reading readiness program. The Spanish-speaking child has to learn a new language before he can begin a program of readiness for learning reading. However, while he is acquiring the English vocabulary needed for the classroom environment, he is undergoing a program of readiness in reading. In this readiness period, seatwork plays an important part in the training of the Spanish-speaking child to "think in English." If seatwork is to be a purposeful task that the child can do without supervision, it must be based on useful material that will serve the dual purpose of an English drill and skill development. It must have a purpose; specifically, it is to follow up reading vocabulary learned previously. It is not to be used as a means to keep the children busy while the teacher listens and works with another group. Seatwork should be constructive and lead to further learning in vocabulary as well as in manual skills.

Spanish-speaking children have a sense of personal achievement. The seatwork, then, to carry out its purpose, must be within the ability of the first-grader; it should be on an ascending scale of difficulty to insure growth; it should be self-aiding to encourage the child in his feeling of having accomplished the required work. This feeling further comes from the teacher's checking the seatwork and praising it. It is developed by the teacher's attention and aid to individual children who do not understand what is expected of them. In the bilingual class, seatwork should be followed up by a period of class discussion in order to insure retention of vocabulary and to serve as a check for the teacher before attempting new vocabulary.

THE USE OF PHONETIC ELEMENTS

The problems peculiar to achievement in English – oral, written, and otherwise – by the child whose mother tongue is Spanish are as infinitely varied and challenging as the children to be taught and teachers who teach them.

Ambitiously detailed literature may be found by the teacher in search of an answer to some specific problem of curricular direction or for an insight to a philosophical approach in this field. Unfortunately, there seems to be a paucity of literature dealing with workable and usable techniques that guarantee some measure of success from the teacher's and the pupil's endeavor.

The following material is presented in order that teachers may better understand Spanish-speaking children and include practical applications of phonetic elements in their teaching practices.

Duration of Vowel Sounds

Spanish-speaking people utter the stressed vowels in English so quickly that the vowel quality cannot be identified. This fast utterance gives a clippy effect to the speech and results in indistinctness for the ear habituated to listen to the English vowels. Accordingly, one of the first tasks confronting the teacher who would want Spanish-speaking pupils to excel in the employment of English is to *slow down* their speech rate. A great deal of resistance will be encountered in the beginning. Persistence at first will pay off handsomely later.

Vowel Substitutions

Several English vowel sounds are lacking in Spanish. Substitutions commonly uttered include:

VOWEL SOUNDS LACKING	*SUBSTITUTIONS*
a as in *man* or *fat*	*e* as in *men*, or *a* as in *father*
i as in *ill*	*e* as in *eel*
a as in *fall*	*a* as in *father*
u as in *cup*	*o* as in *cop*
ou as in *out*	*o* as in *oh*

Vowel Drills

Practice in saying groups of English words with vowel sounds that are troublesome for Spanish-speaking persons can be helpful. Suggestions include:

feet	ill	can	ask
neat	will	man	last
meat	pill	bad	class
seat	fit	rang	clasp
seal	sit	drank	dance
deal	pit	wagon	laugh
peal	knit	cabbage	answer
keen	mitten	frantic	example
food	good	call	car
mood	would	bawl	barn
moon	could	fall	arm
fool	full	install	dark
stew	bull	fort	year
shoe	foot	quart	guard
roof	wolf	daughter	heart
prune	woman	naughty	farther

Consonant Substitutions

When English sounds are missing from Spanish, substitutions including the ones below are uttered:

CONSONANT SOUNDS LACKING	*SUBSTITUTIONS*
th as in *then*	*d* as in den, *th* as in *thin*, or *s* as in *send*
z as in *zoo*	*s* as in *Sue*
ng as in *wing*	*n* as in *win* or *ng* plus *g* as *wing-g*
j as in *joke*	*ch* as in *choke*
v as in *very*	*b* as in *berry*
x as in *exact*	*x* as in *axe* or *axis*

Consonant Variations

Initial *t* and *d*: While causing little difficulty at the recognition level, words beginning with *t* or *d* are often released with more energy and speed by the Spanish-speaking person because the tip of the tongue is placed against the back of the upper teeth.

Final *t* and *d*: This sound may be released with too much energy, it may not be sounded at all, or it may be too faint to be distinguished.

Final and medial *d:* The final *d* sound is practically devoiced so that a *t* sound may result. The medial *d* sound is often omitted, as in *candy*.

Initial *r*: A trilled *r* is sometimes substituted for a fricative or glide *r; r* before another consonant may be inverted.

Initial, medial, and final *l:* The Spanish sound has a darker quality than its English counterpart. The tip of the tongue is placed against the backs of the teeth, instead of on the ridge, and the back of the tongue is raised.

Possessive Forms of Nouns

A form such as *the bird's nest* is not found in Spanish. A result might be *the nest of the bird*, a literal translation of *el nido del pájaro*.

Pronouns

English pronouns, especially the objective and possessive forms are difficult for Spanish-speaking children.

Objective Pronouns: *me, us, him, her, them*
Possessive Pronouns: *my, mine, our, ours, your, yours, his, her, hers, its, their, theirs, whose*

Verb Forms

Both tense and number cause problems. Since English verbs are highly irregular most difficulties come about when Spanish-speaking children try to conjugate them. Forms such as *knowed, runned*, and *swimmed* are frequently uttered.

Double Negatives

In Spanish *no tengo nada* is decidedly correct. Thus, *I don't have nothing* is used.

Comparative Forms

Because *mas mejor* is correct in Spanish, *more better* is sometimes spoken. Knowing which form to use is troublesome, as *tall, taller, tallest* or *more beautiful* rather than *beautifuler*.

Word Order in Questions

Spanish differs from English so that *where I am?* may be substituted for *where am I?*

Word Interchanges

The following words are often erroneously interchanged: *some, any; much, many; like, want; say, tell; each, every, all; make, do*. Thus, a child may say *many money* or *my brother, he say to tell you to tell him why I am not home from school.*

Translation of Idioms

Direct translation of some Spanish idioms is not meaningful. For example *malo del ojo* and *enfermo del pie* result in *sick of the eye* and *sick of the foot*.

Observe the speech patterns of migrant children in your classes to identify constructions that should be made clear and practiced many times. Good usage exercises found in language texts are suitable, provided they are used orally, *not written*. Correct forms will have to be practiced repeatedly with variations if concepts are to remain fixed permanently.

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The Migrant Child

Myrtle R. Reul

In order for the schools to work effectively with the migrant child and his family, it is necessary for school personnel to know something of the life style and experiences of the migrant. In order for the school to begin with the needs of the child, where the child is, it is necessary to understand something of the reality of the child's experience as seen against the background of his racial or ethnic culture. It is necessary to understand not only the needs of the child but how his experiences effect his motivation for an education, or even his ability to learn; and certainly how all of this affects his attitude toward school.

While the needs of the migrant child may be similar to those of the disadvantaged child in the urban ghetto, there are certain differences. The migrant child's parent is so preoccupied with economic problems, with the care and protection of a large family, with travel from one part of the country to another, with the physical energy of harvesting a crop plus meeting the demands of a crew leader and/or a grower that there may be little time, or physical and psychic energy left, to be concerned with the emotional welfare of his child. The child's feelings may be ignored, or resisted, depending upon the culture and experience of the parent. The parent may have been so emotionally deprived himself, in his own childhood, that his own needs must be met first without too much consideration for the needs of others.

It is impossible to understand the educational needs of migrant children without some appreciation for the cultures they represent.

FAMILY CULTURE

The migrant child whether Mexican-American, black, or white usually comes from a large family of more than five children and has lived under crowded conditions in a household that changes with an influx of relatives in and out. The migrant child frequently has aunts and uncles who

are younger than he is who may be a permanent part of his household.

The Spanish-speaking child will usually know a home in which both father and mother are present. The family – in addition to parents and sibling – will consist of grandparents, uncles, aunts, cousins, and godparents and their children. In the Spanish culture, the strongest feelings of belonging are in the family and a child may never have played with a child who is not a relative. Among the Mexican-American migrants, the work crews are often made up entirely of family members. In the traditional Spanish-American home – whether Mexican, Puerto-Rican, or Cuban – the man is the head of the household. He is the one who makes most decisions and is always the spokesman for his family. He is the one who determines whether his children go to school, if they are ill enough to go to the doctor, or if they take part in activities outside the home without a chaperon.

The woman in the Spanish-speaking home also has a clearly defined role. "In addition to being the mother, the homemaker, the center or heart of the home, it is her duty to help her husband fulfill his role as head of the family, to help him work in the fields if that is his work. Her mission in life is to give her husband respect, from herself and her children, which in turn enhances his manliness . . .

"Regardless of the size of family, babies are welcomed and wanted. The reason for Spanish-American migrant parents taking their children into the fields is to keep the family together. They feel it is important for every member to work toward something for the family. The children are part of the family and therefore they contribute to its income . . .

"At an early age a child learns respect for his elders. Above all else, he is taught to honor and defend his family. He is also taught to defend himself in a hostile world so he can maintain his dignity as an adult."[1]

In white migrant homes, the kinship ties are also recognized and a married uncle and his family, or grandparents, or a fourth or fifth cousin may move in and stay for various lengths of time. There is very little common-law marriage or divorce among white migrants. "Family membership is along extended family lines with the grandmother playing a dominant part. While the man is the head of the household, the woman is often the one who actually makes decisions."[2]

"This is an adult-centered culture. The needs of the father come first, the needs of the children second. Children are expected to consider the needs of the parents for quiet or rest . . . Babies are played with by both parents. Infants are over indulged while very young but later must conform to the wishes of the parents."[3]

The Negro in the migrant streams comes from a background rooted in the cotton economy of the Deep South. He usually comes from a background that still shows the direct effects of slavery and the yoke of tenant farming. "The influence of slavery is still seen in family patterns. Marriage for slaves was forbidden; illegitimacy was required; sexual exploitation was encouraged. Because the Negro man was not allowed a role within his family, the Negro woman emerged as the most responsible member of the family."[4]

"Among the Negro migrants, the woman, especially the grandmother, still plays the more dominant family role. Divorce, separation, common-law marriages, or unwed parenthood are the usual reasons for the female family head; although there are some migrant families where the legal husband is present, the woman makes all of the major decisions. There are also many 'adopted' children, or relatives being raised by other family members, or children being raised by non-family members."[5]

"Most households include extended families consisting of nuclear families, boarders, lodgers, and impecunious relatives, living in over-crowded quarters. Even in the South there has always been continuous movement in search of lower rents or more adequate accommodations."[6]

Negro migrant children, more so than non-black children, may be bewildered about the characterological identity of their parents and other family members. There may have been a series of legitimate or illegitimate 'daddys' who have come and gone. Some may have been drunk and violent and stayed on when the child wished they would leave; others may have suddenly disappeared just as the child was forming a relationship with them. Under these circumstances it is not unusual for children in the same family to provide the school with different facts when asked for ages or names of parents and sibling. Even intelligent children become confused as to who all these people are, whether they are related or not, and if they are related, to whom they belong.

EFFECT OF CROWDED LIVING

The pattern of moving in with relatives, friends, or acquaintances, when the family head is out of work, or faced with a crisis, is common to all three cultures – Mexican-American, southern Negro and Appalachian white. The father of the Negro child is the least active in making these temporary arrangements, and perhaps for that reason, the black child seems to be the least protected and the most exploited by adults.

The mother and grandmother may be united by a common hatred for men which makes the experiences of a black male child rather negative. Further complications may arise when several daughters and their offsprings move back into the home of the mother. A grown son, married or a bachelor, may also live in the home and be an active part of the family interaction. Children living under these conditions are often

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[1]Reul, Myrtle R., *Sociocultural Patterns Amoug Michigan Migrant Farm Workers*, Rural Manpower Center, Michigan State University, 1967, pp. 3-9.

[2]________, "If Rehabilitation Services Are to Be Offered to Migrants," *Rehabilitation Record*, U. S. Department of Health, Education, and Welfare, Summer, 1969.

[3]________, *Sociocultural Patterns Among Michigan Migrant Farm Workers*, Rural Manpower Center, Michigan State University, 1967. p. 19.

[4]*Ibid*, p. 12.

[5]________, "Culture of the Rural Disadvantaged" *Division of Federal Assistance Conference*, Ohio Department of Education, 1969.

[6]Keller, Suzanne, *The American Lower Class Family*, Albany, New York, New York State Division for Youth, 1968, p. 11.

alternately over-protected and neglected. The grandmother often takes over and pushes the mother out as far as the decision making is concerned. There seems to be a strong psychological greed for babies on the part of such grandmothers. The child may learn at an early age to play one adult against another.

Hertha Riese in her work with extremely deprived children found "that the overstimulation of crowding and the ever repeated deprivation inherent in changing residence lead, in final analysis, to mental and emotional impoverishment." She goes on, "Development of a self, well-defined against an equally well-defined objective world, is impeded; hence, unless the child is dulled completely, there emerges a will-o-wisp agitation, an aimless search, an obsession to touch and resourcelessly release everything; or the child is under compulsion to handle and 'experiment' with everything promiscuously in the most inappropriate and dangerous manner . . .

"Obsession to touch, however, may lead to obsession to take. Gratification of unsatiated tactile needs has to be secured. A sense of mastery has to be gained by the freedom to touch, to do what is wanted, whenever it is vitally wanted. The child who has reason to doubt that he owns that freedom, needs to verify it, and to ascertain it continuously . . .

"The legal concept of ownership is not easily imparted to a child who because of absence of material things has not been confronted with the privilege of owning objects at home. He is faced with the necessity for collective or consecutive use of the very few objects in the family, even clothing . . .

"If a child has been raised with the idea that he possesses nothing and owns an object only as long as he holds it, he has difficulties in developing respect for other people's property. Permanently, under the stress of anxiety, he cannot even conceive the idea of property; therefore the idea of sharing cannot take proper shape . . ."[7]

[7]Riese, Hertha, *Heal the Hurt Child*, Chicago, University of Chicago Press, 1966, pp. 71-74.

IMPOVERISHMENT OF VOCABULARY

As with most children from lower-class homes, the migrant child encounters greater handicaps in learning how to express himself verbally than does the middle class child. He hears less speech in terms of complete sentences and about topics of interest outside of the personal experiences of his family and relatives. He is also usually exposed to incorrect grammar, inaccurate pronunciation, and poor articulation.

There may be a good deal of dialogue between the mother and the young infant and she may encourage his beginning efforts to form words and sounds by smiles and baby talk. This may not be as much of an effort on her part to teach the child to say something as it is a need on her part to view the infant as a living toy for the entertainment of adults. In many migrant families, the baby or very young child is the chief entertainment for the family. Parents and older sibling may spend long hours playing with the baby. This may end abruptly with the advent of the next child who then becomes the center of attention while the older child is expected to help assume responsibility for the younger child.

These abrupt shifts in attention and accompanying feelings of desertion help to account for the underdeveloped ability to comprehend language. Bernstein discusses another aspect of development which would apply to the migrant child, namely the tendency for adults to exercise arbitrary authority in relation to the child, such as *"Do it 'cause I told you to*, or *I'm your boss."* The migrant child hears this not only from his own parents but also in the adult world around him. His parents are told not to question the reason for why, and how, the work is done, or where they work. They are told to do their jobs. The child hears arbitrary statements all around him which carry implied authority values along with the threat of punishment. The frequency of the child's exposure to such categorical statements limits the range of his learning. It makes it difficult for him to question and to express curiosity about things he sees or even tasks in which he is involved.[8]

DISTRUST OF THE SPOKEN WORD

The migrants' acceptance of conditions, either work conditions or living conditions, with what has often been described as "fatalism," may instead be a conservation of psychic energy for things which are more immediate, worry over the baby's cough, having enough money to get to the next crop, or to buy food or pay a bill. Traveling as migrant workers throughout the country, my husband and I saw an intuitive sensitivity to the feeling level of others which migrants have developed. This alert sensitivity is a sort of "tuning in" to what another person is thinking, rather than to what he is saying. The migrant in this position is confused by what he may sense as a paradox. The spoken word does not ring true. What the migrant senses the speaker feels, he does not hear the speaker say, and yet, the speaker claims that is how he feels, or thinks.

Migrants, regardless of their race, or ethnic background, have known too few situations where words alone could be trusted. They are promised jobs which often do not materialize because a grower, protective of his own interests, advertises for one hundred workers when he needs only fifty. In communities where the tourist season coincides with the harvest, migrants find food and other essentials increasing in price when they arrive. They are victimized by loan sharks, high pressure salesmen, and sometimes even by their own crew leaders, or fellow migrant workers.

The conceptual construct of an individual under these circumstances is one of basic distrust. The migrant is conditioned to be deceived by words so he attempts to understand the intent in back of the words.

[8]Bernstein, B., "Social Class and Linguistic Development: A Theory of Social Learning," In *Education, Economy and Society*, A. H. Halsey, *et al.*, eds., New York, Free Press of Glencoe, 1961.

ISOLATION

There have been, in recent years, a number of studies on the effect of isolation on human beings — both physical and psychological effect. While there are differences among these studies of perceptual and motor changes in isolation, disorganizing effects have been demonstrated in all cases.

A major question which needs answering is, does the migrant's type of isolation affect his perceptive ability? Does a child, migrant or non-migrant, whose family is cut off from meaningful contacts with others perceive his world as it really is?

An examination of the work experience of the migrant shows many causes of isolation. "The farm worker may be isolated by the employer for whom he works. This is both a conscious and an unconscious attempt on the part of the employer to keep his workers from being tempted by other offers of employment. Such an employer not only views his workers as his employees, he views them as his personal property. Thus, he controls their visitors, their trips to town, even their free time . . . The grower . . . may encourage the crew leader, who transported the migrant workers, to do most of their shopping and thus keep the workers isolated in, or near, the labor camp until the harvest is completed. The grower may say he is doing this for their protection, or convenience, but in the experience of the migrants, they are 'prisoners.'

"There is also, a subtle kind of separateness that is the result of being isolated by the community itself. Very few places make seasonal workers feel they are accepted or welcomed, or that the community would be glad for them to become permanent residents.

"Too often, the migrant worker and his family are made aware they are not wanted beyond the work they do, or the money they leave behind. It is difficult under these circumstances for an individual to feel he is an important part of a community. It is difficult for him to maintain a sense of self-worth unless he can create it for himself and his relatives within his own family."[9]

DELIMITED ENVIRONMENT

Much as happens in the families of schizophrenic patients the migrant must fit his perception of events into a delimited environment. The migrant's conceptualization of his surrounding is neither instrumental in affording consistent understanding and mastery of events, or feelings, nor in line with what the migrant sees happening to non-migrants. The migrant hears on one hand in the "great American dream" that if he works hard, does not become a public charge, is ambitious, honest and self-reliant, he will be able to rise to any height; on the other hand he knows from experience that others are contemptuous of his type of labor. He knows also that the required travel for his job removes his rights as a citizen and denies that the fruits of the Puritan Ethic, hard work and self-reliance, shall ever apply to him. The acceptance of such "mutually contradictory experiences requires paralogical thinking."[10] Such an environment can afford training only in irrationality. The world which the migrant perceives for others needs to be denied for himself.

SLEEP DEPRIVATION

Ludy and Gottlieb in an article on sleep deprivation describe a condition which may effect the migrant child's ability to concentrate in the classroom. The authors point out that with loss of sleep "cognitive disorganization begins with a general slowing of thought processes, accompanied by work searching. Subjects used in tests stray from topic to topic . . . Speech tends to become incoherent with confused mumbling which fades into dozing silence. Dream thoughts are interspersed with secondary process thinking as though there were a failure in repression. New learning is interfered with because the attentional or [illegible]mpairment will not allow for the acquisition of new memories. Regulation and control of [illegible]ct is frequently disturbed. Loud explosive laughter, sometimes inappropriate or at least overreactive can be heard."[11]

It is the exception, rather than the rule, for the migrant child and his family to have a comfortable undisturbed night of sleep. They may doze in a bus, car, or truck in transit. They may curl up on narrow cots, in beds already crowded with other family members, or on chairs pulled together. They may stretch out on the ground on a pile of straw, or on the floor. Their room may be infested with bedbugs, mosquitoes, or "kant sees." The wall above their heads may drip with humidity, or may be white with frost. They may share a room with strangers, or sleep in a barn surrounded by the sounds of cows and horses. Their rest may be disturbed by the quarrels of neighbors, the cries of children, their own hunger, or their anxiety. They may be so physically exhausted they cannot relax into sleep.

While the parent will usually do everything possible to see that the child does have a good night's sleep, the child is exposed to the same sleeping conditions as his parent. He, too, experiences sleep deprivation and this will effect his response in the classroom. It is not unusual for a migrant child to put his head on his desk and sleep through a lesson.

DEPERSONALIZATION

There is much in the experience of the migrant family which can result in the sort of an experience known as depersonalization phenomena which Cattell describes as "feelings of unreality in reference to the self, the body, the external world, or the passage of time; feelings of unreality or detachment associated with states of

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[9]Reul, Myrtle R., "Isolation of Farm Workers," *The Michigan State Economic Record*, June, 1967, pp. 3-7.

[10]Lidz, Theodore, *et al.*, *Schizophrenia and the Family*, New York, International Universities Press, Inc., 1965, p. 180.

[11]Ludy, Elliot D. and Jacques S. Gottlieb, "Sleep Deprivation," *American Handbook of Psychiatry*, Vol. III, Edited by Silvane Arieti, New York, Basic Books, Inc., 1966, pp. 406-418.

elation; an 'as if' quality; and loss of affective response."[12]

The migrant's total experience is one of constant change, and it begins with his travel from one job to the next. A sense of orientation is difficult for him to maintain. Migrants frequently travel in a truck roofed by a canvas tarpaulin which closes out any view of passing countryside. In this semi-shadow the riders sit on benches, boxes, and the floor. "They have learned through seasons of moving to relax and to rest while the trucks rolled toward the harvests of tomorrow . . .

"Because the truck box is enclosed, there is no sensation of distance nor of nearness. There is only the sensation of sameness. It is a sameness with a rolling, jerking, bumping motion . . . The only reality in all that world of open highways, of small grocery stores and service stations, the only reality in all that world is the familiar outlines of the trucks. The trucks become an island of security. The trucks become a refuge that is familiar in a world of strangeness and indifferences."[13]

WHAT THE MIGRANT CHILD BRINGS TO SCHOOL

"By the time a migrant child goes to school he has been taught his do's and don'ts, to fear certain others, to get along with people in certain ways. Impulsiveness, self-assertion, rivalrous expressions, and envious feelings tend to be strongly discouraged at home, but allowed of children as groups, that is, in conjunction with brothers and sisters. Thus, groups of children can fight other groups, or envy one another openly so long as they act collectively.

"Mothers show great warmth and open affection, kissing and fondling their children but also show quick anger toward them and severe punishment of them, most often slapping accompanied by shouting. Rarely is one child punished alone. Often the mother will remind the others that they, too, have done similar wrongs in the past, and will in the future. There is an absence of grudges in parents. A punished child will likely as not be embraced seconds or minutes after being punished . . .

"This may explain what many observers of migrants notice, their capacity to change moods and behavior so rapidly; they can be fearfully, grimly silent especially before non-migrants and then quickly joyful and talkative with one another . . . I suspect that their early training sets the stage for what they will later need, a highly developed sense of flexibility in their personality, an ability to manage the constant restrictions of the external world, but still not succumb to the apathy and despair that would fatigue and immobilize them. In a sense there is a 'bounce' to the way these children are punished that teaches them fast recovery from a slap as well as specific responsive obedience to it.

"Much of the hardest punishment goes into confirming the child's sense of submission to the non-migrant world, or passivity before it. There is a striking difference in the relationship between the child and his family 'at home' or in travel, and the child at school, in the fields, even on the street. At home the children play together easily and warmly. They are free with their parents, and their parents with them. Open expression of love and demonstrations of it are seen . . . Yet in contrast to such openness of feeling and of anger, closeness of relationship between children, when migrant children meet many people on the 'outside' they often appear isolated, guarded, withdrawn, suspicious and apathetic or dull.

"Thus, in many respects migrant children are brought up to have two rather explicit ways of responding to the two worlds of their family and 'others.' Though of course, all children learn a version of that kind of distinction, there is a sharpness of contrast to the two-fold behavior in migrant children that is as if they have two sets of attitudes, two personalities, one for their family, one for the rest of the world."[14]

HOW MIGRANT PARENTS VIEW THE SCHOOLS

"It is not generally within the control of migrant farm workers to determine how long they will stay in any community. This depends upon the availability of work. The family may arrive when there is only a week left in the school year. They may depart a week after school has started in the fall.

"They may not enroll their children because they know from previous experience that their children are often more confused by this in and out pattern than they are helped.

"Frequently, migrant parents do not comprehend the amount, or the degree, of education necessary for a job outside of stoop labor.

"Many of these parents knew a very irregular pattern of education themselves, geared to a cotton economy where school vacations coincided with the harvest. Education was secondary to farm work. In such a school pattern all of the children had the same pattern of irregular attendance and therefore were not forced to compete with classmates who had the advantage of an uninterrupted school experience.

"It is difficult for any parent, regardless of educational background, to understand the degree of competition in the average elementary classroom today, or the amount of pressure which faces children struggling with new math, new reading methods, or new social science, learning concepts and facts which five years ago were taught only in high school.

"It is almost impossible for migrant parents, who themselves completed less than six years of formal schooling, to grasp how much can be lost when a child misses a few days of school. Irregular attendance may not be proof of lack

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[12]Cattell, James P., "Depersonalization Phenomena," *American Handbook of Psychiatry*, Vol. III, Edited by Silvane Arieti, New York, Basic Books, Inc., 1966. pp. 88-100.

[13]Reul, Myrtle R., *Where Hannibal Led Us*, New York, Vantage Press, 1967, pp. 217-218.

[14]Coles, Robert, M. D., *The Migrant Farmer: A Psychiatric Study*, Atlanta, Southern Regional Council, September, 1965, pp. 17-18.

of interest in education; it may be that the parent is not aware of the speeded-up pace of present education and has no idea how much content is covered in one day.

"School personnel attempting to schedule parent conferences have often labeled migrant parents as apathetic and disinterested in their children's education. The parents' lack of cooperation may not be apathy at all.

"It can be that the parents do not have clothing they feel is adequate to wear to school. From their own childhood education experience they may be uncomfortable with teachers, principals, or superintendents. They usually do not understand the purpose of parent-teacher conferences and they are afraid the only reason the school wishes to see them is to report some difficulty.

"They may feel that schools pick on their children because they are migrants. They may not speak the language, especially if they are Mexican-Americans. They are often confused by educational jargon and what to them is "double-talk" which leaves them wondering what the conference was all about.

"They can be ashamed of their own limited education and fearful they will say, or do, something which will embarrass, or be detrimental to their children. Under these circumstances it may seem wiser to them to stay away from school.

"Also, there is always the factor of time lost from work, a loss of pay they cannot afford. In order to earn as much as possible while work is available, both parents are often in the fields from early morning until long after the children are home from school. They may send their children to school, rather than bring them for the initial enrollment, because it would mean loss of work."[15]

[15]Reul, Myrtle R., "Migrant Education Needs Encouragement," *The Detroit News Magazine*, June 4, 1967, p. 8.

A NATIONAL AND A COMMUNITY PROBLEM

The educational needs of the migrant child are not just personal problems related to his family. Neither can they be shrugged off as the problems of the grower who employs his parents. The educational needs of the migrant child are problems which effect the entire nation. In a Space Age, America cannot afford to have a generation of children (as did the migrant parents) grow up half nourished and uneducated.

Migrant parents do not need to be told there is no future in stoop labor. They have seen the coming of automation in the fields. They know their children must have a skilled trade or profession to live decently. They know also that assimilation into a new community is very difficult. They are held back by many factors:

- It takes money to settle in any community, to pay rent and buy food until there is an income.

- It is often difficult to find community resources.

- Families may want to live in a certain community but are afraid they will not be accepted.

The problems are beyond the migrant family; they are the problems of the community. The migrant child and his parents need encouragement and understanding from educators and the general public if they are ever to become part of the mainstream of American life – a way of life that says that a good education should be available to every child, regardless of his color or the occupation of his parents.

ture, would tend to be "different" in many ways unknown to us.

The child of Mexican ancestry comes to our schools with a rich cultural background, and a willingness to learn as much as we are ready to teach. It behooves us to find all the possible methods by which we can make this child's learning process a wonderful experience, and not an experiment in adolescent hardship. We can better understand this child through a brief study in lower class Mexican cultural values, contrasted with middle class Anglo-American values.

ACHIEVEMENT AND SUCCESS

In our society we tend to give status to men and women on the basis of their achievement and success rather than on their family ancestry. We attach more importance to a man's present and future value than to his past, whatever it might have been. Ours is a society nurtured on success stories *a la* Horatio Alger.

The Mexican is reared in a prescriptive environment: Where the shoemaker's son is expected to be a shoemaker, and he rarely makes any effort to break his social mold. Where the "new money" cannot compare or compete with the "old money." Where a family name is more important than financial status. Where good manners and the honor of the family take precedence over any other consideration.

WORK

In our Anglo-American society we attach an inordinate amount of importance to the meaning of work. We think of WORK in capital letters, and as an occupation which is both the beginning and the end of our existence. The lazy are criticized as intensely as the hardworking are praised, due to a distorted concept which attributes moral overtones to faithful and continuous work.

The Mexican sees work as a means to an end and not as an end in itself. He accepts the monotony and the discipline of work as a means to acquire immediate and intrinsic gratification. Life insurance, mutual funds, retirement plans, and savings bonds are part of a future too distant to contemplate, and therefore, of less importance than the pleasure of living life today and letting tomorrow take care of itself. Besides, God, as they understand Him, is no great respector of life insurance or retirement plans as a guarantee of a long life!

CLEANLINESS

If foreigners accept the overwhelming evidence of our magazine ads and television commercials as gospel truths, then they must inevitably conclude that ours is the foulest smelling country in the world, especially if they accept the fact that we spend billions of dollars on soaps and related products. Witness our abnormal preoccupation with cleanliness in all its forms, such as the use of deodorants to keep us "dry," and since the armpits are not mentioned, due to the "delicate" nature of the word, a foreigner must assume that these wonder sprays keep our ears and toes equally "dry." By way of Biblical reinforcement we are fond of quoting the godliness of cleanliness, although, one wonders if the Bible was not referring to the cleanliness of our moral behavior.

The Mexican recognizes the practical applications of soap and water, yet he has somehow avoided, much to his delight, turning their usefulness into a national fetish. He bathes as often as humanly practical, yet, he does not consider a sweaty body as a sufficient motive to feel insecure, unpopular, or embarrassed. Some would consider him unfortunate, for it would appear that he is condemned to live beyond the benefits of Madison Avenue's moralizing light.

EQUALITY

The egalitarian spirit permeates the entire fabric of our social values, and is amply demonstrated in the "all men are equal" doctrine of our Constitution. It should not surprise anybody that we really believe that the United States is in fact a classless society, a belief that feeds on our democratic egos and makes it quite unnecessary for us to accept the feeling of inferiority inherent in a class society.

The Mexican, by way of contrast, is accustomed by tradition and nature to accept the concept of equality as a concept and nothing more. He acknowledges the reality of social class with admirable equanimity and with an almost studied detachment. During periods of extreme and cruel oppression he has shed his blood in numberless and nameless battles, rallying to the battle cry of "land and freedom," knowing full well that he fights not for equality, but for the privilege of being allowed to live in peace.

EFFICIENCY AND PRACTICALITY

Who can deny that we are probably the most efficient country in the world, and with Russia as an exception, the most practical? We also have the dubious honor of maintaining the most enormous bureaucracy of modern times, not to mention the concomitant inefficiency inherent in all bureaucracies. Most governmental subdivisions were originally established to oversee and promote the continuation of efficiency at all levels, but ended, unfortunately, promoting the very inefficiency that they were supposed to avoid.

We have become unwilling pawns of our own pragmatism, finding numberless excuses for the pervasive lack of spiritual fiber as evidenced in the revolutionary activities of our American youth, yet failing to recognize that the quality of the harvest is and will be dependent on the quality of the seed which we have sown.

The Mexican finds it difficult to understand a culture where practical considerations take precedence over the most common spiritual aspects of life. He cannot accept, for example, a "Please send no flowers" or a "Please send contributions to the deceased's favorite charity" as a final tribute to a human being's life. He will not accept nor can he conceive the placing of anyone's mother in a home for the aged as a just reward for a life-time of love and sacrifice. He is perplexed by our not too uncommon practice of husbands and wives taking individual vacations for the purpose of renewing the "zing" in supposedly jaded marriages. He saves his money but not at the expense of doing without the little pleasures of life — an unneeded but pleasure-giving party; a pretty dress for his wife, even

though his light bill is past due; a coming out party for his daughter . . . and a year in debt to pay for the expenses. A pleasure seeking people? Not really. You can say that they feel the uncertainty of life, and make all possible allowances for this uncertainty.

INDIVIDUALISM

From George Washington and Daniel Boone to Teddy Roosevelt and Charles Lindberg, not to mention a host of others, our hero worship knows no end, not so much for the heroism of their deeds as for the rugged individualism which they represent. Ours is a culture steeped in admiration for the individual. The Horatio Alger stories have thrilled more than one generation of Americans, and a mountain of literature and music has risen as our very own monument to the greatness of the individual and what he stands for.

Paradoxical as it might seem, ours is a country where the individual, in the fullest sense of the word, is becoming as extinct as the well known *dodo*. We have reached a state in our history, where conformity in all its forms is practiced religiously by a great segment of our population. We are pressured, but do not like to admit it, to dress, speak, act and react, and generally live in the same manner. Our books are chosen by the Book of the Month Club based on the assumption, though unspoken, that we are lacking sufficient literary taste to choose our own "best sellers." Our women dress, self-consciously, in ridiculous styles dictated by effeminate dress designers from Paris. Our teen-agers sicken at the sight of another teen-ager's longer hair, in what one must consider as unmanly attacks of jealousy. Our churches compete for the unmentioned honor of having the biggest bingo parties, the most social events, and the most dynamic minister or priest. Our Kiwanis, Lions, Masons, etc., differ only in their membership fees and ritualistic initiations. One cannot help but recognize an endemic element of sameness which is eroding one of the most cherished of our cultural values . . . *individualism.*

While we praise the individual in song and story, the Mexican practices, again paradoxically, what is not really preached in his culture, the right of being a true individual. For more than four hundred years the Mexican has somehow managed to survive a variety of dictatorships, some but not all benevolent. He has devised many tactics of active and passive defense against all unpopular governments.

The Mexican has fought his oppressors with armed rebellion when everything else has failed, although his most potent weapon has been his sense of diabolic humor. His political cartoons have punctured egos and destroyed reputations, with the full knowledge that death or exile might be the price to pay. His political dirty jokes have done more to destroy venal officials than a hundred politely worded petitions. His folk songs have done more for the morale of the little people, in times of war, than a trainload of troops.

This child-like spirit of rebellion has engendered an attitude of indifference towards rules and regulations, as evidenced by different acts throughout his daily life: A "Don't walk on the grass" sign is a red flag not to be ignored . . . he walks on the grass. A red light traffic signal is an invitation of pure delight . . . he runs it. He finds it easier to try and get in front of any line, than to take his place in line. He will fight to defend his honor at the slightest provocation, even at the risk of his life, but will do anything to avoid the Mexican Draft System and its implied discipline. He will stoically accept the ear-splitting racket of an all night party next door, not because he loves his neighbor, but simply because he figures that next time it will be his turn to raise hell, and he will expect nobody to bother him.

Thus, he goes through life with the clear understanding that every man has the right to do what he pleases, and philosophically accepts the whims of other men. He is a true individual among individuals and, as long as his honor is not questioned he is content to let others be as individualistic as they please.

SCIENCE

We have reached a stage in the development of our culture, where we believe that science is somehow going to save us from any and all evil, physical as well as spiritual. The historical reliance on God, which was the mainstay of our forefathers, has been replaced by a more practical, more physical reliance on the supposed infallibility of science in all its manifestations. Where once the minister, the priest, or the rabbi were the receptors of our most intimate problems, we now rely almost wholly on the very scientific and unquestionable wisdom of our psychiatrist. Such is our trust in all things mechanical, that we have forged the very instruments that control and manipulate our daily existence, and somehow, we believe, our future survival. As a result of this obsessive dependency on science, we are forced to pay what we might find to be a prohibitive price and an even greater interest for the security of our future. As a result of this belief, we find that today we are timed, tabulated, docked, paid, identified, hired, fired, arrested, and . . . yes . . . even mated by computers!

The Mexican, either through ignorance or faith, depending on one's viewpoint, has kept intact his reliance on the will of God. His concept of the cause and effects of germs on the human body is minimized, and often ignored, although it bears observing that this attitude is characteristic of the lower classes where the use of folk remedies is still widely accepted. The educated Mexican has eagerly adopted and adapted many of our values, for modernity has become synonymous with the word American. In his eagerness one finds the enthusiasm for all that is new, tempered with respect for the traditional value of all that is old, and therefore, well known.

The Mexican accepts the validity of scientific progress and its concomitant products, but never ignores the God-given cause which makes all these scientific wonders possible. If he stands in awe of all the miracles of science, this reaction is belittled by the even greater awe with which

he beholds the miracles begotten by the will of God. He has seen or heard about the greatness of nuclear power and its enormous potential effect on the future of our world. However, he knows that all the scientific inventions made by man cannot possibly cope with the uncertainty of a life that is entirely in the hands of God. He is more than aware of the whimsical nature of God, and lives his life entirely within the pattern imposed by his beliefs. Call it fatalism or resignation, call it what you will, but the fact remains that his way of life has much to be envied.

A PARTIAL CONCLUSION

In his brief contrastive study of two cultures, one young and pragmatic, the other old and traditional, it would be presumptuous and incorrect to say that definite conclusions have been reached. When dealing with cultures that are themselves manifestations of human behavior, one must keep in mind the variables inherent in such an endeavor.

We have tried to understand the underlying elements which are the essence of the mythical Melting Pot — out of which has poured a torrent of different ingredients, but somehow "cooling" into a unique product known throughout the world as an American. The key elements of his culture are work, activity, achievement and success, and from these elements he has managed to forge the mightiest nation in the world, with all the blessings and tribulations that come with the price of greatness.

I have avoided using the term *Mexican-American*, because this term applies to an individual who has acquired a set of bi-cultural values. I have preferred the term Mexican, to keep the observations made here in their purest cultural context. I must add that the Mexican cultural values that have been discussed, are in great part characteristic of the Mexican lower class, and do not (nor are they intended to) illustrate the totality of Mexican cultural values. It is obvious, nevertheless, that the essence of the Mexican-American's cultural values is a true reflection of his Mexican heritage.

There is a tendency, a very human tendency, to see and react to any foreign culture on the basis of our own culture. We must understand that every act, attitude, belief, or value judgment of an individual, in a given society, is a point of reference within the culture that he represents, and that our awareness of these diverse points, plus our willingness to act in good faith, can spell the difference between conflict or better understanding among all of our people regardless of cultural origin.

Participant Involvement

School administrators attending the conference were divided into groups, each to discuss an assigned topic. The dialogues are summarized below.

STUDENT RECRUITMENT

Why Recruit? In many instances, migrant children are not enrolled in Ohio schools unless recruited. Often parents are reluctant, for one reason or another, to send their children to school. In other cases, they simply do not know that school services are available for their children. Direct communication between parents and school representatives and a selling approach involving personal contacts are of prime importance.

How to Recruit? Recruitment must be continuous – not hit-or-miss at the beginning of the school program. Practical procedures, such as having each bus driver tally the number of children boarding his bus at each camp, aid in recruitment followup. Parents can be reached in a variety of ways including: (1) printed flyers – written in both English and Spanish – that are distributed to churches, labor offices, and other places where migrants gather; (2) camp visitations and personal contacts between school representatives and migrant parents; and (3) employment of recruitment aides.

What Agencies Can Assist? Churches, labor offices, health agencies, farm placement bureaus, the news media, Community Action Commissions, and migrant ministry offices are among the agencies that can assist with student recruitment.

Who Should Recruit? Teachers, aides, social workers, county nurses, school nurses, bus drivers, migrant parents, former migrants, and Vista volunteers have all been found to be valuable in recruitment. A recruiter, whoever he may be, must be a *dedicated salesman*. Ideally, he should speak Spanish as well as English.

What Approaches? Points that may be helpful to recruiters trying to convince parents that their children should be in school include:

- In fall and spring, school attendance is mandatory.
- School is free.
- Summer school is of a voluntary nature, therefore the fears of parents that they should stay in one location – even though it would be disadvantageous economically – can be allayed.
- The importance of continuing a child's education without undue interruptions should be stressed.
- School frees the mother and older sisters so that they can work.
- Advantages – beyond classroom instruction – include hot lunches, health services, and enrichment activities such as field trips or swimming.

What Problems? Factors affecting recruitment and migrant programming include:

- Some migrant parents question why a child needs to go to school during the summer when he goes all winter long. They feel that summer is a time when a child can help the family.
- Migrant educational programs are questioned by some community residents. It is the responsibility of the school to interpret the goals and objectives of the program to the community.

PUBLIC RELATIONS

Various methods can be used to promote good public relations between school personnel, migrant families, and community residents. Techniques include the following:

- School personnel can be encouraged to visit camps for various purposes and to get to know the adults as well as the children.
- A committee or council – composed of representatives from the school, the community, and the migrant group – could be formed to discuss mutual concerns and to serve as an advisory group.
- An open house can be held to bring migrants and community residents together.
- Migrant parents can be encouraged to come to the school in casual clothes. Many work late and have no time to change; some feel they have no proper clothes for school visits.
- A community fiesta can be sponsored with music and Mexican food.
- A field day, or other activity, involving children, will attract parents' attention and can be used to promote community harmony.
- Field trips acquaint migrant children with the community and vice versa.
- Community residents can be involved as resource people in the school program.
- Community residents can be invited to visit classes and learn more about the program. They can, in turn, relate what they have learned to friends and neighbors.