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ABSTRACT
                This document results from a conference designed to
compel participants to identify and develop curriculum content from
the Chicano viewpoint. The speakers provide alternative perspectives
for developing the desired content. Issues discussed are: an action
model for education, the role of linguistics in shaping the
individual from his personality to his world view, the valuing theory
applied to making the difficult choices of selecting items for
inclusion into the curriculum; a radical perspective on the need for
social change and the value of ideology for an oppressed group, and
the barrio experience as a set of means for survival in suburbia.
(Author/KE)

Chicano Content and
Social Work Education

Edited by

Marta Sotomayor
&
Philip D. Ortego y Gasca

Council on Social Work Education
New York

2

Foreword

Today, more than ever before, social work educators, practitioners, students, and consumers of services are questioning whether the social work theory and practice of the past are sufficient for the present and the future. Racism and poverty are still the most critical areas of "unfinished business" in this country and bold new approaches are needed to assure their eradication.

The Council on Social Work Education, with support from SRS, HEW, is pleased to make available this monograph, which is one of the outcomes of a series of Chicano Faculty Workshops. It represents a significant effort on the part of a group of Chicano social work educators to identify and articulate curriculum content from the Chicano point of view for use in social work education programs.

It should serve as an invaluable resource for those who want a better understanding of the Chicano and the forces that affect his life style. It is hoped that the increased knowledge and understanding provided by this book will help bring about changes in attitudes and practices that negatively affect Chicanos and other oppressed minority groups.

Special thanks are expressed to Marta Sotomayor and Philip Ortego y Gasca who planned the workshop and edited the proceedings, and to Manuel Fimbres who served as Chairman of the Chicano Faculty Development Committee.

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Carl A. Scott
Associate Executive Director

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Preface

As Chicanos, an oppressed group, it is incumbent on us to find strength from our weaknesses, knowledge from our experiences, sustenance and unity of purpose from our numbers. With this imperative in mind, early in 1969 a handful of Chicano practitioners embarked on an arduous journey to modify social work education. Looking back, few gains can be pointed out. But there is joy in the fact that the initial handful of Chicano social work practitioners has grown. As others joined the struggle they brought with them new ideas, needed skills, and the determination to keep at the task.

The outcomes of the last workshop of the Chicano Faculty Development Project are recorded in this document. The Social and Rehabilitation Services of HEW funded the project and Corinne Wolf, formally with SRS, played a significant role in its development. She had the foresight to see the need for the involvement of other minorities. In the Southwest the *necessity* for Chicanos to join the mainstream of social work education was pressing. Beatrix Park also extended her services and support to this project.

It is hoped that what SRS started may continue and not be stifled in its infancy. Acknowledgement is also made to staff of the Council on Social Work Education for contributions too numerous to mention.

Since we were keenly aware that this conference was perhaps the last of its kind, we carefully planned the agenda. The conference was designed to be an experience that would help impel the participants to identify and develop curriculum content from the Chicano viewpoint. The speakers would provide alternative perspectives for developing the desired content. Ernesto Galarza, who has dedicated his life to social justice, to the field worker, and to the community of Alviso, California, presented an action model of education. Federico Souflée from the Chicano Training Center shared his endeavors in the field of mental health education.

Growing up as foreigners in our own land our experience has told us that language, culture, and behavior are interrelated. If the Chi-

v

cano is to be understood, there is need to study his culture and language. The role of linguistics in shaping the individual, from his personality to his world view, is now being studied by social workers. To this package was added another dimension—valuing theory. This theory is to be applied in making those difficult choices of selecting items for inclusion into the curriculum. A systematic look at values and the process of valuing was presented by Al Flores.

The economic and political realities of this country impose limited choices on Chicano social workers. The process of conscientization may impel some Chicano social workers toward a form of socialism but, hopefully, alternative and different models of living may emerge as well. Some of us are fearful of this development because it may serve to further alienate us from the majority culture as well as bring down the wrath of extermination. The provocative paper of Juan Longres expresses the value of ideology for an oppressed group.

The intriguing and elusive concept of *barrio* is ever present in all discussions and writings of Chicano social workers. Alejandro Moralez, an MSW student, revealed himself in a fresh and provocative style that evoked in most of us similar sentiments. Some of the emerging thought regarding one barrio experience is linked with the utilization of the barrio experience as a set of means for survival in suburbia. Indeed the survival skills obtained in the barrio may equip the rootless individual to survive in the dehumanized society of today. Many of the oppressive forces present in the barrio are also at work in the greater society. If the greater society is to mitigate its survival sufferings, the struggles of ethnics against overwhelming odds may offer a ray of hope.

One note of despair was pervasive among the majority of the participants. According to them, it is not enough to develop ethnic content. They felt that introduction of ethnic content into all the courses of the curriculum would be an impossible task in their institutions. Many of the participants were the only Chicanos on their faculty and would not be able to win the fight for inclusion of Chicano content. Their position could be interpreted to mean that the schools of social work are in control of faculty members who neither desire change nor will allow it to come. However, this document is offered in the spirit of cooperation.

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Acknowledgments

Contents

8

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Introduction—
New Wine in Old Bottles:
Form and Content
in Social Work Education

by Marta Sotomayor and Philip D. Ortego y Gasca

At the moment, what continues to characterize the efforts of Chicano social work faculty within schools of social work is their participation in the process of social change, *la mera mata* (the heart) of the phenomenon identified as the Chicano Movement. Yet in spite of the continuing efforts of Chicano social work faculty, the policies and curricula of most schools of social work have not changed significantly in addressing themselves to the issues articulated in the *Chicano Task Force Report*[1] and in the report on the Chicano Faculty Development Program.[2]

Chicano Gains in Two Years Are Few

The issues persist; that is, the recruitment, admission, and retention of Chicano students and faculty are still nominal at best. For example, almost two years after the last Chicano Faculty Development Workshop a review of gains made by Chicanos in social work education—in terms of the objectives of those workshops—reveals that the status quo has hardly changed. A recent survey shows a small gain in the number of Chicano students attending schools of social work despite rejoinders from all the schools that they en-

1

courage and welcome applications from Chicanos.³ The total number of Chicano students enrolled in MSW programs in all schools of social work is shown in Table 1.

Table 1
Chicano Students in all Schools of Social Work

School Year	First-Year Graduate Students	Second-Year Graduate Students	Total MSW Students	Post-Graduate Students
1970-71	120	108	228	10
1971-72	149	136	285	15
1972-73	203	160	363	24

Many of these Chicano students have already dropped out of some of these programs for a variety of reasons, most of them economic. It is therefore not enough just to recruit Chicano students—methods also must be found to keep them in school. Chicano students, like other minority students, are least able to afford the costs and sacrifices of pursuing a higher education.

Likewise, the presence of full-time Chicano faculty has statistically doubled since 1970–71 from 17 to 38, but 38 full-time Chicano faculty members in schools of social work hardly reflect their proportional number in the population.⁴ The curtailment of federal funds, the characteristic funding source for Chicano faculty, anticipates the release of significant numbers of Chicano faculty.

Still less can be said about curriculum changes. Most schools are still struggling to accept the existence of Chicano content. Of course, one cannot deal with recruitment, admission, and retention as an issue independent of other issues such as curriculum deficiency. And while it was to this issue that the Chicano Faculty Development Workshop in San Jose addressed itself, the other issues cogently articulated by the Chicano Task Force inevitably surfaced as part of the large mass of concerns Chicanos have about social work education. But what made the last workshop of the Chicano Faculty Development Program particularly compelling was the urgent cry of Chicano social work students for Chicano content, as shown in the paper by Alejandro Morales appearing later in this volume.

In truth, Chicano students needed desperately to identify with different models to deal with the issues of retention and co-optation as well as faculty models. A paramount issue, as the students saw it, was that of Chicano faculty not only becoming aware of the lack of Chicano content in schools of social work, but also assuming the pri-

mary responsibility for developing it. A corollary concern of the
Chicano students and Chicano faculty participating in the workshop
was the issue of the accountability of the Chicano leadership and
the Chicano community, which accountability would hopefully
generate a sense of community and kinship. What may be neces-
sary to encourage this sense of community and kinship is a philo-
sophical framework or context different from what we now rely on.
In short, it ought to be the responsibility of all, not only of the
profession, to help every human being. The planning of the work-
shop was thus critical at this time.

We live in a world beset with indifference. And as we hurtle
toward 1984 and the twenty-first century man is becoming more
aware of the vicissitudes assaulting and oppressing humankind—
vicissitudes that grow increasingly more complex in the wake of a
Malthusian prophecy more concerned about the survival of the
dominant culture than of exploited minorities. Indeed the complex-
ities involve more than population parameters and available re-
sources; they involve the whole constellation of human activities
and relationships. The profession's concern for appropriate human
services for all population groups becomes decidedly more difficult
in settings where human beings are assailed on all sides by urban-
ization, the possibility of nuclear extinction, energy crises, and
maladroit social planning.

For minorities the difficulties loom larger and more immediate
particularly with the pervasive practices of racism and oppression
and its implications for actual survival due to unemployment, poor
housing, lack of medical services, and so on. Urban sprawl and its
ills, like racism, is amoebic in nature and efforts to curtail its
growth more often than not have created more problems than pre-
viously existed. Urban and social planners hardly, if at all, take into
account human and social dislocation in their formulations. It is not
that social work education is unconcerned with social dislocation
but their concern is framed within a perspective that excludes forces
of racism and oppression—forces that are of primary concern to us
as Chicanos.

For example, ten years ago a cohesive Chicano community in the
heart of San Jose was completely dispersed in the process of urban
renewal and urban planning, a process that aroused little if any
attention or comment from the larger community. As Ernesto
Galarza points out in his paper, that community should not have
passed out of existence without notice. Someone should have spo-
ken up in its behalf because as a cohesive and viable community of
human beings it deserved to maintain its existence for the sake of
its people. But at the whim of outside forces whose rationale was
formulated on the basis of some ephemeral notion of progress, the
community was dispersed.

Another Chicano community in the San Jose area has been
marked for extinction by the same governmental forces that erad-
icated the downtown San Jose Chicano community. But Alviso
has demonstrated a will to survive as a Chicano community and to
fight the forces that threaten its very life. Other Chicano com-
munities, however, also have fought for their lives, only to lose out
to the will of the majority society. The history of these communities
has dimmed with time and we know little about the fate of their
peoples save that they were dispersed for the sake of urban renewal.
In community after community Chicanos have been forced to relo-
cate their homes and to drastically alter their existence. Yet despite
the seemingly insurmountable struggle against institutional forces
that seek their eradication, Chicanos continue to oppose those
forces with a will born out of existential necessity.

Modern Life Poses Problems for All

The point here is that a determined Chicano community can
withstand the pressures of dysfunctional urban growth and plan-
ning characterized by a lack of concern for minority communities.
But more importantly, no one—and certainly not Chicano communi-
ties—is immune from the devastating problems of modern existence.
The crucial issues of life affect us all, though minority members and
communities are dealt with more harshly. It behooves us then to
seek not only solutions for our respective conditions as oppressed
people and Chicanos in American society, but to seek solutions that
will ultimately liberate the human spirit and soul, regardless of race,
color, or ethnicity. For as Paulo Freire reminds us, "the great hu-
manistic and historical task of the oppressed [is] to liberate them-
selves and their oppressors as well."\

This is not to say that the particular problems of social injustice,
miseducation, unequal opportunity, and so on, that afflict Chicanos
do not require an immediacy that ought to compel us to action
rather than contemplation. Indeed not! But in the long run the solu-
tions we seek as Chicanos are those that will have a lasting—hope-
fully permanent—effect on the larger society, however dominant
that society may be.

The achievement of these objectives appears to us to be bound up
inextricably with the coherent vision that sees the connection be-
tween human behavior, values, and the environment. The meta-
phors of human existence, so clearly articulated in world literature,
seem remote from the arena of real life. The labors of Hercules,
the condemnation of Sisyphus, and the quest of Don Quixote pro-
vide no tangible handle for alleviating the ills that atrophy the hu-
man spirit in the present world.

Against this backdrop of intellectual and spiritual scarcity in so-

cial work education,[6] and as an expression of society and its institutions in general, we began questioning the basic constructs and premises of social work education to see what this scarcity augers for Chicanos and other Third World peoples of the United States. We have always been aware that this scarcity affects the whole of American society, but how precisely it affects Chicanos is a question with myriad ramifications. For instance, we may ask. What kind of students are being turned out? Are they narrow prescriptivists or human beings sufficiently conscienticized to be effective agents of liberation? Are they intellectually, emotionally, and philosophically committed to the kinds of efforts and strategies necessary to effectuate results from their efforts? Are we providing them with the necessary skills, pragmatic and intellectual, to view the problems of human existence? We may ask, however, what value base gives us as a profession the legitimacy to function institutionally as agents for liberation? Is social work the viable vehicle to effectuate the changes that we have been committed to as Chicanos?

There is no way to escape the implications of man's environment and his behavior, particularly for Chicanos, since the environment has been responsible for the present conditions of Chicanos.[7] But the question arises as to how best present material to Chicano students in social work education in order for them to fully comprehend the intricacies of this relationship. For it is not simply a matter of acquainting Chicano students with various theories of human behavior. The relationship begs a much larger point of view, particularly about the relationship between oppressor and oppressed.

But if the mission of the university is "the creation of new usages," as Ortega y Gasset once expressed it,[8] then it seems clear to us that this means taking the whole of available human knowledge and applying it in radically different ways, as Juan Longres suggests, to the solutions of problems besetting mankind. Moreover, "the creation of new usages" also implies the imperative of creating new models as well as the creation of new knowledge. Ipso facto, it also implies discarding old or irrelevant knowledge.

But what we consider to be the domain of social work, as reflected in the guidelines of the Council on Social Work Education, inhibits discarding old and irrelevant knowledge, because the rigors of accreditation create a mold of learning that locks us into rigidly prescribed sequences and concentrations. The form is already cast for us, we need only fill in the content. It is like adding new wine to old bottles. The new wine always assumes the form of the bottle into which it is being poured. And it is precisely this lockstep "form and content" that raises skeptical questions by Chicanos about even being able to change the existing curricula of schools of social work to include Chicano content—the kind of "radical" Chicano content

that Chicanos see as necessary to make the changes that will genuinely help Chicano communities.

And this is where all of us—Chicanos specifically—come face to face with the most subtle but most damaging kind of oppression—the denial of defining ourselves. For in the definitive process lies one of the principal powers of the ruling or governing structures. To the extent that the power structure has allowed us to define ourselves, that is, to define our condition and existence in terms of our own cultural and linguistic existence and relationship with the majority community, lies the extent to which we have been free to make existential choices, to partake not only of the human condition but in the very conditions that have so tyrannically oppressed us and continue to oppress us. Without the right to make our own intrinsic existential choices we are denied the fundamental dignity of being human. And this act of definition is an important one, for man is in a constant process of defining himself—that is, what he will be tomorrow depends on what he presently thinks he was yesterday.

The unfortunate truth of the matter is that we have had choices forced on us. Our Mexican forebearers who were acquired with lands annexed by the United States as a result of the Mexican-American War had little if any choice of their subsequent status as Americans, the words of the Treaty of Guadalupe-Hidalgo notwithstanding. Anglo-Americans may argue that the Mexicans on the annexed land had the choice to go to Mexico or remain. But this was a "Hobson's choice," for people are reluctant to willingly leave their homeland, save where exile is the better alternative. The consequence of this forced choice has been that later generations of Mexican Americans have been identified (though "defined" is perhaps the better word) as "strangers in their own land" as the Chicano scholar, George Sanchez, put it.[9]

In short, all of us have been subjected to the ideological position of the dominant culture. The truth of this ideological process is everywhere evident in the socialization process of the dominant culture, a process filtered through its institutions and therein defining our identities and our existence. One needs only to look at the historical record alone to see that until recently Chicanos had so internalized the processes as to transform themselves into dysfunctional human beings according to the criteria of the dominant culture. But in reality Chicanos are not dysfunctional human beings. For to brand them as dysfunctional is to deny their historical and intellectual presence.[10] In toto, the Chicano experience "can best be understood within a conceptual framework that views the Chicano community as a social system with its unique history and philosophy of man."[11]

Goals of the Workshop

Essentially, these were the objectives of the Chicano Faculty Development Workshop. The specific goals were: (1) to present theoretical models and to discuss substantive values applicable in understanding the Chicano experience; (2) to identify ways in which these models and values could be integrated into the content of core courses and concentrations in social work education; and (3) to develop specific course objectives and course designs that reflect the above. As Ernest Galarza trenchantly points out in his presentation, this was a pretty tall order. For the objectives were indeed intended to cover not only the broadly complex issues of the Chicano experience but to help Chicano social work educators participating in the workshop develop dramatically different insights into the creation of significant and meaningful course alternatives to existing ones not yet relevant in viewing the Chicano experience, and to help them plan courses with Chicano content that would articulate the range of issues presented in the *Chicano Task Force Report*.[12]

Our initial thought was to present the participants with some fairly unique points of view, suggesting new theoretical models with which "to discuss substantive values applicable in understanding the Chicano experience." Ernesto Galarza's presentation exceeded our expectations, for he went on to suggest conceptually new and bold modelling in the form of "interdisciplinary discourses" by which the collective skill and knowledge of Chicanos from various disciplines would be brought to bear in attempting resolutions of the problems confronting Chicanos.

With the thought in mind that perhaps new points of view in social work education would stimulate the participants to reconsideration of their roles as Chicano social work educators, a presentation on "valuing theory" was programmed, as well as a presentation on "Language, Culture, and Behavior: Implications for Social Work Education." All of the presentations were selected because of their departure from traditional points of view in social work education.

Identifying ways in which these models and values could be integrated into the content of core courses and concentrations in social work education proved a bit more difficult. However, an example of how Chicano content can be integrated into existing courses or sequences can best be seen in the paper by Marta Sotomayor, "New Perspectives on Human Behavior and the Environment," which is a description of a sequence recently reformulated at San Jose State University Graduate School of Social Work.

We are only now beginning to look at some of the issues involved in developing Chicano content vis-à-vis areas of concern—formerly called "problem" areas. Moreover, the great variability among Chicanos creates problematic considerations in the development of

Chicano content. Chicanos are no more homogeneous a group than any other people. But one thing we are sure of, regardless of how that content is derived or developed, is that it ought to be grounded in a strong humanistic perspective—a perspective that values man more highly than things, where man is central in any moral decision, and where it is "moral" to place man in that center.

Chicanos embody the quest of man looking for a society and a science of man. The Chicano struggle is a universal struggle and in that struggle the Chicano assumes the role of universal man, Everyman, seeking his inviolate birthright: to be himself.

NOTES

1. Juliette Ruiz, ed., *Chicano Task Force Report* (New York: Council on Social Work Education 1973).

2. D. J. Curran, ed., in consultation with Manuel Fimbres, *The Chicano Faculty Development Program: A Report* (New York: Council on Social Work Education, 1973).

3. *Opportunity for Chicanos in Social Work Education in 1974* (San Jose, California: National Chicano Social Planning Council, 1973).

4. *Ibid.*

5. Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1970), p. 28.

6. It is not fair to indict social work education alone, for the scarcity is a condition of all education in general, which is characterized by narrowly rigid disciplinarian approaches.

7. Paulo Freire conceptualizes man and his world "in constant interaction." Freire, *op. cit.*, p. 36.

8. Jose Ortega y Gasset, *Mission of the University* (New York: W. W. Norton, 1944), p. 27.

9. George I. Sanchez, *Forgotten People* (Albuquerque, New Mexico: Calvin Horn Publishers, 1940).

10. Ruiz, *op. cit.*, p. 1.

11. Octavio I. Romano-V., "The Historical and Intellectual Presence of Mexican Americans," *El Grito* (Winter 1969), pp. 32-46.

12. Ruiz, *op. cit.*

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Social Work Education
and the Chicano Experience

by Ernesto Galarza

The assigned objectives of this conference were stated in a letter
to the participants. The participants were to:

1. Present theoretical models.

2. Discuss substantive values applicable to the Chicano
experience.

3. Suggest ways in which these models could be integrated into
the content of core courses with special attention to social work
education.

4. Define course objectives and course designs.

5. Develop specific content modules that would demonstrate
how theory can be translated into practice.

6. Provide an appropriate bibliography.

I approached this formidable agenda with a question of method,
that is, how to sort values, models, courses, objectives, designs, and
modules so that they could be arranged to a useful end. This I pro-
pose to aim for by suggesting that you draw a horizontal line on a
piece of paper the width of the page. Somewhere on this line mark a
heavy dot. Call the segment to the left of the dot Segment A and,
the line to the right Segment C. The dot is labelled Point B. This will
be my time line.

Segment A I will take to stand for the past. Point B is the present.
Segment C represents the future. Point B we can dispose of now. It
means no more than *our* present. It stands for us, here and now.

The usefulness of the time line for me is suggested by my first

proposition: the terms of reference-values, models, experience, and so on, do not lend themselves to our understanding if we place them indiscriminately on either side of Point B. For example, I am to suggest theoretical models, to indicate how values can be integrated, to design core courses, questions that cease crunching in my mind only when I ask myself whether these models, values, and courses speak to the left or the right of Point B. Therefore I have decided to deal with these questions sequentially, viewing all of the terms first from the angle of A and then from the angle of C.

Let me try to explain why this is necessary for me. The linear perspective (A-B-C) forces me to assume an historical attitude toward my terms. If I am going to deal with "the Chicano experience" I must first take care that I know when it became observable. Note that I say "became observable." The Chicano spirit, some Chicanos insist, has always been a latent cosmic value expressed as "La Raza Cosmica" of Vasconcelos. It could be, but I cannot get a hold on it until it becomes observable in history as an idea forcefully stated by somebody, a statement of beliefs advanced by articulate true believers, even as a banner belligerently raised by enough of them to make a difference in the course of events.

Proceeding thus, I came to the conclusion that by these tests there was a time within my memory when the Chicano experience had not begun. I knew Chicanos when I was a small boy in Sacramento growing up in a *barrio*. But the Chicanos of 1912 were fresh from what they called "el macizo," just arrived from over the border, manual laborers all of them, speaking not a word of English. They were ever careful to remain anonymous within the protective culture of the *colonia*, typically dressed in "chompas"[1] and bib overalls, curious and mildly disdainful of the ways of the "pochos," their blood brothers. Their political ideology was brief and to the point, marked by the difference between themselves, "los pobres," and the others, "los ricos."

There stands between the Chicano of 1912 and the Chicano of the 1970s more than fifty years. There stands radical changes in the character of the old Chicano, changes that have been wrought by powers within him and outside of him.

We are brought to these considerations by a linear view of the Chicano experience. But if we stop there we can hardly say we know the Chicano at all. We still have to pause and consider his experience by what I would call the radical view. We can intersect our time line at significant intervals, marked by some event or series of events that indicated significant changes in the evolution of the Chicano and in the dominant society to which he was reacting. Such an event was the so-called "zoot suit riots" of forty years ago. Another was the public school, which started the Chicano on the road to an articulateness that now carries his voice beyond the barrio.

When these events take place—whether traumatic like the Vietnam war, or seemingly prosaic like enrollment in universities and colleges—they force on us a radial view of the Chicano. He then loses his linear isolation and becomes integral to a process from which he cannot escape, the process of tension, change, choice, power, conflicting values, and interfacing groups in the whole of American society at a given time.

I have gone this far without paying due attention to definitions of words I have been using. Let me return to that important matter. I have just discussed the Chicano by contrastive description. But since his name is the keynote of this conference he cannot be dismissed in such a passing manner.

I call him a Chicano because that is what he wishes to be called, and respect for self-identity is a universal right. I call him a Chicano because he is an historical presence within an ethnic minority that is already different because of him. He is, furthermore, a Chicano because of his posture in which belligerence, a particular quality of social awareness, and a distinct kind of romanticism are unmistakable. There is also a Chicano style that cannot be mistaken for that of any other in American society today. If in some important respects his passion is pledged to a dream of Aztlàn, he can, and does argue that at least his is a passionate style of life. Feeling robbed of an ancestral cultural endowment, he presently lives and acts according to symbols that outrage his detractors much more than they subdue their arrogance or reduce their power.

But these Chicanos are not the first social beings to be driven to passion by their past in order to contend with the realities of their present. When the wells of emotion are filled only by resentment, a crying sense of injustice, racist affronts, and deliberately designed frustrations to personal development and social worthiness it may be suspected that the gods are making mad those they would destroy —the gods of power whose safety depends upon keeping the despairs of their various minorities apart. This, I think, is where the Chicano presently stands.

If I am right, it is of overriding importance for the Chicano to deal with the terms that have been posed (and which I have already identified in the first paragraph of this paper) not with bitter resentment, but with critical powers. So, let me turn again to these terms. I will deal with them first from the angle of Segment A of our time line.

Segment A—The Past

Theoretical Models

Speaking of models generally, I believe that a model constructed with the idea that it is to be reproduced, replicated, imitated, or

copied elsewhere is merely a mock-up, a dummy. Of two models that are exactly or nearly alike one must be a mere tracing of the other, a coloring book to occupy inert minds with busy work. A genuine model is not an example to be imitated. It is a dynamic but provisional arrangement, the unfinished proof of a theory in process. It is a correlation of certain variables that occur in the situation to be controlled or resolved. A genuine model if so understood should be a stimulus, not a mold.

If we are talking of models in the past tense of Segment A, we will substitute for them the idea of practical abstractions. These are combinations, more or less arbitrary, of parts selected from a given category of concepts to prove a thesis, establish an attitude, or reinforce an argument. As far as Chicanos are concerned it is the way history has been written in and about the Southwest. There is danger in not seeing the difference. To redress this wrong Chicano historians can set about composing their own practical abstractions and produce a history that documents the tunnel vision of the classic school of historians.

Undoubtedly we need this reprimand, but little sense can be made of a history that stops with the proof that the Anglo-American historians have seen the past only, with their right eye by demonstrating that the Chicano historian is seeing it only with his left. Once the reprimand is administered we will wait for a history of "man" in America. It will be the record of humanity in all its incarnations—and in all its colors—as they acted on the scene in a succession of events, the record of *our* past.

As I said, I cannot offer a theoretical model of the past, and perhaps not even a practical abstraction of it, because I am not much attracted by mental exercises that put somebody down or push somebody up. Moreover, a practical abstraction for such purposes cannot be integrated into anything other than its own case-hardened forms. There are many such examples in the lumber rooms of historians—the Black Legend, the Yellow Menace, Manifest Destiny, to name only a few. What, then, is the use of history for Chicanos? I would think that it consists of taking the time line backward and pausing to examine in the radial manner his condition as a man at any given point—the point marked by a significant change in human and institutional relations, to discover thereby his place in the relations of social power; the conditions which made them possible; their attendant behaviors, appearances, and characteristic states of mind; their idiocies and their evils; and the enduring search of mankind for something better than what is.

Values

If we regard values from the angle of the past there is little we can do about them other than collect the traces of man's behavior they

have left. Here we have to be careful. Nothing is dearer to us than the values we say we live by, especially after we have ceased living by them. This makes analysis of values a question of some delicacy and often of no little risk. I think that what I am supposed to attempt here is to recall those values of the Mexican past that have survived the indifference, indeed the hostility, of the dominant society and that might now be made operative again.

I am not eager to go on a search for values to such a purpose. Rather I am interested in knowing about living people in communities in which certain values, their values, still inform a way of life that is life-giving rather than life-arresting. In such a context I do not know what we mean by incorporating values. Am I to understand that this means going shopping for value styles suitable to our present predicaments?

Perhaps my trouble lies in that I suspect that there are not many values, but only one, the value of life and the everlasting struggle for it to be not only a good life but a better one. But history is the bloody record of differences of opinion on this score. The worst crimes of man against himself have been justified by asserting the superiority of some values over others. I suspect that the arguments have not been over values at all, but over valuables, the disproportionate distribution of which among men has to be rationalized somehow. No! The search for values suitable to our predicament is beyond my ability to pursue. If I should by sheer chance discover some such value and attempt to incorporate it into a model for future use, I would suspect that I had been living an existence void of values, caught in a moral gap that I would now have to fill.

One other doubt that derails me about values in a curriculum for social work education is that values are the definitions of right and wrong accepted by a social group, and internalized, as the saying goes, as the conscience of its individual members. As we well know, this process of sublimation in present western-Christian-capitalist society does not work that smoothly. Nor does it in other contemporary societies that are neither Christian nor capitalist nor western. This explains why there is to be found a thicket of reinforcements for values in the form of ethical codes, moral prescriptions, and legal enactments. Vast institutions like the church, the bench, and the police exist to keep pointing to the straight and narrow, or to confine us in the pokey when we stray outrageously from it. Infants and children are introduced to this amazing mechanism by an endless sequence of "do's" and "don'ts," which are reinforced by various methods of genteel violence.

If I may ask, what is it that is troubling social work educators? Are you unable to find the foundation of this superstructure of sanctions and punishments on which you could rest your conduct as men and women as well as social work educators? If I were more certain

on this account I could easily understand the usefulness of a special code of professional competence and responsibility for your guild.

Core Courses

I join the idea of core courses with objectives, design, and content—the bricks and mortar of any respectable curriculum. If we are still on Segment A of our time line, these should not be difficult matters. Educational philosophers have been looking for the core of curricula for some time in a brave effort to restore some sort of form to the learning process. This is vital because only form imparts meaning to the parts of a whole, and the parts of education have been parting from each other more and more. So a core curriculum for social work education would be one that restores the dialogue between, say, the disciplines of sociology, pedagogy, and social anthropology. The design would be the lines of demarcation and of contact between the disciplines and the particular territory that social work education claims exclusively as its own. The content, again, would be the subject matter, the materials and the methods of instruction peculiar to this department of the academic establishment. The objectives would be those immediate gains in skill and competence, perhaps understanding, and even wisdom that all agree could be vouchsafed only by a solid training in social work.

Having disposed of core course, design, content, and objectives I hasten to add that I am aware that it is not all that easy. Schools of social work, having been in existence for about fifty years, still have to fight their way into the establishment. In fact, I seem to detect signs that the deeper they get into it the more they have to struggle. They have not moved into academia to change it but to claim a piece of its action and thereby a piece of its budget. On both counts they have as many monitors and critics as there are other departments or schools.

These academic "spheres of influence" are the arena of continuing combat that demands so great a part of the working time of many faculties. If social work education has come of age it may be because it has earned its battle ribbons in the pit. And like other departments and schools it has learned to take part in occasional "interdisciplinary" exercises as proof that social work education has not totally divorced itself from the whole intellectual experience of the campus.

Having been a social worker of sorts myself I am somewhat depressed by these considerations. The new vocabulary confuses me. Social work education is now located between "parameters." It must produce "models" and "modules." It must justify itself by the test of "cost benefits." Its pedagogy is less important than its "accountability." It must prove that its values are valuable.

Perhaps I could have said all I have said in the foregoing pages in one sentence: *From history one can learn little, something, or much;*

about history one can do nothing. So I come at last (and with a sense of relief) to Point B on my time line and hasten beyond to Segment C, to take up my agenda again from the angle of the future.

Segment C—The Future

Theoretical Models

Social work education can have a barrel of fun devising theoretical models on drawing boards. This occupation is far more serious than cutting out paper dolls. It can earn academic credits, help enormously to pass the time until commencement, and sometimes even merit a federal grant.

Or, it can recognize that such models, if they are to be humanly useful at all, must be the product of minds that are intensely engaged with others in social action. Model making with dynamism of this kind is always work-in-progress, never work completed. It raises no false dilemmas of ends and means, for both must yield continually to values. The model arises from the human need in which it was born, that gives it responsive form, consumes it on the way to realization, and becomes history in the end. In time, no doubt, someone will institutionalize the result. It hardens and in its turn obstructs the progress of mankind. The time comes for a new model and humanity takes up its endless task of sweeping away used models and creating new and necessary ones in their place.

Values

I may have stumbled on a useful suggestion for social work education to integrate itself with values. I have already said that I understand the profession's need for a code of professional conduct and competence. But I have questioned the necessity for a set of values peculiarly tailored for social work that are different from the values that social workers accept and believe in. For it is on the level of values that you must decide whether social work education is a part of life or merely a preparation for life.

The choice makes a drastic difference. Preparation for life is how some people occupy themselves all their lives. The best place to do this is the campus. It is a good footing for a career, as some Chicano intellectuals are beginning to discover. But values that weave the campus and the city into one unbroken mesh of involvement abolish the distinction, which I think is a false one, between life and preparation for life. Is social work education accepting or rejecting this distinction? I leave the question with you.

Core Courses

Here I must be especially careful. When I approach questions of curriculum I am apt to speak imprudently. I have in the past given

offense on this score, though I am never certain whether I mean to or not.

I am of the opinion that schools of social work ought to secede from the humanities and set themselves up in the field of the in-humanities. The material for studying reality, for watching the non-operation of values, for the analysis of dis-integration, for the making of pre-cast models, is far richer in the in-humanities than in their shorter form. Here is a vast and unexplored field for the mind. It can stop bewailing the dehumanization of art, of the cities, of leisure, and of politics and begin to assemble the scientific evidence on these matters. Of course research in this direction is inordinately difficult. Professors in the in-humanities would be much more likely to get bounced. Still and all, a course of study in the in-humanities would be, as they say, rewarding.

And who knows how far-reaching the effect might be? There might be courses in un-civil engineering, the practice of which has been abundantly demonstrated by the freeways, the sports complexes, the school buildings, and the urban renewals of our day. There could be courses in plastics instead of classics, trivia in place of the trivium and the quadrivium, credit cards instead of credits. And academic training could be topped not by postgraduate but by postmortem of the mind.

But I must restrain my indiscretions. I must stop short before I get to elementary education, because I might be tempted to describe its curriculum (the way things stand) as the five R's: Reading, Riting, Rithmetic, Remediation, and Retardation.

No, I do not want to recommend core courses for the social work education of the future. I want to suggest core discourses. What is the difference? The first is a curriculum programmed to meet academic requirements, leading to a high degree of intellectual insulation and social disengagement. The second is a nonprogrammed interplay of minds prepared by the relevant disciplines to grapple with theoretical models for a society that can act according to humanizing values.

The core discourse, then, deals with an area of social concern so defined because it is about a social group significantly dislocated from social participation. This immediately states a value: no social group should be excluded from such participation. It also demands a theoretical model as I have defined it, a concert of the disciplines that bear on the model, and the action that it calls for as it moves forward to a solution. There is here no issue of translating theory into practice, for the value governs them both as they interlace.

Such core discourses might be the threatened demolition of a barrio, the condition of the so-called "wetback" population in a certain area, the subjection of children to instruction in a language they do not understand, the isolation of the aged, and the obstruction of information vital to the welfare of a particular group.

You will notice my stress on the role of the intellectual disciplines in the discourses. I want to make certain that I am not understood to be suggesting that they be downgraded. Their importance is obvious. To them we owe the materials for objective understanding and on them we depend for the speedy marshalling of the facts we require. Those who devote themselves to a particular intellectual tradition may shrink from adding the dimension of action; the only requirement should be that their pursuit of "pure" knowledge be undeterred and unconfined. If I seem to belabor the point, it is because I see evidence of "pure" activism advancing on disciplined intellectual labor. This may be because so much of it has been misappropriated, so much of it inbred, so much of it bent to academic convenience.

I have talked with many young Chicano scholars who tortured their genuine interest in graduate research out of shape in order to fulfill requirements that required little or nothing of their personal fulfillment. I do not know how much has been lost by these aberrations of the system nor how much they have delayed the discovery by Chicano minds of the far greater rigors and the far more satisfying compensation of self-imposed intellectual discipline.

I can identify Chicano content in one sentence. The Chicano content of social work will be the Chicanos themselves. So it is about time that I go around to the implications of all this for social work education.

Implications for Social Work Education

Some terms need to be reexamined, for in their use are wrapped implications that change the nature of what they are assumed to describe. One of these is "casework." This is a term no doubt useful in organizing the distribution of the services social workers are called on to provide. But I wonder if the one-to-one relationship that is implied is authentic. I cannot believe that social invalids—the aged, the very young dependents, the mentally ill, the handicapped, the chronic alcoholic—are so severely damaged that they cannot take part in some type of social relationship. I would like to see much more attention paid to this aspect of the damaged personality, much more care and time and funding to expand and to secure some of the constructive things that are already being done in this direction.

Another expression I would look at with caution is "the delivery of services." This, I would guess, is an expression that comes out of the enormous expansion of social work, the very mass of its clientele. Those that need social assistance most are likely to get lost, literally, and cannot be found to receive it. Hence the recruitment not only of social workers but of aides and paraprofessionals to locate those in need and help in delivering services to them is cru-

cial. We can understand why this has come about. But I hope we also understand that an entrenched delivery. service requires delivery boys and girls. As an apprenticeship, this is well and good; as a career and an attitude toward social dislocation, it is questionable.

I have also been thinking about some of the goals of social work education as I read them in current literature. The profession seems to be posing questions such as this: How can we integrate social work education into the established academic curriculum? That, I think, is ominous. Schools of social work are indeed faced with serious problems in their attempts to' establish themselves within academia. They must exist somewhere and the campus seems to be the only port in sight. But genuine integration is something else. As a profession, social work is claiming that it is its prime task to promote social and institutional change by enhancing social functioning by those who are presently excluded from it. It seems to me that the direction of integration ought to be toward those who are actively and directly engaged in that sort of action. I do not see it taking place on the campus.

In fact, I can offer a parallel case in the field of bilingual education. This is a philosophy, a method, a goal, and a model of instruction that is comparatively new to American education. Already the issue of integration has been raised high—not, I want to make it clear, ethnic integration primarily or exclusively, but integration in the sense in which the profession is speaking. The issue is whether the bilingual curriculum should be assimilated into the existing formal curriculum of the five R's. I contend that it should not. There are many who disagree with my position. To state my own case, I contend that such assimilation or integration would eventually result in boring children in two languages instead of one.

Specific Content Modules

This is the final item on my agenda, from which I understand that I am to recommend an example, perhaps even an assignment of .work, that will illustrate what I have been talking about. Here it is. Ten miles northeast of where we are meeting is the community of Alviso. It has a population of some 1800 persons, about 65 percent of them Mexican Americans and, as some of them prefer to be called, Chicanos. Culturally, ethnically, and socially it is a community very much like those that existed until recently in many parts of the San Francisco Peninsula. Alviso is a small town settled by people who successively relocated because of advancing mechanization in agriculture, urban expansion, and poverty. It lies on the marshy edge of San Francisco Bay, subject to floods, silting, and related inconveniences. It is nevertheless one of

the last remaining pieces of real estate in an area in which light in-dustry, freeways, airports, trailer parks, sewage plants, and garbage dumps are competing for room with people.

For this reason Alviso came into what is known as the "sphere of influence" of the city of San Jose, a muscular metropolis with its own sizable Chicano population. In 1968 there was an annexation election contrived in such a way as to legally abolish Alviso. During the past five years the Alvisans have held annexation *de facto* at bay by challenging the results of the election in the courts; but relief from this direction seems to be running out. The State Supreme Court denied the Alvisans a rehearing of their case, and a subsequent petition to the United States Supreme Court was also denied.

Here is the bare background of a situation which, I believe, meets the requirements of our specific content module. It is a social unit threatened with social dysfunction—if total obliteration can be so described. In this part of California it is the last example of a social process that has destroyed other Mexican barrios, notably one that used to exist in the center of San Jose. Alviso is utterly visible, located as it is at the very doors of a great university.

I propose Alviso as your specific content module. It calls for a theoretical model of what such a community might be. It represents a choice of values of high intensity. It lends itself to a discourse calling for a focus of many disciplines—sociology, economics, political science, social anthropology, education, ecology, geology, urban planning, and history. It is a practical encounter of two opposed theories of social organization. And it has a bibliography.

Objectives? Design? Content? These are no problem. The objective would be to prevent the destruction of Alviso as a community and preserve it as such until its present and future dwellers have time to recover their ability to function socially; and to go from there to build an environment friendly to man and community. The design would be a concert of actions and relationships between the Alvisans and the school of social work that would promote the objective. The content would be the specific roles of those who would take part in the making of the design, based on the necessary research and information.

I would like to end by restating my belief that the objective of society is to be social, and that it rests on a personal commitment that, to my knowledge, has not been stated with more clarity than by Agustin Yañez, the Mexican philosopher: "Ser responsables. ... Vivir siempre alertas en el sitio de nuestra jerarquia, alta o baja, si con ella nos identificamos. ... Volver al trabajo de unidades ... volver a la responsabilidad personal para que la tarea colective logre claro sentido, cause franco e inmediata consecuencia."[2] In other words: "To be responsible, to be vigilant always at our post of

duty, high or low, if our faith is there also. . . . To be personally answerable so that the common endeavor be clear as to purpose, moving freely to immediate and vital consequence." (translation mine).

NOTES

1. The linguistic articulation in Spanish of the word "jumpers."
2. Agustin Yañez, *El Pensador Mexicano,* 3rd ed. (Mexico City: Universidad Nacional Antonoma de Mexico, 1962), p. 1.

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Social Change Needs of Chicanos:
A Radical Perspective
for Social Work Education

by Juan Longres

The problems of the Chicano community will be resolved in time. The changes entailed will be slow in coming but will come nevertheless because Chicanos, as they have done in the past, will continue to organize to enhance their collective well-being.

It will be the object of this essay to discuss the social change needs of Chicanos. In so doing middle-range solutions aimed at the eradication of symptoms will not be presented. Rather, issues will be discussed within the context of broad, long-range, and more lasting societal solutions. The causes of Chicano problems must be eradicated if the present oppressive conditions are to change significantly.

The perspective will be radical in that it is assumed that the problems presently being experienced by the Chicano community have their roots not in the community itself but in the institutional structure of the United States as a whole. Specifically, it is argued that the economic, political, and social institutions of the United States, because of their capitalist orientation, facilitate economic exploitation, racism, and ethnocentrism—all of which are the cause of Chicano problems. Furthermore, other problems experienced by the Chicano community—problems of unemployment, educational failure, poor physical and mental health, and the like—are generated by these oppressive institutional conditions.

The resolution of Chicano problems requires changes in these larger institutional arrangements. In seeking changes we must be committed to the success of the Chicano community as a whole. Unfortunately, capitalist institutions are severely limited in their

ability to respond to the needs of the Chicano community as a whole. For this reason the resolution of Chicano problems makes it necessary to seek solutions "outside the system."

Yet the realities of capitalist institutions, or rather, the power of capitalists, make consideration of viable alternatives such as socialism, difficult if not impossible. Perhaps all we can expect of the movement therefore is the constant chipping away at the institutions that currently oppress us and in this way incrementally achieve a more desirable collective state. But it is then all the more important that short-range strategies and goals be assessed in terms of their ultimate ability to eliminate economic exploitation, racism, and ethnocentrism.

Problems Confronting Chicanos

It is my contention that the three most basic problems confronting Chicanos are economic exploitation, racism, and ethnocentrism. The three feed each other in that racial and cultural prejudices are the primary means through which Chicanos are economically exploited. Nevertheless, the three are somewhat independent because racism and ethnocentrism serve other functions besides economic exploitation. Problems of economic exploitation derive from class issues which in turn refer to the ways in which men relate vertically to each other. Problems of racial and cultural prejudice, although they invariably express status differentials, ultimately derive from solidarity issues that refer to the ways in which men relate horizontally to each other. Because the three raise different issues and stem from relatively independent sources, they require separate solutions.

Let us take the contention one step further. Not only are economic exploitation, racism, and ethnocentrism the basic problems confronting Chicanos, they are the cause of most other problems being experienced by them. This is not to say that there are no other factors contributing to Chicano problems, but rather that these three represent the primary sources of the problems.

This is not a novel contention and evidence for it abounds. It should be obvious that poverty, poor housing, poor education, unemployment and underemployment, and the inability to successfully organize politically are directly related to economic exploitation and racism.[1] The causal relationship between crime and delinquency and economic and cultural exploitation is one which is receiving increasing acceptance[2] (in this respect we are referring to "white collar" crime as well as "blue collar" crime). The problems of poor mental and physical health including general anxiety and alienation, family breakdown, feelings of insecurity, identity problems, drug and alcohol habituation, high infant mortality, and high

incidence of a particular illness such as tuberculosis can also be traced to the social vulnerabilities created by racism, ethnocentrism, and economic exploitation.[3]

In spite of the recognized causal relationship between these institutionalized forms of oppression and the problems experienced by the Chicano community, little attention has been paid to their elimination and a great deal of attention has been given to resolving the symptomatic problems as if these oppressive conditions were not in operation. Social work continues to be a profession of mental health caseworkers who relate to social problems by attempting to resolve individual problems. It is no wonder that most empirical studies of casework methods demonstrate the failure of these methods. Social problems cannot be resolved by working with the individuals who are suffering because of them, regardless of how enlightened the methods that are being used.[4]

Similarly, Chicano social work professionals appear to be following in the footsteps of Anglo-American social workers with continued emphasis on the treatment of the individual, the family, or small groups of Chicanos suffering mental health problems.[5] There has been a vigorous search for "Chicano content" and "special Chicano methods" but largely within the context of individual problems, not social problems. Yet if the causes of poor mental health are discrimination and exploitation then it is counterproductive for Chicano professionals to train themselves as "mindbenders." In so doing they are diverted and co-opted from directly confronting and changing those institutions that generate poor mental health and thereby negate the possibility of ultimately helping individuals.

In part the reason for the great concern with symptomatic problems is that the funding sources to which Chicanos of necessity must turn are unwilling to distribute funds that might, in the end, threaten the very power of those giving the funds. In this way Chicano professionals are funneled into perpetuating rather than changing oppressive conditions. But in part the concern with symptomatic problems is a function of historical forces that have created a wealth of technology devised to alter oppressed individuals, but too little technology designed to change institutions.[6] To overcome these difficulties, alternative funding sources must be located or established and enormous energies must be placed in developing the tools to accomplish the eradication of discrimination, prejudice, and economic exploitation.

Economic Exploitation—The Limitations of Capitalism

A considerable body of literature exists on the issue of racism and ethnocentrism and their relationship to Chicano problems. Much

less attention has been given to the ways in which economic exploitation oppresses Chicanos. Thus the major emphasis of this essay will be on discussing issues related to the eradication of economic exploitation.

Roger Brown argues cogently that wherever social relations are found status differences will be found.[7] Chickens have their pecking order, as do Aborigines in Australia and men in industrialized societies. The form of the pecking order may differ from species to species and group to group but nevertheless some pecking order is always present.

Because status relationships reflect a universal phenomena and may therefore have genetic roots we may never be able to do away with them. Indeed we may not want to do away with them for it cannot be assumed that in and of themselves they should be done away with. There are many forms of status that make sense. The respect and honor we give to people whose accomplishments are merited and have brought benefit to the whole of humanity seem a very meaningful form of status to confer. Likewise it is obvious that groups and organizations require some sort of leadership hierarchy for effective operations. We might be concerned with doing away with or at least significantly altering other status relationships, especially when such relationships are based on values that are destructive to the common good.

Social class differences are one form of status relationship worth eradicating. Class differences reflect differences in access to money and power. They foster destructive competition and do not reflect individual merit, accomplishment, or worth in any except the most materialistic and selfish terms. Worse still, class differences generate motivation for the exploitation of man by man.

The history of the United States has been one of confrontation, struggle, and decision to alter in some meaningful way class differences and class exploitation. Yet wide inequalities in the distribution of wealth persist and have gone unchanged over the past forty years.

It is incontrovertible that real wealth has increased among all sectors of wage earners in the United States. The working poor in the United States are not as absolutely poor as the poor in other parts of the world, nor are they as poor as they were two or three decades ago. Even when spiralling inflation is taken into account the average individual earns more money now than he did in 1950 or 1960. What is doubtful is whether the share of wealth held by the masses is distributed any more equitably now than in the past.

Measuring wealth is a difficult matter. Generally we must turn to wealth as reported through income tax statements or other formalized means. But measures of personal wealth hide as much as they tell, especially for those in the upper income brackets. For instance,

wealth held through business and other organizations, financial
intermediaries, and governments usually are not reported. Like-
wise, "expense accounts" and "fringe benefits" which largely ac-
crue to upper income people are not apparent in income statements.
Thus any simple measure of personal wealth is generally an under-
estimation of the wealth held by the more wealthy.

Robert Lampman, making no adjustment for unreported wealth,
estimates that the percent of personal wealth held by wealthy
individuals, although fluctuating, has generally decreased between
1922 and 1956. The wealthiest percent held 31.6 percent of all per-
sonal wealth in 1922; 36.3 percent in 1929; 30.6 percent in 1939;
20.8 percent in 1949; but 26.0 percent in 1956. However, if family
rather than individual wealth is taken into account the somewhat
steady decline in the amount of wealth held by the top income'
brackets is no longer apparent. Half the decline among individuals
between 1922 and 1956 disappears when wealth is analyzed by fam-
ilies, because married women are increasingly among the wealthiest
individuals.[8] Similarly, Anthony Downs indicates that the share of
wealth of the poorest 20 percent of Americans did not change
between 1947 and 1967.[9]

Robert Lampman only accounts for inequities in the distribution
of wealth up until 1956. Could it be that things have changed
during the past decade? According to a recent Cambridge Institute
report this is clearly not the case. They indicate that "there has
been no significant progress toward equality in the distribution of
income and wealth in America for more than a generation [roughly
the 1950s and 1960s]." Their data indicate that the wealthiest fifth
in the United States receives 50 percent of all wages and salaries
and 65 percent of all unearned or property income. In 1970 the 10.4
million families in the bottom fifth had an average income of $3,054
while the families in the top fifth had an average income of $23,000.
In addition, they report that the absolute dollar gap between the
rich and the poor has grown since 1958. The difference in incomes
between the lowest and the highest fifths of families averaged
$13,729 in 1958 but by 1968 the difference had reached $18,888.[10]

It is the continuation of economic inequality amid the advent of
the "welfare state" that makes one severely question the possibility
of reducing, let alone eliminating, economic exploitation in the
United States. According to Armand Sanchez the "fundamental
concepts underlying the welfare state are expressed differently but
generally involve the redistribution of income to assume a min-
imum standard of living; equality of opportunity; minimum social
services available to all; and a legal right to welfare state bene-
fits."[11] Even with this somewhat conservative interpretation of the
duties of a welfare state, it is difficult to see its goals being
achieved in the United States.

The Redistribution of Income

Americans pay a number of taxes, the most salient of which is the federal income tax. The federal income tax is a progressive tax ostensibly designed to reduce inequities in wealth. As income increases the percentage paid into federal income tax increases. Although the federal income tax is somewhat effective in reducing inequality, its general effectiveness is minimal because of the various "loopholes" available to those in upper brackets. Edward Budd reports:

> In 1962 for example, the share of the top 5 percent was reduced by about 2 percentage points with this increase spread over the four lowest quintiles. The top 5 percent had before tax, incomes averaging 17 times those of the bottom quintile and after tax, incomes averaging 14 times those of the bottom.[12]

Federal income taxes are not the only taxes Americans pay, but the others such as sales, excise, property, payroll, corporate (included here because they are generally passed on to consumers), and many state and local income taxes are clearly regressive, or so mildly progressive that they have the effect of being regressive. When the effects of these taxes are analyzed it is clear that the percentage of income paid in taxes of all kinds was actually smaller at higher incomes than at lower incomes.

Recently the negative income tax or the guaranteed annual income has received support as a means of redistributing income and eliminating poverty. In its various forms the guaranteed income would insure that the incomes of all Americans would by law not fall below an established minimal level. Specifically, those people whose income was above the minimal level would be required to pay taxes, while those whose income was below the minimal level would receive from the taxes a sufficient amount to raise themselves to the minimal level.

The problem, of course, is what would constitute the guaranteed minimal income. As initially presented by President Nixon the minimal income would have been $1,500, a figure somewhat below the poverty line defined by the Social Security Administration. Many liberals argue that individuals and families should be guaranteed an income at least at the poverty line (somewhere between $3,500 and 4,000) so that poverty—absolutely, not relatively defined—would be eliminated. More progressive thinkers argue for a guaranteed annual income capable of enabling individuals and families to participate fully in the ordinary activities of community life. Americans, they argue, should have the right to a clean and comfortable home, to adequate transportation, and to a life style consonant with the advanced technology that surrounds them.

To insure this level of participation in community life, individuals and families would have to be assured of an income considerably higher than the poverty line. For instance, families would have to be assured of an income at least comparable to the Department of Labor's "lower but adequate" $6,969 annual budget for an urban family of four.[13] And even this budget assures only minimal participation in community life. It demands that families live in rental housing, perform most services for themselves, utilize only free entertainment facilities, and, if the family is to own a car, an older model

The difficulty in establishing a guaranteed annual income is that it would require middle- and upper-income people to pay, through increased taxes, for the eradication of poverty. Some economists are optimistic that a guaranteed annual income (at the poverty line) could be accomplished with only a minimal sacrifice by taxpayers. According to Anthony Downs:

> Each "nonpoor" household would have to sacrifice, on the average, about 1.6 percent of its 1970 share—less than the likely growth from year to year. Hence, such a redistribution could be accomplished if each nonpoor household was willing to sacrifice about one-half of its expected annual gain in income. Of course eliminating the poverty gap based on other definitions of poverty might require considerably larger redistribution.[14]

Just how much of their income can we really expect the nonpoor to sacrifice? The value system of the United States emphasizes that the poor are poor because of their own incapacities. Such a value system already makes increased welfare payments difficult to justify. Similarly, with inflation so severely cutting into the earnings of middle-income (if not upper-income) people, it is questionable whether they would willingly sacrifice any of their "expected annual gain."

It is also likely that with a guaranteed annual income set at anything higher than mere subsistence the motivation to work so necessary for the advancement of a capitalistic economy would be severely threatened. If guaranteed incomes became livable incomes many Americans would undoubtedly refuse to put themselves through the dull and meaningless tortures of everyday work.

Equality of Opportunity

It is doubtful that equality of opportunity could exist under capitalism and even if it could it would not resolve the dilemma of the Chicano people as a whole. Although equal opportunity is an important human value and should not be jeopardized, the issue for the

Chicano community is equality and not equal opportunity.

Equal opportunity is a value espoused by most Americans. It has its roots in philosophies stressing the responsibility of governments to enable citizens to reach their full potential. Yet in spite of the widespread verbalization of this value, the data on social mobility in the United States indicates that opportunities are in no way equally available to Americans. Although popular media has emphasized the success of the few poor people who make it, the data indicate much less upward mobility than is presumed.[15]

The value for equal opportunity is superseded in American thinking by individual self-interest and materialism. Capitalism forces Americans to look at each other as potential threats to individual economic security and in this "rat race" Americans are forced to look out for themselves and their offspring. Who you know—which is determined by who you are in the first place—becomes essential to getting ahead. Equal opportunity has served as a nice slogan for those attempting to foster their own self-interest.

For Chicanos to struggle for equal opportunity under the present structure in the United States implies acceptance of the American capitalistic system; that is, when Chicanos shout, "Give us the chance and you Anglos will see that we Chicanos can be as good as you," they are merely asking for the opportunity to participate with Anglo-American capitalists in the exploitation of poor people. This, of course, is the basic problem in attempting any form of Chicano capitalism—Chicano stores in the *barrios* of the Southwest and Chicano businesses in general. Besides, it is unlikely that Anglo-American corporate capitalism would allow for a truly successful Chicano capitalism.[16] At best Chicano capitalism could only expect to produce a Chicano capitalist elite whose existence would depend on their ability to exploit the Chicano masses. At least now most Chicanos suffer a common exploitation. Entrance into the capitalistic economic structure—the best capitalism has to offer—will divide us among ourselves as exploiters and "exploitees."

In this regard it is extremely important to remember that Chicanos are not unique in their present status as an exploited group. The great majority of poor people in the United States are Anglo-American, not Chicano, and not any of the other racial minorities. Equal opportunity to enter the "system" merely means equal opportunity to exploit. Even if gained, this would be a hollow victory for Chicanos.

Lest it be assumed that I am arguing against equal opportunity, let it be emphasized again that equal opportunity is a value worth attaining and once attained worth perpetuating. The argument here is that equal opportunity does not exist in the United States, could not exist because of the nature of capitalism, and would at best only help a relatively small number of Chicanos who would become exploiters of the Chicano masses.

Social Welfare Services

Although the American "welfare state" entitles Americans to a number of welfare services, these services are minimal and not always granted graciously. Aid to Families with Dependent Children (AFDC) is granted only after a degrading process. Social security benefits have not been able to keep pace with inflation, so that most older people find themselves poor and dependent, even after a lifetime of hard work. Only recently have industries like agriculture, with its large number of Chicano farm laborers, come under the jurisdiction of minimal wage laws. Americans, except for the elderly, still have no right to adequate medical treatment.

It is naive to think that the inadequacies of welfare programs stem from the existence of conservative congressmen and senators. Spending for social welfare needs has been opposed by capitalists who prefer to spend for defense purposes because only in the defense industries have capitalists found the means for counteracting the tendency for stagnation to which capitalism is prone. It was defense spending that brought the nation out of the great depression of the 1930s, and it is generally recognized that defense spending acts as a prop to the economy today. A serious cutback in defense spending would very likely put us back into a major depression, since more than 10 percent of the civilian labor force is involved in defense-related occupations. More to the point, however, is that social welfare spending does not have the capability of making a capitalist economy run in the same way as does defense spending.[17] Capitalism runs best on wasteful production and planned obsolescence; defense spending assures this.

Similarly, social welfare spending is attacked by powerful elites who see in it threats to their exploitative abilities. Recall, for instance, the fierce struggle the American Medical Association put up against Medicare or the successful struggles put up by real estate interests in blocking the development of adequate housing for the urban poor. Powerful business interests will give in to welfare spending because the masses must be kept relatively satisfied. But business interests, like cleverly trained operant conditioners, will only make the reward large enough to insure the continuation of desired behaviors—no more and no less. In this respect capitalist interests have been enormously successful. Social welfare benefits have been made available to the extent that they keep the American masses believing in the potential of capitalism. With this in mind, there is little reason to expect that under capitalism Americans will be assured that their welfare needs will be met.

The Socialist Alternative

The major alternative available to capitalism is socialism but it is an alternative that is little understood by Chicanos or Anglo-

Americans. Unfortunately discussions of socialism raise the spectre of hostile international relations so that in the end discussions of socialism are frequently not very productive. They are often reduced to a discussion of national allegiance.

But the socialist alternative offers considerable promise for Chicanos and cannot be ignored. Since it is so little understood, let us take time to present its case. To do this, I will rely extensively on the writing of Paul Sweezy, one of the major voices of the socialist movement in the United States today. According to him, socialism is "a state of society in which private property in the means of production has been replaced by public ownership, and the guidance of productions by prices and profits has been replaced by planning."[18]

Socialism differs from communism in a number of important ways yet "communism must be thought of as growing out of socialism just as socialism grows out of capitalism; and to understand the sense in which communism is the goal of the whole movement, one must view it not as an abstract utopia but as the end product of an historical process which has to be treated as a continuous whole."[19] Socialism would not necessarily involve the nationalization of all industries and the eradication of private industry. Only those industries that are "decisive" for the economy need be nationalized.

Socialism does not mean the elimination of the profit motive nor the elimination of the motivation to work. The success or failure of industries would be judged in terms of profits and losses, just as success is presently defined under capitalism. Yet when socialists talk of profit they mean something different than capitalists.

> When we speak of the profit motive, we mean simply that those who engage in economic activity are moved primarily by the desire to reap as large a material reward as possible, and this of course applies not only to the owners or managers of capital but also to workers and farmers and lawyers and professional baseball players. . . . What changes is only the definition of the jobs of managers, not the motives which lead them to strive for optimum performance. In General Motors, the president is selected and paid well if he contributes to the profitability of the company; under socialism, the head of the automobile industry will be selected and paid well if he contributes to the fulfillment of the industry's part of the [national] plan.[20]

In other words what motivates profit under socialism is the desire to work for the collective good of the people as a whole rather than for individual self-interest. Likewise, wages are received according to the contribution made to the successful completion of the collectively defined national economic plan.

Interestingly, though socialism would not eliminate all income in-

equality, it would significantly reduce the gap that presently exists between rich and poor Americans. Obviously, for socialism to be a true alternative to capitalism it must be capable of overcoming the limitations of capitalism. According to Sweezy, socialism represents at least three advances over capitalism.

First, socialism would put an end to economic instability and unemployment: "Even when it is performing at its best, capitalism is subject to booms and busts. . . . All of this is due to the anarchy [self-interest] of the capitalist market in which millions of individual units make decisions without knowledge or thought of the effect on the whole."[21]

Second, socialism would not neglect public needs:

> It has always been true that capitalism has neglected the needs of society . . . this situation becomes particularly obvious and painful . . . in the United States today where education is neglected, resources are wantonly wasted, cities are allowed to turn into slums, and the people's health is left to the whims of private enterprise—while at the very same time a flood of trivial or even harmful goods and services are thrown upon the market, industries operate at 70 to 80 percent of capacity, and unemployment . . . averages 6 or more percent. . . . Under socialism . . . the pressures to concentrate on private trivia and to neglect public essentials are removed: at long last society can satisfy its collective needs directly from the publicly owned and appropriated surplus of its collective labor.[22]

Third, socialism would eliminate the exploitation of man by man and the alienation that follows from it:

> In such a [capitalist] society, human brotherhood and solidarity are mere empty slogans impossible of realization. Seeing each other as means rather than ends, human beings become alienated, hostile and embittered. Socialists consider that overcoming this tragic human condition . . . is the first and greatest achievement of socialism.[21]

Socialism and Chicanos: Some Considerations

The ideals of socialism offer considerable promise for Chicanos. By challenging the individual self-interest motivation underlying capitalism, it promises to enable the Chicano community as a whole to rise above its present conditions. At best capitalism would allow some Chicanos to rise, and then only at the expense of the Chicano masses. Socialism also offers to make industry and government more responsive to Chicanos because governmental programs would derive from the needs of the masses and not from the needs of business elites. Finally, socialism offers jobs, truly adequate incomes, and dignity not offered by capitalism. Chicanos would no longer constitute a surplus labor pool.

Although socialism offers Chicanos a great deal, there are still issues that must be resolved before socialism can become a goal of the Chicano movement. One major concern, of course, is whether socialism can live up to its promises. Socialism puts considerable emphasis on the role of government in determining economic plans based on the needs of the masses. We have argued throughout this essay that government in the United States today is controlled, or at least strongly influenced, by corporate elites. What reason do Chicanos have to expect government to free itself from the controls of business elites and turn its attentions to the masses?

This is a real problem. Organizations are ultimately only as good as the people who staff them and the nationalization of decisive industries without any change in the type of people making government and business decisions is not likely to produce any more responsiveness to Chicano needs. Socialism has yet to direct its attention to the way in which it plans to "integrate" Chicanos into the decision-making apparatus of government and industry.

Even with this there is reason to be hopeful that government can become more responsive under socialism. Although human needs have only been barely met under capitalism, it has been the federal government—often over the voiced objections of business and even local government—that has been responsible for the welfare needs of the people. For instance, the national government freed the slaves, broke down racial segregation, gave the suffrage to women, wiped out child labor, regulated work hours and set minimum wages, brought about social security and medicare, and imposed "due process of law" on local police authorities.[24]

The advent of a socialist government would require an enormous psychological reeducation of the masses. After centuries of learning (indoctrination) of the merits of competition and individual self-interest, Americans would have to undergo a collective psychotherapy before the cooperative and humanist values implicit in socialism would become behavioral norms. Although some social scientists see major changes in the value orientation of younger Americans, the existence of a significant "generation gap" among Americans is questionable.[25] The problem of reeducating people into a different value orientation may not be insurmountable, but it would require years of careful programming and if it were not successful could undermine all the promises of socialism.

Of considerable importance is the likelihood of converting a capitalist system into a socialist system. Socialist literature generally alludes to a "revolution" or a "revolutionary process" brought about by the masses becoming increasingly aware of the inability of capitalism to improve social conditions. On this point socialists may underestimate the power of capitalists. The control that capitalists have over the media is considerable and through the media

capitalists have the power to shape public opinion in the same way that it has had the ability to shape economic needs through the media.[26]

Similarly, socialists overlook the success capitalists have had in rewarding the masses of Americans. There is enormous income inequity in the United States but at the same time Americans as a whole live a life style considerably above that of most other people in the world. (This of course is why going back to Mexico is not a viable alternative for Chicanos.) Although dissatisfaction and alienation is widespread, the "good life" in the United States makes it highly unlikely that a revolution will take place.

Before socialism can become an objective of Chicanos it must be understood and accepted—and this process has only barely begun. The Chicano movement in the United States may be increasingly militant but it is definitely not radical. Chicano militance is "issue specific" rather than ideological: jobs, education, and social acceptance constitute the rhetoric, not the ideals of socialism. By and large Chicanos are concerned about making it "within the system." The notion of "alternative systems" that is occasionally apparent in the rhetoric is largely a hollow exclamation. For instance, at a 1969 conference on Chicano problems, the political demands of those present were judged to be "radical" and "militant." Yet, rhetoric aside, a more "within the system" set of goals could not be found. They were:

> That the Mexican-American community will no longer tolerate tokenism or denial or the exercise of self-determination; and that it will no longer be disposed to support any particular political party, but will support the party which makes its candidates and issues relevant to the Chicano needs.
>
> That the Chicano will research each community and pertinent issues affecting our community in order to assess these problem areas and work effectively toward their solution.
>
> That the Chicano will seek and support capable and responsible Chicano candidates to further strengthen our own effective political organization for political action to realize the full potential of our community.[27]

For Chicanos, perhaps the major difficulty with socialism is that it has largely failed to speak to the issue of racial oppression and cultural pluralism. That is, it may be a solution to economic exploitation but it does not assure that the other major problems confronting Chicanos will be resolved. There is a tendency among socialists to reduce all questions of race and ethnicity to class, thereby implying that race and ethnicity have no social reality independent of class. This is certainly true of Marxist literature.[28]

Socialism is an attempt to reorganize the economic relations among men. We have argued that racism and ethnocentrism exist independently of economic relations and therefore require a separate solution. For socialism to become an acceptable alternative for Chicanos, these issues must be addressed directly.

Summary

It has been argued that the Chicano community is confronted by three basic problems—economic exploitation, racism, and ethnocentrism. Furthermore, all other problems apparent in the Chicano community including poverty, poor housing, poor education, unemployment and underemployment, the inability to organize politically, crime and delinquency, poor mental and physical health, family breakdown, identity problems, and drug and alcohol habituation—to name some of the major problems—are merely the symptomatic expression of the economic, racist, and ethnocentric oppression experienced by Chicanos.

All goals of the Chicano movement must be geared to the eradication of the causes and not the symptoms of Chicanos problems. Thus the primary goal of the Chicano movement should be the elimination of economic exploitation, racism, and ethnocentrism. Only programs and objectives designed to eliminate these fundamental problems should be the concern of Chicanos. Programs and objectives that attempt to treat the symptoms without attacking the causes should be abandoned. Chicanos must learn that to treat symptomatic problems is to be co-opted; something that will do the Chicano community little good in the long run.

In seeking solutions to the problem of economic exploitation, Chicanos must concern themselves with the welfare of the Chicano community as a whole. Capitalism has been unable to meet the needs of Chicanos and at best offers only the possibility of developing a Chicano elite whose status will depend on their abilities to exploit Americans in general and the Chicano masses in particular.

Socialism is an alternative for Chicanos although at present it has no widespread acceptance among Chicanos. In part this is due to the militant but nevertheless nonradical nature of the Chicano movement. But it is also due to the fact that socialists have not directly addressed themselves to the issues of race and cultural pluralism. Until socialists do so, socialism will not be a viable goal for the Chicano movement.

NOTES

1. See for instance the articles in Maurice Zeitlin, ed., *American Society, Inc.,* Part 3 (Chicago: Markham Publishing Co., 1970), pp. 151-223. Also see the articles

in Tom Christoffel, et al., eds., *Up Against the American Myth*, Part 3 (New York: Holt, Rinehart, and Winston, 1970), pp. 188-367.

2. Only recently has deviance theory begun to talk to the political roots and functions of deviance. There has been a pervasive tendency to equate deviance with lower classes and to somehow assume upper income people have no tendency toward deviance. See Alex Thio, "Class Bias in the Sociology of Deviance," *The American Sociologist*, Vol. 8, No. 1 (February 1973), pp. 1-12.

3. There have been a number of very interesting studies on the relationship between the personality and mental health of oppressed people and social structural conditions. See for instance, Armando Morales, "The Impact of Class Discrimination and White Racism on the Mental Health of Mexican-Americans," in *Chicanos*, ed. N. N. Wagner and Marsha J. Haug (St. Louis: The C. V. Mosby Co., 1971), pp. 256-263; Franz Fanon, *The Wretched of the Earth* (New York: Grove Press, 1963); and Stanley Elkins, *Slavery* (New York: Grosset and Dunlap, 1963), pp. 81-140.

4. See E. J. Mullen, J. R. Dumpson, and Associates, *Evaluation of Social Work Intervention* (San Francisco: Josey-Bass, 1972), especially pp. 1-15.

5. Here I am referring to a number of NIMH funded programs in social work as well as nonfunded Chicano mental health programs in social work which in and of themselves are quite excellent but which detract from the economic and political solutions so vital to the Chicano cause.

6. Roland Warren makes the point that the technology (as well as the value system) necessary to change social institutions is virtually lacking. He points out that because of this, many grass-roots organizations which started as attempts to change the system have deteriorated into attempts to change minority groups, for example, by offering better educational opportunities, mental health services, consciousness raising, and so on. Roland L. Warren, "The Sociology of Knowledge and the Problems of the Inner Cities," *Social Science Quarterly*, Vol. 52, No. 3 (December 1971), pp. 469-492.

7. Roger Brown, *Social Psychology* (New York: Free Press, 1965), pp. 47-99.

8. Robert J. Lampman, "The Share of Top Wealth-Holders in National Wealth, 1922-1956," Zeitlin, *op. cit.*, pp. 87-104. That the roots of status may be genetic is the point of Robert Ardrey, *The Territorial Imperative; A Personal Inquiry into the Animal Origins of Property and Nations* (New York: Atheneum, 1966).

9. Anthony Downs, *Who Are the Urban Poor?* Supplementary Paper, #26 (New York: Committee for Economic Development, 1970), p. 10.

10. L. Upton and N. Lyons, *Basic Facts: Distribution of Personal Income and Wealth in the United States* (Cambridge, Mass.: Cambridge Institute, 1972).

11. Armand Sanchez, "Affluence Amid Poverty," *El Grito*, Vol. 3, No. 4 (Summer 1970), p. 68.

12. Edward C. Budd, "Inequality in Income and Taxes," Zeitlin, *op. cit.*, pp. 143-151.

13. *Bureau of Labor Statistics Bulletin*, No. 1570-5 (Washington, D.C.: U.S. Government Printing Office, spring, 1967).

14. Downs, *op. cit.*, p. 12.

15. Earl Ofari, *The Myth of Black Capitalism* (New York: Monthly Review Press, 1970).

16. To my knowledge there has been no attempt to study Chicano elites nor to study the success rate of Chicano business ventures. Ofari, *Ibid.*, has documented the incredible rate of business failures among Afro-Americans and it could be expected that Chicano businesses have been similarly unsuccessful. Still, this is research that would be important to determining goals for a Chicano movement.

17. Paul Baran and Paul Sweezy, "Corporate Obstacles to Social Spending," Christoffel, *op. cit.*, pp. 386-399.

18. Paul Sweezy, "Communism as an Ideal," Christoffel, *op. cit.*, p. 415. This article originally appeared in *Monthly Review: An Independent Socialist Magazine*, Vol. 15, No. 6 (October 1963), pp. 329-340. Copyright © 1963 by Monthly Review, Inc.

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19. *Ibid.*, p. 416.

20. *Ibid.*, pp. 416-17.

21. *Ibid.*, pp. 417-18.

22. *Ibid.*, pp. 418-19.

23. *Ibid.*, p. 417.

24. Henry Steele Commanger, "The Old, the Poor, the Unemployed," *The New York Times*, Sunday Magazine Section (March 4, 1973), p. 13.

25. The person who most celebrates the presumed widespread value changes among America's youth is Charles Reich, *The Greening of America* (New York: Random House, 1970).

26. See for instance, Herbert Marcuse "The New Forms of Control," Zeitlin, *op. cit.*, pp. 373-389; and Erich Fromm, "Alienation Under Capitalism," in *Man Alone*, ed. Eric and Mary Josephson (New York: Dell, 1962), pp. 56-73.

27. Y. Arturo Cabrera, *Emerging Faces: The Mexican-Americans* (Dubuque, Iowa: William C. Brown, 1971), pp. 75-76.

28. For a critique of Marxism and race relations see Robert Blauner, *Racial Oppression in America* (New York, Harper and Row, 1972), pp. 2-15.

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Language, Culture, and Behavior: Implications for Social Work Education

by Philip D. Ortego y Gasca

Let me hasten to inform you that I am not a social worker—pero si soy Chicano, and as Chicanos we share a commonality of struggle based on a common Chicano experience. Mine in Chicago, yours elsewhere. As a humanist and a Chicano pursuing scholarly endeavors I feel an urgent sense of responsibility to pool our resources and to establish the kinds of interdisciplinary discourses Ernesto Galarza suggests.

As Chicanos working in our separate and respective disciplines we hardly talk to each other save in passing. There is much the humanist can contribute to the understanding not only of the human condition but of the Chicano experience. For example, are the problems Chicanos face in English classes less important than the problems they face in social work education? I think not. They are part of the same web that has ensnared us. And just as the humanist can contribute to the understanding I have mentioned, so too Chicano social work educators can contribute and be a part of the humanistic perspective. The following poem illustrates, I think, the point I've been trying to make:

> de donde vine?
> pues del barrio, como tu
> dime, cual Chicano no ha nacido ahi
> cual Chicano no sabe de esa vida?
>
> No me cuentes del barrio tuyo
> porque el mio fue igual:

37

> el tuyo y el mio
> es el mismo barrio
> aunque el mio esta por alla en el destierro
> y el tuyo mas aca.
> Que no sabes, carnalito,
> que dondequiera que vive un Chicano
> alli hay tambien un barrio?[1]

In any lexical undertaking intended to shed light on the intricate and often baffling relationships between language, culture, and behavior, one must first come to grips with their historical and actual definitions. Moreover our examination of their relationships to each other must of necessity raise the question whether one can actually differentiate basic physiological drives, such as the quest for food and shelter, from cultural expectations, such as educational achievement, competition, and economic affluence.

If so, how then does language and culture influence human behavior? And for our purposes, what are the implications of language, culture, and behavior on social work education for Chicanos? And this includes a knowledge base, value base, and the teaching of specific skills that can work in the Chicano communities.

Let me begin this exposition by developing the premise first articulated by the anthropologists Whorf and Sapir. As a consequence of their anthropological studies of various linguistic groups, societies, and cultures they formulated the hypothesis that the language one speaks shapes one's view of the world.[2] As we shall see, this is an important postulate.

Before 1960, linguistic research was vectoring in on the proposition that all languages are complex and produce distinctive conceptual systems or a *punto de vista* or *perspectiva total* and that modality in the human experience is predicated on the language we speak. Subsequent investigations into the dynamics of language, culture, and behavior bore out the notion that indeed there was a high correlation between language and culture on the one hand and behavior on the other, all of which were also influenced by the environment.

Whorf, Sapir, Bloomfield and other investigators of language, culture and behavior have not advanced the hypothesis of linguistic relativity—that is, that all languages serve their respective speakers in organizing reality—as the ultimate perspective for rendering human behavior into definitive components. Rather, they advanced it as but another perspective in the total attempt to understand human behavior.[3]

Just how did Whorf and Sapir arrive at the notion of linguistic relativity? The truth of the matter is that the notion had surfaced many times, from the ancient Greeks to Von Humboldt to Chomsky.

The Origin of Language

The great mystery of existence may well be a linguistic one. For the origins of language are lost in antiquity. Perhaps no other subject has raised as much speculation as the origin and development of language, save the origin of man himself. Thus the origins of man and language are inextricably part of the same quest, part of the same riddle, part of the same speculation. For it is difficult to separate the concept of man from the concept of language. In fact we predicate man's entire human existence as a social creature on the basis of language. We would be hard put to conceptualize man without language. Our whole notion of society is constructed on a linguistic premise.

Interestingly enough the oldest available documents of the western tradition presently available to us discuss the nature and origin of language in simple terms. For just as the Ptolemaic view of a geocentric universe dominated the intellectual currents of the ancient world, so too the lexocentric or the language-centered theory of linguistic divinity defined by the western power structure dominated the speculative realm of language and its origins. This is the Judeo-Christian tradition that we inherited, and that continues to predominate Chicano Protestantism, Catholicism, and Judaism.

In the beginning, God gave language to man. The book of Genesis explains the origin of language as follows:

> And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
>
> And they said to one another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
>
> And the LORD came down to see the city and the tower, which the children of men builded.
>
> And the LORD said, Behold, the people is one, and they had all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do.
>
> Go to, let us go down, and there confound their language, that they may not understand one another's speech.
>
> So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city.
>
> Therefore is the name of it called Babel because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth.[4]

This was the fairly orthodox doctrine of the Judeo-Christian tradition about the origin of languages well into relatively modern

times. I daresay that even today there are those who solemnly ac-
cept this explanation of how man came to acquire language.

With the advent of science, however, and particularly those sci-
ences of man rooted in evolutionary theory, the nature of man and
his language came under closer scrutiny. One of the most amusing
theories of this nature advances the proposition that primitive man
—whom these theorists called Ogg—first articulated the sound "ugh"
to his wife who appropriately enough was said to have been called
Ugg. Reduced to this simplicity, Ogg naturally enough first uttered
the necessary words to call his wife. This has come to be called the
Ugh-Ugh theory of the origin of language. Needless to say, such a
theory leaves a lot to be desired.

But the essential point of this explanation ought not to escape us
for we see in this "scientific" effort to explain the origin of lan-
guage the simplistic fallacy that permeates most such *pensamiento
evolucionario*. That is, the reductionist mentality of analytic philos-
ophy: that complex organisms and entities may be ultimately ex-
plained by breaking them down to their individual components or
to the kernel of their essence. This mode of thought presupposes
that all matter in existence is fundamentally simple, that the com-
plexities of, say, language, are simply the products of accretion be-
neath which lie its simple essence.

This is a philosophical notion of far-reaching implication. For we
see its application everywhere about us, particularly in the kinds of
social planning and engineering that have come to characterize our
efforts at alleviating the problems of blight, poverty, deprivation,
and inequality, to name only a few. The enduring optimism in such
efforts has emerged as platitudes and aphorisms that either lay the
blame for such conditions on the victims themselves or on simple-
minded formulas that suggest cures. The problem of bad housing,
for example, is "remedied" by simply constructing high-rise or ver-
tical slums, when in fact the problem is so complex as to defy any
single and simple solution. But that is another discussion.

Suffice it to say that the web of language that binds us all as
human beings is not reducible to any pat solution. We are only now
at the threshold of linguistic inquiry that may yet reveal our iden-
tities even to ourselves.

General Features of Linguistic Thought

Before passing on to the major emphasis of this presentation,
however, let me attempt to complete the general features of lin-
guistic thought as they developed from Plato to Von Humboldt, the
nineteenth century linguistic theoretician. In the western world the
Greeks perhaps had the most perceptive view of language and its
function in human intercourse, although they were less concerned

with the psychology of language than they were with linguistic analysis. The extent of Greek interest in the nature and function of language is exemplified in Plato's *Cratylus,* where the dialogue centers on the contention that language has meaning arbitrarily and as a consequence of convention, versus the contention that language has some natural connection with the things words stand for. In other words, that the phonetic composition of the name mirrors the thing named.

Roman thought about language was simply an adaptation of Greek thought. Thus Greek and Roman inquiries into language are characterized by their formality and logo-analysis rather than by their insights. Interestingly enough our own forebearers *en el valle de Mejico,* in the region of Oaxaca alone, exhibited great linguistic variety. At least fifty dialects have been identified, yet we know very little about how our ancestors dealt with that linguistic variety. The very fact that there are still fifty identifiable languages suggests that the linguistic activity was a dynamic one, that the languages were both actual and viable. Despite this linguistic phenomenon at our doorstep, American linguistics continues to emphasize the European tradition of language exploration.

Greek interest in language led to the first forms of grammar and rules for linguistic manipulation. And while all of this was more descriptive in nature than theoretical, the Greek grammars—that is, the description of the language and interest in the workings of language—provided a significant basis for future work in the grammars of other languages. The Greek model became the paradigm for subsequent language study. And the question of grammar is at the heart of contemporary research in linguistic behavior.

Since the Greeks, grammar has been thought of as something inherent in languages, independent of its speakers. That is, a language—any language—is ordered by fixed and immutable rules that govern such things as syntax and meaning. A linguistic community was conceived as a group of speakers who were joined by the rules of the language they spoke. And in a very real sense this notion was not altogether amiss. Except that grammar became the *bête noire* of linguistic pedagogues and academicians.

It took a young linguist from the University of Pennsylvania to conceive of grammar as the process by which any speaker of any language generates the infinite number of sentences inherent in the logic of a given language.[5] For example, the logic of the English language predicates the syntax of sentences. In English the logic of the language enables me to say, "Give me the pen," rather than "Me pen give the." So too the logic of the Spanish language enables me to say "dame la pluma" instead of "pluma la dame." Of course, we can also say "damela" omitting the noun. We can't do this in English.

The implications here are considerable. For one thing, we can see that the Spanish language provides its speakers with more syntactical alternatives. And it seems to me that when a language provides its speakers with more lexical and syntactical alternatives it impinges directly upon the manner one conceptualizes in the language. Therefore more syntactical alternatives mean more conceptual alternatives. Moreover, we can at this point lay to rest the notion that Spanish-speakers are not future-oriented as a host of Mexicanologists would have everyone believe. Our language alone dispels that notion, for we need only to consider the mental process involved in constructing our sentences, particularly in terms of agreement and sequence of tenses, activities that must take place in the mind prior to articulation.

The process of individually generated grammars was an important philosophical consideration for it opened the door to the perception of language as an important key to human behavior. For our purposes as Chicano practitioners of human services, this philosophical consideration ought to open new vistas for us in our perceptions of the people we strive to serve. For if every human being generates his own grammar, then every human being must perceive his existence in a manner unique to that generation. That we understand each other at all in any given language is due to the concessions we make to meaning rather than any imputed meanings words are said to have.

This too was once a common belief—that words reflected the reality of the things they represented. We recognize immediately the patent falsity of such a view. For words are but arbitrary labels by which human beings sort out and arrange their experiences, if not their existence. Perhaps the most controversial notions about language revolved around the Rousseauian notion that language was the product of the senses, feeling in particular. Opponents of that theory argued that language emanates from man's capacity to reason. Thus in linguistic speculation the question centered on the proverbial chicken and the egg.

It was Ferdinand de Saussure who finally crystallized the main thrust of linguistic inquiry. His concept was that "the point of view creates the object." The essence of this point of view is that whatever correspondence may exist between the world of things and the world of thoughts is one we construct ourselves. In other words, we impose form and structure on "reality." It is with and through the agency of language that we accumulate and transmit the knowledge of this "reality" in terms of human activities and endeavors like music, painting, art, theater, and living in general. And it is also through this same agency that we create and foster conflicts in ideology, work out our aggressions and delusions, and perpetuate myths and prejudices. Yet despite the extent to which

we use language, the linguistic structure of reality is nevertheless arbitrary.[6]

Thus, how we order, sift, analyze, respond, react, and function in the human experience is determined *a priori* by the linguistic code we have been "programmed" with, just as the genetic code of DNA determines our biologic behavior. In short, language is the instrument with which we not only approach experience but with which we organize and understand it. And it is this linguistic capacity that is man's "most essential human characteristic." For as Edward Sapir once pointed out, "the network of cultural patterns of a civilization is indexed in the language which expresses that civilization."[7] Thus language becomes the guide and reflector not only to social reality but to our behavior in that reality.

Human beings, then, are very much at the mercy of the particular language that has become the medium of expression for their society. As we shall see, this contention becomes critical in majority-minority relations, especially when that relationship involves two different languages, one of which enjoys a dominant political position. Little wonder that English-speaking Anglo-Americans fail to understand their Spanish-speaking cocitizens. And it is here that we Spanish-speaking and English-speaking Chicanos have the edge on our monolingual *vecinos*. For by manipulating the English language we have come to know the Anglo-American in a way he has not come to know us. And it strikes me that this poses a crucial statement: we know who the Anglo-American is but he does not know who we are.

But this may be a bane rather than a boon. For while we are instructed about the value of knowing and learning foreign languages, our Spanish-speaking Chicanitos have been linguistically assaulted for possessing the very linguistic skills that the Anglo-American rhetorically values but which in essence he depreciates as "foreignness."

For the most part, current views about language, culture, and behavior are still influenced by historical and traditional concepts, misguided as they are. In most cases, as I have just mentioned, these concepts insufficiently explain the intricate relationships between language, culture, and behavior. Unfortunately, because of this umbilical dependence upon historical and traditional views, much cultural-linguistic and psycho-linguistic research has all too often been simply a "quest for the quaint," producing highly questionable conclusions, many of which continue to plague us in textbooks, curricula, and attitudes in general.

Equally unfortunate is that these conclusions, as in any other research area, tend to reinforce existing stereotypes about Chicanos in particular and minorities in general. For example, Anglo-American cultural anthropologists keep turning up pejorative generali-

zations about Chicanos. One such generalization I recently became
aware of was espoused in a fairly important jury trial involving a
Chicano who was suing for damages he had sustained in an auto-
mobile accident in which the other driver was at fault. An Anglo-
American physician was called to testify on behalf of the respon-
dent. To minimize the degree of pain the Chicano had suffered in
the accident the doctor referred to anthropological studies in which
certain types of people, including Mexican Americans, had low
thresholds of pain. Thus the pain suffered by the Chicano was not
as real as that suffered by Anglo-Americans, who, according to the
physician's testimony, have a higher threshold of pain.

Needless to say, the Chicano lost the case, despite overwhelm-
ing evidence that the respondent was at fault. Of course, it was an
Anglo-American jury. And of course we have no way of assessing
the extent to which the jury may have been prejudiced by the Chi-
cano's physiognomy, accent, or the fact that he was bilingual.

As a generalization about a people, the physician's statement is
tenuous, to say the least. Yet these generalizations are used unspar-
ingly, it seems, in documenting a variety of psychocultural prop-
ositions in addition to notions about language, all of which damage
us seriously in the area of human services delivery. For the Anglo-
American deliverers of these services are perceiving our needs in
terms of their mistaken notions about us and what we need, rather
than of our actual needs in terms of our Chicano existence. Indeed
the problems of Alviso, which Ernesto Galarza referred to, arise in
no small measure from the erroneous and oftentimes deliberate
perceptions the Anglo-American power structure has of Chicanos
and their communities.

The Relationship of Culture and Language

How is culture related to language and subsequently to human
behavior? While the idea of culture is equally rooted in antiquity,
culture as a concept or idea is of fairly recent vintage. Activities
that we now classify as cultural in origin were once thought to be
biological in nature. Even environmental and geographical behav-
iors are now regarded as closely linked to cultural interpretation. In
other words, similar climates and similar terrains do not produce
similar ways of life.

Much of the behavior formerly subsumed under the rubric of
"human nature" is now regarded as cultural in origin. While sexual
intercourse, say, has a physiological basis, its practice is more
nearly defined by cultural parameters.

In 1871 Edward B. Tyler postulated that "culture ... is, that com-
plex whole which includes knowledge, belief, art, morals, law, cus-
tom, and many other capabilities and habits acquired by man as a

member of society."[8] In 1949, Leslie White, the founder of "cultur-
ology" (the science of culture) advanced the proposition that

> culture is an organization of phenomena-acts [patterns of behavior],
> objects [tools, things made with tools], ideas [belief, knowledge], and
> sentiments [attitudes, "values"]—that is dependent upon the use of
> symbols. Culture began when man as an articulate symbol-using
> primate, began. Because of its symbolic character, which has its most
> important expression in articulate speech, culture is easily and read-
> ily transmitted from one human organism to another. Since its ele-
> ments are readily transmitted, culture becomes a continuum; it flows
> down through the ages from one generation to another and laterally
> from one people to another. The culture process is also cumulative;
> new elements enter the stream from time to time and swell the
> total. The culture process is progressive in the sense that it moves
> toward greater control over the forces of nature, toward greater
> security of life for man. Culture is, therefore, a symbolic, contin-
> uous, cumulative, and progressive process.[9]

We can see that the word "culture" is all-embracing and in fact
has come to signify, for most people "the characteristic mold of a
national civilization." If we consider language as a set of habits
concerning sign behavior "as a part of culture, and *culture* as the
total set of habits which man learns," then we can see the primacy
of culture over language. In fact Leslie White underscores this
primacy, contending that "every individual of the human species is
born into a cultural environment . . . which . . . embraces him and
conditions his behavior." Thus "it is the cultures which possess the
people who have been born into them."[10]

Given this axiom, can the English-speaking Anglo-American
truly comprehend us as Chicanos who have been born into a cul-
ture that so possesses us? But is this really a fair statement of the
Chicano reality? For are we not also born into the same culture, so
to speak, as the Anglo-American? Or are there distinct environ-
mental contrasts to be made between Chicanos and Anglo-Amer-
icans despite the fact that we seemingly share the same environ-
ments? Indeed, Chicano and Anglo-American students, for ex-
ample, may attend the same schools, yet by and large Chicanos
receive an inferior education in relation to their Anglo-American
counterparts. This has all been starkly dramatized by the findings
of the Civil Rights Commission in their studies of Mexican Amer-
icans and the educational system.

Needless to say, the Anglo-American educational system is but
another arm in the socialization and politicalization process for
controlling the citizenry and indoctrinating our youth in the
"values" of American society. For indeed the schools are the means
of transmitting the values of the dominant society across the gener-
ations and thereby perpetuating the dominant point of view vis-à-

vis expected behaviors. This is behavior modification at its most insidious level, though I daresay few Americans regard the educational system in the same way.

And this strikes me as an enormous contradiction for Chicanos who have come to place such great reliance upon the ameliorative benefits of education. I cannot admire Chicanos who achieve diplomas and degrees and skills simply to make it into the mainstream of American society. Nor I admire those Chicanos who see the acquisition of those diplomas and degrees and skills as a means of helping our people realize their fullest human potential as Chicanos. I admire those Chicanos who at great personal sacrifice often have established independent schools and *colegios* for our people as viable alternatives to the debilitating influences of the present educational system that is emasculating our young people.

As Chicano professionals we must be sincere in meeting the great challenge that lies before us. We must reappraise our motivation and our mission as well as our commitment to the struggle that is still embryonic. For the struggle to improve the lot of our people demands our complete intellectual honesty as well as the courage to do—not the courage to be.

In order to "do" we must champion the philosophy of change. This philosophy must differ from the way things are currently conceptualized by the lexical and cultural restraints of American society, moving to new ways of exploring solutions to age-old problems. In a recent article, Francis L. K. Hsu admonishes us to explore the knowledge "underlying the assumptions rooted in cultures other than those of the West." He beseeches us "to explore these cultures for solutions to problems besetting our own society." For "as long as we remain culture-bound in our definition of problems we cannot take advantage of feasible solutions extraneous to the Western tradition." He suggests that as a beginning we "move from an individual-centered Western model of man to a more universal sociocentric model."[11]

I agree with Francis Hsu "that the most essential ingredient of human existence is the *interpersonal nexus,* not the individual."[12] For in placing the kind of reliance we have on the American myth of "individualism" we have in fact created a narcissistic society of people more interested in themselves than in the welfare of their coexistents. The recent history of American urban life is replete with accounts of men, women, and children who have been brutalized and killed in full view of passive onlookers. Would a society that valued the sociocentric view of man create such onlookers? I don't honestly know. But as Chicanos whom the social institutions have failed because of their emphasis on individualism "it is to the pattern of kinship that we must urgently turn our attention. . . . for it

is the family which nurtures, transmits, and escalates the affective component of the individual from generation to generation" rather than the schools which transmit only the values of individualism.[13]

Language-Culture-Behavior Studies Needed

I have dwelled extensively on language, culture, and values for I think they are important considerations in our assessment of human behavior. Unfortunately the relationship between language, culture, and behavior has yet to be studied adequately. Most of the linguistic studies conducted by psychologists are concerned with learning and verbal responses measured in terms of stimulus-response theory. As yet the only studies that deal effectively with behavior, language, and culture are marginally explorative, being psychoanalytical for the most part, with their linguistic implications still unassessed.

With due respect to Freud's theory of personality based on the Id, Ego, and Superego, topographically there is one facet that has been largely ignored and that is the effect of the *logos* on personality, for our personality is immediately manifested in our language.[14] The same applies to other theories of personality that emphasize its structural aspects.

A. A. Roback has raised some interesting questions about language and behavior in terms of aggression and national character.[15] How do words affect people? Motivational research has come up with a variety of answers but they are hardly definitive on the subject. For example, why do Blacks react as they do to the word "nigger." The point is obvious here, I think, but nevertheless we can see the fallacy of the nursery rhyme that "sticks and stones may break my bones, but names will never hurt me." Names do hurt, and perhaps more than sticks and stones. For words once spoken are beyond recall, even though we may apologize.

Some words are like arrows or darts that penetrate and do their damage. What role does praise play in behavior? Or criticism for that matter? What is the role of language in aspiration and achievement? And finally there is the largely unexplored area of the significance of language in producing behavior from propaganda, beliefs, and ideology. Not long ago a fluoridation issue failed in a major western city because of linguistic legerdemain that produced the "right kind of behavior" on the part of the majority of voters who went to the polls.

There are a host of questions to be asked about language and behavior, questions that desperately need answering: What is the relationship between language and learning? Between language and perception? Between language and self-concepts? What, for ex-

ample, are the politics of language? And finally, to what extent does the structure of a language influence or shape the structure of our concepts and thoughts?

Specifically what does all this auger in its implications for social work education for Chicanos? For one thing, I think we ought to be clear about the centrality of language in the identity of a person. To attack a person's language is in fact an attack upon the identity of the person. Which of us has not felt chagrin at having our English or Spanish corrected by someone we felt was more fluent or authoritative in that language?

Necessity of Bilingual Education

It seems to me that at the moment the single most important issue in Chicano education for all of us is the question of bilingual education. But one of the major difficulties I have encountered in my research on bilingualism has been the difficulty of assessing the language status of Spanish-speakers, particularly in the Southwest where the practice of labeling such speakers as "bilingual" with little reference to its meaning is prevalent.

What do we mean when we call someone bilingual? Or when we talk about our bilingual communities or *barrios*? Are we talking about coordinate bilinguals, that is, those bilinguals who are truly proficient in both Spanish and English? Or are we talking about Chicanos who demonstrate binary phenomenon—that is, the mixture of both Spanish and English in utterances? Is this binary phenomenon or code switching, a manifestation of inability to handle either language appropriately? And in these cases, what are the sociopolitical, economic, and psychological implications for the full realization of the person's human potential?

In Chicano studies programs are we really advancing the improvement of Chicanos when we encourage (and often espouse) the maintenance of what has come to be called "Pocho Spanish" or "Pocho English"? Are these perhaps felonious notions about the nature of Chicanos and their language? What happens, for example, when a Chicano is so conditioned by code switching that he cannot function in a job that may require fluency in English? Or fluency in Spanish? Moreover, to what extent may the confluence of two language systems inarticulately applied, contribute to ambiguity, not only about one's identity, but about one's relation to the environment and the manner in which the world is viewed? I do not raise these questions idly or maliciously or with any answers readily in mind. Those who are familiar with my research and writing in this area know full well my passionate defense of our linguistic identities.

Reevaluation Necessary

It is time now to seriously undertake a reevaluation of our notions about ourselves and what we are about. We must honestly search for answers. As Ernesto Galarza charged us, we must seek out new methodologies and new models based on entirely new concepts of learning and knowledge. Furthermore we must ask what implications our questions have in terms of the kinds of knowledge about language, culture, and behavior, as well as bilingualism and biculturalism we ought to transmit to our students in order for them to be effective as Chicano practitioners of human services. Can we send them or encourage them to undertake roles in such Chicano communities as Alviso? What skills do I as a Chicano, especially an already tainted Chicano, have to offer, perhaps even having lost the language? If it's a Spanish-speaking community can I function linguistically in that community? Can I really help or will I simply be in the way?

I do not say any of this to minimize in any way the necessity of our involvement in such communities as Alviso. I simply raise the questions in order to honestly assess our strengths and skills so that we may better serve the ends of our common struggle. If I don't have any skills, only commitment, then how and what can I contribute to the resolution of the Chicano struggle?

Perhaps we need more than commitment. Perhaps the place to start is not with commitment but with the need to take a look at ourselves, as Al Flores suggested that we do. Not from the individualistic perspective, but with the thought of knowing ourselves in order to help our kinsmen know we too are in the struggle.

NOTES

1. Where am I from?
   Why from the barrio, like you
   tell me, which Chicano was not born there
   which Chicano doesn't know that life?

   Don't tell me about your barrio
   for mine was the same:
   yours and mine
   are the same barrio
   though mine is over there in the diaspora
   and yours over here.
   Don't you know, kinsman,
   that wherever a Chicano lives
   there too is a barrio?

Philip D. Ortego, *La Luz* (December 1972), p. 50. Reprinted by permission of the publisher.

2. Herbert Landar, *Language and Culture* (New York: Oxford University Press, 1966), pp. 216-24.

3. Philip D. Ortego, "Perspectives in Language, Culture, and Behavior," *International Language Reporter* (2nd quarter, 1969), pp. 9-16.

4. Gen. 11:1-9 (King James Version, 1611).

5. See Noam Chomsky, *Syntactic Structures* (New York: Humanities Press, 1957).

6. Edward Sapir, *Culture, Language, and Personality* (Berkeley: University of California Press, 1964), *passim*.

7. *Ibid.*, p. 68.

8. Robert F. Berkhofer, Jr., *Behavioral Approach to Historical Analysis* (New York: Free Press, 1969), p. 84.

9. Leslie A. White, *The Science of Culture: Study of Man and Civilization* (New York: Grove Press, 1949), pp. 139-40.

10. *Ibid.*, p. 126.

11. Francis L. K. Hsu, "Kinship Is the Key," *The Center Magazine* (November-December 1973), pp. 4-5.

12. *Ibid.*, p. 5.

13. *Ibid.*, p. 14.

14. Ortego, "Perspectives in Language," *op. cit.*, p. 16.

15. A. A. Roback, *Destiny and Motivation in Language* (New York: Cambridge University Press, 1954), *passim*.

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Valuing Theory and
Social Work Education

by Al Flores

Today as men of all ethnic backgrounds concern themselves with providing an existence and environment for their children and families in which they can realize their full potential, they are continually puzzled by thoughts that insist they must strive for equality while retaining those differences that cause them to be unique and ethnic. Why the concern for an existence and environment in which they can realize their full potential? What happens to one's cultural awareness when he realizes his full potential? What is realization of full potential? Where does this concern originate? How can one differentiate himself from other ethnic individuals if they all share this concern? How can one answer these questions as a professional who functions as an educator in the social sciences until he can answer them for himself as an individual member of the human race?

When communicating with teachers, administrators, and parents in multicultural communities, the social work educator encounters certain attitudes and feelings that interfere with the transmission of facts, ideas, and courses of action that contribute to the effective interaction between people. These attitudes, feelings, priorities and/or beliefs are effective impediments to relevant communication because they are felt intuitively and are not assessed rationally. When social work educators are afforded the opportunity to participate in activities designed to let them "take a look at themselves" in a natural, nonthreatening manner they can then "tune in" to the world around them after they have assessed their values and clarified their understanding of themselves.

For example, teachers in all substantive areas (social work educa-

51

59

tion included) have preconceptions about their physical and social environment. When these preconceptions are applied to ethnic differences in language (speech patterns that result when English is a second language), lifestyles of families that have their roots in different traditions and customs, and many other facets of multi-cultural community life, they serve to influence the social work educator's behavior and attitude when interacting with students, their parents, community members, and significant others whose ethnic background is different.

When social work educators are given the opportunity to examine the factors that contribute to preconceptions, they are then able to better understand themselves. While this understanding may not result in new or different behaviors the teacher has been given the opportunity to develop a rationale for his beliefs and behavior. From this, a relevant philosophy of social work education can result. The accompanying psychological base can serve to help him understand why he chooses one curricular and/or pedagogical approach.

Unless the social work educator can determine what his priorities are and accept who he is, he will have a difficult time interacting with those in his particular ethnic group with whom he wishes to communicate. I firmly believe that this is the only truly humanistic, existentialistic position that one may hold if one is truly concerned about mankind, and the only way in which humanity can develop and thereby transcend whatever ideological-philosophical premise it holds about what is good and beautiful.

This reference to what is good and beautiful is predicated on the axiological area upon which valuing and values are based. Let us refer to the Aristotelean model whereby one must first attend an ontology or a knowledge base which helps us proceed to that area of epistemology or truth that is based upon the knowledge that we have accumulated and which helps us by providing an acceptable model upon which our truths can be fashioned. Once our prior experience and truth have been established we then turn to the axiological area upon which we base our values with which we use to proceed as we employ them in the act of valuing. This is an ideological-philosophical model. It is upon this that we will pursue the content of this essay.

The Schools of Valuing Thought

The question has arisen many times regarding the various theories of valuing and values. There is also the question of the theorists, who pursue the valuing process. Rather than discuss specific theories of values and valuing theorists at this time let us review the relative schools of valuing thought and their influence upon the concept of valuing and the formation of values.

Valuing is the business of life. If valuing has any central guiding purpose it is to bring thought to bear upon the task of living well. In social work education its mission is the same—to bring criticism to the task of educating Chicano social workers. If social work education is to have any genuine effect it must terminate in the recognition of how valuing and the resultant values affect us and how they serve to move and shape our experience. As social work educators we must identify some personal set of commitments that we can lay claim to as our own, extend and enlarge those commitments into a cluster of notions about the world and about the job of social work education and teaching that fit together and that we can defend, and arrange those notions into an organic whole so they may begin to operate in our life and work, as well as in the life and work of our students.

Idealist Thought

Let us consider the initial philosophical school of thought bearing on valuing theory. Plato and others who subscribe to the classical humanistic approach are the best representatives of this school of thought. The role of valuing in idealistic or Platonic theory was that the good and the beautiful were arrived at as reflections and imitations of the absolute self. To better understand this position, let us consider the concept that in moral and aesthetic training the idealist emphasizes the traditions of the community, since it is here that the best working approximation of the infinite moral self resides or exists. Custom and convention, as they relate to tradition specifically, are for this reason singled out in classes that rely upon symbolic representation and theoretical approximations of the ultimate mind.

The use of these symbolic terms to express the positions of the ultimate mind is best discussed by Van Cleve Morris:

> Axiologically, we may say that the Universal Mind can be thought of as the Infinite or Universal Self. The concept of *person* extended to its complete and perfected form. Because it is the very author of ultimates in ethics and aesthetics, this INFINITE PERSON is capable of infinite goodness and conduct and infinite love for beauty and our axiological task is to know the good and feel the beautiful in the way the Ultimate Person does. For it is only through this identification that we can truly justify our conduct and certify our tastes. We must, that is, endeavor to imitate the absolute self in our search for right conduct and aesthetic appreciation.[1]

The idealist's valuing contributes to his philosophy of education, but is not as influential in his behavior or planning. Once this ideological position begins to be consciously applied there occurs an interaction between the elements of his philosophy or his valuing and

his philosophical position. A concomitant of this is that the resultant social policy that evolves from determining what is good stresses the preservation or conservation of heritage. For the valuing individual, the experience of attending a paradigmatic self has served to enlarge his base of knowledge. In order that he live a meaningful life, he must "tune in" to the ultimate mind and situate himself in such a way that he can increasingly discern and interpret the insights that the ultimate mind seeks to awaken in his microcosmic mind.

The question may arise as to whether or not idealism provides a sound basis for valuing theory. Invariably, the answer is "yes." For over a millennia, men have based their behavior and their search for the good upon what is ideal. They have looked for those who would approximate for them that which is good.

Based upon these very idealistic prescriptions, it is not unlikely that an ethnic group would hold the idealistic as highly desirable. For example, Chicano social work educators have only to speak in terms of what "Chicano" is before extolling the merits of preserving their heritage, of looking to the traditional, to the established as highly viable for Chicano students in the area of social work. Is it too much for us to accept that this same idealism does not provide for us a classical model of humanistic behavior? Not humanism in the sense that we know it in 1973, but in the sense that the ultimate human behavior is to strive for that which is ideal.

This concept derives from a valuing process that had its birth in Platonic valuing and which has been preserved for many hundreds of years. The process of social work education for the particular ethnicity we designate "Chicano" is a direct outgrowth of such valuing processes, and is a firm example that idealism is very much alive in the twentieth century and undoubtedly will still be strong and influential as we move into the twenty-first century.

Realistic Thought

Let us now turn to the realistic school of thought, the Aristotelean system of valuing upon which much of our scientific and mathematical logics have been based. Here the good and the beautiful is that which is reflective of nature and the natural process. That which is observable or is an observable reflection of nature is what we deem good. The social policy that evolves stresses the transmission of "settled" knowledge. For the social work educator and for his students the role of recipient or receiver of this settled knowledge serves to expand his ontology, which is consistent with the following:

Realistic valuing and its view of the cosmos is essentially material and even mechanistic; i.e., that the world was built essentially of matter, or more precisely, of atoms and molecules; that these material constituents of reality arrange themselves into different things; and that *things* in their many varieties constitute the real world that our senses take hold of day by day. There is no need to imagine some mysterious intelligence behind it all. One may simply consider the world as capital-*N* Nature. In this light, it is an empirically observable world; constantly open for our inspection.[2]

For the realist there is no valuing imperative because that which is ethical and aesthetic is not as important to realistic thought as observation and experience. Morris goes on to say that:

. . . man finds his way to the good in somewhat the same way as to true knowledge, i.e., via close observation of Nature. Nature contains the elements of good and right; if we attend carefully we can discern a moral law at work there. We can also discern balance, in proportion —that is, in all the attributes of aesthetic content which it is our privilege to reproduce and celebrate in art.[1]

As we progress in our discussion of realism we can say that some valuing does occur but certainly not as it occurred in the process of idealism. It is not unlikely that as realists those things we value will be those things that we approximate. But if we attend the Aristotelean model of logic and if we attend Aristotle's search for essence, then what we must also attend is the concept that there is more to realism than just nature. There is also that which one would describe as the essence of nature. This is the thing we hold in high priority as we progress in our search for the good.

For example, relative to the four distinct types of causes that help us to know, Aristotle designated the "material cause as matter," the "formal cause as form," the "efficient cause as the maker," and the "final cause as the purpose." To look at social work education in a realistic sense, more than likely we would adopt these four causes to help us reach our goals. Since realism is the basis for behavioristic theory and since behavioristic psychology has contributed much to our criterion-referenced tests of what is, it is probable we would set up a "test" to arrive at an answer for a problem.

As R. F. Mager suggests, we identify the final cause or the purpose as an objective, then we take stock of what we have to work with—the material cause or the matter.[4] We will search for a formal cause or the form in which this matter will be observable. The matter is the behavior that we are looking for and the form is the execution of that behavior. Of course, the efficient cause is the behaver. So here we have a final cause, a purpose, matter, and form. We also

have the maker who may be the behaver or even the planner of the activity.

Small wonder that many people have looked at behaviorism as a way to deal with social problems. Is it any wonder that many of our social illnesses like alcoholism have been subjected to behavioristic treatment modalities that many in the field of social work do not believe in? Then again we ought to keep in mind that when we are talking about a realistic position the best way to understand the world around us is to break it down into recognizable, fragmented parts so that it may be duplicated and studied. What better way than to use operant methods to reinforce those behaviors we want to transmit as more acceptable than others. Why not reinforce them? But in the process of doing so let us take into consideration the fact that the person who is being subjected to the treatment is acting as a recipient and not as a behaver. We must keep in mind that the ultimate good is to transmit information. That's the sole purpose of the realistic point of view. That which is good is that which is transmitted.

Thomistic Thought

Let us now take a look at a position that reflects the thinking of St. Thomas Aquinas, an acceptable authority when it came to putting things together about how people thought and what they valued. The concepts of essence and being that St. Thomas originally proposed have been given several squeezes recently by those we call neo-Thomists. In this Thomistic school of thought we find two divisions—the philosophy of the layman and the philosophy of the ecclesiastic—combined into a systematic approach or school of thought. From the layman's point of view, the Thomistic school deals with what is good from the point of rationality.

For example, that which is good is based upon the rational act. That which is beautiful is based upon the concept of creative intuition or the concept of creativity, rationality, and so on. For the ecclesiastic, that which is good is based upon that which reflects the spiritual or the religious, the Godlike. That which is beautiful is that which would enhance that which God would appreciate as beautiful—the sacred and the spiritual.

As we think about this type of valuing there are undoubtedly many specific personalities we could quote. Rather, let us concentrate on the impact of this valuing process which says that in order for man to identify that which is good he must, first of all, be logical and rational. Or if we are talking from the standpoint of the ecclesiastic, he must learn to accept what is good as a function of his faith and the institution upon which his faith is built. It can be his religion. It can also relate to his culture and to his traditions. It can

relate to those organizational requisites that encourage us to do the "right thing." The way we dress. The way we tend to behave in the working situation. It could be any number of things we are attending.

As regards the social work educator, his personal biases, his personal institutional priorities—organizational, ethnic, or religious—will dictate for him that which is good, that which is right. He should bear in mind that the conventions of the various institutions in which he believes are going to exert a powerful influence as he interacts with students. In all likelihood he will do that which is most likely to promote a concept of group cohesion based upon or reflective of thinking that through group cohesion individuals can evolve and develop for the good of the "cause."

This is where the concept of "La Raza" is much more real than individualism for Chicanos who find themselves in a society as functioning providers. In order to provide, in order to "measure up" to the expectations of the institution or family, in order to meet his obligations as a provider, the Chicano finds he can deal with those things which he must in attending the process of groups. Since it is very difficult to establish oneself within Anglo-American society, the Chicano draws upon those significant others in his life who constitute his ethnic group.

The concept of group is not to be minimized. If we refer to the group in a synergic, holistic manner in which individuals come together and evolve behaviors and strategies that are much more effective than those they can construct as individuals, the holistic approach of looking at the concept of La Raza and how it will contribute to the Chicano of tomorrow is vitally important.

As one continues to look at this school of thought and attempts to look at situations relative to this valuing process one begins to realize that the concept of competition as an outgrowth of Thomistic thought is very strong. Where else do we concentrate more upon proving our worth, on measuring up, on demonstrating our stamina, or exhibiting our abilities to withstand catastrophe, misery and adverse conditions? The behaviors that are valued range from basic survival to the highly sophisticated concerns over economics and politics. Moreover, this school of thought gives rise to the idea that somebody else has got it and we haven't, thus creating issues and situations by which we can disencumber the "haves" so that what they possess is spread out a little more equally to those who are "deserving."

We then find ways in which people can come to be deserving. Ethnicity is not the least of the concepts that is used to obtain or attain deservability. It is interesting to note the issues of culture and ethnicity, on the one hand; but on the other hand, when we get into the area of dealing with specific issues it is never "How does the

individual feel? or How does the group feel? What are the cultural ramifications? or What impact does the problem we are dealing with have upon us as ethnics?"

It is, rather, "How do we as group X gain an advantage over group Y?" How can we create a situation in which group Y will come to recognize the worth of group X? Do we point to the cultural contributions? Do we concentrate on the ethnic state of mind? Do we allow ourselves the luxury of taking into consideration the beauty of the individual in his ethnicity to help us prove a point? Not very often.

What we do is to point out all the different ways in which an individual is disadvantaged, deficient, below par, and does not (in his present condition) meet the qualifications for membership in the human race (as does the person of dominant culture descent).

Admittedly, these are strong political and economic evidences of individuals never having had the opportunity in this "land of opportunity." Of course, the concept of opportunity is Thomistic in derivation (as are all the criteria listed above). Is it any wonder that, once the opportunity becomes available, the dominant group derides the underclass for not availing themselves of "opportunity," as it were, to improve their cultural or group situation.

Thomism Closely Related to Ethnic Situation

It would not be inappropriate to say that of the three philosophical positions discussed so far that Thomistic thought is probably the one that is most closely related to the current ethnic situation in this country and is at the base of most issues between dominant and subdominant groups. When Descartes said, "I think, therefore, I am," he was very close to carrying Thomism to one of its highest peaks.

As we take one last look at Thomistic perennialism we realize—in terms of the construct provided by St. Thomas for the realization of that essence which transcended the Aristotelean being—that man has focused his attention upon structure and striving to prove himself a worthwhile human being. In so proving he has taken all of those elements that unfortunately focus and are based upon a classic insecurity. To demonstrate this we need only look at the two most important conditions that have been identified with the issues in the interface between the dominant culture and various ethnic groups: that which is economic and that which is political.

The goal is not to work toward an equality of interaction but rather to work for an equal distribution of power, resources, and the advantage that power and resources afford. In the struggle ethnic groups need to attain a position they can use as a fulcrum for leverage to budge that which is controlled by the majority for their

own melioration. It is quite evident, especially in the body politic, that the essence of maneuvering, deceit, and competition to accumulate as much support is almost unbelievable.

Economically, putting the dominant society in a position where it feels unworthy and guilty for contributing to the disadvantageousness of the various ethnic groups has become a common tool of ethnic movements. When one feels himself disadvantaged he realizes less of the essence that St. Thomas articulated. The realist can deal with this situation by simply saying, "That's the way things are." The idealist, on the other hand, looks at the situation and says, "If it was meant to be it would have come about," and writes it off. But the Thomistic perennialist, basing his thought upon what is good in the ecclesiastical sense, says, "I am not performing as my, brother's keeper, therefore, I am less worthy."

The rational layman looks at the situation and says, "The various ethnicities should have more power and resources than they have right now in order to make this country strong, because, basically, that's what we're all here for. If we're contributing to the concept that only the powerful can make decisions, then the concept upon which this country is built is starting to suffer. I am consequently not realizing my essence as a rational being. Therefore, I must contribute to the improvement of my country."

What is very important here is this last thought. Those things that we consider as issues are first of all conditions which must be studied so that their component elements can be identified. Then the issue arises: "What strategy do we use to impact upon this component?" That, in the perennialistic sense, is what valuing is all about: how to impact, how to influence, how to control. Later we shall see a valuing process that asks the question: "How do we interact with this component to help it change to the point where it can contribute to our essence as human beings?"

The schools of philosophical thought we have been reviewing are representative of traditional logical systems. The transcendence of the traditional via newer, more applicable-to-today-and-now constructs makes it possible to offer something to those who wish to engage in interaction rather than impact.

Experimentalist Thought

Let us now consider a school of thought that views experience as its most important component, one that views the good and the beautiful as that which meets the public test and reflects the public taste, one based on change as a requisite flexibility to enable individuals or the group to function effectively: the experimentalist school of thought. Here we have a perspective that does not, in fact, depend upon an established ontology to determine epistomological

results. In this ideological paradigm, the warrantable assertion of John Dewey and the attitude that truth is what works are attended more than the settled knowledge of more traditional ideologies. This more than anything else reflects the rationale of the scientific age.

Of all the schools of thought considered in this paper, experimentalism has focused the most time and energy on the problems of value. The ideologies previously considered have concerned themselves principally with ontology and metaphysics, spinning out from those bases their associated doctrines in epistemology and ethics.

For experimentalism it has been the other way around. As the philosophical historian Edward H. Reisner pointed out, the experimentalist "has been indifferent to the problems of being, or metaphysics, and has confined his interests to the analysis and description of experience, particularly to the problems of knowing and conduct—to the conceptions of truth and goodness."[5] Inevitably the question arises as to whether it is truly possible to determine goodness and beauty. How does the experimentalist go about the business of goodness. Van Cleve Morris poses these questions about the experimentalist school of thought:

> How, one might ask, can so scientifically oriented a philosophy address itself systematically to value, the age-old "renegade" from science? Science can tell us what is true; but can it tell us anything about what is good? Science can give us knowledge, but can it tell us what we ought to do or what we ought to like? These are fair and appropriate questions, and answering them has become a central passion of Experimentalism because it is in the field of values—the prickliest and most troublesome of all areas—that a philosophy runs its ultimate test. If Experimentalism can set forth a scientific value theory and "make it stick," then Experimentalism as a whole must be accounted a mature philosophy.
>
> As Experimentalists have attempted to do this they have found the task far from easy; for the application of a scientific methodology to ethical and aesthetic questions is admittedly somewhat novel and unorthodox, and they contend, it takes time to explain and defend it in comprehensible and acceptable terms to the ordinary citizen, who has been conditioned by something like 2000 years of rationalistic, absolutistic system-building, and doctrinaire theological metaphysics.[6]

The opinion of the experimentalist is that in a venturing into any of the regions of idealism, realism, and neo-Thomism to search for value we misconstrue the whole point of our search and wind up exploring in the wrong place—that is, beyond the boundaries of experience, within which, after all, men do their valuing.

Such venturing has about it a delusory aspect, a hankering to

concoct imaginary worlds where things are neater and nicer than here and now. This common temptation among behavers to become disgruntled at the occurrences in life so often results in situations in which we see our noblest intentions come to naught, perverting our destinies and frustrating our hopes and aspirations.

For the experimentalist to withdraw to other, morally nicer and neater worlds is nothing more than a failure of nerve. To slink off to put our lives and fortunes under the protection of an absolute is to relinquish a part of our human dignity. Once we do this, we must give up thinking about our values. Absolutes are not inquirable. They cannot be questioned or looked into; they can only be obeyed. For according to Morris, "men are the constructers of their values, just as they are the constructers of their truth."[7]

Consequent social policy often reflects this kind of thinking with a concentration on the concept of the "growing edge" or the "leading edge." Upon this concept, one strives to teach how to manage social change. As social work educators we can learn much by becoming familiar with the "growing edge" concept and availing ourselves of the strategies and tools of the experimentalist position. We can become more adept at interaction behaviors and problem-solving constructs. We may assume roles of research project directors involving our students in exciting in-the-community projects in order that they become facilitators and catalysts in the communities in which they are pursuing their studies.

We soon realize that it is not enough to talk about change. We must strive to deal with those conditions that need changing. We need to break down each condition into its elements and components and engage in the issues of determining the strategies to deal with each component. As we decide upon the most applicable strategy (with the help of our students) we must point out that they have been involved in valuing behavior. We must call to their attention how a strategy applicable in one situation may not be suitable in an identical situation in the future. We must be conversant with the concept of the "warrantable assertion" and help our students understand and apply it.

A concomitant concept of the above is that of "reconstructionism." For the experimentalist the search for the utopian future is more than a fantasy. He teaches his students methods of reconstructing the social order. As a social work educator he would feel his responsibility is to engage his students in activities that challenge them to interact rather than compete to bring about social change. For him working *with* the community is infinitely more desirable than impacting *upon* it and the surrounding ethnic or extra-ethnic societies. Because to change is to grow, and when growth occurs the organism or the group emerges stronger and more stable. If enough of these changes occur, the society and the

individual will come to accept them, and when this acceptance oc-
curs social orders and individuals will begin to look for a new course
in their journey through the millennia.

Existential Thought

Let us move now from the world of experimentalism to the world
of existentialism where axiology assumes a new dimension. What is
good is based upon decision making that reflects the anguish of
freedom. That which is good focuses upon the revolt from the public
norm. That is to say, disagreement is based upon personal pref-
erence rather than that which is an affront to the public taste.

From the viewpoint of valuing, existentialism is fertile ground,
virgin forest, and/or first wine. Its essence lies in its open-ended-
ness. Its effect lies in its potential to affect. Its foundation lies in
the myriad options of choice and freedom of behavior.

Epistemologically, the central task for the existentialist is to know
himself. It is interesting that this kind of knowing is at the opposite
end of the spectrum from the "spectator theory" or the role of
the "passive recipient" of idealism and realism. One is asked to en-
gage in knowing from the standpoint of the actor, not the spectator
or recipient.

The revealing encounter with the open-ended essence of man is,
however, primarily an axiological matter. Existentialism is prin-
cipally an axiological view of life, saturated through and through
with choice. Since choice is always a value enterprise, then all of
life is primarily an exercise in valuing.

To better understand this view, Morris explains:

> The main point to take hold of here is the ultimacy of our valuing.
> We are all individually supreme judges of the moral dimension of
> the universe. We choose freely and absolutely; no agency outside
> ourselves dictates or forces our choices. And what we choose we
> therefore morally *are*. It goes without saying that this situation pro-
> duces a certain measure of anguish in people. They do not like to
> have quite so much responsibility for their moral behavior; they
> would rather have *some* things forced on them, so they wouldn't have
> to think about them. That is why, say the Existentialists, they so
> easily fall into moral systems prepared in advance for their accep-
> tance. But to do so is itself a moral choice, and such individuals must
> be prepared to take responsibility for making that choice, for saying
> that is what they think a man truly is.
>
> Here is the final guard against rascality in Existentialist doctrine.
> If every man is his own supreme judge, then he is free, in a manner
> of speaking, "to do as he pleases." Quite so. But the phrase *to do as
> he pleases* suggests acting irresponsibly, and the Existentialist is not
> saying this. He is saying just the opposite; add the phrase *with re-
> sponsibility* and a different morality emerges. To think that a world

in which men were to choose autonomously *and* responsibly would be an inferior world is to take a rather dim view of man.

Existentialism is much more optimistic. We choose freely, autonomously, on our own. No one forces us to do things. We do them because we truly *want* to do them. If a man wants to be sociable, honest, dutiful, obedient to the law, he has to *choose* these things; they are not forced on him. What is sometimes lacking is the willingness to stand up for what we have done and to take responsibility for it. If men can awaken to their existence they will see that they are their own moral supreme court. Once they thus awaken they will be a much better place.

When we choose—and we constantly must—we are choosing for man. We are casting individual ballots in the metaphysical election to determine what the essence of man is. And if we cast our ballots with a sense of responsibility, with a sense of choosing honestly what we believe to be the *meaning* of man in this world, then rascality becomes an academic question. Certainly no one will call this an irresponsible moral doctine. It is precisely and magnificently, say the Existentialists, the opposite.[8]

Let us now apply this definition to social work education. Existentially we ought to encourage our students to make decisions based on their own responsibility and awareness of self. We ought to seek out individuality in our students and encourage them to retain it through experiences that are purposed to stimulate their curiosity and the related desire to learn, to grow, to change, to adjust, and to understand themselves and their environment. Confident of their emotions and their interactions students are thus free to choose an autonomy in which they can deal with ideas and indulge in creative behavior. All of these may occur in an atmosphere provided by social work educators who subscribe to the existentialist ideology.

Standards of Performance or Behavior?

At this point, let us turn to the question of whether we are dealing with standards of performance or standards of behavior. For this purpose let us refer to the values that result from valuing as standards because standards can be identified more easily, whereas values assume a rather hazy form and defy immediate definition.

Standards of performance simply refer to those objective criteria that can be used to describe levels of competency achieved through training and concentrated effort. There is nothing personal or humanistic about standards of performance. They simply provide us with "what to do in the event that . . ." and allow others to determine if we are performing specific tasks at an "acceptable" level of competency. They are also designed for their impact. They help us

answer the question, "What can you do for ..." and the subsequent, "How well?"

Standards of behavior are more complex in character than standards of performance in that they refer to those personal humanistic characteristics that facilitate interaction between the behaver and his environment. If the subjective character of these standards is ignored, they become, in fact, standards of performance. The behaver's attitude, his posture, his manner of speech, and his willingness to openly accept others are important components of behavior. These standards are arrived at by a process that involves the behaver as a decision maker. The social work educator is a principal member of the decision-making team. The degree to which he participates and encourages participation by the members of the team is reflected in the standards that evolve.

In essence this is a group valuing process with a slight twist. The twist occurs when the individual members of the team choose those standards or values that they feel most suit their individual personalities and will help them become more effective in their interactions with people in the community. This process differs greatly from the formation of standards of performance, in that while standards of performance could be arrived at in the same manner the latter can just as easily be set by anyone—in or out of the group—to be followed by all. There is no choice because none is necessary.

The basic difference lies not in the characteristics or methods of determination but, rather, in ideological bases. Standards of performance are derived from traditional schools of thought. Standards of behavior derive from ideologies that have transcended the traditional. In so doing they have introduced and encouraged a humanism in the decision-making processes. In addition they bring into focus the fact that social work education must necessarily attend both the traditional and that which transcends tradition.

I hope this review of philosophical positions and the valuing extant within each position has served to stimulate the thinking of Chicano social work educators. In this process we have concentrated upon the derivative values. For to understand how something occurs (something = values) is more important than any specific result. With this in mind, Chicano social work educators may structure, stratify, investigate, or facilitate according to their philosophical orientation. They may also—with clear conscience—elect to apply any combination or all of these ideologies simultaneously. Of course this depends upon their own individualism, or the group from which they spring or *choose* to affiliate with.

Conclusion

In closing, let us consider briefly a comprehensive construct designed to facilitate the understanding of valuing and how its func-

tion as a process can contribute to our effectiveness with our students. Valuing is a verb (to paraphrase Buckminster Fuller)—a process in process—not a noun. Valuing is being, not something to be discussed. Valuing is living, not a state of mind. Let us look then at valuing as being, as living, as process.

For example, to describe valuing, one must first begin with a situation. Once the situation has been defined we must decide how to deal with it. We must search our experience and knowledge to determine various ways by which we can do so. Let us call this first process "determining X." Once "X" has been determined we must then select those ways which would be most effective in dealing with the situation. Let us call this second process "determining Y." After "Y" has been determined we then select the most *effective* way to deal with the situation. Let us designate the final solution to the situation as "1" since we have narrowed the possible alternatives down to one. Once we have determined the *best* solution to the situation, we then "behave." Once we have behaved we have created a new situation that must be dealt with in a new valuing experience.

What I have tried to demonstrate is a clarification of one valuing experience and how the valuing process functions. What was not said was that this can be applied to any philosophical school of thought. It is, in fact, a multiphilosophical, multipsychological construct in that it recognizes that valuing cannot occur in a vacuum. One could say that it is behavioristic in that it utilizes a stimulus (situation) and a response (behavior). However, this does not accommodate the valuing process that functions as a Gestalt from which the valuing individual draws from his perceptual field "X" and "Y" and effects closure on "1" to complete the Gestalt.

This explains the multiphilosophical as well as the multipsychological of the construct, in that behaviorism is a derivative of realistic ideology and the Gestalt is a derivative of experimentalistic thought. There are those who refer to this as an eclectic paradigm. The process is, however, the result of synthesis.

What is most important about this comprehensive approach is that it is fair for one to assume a position that is multi-ideological. The important determinant is the situation in which one finds oneself and how one decides to deal with it. One may elect to be directive (realistic or idealistic). One may decide that rational discussion is more applicable in determining who is more worthy (Thomism). One may encourage others to help in problem-solving activities (experimentalism). Or one may simply become a provocateur for the decision maker (existentialism).

Whatever one decides to do, the result is part of a valuing process.

NOTES

1. Van Cleve Morris, *Philosophy and the American School* (Boston: Houghton Mifflin Co., 1961), p. 328. Reprinted by permission of the publisher.

2. *Ibid.*, p. 330.

3. *Ibid.*, p. 331.

4. R. F. Mager, *Preparing Instructional Objectives* (Belmont, Calif.: Fearon, 1962).

5. Edward H. Reisner, "Philosophy and Science in the Western World: A Historical Overview," in *Philosophies of Education*, 41st Year Book of the National Society for the Study of Education, ed. N. B. Henry (Chicago: NSSE, 1942), p. 30.

6. Morris, *op. cit.*, p. 268.

7. *Ibid.*, p. 269.

8. *Ibid.*, p. 391.

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New Perspectives on Human Behavior and the Environment

by Marta Sotomayor

The establishment of the School of Social Work at San Jose State University was the outcome of a struggle by a core group of Chicano Trabajadores de La Raza for social work education in addressing itself to the unique position of the Chicano population in this country. Although the policy of the Council on Social Work Education provides specific parameters for the development of curriculum, such a framework can be appropriately and successfully utilized for the development of content applicable to the Chicano experience.

Human Behavior and the Environment is one of the core sequence of courses required by the Council on Social Work Education, a sequence that provides the principal theoretical base for the general study and comprehension of the various contexts within which human behavior is formed, influenced, and expressed. At the San Jose State University School of Social Work this sequence consists of three required one-semester courses entitled: The Person—Theories of Personality; Theories of Language, Culture, and Behavior; and Theories of Social Change. The first two courses are offered to first-year master's students and the third course is offered either in the fall or spring semester of the second year of the master's program.

The approach of this core sequence focuses principally on the process of definition and its constituent components. All too often the definitive process has been hewn from narrow cultural-linguistic points of view and even narrower social work perspectives, leading to erroneous notions about minority populations. For Chicanos particularly those notions present the Chicano as the "problem,"

67

placing the responsibility for amelioration upon the "victim" rather than society, with its prevalent practices of racism and alienation.

Traditionally, the ethical systems of intellectual currents have been presented as "ideological" expressions by prevailing power groups who determine what is socially acceptable and useful. In social work the teaching of limited theoretical frameworks—specifically psychoanalytical and neopsychoanalytical to the exclusion of other theoretical positions—has led to the conclusion that social work education has functioned as another mechanism of the institutional educational process that socializes its participants according to one ideological position.

The position taken in the three core courses is: (1) that theories of personality, language, culture, and social change consist of a set of assumptions concerning human behavior; (2) that there are some rules for relating these assumptions to empirical or observable events; and (3) that such assumptions may or may not reflect the reality of the Chicano experience. Such theoretical frameworks may or may not be effective tools for defining the Chicano reality.

Knowledge areas selected for study in this core sequence of courses reflect what is considered essential to understanding social situations in which Chicano individuals, families, and communities find themselves in constant interaction. Consequently the selected theories reflect an interdisciplinary emphasis.

The approach of the core sequence is one of inquiry and discovery. At the end of the first year after completing the first two courses, the student is expected to analyze critically the selected theoretical frameworks according to the perspectives introduced, and to apply and/or formulate a set of criteria that define the Chicano and his reality. The importance of empirical research, testing, and documentation is emphasized throughout each course. It is anticipated that research questions will be generated from the content of these courses and fed into the research component of the master's program of the school.

A close linkage between the research program of the school and this core sequence of courses is expected. An introduction to theory building and concept definition is presented early in the semester. The following are assumptions upon which the sequence of courses on Human Behavior and the Environment is based:

1. That the Chicano experience (individuals, groups, and communities) must be understood within a conceptual framework.

2. That the Chicano experience must be defined within a humanistic-existential perspective.

3. That the above philosophical position is a response reaction to the western, particularly northern European ideological tradition,

that has resulted in an oppressed, colonized (internal) condition that defines the Chicano experience. ————

4. That although some southern European (Spain) perspectives must be considered, the Mexican-Indian (with its variety of tribes) philosophical tradition must also be considered, as well as the blending of the two and the political implications of the exclusion of one or the other, particularly the Mexican-Indian or the lack of acceptance of a unique, identifiable Chicano culture.

5. That in order to arrive at a more accurate exploration of the Chicano experience the above heritage must be considered, particularly through the examination of myths, and linguistic and cultural symbols, as well as political and economic conditions.

6. That this process will lead toward strategies for social change and the expression of Chicano individual and group potential.

7. That the value system of the social work profession lends itself to the consideration and application of the above.

First Semester—The Person: Theories of Personality

A number of personality theories are reviewed and compared in the first-semester core course according to the aforementioned dimensions utilized as organizing themes and as reflectors of values, historical events, and perspectives as well as sociopolitical movements and reactions to these movements. Within this approach, theory formulation is seen as reflecting particular value positions that are filtered and perpetuated through the existing learning mechanisms in society. Thus the definition process is emphasized, rather than the clinical application of personality theories presented.

However, in order to implement the integration of theory and practice, case studies are considered as one tool in the teaching methodology. Particular emphasis is given to the importance of discriminating in the application of a theoretical approach according to particular social, economic, and psychological realities determined by economic and political conditions, culture, language, time and space, problem area, and other factors.

The theories selected represent those that give emphasis to intra-psychic dimensions of individual behavior contrasted with those that consider the impact of the social environment as determinants of behavior. Theories based on instinctual assumptions and/or developmental approaches reflecting an evolutionary position are contrasted with theories that introduce the existential perspective which sees the personality in a constant state of flux reacting and acting in a variety of environmental dimensions. Theories repre-

senting a positivistic, mechanistic point of view are contrasted with those that have developed from and represent a more humanistic perspective. For example, the symbolism of Jung is presented as a reaction to the European tradition of bondage, to the cult of reason and material happiness. This position is linked to the symbolic perspectives of the mestizo culture.

The positivistic view of the nineteenth century is reflected in the contemporary psychotechnological behavior modification models popular in a variety of settings and typical of a highly technical, impersonal, dehumanized, postindustrial society. The norm has been that only accepted behavior is rewarded—behavior that is determined by the therapist and his value system, which in turn represents the values of specific societies. In this country the differentness of the Chicano has not been accepted by the dominant power group and the issue remains whether behavior modification practitioners are consciously aware of the behavior they reward or punish. The inherent problems of the positivist point of view as resuscitated by contemporary psychotechnological behavior models are those of ideology and control. The psychotechnological wherewithal makes of objectivity an ideological litany.

These perspectives are studied as frames of reference for determining the applicability of given theories in given situations. In general, however, the thrust of the theoretical basis of this course is to examine human behavior in terms of its myriad explanations, while at the same time keeping in mind that such theories are but signs and symbols of differential realities and whether these explanations can be utilized to define the Chicano experience. In short, the theoretical processes of definition necessitate an exploration of the term "reality." And while this course by no means attempts a definitive view of reality, it attempts to pursue a holistic point of view vis-à-vis reality.

That is, that the Chicano reality is not merely the configuration of the sum total of its parts, but is an existential entity that finds expression in a perpetual crisis with its environment—a crisis characterized by a struggle for survival in the existing environment and at the same time endeavoring to open new opportunities for the future. By constant wrestling with the conflict of a whole group of people in the midst of a racist society the Chicano has learned to live with the essential problems of human survival and in spite of it all concentrates on the assertiveness of human personality with its inner and outer contradictions and conflicts. A choice is made to continue to exist with its particular historical, cultural, and linguistic roots despite the lack of acceptance and alternatives made available by the majority society.

The Chicano experience additionally derives its meaning from the mythic stratum of life as well as from the spiritual, emotional, and

sensory levels. The relating of myth and ethos, myth and culture and myth and history remains a potentially fertile and as yet unplowed area for social study. Indeed, the interpretation of myths may provide us with the mythic symbols of a people, for the mythic symbols of a people may exert influence on their behavior beyond the consciousness of any individual of that group.[1]

This position is particularly meaningful to the understanding of the Chicano experience that has as one inherited dimension the conscious awareness of a rich Mexican-Indian mythology that provides a base for functioning comfortably in a symbolic perception of reality. This is well exemplified by the practice of *curanderismo, brujerias,* emphasis on ritual, attitudes towards life and death, and so forth. Thus, the shape, structure, and influence of myth upon human behavior is of paramount interest in exploring the parameters of the Chicano reality and its attendant consequences for social change and/or preservation.

The impact of the environment on Chicano behavior and on Chicano experience is presented via racism and colonization introduced primarily as sociopolitical forces that impinge on the Chicano. These two forces are studied within the framework of the development and functions of social movements and ideologies. This focus allows for consistency in the presentation of theoretical positions that question existing values whose *raison d'être* is inappropriate to resolving the effects of racism and colonization.

Linguistic, cultural, historical, and sociopolitical perspectives as additional components bearing on the Chicano and his environment are introduced early in the first semester to provide linkages to the second semester.

Second Semester—Theories of Language, Culture, and Behavior

Only recently has the phenomenon of language received serious attention in behavioral studies despite the long-standing interest in the western world of the nature of language from Plato to Von Humboldt, and notwithstanding the emphasis given to language by North American Indians, particularly in relation to language functions vis-à-vis the conquerors. The approach to language by the Mexican Indian was one of practicality—Spanish was used. For communication in the area of physical subsistence the specific Indian language was the norm for the daily tasks of living, characteristic of the "in" culture. The Chicano of New Mexico utilized and continues to utilize the term "Mexicano" as an "in group" phenomenon, and "Hispano" in relationship to the Anglo-American world. Labels related to ethnicity were thus given consideration in a political relationship with the colonizers.

While there is as yet no clearly formulated and articulated theory of personality rooted entirely in the dynamics of language, the whole question of linguistic behavior as a part of the total behavior of people has raised serious questions not only about those theories of personality that have excluded the *logos* (that is, language as a personality factor), but has raised questions about the centrality of language in all human behavior. Language is a factor of utmost importance in the understanding of the Chicano experience. For indeed, as Whorf and Sapir have hypothesized the language we speak shapes not only our view of the world but our relations with people around us.[2] In fact, language may yet provide us with the essential clues to our identity.

For Chicanos, language has had a particular cohesive and collective meaning within the culture, and at the same time has been used by the outside culture as a "symptom" and rationale for our "inability" to climb the ladder of opportunity valued by this society. We have yet to plumb the intricacies of language, culture, and behavior and their concomitant relationships, but this second-semester course makes a percipient thrust in that direction, exploring those intricacies, particularly as they relate to social work education and specifically as they impinge on the Chicano experience.

The basic assumption of the course is that the kinesic and proxemic manifestations of human behavior—including political relationships and conflicts—are inextricably bound to language; also, that the study of linguistic behavior may be an extremely functional tool for understanding the human condition and the environment, which condition paradoxically can be understood only through the medium of language. To understand the nature of the complex relationships between language, culture, and behavior, the various historical theories of language and culture are examined in light of contemporary theories. Both the diachronic and synchronic nature of language and culture are assessed as they bear upon the various theories of language and behavior. The organizing theme of theories as reflectors of values and ethical systems continues to be a major thrust of the material presented.

The course thus focuses first on key linguistic concerns presented by an array of theories such as the philosophy of language, the psychology of language, and the sociology and politics of language. The works of linguistic theoreticians such as Whorf, Sapir, and Chomsky are examined in light of cultural studies by White, Benedict, Atl, Gamio, Caso, and Covarrubias. Finally, these two considerations are juxtaposed with previously studied behavioral theories in order to arrive at an understanding not only of the linguistic mode of existence but of behavior that can be identified as Chicano.

A corollary focus of the course is on issues of bilingualism, biculturism, and cross-culturism, particularly as they apply to the Chi-

cano experience. Students examine the effects of bilingualism and biculturism on personal, social, and linguistic behavior. Moreover, the sociopolitical dynamics of bilingualism and biculturism are examined for their sociopolitical and philosophical implications in ameliorating the human condition, particularly the Chicano condition. This is to include the possible connotations of ambiguity, incongruity, conflict, and learning difficulties that underlie the intent of educational compensatory programs such as English as a Second Language, Headstart Programs, Follow Through, and so forth.

The course also focuses on key concerns in the study of culture and the complex socioenvironmental ligatures between culture and language. Considerable emphasis is given to the position that there is a unique, identifiable Chicano culture characterized by those designs for living and/or style of life that have evolved out of an experience of racism, oppression, and colonization. The ultimate aim of the course is to integrate the various strands of inquiry and exploration of the course into a coherent perspective of language, culture, and behavior that can be utilized to understand the Chicano experience.[3]

Third Semester—Theories of Social Change

The notion of change has been a core concern of the helping process as defined and applied by the social work profession. Yet it is only recently that social work has attempted to refocus attention on the change process as it pertains to societal factors rather than on a sole preoccupation with individuals and small groups.

Societal change is one organizing theme of *Chicanismo*, which as a reform movement deals specifically with those societal forces that inevitably have an impact on individual and group behavior. Thus if the social work profession is to have relevance to the Chicano experience it must give emphasis to the concern for social change as a priority, though not necessarily to the exclusion of concern with the individual. In the final analysis, social and individual change, as it applies to Chicanos, must be considered as inextricably related to each other.

To understand the process of social change, notions regarding the nature, perceptions, and value of society as a collectivity of human endeavor need to be examined. The value of "community" is another key theme of Chicanismo. For Chicanos, reliance on kinship bonds has nurtured this sense of community since it has often been the only available resource for survival in this society. Generally this position regarding value for kinship and community stands opposed to a philosophy of individualism fundamental to the capitalist system, which is characterized by competition and mobility in obtaining material goods to the exclusion of other values.

The sense of community and human kinship has been delegated to an obscure position in western society. On the other hand, Chicanismo deals with universal themes, not necessarily with a group of people at the margin of society. It addresses itself to the key and fundamental issues of human survival through the reactivation of forces that promote human dignity, respect, achievement, self-actualization, and concern with the concept of kinship and community.

As with theories of personality, language, and culture, theories of social change have been the product of ideological movements. A concern with ethical systems was indeed the initial focus of the fathers of sociology, who functioned primarily as social philosophers rather than as men of objective science. Their definitions of society were clearly and openly developed as responses or reactions to specific valuing positions.

The third-semester course of the sequence "Human Behavior and the Environment" focuses on theories of social change as they relate to the various definitions of the nature of society. These theories are presented within the framework of social work as they apply to the three concentrations of the School of Social Work at San Jose State University—research, administration, and social planning, but specifically to the latter two, which deal with approaches to social change through organizational mobilization and reallocation of resources.

The course is organized into four main theoretical thrusts:

1. The organismic, biological analogy is presented through the social evolution and/or developmental thrust and includes a number of "classical" theories of social change.

2. The mechanistic analogy is presented through systems theory that illustrates the functionalist assumption with its core themes of "integration" and "equilibrium."

3. The tension-management analogy is presented through conflict theories, particularly within the context of the notion of power and its role in the distribution of resources.

4. Modernization is presented within the context of technological change that may be closely linked to ideological and organizational change, administrative efficiency, better health, literacy, higher standard of living, expanded communication leading toward communal cultural pool, economic modernization, as well as political change.

Theories or tools that conceptualize one's existence and realities are inevitably cast in value positions. If Chicanismo espouses humanistic and existential positions, the theoretical frameworks se-

lected as tools to organize one's experiences must also reflect this value base. Mechanistic theories utilized to define society are in contradiction to the homocentric commitment of Chicanismo. Evolutionary theories, particularly those close to social Darwinism, have to be evaluated within the context of the proposed "ideal" toward which society strives, particularly since the ideal is usually equated with the western model. This position reactivates the issue of a "superior" culture, usually defined by those in power.

Modernization is examined in the context of postindustrial societies, with the alienation, dehumanization, and breakdown of kinship ties. But at the same time it is examined as a state of existence that allows some answers to the devastating standard of living to which Chicanos have been relegated. Alternative life styles are explored always within the context of a commitment to specific ethical systems.

The existential position of Unamuno is the central organizing theme of this series of courses. That is, the courses are "not an attempt to foster psychological understanding of human behavior but to give glimpses of the deep mystery of man's soul and conscience."[4]

NOTES

1. See for example, William Barret, *Irrational Man* (New York: Anchor, 1962); Ernst Cassirer, *Language and Myth* (New York: Dover, 1953); Carlos Castaneda, *Journey to Ixtlan* (New York: Simon and Schuster, 1973); Barrows Dunham, *Man Against Myth* (New York: Hill and Wang, 1968); Mircea Eliade, *Myth and Reality* (New York: Harper Torchbooks, 1963); and Octavio Paz, *The Labyrinth of Solitude* (New York: Grove Press, 1961).

2. John Carroll, "The Linguistic Weltanschauung Problem," in *Perspectives on Language,* ed. John A. Rycenga and Joseph Schwartz (New York: Ronald Press, 1963), pp. 286-92.

3. See Marta Sotomayor and Philip D. Ortego, *Chicanos and Concepts of Language* (San Jose: Marfel Associates, 1974); and Marta Sotomayor and Philip D. Ortego, *Chicanos and Concepts of Culture* (San Jose: Marfel Associates, 1974).

4. Miguel De Unamuno, *Three Exemplary Novels,* trans. Angel Flores (New York: Grove Press, 1956), pp. 26-27.

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Chicano Students and Social Work Education: A Personal Credo

by Alejandro Moralez

My interest in social work developed in conjunction with my social and cultural awareness. I was born in a rural area of New Mexico where for families of Mexican descent the chief source of income was farm labor. Wages are poor, so most family members—including children—have to work in order to keep the family going. The result is that education becomes secondary to survival.

Everyone in my family has a limited education; none of them went beyond grammar school. My father and mother, both literate in Spanish, can hardly read or write English and speak it very poorly. Consequently, I entered school with a linguistic handicap and was placed immediately in the slower class groups. My teachers would force me to learn English by punishing me if I spoke Spanish. By the time I reached the fourth grade I was ashamed of my Mexican surname and Spanish accent. A feeling of inferiority followed me through high school and my early years in college.

Since my high school counselor had advised me to go to trade school, attending college had never entered my mind. The summer after high school graduation I left for Sacramento, California, to look for employment. I was hired by a physician named Joseph Franz to work as an assistant carpenter helping to build his home. He convinced me that maybe it was worth the effort to go to college. I saved my money that summer and enrolled at Texas Western College (now the University of Texas at El Paso) in September 1965.

I decided on art as my major since it seemed to be what I could do best. I was completely ignorant as to how to go about registering or how to choose a degree plan. I found myself enrolled in courses that were totally unrelated to my major. I moved into a small apartment in one of the tenements near downtown El Paso. I took two part-time jobs (20 hours each) in order to meet my expenses. This was a period of adjustment and much frustration, living alone in a city that seemed so strange, going to school all day, working until eleven o'clock at night, barely making passing grades or ends meet. It all seemed useless.

It was during this time that I was hired by the City of El Paso Recreation Department as an arts and crafts instructor in a civic center located in the *barrio* of San Juan. It seemed like a good opportunity for me to acquire experience in the art field as well as to earn an income. I worked there for six years, the last three as director of the center and became aware of the social problems facing Chicanos. I realized that we are only victims of situations that we have had no part in creating. We live in a system that lacks consideration and has no regard for our way of life or language—a system that we must somehow change.

Having been reared in the country and suddenly placed in the middle of an urban barrio, I was able to see the social structure in a more objective manner, but at the same time at a personal level because of ethnic ties. I credit the transformation of my life style to my growing awareness about the plight of Chicanos. It is like a parent who thinks that his child does not seem to grow from day to day. Even though he is growing it is so gradual that it is unnoticeable. But if the parent is separated from his child for any length of time he will immediately recognize how much the child has grown when he sees him again. It is more difficult to become aware of a life style if one is living it.

I organized, instructed, and directed various programs ranging from a day-care center to boxing tournaments. I received satisfaction in providing recreation, but as time went by it became more and more difficult to ignore the many problems facing the Chicano community. I felt a strong desire to do something about those problems.

I made many efforts to get to know the community, especially the youth, at a more intimate level. I would spend time talking with them but not getting further than a level of *curadas,* consisting of kidding, joking, teasing—a type of playful verbal and physical acting out, a coping mechanism used by them to prevent reaching a real stage of intimacy. There were so many problems, ranging from malnutrition to sex abuse, and my resources were very limited. I simply lacked the knowledge of how to deal with the different situations. I found myself being more concerned with the social

problems of the barrio than with recreation. I made many recommendations to my superiors as to what programs I thought would benefit the community. I was reminded that I was not a social worker and my proposals were ignored. I decided then to resign so that I could enter the field of social work.

College Studies Enhanced by Barrio Experience

These barrio experiences also increased my awareness when I went to college. My first two years I merely struggled along. About my junior year I began to notice the high drop-out and flunk-out rates among Chicanos. Forty percent of the total enrollment were Chicanos, yet less than 5 percent were graduating. I started to question the effectiveness and relevance of the curriculum. I became more and more aware of the prejudice surrounding me. I joined different Chicano student groups. My whole outlook toward my family changed. I began to notice how my father struggled, never getting beyond the job of laborer.

During the time I worked as a therapist in the Mental Health Center my awareness about our people increased even more. The center was located in a barrio. However we were not serving many of the Chicanos of the barrio, but rather the middle-class. But why didn't we try to reach the barrio people?

I realized that we needed to establish a delivery system appropriate for Chicanos and their unique situation. I found that most Chicano consumers had problems centered around discrimination, economics, poor health, poor housing, unemployment, and so forth. This led me to believe that in order to help them I really had to get at the core of the problem, which could be where one was employed, or went to school, or even social service systems. I began to ask myself who my client should really be.

My Expectations of the School of Social Work

These experiences created great expectations of the school of social work I would attend. Leadership development, I realized, would be an essential skill to acquire since many times we have to assume leadership roles in order to change existing conditions. Along with that, community organization skills are needed in order to bring people to work toward a common goal. More difficult would be to identify and implement strategies to encourage awareness of the social forces that immobilize Chicanos. Social policy analysis is also important because one needs to know by whom, how, and why policy is formulated in order to create change. Program development is equally a vital skill not only because one needs to know what is involved in drawing up proposals, funding, hiring, and in

policy content but because we must develop programs that deal
with the immediate needs of Chicanos.

Political acumen is an important asset because most programs in
the barrio are a direct result of a *political movida*. One should know
the dynamics of the political system—on the local, state, and na-
tional levels. Creative writing is extremely important because one
needs communication skills to be effective. Knowledge of social law
becomes important because laws govern not only our life styles but
our survival. Equal protection under the law is often denied to eth-
nic groups because they are not aware of the existence of laws
applicable to them; and often the design of laws actually oppresses
minorities. Research development is undoubtedly valuable in stud-
ies and surveys that lead to the meat of new policies, programs,
and ideas. Although one may say theory cannot be taught, theory
development can certainly be encouraged by studying other theor-
ists. This is a priceless asset, especially now when Chicano con-
cepts for educational design is in a developmental stage.

These were my expectations about social work education, but the
realities proved to be very different. According to the *1973-74 Bul-
letin* of the School of Social Work, San Jose State University came
closest to meeting my expectations. I was accepted into the school
for the fall 1973 session. The orientation program had a great im-
pact on my expectations. I expected more Chicano students. Em-
phasis on the Chicano experience in the program, Chicano speakers
and leaders, use of Spanish language, and community concern in
relation to the goals of the school could have reassured me of the
reality of my plans.

Most Chicanos are in agreement that Chicano content has not
been developed. I feel it is the responsibility not only of the faculty
and administration, but the students as well, to develop Chicano
content. You need commitment from faculty and administrators
who are willing to develop and deliver it, but you also need students
who have a commitment to learn and help develop it. Constant
development leads away from getting caught up in traditional insti-
tutions.

There should be a committee of faculty, administrators, students,
and community people who would develop Chicano content. They
would meet separately and periodically to exchange ideas. Through
their learned and experienced background, faculty and administra-
tors should develop a plan for Chicano content, taking ideas from
students and community people and applying them to an educa-
tional framework appropriate for resolving Chicano problems. Stu-
dents would point out the skills that they feel would be necessary
to become effective social workers in Chicano communities. Com-
munity people could also express their ideas on what needs to be
developed to improve the conditions in the community.

Development is a constant process. It is never completed because new needs are created with changing times. Faculty have to be big enough to admit that they don't know it all. Students as well as community people have to be committed enough to devote much of their extra time. Students could be given credit for participating in committees of this kind. Full-time personnel could be hired to work on program development. Inviting community people to participate in the committee would not only be beneficial to the Chicano content but would be good for the community relations of the school.

What Is Chicano Content?

I may have a different idea about what Chicano content in social work is. Some students feel that content is the study of culture, traditions and history, value orientation, and so forth. I think students should learn as much as they can about the Chicano. However, they should be warned not to rely on generalizations about Chicanos that lead to harmful stereotypes. There are infinite numbers of variables that could influence each individual Chicano's culture. The fact that Chicanos are mestizos has a dynamic effect on the kind of value orientation and tradition they possess as individuals. Variability in Chicano groups is also due to geographical area, date of immigration, generation, and so on. One cannot study a culture that is so vast in possibilities without being in danger of generalizing.

I feel that Chicanos may be getting trapped into the game of defining the indefinable. We seem to be heading toward stereotyping ourselves. Some Chicanos may feel we have to define something that is solely Chicano, but I say every Chicano must do that for himself and be encouraged to do so. We are Chicanos, but that doesn't mean that all Chicanos are alike. We could also study other cultures, being careful not to generalize about them either. In fact we could study the Anglo-American culture and try to determine the factors leading to its discrimination toward other races. What factors in their human development lead them to believe they are a superior race? A course on Anglo-American human development should be included under Chicano content.

As I see it, Chicano content in social work education should view the social conditions and racial discrimination that oppress the Chicano community, including the development of action to seek solutions in combatting oppression. The San Jose State University School of Social Work has a curriculum design that could include this content. The four basic courses—Strategies, The Person, Social Structures, and Practicum—create the basis for this kind of content. I understand that in the past "The Person" course has been con-

cerned too much with Freudian theories instead of really looking at the person in terms of the factors that create social injustices to Chicanos.

"Strategies" should be concerned with how to deal with social injustice, working toward actually developing strategies to combat oppression and seeking solutions to the behavior of the social institutions toward the Chicano community. "Social Structures" is involved with analyzing institutions; however, relevance to the Chicano community should be stressed more. As far as "Practicum" is concerned, Chicano content would be extremely valuable. If a student is assigned to a social agency he should not become institutionalized but should be there as an observer and analyzer, spending time learning all about its operation, its weakness, its strengths, and how it benefits the community.

As it stands now, in our field placement too many students are becoming institutionalized, thus hindering their ability to develop as effective Chicano social workers. I'm aware that this is a result of students being paid to act as institution agents. However, with careful guidance from the faculty advisor a student can still attune himself toward developing the skills necessary for helping Chicano communities. I would also urge both faculty advisors and students to make stronger efforts to meet more frequently.

The School of Social Work has the basis to develop a curriculum for Chicano content because it is flexible enough in allowing students to take courses outside the social work curriculum, as long as they are relevant. I also think that in order to develop Chicano content students need to be organized and insist on participating in committee and faculty meetings. They should have a say in curriculum development and admission requirements. At San Jose State University we now have Chicano students participating as full members with full voting privileges on the admissions committee. Eventually more students will participate on other committees, thereby gaining valuable experience as well as giving student voice to the implementation of Chicano content. Moreover, these activities help to create a better relationship between faculty and students.

Commitment Is Necessary

Commitment is a must if one really wants to improve the plight of the Chicano. I am anxious to get my MSW. However, what I do after I get it is one of my major concerns. I may be tempted to accept a job that would be very comfortable financially but that would diminish my commitment. We should remain aware of how effective we are in improving the lot of the Chicano. Thus commitment to the Chicano experience and improvement of Chicano conditions should

be the determining criteria in admitting students into the MSW program.

Interviews should be arranged when possible to determine whether students applying have a strong commitment to the cause. When an interview is not possible, a statement detailing the student's commitment should be required of all prospective students as well as strong letters of recommendation from people who know of the student's commitment toward the Chicano and his needs. The statement could be used to help determine whether the student is on the right track toward meeting the objectives of his contract commitment. The school needs to turn out social workers with a strong sense of commitment.

It was exciting attending the CSWE Chicano Faculty Development Project Workshop, and indeed it turned out to be not only educational but inspirational as well. I really feel good knowing that so many of our Chicano educators are concerned about developing curriculum relevant to the needs of the Chicano. If funds are available, a conference should be set up for Chicano social work students from the various universities and also for Chicano students and faculty. I feel conferences are important both for what the speakers say and also for the conversations and group discussions that take place. In the final analysis that's probably how a good deal of our learning takes place.

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Chicano Curriculum Design and Social Work Education

by Federico Souflée

The Chicano Training Center was invited to participate in the CSWE Chicano Faculty Development Project Workshop held in San Jose, California, on December 19-21, 1973. The charge was a presentation of the curriculum development framework and process designed by CTC, as well as the presentation of a specific unit of content emanating from its curriculum approach.

The presentation was entitled "Chicano Curriculum Design for Social Work Education" and was divided into two parts. The first part dealt with a discussion of CTC's curriculum building model—emphasis, design, components, and modules. The second part involved the presentation of the "Biculturalism" module. ·

Two educational objectives were identified by CTC for its section of the workshop. The first was to share and discuss with participants the curriculum model developed and implemented by CTC, and then obtain feedback on the model's transferability to and applicability in the social work curriculum. The second objective was to obtain reaction to the content in the biculturalism module and assessment of its utility in a social work education setting.

Each objective was only partially fulfilled. That is, feedback and reactions to the methodological assumptions underlying the curriculum model were provided, as were feedback and reactions pertaining to the theoretical assumptions contained in the module. Time, however, did not allow for any lengthy discussion of the transferability and applicability of the model and content to the regular academic curriculum.

By way of introduction, participants were briefed on the purpose, functions, and goals of the Chicano Training Center, as well as on

the process followed in producing a curriculum building model.

The following materials have been extracted from the *Curriculum Manual* of the Chicano Training Center[1] and assembled for purposes of providing the reader with a general overview of the primary elements of the CTC curriculum. Hopefully these materials will give the reader a sense of the processes used in the development of the curriculum, as well as some idea of its philosophic and epistemological base, content parameters, and the instructional devices used for its implementation.

The curriculum modules themselves are teaching guides used by CTC trainers to convey content. Each module is a self-contained teaching-learning unit and at the same time a continuous and sequential part of an integrated curriculum whole. The entire curriculum represents in excess of 50 clock-hours of training time. Trainee groups interested in obtaining the services of CTC can choose from among 19 instructional modules, each of which is a three-hour unit.

Although the training program is designed primarily for social work educators, the curriculum is generic and has utility for most human service personnel, including mental health and social service practitioners.

The Curriculum

The Chicano Training Center was established in 1971 for the purpose of providing training and training materials on the Chicano to social service and mental health personnel. Funded by the National Institute of Mental Health of HEW, CTC has developed a core curriculum that contains both a mental health and a Chicano perspective. The curriculum content is organized in such a manner that parts of it can be conveyed in workshop, seminar, and institute formats to social service practitioners and social work educators. Each "part" of the core curriculum is a three-hour teaching-learning unit (module) dealing with a specific sociocultural topic.

The Curriculum Building Model

In building curriculum, whether for education or training purposes, a certain theoretical framework or model must be developed and adopted in order to produce curriculum coherence. The model developed and adopted by CTC can be graphically depicted as shown on the next page.

The curriculum building model contains three separate though connected processes: (1) Curriculum Development, (2) Training, and (3) Evaluation. In addition to being related to and therefore
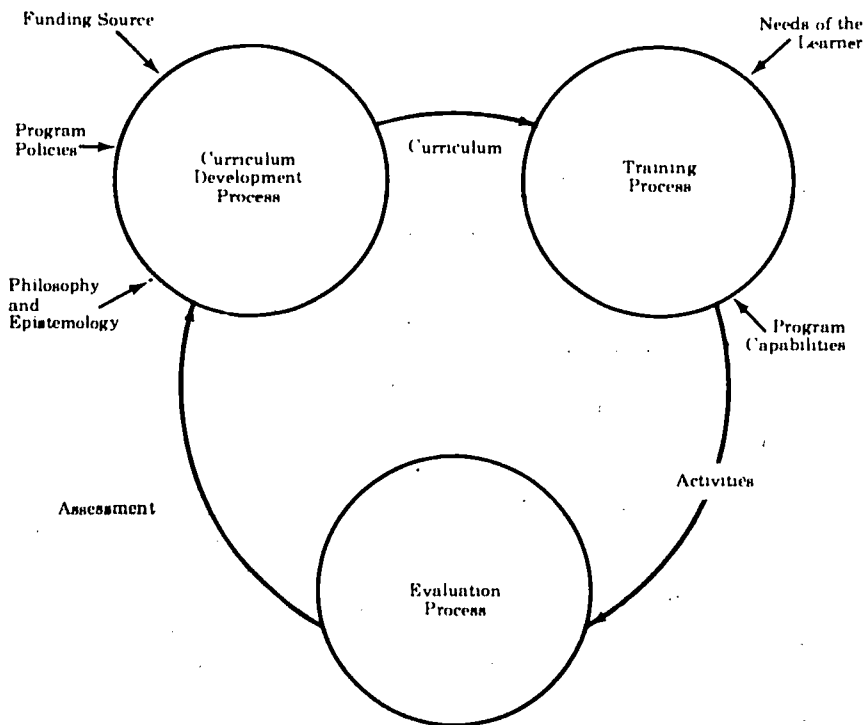
Funding Source

Needs of the Learner

Program Policies

Curriculum Development Process

Curriculum

Training Process

Philosophy and Epistemology

Program Capabilities

Assessment

Activities

Evaluation Process

FIGURE 1.   The Curriculum Building Model

affected by each other, the first two of these processes are also in-
fluenced by other factors. The factors that shape the curriculum
development process are the program's funding source, its pro-
gram policies, and its declared philosophical-epistemological frames
of reference. The outcome of the curriculum development process
is the curriculum. The curriculum is then fed into the training
process, where it is further shaped by the needs of the learner
and the program's training capabilities (the training environment,
format, and limitations).

At this stage, curriculum is implemented into actual training ac-
tivities that are fed into an evaluation process for assessment in
terms of curriculum content and implementation coherence and ef-
fectiveness. The assessment is subsequently fed into the curriculum
development process for refinement and modification. The total
cyclical process begins again. The result is a continuous improve-
ment of the curriculum.

The curriculum building model can be described in terms of specific inputs and outputs pertaining to each of the processes. For CTC, these inputs and outputs are as follows:

1. Curriculum Development Process
   Input: Funding Source (NIMH).
   Output: A curriculum emphasis on mental health issues and on the training of social services and mental health personnel in the provision of socioculturally syntonic mental health services to the Chicano community.
   Input: Philosophical and Epistemological Frames of Reference.
   Output: A curriculum emphasis on Chicano mental health issues and on the training of social services and mental health personnel in the provision of socioculturally syntonic mental health services to the Chicano community based on an identifiable framework of values, beliefs, and knowledge about the Chicano culture and on an assessment of the mental health needs of the Chicano community.

2. Training Process
   Input: Needs of the Learner.
   Output: A training emphasis on the development in the learner of those values, skills, and knowledge that he needs in order to provide socioculturally syntonic mental health services to the Chicano community.
   Input: Program Capabilities.
   Output: A training emphasis on the development of those training formats and environments that can accommodate the curriculum outputs and the needs of the learner in accordance with the capabilities and limitations of the entire program.

3. Evaluation Process
   Input: Training Activities.
   Output: An assessment of the curriculum content and curriculum implementation coherence and effectiveness as manifested in training activities.

This curriculum building model is based on the definition of curriculum as a "structured series of intended learning outcomes." Curriculum in this sense implies that which will transpire in the instructional system (the training process). This model is also based on the assumption that to remain relevant (up-to-date and compatible with Chicano mental health realities), curriculum must be incremental (in a constant state of development), and heuristic (in a

constant state of discovery).

Furthermore, this model is based on the assumption that curriculum quality and substance can only come about when there is a built-in evaluation mechanism.

In this model, curriculum development is a process distinct from training (or instruction). The output of the curriculum development process is curriculum. Curriculum, in turn, is an input of the instructional (training) process. The needs of the learner are part of the instructional system rather than of the curriculum development system. The value of this characteristic for CTC is that the core curriculum can be fed into several instructional systems in which the needs of the particular learners will shape the emphasis of instruction.

The Sources, Selection, and Organization of Curriculum Content

Of the numerous variables involved in the curriculum building process, those which have to do with the sources, the selection, and the organization of curriculum content seem especially worthy of further explication.

The sources of the curriculum content for this training program (as the program is defined by its funding body and its program policies) are the Chicano culture and the field of mental health services. This does not mean that the curriculum will (or even should) reflect all there is to know about either. It does mean that the combination of these two perspectives, as they relate to each other, will determine the parameters of the content selected. The content selected, in turn, must relate to the needs of the trainees.

The sources of curriculum content are the organized and unorganized knowledge about the Chicano culture, and the organized and unorganized knowledge about the impact of mental health services upon the Chicano community. Sources of curriculum content, moreover, are not limited to knowledge but must extend to values and skills—the values espoused by the Chicano community vis-à-vis mental health services, and the skills that mental health practitioners must develop in order to effectively practice in the Chicano community.

CTC's curriculum content is derived both from what has been written about the Chicano and from what has been experienced but not chronicled (oral history). As a matter of fact, the curriculum contains those things that the developers of the curriculum know and believe about the Chicano culture and the mental health field. The curriculum therefore reflects the limits and validity of CTC's knowledge (its epistemology), and its belief and value system (its philosophy).

There exists a vast source of "unorganized" knowledge about the

Chicano. This is knowledge that lies outside the recognized disciplines. The source of organized knowledge is relatively limited in breadth and depth. A large portion of it has been generated by non-Chicanos and contains so many biases and monolithic generalizations that it is either useless or pernicious. The result is a comparatively small body of organized knowledge that is reflective of Chicano realities and perspectives. This is a body of knowledge that further diminishes in size when applied to the mental health field.

Developing a Mental Health Curriculum

This poses a problem in the development of a Chicano mental health curriculum, in that both organized and unorganized knowledge are either limited in scope, or "out there" in the barrios and therefore accessible only through major research efforts. Fortunately, the body of organized knowledge on Chicanos by Chicanos continues to grow. Unfortunately, there is no mechanism for tapping the barrio knowledge in a systematic and scientific manner—at least not through CTC.

CTC's evolving knowledge base is inextricably related to its value base. That is, the knowledge that gets emphasized in the curriculum is that which tends to support our basic value assumptions. This does not mean, however, that knowledge which does not support the assumptions does not get fed into the curriculum. It does. In fact it has to if one is to have any sort of honest or comprehensive teaching-learning experience. The emphasis, however, is on stressing the positive aspects of the Chicano culture, while at the same time avoiding unrealistic self-stereotyping.

In terms of the mental health perspective of the curriculum, it is necessary to deal with that knowledge which pertains to the individual and organizational behaviors that have implications for practice. The curriculum attempts to deal with this by focusing on various aspects of the individual, family, and community phenomena as they are identified and shaped by such cultural forces as heritage, identity, and life styles.

The CTC curriculum addresses the goal of enhancing the delivery of mental health services to the Chicano community by providing certain types of instruction to those who directly or indirectly deliver those services. Training emphasizes the three elements required for effective practice and service delivery: knowledge, values, and skills.

The values, knowledge, and skills bases of the CTC curriculum deal with the two perspectives of the training program: the Chicano culture—its unique social and cultural dimensions; and the delivery of mental health services to the Chicano individual, family, and community.

Although values and knowledge necessary for effective practice in the Chicano community can to a large degree be identified and

dealt with in the curriculum, the identification of those skills necessary for effective practice with Chicano individuals, families, and communities is a much more difficult curriculum area to develop, primarily because of the absence of tested or even conceptualized models.

That is not to say that effective (i.e., bicultural) practice models don't exist. They do, in the sense that there are some Chicano practitioners who have developed styles of practice that work. For the most part, these are intuitive practice styles that combine a sense of the culture with accordingly modified professional skills. The task ahead for CTC is to identify those practice techniques and methods —that repertoire of skills—which result in effective practice with Chicanos, and to "organize" that "unorganized" knowledge for purposes of inclusion in the curriculum. This process of identifying and organizing the knowledge and relating it to our theoretical framework will allow CTC to begin building an explicable bicultural practice model.

Curriculum Emphasis

The emphasis of the CTC curriculum is to present Chicano mental health perspectives, utilizing an interactional and interdependent systems approach. By "Chicano mental health perspectives" we mean a particular way of defining and explaining the social and cultural phenomena that shape the mental health of the Chicano community. The systems approach is a model for the analysis of the interaction and interdependence of such cultural and social systems as the individual and his cultural identity, the family and its cultural heritage, the barrio and its interactional processes, and so forth.

The approach to curriculum development is founded upon a set of value assumptions about the Chicano culture and its interface with the dominant culture, including those institutions that are indigenous to American society. Although the curriculum reflects these assumptions in its emphases and analyses it does not do so at the exclusion of other perspectives.

Value Base

1. The Chicano culture is the synthesis of two cultures, the Mexican (Indo-Hispanic) and the American (Anglo-Saxon).

2. The Chicano culture incorporates and synthesizes attributes from the Mexican and American cultures in such a manner that the result is the emergence of a third culture—the Chicano culture—unique and distinct from both the Mexican and the American cultures.

3. The Chicano culture therefore provides its members with all the attributes of a culture; Chicanos are neither culturally disadvantaged nor culturally deprived.

4. The Chicano culture is dynamic (in a constant state of synthesizing), is heterogeneous (synthesizing at different rates), and is viable (synthesizing in a productive manner).

5. The attributes of the Chicano culture nurture, sustain, and promote the well-being of its members.

6. The Chicano culture exists in an environment that does not foster its development—which is, in fact, hostile toward its development.

7. The hostile environment is detrimental to the well-being of the members of the Chicano culture.

8. The negative impact of the hostile environment on Chicanos is to some degree offset by the positive impact of the Chicano culture.

9. The hostile environment is the dominant culture, which expresses its cultural hostility by:
   a. not tolerating cultural plurality and cultural parity;
   b. defining standards of normalcy and categorizing cultural differences as deviant or abnormal;
   c. placing behavioral expectations based on an Anglo-American model on all people, and punishing those who do not meet these expectations; and
   d. requiring Chicanos to assimilate, yet concurrently prohibiting their assimilation.

10. The hostile characteristics of the dominant culture are operationalized through its institutions.

11. Institutions that provide social and mental health services operationalize these hostile characteristics.

12. The operationalization of this cultural hostility manifests itself in at least the following areas:
   a. services provided are *remedial*, that is, based on assumptions that the consumer of services is defective, deviant, pathological, and therefore must be restored to a position of normalcy (defined along an Anglo-American model);
   b. services provided are *residual*, that is, they represent the residue (*las sobras*) of resources available, are never provided in sufficient quantity or quality, and are even then provided reluctantly; and
   c. services provided include a *social control* function as well as a *socializing* function, with the social control function aimed at regulating the behavior of the consumer, and the socializing

function aimed at changing behavior to meet an Anglo-American model.

13. It is only through an appreciation and understanding of the Chicano culture and through a reduction of hostile tendencies in social services and mental health institutions, that these institutions will begin to realistically and humanistically address the needs of the Chicano Community.

14. The appreciation and understanding of the Chicano culture, and the provision of realistic and humanistic social and mental health services to the Chicano community must be expressed in tangible, concrete terms: that is *the development and implementation of bicultural social and mental health service delivery and practice models.*

Curriculum Design

Using the assumptions that comprise the value base as a philosophic framework to guide the development of specific curriculum content, the CTC curriculum design involves the systematic organization of those theoretical constructs that contribute toward the development of knowledge, values, and skills essential for compatible and complementary practice in the Chicano community.

These theoretical constructs are ordered in sequential, continuous, and integrated patterns as part of a holistic curriculum design based on an analytical model of systems interaction and systems interdependence. The systems included in this model are of two types—social and cultural. The purpose of this model is to depict how the interface of these systems translates into human and organizational behaviors. This model rejects the premise that the behavior of Chicanos can be "explained" by either biological or cultural determinism theories. Instead, this approach adopts a structural-environmental determinism model to describe the Chicano experience.

Curriculum Components and Modules

A curriculum component is an area of curriculum content defined by the interface of two specific systems, one cultural, the other social. Each numbered square on the Chicano Mental Health Curriculum Design Model of Interactional and Interdependent Social and Cultural Systems represents one sociocultural content area. Within each content area (component) one or more curriculum modules are contained.

A curriculum module deals with a specific set of concepts and principles related to the general content defined by the component. A curriculum module, moreover, is a highly organized and com-

Social Systems / Cultural Systems	INDIVIDUAL 01	FAMILY 02	COMMUNITY 03
HERITAGE 1	101	102	103
IDENTITY 2	201	202	203
LIFESTYLES 3	301	302	303

Social Systems Interface

Cultural Systems Interface

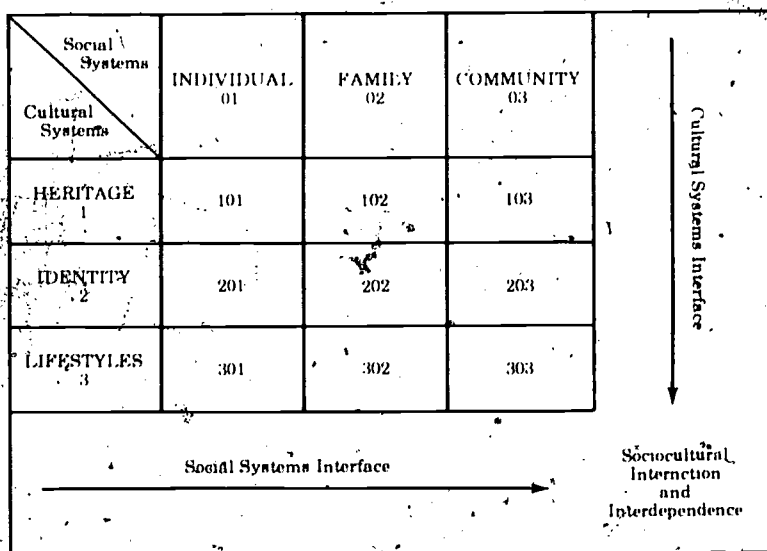Sociocultural Interaction and Interdependence

FIGURE 2.   Chicano Mental Health Curriculum Design Model of Interactional and Interdependent Social and Cultural Systems.

plete teaching-learning unit in compact form. It contains its own educational objectives. It specifies the content to be taught, the methods of teaching, and the techniques for evaluation of its teaching-learning effectiveness.

Although highly organized, a module is flexible enough to allow the contraction or expansion of content and must lend itself to modification in the light of the varying educational needs of different trainee populations. Even though the content may remain essentially unchanged and the general educational objectives may remain more or less constant for all trainees, content emphasis must accommodate the nature and needs of the learner.

Each module is constructed to conform to a "critical training unit," defined as a three-hour block of time in which trainees are involved in active learning. This period is viewed as an optimal time unit for the presentation, examination, and integration of concepts.

Seminars, institutes, and workshops are the instructional modalities used for the implementation of modular curriculum. Each training activity, in terms of duration, location, content, and so on, is determined jointly by CTC and the group of prospective trainees. Consultation around specific teaching-learning needs and problems is provided to support and enhance the instructional process.

NOTE

1. *Curriculum Manual* (Houston: Chicano Training Center, 1972).