

A Program of Social Education For A Mexican
Community In The United States

by

Erik W. Allstrom

-----:-----:-----:-----

Submitted in partial fulfillment of the
requirements for the degree of

Master of Arts

in the College of Education, of the

University of Arizona

1 9 2 9

-----:-----:-----:-----

E9791
1929
1

CONTENTS

	Page
INTRODUCTION.....	1
INDIVIDUALISTIC POINT OF VIEW.....	2
Political Individualism.....	2
Individualistic Home Life.....	3
Individualistic Play Life.....	4
Ignorance of Social Concepts.....	4
Lack of Active Standards.....	5
CAUSES OF EXISTING CONDITIONS.....	6
BRIEF HISTORICAL SURVEY.....	6
Forced Labor.....	6
Exorbitant Taxation.....	7
Special Privilege.....	8
Home Life.....	9
Lack of Sanitation.....	10
Inertia.....	10
Failure to Understand Ideals.....	11
Inadequate Income.....	11
SOCIAL BACKGROUND.....	12
Caste.....	12
General Suspicion.....	13
Individual Caprice.....	13
ECONOMIC CAUSES.....	14
The Encomienda System.....	14
No Industrial Development.....	15

POLITICAL CAUSES.....	15
Antiquated Taxation.....	15
Spoils System.....	16
Politics for Gain.....	16
THE REMEDY.....	17
Socialization.....	17
Supervised Play and Reading.....	17
GENERAL EDUCATION.....	19
Delinquency.....	19
Breakdown of Superstition.....	20
Vocational Guidance.....	21
Training of Leaders.....	21
Living Standards.....	22
Model Homes.....	23
Hygiene and Sanitation.....	23
Child Development.....	24
Study of Foods.....	24
Mothers' Clubs.....	24
Extension work.....	24
THE PROGRAM.....	25
Guided, Selected Play.....	25
Co-operative Games.....	26
Social Play.....	26
Dramatization.....	27
Supervised Social Life.....	28
Normal Friendships.....	30

Development of Co-operative Spirit.....	31
Trained Leaders.....	31
Instructional Guidance.....	32
Thrift Education.....	33
Family Budget.....	35
Domestic Arts.....	36
Productive Gardening.....	37
Vocational.....	38
Avocational.....	39
Religious.....	41
CONCLUSION.....	46
Process Slow.....	46
Results in Second and Third Generations.....	46
Results, Social Efficiency.....	47
BIBLIOGRAPHY.....	49

A PROGRAM OF SOCIAL EDUCATION
FOR A MEXICAN COMMUNITY
IN THE UNITED STATES

I. INTRODUCTION

1. Reasons for the development of such a program
 - a. Individualistic point of view and habits of the Mexican people, evidenced by examples from political, social, home and recreational life.
 - b. Present conditions indicative of ignorance of fundamental social concepts.
 - c. Lack of standards and ideals.

CAUSES OF EXISTING CONDITIONS

1. Brief historical survey to indicate early contributing factors
 - a. Forced labor of native peoples.
 - b. Exorbitant taxation.
 - c. Special privilege of favored groups.
2. Home conditions
 - a. Lack of sanitation.
 - b. Inadequate income
 - c. Inertia due to centuries of exploitation.
 - d. Failure to understand democratic concept of the home life.

1. No discipline.
2. Lack of co-operation.
3. No mutual sympathy and understanding.

3. Social Background

- a. Virtually a caste system
- b. General social suspicion, the result of many factors which may be summed up as individualism.
- c. Social expression governed by individual caprice.

4. Economic Causes

- a. The "encomienda" system; virtual serfdom.
- b. No industrial development, due to:
 1. Lack of transportation facilities.
 2. Prevalence of suspicion.
 3. Political unrest.

5. Political Causes

- a. Antiquated system of taxation.
- b. Spoils system.
- c. Politics for gain, not public service.

THE FOURFOLD REMEDY

1. Socialization through supervised reading during childhood and adolescence.
2. General Education
 - a. The delinquency problem.
 - b. Organization of a curriculum dealing with subjects essential to a backward civilization.
 - c. Breakdown of superstition through knowledge.

3. Definite Vocational Guidance

- a. Dominantly as related to agricultural life.
- b. Training of leaders for educational field.

4. Positive Living Standards

- a. Model Homes at moderate rentals.
- b. Classes in personal hygiene and home sanitation.
- c. Classes in child psychology, simple and fundamental.
- d. Classes in cooking and dietetics.
- e. Organization of "Mothers' Clubs" under nurse.
- f. Boys' and girls' clubs, for play and work.

THE PROGRAM

1. Guided selected play

- a. Co-operative games.
- b. Social play.
- c. Dramatization.

2. Supervised spontaneous social life

- a. Social program to include all age groups.
- b. Development of normal friendships.
- c. Development of co-operative spirit.
- d. Development of leadership for good of all.

3. Instructional Guidance

- a. Home making.
 - (a) Training in thrift.

- (b) Training in self-control.
 - (c) Budgeting the family income.
 - (d) Instruction in domestic arts.
 - (e) Instruction in productive gardening.
- b. Vocational.
- (a) Co-operation with local industrial concerns for apprenticing both boys and girls.
- c. Avocational
- (a) Development of hobbies.
 - (b) Development of avocational leaders, for boys' and girls' organizations.
- d. Religious
- (a) Elimination of superstition.
 - (b) Rationalization of religious motives, not theological, and not denominational.

CONCLUSION

1. Process slow.
2. The result in terms of children of second and third generation.
3. Result desired is the development of socially efficient citizens.

INTRODUCTION

"To Teach We Must First Understand." Lee

There is a Mexican problem in the United States. At the present time (January, 1928) it is conservatively estimated that there are a million and a quarter of Mexicans in the country, most of them in Texas, New Mexico, Arizona, and southern California. The great majority of them are engaged as common laborers. Reasons for the development of such a program.

The problem is chiefly a matter of social adjustment, required when two groups of different racial stocks are under the necessity of living more or less closely together in the same environment.

"There is much to be said for the view that where two peoples differ widely from one another, and each or one of them desires to preserve its integrity and distinctive character, it is best that they should develop their respective civilizations independently of one another, each making its special and unique contribution to the common life of mankind. Where peoples inhabit separate geographical areas this is possible, and the most convincing argument for the control of immigration is the desirability of allowing each people to develop its own characteristic type of life free from the admixture of alien elements.....The question, therefore, is how far it is possible in practice for two communities, living side by side, economically dependent on one another, and in the United States participating in a common political life, to remain racially and socially distinct. The experiment will and must be tried, since no other solution is at present within sight. But its success will depend on how far it conforms to the dictates of justice, and it is just at this point that the difficulties are most formidable. One of the two races has an almost complete monopoly of power, and to act justly in such circumstances demands a degree of virtue to which average human nature has hardly attained. The world has recognized in regard to individuals that it is not right

or possible for a man to be judge in his own cause. It is not any easier for a community enjoying exclusive power to act justly where its own interests are involved."⁽¹⁾

The people of the United States represent the democratic development of seven hundred years since Magna Carta. The Mexican is the product of the autocratic individualism of the Latins, plus the pride and the exclusiveness of the American Indian.

Individualistic Point Of View

Political Individualism

Politically Mexico has been until the last ten years individualistic, and the people in general still remain so. To illustrate, may we note the changes that have been made in government during the years since independence. These have all been revolutionary except the last two, the elections as we understand them are still unknown. A leader has risen in protest against certain current abuses, has gathered a following, has secured the government by force, and has continued in power until some other leader has risen in a new protest. In such revolutionary movements the loyalty of the followers has never been to a cause, but always to the individual leader because of certain personal promises on the basis of which he has claimed allegiance. When the leader has died, usually with assistance, his party or group has disappeared from the scene. The Mexican people is dominantly agricultural, and all attempts at social reform have related themselves to the agrarian problem, and all have eventually taken the form of revolutionary outbreaks against existing government.

(1) Oldham -- Christianity and the Race Problem, pp. 170, 171, and 172

Individualistic Home Life

The home life of the Mexican people is exceedingly individualistic, taking into account only the males. Women and girls are not considered to be of sufficient value to be worth considering, even by the majority of the Mexican men educated in the United States. During a period of twenty-two years, in Mexico, in Central America, and in the United States, the writer has observed hundreds of homes, and can recall but one, in the United States, in which the democratic concept had completely taken hold. Each man and boy is a law unto himself, generally being allowed to follow the dictates of his own personal caprice, pretty much regardless of the rights or wishes of everybody else. The same thing is true of the women also, but as noted above, they are not often taken into account.

The foundations for this are laid down in infancy, the child being permitted to become the controlling factor, instead of being subject to control. Every time the child cries it is nursed, regardless of how long it may have been since last it was fed.

"One reason for the ravages of disease among the Mexicans is their undernourished condition. Physicians say that it is not so much underfeeding as improper feeding. Small children are given tea, wine, and all sorts of indigestible food. A three-months-old baby was given cinnamon water instead of the diet prescribed by the nurse and physician. A baby that was well in the morning, was given a piece of ham to suck, and the young parents were surprised to find the baby dead at noon. A lack of proper food is the common experience of the masses of Mexicans."⁽¹⁾

And back of this improper feeding lies the custom, which almost amounts to a folk-way, of permitting the individual to feed when he pleases and on whatever the caprice of the moment fixes his desire. As he grows

(1) McCombs - From Over the Border -- pp. 33, 34

older, the boy has his every demand satisfied at once, so far as it is within the power of the parents to satisfy it. A little later he satisfies his own desires as fast as they appear, becoming more and more a creature of caprice.

Individualistic Play Life

In his recreational life the Mexican is an individualist, though life in the United States is rapidly developing a new point of view in the children who attend our public schools. The national sports of Mexico are bull-fighting and cock-fighting, and in the United States, where these are not permitted, the Mexicans have been going in strongly for prize-fighting. Those who go to high school and college and who take part in sports generally like tennis and swimming, and do well at both. On the whole, there is very little of formal play, as we know it, among the Latin Americans.

"One of the reasons given why the young men of Latin America are so much occupied with sex thoughts is that they have so little to do. They have no athletics, games, or even business, to occupy their attention." (1)

Most of the recreation takes the form of gambling on the prowess of individuals, by others or by themselves. A significant feature of the new educational policy of Mexico is that a part of the equipment of each new rural school is a baseball diamond and a basket-ball and volley-ball court.

Ignorance of Social Concepts

Accepting these statements, it is apparent that the Mexican people are ignorant of the most fundamental social concepts. They do not know

(1) Sweet - A History of Latin America -- p. 223

how to play together socially, their home life is chiefly a matter of following the line of least resistance, and consequently most of the time is spent away from the home except for eating and sleeping. In the United States they live among their own kind in segregated groups, they are socially ostracised and economically exploited by the Anglo-Americans, and in consequence their customs and traditions become rather more crystallized than otherwise, and their attitude one of suspicion toward American ideas and ideals.

As a result of this individualistic point of view, and because of the social and economic environment in which he has lived for centuries, it has been physically impossible for the Mexican to come into knowledge of the social life of other peoples, in consequence of which he is still living on the pastoral and early agricultural levels of human development. The family is governed by the patriarch of the group, his word being absolute authority, none other being permitted the right to think for himself.

Lack of Active Standards

Standards and ideals are therefore traditional for the most part, and with few exceptions belong to an outworn civilization, not applicable to the needs of the present economic age. Democracy is not easily born directly out of tyrannical autocracy, as witness France of 1793 and Russia of recent days. A more or less gradual and extended period of education is necessary before any people can enter into those cooperative activities which mark democracy.

CAUSES OF EXISTING CONDITIONS

Brief Historical Survey

Forced Labor

"Labor in colonial Latin America was performed by the Indians and Negro slaves. At first the Spaniards depended upon the Indians to work their plantations and mines. This, however, proved extremely destructive of Indian life. The encomienda system, whereby colonists were granted Indians to cultivate the land, became universal throughout Latin America. The mita was a bodily service demanded of the Indians. The Indian population was divided into seven parts and every mine owner had the right to demand from the district the number of Indians he required. Every male had to render this service, which lasted six months. At the end of that time, if the Indian survived, he had accumulated a debt to the proprietor which he could not pay, and as a result he remained in perpetual servitude. So destructive of life was the mita that the calling out of an Indian for this service was considered equivalent to a sentence to death, and before setting out he disposed of his belongings, and his relatives went through the funeral service before him." (1)

The above conditions more or less modified have remained in effect in Mexico up until the Madero revolution in 1911, when they were legally abolished for the n-th time. They are not yet entirely extinct. A natural result of this system was to make the Indian unwilling to do more than he absolutely must, and to rob him of all initiative.

"To all intents and purposes the Indian and half-breed in most of the Latin-American countries is practically a serf. In southern Colombia, for instance, the agricultural laborer works four days each week upon the land of the proprietor at from five to ten cents per day, in return for his patch and house. He runs in debt to his master for supplies, and since he is never able to work off the debt, he can not leave the estate, and thus he becomes a serf for life..... In Mexico the peon is likewise a semi-serf, the same condition prevailing there which one meets in Colombia. The Mexican peon lives in a mud hut, without any pretensions to comfort, cooks his food outside, is clothed in cotton,

(1) Sweet - History of Latin America -- p. 110, f.

and wears sandals. The peons constitute by far the most numerous class in Mexico."⁽¹⁾

It is out of this sort of an economic environment that the Mex-American has come to us. It is necessary, therefore, that in our program of social development we take all of this into consideration.

Exorbitant Taxation

Under the Spanish rule taxation was exorbitant. In early colonial times the principal source of revenue was Indian tribute. Charles V ordered that the Indians should pay a tax amounting to one third of all produce. This was gradually reduced through the years. Another tax was the royal fifth established in 1504 and required of all producing mines. This was so heavy that it was reduced in 1572 to one tenth. Still another tax was the "alcavala", or tax on sales. The commonest necessities of life were taxed every time they were sold, regardless of how often that might be. This tax, first of two per cent was later doubled and then trebled. Import and export duties averaged approximately thirty per cent, much higher if coming from other countries than Spain. Tonnage duties on ships were sixty-two cents a ton on Spanish vessels, a dollar fifty per ton on others. Every time a beef was butchered there was a tax of three and a half dollars, thirty-seven cents and a half for every sheep and goat, and sixty-two and a half cents on every hundred pounds of pork killed. Paper was taxed, the price per sheet ranging from five cents to eight dollars according to the use. These are but a few of the many different taxes imposed on the people, all of them exorbitant, and all of them conducive to a minimum of production and consumption, and a maximum of evasion.

(1) Sweet -- A History of Latin America, pp. 246, 247.

"To the North American, familiar with the colonial history of the thirteen English colonies, the number and amount of taxes collected by Spain from her American possessions seems unbelievable.....The most profitable of all taxes was the alcavala.....Another fruitful source of revenue was the maritime dues.....Monopolies conducted by the crown were still another source of royal income.....Quicksilver was the first of such monopoliesGunpowder was another monopoly held by the government.....A monopoly on salt was established in 1580. Tobacco was the most productive of the royal monopolies, and tobacco production was prohibited except under contract with the government, and all tobacco factories were directly under government management. Other government monopolies were ice, playing cards, and cock pits. In 1769 a government lottery was established and the profits from this source alone in 1798 were \$109,255." (1)

One of the important factors in the past development of the Mexican people is this propensity to gambling which since almost the beginning of the Spanish occupation in America has been fostered by the government through its monopoly of lottery privileges. From the poorest peon to the wealthiest landowner, there are very few people who do not spend a part of every week's income in the purchase of lottery tickets, always hoping that some day the Great God Luck would bring the grand prize of ten or twenty thousand pesos. This leads to fatalism on the one hand, at the same time that it lends itself to developing caprice and irresponsibility on the other.

Special Privilege to Favored Groups

Another factor that led up to existing conditions was the granting of special privileges to favored groups. Under Spanish rule these were with few exceptions Spaniards of Spanish birth, during the colonial period the most intolerant of all the intolerant European peoples. Later

(1) Sweet - A History of Latin America, -- pp. 112 ff

they came to be the particular friends or toadies of the individual or group in power. No important office might be held by anyone not of Spanish birth. Education was permitted only to the limited few of pure Spanish blood, until about 1700, after which a few of the more wealthy mestizos were permitted to secure education. A few of the Indians learned the rudiments of reading and writing, but education in any adequate sense was limited to the privileged few.

"Most of the leaders in the Latin-American states have recognized the importance of education in the development of their respective countries..... Practically every republic has a system of free, compulsory primary education, while some of the more advanced countries have likewise free secondary schools. In most instances the government also maintains certain colleges and universities. On paper these educational systems leave little to be desired, but, like many other things in Latin America, there is considerable difference between plan and practice. Popular education has never really germinated in Latin America..... The chief enemies of education in Latin America are the church and the great land proprietors. The proprietor wants the son of the peon to walk in the footsteps of his father, in order that the son may remain in the mud hut on the land. The church wants the peon to remain in ignorance so that the priests may continue to exploit him." (1)

Home Life

One of the prime elements in the development of any people is its home life. The Mexican home has been and is on a very low plane. We need to realize that a chief reason for this condition is that approximately 60 per cent of the Mexican people are "mestizos", descendants of Spanish soldiers and Indian concubine mothers.

"The Indian or half-breed mother gives to her child her own moral standard rather than that of the white father. Marriage is ignored to an alarming extent." (2)

(1) Sweet - A History of Latin America -- p. 223

(2) Sweet - A History of Latin America -- p. 223

Rarely did the offspring of these unions enjoy the privilege of normal home life under the care of two parents. As is to be expected in such cases, the children have adopted the social and moral codes of the mothers, and in consequence the progress has been backward rather than forward until the last few years.

Lack of Sanitation

Sanitary conditions are appalling except in the best residences of the larger cities. Though there are no statistics, I feel very safe in saying that not more than one per cent of the homes of Mexico have sanitary toilet facilities, and that sixty per cent have none whatever. Garbage is thrown into the yard or the street in the towns, and anywhere convenient if elsewhere. Indian witch doctors still control the health conditions in many districts, and their superstitions and practices control most of the mestizos, so that mortality is very high, especially among infants. For forty days after the birth of a child the Mexican mother is not permitted to eat anything but certain specified foods; no meat, no vegetables, no fruit. Her diet is almost exclusively thin soups and a thick drink made out of water and starch and some chocolate. The babies are consequently undernourished from birth, and it is a wonder that more do not die.

We need to remember here that pretty much all of these conditions and practices are brought from Mexico into the United States, and that so far few communities have interested themselves sufficiently to take remedial steps.

Inertia Due to Exploitation

Four centuries of exploitation, four centuries of serfdom and forced labor, four hundred years of being robbed and mistreated and mis-governed,

have bred in the mass of the Mexican people a dislike for work and complete distrust of everybody. I once heard Edward Steiner say that society is like a great pyramid, with the social leaders and rulers at the top, and that when the top is rotten the rottenness filters down through the whole mass. So it has been in Mexico, and when exploitation and immorality began at the top it was inevitable that the process would gradually infiltrate the mass of the people. So everybody is suspicious of everyone else, and all are unwilling to do more than is absolutely necessary for subsistence.

Failure to Understand Democratic Home Ideal

There is an intense loyalty to the tribal or patriarchal group, which is a part of the Indian heritage and pride of race, but home and family loyalty based on the democratic concept which is the ideal underlying the American home is rare indeed. The following of individual caprice, as noted on page 3, results in a weird lack of discipline, only the mandate of the autocratic head being obeyed. Individualism exaggerated makes coöperation almost impossible, and with general distrust extending even to the members of the family it is impossible to expect that mutual sympathy and understanding that is the foundation stone of any successful home life.

Inadequate Income

Along with these factors has gone the pitifully inadequate income of the Mexican laborer, making it impossible for him to secure any of the conveniences that permit of social development according to 20th Century standards. Even in the United States at the present time

labor contractors tempt Mexican labor into the seasonal occupations of the southwest by offering wages two or three times what they can get in Mexico, but which are often less than half the minimum for which Anglo-Saxon labor will work.

Social Background

Caste

The Spaniards established what was virtually a caste system in all their colonies. At the top was the Spaniard born in Spain, who by right of birth might govern.

"There were four social groups in the colony, the European Spaniards, the Creoles, their children of pure blood, but born in America, the Indians, and the Negroes, slave or free."(1)

The Mestizos were the result of the mixture of Spanish and Indian, the Mulattos resulting from the mixture of Spanish and Negroes, and the Zamboes the children of mixed Indian and Negro parentage. The high civil, military, and ecclesiastical posts were reserved for the first group, while the minor civil and military posts were permitted the Creoles at first, and later a few positions in the church. The other two pure groups were practically slaves, the mestizos became the small merchants and artisans, while the other two mixed groups became for the most part laborers in mines, on plantations, in sugar and tobacco factories, and in domestic service. Under the economic scheme, this was at best but a small step above slavery.

(1) Sosa-Arce -- Historia de Panama, p. 178.

General Social Suspicion

All of these things combined have resulted in a general social suspicion. The governing group has always been suspicious of the mass of the people, being quite sure, not without cause, that they were trying to evade every statute and requirement. At the same time the people were quite sure, perhaps with still more reason, that their governors were unjustly trying to rob them of the meager fruits of their labor. The agricultural worker, and this has always included over ninety per cent of the Mexican people, was painfully sure that the big landowner was giving him the least possible return for his labor, and the landowner was equally certain that the peon on his lands were doing the least possible amount of work. Merchants were buying the cheapest of merchandise, to be sold at exorbitant prices, and purchasers were bargaining often for hours for a penny or two of advantage in buying. Even the church, which was supposed to be organized to meet the spiritual needs of the people, to give comfort in time of sorrow, and to lead to higher moral levels, was not exempt from suspicion.

Individual Caprice the Dominant Factor

Thus it came to pass that in general social expression was governed by the momentary caprice of the individual, all too frequently under the influence of native liquor. Sweet in his History of Latin America, includes the Mexican when he says,

"The weak points in the character of the Latin American may be summed up in these words -- mutual distrust, excessive pride, self-indulgence, indolence, and want of persistence. Mutual distrust is found everywhere. One of the reasons for the turbulence which prevails in the political life of the Latin Americans is their distrust of the motives of others.

They seem almost incapable of working together in a common work for the common cause. Joint stock companies often fail for this reason. One political party has no faith in the motives or principles of the other. There is no such thing as student activities in the universities, no university spirit, no class feeling, no fraternities. This mutual distrust is carried into every phase of life, and is one of the weaknesses most difficult to overcome, for without faith of people in one another it would be impossible to develop modern business or stable government.

Among the people of pure white blood every form of bodily exercise is avoided, and for this reason there is a great poverty of physique among both males and females. Girls are taught nothing about housekeeping, while the young men idle away their time. The South American seems to have no shame about giving up. They are good beginners, but poor finishers." (1)

Economic Causes

The Encomienda System

The original cause of economic inequality was the "encomienda" system by which the Indians were parcelled out to the Spanish landowners and forced to work for a wage that was seldom ten cents a day, and by which they were continually kept in debt. When working in the mines the Indians were required to work five months at a time after which they were supposed to have forty days in which to cultivate crops of their own before returning to work. There was no surety that they might ever be able to harvest their crops. If a man became indebted to an employer he might not leave until the debt was paid, and should he die his children inherited the debt and were required to work it out. With the white owner refusing to work and the Indian limited to his primitive methods stagnation was inevitable.

(1) Sweet - History of Latin America -- pp. 223, 224.

No Industrial Development

There could be no industrial development because there were no transportation facilities of any kind and very inadequate lines of communication. Most travel was on horse or mule back, while merchandise was carried on the backs of pack animals.

Another hindrance to economic development was the chronic political unrest. During the colonial period in Mexico 1535-1822 there were sixty four viceroys in charge of the government, an average of a little less than four and one half years each. Each of these was interested in getting as rich as possible before he returned to Spain to spend the rest of his life at ease. Since the revolution in 1821 most presidents have been dictators and there has been no political stability. Consequently industrial enterprise has been unwilling to make investment in a country that is potentially very rich.

When we add to these factors the prevalence of suspicion which has been previously noted it is not difficult to understand why there has been a very slow development of the industrial resources of Mexico.

Political Causes

Antiquated Taxation System

Perhaps first of these is the antiquated system of taxation which has been in force, and which is only now being modified. The central government more or less arbitrarily indicated a need for a certain amount of money. For the securing of this sum political offices were sold at auction to the highest bidder, who in turn sold minor positions, and this process continued all the way down. Each one of these officials under-

took to get as much as possible for himself and to give as little as possible to the local, district, provincial, or central government, as the case might be.

The Spoils System

Hand in hand with this went the spoils system by which office holders favored their relatives and friends when there was any graft which they themselves could not handle alone.

Politics for Gain, not Service

While there were a few rare exceptions to the conditions indicated above, taken altogether politics in Mexico was a matter of personal gain at public expense. Rarely was politics made to serve the public welfare.

When we consider the combined effect of all the factors mentioned on the preceding pages we are ready to enter into a partial understanding of the reason why the Mexican, as we find him in the United States, is as he is. Under reasonable conditions we find him a different person. The chief engineer of the Santa Fe R. R., Mr. R. A. Rutledge of La Junta, Colorado, says,

"Ninety per cent of all our track men from the coast to Chicago are Mexicans.....The Mexicans were an experiment at first. We gave them poor section shacks made of ties piled up and plastered; but now we are giving them good concrete or tile houses. The Mexican can not be driven like the negro, but anyone who knows how to manage the Mexican can get more work out of them than any other class. They must be kept contented. They will not stay until they get their families from Mexico." (1)

Many other similar statements might be cited.

(1) McCombs -- From Over The Border -- p. 21.

THE REMEDY

Socialization

The number of Mexicans in the United States has been variously estimated from one and a quarter to one and a half millions. Immigration since 1922 has increased very rapidly. In 1922, 18,246 were regularly admitted as emigrants; in 1923, 62,709, in 1924, 87,648, and the number entering illegally is by many students of immigration believed to be very nearly if not quite as large as that regularly admitted. It is probably very safe to say that there are 100,000 Mexicans immigrating to the United States every year at the present time.

Supervised Play and Reading

Coming out of the environment, and with the social heritage described in the preceding pages, it is quite apparent that before the Mexican can enter acceptably into the more democratic life of the United States he must be given an opportunity to understand what some of these democratic ideals and practices are. In other words, he must be socialized. This socialization, in my opinion, will best begin with socialized play and supervised reading in the formative years of childhood and adolescence. Play among the Mexicans in the normal Mexican atmosphere is chiefly gambling with cards and dice and on the holidays and Sundays cock fighting and bull fighting, at which gambling is a major element. Play as it is known among Anglo-Saxon people is virtually unknown among the Latins. Small children are given over to the care and supervision of servants, who come from the lowest classes both socially and economically, and who are utterly unfit because of lack of knowledge

to have the care of any children. These servants fill the minds of the children with filthy stories and with warped ideas of sex, and when the children arrive at the free-play age of Anglo-Saxon childhood they loaf about with nothing to do but discuss sex. The girls are kept under very close servielance, and the boys, with nothing to occupy their minds, most of the time talk about the girls. In this connection Dr. Samuel G. Inman, in his "Problems in Pan-Americanism" says

"Another reason why young men think and talk of nothing but women, why they listen with polite incredulity to an account of the relations between the sexes in the United States and regard our moral tone as pure hypocrisy, is the bareness of life, the paucity of things to do. With us athletic games, sports, camping, scholarship, public discussion, political reform, social work, business and travel compete with the sex interest and aid men to control it. If life presented more interests to the young Latin Americans, their morals would be better. It is strange that such a flank attack on evil does not seem to have occurred to their spiritual leaders. From the pulpit one hears perfervid denunciations of sensuality, but the preacher can suggest no remedy but the conquest of the sensual man by the spiritual man, while virtue is presented as sheer dead lift against the downward pull of one's own nature. He might well take a hint from the Yankee educators in Bolivia, who keep their boarding-school lads straight by the simple expedient of crowding the day so full that they have not time for naughty thoughts."⁽¹⁾

What reading there is available outside of text books is largely a very poor brand of sex novels. Most of the Latin American people confine their reading to these after they leave school, which is usually before the age of fifteen.

The remedy which we here suggest for this very serious condition is that with these Latin American children we fill their leisure time as full as possible with supervised play of the constructive co-operative type, and with supervised reading of very carefully selected books which shall emphasize normal social relations between the sexes.

(1) Inman -- Problems in Pan-Americanism - p. 70. Quoted From E. A. Ross.

General Education

The Delinquency Situation

One of the problems of the general education of the Mexican children is delinquency. The delinquent officer in Tucson very frankly admitted that seventy five per cent of the delinquency was among the Mexican children, and he seemed to feel that it was useless to try to do very much about it. His point of view, however, is the point of view of the police officer rather than of the social worker, and moreover, he has no time for the Mexicans. Delinquency, among the Mexican is, as has been suggested, largely a matter of having nothing worth while to occupy the attention of the delinquent.

"Signs of waywardness appear later among girls than among boys. Going to work often means that the boy will 'settle down'. With the girls, it may mean the beginning of temptation.....It would seem that 'the families of the delinquent girls are of a lower grade than are those of the boys.' 'In round numbers nine-tenths of the delinquent girls and three-fourths of the delinquent boys come from the homes of the poor.' In multitudes of instances, delinquency is youth's protest against being forced to go to work.....In a total number of 11,413 boys who fell into the hands of the juvenile court in a certain city, thirty-one percent did not have normal parental care. In a total of 2,770 girls, over forty-seven per cent were living under similar misfortune.....One of the startling facts revealed in a study of juvenile delinquency is the large number of instances where the offense was that of stealing in order to secure play equipment. The homes of 832 boys brought into the Chicago Juvenile Court in the years 1903-04 were located and it was found that only fifty-four per cent of the total number were within half a mile of any public place of recreation. That is, forty-six per cent did not have adequate opportunities for play. It is not so much that human nature is bad as it is that instinctive tendencies are not properly directed or have no adequate opportunities for wholesome expression. It is unfair to the child to be endowed with the desire for muscular effort, yearning for companionship, delight in effort directed toward

some end that involves risk and surprise, and other play impulses, and then to be deprived of suitable conditions under which to act. Not infrequently, the responsibility for the adolescent prodigal rests upon a prodigal city government, home, school or church, that does not have an intelligent appreciation of adolescent life or wilfully refuses to pay the price of coming into possession of such appreciation."⁽¹⁾

According to most psychologists, delinquency begins during the school years, therefore;-

A special curriculum should be developed for the elementary school, more especially for the early grades, which would deal with subjects essential to the development of a backward civilization. This curriculum should include in practically every grade story telling, dramatics, socialized civics, vocations, and somewhere before the end of the compulsory school age, elementary but constructive courses in sociology and economics.

Breakdown of Superstition

These people's minds are full of weird superstitions that have come down to them through countless generations of Indian and old world ancestors, and they have been prevented from acquiring that knowledge which among the Anglo-Saxon has eliminated or rendered innocuous the more crude superstitious beliefs of our past. To illustrate, most Mexicans believe that night air is poisonous. Consequently, they sleep with all doors and windows closed, sometimes as many as eight or ten in a single room and in consequence the children are physically unfit and mentally unable to receive instruction in our schools. Another superstition prevents them from combing their hair so long as they are sick, even

(1) Richardson - The Religious Education of Adolescents, pp. 116, 117.

though it be but a severe headache. Another is that if one has a cold he must under no circumstances bathe, and numerous boys have practically admitted to the writer in May that they had not bathed since the preceding September or October because of frequent or continued colds during the fall, winter and spring. All of these things affect the rate of progress in school, and I believe, the capacity for receiving instruction.

Definite Vocational Guidance

There needs to be definite vocational guidance for these children, - much more definite than that which is needed by the Anglo-Saxon children. These children have come out of an environment which is almost exclusively agricultural. Everything in their social heritage is related to the soil. With a very few exceptions the large cities of Mexico are but agricultural distributing centers, and the people know virtually nothing of industry or manufacturing as it is known in our own country. Vocational guidance, therefore, must take into account this rather pathetic ignorance of all the more modern aspects of an economic civilization such as ours and should be definitely organized so as to help them to fit into the new environment without too much maladjustment.

Training of Leaders

Moreover, in the educational field I believe it is desirable and possible to find young men and women of Mexican ancestry who can be led to see the great opportunity that awaits them if they will undertake the educational leadership of their own people. This training for the educational leadership of their own people needs to be provided in schools with something of a different outlook than have those provided for the

training of teachers for Anglo-American schools. They must begin with an understanding of the problem which they face, in terms of the social and economic heritage of the Mexican child. They must recognize that the achievement of intellectual independence such as the Anglo-American child develops is not possible in one generation, but is a process which must be spread over several generations. These schools will require programs dedicated almost exclusively to the laboratory method, just enough theory being offered to enable the teacher-in-training to understand the underlying principles of all educational method, and to provide a grasp of various techniques.

Positive Living Standards

The last element in the remedy here offered would undertake to modify directly the environment of each generation of Mex-American children. It would recognize that individual ethics, and consequently social ethics, depend largely on the physical conditions that affect the individual and the group of which he is a part, and that before he can rise very high above his present level he must be enabled to overcome the inferiority complex which is his as the result of four hundred years of utter subjugation to political, economic, and religious autocracy.

"The outstanding trait of the highly socialized individual is his sense of social responsibility. He not only identifies himself with his fellow-men, but he holds himself responsible for their welfare, so far as it lies within his power. Social obligation is the key to his conduct. He puts himself at the service of his group. He is socially conscious. He thinks not so much of himself as of his associates. He accepts responsibility not simply for his own welfare, but also for their welfare. He is, in a word, moralized with reference to his group;

and hence if that group be for him humanity, socialization and moralization in an idealistic sense will coincide. Socialization in its higher phases becomes a process of moralization. All this presupposes the development of a social sense - a sense of individual and collective responsibility - within the individual. It is a matter not of external constraint, but of conscious voluntary choice on the part of the individual. The socialization of individual character, then, is not something external. It involves the achievement of self-control on the part of the individual, so that he consciously and voluntarily modifies his behavior and shapes his purposes to promote the welfare either of humanity as whole or of some smaller group."⁽¹⁾

Model Homes

As the first step there should be the provision of simple but substantial model homes at moderate rentals. In Tucson at the present time the majority of the houses for rent to the Mexican people are held for rent at from fifty to one hundred per cent per year of the total value of the property. Moreover, they are neither adequate in size nor decently equipped for life in the United States. An adequate home for the average Mexican family should have at least four rooms, a living-room, a kitchen-dining-room, and two bedrooms, with an inside sanitary toilet and bath for every house.

Personal Hygiene and Home Sanitation

As a corollary to the home building program there should be provided classes in personal hygiene and home sanitation, to show these people how to maintain their bodies in health, and why they should not all, regardless of age or state of health, sleep in one room, and often in one bed.

(1) Ellwood - Christianity and Social Science -- pp. 65, 66

Study of Child Development

There should also be some provision for instruction in what would technically be called classes in child psychology, covering only the basic principles of child growth and mental development, together with what is fundamental in matters of discipline.

Study of Foods

Nor should there be neglected in this connection the organization of classes in cooking and in the study of dietetics: in how to cook food properly in order to get from it the most possible nourishment, and in the relative values of different foodstuffs for various bodily needs.

Mothers' Clubs

The formation of Mothers' Clubs will stimulate valuable interest on the part of the mothers in the development of this remedial program. Such clubs, however, need to be organized with great care, because of the social point of view of the members. If the right leadership of the group from within the group can not be found, the whole thing will blow up within a short time.

Extension Work

Boys' and girls' clubs, similar to the work done by the University of Arizona in their Extension Department, and organized both for play and work, will do much to unify the activities with the younger groups, and will vitalize their participation in the development of their new orientation. Only by being able to enlist their own co-operation in their changed program of living can we ever hope for the measure of success that we would wish. There is no other way to develop a harmonious scheme of life

with Anglo and Latin-American groups living together in any considerable number.

THE PROGRAM

Guided, Selected Play

"The seriousness of play is shown in the standard of effort and achievement that it holds up. The strictest schoolmaster of the old nose-to-the-grindstone school never secured the whole-hearted effort that is seen on the ball field every afternoon.....In truth the play of children is in the main not play at all in the sense in which grown people use the word. It is play in the sense of being spontaneous, agreeable, undertaken for its own sake and not for an ulterior object. It is not play in the sense of being mere relaxation or diversion, or a thing of secondary importance. Of course children like to play; all good workmen like their work; but it is none the less serious on that account.

It is true that children do also indulge in play in the secondary or grown-up sense - they usually distinguish it under the name of fooling. And such play has its function also, as we shall see. But the characteristic play of childhood is not of this sort.....It is the supreme seriousness of play that gives it its educational importance. Education, as we have learned, is not simply a matter of accumulating knowledge. We are now learning the further truth, which Froebel taught, that it is not even a matter of acquiring power, of training the muscles and the mind; but we are no longer content unless these serve as avenues to something deeper. The question is not of learning, nor yet of power, but of character. If the lesson has struck home, the result is not merely more knowledge or more intelligence, but more boy or girl - more of a person there for all purposes. If his arithmetic has truly reach him, he will play better football; if his football has been the real thing, he will do better at arithmetic. That is the test of a true educational experience - that it leaves a larger personality behind.....An exercise to have this effect must possess the quality of complete enlistment."⁽¹⁾

Accepting the idea of play as the legitimate business of childhood, and recognizing that the Mexican child has no definite or organized

(1) Lee -- Play in Education -- pp. 2,3.

play life, we are faced with the necessity of organizing and guiding his play if we are ever to expect that he will develop normally. The program planned in the Mexican Community Center of Tucson by the writer began with the assumption that only by enlisting the interest of the child can we hope to effect any marked change in the direction of his life. The major interest of the child's life being play, our opportunity to share in the growth of his character will depend on our ability to share with him this play interest.

Cooperative Games

As this child is by all his social heritage an individualist, and therefore dominantly self-centered, our share in his play experience should be that of providing him with interesting cooperative play activities, and then help him to secure pleasant reactions by making the results satisfying.

Social Play

If, at the same time, we can make the results of his solitary activities unpleasant and unsatisfying, we are furnishing the sort of internal pressure needed to make this child socially inclined. Moreover, in order to make the largest possible contribution, we need to start at the earliest possible moment, before too many anti-social habits have been developed. To this end, we employed a kindergartener who, by means of circle games, singing games, paper cutting, and construction projects, enlisted the enthusiastic cooperation of a group of Mexican children of from four to six years of age and another group from six to twelve years of age. A typical activity was the construction of furnished homes. Each room in the home was papered and fitted according to its needs. As there were more children than rooms to be fitted, another item

in the plan of co-operation, was the assignment of two children to each "room-project." After consultation with the kindergartner, and comparison of different materials, paper was selected for the interiors of the various rooms. Then came the enumeration of required articles of furniture, followed by the cutting out of the articles of furniture from heavy cardboard. The work on this project occupied half of their days for six weeks, and then came the big day when the children invited their mothers to come and inspect the results of their work. It would be hard to say which were the more proud, the children or the mothers. The social content of this project was large, because there entered in not only the social element of the construction, but also the discussion of different room-needs and the reasons therefor, matters of proper ventilation of bedrooms, questions of sanitation and hygiene, and even some matters of diet and dress were developed in connection with the home.

Dramatization

Another important element in this program is that of dramatization. The Latin people are highly dramatic, and enter with great zest into every opportunity offered them to play-act. Most of the work done in this connection at the Center was in the reproduction of Biblical scenes and characterizations, though quite a few others were used, all of them with the definite idea in mind of their social and ethical contribution. These dramatizations were not more than half of the time memorizations, with any age group. The story was read or the scene described, and then the children were asked to reproduce it in their own words and with their own actions. It was not always easy to secure children to take such parts as that of Jezebel or of Judas, but once taken they entered so thoroughly

into the parts that they became actually conscious of the unethical nature of various situations, saying so in no uncertain terms.

"The way to cultivate a child or any growing thing is to help it as it is growing now, not to do what would help it at some other time. The end of the apple tree, from our point of view, is apples. But there is no use talking apples to it in the spring. The family is not the only social object of children of the dramatic age. There is also the society of their contemporaries..... And the time for this development is now, when the instinct clearly calls for exercise. Our answer to this call will determine the child's power of membership, the extent to which, so far as he is concerned, the state or family or church or any social organism shall exist. This power, like the rest, must be developed when the time is ripe; if it misses this first instinctive training, its most precious opportunity is gone. No subsequent experience can set its mark so deep."⁽¹⁾

We secured hearty co-operation on the part of the children in the development of the program of dramatization at the Community Center during the four years that this program was growing, and the co-operation increased normally as time passed. It was much more difficult to secure co-operation from the adults, and only a few would lend themselves to any program of dramatic representation. It needs to be noted, however, that much co-operation is not to be expected from adults who have never had any contact with this type of thing. Adult co-operation will come when the children who are now being initiated through participation in dramatics have grown to maturity.

Supervised Social Life

"One of the highest arts is that of correctly interpreting those about us. Nor is it an art possessed in large degree by all. We often know very incompletely, and often judge very falsely, even those with whom we daily associate and whom we know best. Most of the mis-

(1) Lee -- Play in Education, pp. 136, 137, 142.

understandings among people are from simple failure to understand each other; and this denseness of comprehension grown out of a lack of social sensitivity,.....Interpretation stands as a middle term between impression and response, between contact with environment and adjustment to it..... Interpretation is (1) in terms of knowledge, leading to science; and (2) in terms of feeling, leading to appreciation of values. Neither is possible without the other, and both together are required in successful control of the experience process." (1)

We do not easily remain enemies of those whom we understand. At the same time we do not easily understand people with whom we have no contacts beyond the buying and selling of the necessaries of life. This is as true within a national group as it is between groups of different racial or national stocks. So, as the initial step in our social program at the Center, we set apart for purely social purposes a "Club Room" which was to be open at all times for all types of normal spontaneous social inter-relationships. The response was slow, largely due to the suspicion of a social program organized and conducted under Protestant auspices. As soon as they became convinced that we were not trying to influence them with denominational propaganda they began to come to the social gatherings. A sewing club was organized for the women, and a group of twelve or fifteen women came with surprising regularity. They met once a week, and had one social meeting each month, at which they played games and served refreshments. At these social meetings the attendance was usually double that of the meetings for work and study. During the work sessions there were planned informal discussions of topics pertinent to the home development of the women present. The results seemed to be highly satisfactory, as significant changes were brought to pass in

(1) Betts -- Social Principles of Education, pp. 147, 148

matters of infant and child care and training.

The young folks were more slow to respond to the social program than were their elders, partly because public dances provide them with an outlet for their desire for social expression, while there is nothing of any sort for the adult group, and partly because Latin-American adolescence resents any sort of supervision of their activities, once they are away from the traditional restraints of Mexican society. The early adolescent group of boys made the largest response, but it came as a natural development of their athletic program. This was as it should be, an entirely spontaneous development, in no sense imposed from outside, and carried out under the direction of the director of recreation and athletics.

Normal Friendships

A most significant part of the plan was that there should be provision, as rapidly as it might be feasible, for the development of normal friendships among the young people of both sexes. This was planned as an element in the social program, but because of lack of equipment and funds, it was necessary to limit the program to its most primary elements. In this connection it needs to be made clear that one of the hindrances to normal social life and to the development of real friendships is the virtual cloistering of the Latin American girls. In the United States many of these girls are resenting such restriction and are sneaking out to clandestine meetings, but this is fully as dangerous as the cloistering. There needs to be provided opportunity for spontaneous social expression on the part of the young people, with just enough supervision to prevent them from entering dangerous ground. They have no social tradition of

sex intermingling, and unless they are rather carefully guarded from the possible results of their own inexperience they are in constant danger of going to extremes.

Development of the Co-operative Spirit

In an age in which one of the great catch words is co-operation how is it possible to expect these young people to learn to give and take, and to work together harmoniously, if they never have the opportunity presented to them to experiment with such experiences until they reach adult years? If it be true that we learn to do by doing, it is reasonable to expect that these Mexican-American young people will learn to co-operate by having offered them the chance of co-operating, not by having it denied them. Much more than in our Anglo-American life is it necessary to introduce into the Mex-American life the laboratory method, helping, through supervised experience, to approximate an understanding, and a working knowledge of such social practice as is acceptable and accepted in the life of the United States of America to which they have come.

Development of Trained Leaders

Finally, an imperative need of these young folks is that of trained leadership, not from outside, but from within the ranks of their own Latin-American group. This is not so easy as it may sound, for while there are today considerable numbers of these young Mexican men and women in our colleges and universities, as soon as they have their degrees they divorce themselves from their old environments, apparently feeling that now they are too good to mingle with such humble folk. It is the opinion of the

writer that in both high school and college, courses in sociology should be required, and that emphasis should be placed on the primary obligation laid on the individual to contribute to the advance of his own group by helping to lift it from within by the process of natural growth, instead of condescending to lift from without, which is artificial and unnatural. This is a definite policy of the program at the Center, but due to the limitations of time and finances, it was possible only to make a start, and that in the athletic program, in the leadership of different athletic teams.

Instructional Guidance

"People with small incomes often do not get as much for their money, dollar for dollar, as those with large incomes. This is just one of many proofs of the truth of the old proverb 'The destruction of the poor is their poverty.' The result is that a very large proportion of families in this class are actually undernourished today. The situation in families of less than average intelligence or education is very unfortunate. Children go to school with a breakfast of only bread and coffee, or no breakfast at all; lunches are made of crackers, pickles, and jam; and much good food is spoiled in the cooking." (1)

Nowhere is this truer than among the Mexican people, for they have come out of a land where nature is prodigal with her provision, and where a very little work sufficed to secure to each family group enough for the simple family needs. They know nothing of thrift. Being accustomed in their home life to satisfying every whim almost as it presents itself, and to exercising no self-control, training in thrift must begin at the very beginning and must embrace every aspect of life in which there is need for conservation of resources.

(1) Fairchild, -- Elements of Social Science, p. 317

Thrift Education

Thrift education is but one phase of a total program of education in self-control which is fundamental to everything else in this plan. It is our opinion that this education in self-control must begin with the infant in arms. It should begin with the establishment of a regular schedule of hours for feeding, for bathing, and for the sleep of the baby. The child's diet should not include either coffee or beer, and no meat or tobacco. Such a plan calls for mother's groups to be gathered together for instruction on the part of a nurse employed either by the Center (which was never possible) or by the city. It was possible to make only the merest beginning in this particular, and that more with individuals than with groups, but the results, while slow, were gratifying. In the gymnasium and at the swimming pool all the children in attendance were divided into their age groups and assigned certain hours for group play, thus supplementing in out-of-school hours the work being done by the play-ground program of the public school. Perhaps it should be said here that this program does not propose to work in competition with the schools, but rather to supplement the school program by developing a type of social control as nearly spontaneous as possible for those free hours of the child's life which are not occupied in either the school or the home. Self-control of this type is partly individual and partly social.

As an example of the plan of thrift education put into practice we will note the case of Mr. and Mrs. Mendez. They had been married about two years and during that time had wandered about over the southwestern part of the United States, working first at one kind of work and then another until finally one day they arrived in Tucson, without money,

without friends, and unable to speak the language of the country. Someone directed them to the Center. There they were given food and shelter. Mrs. Mendez was willing to do washing, and work was soon secured for her. Mr. Mendez is a good carpenter, but as he could neither afford to join the union, nor did he wish to do so, it was not so easy for him to secure work. He understood a bit of English and we were able to secure him odd jobs of mowing lawns, washing windows, and so on, with an occasional half day at some carpenter work. They were able in this way to eke out an existence, buying their food by the pound or half pound or five or ten cents worth at a time; in other words, buying the minimum amounts. One day the writer suggested the advisability of buying in larger quantities and saving the difference in per pound cost for other purposes. When Mr. Mendez said that such a plan was impossible without a considerable sum of money in hand, we suggested that they begin with one item, buying enough of that to last for some time, and with each succeeding pay day to buy a quantity of another item or two until they had once got ahead. They tried the plan, with success. At the end of a year Mr. Mendez had succeeded in getting regular work as janitor that only required about half of his time, and was able to secure frequent odd jobs as carpenter. He attended night school for the study of English, where he made some progress, and was able to make himself understood. At his own request the writer was able to help him borrow enough money to buy a small lot on which to build a home. This money he paid back with interest over a period of two years, during which time he had his little home about half completed. He consulted the Director of the Center as to building plans and home needs, sanitary and ventilation requirements, construction materials, and so on,

and finally evolved a six room home which would be a credit anywhere. In the beginning neither Mr. nor Mrs. Mendez was in the least degree interested in city government or civic needs, but before the end of three years the fact of owning property on which they had to pay taxes completely revolutionized their thinking, and they wanted to know how the tax money was being spent, and they were beginning to make vocal protest against what they considered either unnecessary or unjust. In these years they had learned to save money, and to spend it, if not always wisely, at least after careful consideration of relative values. This was one of the most outstanding cases of thrift education, there being a number of others among the younger group.

Family Budget

As a part of the plan of social control there enters the budgeting of family income. This can not be done in great detail, as the people with whom we are dealing are too primitive in their concepts. We begin with general items only, such as food, clothing, rent, and diversions. We were in touch with families in which complaint was made of not having sufficient food, yet in which the family clothing bill was twice that of food and rent combined. The difficulty here is caused by the social pressure. The Anglo-Americans average three or four times the income of the Latin-American group, but with the children of both groups attending the same schools there is the normal desire of all the children to dress pretty much alike. This is especially true in the high school group, and the result is often disastrous. Stealing on the part of the boys, and sex immorality on the part of the girls is more often caused by this

desire to dress as well as their Anglo-American companions than by anything else. The American housing standard calls for adequate sanitary homes at a rental of not more than twenty per cent of the family income, but before we can hope to achieve this standard among Mexican folks, we must socially convert not a few American house owners who are criminally exploiting them, simply because they can get away with it. Our budgeting plan must be a friendly study of income, and then of the reasonable proportions of that income which ought to be used to satisfy the different elements of family need. Here we may secure as indirect result a reduction of malnutrition with a consequent increase of working capacity on the part of the adults, and increase in learning efficiency among the immature members of the family group. Another probable result in many cases will be the definite setting aside of a certain part of the income for social and recreational purposes, which will probably be more judiciously expended because there is brought to bear upon it the pressure of the semi-organized social group motivated by the Community Center program.

Instruction in Domestic Arts

For the girls there is great need for definite instruction in what are commonly called domestic arts, - that is to say, in methods of keeping the home clean, in sanitary cooking methods, in proper ways to make beds and to wash clothes, and the multitude of other things which go to make up what is considered correct in the average American home. To this end we plan on the organization of class groups for lessons in cooking, home nursing, and household management, attempting always to inspire those attitudes which will transform housekeeping into the art of home

making. One of the current criticisms of the Mexicans in the United States is that after they have received the advantage of our education they go right back to the same type of living in which they were before they entered school. The fact is that all too often what we give them in the public grade and high schools is based on the assumption that all the pupils come out of similar home surroundings, while in theory we admit that it is not so. In relation to the underprivileged groups we take altogether too much for granted in actual practice. Before they can enter very fully into an appreciation of our North American standards of living these people need to receive almost from the very beginning all of those things which we conceive to be fundamental to the mechanics of everyday living.

Instruction in Productive Gardening

A part of the program for the boys is the development of Gardening Clubs. This required considerable ground, which was available at the Center in Tucson. The money was lacking, however, with which to purchase equipment and fencing necessary before this part of the program could be made effective. As has been said repeatedly, these people are agriculturally inclined, and most of them welcome the opportunity to secure the use of a piece of ground sufficiently large for the production of common vegetables and a few flowers. It is not usually difficult to secure from Chambers of Commerce and Merchants' Associations offers of prizes of different sorts to stimulate effort. This element of the program makes use of considerable spare time otherwise either lost by mis-use, or through idleness, and in most of the places where it has been tried, notably at Gary, Indiana, it has developed into a very useful and interesting

avocational activity of the post-school years. In this way families which are at the present time without adequate vegetables in their diet might easily be provided with this necessary type of food at no money cost to themselves, and in a way which would help to develop the sense of civic pride.

Vocational

The vocational phase of this program will consist principally in constructive guidance for the younger members of the community group, who have not yet chosen any life work, and in the correction of maladjustments in the all too frequent case of the adult who finds himself a misfit in industry. We must endeavor to discover latent capacities as well as likes and dislikes. We must help each individual to count the cost of whatever undertaking he proposes, and to help him discover if the result will justify the time, money and energy spent in attaining it. Our activity in this field will be largely that of counseling, though it is a definite part of the program that where an individual is without work the Center will endeavor to secure for him work that is within his capacity to perform, and where he is maladjusted, to help him make such economic adjustments as will permit him to put his interest wholeheartedly into the work which he is doing. The unsatisfied or disinterested workman is unable on the one hand to turn out work satisfactory either to himself or his employer, and on the other hand his whole attitude is such that his family life becomes disorganized, and all of his social relationships are in a constant state of strain.

An important element of the vocational program is the relationship between the Community Center and the industrial concerns which can make

use of the services of these people in different ways. Besides the placing of unemployed, as mentioned above, is the idea of part time work in after school hours and on Saturdays for those boys and girls who would like to be learning some trade and earning a little money in their otherwise unoccupied time.

Avocational

"As society grows in wealth and economic pressure lessens, leisure begins to play a more important part in the social process.....It is almost as high an art to use one's leisure time well in his avocations as to employ his work time well in his vocation."⁽¹⁾

In Mexico the working day of the agricultural laborer (and most of the immigrants are of this group) is from early dawn to long after dark, as was true in this country a generation ago. Coming to the United States this laborer finds himself with nearly half of his working day given back to him to use as he sees fit. His real difficulty is the result of a combination of factors, (a) lack of knowledge of English, (b) suspicion of the unknown, and most important of all (c) lack of experience in profitably making use of leisure time. On every side he is beset by those social parasites who live by exploiting the ignorance of immigrant groups. The worst exploiter of the Mexican immigrants is the Mexican born in the United States. Being suspicious of the American whom they do not understand, and who makes little or no effort to understand them, the simple minded Mexican becomes all the more easily the victim of the unprincipled group of his countrymen. Fully ninety-five per cent of all the books in Spanish available for the use of the masses could not be sold if printed in English, they are so pernicious. Many of the moving pictures shown in places

(1) Betts -- Social Principles of Education, p. 114

patronized exclusively by Mexicans could not be exhibited in the regular movie houses. Not a few are positively immoral. The public dance halls, billiard parlors, and so called clubs maintained for the Mexican are but the front doors of speakeasies, gambling halls and houses of ill fame.

Our social community program will waste neither time nor energy in futile attempts to overcome these patent evils by public protest or by prohibition. It is our opinion that the only sane and effective remedy is to substitute for these places and their attractions greater attractions in an environment which is more wholesome. We need to replace games of chance with games of skill. By means of healthful spontaneous exercise, we must replace the appetite for liquor with an appetite for wholesome food. Instead of the superficial attractiveness of vice we need to offer to the entire family group pleasureable and permanently attractive social opportunities. Given the right leadership and a reasonable length of time and the places of vice will disappear for lack of patronage. In the past we have made the serious error of expecting the immigrant to come up to our standard in one big jump, instead of realizing that his progress must come step by step. And in order that he may avoid making some of the mistakes which our Anglo-American ancestors made in the course of many generations of development, we must provide the safe steps by which he shall rise to the level expected of him. Moreover, in view of the fact that in their leisure time human beings occupy themselves with those things which give them pleasure, we should present as the avocational offerings of our leisure time program such activities as will be positively constructive for the individual, the home, and the social group. We should encourage hobbies, such as photography, radio, and flower, insect and stamp collecting.

"The children beg for their parties and the old settlers have their reunions. The rustic party and the country dance, in common with the exclusive reception or ball, are an outgrowth of the desire of people to mingle together in their fun and amusements.

The social avocations touch the problem of education specifically with reference to the question of the type of such amusements and diversions which shall be engaged in by young people. For it is inevitable that young people will have some form of social amusement; further, it is right and necessary that they should have. The question is, first, what shall be the type of this amusement, and, second, what shall be the amount. Many of the amusement places in our cities which seek to attract boys and girls constitute a menace to morality. Nor is the country town with its dearth of amusements of any kind on much safer ground. The social impulse is very insistent in youth, and the young people will be together on the streets if there is no opportunity to mingle for diversion in social groups. It is far safer and better for them to associate with each other under conditions in which the proper social conventions obtain as a standard for conduct."⁽¹⁾

One very important part of the plan for leadership training is the preparation of avocational leaders. We need to secure young men and women who have been professionally trained to take the direction of these various avocational activities and make them really function as vital spare time activities in the lives of these young folks. The writer can offer no solution for this problem. The first and most difficult part is to find the individual who has the capacity, and then so to enthuse him that he will be willing to dedicate himself to this very much worth while task.

Religious

Elimination of Fear and Superstition through Knowledge

In his religious life the Mexican is almost if not wholly governed by fear. There is continually held over him the threat of ex-communication.

(1) Betts -- Social Principles of Education, pp. 125, 126.

In the English speaking Roman Catholic churches this weapon is rarely used because it would have no effect, but in Latin-America it is a constant threat. Open discussion of religious matters is constantly discouraged. Reading of religious books not published by the Roman Catholic hierarchy is positively prohibited. Consequently the Latin-American, credulous as he is, believes all that is told him about this Creosus for whom he works, but when he can not understand, this impatient, hurrying, neverquiet person who can not wait until "manana" and who apparently does not know the meaning of courtesy. In his religious life the Mexican is taught that his salvation is assured when he goes through the forms and ceremonies prescribed by his church. He is told that to talk about his religion to people of other beliefs is positively sinful so there is no freedom of thought or speech or press, especially in religious matters. This is because, in spite of the great steps that have been taken in recent years, public opinion is still dominated by priestly traditions and teachings.

"It is safe to infer that the cause which courts publicity and discussion has time on its side, whereas the cause that ducks, slinks, or applies the gag, ought to rest under suspicion. Seeing that no wrong can long survive open discussion, we may characterize free speech, free assemblage, and free press as the rights preservative of all rights. It is coming to be recognized that there is nothing of concern to human beings which may not profitably be discussed in the right spirit, by the right persons, at the right time. This is why the downfall of an effete dogma, the abandonment of an unwise policy, a harmful practice, a vicious custom, or a wasteful process, is prompter now than ever before. This explains the miracles of transformation we witness in human relations and arrangements. It is because that great radical, Discussion, invades every department of life and hurries to a close long-smouldering conflicts, that ours is such a revolutionary epoch." (1)

(1) Ross -- Social Psychology, pp. 308, 309, 310.

In this social program we hold no brief for any particular church organization. We find the Mexican controlled by numberless superstitions that have come down to him out of an obscure past.

"The methods used in converting the Indians have not served to make of them real Christians. Too often the missionaries were satisfied with simply a nominal acceptance of Christianity on the part of the natives and no adequate effort was made to instruct them in the principles of Christianity. Too often also the Spanish conqueror imposed his religion on the natives by force and today the religion of the natives of Peru, Bolivia, and Ecuador impresses the traveler as 'a timid and superstitious submission, without confidence and zeal'. As a result of these methods the Indian in South America today is a nominal Christian only, while at heart he is still a pagan. He still worships images made of clay, while in time of drought he worships lakes, rivers, and springs. When frost threatens he adores the stars, lights bonfires, and buys masses. He still consults the future by opening animals and inspecting the entrails, just as the priests were doing when Cortes entered the Aztec capital. Every village has its chapel, where abides the patron saint, and every year there is celebrated a great eight-day feast in honor of the saint, in which drunkenness, dancing, and carousal are the chief features.

The type of piety seen commonly in Latin America strikes one as more mediaeval than modern. There are many wonder-working shrines throughout every Latin-American country and to these come hundreds of credulous people."⁽¹⁾

Such a shrine is to be found at the corner of Mission and Main Streets in Tucson, Arizona.

They believe in the efficacy of amulets and relics to protect them from sickness and injury, and from their enemies. Their superstitions extend into every department of their life, all of which is dominated by what they have accepted as their religion. The solution of this problem is the rationalizing of the religious motives by the sort of open discussion which Professor Ross suggests above.

(1) Sweet -- History of Latin America, p. 235

The religious element of our social program must not be doctrinal nor should it be theological. It should present those great teachings fundamental to all advanced religious thinking upon which every valid code of ethics is based. It should present the Fatherhood of God and the goodness of His government; the solidarity of human society, the inevitability of consequences for all acts committed, and the need for putting into practice all the implications of the Golden Rule.

Nor should this religious program be denominational. Each separate religious group both within the Roman Catholic church and among the several Protestant denominations makes its appeal to a particular type of mind. There appear to be several dominant mental types so far as religion is concerned and the denominations seem to be selective in this particular.

If, in the course of open group discussions, we can make these Latin Americans a little bit intelligent about their beliefs, we shall be preparing them for a much more active and fruitful religious life than they have known. They should be made to know why they have chosen the particular church group to which they belong. They should know what they believe and what their church teaches. They should be intelligent as to the place their church occupies, or should occupy in the community life. The program of the Center should present to them as far as possible, all of these things. It should say something of the different beliefs of different church groups and show something of the reason for the differences. It should encourage discussion on all of these subjects. Then in the light of the information in hand each individual should be encouraged definitely to join himself as an active member of that church organization which will best satisfy his own religious aspirations.

The writer is convinced that the Mexican people will not continue to be Roman Catholics as they have known Roman Catholicism in the past. He is also convinced that they will never become Protestant as we have known Protestantism. There seems to be developing in Latin America today a new form of religious expression. It will take much that is beautiful and artistic and devotional and reverent from the Roman Catholic church. It will take much that is worth while from the Protestant faith, though less of form and more of content. To these there will be added something fine and deep and holy that comes out of the spiritual recesses of purely Latin American culture. Ours may be the high privilege of helping the growth of this new ethnic force if we will but grasp the opportunity.

CONCLUSION

Process Slow

The program which has been outlined in the preceding pages is in some of its elements intensive, but we must not get the idea that results are to be noted in a short period of time. In fact, the program proposes to be much more extensive than intensive, as there are few things more difficult to supplant than are the folkways of a people. Especially is this true if the people come out of an environment which is much different from that into which they move. There seem to be an ethnic tendency for folkways to crystallize in a strange environment to the point of eliminating even normal development. Therefore, if we expect to achieve results in any appreciable degree, we must proceed slowly. No move should be made until we have secured the confidence of those whom we hope to change, and the entire program must be worked out on the basis of friendship and mutual good will and confidence. We need to recognize plainly that at the same time that we are trying to make a contribution to the social life of these people, there is much in their social heritage which they can contribute to our very unfinished civilization. When we can meet on the basis of mutual fellowship and cooperation we can hope to see more definite and more rapid results.

Results in Terms of Children of Second and Third Generation

The adults will never make much headway; they remain always wondering what it is all about. They can not understand the reason for all the hurry. In their own country if a thing can not be finished today, why,

it can very well wait over until tomorrow or the next day, or even, well, - what's the rush? Their attitude carries over to a certain extent to their children, many of whom were born south of the Rio Grande. We will make rather marked changes in these children, but the real results will not be strikingly noticeable until the children of the third generation come to their maturity. Then we can hope to see citizens who have come to understand us and our ways, men and women who can enter fully into our social as well as our economic and political life without any sense of strangeness.

Results - Socially Efficient Citizens

"To make children deliberately social implies in the first place that impulsive good-heartedness must be transformed into steady, reflective good-will. Mere rules of conduct toward others are to be supplemented by a habit of reflection, a habit of putting oneself in their place.

The teacher, instead of giving solutions, engages the pupils in a genuine trial-and-error method of learning to live. The art of the teacher consists, in no small measure, in making obvious, at the right moment, the applicability of this or that part of the social inheritance to the present purposes of the pupils. Sound method in moral education will cause children to face, directly and analytically, their relations to one another, to their teachers, and to the larger society."⁽¹⁾

For some strange reason which none of us try very hard to fathom, we are very serious about this business of making other people into our particular model of human being. We have developed an ideal of what goes into the making of a socially efficient citizen, and we insist that all who come to us from whatever foreign shore shall become as we are, or think we ought to be. This can only come about in any thorough way by

(1) Coe -- Social Theory of Religious Education, p. 48, p. 194

making the individual truly reflective as to the causes of his conduct, and with true regard to the results. The Mexican thinks himself to be socially efficient, and he is, in Mexico, with its very primitive ways of living and its easily satisfied wants. But the Mexican who is going to live in the United States and bring up a family of children here, and who asks that they shall receive the advantages of our type of education at the same time that he has the advantage of improved economic conditions and of a stable political system must, we insist, re-arrange his ideas and his practices to conform as far as possible to those which are here current. In general, however, our life moves so fast that we have no time to spend in teaching this slow man, slow in mind as in body, how we think he should live, and so, if the job is to be done at all, we must delegate it to a few specialists who shall dedicate their lives to understanding the problem, and who shall do everything in their power to find solutions for the many problems. We want our country to be the best on earth, with less of friction and lost motion than anywhere else in the world. Yet with all the mixture of races we are today suffering from great lack of understanding on the part of the different groups of which we are composed. And the Latin-American group, strongly Indian as it is, has less in common than almost any other group because of the greater racial disparity. Yet they have free access to our shores, and we need them in our economic system. Therefore it behooves us to spend a little time and money in training them for citizenship, that as the years pass they shall be a credit to the country of their adoption, able to enter fully into every phase of our life and to bear their share of making it truly the "Promised Land."

BIBLIOGRAPHY

- Betts -- Social Principles of Education
- Boaz -- Mind of Primitive Man
- Coe -- Social Theory of Religious Education
- Cooper -- Understanding South America
- Dewey -- Democracy and Education
- Dewey -- Human Nature and Conduct
- Ellwood -- Christianity and Social Science
- Ellwood -- Sociology and Modern Social Problems
- Engleman -- Moral Education in School and Home
- Espey -- Leaders of Girls
- Fairchild -- Elements of Social Science
- Gulick -- Philosophy of Play
- Hall -- Youth, Its Education, Regimen and Hygiene
- Hartshorne -- Childhood and Character
- Hocking -- Human Nature and its Remaking
- Hyde -- The Quest of the Best
- Inman -- Problems in Pan-Americanism
- King -- The High School Age
- Kirkpatrick -- The Individual in the Making
- Lee -- Play in Education
- McCombs -- From Over the Border
- Moscey -- Girlhood and Character
- Norsworthy & Whitley -- Psychology of Childhood

Oldham -- Christianity and the Race Problem
Queen and Mann -- Social Pathology
Richardson -- The Church at Play
Richardson -- The Religious Education of Adolescents
Ross -- Social Psychology
Sosa-Arce -- Historia de Panama
Stowell -- The Near Side of the Mexican Question
Strong -- The Challenge of the City
Sweet -- History of Latin America
Tyler -- Growth in Education