

1976

A comparison of the value orientation between Mexican American and Anglo drug addicts

Krystyna Dubois
San Jose State University

Follow this and additional works at: https://scholarworks.sjsu.edu/etd_projects

Recommended Citation

Dubois, Krystyna, "A comparison of the value orientation between Mexican American and Anglo drug addicts" (1976). *Master's Projects*. 1124.

DOI: <https://doi.org/10.31979/etd.v3m7-g79h>

https://scholarworks.sjsu.edu/etd_projects/1124

This Master's Project is brought to you for free and open access by the Master's Theses and Graduate Research at SJSU ScholarWorks. It has been accepted for inclusion in Master's Projects by an authorized administrator of SJSU ScholarWorks. For more information, please contact scholarworks@sjsu.edu.



A COMPARISON OF THE VALUE ORIENTATION
BETWEEN MEXICAN AMERICAN AND ANGLO
DRUG ADDICTS

SAN JOSE STATE UNIVERSITY
SCHOOL OF SOCIAL WORK

APPROVED

EXAMINING BOARD:

Hector Garcia
John G. Brown
Armando Mendez

A Special Study

Presented to

DATE: 5 / 20 / 1976

The Faculty of the School of Social Work
San Jose State University

In Partial Fullfillment
of the Requirements for the Degree
Master of Social Work

By
Krystyna Dubois
May, 1976

Chicano Center HV 5824 .E85
Dubois, Krystyna. .D83x
A comarison of the value
orientation between Mexica

TABLE OF CONTENTS

Chapter

I. STATEMENT OF THE PROBLEM.....	1
II. REVIEW OF LITERATURE.....	11
III. METHODOLOGY.....	26
IV. FINDINGS.....	32
V. ANALYSIS OF FINDINGS.....	42
APPENDIX A	
APPENDIX B	
BIBLIOGRAPHY	

CHAPTER I

I. Statement of the Problem

Among the six district ethnic and cultural groups making up the drug addicted population of the U.S., Mexican-American addicts are more overrepresented than any other group except Puerto Ricans.¹ William S. Aron states that, although only 19.6% of the population of Ventura County, California is Mexican-American, 69% of all drug related arrests in 1974 in this county involved Mexican-Americans. The same author also indicates that of the adult offenders arrested for burglary in Ventura County during 1972, 75% had a history of previous narcotics involvement; for Mexican-Americans, this percentage was 88.8%.²

In this survey of drug abuse among Mexican-Americans, William Wilder states that while Chicanos represent only about 16% of the state's total population, they represent approximately 30% of clients in drug treatment programs throughout California, and 37.9% of the drug dependent admission to California State Hospitals.³

¹John Ball and Carl D. Chambers, The Epidemiology of Opiate Addiction in the United States. (Springfield: Charles C. Thomas, Publisher, 1970) p. 202-203.

²William Aron, "Chicanoizing the Therapeutic Community". Journal of Psychedelic Drugs. (Vol. 6, No. 3, July-Sept., 1974) p. 321.

³William Wilder, Survey of Drug Abuse Among Mexican-Americans. (State Office of Narcotics and Drug Abuse, June, 1976), p. 2.

In spite of the Mexican-Americans prevalence in the addicted population, no meaningful research has systematically examined the following question: Why are Mexican-Americans overrepresented in the drug population? On the other hand, several theories have been developed which propose reasons for drug use. All of these theories can be grouped under three main headings: (1) Psychological Theories; (2) Biochemical Theories; (3) Social Theories.

Psychological theorists, mainly Freud and his followers, believe in the existence of an "addictive personality". The possessors of this personality pattern are said to be more susceptible to both addiction and to re-addiction after treatment.⁴

Biochemical theories focus their attention on the drug itself, and on its effects on the cells of the nervous system. These theories stress that the reason for addiction lies primarily in the chemical molecule.⁵

Social theories hold the view that society creates addicts and causes ex-addicts to relapse into addiction. Thus, the secret of addiction lies primarily in a social context. The social context factors which have been most often studied as reasons for drug use are the following: alienation, the peer group, availability of drugs, curiosity, boredom, pleasure and recreation, spiritualism, and search for self.⁶

⁴Edward M. Brecher, *Licit and Illicit Drugs*. (Boston: Little, Brown and Company, 1972) p. 67.

⁵Brecher, p. 68.

⁶Brecher, p. 67.

The author believes that the above mentioned theories may not explain why Mexican-Americans are overrepresented in the addicted population because they are general theories, that is, these theories were not developed to explain the addiction of any particular ethnic or cultural group. Therefore, the author proposes another theory which may explain the higher percentage of Mexican-American drug addicts as compared to other ethnic and cultural groups.

The alternative theory, called the value orientation theory, was developed by Florence Kluckhohn and Fred Strodtback. The major assertions of this theory are as follows:

1. There is a limited number of value orientations common to all the people.
2. Each value orientation includes several value orientation alternatives.
3. All value orientation alternatives within each value orientation are arranged in a rank order of their preference.
4. The rank order arrangement of value orientation in terms of their preference differs from one ethnic or cultural group to another.⁷

From the above stated assertions, it can be theorized that:

1. There are differences in the rank order of value orientation alternatives between Mexican-Americans

⁷Florence Kluckhohn, Variations in the Value Orientations. (Westport: Greenwood Press, Publishers, 1961) p. 10-II.

and Anglo drug addicts due to their different ethnic and cultural background and,

2. These differences are the factors responsible for the higher drug use among Mexican-Americans in the United States as compared to Anglos.

II. Purpose of the Study

Given the above problematic situation, the purpose of this study is as follows:

1. To outline Florence Kluckhohn's theory on value orientation.
2. To use her theoretical framework and methodology to determine the differences in the rank ordering of the value orientation alternatives between Mexican-Americans and Anglo drug addicts.

This task will be accomplished by:

- a. Administering F. Kluckhohn's value orientation questionnaire to Mexican-American and Anglo drug addicts in a therapeutic community.
- b. Analyzing the data gathered from the above questionnaire using cross tabulation method of analysis.
- c. To speculate, based on the questionnaire findings, about the appropriateness of the F.Kluckhohn theory in explaining the differences regarding the over-representation of Mexican-Americans in the addicted population.

III. Sample

The sample will be composed of all (N=20) Mexican-American male and female and Anglo male and female residents

of the C.U.R.A. Therapeutic Community. Some of the characteristics of this sample are as follows:

All subjects are residents of Southern Alameda County. They are all young adults between 18-35 years of age. Majority of the subjects had previous treatment experience. For example, a number of prior treatment experience for both Mexican-Americans and Anglo male subjects is 2.6, and for females it equals .8. Most of the subjects finished high school. On the average, females were slightly less educated than males. The last formal school year completed for females is 10.9 and for males it equals 11.6. The sample includes more males than females. The males are 3 years older than females; the average age for males is 27 years old, and for females it is 25.8.⁸

IV. Research Design

A written version of F. Kluckhohn's value orientation questionnaire will be administered to the Mexican-American and Anglo residents of the therapeutic community. A very brief explanation of the purpose of the study and the procedures for answering the questions will be given to the subjects before the distribution of the questionnaire. The questionnaire will then be distributed to the group of no more than 10 persons at one time. All subjects will read and respond in writing to each questionnaire item. The data

⁸The statistical data was obtained by the researcher from the study she carried out at C.U.R.A. Therapeutic Community.

gathered from the questionnaire will be analyzed by using crosstabulation. The value orientation of each individual will be determined. Each individual will then be categorized according to his/her ethnic origins. The two ethnic groups will be compared to determine if there are any differences among Anglo and Mexican-American drug addicts. No analysis will be made on sex.

The sample will consist of the total population of Mexican-American and Anglo residents of C.U.R.A. therapeutic community. This sample will be selected because of its proximity to the researcher. Since the sample is not a random selection, it cannot be considered representative of all Mexican-American and Anglo drug users residing in the therapeutic communities.

V. Limitations of the Study's Findings

A. The sample

The total population from C.U.R.A. therapeutic community consisting of 24 subjects, will be selected. The size of this sample may be too small to be representative of total Mexican-American and Anglo drug addicted populations. The fact that all the subjects will be selected from only one therapeutic community may also limit the generalizability of the study's findings.

The researcher is also aware of the fact that there is a number of variables (e.g., the length of time spent in therapeutic community, age, sex, etc.) which the study does not control for, and which could have implications for comparisons between the two ethnic groups.

B. The instrument

The instrument to be used in this study is a questionnaire developed by F. Kluckhohn. However, four questions of the original questionnaire will be changed to be more suitable (in the author's view) to the population being tested. Because these somewhat redesigned questions cannot be thoroughly pre-tested for their reliability and validity, the findings of the study could be affected. Another change introduced by the author which may be a limitation is the way the questionnaire has been administered. Instead of being presented orally (as originally intended) the questions will be read by the subject and answered in a written form. Since the subjects have to read and answer the questionnaire in writing, reading and comprehensive skills are required from the subjects. It can be also argued that the length of the questionnaire (22 questions, each question describing certain situations) as well as the time needed for answering the questions (total time is about 1 hour) may have an effect on the quality of gathered data.

VI. Definition of terms

This section includes the definition of terms that the author has used to this point, and terms which the author anticipates using later in this paper.

1. Mexican-American: A respondent's perceived ethnic origin according to C.U.R.A. admission form.
2. Anglo: Respondent's perceived ethnic origin according to C.U.R.A. admission form.
3. Drug: Heroin.

4. Addiction: Behavior pattern of compulsive drug use, characterized by an overwhelming preoccupation with the use of the drug and securing its continual supply and by a high tendency to relapse after withdrawal.⁹
5. Drug addiction: Heroin addiction.
6. Withdrawal syndrome: Set of physical syndromes produced by the cessation of drug use in the drug user who has developed physical dependence.¹⁰
7. Physical dependence: When a drug user developed physical dependence, the withdrawal of the drug will produce a withdrawal syndrome.¹¹
8. Drug addicted population: Population addicted to heroin.
9. Heroin: A semi-synthetic derivative of morphine obtained by the action of acetic anhydride or acetylchloride on morphine. The operation results in a white, odorless, crystalline powder with a bitter taste, which is soluble in water.¹²
10. C.U.R.A.: An abbreviation of Carnales Unidos Reformando Adictos, a drug treatment program within Southern Alameda County.
11. Therapeutic community: Long-term live-in residential program.

⁹Thomas Weisman, Drug Abuse and Drug Counseling. (Cleveland: The Press of Case Western Reserve University, 1972). p. 4.

¹⁰Weisman, p. 4.

¹¹Weisman, p. 4.

¹²Richard R. Lingeman, Drugs From A to Z. (New York: McGraw-Hill Book Company, 1974), p. 101.

¹²Kluckhohn, p. 17-20.

12. Relational orientation is defined in terms of man's relation to other man.
13. Individualistic alternative: Individual goals have primacy over the goals of specific Collateral or Lineal groups. It means that each individual's responsibility to the total society and his place in it are defined in terms of goals which are structured as autonomous, in the sense of being independent of particular Lineal or Collateral groupings.
14. Collateral alternative: It calls for a primacy of the goals and welfare of the laterally extended group. The group in this case is always moderately independent of other similar groups, and the problem of a well regulated continuity of group relationships through time is not highly critical.
15. Lineal alternative: Group goals have primacy, but there is the additional factor that one of the most important of these group goals is continuity through time.¹²
16. Subjugation-to-Nature alternative means acceptance of inevitable. For example, "if it is the Lord's will that I die, I shall die".
17. Harmony-with-Nature means that there is no real separation of man, nature and supernature. One is simply an extension of the other, and a conception of wholeness derives from their unity.

¹²Kluckhohn, p. 17-20.

18. Mastery-over-Nature orientation means that natural forces of all kinds are to be overcome and put to use of human beings.
19. Being orientation means that the preference is for the kind of activity which is a spontaneous expression of what is conceived to be "given" in human personality.¹³

¹³Kluckhohn, p. 11-17.

CHAPTER II
Review of Literature

I. Introduction

This review of literature consists of three different topics. The first topic will discuss the incidence of drug use among Mexican-Americans. In this discussion, the author will review the literature which (1) gives a profile of the Mexican-American drug addict; (2) calls attention to those characteristics of Mexican-Americans which have been most often mentioned to be responsible for their overrepresentation in the addicted population; (3) gives statistical data which indicates that Mexican-Americans are overrepresented among drug addicts.

The second topic will discuss three theories which try to explain the reasons for drug use. These theories will be discussed in the following order: (1) Psychological theories; (2) Biochemical theories; (3) Social theories.

The last part of this review of literature will be concerned with discussing F. Kluckhohn's theory. The author will discuss (1) the theory as formulated by F. Kluckhohn; (2) relevant literature concerning one or more aspects of F. Kluckhohn's theory.

II. Incidence of drug addiction among Mexican-Americans

1. Profile of Mexican-American drug addict.

The best data regarding the profile of Mexican-American drug addicts was found in two studies.

The first study was carried out by Carl Chambers,¹ Walter Cuskey and Arthur Moffett, who studied and analyzed the data of all admissions of Mexican-Americans to the Lexington and Fort Worth hospitals during the first six months of 1961 and 1967. The second study was done by Jerry H. Langer² in 1975. The data for this study was obtained by studying the Chicano drug addicts in The Narcotics Education League's (NEL) Residential Treatment Program for Chicano heroin addicts in Alameda County, California. The above mentioned studies provided the following

data:

A. Residence

It was reported by C. Chambers that the majority of Mexican-American addicts admitted to the Lexington and Fort Wroth hospitals during 1961 had resided in the following states: California, Texas, or New Mexico. These three states contributed 69.6% of all of the Mexican-American addicts.

B. Religious background

It was indicated by both Chambers and J. Langer that in 1967, the majority of Mexican-American drug addicts (94.7%) reported themselves as being Catholics.

C. Level of formal education

Most Mexican-American drug addicts are school dropouts.

¹Ball, p. 202-221.

²Jerry H. Langer, Evaluation Report of the Narcotics League's Residential Treatment Program for Chicano Heroin Addicts. (April 1, 1975), p. 1-4.

According to Chambers and his associates, 87.0% of all the addicts admitted in 1967, were school dropouts. In 1975, Jerry Langer found that only 13.8% of all clients in (NEL) completed high school and only 6.8% have completed some college.

D. Marital status

In general, addicts who had never been married outnumbered those who were married and those who had broken marriages. For example, both C. Chambers and J. Langer indicated that in 1961, 45.1% of the addicts were single, 41.2% reported intact marriages, and 13.7% had broken marriages.

E. Means of support

In both years 1967 and 1975, the employment statistics suggest that the majority of drug addicts did not have a legitimate source of income to support their habit. For example, nearly 52.0% of all clients had not worked during the two years prior to their admission in 1975 to The Narcotics Education League's treatment program.

F. Drug use

Heroin usage among Chicano addicts, as with addicts in general, starts at a young age. In 1971, the mean age at onset of opiate use was 19.3 years. In 1975, over 55.0% of NEL's clients were heroin users at age of 18 and nearly 83% were users by the time they reached 21.

G. Years of opiate use

Chambers found that at the time of admission for treatment during 1967, most of Mexican-American addicts had been using heroin an average of 8.8 years. In 1975, most of NEL's clients have been addicted for 5 years or less,

and 23.4% have been heroin addicts for over 12 years.

H. Criminal history

It has been established that the records in this category are often not reliable because clients usually give information relative to present arrests or to arrests related to their probationary status. Due to this fact, the author is reluctant to cite any statistical data pertaining to this category.

I. Sex

Female representation among Mexican-American addicts is the smallest among all of the ethnic and cultural groups. According to 1975 NEL findings, 80% of the clients are males and 20% females.

2. Characteristics of Mexican-Americans which could be responsible for their overrepresentation in the addicted population.

William Aron carried out his study in a section of Ventura County, California known as "The Colonia". He states that there are several factors responsible for the high addiction rate among Mexican-Americans. His findings are supported by Joan Moore's statements describing Mexican-Americans in the Southwest. Findings of Aron for Ventura County and by Moore on her Study of the Southwest can be summarized as follows:

A. Low socio-economic status

Aron found that 71.3% of the families living in the Colonia had annual incomes in 1973 less than \$5,000; only 45.5% of the families living in the Colonia made

a major purchase (of more than \$100.00) in 1971.³

In the Southwest, in 1967, Moore found that about 35% of the Spanish surname families fell below the "poverty line" of the 3,000 annual income, although they are less than 10% of all the families.⁴

B. Unemployment

During August, 1971, the unemployment rate in Ventura County was 7.7% but in the Colonia area, at the same time, the unemployment rate was 20.8% for Mexican-Americans. Approximately 50% of those Mexican-Americans who were employed were working at low paying seasonal jobs and as farm laborers.⁵

In the Southwest, Texas has the highest rate of Mexican unemployment in the U.S.A. Those who are employed have taken a greater share of the unskilled farm and farm laborer jobs. They also take larger shares of non-farm laboring jobs.⁶

C. Education

Average length of education for both male and female in the Colonia in 1974 was 6.8 years. There were only 6.8% of the whole population who have finished high school and 2.2% who had some college education.⁷

³Aron, p. 322.

⁴Joan Moore, Mexican-Americans. (Englewood Cliffs, N.Y.: Prentice-Hall, Inc., 1970), p. 60.

⁵Aron, p. 322.

⁶Moore, p. 64.

⁷Aron, p. 322.

Throughout the Southwest the Mexican-American adult population attained a median of 7.1 years of schooling as compared with 12.1 for Anglos and 9.0 for nonwhites (adults of 25 years and over). In Texas the figure was lowest, 4.8 years which is only slightly better than functional illiteracy.⁸

3. Statistical data which indicates that Mexican-Americans are overrepresented among drug addicts.

Statistical data was obtained from three main sources: State Hospitals Records, Drug Treatment Programs, Police Records.

According to the 1974 records of State Hospitals in California, Mexican-Americans represent 37.9% of the drug dependent admissions. This is an increase from 2.4% in 1967. This growth has reached its peak in 1967-70 when there was an increase of 14.1% in one year.

According to the records found in drug treatment programs in California, 25-30% of the population in these programs is Mexican-American, although Mexican-American represent only 16% of the state total population.⁹

California Bureau of Criminal Statistics revealed in 1969, that Mexican-Americans accounted for (a) 10.6% of all opiate related arrests of persons with no prior drug records; (b) 31.9% of all felony drug defendants convicted of an opiate violation in California Superior Court; and (c) 25.1% of all adult drug arrests for opiate offenses reported by California Law Enforcement Agencies.¹⁰

⁸Moore, p. 65.

⁹Wilder, p.2.

¹⁰Langer, p.2.

III. Theories which try to explain the reasons for drug use.

1. Psychological theories.

In general, psychological theories emphasize the existence of an "addictive personality". The possessors of this personality pattern are more susceptible to addiction and to readdiction after they have been "cured".¹¹ The psychological theorists believe that the therapy for drug addicts should concentrate on the restructuring of the drug addict's personality.¹¹

Freud is one of the best known psychological theorists. Freud considers addiction a form of an "impulse neurosis" and stresses that addicts use drugs to satisfy their "archaic oral longings", including sexual satisfaction, a need for security, and a need for self-esteem. In other words, according to Freud the addict is intolerant to tension, pain and frustration, and his oral dependence leads to the bottle's or needle's supplanting all other interests.¹²

There is a group of psychological theorists who study addiction from an existential rather than from a Freudian point of view. The main difference between these two approaches lies in the time in human life

¹¹Brecher, p. 67.

¹²Joel Fort, The Pleasure Seekers. (Indianapolis: The Bobbs-Merrill, 1969), p. 203-204.

during which the person is most prone to addiction.

While Freud traces addiction-proneness to factors in early childhood, existential views associate addiction-proneness with psychological pressures and conflicts in adult life.¹³

2. Biochemical theories

Biochemical theories are of recent origins. They stress the fact that the secret of addiction lies in the chemical molecule. Supporters of this theory believe that the withdrawal symptoms suffered after an addict is deprived of his drug are biochemical in nature. Thus, the cause of withdrawal symptoms is in the structure of the chemical molecule and its effects on the nervous system. When the human nervous system is regularly exposed for certain periods of time to opiate molecules, it becomes adjusted to these molecules, and dependent upon them. If all of a sudden the opiate molecules are withdrawn, the nervous system becomes seriously disturbed. The human nervous system has an ability to readjust gradually to the absence of an opiate in the same way it initially became adjusted to and dependent upon the opiate molecule.¹⁴

As it has been already mentioned, these theories present a rather new view of addiction. There are many scientists throughout the U.S. who are currently working on the biochemical research designed to find the precise ways in which

¹³Brecher, p. 67.

¹⁴Brecher, p. 68-69.

the opiate molecule achieves its effects upon the nervous system. These scientists include: Dr. Dole at the Rockefeller University, Dr. Avram Goldstein at Stanford University, Dr. Peter Lomax at the University of California, Los Angeles.¹⁵

3. Social theories

These theories have in common the belief that the social context creates addicts and causes ex-addicts to relapse into addiction again. Sociological factors most often cited to explain both addiction and relapse following the "cure" are the following:

- a. sense of hopelessness;
- b. curiosity;
- c. the need of young people to belong to the group;
- d. feeling of alienation and loneliness.¹⁶

Alienation can be defined as a loss of interest in the American way of life, and it results in the rejection of basic values in American culture. Usually, alienation is an emotional rather than intellectual rejection. Although, alienation may contain elements of anger, it is not considered to be a violent process. Alienated persons feels bored; life is unexciting, lacking in action; he feels deprived of real involvement. After awhile, such a person starts looking for some excitement, and often finds it in drugs.¹⁷

¹⁵Brecher, p. 83

¹⁶Dorothy Girdana and Daniel Girdano, Drugs - a Factual Account. (Reading: Addison-Wesley Prb. Comp., 1973) p. 7-18.

¹⁷Harrison Pope, Voices from the Drug Culture. (Boston: Beacon Press, 1971) pp. 25-27.

The influence of the peer group in the formation of attitudes toward drug use is tremendous. Some individuals are more susceptible to group pressure than others. In general, the greater the belonging and acceptance needs of the person, the more his actions are shaped by others.¹⁸

Curiosity is another factor which may cause the person to get involved with drugs. There exists in everybody, an intrinsic desire to experience the unknown. This desire increases when many other people are experiencing it or at least saying they are. For example, frequency of amphetamine, barbituate, heroin and LSD use greatly declines after initial experimentation.¹⁹

There are also combinations of psychological and sociological theories. The best known of these is the theory underlying Synanon, Phoenix House, Odyssey House, Daytop, C.U.R.A. and other therapeutic communities. These therapeutic communities share a common view of an addict: he/she is an "emotionally disturbed person who feels insecure and inadequate when facing the demands of society".²⁰ The therapy provided by the therapeutic communities attempts to restructure the character and personality of an addict so the person no longer needs a "drug crutch" to face the reality. There are three basic techniques used in this therapy, the are as follows:

¹⁸Girdano, p. 9-10.

¹⁹Girdano, p. 11.

²⁰Richard Ashley, Heroin. (New York: St. Martin's Press, 1972), p. 173.

- a. Group encounter therapy.
- b. Living in a highly structured community for months or even years.
- c. Reward-punishment system based on behavioral psychology.²¹

IV. The Cultural Values System

1. The theory as formulated by F. Kluckhohn.

a. Introduction of the Value Orientation Concept

Value orientations are complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process - the cognitive, the affective, and the directive elements - which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of "common human" problem. 22

II. Major assumptions resulting from the above definition of the Value Orientation Concept.

a. There is a limited number of common human problems for which all people at all times must find some solutions.

b. While there is variability in the solutions of all the problems, it is neither limitless nor random, but is definitely variable within a range of possible solutions.

c. All alternatives of all solutions are present in all societies at all times but are differentially preferred.²³

²¹Ashley, p. 174-176.

²²Kluckhohn, p. 4.

²³Kluckhohn, p. 10.

III. Interpretation of the above stated assumptions.

- a. There is a limited number of value orientations commons to all the people.
- b. Each value orientation includes several value orientation alternatives.
- c. All value orientation alternatives within each value orientation are arranged in a rank order of their preferences.
- d. The rank order arrangement of value orientation in terms of their preference differs from one society to another.

IV. Testing of the Orientation Theory

Florence Kluckhohn came up with five problems which she considered common to all human groups. She stated these problems in the form of questions. They are as follows:

- a. What is the character of innate human nature? (human-nature orientation)
- b. What is the relation to man to nature (and super-nature)? (man-nature orientation)
- c. What is the temporal focus of human life? (time orientation)
- d. What is the modality of human activity? (activity orientation)
- e. What is the modality of man's relationship to other man? (relational orientation)²⁴

F. Kluckhohn also suggested a testable conceptualization of the above stated problems, and presented it in the following table.

²⁴Kluckhohn, p. 11.

TABLE 1.

The Five Value Orientations and the Range of
Variations Postulated for Each

Orientation	Postulated Range of Variations			
human nature	Evil	Neutral	Mixture of Good-and Evil	Good
	mutable	immutable mutable	immutable	mutable immutable
man-nature	Subjugation-to- Nature		Harmony-with- Nature	Master-over- Nature
time	Past		Present	Future
activity	Being		Being-in Becoming	Doing
relational	Lineality		Collaterality	Individualism

2. Relevant Literature concerning F. Kluckhohn theory.

There has been very little written in relation to Florence Kluckhohn's theory. However, the researcher was able to locate some material related to different aspects of F. Kluckhohn Theory, which was written before the theory was published and which F. Kuckhohn used as a reference.

Some of these references are as follows:

Robert Redfield and A.I. Hallowell have been concerned with the question of the problems universal to all human groups. There are some similarities to the value-orientation concept in their work. For example, Hallowell stresses the significance of the three time orientations, while Redfield treats the man-nature

orientation in a very similar way, it is treated in F. Kluckhohn theory.²⁵

Oswald Spengler in his works emphasized the importance of time orientation. According to him "It is by the meaning that it intuitively attaches to time that one culture is differentiated from another".²⁶

Clyde Kluckhohn contribution to Florence Kluckhohn theory cannot be overlooked. C. Kluckhohn, in many of his works, has emphasized the concept of variability in the observable pattering of cultures and even made an attempt to classify them. He came up with three patterns; preferred, alternative and restricted.²⁷

Clyde Kluckhohn and Henry A. Murray (1956) defined a value-orientation concept in the following terms:

A value-orientation is a generalized and organized conception, influencing behavior, of nature, of man's place in it, of man's relation to man, and of the desirable and nondesirable as they may relate to man-environment and interhuman relations.²⁸

Robin William (1968) made an effort to summarize the major value orientations in U.S. According to him:

American society is characterized by a basic moral orientation, involving emphases on active, instrumental mastery of the world in accordance with universalistic standards of performance. 29

²⁵Kluckhohn, pg. 10.

²⁶Oswald Spengler, The Decline of the West. (New York: Alfred A. Knopf, 1926-28) p. 130

²⁷Kluckhohn, p. 36

²⁸Clyde Kluckhohn and Henry A. Murray, Personality in Nature, Society, and Culture. (New York: Alfred A Knopf, 1971) pg. 342-57

Charles Morris tried to determine the basic components of each value orientation. As a result he came up with the thirteen ways or alternatives of each value orientation.³⁰

Talcott Parsons believed that the human interaction must be mediated and stabilized by a commonly shared system of symbols. The existence of such a symbol systems is common to every known society. Unfortunately, Parsons does not state clearly what are the components of this system of symbols.³¹

The researcher also located one article which was written after the publication of F. Kluckhohn theory, and which concern is with the validity and reliability of value orientation scale used by F. Kluckhohn. This article was written by Louis Mezei and was entitled:

"Factorial Validity of the Kluckhohn and Strodtbeck value orientation scale". The author state that:

... three of the problem areas - Man-Nature, Activity and Relational problems, have been measured, as intended by the theory. The time problem does not appear to be organized as initially assumed, possibly because of the difficulty of finding problems loaded on purely temporal elements. However, time orientation appears in the framework of a higher level, two factor, organization of the four problem areas on an individualistic-traditional dimension.³²

³⁰ Charles Morris, Paths of Life. (New York: Harper & Bros., 1942) Chapter II.

³¹ Talcott Parsons, The Social System. ((Glencoe, Ill.: Free Press, 1951) Chapter V.

CHAPTER III

Methodology

I. Introduction

The sample for this study consisted of residents from the C.U.R.A. therapeutic community. There were several reasons for using residents of this particular institution. First, the researcher was familiar with this institution. This familiarity made it much more efficient to communicate the purpose of the study to the agency's administration and staff and to get their permission to carry out the study. Second, it was felt by the researcher that the C.U.R.A. therapeutic community could provide an adequate representation of Mexican-American drug addicts. Third, the C.U.R.A. therapeutic community can be considered to be representative of other therapeutic communities in terms of (1) the treatment method used and (2) the general philosophy on which therapeutic communities are based. Thus, this study's findings can be generalized to a broader population.

II. Sample

The sample consisted of 24 subjects which made up the entire population of C.U.R.A. therapeutic community at the time of the study. There were 10 Mexican Americans (males and females), 10 Anglos (males and females), and 4 Portuguese (males and females) residents of C.U.R.A. therapeutic community.

III. Questionnaire Construction

Data for this study was gathered by means of a questionnaire (Appendix A). The questionnaire was developed

by F. Kluckhohn.¹ It includes twenty-two items and each item represents one value orientation. All twenty-two questionnaire items are divided into four orientations:

- a. Time orientation.
- b. Man-Nature orientation.
- c. Activity orientation.
- D. Relational orientation.

Each questionnaire item has two functions:

- a. It delineates a type of life situation which is believed to be common to the studied population.
- b. It poses alternative solutions for the problems which derive from and give expression to the theoretically postulated alternatives of the value orientation in question.²

F. Kluckhohn's questionnaire is meant to be administered to a rural population, and thus it delineates the life style of people in a rural setting. Because of this emphasis, it was felt by the researcher that some of the questions should be changed to fit the life style of the residents of C.U.R.A. therapeutic community. As a result, the researcher changed three questions (question numbers VII, XVI, XVIII) of the original questionnaire. (For details see Appendix B)

Existing literature indicates that, in its original form, Florence Kluckhohn's questionnaire is a valid and

¹Kluckhohn, p. 80-90.

²Kluckhohn, p. 77.

reliable instrument. However, the validity and reliability of the three revised questions could be challenged. The following strategies were employed to minimize this problem:

- a. Consulting with the researcher's advisor who is experienced in the design and administration of such instruments.
- b. R. Ackoff points out that more valid responses to a questionnaire item can be expected if directions are provided prior to presenting the item.³ Due to this fact, the researcher added an instruction sheet to the questionnaire which gave specific directions regarding the way in which the questions should be answered. (See Appendix C)

IV. Administration of the Questionnaire

There were two sessions during which the questionnaire was administered to two different subsets of the sample. The first subset consisted of 10 sample subjects and the second group consisted of 14 sample subjects. The researcher felt that by keeping these groups smaller she was more accessible to respondents in case they had any questions. The researcher tried to control for differences in the administration of the questionnaire in each session. For example, although the researcher administered the questionnaire on two different days, it was done at the same time and in the same place.

Before the distribution of the questionnaire, a short comment was made regarding the purpose of the study.

³Russell Ackoff, The Design of Social Research. (Chicago: University of Chicago Press, 1953)p.325

The researcher stated that there has been some interest on the part of the C.U.R.A. staff and administration to conduct a study which may benefit C.U.R.A. therapeutic community. The researcher emphasized that she felt that this study will have a positive effect on the C.U.R.A. therapeutic community. The importance of the subjects' cooperation to the success of the study was also stressed.

After the questionnaires were distributed, the researcher read aloud the instruction sheet. (See Appendix C)

V. Variables

The following variables will be used in this study;

- (1) The independent variable is defined in terms of the ethnic origins of the respondents. The two categories of ethnic origins used in this study are Mexican-American and Anglo.
- (2) The dependent variable is defined in terms of rank ordering of the value orientation alternatives.

The following differences between Mexican-Americans and Anglo drug addicts are expected in the rank ordering of the value orientation alternatives. The hypothesized rank orders are based on F. Kluckhohn's theory and her empirical findings based on that theory.

(1) Expected value orientation orderings for Mexican-American drug addicts:

A. Relational orientation.

Prediction is that: Individualism (Ind) would be the first-order emphasis, that the stress on Lineality (Lin) would be still strong and the

evaluation of Collaterality (Coll) would be weak.

Lin > Coll > Ind

B. Time orientation

Prediction is that: Present time alternative would be an overwhelming first-order preference. The ordering of future and past is believed to be equally probable.

Pres > Fut=Past

C. Man-nature orientation

Prediction is that: Selection of the Subjugated-to-Nature alternative as a first choice, followed by the Over-Nature alternative. The last alternative chosen will be in Harmony-With-Nature.

Subj > Over > With

D. Activity orientation

Since only the Being and Doing alternatives will be considered, it is predicted that: the responses will overwhelmingly favor the Being position.

Being > Doing

(2) Expected value orientation orderings for Anglo drug addicts:

A. Relational orientation

The pattern predicted is: Ind > Coll > Lin

B. Time orientation

The pattern predicted is: Fut > Pres > Past

C. Man-Nature orientation

The pattern predicted is: Over > Subj > With

D. Activity orientation

The pattern predicted is: Doing Being

In short: Expected differences between Mexican-American and Anglo drug addict in the rank ordering of the value orientation alternatives.

Mexican-American

Lin > Coll > Ind
 Pres > Fut=Past
 Subj > Over > With
 Being > Doing

Anglo

Ind > Coll > Lin
 Fut > Pres > Past
 Over > Subj > With
 Doing > Being

CHAPTER IV

Findings

The author will present descriptive statistics which will include the means and standard deviations of value orientation alternatives for each ethnic group. The rank order of value orientation alternatives for Mexican-Americans and Anglos will then be presented. These rank orders will be based on the mean scores presented in Table 1. The rank orders presented by the data will be compared with the rank order predicted by F. Kluckhohn.

Spearman's r_s will be used to determine the extent to which, within each ethnic group, the rank order predicted by F. Kluckhohn correlate with rank order determine by the findings. If a Spearman's r_s is equal to or greater than .50 ($r_s \geq .50$) is attained, the group of Mexican-American (Anglo) drug addicts will be considered to have the same value orientations as the Mexican-American (Anglo) studied by Kluckhohn.

Crosstabulation will be presented and used to determine whether differences exist between ethnic groups. The chi square statistic will be used to determine whether these differences are significant. The level of significance for testing the hypotheses will be .05.

Description of the Sample

Table 1

Means and Standard Deviations of Value
Orientations by Ethnic Group.

<u>Variations in Value Orientations</u>	<u>Mexican American</u>	<u>Anglo</u>	<u>Portuguese</u>
Doing	3.00 (1.27)	2.95 (1.64)	3.88 (1.03)
Being	3.00 (1.27)	3.05 (1.64)	2.13 (1.03)
Lin	1.63 (1.10)	0.99 (1.22)	2.10 (1.05)
Coll	3.68 (0.83)	3.94 (0.35)	2.33 (1.25)
Ind	1.69 (0.79)	2.07 (1.35)	2.58 (0.68)
Past	0.83 (0.76)	0.59 (0.76)	1.00 (0.82)
Pres	2.54 (1.26)	2.99 (1.11)	2.00 (1.15)
Future	1.63 (1.09)	1.52 (0.82)	2.00 (0.82)
Sub	3.18 (1.42)	2.26 (0.99)	2.33 (1.58)
Over	0.86 (1.00)	1.86 (1.18)	2.33 (1.04)
With	0.96 (0.85)	0.88 (0.98)	0.35 (0.70)

Table 1 provides descriptive statistics of the value orientations of the three ethnic groups studied.

Note that Mexican-Americans are balanced between two extreme values of activity orientation. They score for both Doing and Being an average of 3.0. Anglo group is very similar to Mexican-American group. The mean score for Anglos on the Doing value = 2.95, and Being = 3.05. Portuguese tend to be much more oriented toward Doing orientation. They score 3.98 on Doing orientation and only 2.13 on the Being.

In the relational category, Mexican-Americans with a mean

of 3.68 score highest on the Coll orientation. Their scores on Lin and Ind are nearly identical, 1.63 and 1.69, respectively. Anglos with a mean of 3.94 also score highest on Coll. They score lowest on Lin (0.99). Unlike Mexican-Americans, Anglos demonstrated a much greater difference in the average scores of Lin and Ind. Scores for the Portuguese are closely bunched, scoring highest on Ind (2.58), followed by a score of 2.33 on Coll and 2.10 on Lin.

In the time value orientation category, note that Mexican-American favor Present orientation. They score on this orientation average of 2.54. Present orientation, is followed by Future orientation (1.63) and past orientation (0.83). Anglos alike Mexican-Americans score highest on Present orientation (2.99) and lowest on Past orientation (0.59). Anglos are also similar to Mexican-Americans in their scoring on Future orientation. They score average of 1.52. Portuguese differ in their scoring from Anglos and Mexican-Americans. They score equally high on both Present and Future orientation. Their scores on both Future and Present orientation equal to 2.00. The least favor orientation among Portuguese, as it is also among Mexican-Americans and Anglos is Past orientation. Portuguese scored average of 1.0 on this orientation.

Mexican-American score highest on Sub orientation (3.18). They favor this orientation higher than Anglos and Portuguese, whose scores are 2.26 and 2.33 respectively. Mexican-Americans score the lowest on Over orientation

(0.86). Their scores differ from Anglos and Portuguese whose score the lowest on With orientation. Their scores on With orientation equal to 0.88 and 0.35 respectively. Portuguese demonstrate equal preference for Sub and Over orientations.
(2.33)

Differences within Groups

The rank order of the four value orientation alternatives for Mexican-Americans is presented in Table 2. On the right hand side of the page the rank orders determined by the data (see Table 1) are presented. On the left hand side, the rank orders determined predicted by F. Kluckhohn are compared to those by the data.

Table 2

Comparison of Rank Order of Variations of Value Orientations Predicted by F. Kluckhohn and Determined by Data, for Mexican-Americans.

Predicted	Determined
Lin > Coll > Ind	Coll > Ind > Lin
Pres > Fut=Past	Pres > Fut > Past
Sub > Over > With	Sub > With > Over
Being > Doing	Being = Doing

Note that Lin orientation was predicted to be the most highly favored orientation among Mexican Americans. However, the data of this study determined that Mexican-Americans score highest on Coll orientation and the lowest on Lin orientation. Spearman's r_s takes on a value of -0.5 when these two rank orders are compared, thus demonstrating that, on this particular value orientation, these two groups are very different.

Present orientation was predicted and determined to be the most preferable orientation among Mexican-American. It was predicted that Future and Past orientation will be equal, and that both will follow Present orientation. However, it was determined that Future orientation was preferred over Past orientation. A comparison of the rank orders of the time orientation for Kluckhohn's and this study's Mexican-American subjects produces a r_s of 0.88. For this value orientation, then, there is no difference between the groups.

It was predicted and determined that Sub orientation is preferred over the other two orientations among Mexican-Americans. It was further predicted that Mexican-Americans will score higher on Over orientation than With orientation. The data determined the opposite: Mexican-Americans score higher on With orientation than Over orientation. On man-nature orientation, Spearman's r_s takes on a value of 0.5. This value is the critical level for determining whether there are differences between F. Kluckhohn's and researcher's groups in terms of value orientation alternatives. The value of 0.5 thus indicates there is no difference between these groups for the man-nature value orientation alternative.

F.Kluckhohn predicted that Mexican-Americans would score higher on Being orientation than on Doing orientation. However, the data determined that Mexican-Americans score equally on both Being and Doing orientation. Spearman's r_s on these two value orientation alternatives is equal to 0.5. Thus, again indicating that no differences exists between Mexican-Americans studied by F. Kluckhohn and the

Mexican-American drug addicts studied by the researcher.

TABLE 3

Comparison of Rank Order of
Variations of Value Orientations
Predicted by F. Kluckhohn and
Determined by Data, for Anglos

Predicted	Determined
Ind > Coll > Lin	Coll > Ind > Lin
Future > Pres > Past	Pres > Future > Past
Over > Subj > With	Sub > Over > With
Doing > Being	Being > Doing

Anglos scored highest on Coll orientation. Coll was followed by Ind orientation. It was predicted that they will prefer Ind orientation over Coll orientation. As predicted, Anglos scored lowest on Lin orientation. Spearman's r_s takes on value of 0.25, when the group of Anglos studied by F. Kluckhohn and the group of Anglo drug addicts studied by the researcher are compared. The value of 0.25, indicates that there are differences between these two groups of Anglos.

Anglos did not score highest on Future orientation, as F. Kluckhohn predicted. Instead, they scored highest on Present orientation. Present orientation was followed in this study by Future orientation. As predicted, Past orientation was favored least by Anglos. Spearman's r_s on time orientation is equal to 0.5. Thus, indicating that there is no difference between Anglo groups studied by F. Kluckhohn and studied by the researcher.

It was predicted that Anglos will score the highest on Over orientation followed by Sub orientation. However, the data determined the opposite - Anglos favored Sub orientation over Over orientation. As predicted by Kluckhohn, Anglos scored lowest on With orientation. A comparison of the rank orders of the man-nature orientation for F. Kluckhohn's and this study's Anglo subject produces r_s of 0.5. Thus, again indicating that no difference exists between these two Anglo groups.

F. Kluckhohn predicted, that Anglos will score higher on Doing orientation. However, the data determined that Being orientation was preferred over Doing orientation. Spearman's r_s on activity orientation is equal to -1. The value of $r_s = -1$ indicates the perfect disagreement on this value orientation between Anglo drug addicts and Anglo group studied by F. Kluckhohn.

Differences between the Groups

The findings which follow will test the hypothesis that there are differences in rank ordering of the value orientation alternatives. Each table will present crosstabulations of particular value orientation alternatives by ethnic group. χ^2 will be used to determine whether there is significant relationship between one's ethnic origins and his/her value orientation.

Table 1 displays crosstabulations of activity orientation by ethnic origins. Note that 60% of Mexican Americans favored Being over Doing alternative, Anglos on the other hand favor neither orientation; one half favored Being, the other half

favored Doing. As indicated by the Fisher's exact test the probability of getting these proportions, assuming there are no differences in the population proportions, is .50. This probability is much higher than the critical level of .05, therefore, the hypothesis that Mexican-American drug addicts favor Being over Doing alternative and Anglos Doing over Being alternative is rejected.

Table 1
Crosstabulation of Activity
Orientations, by Ethnic Origins

	Being	Doing
Mexican-American	6 (60)	4 (40)
Anglos	5 (50)	5 (50)

Table 2 presents crosstabulations of relational orientation by ethnic origin. Note that 80% of Mexican-Americans favored Coll alternative and the remaining 20% favored Lin alternative. Sixty percent of Anglos indicated preference for Coll alternative, 30% favored Ind alternative and 10% favored Lin alternative. The χ^2 of 3.62 has a level of significance of 0.16. Therefore the hypothesis that Mexican-Americans differ from Anglos in their preferences of relational value orientation alternatives has to be rejected.

Table 2

Crosstabulation of Relational
Orientation, by Ethnic Origins

	Lin	Coll	Ind
Mexican-Americans	2 (20)	8 (80)	0 (0)
Anglos	1 10	6 (60)	3 (30)

Table 3 presents crosstabulation of time orientation by Ethnic Origins sixty percent of Mexican-Americans favored Present alternative and the remaining 40% favored Futu orientation. Seventy percent of Anglos preferred Present alternative, 20% indicated their preference for Fut alternative and 10% had chosen Past alternative. The X^2 of 1.74 has a level of significance of 0.4. Therefore 13 of the hypothesis that Mexican-American drug addicts will differ from Anglo drug addicts in their preferences of time value orientation alternatives has to be rejected.

Table 3

Crosstabulation of Time Orientation by Ethnic Origins

	Past	Pres	Fut
Mexican-American	0 (0.0)	6 (60)	4 (40)
Anglos	1 (10)	7 (70)	2 (20)

Table 4 presents crosstabulation of man-nature orientation. Note that 80% of Mexican-Americans favored Sub alternative, 10% favored Over alternative and 10% favored With alternative. Majority of Anglos (60%) also favored Sub alternative. The remaining 40% was equally divided between Over (20%) alternative. The χ^2 of 0.95 has a level of significance of 0.62. Therefore, the hypothesis that Mexican-American drug addicts differ from Anglo drug addicts has to be rejected.

Table 4

Crosstabulation of Man-Nature Orientation by Ethnic Origins

	Sub	Over	With
Mexican-American	8 (80)	1 (10)	1 (10)
Anglos	6 (60)	2 (20)	2 (20)

CHAPTER V

Analysis of Findings

Chapter V will be composed of two parts. The first part will include an analysis of findings. The following findings will be given special consideration. First, the author will speculate on the reasons for rejecting the hypotheses. Second, the implications of the differences between the Mexican Americans (Anglos) studied by F. Kluckhohn and the Mexican American (Anglo) drug addicts studied by the researcher will be discussed. The second part of this chapter will state some recommendations for treatment methods to be used in therapeutic communities, and some recommendations for further studies in the field of drug addiction.

I. Analysis of Findings

It was stated by the hypotheses that there are differences in the rank ordering of the value orientation alternatives between Mexican American and Anglo drug addicts.

The following differences were expected between Mexican American and Anglo drug addicts:

Mexican American

Lin > Coll > Ind

Pres > Fut = Past

Sub > Over > With

Being > Doing

Anglo

Ind > Coll > Lin

Fut > Pres > Past

Over > Sub > With

Doing > Being

The findings of this study reject the above stated hypotheses. It was found that there are no significant differences in the rank ordering of the value orientation alternatives between Mexican and Anglo drug addicts.

The fact that the hypotheses were rejected lead the researcher to speculate the following. First, the researcher believes that the drug addict is a member of a drug subculture. Second, this subculture has a greater impact on the formation of the drug addict's values than his ethnic origins.

The drug subculture can be defined as an entire life style, reflecting a particular orientation to society and an integrated system of values.¹ The drug subculture, as any other subculture, has its own goals, its own values, and its own rules of appropriate behavior. The addict as a member of this drug subculture is engaged in purposive behavior, follows shared rules and behaves in a manner valued by other members of this subculture. His dress style and jargon are also demonstrations of his membership in the drug subculture.

There are several forces which draw the users into the subculture. The more demonstrable forces include such factors as the need for supply, secrecy, danger,

¹Harrison, Pope, Voices from the Drug Culture.
(Cambridge, Mass: The Sanctuary, 1971) p.69-70.

and sharing common experiences. The more subtle forces include such factors as the need for approval and reassurance from the reference group.

The involvement in the subculture is usually the result of a long succession of individual steps. It is a slow educational process in the attitudes and values of users and a gradual change in their self-image.

As a member of the drug subculture, an addict acquires new self-image. This new self-image is determined by the drug addict reference group that approves of and encourages drug experiences. Thus, the image of being an addict loses its criminal or deviant connotation and rises to a status symbol. For example, from being a social failure an addict, as a member of his subculture, rises to the status of social success. He becomes a "King Heroin" or a "Honky Tonk Bud" and loses the image of a "dope fiend" or a "junkie".²

Thus, it can be concluded from the above discussion that there is evidence for the existence of a drug subculture and that it may restructure the values and self-image of the drug addict.

²Michael Agar, "Ethnography and the Addict" in Nader Laure (ed.), Cultural Illness and Health. (Wash. D.C.: American Anthropologica Association, 1973) pg. 35-42

Spearman's r_s was used to compare the within-ethnic differences in terms of value orientations of the Mexican Americans and Anglos studied by F. Kluckhohn and the Mexican American and Anglo drug addicts studied by the researcher. It was determined that for the two Mexican American samples, there was clearly a difference between these samples on one value orientation. On two of the other three value orientations the value of r_s was at the critical level for accepting the hypothesis of no within-ethnic differences. These findings thus lend some support to the speculation that the drug addict has his own set of values and that these values are similar for all drug addicts regardless of their ethnic origins.

The Spearman's r_s for the Anglo samples on the four value orientation indicated that the Anglo drug addicts are different than the Anglos studied by F. Kluckhohn. On all four orientations, the Anglo addicts were either clearly different or were statistically at the critical level for being different from their F. Kluckhohn counterparts. These findings therefore provide further support that the drug user has his own subculture and that this subculture is the same across ethnic groups.

II. Recommendations for Treatment in Therapeutic Communities.

A. The main purpose of the treatment method should be to change the drug addict's life style. The drug addict's

life style is a result of the drug addict subculture which supports his drug use. By changing the drug addict's life style, the possibility exists of separating the drug addict from his/her subculture.

B. Make use of former drug addicts as counselors and therapists in carrying out the treatment process in a therapeutic community. Former drug users are familiar with the drug subculture. At one time they were part of this subculture and they experienced the treatment in a therapeutic community. Thus, it is believed by the researcher that the familiarity with the subculture and the treatment method will make them effective in dealing with addiction.

C. An instrument measuring the effectiveness of the treatment method should be established for therapeutic communities. By having such an instrument, the staff of a therapeutic community will be able to evaluate the effectiveness of the treatment.

D. The researcher should assume a role of a participant-observer to carry out research in a therapeutic community. The researcher as a participant-observer has an advantage of active participation in the process of treatment. She/he gets acquainted with the drug addict's participation in the treatment and the subculture they live in.

E. This study did not take into consideration other factors which may effect the rank ordering of value orientation alternatives. It is recommended therefore that future studies consider such factors as age, sex, education, socioeconomic status, and family size as control variables.

F. It is recommended that future studies, both, replicate this study and test alternative theories to gain evidence concerning why Mexican Americans are overrepresented in the drug addict population.

In general, there is a need for research in the field of drug addiction. Although in recent years there has been a lot of studies done on drug addiction, the majority of these studies are of a very poor quality in terms of their reliability and validity. The field needs good quality research done by impartial research team. The field of drug addiction needs research which includes longitunal studies and follow-up studies. These two types of studies will be able to provide data on addicts who leave treatment centers either as graduates or dropouts.

APPENDICES

APPENDIX A

A man needed a job and had a chance to work for two men. The two bosses were different. Listen to what they were like and decide which you think would be the best one to work for.

- A. One boss was a fair enough man, and he gave somewhat higher pay than most men, but he was the kind of boss who insisted that men work hard, stick on the job. He did not like it at all when a worker sometimes just knocked off work for a while to go on a trip or to have a day or so of fun, and he thought it was right not to take such a worker back on the job.
- B. The other paid just average wages but he was not so firm. He understood that a worker would sometimes just not turn up - would be off on a trip or having a little fun for a day or two. When his men did this he would take them back without saying too much.

(Part one)

Which of these men do you believe that it would be better to work for in most cases?

A B

Which of these men would most other persons in this center think it better to work for?

A B

(Part two)

Which kind of boss do you believe that it is better to be in most cases?

A B

Which kind of boss would most other persons in this center think it better to be?

A B

II

When a community has to make arrangements for water, such as drill a well, there are three different ways they can decide to arrange things like location, and who is going to do the work.

- A. There are some communities where it is mainly the older or recognized leaders of the important families who decide the plans. Everyone usually accepts what they say without much discussion since they are the ones who are used to deciding such things and are the ones who have had the most experience.
- B. There are some communities where most people in the group have a part in making the plans. Lots of different people talk, but nothing is done until almost everyone comes to agree as to what is best to be done.
- C. There are some communities where everyone holds to his own opinion, and they decide the matter by vote. They do what the largest number want even though there are still a very great many people who disagree and object to the action.

Which way do you think is usually best in such cases?

A B C

Which of the other two ways do you think is better?

A B C

Which way of all three ways do you think most other persons in this center would usually think is best?

A B C

III

Some people were talking about the way children should be brought up. Here are three different ideas.

- A. Some people say that children should always be taught well the traditions of the past (the ways of the old people). They believe the old ways are best, and that it is when children do not follow them too much that things go wrong.
- B. Some people say that children should be taught some of the old traditions (ways of the old people), but it is wrong to insist that they stick to these ways. These people believe that it is necessary for children always to learn about and take on whatever of the new ways will best help them get along in the world of today.
- C. Some people do not believe children should be taught much about past traditions (the ways of the old people) believe that the world goes along best when children are taught the things that will make them want to find out for themselves new ways of doing things to replace the old.

Which of these people had the best idea about how children should be taught?

A B C

Which of the other two people had the better idea?

A B C

Considering again all three ideas, which would most other persons in this center say had the better idea?

A B C

One time a man had a lot of livestock. Most of them died off in different ways. People talked about this and said different things.

- A. Some people said you just can't blame a man when things like this happen. There are so many things that can and do happen, and a man can do almost nothing to prevent such losses when they come. We all have to learn to take the bad with the good.
- B. Some people said that it was probably the man's own fault that he lost so many. He probably didn't use his head to prevent the losses. They said that it is usually the case that, men who keep up on new ways of doing things, and really set themselves to it, almost always find a way to keep out of such trouble.
- C. Some people said that it was probably because the man had not lived his life right—had not done things in the right way to keep harmony between himself and the forces of nature (i.e., the ways of nature like the rain, winds, snow, etc.).

Which of these reasons do you think is most usually true?

A B C

Which of the other two reasons do you think is more true?

A B C

Which of all three reasons would most other persons in this center think is usually true?

A B C

Three young people were talking about what they thought their families would have one day as compared with their fathers and mothers. They each said different things.

- A. The first said: I expect my family to be better off in the future than the family of my father and mother or relatives if we work hard and plan right. Things in this country usually get better for people who really try.
- B. The second one said: I don't know whether my family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be.
- C. The third one said: I expect my family to be about the same as the family of my father and mother or relative. The best way is to work hard and plan ways to keep up things as they have been in the past.

Which of these people do you think had the best idea?

A B C

Which of the other two persons had the better idea?

A B C

Which of these three people would most other persons your age in this center think had the best idea?

A B C

There are different ways of thinking about how God (the gods) is (are) related to man and to weather and all other natural conditions which make the crops and animals live or die. Here are three possible ways.

- A). God (the gods) and people all work together all the time; whether the conditions which make the crops and animals grow are good or bad depends upon whether people themselves do all the proper things to keep themselves in harmony with their God (gods) and with the forces of nature.
- B. God (the gods) does (do) not directly use his (their) power to control all the conditions which affect the growth of crops of animals. It is up to the people themselves to figure out the ways conditions change and to try hard to find the way of controlling them.
- C. Just how God (the gods) will use his (their) power over all the conditions which affect the growth of crops and animals cannot be known by man. But it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.

Which of these ways of looking at things do you think is best?

A B C

Which of the other two ways do you think is better?

A B C

Which of the three ways of looking at things would most other people in this center think is best?

A B C

VII

A man lost his job which was the only source of support, and he had no savings. He and his family had to have help from someone if they were going to get through this time. There are different ways of getting help. Which of these three ways would be best?

- A. Would it be best if he depended mostly on his brothers and sisters or other relatives all to help him out as much as each one could?
- B. Would it be best for him to try to raise the money on his own outside the community (his own people) from people who are neither relatives nor employers?
- C. Would it be best for him to go to a boss or to an older important relative who is used to managing things in his group, and ask him to help out until things get better?

Which way of getting the help do you think would usually be best?

A B C

Which way of getting the help do you think is next best?

A B C

Which way do you think you yourself would really follow?

A B C

Which way do you think most other people in this center would think best?

A B C

I'm going to tell you about three different ways families can arrange work. These families are related and they live close together.

- A. In some groups (~~or~~ communities) it is usually expected that each of the separate families (by which we mean just husband, wife, and children) will look after its own business separate from all other and not be responsible for the others.
- B. In some groups (or communities) it is usually expected that the close relatives in the families will work together and talk over among themselves the way to take care of whatever problems come up. When a boss is needed they usually choose (get) one person, not necessarily the oldest able person, to manage things.
- C. In some groups (or communities) it is usually expected that the families which are closely related to each other will work together and have the oldest able person (hermano mayor of father) be responsible for and take charge of most important things.

Which of these ways do you think is usually best in most cases?

A B C

Which of the other two ways do you think is better?

A B C

Which of all the ways do you think most other persons in this center would think is usually best?

A B C

IX

A group like yours (community like yours) is to send a delegate - a representative - to a meeting away from here (this can be any sort of meeting). How will this delegate be chosen?

A. Is it best that a meeting be called and everyone discuss things until almost everyone agrees so that when a vote is taken almost all people would be agreed on the same person?

B. Is it best that the older, important, leaders take the main responsibility for deciding who should represent the people since they are the ones who have had the long experience in such matters?

C. Is it best that a meeting be called, names be put up, a vote be taken, then send the man who gets the majority of votes even if there are many people who are still against this man?

Which of these ways of choosing is usually best in cases like this?

A B C

Which of the other two ways is usually better?

A B C

Which would most other persons in this center say is usually best?

A B C

There were three men who had fields with crops (were farmers). The three men had quite different ways of planting and taking care of crops.

- A. One man put in his crops, worked hard, and also set himself to living in right and proper ways. He felt that it is the way a man works and tries to keep himself in harmony with the forces of nature that has the most effect on conditions and the way crops turn out.
- B. One man put in his crops. Afterwards he worked on them sufficiently but did not do more than was necessary to keep them going along. He felt that it mainly depended on weather conditions how they would turn out, and that nothing extra that people do could change things much.
- C. One man put in his crops and then worked on them a lot of time and made use of all the new scientific ideas he could find out about. He felt that by doing this he would in most years prevent many of the effects of bad conditions.

Which of these ways do you believe is usually best?

A B C

Which of the other two ways do you believe is better?

A B C

Which of the three ways would most other persons in this center think is best?

A B C

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

A. Some people believe it best to give most attention to what is happening now in the present. They say that the past has gone and the future is much too uncertain to count on. Things do change, but it is sometimes for the better and sometimes for the worse, so in the long run it is about the same. These people believe the best way to live is to keep those of the old ways that one can-or that one likes-but to be ready to accept the new ways which will help to make life easier and better as we live from year to year.

B. Some people think that the ways of the past (ways of the old people or traditional ways) were the most right and the best, and as changes come things get worse. These people think the best way to live is to work hard to keep up the old ways and try to bring them back when they are lost.

C. Some people believe that it is almost always the ways of the future--the ways which are still to come-- which will be best, and they say that even though there are sometimes small setbacks, change brings improvements in the long run. These people think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

Which of these ways of looking at life do you think is best?

A B C

Which of the other two ways do you think is better?

A B C

Which of the three ways of looking at life do you think most other persons in this center would think is best?

A B C

There are three ways in which men who do not themselves hire others may work.

- A). One way is working on one's own as an individual. In this case a man is pretty much his own boss. He decides most things himself, and how he gets along is his own business. He only has to take care of himself and he doesn't expect others to look out for him.
- B). One way is working in a group of men where all the men work together without there being one main boss. Every man has something to say in the decisions that are made, and all the men can count on each other.
- C). One way is working for an owner, a big boss, or a man who has been running things for a long time (a patron). In this case, the men do not take part in deciding how the business will be run, but they can depend on the boss to help them out in many ways.

Which of these ways is usually best for a man who does not hire others?

A B C

Which of the other two ways is better for a man who does not hire others?

A B C

Which of the three ways do you think most other persons in this center would think is best?

A B C

Three men from different areas were talking about the things that control the weather and other conditions. Here is what they each said.

- A. One man said: My people have never controlled the rain, ~~wind~~ and other natural conditions and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can.
- B. The second man said: My people believe that it is man's job to find ways to overcome weather and other conditions just as they have overcome so many things. They believe they will one day succeed in doing this and may even overcome drought and floods.
- C. The third man said: My people help conditions and keep things going by working to keep in close touch with all the forces which make the rain, the snow, ~~and other~~ conditions. It is when we do the right things-live in the proper way-and keep all that we have-the land, the stock, and the water-in good condition, that all goes along well.

Which of these men do you think had the best idea?

A B C

Which of the other two men do you think had the better idea?

A B C

Which of the three men do you think most other persons in this center would think had the best idea?

A B C

XIV

Some people in a community like your own saw that religious ceremonies (the church services) were changing from what they used to be.

- A. Some people were really pleased because of the changes in religious ceremonies. They felt that new ways are usually better than old ones, and they like to keep everything--even ceremonies--moving ahead.
- B. Some people were unhappy because of the change. They felt that religious ceremonies should be kept exactly--in every way--as they had been in the past.
- C. Some people felt that the old ways for religious ceremonies were best but you just can't hang on to them. It makes life easier just to accept some changes as they come along.

Which of these three said most nearly what you would believe is right?

A B C

Which of the other two do you think is more right?

A B C

Which of the three would most of other persons in this center say was most right?

A B C

There were two people talking about how they liked to live. They had different ideas.

A. One said: What I care about most is accomplishing things--getting things done just as well or better than other people do them. I like to see results and think they are worth working for.

B. The other said: What I care most about is to be left alone to think and act in the ways that best suit the way I really am. If I don't always get much done but can enjoy life as I go along, that is the best way.

Which of these two persons do you think has the better way of thinking?

A B

Which of the two do you think you are more like?

A B

Which of you think most of other persons in this center would say had the better way of living?

A B

Some sons and daughters have been left a hardware store by a father or mother who has died. All these sons and daughters are grown up, and they live near each other. There are three different ways they can run the store.

- A. In some groups of people it is usually expected that the oldest able person (son or daughter, hermano mayor) will take charge of, or manage, all the store property held by himself and the other sons and daughters.
- B. In some groups of people it is usually expected that each of the sons and daughters will prefer to take his or her own share of the store and run his or her own business completely separate from all the others.
- C. In some groups of people it is usually expected that all the sons and daughters will keep all their store property together and work together and decide among themselves who is best able to take charge of things, not necessarily the oldest, when a boss is needed.

Which way do you think is usually best in most cases?

A B C

Which of the other two ways do you think is better?

A B C

Which of all three ways do you think most other persons in this center would think is usually best?

A B C

Some sons and daughters have been left some farm and grazing land by a father or mother who has died. All these sons and daughters are grown and live near each other. There are three ways they can handle the property.

- A. In some groups of people it is usually expected that oldest able person (hermano mayor) will take charge of or manage the land for himself and all the other sons and daughters, even if they all share it.
- B. In some groups of people it is usually expected that each son and daughter will take his own share of the land and do with it what he wants---separate from all the others.
- C. In some groups of people it is usually expected that all the sons and daughters will make use of the land together. When a boss is needed, they all get together and agree to choose someone of the group, not necessarily the oldest, to take charge of things.

Which of these ways do you think is usually best in most cases?

A B C

Which of the other two ways do you think is better?

A B C

Which of all three ways do you think most other persons in this center would think is usually best?

A B C

XVIII

There were two men, both truck drivers. They lived differently.

A. One man kept the truck running all right but didn't work on it more than he had to. He wanted to have extra time to visit with friends, go on trips, and enjoy life. This was the way he liked best.

B. One man liked to work on his truck and was always putting in extra time keeping it clean and in fine condition. Because he did this extra work, he did not have much time left to be with friends, to go on trips, or to enjoy himself in other ways. But this was the way he really liked best.

Which kind of man do you believe it is better to be?

A B

(For men only): Which kind of man are you really most like?

A B

Which kind of man would most other persons in this center think it better to be?

A B

XIX

Three men were talking about whether people themselves can do anything to make the lives of men and women longer. Here is what each said.

- A. One said: It is already true that people like doctors and others are finding the way to add many years to the lives of most men by discovering (finding) new medicines, by studying foods, and doing other such things as vaccinations. If people will pay attention to all these new things they will almost always live longer.
- B. The second one said: I really do not believe that there is much human beings themselves can do to make the lives of men and women longer. It is my belief that every person has a set time to live, and when that comes it just comes.
- C. The third one said: I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life in accord with that plan, he will live longer than other men.

Which of these three said most nearly what you would think is right?

A B C

Which of the other two ways is more right?

A B C

Which of the three would most other persons in this center say was most right?

A B C

The government is going to help a community like yours to get more water by redrilling and cleaning out a community well. The government officials suggest that the community should have a plan for dividing the extra water. Since the amount of extra water that may come in is not known, people feel differently about planning.

- A. Some say that whatever water comes in should be divided just about like water in the past was always divided.
- B. Others want to work out a really good plan ahead of time for dividing whatever water comes in.
- C. Still others want to just wait until the water comes in before deciding on how it will be divided.

Which of these ways do you think is usually best in cases like this?

A B C

Which of the other two ways do you think is better?

A B C

Which of the three ways do you think most other persons in this center would think best?

A B C

There were two women talking about the way they liked to live.

A. One said that she was willing to work as hard as the average, but that she didn't like to spend a lot of time doing the kind of extra things in her house or taking up extra things outside like sewing. Instead she liked to have time free to enjoy visiting with people--to go on trips--or to just talk with whoever was around.

B. The other woman said she liked best of all to find extra things to work on which would interest her--for example, sewing. She said she was happiest when kept busy and was getting lots done.

Which of these ways do you think it is usually better for women to live?

A B

(For women only): Which woman are you really more like?

A B

Which way of life would most other persons in this center think is best?

A B

Two men spend their time in different ways when they have no work to do. (This means when they are not actually on the job).

- A. One man spends most of this time learning or trying out things which will help him in his work.
- B. One man spends most of this time talking, telling stories, singing, and so on with his friends.

Which of these men has the better way of living?

A B

Which of these men do you think you are more like?

A B

Which of these men would most other persons in this center think had the better way of living?

A B

APPENDIX B

A man had a crop failure, or, let us say, had lost most of his sheep or cattle. He and his family had to have help from someone if they were going to get through the winter. There are different ways of getting help. Which of these three ways would be best?

- A. Would it be best if he depended mostly on his brothers and sisters or other relatives all to help him out as much as each one could?
- B. ~~Would it be best for him to try to raise the money on his own outside the community (his own people) from people who are neither relatives nor employers?~~
- C. Would it be best for him to go to a boss or to an older important relative who is used to managing things in his group, and ask him to help out until things get better?

Which way of getting help do you think would usually be best?

A B C

Which way of getting the help do you think is next best?

A B C

Which way do you think you yourself would really follow?

A B C

Which way do you think most other people in this center would thin best?

Some sons and daughters have been left some livestock (sheep or cattle) by a father or mother who has died. All these sons and daughters are grown up, and they live near each other. There are three different ways they can run the livestock.

- A. In some groups of people it is usually expected that the oldest able person (son or daughter, hermano mayor) will take charge of, or manage, all the stock held by himself and the other sons and daughter.
- B. In some groups of people it is usually expected that each of the sons and daughters will prefer to take his or her own share of the stock and run his or her own business completely separate from all the other.
- C. In some groups of people it is usually expected that all the sons and daughters will keep all their cattle and sheep together and work together and decide among themselves who is best able to take charge of things, not necessarily the oldest, when a boss is needed.

Which way do you think is usually best in most cases?

A B C

Which of the other two ways do you think is better?

A B C

Which of all three ways do you think most other persons in this center would think is usually best?

A B C

There were two men, both farmers (men with fields). They lived differently.

- A. One man kept the crops growing all right but didn't work on them more than he had to. He wanted to have extra time to visit with friends, go on trips, and enjoy life. This was the way he liked best.
- B. One man liked to work with his fields and was always putting in extra time keeping them clean of weeds and in fine condition. Because he did this extra work, he did not have much time left to be with friends, to go on trips, or to enjoy himself in other ways. But this was the way he really liked best.

Which kind of man do you believe it is better to be?

A B

(For men only): Which kind of man are you really most like?

A B

Which kind of man would most other persons in this center think it better to be?

A B

BIBLIOGRAPHY

- Ackoff, Russell. The Design of Social Research. Chicago: University of Chicago Press, 1953
- Agar, Michael. "Ethnography and the Addict". Cultural Illness and Health, ed. Laure Nader. Wash. D.C: American Anthropological Association, 1973.
- Aron, William. "Chicanoizing the Therapeutic Community". Journal of Pshychadelic Drugs, VI (July - Sept., 1974), 321.
- Ashley, Richard. Heroin. New York: St. Martin's Press, 1972.
- Ball, John and Carl D. Chambers. The Epidemiology of Opiate Addiction in the United States. Springfield: Charles C. Thomas, Publisher, 1970.
- Blalock, Hubert. Social Statistics. N.Y.: McGraw-Hill, 1972.
- Brecher, Edward. Licit and Illicit Drugs. Boston: Brown and Company, 1972.
- Fort, Joel. The Pleasure Seekers. Indianapolis: The Bobbs-Merrill, 1969.
- Girdano, Dorothy and Daniel Girdano. Drugs - A Factual Account. Reading, Mass: Addison - Wesley Pub. Comp., 1973.
- Langer, Jerry. Evaluation Report of the Narcotics League's Residential Treatment Program for Chicano Heroin Addicts. Oakland: Office of Criminal Justice Planning, 1975.
- Lingeman, Richard. Drugs From A to Z. New York: McGraw-Hill Book Company, 1974.
- Kluckhohn, Clyde and Henry A. Murray. Personality in Nature, Society, and Culture. New York: Alfred A. Knopf, 1971.
- Kluckhohn, Florence and Fred Strodbeck. Variations in the Value Orientations. Westport: Greenwood Press, Publisher, 1961.
- Moore, Joan. Mexican-Americans. Englewood Cliffs, N.Y.: Prentice-Hall, Inc., 1970.
- Morris, Charles. Paths of Life. New York: Harper and Bros., 1942.

Nie, Norman and Hadlai Hull and Hean Henkins and Karin Steinbrenner and Dale Bent. Statistical Package for the Social Sciences. New York: McGraw-Hill, 1975.

Parsons, Talcott. The Social System. Glencoe, Ill.: Free Press, 1951.

Pope, Harrison. Voices from the Drug Culture. Boston: Beacon Press, 1971.

Spengler, Oswald. The Decline of the West. New York: Alfred A. Knopf, 1926.

Weisman, Thomas. Drug Abuse and Drug Counseling. Cleveland: The Press of Case Western University, 1972.

Wilder, William. Survey of Drug Abuse Among Mexican Americans. Wash. D.C.: State Office of Narcotics and Drug Abuse, 1976.

Wonnacott, Thomas and Ronald, Wonnacott. Introductory Statistics for Business and Economics. N.Y.: John Wiley and Sons, Inc., 1972