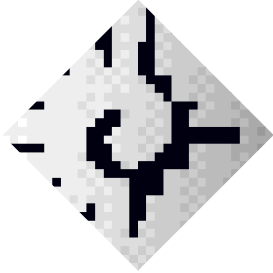


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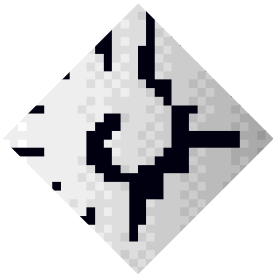
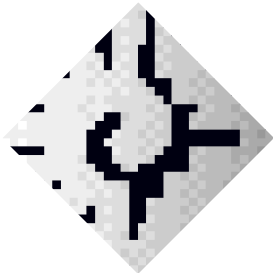
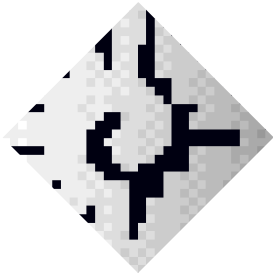
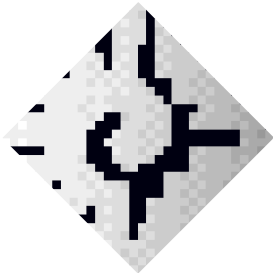


New Development in *Mestizo* Psychology: Theory, Research, and Application

by Manuel Ramirez III
University of Texas-Austin

Occasional Paper No. 46

January 1999



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Abstract: The present conference on Chicano Psychology marks the twenty-fifth anniversary of Chicano/*Mestizo* Psychology. I introduced the term “*mestizo* psychology” in my book entitled *Psychology of the Americas: Mestizo Perspectives in Personality and Mental Health* in 1983, but the birth of Chicano Psychology dates back to 1973, when the first conference on Chicano Psychology was held at the University of California at Riverside (Ramirez and Castaneda, 1973).

I am frequently asked by my White colleagues: “Why propose a psychology specific to one group of people? After all, psychology is a science and as such should be universal and applicable to everyone.” My answer is that there is a need for a Chicano/*Mestizo* Psychology for three reasons: (a) Mainstream psychology does not reflect the psychological reality of Latinos and other peoples of color; (b) mainstream psychology does not embody the spirit of the movement for social justice characterized by the African American, Chicano, and Native American-Indian civil rights movements; and (c) Mexican psychology and established Latin American psychology are not based on the socio-historico-political realities of Latinos in the Americas, but are mere translations of Anglo/Western European Psychology from English into Spanish

This paper presents the historical origins, the tenets, and a summary of recent developments in Chicano/*Mestizo* psychology. It argues for the need to continue the struggle to ensure that a psychological science that is truly *Mestizo* and multicultural at its core continues to evolve and to survive.

About the Author: *Manuel Ramirez III*

Born and raised Texas along the United State-Mexico border. He received a BA in Psychology and a Ph.D. in Clinical Psychology from the University of Texas. He has taught at California State University-Sacramento, Rice University, Pitzer College of the Claremont Colleges, the University of California-Riverside, and the University of California-Santa Cruz. He is currently a professor of psychology at the University of Texas-Austin and Clinical Professor of Psychology at the University of Texas Southwestern Medical Center-Dallas. His current research interests are in multicultural psychotherapy, the relationship of acculturation to mental health and family dynamics, and the relationship of multicultural orientations to life and cognitive flexibility to success in university environments. He was named distinguished minority researcher by the American Educational Research Association and the Texas Psychological Association.

SUGGESTED CITATION

Ramirez, Manuel, III, (Ph.D.) "New Developments in *Mestizo* Psychology: Theory, Research, and Application," *JSRI Occasional Paper #46*, The Julian Samora Research Institute, Michigan State University, East Lansing, Michigan, 1999.

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New Developments in *Mestizo* Psychology: Theory, Research, and application

Table of Contents

What is <i>Mestizo</i> Psychology?	<i>1</i>
History of <i>Mestizo</i> Psychology: Pioneers	<i>3</i>
Conferences on Chicano Psychology	<i>3</i>
Recent Developments in <i>Mestizo</i> Theory	<i>4</i>
Recent Developments in Research	<i>5</i>
Recent Developments in Practice	<i>6</i>
Conclusions	<i>7</i>
Appendix	<i>7</i>
References	<i>9</i>

The Julian Samora Research Institute is the Midwest’s premier policy research and outreach center to the Hispanic community. The Institute’s mission includes:

- *Generation of a program of research and evaluation to examine the social, economic, educational, and political condition of Latino communities.*
- *Transmission of research findings to academic institutions, government officials, community leaders, and private sector executives through publications, public policy seminars, workshops, and consultations.*
- *Provision of technical expertise and support to Latino communities in an effort to develop policy responses to local problems.*
- *Development of Latino faculty, including support for the development of curriculum and scholarship for Chicano/Latino Studies.*

New Development in *Mestizo* Psychology: Theory, Research, and Application

What is *Mestizo* Psychology?

It is a psychology in the tradition of W.E.B. DuBois and George I. Sanchez. It is a psychology of liberation, a *psicologia de la gente*, a multicultural/multiracial psychology that emphasizes freedom, empowerment, and respectful individualism.

The tenets of *Mestizo* Psychology are as follows:

1. *The person is an open system.*

The person is inseparable from the physical and social environments in which he/she lives. Traits, characteristics, skills, perceptions of the world, and philosophies of life evolve by meeting the environmental challenges the person encounters. Information and knowledge coming from others and from the environment are seen as modifying, incorporating, and influencing the psychodynamics of the person. The individual modifies and affects others and the environment as he/she interacts with these elements. In this ecological context, person-environment fit is the primary criterion for determining the quality of human adaptation.

2. *The spiritual world holds the key to destiny, personal identity, and life mission.*

Spiritualism serves to link the individual with supernatural forces in the cosmos, and can influence individual and group destiny. The emphasis on development is both on achieving control over the supernatural by attaining self-control and self-knowledge and also on enlisting the help of a person or spirit who can mediate between the supernatural and the individual. A strong identity with the group to whom the individual belongs is also important, because the group can provide access to knowledge concerning the maintenance of a proper balance between the individual and the supernatural.

Those persons who are believed to have special knowledge – access to supernatural powers or possession of such powers – play an important role in personality development and functioning. *Curanderos, espiritistas, shamans*, and the clergy all help

individuals in their search for self-knowledge and identity and also treat and advise those who are experiencing problems of adjustment. In addition, Native Americans believe that by achieving communication with the spiritual world, a person can have a vision or a dream that can provide him/her with an adult identity, a life mission, and a spirit-helper to facilitate the attainment of life goals.

Religion is also perceived as playing an important role in achieving harmony with and protection from negative supernatural forces. Not only does religion provide models with which to identify and codes of conduct that facilitate the achievement of meaning in life and death, but it also provides confession as a means of achieving reconciliation with the self and the supernatural.

3. *Community identity and responsibility to the group are of central importance in development.*

The individual is socialized to develop a strong sense of responsibility to the group. The person then comes to feel that at all times he or she is the representative of the group. “I am the people” is a statement often made by members of North American Indian groups. LaFramboise (1983) observes that a central value of Native American cultures is the importance of close ties to the homeland and extended family. She reports that this value is inculcated in children by having the entire community participate in the socialization process. Identification with family and community is also encouraged through extended family involvement in modeling and instruction in cultural traditions. This mode of socialization is most evident in the *powwows* (Parfit and Harvey, 1994), which are held regularly by the Indian nations of North American. One of the functions served by *powwows* is to maintain a sense of community by teaching traditions and values to the young.

From the *mestizo* worldview, the individual is seen as embedded in the context of the family group.

Recognition of the important role of family identity or familism in the social sciences and helping professions has been one of the major contributions of the native cultures of the Americas and the world.

4. Emphasis is on liberation, justice, freedom, and empowerment.

The history of the cultures of mixed ethnic peoples is one of struggle against political and economic oppression, and the stories surrounding these struggles are important in the education and socialization of children. The heroes of these struggles are held up as models for young children and adolescents.

Poverty, human misery, racism, repression of individual rights, and equality of opportunity are all visible realities for people of mixed heritage. These also affect the socialization of individuals; they are the principal reason for the pragmatic orientation of a *mestizo*, multicultural/multiracial psychology.

The Indian nations of North American have influenced the development of *mestizo* psychology because Native American societies are free of rulers, slavery, and social classes based on land ownership, unlike many European societies. Most of the early European ethnographers and philosophers who described American Indian societies described them as just and equitable compared to the societies they had known in Europe (Weatherford 1988).

5. Total development of abilities and skills is achieved through self-challenge.

A Native American belief is that self-challenge and endurance of pain, hardship, hunger, and frustration encourage the development of the individual's full potential. Children are encouraged to seek out competitive situations, and the goal of education is the full development of capacity. Lee (1976) has observed that Native Americans were historically taught "to engage themselves in the elements - to meet them with an answering strength. If a torrential rain fell, they learned to strip and run out in it, however cool the weather. Little boys were trained to walk with men for miles through heavy snow drifts in the face of biting winds, and to take pride in the hardship endured" (p. 53). One of the principal goals of self-challenge is still to learn restraint and self-control. LaFramboise (1983) reports that respect is

accorded to individuals in Native American culture who exhibit self-discipline.

In the *Mestizo* view, personality is the sum total of the experiences of coping with life's challenges and problems. In addition, personality is also reflective of the changes – environmental and social, as well as personal – that have been encountered in life. The life history of every person is a series of lessons resulting from successes and failures in meeting life's diverse challenges. The nature and quality of experiences with life challenges and change determine the degree to which the person is open to and accepting of pluralism and diversity in his/her environment. The person is either open to, and accepting of, diversity, viewing it as the key to surviving rapid and radical change, or he/she is protective, self-centered, and easily threatened by diversity and change.

6. The search for self-knowledge, individual identity, and life meaning is a primary goal.

Both the Mayas and the Nahuatl-speaking peoples of the Valley of Mexico historically believed that an individual comes to earth without a face, without an identity. Identities were achieved through socialization and education. In order to develop identity, it was believed, a person had to learn self-control. Achievement of identity through self-control and personal strength was believed to lead to development of free will. What the Nahuas called self-admonishment, which meant to know for oneself what one should be, was the major goal of education. Leon-Portilla (1963) observes that the Nahuas, even more than the Greeks, arrived at the relationship between identity and change of self-image; they conceived of the self as being in constant motion and change.

7. Duality of origin and life in the universe and education within the family plays a central role in personality development.

The psychological concept of the duality of origin and life emerged from the cultures of Indian nations of Central and South America and the Caribbean. Polar opposites - male and female, religion and war, poetry and math - were often fused in the cultures of the Nahuas and the Mayas. In the religion of the Nahuas, the god Omoteotl represents the dual nature of the culture. Omoteotl is androgynous - both masculine and feminine, both father and

mother of the gods. The duality for the culture is also reflected in the many male/female deities contained in the religion of the Nahuas. Duality was further present in other aspects of the Nahua and Mayan cultures, for example, the association of science with mysticism reflected in the time theory of the Mayas and the calendaric diagnoses of the Nahuas.

In addition, these cultures saw education as the key to the proper development of the personality and of free will. Education was believed to be the responsibility of both the parents and the philosophers (*tlamatinime*). Parents educated the child up to about age 15, at which time he or she entered a school to be taught by the *tlamatinime*. Education was formalized and mandatory.

History of *Mestizo* Psychology: Pioneers

As early as 1903, the African American sociologist and civil rights leader, W.E.B. DuBois, articulated the goals of multicultural/multiracial development as applied to African Americans. Indeed, these same goals hold for all peoples of the world: amalgamation as individuals merges their double self (such as African American and American) into a better and truer self. DuBois outlined his hope for African Americans: "In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has much to teach the world and Africa. He would not bleach his Negro soul in a flood of White Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American" (p. 17).

As early as 1934, George I. Sanchez criticized the use of Eurocentric intelligence tests with Latino children. In other publications Sanchez referred to Native Americans and Latinos in the United States as "forgotten Americans" (1948, 1967). He identified one of the critical tenets of the European worldview in the intelligence testing movement: he pointed out that the facts of genetics and heredity were being "garbled" in order to champion the superiority of one race over another.

In 1953, a type of psychotherapy for neuroses which had emerged from Japanese culture came to light: Morita therapy (Kondo, 1953). This is the first reported instance of a type of mental health treatment

that did not originate from Anglo/Western European culture. The therapy borrowed extensively from Zen and encouraged patients to cultivate "an attitude to life appropriate to things as they are."

In 1967, Franz Fanon highlighted the importance of the impact of colonization and oppression on the psychology of people of color. He warned that Western European psychologies, including the theories of Freud and Jung, were based on oppression.

Carolyn Attneave (1969) recognized the need to encourage and reinforce the reciprocal support of Native American extended families living in urban environments as a treatment model for Native Americans and others of mixed heritage. She entitled her model of treatment "network therapy." Speck and Attneave (1974) collaborated to establish a model, which they entitled "social network therapy," that employed approaches used by medicine men, specifically the involvement of family and community in treatment to restore wholeness and harmony in the client. They introduced the concept of "retribalization," which meant they were restoring a vital element of relationship and pattern that had been lost to the family and community. This social network consisted of the nuclear family and all of the kin of each member, as well as the friends, neighbors, work associates, and significant helpers from churches, schools, social agencies, and institutions who were willing to help. This group, or network, served to revive or create a healthy social matrix, which then dealt with the distress and predicaments of the members far more effectively, quickly, and enduringly than any outside professional could ever hope to do.

Conferences on Chicano Psychology

The history of *Mestizo* Psychology is reflected in Chicano psychology conferences that have been held over the years:

Chicano/*Mestizo* Psychology had its origins during the first conference on Chicano Psychology held in 1973. The title of this conference was "Increasing Educational Opportunities for Chicanos in Psychology." At this meeting, there were papers presented on changes that had to be made in Psychology to ensure that Latinos were represented in greater numbers at the B.A., M.A., and Ph.D. levels. This conference was held at the height of the Chicano Civil

Rights Movement and reflected the spirit of the Chicano Movement for Social Justice led by Cesar Chavez and Dolores Huerta. Also reflected were the changes taking place on many university campuses such as Chicano Studies programs, Chicano students organizations, and high school walk-outs in California and Texas (Navarro, 1995). As a prelude to the conference, questionnaires were mailed to all major Psychology Departments in universities in the United States asking about the numbers of Latinos and Latinas enrolled in their graduate programs, the content of required courses, and the degree of reliance on GRE scores for admission. A publication entitled *Chicanos and Psychology* (1974) was authored by Alex Gonzalez and Manuel Ramirez III.

The second Chicano Psychology conference was held at the University of California-Irvine in 1977. This conference focused on areas of research including bilingual education, the IQ controversy, and culturally sensitive mental health services. Since 1973, the numbers of Latinos/as enrolled in Ph.D. programs had increased, thus the conference had more graduate student representation. As a prelude to the conference, two major publications provided the context for the conference: Padilla and Ruiz's *Latino Mental Health* (1973) and Ramirez and Castaneda's *Cultural Democracy, Bicognitive Development, and Education* (1974). The proceedings of the conference were published in a book edited by Joe Martinez, entitled *Chicano Psychology* (1978).

The third conference was held at the University of California-Riverside in 1982. Like the second conference, this one also centered on research issues and included many of the participants from the first and second conferences. The prelude to this conference was influenced by the significant contributions that Juan Ramos and Marta Sotomayor were making through their work in the National Institute of Mental Health, and also the contributions being made by the Spanish-speaking Mental Health Research Center at the University of California-Los Angeles. Unfortunately, the conference was held in the context of the decline of the Chicano Civil Rights Movement and severe cutbacks in social programs, which characterized the Reagan and Bush administrations. These roll-backs in social programs were also felt on university campuses across the country as ethnic studies programs were scaled back and efforts to recruit minority students into graduate programs of psychology were reduced. The proceedings of the confer-

ence were published in the second edition of *Chicano Psychology*, edited by Martinez and Mendoza (1987).

This brings us to the present conference, in which we celebrate the twenty-fifth year of *Chicano/Mestizo Psychology*. It is a good time to take stock. How far have we gone? What is yet to be done? We are in the post-Reagan and Bush eras, in which we have already endured the worst. There are now several books and publications on *Chicano/Mestizo Psychology*, and several issues of the *Hispanic Journal of the Behavioral Sciences* have been published. However, our growth in terms of Latino/a faculty and graduate students in departments of psychology has stagnated, according to Marta Bernal. We are seeing the effects of anti-affirmative action efforts throughout the country. In addition, some Chicano psychologists have abandoned psychology departments to accept positions in schools of education. Representation of Latino research in APA journals is very low, according to Castro and Ramirez in an unpublished manuscript. Thus, this is a critical conference. What we do here has a major impact on the future of the new psychology we have been working on all these years. Let us examine the progress we have made in the critical areas: theory, research, and application.

In order to properly assess the degree of progress that has been made in the development of a *Chicano/Mestizo/Multicultural Psychology*, I have done a review of some publications in the area of cultural diversity in psychology and evaluated them with respect to the guidelines for *mestizo/multicultural scholarship* from his book entitled *Multicultural/Multiracial Psychology* (1998). This is by no means an exhaustive literature review, but merely an attempt to select some representative works in the theory, research, and practice of *Chicano/Mestizo Psychology* that have appeared within the last 25 years.

Recent Developments in *Mestizo* Theory

Work in theory has expanded on the pioneering work of Dubois (1903), the African American sociologist who first introduced the notion of bicultural identities for people of color in the United States. A second contribution by Dubois that has also had a significant impact on *Mestizo* theory has been his idea of Pan-Africanism, which has contributed to a Pan-Latin Americanist perspective for Chicanos/*Mestizos*. A natural outgrowth of the Pan-Latin

Americanist perspective has been the liberation theology of Paolo Freire (1970) that had an important impact on the work of Martin-Baro (1985) in El Salvador, a prosocial action approach to the study of the Latin American peasant which in turn influenced the participative approach to scholarship of Fals Borda (1987) in Colombia.

Also important was the concept of the Jewish-American scholars Kallen (1924) and Draschler (1920), that together with the work of Dubois influenced the introduction of the cultural democracy theory in conceptualizing the psychology of people of color in the United States (Ramirez and Castaneda, 1974) and introducing the important relationship that cultural values, as reflected in family socialization practices, had on the bicultural and bicognitive development of *mestizo* children.

The mixed race psychology paradigm introduced by Maria Root (1992) also provided a perspective on the unique experiences and paths to identity development observed in children of mixed race.

Also important to the development of a *mestizo* theory is the work of Trimble (1981) regarding the Native American Indian concept of harmony, with the environment and the person as an open system, critical to the development and psychological adjustment of *mestizos*; thus the importance of ecology in personality development and functioning is central. La Framboise (1983) observed that a central value of Native American cultures is the importance of close ties to the homeland and the extended family. La Framboise and her colleagues have also provided a very important summary of the different models which have been used to conceptualize biculturalism among people of color.

Recent Developments in Research

In accordance with the guidelines for Chicano/*Mestizo*/Multicultural scholarship (see Table 1 of the Appendix) from the author's book entitled *Multicultural/Multiracial Psychology* (1998), the following developments in the last 25 years have made significant contributions to the development of a new psychology of la raza.

Most developments in Chicano/*Mestizo* Psychology that have occurred in the last 25 years have been in the realm of investigation. It is these new approaches to research which reflect *Mestizo* guidelines, thus providing a solid base of information and giving Chicano/*Mestizo* Psychology a firm foothold in the social sciences and mental health professions.

Diaz-Guerrero has been one of the major pioneers in *mestizo* research. His investigations on the psychology of the Mexican have focused on values, or what he refers to as historico-sociocultural premises (1972).

Research on bilingualism has also been very important to Chicano-*Mestizo* Psychology. The early works by Lopez (1974) Garcia, and Padilla helped to dispel the notion that *mestizos* suffered intellectually because of language interference.

Another critical area of research, generation level, was pioneered by Ray Buriel (1975, 1993, 1993). Most of the research done on *mestizos* was confounded because the generation-level of participants was not being taken into account by researchers. Buriel and his colleagues were also able to show that generation-level was also related to critical variables such as school achievement and ethnic identity (1982).

The work on ethnic identity was also greatly enhanced by the work of Bernal and her colleagues (Ocampo et al., 1997).

Another important area of research for the development of a psychology of the *mestizo* was biculturalism/multiculturalism. Alfredo Castaneda and I published work in this area in 1974 and Szapocznick and Kurtines (1993) did work in this same area with Cuban Americans. The recent work by Maria Root and her colleagues (1992) provided the additional dimension of mixed race into investigation of multicultural identity.

The *Mestizo* guidelines for research have also been presented in two very important publications on cross-cultural research by Vega (1992) and Betancourt and Lopez (1993). Both works present important issues which are central to the continued development of *Mestizo*-Chicano Psychology as an area of scholarship, which offers a meaningful alternative to traditional psychology.

Recent Developments in Practice

Mestizos have suffered extensively from the application of Anglo/Western European psychology, which was a science of racial superiority and colonialism. Children have been unjustly labeled as mentally retarded, mental health services have been culturally inappropriate, and educational opportunities in higher education institutions have been limited.

Examination of Table 2 (Appendix) provides general guidelines that must be considered when working with *mestizos*. The areas on which progress has been made in the last 25 years include primary prevention, assessment, therapy, and acculturation.

In the area of primary prevention, Sylvia Ramirez (1994) has been doing important research on multicultural consultation in the schools. Lopez (1996) developed a model for school consultation which is based on the philosophy of cultural democracy and the concept of bicognitive development introduced by Ramirez and Castaneda (1974). Manuel Casas, in a paper presented at this conference, at the University of California-Santa Barbara is implementing a model for intervention with Chicano Families and children who are at risk for educational and psycho-social problems. The pioneering work of Felipe Castro in the area of culturally-oriented tobacco prevention interventions in Chicano youth has also given *mestizo* psychology a central role in the field of prevention.

Assessment has always been of critical importance to *mestizo* peoples. The misclassification of *mestizo* children and adolescents and misdiagnoses with clients of all ages have been central issues in Chicano-*Mestizo* mental health (Padilla and Ruiz 1973; Ramirez and Gonzalez, 1973). The work of Steve Lopez and his colleagues has been critically important in this area of Chicano-*Mestizo* Psychology. Lopez and Nunez (1987) concluded that the sets of diagnostic criteria in current use and interview schedules for schizophrenic and affective and personality disorders pay little attention to cultural factors. They make some general recommendations to address cultural considerations when making diagnoses. Steve Franco (1996) found that Chicano cultural values as assessed through the Family Attitudes Scale (Ramirez and Carrasco, in press) were related to how adolescent Mexican Americans performed on

different neuropsychological tests. Velasquez, in another paper presented at this conference, argues for the use of acculturation, gender, socioeconomic status, ethnic identity, and language variables when interpreting the MMPI-2 with *mestizos*. Assessment issues also become central in the study of acculturation and acculturative stress.

Under-utilization of mental health services (Cuellar 1982) has long been recognized as a major problem in *mestizo* communities. Recent research by Castro (1996) and Trees (1997) identified the important role that culture plays in the type of mental health services that *mestizo* people view as being appropriate for their mental health needs, and also offer insights as to why it is that Latinos and Filipinos underutilize mental health services based on Anglo-Western European values.

Attneave (1969) was the first to recognize the need for encouraging and reinforcing the reciprocal support of Native American Indian extended families living in urban environments as a viable treatment model for Native American and others of mixed heritage. She entitled this treatment "network therapy."

Lopez, in a paper presented at this conference, introduced a model of culturally competent psychotherapy that integrates a cultural perspective. The model considers four domains of clinical practice – engagement, assessment, theory, and methods – and requires the clinician to work within both mainstream and Chicano cultures. Szapocznick and his colleagues (1978 and 1993) adapted a European treatment family therapy approach, that of Salvador Minuchin (1974), for use with people of mixed heritage. Their approach employed a focus on family values and bicultural processes. Rogler and his colleagues (1984) developed a community program to serve troubled Puerto Rican adolescents in the South Bronx. The major goal of the program was to counteract the stressful effects of single-parents households and family disorganization by providing symbolic families for the clients. Carrasco and Garza-Lewis (1996) have developed an approach to psychotherapy with Latino male sex offenders that focuses on values relating to gender role definition, in particular the definition of *machismo*. Working with Latino families in San Antonio, Cervantes and Ramirez (1995) focused on the importance of spirituality in family therapy. They have also emphasized the philosophy of *curanderismo* as an important

mind-set for the therapist working with these families. Baron has evolved a model for counseling Chicano college students that emphasizes the importance of acculturation, ethnic/racial identity development, and gender role socialization. The model employs the concept of “interactive culture strain” as a unifying framework that captures the dynamic interplay of the aforementioned variables. Ramirez (1994 and in press) has introduced a multicultural model of psychotherapy and counseling for *mestizos* that can be applied to individuals, couples, and families. The theoretical base of the model has its origins in cross-cultural mental health, and in the psychology of liberation that evolved from developments in the psychologies of ethnic minorities, other colonized populations, and women.

Conclusions

How can we assure the continued success of Chicano/*Mestizo* Psychology? One necessary requirement is that we continue to be skeptical of Anglo-Western European Psychology, or as Franz Fanon referred to it, the psychology of oppression. In a paper presented at a conference sponsored by the International Union of Psychologists and the Mexican Society of Social Psychology in Merida, Mexico (1994), I observed that, like the warning on cigarette packages, North American/Western European psychology should be introduced to *mestizos* with the following words of caution: “Warning - this psychology could be harmful to your self-esteem and to the well-being of your people” (p. 3).

Secondly, we need to make changes in departments of psychology in colleges and universities as they have been the most resistant to diversity and to the needs of people of color. Far too many minority psychologists have left faculty positions in psychology departments to accept positions in more hospitable environments of schools of education. This flight of minority faculty members is alarming, particularly at a time when the number of minority graduate students and faculty is dropping dramatically (reference Bernal’s paper). We need to continue to recruit undergraduate and graduate minority students into psychology programs, and we need to make the curriculum changes in psychology training programs that truly reflect the new world order, a world where people of color, and multicultural and multiracial people are in the majority, and will soon constitute the majority in this country.

Third, we need to support the drive to establish guidelines that will ensure cultural competence in the provision of mental health services. If these guidelines are not adopted by state and national professional associations, managed care companies, and licensing boards, Chicanos/*Mestizos* in this country will continue to be underserved and malserved with respect to their mental health needs.

Finally, as psychologists, social scientists, and educational and mental health professionals, we need to model ourselves after DuBois, Sanchez, and Attneave. Like these pioneers, we need to be the uncompromising opposition in society. We cannot afford to be accommodationists because freedom and self-respect cannot be negotiated or compromised.

Appendix

Table 1. How well Does the Study or Program Meet Multicultural/Multiracial Standards?

Each of the following standards is evaluated on a scale of 1 (not at all characteristic) to 5 (very characteristic).

Theory or conceptual framework

1. Degree to which the theory or conceptual framework is consistent with *mestizo* multicultural/multiracial worldview.

Participants

2. Degree to which participants reflect intracultural diversity of target group or groups.
3. Degree to which SES, linguistic, generational status, and acculturation/multiculturalization information were taken into consideration in selection of participants.
4. If two or more groups were compared, degree to which groups are comparable.

Instruments

5. Degree to which content of the instruments was reflective of the *mestizo* view.
6. Degree to which structure of the instruments was reflective of the *mestizo* view.
7. Degree to which demands that the instruments made on the participants were consistent with the *mestizo* view.

Data collection and interpretation

8. Degree to which data were collected in a historical, social, economic, political, cultural, and religious/spiritual context.
9. Degree to which data were interpreted in a historical, social, economic, political, cultural, and religious/spiritual context.

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Table 2. How Well Does the Study or Program Focus on the *Mestizo* Populations?

Theory or conceptual framework

1. The theory or conceptual framework does not reflect notions of superiority in regards to culture, race, gender, genetics, physical disabilities, or sexual orientation.
2. The theory or conceptual framework emerged from the native culture or value system of the people who are being studied or on which the program is being implemented.

Participants

3. The participants reflect the intracultural diversity of the groups that are the object of the research or intervention.
4. SES, linguistic, generational status, multiracial/multicultural variables were considered in the selection of participants.
5. Groups being compared are comparable (SES, generational, and educational levels are common confounds).

Instruments and intervention procedures

6. The content of the instrument is reflective of the *mestizo* multicultural/multiracial worldview.
7. The structure of the instrument is reflective of the *mestizo* view.

8. The demands of the instruments or procedures of the intervention made on the participants are consistent with the *mestizo* worldview.
9. The instruments and the procedures reflect approaches that are part of the native culture(s), for example, story telling, life histories, respect for nature, spirituality, and a sense of community and humanity.

Methodology

10. Employs multiple methods and multiple measures.
11. Uses qualitative as well as quantitative methodology.

Data Collection

12. Data are collected without deceiving, demeaning, or embarrassing participants.
13. Data collection uses participant observation and/or approaches that are potentially beneficial (empowering) to the participants (Almeida et al. 1985).
14. Data are interpreted in the context of historical, political, religious, economic, and social perspectives.

Data Analysis

15. Statistical procedures used allow findings to be placed in the context of historical, political, religious, economic, and social perspectives.

Researchers/Intervenors

16. The researchers/intervenors conduct self-analysis to determine the degree of similarity or difference between their values and worldviews and those of the participants or persons on which intervention plan is being implemented.

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