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UNDERGRADUATE TRAINING PROGRAM FOR SERVICING THE HISPANIC
ELDERLY

City University of New York

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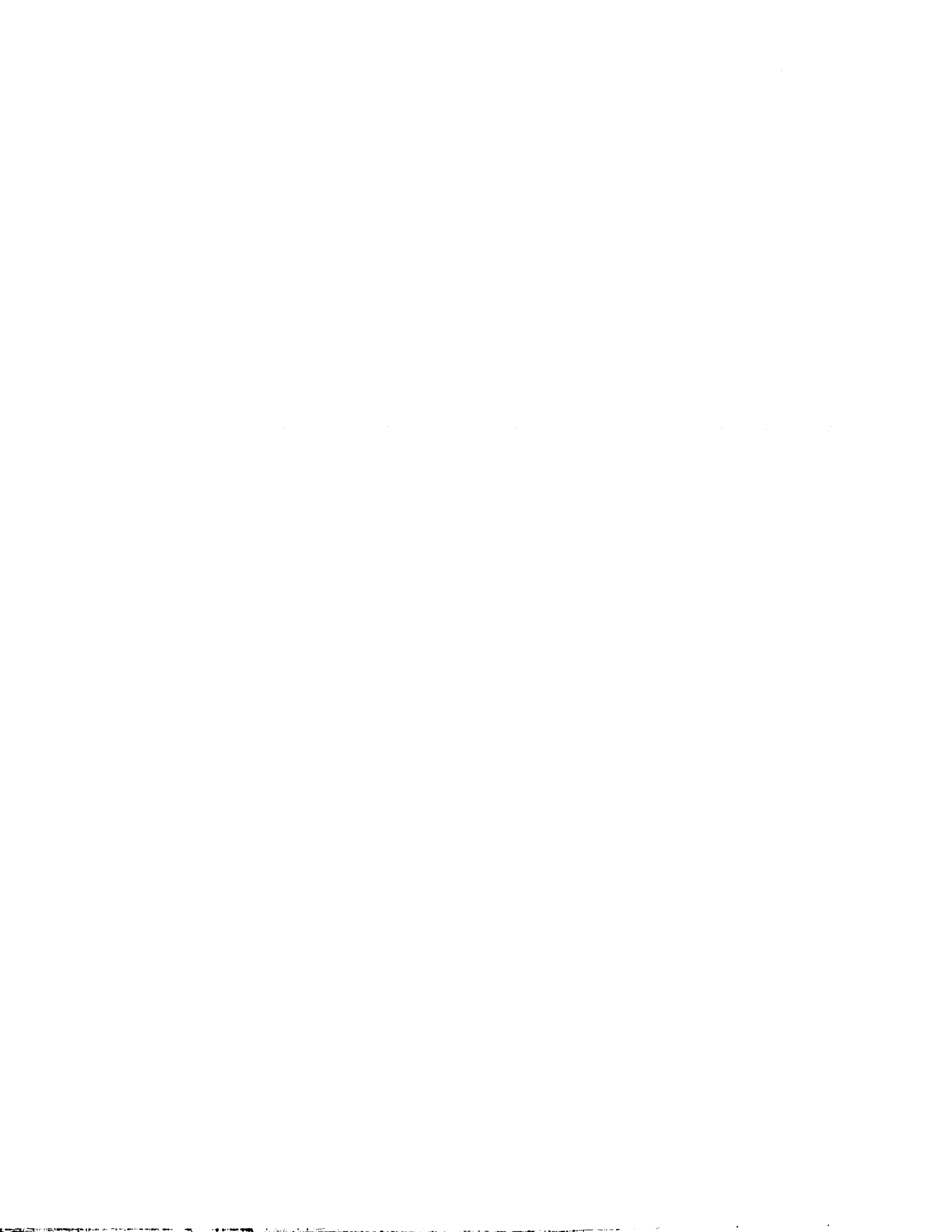
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UNDERGRADUATE TRAINING PROGRAM
FOR SERVICING THE HISPANIC ELDERLY

By Milagros Garcia

A Dissertation submitted to the Graduate
Faculty in Social Welfare in partial
fulfillment of the requirements for the
degree Doctor of Social Welfare, The City
University of New York.

1984

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This manuscript has been read and accepted for the Graduate Faculty in Social Welfare in satisfaction of the dissertation requirement for the degree of Doctor of Social Welfare.

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Abstract

UNDERGRADUATE TRAINING PROGRAM
FOR SERVICING THE HISPANIC ELDERLY

by

Milagros Garcia

In this study, the goal was to increase the pool of service providers sensitive to the needs of Hispanic/Puerto Rican elderly. An undergraduate training program geared to attract culturally sensitive students, composed of seminar and field work, was designed and implemented. The sample consisted of 12 students who were tested for levels of biculturalism, bilingualism, knowledge regarding the elderly and for their attitudes toward the elderly. Other variables tested for education, volunteer experience and amount of interaction as related to this population. The results allow for certain conclusions as to the development of cultural sensitivity through social work education. Bicultural/bilingual workers because of the need of balancing their own ethnicity while functioning within the dominant culture, possess the ability to

maximize their sensitivity to clients' needs, therefore maximizing the efforts toward positive outcomes of service. The implications for social work education based on the findings suggest that overall entry into the social work field should begin early.

DEDICATED TO

My young Puerto Rican/New Yorkers
godchildren and nephews: Richard,
Joseph, Christopher, and Diane who
are representatives of a close-knit
extended family living in New York
City.

ACKNOWLEDGMENT

I want to acknowledge all the people that in one way or another inspired, contributed and/or supported me throughout the completion of this project. First, I want to thank Dr. Eugene Shin who taught me to see the difference between "poor" and "good" research; consequently, I learned to appreciate and respect the research field; and to Dr. Harold Lewis, Dean of the Hunter College School of Social Work, whose theoretical perspectives generated the interest in this study.

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there when I needed her most.

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I appreciate very much the enthusiasm, warmth and interest demonstrated by all the students who participated in the project, as well as the members of the Senior Citizen Center who made the project not only worthwhile but successful.

I want to acknowledge, in particular, the professional help, as well as the sustained support and encouragement received during these past two years from a young researcher, Dolores Perez. Her contribution is invaluable and greatly appreciated.

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my niece Wanda and other members of the immediate family for their continued and sustaining faith both in my work and in my efforts.

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Milagros Garcia

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CHAPTER I

INTRODUCTION

I first became interested in the problems of the elderly in New York City in 1975. At the time I was engaged in work which required that I interview members of the staff of an agency serving aged clients.

In the course of those interviews I found that the agency served few, if any, Puerto Rican aged. When I asked the staff, none of whom was Puerto Rican, how they accounted for this, they presented two, not mutually exclusive reasons. First was the assumption that because the Puerto Rican migration to the mainland had been so recent, there were in fact few Puerto Rican aged in New York. Hence their absence from the agency clientele was not unexpected. Second, and also a function of the idea of recent migration, the workers assumed that the extended family and the existence of three-generation households were still modal in the Puerto Rican community and therefore the Puerto Rican elderly did not require the services of social agencies.

Few of the workers questioned these assumptions. They all knew that Puerto Ricans constituted one of the

most seriously deprived and disadvantaged minority groups in the metropolitan area, yet this knowledge apparently did not cause them to wonder about the capacity for Puerto Rican families to care for their aged members. Nor did they voice concern about the impact of this responsibility on the family's ability to provide for the younger generation.

Moreover, it was clear that few of the workers had had any substantial experience working with Puerto Rican clients of any age, and they had only a minimal knowledge of the history of the Puerto Rican people -- their migration to the mainland, their cultural values and the norms which influence individuals' behavior, their family structure, etc. If the Puerto Rican elderly were to find their way into this agency, it was questionable whether the workers would be able to serve them in a truly helpful fashion.

Due to my professional expertise and ethnicity, I felt that I could be helpful in assisting other professionals who serve the Puerto Rican elderly, to understand the cultural aspects worth considering when serving these clients. It was for this reason that I began studying the field of aging and reviewing the available literature. I continued this study as part of my work as a doctoral candidate and when the time came to design a project, it was the preparation of students for work with Hispanic elderly which claimed my attention.

Therefore, this is a report on a class and practicum experience which I designed and offered at the undergraduate level at Hunter College in 1977. My hope was that I would be able to develop and test an education experience for college students which would provide opportunity for these students to learn about:

- * the Puerto Rican community in New York City, its history and culture;
- * aging in an urban community;
- * the special situation of the Puerto Rican aged;
- * social service delivery to this group.

I hoped that the semester's experience would at least sensitize the students in the class to the need for professionals who understand the particularities of the Puerto Rican community and the aged within it. At the most, I hoped that the course would become a permanent offering in the Black and Puerto Rican Studies Department at Hunter; that it could serve as a vehicle for the recruitment of students to careers in aging and getting involved with the Puerto Rican community; and finally that the curriculum materials and the report on the project might prove useful to other universities.

I am going to talk first about the Puerto Rican com-

munity in New York City, how its members got here and what the community looks like today. Then I am going to focus in on the elders of this community and the particularities of their situation.

In the next chapter, I shall present the evidence for the need for well-educated and sensitive professionals to serve Puerto Rican and other Hispanic elderly, and identify content areas which I think are particularly important to include in the curricula of programs designed to introduce students to or prepare them for work with Puerto Rican and other Hispanic elderly.

Two of these areas, one having to do with theories about aging as a psychosocial phenomenon in the United States and the situation of older people today and the other with aspects of the Puerto Rican culture, were central knowledge components of the practicum which I designed. This was because I viewed them as essential to the professional's ability to understand and work effectively with Puerto Rican elderly. These are, indeed, the two themes of my work, and in one sense, the practicum was designed to bring the two themes together, so that when the student was introduced to an elderly Puerto Rican, the student would see the individual as a person growing older in a particular community, and with a particular cultural heritage.

Therefore, before describing the project design and implementation, I devote a chapter to a discussion of

these themes, both because of their substantive importance, and also because the chapter illustrates the way in which I dealt with this content in the course.

Subsequent chapters contain my project design, implementation and evaluation, including recommendations for future action by Hunter College itself, and other universities in the metropolitan area.

CHAPTER II

THE PUERTO RICAN COMMUNITY IN NEW YORK

The Historical Background

Fernando Sierra Berdecia gave some historical background and perspectives on Puerto Rican migration. He indicated that by 1899 Puerto Rico already had an excess labor force in spite of its population being only 953,000. The first migration took place in 1901 when 1,000 workers went to Hawaii to work on sugar cane plantations. The Island (Puerto Rico) never heard from them again.¹ Another writer, Clifford A. Hauberg cited 6,000 as the number of Puerto Rican migrants to Hawaii at that time.²

Berdecia related that in 1921 another 1,500 Puerto Rican migrants went to Hawaii, but this time they were accompanied by their wives, children and relatives. From time to time, some returned to the Island. It was not until 1953 that Puerto Rican migrants received recognition from the government and people of the Hawaiian Islands for their contributions to the welfare of the communities there. Mr. Berdecia himself was present as the representative of the government of Puerto Rico in the ceremonies

held that year.

There were 10,000 people of Puerto Rican origin in the Hawaiian population of less than half a million people at the time. According to Berdecia, very few migrants were working on the sugar cane plantations. They were sharing the better paid jobs, attending universities and assuming leadership in the civic and political organizations of the Hawaiian Islands.

There are some inconsistencies in the literature regarding Puerto Rican migration. For example, some of the above observations made by Berdecia appear to be contradicted by Hauberg. Hauberg cited Sidney W. Mintz's 1953 study of the Puerto Rican adjustment in Hawaii at the time and concluded that,

The lack of Puerto Rican advancement from the lower socio-economic strata is due to competition with more highly organized family groups (e.g. Chinese and Japanese) and perhaps to a gradual hardening of the trend of upward mobility due to discrimination and a general tightening of economic conditions. 3

According to Hauberg, the 1960 Census indicated general out-migration from Hawaii, probably due to the construction job markets in the United States and the tighter economic situation in Hawaii. He adds,

Hawaii, once boasting the largest concentration of Puerto Ricans living away from the Island, in 1960 ranked last in a list of twenty states possessing a significant Puerto Rican population. New York, of course, was first. Hawaii, was the only major state in 1960 where second generation Puerto Ricans out-numbered the first. 4

The above data is interesting because according to Hernandez-Alvarez, in New York City "interstate mobility seemed more frequent for the second generation than for the first, probably reflecting greater knowledge and experience concerning the possibilities of mobility within the mainland."⁵

Berdecia further related that after the first decade of the century some Puerto Rican farm workers appeared in California, and it is assumed that they were from the group that went to Hawaii in 1901. Hauberg explained that when the Puerto Rican migrants were shipped from Puerto Rico via New York and by train to San Francisco on their way to Hawaii, some decided to remain in California. This may help to explain why "in 1960 the Puerto Rican-born population of the San Francisco-Oakland metropolitan area was reported to be 4,068, placing California fourth behind New York, New Jersey and Illinois in number of Puerto Rican born residents."⁶

Berdecia also related that in 1926, 1,500 workers with their wives and children emigrated to Arizona to work on cotton plantations there. They rebelled and abandoned the plantations in large numbers when they found that the promises made to them at the time of their recruitment were not being fulfilled. This seems to be the origin of the Puerto Ricans found scattered throughout the Southwest.

From 1908 to 1944 Puerto Ricans emigrated to the

United States at a rate of 4,000 per year. According to Berdecia, the most dramatic migration occurred from January 1, 1945 to October 31, 1955 when 429,047 Puerto Ricans emigrated, representing 40,000 per year. The closest to this number was 8,000 Cubans who emigrated to the U.S. in 1954. In agreement with other authors, Berdecia maintains that the motivation for the Puerto Rican migration was economic. He presented data indicating that the fluctuation in Puerto Rican migration was dependent on American economic conditions. In 1953 there were only 69,000 Puerto Ricans who migrated; in 1954 the number decreased to 21,531 following a recession in the states.

Like Berdecia, Hauberg considered economic reasons the main motivation for Puerto Rican migration to the U.S. He presented data to verify it. He stated that,

Puerto Ricans, like many immigrants before them, came with the hope of economic improvement and with dreams of a better life. Migration, in general, was in response to a labor shortage on the continent and improved transportation, connecting supply with demand. 7

Berdecia cites various factors that facilitated Puerto Rican migration to the United States, such as American citizenship for Puerto Ricans and the closeness of the United States combined with relatively easy and cheap travel.

Hauberg added that besides cheap transportation, other factors for the Puerto Rican migration involve close

family ties. The institution of the extended family plays an important role in promoting increased migration. He added,

The migrant comes to the United States in response to an opportunity secured for him by relatives already established within the country. This factor helps to explain the high proportion of Puerto Rican settlements in the New York area where the majority of the Puerto Rican population is located (970,000 in 1970, according to statistics of the Office of Commonwealth). 8

Hauberg states that,

The 1910 census found Puerto Ricans living in thirty-five states and Hawaii. By 1920 only four states had no Puerto Rican residents -- by 1960 all states, even sub-arctic Alaska, with 562, had a Puerto Rican population. 9

He added that prior to World War II, the majority were located in New York, with 45,000 by 1930. The center of the settlements in New York was East Harlem from 97th Street to 125th Street and from Fifth Avenue to Third Avenue.

The real migration explosion came after World War II. Hauberg reported that the press as well as the social scientists grossly exaggerated the number of Puerto Ricans coming into the United States. In 1953, a newspaper reported that 2,000,000 Puerto Ricans were living in New York City. Hauberg believes that the true number was closer to 450,000 including 100,000 born in Puerto Rico.

In 1940, the Census recorded 69,967 Puerto Ricans living in the United States. In the 1960 Census, 617,056 were recorded, an increase of 547,089. The real figures

were somewhere between 600,000 and 700,000, if the floating population (those constantly moving back and forth between the states and the Island) were included. The "natural" port of entry and settlement for Puerto Rican migrants was New York City, as was true for many other twentieth century migrants.

Hernandez-Alvarez's study of the 1960 Census indicates that Puerto Ricans in the United States mainland were concentrated in urban "colonias", densely populated neighborhoods.¹⁰ This closeness encouraged their interdependence and communal activity. Such areas facilitated migration and dispersion; events that occurred as employment opportunities were learned about by word of mouth among the residents.

Hauberg indicates that although the Northeastern region had registered a decline in the percent of Puerto Rican residents as some had moved to other areas of the mainland, approximately eighty-four percent of the total Puerto Rican population was living in the Northeast.

The Puerto Rican migrant population has been unevenly distributed throughout the states. According to the 1960 Census, New York State had seventy percent of all the Puerto Ricans born in the United States. New Jersey was next with six percent. Hernandez-Alvarez, in his analysis of Puerto Rican settlement on the mainland concluded:¹¹

1. A shift away from New York City occurred both in terms of migration from Puerto Rico and internal movement between the states. This

resulted in the development of major Puerto Rican communities in eight other metropolitan areas in the United States.

2. Within the United States, the Puerto Rican population was highly mobile. Geographic mobility neighborhood to neighborhood within the same city was much more common than remaining in the same dwelling during the decade, arriving from Puerto Rico or moving across state and county lines.
3. Where local mobility occurred, it was usually in the direction of neighborhoods marked out by migration of non-Puerto Ricans. This process of replacement was associated with population increases or "crowding" in New York City, probably due to severe neighborhood zoning along the lines of minority-group identity.
4. In cities other than New York, many Puerto Rican "colonias" were established in a manner resembling earlier settlements in New York City, except that the presence of Puerto Ricans was not associated with "crowding".
5. A small but widely scattered portion of the Puerto Rican population in the United States (possibly ten to fifteen percent in 1960) did not live in the residential pattern called the "colonia". This segment could be called "diaspora" and includes individuals living in about thirty-eight states and 165 metropolitan areas where the total Puerto Rican population may not reach the number found in the daytime on a central street corner in New York City or in a neighborhood block at night or at the international airport on a Sunday afternoon.

Hernandez-Alvarez states that, "despite this uneven distribution on the national scene, the trend appears to be toward the decline of the "colonia" and the evolution of the "diaspora"¹² and Hauberg indicated that, "although the early 1960's demonstrated a decline in net migration, the 1970 Census figures supported claims of expanding Puerto

Rican numbers and influence in the United States."¹³

In New York City itself the Puerto Rican settlement was different from earlier immigrant groups because the Puerto Ricans came during a period of urban renewal or "slum clearance". The public housing complexes were being built in "El Barrio" East Harlem where most Puerto Ricans were settled. The increasing Puerto Rican population had to spread to other areas. By the end of 1950, there were Puerto Rican communities on the West Side, Washington Heights, Chelsea, the Lower East side, Downtown, Brooklyn, Bronx, Melrose, Morrisania, sections of Queens and in some areas of New Jersey. Hauberg quotes Glazer and Moynihan's conclusion that:

There was scarcely an area in the other boroughs in which Puerto Ricans were not to be found. Thus because of housing shortages and slum clearance, they rubbed shoulders with everybody in the City. 14

Hauberg adds that Clarence Senior noted that the Puerto Rican mobility in New York has been affected by the American color attitude, resulting in a settlement pattern different from other previous migrant groups.* In a similar vein, anthropologist Elena Padilla makes reference to the fact that with the exception of American Negroes, Puerto Ricans are probably the most visible minority in the City. The main features of their visibility are their language and social behavior.¹⁵

Hauberg refers to the issue of color again when he states that, "Puerto Rican residents in New York City

prior to the mass migration did not feel themselves to be victim of the racial prejudice",¹⁶ but that was not the case for the newcomers in 1950. The newcomers were even rejected by the Puerto Ricans already established in the City. Padilla explained that for the Puerto Ricans who were established in New York City, the newcomers were a threat to their own integration:

The migrants are regarded as a source of problems for them partly because of a recognition that the outgroup will react to the newcomers in an unfavorable way and will extend their attitude to all Puerto Ricans regardless of how long they have lived in New York. In other words, Puerto Ricans who are established in the City also accept the dictum that newcomers are undesirable. 17

In her book, Padilla contrasted the previous immigrant groups to this country with Puerto Rican migrants. She stated that the first groups came at a time when there was need for the development of this country while the Puerto Rican came when the American economy was highly technological and the Puerto Rican came to fill a labor vacuum in the unskilled fields. Her continued discussion of Puerto Rican experiences indicated that Puerto Ricans had a tradition of labor unionism and active participation in politics before they came to this country. Even those from rural areas in the Island have been exposed to the

*My interpretation of the Author's statement is that Puerto Ricans were subject to racial prejudice that will affect mobility because, at the time, they came in larger number than other groups, many of them were dark-skinned Puerto Ricans, in addition to having language and cultural barriers.

electoral process, public education, large hospitals and many institutions that are "American". They are aware of the rights of a citizen and the guarantee of freedom by the Constitution. They have been exposed to all kinds of American products such as electrical appliances, etc. The Puerto Rican is closer to New York City than all other groups of immigrants that came before him. In spite of all that, the Puerto Rican became a stranger in New York, and New York a stranger land to him. Puerto Ricans faced the same set of problems experienced by any other lower income group that is a product of the American social system. As a result of discrimination, poor education and a lack of responsiveness or indifference to their needs by political and community leaders, Puerto Ricans also became alienated from the political process and did not participate in social institutions.¹⁸

According to Hauberg, most Puerto Rican migrants who came before World War II were better educated, urbanized and members of the middle and upper classes in Puerto Rico. By contrast a migrant who came as a result of mass migration in 1945 was unskilled, lacked the ability to understand English and was less prepared to cope with the complexities presented by migrating to a new country. This group suffered "culture shock" when they had to face harsh living conditions that turned out to be quite far from what they had hoped and dreamed for. The new Puerto Rican migrant was only able to afford the cheapest housing

in the worst neighborhoods.

In his writings about Puerto Ricans, Fitzpatrick expressed his concerns about the impact of American culture in New York City on the Puerto Rican. He considers that the Puerto Rican becomes uprooted from his way of life and gets confused because things that are right in the Island are considered wrong in the States, so he becomes a stranger in a way of life that he does not understand. The Puerto Rican finds that things that make him proud and bring him honor there, invite ridicule here. Therefore, the framework in which his life is built begins to collapse.¹⁹

Finally, the picture of Puerto Rican migration to the United States is not complete without mentioning the phenomenon of "return migration". The return of Puerto Ricans to the Island appears to be the result of labor saturation and general economic contraction in the U.S. Return migration began to occur in the 1960's and continues into the present. Several reasons have been given for this phenomenon: a failure of some Puerto Ricans to adjust successfully to American life, improved conditions in Puerto Rico, the Puerto Rican government's increased effort to attract skilled labor and the Puerto Ricans' love for their homeland.²⁰

Jose Hernandez-Alvarez discusses some of the problems and effects of the "return migration" in a second published paper where he summarizes the major characteris-

tics of the Puerto Rican migration and the major factors differentiating Puerto Ricans from other ethnic groups that have immigrated to this country are:

1. The "commuter" pattern of Puerto Rican migration.
2. The resistance or unwillingness of the Puerto Rican to become "American" in cultural terms.
3. Fundamental differences between Puerto Rican migrants and other Spanish-speaking immigrants (Cubans in particular), such as class, political ideology and experiences and factors motivating the influx to the United States that are quite different from other Hispanic groups.
4. The effect of the technological age on the Puerto Rican migrant -- the scarcity of unskilled jobs in the United States today and the lack of promise or hope that existing jobs hold make the Puerto Rican experience different from that of the early European immigrants. 21

The Puerto Rican Community Today

Although I began my research prior to the 1980 Census, I chose to use the 1980 reports as my primary source of data for this section, unless otherwise noted, in order to present material of maximum use to the reader wanting to understand the current situation of the Puerto Rican communities in the metropolitan New York area.

The 1980 Census gives the total population of New York City as 7,071,639, a decline of 823,924 since 1970. The Puerto Rican population for New York is given as 860,522, a decline of 11,919 since 1970.²²

It is significant to note that Puerto Rican leaders denounced the 1970 Census as having undercounted the Puerto Rican population. For example, according to 1970 statistics from the Puerto Rican Office of the Commonwealth in New York City, the number of Puerto Ricans living in New York was 916,825 at that time.²³

The 1980 Census figures caused a city-wide outcry of an undercount, not only of Puerto Ricans, but of all sectors of the population. It is noteworthy that while the decline in the general population is twelve percent, according to the Census, the decline of the Puerto Rican population is one percent.²⁴ The significance of the differences in these percentages is difficult to deduce, but an assumption can be made that the Puerto Rican population is growing faster than the general population and that if

the general population is undercounted, the Puerto Rican population is also undercounted.

According to the 1980 Census,²⁵ the total number of Hispanics in New York is given as 1,406,024. The breakdown is:

Mexican	22,577
Puerto Rican	860,552
Cuban	60,930
Other	461,965

A breakdown of the Hispanic population by county is as follows:

New York

Mexican	6,438
Puerto Rican	166,328
Cuban	20,439
Other	143,042

Kings County

Mexican	7,364
Puerto Rican	279,646
Cuban	9,502
Other	95,606

Queens County

Mexican	4,285
Puerto Rican	83,425
Cuban	22,982
Other	152,530

Richmond County

Mexican	477
Puerto Rican	11,055
Cuban	892
Other	6,464

Bronx County

Mexican	4,017
Puerto Rican	320,098
Cuban	7,915
Other	64,323

The 1980 study by the National Puerto Rican Forum, Inc. indicates that in 1979 there were 1,748,000 Puerto Ricans in the mainland United States, comprising 434,000 families and 95.8 percent of these families resided in metropolitan areas.²⁶ Hispanics lead in minority popula-

tion growth rate, but the Puerto Rican community is the fastest growing among Spanish-origin ethnic groups. The Puerto Rican population grew by 27.5 percent from 1970 to 1978.

The same 1980 study by the National Puerto Rican Forum, Inc. shows that the Puerto Rican community today is the most disadvantaged ethnic group in the mainland United States. Puerto Ricans are the poorest of all ethnic groups. They have the highest unemployment, the worst health record and are the least well-educated.

In 1977, 707,000 Puerto Ricans, or thirty-eight percent of the U.S. Puerto Rican population, were living below the poverty level, 39.5 percent of Puerto Rican families with children under 18 were in poverty.²⁷ In March, 1979 the median income of Puerto Rican families was \$8,282 or forty-seven percent of the median national income of \$17,640. It was also lower than the median incomes of all other ethnic groups in the mainland.²⁸

In metropolitan areas nationwide, there are 593,000 Puerto Rican families headed by females; 75.8 percent of them were in poverty, compared to 64.3 percent for all Hispanics and 57.2 percent of Mexican-Americans. The percentage of poverty-level families headed by females in the United States is 30.7, only 23.0 percent for whites and 48.8 percent for blacks.²⁹

The employment figures for Puerto Ricans are equally discouraging.

In regard to health, the picture is grim, particularly in New York City. The study notes that,

Puerto Ricans had a high mortality rate from cirrhosis of the liver, drug addiction, accidents, homicides and diabetes than the total New York City population. The rate of admissions of Puerto Ricans to community mental health and mental retardation facilities was higher than for other groups. 30

To compound the problem, Puerto Ricans appear to use outpatient and emergency health services less often than other groups.³¹

In regard to education, in 1978 only 31.9 percent of the mainland Puerto Rican population fourteen years of age and older were high school graduates compared with 38.9 percent for Hispanics; 34.1 percent for Mexican-Americans and 52.6 percent for other Hispanics.³² When Mexican-Americans are also excluded from the Hispanic group, the percentage for other Hispanic high-school graduates increases.

The Puerto Rican Elderly

According to 1980 Census figures,³³ there are 65,942 Hispanic age sixty-five and over in New York City. The breakdown by county is as follows:

New York	16,270
Kings	14,172
Queens	13,681
Richmond	914
Bronx	20,905

It can be assumed that the larger number of Hispanic elderly in New York City is Puerto Rican since they are the largest ethnic Hispanic population in the City.

Figures for Hispanic aged over sixty-five in New York City were not published in the 1970 Census.³⁴ However, the Facts for Action newsletter, published by the New York City Office for the Aging, states in its June 1975 issue that the Puerto Rican population in New York City was 10.3 percent of the total population and 2.3 percent of this number were elderly over sixty-five years old. At that time, questions were raised in relation to these figures.

It is worth noting that the 1980 Census has made some attempts to categorize other ethnic groups age sixty-five and over.

In the study of inner city elderly done during the 1970's by Marjorie Cantor,³⁵ then Director of Research, Office for the Aging, and her associates, it was found that the Spanish-speaking elderly, in summary,

1. are one of the poorest groups along with blacks, living alone, in the inner city.
2. have a median income of \$1,946, compared with \$2,746 for whites of the same group.
3. are more in need of medical services than other groups.
4. have the lowest percentage of Medicare coverage; this is true of the findings in relation to Social Security benefits.
5. are most likely to be in the over seventy group that retires prior to age sixty-five.
6. find transportation and rent problems were real obstacles to obtaining medical care because they have difficulties with the English language.
7. are more likely than either blacks or whites to have had children, have a child currently in the household, and have larger families.
8. appear to have a more direct role than the other two groups and are more involved in giving advice with respect to running the home, child-rearing and making major decisions as to jobs or substantial purchases.
9. have greater involvement in raising grandchildren.
10. are still part of an extended family relationship that involves frequent contact and direct mutual help.
11. are, more than any other group, feeling strains of trying to bring together the Spanish and English cultures.
12. have the highest mean vulnerability score. High vulnerability in the study means a person scoring high in the index from 0-56. The high index is seen as evidence of symptoms commonly associated with dysfunctional mental health status. The study included many items involving physical and cognitive functioning and mood commonly associated with mental status. Tipping factors for vulnerable or mentally frail elderly could include loss of spouse, sudden decline of

physical health, sharp economic deprivation, loss of home, etc. In the case of the Hispanic elderly, not only are they the poorest of the three groups but perhaps most importantly, Spanish elderly in New York are suffering from the strains of acculturation and the conflicts between the traditional and newer ways of life gradually being accepted by the younger generation of Spanish families.

In this study by Marjorie Cantor and her associates, they refer to Spanish speaking elderly, but the largest percentage of this group is in fact Puerto Rican.

Whenever the situation of group of particularly disadvantaged people seems to have been ignored, it is usually true that there is no single reason to account for this. Certainly the fact that the median age in the Puerto Rican community is low in comparison to the general New York population is an important consideration: even within the community itself, for understandable reasons, priority has been given to the development of services for children and young families. This priority is reflected in the establishment of such agencies as ASPIRA, a Puerto Rican non-profit educational and leadership development agency, and also in the program of the major social service agency in the community, The Puerto Rican Family Institute, which only in the past five years has paid serious attention to the needs of older members of Puerto Rican families.

It is not, however, just that the aged group is a smaller proportion of the total Puerto Rican community

than is true of other ethnic communities in New York City. There is also some evidence that when Puerto Ricans grow old, there is a tendency, at least for some of them, to leave the mainland, and return to the Island. This "reverse migration" may contribute to the fact that the number and proportion of Puerto Rican elderly is relatively small. Perhaps of more importance is the fact that in a subtle way, the perception that Puerto Ricans leave the mainland in old age may contribute to the view that special attention in the organized social and health service systems to the needs of this group is not required.

There is yet another problem, namely, there is evidence here in New York and nationally, that even when services are developed which are available to Puerto Rican and other Hispanic elderly, these services may not be fully utilized. To this point, the Report of the Mini-White House Conference on Minority Aging used these words:

...the sense of isolation...(of the Hispanic aged)...expresses itself in well-documented under-use of social services that, on the surface, appear readily available to them. The 1980 national needs assessment of Hispanic elderly, conducted by the Asociacion Nacional Pro Personas Mayores, showed that 76% reported need for social services...but...40% of older Hispanics used no social services. 25% used only one service. The fundamental cause of this less-than-full use is not elusive...social services...based on cultural values different from those of potential users...and delivered by persons who seldom speak their language, are doomed to under-utilization. 36

In addition to Cantor's study, other studies done by

the Department for the Aging demonstrate the disadvantaged position of Puerto Rican elderly. For example, the 1978 Department for the Aging Reports³⁷ included the finding that 23.2% of the Hispanic aged had incomes below the poverty level, in comparison to fourteen percent of the total elderly population in New York. The combination of discrimination and low income forces most Hispanic aged to live in neighborhoods characterized by sub-standard housing, poorly maintained public areas and high crime rates.

Despite the fact that Hispanics constitute the second largest minority group within the aged population of New York City, and despite the expectation that the number and proportion of Hispanic elderly will continue to increase in the years ahead, attention to the special problems of this group is a recent phenomenon and information about the group is both sparse and soft.

Zambrana, Merino and Santana in their "Health Services and the Puerto Rican Elderly" concluded in 1979 that, "no truly reliable sources of data exist on the Puerto Rican elderly population of the East Harlem area,"³⁸ and their conclusion can be extended to the entire metropolitan New York area.

Providing confirmation for this conclusion was a study by Douglas Holmes in which he found that those agencies serving a proportionate share of the minority elderly who utilize their services were those that had a

relatively high percentage of minorities on the staff.³⁹

In another study, Homes concluded regarding the issue of ethnic identity, "...proportionally more of the minority groups agreed that services are not sensitive to the needs of minority persons, that better service is provided when staff and residents are of the same ethnic status..."⁴⁰

Despite the paucity of hard data about the situation of older Puerto Ricans in New York, based on the figures and given the picture presented by the 1980 study done by the National Puerto Rican Forum, Inc. about general conditions in the Puerto Rican community, it can be assumed that the Puerto Rican elderly in New York City live in similar or worse conditions than a decade ago. Puerto Ricans constitute the largest ethnic group in New York of Hispanic origin in need of the services available. Therefore they require well-educated professionals, culturally sensitive, in order to make it easier for their Puerto Rican clients to have access to those services.

Footnotes

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CHAPTER III

THE NEED FOR WELL-PREPARED PROFESSIONALS TO WORK WITH PUERTO RICAN AGED AND THEIR FAMILIES

Scope of the Problem

It is worth noting that the process of aging has not been given great emphasis in the curricula of many schools of medicine, nursing, social work or other health professions until recently. It is also significant that few students choose to study geriatrics as a specialization, even in instances when clinical experiences for students included work in the field and classroom with the aged.

There are some changes. Geriatrics has become a sub-specialty in some medical schools. Also, there are schools of nursing in which geriatric nursing is a clinical specialty. In some schools of social work aging is defined as a field of practice. In others, elective courses in aging in conjunction with clinical practice in agencies serving older people prompt students to claim special expertise. Other allied health professions such as physical therapy, audiology and occupational therapy are emphasizing therapies for rehabilitation of aged

patients. This recognition of the special needs of older people is welcome but all too often, however, when it comes to variations associated with ethnicity within the aged population, the basic needs and differences are still being ignored or given little if any importance. In many instances even the treatments are inappropriate.

The 1980 Report to Congress on a federal manpower policy for the field of aging included attention to career preparation for culturally knowledgeable and sensitive work in minority communities.¹ The report acknowledges that it is difficult to obtain descriptive data that can quantify the number of minority personnel working with minority elderly or the number of minority elderly in need of services.² In spite of this difficulty, the report makes two conclusions. First, there is a shortage of minority personnel, in spite of the attempts made by various organizations such as the Area Aging agencies, the Administration on Aging and professional schools to rectify the problem. The fact remains that the shortage exists, particularly in the areas of research, administration, social work, medicine, education and urban planning.³ Second, the number of minority students now enrolled in the schools is not sufficient to meet the demands of the years ahead, even though Asian, Native American and Hispanic students are increasing in number.⁴

The Mini-White House Conference Reports on Minority Aging identify and review the magnitude of the problems

associated with the shortage of well-prepared minority personnel in the field of aging. There is a common theme in all of these reports regardless of their different focus. The Mini-White House Conference Report on the Minority Aging addresses this theme in its introduction, after describing the findings from the 1980 study on needs of the Hispanic elderly. The study was conducted by the Asociacion Nacional Pro Personal Mayores and demonstrates that services are under-utilized by this group. Thus the following conclusion is reached: If social services and programs are based on cultural values different from the values of the users of the services, and the people administering the services are unfamiliar with the culture and language of the users, under-utilization will be the result, no matter how well-intentioned or well-designed the service.⁵

Centers dealing with gerontology, schools of social work and nursing in the metropolitan New York area have instituted programs to recruit Puerto Rican and Hispanic students. The Administration on Aging Manpower Report of 1980 states that progress has been made but it details the problems in recruiting students from these groups who can be trained to serve the Puerto Rican aged.⁶

The report states that minority personnel shortages are most significant in research, administration, social work, medicine, education and urban planning.⁷ There are data on the number of minority students enrolled in geron-

tology programs in universities, including New York, where the number of minorities is higher. However, there are no data available on the number of people who are members of minority groups who are currently in these professions.

In 1979, fifty-five educational institutions received training grants from the Administration on Aging. Data indicates that thirteen percent of their former and current students were members of minority groups. Most of these graduates and current students were Black. The number of Hispanics, Asian Americans and Native Americans was considered to have no statistical significance. Considering the enrollment in these programs in 1979, we find that ninety percent of the minority students were Black, and four percent Hispanic. This includes not only Puerto Rican students but Cuban, Chicano and Central and South American students as well.⁸

It is essential to attract Hispanic students to careers in the field of aging and every effort should be made to attain this goal. Non-Hispanic students should be taught about Hispanic culture if they are going to be of service to the Hispanic community. This aspect is also important.

Let us look at some of the reasons why the need for well-educated and culturally-sensitive professionals staffing agencies serving Puerto Rican aged is so pressing.

The first consideration is the language barrier. We

must keep in mind that the majority of older Puerto Ricans in New York City were born and raised in "the Island" of Puerto Rico. Their settlement in ethnic ghettos in New York meant that for most of them, Spanish continued to be their first language of communication. This was not limited to their homes, but also in their socialization within the community. Unlike other ethnic groups, Puerto Ricans are born citizens. Thus travel to the mainland is frequent and close ties are maintained. Other groups such as Haitians, Russian Jews, Vietnamese, etc., do not have U.S. citizenship and visits to their homelands are also precluded because of distance or the particulars of their migration in the first place.

We can assume then, as many researchers, administrators and practitioners do, that the closeness of these ties to the Island serve to reduce the necessity to become fluent in English. There is also another fact to be considered: The Puerto Rican elderly in New York City today were likely to have made the migration as adults, and in general adult immigrants do not gain fluency in their second language to the degree that those who migrate as children and teenagers do.

Another consideration is that, like other immigrant groups, the elderly of the group were socialized in the country of their birth and tend to live according to the norms of their original society. Unlike younger persons, they are not likely to accept the different behavior and

values of the society to which they immigrated. Inter-generational conflicts stem from this difference in attitude.

Practitioners in agencies serving Puerto Rican families and their children report this to be the case. The conflicts range from differences in child rearing ideas and practices to the permissive attitudes present in the new society. The grandparents tend to hold to the cultural norm which requires sheltering teenage girls, to cite an example. The parents and children are more influenced by the permissiveness of the mainland society than the elderly.

The language barrier, norms and values held by many older Puerto Ricans operate to impede their access to programs and benefits of the service system. The Administration on Aging and the Aging Area Agencies in New York such as the City Department for the Aging, the Manpower Training and Development Office of the New York State Department of Social Services are government agencies in the forefront of career development and in-service training of health and social service personnel. Representatives of these agencies have expressed the need for programs designed to attract young Puerto Ricans and other Hispanics to the service systems.

The Brookdale Center for the Aging at Hunter College is responding to the need to teach non-Hispanic staff members and students about Puerto Rican history and aspects

of Puerto Rican culture and heritage. Center staff are attempting to sensitize them to the norms and values of the Puerto Rican elderly. The project presented here is part of the program.

I have already indicated (p. 25) that there is evidence of under-utilization of services of Hispanic elderly and their families. Now I would like to present some examples from the research studies and from my own experience and that of my colleagues to illustrate the untoward consequences a lack of knowledge and sensitivity cause the service delivery system and professional practices. These consequences include inadequately designed and delivered services and lead inevitably to under-utilization.

The literature on the sociology of the family defines kinship groups in terms of blood and marriage relationships. It is important to note that non-minority social service workers as well as nurses and physicians who may have reviewed this literature for their studies, tend to disregard the importance of the godchild/godparent relationships in the Puerto Rican and Black cultures. Since it is not considered a kinship relationship, it is often overlooked. In Puerto Rican society the godchild/godparent relationship carries with it the same rights and duties as kinship relationships and should be considered as the equivalent of a kinship relationship by social service workers. What happens in practice when the god-

child/godparent relationship is ignored or not accredited is unfortunate -- in one instance, for example, a caring and concerned godchild has to fight for the right to participate in decisions concerning an elderly godparent concerning medical care, placement, etc. Black and Hispanic cultures dictate that this godchild has a rightful role.

In a study by Barbara Morrison of family relationships among institutionalized Blacks and a continuation study by Rose Dobrof and Morrison at the Brookdale Center, a sample of Black, Hispanic and non-minority professionals were interviewed. The participants were social workers, nurses and other professionals working with disabled, chronically ill older persons and their families, assisting them in securing services in long-term care facilities or in home health care programs.⁹

Regardless of ethnic background, all the professionals interviewed were aware that Black or Hispanic aged in nursing homes and other long-term care facilities in New York are few. They were asked to account for this fact. Black and Hispanic professionals focussed on the limited number of facilities under Black or Hispanic auspices in neighborhoods populated by Blacks and Hispanics. They also discussed the inaccessibility to facilities since low-income Black and Hispanic elderly often receive medical care in municipal hospitals. If placement is required, they are sent from the hospital to the municipal long-term care facility which is required to

accept all transfers from municipal hospitals as long as they are medically eligible. Placement is usually required if there is no family nearby.

Non-minority social service workers contended that the reason Black and Hispanic elderly are not evident in large numbers in long-term care facilities is because their families prefer to care for them at home. These workers saw Black and Hispanic families as being larger in membership than non-minority families. They saw these larger families as being close-knit and likely to live together and assumed that they would be more able to keep a disabled or ill elderly family member at home. None of the non-minority workers ever made mention of the lack of access that might exist for possible users of the facilities nor did they acknowledge the fact that the economic and social cost of maintaining chronically ill relatives at home is high, particularly for poor or otherwise disadvantaged families.

The obvious conclusion had to be that non-minority workers did not explore all the possibilities when dealing with minority older persons and their families, as they did with non-minority clients. In the case of the minority elder, they would automatically assume that if family were available, the elderly person would be cared for at home. Generally speaking, middle and upper class minority families were the only one who had the knowledge and felt confident about their decision to have elderly

members of their family cared for by an outside facility rather than at home. Members of this group were able to enlist the help of the social service workers to find the appropriate facilities for family members.

These examples have been given to illustrate the problem as simply as possible. Now I would like to approach the question of what professionals need to know in order to work effectively with the Puerto Rican elderly and their families.

First, I will discuss the psychosocial approach to growing old in the United States which was the framework for the content I presented to the students. I will also present the general demographic data with which I thought was important for the students to become familiar.

In addition, I will identify and discuss some theories of aging as it relates to this psychosocial phenomenon, and identify and discuss certain key aspects of Puerto Rican culture and associated behaviors which I believe professionals must understand and value. Without seriously considering the client's central ideas and beliefs, a worker cannot hope to understand his or her aged client. Service delivery will be neither sensitive nor effective and Puerto Rican older people will continue to be denied access to the quality of services to which they are entitled.

Aging in the United States

As part of the class practicum curriculum, the students in the program were introduced to the psychosocial approach to growing old in the United States and discussion of some theories of aging as a psychosocial phenomenon in our contemporary society and to the demographic data in the United States so that they could understand the problem of Hispanic Puerto Rican elderly within the context of the larger aging community.

Theories of aging as a psychosocial phenomenon fall into two categories: theories relating to integration and those relating to segregation. Most theories discuss aging in terms of a segregation theory. These theories view aging from three different perspectives. The first perspective includes theories that are based on the history or evolution of roles, relationships and attitudes of the elderly -- how perception of what family is has changed over the years. The discussion often focusses on the gradual erosion of the extended family in favor of the nuclear family in which the elderly members have less importance and share less in the active functioning of the family. As numbers of elderly in the population increase they grow more isolated and segregated from the rest of the community.¹⁰

From another perspective, there are those theories based on the concept of segregation which are related to

the individual process of aging or moving through a life span. The concept of socialization is used to describe childhood and adolescent stages versus the concept of "desocialization" which is used to describe the social and psychological changes of old age.¹¹

The best known theory in this group is put forth by Cummings and Henry who describe the process of aging as a theory of "disengagement" which indicates that, regardless of a person's health or income level, there is mutual withdrawal or disengagement between the aging person and others in the social system, and this is considered normal in the process.¹² The authors state that:

The psychological and social process of individual development and senescence form a curve of activity. In the last stage of life the activity curve descends steadily to the point of death. The individual organism prepares for death by disengaging from activity and the collective social organism prepares him for the last stage of life by withdrawing its integrating pressures... (suggesting)...an ultimate biological basis for reduction of interest or involvement in the environment. Whether disengagement is initiated by society or by the aging person, in the end the old person plays fewer roles and his relationships have changed their quality. Disengagement reflects a triple withdrawal; as loss of role, a limitation of social contacts and relationships and a much smaller commitment to social norms and values. 13,14

The disengagement theory has been criticized since it appears to be accepting policies that are indifferent to the social problem of the aged. For example, Blau, after criticizing the theory, states, "it has little, if any, scientific value."¹⁵ She adds:

Unfortunately, when theories, even discredited ones, once they enter the public domain they often have unintentional but nevertheless, harmful effects on human behavior and social policy. The disengagement theory deserves to be publicly attacked, because it can so easily be used as a rationale by the non-old who constitute the "normal" in society, to avoid confronting and dealing with the issue, the old people's marginality and rolelessness in American society. 16

In the disengagement theory, the evidence is that old people have a loss of roles and tend to disassociate from group membership in old age, but there is no concrete evidence of the theory. It is argued that although old people lose some roles in the family relationship, such as their role with spouse and children, there is no positive evidence that contact with children is less.¹⁷ For example, Shanas et al., point out that little attention has been paid to forms of compensation, replacement and substitution after the aged have had a loss of role and relationships such as remarrying or going to live with children. They may develop intensive relationships to replace former extensive ones. The author adds:

There is little evidence that old people take the initiative in the "disengagement" and there is a good deal of evidence that they dislike loss of roles and relationships. 18

Finally, the third perspective of the segregation theory includes the "concern with relationships between the aged and the young, particularly within the family and with the present attitudes and roles of the elderly. In these formulations it is usually stated that, whatever happened in the past, in modern society the elderly are segregated

from the young."¹⁹ This theory is related to the historical perspective, which is the least developed.

In a study related to the integration theory, Blau discusses patterns of response to aging and the loss of roles.

Blau considers the old age in contemporary society signifies the loss of social roles that identify being adult and, she adds, "social roles that might serve as compensation for these major losses have not yet been institutionalized."²⁰

She relates the loss of those social roles to types of resolution of the identity struggle in old age identified by David Riesman, namely autonomous, adjusted and anomic reactions to aging.

The autonomous reaction to aging refers to individuals who "bear with themselves some psychological resources of self renewal, aging brings for them accretions of wisdom with no loss of spontaneity and ability to enjoy life and they are relatively independent of the cultural structures and penalties imposed on the aged."²¹

The adjusted individuals, possibly the majority, who do not have such resources, but benefit from the cultural preservatives derived from work, power, position, etc., which maintain them as long as the cultural conditions are stable and protective. The anomic are the individuals with neither advantages. They just decay.

Blau discusses a fourth type, "retreatism" that is

analogous to the disengagement theory. She explains that retreatism and alienation are two decaying responses of older people to loss of social role, but the pattern of response differs in degree and kind. She considers retreatism a more positive response than alienation. A retreatist frequently "daydreams of the past, enjoys just sitting and thinking about things", and is "absent minded".²²

Alienation is an extreme form of maladjustment as expressed by comments such as "there is no point in living" or "things just keep getting worse".²³ The alienated express feelings of regret over the past and abandonment of future plans.

Similar to Reisman's autonomous and adjusted response to aging, Blau discusses innovation and conformity concepts. Being innovative is a better form of adjustment than conformity, particularly in relation to aged integration in the social and political community. While the conformist accepts things as they are, the innovator goes out of his way and takes an active role in adjusting the situation to his needs. He establishes new social relationships and develops new interests.

Other theories related to the integration/segregation theories of the aged are Rosow's (1967) theories of dissociation, integration and deviance which he presented in his study of the effect of residential density on identification with old.²⁴

The subjects in the study were working and middle class residents living in the Cleveland metropolitan area. The index used to determine the social class was the resident's occupation. In addition to social class, other variables considered in the study were social values (formal and informal), role losses (marital status, employment and income) and group membership.

They classified residential density according to the number of households with an older member, considering that normal (1-15 percent), concentrated being more than one member (33-49 percent) and dense, all elderly (50 percent+); normal and dense representing the extremes. Normal would be combined housing (mainly apartments) for all age groups and dense would be separate housing for the elderly.

The basis for the dissociation theory in a scientific and technological society like ours is the emphasis on youth while the aged are downgraded, particularly in employment. It is reported that, "between 1940-1960 in the U.S., real disposable income, after taxes, increased by fifty-one percent for all employed persons, while social security benefits of the retired rose by only seventeen percent."²⁵ The worker over sixty-five also earns considerably less than his younger counterpart even though his work functioning meets the requirements.²⁶

The aged also have a loss of roles in work -- less participation and rewards and greater social alienation

and isolation.²⁷

In regard to this dissociation theory, Rosow states that the aged have an inferior status like other minority groups, but contrary to other minority groups the aged lost status and prestige as a result of aging, without being prepared for that position by a normal socialization process. He states that,

Their loss of roles is not compensated by the acquisition of new roles, as in earlier life stages. They do not acquire new responsibilities or privileges....Indeed their lives become socially unstructured, essentially vague, devoid of socially defined objectives and virtually roleless....Insofar as social personality consists of the complex of one's roles, the loss and ambiguity of role expectation seriously undermine their very social identity. They strive to resist this by denying changes in their life and changing to former identities...these social losses are intensified because many are also personal losses of health and intimate ties with spouse and friends. Consequently there are few incentives for the aged to become socialized to old age, to accept it, to regard themselves as old and to identify with the aged. 28

According to the dissociation theory, the negative forces offset any favorable conditions of residential concentration. Therefore, in this theory, identification is independent of residential density.

Rosow's assumption for the integration theory is as follows,

Under high density conditions, older neighbors are salient and people are aware of them. This increases their interaction and strong group ties...consciousness of similarity... development of special group norms...role specification and restructuring, generation of group support...provision of significant reference figures and viable role models....It provides an

alternative basis of social participation in the wake of their lost roles and waning external memberships. Such embeddedness ostensibly affects attitudes and fosters identification with one's peers....Consequently, according to the integration theory, they become more favorably disposed and oriented to one another, to those who actually or potentially share their own vulnerability and disadvantages....To the extent that older people inevitably lose status simply by virtue of aging, the integration model should be a general one for all elderly. But the power of the theory rises significantly with people's local dependence and role loss....In integration theory, peers are the reference group. 29

Therefore, the theory implies that density is positively related to identification as people are increasingly disadvantaged because of class position and role loss.³⁰

In the deviance theory, "youthfulness is the norm and younger people are the reference group...social differences rather than similarities may determine identity as well as membership...." Therefore, according to this theory, "residential density is inversely related to identification."³¹

The results of Rosow's study show that the theories were not mutually exclusive and that different principles operate for the working and middle class. He found that the data supporting the deviance theory was not strong.

Social class and role loss are the most important variables in determining identification, but social class was a more powerful variable. The social class difference was the most responsible for alternative identification theories between the working and middle classes. The

working class fit the integration theory while the middle class fit the dissociation theory.

In the working class the residential density is positively related to identification with the aged. Because of group supports, other older people constitute their reference group and they tend to accept their own aging.³²

The middle class does not appreciably identify with their aged and residential density absolutely has no effect on this process; they dissociate themselves from older people, do not accept their own aging and reject old people or their reference group, they also reject younger people's definition of them as older, effectively operate with neither older nor younger reference groups. They deal with any identity strains through denials and private definition of their age in an effort to perpetuate their middle age identification and norm.³³

In addition to the psychosocial approach to growing old in the United States, students were introduced to general demographic data available at the time of the program (1977) which was from the 1970 Census. I propose to discuss some general data from the 1970 Census as well as from the 1980 Census.

According to the 1970 Census,³⁴ the total population of the United States was 203,211,926. The population for all people sixty years and older was as follows:

Age	Females	Males
60-64	4,589,812	4,026,970
65-69	3,869,541	3,122,084
70-74	3,128,831	2,315,000
75+	4,651,422	2,978,624

The total population of those sixty-five and over was 20,065,502, but the total including the 60-64 group increased to 28,682,284.

The total population for New York City in 1970 was 7,895,563. The population for those sixty and older was as follows:

Age	Females	Males
60-64	234,917	191,700
65-69	203,105	152,179
70-74	159,221	111,494
75-79	101,600	69,892
80-84	57,414	36,420
85 +	35,595	20,958

The total population of all people sixty-five and over in New York City was 947,878, but when the 60-64 group was included the figure increased to 1,374,495.

The figures show that in all categories there are more females than males.

According to the 1980 Census,³⁵ the United States

population is 226,545,805, an increase of 23,333,879. The population of all those sixty years old and over is as follows:

Age	Females	Males
60-64	5,417,729	5,669,892
65-69	4,879,526	3,902,955
70-74	3,944,577	2,853,547
75-79	2,946,061	1,847,661
80-84	1,915,806	1,019,227
85+	1,558,542	681,525

The total population sixty-five and over is 25,549,427, an increase of 5,473,925 since 1970. When the 60-64 group is added to this, the number becomes 36,637,048, an increase of 7,955,764 over the 1970 Census figures for the same years.

The total United States Hispanic elderly population is as follows:

Age	Females	Males
60-64	173,776	174,203
65-69	148,135	115,548
70-74	108,709	84,754
75-79	77,422	58,968
80-84	39,125	27,381
85 +	30,285	18,553

The total Hispanic population of sixty-five and older in 1980 was 708,980, but the total number, including the 60-64 group increases to 1,029,859.

The total population in New York City in 1980 was 7,071,639, a decrease from 1970 of 823,924.

The total population sixty years old and up in New York City is as follows:

Age	Females	Males
60-64	195,483	149,750
65-74	340,720	229,799
75-84	195,695	108,186
85 +	52,635	24,697

The total population over sixty-five is 931,732, a slight increase of 16, 146 since the 1970 Census. When the 60-64 group is added, the New York City elderly figure increases to 1,276,965, a decrease of 97,530 since 1970 for the same age bracket.

Finally, the Hispanic elderly population in New York City sixty years old and over is as follows:

Age	Females	Males
60-64	20,736	14,705
65-69	16,536	10,524
70-74	10,940	6,758
75-79	7,144	4,393
80-84	5,511	1,951
85 +	2,811	1,174

The New York City Hispanic population sixty-five and over is 67,742, but the total figure, including the 60-64 group increases to 103,183. There are no comparative figures for 1970.

The 1980 figures I have given, again show the higher number of females than males in all categories, both nationwide and in New York City.

The psychosocial theories and the aging patterns in the United States were presented to the students in a simplified manner. I used examples extracted from the students' own impressions, ideas and comments to illustrate them.

In addition, demographic data available from the 1970 Census helped to focus and illuminate the problem of the elderly in our contemporary society. Particularly significant were problems related to employment, housing, income, etc. Students were able to observe that data specific to Hispanic elderly, particularly the Puerto Rican elderly in New York City, was not readily available.

The Puerto Rican Culture

As previously stated, in order for the Puerto Rican elderly to utilize services appropriately, the well prepared professional needs to be sensitive to their culture in order to draw them into the helping process. In the discussion of Puerto Rican culture in the class and practicum experience, efforts were made to link aspects of Puerto Rican culture to three principles of social work practice which are discussed in more detail in the next chapter.

According to the American Heritage Dictionary, culture, defined in broad terms, is, "the totality of socially transmitted behavior patterns, acts, beliefs, institutions and all other products of human work and thought characteristic of a community or population."

Puerto Rican culture is a product of the Taino Indians and Spanish and African influences. For the past seventy-nine years we also have had the American influence, but there is no question that the predominant influence has been Spanish.

Hidalgo defines the Puerto Rican culture as,

A repertory of behavioral, cognitive and emotional patterns born out of the particular Puerto Rican experience. The repertory of behavioral, cognitive and emotional patterns is transmitted from one generation to the next, although certain modifications occur. The particular historical experience combines the influences of Taino Indians -- Spaniards, Africans and Americans into a unique way of perceiving and responding in the social environment. 36

It was in the 19th century that Puerto Rican culture began to take shape. Puerto Ricans expressed themselves as a people or as a defined ethnic group and there were various attempts to gain autonomy from Spain. By the 19th century Puerto Rico was a genuine melting pot where immigrants from many different nationalities (French, Haitian, Venezuelan, American, etc.) considered themselves Puerto Rican. There was a large, growing population that felt they were Puerto Rican and not Spanish. They began calling themselves Puerto Ricans, or Islanders, rather than Spaniards, Europeans or other nationalities.

Political parties were formed. With the growing feeling of being Puerto Rican, the leaders of the Island made more demands that Spain grant them greater civil and political rights. At the same time, literature, art and music particular to the Island began to develop.

The first Puerto Rican novel, La Charca, meaning "stagnant pool", by Zeno Gandia, was published a few years before Puerto Rico gained autonomy from Spain in 1898. For the first time, there was a written expression of the problems of the Puerto Rican society at the time.

Values and Traits of the Puerto Rican Culture

The discussion of values and traits of Puerto Rican culture will be focussed on those which seem more relevant to the study and service of the Puerto Rican elderly.

Wagenheim and Hidalgo discuss some values and traits of Puerto Rican culture such as the fatalistic outlook on life, male superiority which relates to the concepts of "machismo", "dignidad" (dignity), and the related concepts of "respeto" and "relajo", and the humanitarian view of the world.

Dignidad -- The Concept of Dignity

A worker can violate the dignity of the client quite unintentionally by simply not being sensitive to the rituals that convey respect.

Hidalgo described dignity as the "key aspect of Puerto Rican culture, a quality of self that is presented in all interpersonal relationships that are serious and important."³⁷ This is so regardless of the individual's status, education or wealth. The individual expects and gets respect. The opposite of this concept is "relajo". Hidalgo defines "relajo" as "a kind of joking and interaction that, unless engaged in with the tacit or explicit consent of all parties interacting, could be interpreted as lack of respect."³⁸ "Relajo" is allowed only when deep interpersonal relationships exist. The Puerto Rican is not inclined to laugh at himself or his faults. To allow "relajo" means that there is "confianza", deep trust not just informality.

For example, on his first encounter, the worker pats the client informally on the back. No matter how affec-

tionate the worker attempts to be in an effort to make the client feel comfortable, the elderly Puerto Rican client will interpret this gesture as disrespectful and assume that the worker does not show "respecto" for his/her years. The worker therefore is treating the client in a joking manner, or "relajo". The client will shy away and become mistrustful. The worker will interpret this reaction as resistance yet, inadvertently, the worker set the tone for the way the relationship will develop. Had the worker been aware of the importance of rituals that convey respect, he would have known that to stand up and offer a simple hand shake on meeting the client for the first time would have been more appropriate.

In relation to the above example, Hidalgo says that respect is shown by,

"Formal hand shaking at the beginning and end of an encounter. It is proper for a man to extend the hand first to a woman or for a younger person to extend the hand first to an older person. As respect is unrelated to class or status it is also appropriate for a subordinate to offer his hand to his superior....All parties stand up to greet or say goodbye." 39

Another example that will assist in illustrating the concept of dignity is the following. In professional training, it is considered unethical to accept gratuities from clients. The rigid interpretation of this concept can place the worker in conflict with the Puerto Rican culture. Regardless of the level of poverty, a Puerto Rican client will offer a visiting worker something to eat or

drink, depending on the time of a home visit. It is expected that the worker will accept, otherwise the client will interpret the worker's behavior as superior and therefore insulting to the client's dignity. A worker must make a judgement as to the time to make a home visit that will be less costly for the client and easier for the worker to accept. Coffee time might be more appropriate than lunch time to make a visit.

Gifts to the office will most likely consist of the client's favorite food items. These should be graciously accepted, even if the worker does not plan to eat them. Rejection of such gifts which are an expression of gratitude, can again be interpreted as an insult to the "dignidad" of the client. The interpretation is that the gift is not good enough for the worker, and thus the client isn't good enough either. Hidalgo explains that,

It is expected to offer something to a guest when visiting (coffee, etc.) and the guest is expected to accept or risk to offend the host. 40

Another concern related to the practice is the client's interpretation of "relajo". There is a basic fear of not being taken seriously, and for that reason a client might lead a worker to believe he understands what has been discussed or what he needs to do in order to obtain services when in fact the information is not clear to him. The client may end up getting in a "runaround" situation because of this misunderstanding and he will interpret this as the result of the worker not taking him

seriously, as if he were not worth the effort. In relation to this Hidalgo states that,

A Puerto Rican will express his deference to a superior even if he doesn't agree with him or his superior's behavior is not proper or is not what is expected of him. A verbal agreement from a Puerto Rican point of view is done so as not to make the other person "feel bad", therefore, any verbal agreement that covers an internal disagreement is made with full intention of not following through, but this should not be interpreted as lying. 41

Concept of Machismo

A concept very much related to respect and dignity is machismo. Machismo is usually related to sexual potency and physical courage, but more importantly it is the assumption of man's superiority over women, which affects the whole pattern of family relationships. With this concept, the roles of husband, wife and children are well defined. Machismo is related to "dignidad", dignity, and to the concept of virginity. Loss of virginity of a daughter means loss of honor. It is a threat to the dignity of the family and the "machismo" of her father and brothers. If a wife is unfaithful, the husband loses respect and dignity.

Concepts such as honor, prestige and dignity are not necessarily measured by achievement or success. Here in the mainland the Puerto Rican gets confused because in order to uphold his dignity he must compete and acquire material possessions.

It is very important to understand the concept of machismo in relation to the elderly because this concept has many ramifications in the family constellation. If the elderly mother lives with her daughter, son-in-law and grandchildren, the "macho" behavior of the son-in-law must be considered. He will expect to be included in all the decision-making. Any hesitance on the part of the daughter during the process of making decisions affecting her mother should be understood by the worker as her way of recognizing her husband's role in the family. She will feel the dignity of the family is violated if her husband is excluded.

When the worker is a female and the elderly client is male, he may flirt with the worker as a form of flattery. This expresses his perception that his virility is still intact. It is not meant to be disrespectful and the worker should not interpret it as such.

Concept of "Ay Bendito"

"Ay Bendito" is an expression derived from "blessing", such as "blessed be", and is germane to Puerto Ricans. The word is used in a wide range of situations to express sadness, excitement, pity or exasperation depending on the context. In some instances it may mean "give me a break!", as when it is used by a con artist. The phrase serves to soften potentially abrasive situations and is a way to ameliorate conflict. When used, it

is expected that the other person will respond to it, otherwise that person has "a hard heart", which is a negative quality.

In a situation where an elderly client uses the expression "ay bendito" in describing a need, the client might in fact be asking for help without making a direct request. For example, the client might tell the worker, "ay bendito, my poor daughter, she has six children. She's always busy running around working and taking care of them. She comes when she can and tries to help me, but she works so hard." This client is complaining about her daughter's inability to help her, but she's justifying that inability. The worker needs to know that the statement is a request for assistance although the client has not asked directly for help.

In another situation where an elderly group in a senior citizens' center gets involved in an argument, the worker might attempt to deal with the situation through confrontation. It is likely that a Puerto Rican elder will state, "Ay bendito, don't bother him, he's tired and doesn't feel well today." This statement might not be accurate, but within the Puerto Rican culture it is a pacifying attitude used in an attempt to settle a dispute. The worker should not interpret this as the client's attempt to avoid the issue. According to the client, a direct confrontation will cause a great deal of pain to the individual and hurt his pride. Thereby by using "ay

bendito" the client is helping the other person maintain his dignity since confrontation would cause embarrassment.

Concept of Personalism

A key aspect of the Puerto Rican culture and associated behaviors which we believe professionals must understand and value in working effectively with the elderly is the concept of personalism.

Father Fitzpatrick, in his definitive study of the Puerto Rican family,⁴² writes of the centrality of the family value of "personalism" as "...a form of individualism that focuses on the inner importance of the person...it is rooted in the family⁴³....The Puerto Rican has a deep sense of that network of primary personal relationships that is his family....(He) senses the family as an extension of the person, and the network of obligations follows...(this extension naturally)."⁴⁴

This concept is defined by Wagenheim, as "belief in the innate worth and uniqueness of each man (not necessarily in the equality of all men)". It is related to the concept of "individualismo", individualism. "The old time individual resists joining groups for fear of merging his personality in communities."⁴⁵ There is a willingness to trust his destiny to a father figure and, "preference for person-to-person contact." There is also skepticism as to the value of impersonal procedures.

The Puerto Rican family structure is nuclear and extended. The extended family remains predominant among Puerto Ricans unlike in other groups, although the nuclear family is becoming prevalent among middle class Puerto Ricans. In the extended family structure, the family type extends to very distant relatives. Foster children and godchildren are part of the extended family.

The elders in the Puerto Rican community are part of this network of primary personal relationships and there are benefits which accrue to them from their position in the network and respect is accorded them. Cantor, for example, as noted above, found the Hispanic aged (primarily Puerto Rican) in her study to be more involved "in the lives of their children than were their non-Hispanic counterparts."⁴⁶ The fact that Puerto Rican aged are more likely to live in households with other relatives is a function not only of the value system in this community, but also as often a matter of economic necessity. The shared household is one way poorer families meet their household needs. In addition, grandparents often take care of the children in the family while both parents work, or in the increasing number of single-parent households.

Within the predominantly extended family structure and closeness among Puerto Ricans, including the elderly, it is very important to understand the concept of personalism. For example, in the case of an elderly person

who has lost contact with relatives, the professional social service worker should know that this elderly client will need to establish a very informal, casual relationship before accepting any services. The client will become suspicious of formal procedures and will have resistance to close relationships with and dependence on a formal organization.

In relation to this concept Hidalgo states, "the individual emphasizes personal contact and relationships before establishing or accepting a professional or business relationship."⁴⁷

To feel and understand this concept of personalism may help to explain why senior citizen centers that have Puerto Rican staff members show an improvement in the utilization of the services provided to elderly Puerto Ricans.

Concept of Aggression

Puerto Ricans believe themselves to be peaceful, easy going, docile people. Wagenheim discusses this lack of aggression from an historical and economic view,

...it emanates from a mix of respect for order, the smallness of the island (which decreases the options available to change the order by force), and a long-term colonial dependency..." or it may be the result of, "a practical decision after examining other choices and finding them either suicidal or wanting in efficacy."⁴⁸

Under-utilization of services by the Puerto Rican elderly is often related to this concept. Hidalgo says,

Puerto Ricans have been acculturated to behave and think of themselves as docile. Aggression is justified in only two instances: when the honor or dignity of the man is violated, or sexually, for men only. 49

Puerto Ricans feel very uncomfortable making demands and often their demands are not heard by the service providers. The Puerto Rican elderly needs outreach. In a senior citizen center a worker must practice outreach not only among the Puerto Rican elderly who come to the center, but within the community where the service is located as well.

Ataques

A worker may observe a client with an "ataque", a strong reaction to an incident like the death of a relative or an emergency at home such as an accident. In this situation the worker should not proceed to diagnose the client as mentally ill or take immediate measures to secure a psychiatric evaluation. The cause of the "ataque" should be the primary consideration. Ataque has been explained as, "a form of hysteria characterized by hyperkinetic seizure as a response to acute tensions and anxiety...the 'ataque' is a culturally-expected reaction to situations of serious stress -- for Puerto Ricans it is an ordinary occurrence and particularly it is the appropriate response to grief."⁵⁰

El Jibaro

"El jibaro" may be the equivalent of "country folk". They live all their lives in the mountains or interior part of the Island. When a client tells the worker, "I'm a jibaro from the mountains of Puerto Rico", the worker must understand that the message may have different meanings depending on the particular client.

The "jibaro" can be interpreted in two ways. On one hand, the successful Puerto Rican would not mind referring to himself as a "jibaro". Wagenheim states that to the successful Puerto Rican,

Jibaro is the salt of the earth, the honest man with both feet firmly planted on the soil, the man whose lack of schooling does not deprive him of the native shrewdness and wisdom that has something to do with the timelessness of nature. 51

The "jibaro" is a folk hero. On the other hand, the previous interpretation does not work for those Puerto Ricans trying to "make it", to move up the social ladder, or for the urban poor. For them, "...'jibaro' is a hick, a naive man, not to be emulated."⁵² Therefore, the elderly client may be expressing positive feelings to the worker or showing a lack of self-esteem, if the client happens to consider himself a failure.

Humanism and Hospitality

A worker should not be too surprised when confronted with a situation such as two elderly clients living together where one of them requires placement. The client

assuming role of caretaker might be in need of assistance as well, but a sense of duty and hospitality towards the friend will be upheld. Such a client requires a great deal of reassurance that the friend he or she has been caring for can be better served by alternate care placement.

The Puerto Rican sense of humanism and hospitality goes beyond his sense of the extended family. This sometimes has created a conflict for him with the New York City ordinances, the rules and regulations of the Department of Welfare, Housing, etc. He many times will disobey the laws in order to give shelter to a relative or friend who has just arrived in the City until he or she can settle some place else.

Race

Puerto Rico is a highly racially mixed society. This is clarified by looking at census information that has been gathered at different periods in Puerto Rican history. Wagenheim indicates that,

...a 1530 census showed 426 Spaniards, 1,148 Indians (including free Indians and children), and 2,077 African slaves. The figure did not include young children or Indians hidden in the mountains. The census also indicates that there were only seventy-one married Spaniards, and the others who were not clergy, lived with Indians or Negro mistresses. 53

In 1750, the economic, political and military situation was very bad, and Spain sent an Irish Field Marshall,

Alejandro O'Reilly to investigate the situation. He prepared a census which showed there were 39,846 Spaniards and 5,037 slaves. Wagenheim quotes O'Reilly, "...white mixed with blacks and mulattos without any repugnance whatsoever...." expressing the free and relaxed attitude of the Spaniards about mixing with the existing groups on the Island at the time.⁵⁴

A census taken twenty-two years later in 1787 reported 103,000 inhabitants. It also showed 2,000 pure-blooded Indians although it is assumed that some of them may have been brought from nearby islands.⁵⁵ By 1900 the population had exploded to almost one million.⁵⁶ Throughout Puerto Rican history the inter-relationship and inter-marriage of the several races and nationalities were an open fact and there were no legal or social sanctions against these practices.

Puerto Ricans are made up of all kinds of race and color types, from white -- blond and blue-eyed -- to olive and cinnamon "trigueno" to black. They have a variety of physical features as well.

Hidalgo states and I concur,

...racially, the Puerto Rican does not fit in the Black and White classification pattern used by Americans....Misunderstanding between Puerto Ricans and Blacks occur because of the unawareness of Black Americans of the cultural roots responsible for Black Puerto Ricans refusing to identify as Black in the American context. 57,58

The discrimination observed in the Puerto Rican culture appears to be more indicative of class than race.

Hidalgo states,

...class seems to play an important role in the discriminating behavior since the phenomenon is observed in the upper classes and not in the lower or poor classes. 59

On the other hand, the question of color is becoming a troublesome source of anxiety to many Puerto Ricans as classes begin to shift and the middle class becomes more prominent. The influence of the U.S. has added difficulties. Fitzpatrick raised the issue of the conflict when he wondered whether the Puerto Rican,

...will slip into the injustice and inhumanity of an American pattern of discrimination, or whether they will make explicit the human values implicit in their tradition, of accepting man on the basis of his personal worth and not on the basis of his color. 60

A concern for social service workers should be to understand the racial history of the Puerto Rican. The worker may meet a blond, blue-eyed Puerto Rican client and then ask the client if he or she is from Spain or some other Spanish-speaking country other than Puerto Rico. This could be offensive to the client who understands and prides himself as Puerto Rican. It is a situation that interferes with the client/worker relationship because the client may consider such a question a sign of discrimination. A similar situation may occur when a worker expresses surprise that a Black, English-speaking client also happens to be Puerto Rican.

Religion

Most Puerto Ricans are nominal Catholics. Most are baptized but do not attend church and for the ones who do go to church, they tend not to partake of the sacraments. Many family celebrations center around Catholic holidays. "Las Navidades" (Christmas Season) is one of the most important holidays. Although the celebration of Santa Claus is observed by many, it has not diminished the Three Kings Day on January 6, which is still considered to be the traditional children's holiday. In schools the Christmas Season lasts until after the Three Kings Day celebrations.

Good Friday, during Easter week, is one of the most well-observed religious holidays. People who never go to church during the year, try to do so at least one day during that week, particularly on that Friday. They also try their best to be on "good behavior" on Good Friday. They will attend or watch the religious procession that takes place in most towns and cities on that day. Other important religious celebrations are "Las Fiestas Patronales".

The Puerto Rican also relates to the church for the rituals at birth and death. They will make "promises" and wear "habitos". A "promisa" is a formal contract between the individual seeking a favor and a saint. "Habitos" is a special "promisa", and the person wears a special costume for a specific period of time.

Unintentionally it may occur that an elderly Puerto Rican is asked to come to a service center for an appointment on Good Friday. No matter how religious the individual is, he will go ahead and make the appointment without saying a word, knowing full well he will not show up. His assumption is that the person who made the appointment should have known better. It is interpreted as a lack of respect not to have taken into consideration what day it was. The client will feel no guilt at missing the appointment. By the same token he is also putting himself in the position of being denied services. He may even have shrugged his shoulders and said "Ay bendito, they may not have another appointment date." Out of respect for the worker he will not argue about the date but still he will not keep the appointment. This situation can contribute to under-utilization of services.

Language

A recurrent experience for Puerto Ricans is when he is asked, "Do you speak English or Puerto Rican?" Regardless of the client's intellectual level, educational background or socio-economic status, he knows that Spanish is a language and Puerto Rican is a nationality. The question only serves to reveal the worker's lack of knowledge and understanding of the Puerto Rican culture, and that in turn will adversely affect the client/worker relationship. Although the Spanish spoken by Puerto Ricans has

some distinct regionalism and accent, there is no significant difference between it and proper Spanish. Spanish is spoken incorrectly mainly by uneducated people and/or by long exposure to the English language. Those who consider Castillian as the only correct pronunciation of Spanish often do so as the result of ignorance or bigotry.

Education

In Puerto Rico the Puerto Rican places a high value on schooling. Education is considered the single most significant factor in promoting social mobility. There is a positive relationship between parents and the school systems. The mother will visit the classroom and parents are never taken to court because of a child's absence from school.

In New York City education is also significant to the Puerto Rican although the experiences have been difficult because of the rules governing education in this country. Workers should not think that because an elderly client is illiterate that he has no regard for education. The worker may be able to establish a very positive relationship with the client just by chatting informally with him (or her) about the struggle and sacrifices endured in order to educate their children. An elderly woman might tell the worker that she pressed clothes for the rich on the Island so she could afford to send her children to school. The same elderly person might tell the worker

that she now lives alone and misses someone reading the newspaper to her the way her children and grandchildren used to do.

Health

A worker may suggest that an elderly client visit a clinic for some health problem. Out of respect for the worker, the client will listen to the suggestion but will not voice any concerns over fears about payment. The client most likely believes that the clinics are expensive. In Puerto Rico, expensive private hospitals are called clinics. Public health institutions are known as public hospitals. Keeping this information in mind, the worker should be sensitive to the client's non-verbal fears and explain the procedure for using the clinic including the method of payment.

Cleanliness/Dressing

As a rule, the Puerto Rican will "dress up" for a formal occasion. This includes a party or gathering or an appointment to see a social service worker. Dressing up is a way of showing respect and affection. In dressing, Puerto Ricans tend to favor the bright colors that are popular in the tropics. The concept of seasonal dressing is foreign. Thus a client wearing bright colors in the winter might be considered inappropriately dressed to a worker. An awareness of this will allow the worker to

accept the client without unconsciously rejecting him or her because of a visual impression. Also, due to the warm climate, Puerto Ricans are obsessed with the ritual of daily baths. The worker should be aware of this because when socializing with other groups, the Puerto Rican will quietly criticize the hygiene habits of others if they seem not to measure up to his standards. This quiet criticism takes the form of "relajo" within the group because there probably exists a deep trust, a "confianza" among the group members making these observations. The subject of their scrutiny will not be hurt because no one in the group will break the "confianza" and no one will be indiscreet about it.

Entertainment

A sensitive worker who plans and organizes a Christmas party in a senior citizen center for Puerto Ricans will include members of the younger generations. By careful invitation of some of the young ones to the party the worker will show an understanding and knowledge of the way Puerto Ricans entertain.

The worker will then establish a good rapport not only with the client but with the larger community because in the Puerto Rican culture all members of the family, from grandmother to grandchild are included at parties. Singing and dancing are the main entertainments and the well educated professional might become familiar with some

of the music and the different types of dances that Puerto Ricans like.

Other aspects of Puerto Rican culture not discussed here are games, sports, food, literature, art, novels, drama, poetry and short stories. Although some of these (art, novels, drama, etc.) are well developed in the Puerto Rican culture, some writers believe that the Island's unresolved political status has infringed on the full blossoming of these art forms.

It will help for the worker to be aware that baseball and boxing are the favorite sports of Puerto Ricans. They will often choose to watch these events on television or listen to them on the radio over other activities.

Also, workers should have some knowledge of Puerto Rican food. It is important not only in relation to daily diet, but also on special occasions like Christmas and Good Friday.

Attention to all of the factors of Puerto Rican life and cultural patterns as I have outlined them in this section will be of help to the serious social service worker who wishes to work effectively with the elderly members of the Puerto Rican community.

Footnotes

¹A Preliminary Report on the Development and Implementation of a Federal Manpower Policy for the Field of Aging, U.S. Department of Health and Human Services, Administration on Aging, September, 1980.

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⁶A Preliminary Report.

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¹⁸Ibid., p. 6.

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²³Ibid., p. 156.

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⁴¹Ibid., p. 5.

⁴²Joseph P. Fitzpatrick, "The Puerto Rican Family", in Ethnic Families in America, edited by Charles Mindel and Robert Habenstein. Elsevier North Holland, Inc., New York, 1981, pp. 189-215.

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⁴⁶Marjorie Cantor, "Life Space and the Social Support System of the Inner City Elderly of New York", Gerontologist, Vol. 15, No. 1, February 1975, p. 169.

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⁴⁹Hidalgo, p. 15.

⁵⁰Ibid., p. 15.

⁵¹Wagenheim, p. 228.

⁵²Ibid., p. 228.

⁵³Ibid., p. 45.

⁵⁴Ibid., p. 49.

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⁵⁷Hidalgo, p. 10.

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CHAPTER IV

STUDY DESIGN

Goals and Objectives

In the previous chapter, attention was focussed on the needs of the Hispanic aged, particularly the Puerto Rican elderly, because the main goal of this study was to test a strategy for increasing the pool of potential service providers, sensitive to the needs of this population which is Spanish-speaking and of Puerto Rican culture.

The problem of under-utilization of services by Hispanics due to cultural/language barriers has been established in various research studies (Carp, 1970; Gomez; 1976; Gil Torres, 1978; Eribes and Bradley-Rawls, 1978 and Holmes, 1979)¹ and various official reports such as the Report to Congress (1980), Report to Congress on the Hispanic Aging and the Mini-White House Conference Reports on Minority Aged (1981). Gomez and Holmes studies referred mainly to the under-utilization of services by Puerto Ricans.

This phenomenon is not unique to the Hispanic and/or

Puerto Rican, and has been documented cross-culturally in studies such as Bello (1973), Dorset-Robinson (1974), Bell (1975), Kalish (1975), Fujii (1975), Carp and Kataoka (1976), Bell, Kassechau and Zellman (1976), Chen (1979), and Adams, Jr. (1979).²

To increase the pool of potential service providers sensitive to the language and culture of the Hispanic elderly, various alternatives were considered. Among them, the possibility of organizing seminars for first year Social Work students to be offered in schools of Social Work was explored; preparing a series of conferences for participants working in the field of Geriatrics for the purpose of sensitizing them to the needs of the Spanish-speaking elderly, particularly the Puerto Rican elderly; organizing in-service training in a public or private non-profit agency serving a predominantly Spanish-speaking population for the purpose of orienting non-Puerto Rican service personnel to the needs of the Hispanic aged, particularly the Puerto Rican elderly or an undergraduate training program geared to attract culturally sensitive, bilingual students to the human service field.

After careful consideration, I selected an undergraduate training program geared to attract culturally sensitive students to the human service field for implementation. Through a series of interviews which I conducted in 1975-76, it became evident that agencies served

few if any Puerto Rican aged. Furthermore, it was clear that few of the workers had any substantial experience with this group.

I then assumed that the reason for their inability to serve the Hispanic aged, particularly the Puerto Rican elderly was because of language and cultural barriers. As I indicated, the Report of the Conference on the Hispanic Aged, which was part of the Mini-White House Conference reports on Minority Aging, concluded that if the Hispanic elderly are to utilize services, the service provider must be culture- and language-sensitive. In addition, the 1980 Report to Congress found that although minority enrollment in the areas of Administration, Social Work, Medicine, Education and Urban Planning has increased, the numbers are not sufficient to meet the demands. This further confirmed my choice of alternative, namely, an Undergraduate Training Program.

As a faculty member at Hunter College, in a minority program such as SEEK, I had access to the student population that would meet the requirements for admission to such a training program. In addition, the Black and Puerto Rican Studies Department and the Brookdale Center on Aging were receptive to the project. Casita Maria Carver, a Senior Citizen Center, welcomed the idea of accepting students for field placement.

This combination of resources made feasible the implementation of the Undergraduate Training Program. As

stated previously, it has been recommended that workers with the same cultural and language facility be trained and educated in the service fields such as Social Service, Mental Health and Nursing in order to be accessible to the Hispanic elderly, particularly the Puerto Rican elderly. As discussed in previous chapters, it was felt that the bicultural-bilingual students might be predisposed to understanding the needs of a minority elderly population. Furthermore it might be expected that bicultural-bilingual students would be more responsive to training relating to the needs of the Puerto Rican elderly. Also it was felt that students sensitive to linguistic and cultural differences might be more alert to important factors which determine successful delivery of services to a minority population.

Identifying those specific cultural factors which relate to the successful or unsuccessful delivery of services to the Puerto Rican aged will increase information useful for the allocation of resources and the training of professions in the social service field.

In order to further explore the questions posed, a curriculum design for an education and training program was developed. The curriculum included both seminars and field work placement in a community agency. The seminar objectives were to help the student become informed, knowledgeable and culturally sensitive to the special needs of the Puerto Rican elderly. Special attention was

given to the formulation of attitudes toward the elderly, also to an analysis of the specific cultural traits of the Puerto Rican elderly which act as facilitators and/or inhibitors in the process of delivery of services, and to the development of basic principles of social work practice.

One of the aims of the seminars was to help the student become culturally sensitive to the special needs of the Puerto Rican elderly. In order to better equip the student to relate to the Puerto Rican elderly in the field placement, much of the content of the seminars focussed on Puerto Rican culture and history.

The field work placement was seen as an opportunity to articulate or formulate the practice components. Each student was responsible for assessing a gap in service delivery in their host community agency, designing a project to fill this gap and then implementing the proposed project. Each student was required to maintain a log with individual entries for each day of placement which described their day's activities. The major function of the log, however, was to encourage the students to make a daily evaluation of their feelings, attitudes and frustrations while in placement.

Although a more practice-oriented approach to using the log was considered--an approximation of process recording--this approach was discarded in favor of the approach previously described because it was hoped that by

offering the student more latitude in the choice of material recorded, that a truer picture of the field work placement would be achieved.

It was hoped that the use of the log in such a "free floating" manner would facilitate the assessment of any changes in the degree, direction, or nature of the cultural sensitivity of each student.

"Cultural sensitivity" as operationalized in this study, refers to the degree of awareness and integration of traits and elements of Puerto Rican culture into the interactive and evaluative processes of each student within the field work placement.

A "before and after" test was designed and administered to the students taking the seminar. The test instruments consisted of two indexes, one to assess the student's knowledge regarding aging, its process and conditions, and the second to evaluate the student's attitude toward the aged in comparison to four other major age group categories. In addition, a pre-test profile of each student was compiled using information gathered from both an oral and written interview. This pre-test profile was then compared to a post-test profile taken from a content analysis of each student's log. In this manner it was hoped to assess the degree of changes, if any, in the cultural sensitivity of each student.

In summary, the objectives of the study were to increase the knowledge and sensitivity of a small group of

selected undergraduate students to the Puerto Rican aged. In order to achieve these objectives, an undergraduate training program was proposed which included both a seminar and a field work component. A seminar focusing on the aged in general and the Puerto Rican aged specifically was conducted with an emphasis on both factual knowledge regarding the physical, emotional and psychological aspects of aging as well as a focus on the Puerto Rican culture, its content, meaning and development. As the knowledge base was being thus increased, the student, through his/her participation in the field work placement, a structured, supervised setting, would be helped to utilize his/her knowledge in the implementation in a responsive and culturally sensitive manner of program activities within the field work placement.

Setting of the Study

The education and training program was designed and implemented in the Black and Puerto Rican Studies Department at Hunter College. The program was entitled, "Special Services for the Hispanic Elderly", and included courses #29-281 (seminar) and #20-381 (field work).

Although the Black and Puerto Rican Studies Department at Hunter had in its curriculum a number of courses centered around Puerto Rican culture, the Puerto Rican family structure and Puerto Rican history, none had even been offered which included specialization in aging. The chairman of the Black and Hispanic Studies Department received the project proposal with enthusiasm and offered the support and cooperation of the department. Since the Black and Puerto Rican Studies Department has sought specifically over the years to address itself to the needs and concerns of the Black and Puerto Rican student and has been successful in attracting that segment of the student population, it was felt that undertaking this project under its auspices would conspicuously advance the goals of the project.

Instrumental to the development of the program design was the Director of the Brookdale Center on Aging at Hunter College School of Social Work. Despite the fact that Brookdale Center on Aging offers scholarships in an effort to encourage student involvement in the field of

aging, no Spanish-speaking students had applied since the Center was established.

My project was considered a mechanism for getting Spanish-speaking students involved in the field of aging. This was an opportunity to reach out to those students eligible for the program and who had demonstrated financial need.

Over the summer of 1976, contacts were made with a number of community agencies which serve the Hispanic elderly, as possible sponsors for the field training component of the proposed project. Due to the scarcity of appropriate facilities and the difficulties of securing student placements in general, a decision was made to place all the students in one host agency. This would then facilitate on-site supervision and field instruction. In addition, having all of the students participating in field placement within a single agency minimized the degree to which organizational structure and environment would impact differently on the students.

After visiting several possible alternate sites, Casita Maria Carver Senior Center emerged as the most suitable site. Casita Maria is located at 65 East 102nd Street in New York City and serves primarily a Hispanic population. As a senior citizen center, it works exclusively with the aged. As a community agency which serves an economically depressed area, the client population was representative of that group of Hispanic elderly

around which the initial concerns of this proposed project centered.

Although the kind of services that elderly people can benefit from are unlimited and analogous to those enjoyed in the general population--games, dances, lectures, picnics and/or outings, swimming, cooking, sewing, handcrafts, club memberships, visiting museums, theaters, and movies, community organizations, parties, furthering their education (academic and non-academic), etc.--the Center sought to target its services as it was understaffed, and therefore, found it necessary to limit its activities. Due to financial constraints the Center only served a daily average of 150 elderly. The major service offered was the provision of a hot lunch. In addition to providing direct concrete services, the staff was used to provide individual social services like referrals to social service agencies to secure and/or maintain entitlements such as Social Security, Food Stamps, Medicaid, Medicare, etc. Moreover, this is not to say that recreational activities did not take place, since the elderly spent a large part of the time playing cards and dominoes which were their regular daily activities. One afternoon a week they played bingo. Other activities offered were handcrafts and attending health and dietary sessions. Occasionally, they celebrated birthdays. The traditional annual holidays (Thanksgiving, Christmas, Three Kings Day) were also celebrated. Notwithstanding

the limits imposed through financial constraints, the Center in effect was offering those services which its clients, mainly poor and disadvantaged elderly, need in order to function and maintain themselves within the community.

Casita Maria's Director, Mr. Otilio Busillo was both interested and willing to participate in the project. In July and August of 1976, I visited the Center at regular intervals. During these visits, I became acquainted with Casita Maria's group social worker, Mr. Heriberto Faria, as well as other members of the staff including the activities director, the direct care worker and the program director. Most important of all, I was able to meet and observe many of the elderly who participated in Casita Maria's programs and activities.

One of the purposes of these meetings was to delineate the role and responsibility of the student worker while in field placement and to clarify the role and responsibility of the on-site student worker supervisor and the field placement supervisor. I assumed the major responsibility for the student's field placement activities. These included on-site supervision, student assignments, consultation and evaluation.

Assistance with small group activities or with specific agency task assignments was provided by the Director of Casita Maria or his designee. For example, when students filled out an agency demographic question-

naire during their interviews with some of the elderly clients, they were assigned to a caseworker for supervision.

It was on this basis that a contractual agreement was negotiated between the agency and myself. The sharing of responsibility combined with a clear separation of roles allowed Casita Maria to view the student workers as an additional resource without disrupting either its ongoing or regular activities. In fact, the students' activities were viewed as being complementary to the program of the elderly in the Center.

Student Selection Process

Student participants were recruited through the regular Hunter College undergraduate registration procedures. After registration, each candidate was screened for suitability for the program and to ensure that the work hours (field experience) would not conflict with their other courses. The specific criteria for inclusion in the undergraduate training program were completion of a minimum of sixty credits and a working knowledge of the Spanish language.

Although the program was designed in part for the recruitment of bilingual students into the social service field, registration was not limited to students who were Hispanics, but extended to all students who could meet the language criteria. Consequently, some of those who registered were not Hispanic.

In order to recruit students of diverse backgrounds, flyers were distributed with seminar information prior to registration. A brochure describing the new course, the program, eligibility criteria and registration procedures was prepared and distributed by the Black and Puerto Rican Studies Department. The Brookdale Center of Aging also announced the courses in its Fall 1977 Course Offerings in Aging at Hunter College catalog.

A "Guideline for Screening Interviews" was developed and administered in a face to face interview

with each student individually before the completion of registration. Student eligibility was evaluated through the use of the screening interview; the number of credits completed to date as well as the student's knowledge of Spanish were confirmed. The interview schedule consisted of twelve open-ended questions, followed by a general conversation derived from these in order to gain a personal impression and evaluation of each student. The students were informed of the purpose of the interview and their participation in a special project.

Aside from gaining specific background knowledge regarding each student, the interview schedule was constructed to ascertain each student's working knowledge of the elderly, his experiences both personally and professionally in working with the elderly, as well as his degree of bilingualism and the general scope of his knowledge of the Puerto Rican culture both through experience and through formal instruction or training. Through this questionnaire a pre-test profile of each student was made.

These Pre-test Profiles, when taken in conjunction with the log's content analysis, would hopefully determine each student's degree of change in cultural sensitivity at the end of the program.

A total of thirteen students were accepted into the program. All thirteen students applied for the Brookdale Center on Aging Scholarships. Twelve were eligible for assistance. One student was not eligible for assistance

based on need, but received a \$50 stipend for travel expenses. Financial need was determined by the CUNY need analysis procedure and was conducted in the College Financial Aid Office.

The limitations of the sampling design lie primarily in that the process was one of self-selection. Such a population, because of its lack of randomness, assumes a bias and as such is not representative of the larger undergraduate student population. This is further compounded by the size of the resulting study sample which because of its limited number, precludes the generalization from the study's findings to the larger population. In addition, specific population characteristics or traits which may surface as typical of the sample may indeed be a result of the bias infused into the selection process. The major consequence of these limitations is that it confines the parameters of the study to a descriptive and exploratory function. The establishment of a causal relationship through the extrapolation of its findings is not within the scope of this inquiry.

Course Content

The program consisted of two inter-related parts: seminars and field work experience in a senior citizen center. The seminar was conducted in thirty sessions, each lasting an hour and a half, meeting twice a week. The field placement consisted of twelve sessions of three hours each once a week. This project took place in the Fall Semester of 1977 in Hunter College's undergraduate program.

The seminar consisted of lectures, material presented by guest speakers, assignments and discussion of field work experience.

The field work consisted mainly of students having direct contact with the elderly, with minimum structure, in the senior citizen center. I was available to the students individually or in small groups for consultation. In addition, each one had an individual supervision conference at the beginning of the semester, in the middle and at the end of the semester.

The material to be discussed in this paper consists of four parts. The first will be a discussion of social work practice principles, the theoretical basis for them and the ethical imperative for each one which the seminar and field work experience were based on. These were utilized as the conceptual framework through which the course content was developed and through which the bridge

from classroom to field placement was structured for the student participant. Students were thus afforded the opportunity to gain insight and practice in the operationalizing of these practice principles through actual doing rather than direct classroom instruction.

The second part addresses the actual course material used in the seminar. Third, I will discuss the field work experience and finally, the relationship between seminar and field work.

A. Practice Principles, Theoretical Basis and Ethical Imperative.

1. Social Work Practice Principles (Substantive).

Student participants should be knowledgeable and well informed about the aged, particularly the Puerto Rican elderly, in order to be useful in the helping process and in establishing a positive relationship with the elderly and their families.

This social work practice principle is derived from the first of Smalley's (1967) five principles generic to social work practice:

The diagnosis or understanding of the phenomenon served, is most effective for all social work processes which is related to the use of the Service; which is developed, in part, in the course of giving service, with the engagement and participation of the clientele served, which is recognized as being subject to continuous modification as the phenomenon changes, and which is put out by the worker for the clientele to use, as appropriate in the course of the service. 3

Smalley continues,

To the beginning of the process the worker brings his own understanding, developed, organized and available, most surely, through a process of pro-

fessional education, of the nature of the particular phenomenon which he is immediately engaged, whether an individual, a group or a community. 4

The theoretical basis of the practice principles used in the undergraduate educational training program is based on a paper entitled, "The Inner-Directed Professional Question: Knowledge, Values and Action in Social Work" by Harold Lewis.⁵ I attended a seminar at which he discussed the relationship between knowledge and value components in the practice of social work. Lewis' discussion stressed the following schemata at two levels, as relationships between: Knowledge/Values; Theory/Ethical Imperatives; Propositions/Commendations; Directives/Commands.

This indicates that when propositions and commendations are in agreement, we have practice principles; actions are the result of rules based on directives and commands.⁶

The ethical imperative related to the substantive practice principle which the program is based on, is that the students, whose lack of awareness about the conditions of the elderly (the program's purpose, resources, etc.), should not be placed in a situation to further harm those already disadvantaged (i.e. the Puerto Rican elderly). Therefore, the seminar and field work experience were geared to help students to become more knowledgeable and informed about their subjects.

2. Social Work Practice Principle (Substantive).

The student will demonstrate "respect" for the inherent worth and dignity of the elderly and their families.

This principle is a basic one to professional social work practice. Siporin citing Younghusband states: "It is ultimately in this, in the dignity and worth of man, that the philosophy of Social Work rests."⁷ Siporin further adds, "This very general principle is realized in what we call acceptance."⁸ The theoretical basis for it is in the foundation knowledge or behavior theory and social work practice theory. Some of these behavior theories are discussed by Siporin, namely role theory general systems, social systems, ecological and development theories. The discussion here is limited to the role theory as an example of foundation and knowledge or behavior theory on which some practice principles are based. According to Siporin, the central concept of social role in role theory is understood as:

A pattern of expected behavior associated with a social system status for an individual. The conception of perception of role expectation held by the subject individual and significant others, specifies obligations and rights, norms and values for legitimate appropriate behavior which is expressed generally in the form of a social type...Typical behavior principles are as follows: our social order is based on social interaction and relationships between people in terms of reciprocal or complimentary social roles. Individuals function in terms of their role performances so as to accomplish life tasks...Positive interpersonal role complimentary leads to harmony, mutual satisfaction and growth. 9

The ethical imperative related to the principle is that a curriculum design for an educational and training program concerned with the Puerto Rican elderly must provide students with an opportunity to demonstrate and experience the elderly's right to participate in decisions that affect them.

3. Practice Principle (Process).

The curriculum design should provide an opportunity for the student to participate and to relate through the learning process.

Smalley's fifth principle generic for social work practice states:

All social work processes, to be effective as processes in social work, require the use of relationship to engage the other in making and acting in choices and decisions as the core of working toward the accomplishment of a purpose identified as own purpose, within the purpose of the service being offered. 10

In other words, "helping people help themselves..." is "the engagement of the other through the use of a relationship process in working toward our own social purpose."¹¹ Smalley further adds that the psychological basis for this principle, "sees the individual as chief actor in his own life, creator as well as creature, actuated by inner purpose, biological and psychological, to become able to become and able to use a relationship to become, to make and to act on choices or decisions throughout all his day."¹²

Smalley's continued discussion of this practice principle states:

The worker may bring about change in the environment, may enlist and utilize community resources in addition to resources of his own agency, but everything he does has its focus in releasing the client to use himself and his situation as it is, as he makes it different, as the worker makes it different toward the fullest possible realization of own individual and social potential, in respect to the problem of immediate concern. 13

The necessity for engagement is no less real for the researcher who serves a social agency....As a social work/researcher he makes use of generic principles of engagement to help the staff connect with the research project, identify their own stake in it, find a way to participate in it and use the findings. 14

The teacher in a school of social work who has knowledge to impart and skill to develop is responsible for testifying to learning, its quality, and whether in the particular instance it is enough, but central in his own process skill as a teacher, in class or in field, is his capacity for engagement of the student in learning, and for furthering the student's capacity to act on his own interest and will to become, for his own sake, rather than purely or primarily to satisfy the school's requirements....Teaching method is characterized by skills in engaging as well as in impacting. 15

This process practice principle is very important because I was the person responsible for teaching the seminar as well as for supervising the students' field work experience. I used my social work background and skills to help establish a work relationship with the students which in turn could be applied to the students' relationship with the elderly.

The ethical imperative for the process practice principle is that a curriculum design for an education and training program for undergraduate students should provide the opportunity for student participation and en-

agement in a relationship. This is necessary in order to provide a way to give students the opportunity to experience and to value the principle's use in producing attitude changes in themselves and others.

All three social work practice principles are evident throughout the material and activities presented and discussed in the seminar.

B. Seminar

In the first seminar session I administered two pre-test questionnaires. The questionnaires were distributed and completed separately. The first one administered and completed was the "Aging Semantic Differential Scale" followed by an "Aging Facts Quiz".

Upon completion of the pre-test phase in the first seminar session again their participation in a special project was emphasized to the students and they were briefed on the purpose of the pre-tests and the goals and objectives of the program. The requirements for the project were also shared with them. Policies and procedures regarding attendance, punctuality and grades were also stated. Students were advised that if they were not interested in the program they should withdraw. Should they decide to stay, commitment would be an absolute requirement. The program components and their interrelation were explained (seminar and field work placement).

After the first session, the four subsequent ses-

sions consisted of helping the students become aware and informed about the elderly and their own attitudes toward this age group. In order to accomplish this, several activities took place in the seminar sessions where students discussed their motivation for participating in the course and clarified information they had obtained about the elderly from various sources. In the first of these activities, students introduced themselves and shared background information about themselves, their experiences or lack of experience with the elderly. In other activities, they reviewed the portrayal of the elderly on television, radio, in newspapers, popular magazines and other mass media sources. The students made self-assessments of their knowledge, empathy and their attitudes toward the aged.

The students were then introduced to their first guest speaker in the seminar, the Director of Casita Maria Carver Senior Center, Mr. Busillo, who gave them an overview of agencies and services to the elderly and, in particular, an orientation to the Center where they were to be placed. Field placement began after this orientation session.

In the following seminar sessions, the students continued receiving information on the elderly through reading assignments and other sources of information, alternated with discussion regarding their experience in the field work placement.

One specific activity was the assignment and analysis of a current article published in Time magazine, "The Revolt of the Old; Battle Over Forced Retirement",¹⁶ and a newspaper article entitled, "New Light on the Old".¹⁷

Two research articles published by the New York City Office of Aging, "Facts and Figures about New York City and Its Elderly"¹⁸ and "The Elderly in the Inner City"¹⁹ were also introduced and discussed in seminar sessions.

Other information covered in seminars were an overview of aging in the United States in the 1970's; major provisions for the elderly including Social Security, SSI (Supplemental Security Income), Medicare and housing. This material was covered in a lecture given by Dr. Rose Dobrof, Director of the Brookdale Center on Aging at Hunter College.

The students also received general information in a seminar session about the psychosocial approach of growing old in the United States as discussed in Chapter III.

Another guest speaker, Dr. Bernice Baxter, Social Psychologist/Counselor in the Department of Academic Skills, Hunter College, discussed "Problems of the Aged in Modern Industrial Society and Some of the Sociological and Psychological Implications". In another session the topic "Class and Ethnicity" was discussed.

Techniques of interviewing were discussed in various sessions and demonstrated through role playing

activities where some students played the role of the elderly people while others acted out the role of the service provider. These activities exposed students not only to techniques of interviewing but made it possible to demonstrate and discuss the three social work practice principles. It also allowed insight into the elderly person's inner feelings by portraying the role.

In the sessions dedicated to means of communication, Dr. Florence Denmark, Executive Officer at the Department of Psychology, CUNY Graduate Center, arranged for the students to attend a presentation by Mr. Robert W. Wesner, President and Publisher of Games and Simulation, Inc., on the techniques of games and simulation as a means of communication.

In another session, the importance of language as a means of communication was also discussed by a guest speaker, Mr. Carlos Quiroga, bilingual teacher, Hostos College, CUNY, who made a presentation on "Language and Usage of Both English and Spanish". He related his presentation to problems of language barriers and their relation to cultural problems confronted by service providers and the elderly, in particular the Puerto Rican elderly.

To continue enlightening the students in their understanding of the elderly, particularly the Puerto Rican elderly, several sessions were dedicated to studying the historical background of the Puerto Rican community in

New York City as well as the culture of this particular ethnic group. The basis for these sessions was given in Chapters II and III.

Other guest speakers were Mrs. Emelicia Mizio, Special National Consultant on Minority Affairs, Family Services Association of America, who discussed "Puerto Rican Values and Social Institutions in the Mainland as It Affects the Puerto Rican". Mr. Agustin Gonzalez, Executive Director of the Puerto Rican Family Institute, discussed "The Puerto Rican Family Interrelationship and the Aged", and Ms. Carmen Delgado, Attorney at Law, discussed "The Law, the Hispanic Community and the Elderly". She related the topic to the Puerto Rican ethnic group in particular.

An important part of the sessions was providing students the opportunity to relate the topic of presentation made in the seminar with the experiences they were having in the field work placement and vice versa. In addition, they were able to relate both the seminars and field work to the practice principles previously discussed. For example, when we discussed in seminar sessions some aspects of Puerto Rican culture, i.e. shaking hands when being introduced, they were able to relate this to their field work and bring it back for discussion at a later seminar session. This example, which was part of a role-playing activity, demonstrated one of the practice principles, that of "respect for the individual" (elderly)

on which the program was based.

C. Field Work

In the first session of field work, each small group of students was welcomed to the Casita Maria Carver Senior Center by the director, Mr. O. Busillo. He introduced them to the staff and to the elderly attending the Center. They were familiarized with the policies and procedures of the Center. Rules and regulations in regard to attendance, lateness, files, etc., were established. They also read material about the Center and had access to some of the files. They were able to relate freely with the elderly population, play cards, dominoes and other kinds of games with them.

In the second session, each student had an individual supervision conference to elicit their feedback regarding their first visit to the Center and to help them initiate an assessment of the gaps in services that they perceived existed at the Center. They were also directed to maintain a log of field work activities during the semester.

Each student functioned at a different pace. All students were able to relate freely to the elderly population, but each one worked for a period of time with at least one individual elderly person. Each student was able to observe a client interview conducted by a worker in the Center. At the time, the Center staff was in the

process of filling out a questionnaire for each member at the Center. This five-page questionnaire detailed identifying information, a brief social history and the individual's interests.

Students were required to complete a questionnaire for the interview they observed. The purpose was to expose them to the skills required for interviewing and to sensitize them to the steps required in engaging a person to share and communicate in a comfortable fashion. Students were also given the opportunity to conduct an interview themselves.

In addition to participating in interviews, students were expected to take the initiative in planning activities while in the Center. They were encouraged to work with small groups and put their plan to work. Some were resistant to take such initiative. Those who were unable to assume leadership roles in groups, assisted the leaders and continued to work with individuals. Some of the groups formed were a Yoga group, one for men and one for women (sometimes mixed), a handcrafts group, a picture framing group, telephone answering/message taking group and a reading group. Whether group leader or helper, each student recorded their individual experiences, impressions and feelings about the groups in their logs.

Some students also accompanied staff on a field trip planned at the Center. All students participated in the planning and organization of a bazaar which the elderly

held in the Center to raise funds for field trips and other activities.

Students working with individual clients assisted them in writing letters, reading the newspaper, etc. They shared time together for company and conversation as well as for playing cards and other table games. These one to one experiences were also narrated in the students' logs.

During field placement, all students made visits to an agency other than the Center. Some selected a nursing home and others went to visit the Puerto Rican Family Institute. The purpose of this activity was to broaden their view of services not only to the elderly in general, but also to the entire Puerto Rican community.

In the middle of the semester I met formally with the students in small groups. The purpose was to get feedback as to their impressions and experiences working at the Center, as well as to provide guidance and discuss issues of concern and interest related to the elderly. During the course of the semester, I was available for consultation at all times, to groups of students as well as individuals, offering support and encouragement as needed.

At the end of the semester, I met again with each individual student. The purpose of this meeting was to once again discuss their impressions and formally terminate their field placement segment of the course. During the final session, I shared with each student the

written evaluative statement, a requirement of the Black and Puerto Rican Studies Department.

D. Seminar and Field Work Relationship as Related to Practice Principles

The following narrative discusses the relationship between the seminar and field experience and the application of the three practice principles, to provide an illustration of how the principles were integrated. The ultimate goal was to assist the students in internalizing these very basic concepts.

1. PRACTICE PRINCIPLE I

This practice principle addresses the need for students to become more knowledgeable and well-informed about the aged, particularly the Puerto Rican elderly, in order to be useful in the helping process and in establishing a positive relationship with the elderly and their families. This learning process was enhanced in the seminars by encouraging discussion, sharing reading material, receiving visiting lecturers and allowing the free expression and exchange of ideas. The field experience allowed the students to observe the elderly first hand, talk with them and gather information. This was enhanced by the fact that they were able to relate on a one to one basis with elderly people. Their observations and contacts were also discussed in the seminars.

The result of the seminar and field work experience

was that students acquired knowledge about the elderly with whom they had a first-hand experience and were able to form their own opinions. The combined experience was also helpful in dissolving their preconceived ideas and stereotypes about the elderly in general.

In the seminars students discussed the social problems faced by the elderly, such as fixed income, poor and inadequate housing, poor health and poor health care. In the field they were able to observe that the process the elderly must undergo in order to obtain such needed services was involved, lengthy and complicated, often resulting in delays in receiving services. Through their contacts with some needy elderly people, they were able to see first-hand how the individual elderly dealt with his or her situation. These issues were discussed in seminars and the students were sensitized by the experience.

The knowledge and information acquired through the seminar and field work experience facilitated the development of personal relationships between the students and elderly individuals that they met as a result of their participation in the project.

2. PRACTICE PRINCIPLE II

This practice principle is a basic one and sets the tone for establishing the student's responsibility in demonstrating "respect" for the inherent worth and dignity of the elderly and their families.

The history of Puerto Rico, the migration to the

mainland and the culture of the people were discussed extensively during the seminar lectures. Guest speakers discusses related topics such as Puerto Rican values and social institutions, Puerto Rican family interrelationships and the problems of language in relation to the different cultures.

In the field the students were able to observe the behavior of the elderly in relation to their culture as well as exchange ideas with them. This provided an opportunity for learning and internalizing what was learned through personal experiences. The ideal end result is a basic understanding of cultural differences among all people and the importance of accepting these differences.

The student began to accept and understand that the elderly had the right to make choices as to the kind and type of activities they wanted to participate in among those being offered at the Center. Many elderly chose to continue playing dominoes, cards or bingo even when the students generated additional choices, such as Yoga, reading sessions and telephone services. This adherence to ritual or established patterns of behavior did not preclude, however, the participation of interested Center members.

3. PRACTICE PRINCIPLE III

This practice principle stresses that the learning process takes place through participation and the ability to relate.

Having been responsible for the seminar as well as the field supervision, my focus was to use the students and myself as a model and work towards engaging them in a positive relationship that would carry over to the way they could relate to others. Role playing was used as a tool of engagement and understanding. I participated in role playing in order to allow a role reversal.

In the field experience students were encouraged to vent their frustrations and air their concerns. This was done through individual and small group consultation. They were encouraged to share observations and complaints with the group for discussion so that any problems could be worked on and the sense of anxiety lessened.

As a result, this attitude of acceptance was carried over by the students toward the elderly. For example, as I've already noted, the students came to accept the elderly's ability to decide for themselves how to spend their time. The students were also able to engage the elderly in a professional relationship. The students became supportive and were able to listen to the needs of the elderly.

Key Concepts

In our discussion of cultural sensitivity, the key elements put into practice in the program can be separated into two factors, knowledge and empathy. Both were ultimately modified by experience.

These were operationalized according to those aspects considered crucial to the conceptualization of the problems rather than drawn from specific models tested in previous research or theoretical works. The central underpinnings for the concept of knowledge were drawn from the works of Pierce, James and Dewey and Florian Znaniecki (1940).²⁰ Znaniecki's concept of knowledge was found to be the most salient to the conceptual framework in facilitating the operationalizing of the concept of knowledge as used in this study. His discussion of knowledge centers on his notion of "social circles"...that is,

the audience or public to which a thinker addresses himself...in differentiated societies, thinkers address selected segments or public and not their total society...anticipate the demands of their public...lend to form forums, self-images; select data and size upon problems in terms of their actual or anticipated audiences. 21

The framework for the concept of empathy and its generality was drawn from two trends of thoughts: one represented by Lipps, Kohler, et al. which tries to explain how a person understands another in terms of such concepts as intuition, inference and empathy, and second,

the one represented by Freud, Mead, Sullivan, et al. which emphasizes the needs of recognizing other's feelings for the process of socialization and evolution of self.²²

Lipp coined a word in the German language that was translated by Litchener as "empathy". It literally means "in suffering or passion". Although sympathy and empathy frequently are used interchangeably, and the etymological structure and usage of both words is similar, a difference had been made.

Sympathy is the capacity to apprehend the pain, suffering or signs of negative emotions in man or animals and to respond to these with appropriate negative feelings...may involve "shared" feelings, but not all shared feelings can be communicated....(On the other hand) the connotations of empathy are emotionally neutral, lying between sympathy and antipathy but including the joyous emotion...(it is) the self conscious effort to share and accurately comprehend the presumed consciousness of another person including thoughts, feelings, perceptions, muscular tensions as well as their causes...(in psychology it is) to maintain an awareness of the imaginative nature of the transportation of oneself to another...denotes an active referent. 23

Empathy is a "mechanism of transformation...it enables a person to put himself in another person's situation...to identify himself with a role, time or place different from his own."²⁴

The two trends of thought and the need for quantitative approach led to a search of indexes to operationalize empathy and accuracy. The discrepancy between a judgement and a criterion was defined as the ability to understand others. The differences in accuracy depend

upon the judgement tasks. Some examples are assumed similarity, stereotype accuracy and differential accuracy.²⁵

Finally, Allport (1961) with the inference theory contributes to the process of knowing others. This indicates that "interpersonal knowledge accounts well for the findings that similarity between judge and others and breadth of life experience, aid to the accuracy of judgements."²⁶

The experience concept was drawn from and closely related to Sullivan's definition..."human experience primarily consists of interaction or transaction between people...whether the people are real, imaginary...or a blend of both...."²⁷ He discusses the continuous effects of experience,

since interpersonal relations begin at birth and are normally significantly correlated with the orderly sequence of biological maturation...a thorough understanding of people's interpersonal relations requires an understanding of the development of their personalities, as well as a study of their present relationships. 28

Knowledge

Knowledge is crucial in the development of understanding the nature of an unfamiliar group. Knowledge can be divided into three categories: factual, stereotypical and inaccurate. Factual knowledge is both accurate and concrete. Stereotypical knowledge may be generally true, but it is over-simplified and often incorporates a bias. Inaccurate knowledge is any false information. Stereo-

typical knowledge also can be false, and for the purposes of this study, it is considered in the category of false knowledge.

Knowledge acquired through working in a structural academic setting, whether in a group or individually, should have the greatest impact since it combines actual experience with rigorous disciplined analysis. Purely academic knowledge, whether gained through courses or independent study, gives the student the structural base which becomes a resource when working with the elderly.

Empathy

Empathy is not only crucial but necessary to create a bridge between knowledge and action. Empathy also can be divided into three categories: negative, stereotypical and responsive. Negative empathy is demonstrated by using blame and chastising statements in dealing with the elderly. Stereotypical empathy is positive but patronizing because it is based on expected behaviors. Responsive empathy is individualized and reflects sentiments based on actual experience with a person.

Experience

Experience is important since it is the basis for using empathy and knowledge. Experience gotten by working with the elderly in a paid/volunteer position would be expected to provide a positive understanding and assessment of the needs of the aged because it provides the formal framework for this process. Personal experience, es-

pecially living at present or having lived with an aged person would also be useful in assessing and understanding needs. It can also have the negative effect of not allowing the student to experience the elderly in other ways than the ones he is accustomed to. Lastly, some passing contact with the elderly would provide the least preparation for a student to understand and assess their needs.

Test Instruments

While the independent variable was being developed and established (i.e. the undergraduate training program), attention was also given to the appropriate indicators of success for the program's evaluation.

Pre-test Profiles

As the population of concern in this study was the Hispanic elderly and in particular, the Puerto Rican elderly, some assumptions were made as to whom would be the most suitable student for the training program. Therefore, it was expected that Hispanic students, particularly Puerto Rican students, being both bicultural and bilingual, would be more responsive to this elderly subgroup. Taking these and previous assumptions into consideration, the Guideline for Screening interview was designed.

As previously noted in the section on the student selection, particular emphasis was placed on obtaining specific information relating to each student's experiences with the aged population. Some of the questions centered around personal experiences, such as the student's relationship to parents and grandparents. Other questions centered on volunteer work experiences with the elderly. Finally each student was asked to evaluate their own abilities and assets. In addition, an interviewer's evaluation and assessment of the student was complete at

the end of the interview, including his degree of bilinguism and knowledge of Puerto Rican culture through experience and/or formal instruction and training.

This data was used as the source material for the student's Pre-test Profile Score. Using a five point system (five being the highest), each student was rated and given a score.

Knowledge was scored:

- 5 points: field placement with an aged group.
- 4 points: field placement on an individual basis.
- 3 points: course about aging.
- 2 points: course in related field to aging.
- 1 point: general work in sociology, social work.

Experience was scored similarly:

- 5 points: working with aged (paid).
- 4 points: working with aged (volunteer).
- 3 points: living with aged (present).
- 2 points: living with aged in past.
- 1 point: some time with aged.

Biculturalism/bilingualism was also scored:

- 5 points: Bicultural (Puerto Rican)
- 4 points: Other Hispanic
- 3 points: non-Hispanic
- 2 points: Bilingual, Spanish
- 1 point: Bilingual, non-Spanish

The score for each category of the Pre-test was added to produce a cumulative score with a possible range from 3 to 15 points.

Cumulative scores were grouped in the following category:

- 1-5: low
- 6-10: moderate
- 11-15: high

The pre-test profile score can best be viewed as a readiness score and to some degree a measure of cultural sensitivity.

Scales

In developing the scales to be administered, an effort was made to obtain information for which comparable data existed.

In her discussion on the advantage for the researcher to use already established instruments, Weiss says,

If the evaluator is lucky, and earlier studies have been done in the field or measures have been created that are suitable for the subject of his concern, the task becomes one of locating existing measures. It is worth a fair amount of searching to locate measures that have already proved workable, rather than create new ones. 29

Used in this study were two instruments that had been previously included in research studies originated by the New York City Office of Aging.

The Aging Semantic Differential Scale

"The Aging Semantic Differential Scale" was a model developed by Rosencrantz to measure student's attitudes toward the aged. In this semantic differential rating scale a respondent is asked to measure his/her response to some object or concept in terms of two extremes in the scale.²⁸

An example of the scale as used in the present study is

Independent-----Dependent
6 5 4 3 2 1 0

Depending on the position of the student's response as rated along the scale, a value was given in the range of 0 to 6 with a high score denoting a positive association. In order to compare the student's attitudes toward the aged, it was necessary to compare this age group with other developmental age categories.

In this study the instrument consisted of five age categories namely Old People, Middle Age People, Young People, Children and Self. Rosencrantz scale is a revision of the instrument developed by Osgood, et al., "A Semantic Differential" (1957).³⁰ As a result of a factor analysis of Rosencrantz revised scale, three major dimensions were derived: Instrumental/Ineffective, Autonomous/Dependent and Personal Acceptability/Unacceptability.³¹ These three dimensions corresponded conceptually to the dimensions of Activity, Potency and Evaluative as developed by Osgood et al.³²

Rosencrantz's instrument makes it "possible to compute a total score for each respondent and a more meaningful factors score on each of the additional dimensions."³³ In this study the same results can be achieved.

Most important, Rosencrantz notes that the instrument made it possible,

To administer the semantic differential to respondents representing almost the entire life-cycle. Thus, we might find differences in attitude toward young, middle-aged and older persons when comparing responses obtained from respondents representing these age groups. For example, if we were to analyze responses gained

from older persons, we might find that they rate themselves and younger persons quite differently on the attitudinal dimensions. In this sense, the semantic differential approaches relevance for use in measures of self conception as well as respondent conception of others. 34

Polmore's "Aging Factor Quiz"

The second scale used by the New York City Office of Aging (Polmore's "Aging Factor Quiz")³⁵ was adopted and used by this study.

This scale is based conceptually on an instrument developed by Polmore (1977) in a study which focussed on the measurement of knowledge and information on the aged.

This scale is used to determine the respondent's factual knowledge about aging. It contains twenty-five true/false statements. Each correct answer is scored as one point. Respondents' scores could range from 0 to 25.³⁶ A sample measurement item is:

T/F 1. The majority of old people (over age 65) are senile (i.e. defective memory, disoriented, demented).

T/F 2. All five senses tend to decline in old age.

Polmore developed an instrument which avoids the disadvantage presented by the previous design tests: Tuckman and Lorge (1953); Cowan, Underberg, Verrillo (1958); Kogan (1961), which share one or more of the following:³⁷

1. Too many items and several pages of print.
2. A confusing presentation of the factual statements (true/false) which arbitrarily

scores as positive or negative.

3. Lack of documentation of the factual statements.

Post-test Profile

The daily log maintained by each student during field placement was systematically analyzed using a method of content analysis. Each entry was scored according to a pre-assigned coding system to be assessed by categorizing each statement within a three tier typography the key concepts of knowledge and empathy: knowledge (factual, stereotypical, false) and empathy (positive, stereotypical, negative). The data obtained from the content analysis served as a basis of inference.

A comparison of the log entries made in the early phase (orientation) was made with the log entries of the latter stages, in addition, vignettes which typify the experiences of the students within the field placement, focussing specifically on expression or communication of events which show changes in attitudes toward the elderly. Implementation of the cultural concepts discussed in the seminars were also presented.

As with the Pre-test Profile, the data resulting from the content analysis of the log is exploratory and tentative.

Assumptions To Be Tested

It was the express purpose of this study to attract bicultural-bilingual students into the human services in the area of aging. Emphasis was placed on biculturalism-bilingualism rather than just on Spanish-speaking because it was expected that such individuals, because of their own experiences, would be more positive in their attitudes toward the Hispanic elderly. It was expected, however, that a Hispanic who is both bicultural and bilingual would be more positive in his attitude towards the Hispanic elderly than a bicultural-bilingual individual of another culture. Furthermore, as the target elderly population was Puerto Rican, a further expectation would be that Puerto Rican students would be the most positive in their attitudes and understanding of the needs of the Puerto Rican elderly.

Of biculturalism and bilingualism, it was expected that biculturalism would prove to be the more critical variable. Biculturalism denotes a certain need on the part of the individual to negotiate between two cultures--the culture lived in and the dominant cultural structure of the family/community network. Bilingualism on the other hand can be achieved with a minimum of interaction between the individual and the culture where the language is spoken.

It was expected that through the seminars and field

work experience, both the knowledge and empathy of each student towards the elderly would increase.

It was expected that age, as it reflects accumulated experience, would be a positive indication of a good attitude and positive increase in knowledge and empathy.

It was also expected that sex would impact on attitude and empathy, with women scoring higher positive scores because of their traditional role as nurturers.

In summary, the assumptions to be tested are the following:

1. Hispanics will be more positive in their attitudes towards the Hispanic elderly than non-Hispanics.
2. Puerto Ricans will be more positive in their attitudes towards Puerto Rican elderly than other Hispanics or non-Hispanics.
3. The greater the degree of biculturalism, the greater the degree of cultural sensitivity.
4. The older the respondent, the more positive the attitude toward the elderly.
5. Females will demonstrate a more positive attitude toward the elderly than males.
6. Knowledge of the elderly will increase.
7. Cultural sensitivity toward the Hispanic elderly will increase.

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CHAPTER V

FINDINGS

The first part of this chapter will look in some detail at the students' scores on the Pre-test Profile. The second part will focus on the results of the two scales administered, comparing the differences between the before and after tests. The third part of the chapter will outline the results of the Post-test Profile, comparing the orientation stage with the results of the latter stages.

Sample Population

TABLE 1

SUMMARY TABLE OF FREQUENCY DISTRIBUTION OF
SELECTED STUDENT CHARACTERISTICS

Student	Sex	Age	Ethnicity	College Level
1	F	37	American/Black	Senior
2	F	22	Puerto Rican	Senior
3	F	22	American/Black	Sophomore
4	F	26	Puerto Rican	Senior
5	F	32	Puerto Rican	Junior
6	F	21	Puerto Rican	Sophomore
7	M	45	Haitian	Junior
8	F	22	Puerto Rican	Senior
9	F	23	Puerto Rican	Junior
10	F	33	Puerto Rican	Sophomore
11	M	25	Dominican Republic	Junior
12	M	22	American/Black	Sophomore

x = 27
median = 24

The total sample population was twelve students. The number of Hispanics were eight. One was from the Dominican Republic and the other seven were Puerto Rican. There were three American Blacks and one Haitian. Three students were male and nine were female. In the Hispanic group three were seniors; three were juniors and two were sophomores. They range in age from 21 to 45 years old with an average age of 27 and a median age of 24 (Table 1). This sample of students represents an older age group than the regular college population.

Pre-test Profile

TABLE 2

FREQUENCY DISTRIBUTION OF PRE-TEST PROFILE SCORES
ACCORDING TO INDIVIDUAL CATEGORIES

Student	Knowledge Score	Experience Score	B/B Score	Total Cumulative Scores
1	3	4	3	10
2	3	4	5	12
3	2	4	3	9
4	3	1	5	9
5	1	1	5	7
6	1	3	5	9
7	1	4	3	8
8	1	3	5	9
9	1	2	5	8
10	1	3	5	9
11	4	5	4	13
12	5	2	3	10
Mean	2.1	3	4.2	9

The actual individual student cumulative Pre-test scores (Table 2) include: one student scored 13 points; one student scored 12 points; two students scored 10 points; five students scored 9 points; two students scored 8 points; one student scored 7 points. The mean score was

9 points. The modal score was 9 points as was the median score. These cumulative scores did not reflect the great variance of scores between the categories of knowledge, experience and bilingual/bicultural. Consequently differences in the expected outcomes may be more a result of the variance between categories rather than in the predicting strength of the total cumulative score.

TABLE 3
GROUP FREQUENCY DISTRIBUTION OF MEAN SCORES
ON THE PRE-TEST PROFILES ACCORDING TO
AGE, SEX AND ETHNICITY

Age	Knowledge	Experience	B/B	Total
Under 30	2.5	3.1	4.3	10
Over 30	1.5	2.7	4.0	8.2
Sex				
Male	3.3	3.7	3.3	10.3
Female	1.6	2.7	4.8	9.4
Ethnicity				
Hispanic	1.9	3.5	4.9	9.5
Non-Hispanic	2.7	3.5	3.0	9.2

The greatest variance occurs in the categories of knowledge and experience, with the bicultural/bilingual category showing little variance. As discussed pre-

viously, it would be expected that age might be the intervening variable in accounting for these differences as both knowledge and experience increase with the passage of time. Therefore, the older the respondent, the higher the score. Table 3 shows the expected relationship between age groups and their scores in the knowledge and experience categories do not hold. It was the younger group, the under-30 years, that had the highest total cumulative mean score, with a score of 10. Moreover, when compared with the older group, 30 or more years, the younger age group scored higher in all three categories of the Pretest Profile. Also, unexpected were the differences between men and women as shown in Table 3. These do not appear to hold consistent with the expected relationship to experience and knowledge. Women, because of their traditional nurturance roles, were expected to score higher than males.

However, the differences here may merely reflect the ability to seek and obtain experience beyond the home and formal settings such as schools. Consequently, the scoring of these categories may unduly favor those with experience and knowledge gathered outside the home and confines of the classroom.

Referring to Table 3 once more, it can be seen that the Hispanics reflect a slightly lower score in the knowledge category than do the non-Hispanics. The overall relative parity achieved by both groups is due to the high

score shown by Hispanics in in the bilingual/bicultural category which, by definition, is weighted heavily in their favor.

TABLE 4
FREQUENCY DISTRIBUTION OF GROUPED
PRE-TEST PROFILES

Score	%
Low 0-5	0
Moderate 6-10	83
High 11-15	17

The group mean scores of the Pre-test Profile in Table 4 show that the majority of the students cluster in the moderate range with 83 percent of the students found in that category.

TABLE 4.1
DIVISION OF FREQUENCY DISTRIBUTION OF GROUPED
PRE-TEST PROFILES FOR THE MODERATE CATEGORY

Score	%
Low 1-5	0
Moderate 6-8	25
High Moderate 9-10	58
High 11-15	17

In order for a more meaningful discussion to develop, this moderate group category was further divided. A low-moderate category with a score of 6-8 points and a high-moderate category with a score of 9-10 points were developed. The results of this redistribution can be seen in Table 4.1, showing that 58 percent of the students clustered in the high-moderate category, while only 17 percent scored in the high category and the remaining 25 percent in the low-moderate group.

Overall, the scores of the Pre-test Profile show that the majority of the student sample reflect only a moderate readiness (or cultural sensitivity); that those under 30 reflect a greater readiness than those over 30 years of age; and that males reflect a greater readiness than females. Hispanics and non-Hispanics achieve a relative parity in terms of total readiness. Some of these findings appear in contrast to the expected outcomes and it should be interesting to discuss the resulting outcomes in light of them. It should be noted that the moderate readiness reflected here, because of a lack of a control group, must be measured against the ideal represented in the conceptual model. Comparisons of this population with any other population based on these assumptions are invalid.

Aging Facts Quiz

TABLE 5
 DISTRIBUTION OF INDIVIDUAL SCORES ON THE AGING
 FACTS QUIZ (BEFORE AND AFTER TEST)

Student	Score Before	Score After
1	17	18
2	15	18
3	15	15
4	12	16
5	16	15
6	13	16
7	15	13
8	18	19
9	13	16
10	11	17
11	16	11
12	9	18
MEAN	14	16

The Aging Facts Quiz measures basic knowledge of the aging process and the aged; the results of the before-test showed that out of a possible high score of 25 points, individual student scores ranged from 9 to 18 points, with an average of 14 points (Table 5).

The results of the after-test indicates that the

scores had narrowed to an 11 to 19 point range with an average score of 16 points, which represents a two point average increase in a positive direction. The degree of change however, could possibly be due to change over time.

Some possible meanings of this increase are stated in the after test (Table 8) where the distribution of grouped scores is discussed.

TABLE 6
FREQUENCY DISTRIBUTION OF SCORES ON
THE AGING FACTS QUIZ (BEFORE TEST)

Scores	Frequency	%	Cum %
Low, under 10	1	8.4	8.4
Low moderate 11-15	7	58.3	66.6
High moderate 16-20	4	33.3	100
High 21-25	0	0	0
		100	

N = 12
X = 14
Median = 15

Looking at the grouped frequency distribution of these scores (Table 6), it can be seen that only one student scored in the lowest category of "under 10", whereas a majority of the students cluster in the second category of "11-15". A third of the sample scored in the category of "16-20". No student scored in the highest category of "21-25".

These findings bring into question the ability of the majority of the respondents to articulate a clear knowledge base on which to formulate a helping process or which acts as a guide to their intervention within the field placement. Conversely, for those 33.33 percent who scored in the upper range, a clear knowledge base for intervention may be demonstrated.

For looking at these results, some other factors which may affect overall scores -- such as sex, age or school standing -- should be taken into consideration.

Kogan, on whose work the Aging Facts Quiz is based, asserts that strong nurturance needs often arouse positive sentiments towards the aging. Consequently, women should be expected to score higher on this scale (Kogan, 1961).¹

TABLE 7
DISTRIBUTION OF SCORES ON AGING FACTS
QUIZ (AFTER TEST)

Scores	%
Low, Under 10	0.0
Low moderate 11-15	33.3
High moderate 16-20	66.7
High 21-25	0.0

A real difference can be seen in the distribution of

grouped scores in Table 7. When compared to the before-test results, it can be seen that there has been a complete reversal in the pattern of the distribution of the grouped score. As in the before-test scores, no student scored in the top category, high (21-25); but no student was represented in the bottom category, low (under 10). The majority of the student sample, 67 percent, are clustered in the high moderate category while the remainder of the sample is found in the low moderate category.

Clearly the knowledge base of the students has changed toward a more positive direction.

Given the experience the students acquire both in the course and in the field experience, it is a valid assumption to say that the independent variables contributed to this positive shift. No cause and effect factor can be proven, however, as this change may be due to change over time due to maturation. Therefore the contributing effect of the training program can not be fully assessed. Other contributing factors to the outcomes shown by Table 7 may be due in fact to poor testing skills, as well as to a degree of error due to chance.

TABLE 8
DISTRIBUTION OF MEAN SCORES ON THE AGING
FACTS QUIZ BY SEX (BEFORE TEST)

	X	%
Males	13	53
Females	14	58

In Table 8, the distribution of mean scores on the Aging Facts Quiz, shows that the female students scored an average of 14 points, whereas the males scored an average of 13 points. Although there is a difference between the two groups and differences which are consistent with Kogan's hypothesis, that strong nurturance needs often arouse positive sentiments toward the aging, so females should be expected to score higher, this finding is not enough to affirm or deny the hypothesis.

TABLE 9
 MEAN SCORES ON THE AGING FACTS
 QUIZ BY SEX (AFTER TEST)

	N	X
Males	3	14
Females	9	17

As can be seen in Table 9, women with an after-test average score of 17 points gained an additional three points in their average scores, whereas males with an after-test score of 14 points gained only one additional point.

Again this difference between the two groups continues to be consistent with Kogan's hypothesis mentioned before.

TABLE 10
 MEAN SCORES ON THE AGING FACTS
 QUIZ BY AGE (BEFORE TEST)

	X	%
Under 30	14	56
30 and Over	15	60

Neither can it be said that age bears on the score, as Table 10 shows. Those students 30 and over scored an

average of 15 points, while those students under 30 scored the lower, with an average of 14 points.

TABLE 11
MEAN SCORES ON THE AGING FACTS
QUIZ BY AGE (AFTER TEST)

	N	X
Under 30	8	16
Over 30	4	16

Table 11 shows that when taking age into consideration, although both groups show a gain, those under 30 show a two-point gain with an average score of 16 points, and those over 30 show a one-point gain with an average score of 16 points. However neither of these changes can be considered meaningful.

TABLE 12
 MEAN SCORES ON THE AGING FACTS QUIZ
 BY AGE AND SEX (BEFORE TEST)

	X	%
Males:		
Under 30	13	10
Over 30	15	60
Females:		
Under 30	14	56
Over 30	15	61

Yet when both age and sex are taken together (see Table 12), females over 30 scored the highest with an average score of 15 points and males under 30 scored the lowest, with an average score of 13 points. Interestingly enough males over 30 with an average score of 15.0 points scored higher than females under 30 with an average score of 14.0, but females under 30 scored higher than males under 30.

This finding suggests that females do tend to score higher than males, but that this advantage tends to disappear as both groups become older.

It can be said then that the nurturance possibly plays a role to the extent that females are socialized to the value of sensitive awareness and caring at an earlier

age than their male counterparts, given traditional role models and expectations. It may, however, be true that both maturation and experience are just as meaningful in the development of nurturance.

TABLE 13
MEAN SCORES ON THE AGING FACTS QUIZ
BY AGE AND SEX (AFTER TEST)

	N	X
Males:		
Under 30	2	15
Over 30	1	13
Females:		
Under 30	6	17
Over 30	3	16

When both sex and age are considered together, a pattern begins to emerge. Looking at Table 13, it can be seen how the under-30 years group shows a consistently higher change in average scores, with females showing the highest change with a three point difference. Interestingly, the gap between the under-30 females and males persists. It must be noted that although the findings do not categorically prove Kagan's hypothesis, that strong nur-

turance needs often arouse positive sentiments toward the aging, therefore females should be expected to score higher on this scale; the data here, as in the pre-test, does lend support, however, to his contention.

The results also seem to suggest that young people share with females this proclivity towards nurturance and are thus more in tune with and knowledgeable of the needs of others. Whether this result is a function of age or whether it is a function of generational cohort attitudes and values, cannot be determined. Nevertheless, the outcomes here point to the possible benefits of early recruitment of students for social work education and training, particularly among male students.

TABLE 14
MEAN SCORES ON AGING FACTS QUIZ
BY NUMBER OF SCHOOL CREDITS
(BEFORE AND AFTER TEST)

Number of Credits	Before Test X	After Test X
60-74	13	15
75-89	18	19
90-104	14	15
105 and Over	16	18

Acquiring a knowledge base about aging or the aging

process seems also to be independent of school standing as shown in Table 14. Although there were some changes in the after test results, when looking at the number of credits completed and student mean scores, no clear relationship is established. Since one of the goals of a liberal arts education is to provide a general knowledge base these results suggest that formal education does not necessarily impact on the acquisition of knowledge in areas which are specialized. It does indicate that when such specialized programs are offered they are successful in increasing what students know about the subject. Clearly this lends support for the confirmation for courses or programs which are geared to provide subject-specific training. Moreover these results indicate that the target population for such courses and programs should include all students at all levels.

TABLE 15

SUMMARY OF THE AGING FACTS QUIZ SCORES FOR THE
BEFORE- AND AFTER-TESTS BY SELECTED VARIABLES

	Before	After
PROFILE SCORE		
Low		
Low Moderate	15	15
High Moderate	14	17
High	16	15
SEX		
Males	13	14
Females	14	17
AGE/SEX		
Males:		
Under 30	13	15
Over 30	15	13
Females:		
Under 30	14	17
Over 30	15	16
NUMBER OF CREDITS		
60-74	13	15
75-89	18	19
90-104	14	15
105 and Over	16	18
VOLUNTEER W/OP		
Some	15	15
None	13	17
GRANDPARENTS		
Close Contact	13	17
No Close Contact	15	15
VOLUNTEER/GRANDPARENTS		
Close W/Grand. P. & Vol. Wk.	16	17
Grand. P. only	12	17
Vol. Only	16	12
None	15	17
ETHNICITY		
H	14	14
Non-H	14	16

The Aging Fact Quiz, as stated earlier, measures basic factual knowledge of the aging process and of the aged. As can be seen in Summary Table 15, the Pre-test Profile score, as developed, was not predictive of outcomes on the Aging Facts Quiz. It would have been expected that the higher the Profile score, the higher the score on the Aging Facts Quiz. This relationship does not hold true, however, either in the before-test or in the after-test measurements of the Aging Facts Quiz.

Experience with grandparents reflected a curious result, that is, those respondents who had indicated having had close contact with grandparents initially had scored low on the Aging Facts Quiz, but this same group showed considerable improvement in the after-test score. It had been expected that experience with grandparents might have been a predictor for high factual knowledge, but it may emerge that while grandparent contact does not guarantee a factual knowledge base regarding aging/aging process, it may prove to facilitate its acquisition by providing built-in experience on which to hinge factual knowledge.

In contrast, no close contact with grandparents seems to signal a consistency in the factual knowledge base regarding aging. It would seem then that those respondents lacking close contact with grandparents are without the personal experiences which appear to facilitate the assimilation of high knowledge.

Conversely, volunteer work with older people did serve to predict a higher score on the before-test for the Aging Facts Quiz, but proved to have a neutral effect in predicting change in the score from the before-test to the after-test on the Aging Facts Quiz. As expected those with no volunteer work experience with older people scored lower than those with experience on the before-test for the Aging Facts Quiz. On the after-test, however, this group showed improvement in their score while those with volunteer experience did not. These findings support the initial expectation that volunteer experience with older people would be predictive of a greater knowledge base of their special characteristics and needs. The unexpected results of the final outcomes in the after-test may signify that experience without formal training may produce an inflexible knowledge base which may be less amenable to change even when new or additional facts are introduced, while those with no previous frame of reference may be more open to learning and change. Thus these findings would also suggest that there is a need to structure and monitor students' volunteer work with the aged.

Semantic Differential Scale

The Semantic Differential Scale as explained previously is an attitude scale meant to measure the distance between extreme positions of the concept presented; the scale was constructed so that possible scores ranged from 0-6. The higher the score, the more positive the value. A score of 0 denotes the absence of any positive value. A score of 3, the midpoint, can be accepted to mean that the respondent identifies the concept neither negatively nor positively. A score of 6 denotes the highest positive value.

Each concept was measured across five groups: Old People, Middle Aged People, Young People, Children and Self. Both Rosencrantz and Osgood in their work, utilized Semantic Differential Scales to assess the semantic dimensions of evaluation: Autonomous/Dependent (Potency), Instrumental/Ineffective (Activity), and Personal Acceptability/Unacceptability (Evaluative). Studies have shown that these three dimensions are the most important factors of semantic connotation and that knowing how an individual scores on these dimensions enables prediction on how that individual will score on a wide variety of semantic scales. Essentially the dimensions themselves become hypothetical variables.

In this section, percent distribution tables for each conceptual item of the Semantic Differential Scale

will be presented and discussed. For each item of the scale, the most significant outcome will be the total percent of respondents who scored in the positive range of the scale (that is, scored a 4, 5 or 6). Discussion here will center on the differences between the before- and after-tests. This will be followed by an examination of these scores when averaged for each of the semantic dimensions.

In discussing the following items, all scores of 3, the midpoint, will be considered neutral, that is, having neither a positive nor a negative value. This midpoint value will be considered only when discussing range of scores or the distribution of scores. As the fluctuation between individual scores can at times be very small despite the magnitude of the percent change from before and after tests it will be necessary to consider the differences between mean scores. Table 30 summarizes these findings.

INDEPENDENT/DEPENDENT ITEM

TABLE 16

PERCENT DISTRIBUTION OF SCORES ON THE INDEPENDENT/
DEPENDENT ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	8	42	8	0	0	8	33	0
1	0	8	17	42	0	8	0	33	26	17
2	8	0	17	8	0	17	8	8	8	8
3	51	16	50	0	9	34	25	26	8	25
4	33	17	0	0	17	33	17	17	17	17
5	0	42	8	0	58	8	25	8	0	33
6	0	17	0	8	8	0	25	0	8	0

In the before-test, Children were scored the most dependent group, with only 8 percent in the positive range, while the category Self was perceived as the most independent with 83 percent in the positive range. The second highest independent group was the Middle Aged, with 76 percent in the positive range: Young People scored as somewhat dependent, while Old People scored as somewhat independent.

The after-test Children category still scored the most dependent group, with 25 percent in the positive range, but the distribution of scores showed a greater range with more students scoring Children in the independ-

ent category. Self was still scored as an independent group, with 50 percent in the positive range, but the range of scores indicate some respondents now perceived this group to be dependent. Moreover, the Middle Aged group seems to have consolidated near the upper ranges of independence and, with 67 percent in the positive range, was now perceived as the most independent group; whereas Young People have now moved toward the positive ranges towards independence with 25 percent in the positive range. The Old People Category, with 41 percent in the positive range showed gains.

The independent item showed only .2 difference in the mean score moving from a before-test score of 3.0 to 3.2. This was reflected in the 8 percent difference from a before-test positive score of 33 percent to an after-test positive score of 41 percent. Although the overall distribution is the same, the slope of the distribution is more gradual.

In looking at the scores between the before test and after-test, along the Independent/Dependent item, the greatest change occurred in the category Self. Taking into consideration Rosencrantz's contention that the Semantic Differential Scale is relevant to the measurement of the attitude toward the self in relation to the concept, the findings demonstrate that the student's participation in the training program may have produced reassessment of their degree of independence in relation to the other age groups.

SECURE/INSECURE ITEM

TABLE 17

PERCENT DISTRIBUTION OF SCORES ON THE SECURE/INSECURE
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	25	0	0	0	0	17	0	0
1	8	25	17	8	0	25	0	25	8	8
2	17	8	17	25	8	0	25	25	8	17
3	34	25	24	34	34	33	33	25	50	16
4	17	8	0	8	8	25	17	0	17	25
5	8	17	17	8	42	17	8	8	17	17
6	8	17	0	17	8	0	17	0	0	17

The category Self was perceived to be the most secure group, with 58 percent in the positive range. Young People were perceived to be the most insecure group, with only 17 percent in the positive range. Children, with 33 percent in the positive range, were seen to be more insecure than secure and Middle Aged, with 42 percent, was seen to be more secure than insecure. Old People were seen as neither insecure nor secure.

In the after-test Young People was the only category not scored as being more secure and showed a negative shift. The category Self was still perceived as being the most secure, but there was a gain of only one point while

the Old People category had a gain of 9 points and reflected the greatest gains in the positive range of any other category. It must also be noted that some simultaneous negative shifting also occurred as scores in that range clustered at the value 1. The absence of scores in the extreme values, however, may reflect a convergence of attitudes along the middle ground which may reflect the normalizing effect of the independent variable. The scores however were now more evenly divided among the upper ranges.

The secure item showed similar movement with only a .1 difference in the mean score, reflecting a change from 3.0 in the before-test to a 3.2 mean score in the after-test, which reflects a 9 percent difference in the positive range scores of 33 percent in the before-test to 42 percent in the after-test.

HAPPY/SAD ITEM

TABLE 18

PERCENT DISTRIBUTION OF SCORES ON THE HAPPY/SAD
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	0	0	0	0		0	0
1	8	8	0	0	0	8	8	0	0	8
2	8	25	8	0	0	0	8	0	0	0
3	59	42	25	8	8	42	42	50	9	26
4	25	8	42	0	25	17	17	17	25	8
5	0	17	8	42	50	33	25	25	50	58
6	0	0	17	50	17	0	0	8	16	0

Children in the before-test were scored as the happiest group with a positive range score of 92 percent in the category. Self also scored 92 percent as the second most happy group as the scores clustered lower on the scale. Young People also clustered in the upper range with 67 percent, while the Middle Aged group clustered toward the bottom range. Old People were seen primarily as neither happy nor sad, with 58 percent scoring in the middle range.

In the after-test, Children were still perceived as being the happiest group with 91 percent. The category Self, with 67 percent in the positive range followed, but

now showed a greater distribution of scores. Young People were still perceived as being happy, but now 50 percent were seen as neither happy nor sad. Both Middle Aged and Old People categories made gains toward the happy end of the scale, with the Old People group clustering slightly higher than the Middle Aged group.

The happy item, with .7 difference between the before-test mean score of 3.0 and the after-test mean score of 3.7 reflects a percentage difference of 15 percent between the before-test positive range score of 25 percent and the after-test positive range score of 40 percent. As in the previous table, the Old People category demonstrates some gain in this item, which may be a result of the continued effects of the independent variable on the positive attitude shift of the students toward this group.

BUSY/IDLE

TABLE 19

PERCENT DISTRIBUTION OF SCORES ON THE BUSY/IDLE
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	0	0	0	0	0	0	0	0
1	0	8	8	0	0	0	8	8	8	0
2	8	8	0	17	9	0	17	18	10	0
3	35	17	50	0	0	33	17	33	33	9
4	33	25	17	42	25	50	33	33	8	25
5	8	42	8	8	33	17	25	8	33	33
6	8	0	17	33	33	0	0	0	8	33

The category Self was seen as the busiest group with 91 percent in the positive range. Children was the next busiest group with 83 percent. Although Middle Age category followed with 67 percent in the positive range, none scored in the 6 points level. Old People follow with 49 percent and Young People are last with 42 percent.

In the after-test, the category Self was still seen as the busiest with 91 percent, but Old People were now perceived as the second busiest group with 67 percent in the positive range. Indeed the after-test for Old People reflected no scores in the negative range.

In the Busy item, which showed a 1.4 change between

the before-test mean score of 3.4 and the after-test mean score of 4.8, had only an 18 percent change in the before-test positive range score of 49 percent. The change in the mean score can be accounted for by the overall shift of scores toward the positive value, with the after-test reflecting few scores in the negative range. The positive attitude shift of the students toward the Old People group continued.

This result may reflect not a real numerical change in the number of activities among old people but rather a change in the student's perception and judgement in their assessment of what old people do.

STRONG/WEAK ITEM

TABLE 20

PERCENT DISTRIBUTION OF SCORES ON THE STRONG/WEAK
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	0	0	0	0	0	0	0
1	8	0	8	8	0	8	0	0	8	0
2	25	8	0	42	0	8	8	8	17	0
3	43	25	50	9	16	34	17	50	8	9
4	8	17	0	8	17	0	33	17	42	33
5	8	42	25	0	50	42	25	0	17	50
6	8	8	17	33	17	8	17	25	8	8

The category Self, with 84 percent in the positive range was perceived as the strongest, with Middle Aged category seen as second with 67 percent. Both Children and Young People received similar scores with 41 and 42 percent respectively, however, Young People clustered more towards the top than did Children. Old People were seen as being least strong with only 24 percent scoring in the positive range.

In the after-test, Self was still perceived to be the strongest group with a positive range score of 91 percent. Middle Aged group was second with 75 percent and was followed by the Children category with 66 percent. The Old People category continues to reflect the positive shift of students' attitudes toward this group.

The Strong item which shows a 1.0 change in the mean scores between 2.8 in the before-test to 3.8 in the after test, required a 26 percent difference between the before-test and the after-test positive value scores.

COMPETENT/INCOMPETENT ITEM

TABLE 21

PERCENT DISTRIBUTION OF SCORES ON THE
COMPETENT/INCOMPETENT ITEM ON THE
SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	0	0	0	0	0	0	0
1	0	0	0	0	0	0	0	8	0	0
2	8	0	8	17	0	0	0	0	8	0
3	0	25	42	16	0	16	8	59	42	0
4	33	17	17	17	17	25	42	8	25	42
5	42	50	33	33	50	42	42	8	17	17
6	17	8	0	17	33	17	8	17	8	41

The outcomes of the before-test show that 100 percent of the respondents felt that the category Self was the most positively associated with the item competent. Old People followed with 92 percent. Middle Aged was third with 75 percent and was closely followed by the group Children with 67 percent. Young People were the least positively associated, with 50 percent.

The after-test findings still show that 100 percent of the respondents scored this category as being positively associated with the item competent, although looking at the distribution of scores, it would seem to

indicate that some of the respondents rated the Self category lower than they had in the before-test. The Middle Aged group, with 92 percent, was the second most positively associated. The Old People category was third with 74 percent. Children and Young People scored 50 percent and 33 percent respectively. This item does reflect a continued shift toward the positive range as no student scored Old People in the negative range. However, in the the after-test it can be seen that a downward redistribution of the scores occurred within the positive range. No clear causal factor could be discerned.

In the competent item an 8 percent negative change between the before-test and after-test positive value scores caused no change in the mean score of 4.6.

ACTIVE/INACTIVE ITEM

TABLE 22

PERCENT DISTRIBUTION OF SCORES ON THE ACTIVE/INACTIVE
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	0	0	0	0	0	0	0	0
1	0	8	0	0	0	0	0	0	0	0
2	8	0	0	0	0	25	17	0	0	0
3	59	9	0	0	0	17	8	9	9	0
4	17	25	17	0	25	25	17	8	8	25
5	8	33	50	33	25	33	33	50	25	33
6	0	25	33	67	50	0	25	33	58	42

In the before-test, all three categories of Self, Children and Young people scored 100 percent in the positive range. Of these, both the Children and Self categories clustered at the top of the positive range, with the Children group having a slightly stronger showing. Young People clustered in the middle of the positive range. Middle Aged, with 83 percent, also scored well into the positive range and demonstrated a fairly equal distribution of scores. The least positively associated category was Old People with only 25 percent.

In the after-test, only the Self category received a score of 100 percent in the positive range, with both the

Children and Young People categories each scoring 92 percent in the positive range. Middle Aged also dropped slightly with 75 percent scoring in the positive range. Old People showed improvement with 58 percent now scoring in the positive range. The positive shift of the students' attitudes continues to be reflected. As in the busy/idle item, this positive shift may be a more a qualitative assessment rather than reflective of actual change of activity level.

In the Active item, a 33 percent difference between the before-test and after-test positive scores yielded a .7 difference in the mean score.

VALUABLE/WORTHLESS ITEM

TABLE 23

PERCENT DISTRIBUTION OF SCORES ON THE
VALUABLE/WORTHLESS ITEM ON THE
SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	0	0	0	0	0	0	0
1	0	0	0	9	0	0	0	0	0	0
2	8	8	0	0	0	8	0	8	0	17
3	0	9	25	0	9	0	25	26	8	0
4	0	8	0	0	0	17	8	0	17	8
5	17	25	33	8	33	17	25	8	0	17
6	75	50	42	83	58	58	42	58	75	58

In the before-test, Old People scored 92 percent in the positive range with both the Children and Self categories scoring 91 percent in the positive range. Of these, however, the Children group clustered higher in the positive range, followed by Old People and then Self. Both Middle Aged and Young People groups scored less with 50 percent and 42 percent respectively scoring in the positive range.

In the after-test Children and Old People scored 92 percent in the positive range, however, although Children continued to cluster in the top of the higher range, the distribution of the scores in the Old People category showed a filtering down of scores along the positive range. This redistribution downward along the positive range occurred in all categories and may reflect clearer assessments rather than normative responses which may have accounted for the unusually high scores in the pre-test. The Self category, with 83 percent, was third and the distribution of the scores showed little change. Both the Middle Aged and the Young People groups made moderate gains with 67 and 66 percent of the scores now in the positive range.

In the Valuable category, it shows how a difference between the before-test and the after-test positive score can still reflect a mean score difference of $-.3$ by merely redistributing the individual scores downward.

HEALTHY/UNHEALTHY

TABLE 24

PERCENT DISTRIBUTION OF SCORES ON THE HEALTHY/UNHEALTHY
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	0	0	0	0	0	0	0
1	25	0	0	0	0	0	0	8	8	0
2	17	17	0	9	8	8	0	8	0	8
3	25	34	17	0	0	59	50	9	9	0
4	25	33	8	33	8	25	25	25	25	25
5	8	8	33	33	42	8	25	25	58	42
6	0	8	42	25	42	0	0	25	0	25

In the before-test Self, Children and Young People scored respectively 92 percent, 91 and 93 percent in the positive range. Both Middle Aged and Old People groups scored under 50 percent on this item with 49 percent and 33 percent respectively. The after-test scores were virtually identical. Self scored 92 percent; Children scored 83 percent; Young People scored 75 percent; Middle Aged scored 50 percent and Old People scored 33 percent. The changes in the Old People category do not reflect a positive shift except in the sense that negative range responses have for the most part shifted upward but remain in the neutral range. This may in part reflect the

students' acknowledgment that such assessments are individual and not age related.

The Health item, although it reflects no change in the percent of positive range score, does show a 1.0 difference between the before-test and mean score of 2.3 and the after-test mean score of 3.3. This difference in the mean score is accounted for by the general movement of scores upward.

PLEASANT/UNPLEASANT ITEM

TABLE 25

PERCENT DISTRIBUTION OF SCORES ON THE
PLEASANT/UNPLEASANT ITEM ON THE
SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	0	0	0	0	0	0	0
1	0	0	0	0	0	0	0	0	0	0
2	0	8	17	0	0	0	0	0	0	8
3	24	42	33	8	0	25	50	50	0	9
4	17	17	25	8	17	8	25	17	34	17
5	42	25	8	42	50	42	8	8	33	33
6	17	8	17	42	33	25	17	25	33	33

In the before-test the Self category had 100 percent scores in the positive range. The Children category fol-

lowed with 92 percent. Old People scored 75 percent while Young People and Middle Aged scored 52 percent and 50 percent respectively.

In the after-test the Self category with an 83 percent score in the positive range lost some range and fell behind the Children group with 100 percent. All three other categories showed no change in the positive range with Old People scoring 75 percent and both Middle Aged and Young People scoring 50 percent each. Moreover, each category showed some redistribution of the positive range scores.

The Pleasant Item reflects a positive .2 difference in the mean scores even when the percentage of positive range has dropped 1 percent.

HARDWORKING/NOT HARDWORKING

TABLE 26

PERCENT DISTRIBUTION OF SCORES ON THE
HARDWORKING/NOT HARDWORKING ITEM ON
THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	0	0	0	8	0	0	0	0	0	0
1	8	0	0	17	0	8	0	8	0	0
2	33	0	0	8	8	17	8	8	17	0
3	9	25	75	34	9	17	17	43	41	8
4	25	25	0	8	8	8	25	25	17	17
5	17	42	25	8	33	33	42	8	25	50
6	8	8	0	17	42	17	8	8	0	25

In the before-test, Self scored 83 percent in the positive range with Middle Aged following with a positive range score of 75 percent, Old People scored 50 percent; Children scored 31 percent and Young People scored 25 percent.

In the after-test, 92 percent of the Self category scored in the positive range. Middle Aged scored 75 percent as in the before-test. All other three categories made slight gains with Old People scoring 58 percent; Children 42 percent and Young People 41 percent. Although there was some shift upward toward the positive range in

the Old People category, scores appeared in all but the most extreme of the negative range. No clear assessment can be made.

The Hardworking Item reflects a .6 difference between the before-test mean of 3.3 and the after-test mean of 3.9. This reflects an 8 percent difference between the before-test positive range score of 50 percent and the after-test score of 58 percent.

FAST/SLOW ITEM

TABLE 27

PERCENT DISTRIBUTION OF SCORES ON THE FAST/SLOW
ITEM ON THE SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	0	0	0	0	0	0	0	0
1	25	0	0	8	0	8	0	0	0	8
2	8	8	8	8	8	25	8	8	8	8
3	51	43	26	17	25	34	0	8	25	18
4	8	8	8	8	25	25	50	25	8	8
5	0	33	25	17	25	8	33	17	25	25
6	0	8	33	42	17	0	8	42	33	33

In the before-test the Self, Children and Young People categories scored 67 percent, 67 percent and 66 percent respectively in the positive range. Middle Aged

followed with a 49 percent score. The category least positively associated with the item Fast was Old People with a score of only 8 percent in the positive range.

In the after-test, the Middle Aged group scored the highest in the positive range with 91 percent. Young People scored next with 84 percent in the positive range. Children and Self categories both scored 66 percent while the Old People category showed a moderate gain with 33 percent scoring in the positive range. Although this shift upward does reflect positive gains, the scores along this item reflect a move away from extreme negative values which may reflect a movement away from stereotypical responses.

The Fast item reflects a .5 difference between the before-test mean score of 2.3 and the after-test mean score of 2.8. The 25 percent change in the positive range score reflects the difference between the 8 percent before-test score and the 33 percent after-test score.

FRIENDLY/UNFRIENDLY ITEM

TABLE 28

PERCENT DISTRIBUTION OF SCORES ON THE
FRIENDLY/UNFRIENDLY ITEM ON THE
SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	0	0	0	0	0	0	0	0
1	0	17	0	0	0	0	8	0	0	8
2	8	8	0	8	0	0	8	0	0	8
3	17	25	50	0	8	17	43	51	8	18
4	25	17	25	25	17	8	33	33	17	8
5	25	33	17	25	25	50	8	8	58	33
6	17	0	8	42	50	25	0	8	17	25

In the before-test, both the Self and Children categories showed scores of 92 percent in the positive range. Old People followed with 67 percent. Young people scored 50 percent and Middle Aged scored 40 percent.

In the after-test the Children, Young People and Middle Aged categories showed little or no change, scoring 92 percent, 49 percent and 41 percent respectively. Old People showed the greatest gains with an 83 percent score in the positive range. The Old People category continues to reflect a positive shift in students' attitudes toward this group.

The Friendly Item reflects a .9 difference in the mean score and a 16 percent difference in the positive range score.

POWERFUL/NOT POWERFUL

TABLE 29

PERCENT DISTRIBUTION OF SCORES ON THE
POWERFUL/NOT POWERFUL ITEM ON THE
SEMANTIC DIFFERENTIAL SCALE

Score	BEFORE					AFTER				
	OP	MA	YP	C	S	OP	MA	YP	C	S
0	8	0	0	8	0	0	0	0	0	0
1	0	0	8	8	0	0	0	8	8	0
2	17	0	8	26	0	8	0	0	8	0
3	25	16	17	0	8	17	25	42	26	0
4	17	17	42	33	33	33	33	25	33	25
5	25	42	8	8	42	42	0	17	8	50
6	8	25	17	17	17	0	42	8	17	25

In the before-test Self category showed the highest positive association with the item Powerful with 92 percent scoring the positive range. Middle Aged was a close second with 84 percent. Young People, Children and Old People scored respectively 67 percent, 58 percent and 50 percent.

In the after-test Self continued to have the highest

positive association with the item Powerful, with a full 100 percent positive association. Old People showed a gain with 75 percent scoring in the positive range. Middle Aged also scored 75 percent. While the Children group held at 58 percent, the Young People group showed a moderate drop to 50 percent. The students' attitude continue to demonstrate a shift toward the positive range.

The Powerful Item reflects a .5 change in the mean scores and a 25 percent change in the positive range scores.

TABLE 30

SUMMARY OF THE SEMANTIC DIFFERENTIAL SCALE MEAN SCORES

ITEM	BEFORE	AFTER	BEFORE	AFTER	D	D
	X	X	%	%	X	%
Independent	3.0	3.2	33	41	.2	8
Secure	3.0	3.1	33	42	.1	9
Happy	3.0	3.7	25	40	.7	15
Busy	3.4	4.8	49	67	1.4	18
Strong	2.8	3.8	24	50	1.0	26
Competent	4.6	4.6	92	84	0.0	8
Active	3.0	3.7	25	58	.7	33
Valuable	5.5	5.2	92	92	-.3	0
Healthy	2.3	3.3	33	33	1.0	0
Pleasant	4.5	4.7	76	75	.2	-1
Hardworking	3.3	3.9	50	58	.6	8
Fast	2.3	2.8	8	33	.5	25
Friendly	3.9	4.8	67	83	.9	16
Powerful	3.5	4.0	50	75	.5	25

For a discussion of each item summarized in this scale refer to Tables 16-29.

TABLE 31

SUMMARY OF THE SEMANTIC DIFFERENTIAL POSITIVE AND TOTAL MEAN SCORES FOR OLD PEOPLE CATEGORY ACCORDING TO THE DIMENSIONS OF AUTONOMOUS/DEPENDENT (POTENCY), INSTRUMENTAL/INEFFECTIVE (ACTIVITY), AND PERSONAL ACCEPTABILITY/UNACCEPTABILITY (EVALUATIVE)

	Positive Scores		Total Mean Scores	
	Before	After	Before	After
Autonomous/Dependent (Potency)				
Independent	30	41		
Strong	24	50		
Competent	92	84		
Healthy	33	33		
Hardworking	50	58		
	<hr/>			
X	46	53 (D=7)	3.2	3.8 (D=.6)
<hr/>				
Instrumental/Ineffective (Activity)				
Active	25	58		
Busy	49	67		
Fast	8	33		
	<hr/>			
X	27	52 (D=19)	2.9	3.7 (D=.8)
<hr/>				
Personal Acceptability/Unacceptability (Evaluative)				
Secure	33	42		
Happy	25	40		
Valuable	92	92		
Pleasant	76	75		
Friendly	67	83		
Powerful	50	75		
	<hr/>			
X	57	66 (D=9)	3.9	4.3 (D=.4)
<hr/>				

The Semantic Differential Scale as stated earlier is designed to measure attitudes by rating the respondent's position on the scale against the extreme possibilities of an object or concept. Table 31 summarizes the percent scores in the positive range and the total mean scores for the Old People category according to the dimensions of Autonomous/Dependent (Potency), Instrumental/Ineffective (Activity), Personal Acceptability/Unacceptability (Evaluative). The Autonomous/Dependent dimension includes the items: Independent, Strong, Competent, Healthy, and Hardworking. The Instrumental/Ineffective dimension includes the items: Active, Busy and Fast. The Personal Acceptability/Unacceptability dimension includes the items: Secure, Happy, Valuable, Pleasant, Friendly and Powerful. The average positive scores for each dimension were computed along with the average mean score for each dimension both for the before and after test.

In this manner the positive changes in attitudes along each dimension could be clearly assessed thus allowing, according to Rosencrantz, an understanding of the summary judgement demonstrated in these factors. In discussing the results the percent and mean scores will be compared against the mid-points, that is, 50 percent and 3.5 respectively and the possible extreme positive scores.

At first glance it can be readily seen that in all three dimensions both the average positive percent and mean scores show increased upward movement toward the

positive range.

Of the three dimensions, the Autonomous/Dependent exhibited the smallest positive score change with only a 7 percent total difference between the before and after tests. This outcome resulted despite the substantial positive increase in the Strong item and to a lesser degree the positive increase in the Independent item. Moreover, these positive results were in part offset by the downward movement in the Competent item and the lack of change in the Healthy item. It is not surprising that in this dimension which measures potency, should result the least change, as poor health which limits mobility, strength and other abilities and daily living skills is often characteristic of poor older populations of which this group is representative. Consequently the lack of change in scores of this dimension may reflect an accurate initial assessment of a population which, because of its socioeconomic status, conforms in certain characteristics to the stereotypical view of the elderly. The consistency of the response on the Healthy item lends support to this view, although the evidence is far from conclusive.

The Instrumental/Ineffective dimension exhibited the greatest positive score change with a 19 percent difference between the before and after tests. This outcome resulted in part because of the substantial increase in the Active item. The upward movement of scores toward the positive range can be explained in part by the change in

the students' attitude toward the kinds of activities in which older people participate. Moreover there did exist some addition to the range of activities of the older people during and as a result of the student field placement. Whether this change in the students' attitudes was specific to this participation or persisted beyond the study period cannot be determined.

In both of the above discussed dimensions the percent and mean scores moved to just above the mid-point. In the Personal Acceptability/Unacceptability dimension the average scores in the before test were above the mid-point and demonstrated further positive gains. The relatively good scores for the Valuable, Pleasant, and Friendly items in the before test were either maintained or improved in the after test. In the before test the outcome on the Valuable item may be the result of a normative response while the outcomes of the Pleasant and Friendly items may be due to the students' positive attitude which leads them to be interested in the training program. The relatively poor scores in the before test in the Powerful, Secure and Happy items may reflect the students' assessment of the problems faced by the older person and may be in part a reflection of their adherence to stereotypical notions regarding the older person. The increase in the Powerful item seems to indicate a positive reassessment by the students of the older person's potential. The outcomes in the Secure and Happy items remained

below the mid-point in the after-test. Indeed these responses may reflect in part the real situation of many of the older persons but may also reflect, as in one case, the students' own fears regarding aging and vulnerability in later life.

Post-test Profile

This section will focus on the results of the content analysis of the field placement logs. The analysis was limited to the material gathered in the first three weeks, that is, the orientation stage and the last four weeks of the field placement. The middle time between these two stages is the learning period or the transitional stage, and, as such, has been excluded from our findings. It was hoped that in this manner only changes over time would be reflected in our findings.

The purpose of the course, as was discussed previously, was to provide the student with factual knowledge regarding both the aged (particularly the Hispanic aged) and the Hispanic culture (focusing on Puerto Rican culture). The field placement was then to provide the opportunity to implement this knowledge within a structured setting.

It would be expected that as factual knowledge increases, so would the degree of cultural sensitivity. This change would then be reflected in an increase of empathy toward the aged exemplified by an understanding of their special needs.

Each student log entry for the periods specified were read and categorized. Each factual statement within the log was evaluated and scored as being either accurate or false. In addition, each statement reflecting an atti-

tude or opinion was also scored as being either negative or positive. The demonstrative sentiments which were utilized as the basis for a negative score were that which revealed a blaming, chastizing or patronizing attitude. A positive score would not only encompass such sentiments as accepting, understanding and non-critical attitude but would have the added element of being a response based on actual experience.

The findings of the Post-test Profile are summarized in Table 32, next page.

TABLE 32

RATIO DISTRIBUTION OF SCORES IN THE KNOWLEDGE AND
EMPATHY CATEGORIES OF POST-TEST PROFILE
FOR SELECTED VARIABLES

	Orientation Stage	Later Stage
KNOWLEDGE		
True	3	3
False	1	1
EMPATHY		
Positive	2	2
Negative	3	1
<hr/>		
<u>LIVE W/AGED</u>		
KNOWLEDGE		
True	4	5
False	3	1
EMPATHY		
Positive	2	3
Negative	3	1
<hr/>		
<u>NO LIVE W/AGED</u>		
KNOWLEDGE		
True	2	2
False	1	1
EMPATHY		
Positive	1	2
Negative	2	1
<hr/>		
<u>VOLUNTEER W/AGED</u>		
KNOWLEDGE		
True	3	2
False	2	1
EMPATHY		
Positive	2	2
Negative	3	1
<hr/>		
<u>NO VOLUNTEER W/AGED</u>		
KNOWLEDGE		
True	2	3
False	1	1
EMPATHY		
Positive	2	3
Negative	3	1

TABLE 32 - Continued

	Orientation Stage				Later Stage			
<u>MEN</u>								
KNOWLEDGE								
True	3				4			
False	1				1			
EMPATHY								
Positive	3				1			
Negative	1				2			
<u>WOMEN</u>								
KNOWLEDGE								
True	2				4			
False	1				1			
EMPATHY								
Positive	1				4			
Negative	2				1			
	KNOWLEDGE		EMPATHY		KNOWLEDGE		EMPATHY	
PROFILE SCORE	P	N	P	N	T	F	T	F
LOW	0	0	0	0	0	0	0	0
LOW MODERATE	0	0	4	1	.5	.5	2	2
HIGH MODERATE	3	2	3	4	4	1	3	1
HIGH	4	0	0	3	0	0	3	0
	True		False		True		False	
KNOWLEDGE								
Hispanics	4		1		5		1	
Non-Hispanics	1		1		3		1	
EMPATHY	Positive		Negative		Positive		Negative	
Hispanics	1		1		8		1	
Non-Hispanics	1		2		1		1	

Overall, the Knowledge category in both the Orientation and Later stages remained consistent with the ratio of three accurate statements to every false one. The big change came in the Empathy category when in the Orientation stage there were three negative statements for every

two positive statements. This direction reversed itself in the Later stage with two positive statements for every negative one.

Let us now consider some of the factors which may have impacted on this change. Those students who have had experience living with the aged in the Orientation stage had in the Knowledge category four true statements for every three false ones, while in the Empathy category they had two positive statements for every three negative ones. In the Later stage, the students showed an improvement in the Knowledge category, with five true statements for every false one. Likewise, in the Empathy category, a positive change occurred with students giving three positive statements for every one negative statement.

Those students with no experience living with the aged, in the Orientation stage gave two true statements for every false one, the ratio being just slightly higher than for those students who had experience living with the aged. Yet in the Empathy category these students gave only one positive for every two negative ones. In the Later stage, these students showed the same ratio of true to false statements as they had in the previous stage. In the Empathy category their previous score was reversed and now showed two positive statements for every one negative statement. Experience in living with the aged again resulted in an increase of positive scores particularly in the Knowledge category.

Volunteer work with aged did not appear to have such a large impact. In the Orientation stage, those with volunteer experience had three true statements for every two false ones. In the Empathy category these students showed two positive statements for every three negative statements. This pattern was almost identical to that of those students without any volunteer experience. In the Later stage those with no volunteer experience had a ratio of 3:1 in both categories, whereas those with volunteer experience showed a lower ratio of 2:1 in both categories.

The results of the Post-test Profile, when looking at the differences in the Orientation stage between men and women showed that males had higher ratio of true statements (3:1 in the Knowledge category) and a higher ratio of positive statements (3:1) than women. However, in the Later stage, women had a 4:1 ratio in both Knowledge and Empathy categories. Men also had a 4:1 ratio in the Knowledge category but in the Empathy category, they had a 1:2 ratio of positive to negative statements.

When comparing Hispanics with non-Hispanics in the Orientation stage, the Table shows that in the Knowledge category Hispanics had a 4:1 ratio of true to false statements, while non-Hispanics had a 1:1 ratio for the same category. In the Empathy category Hispanics had a 1:1 ratio in positive to negative statements, while non-Hispanics had a 1:2 ratio of positive to negative state-

ments. The Later stage showed an improvement in the Knowledge category for both Hispanics and non-Hispanics with a 5:1 and 3:1 ratios respectively. In the Empathy category the Hispanics showed a great improvement with an 8:1 ratio in the positive to negative statements. Non-Hispanics improved slightly with a ratio of 1:1 in the positive to negative statements.

Turn to the last entry on this Table. It can be clearly seen that the Pre-test Profile scores are not predictive of outcome in the Post-test Profile as the expected relationships failed to hold.

Typical Log Entries

Some material discussed in the chapter are reflected in some typical log entries:

When a student reflects on her initial attempts to have a mixed group activity, she remembered that both cultural and generational barriers exist,

Segregation of men and women reflects the culture. I'm so used to seeing men and women at school that I forgot for a moment that they belong to a different generation from mine.

Later, this same student reflects,

Contrary to what I expected people at the Center are very active...the elders themselves are very happy with my company.

Some of the students were quite surprised at some of the progressive thinking of some of the Center members,

One woman told me she never thought of remarrying--she's happier single. She doesn't depend on anyone and she does what she pleases.

She's a senior citizen in name only for she loves exotic dancing and often travels from Center to Center.

I was so surprised, maybe shocked at the talk of sex.

He's seventy-six years old, but he still wants to be a suitor again.

Other students found the older people familiar,

The only thing I have going for myself is that because of my family, I feel comfortable around senior citizens and I know some Spanish.

Most of the Puerto Rican elderly here think along the same line as my mother.

When faced with an instance where some of the older

people are eating sugar while on a restricted diet, two students handled the situation in the following manner,

I discussed diabetes and they both knew that they would suffer for breaking their diet. Up to them.

Argued with the diabetic woman today, but she just wouldn't stop eating the arroz con dulce.

Having the Center members do what the students felt they should be doing was a topic of great concern in the logs,

It is depressing, people just sitting around. They should do more.

There are many who need to be livened up.

Yoga is good for all, and great for seniors who can benefit from the slow, progressive type of movements in yoga.

They must be more active.

All they play is bingo and cards.

Some of the students learned that the Center members had their own ideas,

He told me he was not in the mood to talk and that's why he was sitting here.

They like bingo and that kind of interaction.

They told me they like playing cards and dominoes and that I should join them.

She told me it was easier to get information (re: nutrition) by talking to her friends than taking a class.

They only look at what interests them.

Also, many of the students felt that their own limitations also acted as a barrier,

The language is a problem, especially if an interview gets too emotional.

It is difficult to work with the men, I felt awkward.

I question my ability to start a project. I felt I was intruding.

My goals are unrealistic.

In the end, many of the students' thoughts and feelings were summed up in what one student wrote,

I learned a lot about old people; and I have more understanding of my grandparents now than I did. Also I learned how important it is to understand peoples' backgrounds. Growing up in New York, you know that different groups of people eat different foods, celebrate different holidays, behave differently in many ways. Now I see that these are important things to understand. People have pride in what they are, and they feel good if you know that.

The major findings of the study were as follows:

Expected Outcomes

1. Females scored higher than males on the Aging Facts Quiz, both in the Before- and After-Tests.
2. Those with close grandparent contact showed the greatest increase on Knowledge as measured by the Aging Facts Quiz.
3. The ratio of scores in the Empathy category of the Post-test Profile increased in a positive direction.
4. Those students having lived with the aged demonstrated greater gains in the Post-test Profile in Knowledge and Empathy than do those students who had not lived with the aged.
5. Women were more positive than men in the Empathy category of the Post-test Profile.
6. Hispanics demonstrated a greater positive ratio of scores than non-Hispanics in both stages of the Post-test Profile.

Unexpected Outcomes

1. The Pre-test Profile score did not act as a predictor of outcomes either in the results of the scales or in the Post-test Profile.
2. Level of college attained had no positive relationship to an increase in Knowledge as measured by the Aging Facts Quiz.
3. Volunteer work with older people had no positive re-

lationship to an increase in Knowledge as measured by the Aging Facts Quiz.

4. Those attitudinal items of the Semantic Differential Scale measuring the Evaluative dimension were the most positively associated.
5. Those items of the Semantic Differential Scale measuring the dimension of Activity showed the greatest increase between the Before- and After-tests.
6. The ratio of scores in the Knowledge category of the Post-test Profile remained the same.
7. Volunteer experience with the aged had no relation to an increase in Knowledge and Empathy in the Post-test Profile.
8. There was no difference between men and women in relation to the gains in the Knowledge category of the Post-test Profile.
9. Hispanics demonstrated a much greater increase in the positive ratio of scores than non-Hispanics in the Later stage of the Post-test Profile.

Footnotes

¹Nathan Kogan, "Attitudes Toward Old People: The Development of a Scale and An Examination of Correlates." Journal of Abnormal and Social Psychology, 1961, Vol. 12, No. 1.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

In this study, the goal was to increase the pool of potential service providers sensitive to the needs of Hispanic, particularly Puerto Rican, elderly. An undergraduate training program geared to attract culturally sensitive students to the human service field was designed and implemented. The 12 students who comprised the study sample attended both class instruction and participated in a field work placement. These students were tested for levels of biculturalism, bilingualism, knowledge regarding the elderly and for their attitudes toward the elderly. Other variables tested for were education, volunteer experience and amount of interaction as related to this population. The data obtained were utilized in the testing of the following assumptions:

The first assumption proposed that Hispanics would exhibit more positive attitudes toward the Hispanic elderly than non-Hispanics. Some association was found in the Before-test which showed that Hispanics were only

slightly more positive in their attitude toward the Hispanic elderly than non-Hispanics. Hispanics did show much greater gains toward the Hispanic elderly as measured by the Post-test than did non-Hispanics. A marginal association was found between Hispanics and a positive attitude toward Hispanic elderly. It can be concluded that this outcome was a result of interacting measurement of two separate effects. Cultural sensitivity to Hispanics as a group was not measured but rather to Hispanic elderly. Not having instituted adequate controls, the differential effects of these two intersecting factors could not be assessed.

The second assumption proposed that Puerto Ricans would be more positive in their attitudes toward the Puerto Rican elderly than other Hispanics or non-Hispanics. As the sub-sample of Hispanics included only one non-Puerto Rican, no assessment was possible. It can be concluded that the lack of purposeful stratification of the sample, as well as the inclusion of a control group prevented such assessments.

The third assumption proposed that the greater the degree of biculturalism, the greater the degree of cultural sensitivity. A classification of the sample into levels of biculturalism resulted in categories identical to those of ethnicity, that is, Puerto Rican, other Hispanic and non-Hispanic. It can be concluded that the lack of clear controls for the effects of ethnicity on the

measurement of biculturalism prevented any possible assessment.

The fourth assumption proposed that as age increased, the more positive the attitude toward the elderly. No association was found for age as a whole.

The fifth assumption proposed that females would demonstrate a more positive attitude toward the elderly. A partial association was found as women emerged as demonstrating more positive attitudes but only in the latter stages of the Post-test. No conclusion could be drawn from this data.

The sixth assumption proposed that knowledge of the elderly will increase as a result of the training program. The association was found for females as they scored higher than males in the Aging Facts Quiz. This is consistent with Kogan's hypothesis, that women because of their developed sense of nurturance have greater knowledge and information on the aged. An association was found for males, however, as they scored higher than females on the Pre-test score for the knowledge category which, although contrary to Kogan's expectations, may prove to be a result of the design of this category. However, data is not sufficient to differentiate this result. An association for the sample as a whole was found in the Post-test. It can be concluded that some evidence was found to support Kogan's hypothesis, however the evidence submitted is far from conclusive. Moreover, unexpected outcomes related to

males cannot be clearly assessed, so measurements for the Pre-test did not yield sufficient data for validation.

The seventh assumption proposed that cultural sensitivity toward the Hispanic would increase. An association was found for the sample as a whole but particularly around the Hispanic sub-sample.

The results allow for certain conclusions to be reached concerning the nature of the process of the development of cultural sensitivity through social work education.

It has long been recognized that the matching of service provider and service receiver, by age and socio-economic status may result in an affinity between the client and worker. Such relationships are commonly thought to produce a mutuality between the client and worker that causes a breakdown of the professional relationship. It could be said that matching through culture could yield the same effect.

Matching is not the aim of the bilingual/bicultural approach. The inherent assumption in this approach is that the effective and successful treatment of the Puerto Rican and other Hispanic elderly requires that those who deliver services have a thorough understanding of and sensitivity to the language needs, cultural differences, and communication and human-relational styles. The quality of service is therefore closely associated with the capacity of the service-provider to relate to the service-receiver

by means of an achieved congruence of relevant beliefs, attitudes and values (Sotomayor, 1975).¹

Customary knowledge does not, however, focus on the meaning of human behavior in relation to culture. This results in a disadvantage when working with clients from a different cultural background, as culture-bound normative expectations would tend to produce biased results. This lack of understanding results in a lack of trust and rapport which in turn creates client alienation, non-participation anger or ultimately withdrawal.

The discrepancies that occur between the client and the service provider may be mitigated through the use of professional workers who because of their ethnicity and training utilize a bilingual/bicultural approach and consequently can address the needs of individual clients within their appropriate cultural context.

Social work education has attempted to solve this problem through the ethnic sensitivity model for practice (Devore & Schlesinger, 1981)² which advocates that the service provider develop layers of understanding regarding the ethnic reality of clients with different cultural backgrounds and assumes the ability to develop and adapt worker skills and techniques which respond to the client's ethnic reality.

It can be concluded that the bilingual/bicultural worker because of the duality created by functioning within a two tier system, that is, balancing their own

ethnicity while functioning within a dominant culture, may possess the ability to maximize sensitivity to client needs, thereby maximizing the efforts toward positive outcomes of service.

It follows then that the bilingual/bicultural worker should be the preferred worker when working with clients of the same or proximate ethnic group.

That such workers are preferred by clients has been confirmed through studies of utilization which have shown that participation among Puerto Rican and Hispanics in services is closely associated with the availability of Puerto Rican and Hispanic professionals as service providers (Padilla et al., 1975; Rogler, 1981).^{3,4}

It should be kept in mind, however, that the matching of clients and workers by ethnicity does not preclude the need for client-worker assignments based on the skill, expertise and experience of the worker, relative to the service needs of the client. Our findings are in no way meant to suggest that ethnicity alone should be the primary or sole basis in making such assignments. Moreover, the essential elements in the client-worker relationship are the degree of worker commitment toward understanding and acting upon the problems and needs of the client and his/her skill in action. When such commitment and skill are bolstered by respect and concern for the client and sensitivity to the client's cultural differences and needs, positive service outcomes are facili-

tated. In this sense the project outcomes support this contention as its findings demonstrated that the training did help the students to be more sensitive to the needs of their clients.

When we consider the implications for social work education, two themes emerge. First, efforts should be made to reach out to college students, particularly freshmen and sophomores. There was evidence to suggest that early in the college students' careers, they can be "tracked" to the helping professions, including social work, and as evidenced in the performances of these students on the Aging Facts Quiz, these are years in which substantial learning in preparation for their careers can take place. Second, the performances of the minority males in this class would suggest that Schools of Social Work might do well to target some of their outreach efforts to this group. It is the case that the helping professions may not yet be perceived as completely appropriate career choices for Puerto Rican and other minority males and it is also true that there is not widespread and strong sanction in the Puerto Rican and other Hispanic community for going to outsiders for help in resolution of social and psychological problems. Nonetheless the young minority men -- small and self-selective as the sample was -- did well and targetted outreach strategies merit further testing. Indeed minority males, as service providers, would not only help to fill a gap in the human

service field, but they would benefit from entry into a profession which is wide-open for them. The status, financial remuneration, recognition and occupational level achieved through entry into the Social Work profession would serve to enhance the position of the minority male in society.

The success of the training program as suggested by the Semantic Differential Scale, through its measurement of attitudes against the extreme possibilities of an object or concept, showed that attitudes, however minimally, demonstrated a positive change over time. Indeed that the student consistently rated upwards the Old People category in the fourteen items of the scale with just two exceptions (one item remaining the same) indicates that the over all impact of the course and field work experience can be concluded to have produced positive results toward the aged.

The findings suggest that it can be concluded that through training knowledge reinforces experiences, primarily personal experience over and above formal experience. Consequently, the traditional extended family relationships typical of Hispanic culture provide a springboard that with adequate training and education would act as a facilitator for entry and eventual success in the social service field. This is substantiated by the results of the Post-test which emphasized the importance of personal experience with the aged in the development of

both knowledge and empathy towards the aged, which have been found crucial to the development of sensitivity toward this group. Knowledge, when enhanced by actual experience, proved to be the greatest predictor of positive outcomes. Clearly neither knowledge nor experience can stand alone. It can be concluded then that knowledge through experience and duality of culture maximize the effect of training and in particular would yield the greatest results.

These findings have implications for social work education at the Master's level, and for pre-professional education at the undergraduate level. Wesselkamper's review of the literature presented ample evidence of studies that find that cognitive and experiential knowledge are closely related, one reinforces the other resulting in affective learning. She cites Ecker's review of studies on affective learning which suggests "that 'affect' is not so much a 'domain' as a dimension of human experience and more specifically that affective and cognitive learning are so intrinsically tied together that the educational neglect of either detracts from or limits the other."⁵

One of the great strengths of social work education has been its emphasis on the importance of clinical experience for its students, and on the inter-relationship of the didactic learning in the classroom and the learning in the field. Unfortunately, this dual emphasis on cogni-

tive and experiential learning has not permeated undergraduate curricula in many universities. And even when there is provision for field work experiences for college students, all too often these learning experiences are not carefully designed and monitored, and insufficient attention is paid to making explicit the connections between the classroom and the field experience.

Although this was a time limited project and the number of students was small, the suggestion is clear that investment of faculty time and expertise in the design and monitoring of field work experiences and in forging the connections between class and field have great potential for the enhancement of the education of students.

Finally, in the case of social work education, it seemed clear that the field work experience, as well as classroom content, should be guided by social work practice principles. Although this contention is not central in the findings from this study, I found that social work practice principles informed my work, and were necessary to the design of the project and contributed to its successful educational outcomes.

Recommendations

1. It is recommended and confirmed by the outcomes of the study that repetition of the project is indicated as positive results were achieved.
2. It is recommended that repetition of the project for the purpose of rigorous evaluation research should include a control group and a stratified sample.
3. It is further recommended that such exploratory research focus on the identification and standarization of predictive factors of potential for cultural sensitivity.
4. It is recommended that efforts be made to engage the undergraduate at the freshman and sophomore levels in the social service field, particularly in working with the elderly.
5. It is recommended that efforts be make to recruit Hispanics for training in the social service fields, thereby increasing the potential for greater utilization of services by the Hispanic client population.
6. It is recommended that efforts be made to recruit minority males for training and education in the social service fields.

Footnotes

¹Marta Sotomayor and Phillip D. Ortego y Gasca, Chicano Content and Social Work Education, Council on Social Work Education, Inc., 1975.

²Wynetta Devore and Elfriede G. Schlesinger, Ethnic-Sensitive Social Work Practice, The C.V. Mosby Company, St. Louis, Toronto, London, 1981.

³A. Padilla, R.A. Ruiz, and R. Alvarez, "Community Mental Health Services for Spanish-speaking Surname Population," American Psychologist, 1975.

⁴L.H. Rogler, et al., A Conceptual Framework for Mental Health Research on Hispanic Population, New York Hispanic Research Center, Fordham University, 1983.

⁵Mary Cville Wesselkamper, "Developing Cultural Awareness and Sensitivity: An Experiential Approach," Dissertation, Hunter College School of Social Work, 1983, p. 19.

APPENDIX A

Hunter College Program - Special Services to Hispanic Elderly Guidelines for Screening Interview Conducted in English and Spanish

1. Motivation or Interest in the course
2. Experience related to the elderly
3. Job experience
4. Volunteer work
5. Family relations
6. Abilities and talents

7. What student expects he could do for the elderly
8. What the student expects to gain from the course
9. Student's questions to the interviewer
10. Student's own evaluation
11. Interviewer's evaluation of students
12. Recommendations

NAME _____ SOC. SEC. NO. _____
ADDRESS _____ ZIP _____ TELE. _____
CREDITS EARNED _____ INDEX _____ MAJOR/MINOR _____
DATE ADMIT. TO HUNTER _____ ADMISSION STATUS _____

APPENDIX B

OLD PEOPLE

INDEPENDENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	DEPENDENT	(44)
SAD	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HAPPY	(45)
STRONG	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WEAK	(46)
INACTIVE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	ACTIVE	(47)
HEALTHY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNHEALTHY	(48)
NOT HARDWORKING	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HARDWORKING	(49)
FRIENDLY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNFRIENDLY	(50)
INSECURE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SECURE	(51)
BUSY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	IDLE	(52)
INCOMPETENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	COMPETENT	(53)
VALUABLE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WORTHLESS	(54)
UNPLEASANT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	PLEASANT	(55)
FAST	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SLOW	(56)
NOT POWERFUL	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	POWERFUL	(57)

MIDDLE-AGED PEOPLE

INDEPENDENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	DEPENDENT	(44)
SAD	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HAPPY	(45)
STRONG	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WEAK	(46)
INACTIVE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	ACTIVE	(47)
HEALTHY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNHEALTHY	(48)
NOT HARDWORKING	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HARDWORKING	(49)
FRIENDLY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNFRIENDLY	(50)
INSECURE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SECURE	(51)
BUSY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	IDLE	(52)
INCOMPETENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	COMPETENT	(53)
VALUABLE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WORTHLESS	(54)
UNPLEASANT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	PLEASANT	(55)
FAST	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SLOW	(56)
NOT POWERFUL	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	POWERFUL	(57)

YOUNG PEOPLE

INDEPENDENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	DEPENDENT	(44)
SAD	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HAPPY	(45)
STRONG	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WEAK	(46)
INACTIVE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	ACTIVE	(47)
HEALTHY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNHEALTHY	(48)
NOT HARDWORKING	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HARDWORKING	(49)
FRIENDLY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNFRIENDLY	(50)
INSECURE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SECURE	(51)
BUSY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	IDLE	(52)
INCOMPETENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	COMPETENT	(53)
VALUABLE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WORTHLESS	(54)
UNPLEASANT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	PLEASANT	(55)
FAST	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SLOW	(56)
NOT POWERFUL	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	POWERFUL	(57)

CHILDREN

INDEPENDENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	DEPENDENT	(44)
SAD	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HAPPY	(45)
STRONG	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WEAK	(46)
INACTIVE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	ACTIVE	(47)
HEALTHY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNHEALTHY	(48)
NOT HARDWORKING	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HARDWORKING	(49)
FRIENDLY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNFRIENDLY	(50)
INSECURE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SECURE	(51)
BUSY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	IDLE	(52)
INCOMPETENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	COMPETENT	(53)
VALUABLE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WORTHLESS	(54)
UNPLEASANT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	PLEASANT	(55)
FAST	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SLOW	(56)
NOT POWERFUL	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	POWERFUL	(57)

SELF

INDEPENDENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	DEPENDENT	(44)
SAD	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HAPPY	(45)
STRONG	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WEAK	(46)
INACTIVE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	ACTIVE	(47)
HEALTHY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNHEALTHY	(48)
NOT HARDWORKING	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	HARDWORKING	(49)
FRIENDLY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	UNFRIENDLY	(50)
INSECURE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SECURE	(51)
BUSY	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	IDLE	(52)
INCOMPETENT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	COMPETENT	(53)
VALUABLE	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	WORTHLESS	(54)
UNPLEASANT	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	PLEASANT	(55)
FAST	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	SLOW	(56)
NOT POWERFUL	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	POWERFUL	(57)

APPENDIX C

Direction: Below are statement about old people. Circle "T" for True statements or "F" for False statements. Please consider each statement carefully. Do not skip any items. This is not a test.

- T F 1. The majority of old people (past age 65) are senile (i.e. defective memory, disoriented, or demented).
- T F 2. All five sense tend to decline in old age.
- T F 3. Most old people have no interest in, or capacity for, sexual relations.
- T F 4. Lung capacity tends to decline in old age.
- T F 5. The majority of old people feel miserable most of the time.
- T F 6. Physical strength tends to decline in old age.
- T F 7. At least one-tenth of the aged are living in long-stay institutions (i.e. nursing homes, mental hospitals, homes for the aged, etc.).
- T F 8. Aged drivers have fewer accidents per person than drivers under age 65.
- T F 9. Most older workers cannot work as effectively as younger workers.

- T F 10. About 80% of the aged are healthy enough to carry out their normal activities.
- T F 11. Most old people are set in their ways and unable to change.
- T F 12. Old people usually take longer to learn something new.
- T F 13. It is almost impossible for most old people to learn new things.
- T F 14. The reaction time of most old people tends to be slower than reaction time of younger people.
- T F 15. In general, most old people are pretty much alike.
- T F 16. The majority of old people are seldom bored.
- T F 17. The majority of old people are socially isolated and lonely.
- T F 18. Older workers have fewer accidents than younger workers.
- T F 19. Over 15% of the U.S. population are now age 65 or over.
- T F 20. Most medical practitioners tend to give low priority to the aged.
- T F 21. The majority of older people have incomes below the poverty level (as defined by the Federal Government).
- T F 22. The majority of old people are working or would like to have some kind of work to do (including housework and volunteer work).

- T F 23. Older people tend to become more religious as they age.
- T F 24. The majority of old people are seldom irritated or angry.
- T F 25. The health and socioeconomic status of older people (compared to younger people) in the year 2000 will probably be about the same as now.

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