Revitalization Movements in Rio Arriba County

John R. Verploegh
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"REVITALIZATION MOVEMENTS IN RIO ARIBA COUNTY"

Jon R. Verploegh

May, 1969

In partial fulfillment of the requirements for the degree of Bachelor of Architecture at the University of New Mexico Albuquerque.
Come gather 'round friends
I'll tell you a tale
When the North village farms they run plenty
But the cardboard-filled windows
and the old men on the benches
Tell you now that the whole town is empty

In the metropolis town
my own children are grown
But I was raised in the other
In the wee hours of youth
my mother took sick
and I was brought up by my brother

Well, a long winter's wait
from the window I watched
My life it did not have much order
And my school it was cut
as I quit in the spring
to top onions down near the border

The life it seemed good
as the years passed the door
but the soil it belonged to my neighbor
The crops they were poor
and the man came to speak
of a tractor to replace the labor

Oh, the years passed again
and the given' was good
With a lunch bucket filled every season
What with three babies born
and the crops they were poor
and the wages were cut for no reason

The crops they were poor
as the years passed the door
And the tractor was to replace the sickle
Then a man came one week
He began to speak
of the Edijo which he called a ritual

The fences they came
and the gates they were locked
and the room smelled heavy from drinkin'
Where sad silent song
made the hour twice as long
as we waited for the sun to go sinkin'

I lived by the window
as he talked to himself
This silence of tongues it was buildin'
Then one morning's week
the bed it was bare
and I's left alone with three children

The summer is gone
the Ground's turnin' cold
The stars one-by-one they are foldin'
My children will go
as soon as they're grown
Well, there ain't nothin' here now to hold em.'
A STUDY OF THE VALUES OF THE HISPANIC CULTURE FOR REVITALIZATION MOVEMENTS IN RIO ARRIBA COUNTY

By

Jon Verploegh

January 17, 1969
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>i</td>
</tr>
<tr>
<td>Introduction</td>
<td>vi</td>
</tr>
<tr>
<td>Modifications and Assessment of the Worth of a Values Study Approach to Planning</td>
<td>1</td>
</tr>
<tr>
<td>Value Orientations of the Hispanic Culture</td>
<td>4</td>
</tr>
<tr>
<td> Introduction--Village vs. New Town</td>
<td></td>
</tr>
<tr>
<td> Traditional Value Orientations</td>
<td></td>
</tr>
<tr>
<td> Dimensions on Present-Day Absolute Value Orientations</td>
<td></td>
</tr>
<tr>
<td> Value Orientations of the Second Level in Ethel Albert's Classical Schemes</td>
<td></td>
</tr>
<tr>
<td>A Critique of the Hispanic Culture According to a Set of (hopefully) Nonethnocentric Evaluative Criteria</td>
<td>16</td>
</tr>
<tr>
<td>Appendix</td>
<td>23</td>
</tr>
<tr>
<td>Bibliography</td>
<td>34</td>
</tr>
</tbody>
</table>
PREFAE

This semester I am making preparations for thesis work in architecture next semester. My thesis project includes:

I. Proposed Model
   Design of a village system based on field research in Rio Arriba County in northern New Mexico

II. Field Research
   A. An anthropological cultural value study of the area through field research
   B. A cross-cultural comparison of a rural culture and an urbanized culture

III. Possible design procedures to be determined upon completion of the field research
   A. Go to the people who have moved out of the study area and find out under what rules they would come back
   B. A gravity model study of the placement of facilities in the village system
   C. The study of the criteria modifications in gravity model theory with the application of advanced communication theory
   D. A perceptual study of the visual amenities of the area.
   E. Planning and design of facilities

At this point of study a good deal of the field research has been completed, and I have eliminated No. II-B and III-A, a cross-cultural comparison of recently urbanized people and rural people, although some investigation in this area might be helpful.

My background in anthropology, until this semester was very limited, having had only one introductory course. I feel that this semester I have become somewhat proficient in at least initial techniques for studying comparative value systems, through library research, interviews and some field research.
This sociological, cultural, rather "soft approach" to architecture or more specifically, environmental planning, is not a new approach. In the mid-1800's Patrick Geddes, a pioneer of sociology, said that the planning of new cities and suburbs requires an amount of prior social survey for which there are not yet sufficient means or men. Too much of what was being done started from speculation and building design. Patrick Geddes thought that there ought to be more study of the needs, resources and aspirations of prospective inhabitants.¹

I included this idea of Patrick Geddes more for its historical value than its profound singularity. Today such ideas are eloquently and profusely prophesied, categorized and homogenized. Yet, I hope to state a premise here and support it later: The tenacity of value orientations is one of the points to which greatest attention must be paid in planning and executing programs of technical change.

It was only in very early studies in anthropology that the basic organic theories failed to allow for & handle social change in value structures. It can no longer be said that change in culture occurs because culture is in a pathological state. Today the research techniques for discarding values are so numerous that one could spend all his efforts researching these research techniques. So today not only is there an apparent need for this "soft approach" to architecture, but the means are available. This approach can be illustrated as follows:

This diagram shows how this categorization could very easily neglect significant parts of the behavioral study of a culture. Even the first categorization of behavior, singling out active in preference to non-active severely limits the worth of the study because it is assumed that values do not necessarily imply an action, although sometimes they do. To reduce the intrinsic error in structuring the methodological approach so tightly, the value system of the Hispanic culture will be presented subjectively with a look at generalized values. (This generalized data will be supplemented with less generalized data included in the appendix.)

During my research I was always concerned with the goals, aspirations and tastes of the Hispanic culture. I suppose had I been a true anthropologist, I would have taken more care in watching and studying the people. I would have learned to distinguish differences in what people say; what they do, what they say about what they do, and what they say they do. Then very accurately, with "Kluckhohn" precision, I would have made implicit conclusions about what the people valued. But as a planner I find this strenuous objectivism very difficult. When a man tells me to my face that "he loves this land and doesn't want to leave," I believe him, and if he moved to Albuquerque the next day, I would feel very sorry for him. Many times I recognize that actions do tend to deviate from verbalized values, but this certainly does not minimize the validity of verbalized values. (Of course, this is not implicit in the anthropologist's methodological approach.) Conflict between actions and verbalized values certainly does not suggest that the person really does not believe in what he says he does, or that he was deliberately lying, as many people would conclude about these "shiftless Mexicans." And even if this were the
case, the lie would be an ideational phenomena that was a form of conduct, not just behavior. This argument is not an attempt to cover up my effort to categorize data as to what people say, what they do, what they say about what they do, and what they say they do, as much as it is an attempt to limit my topic and recognize the effects implicit in this limitation.

3J. Siebring, presented in a lecture, October 11, 1968, University of New Mexico.
INTRODUCTION

If one accepts the indications prompting the recent (post-50's) growing awareness of poverty in the United States, if one accepts the 1960 census figures which indicate that of over 200 million individuals, nearly 19 million live in poverty within rural areas, and if one accepts the post-industrial thesis of exodus from the city to the new towns—he will then be tempted to turn from the urban crisis, look past the suburbs, the rural landscape, the small village to the new town.

Yet, in New Mexico, looking on this rural scene, one finds dying villages—"products of a way of life that has gone and will not return."¹ The way of life will change—as things must change—but confronting this change is a strong cultural value system so tightly knit that it rejects the slightest insensitive design, be it economic, technological, or sociological. This cultural gallantry occurs in a setting of dwindling forces. In an age when industrial society is seeking choice, reaching for a new way of life and finding only a disappointing suburban culture of "ticky-tacky," another culture is fighting for survival and is losing. This is the time-lag paradox typifying the dubious post-industrial setting—a time and a place for an old village and a new town.

¹Robert B. Riley, "Four Villages," Landscape, Vol. 18, #1, Spring, 1967, p. 3.
MODIFICATIONS AND ASSESSMENT OF THE WORTH OF A
VALUES STUDY APPROACH TO PLANNING

In the beginning of time the monkey seeking refuge in a tree, climbed high to escape the rising waters of the great flood. Looking back, he saw the fish caught in the water. Sorry for his friend and his inability to seek refuge, he reached down to rescue this creature from the water and carried him high into the tree.¹

At Navajo dam in the spring of 1965, the water was rising—the final act, a burial for dead communities of a past age. And the anthropologist stands on the precipice and makes a final gesture to the old men who have been relocated and now have only to await death. For they are unlike the fish who will survive this change. They have been through a process of forced acculturation. They have lost the battle of cultural persistence to social change. They are the monkeys who climb high into the trees to await the rising waters finally reaching the top.

Technological change in society is explicitly apparent in very obvious tangible ways. However, change in attitudes, thoughts, values and behavior of people are often much more subtle than technological change. We know, for example, that changes in technology have in fact forced the villager who "loves his land" to move to urban areas. But we know very little about the social cost of this forced acculturation. If technological change involves something as insignificant as a self-help housing project, or the introduction of a hybrid corn, the people can react and reject that change. In such cases the architect might find the Indians using his new house as

a barn and himself living in the old structure. The agriculture advisor will find that people no longer plant the better hybrid corn, but are back to the old corn. In such instances the field worker need only take a step back, find out why, and perhaps try again. The architect discovers that Indians who rejected the new, typically rural American houses, liked to do many of the family functions, such as sleeping, eating and cooking, out of doors. In general, more activities are carried on outside. Therefore, the houses became dilapidated through neglect.²

The agriculture worker discovers that although the people accepted the corn as better, the wives complained so much about the texture, the taste and color when making tortillas, that it was unacceptable.³ Such technicians could become so frustrated by the people's irrationality and unwillingness to accept a new program after weighing the relative values to them that he might revert to chain smoking to repress his frustrations, fully aware that continuous smoking is hazardous to one's health.⁴ In these instances the appearance of value as a causal influence is obvious, even to the most insensitive technician. So we can easily laugh at the technicians when they tell us "many innovations have already solved the problems of our society. They are held back only by politics, building codes, and the backwardness of industry."⁵ "Politics," building codes, and the "backwardness of industry" are all indications of the dimensional value orientations of the Anglo middle class urban and suburban American.

²Ibid. p. 207.
³Ibid.
⁴Ibid. pp. 75-76.
The dimensional value orientations of the Hispanic villager are quite different. And it follows that the problems of implementing technology in this culture will be different. "The urge for development and willingness to change are not equally present in all peoples." When the planning for these people involves a dam or a new town, the application is so severe and dangerously powerful that the values might be suppressed without notice. If self-help housing projects are allowed to run down and not be used, the project fails. Yet, if a new town was built, a dam made, a factory moved in, and a highway constructed to lead people there, the community might fail.

I shall conclude this section before going into the ethnophilosophic data, with a statement of my "model" objectives: The purpose in design through involvement in the value system of the Spanish-American culture is to encourage continuity in change. The idea of change is to win more income, more local industry and productive activity, more education and adequate learning for jobs which can be had, more stability in family life... The purpose is not to turn everything upside down and dispense with all experiences of the past, but to build on and add to experiences.

All this necessarily follows from two hypotheses:

1. Some feeling for these small villages is nostalgia. Beyond that, though, is a real awareness of some unique value of small town life.

2. Change is so inevitable.

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6 Foster, op. cit., p. 4.
7 Interview with Frances Swadesh, October 24, 1968.
8 Robert B. Riley, Four Villages, p. 2.
9 Swadesh, op. cit.
VALUE ORIENTATIONS OF THE HISPANIC CULTURE

Introduction—Village vs. New Town

The difference between the existing rural village and the conceptual "new town" is a matter of cultural conceptualization. Existing rural villages are not simply crowds, agglomerations of people who chance to be physically close to one another. They are societies, organized groups of people who have learned to live and work together. As envisioned by contemporaries, the "new town" concept has none of these orientations inherent in its nature. Its only nature is a centrifugal force which is pulling people from the industrial city to the post-industrial scene, countervailing the centrifugal force which pulled the people from the pre-industrial scene to the industrial city. And now, as then, the "new town" might simply be an agglomeration of people who chance to be physically close to one another.

In a recent review of the concept of culture, more than one hundred and fifty definitions were culled from the writings of anthropologists over three quarters of a century.¹ All include in the definition an idea of an established groundwork for living. If the post-industrial city is to succeed, it will have to be culturally viable. Our task is to simulate a new life-style which may invade the rural landscape. As a prelude to this planning, a study of the values of the Hispanic culture is necessary.

¹Kroeber and Kluckhohn, 1952.

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cause: biological, economical and cultural. If we allow for a distinction of economic influences and cultural influences, it can be said that values are more prominent as a causal influence in Western civilization. Likewise, it can be extrapolated that values within Western civilization are more prominent as a causal influence in urbanized cultures than in rural cultures. This places an undue emphasis on economic influences in the rural cultures. However, this distinction of economic influences and value influences on behavior is vague and difficult to define. It only needs to be pointed out that this economic influence upon the rural people is undue and costly. This is illustrated by the fact that many urbanized people are looking out from the cities to the rural landscape. "More and more Americans are becoming less concerned about the getting of goods than about a place in which to enjoy them." The amenities of open space and scenery are listed as the overwhelming important reasons (50%-70%) for decisions to live in areas of dispersed urban settlement. A person coming into a community will bring with him new enterprise and capital. If this was a fairy tale and "all would be happily ever after," the rural village would suddenly be overcome with wealth as the city people migrated out of the smoke, smog and blight to the sun-filled countryside. But in writing the conclusion, even then I fear it would be as in Mark Twain's Puddin'.

Head Wilson:

2 J. Sebring, Lecture on September 20, 1968, University of New Mexico.

3 Ibid.

The real heir suddenly found himself rich and free, but in a most embarrassing situation. He could neither read nor write, and his speech was the basest dialect of the Negro quarter. His gait, his attitudes, his gestures, his bearing, his laugh— all were vulgar and uncouth; his manners were the manners of a slave. The poor fellow could not endure the terrors of the white man's parlor. The family pew was a misery to him. Yet he could never more enter into the solacing refuge of the "nigger gallery"— that was closed to him for good and all.⁵

But we cannot pursue this "never-neverland" for the village awaits. Now awake to the changes threatening them, they seek understanding and help.

**Traditional Value Orientations**

The traditional values of the villager have almost completely yielded to the new value system, a product of the changing forces. Yet, the basic living patterns are still vivid reflections (although perhaps distorted) of an old system. The primary pattern of living, of the few who remain, is still that of the centralized village. The average size of the village is 200-250.⁶ A village is actually a series of small settlements with a recognized center. The settlements or houses are scattered along irrigation ditches, minor roads, streams or simply clustered at intervals. Traditionally, almost all the dwellings were occupied (through recent abandonments, due to economic breakdowns, there is a sharp deviation from this pattern), even though the men were sometimes absent for extended periods to work with stock or farm small plots, or work as wage laborers.⁷ Today, these periods of absence in the summer often involve

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the entire family. The families have become migrant workers who travel across state lines to do agricultural work.\footnote{See appendix note #1.}

The periods of absence for non-migrant families has greatly been shortened with the introduction of the automobile, specifically, the "pick-up truck." The study of modifications in community patterns due to changes in transportation patterns requires an involved study using transportation models such as the gravity model and computer techniques. Such a study has been proposed and will be pursued next semester. Here it suffices to say that the pattern is the same, although periodicity has been considerably shortened because trucks rather than horses are, for some, the new and quicker mode of travel.

Traditionally, one must begin by a history of the meaning of land to the Spanish American. To most Spanish Americans, land has never been a commodity to be bought or sold. The land providing a living for the family has always been as much a part of the family as the home or the children. To sell it was, and is, equivalent to selling a family member. They believe that, ideally, land should be preserved intact, to be passed down through family generations. Only in a dire emergency should it be sold. The Spanish-American farmer or rancher knew every physical characteristic of his land and regarded it as a basic part of his small social and psychological world. Even today migrating Spanish Americans are extremely reluctant to sell either their homes or their lands. Yet, villages are full of boarded-up slowly deteriorating adobe houses and abandoned lands no longer under cultivation.
Conflicting attitudes over communally-owned village ejido land caused the loss of millions of Spanish-American acres to the Anglo-Americans. The Spanish Americans accepted both the concepts of privately-owned property and communally-owned property. The village population owned its house lots and irrigated farming lands. The rest of the land grant was used communally. Privately-owned land could be sold. The feeling was strong, however, that the sale should be made to another village inhabitant. The selling of land to people from other villages was frowned upon. Even today in many sections of northern New Mexico, a Spanish-American village inhabitant would incur strong village censure if he sold land to an outsider, especially an Anglo-American. The ejido could not under Spanish-American customs be legally sold or alienated from the village.

The concept of private land ownership was so deeply ingrained among the Anglo-Americans of the 19th century that they found it difficult to accept the Spanish-American concept that the edijo or communal lands, belonged to all the village inhabitants. Anglo-American courts and lawyers adopted a totally different definition of the ejido. According to these courts, the communal lands belonged to the original families receiving the land grant and to their body heirs. This legal friction was in complete opposition to the Spanish-American idea that the ejido was a basic part of the village community, to be used by all of its inhabitants. Under this legal definition of the ejido, Anglo-American lawyers and ranchers searched out the presumed heirs and persuaded them to sign a slip of paper for a small amount of money. The slips of paper actually were land deeds signing away the right of ownership in the ejido. Many Spanish-American
informants declare that their fathers never knew what they were signing and that the idea that any village family could sell its proportionate share in a village ejido remained completely foreign to their thinking.
Dimensions in Present-Day Absolute Value Orientations

We have seen that historically the Spanish-American villages had a nonspecialized economy consisting of cattle, sheep grazing, small farming, timber cutting and stone quarrying. When the Anglo-Texas arrived, bringing large-scale market orientation, cattle and sheep grazing prospered greatly with the railroad's arrival.

From the early 1950's the story has been a commonplace one; the sure and steady decline of the rural village depended upon agriculture for its livelihood. Thus, the most drastic change of all in the lives of many of the Spanish-American village folk occurred when suddenly they were compelled to migrate to towns and cities which were fairly complex and of differentiated social orders.

Related to this study of the process of social change is the cultural continuity or discontinuity which may be its companion. During these times of supression, values are often more visible. One would not normally tell a stranger with exhibited intimacy:

I love my home, but I'm very unhappy. I cannot see myself 10 years from now. But in using the unstructured question method, the informant would often become so involved with his problems and love for his land in a time of conflict, supression and cultural change, that he would display these absolute values.

This is an obvious methodological example illustrating the disorganization dimension - The loss of a value implying disorganization and the process in turn implying the absolute values at hand. I remember

1Robert B. Riley, Notes from "Four Villages."
2J. Sebring, Notes from lecture of October 11, 1968.
3See Appendix note No. 2.
4See Appendix note No. 3.
the story of the India man and his son. Upon observing the son wrestling
with the horns of a cow, the father said, "Gaay Hai," immediately upon
which the boy was quiet. The single phrase meaning "it's a cow" was strong
enough to indirectly command the boy to stop what he was doing. It
represented an absolute in the Hindu value structure. In the prototype
unstructured interview when we would successfully solicit absolute value
responses, the informant would likely reply with some phrase similar to
"Tierra o Muerte," meaning, literally, "land or death." This value statement
in the Spanish-American culture is synonomous with the "Gaay Hai" statement
in the Hindu culture, both representing dimensional values in the culture
which are "worth living for." 5

Another methodological approach to values is illustrated through
persistence to absolute values, that is, persistence, even in lieu of
many pressures to change which do exist. A plaintive letter from a
Tierra Amarilla resident indicates the state of mind of the heirs of
Spanish land grants.

Some of us are pretty desperate. We have tried to be
good citizens and our reward has been no justice in the courts
and powdered milk from the welfare. We don't want welfare--
we want enough of our land to graze a milk cow. 6

(The State Welfare Department disallows anyone to supplement their welfare
check with any crop-growing whatsoever).

Even the general tone of this letter suggests persistence to and
internalization of values in which the holding of land is an absolute
value of the Spanish American.

5J. Sebring, Notes from lecture of October 14, 1968.
6See Appendix note #3.
Another example of internalized values of the Spanish American is seen in the example of the corn growers mentioned in the section on, "Modification and Assessments of the Worth of a Value Study Approach to Planning." The people who would not plant the hybrid corn were embarrassed because they knew it was better. The values which kept them from accepting the new corn were so internalized that they were afraid that they would not be understood by the agricultural worker, which, in fact, they were not.

I have found that absolute values at the highest level of abstraction are easiest to formulate and state. This is because there are fewer of these and they emerge as the more interesting and valuable data, because it is at this level that the generation gap, widened by the second level of classification, is closed. Many other values of this order can be found among the people who have lost them—the Spanish Americans who have been forced from the village to the urban centers. For even those who have economically succeeded feel a loss of the core values of their culture:

1. The cooperative unity of the enlarged kinship group.

2. The firm rules of respect and honor handed down from one generation to the next.

3. The proud sense of their hereditary status, bestowed on them by Philip II.7

However, there are great numbers of lower value orientations as defined by Ethel Albert, which I will mention.

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7 The Alliance Movement: Catalyst for Social Change in New Mexico, Frances L. Swadesh, Albuquerque, New Mexico.
Value Orientations of the Second Level in Ethel Albert's Classical Schemes

Due to the numerous examples of second level value orientation data, this section, for the sake of brevity, will take on the appearance of an appendix. The data, however, will necessarily be less general than the specific prototype interviews given in the appendix, and this information needs the support of this less-generalized data:

1. Orientation towards subsistence crops. In Penasco it was found in discussing the first year's results of a high-cash vegetable crop that the people continually referred their judgment back to the amount of vegetables they had been able to save for their own use.¹

2. The religious association of kin through selection of close relatives by preference as godparents for one's children.

3. Political interaction of kin through the nepotic relations that so scandalize Anglo ethics.²

All of these first three elements reflect the persistence of a kin-based organization.

4. The friendship-kin-help your neighbor relationship can easily be verified by the fact that very often villagers will cooperate with development workers, not because they understand or desire the innovation, but because they had established a friendship relationship with the outsider.³

In cross-cultural comparison among rural villages, variation at this level are often very numerous. Physical differences might include the percentage of people depending upon agriculture wages, rather than livestock owners. Variations in value orientations would include such items

¹See Appendix note #5.

²Ibid.

³Foster, op. cit.
as the degree of self-confidence and assertiveness. The expression of aspirations for their children voiced by women of the Chama drainage communities was consistently more specific and ambitious than those voiced in Penasco.  

In Penasco, for example, in finding out what people's aspirations are, one asks a lady:

Q) What are your goals for your son, etc.
A) I hope he will be able to go to college, etc.

Q) That's fine; what would you want him to study?
A) (Thinking about her experiences)...well, maybe he would become a cook.

In Parkview, while interviewing Mrs. Burbank, she was asked about her daughter:

Q) Your daughter is going to Highlands. Do you think she will want to come back?
A) Well, it depends--She doesn't want to become a teacher.

5. One value orientation which leads into the area of the future time orientation was the fact that young men express optimism more vocally than the older men, partly because they are more articulate.

The youth seem to be hungry for opportunities to talk about "what ought to be done." This in itself is a strong indication of their involvement with the projects they are talking about. They are thinking about much more than a "job," but rather about a way of life--an approach to problems--a new perspective.

Looking to the future of the Spanish-American values, I sense two important changes occurring in the Hispanic village culture:

4Frances Swadesh, op. cit.
5See Appendix note #6.
6Frances Swadesh, op. cit.
7Ibid.
1. The once definite hierarchical family system, so prominent in the Spanish-American culture, where elders are always in complete control, seems to be facing.

There are, of course, strong indications of this remaining. These indications are seen in interviews with people such as the following excerpt from an interview with a TA man:

In these men's families the women follow the men, and the children follow the parents. I'm not against women working, but not a single man at this factory has arguments at home. They get their pay-check and both go into town. They work together, pray together and sacrifice together. In the cities there are so many things to do they all do different things.

Somehow I feel that this data is an expression of a value which has been and was good, rather than an indication of what is coming, and in fact is already there.

2. There is an apparent shift from the deep concern of religious matters and the fiesta emphasis, to a more elaborate emphasis upon the problems of livelihood, care of livestock, methods of farming, education, jobs, co-ops, etc.

These apparent shifts bother me because I feel they are perhaps products of insensitive design, be it as brutal as the Anglo confiscation of Ejido lands, as anonymous as the economic pressures to move to the urban areas, or as specific as projects promoted by social agencies.
A CRITIQUE OF THE HISPANIC CULTURE ACCORDING TO A SET OF (HOPEFULLY) NONETHNICENTRIC EVALUATIVE CRITERIA

Before establishing evaluative standards for a critique on the Hispanic culture, I feel it is necessary to talk about the influence of my values on the data presented. Although I have not in the strictest sense used the cross-cultural comparison method, at no point during the field research did I, in fact, compare this rural Hispanic-poor culture with an urban or suburban, white middle-class culture, of which I am a member.

I was constantly aware that my goals were to determine the effect of the industrial city on the rural village, to examine the effect of these changing forces on the culture, and to predict the future of the rural scene as a possible site for the new town—the post-industrial city.

To expedite this constant evaluation process and to avoid any real ethnocentrism, I allowed myself the role of a "sympathetic Anglo" who feels a good deal of nostalgia for the lazy rural mountain village of another time. This role came to me easily and naturally, for one only needs to drive slowly along the winding narrow road through La Puente on a warm fall afternoon to fall in love with this way of life and, for a moment, reject all the benefits of urbanism which one has enjoyed. But of course, it is only a "make-believe" role, for La Puente, Tierra Amarilla, Parkview and all the other villages are dying communities, products of a way of life that has gone and will not return. However, as my studies began, I developed an attachment for a people and a way of life that should never change nor be touched by the ugly smoke and roar and blight of the industrial city. The effects of this type of ethnocentrism
I had assumed, were staggering. It lead to an awareness of prejudices and mistakes, both in collecting and evaluating my data.

In library research I have been more willing to read literature sympathetic to the plight of the Hispanic people. Likewise, in research interviewing I have eagerly listened to sensitive people interested in the poverty problem and rural cultures. However, the most influential error, because it involved the most direct and intimate relationship, occurred in the field work. I'm sure that I was not only partial to those informants who would relate their love for their land and desire to save their culture, but that in talking with these people my questions were of a nature which prompted them to express these feelings.

As I review this assumed, "make-believe" ethnocentric role and its effects on collecting field data, I realize how necessary it really was in establishing a premise of cultural relativism. I believe that the isolation and separation of differing cultural value systems (if it were even possible) would only perpetuate a sterile and circular evaluation of the culture. It would be the same mistake played over again. Once the Spanish Americans lived in isolated self-contained and ethnocentric villages. Very few people had much knowledge of or interest in the people beyond their own horizon.

I remember the story of the anthropology student in India who was buying watered down buffalo milk. When it became apparent that something must be done about it because the student had been assuming a role within this culture, he very carefully considered the consequences of becoming angry and going to this man's house to display his fury. If he had not been sensitive to his role, he would not have considered the consequences,

†Florence Kluckhohn, Variations in Value Orientations, p. 175.
but would have simply stomped to the man's house and demanded better milk. And even if his anger was justified while playing the role, it would have been like a Monopoly game in which players become so involved that for a moment they forget it is only a game. But, by displaying this bit of "make-believe" ethnocentrism the student was brought to realize that he had made the best decision because he found that the people of the village respected him for his action (nobody likes a sucker) and of course he got better milk.2

I feel that the benefits gained in assuming this "make-believe" ethnocentric role by far outweigh the disadvantages. Furthermore, I feel that by evaluating these consequences, I have gained a second order of data.

The effects of this assumed role on my evaluation of data and critique of the culture are much more tangible and numberable than its effect on the research. Many mistakes became obvious, and I am sure other mistakes are yet to be uncovered.

One mistake is illustrated in my assumption that the Spanish-American people have been gallant in their efforts to resist change that they have been relatively unaffected by outside forces. I had supposed that if the Spanish American would work in the larger economy, he could not successfully adjust to the pressure to keep busy, make money, and become a success. I had supposed that the villager was content to live in seclusion, grow most of his own food, and had little desire for the material items of an industrial society. But I have discovered that my persistence in this assumption is largely a product of my admiration for a pure

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2J. Sebring, given in lecture, University of New Mexico.
Hispanic culture, which in the face of a differing dominant culture, of rapid change around it, has maintained the values, concepts and attitudes of previous generations, not through ignorance of another way of life, but by choice. But now facts indicate that even where New Mexico Hispanics lack the implementation, they are familiar with a large part of modern technology and are eager to enjoy some of its benefits. These indications should, however, be encouraging. They indicate that the Hispanic culture is alive and can possibly preserve its tradition while changing. I realize that helping a subculture change is much more beneficial than trying to keep it at a fixed point in time. Our inept policy towards the American Indian should make this clear. For these reasons it is hard to criticize the Spanish Americans in the area of work and success orientations.

It is very important to recognize what these orientations are, however, and to avoid the majority group's characteristics of racism, ethnocentrism, and the propensity to control lesser people. Such prejudices lead to judgments such as, "All Spanish-American people are lazy, shiftless people who cannot be trusted." (For a complete summary of ethnophilosophic data on work and leisure orientations, see "Value orientation of the Hispanic culture" Section of paper).

Having established this evaluative criteria for a critique on the Hispanic culture, I find very little which cannot be justified as a natural consequence of the influence of dominant Anglo values on the

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4 Interview with Dr. Swadesh, November 13, 1968.

Hispanic culture. This is perhaps the biggest indication of my own prejudices, because obviously there is conflict in present-day Spanish-American culture which in itself indicates some grounds for criticism. The Hispanic culture is losing in the battle for survival; yet, it is still unable to successfully adapt to the change. It puts its major emphasis on the established present. Things are as they are because "these are the customs." The past is not venerated. It validates the present; and the future is expected to be like the present. An observer has called this the "mañana configuration." But to translate "mañana" as tomorrow leads to misunderstanding. The Spanish American does today what can be done only today; he does not put off until tomorrow. He frequently does put off those things which will bring him future benefits, tasks which can be put off for mañana (for tomorrow), or any date in the future.

There is little place for planning in this framework. Events are usually spontaneous.

Though Anglo ways are seeping into the village through the school and through wage labor, and introducing the need for planning, private life still appears to run along the old spontaneous lines.

People, spurred by economic pressures, are unwillingly moving from the villages to the urban centers. Once there, they again set up societies similar to the village pattern within the city. This rural-urban movement, of course, perpetuates a wide generation gap in a society in which

6Frances Swadesh, op. cit.
8Ibid., pp. 17-18.
9Meaders, op. cit. p. 163.
family ties were once very strong. (See Table of Contents for a complete summary on ethnophilosophic data on family orientations.) Antagonisms stemming from this basic problem and conflict are by far the most important cause of antagonism to the culture. However, a number of minor criticisms pertaining to specific aspects of value orientations of the traditional Hispanic family arise.

In the family the mother phrases verbal discipline so that she is on the side of the child. It is not that she is against the child's wrong-doing, but "what would happen if his father should catch him."

She draws on "bogey-men" and "Anglos" also as threatening figures. It is perhaps for good reasons that Spanish-American villagers are sceptical of "Anglos," especially those effected by the confiscation of edijo lands. However, this could certainly not justify children being taught prejudices towards the Anglo. Such prejudices lead to stagnation of cultural growth and the disadvantage of these prejudices certainly outweigh any advantage gained by warning the children against the Anglo.

Leadership in the Spanish-American village is provided through the patron system in which the leading man in the community, whether because of his financial status, his knowledge of the outside world, or his personal power, assumes a position of responsibility for the villagers. The patron system reflects the family picture in the community and the patron holds the position ascribed to the father in Spanish-American cultures. Some would argue that this reflective structuring of society is good and in fact is a prominent feature in many cultures, as well as in our own. However, perhaps because of its very literal interpretation

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10 Ramah Project, n.d. Comparative Study of Five Cultures, files and field notes, Cambridge, Massachusetts: Harvard University, Peabody Museum, (M.S.)
in the Spanish-American culture, it has caused many problems, and in many cases has broken down completely in the face of the Anglo-American ranching and business structure. This has caused many problems in the Hispanic culture. The villages have still needed a patron and have been expected to give loyalty in return for this service. It did not matter so much who the patron was, so long as the paternalistic relationship was maintained in a personal way. Anglos have failed to live up to the paternalistic expectations, with attendant confusion and hardship. During the depression, the U.S. Government fulfilled the patron role more effectively than at any other time.11

The very fact that this system broke down and needed another to replace it, I think, indicates that some aspect of it was not right for the culture.

There is one final criticism of the culture which I feel is important to understand—the value system which the Hispanic holds towards strangers could be very detrimental to any further development of new towns in the area. Acceptance of the stranger can never be complete, unless he becomes related to permanently-established families through marriage. The conduct of transients is frequently criticized, and people comment, "they have no relatives here." When permanent members of the community do anything wrong, the tendency is to find an excuse for them.12


12 Kluckhohn, op. cit., p. 107.
APPENDIX

1. See Sample interview with Mrs. Burbank, a teacher at the Parkview center for migrant workers for additional information on migrant workers.

2. See sample interview with Silviano Atencio, page 2.

3. See sample interview with Silviano, page 2.

4. See complete article on "The Alianza Movement, Catalyst for Social Change in New Mexico," Frances L. Swadesh, Albuquerque, N.M.

5. Frances Swadesh interview, December 20, 1968.


The methodological approach to field work involved made extensive use of the unstructured questions technique. The type of unstructured question discussed here is the "open-end" or "free response" question. In an open-end question the respondent is encouraged to talk freely and at length about the subject broached to him. Unstructured questions are used when trying to discover, say, the reasons people have for voting as they do.

Pros and Cons--The free-response question is especially useful (1) where the researcher has limited knowledge as to the kind of answers a particular question is likely to provoke, (2) where he anticipates a great range of responses, (3) where he is interested in what the respondent will volunteer on a subject before specific prompting, or (4) where he wants to go a little deeper into respondent's motivations.

These advantages seem to make a strong case for using free-response questions. But disadvantages inherent in their use prohibit heavy reliance upon them in the kind of questionnaire employed in this model.
First, open-end questions are unwieldy. As best he can, the interviewer is required to record all answers verbatim. This alone consumes much interviewing time, and naturally limits the number of questions which can be asked before the respondent wearies of the mental burden imposed upon him. Further, the interviewer usually has difficulty keeping up with the verbal barrage. Awkward lags result, giving the respondent a chance to get out of the interviewing mood.

Second, an open-end question takes up considerable space in the questionnaire. This limits the number of questions that can be used, since ample room must be allotted for recording lengthy answers. This problem is compounded for each open-end item because additional interviewing promptings ("probes") are usually suggested to encourage more talking.

This problem was, however, largely overcome by employing two interviewers, a dynamic conversation specialist and a recorder. The second problem was solved by sketchy notes of vital issues and points. This vast limiting of data was, of course, a recognized fault as a result of the effect of the influence of the values of the researcher.
Cipriano Atencio - Manager, Crate Factory

1) Ask about meeting of steering committee.
2) Ask about how incentive pay works out.
3) Permanance of employees.
4) Do they know financial situation?
5) How far do the workers come - do they carpool?
6) Does he see other projects like this being set up?
7) Could they start then on their own?
8) Who could we see?
9) Are employees interested in well being of factory?
10) What do they aspire to?
11) How would they accept other industries?

Interview with Cipriano Atencio

Q) How do the people here look at the crate factory?
A) The people begin to frown this time of year - and this isn't their nature - they are basically a happy people. Just look at them (working), and you have your answer. Basic problem felt - not enough room - needed building 100 X 200 feet. 16 people are employed - was 22 people. (aside - Deputy Sherrif said that the night guy was on vacation, when in fact the night crew had been laid off)

Q) Is there something else which could be developed up here?
A) Could make parts for furniture and ship them to Clovis. (aside - I think there would be more satisfaction in this type of work - furnished work - yet still, even in this work they wouldn't be turning out the finished product.

Q) Do you think the men could learn this kind of work?
A) I know that I could make some good craftsmen out of them.

Q) How long do you think that you could hold them here after being trained?
A) Well, after being trained, I think we could let them go.

Interjections: What the heck--take a look at what's happening--look at the city--it's the same--hungry, no job, no education,--men working there were all spread out.

The people want to live here in the country--that's where they want to be given half a chance.

Q) What do you see 10 years from now.

A) Well, I moved to T.A. 22 years ago--then people had money (some money) enough money. But everyone worked.

The politicians saw there was some economic prosperity here. They moved in and their line was: "I'll do something for you if you'll do something for me."

Politicians slowly sucked up land and livelihood began to fail.

I love my home, but I'm very unhappy.

I can't see myself 10 years from now.

I get home at 5 o'clock. I'm tired and I go to bed--yet at 4:00 people on welfare put on their white shirts and go down town. I think this (the industry idea) is the answer to our problem.

Q) Given the choice of going on welfare would anyone do it?

A) Well, I don't think there is a man in there (inside the factory) who, given the choice would give up their job, to go on welfare. Sure, they would like a vacation.

Q) What about the guy who wants to cut his alfalfa.

A) Well now that we're on daylight time, they could cut in the morning or on weekends. They could also say, Look, I'm going to have to have the day off to cut my alfalfa, and you know that that's what they're going to do, and they'll be back when that's done.

Q) What hours do you work?

A) We work from 8 to 4:30.

Q) What qualifications to meet for applying for job?

A) Our considerations are that they be migrant people, they have big families, they have lowest education; with God's help we will solve this--with industry. Before the kids were sick--no clothing. This work restores them sith pride.
Q) How many people farm
A) Everyone of the men in there has at least a garden and some chickens maybe. One person has as many as 7 cows—he would have more, only he doesn't have a place to keep them in the winter.

Q) Do the men do other things for themselves?
A) 3 boys are buying machines on their own to do carpentry work. One guy wanted to do work on his own at night—at the center—last year he had refinished a variety of things—a bed, two tables, etc. Before the neighbors would ask the boys (when they were going away to do harvesting—migrating) to bring them back a sack of potatoes—now they ask them to do odd jobs in carpentry because they know that they work with saws and machinery at the cabinet shop.

Q) How is this accepted in the communities; that is, how is working at the factory.
A) There's a lot of decent here, and you can't blame them.

Q) Who was picked to work?
A) At first it was in families—now it's among groups. They think we have a pot of gold out here. I wish they could come out here and work—then they would see.

People are gossiping about how the factory works one thing back to another, and pretty soon everything's distorted.

Q) I commented how lucky Swadesh was because she could speak Spanish.
A) No, for some reason they weren't happy with Dr. Swadesh I don't know what it was, but I'll find out—some day some one will slip up. I think that what happened was that she had to talk to everyone. Apparently the higher people had already been talked to and she was trying to get something for herself.

Q) What about communication between the head office—do people here think help office is making money from you people.
A) No, I think there is an understanding. Alex I've known all my life. We grew up together—he's from Lumberton—Then he got lost from here.

Q) Do men working here have large families?
A) Yes, many as many as 7; one with 11. I knew a family with 17 kids, and they were never sad—always happy—always happy.
It seems the more kids that they have, the more happiness there is. And everyone helps--everyone has his job and does it and at supper they have corn and bread and meat and potatoes.

Q) What do you do when a guy says he has to have a little time off? (How do you set your business up different from rural community)

A) Alex said to always consider needs of the person--primary job. When a guy does take off, you know he'll be back--right back. In the city he'll go to another job because there are other jobs.

Also, this job is bread and butter through the winter.

Q) Do they then feel a sort of loyalty to the factory?

A) They often confide in me. Men come to me for advice. A man came to me and asked when the best time to sell lambs was.

If a man says he's sick, he's sick.

At first, however, the first two weeks, I could sense that they didn't like me--in a couple of weeks they grew this trust.

Q) So there is a closeness here in this isolated, decentralized community that we don't seem to have in the city?

A) My son went to Highlands University. My nephew went to U.N.M. They're the same age. The nephew wanted to come back--he said people weren't close to him--he also was lonesome (he lived in a dormitory with 600 other people) The son at the smaller school, Highlands, liked it very much and friends were made easily.

Q) After college what could a person do if he did come back?

A) One person did and tried to do some good and the political bosses ran him off--because people began going to him for help and advice instead of them.

Q) Are men ever going to get enough power to disobey the political machine.

A) They're going to have to.
And the politicians are going to resent that.

Q) Are men at this factory diversified?

A) Yes, the first two weeks, they all wanted to drive the Heister. I keep them all working at different jobs. They don't like the radial arm saw.
Q) They don't like it because it's dangerous?
A) Well, it's dangerous, yes, but I think that they have to hustle to keep up, and that's the reason. (Aside - the guy with the beard and the guy with the suede jacket, Gorman)

Q) How do you teach men attitude?
A) Interjection: It seems to come natural with these men. These people had pride - some have lost it - give them half a chance and they'll come back to it.

In these men's families the women follow the men, where in other families the women run the families. I'm not against women working, but not a single man at this factory has arguments at home. They get their pay check and both go into town. They work together, play together, pray together, and sacrifice together. In the city there are so many things to do, they all do different things.
Interview with Mrs. Burbank, Teacher at Parkview HELP Center

They do two types of work there.

The GED and stipend program. A lot of the students there are drop-outs.

They do want to get educated. Mrs. Burbank said that she felt nervous talking to us--speaking English.

Interview

Q) What subjects are taught at your center?
A) We teach them 5 basic subjects related to the five tests which they take. The two hardest are math and English. There are three others, social studies, literature and spelling. They are volunteer students. We have from 7 to 10 working during the day.

Q) What is the age range of your students?
A) The people age from 20 to 50. One lady, 58, wants to become a teacher.

Q) What type of stipends do these people get?
A) A Migrant worker gets $1.00 per hour for coming to school. These people are not candidates for G.E.D. They are mostly seasonal workers.

Q) What do these people think about the program?
A) People ask what is the purpose. Some say, "Why take an old man?--it won't do him any good!" Others say, "Why take a young man?--He should be working."

Mrs. Burbank went on to tell a story of an old man who couldn't calculate weights of sheep--and learned; and of another man, 32 years old, who couldn't sign his name and was very happy to learn. Another man, was the first one to get GED. He now works for Del Sol Products as a forman. He also is very happy. A man who worked for the highway department, after getting his GED got a raise in wages. One woman, 25, with 5 kids has applied for a secretarial job, but doesn't type.

Q) How are jobs obtained for these people?
A) The Steering Committee recommends the people for these jobs, and Mr. Chacon at Espanola hires them. The Steering Committee has seven members, all local people. I have heard that in Castello they pay women for doing something, and women in T.A. want to get this, too.

Q) What kind of people enter the classes?
A) People enter at various levels. There is a dentist who comes in once a week.
Q) How do you see things 10 years from now?
A) The tourist business will be very important.

Q) Self-Help Housing question
A) People are afraid to borrow money.

Q) Your daughter is going to Highlands. Do you think she will want to come back here.
A) Well, it depends--She doesn't want to become a teacher.

Q) About the migrant workers who earn $6 per day during winter months after coming back from harvest and paying bills.
A) These people seem to want homework, for some reason--maybe they feel obligated to study for pay.

As to the meaning of "Home Education" Mrs. Burbank thinks it means "Education for Home needs."
Interview with Dr. Swadesh
October 24, 1968

1) Find out when the combined steering committee meeting is and try to attend.

2) Find out how the incentive pay proposal is working out in the crate factory.

3) Find out what physical structuring - housing community plan - is appropriate to the culture and the changing economic plan.

4) In finding out what people's aspirations are, one asks a lady:

Q) What are your goals for your son, etc.?
A) I hope he will be able to go to college, etc.

Q) That's fine; what would you want him to study?
A) Thinking about her experience - Well, maybe he would become a cook?

5) So the question becomes not only what are the possibilities for change, but also, what do the people perceive as possible.

6) The stipend program is working very well - this is where time is occupied seasonally. This occurs in Canjilon.

7) Interview with lady.

Q) Where does your daughter work?
A) She applied for work at Los Alamos.

Q) Did she get the work?
A) No

Q) Why not?
A) She was too dark.

8) Interview with man.

Q) Your daughters are beautiful.
A) Yes, isn't Rosa Beautiful?

Q) Yes, she is, but so is Gloria.
A) But Rosa is more beautiful.

Q) With her lighter skin and hair.
A) No, Gloria is just as beautiful

Finally, man admitted that he thought so too, but didn't expect others to.
9) Expensive to be poor.

Case of a man asking another man to recommend him for a job and other man, after getting him job, wanted $200 for getting him job as a highway worker.

10) Young man working in box factory who liked his job there better than at tuner where they were hard on them. When asked about lower payk he replied; yes, but it's better pay than an agricultural worker gets.
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EXPLANATION OF SYSTEMS ANALYSIS METHOD
This method of systems analysis of data orders itself in three parts:

Stage 1 - find interactions

Stage 2 - group interactions

Stage 3 - establish relation between groups
STAGE I

The method begins with a set of elements describing the problem. The first step of this method singles out pairs of elements that conflict with each other. These are commonly referred to as misfits in other problem solving systems.

With any two conflicting elements, such as members A and C, there are two possible combinations.

1) A, not C
2) C, not A

"A, not C," where A and C are misfit statements, means that the statement "A" is assumed true in whatever aspects it conflicts with statement "C." Each of these situations results in a single statement that will be utilized as a requirement in the next stage. These requirements are named with both elements included, positive factor first.

Example: AC, CA, etc.

The maximum number of requirements is determined by the formula

\[ R = E (E-1) \]

Where:

- \( R = \) the number of requirements
- \( E = \) the number of conflicting elements

(However, some requirements were duplicated and in such cases only a single designation was retained.)
The physical representation of the above process is a two-way matrix.

Example:

Note here that:

I. As defined above, requirement BC is unique from requirement CB.

\[ BC = B, \text{ not } C \]

\[ CB = C, \text{ not } B \]

II. At the point where potential misfit statements CD and DC would meet, there are no requirements listed. That is to say not all statements are misfit statements and therefore not all result in requirements. These determinants are entirely dependent upon the data which is being used.

III. The requirements not colored in are examples of duplicate requirements as mentioned above which are not retained in Stage II. Again, the determination of whether a requirement is in fact a duplication of a requirement already used, is based on an evaluation of the initial data input.
STAGE II

The second stage begins with an interaction matrix containing all established requirements.

Here again the determination of whether or not two requirements interact is entirely dependent upon the data under consideration.

A requirement plus its inter-reacting requirements forms an interaction. These interactions determine grouping tendencies. The initial grouping is established by ordering interactions in such a way so that one interaction is an ideal subset of another interaction. The latter interaction will be called a sub-interaction of the former interaction. An ideal subset of an interaction is one in which every requirement within that interaction is also a requirement within another interaction.

Several initial groups will result. They will be the framework.

In the example matrix above:

AB interacts with AB, AD, BC, BD, CA, CB

and:

AD interacts with AD, AB, BC

then:

AB and AD would be grouped and AD would be the sub-interaction, as its requirements are an ideal subset of AB's set of requirements. An element shown interacting with itself simply shows that the element is itself included in the interaction set.
STAGE III

Those interactions not included in the initial groups are placed within that initial group containing the minimum dissimilar requirements. The ordering within the group depends upon a descending order of set and subsets, as in Stage II. These form a final composite group.

Example:

AB interacts with AB, AD, BC, BD, CA, CB

AD interacts with AB, AD, BC

BC interacts with BC, AB, AD, BD, DB

AB and AD form an initial group with AD a sub-interaction of AB.
The three possible locations for BC in ordering BC with AB and AD:
We see requirements BD, CA, CB, DB are not common to all and thus we must optimize the condition and structure the arrangement to minimize uncommon requirements.

Such that there is only one conflict, that being that DB is in the set of requirements interacting with BC, yet it is not in the set of requirements interacting with AB.

Thus, it can be determined where a requirement can be plugged into a group with the least amount of resistance and moreover what that resistance will be.
I am including a sample problem which I have subjected to this method of system analysis.

The Issue

{Campus Unrest

Students
Taxpayers
Staff Members

The Data
lists the elements (see column 2, interactions data, next page)

The First Stage
isolates alternatives and examines their consequence (see column 2, interactions, next page)

The Second Stage
interacts the conclusions from the first stage and determines their grouping tendencies (see column 3, grouping, next page)

The Third Stage
Plugs in conclusions which were not included in the initial group.

This tells us where an element can be plugged into a group with the least amount of resistance and moreover what that resistance will be. For example, CB resists being plugged into the set:

because although it works with CA, it reacts with BA:
SUMMARY

Stage I

Elements

\downarrow

Requirements

\downarrow

Stage II

Grouping

\downarrow

Stage III

Composite Grouping

This type of method lends itself to computer techniques. In the second stage the program was run on the computer in a program called "High Deck" and grouping was established. However, the criteria on which this program establishes links is based on the interaction or non-interaction of elements. Their reactions are not considered. Thus, the grouping varies. I have used this computer grouping as a guiding seed set diagram to determine the path of least resistance.

This method of systems analysis, used by an architect does not suggest that architects get out of design and become social scientists, but rather, the effects of my proposal would be the opposite. That is, I am suggesting a method to be used in evaluating and applying someone else's (a specialist's) data. The method is a necessary link, if we are to have socially significant design.
Requirements Established from Paper, "Revitalization Movements in Rio Arriba County," and their Interactions
Improvements to the Second Edition of "A Modern Grammar of Spoken and Written French"

manuscript
Requirements

AC  Large Ranches interfere with patterning
AD  Some Villages will get larger
AF  Acquisition of Land
BD  Capital Investment in Some Communities
BF  Co-op Land Policies Established
CA  Design for Centralized Villages
CE  Some Towns will be Centralized
CJ  Replace Hierarchy Structuring of Family Ties
CK  Religious Unity Fades, Co-op Unity Develops
DA  Some Villages will Remain Small
DB  Small Farms with People on Welfare
DG  Co-op Land Uses Provided
DH  Small Villages Remain the Place Where Youth Grow Up
DK  Small Traditional Village with Religious Center
EC  Some Clusterings Patterned along the Way
EG  Co-op Land for Small Clusterings
EJ  Small Village Patterned after Family Hierarchy but Changeable
EK  Village Traditionally Grouped Around the Church
GE  Decreasing Population, Scattering of Large Ranches
HD  Small Villages Adjoin Schools and Recreation Centers
JC  Co-op System of Hierarchy Control
KC  Co-op System to Symbolize Unifying Agent
KD  Areas of Livelihood Adjoin Work Centers
PRINT-OUT OF GROUPING MATRIX

Stage II
AC DB GE

REATIONS

INTERACTIONS

Yellow
Uncommon

Blue
Common

Red
Interaction

Yellow
Uncommon

Blue
Common

Red
Reacting

AC DB GE AF BF CE CK DG EG JC KC
AC DB GE CE AD BF CA CJ CK DA DH DK EG EJ EK HD JC KO KD
AC DB GE CJ AF BF CE CK EG EJ EK JC KC
AC DB GE DG AF BF CK EG
AC DB GE EG AF BF CA CE CJ CK DA DG DK EG EK JC KO
AC DB GE JC AF BF CA CE CJ CK EC ES EJ KC
DB GE KC AF BF CA CE CJ CK EG EK JC
AD AF BF CA CE CJ CK DG DH DK EG EJ EK HD JC KC KD

Red Interactions

Yellow Uncommon

Blue Common

Blue Common

Yellow Uncommon

Red Reacting
AC DB GE

REACTIONS

JG

INTERACTIONS

Red Interactions

Yellow Uncommon

Blue Common

INTERACTIONS

Blue Common

Yellow Uncommon

Red Reacting
Relationship Between Groups

Group (1) Method as explained in "Explanation of Systems Analysis Method"

Group (2) Method of Christopher Alexander, High Deck

The procedure was to include all the requirements included in the Alexander group into a corresponding group established by the system analysis, and determine the conflict with each inclusion.
INITIAL GROUPING SETS
Grouping based on positive and negative interactions.
"Ideal Subset" only.
Inclusion not mandatory.

COMPUTER SETS
Grouping based on positive interaction.
Inclusion mandatory.

Elements not Grouped: AD BD CA DJ DA DK EC JC KC
LEGEND

Initial Grouping

Conflicts in Initial Group

Element Interacts Positively with CE, yet Interacting Negatively with CA.

Element Interacting Positively with CA, yet Not Interacting with CE.

Requirement not included in Initial Grouping being tried in.
Although EC and AD do not link with any of the elements in this group, the computer grouped them because of their mutual non-reactions. In fact, they do co-exist in the present Hispanic system.
CK: RELIGIOUS UNITY FADES--CO-OP UNITY DEVELOPS

EG: CO-OP LAND FOR SMALL CLUSTERINGS

BF: CO-OP LAND POLICIES ESTABLISHED

AF: ACQUISITION OF LAND

DG: CO-OP LAND USES PROVIDED

Set 102 Grouping

Cooperative Information

Set 102 Grouping
Small Traditional Village with Religious Center

The Church and Co-op would work together
After the operational structure of a co-op is established its effect on the social structure must then be determined before the plan is implemented.

Co-op system would allow family ties to rejoin.

Co-op district center should be separate from the small villages, yet not competitive with it.
When it has been established what must be done to have a co-op and what values are to be considered the people must operate it self-sufficiently (i.e., Self-sufficiently means, without any outside conflicting directives).

Land must partially come from the people.

The district co-op center will be separate from the village co-op, yet not competitive.

Village co-op must work with the church structure.

Co-op for small land clusterings will not be isolated from district center, yet separate.
After the mechanics of co-op structuring are worked out, the co-op system will work with the small land clusterings and the church as a unifying agent.

Co-op sub-centers will be located in the village.

The co-op sub-center will be integrated into the existing village center.
Set 103 Grouping

Small Villages Adjoin Schools & Recreation Centers.

Set 103 Grouping

This illustrates one big factor lending to the economic cultural failure of the north. Scattering of large ranches increases the problems of bussing children to schools.

Scattering of large ranches generates unemployment.
Capital investment must be put under an existing social structure.

A pre-requisite for capital investment by private enterprise would be that village would become larger.

A pre-requisite for capital investment by private enterprise would be that people would be close enough to support investment—market analysis.

If there is to be a new town (expanded village) then it must be contained and small villages allowed to co-exist with it.
Schools and Village relation to central--new town or expanding village.
Set 103
Trial 60
Placement

Capital investment must come in under present system.

Capital investment often demands capitalization. But this must fit into present system.
Set 103
Trial HD, KD
Placement

Show how school system fails to work into this group—also employment.

Set 103
Trial HD, KD
Some Villages will become large

Show how ranches have to be limited.

Set 103
Trial HD, KD
Some Towns will be Centralized

Show how centralized town (New Toan) could help these large ranches.

Set 103
Trial HD, KD
Youth Grow up in Small Villages

Show how small towns should have their own schools—small as it might be.

Set 103
Trial HD, KD
Small Traditional village with religious center

Show how village with religious center might survive—i.e. welfare people could own land.

Set 103
Trial HD, KD
Decreasing Population Scattering of Large Ranches

Show peoples' desire to stay.
Some towns will be centralized

Small villages patterned after hierarchy control

Small village - the place where youth grow up

Village traditionally grouped around church

Set 104 Grouping

Traditional Village

The youth are leaving

Set 104 Grouping

Replace hierarchy structuring of family ties

Co-op System

Through a revitalized agricultural market as promoted by a cooperative system, the family could be held together.
Set 104
Trial CA
Placement

Set 104
Trial CA

Some Villages will become larger

Allow EK, (Village already grouped around church) to remain and be a subset of CA (Design for centralized villages).

If we design a new centralized town, its getting larger should not hinder its centralizing qualities. So it should be naturally limited.

Small villages will support new town.
Set 104
Trial DK
CE
Religious Unity
CK Fades, Co-op
Unity Develops

Set 104
Trial DK
Religious Unity
CK Fades, Co-op
Unity Develops

Allow villages already grouped around church to remain

Regional Co-op centers should not be located in a small village

The co-op has to relate to the village even though it is not physically located there
Set 105
Grouping

Villages are getting smaller and cities are getting larger. Small farms are disappearing and large ranches are taking over.
APPENDIX

Inclusion of All Possible Elements
Not Included in Initial Groups
and their Conflicts
Color Code

☐ Blue - Trial Element into Set
☐ Red - Conflicting Elements
☐ Yellow - Non-common Elements
Initial Grouping

Elements Which Did Not Group

AD BD CA CJ DA DK EC JC KC