

15 Donald Fritz. "The Advocacy Agency and Citizen Participation: The Case of the Administration on Aging and the Elderly." Paper presented at the 1978 Annual Conference of the American Society for Public Administration. (November, 1978).

16 Ronald C. Frederico. *The Social Welfare Institution*. (Lexington, MA: D.C. Heath and Company, 1976).

17 Ibid.

18 Orlin Malicher. "A Role for Social Workers in the Consumer Movement." *Social Work*. Vol. 18, No. 1 (January, 1973) 65-66.

Critique

With the data we have the evidence of need, with the proposed method, we have been offered a logical approach to difficult conditions, but what we need now is a method for overcoming the extraordinary conditions. Salcido's contribution is both an offering and a projection of one of a number of serious social problems in the United States. As an offering, this paper provides data sustaining the structure and validity of a model; as a projection, Salcido focuses the phenomena of United States/Mexican border relations as that situation concerns United States nationalism and Mexican aliens who are illegal residents, especially in southern California. The here and now situations, identified by Salcido, as they pertain to "minority" individuals in the United States, continue without effective intervention from social workers who are training in the mores of traditional social and behavioral science epistemology.

Nothing stands out so clearly as Salcido's statement that "Despite the recent attention focused on the special needs of the Mexican American, there is still a widespread lack, even among professionals, of a working knowledge and understanding of the problems facing this particular population." But the question is: Where would the American social worker receive the kind of training which Salcido claims they lack as a class? To put it another way, where would the social workers be significantly exposed to the works of such comprehensive social scholars as Rudolfo Alvarez, Kenneth Clark, Jonathan Kozol, Ivan D. Illich, and a number of others who have experience and discarded the Darwinist-based social and behavioral science of American institutions of learning? There is little

hope that the social worker would be able to carry out the responsibility of delivery without such exposure.

A key element in Salcido's proposal is that a system of delivery for undocumented Mexican aliens is needed for mental and physical health care. The author's assumption is that the "human rights" of each client is an "inseparable corollary" to health care delivery services; these are significant elements. The progressive stance must always focus on the human rights issue. But where is one to find a meaning of human rights in America which is unhyphenated, and one which ensures a sound and unambiguous meaning, providing a relevant basis for advocacy services? The N.A.A.C.P. of seventy years is a case in point--where either by special plea, advocacy, or turning to disruptive civil demand, the resulting condition shows cooptation, dissipation, delay, and dissolution.

It is helpful to turn to psycho/historical scholars who have not been steeped in the social Darwinist dogma and tradition when confronted with problems concerning human needs. *Celebration* by Ivan D. Illich (New York: Doubleday, 1969) is a careful study and an explicit view of the range of problems derived from America's nationalistic policy in the ghettos of Latin America and the United States. W.E.B. DuBois' *Souls of Black Folk* in 1903 demonstrated the causal nature of the problem which Salcido addresses. Jonathan Kozol's masterful study, *The Night is Dark and I Am Far From Home*, is a finely articulated exposé of the educational preparation for social workers. In *Dark Ghetto*, Kenneth Clark's introduction is a rich resource for forming a new structure for social advocacy production in the face of intransigence. Kwane Nkruma's *Consciencism* (London: Panaf, 1964) and John Kenneth Galbraith's celebrated *Affluent Society* introduce ideas that provide critical views of the American reality which are essentially required for the "Model of Advocacy Services for Mexican Undocumented Aliens with Mental Health Needs."

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