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The Relationship between Chicano Literature and
Social Science Studies in Identity Disorders

Studies by social scientists on the impact of dual-cultural membership and identity disorders offer a unique but impersonal insight into the psychological marginality of the cultural hybrid (Sommers). They have also offered a description of the relationship between biculturalism and psychological stability, and the sociological marginality, which characterizes the hyphenated American (Ramírez 1984). The data they present indicate the interdependence and cross-influence of psychological and sociocultural processes in personality functioning, especially in regard to the marginal individual who must cope with incompatible identities (Griffith).

On the other hand, Chicano literature offers a personal view of the marginal man within a sociocultural setting (Ortego y Gasca). Chicano authors have allowed the reader to experience the distress of cultural hybrids as they struggle to resolve their identity crisis in a hostile environment (Acosta). For the most part, the scientific description and the personal perspective have such a close resemblance as to be essentially the same. The only incongruity is the lack of scientific data regarding the marginal woman. In general, the scientific community has ignored the Mexican-American female, whereas Chicano literature has dealt extensively with the problems of the marginal woman (Anzaldúa; Rocard).

The relationships between scientific studies in identity disorders and the representation of these emotional disorders in Chicano literature offer a unique insight into the interactions of literature and social science. It offers a U.S. Third-World view and enhances scholarly studies on the relations of literature and science, which have produced a substantial number of works (Schatzberg, Waite & Johnson). Although this area of investigation has had a distinct identity for over a century there is a virtual absence of studies in literary-scientific relations and U.S. Third-World literature.[1] Research in this area is essential because literary-scientific relations have had a substantial influence in the production of Chicano imaginative literature, and in the development of Chicano literary criticism. At the same time, an analysis of the relationship between Chicano Literature and social science studies in identity disorders is a compelling topic because sociocultural identity has been marked as one of the major themes in Chicano literature (Tatum; Martínez & Lomelí).

The Marginal Man Theory

The invasion and occupation of the Southwest by American military forces during and after the war between Mexico and the United States produced a colony of displaced and conquered Mexicans. The colonized population was subjected to a government that was based on administrative colonial experience.[2] As a colonial power, the United States had institutionalized a wide range of ethnocentric political and cultural ideologies that were

prejudicial and discriminatory in nature. The United States, in essence, engaged in practices that recognized differences in race, culture and history, which were based on stereotypical philosophy and racist theories, and furthermore, these ideas were openly recognized as ethnocentric in nature. This acknowledgment, in a perverted manner, justified the use of discriminatory and authoritarian forms of political control that employed strategies of hierarchism and marginalization in the management of a colonial society (Acuña; Bhabha).

The conquest and subsequent colonization of the Southwest have created a marginal geographic area in which many of the inhabitants are marked by sociopsychological instability due to the partial supplantation of one sociocultural system with another. After the conquest, there was an attempt by Anglo-Americans to supersede Hispanic culture in the Southwest; however, the process was thwarted by cultural islands or pockets of resistance. In addition, several waves of Mexican immigration revitalized the culture and prevented its eradication. The resultant cultural amalgamation has created a bicultural situation which functions as a breeding ground for a cultural hybrid, i.e., a 'marginal man' who is characterized by the incorporation of habits and values from two divergent cultures and by incomplete assimilation in either (Park; Stonequist).

Studies have suggested that a bicultural existence produces an identity neurosis in which the marginal man suffers from emotional conflicts engendered by the impact of dual-cultural membership, especially by factors related to culture conflict (Sommers). The neurosis is intensified when the marginal person attempts to assimilate to the dominant group and meets with rejection, and the condition reaches its apex when the marginal individual is also rejected by the subordinate group. The latter rejection often occurs when the minority group perceives the individual as a sellout, a *vendido* who has repudiated the values of the subordinate group. Thus, the marginal person lives on the margin of two or more cultural societies without achieving total integration in either of the sociocultural groups.

The theory of the marginal man was introduced by Park (1928) and elaborated by Stonequist (1935, 1961). In his exposition on the theory of the marginal man, Stonequist outlined the etiology and development of this identity neurosis. He defined a *Life Cycle* in which the marginal individual progresses through three principal stages. First, there is an 'introduction' to the marginal situation which is usually a subconscious state of unawareness. Second, the individual enters a state of 'crisis' in which the person is aware of the cultural conflict. Finally, the marginal man advances to a stage called 'adjustment' in which he attempts to cope with his identity crisis.

Stonequist presented various psychological adjustments which function as an alleviation of the mental and emotional disorder that marks the marginal individual. First, the marginal person can attempt to assimilate to the dominant group; however, this process is usually accompanied by a repudiation of his native culture and an identification with the admired and envied majority group. In addition, this solution is often characterized by feelings of self-hatred and self-rejection based on a discrepant perception of the parental culture. Another possibility is to assimilate to the subordinate group. This is often the case when the minority member is resentful of the discrimination and oppression suffered by the subordinate group, and as a consequence, the individual reacts by rejecting the dominant

group. This rejection is usually a defense mechanism that is often characterized by hatred toward the dominant group. Another response to the identity neurosis is withdrawal and isolation, or removal from the social situation. This manifestation can be a temperate symptom such as social or an emotional detachment or it can be as severe as a pathological retreat from objective reality. On the other hand, physical removal from the social situation is difficult to achieve, except by escaping to another geographic area. With some marginal individuals the culture conflict does not appear to be resolved except for temporary periods in which the individual fluctuates between polar identities. Finally, the social situation can produce in some individuals a process of disorganization, a state of personal anomie that finds expression in delinquency, crime, suicide, and mental instability (Stonequist 1935, 1961).

Since the identification of the marginal man by Park, his theory has been the focus of many studies that have explored identity disorders in the cultural hybrid or bicultural individual. First of all, the marginal man theory was provided empirical support in a study by Starr and Roberts (1978), in which they demonstrated that marginal individuals exhibit distinguishable psychological characteristics. The theory of the marginal man was refined by Johnston (1976) who developed a dual analytic approach that suggests both a psychological theory, which explores the mental symptoms typical of the marginal person, and a sociological theory, which relates the identity neurosis to the societal conditions under which the neurosis develops. Social marginality ensues when people live in a bicultural setting in which one of the cultures is considered inferior to the other, and as a consequence, subordinate groups become victims of marginality. On the other hand, psychological marginality marks those individuals who have achieved a certain degree of assimilation and are faced with having to choose between the two cultures. A crucial factor is the question of acceptance by the dominant group. If the minority member is frustrated by rejection while seeking membership, the result is psychological marginality.

Other modifications of the marginal man theory have been provided by Goldberg (1941) as well as De Vos (1993). Goldberg suggests that individuals who are characterized by social marginality such as members of Jewish communities do not necessarily develop psychological marginality. This qualification ensues when a marginal culture provides its members with the social skills necessary to cope with their marginal status, and when the marginal culture also provides an alternate and fulfilling lifestyle. This is accomplished through early indoctrination and habituation to their marginal status; sharing this existence and conditioning process with other members of primary groups; participation in major institutional activities provided, ordered, and arranged by individuals of like status, and reasonable attainment of learned expectations and desires. This contention is supported by De Vos who states that becoming a fully active member of the dominant social group does not necessitate full ethnic assimilation. Members of minority groups can remain hyphenated participants in a multicultural society with effective interaction both within one's own ethnic group and in the dominant social group.

Nonetheless, a significant number of studies concerned with identity disorders in the cultural-hybrid suggest that the marginal man is aberrant because he is in a state of psychological marginality characterized by internal conflict and disorientation. This notion implies that biculturalism is tantamount to mental instability. For instance, Sommers

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(1964) indicates that a major determinant in the etiology of identity disorders stems from the inner confusion produced by conflicting cultural loyalties. This idea is substantiated by Ramírez (1972) as well as Peak (1958) who state that psychological problems are engendered by culture contrast and the attempt of the minority member to repudiate the parental culture. These studies indicate the complex and polemic nature of biculturalism, and indicate the interdependent development of psychological marginality and acculturation.

In summary, the marginal man originates where different cultures clash and individuals live on the margin of two or more cultures or societies, but they are not accepted by either sociocultural group. Through the process of acculturation and anticipatory socialization, members of the subordinate group futilely try to adapt themselves to the cultural pattern of the dominant group and strive to be received into its social structure. The aspirants become frustrated and suffer from psychological marginality when they are unable to find acceptance by the group they seek to enter, and are also rejected by their own cultural group for repudiating its values.

Chicano Literature and the Marginal Man

The identity crisis stemming from dual cultural membership is reflected in the literature produced by Chicano authors. Not unlike the 'marginal man', it is a literature in search of its own identity (Hinojosa). Its marginality is exemplified in its language, in deviant literary types, in new expressive forms, and in reoccurring Chicano themes. With respect to language, Chicano literature is often written in English, and thus rejected by Mexican publishers. On the other hand, when it is written in Spanish it is, for the most part, rejected by American publishers. However, it reaches the apex of rejection when it is written in Spanglish or *caló*, the most natural linguistic expression for a cultural hybrid. Thus, the bilingualism of Chicano literature promotes its marginality, and exemplifies its dual cultural membership.

With regard to Chicano literary types, stock characters have been developed by Chicano authors such as the *pachuco* and the *vato loco* that are marginal in nature, and they differentiate Mexican-American culture from Mexican culture as well as mainstream United States culture (Madrid-Barela; Smethurst). These marginal characters are quintessential symbols of ethnic identity. They are representative figures of a self-assertive Chicano difference, and their behavioral patterns represent perfect examples of psychological marginality.

In addition to bilingualism and deviant types, Chicano literature is characterized by reoccurring themes such as social protest, *el barrio*, multiculturalism, the migratory experience, popular figures, dual Indo-Hispano roots (Castañeda Shular, Ybarra-Frausto & Sommers), and without question, the search for identity has been a central, underlying theme throughout the development of Chicano literature (Rodríguez). This literary process of self-identification has provided an insight into the turmoil and the anguish suffered by a colony of *mestizos* whose cultural identity is being eroded and replaced by the alien culture of their conquerors.

In essence, the psychosocial manifestations engendered by culture conflict have represented a topic of intense interest for Chicano authors. They have treated every aspect

of the identity neurosis from the initial awareness of culture conflict to extreme cases of mental instability and disorientation. A description of the mental turmoil inherent in dual-cultural membership is provided by Rodolfo 'Corky' Gonzales in an epic poem entitled *I Am Joaquín* (1967). The poem depicts the confusion and eventual destruction produced by the superimposition of a foreign culture. This internal culture contrast produces a state of personal anomie marked by unrest, alienation and uncertainty that are clearly revealed in the following stanza:

> I am Joaquín,
> lost in a world of confusion,
> caught up in the whirl of a
>   gringo society,
> confused by the rules,
> scorned by attitudes,
> suppressed by manipulation,
> and destroyed by modern society. (451)

Gonzales also provides an example of 'adjustment', the third stage in the life cycle of a marginal individual. In the following verses the marginal person seeks a solution to the identity neurosis by embracing his native culture:

> I look at myself.
> I watch my brothers.
>   I shed tears of sorrow.
>   I sow seeds of hate.
> I withdraw to the safety within the
> circle of life--
>   MY OWN PEOPLE. (452)

This is a classic example of a marginal individual rejecting the cultural imposition of a dominant group and assimilating to the subordinate group.

Another manifestation of the identity neurosis that characterizes the marginal man is disorganization, which is characterized by a lack of emotional or mental stability. Miguel Méndez-M in his novel, *Peregrinos de Aztlán* (1974), developed a character, Chuco, who is representative of the individual that is at the apex of the identity crisis in a state of disorganization. Chuco attempted to assimilate to the dominant culture through industriousness; however, his efforts were frustrated and he wallows in the feeling that he has been a victim of economic exploitation. At the same time, because of his partial assimilation to the dominant group and his loss of proficiency in Spanish, he is seen as a pocho by Mexicans; as a result, he is also rejected by the subordinate group. His psychological marginality is depicted in his aggressive attitude and in his use of a language variety called *caló*, which is a street vernacular that is incomprehensible to uninitiated native speakers of either Spanish or English. His social marginality is revealed in his lack of social status--he is an unemployed migrant worker suffering from alcoholism.

Chuco's social standing is representative of a negative projection by Chicano authors of marginal characters in the Chicano community. This negative image is dichotomous in nature in that they perceive a marginal individual who attempts to assimilate to the majority cultural group as a *vendido* who is despised because he has rejected his ethnic heritage. At the same time, they also express an unfavorable attitude toward the marginal individual who attempts to assimilate to the minority group because the Mexican culture is synonymous with poverty, ignorance, and sociopolitical failure. This duplicity of images is developed by Luis Valdez in a play entitled *The Shrunken Head of Pancho Villa* (1964), in which he explores two diametric solutions to assimilation. He depicts a family in which one brother, Joaquín, attempts to assimilate toward the minority group, and another brother, Mingo, who assimilates toward the dominant group. Joaquín represents the dilemma inherent in attempting to maintain the minority culture. It is evident that there is a strong correlation between minority cultural maintenance and low social class status; thus, resolution of psychological marginality by assimilating toward the subordinate group is tantamount to condemnation to social marginality. This was precisely the effect in the play by Valdez, i.e., Joaquín attempted to assimilate toward the minority group and he lived in poverty and was eventually sentenced to a term in prison. On the other hand, Mingo assimilated toward the dominant group, and although he was despised by the minority group, he enjoyed economic success and full entry into the American mainstream. This is a clear indication of the struggle with incompatible identities that characterize the bicultural author, and a quintessential example of how conflicting loyalties are projected on their literary characters.

A typical reaction to identity disorder is physical removal from the social situation. This solution was treated by José Antonio Villarreal in *Pocho* (1959), a novel concerned with the tribulation of Mexican immigrants who came to the United States because of the Mexican Revolution. The story revolves around the Rubio family, which includes Juan Rubio, the father, Consuelo, the mother, Richard, the son and *pocho* on whom the title is based, as well as several sisters. Richard, a first generation Mexican-American, displays the classic characteristics of a marginal individual. He fluctuates between polar identities and achieves partial assimilation in both cultural groups; as a result, he develops a divided personality marked by cultural traits from both groups. His dual-cultural membership is symbolized by his language and his choice of female companionship. His language is a mixture of Spanish and English, characterized by code switching and linguistic borrowing. This bicultural existence is reflected in his personal relationships. He has female companions from both ethnic groups; however, sexual intercourse is only achieved with the white female. There is a substantial body of literature which treats the emotional and sociocultural aspects of interethnic sexual relationships, which goes beyond the scope of this essay, suffice it to say that this symbolic act demonstrates a greater level of assimilation or movement toward the dominant group. His biethnic lifestyle evokes severe conflict and confusion, and in order to resolve the basic ambiguity of his self-image, he removes himself physically from the situation by enlisting in the Navy. One is left to assume that he ultimately assimilates to the dominant group.

Another manifestation of dual-cultural membership is psychological and sociocultural withdrawal that is exemplified in a phenomenon know as *pachuquismo*.

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Pachucos were members of Mexican-American youth gangs during the 1940's and early 50's who were characterized by distinctive clothes, a uniform which came to be known as a "zoot suit." The *pachuco* also developed a street jargon consisting of speech patterns derived from both Spanish and English linguistic structures (McWilliams). The *pachuco* rejected the sociocultural norms from both cultural groups; accordingly, he withdrew and created a separate identity. He also lived in self-imposed isolation in an underworld governed by distinctive social mores (Paz). For the most part, the *pachuco* was ostracized by both cultural groups, although he found some support among Mexican-American activists who perceived the *pachuco* as a victim of oppression, a neighborhood hero, who forged his own counter culture (Madrid-Barela). This favorable attitude toward the pachuco is also reflected in the works of some Chicano authors, especially early Movement writers. An example of this perception is found in 'Pachuco Remembered', a poem by Tino Villanueva (1972):

> ¡*Ese*!
> Within your will-to-be culture,
> incisive,
> *aguzado*,
> clutching the accurate click &
> fist-warm slash of your *filero*
> (hardened equalizer gave you life,
> opened up counter-cultures U.S.A.). (40)

The culture, which is depicted by Villanueva, has been described by Cordelia Candelaria (1986) as a ' . . . defiant self-identification and autonomous self-identity' (62).

Autobiographical works by Mexican-Americans have revealed profound, personal reactions to the process of assimilation, and the subsequent loss of cultural identity. The most notorious of these works is *Hunger of Memory* by Richard Rodríguez (1982). This work has not been favorably received by Chicanos because Rodríguez advocates assimilation to the dominant group, and repudiation of the parental culture (Varona). He has also argued against affirmative action and bilingual education, two government-sponsored programs that most Mexican-American activists have endorsed. His sociopolitical position and cultural orientation have made him a pariah amongst Chicanos (Varona). This fact was acknowledged by Rodríguez himself when he stated, 'I have become notorious among certain leaders of America's Ethnic Left. I am considered a dupe, an ass, the fool—Tom Brown, the brown Uncle Tom [. . .]' (4).

The process of seeing oneself reflected in the attitudes of others, and the increased sensitiveness or race-consciousness are common traits in the marginal person. The decision to assimilate hurt Rodríguez in terms of psychological distress. This is clearly evident in an incident in which Hispanic students approached him to teach a 'minority literature' course and he didn't agree with their thesis, which was basically antitraditional and proethnic in nature. In his effort to explain his position they inferred his *agringamiento*, e.i., his assimilation into Anglo-American society, and as a consequence they rejected him. Rodríguez expresses his mental anguish:

My voice climbed to hold their attention. I wanted approval; I was afraid of their scorn. But scorn came inevitably. Someone got up while someone else thanked me for my 'valuable time'. The others filed out [. . .].
After that I was regarded as comic. I became a 'coconut'—someone brown on the outside, white on the inside. I was the bleached academic—more white than the Anglo professors. In my classes several students glared at me, clearly seeing in me the person they feared ever becoming [. . .]. One woman took to calling me, with exaggerated precision, *Miss-ter Road-ree-gas*, her voice hissing scorn. (161-62)

Other autobiographical works dealing with assimilation have presented a less painful shift from one culture to another. For example, in *Barrio Boy* by Ernesto Galarza (1971), the author describes a situation in which acculturation is achieved while maintaining minority values, "At Lincoln, making us into Americans did not mean scrubbing away what made us originally foreign. It was easy for me to feel that becoming a proud American [. . .], did not mean feeling ashamed of being a Mexican" (211). This is the antithesis of the cultural conflict experienced by Rodríguez in his renouncement of his parental culture. Galarza was able to undergo the Americanization process without relinquishing his Mexican identity. This relatively positive experience in acculturation or integration supports studies by Goldberg (1941) and De Vos (1993) that indicate that bicultural identities can be attained and maintained without the individual suffering from psychological marginality.

The Marginal Woman
Research studies in social sciences concerned with identity disorders in the cultural hybrid have not dealt adequately or extensively with the Hispanic female per se. However, works in Chicano literature have explored this topic at length (Anzaldúa; Moraga). In addition, textual criticism of works by Chicanas has also explored the Chicana's marginality (Rosaldo). An example of critical works in this area is "The Chicana: A Marginal Woman," an essay by Marcienne Rocard (1988). This article identifies the multifaceted character of both the social and psychological marginality that distinguishes the Mexican-American female. Women of color have analyzed the multidimensional character of the sociocultural marginality that affects all women of color (Anzaldúa). It is a marginality that is based on sexism, racism, and the traditional social role of the female in American society as well as Anglo-American ethnocentrism.
The basic cultural duality of the Chicana is expressed in a poem by Lorna Dee Cervantes (1980):

Heritage
I look for you all day in the streets of Oaxaca.
The children run to me, laughing,
Spinning me blind and silly.
They call to me in words of another language.

My brown body searches the streets
for the dye that will color my thoughts.

But Mexico gags
"ESPUTA"
on this bland pochaseed [. . .]. (304)

The poem defines the incessant search for an identity, a search that is characteristic of all marginal individuals. It also describes the rejection of the Chicana by Mexicans, who consider her a *pocha*. This rejection by Latin-American elitists or language purists is a common occurrence that engenders psychological marginality in the Americanized Hispanic. However, the marginality of the Chicana is not only based on an intercultural identity neurosis, it is compounded by the fact that she is subjugated by a social system which suppresses her social potential because of her gender. This discrimination is characteristic of both the superimposed culture as well as her native culture. As a consequence, her identity crisis will require a multidimensional adjustment. Her social identity has many complex, interrelated elements intertwined with her cultural identity, which is equally as complicated. Therefore, the resolution of an identity crisis will require a total sociocultural resolvent, i.e., she will have to deal with the question of her ethnic identity as well as social suppression based on gender discrimination, which produces additional psychic stress.

One work that has examined various manifestations of the marginal female is *Latina* by Milcha Sánchez-Scott (1989), which is a play about female immigrants, mostly undocumented workers, who work as maids for a domestic agency. All the females in the play are marked by social marginality for a variety of reasons. First of all, they represent members of a lower social class; consequently, they are at the margin of mainstream America for economic reasons. Second, they are marginal because they are females and thus comprise a suppressed group in general. Finally, they are members of a minority group so they are marginal because of their ethnicity. However, only one of the characters suffers from psychological marginality and that is Sarita, the only Chicana in the play. Her marginality is unique because she not only has to cope with a personal identity crisis related to culture conflict, but she also has to deal with sociocultural discrimination, which relegates her to a subservient position. Accordingly, this ascription motivates her to assimilate toward the cultural group that affords the female a more positive self-image. Hence, she attempts to resolve her identity neurosis by assimilating to the majority cultural group and denying her ethnic heritage. However, unlike many *vendidos* in Chicano literature, Sarita eventually accepts and embraces her Hispanic identity. This outcome was motivated by her identification with other Latin-American females, and her attempt to alleviate the economic exploitation of her coworkers.

A male perspective on the behavioral manifestations associated with the acculturation of the Hispanic female has been provided by Villarreal (1970). He explores cultural modification based on the emancipation of the female from traditional mores or beliefs. Mexican-American females have had to cope with an identity crisis that is based on sexual subjugation in the traditional Hispanic home. In many instances, the Hispanic female

has rejected her parental culture and embraced extrinsic cultural values in order to acquire a modicum of independence, and to practice self-determination. The refusal to accept parental cultural traits and to embrace foreign values implies partial assimilation and consequently, psychological marginality. An example of this type of marginality is expounded by Villarreal in his character portrait of Consuelo who rejects the traditional role of the Mexican wife and mother. Because of the cultural influence exerted by the host culture, Consuelo demands parity with her husband in familial affairs. Ultimately, this demand for equality results in the deterioration and dissolution of her family. She suffers estrangement and physical separation from her husband and her son. This outcome indicates a common bias on behalf of many Chicano authors in that they blame the progressive Hispanic female for the disintegration of the Mexican family and the destruction of traditional values (Salinas).

Overall, the literature indicates that the psychosocial manifestations of dual-cultural membership are similar for both sexes; however, the marginal female is unique because she is characterized by a female-specific motivation for assimilation. That motivational factor is the ascription of the female to a subservient position in the traditional Mexican-American home. For this reason, the Hispanic female is motivated to assimilate to the dominant group in order to acquire a more equitable status (Baca Zinn). In effect, the Hispanic female perceives the familial role of the white female as superior in nature to the role ascribed to Hispanic females (Tharp *et al.*). This depreciated self-image leads to a preoccupation with status and self-esteem, and in order to fulfill the requirements of their new ego ideals many adopt behavioral characteristics and values that frequently are in apparent opposition to those of their parental culture. This *agringamiento*, or desire to be sociologically white, can lead to a loss of linguistic proficiency in the minority language (Solé), a rejection of their parents' religion (Murguía), and it can even influence their vocational choice (Bonilla-Santiago), and the selection of a marital partner (Blea 1992; Murguía).

The reaction by Chicano authors to the *agringamiento* of Hispanic females has been strongly critical and condemnatory. They have suggested that the behavior of the anglicized female is one of the primary reasons for the disintegration of the Mexican-American family. They have also likened her interethnic sexual activity to that of la Malinche, the Mexican Eve (Mirand, & Enríquez (1979). The condemnation of the sexual activity of the *vendida* is based on the fact that this activity is seen as the ultimate form of perfidy, but the criticism is also a form of ego-defense because this activity threatens the perceived sexual prowess of the Chicano *macho*. The critical posture of the Chicano is also imbued with the double standard, for although the interethnic sexual activity of the female is seen as the ultimate form of perfidy; this same activity by the Hispanic male is viewed as the ultimate form of sexual conquest. In a like manner, the censure of the aggressive behavior of the anglicized Hispanic female is partially due to the bruised ego of the Chicano. Her demand for equality is not only antitraditional, but it is also an attack on the *machismo* of the Chicano because it threatens his position of power within the family (García). At any rate, the profound influence of the female on cultural maintenance demands further research on the ramifications of the psychological marginality of the Hispanic female.

Discussion

Social scientists have developed theories concerning the existence of a marginal man, and they have provided empirical data to verify their hypotheses. Chicano authors, on the other hand, have substantiated the findings of social scientists with their personal accounts of the intrinsic turmoil that characterizes the marginal man. One must acknowledge the contribution that each discipline has offered, especially to those readers who suffer from psychological marginality. Scientists and literaty scholars alike have provided a vehicle by which marginal individuals can gain valuable knowledge about themselves. Each discipline was motivated by diverse incentives. The scientist was primarily involved in the systematic pursuit of knowledge; however, the Chicano author was stimulated by a dichotomous design. First and foremost, the Chicano wrote about the tribulation of the marginal person in order to provide a more definitive view of the Chicano experience. However, for some authors these works also served as a psychotherapeutic effort to resolve a personal identity neurosis. In a vicarious manner, it can serve the same purpose for the hyphenated-American reader who may or may not be aware of his or her own psychological marginality.

The majority of Mexican-Americans are members of a marginal society, and they comprise a community of individuals who suffer, to one extent or another, from psychological marginality. Those who are exposed to Chicano literature and scientific expositions on the marginal man will be able to relate to the problem of the marginal person. This is so because the works embody a cross section of their own lives. Viewed in this context, one can see the value of the literature for the marginal individual. First of all, it reflects the ambiguity and ideological confusion inherent in the marginal existence of the cultural hybrid, and in this sense, it helps to define the parameters of the Chicano experience. But more important, it offers Mexican-American readers knowledge about their own identity. This knowledge can help to resolve the identity neurosis that characterizes psychological marginality. Ultimately, it offers answers to age-old questions: Who am I, and where do I belong?

Notes

[1] The term "third world" is a political designation originally used (1963) to describe those states not part of the first world (the capitalist, economically developed states led by the U.S.) or the second world (the communist states led by the Soviert Union). The third world principally consists of the developing world, i.e., former colonies of Africa, Asia, and Latin America. By extension, this includes Afro-Americans, Asian-Americans, and Latin-Americans living within the borders of the U.S., but who have not benefitted from capitalism, and live in economically depressed sectors of American society. The literature produced by members of this economically depressed group constitutes U.S. Third-World literature. Notwithstanding, with the end of the Cold War and the breakup of the Soviet Union coupled with the increased economic competitiveness of some Latin American countries, the term has lost its analityc clarity.

[2] Colonialism in its traditional sense is control by one power over a dependent area or people. The purposes of colonialism include the economic exploitation of the natural resources once controlled by the displaced or conquered population, the creation of new markets for the colonizer, and the extension of the colonizer's way of life beyond its national borders. This would naturally include the conquest, control and colonization of territory

once in the domain of Native Americans. Colonization was carried out first by the British and subsequently by Americans as they expanded their territory eastward. Inevitably, the expansion eastward led to the conquest and colonization of the Southwest.

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