

Acculturation and Self-Concept Levels among
Mexican-American, Migrant Farmworkers of South Texas
and Permanent Residents of Northwestern Ohio

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Lanny Keith Hollis
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Saint Meinrad College
St. Meinrad, Indiana



Abstract

50 Mexican-American, migrant farmworkers from the Midwest Stream and 50 Mexican-American settle-outs were administered scales of acculturation and self-concept. The acculturation scales were based on indices of attitudinal exogamy, cultural value items, linguistic preference, extra-ethnic relationships, and ethnic food choice while self-concept was determined by realized self-concept, idealized self-concept, and disparity scores. A relationship between high acculturation and low self-concept was hypothesized, as well as an acculturation difference between the groups. The settle-outs scored significantly higher than migrants on 22 of 42 items of acculturation. However, the study concluded that there was not significant self-concept difference between the two groups, and it was identified that settle-outs tended to have a slightly higher self-concept than the migrants, contrary to much of the current literature.

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Chapter 1

Introduction

Despite the strong acculturative dictates of the American society, the Mexican culture survives in the area of the Southwest due to the phenomenon of a "social or cultural island" (Burma, 1954; Burma, 1970; Estrada, 1979; Graves, 1967; Macklin, 1976; Marguia, 1975; McWilliams, 1968; Steiner, 1969). Marguia (1975) stated that the Mexican-American of the Southwest lives in a social world which is completely different from that of the Anglo majority. He reported that in the barrios there was little cultural, structural, or marital assimilation. Macklin (1976) stated that the border lands are not Americanized. Macklin spoke primarily of the Valley of Texas and areas of California. Burma (1954) gave six reasons for the lack of acculturation in the Southwest: propinquity to Mexico, ethnically homogeneous working situations, minimal school attendance and high drop-out rate for the region, the frequency of Spanish movies and radio stations, the presence of non-English-speaking relatives, and the segregation of the Mexican-American community from that of the Anglo. Both Macklin (1976) and Burma (1954) viewed the Mexican-American extra-ethnic contacts to be minimal. Weaver (1970) added that the flow of aliens into the Southwest from Mexico has served to maintain its Mexican culture and flavor. Graves (1967) observed that Mexican, ethnic solidarity has been maintained even despite the increase of cross-ethnic friendships and liaisons of late.

According to the United States Census Bureau's 1970 statistics, approximately 80 percent of the Mexican-Americans in the United States live in the

Southwest. Likewise in 1970, 1.1 million persons of Spanish origin lived in the Midwest area of the U.S., or the states of Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio, and Wisconsin. The Midwest comprises the second largest concentration of Mexican-Americans in the United States (Cardenas, 1979; Estrada, 1979). Estrada (1979) pointed out that considerable numbers of Mexican-Americans are migrating out of the Southwest and into the Midwest. He projected that the 1980 U.S. Census would find that barely 50 percent of the Mexican-American population of the United States lived in the Southwest. He believed that the Midwest might become the center for the Chicano population. Though these two Mexican-American communities or populations share a common sanguinal and cultural bond, they are not the same group. Cardenas (1979) stated that:

. . . the Midwest experience is not simply an extension of the Southwest experience in the North. A significant proportion of the Chicano population, for example, was born and raised in the Midwest and have never visited the Southwest (p. 38).

The factors which maintain the Southwest's cultural identity do not exist in the Midwest. Solis (1980) stated that when these people come to the Midwest they are faced with the enormous task of starting a new life apart from the cultural milieu to which they were accustomed. The barrio does not exist in the Midwest (Burma, 1954; Macklin, 1976). To varying degrees, migrating Mexican-Americans must learn a new manner of living and relating to a new and somewhat foreign Anglo environment and culture. This process alone marks the two geographic groups with a substantial difference of experience (Cardenas, 1979; Macklin, 1976; Macklin & Castilla, 1979). Thus the sociological, anthropological, and psychological research done in the Southwest cannot be necessarily generalized to the Mexican-Americans who dwell in the Midwest. Concerning this segment of the population in the Midwest, there is

a dearth of scholarly research (Cardenas, 1979; Choldin & Trout, 1967; Macklin, 1976). Likewise, there is a need for research concerning Mexican-Americans in rural Midwest settings; most of the existing research has concentrated on urban centers of population, e.g., Toledo, Detroit, Chicago, Lansing.

The phenomenon of Mexican-American migration from the "cultural island" of the Southwest to an Anglo-American dominated Midwest has been studied to some degree. However, due to the marked increases in the migration pattern, the phenomenon deems greater consideration and study.

Perhaps most important in this migration into a culturally unfamiliar region is the psychological interest in acculturation. Gordon (1978) defines the term as the absorption of the cultural behavior patterns of a "host" society by an immigrant or minority group. This process of taking on the behavior of another culture and discarding one's own is viewed as having potential psychological ramifications (Ayers & Ayers, 1970; Knight, Kagan, Nelson, & Gumbiner, 1978; McCormick & Balla, 1973; Sommers, 1964). Knight et al. (1978) and McCormick and Balla (1973) view acculturation as capable of self-concept distortion. This issue is of paramount importance not only to the Mexican-American population in the Midwest but also to those in the Southwest and to present and future immigrants to the United States.

Among the many groups of segments of the Mexican-American population, migrant farmworkers present an interesting case study into the acculturation process. Migrants, unacculturated and living in conditions seen to be a correlate of negative self-concept, produce higher scores of self-concept than settled-out, permanent residents, acculturated and members of the middle class (Gecas, 1973; Martin, 1975). It is perhaps this case which enables one to view both the phenomenon and its severity.

Literature Review

Acculturation is, perhaps, the most controversial subject in the social sciences concerned with culture (Beals, 1953; Gordon, 1978; Macklin, 1976; Olmedo, 1979). Olmedo (1979) stated that the term acculturation "has been used during the 20th Century in reference to what may be considered one of the most elusive albeit ubiquitous constructs in the behavioral sciences" (p. 1061). Though there is much confusion concerning the exact differences and similarities between acculturation and other closely related terms, e.g., cultural contact, cultural change, assimilation (Beals, 1953), Redfield, Linton, and Herskovits' (1936) definition of acculturation serves as the most commonly accepted and agreed upon definition of acculturation to date. They stated:

Acculturation comprehends those phenomena which results when groups or individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups (p. 149).

The change of an individual's behavior from one culture to another is made possible by contact with a foreign or unknown culture over a continuous period of time. This definition is far from being without criticism (see Beals, 1955), but it serves as the most cited, most agreed upon, and, perhaps, the best unifying artifact in acculturation research.

Acculturation Theory. A bipolar continuum has often been employed to describe acculturation where the parent culture and complete assimilation represent the two poles. Beals (1953) observed that assimilation is a form of acculturation in which a group or an individual wholly replaces their original culture with another. However, Beals did not consider the possibility of a mixed culture, where individuals identify themselves equally within two cultural contexts. Therefore, acculturation was viewed as a

dynamic process in which assimilation was the natural end (Beals, 1953, Burma, 1954; Gordon, 1978; Kroeber, 1948; Macklin, 1976; Macklin & Costilla, 1979; Spiro, 1955; Thurnwald, 1932). Kroeber (1963) viewed assimilation as ultimate acculturation characterized by the disappearance of the minority by its cultural and social fusion. Spiro (1955) suggested that assimilation was the disappearance of group identity through nondifferential association and exogamy (intermarriage). From her review of the literature, Ginorio (1978) concluded that acculturation was not a necessarily linear process culminating in assimilation. Barnett, Broom, Siegel, Vogt, and Watson, (1954) suggested that complete assimilation, like complete fusion, was much less frequent than what is described in the literature. They concluded that the assimilation process (acculturation) does not necessarily run its full course.

Ginorio (1978) summarized the psychological mechanisms used to explain the phenomenon of acculturation as mainly a change in an individual through resocialization, a reference group change, a role change, or a cognitive dissonance resolution. The impetus for acculturation in these psychological processes may be a social and economical mandate. Kroeber (1963), Spiro (1955), and Marguía (1975) believed this assimilation imperative to figure significantly in the American societal context. Spiro (1955) suggested that only through acculturation was an immigrant able to become "socially mobile". He pointed out that mobility aspirations were an important motivation in the process of an individual's choice to acculturate. Whatever the psychological process at work in acculturation, as yet undetermined, one may be assured that the American social structure is its main catalyst.

Berry (1980), after a review of the psychological factors and consequences of social change and acculturation, researched two areas: those

features which are antecedents to acculturation and those which are correlates. Much of the research has dealt with such topics as the need for achievement as in McClelland's theory, the global personality approach, perceptual-cognitive approach and classical learning approaches as antecedents of acculturation (Berry, 1980). Berry pointed out that no one of these antecedents has conclusive empirical validation. Somewhat more observable are the consequences of acculturation. Berry identifies six major changes that result from cultural contact and subsequent acquisition: behavioral shifts, language change, perceptual and cognitive transitions, personality (identity) shifts, attitude change, and acculturation stress. Of particular importance and interest is the factor of acculturation stress (Barnett; et al., 1954; Hallowell, 1945; Spiro, 1955).

Acculturation stress may well be viewed in light of cognitive dissonance theory; that is, the stress is created by the dissonance between leaving one's native culture for another, and in so doing saying that the former was inferior. Hallowell (1945) suggested that acculturation was a means of relieving the sense of inferiority obtained through cognitive comparisons of the two cultures. He later added that "difficulties may arise, however, when conditions occur which expose the inadequacy of traditional means" (p. 178). Barnett et al. (1954) pointed out that there was a possibility of psychological problems arising due to the depth of commitment to old values and the difficulties in accepting change. The topic of emotional or psychological stress has received great attention and figures, perhaps, most significantly among the consequences of acculturation.

Perhaps related to acculturation stress are the findings of Spiro's (1955) literature review. The research yielded three major conclusions: first, there was a positive relation between social mobility and accultur-

ation, that is, ethnic groups with higher social status tended to be more acculturated. Second, religion was viewed as an important element of social mobility and, in turn, acculturation. Third, there existed an intra-ethnic conflict between acculturated and unacculturated individuals within the group. These conflicts may have a strong relationship to the phenomenon of acculturation stress. The acculturation process has the capability of alienating the acculturating individual from one's family, significant others, or one's former identity reference. Such an alienation would undoubtedly promote psychological or interpersonal stress. Social mobility, as a correlate of acculturation, is difficult to evaluate because it is undetermined whether it is a consequence or a factor of acculturation.

Factors and Correlates of Acculturation. Ginorio (1978) identified approximately 12 factors of acculturation in her review of the literature. They were: modernization and urbanization, generation since immigration, time elapsed since immigration, age when immigration occurred, socio-economic status, occupational skills, whether a new language was learned or not, reasons for immigration, and sex of the immigrant. Of great importance also are two themes which run throughout her list: the amount of exposure and interaction of the immigrant people to the host group (Olmedo, 1979) and the ethnic density in which the migrants dwell (Marguía, 1975).

Acculturation Factors with Mexican-Americans. The ability to interact socially with the host culture is vital for immigrant acculturation (Kroeber, 1945; Spiro, 1955). Marguía (1975) observed that ethnic density was a factor in maintaining ethnic socializing and restricting interaction with Anglo-Americans for Mexican-Americans. He continued to state that the phenomenon actually acted to reinforce an immigrant's native culture while living in a foreign land. However, in general, number of years lapsed

since migration is important as an indication of acculturation (Kroeber, 1948; Olmedo, 1979; Spiro, 1955). The greater amount of time lapsed the more likely significant interaction has transpired between the immigrants and the cultural majority. Such acculturation factors as occupational skills, family context, social status, racial grouping, and sex may be seen as relating directly to the larger phenomenon of Anglo-American interaction. Spiro (1955) viewed social mobility as a threat to both a group's solidarity and to its cultural survival. Extra-ethnic friendship patterns are viewed by Graves (1967) as a special facilitator of acculturation. Broom and Skevky (1970) suggested that the Mexican-American pattern of mass employment, typified by homogeneous work gangs, tended to isolate them from Anglo-American interaction, and thus, retarded the process of acculturation.

Mexican-Americans by virtue of their lengthy presence in the United States should be acculturated. However, this is not the case. Therefore, many of the other factors of acculturation must be of the proportion to invalidate the importance of time spent within a cultural context in the acculturation process. Religion has been viewed as an important retardant of acculturation (Burma, 1954; Kroeber, 1948; McNamara, 1957; Spiro, 1955; Warner & Srole, 1945). Mexican-Americans have a strong and historic devotion to the Catholic Church (Coles, 1971; Madsen, 1967; McNamara, 1957). Warner & Srole (1945) viewed Catholicism as the most acculturative resistant religion. Also, the Mexican-American variety of Catholicism is a mixture of much folklore, superstition, and herbal medicines which are still a major part of the Mexican-American religious style (Macklin, 1976; Macklin & Costilla, 1979; Madsen, 1967; McNamara, 1957). Warner and Srole (1945) stated that the Mexican-American's Catholicism restricted both their

structural (societal) and their marital assimilation into the Protestant majority of the American society. Protestantism, an acculturation catalyst (Warner & Srole, 1945), is making great strides in proselytizing Mexican-Americans in the Southwest (Madsen, 1967) and, to a lesser degree, in the Midwest (Macklin, 1976). Madsen (1967) viewed this Protestant conversion phenomenon as an attempt to assimilate and justify one's self more along the line of the "Protestant Work Ethic". Among these converted Mexican-Americans, the maintenance of the old domestic devotions and shrines seem to be less important than social mobility and the ability to become similar and "equal" to their Anglo patrons (Madsen, 1967).

The social context of the family is an important factor which underscores the acculturation process (Burma, 1954; Macklin, 1976; Spiro, 1955). Spiro (1955) viewed the family as an antiacculturative influence. Thus, the structure of the old ethnic family is incompatible with its acculturating member. Likewise, the incorporation of members of the host culture through exogamy is viewed to change the family's cultural context and structure from the inside (Macklin, 1976; Macklin & Castilla, 1979; Spiro, 1955). This acculturative change is seen to happen to the core of the family through the agents of acculturation, the children (Spiro, 1955). The family's structure and cultural concerns cannot exclude the culture of individuals who have become part of its very structure. However, until this point when such integration can take place, the family will serve as a stressor to its acculturating youths. Sommers (1964) suggested that the acculturative stress is directly related to the value placed on the parental objects. She hypothesized the existence of a type of cultural "super ego" which produces stress at the rejection of established family and cultural norms and mores. It is interesting to note that Spiro (1955) found a

relationship of an authoritarian father as a retardant to acculturation in the literature. Thus one may very well see that the lack of acculturation among the Mexican-American population of the United States to be influenced by the characteristic authoritarian father figure, the firm commitment to the family as a group, and their view of the family as a source of identity and a driving force (Coles, 1971; Coles, 1977; Diaz-Guerrero, 1975; Gecas, 1973; Martin, 1975).

Perhaps the most frequent index of acculturation is the relation of the immigrant to the language of their adopted country (Barnet, 1954; Burma, 1954; Herzog, 1941; Kroeber, 1963; Marguia, 1975; Olmedo, 1979; Taylor, 1975; Warner & Srole, 1945). Olmedo (1979) divided the linguistic acculturation indices into proficiency in the new language, language preference, and language use. Herzog (1941) stated that "language is a notoriously flexible instrument, and registers culture change perhaps more sensitively than does any other phase of culture" (p. 66). In many places of the Southwest, due to ethnic density, the need to learn English does not exist, since everyone understands Spanish, or, at least, everyone with whom they care to associate. In the area of South Texas, the inhabitants are approximately 95 percent Spanish-speaking (Diocese of Brownsville, 1975). This index too is related to extra-ethnic contact, that is, the use or knowledge of English being acquired only to the extent to which one desires or needs to use it. However, notwithstanding a few large urban barrios, Mexican-Americans in the Midwest are a dispersed minority living in an English speaking land. In this respect, English is needed by almost every member of the family. The mother figure has traditionally been the last member of the family to acculturate and learn the new language since her extra-familial exposure was minimal (Ginorio, 1978; Gordon, 1978).

Racial composition is seen to be an important determinant not only to one's acculturation but to one's extra-ethnic socialization and final assimilation into the dominant Anglo culture. Warner and Srole (1945) demonstrated a correlation between skin pigmentation and the process of acculturation and assimilation. In their study, lighter Caucasoids acculturated more quickly than did darker skinned peoples. Warner and Srole concluded that acculturation and assimilation were partly dependent on the willingness of the host culture to accept the immigrant's racial composition. They argued that the host culture's acceptance was determined in the order that the immigrants were assigned to the following categories: a) an ethnic group, b) a racial group, or c) an ethno-racial group. Their study attempted to show that immigrants were subordinated according to this order and were thus assimilated. According to this criterion, Mexican-Americans are seen to acculturate very slowly because they are an ethno-racial group differing not only culturally but physically as well (Dworkin, 1971; Farris & Brymer, 1970; Marguía, 1975; Warner & Srole, 1945; Werner & Evans, 1971). Marguía (1975) stated that:

. . . to be accepted by the host society in America, one must become like the host society. If purely cultural traits intervene, they can be quickly shed and full assimilation can occur. However, racial differences have slowed cultural assimilation as well as structural and marital assimilation (pp. 53-54).

In this vein, exogamy or marital assimilation is an index or factor of acculturation particularly sensitive to racial differences between the host and immigrant groups.

Macklin and Castilla (1979), in their work done on the Mexican-American community of Toledo, Ohio, demonstrated an increase of exogamy in the marriage records of the most important Mexican-American church in Toledo.

They found that between the years 1955 and 1977 Ohio-born Mexican-Americans tended to marry out of their ethnic group much more than did the Texas-born Mexican-Americans who in turn married out more than did the Mexico-born Mexican-Americans. This would seem to contradict racial composition as a major retardant of acculturation and exogamy. However, Macklin and Costilla (1979) observed a phenomenon of ethno-racial confusion occurring among the Anglo population in relation to the Mexican-Americans. They stated:

Many Mexican-Americans are not highly visible physically. Both our intermarriage and qualitative data indicate that once individuals of Mexican descent begin to associate with non-Mexican, ethnic behaviors--e.g., speaking Spanish, speaking English with an accent, gestures, etc.--diminish. They no longer "look" so Mexican to their Anglo friends. Therefore, at least part of the so-called Mexican visibility is behaving in accordance with what others define as Mexican, i.e., a sociocultural category, rather than a physical type. Several young singles . . . reported that many of their friends frequently take them to be ethnic something or other--Armenian, Greek, Italian, Lebanese--but not necessarily Mexican (p. 132).

Thus it would seem that increased interaction culminates in the lessening of clear racial distinctions.

In summary, the process of acculturation in practice relates directly to the interaction of the immigrant group with the host culture. This "first hand contact" is mediated by one's ability to communicate, social status and mobility, religious preference, availability of alternate social settings, racial differences, friendship patterns, ethnic density, family structure, and willingness of a host culture to allow assimilation.

Self-Concept: Consequence of Acculturation. Considerable attention has been given the potential psychological correlates of self-concept and acculturation (Ayers & Ayers, 1970; Burma, 1954; Dworkin, 1965; Dworkin, 1971; Gecas, 1973; Hallowell, 1945; Hallowell, 1952; Knight et al., 1978;

Martin, 1975; McCormick & Balla, 1973; Ramirez, Castaneda & Herold, 1974; Sommers, 1964). Central within this interest (e.g., McCormick & Balla, 1973; Sommers, 1964) is the relationship between cultural heritage and self-concept. The issue concerns the de-emphasis of ethnic tradition through acculturation and whether or not such acculturation has a negative effect on self-concept. McCormick and Balla (1973) stated:

. . . that this traditional view of the process of integration into the dominant culture implies that there is a right way to act and a wrong way to act, and the wrong way is the way of the ethnic tradition. Thus, the process of becoming a part of the dominant culture is seen to involve an inevitable deconditioning of ethnic behavior patterns (p. 98).

McCormick and Balla concluded from their study of Lebanese-Americans that, "the process of entry into the dominant culture is purchased at some psychological cost to the self-concept of the member of the minority group" (p. 102).

Sommers (1964) stated that among dual-cultural members a struggle between the two cultures creates a type of psychocultural neurosis. She added that their entire way of life becomes a defense operation preoccupied with status and self-esteem, culminating in a type of multiple personality. Macklin (1976) stated that "the American-born toledanos finds himself in a particularly ambivalent position: the Mexican-born national never lets him forget that he is not really Mexican and the Anglo never lets him forget that he is an American manqué" (p. 97). Madsen (1967) observed that "trapped between two cultures . . . the inglesado [the anglicized one] finds himself in a difficult social and psychological position" (p. 67). Aboud, Cvetkovich, and Smiley (1975) found that the establishment of a good ethnic identity was beneficial to an individual's psychology, motivation in school and achievement of goals.

The exposure to Anglo culture and the subsequent acculturation of immigrants are viewed by many researchers to be harmful to the self-concept (Ayers & Ayers, 1970; Dworkin, 1965; Dworkin, 1971; Knight, et al., 1978; McCormick & Balla, 1973; Martin, 1975; Macklin, 1976). Martin (1975) suggested that, due to the unfair competition of Mexican-Americans with Anglo-Americans in middle class school settings, the school experience served as a negative reinforcer to a child's view of future achievement and self-concept. Dworkin (1965; 1971) demonstrated a clear relationship between stereotypes and self-images among native-born and foreign-born Mexican-Americans. In these studies, he found that knowledge and assimilation of stereotypes into one's self-concept were related to their exposure to the Anglo-American culture. There seems to be a relation between a lack of knowledge of the American society and a positive self-concept when people who were less familiar with American customs should have been less secure as to their behavior in a foreign setting. Knight, et al., found that second generation Mexican-Americans had self-concepts similar to that of Anglo-Americans, while third generation Mexican-Americans had self-concepts much lower than the Anglos. The third generation Mexican-Americans' self-concept was lower than the second generation's despite a higher academic performance record. Taylor (1967) found that Black students placed in a desegregated school, obtained a sporadic increase, followed by a decrease in self-concept. He theorized that this was due to the new social integration and competition with the Whites. It could also be explained by the increased exposure to the stereotypes of the White child for the Blacks.

Macklin (1976) stated that " the toledanos' self-concept is influenced by the Anglo image of them, and they too related personality to race"

(p. 95). She observed that the population has even taken over some of the Anglo devaluation of dark skin color. She added:

That the term la raza [the Mexican-American people] itself has come to be used by the toledanos on occasion in a negative way to sum up all the "short-comings" of Mexican descent people, is indicative of the pervasiveness of the acceptance of Anglo evaluations (p. 95).

In their one refuge from the Anglo world, the Spanish language (Coles, 1971), they feel that they must apologize since it is not the "real" Spanish like "they" speak in Mexico (Macklin, 1976).

Knight et al., (1978) listed five possible explanations for the phenomenon of lowering self-concepts after a time of increased interaction and exposure to the host culture by an immigrant or minority group. The reasons were as follows:

1. With higher degrees of acculturation, immigrants are more likely to adopt Anglo-American norms as the basis for social comparison. Thus, they may compare themselves scholastically with the higher achievement levels of the Anglo-American youths.
2. After acculturation, the younger generation may hold social orientations and cognitive styles that conflict with parental values or some remnant of internalized cultural norms. Thus, the younger generation might see themselves as not living up to either their parental or cultural expectations.
3. Younger generations of Mexican-Americans may increasingly internalize the often negative Anglo-American stereotypes of Mexican-Americans.
4. Younger generations may acculturate more rapidly in values than in attainment of goals associated with those values, thus, creating a discrepancy between their ideals and their sense of identity.
5. Successive generations may increasingly realize actual social, economic, and educational opportunities available to them, and thus, increasingly experience a discrepancy between their desire for the "American Dream" and their ability to achieve it.

Commensurate with Knight, et al.'s view of goal-ability disparity among

acculturating individuals is the work of Heller (1971) and Weaver (1970). Heller demonstrated that Mexican-American youths' goals for the future were significantly higher than the future goals of Anglo youths. Heller added that there was little assurance that these Mexican-American youths were socially mobile enough to reach these goals. Weaver (1970) theorized that American values and the Mexican-American's inability to attain them promoted an increase in the crime rates among such individuals. Thus a feeling of impotency and lack of opportunity to achieve not only seems to create cognitive disparity, but, perhaps, reinforces those stereotypes which declare the Mexican-American as less capable than their Anglo-American peers.

In summary, self-concept, as a factor of psychological change, is viewed to be a victim of acculturation and ethnic ambivalence. The self-concept is negatively influenced by internalized negative stereotypes which the host culture holds concerning the immigrants. These stereotypes are conveyed to the immigrants during social interaction with the dominant culture. Likewise, the self-concept is negatively influenced by acculturation stress and the immigrants inability to attain newly internalized goals because of their ethnic, racial, or ethno-racial composition.

Acculturation and Self-Concept levels in Migrant Farmworkers and Settle-Outs. The acculturation process of the Mexican-American migrant farmworker has traditionally been seen as retarded by their life style (Coles, 1965; Coles, 1971; Gecas, 1973; Martin, 1975). Martin (1975) stated the situation thus:

The transient migrant children are seldom exposed to interpersonal and institutional contact with Anglo peers, and as a consequence do not appear to have incorporated Anglo values to an appreciable degree (p. 87).

Acculturation, by definition, necessitates exposure to, and, to a certain extent, interaction between the immigrants and their host culture. Migrant farmworkers enclose themselves in an almost complete Mexican work gang which maintains the cultural flavor and minimizes Anglo-American interaction. Migrants also are viewed as living a life style of poverty and emotional insecurity (Coles, 1965; Coles, 1971; Hintz, 1976). Coles (1971) stated that migrants do not:

make the mistake of getting attached to a place and to possessions. They move around a lot and they move together and even sleep together. . . . Some migrants say they "adapt" to their lot, "cope" with their severe poverty and disorganization that goes with the migrant life style. I find it hard to say anyone such thing (p. 12).

According to much self-concept research, one would expect the self-concept of the migrant to be devastated by such mobility and deprivation (Gergen, 1971; Taylor; 1967; Thompson, 1972; Zirkel, 1971). However, self-concepts of the migrant farmworker have been reported to be much higher than those self-concepts of Mexican-Americans who had settled-out of the migrant stream to gain financial security and geographic stability outside the region of the Southwest (Gecas, 1973; Martin, 1975). Gecas (1973) believed that living in an isolated labor camp was actually beneficial to the migrant's self-concept, and that the Anglo-American exposure of the permanent, Mexican-American residents (settle-outs) was a detriment to their self-concepts.

Gecas stated:

Both their mobility and (typically) their residence in isolated labor camps during the harvest season tends to inhibit involvement in local community organization, institutions, and friendship relationships. As a result, the value system derived from the Mexican culture may be more prominent (less undermined) for this population giving the migrant Mexican-American a sense of self greater consistency and positive value. From this view, acculturation may be more damaging psychologically than mobility (p. 583).

Thus, the migrant's lack of exposure and interaction with the Anglo-American society and culture was reasoned to be responsible for their positive self-concept over those settle-outs who lived better with greater financial resources. Martin (1975) found similar results. He stated: "Rather than having 'destructive' emotional effects, migration has frequently been employed by other cultural groups as a mechanism to preserve stability and cultural isolation, rather than initiate self destructive changes" (p. 86). Some have attempted to explain this phenomenon by the existence of the very strong and structured ties of the migrant families. However, familiar structure is viewed to be similar between the migrant and the settle-out populations (Gecas, 1973; Ulibarri, 1966).

In summary, Mexican-American migrant farmworkers, despite a disadvantaged and impoverished background, demonstrated a higher self-concept than did Mexican-American settle-outs who enjoy greater economic and social status. The reason cited for this finding was the lack of acculturation and interaction among migrants who isolate themselves in work camps apart from any significant Anglo contact.

Conclusions from the Literature. A review of the literature reveals factors affecting cultural transition, acculturation, and a sense of psychological well-being. The following conclusions appear to be salient:

1. A psychological mechanism of acculturation seems to a function of resocialization, reference group change, role change, or cognitive dissonance resolution motivated by a desire for social mobility (Ginorio, 1978; Kroeber, 1963; Marguia, 1975; Spiro, 1955).
2. Antecedents to acculturation seem to be behaviorally identified in language shifts, perceptual, field, and cognitive transitions, identity shifts, attitude change, and acculturation stress (Berry, 1980; Barnett, et al., 1954; Ginorio, 1978; Hallowell, 1945; Kroeber, 1963; Spiro, 1955).

3. The major factors of acculturation are identified as: modernization and urbanization, generation since immigration, time elapsed since immigration, age when immigration occurred, socio-economic status, occupational skills, whether a new language was learned or not, religious affiliation, family structure, skin color or racial grouping, reason for immigration, sex of the immigrant, ethnic density of the area where the immigrant lives, and interaction and exposure to the host culture (Berry, 1980; Burma, 1954; Broom & Skevky, 1970; Gordon, 1978; Ginorio; 1978; Graves, 1967; Kroeber, 1948; Macklin, 1976; Macklin & Costilla, 1979; Marguia, 1975; McNamara, 1957; Olmedo, 1979; Spiró, 1955; Warner & Srole, 1945).
4. Due to such acculturation retardants as ethnic work gangs, the admixture of Catholicism and fold-religion, the importance and status of the family, the preservation of the language, racial composition, and the overall segregation from the Anglo community—the Mexican-Americans of the United States' Southwest have been able to maintain much of their Mexican cultural identity (Broom & Skevky, 1970; Burma, 1954; Coles, 1971; Dworkin, 1971; Farris & Brymer, 1970; Graves, 1967; Madsen, 1967; Macklin, 1976; Marguia, 1975; McNamara, 1957; McWilliams, 1968; Steiner, 1969; Taylor, 1975; Warner & Srole, 1945; Werner & Evans, 1971).
5. The self-concept is seen to be affected negatively by the process of devaluation of ethnic identity and acculturation to another culture. (Aboud, et al., 1975; Ayers & Ayers, 1970; Dworkin, 1965; Dworkin, 1971; Gecas, 1973; Knight, et al., 1978; Madsen, 1967; Macklin, 1976; Martin, 1975; McCormick & Balla, 1973; Sommers, 1959; Sommers, 1964).
6. Mexican-American, migrant farmworkers, despite a disadvantaged and impoverished background, demonstrated a higher self-concept than did Mexican settle-outs who enjoy a greater economic and social status (Colès, 1965; Coles, 1970; Gecas, 1973; Macklin, 1976; Martin, 1975; Taylor, 1967; Thompson, 1972; Zirkel, 1971).

The following experiment is designed to empirically measure the levels of acculturation, as measured by attitudinal exogamy, cultural value items, linguistic preference, extra-ethnic relationships, ethnic food choice, and realized and idealized self-concept among Mexican-American, migrant farmworkers and settle-outs in Northwestern Ohio. The research of Gecas (1973), Knight et al., (1978), and Martin (1975) would be validated if a relation-

ship between acculturation and a negative self-concept could be established.

Delimitations

There were several factors which represented delimitations toward generalization for the study. However, due to the exploratory nature of research dealing with Midwest Stream migrants and rural settle-out populations and its importance, the study was conducted. These delimiting factors were: the failure to economically match the two groups, the sample being drawn from only Northwestern Ohio and from schools, and the lack of a reliable measurement of acculturation.

While important demographic correlates of self-concept such as age, grade, and sex were controlled, subjects' economic status was impossible to match, since the settle-outs' main motivation for withdrawing from the migrant stream was to improve their financial situation. Thompson (1972) stated that economic status, as a correlate of self-concept, was dependent on the subject's age. He stated that it was not until high school age that one's economic status became an important correlate of self-concept. Prior to this age, one's economic status is inconsequential. Moreover, whatever bias that might result from such an economic factor would be weighted against the directional hypothesis.

Due to limits of time and finance, subjects were sought from the school systems in Northwestern Ohio. Because of the author's previous work and experience among the migrant population in Wood County, Ohio, this population was concentrated upon. This population was also relatively unexplored in psychological research. Though the school setting was not the most appropriate for this study, the schools provided a setting and an adequate sample from which the subjects could be tested.

Due to the lack of availability of an acculturation measurement and items, such a measurement had to be formulated and compiled. Though these items were commensurate with the description from the acculturation literature and theory, they were not examined for either validity or reliability.

Chapter 2

Hypotheses

The purpose of this experiment is to determine the effects of acculturation on the self-concept of Mexican-Americans in a rural town in Northwestern Ohio. The following hypotheses have been posited for investigation:

H_0 = The level of scores on the indices of attitudinal exogamy, cultural value items, linguistic preference, extra-ethnic relationships, ethnic food choice, and realized and idealized self-concept is not significantly different between the Mexican-American, migrant farmworker and permanent resident samples.

H_1 = There will be a positive relationship between the group which scores as more Mexican on the variables of attitudinal exogamy, cultural value items, linguistic preference, extra-ethnic relationships, and ethnic food choice and positive self-concept scores on the idealized self-concept, realized self-concept, and the self-concept disparity measurements.

Subjects

Subjects consisted of 129 Mexican-Americans; junior and senior high school students in Northwestern Ohio. Fifty-six subjects were migrant farmworkers, mainly from the Valley of Texas, who were in Ohio to do agricultural work with their parents for the summer. Migrant subjects were drawn from every functioning migrant summer school in Northwestern Ohio: Otsego, Vanguard, Pike, Allen, and Genoa migrant schools in Tontogany, Fremont, Delta, and Genoa, Ohio, respectively. Seventy-three permanent residents (settle-outs) of Northwestern Ohio were drawn from the Leipsic junior and high schools in Leipsic, Ohio. Subjects were matched in regard

to ethnicity and age, that is, all subjects were Mexican-American (or Mexican national living in the United States) whose grade in school ranged from sixth to 12 grade with an age range of 10 to 19.

Questionnaires were administered to all subjects. However, only 50 questionnaires from each group were complete enough for admission to the present study. Sex of the subjects were 25 boys and 25 girls for the migrant sample and 24 boys and 26 girls for the settle-out sample.

Instrumentation

In order to evaluate levels of acculturation and self-concept, such an instrument had to be compiled. Both published and unpublished indices of acculturation and self-concept were employed and designed in a bilingual questionnaire for the purpose of the present study. The following items and groups of items are those included in the questionnaire.

Realized Self-Concept. The Tennessee Self-Concept Scale (Fitts, 1965) has been used in over 400 studies making it the most used and most replicated scale in existence (Fitts, 1972; Thompson, 1972; Wylie, 1971). In a two week test-retest reliability coefficient test the scale scored .92 (Wylie, 1971). The purpose of this scale was to measure several elements of the self-concept. However, for the purpose of this questionnaire and brevity, the Social Subscale was employed. Concurrent with the literature, the Tennessee Self-Concept Scale (TSCS) defined the social self scale as designed to include items dealing with one's sense of adequacy or worth in relationship with people in general (Thompson, 1972). The discriminant validity between the social self-concept subscale and the total scale was .47. This was the highest scale on such a criterion (Fitts, 1965).. Cross-cultural research had been done with the TSCS among French Canadians,

Israelis, Koreans, and Mexicans which produced satisfactory results (Fitts, 1972). The social self-concept subscale consisted of 18 self-descriptive statements to which the subjects responded on a 5-point scale ranging from "Completely true" to "Completely false." The instruction read so as the subjects would rate themselves to the statements as to their present state of mind, thus determining a realized self-concept measurement.

Idealized Self-Concept. In preparation for a score of self-concept disparity, the social self-concept subscale was adapted to relate the self-descriptive statements as to the way that the subjects most wanted to be, thus obtaining a measurement of the idealized self-concept.

Self-Concept Disparity. Rogers and others have advanced the view that a large self-image disparity is ominous in nature (Rogers & Dymond, 1954; Katz & Zigler, 1967; Zigler, Balla, & Watson, 1972). They view such a disparity measurement as a possible measurement of an important new aspect of the self-concept. Thus, self-concept disparity--the difference between the realized and idealized self-concept on the social self-concept subscale--will be entertained as a possible fourth measurement of the self-concept.

Demographic Data. The demographic questions included items concerned with the subjects' birthplace, and generation, number of relatives in this area of Ohio, and religion and the practice of domestic devotions.

Exogamy Attitudinal Scale. Exogamy, as demonstrated in the preceding literature review, is a major index of acculturation and assimilation, and it follows that an attitudinal scale of exogamy may too offer some index of acculturation and assimilation. The scale was designed as to investigate the subjects' opinion of intermarriage between their brother and sister with an Americano, a Black person, and a Chinese person. Subjects rated the opinion on a four point scale from "Approve strongly" to "Disapprove strongly."

Linguistic Index. The linguistic section was comprised of language skills, language use--indicating the language in which the subject read and responded in the questionnaire--and language preference. Some of these items were adopted from Kurtínez (unpublished) and other items were of an original design. This section included such questions as how comfortable do you feel speaking English and Spanish in various places, what language do you speak with various people, and in what language do you listen to records, tapes, etc.

Ethnic Foods. An index of frequency of Mexican and American foods eaten by the subjects was included. Ethnic foods are viewed to be the most resistant to cultural change (Burma, 1954), and thus, should provide a good index of acculturation. Foods were chosen so as not to be more a factor of economics than culture or ethnicity. Some items, e.g., hot dogs and hamburgers, were decided to be culturally neuter. Subjects were asked to rate the American and Mexican foods eaten. Frequency was rated on a 5-point scale ranging from "Hardly ever" to "Daily". Mexican foods were: rice, tortillas, chile, beans, and tacos. American foods were: meat loaf, macaroni and cheese, pizza, and spaghetti.

Friendship Patterns. Questions were designed to indicate how much extra-ethnic fraternizing occurred. Subjects were asked how many of their friends and close friends were Mexican-Americans. Answers were plotted on a 5-point scale from "All" to "None". Questions were also included to determine how many settle-outs, other migrants, Americanos, and Blacks the subjects had met during that summer at various places, but these items are not being employed in the present study.

Value Orientation Scale. Subjects were asked to respond to self-referential statements on a 5-point scale from "Strongly agree" to "Strongly

disagree". Statements included such items as desire to go to college, Mexican music and dance, to folk healing and beliefs.

Procedure

All questionnaires were administered by an Anglo, bilingual proctor. The instructions were read to the students in Spanish, and, if there was the need, the instructions were then read in English. The time spent taking the questionnaire varied according to each subject's reading ability and attention given to the testing. In some cases, due to difficulties in reading and writing, the proctor would aid the subjects by reading the questionnaire aloud to the whole class or to those individuals who demonstrated the need, or by writing down the subjects' responses to the questions.

Each time the questionnaires were given, the proctor attempted to establish some sort of rapport with the subjects. This was done in an effort to lessen either testing fear or fear of the Anglo proctor. Wylie (1961) viewed the establishment of such a rapport in self-concept testing to be both important and advantageous. Such rapport seemed to be successful.

Statistical Analysis

Due to incomplete protocols, the harmonic mean for an individual subject was calculated and substituted for the missing item score. The harmonic mean was calculated in this manner:

$$H = \frac{1}{N} \sum \frac{1}{X_i} = \frac{N}{\sum \frac{1}{X_i}}$$

Afterwards, in order to evaluate the hypothesized differences between the migrant and settle-out group, a 2 X 45 (2 groups X 45 item) Multivariate Analysis of Variance (MANOVA) was performed to discern which of the 45

measures acted as predictors for group inclusion.

Chapter 3

Results and Discussion

The questionnaire examined 45 scales of comparison between the experimental group of migrant farmworkers (N = 50) and the control group of settle-out, permanent residents of Northwestern Ohio (N = 50).

Insert Table 1 about here

Table 1 provides a summary of a 2 X 45 (groups versus scales) Multivariate Analysis of Variance (MANOVA) of the data. In a test of the equality of dispersion, $F \frac{990}{28923} = 1.0472$, $p < .001$, the dispersion was found to be heteroscedastic. In a test of overall discrimination, $F \frac{44}{55} = 1041.241$, $p < .001$, the variable means were found to discriminate between the two groups. Since the equality of the means was rejected, sufficient criterion was established to go back into the data and examine each cell individually. In examining the univariate ratios, it was found that 22 of the 45 measures accounted for the significant discrimination between the two groups. All 22 scales were critical at least to the $p < .05$ level.

The results indicated that although there was not a difference between the migrants and the settle-outs on the three measurements of self-concept, there were 22 measurements which were significantly different between the two groups on the scales designed as an index of acculturation. Thus the hypothesis null was rejected. The migrant farmworkers scored consecutively higher on indices which were viewed as more culturally Mexican, while the settle-outs demonstrated a weaker sense of Mexican, cultural identity. This accultura-

tion difference is commensurate with the work done with settle-outs and migrants by Gecas (1973) and Martin (1975). However, the results of the self-concept indices failed to find similar discrepancies that Gecas (1973) and Martin (1975) noted: the negative effect of acculturation on self-concept.

Variables grouped together as demographic demonstrated that migrant subjects were more often born in the United States, while their parents were significantly more likely to have been born in Mexico. Migrant fathers were usually (almost half) born in Mexico as opposed to settle-out fathers who were more likely to be born in the United States. The same was evidenced by the mother's birthplace but to a lesser level of significance. Father's birthplace was the highest index of foreign birth in the migrant and settle-out families. The head of the household's birthplace may be a factor in the subject's acculturation level. It seems plausible that this factor, independent of any acculturational influence once one has migrated to the Midwest, might account, in part, for the original migration. Thus, in the decision to settle-out in the Midwest, acculturation and birthplace of one's parents may be a predictor.

The demographic data indicated that other ties with Mexico, such as frequent visits, were significantly more likely for migrants than for settle-outs. Mostly due to the migrants' geographic advantage of having a homebase in the Valley of Texas, such visitations are common and frequent. These visits serve to maintain their Mexican culture and ethnic identity. Macklin (1976) stated that settle-outs' visits to Texas and the Southwest served to establish and preserve cultural ties. In this vein, the visits of Mexican-American migrants in the Southwest may serve the same purpose to a greater degree through their visits to Mexico itself.

Both groups were predominantly Catholic, though the migrants were less so. This may be explained in light of the religious geographic differences between the Valley of Texas and Northwestern Ohio. Madsen (1967) suggested that the strongly Protestant region of South Texas has made a large evangelical effort to convert the Mexican-Americans. In such an area as Leipsic-Bellmore, the farming community is mainly German Catholic, and, while there is an effort of proselytizing, it is minimal. Church attendance is less significant for the migrants than for the settle-outs due primarily to the migrant's life style. However, it is interesting to note that there seems to be an inverse relationship between the existence of domestic shrines in the migrant's home and their church attendance. Though not significant, such a relation does appear salient. The existence of such a shrine may serve to replace formal church attendance to some extent. The Mexican practice of maintaining a religious shrine in one's automobile is more frequently kept among migrants than settle-outs. Again, this represents the strength of such Mexican practices of migrants over that of the settle-outs.

Intermarriage between Mexican-Americans and other racial groups were significantly less sanctioned by the migrants than by the settle-outs. The phenomenon of exogamy is viewed in the literature to be an index of disintegrating ethnic identity (Spiro, 1955; Warner & Srole, 1945; Koebler, 1963; Macklin, 1976). Thus, the approval of exogamic behavior represents a decay of the importance of ethnic distinctions and provides an increase in acculturation and assimilation. These findings are concurrent with actual extra-ethnic marriages pointed out by Macklin and Castilla (1979). The results from these attitudinal items may expose values that underscore the actual behavior among the Toledo Mexican-American community. These values are made explicit from these findings of a Mexican-American rural community in the

Southwest.

Among the settle-outs, extra-ethnic friendships and contacts were significantly more common than among migrants on three out of three indices. This significant difference between the groups on assimilation preference supports the observations of Gecas (1973), Martin (1975), Coles (1965), and Coles (1971). These cites view migrant transiency and ethnically homogenous working forces to be a retardant of acculturation, since they limit interaction with the Anglo community. The present findings of a relation between Anglo interaction and acculturation differences between the groups gives greater empirical evidence to the existence of such a relationship.

The variables grouped under linguistics produced an index of acculturation. Migrants consistently scored significantly higher concerning the Spanish language while the settle-outs scored higher concerning the English language. Social context does not seem to be a factor in subject decision to speak one language or the other. The two groups not only expressed that the skills were better in their respective languages, but that they felt more comfortable with their language. Though the nationalities of the two groups were not significantly different, their discrepancy in languages must be viewed as another acculturative influence. Acculturation differences due to geographic habitation, family context, and interaction levels with Anglos seem to account for such a marked difference between the groups.

The significant difference between the use of Mexican cuisine between the two groups is seen to be an indication of acculturation. The migrants, as in all other variables of acculturation, produced scores more in keeping with a lack of acculturation. In both groups, the frequency of American foods was about the same and much lower than the frequency of Mexican food. Thus, both groups eat more Mexican food than American food which supports the

theory of Burma (1954) that ethnic foods are usually the most resistant to acculturation, and that even after acculturation, as is represented by the present data, ethnic foods will continue to be a factor among the group.

Migrants' attitudes concerning the existence of curanderas, liking Mexican dance, and not liking rock music as much as the settle-outs were concurrent with acculturation research. The difference concerning curanderas seemed commensurate with the diffusion of such folk, religious practices between the Southwest and the Midwest observed by Macklin (1979). This relationship can be seen due to acculturation differences and the disintegration of cultural values. Mexican dance was liked more by the migrants while rock music was liked more by the settle-outs. It would appear that a cultural reversal had taken place whereby the values of the ethnic culture were replaced by those values from the culture of the host. This seems to exemplify the theoretical work of Spiro (1955) and Kroeber (1963) on acculturation being a replacement of values. Thus, again, the settle-outs are significantly more acculturated than the migrants on the basis of this scale.

Settle-outs enjoyed both going to school and going to school with Anglos significantly more than migrants. The distaste of migrants for school and Anglo schools is commensurate with much of the educational research (Cappelluzzo, 1970; Cheyney, 1972; Coles, 1965; Coles, 1971). Most migrants do not see the practicality of schooling which has nothing to do with their daily lives (Cappelluzzo, 1970; Cheyney, 1972). Moreover, migrants do not like to compete with Anglo children who are naturally more attuned to a middle-class, white, school system. However, if the experience of attending school with Anglos is as devastating to the self-concept as some of the literature indicates (e.g., Gecas, 1973; Martin, 1975), then the settle-outs should be more anxious concerning attending school with

Anglos and not a significant inversion. The results of this study show no such inverse relationship between acculturation and low self-concept.

Contrary to the work done by Gecas (1973) and Martin (1975), the three self-concept measurements yielded no significant differences between the groups. Moreover, the lack of relation between the acculturation levels and self-concept serves to contradict the theories of Knight et al. (1978). No case for acculturation and interaction of Mexican-Americans with the Anglo culture being a detriment to self-concept can be supported by the data at hand. The data from these three indices of self-concept indicate that the self-concepts are higher for the settle-outs than the migrants, but not significantly so. These findings support the work and observations done by Coles (1965) and Coles (1971), who viewed that the conditions of the migrant migrants' way of life would be harmful to their self-concept.

The major problem in generalizing these finds to discount the work and theories of Knight et al. (1978), Gecas (1973), and Martin (1975) is that of the instrumentation used in the present study. The self-concept measurements were not obtained with the same instrument, and, therefore, the difference between the findings of the questioned literature and the present study may be influenced by this consideration. The findings of Gecas were obtained by the use of the Twenty Statement Test (Kuhn & McPartland, 1954) which is extremely sensitive to group memberships and roles (Wylie, 1974), but it fails to produce an index whereby one may actually compare self-concepts on a qualitative basis. Other important factors are that Martin's (1975) findings are based on observations, and, while Knight et al. (1978) used a standardized index of self-concept, their subjects were drawn from a sample of permanent residents in the Southwest. Thus, each of the three studies, Gecas, Martin, and Knight et al., while being valid within themselves, are

unable to support one another because of instrumentation and sampling differences. The findings of this study are clear that according to the realized and idealized social subscale from the Tennessee Self-Concept Scale and disparity, no conclusions of self-concept differences between migrants and settle-outs can be drawn. On the basis of these findings, the directional hypothesis must be dismissed.

In summary, this study finds a significant acculturation difference between migrant farmworkers and settle-out Mexican-Americans when compared on 22 out of 45 items of acculturation. Furthermore, the study concludes that there is no significant self-concept difference between the two groups, and it identifies a slight trend for settle-outs to have a better self-concept than migrant subjects.

Future research may do well to examine levels of self-concept between migrants and settle-outs using a variety of measuring instruments. Other research might include re-testing the 22 items from the present study in an attempt to establish coefficients of reliability and validity for such acculturation predicting items. Due to the great dearth of information and scholarly research concerning the growing Mexican-American population in the Midwest, much research is needed dealing with the Mexican-American in his new, social context and dialectic. Particularly important among this research is the role of the behavioral sciences which lend themselves to the study of this potential change in culture and its implications. This phenomenon may well have implications far more generalizable and important to cultural research than to only one population in a certain area of the United States.

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Table 1

MANOVA Results

Univariate Ratios: (Scales 1 through 45)

Scales	Group Means $N_j = 50$		Pooled Dev. Est.	$F \frac{1}{98}$	η^2	p
	Migrant	Settle-out				
Demographics						
Age	14.46	14.72	2.1105	.3794	.0039	N.S.
Grade	8.78	8.84	1.8497	.0263	.0003	N.S.
Sex	1.5	1.52	.5049	.0392	.0004	N.S.
Subject's birth- place	.86	1	.5716	1.4997	.0151	N.S.
Mother's birth- place	.62	.86	.5131	5.4698	.0529	.025
Father's birth- place	.54	.92	.5355	12.5900	.1138	.001
Grandparent's birthplace	.62	.8	.7269	1.5330	.0154	N.S.
Visitation to Mexico	.94	.62	.4357	13.4882	.1210	.001
Religion	1.24	1.08	.4140	3.7333	.0367	N.S.

Scales	<u>Group Means Nj = 50</u>		Pooled Dev. Est.	$\frac{1}{F 98}$	n^2	p
	Migrant	Settle-out				
Church attendance	2.06	1.64	1.2549	2.8002	.0278	N.S.
Altar in the home	.8	.54	.5571	5.4444	.0526	.025
Altar in the car	.58	.42	.5921	1.8254	.0183	N.S.
Intermarriage						
Sister with an Anglo	2.7	3.36	.8331	15.6898	.1380	.001
Sister with a Black	2.38	2.46	1.0311	.1505	.0015	N.S.
Sister with Chinese	2.24	2.68	1.0785	4.1607	.0407	.05
Brother with an Anglo	2.92	3.42	.8443	8.7675	.0821	.005
Brother with a Black	2.78	2.48	1.0255	2.1395	.0214	N.S.
Brother with Chinese	2.6	2.58	1.1074	.0082	8.8219	N.S.
Linguistics						
English skills	8.92	6.08	3.4867	16.5867	.11448	.001
Spanish skills	9.4	11.1	3.8313	5.9221	.0478	.05
Spanish comfort	21.94	19.5	7.9265	2.3689	.0236	N.S.
English comfort	19.56	27.84	6.3752	42.1708	.3008	.001

Scales	Group Means Nj = 50		Pooled Dev. Est.	$\frac{1}{F_{98}}$	n^2	p
	Migrant	Settle-out				
Language use	13.2	18.04	3.1686	58.3307	.3731	.001
Language written	2.6	3	.4949	16.3333	.1428	.001
Language read	2.72	2.96	.4738	6.4145	.0614	.025
Extra-ethnic relationships						
Mexican close friends	1.92	2.9	1.1437	18.3568	.1577	.001
Mexican neighbors	2.04	3.56	1.2216	38.7068	.2831	.001
Mexican friends	2	2.94	1.0824	18.8540	.1613	.001
Ethnic foods						
Mexican foods	17.64	16.1	3.6673	4.4084	.0430	.05
American foods	8.6	8.5	3.4353	.0212	.0002	N.S.
Attitudes						
Sombrero	3.24	2.74	1.3505	3.4268	.0338	N.S.
Existance of <u>curanderas</u>	3.18	2.66	1.0908	5.6816	.0548	.025
Liking of rock music	2.14	1.64	1.1760	4.5190	.0441	.05
Desire to visit Mexico	1.98	2.42	1.1657	3.5620	.0351	N.S.

Scales	Group Means Nj = 50		Pooled Dev. Est.	$\frac{1}{F .98}$	η^2	p
	Migrant	Settle-out				
Like of Mexican dancing	1.92	2.58	1.2116	7.4185	.0704	.01
Like going to school with Anglos	2.54	1.98	1.1491	5.9376	.0571	.025
Everyone should learn English	2.26	2.48	1.1957	.8464	.0085	N.S.
Bullfighting is boring	2.98	3.14	1.2495	.4099	.0042	N.S.
Liking of school	2.24	2.82	1.3344	4.7231	10460	.05
Missing of school	2.38	2.9	1.3182	3.8905	.0382	N.S.
Desire to graduate	1.7	1.74	1.1434	.0306	.0003	N.S.
Desire to go to college	2.28	2.42	1.2217	.3283	.0033	N.S.
Self-concept						
Realized Self-concept	60.64	61.64	7.8461	.4061	.0041	N.S.
Idealized Self-concept	58.54	59.88	7.3926	.8214	.0083	N.S.
Self-concept disparity	6.46	4.76	5.7157	2.2116	.0221	N.S.

$$F(.05, 1, 98) = 3.94$$

$$F(.025, 1, 120) = 5.15$$

$$F(.01, 1, 100) = 6.90$$

$$F(.001, 1, 120) = 11.38$$

Appendix A

National Science Foundation
Undergraduate Research Participation,
Summer, 1979:
Bilingual Scales

Lanny K. Hollis
Department of Psychology
Bowling Green State University
Bowling Green, Ohio 43402

Instructions

My name is Lanny, and I think many of you know me. I am studying to be a padrecito, and I worked with all the campesinos from this county last summer and this summer. The following pages are part of my school work, and I would like you to help me by filling in the blanks and answering the questions as best and as truthfully as you can. I am the only one that will ever see what you have written, and I will not know which one of you wrote which paper. I would like you to put your name on the next page and then tear it off and pass it to me. After that, I will not be able to know exactly who wrote that paper. I will be stopping at some of your camps to talk to your parents, but not about what you wrote on the paper. I will need to ask them some questions like the ones I asked you.

Many of the questions talk about Mexico and where did you come from. These questions are only for me, and like I said earlier, I will not know who wrote that paper.

Please, see that each page is also written in Spanish. You can write on either page you choose. The most important thing is that you understand. If you do not understand a word or phrase, please, raise your hand and I will try to explain it to you. Some of the words you may not understand clearly, so I will include them here. An Americano is a bolillo. When I use the term "Mexican" I mean not only all those from Mexico, but also people whose families came from Mexico years ago. A Chinese is someone who is from China.

Take your time and read and write carefully. There are no right or wrong answers, only answers that are right and true for you, and these are the ones that I want to know.

Instrucciones

Me llamo Lanny, y creo que muchos de Ud.s. me conocen. Estoy estudiando para ser un padrecito, y estoy trabajando con todos los campesinos de este condado este verano como hice el verano pasado. Las siguientes páginas son un parte de mi tarea escolar, y quisiera que Ud.s me ayudaran llenando los blancos y contestando las preguntas lo mejor y lo más verídico que puedan. Soy el único que va a ver lo que Ud.s han escrito, y no puedo saber quien ha hecho cual papel. Quisiera que Ud.s pongan sus nombres en la próxima página. Después arránquenla y pasenla al frente. De esta manera, yo no puedo saber quien ha hecho cual papel. Yo voy a visitar algunos de sus campos para hablar con sus padres, pero no sobre lo que Ud.s han escrito en estos papeles. Yo necesito preguntarles algunas preguntas a sus padres como las que les pregunté a Ud.s.

Muchas de las preguntas son sobre México y de donde vinieron Uds. Estas preguntas son solamente para mí, y como había dicho, y no puedo saber quien escribe cual papel.

Por favor, fejense que cada página está escrita en inglés también. Ustedes pueden escribir en cualquier página. La cosa más importante es que Ud.s entiendan bien. Si no entienden alguna palabra o frase, por favor, levanten la mano y yo tratare de explicarles mejor. Hay algunas de las palabras que tal vez no puedan enterder bien, como las siguientes. Un Americano es un bolillo. Cuando uso la palabra Mexicano, no quiero decir solamente los de México, pero también las personas cuyas familias que vinieron de México en años pasados. Un Chino es alguien que vino de China.

Tomen su tiempo, y lean con cuidado. No hay contestaciones correctas o malas, solamente contestaciones que son correctas y verídicas desde el punto de vista de Ud.s, y esto es lo que quiero saber.

Name:

Nombre:

Camp's name:

Nombre del campo:

Camp's road:

Calle del campo:

Who am I? -- Quien soy yo?

In the space below, please, give up to twenty, but no less than 10, answers to the question "Who am I?" "Quien soy yo?" Answer as if you were giving the answers to yourself and not to somebody else.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
- 17.
- 18.
- 19.
- 20.

¿Quién soy yo? -- Who am I?

En el espacio abajo, por favor, de Ud., hasta 20, pero no menos de 10 contestaciones a la pregunta "¿Quién soy yo?" o "Who am I?" Conteste Ud. como si estuviera dando las contestaciones a sí mismo, y no a otra persona.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.

Me

Please, put a circle around the number that most clearly answers how each statement describes the way you are.

	Completely False	Mostly False	Partly True and False	Mostly True	Completely True
1. I am a friendly person.	1	2	3	4	5
2. I am popular with men.	1	2	3	4	5
3. I am not interested in what other people do.	1	2	3	4	5
4. I am popular with women.	1	2	3	4	5
5. I am mad at the whole world.	1	2	3	4	5
6. I am hard to be friendly with.	1	2	3	4	5
7. I am as sociable as I want to be.	1	2	3	4	5
8. I try to please others, but I don't overdo it.	1	2	3	4	5
9. I am no good at all from a social standpoint.	1	2	3	4	5
10. I am satisfied with the way I treat other people.	1	2	3	4	5
11. I should be more polite to others.	1	2	3	4	5
12. I ought to get along better with other people.	1	2	3	4	5
13. I try to understand the other fellow's point of view.	1	2	3	4	5
14. I get along well with other people.	1	2	3	4	5
15. I do not forgive others easily.	1	2	3	4	5
16. I see good points in all the people I meet.	1	2	3	4	5
17. I do not feel at ease with other people.	1	2	3	4	5
18. I find it hard to talk to strangers.	1	2	3	4	5

Yo

Por favor, ponga Ud. una rueda sobre el número que mejor cor
 responda a cada frase que describa su persona.

	Todo falso	Casi todo falso	Parte falso y verdad	Casi toda verdad	Toda verdad
1. Soy una persona amistosa.	1	2	3	4	5
2. Soy popular con hombres.	1	2	3	4	5
3. No tengo interés en lo que otros hacen.	1	2	3	4	5
4. Soy popular con mujeres.	1	2	3	4	5
5. Estoy enojado con todo el mundo.	1	2	3	4	5
6. Es duro ser mi amigo (a).	1	2	3	4	5
7. Soy tan sociable como quiero.	1	2	3	4	5
8. Trato de agradar a los demás, pero no mas que lo necesario.	1	2	3	4	5
9. De un punto de vista social, yo no valgo nada.	1	2	3	4	5
10. Estoy satisfecho con la manera en que trato a los demás.	1	2	3	4	5
11. Yo debe ser más atento con los demás.	1	2	3	4	5
12. Yo debería llevarme mejor con otras personas.	1	2	3	4	5
13. Trato de entender el punto de vista de los demás.	1	2	3	4	5
14. Yo le caigo bien a los demás.	1	2	3	4	5
15. Yo no perdono a otros facilmente.	1	2	3	4	5
16. Yo miro las cosas buenas de todas las personas que conozco.	1	2	3	4	5
17. No me siento bien con otras personas.	1	2	3	4	5
18. Para mí es duro hablar con extraños.	1	2	3	4	5

Age: _____ Grade: _____ Sex: _____

Marital Status: a. single b. married c. living together

Do you live in the same house as your parents? _____

Where were you born? _____ Was it in the U.S.? _____

Where was your mother born? _____ Was it in the U.S.? _____

Where was your father born? _____ Was it in the U.S.? _____

Were your grandparents born in the U.S.? _____

Have you ever been to Mexico? _____ If so, how often? _____

How many people in this area are related to you? _____

How many of the following people are in the camp where you live?

	In the camp	Total number
a. brothers	_____	_____
b. sisters	_____	_____
c. aunts and uncles	_____	_____
d. cousins	_____	_____
e. grandparents	_____	_____
f. neighbors from your home town	_____	_____

For how many years has your family been campesinos? _____

Were your grandparents campesinos too? _____

To what religion do you belong?

a. Catholic b. Protestant c. Other _____

How often do you go to church?

a. once a week b. once a month c. once every 2 months
d. twice a year

In church, do they speak English or Spanish? _____

Do you have an altar in your house? _____

Do you have an altar in your family car or truck? _____

Edad: _____ Grado: _____ Sexo: _____

Matrimonial: a. solo b. casado c. viviendo juntos

¿Vive Ud. en la misma casa con sus padres? _____

¿Dónde nació Ud.? _____ ¿En los Estados Unidos? _____

¿Dónde nació su madre? _____ ¿En los Estados Unidos? _____

¿Dónde nació su padre? _____ ¿En los Estados Unidos? _____

¿Nacieron sus abuelos en los Estados Unidos? _____

¿Ha visitado Ud. México? _____ Si acaso, ¿cuántas veces? _____

¿Cuántas personas en esta area son de su familia? _____

¿Cuántas de las siguientes personas estan en el campo donde vive Ud?

	En el campo	¿Cuántos en todos juntos?
a. hermanos	_____	_____
b. hermanas	_____	_____
c. tías y tíos	_____	_____
d. primos	_____	_____
e. abuelos	_____	_____
f. vecinos de su pueblo	_____	_____

¿Cuántos años han sido campesinos sus padres? _____

¿Fueron sus abuelos campesinos también? _____

¿A cuál religión pertenecen?

a. católica b. protestante c. otra

¿Qué tan seguido van Ud.s a la iglesia?

a. una vez por semana b. una vez por mes c. una vez cada dos meses
d. dos veces por año

¿En su iglesia se habla inglés o español? _____

¿Tienen Ud.s un altar en su casa? _____

¿Tienen Ud.s un altar en su carro o troque de su familia? _____

It seems that today many Mexicans are marrying people who are not Mexican. How would you feel if you found out that your sister was going to marry...

- 1. an Americano
 - a. approve strongly
 - b. approve mildly
 - c. disapprove mildly
 - d. disapprove strongly
- 2. a black person
 - a. approve strongly
 - b. approve mildly
 - c. disapprove mildly
 - d. disapprove strongly
- 3. a Chinese person
 - a. approve strongly
 - b. approve mildly
 - c. disapprove mildly
 - d. disapprove strongly

How would you feel if you found out that your brother was going to marry...

- 1. an Americana?
 - a. approve strongly
 - b. approve mildly
 - c. disapprove mildly
 - d. disapprove strongly
- 2. a black person
 - a. approve strongly
 - b. approve mildly
 - c. disapprove mildly
 - d. disapprove strongly
- 3. a Chinese person
 - a. approve strongly
 - b. approve mildly
 - c. disapprove mildly
 - d. disapprove strongly

Put a circle around the number which best describes the way you feel.

	Strongly agree			Strongly disagree	
I <u>can</u> understand English very well.	1	2	3	4	5
I <u>can</u> speak English very well.	1	2	3	4	5
I <u>cannot</u> write English very well.	1	2	3	4	5
I <u>can</u> read in English very well.	1	2	3	4	5
I <u>can</u> understand Spanish very well.	1	2	3	4	5
I <u>can</u> speak Spanish very well.	1	2	3	4	5
I <u>cannot</u> write Spanish very well.	1	2	3	4	5
I <u>can</u> read in Spanish very well.	1	2	3	4	5

Hoy, parece que muchos Mexicanos están casándose con los que no son Mexicanos. ¿Cómo se sentiría Ud. si descubriera que su hermana va a casarse con...

1. un Americano?
 - a. aprobaría fuertemente
 - b. aprobaría debilmente
 - c. desaprobaba un poco
 - d. desaprobaba fuertemente
2. un Negro?
 - a. aprobaría fuertemente
 - b. aprobaría debilmente
 - c. desaprobaba un poco
 - d. desaprobaba fuertemente
3. un Chino?
 - a. aprobaría fuertemente
 - b. aprobaría debilmente
 - c. desaprobaba un poco
 - d. desaprobaba fuertemente

¿Cómo se sentiría Ud. si descubriera que su hermano va a casarse con...

1. un Americana?
 - a. aprobaría fuertemente
 - b. aprobaría debilmente
 - c. desaprobaba un poco
 - d. desaprobaba fuertemente
2. un Negra?
 - a. aprobaría fuertemente
 - b. aprobaría debilmente
 - c. desaprobaba un poco
 - d. desaprobaba fuertemente
3. un China?
 - a. aprobaría fuertemente
 - b. aprobaría debilmente
 - c. desaprobaba un poco
 - d. desaprobaba fuertemente

Ponga Ud. una rueda sobre el número que mejor describa como se siente en respecto a cada frase.

	Estoy de acuerdo				No estoy de acuerdo
Puedo entender inglés muy bien.	1	2	3	4	5
Puedo hablar inglés muy bien.	1	2	3	4	5
<u>No</u> puedo escribir inglés muy bien.	1	2	3	4	5
Puedo leer inglés muy bien.	1	2	3	4	5
Puedo entender español muy bien.	1	2	3	4	5
Puedo hablar español muy bien.	1	2	3	4	5
<u>No</u> puedo escribir español muy bien.	1	2	3	4	5
Puedo leer español muy bien.	1	2	3	4	5

How comfortable do you feel speaking Spanish...

	Not at all comfortable				very comfortable
at home	1	2	3	4	5
in school	1	2	3	4	5
at work	1	2	3	4	5
in stores	1	2	3	4	5
with friends	1	2	3	4	5
in general	1	2	3	4	5

How comfortable do you feel speaking English...

	Not at all comfortable				very comfortable
at home	1	2	3	4	5
in school	1	2	3	4	5
at work	1	2	3	4	5
in stores	1	2	3	4	5
with friends	1	2	3	4	5
in general	1	2	3	4	5

What language do you speak with your parents at home?

- Spanish all or most of the time
- Spanish and English equally
- English all or most of the time

What language do you speak with your brothers and sisters at home?

- Spanish all or most of the time
- Spanish and English equally
- English all or most of the time

What language do you speak with your friends around where you live?

- Spanish all or most of the time
- Spanish and English equally
- English all or most of the time

When you are going to meet an older Mexican, for the first time, you would speak...

- in Spanish
- in English

¿Qué tan cómodo se siente Ud. hablando español...

	No muy cómodo				Muy cómodo
en casa?	1	2	3	4	5
en la escuela?	1	2	3	4	5
en el trabajo?	1	2	3	4	5
en las tiendas?	1	2	3	4	5
con sus amigos?	1	2	3	4	5
en general?	1	2	3	4	5

¿Qué tan cómodo se siente Ud. hablando inglés...

	No muy cómodo				Muy cómodo
en casa?	1	2	3	4	5
en las escuela?	1	2	3	4	5
en el trabajo?	1	2	3	4	5
en las tiendas?	1	2	3	4	5
con sus amigos?	1	2	3	4	5
en general?	1	2	3	4	5

¿Qué lengua habla Ud. con sus padres en la casa?

- Español todo o casi todo el tiempo
- Español e inglés igualmente
- Inglés todo o casi todo el tiempo

¿Qué lengua habla Ud. con sus hermanos en la casa?

- Español todo o casi todo el tiempo
- Español e inglés igualmente
- Inglés todo o casi todo el tiempo

¿Qué lengua habla Ud. con sus amigos donde vive?

- Español todo o casi todo el tiempo
- Español e inglés igualmente
- Inglés todo o casi todo el tiempo

¿Cuándo Ud. va a conocer un señor que es Mexicano por la primera vez, en que lengua comenzaría Ud. a hablar?

- español
- ingles

When you are going to meet a Mexican of your own age, for the first time, you would speak...

- a. in Spanish
- b. in English

Do you listen to radio programs in...

- a. Spanish all or most of the time
- b. Spanish and English equally
- c. English all or most of the time

Do you listen to tapes and albums in...

- a. Spanish all or most of the time
- b. Spanish and English equally
- c. English all or most of the time

About how many of your friends can speak Spanish?

- a. all
- b. most
- c. some (about half)
- d. few
- e. none

Please, put a circle around the number which corresponds with how often you eat the following foods in your house:

	Hardly ever	Once a month	Once a week	3 times a week	Daily
rice	1	2	3	4	5
meat loaf	1	2	3	4	5
hamburgers	1	2	3	4	5
tortillas	1	2	3	4	5
cake	1	2	3	4	5
maccaroni and cheese	1	2	3	4	5
chile	1	2	3	4	5
hot dogs	1	2	3	4	5
beans	1	2	3	4	5
pizza	1	2	3	4	5
tacos	1	2	3	4	5
spaghetti	1	2	3	4	5
pie	1	2	3	4	5
coffee 'n milk	1	2	3	4	5
others: _____	1	2	3	4	5
_____	1	2	3	4	5

Cuando Ud. va a conocer a un joven Mexicano por la primera vez, ¿en qué lengua comenzaría Ud. a hablar?

- a. español
- b. inglés

Escucha Ud. el radio en...

- a. Español todo a casi todo el tiempo.
- b. Español e inglés igualmente.
- c. Inglés todo o casi todo el tiempo.

Escucha Ud. grabaciones (tapes) y discos en...

- a. Español todo o casi todo el tiempo.
- b. Español e inglés igualmente.
- c. Inglés todo o casi todo el tiempo.

¿Cuántos de sus amigos pueden hablar español?

- a. todos
- b. muchos
- c. algunos (la mitad)
- d. pocos
- e. ningunos

Por favor, ponga Ud. una rueda sobre el numero que coresponda las veces que se comen las siguientes comidas en su casa.

	Casi nunca	Una vez por mes	Una vez por semana	3 veces por semana	por Cada día
arroz	1	2	3	4	5
meat loaf	1	2	3	4	5
hamburgers	1	2	3	4	5
tortillas	1	2	3	4	5
cake	1	2	3	4	5
macarrones con queso	1	2	3	4	5
chile	1	2	3	4	5
hot dogs	1	2	3	4	5
frijoles	1	2	3	4	5
pizza	1	2	3	4	5
tacos	1	2	3	4	5
spaghetti	1	2	3	4	5
pie	1	2	3	4	5
café en leche	1	2	3	4	5
otras: _____	1	2	3	4	5
_____	1	2	3	4	5

In my house, we eat...

- a. all together
- b. men first
- c. women first
- d. children first
- e. the oldest people first

Friends

About how many of your close friends are Mexican?

- a. all
- b. most
- c. some (about half)
- d. few
- e. none

About how many of your neighbors are Mexican?

- a. all
- b. most
- c. some (about half)
- d. few
- e. none

About how many of your friends are Mexican?

- a. all
- b. most
- c. some (about half)
- d. few
- e. none

The following is a list of places where you might have had the chance to meet people this summer. In the blanks, fill in the number of people you met that correspond with each group of people.

	Mexicans of Ohio	campesinos	Americanos	Blacks
your house	_____	_____	_____	_____
at the movies	_____	_____	_____	_____
at school	_____	_____	_____	_____
at the store	_____	_____	_____	_____
at the laundromat	_____	_____	_____	_____
at a dance	_____	_____	_____	_____
at church	_____	_____	_____	_____
at someone else's house	_____	_____	_____	_____
at a playground or park	_____	_____	_____	_____
How many were of your own age?	_____	_____	_____	_____
With how many did you play?	_____	_____	_____	_____
How many will you see again?	_____	_____	_____	_____
During the rest of the year, how many others of each group do you think you will meet.	_____	_____	_____	_____

En mi casa, comemos...

- a. todos juntos b. hombres primero c. mujeres primero
d. niños primero e. los que tienen más años primero

Amigos

¿Cuántos de sus mejores amigos son Mexicanos?

- a. todos b. muchos c. algunos (la mitad) d. pocos e. ningunos

¿Cuántos de sus vecinos son Mexicanos?

- a. todos b. muchos c. algunos (la mitad) d. pocos e. ningunos

¿Cuántos de sus amigos son Mexicanos?

- a. todo b. muchos c. algunos (la mitad) d. pocos e. ningunos

La siguiente es una lista de lugares donde Ud. s podian haber conocido persona durante este verano. Por favor, en el espacio abajo, ponga Ud. el numero de personas de cada grupo que Ud. ha conocido en cada lugar.

	Mexicanos de Ohio	Campeñinos	Americanos	Negros
su casa	—	—	—	—
en el cine	—	—	—	—
en la escuela	—	—	—	—
en las tiendas	—	—	—	—
en la lavandería	—	—	—	—
en un baile	—	—	—	—
en la iglesia	—	—	—	—
en otra casa	—	—	—	—
en el parque	—	—	—	—
¿Cuántos son de su edad?	—	—	—	—
¿Con cuántos jueque Ud.?	—	—	—	—
¿Cuántos va ver otra vez?	—	—	—	—
Durante el resto del año, ¿cuántas otras personas de estos grupos piensa Ud. que va conocer?	—	—	—	—

Likes and Dislikes

Put a circle around the number which best describes the way you feel about each of the following statements.

	Strongly agree	Agree	I don't know	Disagree	Strongly disagree
I would never wear a sombrero in public.	1	2	3	4	5
<u>Curanderas</u> do not exist.	1	2	3	4	5
I like rock music.	1	2	3	4	5
I would like to visit Mexico.	1	2	3	4	5
I like Mexican dancing.	1	2	3	4	5
I enjoy going to school with Americanos.	1	2	3	4	5
Everyone should learn to speak English.	1	2	3	4	5
Bullfighting is boring.	1	2	3	4	5
I like school.	1	2	3	4	5
I wish I did not have to miss so much school.	1	2	3	4	5
I want to graduate from high school.	1	2	3	4	5
I would like to go to college.	1	2	3	4	5

Using the space below, answer the following questions as best you can. There are no right or wrong answers.

Explain how Mexicans are different from...

a. Chinese

b. Blacks

c. Americanos

Gustas

Ponga Ud. una rueda sobre el numero que mejor describa como se siente hacia lo que dice cada frase.

	Estoy de acuerdo					No estoy de acuerdo
Yo nunca usaría un sombrero en publico.	1	2	3	4	5	
Las curanderas no existen.	1	2	3	4	5	
Me gusta la música de rock.	1	2	3	4	5	
Me gustaría visitar México.	1	2	3	4	5	
Me gustan los bailes Mexicanos.	1	2	3	4	5	
A mí me gusta ir a la escuela con Americanos.	1	2	3	4	5	
Todos deben aprender inglés.	1	2	3	4	5	
Las corridas de toros son fastidiosas.	1	2	3	4	5	
Me gusta la escuela.	1	2	3	4	5	
Yo quisiera no tener que faltar tanto a la escuela.	1	2	3	4	5	
Me quiero graduar de high school.	1	2	3	4	5	
Quiero ir a la universidad.	1	2	3	4	5	

Usando el espacio de abajo, conteste las siguientes preguntas lo mejor que pueda. No hay contestaciones correctas o malas.

Explique Ud. ¿cómo son los Mexicanos diferente a los...

a. Chinos?

b. Negros?

c. Americanos?

Explique Ud. ¿cómo se parecen los Mexicanos a los...

a. Chinos?

b. Negros?

c. Americanos?

Tiempo

Imagine que ha sido invitado a una fiesta en Bowling Green que va a comenzar a las 8:00 en punto. Por favor, conteste en los blancos a que hora haría las siguientes cosas.

a. bañarse

b. decidir que ropa va usar

c. comenzar a prepararse

d. parar de trabajar

e. salir para la fiesta

f. llegar a la fiesta

Acciones

Nosotros sabemos que podemos decir y hacer cosas que hacen a nuestros padres alegres. Pero, algunas veces los hacemos tristes con nuestros acciones. También, nuestras acciones son influidas por el lugar donde estamos. No nos portamos de la misma manera en la iglesia que en un juego de biesbol. En el espacio siguiente, haga Ud. una lista de acciones que pueden alegrar a su madre y a su padre.

¿Cómo quisieran sus padres que se portaran sus hermanos en la casa?

¿Cómo quisieran sus padres que se portaran sus hermanos en la escuela?

¿Cómo quisieran sus padres que se portaran sus hermanos con sus amigos?

¿Cómo quisieran sus padres que se portaran sus hermanas en la casa?

How would your parents want your sisters to behave at school?

How would your parents want your sisters to behave with their friends?

Distance

Answer the following questions as best you can.

How far is it from...

- a. your camp to the school? _____
- b. Bowling Green, Ohio to Dayton, Ohio? _____
- c. Phare, Texas to Memphis, Tennessee? _____
- d. Mission, Texas to New York? _____
- e. New York to San Francisco, California? _____

How long would it take to go from...

- a. your camp to the school? _____
- b. Bowling Green, Ohio to Dayton, Ohio? _____
- c. Phare, Texas to Memphis, Tennessee? _____
- d. Mission, Texas to New York? _____
- e. New York to San Francisco, California? _____

Using five describing words, describe an Americano.

- 1.
- 2.
- 3.
- 4.
- 5.

Using five describing words, describe a Mexican.

- 1.
- 2.
- 3.
- 4.
- 5.

¿Cómo quisieran sus padres que se portaran sus hermanas en la escuela?

¿Cómo quisieran sus padres que se portaran sus hermanas con sus amigas?

Distancia

Conteste la siguientes preguntas lo mejor que pueda.

¿Qué tan lejos es de...

- a. su campo a la escuela? _____
- b. Bowling Green, Ohio a Dayton, Ohio? _____
- c. Phare, Texas a Memphis, Tennessee? _____
- d. Mission, Texas a New York? _____
- e. New York a San Francisco, California? _____

¿Qué tanto tiempo toma para ir de...

- a. su campo a la escuela? _____
- b. Bowling Green, Ohio a Dayton, Ohio? _____
- c. Phare, Texas a Memphis, Tennessee? _____
- d. Mission, Texas a New York? _____
- e. New York a San Francisco, California? _____

Usando 5 palabras descriptivas, describa a un Americano.

- 1.
- 2.
- 3.
- 4.
- 5.

Using 5 palabras descriptivas, describa a un Mexicano.

- 1.
- 2.
- 3.
- 4.
- 5.

Me

Please, put a circle around the number that most clearly answers how each statement describes the way you would most like to be.

	Completely False	Mostly False	Mostly True and False	Mostly True	Completely True
1. I am a friendly person.	1	2	3	4	5
2. I am popular with men.	1	2	3	4	5
3. I am not interested in what other people do.	1	2	3	4	5
4. I am popular with women.	1	2	3	4	5
5. I am mad at the whole world.	1	2	3	4	5
6. I am hard to be friendly with.	1	2	3	4	5
7. I am as sociable as I want to be.	1	2	3	4	5
8. I try to please others, but I don't overdo it.	1	2	3	4	5
9. I am no good at all from a social standpoint.	1	2	3	4	5
10. I am satisfied with the way I treat other people.	1	2	3	4	5
11. I should be more polite to others.	1	2	3	4	5
12. I ought to get along better with other people.	1	2	3	4	5
13. I try to understand the other fellow's point of view.	1	2	3	4	5
14. I get along well with other people.	1	2	3	4	5
15. I do not forgive others easily.	1	2	3	4	5
16. I see good points in all the people I meet.	1	2	3	4	5
17. I do not feel at ease with other people.	1	2	3	4	5
18. I find it hard to talk to strangers.	1	2	3	4	5

Yo

Por favor, ponga Ud. una rueda sobre el número que mejor describe el número

responda a cada frase describe como le gustaría ser a usted.

	Todo falso	Casi todo falso	Parte falso y verdad	Casi toda verdad	Toda verdad
1. Soy una persona amistosa.	1	2	3	4	5
2. Soy popular con hombres.	1	2	3	4	5
3. No tengo interés en lo que otros hacen.	1	2	3	4	5
4. Soy popular con mujeres.	1	2	3	4	5
5. Estoy enojado con todo el mundo.	1	2	3	4	5
6. Es duro ser mi amigo (a).	1	2	3	4	5
7. Soy tan sociable como quiero.	1	2	3	4	5
8. Trato de agradar a los demás, pero no más que lo necesario.	1	2	3	4	5
9. De un punto de vista social, yo no valgo nada.	1	2	3	4	5
10. Estoy satisfecho con la manera en que trato a los demás.	1	2	3	4	5
11. Yo debe ser más atento con los demás.	1	2	3	4	5
12. Yo debería llevarme mejor con otras personas.	1	2	3	4	5
13. Trato de entender el punto de vista de los demás.	1	2	3	4	5
14. Yo le caigo bien a los demás.	1	2	3	4	5
15. Yo no perdono a otros fácilmente.	1	2	3	4	5
16. Yo miro las cosas buenas de todas las personas que conozco.	1	2	3	4	5
17. No me siento bien con otras personas.	1	2	3	4	5
18. Para mí es duro hablar con extraños.	1	2	3	4	5

Vistas - Slides

Ponga Ud. una rueda sobre el numero que describa como se siente a la frase por cada vista.

Put a circle around the number which describes the way you feel about the phrase for each picture.

This person looks like me.

Esta persona se parece a mí.

Looks like me

Doesn't look like me

Se parece a mí

No se parece a mí

a.	1	2	3	4	5
b.	1	2	3	4	5
c.	1	2	3	4	5
d.	1	2	3	4	5
e.	1	2	3	4	5
f.	1	2	3	4	5
g.	1	2	3	4	5
h.	1	2	3	4	5
i.	1	2	3	4	5
j.	1	2	3	4	5
k.	1	2	3	4	5
l.	1	2	3	4	5
m.	1	2	3	4	5
n.	1	2	3	4	5
o.	1	2	3	4	5

Instrucciones

Me llamo Lanny, y creo que Ud.s me conocen. Estoy estudiando para ser un padrecito, y estoy trabajando con los campesinos de este condado este verano como hice el verano pasado. Estas páginas son un parte de mi tarea escolar y necesito hacer y pasar esta tarea antes que puedo graduar de la universidad. Quisiera que Ud.s me ayudaran contestando algunas preguntas lo mejor y lo más verídico que puedan. Soy el unico que va a ver lo que Ud.s han hablado. Algunas de las preguntas son sobre México y de donde vinieron Ud.s. Estas preguntas son solamente para mí.

Hay algunas de las palabras que tal vez no puedan entender bien, como las siguientes. Un Americano es un bolillo. Cuando uso la palabra "Mexicano", no quiero decir solamente los de México, pero también las personas cuyas familias que vinieron de México en años pasados. Un Chino es alguien que vino de China. Por favor, si no puedan entender mi habla dígame y voy a ser más atento a eso. No hay contestaciones correctas o malas, solamente contestaciones que son correctas y verídicas desde el punto de vista de Ud.s, y esto es lo que quiero saber.

Student subject's no.: _____

Campo: _____

Age: Mother _____
 Father _____

¿Dónde nació Ud.? madre _____ U.S.?
 padre _____ U.S.?

Generación en EEUU. _____

¿Cuántos niños tienen Ud.s todos juntos? _____
 hombres? _____
 mujeres? _____

¿De dónde vinieron Ud.s? _____

Situational notes:

Code:

M = madre

P = padre

Por favor, dígame ¿cuándo serán sus hijos adultos?

madre

padre

Por favor, dígame ¿cuándo sean sus hijas adultos?

madre

padre

Hoy, parece que muchos Mexicanos están casándose con los que no son Mexicanos. ¿Cómo se sentiría Ud. si descubriera que su hija va a casarse con . . .

1. un Americano?
 - a. aprobaría fuertemente
 - b. aprobaría débilmente
 - c. desaprobaría un poco
 - d. desaprobaría fuertemente
2. un Negro?
 - a. aprobaría fuertemente
 - b. aprobaría débilmente
 - c. desaprobaría un poco
 - d. desaprobaría fuertemente
3. un Chino?
 - a. aprobaría fuertemente
 - b. aprobaría débilmente
 - c. desaprobaría un poco
 - d. desaprobaría fuertemente

¿Cómo se sentiría Ud. si descubriera que su hijo va a casarse con . . .

- a. un Americano?
 - a. aprobaría fuertemente
 - b. aprobaría débilmente
 - c. desaprobaría un poco
 - d. desaprobaría fuertemente
2. un Negro?
 - a. aprobaría fuertemente
 - b. aprobaría débilmente
 - c. desaprobaría un poco
 - d. desaprobaría fuertemente
3. un Chino?
 - a. aprobaría fuertemente
 - b. aprobaría débilmente
 - c. desaprobaría un poco
 - d. desaprobaría fuertemente

¿Qué lengua habla Ud. con sus hijos en la casa?

- a. Español todo o casi todo el tiempo
- b. Español e inglés igualmente
- c. Inglés todo o casi todo el tiempo

¿Qué lengua habla Ud. con su esposo (a) en la casa?

- a. Español todo o casi todo el tiempo
- b. Español e inglés igualmente
- c. Inglés todo o casi todo el tiempo

¿Cuándo Ud. va a conocer un señor que es Mexicano por la primera vez, en qué lengua comenzaría Ud. a hablar?

- a. español
- b. inglés

¿Cuándo Ud. va a conocer a un joven Mexicano por la primera vez, en que lengua comenzaría Ud. a hablar?

- a. español
- b. inglés

Escucha Ud. el radio en

- a. español todo o casi todo el tiempo.
- b. español e inglés igualmente.
- c. inglés todo o casi todo el tiempo.

Escucha Ud. grabaciones (tapes) y discos en

- a. español todo o casi todo el tiempo.
- b. español e inglés igualmente.
- c. inglés todo o casi todo el tiempo.

¿Qué tan cómodo se siente Ud. hablando español

	No muy cómodo				Muy cómodo
en casa?	1	2	3	4	5
en el trabajo?	1	2	3	4	5
en las tiendas?	1	2	3	4	5
con sus amigos?	1	2	3	4	5
en general?	1	2	3	4	5

¿Qué tan cómodo se siente Ud. hablando inglés

	No muy cómodo				Muy cómodo
en casa?	1	2	3	4	5
en el trabajo?	1	2	3	4	5
en la tiendas?	1	2	3	4	5
con sus amigos?	1	2	3	4	5
en general?	1	2	3	4	5

Por favor, dígame como se siente Ud. con cada de las siguientes frases, si esta de acuerdo o no.

	Estoy de acuerdo				No estoy de acuerdo
Puedo entender inglés muy bien.	1	2	3	4	5
Puedo hablar inglés muy bien.	1	2	3	4	5
<u>No</u> puedo escribir inglés muy bien.	1	2	3	4	5
Puedo leer inglés muy bien.	1	2	3	4	5
Puedo entender español muy bien.	1	2	3	4	5
Puedo hablar español muy bien.	1	2	3	4	5
<u>No</u> puedo escribir español muy bien.	1	2	3	4	5
Puedo leer español muy bien.	1	2	3	4	5

Appendix C

Frequency of responses on the Twenty StatementTest according to standard categories

Category	Migrant		Settle-out	
	Male	Female	Male	Female
Ascribed characteristics:				
Gender	20	19	9	25
Age	13	23	3	16
Name	9	10	6	2
Ethnicity	17	10	5	4
Religion	0	0	4	7
Roles and memberships:				
Family or kinship	13	7	9	23
Offspring	2	2	0	0
Sibling	2	7	1	2
Occupation or work	27	12	0	1
Student	12	15	7	16
Citizenship	22	19	2	2
Social status	2	0	0	0
Peers	1	2	2	2
Abstract identifications:	3	6	30	2
Interests and activities				
Judgements, tastes, likes	7	15	21	60
Intellectual concerns	1	1	1	0

Category	Migrant		Settle-out	
	Male	Female	Male	Female
Artistic activities	1	0	0	1
Sports and athletics	11	0	16	4
Material references:				
Physical self; body image	13	34	45	38
Possessions, resources	0	4	1	0
Sense of self				
Sense of moral worth	7	17	8	5
Sense of competence	12	6	15	2
Sense of self-determination	6	1	0	4
Sense of altruism	3	1	3	0
Personal characteristics:				
Interpersonal style	10	24	26	14
Psychic style	3	18	3	1
(N =)	218	255	222	235

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