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A COMPARISON OF TRADITIONAL AND ATRADITIONAL CHICANAS
ON ACCULTURATION, SELF-ESTEEM AND MEANING IN LIFE

A Thesis
Presented to the
Faculty of
California State
College, San Bernardino

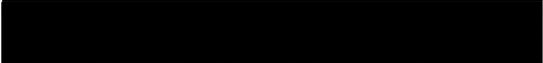
by
Patricia Ann Marquez
March 16, 1977

Approved by:



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3/16/77
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A Comparison of Traditional and Atraditional Chicanas
on Acculturation, Self Esteem and Meaning in Life

Patricia Ann Márquez

California State College, San Bernardino

Abstract

Acculturation, self esteem and meaning in life were investigated in 30 traditional and 30 atraditional Chicanas. The instrument consisted of an acculturation measure, Rosenberg's Self Esteem Scale and the Purpose in Life test. Hotelling's T^2 , univariate t ratios, and Pearson correlation coefficients indicated there were no significant relationships between traditional vs. atraditional Chicanas and the three dependent variables investigated. However, an item by item analysis revealed that seven items in the Purpose in Life Test discriminated significantly between the two groups.

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In conducting this research Paula Rae Espinoza, Terry Martinez and Ramon Montfón spent many of their extra hours in obtaining subjects and administering questionnaires. I give them my complete appreciation for their assistance.

Una persona muy especial me dio más de lo que puedo pagarle solo en palabras. Me dio tiempo, ánimo y completo entendimiento para mi empresa de estudios chicanos.

Me gustaría decir más que, "Gracias, muchas gracias, Sergio Martinez." Sé que comprende que lo que siento adentro no puede expresarse solamente en palabras.

A Comparison of Traditional and Atraditional Chicanas
on Acculturation, Self Esteem and Meaning in Life

It has been traditional for Chicanas to maintain a role of housewife and mother (Diaz-Guerrero, 1958; Penalosa, 1968; Staples, 1971) with little or no concern for their own identity outside of the home. Some Chicanas are now attempting to stray away from their traditional role and to find a new self-image (Penalosa, 1968; Satterfield, 1966). Staples (1971) stated that Mexican females traditionally have been expected to be submissive, faithful, devoted and respectful to their husbands and to take the major responsibility for rearing the children. Staples suggests that the role of Chicanas is changing possibly because women in the United States are allowed more freedom and equality. Chicanas become aware that other mothers and married women are employed out of the home and that very often it is easier for them to secure employment than it is for their husbands. Thus, by leaving their more traditional role in the home, Chicanas have begun to evolve toward a more non-traditional role. It seems that by being exposed to the values and practices of the Anglo culture, Chicanos of the second generation have been agents for cultural change (Satterfield, 1966). Thus, it appears that generational distance has decreased concepts

of traditionalism and has created conflict within the family concerning the two culture value systems.

Acculturation

The process of acculturation to the Anglo way of life has, in general, been a difficult one for Chicanos. One of the major reasons has been the difference in world view and value systems in which both cultures function (Madsen, 1969). Murillo (1971) hypothesized that Anglos obtain most of their basic beliefs from the Puritan and Protestant philosophy, which emphasizes work as a necessary means to material reward. Chicanos, on the other hand, consider work as a means for survival and not so much as means to material gain. Also, the close association within the Chicano family has often been expressed in the form of mutual aid and sharing among family members. The Anglo, in contrast, is taught to be independent and competitive at a very young age, so that individual goals have a priority over the family (Cabrera, 1971). Ramirez, Castaneda, and Harold (1974) investigated the concepts of field-independence and field-dependence as related to the Mexican-American. They hypothesized that Mexican-Americans in a traditional community would be more field-dependent than Mexican-Americans residing in communities where there was more exposure to the sociocultural system of the mainstream American middle class. The subjects came from three different communities: 1) Traditional - where 90% of the population were Mexican-American and Spanish was the primary language. 2) Dualistic - the community contained

60% Mexican-American, 40% Anglo American and English was the primary language. 3) Atraditional - 80% were Mexican-American, but the members experienced pressure to become assimilated into the mainstream American middle class. The primary language in the Atraditional community was English. They found that children reared in the more traditional Mexican-American community are more field-dependent than children reared in a dualistic or atraditional community. This study indicates that as Chicanos take on more of the Anglo personality they tend to leave their traditional roles and values. By investigating three different communities, the study shows that the Chicano culture is indeed made up of a heterogeneous population and is not homogeneous as many prior sociologists have stated. Martinez, Martinez, Olmedo and Goldman (1975) observed in their research that Chicanas tend to resemble female Anglos in the affective meanings they assign to the concepts "self", "male", "female", "father" and "mother". They found that both Mexican-American and Anglo females attributed less potency and more activity to the concept "father" than did Mexican-American males. Chicanas, however, tend to view this concept as more potent than Anglo females, which possibly may explain why chicanas can identify more readily with the term machismo than Anglo females.

Educational System

As an agent of socialization, the educational system has been a major influence regarding acculturation for second generation Chicanos. Ramirez (1964) observed that

the educational system has attempted to make Chicano students take on the image of middle class Anglos. Chicanos, in dealing with the educational system, according to Ramirez, need to change the Anglo perspectives concerning the Chicano student. Thus, by being exposed to the educational system, Chicanas are developing new roles. Cardenas (1970) found that Chicanas are beginning to reject many of the subcultural norms and expectations that have been placed upon them. Chicanas now seem to be striving toward educational and employment attainment which has allowed them to become participants in the culture of the majority. In their attempts for better education and job opportunities, Chicanas have begun to resent the dichotomy male role: machismo in the home and community (barrio) vs. emasculation within the Anglo society (Cardenas, 1970; Satterfield, 1966). Because of the resentment developing within Chicanas concerning the dichotomy of the male role, they are now taking on more responsibility of what was once restricted to males. Thus, within this new arena, Chicanas have found themselves confronted not only with the dilemma of racial discrimination, but at the same time with problems of role identity.

Role Identity

Murillo (1970) states the role of the members of the Chicano family is defined in terms of the responsibilities of that role. Therefore, a feeling of importance as a family member and interdependence are developed. Much of the individual's self-esteem is related to how she perceives and

how others perceive her carrying out her assigned family responsibilities. He continues to state that since Chicanas are struggling for greater equality in comparison to the Chicano, conflict arises concerning the functional roles of males and females within the culture. Trent (1958), in investigating three basic themes in Mexican and Puerto Rican family values, found the father's traditional authority to be in the process of change. Puerto Rican females are obtaining more responsibilities and seem to be questioning the unique authority of the male. Trent found that with the changing of roles, confusion has developed. He found that males in his study would like to be like their fathers, but also expressed fear of them. Females showed strong tendencies to feel inferior to males, as well as envy of the male status. It now seems that the Chicana has placed herself in a double-bind; she must attempt to identify with Mexican-American values, but also be able to function in the value system of middle class Anglos.

Barbwick (1970) states that the essence of role conflict lies in the fact that up until recently very few women have succeeded in traditionally masculine roles, not only because of disparagement and prejudice, but largely because women have not been fundamentally equipped and determined to succeed. Some women's tragedy is their desire to succeed in competitive achievement and their contempt for traditional roles for which they are better equipped.

Statement of the Problem

The foregoing review of the literature suggests that women who remain within the traditional female roles are doing so at the expense of their self-esteem and meaning in life. This problem is magnified for traditional Chicanas as a result of adherence to cultural values which emphasize conformity, strict child-rearing, submission to male authority, and a sharp separation of sex roles (Ramirez and Castaneda, 1974). Furthermore, prior research (Staples, 1971) suggests that some Chicanas, in the process of adopting mainstream cultural values, are leaving their traditional roles and seeking self-improvement by obtaining jobs and/or pursuing a higher education. Since these changes are not occurring in all Chicanas, it seems reasonable to investigate the possibilities that differences in acculturation, self-esteem and meaning in life may exist between those Chicanas who have remained in the traditional roles as opposed to those who have adopted a non-traditional role. The purpose of this study was to determine whether traditional and atraditional Chicanas differ on these variables.

Research Hypothesis

The following research hypothesis were advanced:

1. Acculturation will be significantly higher for atraditional Chicanas than for traditional Chicanas.
2. Self-Esteem will be significantly higher for atraditional Chicanas than for traditional Chicanas.
3. Meaning in Life will be significantly higher for

atraditional Chicanas than for traditional Chicanas.

Method

Subjects. The sample consisted of 60 Mexican-American women; 30 of the females attended San Bernardino State College or the University of California, Riverside. The remaining 30 women resided in a predominately Mexican-American community in San Bernardino and Riverside, California.

Traditional Subjects. Traditional Chicanas were sampled from the West and North sections of San Bernadino and the East of Riverside which met the following criteria:

1. No more than 12 years of schooling.
2. Not employed for more than 12 hours per week.
3. No younger than 20 years of age.
4. Cultural values of conformity, strict child-rearing, submission to male authority, and a sharp separation of sex roles.

Atraditional Subjects. Atraditional Chicanas were sampled from California State College, San Bernardino and the University of California, Riverside. They met the following criteria:

1. Attending a four year college with a class standing of junior or higher.
2. No younger than 20 years of age.
3. Taking between 01-15 units of college credits.
4. Pursuing a professional position or role.

Materials

The questionnaire (see Appendix) consisted of three

instruments designed to measure the following:

Acculturation

Acculturation was measured by a preliminary version of a paper-and-pencil inventory developed by Olmedo, J. L. Martinez, Jr., and S. R. Martinez (1976). The measure involves (1) identification of sociocultural variables such as language spoken at home, nationality, socioeconomic status, and educational level of the head of household; and (2) ratings of the concepts "mother," "father," and "male" on the Potency dimension of the Semantic Differential. The scale was empirically derived by determining the linear combination of these variables which provides the best least squares estimate of an individual's score on a dichotomous criterion variable valued 0 for Chicanos and 1 for Anglos. J. L. Martinez, Jr., (in press) has reported a validity coefficient of .73 for the preliminary version of the scale used in this study.

Self Esteem

The Rosenberg Self-Esteem Scale is a ten-item Guttman Scale aimed at measuring one's overall self-regard. There are two different connotations present in self-esteem. One is high self-esteem, in which the individual thinks she is a person of worth; she respects herself for what she is, but not necessarily better than someone-else. Low self-esteem connotes that the individual feels self-rejection and self-dissatisfaction. She does not accept her own self-image and

wishes it were otherwise (Rosenberg, 1965). Evidence for construct validity of the Self-Esteem Scale is provided by Wylie (1974).

Meaning in Life

The purpose-in-Life test is a 20 item instrument developed by Crumbaugh and Maholick (1964) as a measure of Frankl's "existential frustration." According to Frankl existential frustration is created by a vacuum of perceived meaning in personal existence and is manifested by symptoms of boredom. He also states, "that the essence of human motivation is the will to meaning and when meaning is not found, the individual becomes existentially frustrated" (Crumbaugh, 1964, p. 200). Evidence for construct validity of the Purpose-in-Life scale is provided by Crumbaugh (1968).

Procedure

On a voluntary basis and with formal consent, traditional and atraditional subjects were both individually and group administered the combined set of instruments.

Scoring

The Acculturation, Self-Esteem and Purpose-in-Life scales were scored according to the procedures described by the individual test authors.

The Self-Esteem scale was scored such that a maximum score of five indicated a high self-esteem, and a minimum score of zero indicated a low self-esteem.

Purpose-in-Life scores could range from a maximum of 140, indicating a definite purpose in life, to a minimum score of 20, indicating a lack of clear purpose and meaning. A set of seven sentence completion items were also contained in the Purpose-in-Life, but subject responses to these items were not included in the statistical analysis.

Results

Table 1 presents descriptive statistics for the total sample and the traditional and atraditional groups separately. In general there seems to be no substantial differences in means and standard deviations between the traditional and atraditional groups.

Frequency distributions for each of the three measures are presented in Figures 1, 2, and 3. While the distributions for the meaning of life and acculturation tend to approximate a normal distribution the Self Esteem (S.E.) distribution is markedly scored with 78 of the scores falling from 3-5, indicating high self-esteem.

Means and Standard Deviations for Total Sample,
Traditional and Atraditional Sample Separately

Table 1

	Acculturation	Meaning in Life	Self-Esteem
Traditional	Mean .157	102.500	4.167
	S.D. .307	14.078	1.085
Atraditional	Mean .200	99.467	3.900
	S.D. .315	14.621	1.094
Traditional and Atraditional	Mean .178	100.983	4.033
	S.D. .309	14.312	1.089

Figure 1

Frequency Distributions of Acculturation Scores for
30 Traditional and 30 Atraditional Chicana Subjects

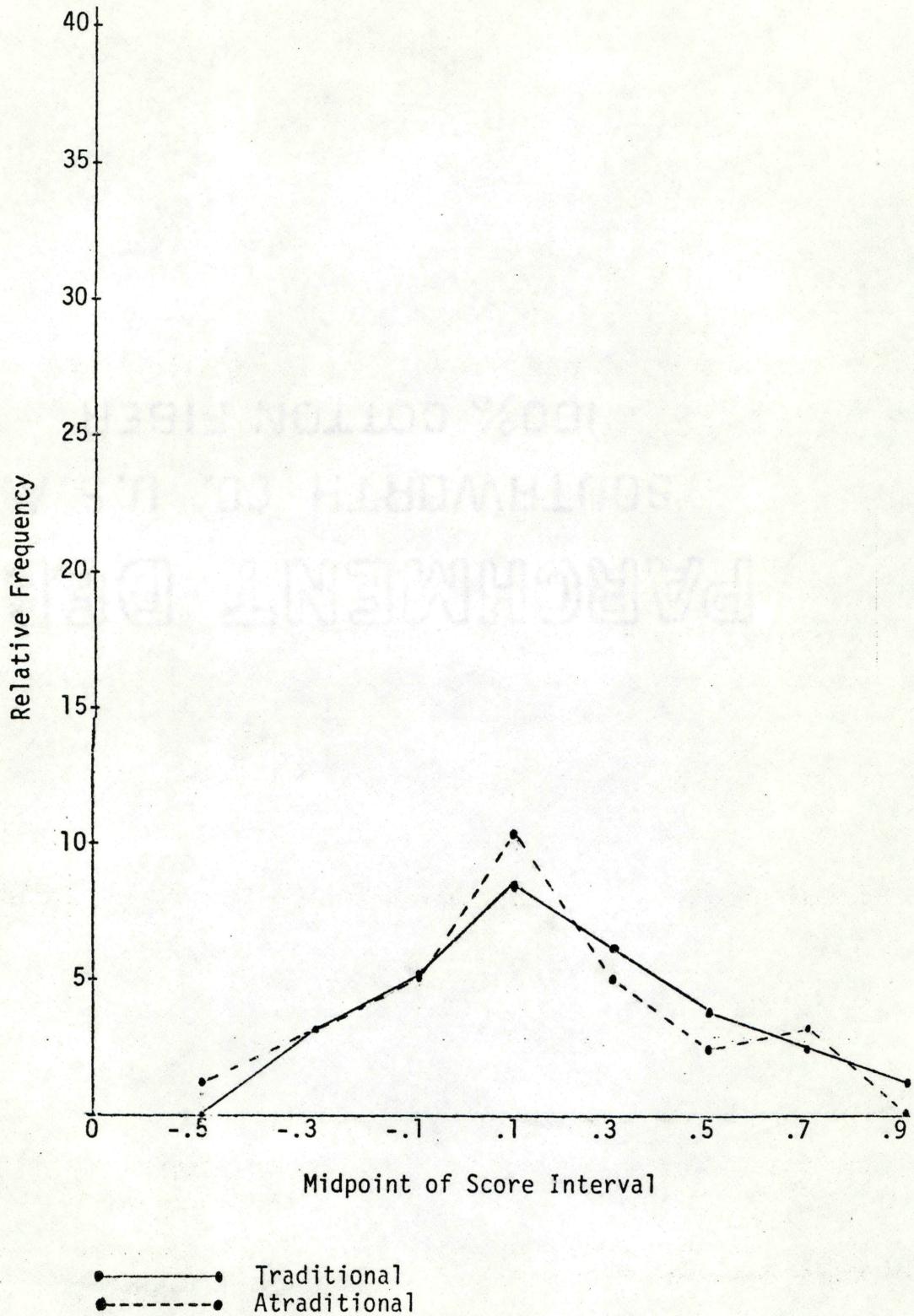


Figure 2

Frequency Distribution of Self Esteem Scores for
30 Traditional and 30 Atraditional Chicana Subjects

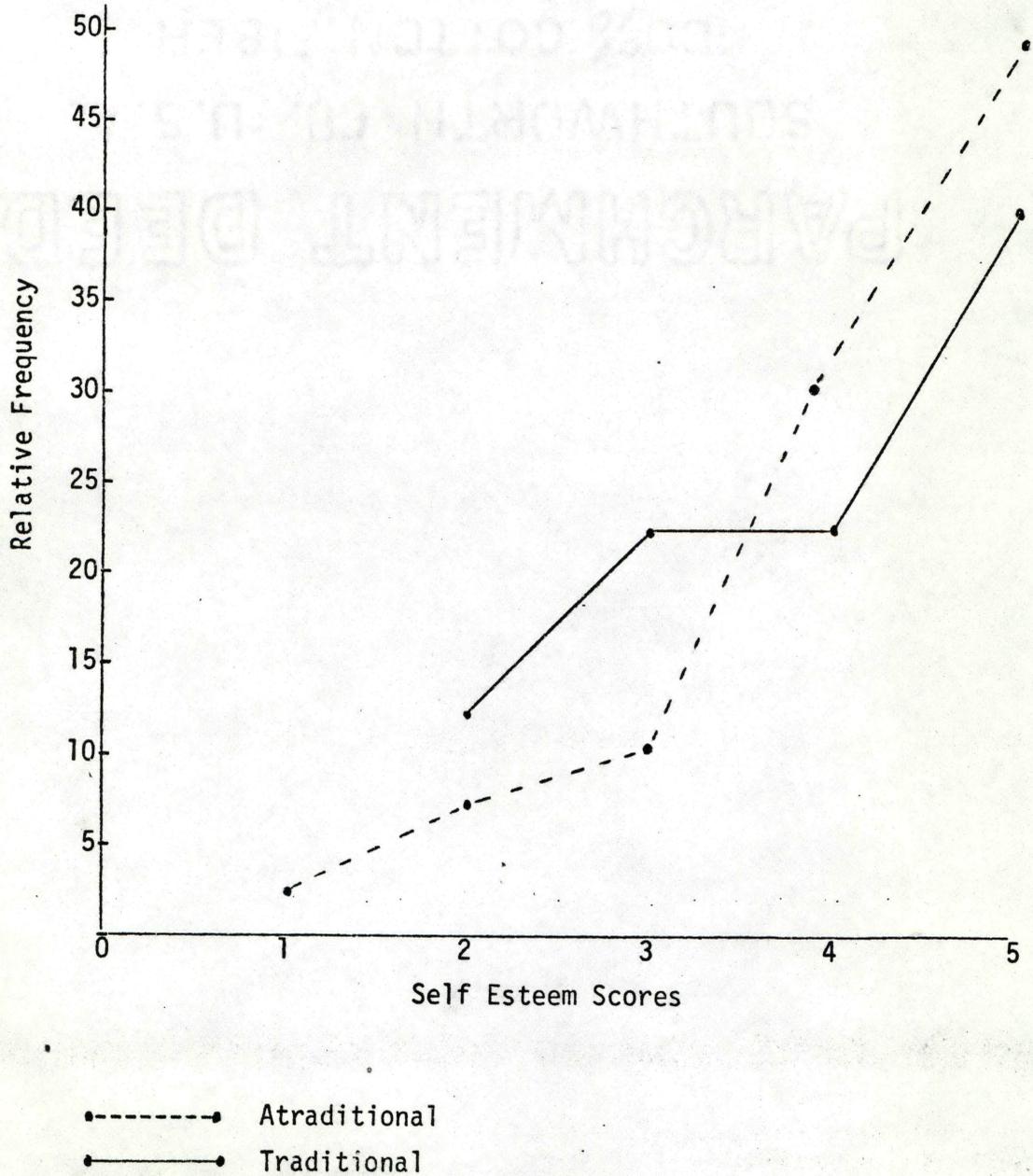
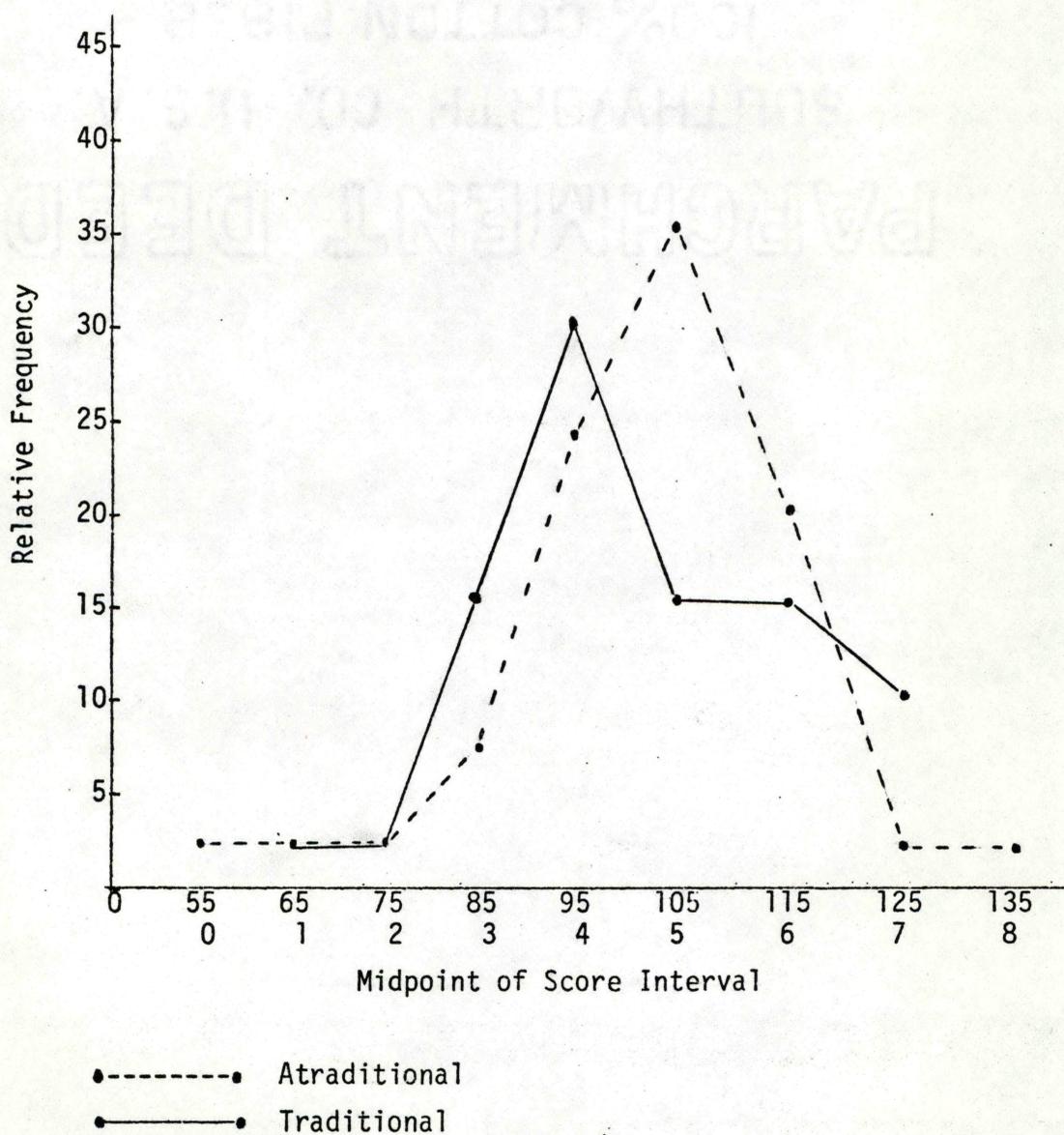


Figure 3

Frequency Distributions of Meaning in Life Scores
for 30 Traditional and 30 Atraditional Chicana Subjects



Test of Research Hypothesis

Differences between group means were compared for traditional and atraditional groups using Hotelling T^2 and univariate t Ratios. Table 2 presents the results of the statistical analysis on the three dependent variables under study. As can be seen, none of the tests were statistically significant.

Table 2

Hotelling T^2 and Univariate T Ratios for Total Sample, Traditional and Atraditional Sample Separately

Acculturation	$t = -.053,$	$df = 58,$	$p(N.S.)$
Meaning in Life	$t = .82,$	$df = 58,$	$p(N.S.)$
Self Esteem	$t = .95,$	$df = 58,$	$p(N.S.)$
Overall Hotelling $T^2 = 1.2985, (N.S.)$			

Correlational Analysis

A correlational analysis was conducted to determine if there were any relationships among the three dependent variables under study. The results of this analysis are presented in Table 3.

The significant positive correlation for the entire sample and traditional group between meaning in life and self-esteem indicate that high meaning in life is associated with high self-esteem. The significant negative correlation for the traditional group between self-esteem and acculturation indicates that subjects who scored low in self-esteem scored high in the acculturation measure. The significant positive correlation for the traditional group between meaning in life and acculturation indicates that high meaning in life is associated with a subject scoring high in acculturation.

Additional Analysis

Since the scales for self-esteem, meaning in life, and acculturation were standardized on populations which seem different from that of the present study; it was felt that overall scores might not provide an accurate picture of between-group differences. Consequently, each individual item of the scales was analyzed as a separate measure instead of combining the items in a single score, as proposed by the authors. Within this procedure each item of the self-esteem, meaning in life, and acculturation scales was regressed on the traditionality variable. Each item was entered as an

Table 3

Correlational Matrix for Total Sample, Traditional
and Atraditional Sample Separately

Total Sample		Traditional		Atraditional	
Self Esteem	Meaning in Life	Low Self Esteem	Meaning in Life	Self Esteem	Meaning in Life
-.1467	-.0630	*-.3704	*.3307	.0993	.2576
High Acculturation					
** .4003		*.5205		.2584	
Meaning in Life					

*p<.05
**p<.001

independent variable in a forward solution multiple regression. The dependent or criterion variable was a dichotomous variable indicative of group membership in which a traditional subjects were assigned a score of 0 and traditional subjects a score of 1. Therefore, an attemption was made to determine which items were the best predictors of group membership.

The criterion for including independent variables in the regression equation was that of largest squared partial correlational with the criterion. At each step the independent variable selected for inclusion was the one which provided for the greatest increment in explained criterion variation unexplained by the independent variables already included in the equation. All variables which showed significant ($p < .05$) increments of R^2 were retained in the regression equation (Kerlinger & Pekhazur, 1973). It was found that the self-esteem and acculturation items did not explain the variance of the traditionality variable in a significant manner; but a total of seven meaning in life items selected in this fashion explained up to 36% of the variance.

Table 4 shows the seven variables in the final regression equation, in their order of inclusion, together with means, standard deviations, and corresponding multiple, and zero-order correlations with the criterion variable multiple correlation between these seven variables and traditionality was .602 ($F = 4.215$, $df = 7.52$, $p < .01$).

On item 1 traditional Chicanas responded to: "I am usually" as being neutral on a scale from "really bored to

Table 4

Means, Standard Deviations, Multiple and Zero-Order
Correlations between Traditionality and the Seven
Meaning in Life Variables

Variable		Trad	Atrad	Multiple R	Zero- Order r
Melife 1					
I am usually:	Mean	4.40	5.23	.296	-0.29588
(1) Completely Bored	S.D.	1.567	1.135		
(7) Exuberant-Enthusiastic					
Melife 14					
Concerning Man's Freedom	Mean	4.80	4.10	.379	0.19035
(7) Absolutely free	S.D.	1.901	1.768		
(1) Completely Bound Limitations					
Melife 8					
In Achieving Life Goals	Mean	5.00	5.47	.459	-0.23996
(1) Made no Progress	S.D.	1.232	0.571		
(7) Progressed To Ful- fillment					
Melife 6					
If I could choose	Mean	5.30	5.07	.509	0.08365
(1) Prefer never to been born	S.D.	1.579	1.230		
(7) Like nine more lives like this one					
Melife 5					
Everyday is:	Mean	4.17	5.07	.534	-0.28443
(7) New and different	S.D.	1.821	1.202		
(1) Same					
Melife 11					
In thinking of my life:	Mean	5.80	5.30	.549	0.17914
(1) Wonder why I exist	S.D.	1.518	1.264		
(7) Always see a reason for being here					
Melife 4					
My personal existance is:	Mean	5.97	6.30	.602	-0.15549
(1) Utterly meaningless	S.D.	1.326	0.750		
(7) Very puposeful					

exuberant-enthusiastic;" whereas, atraditionals responded to the same item toward "exuberant-enthusiastic." On item 14 traditional subjects responded to: "Concerning man's freedom to make his own choices" as being toward "absolutely free to make all life choices;" whereas, atraditionals responded as being neutral on a scale from "completely bound limitation of heredity and environment" to "absolutely free."

Discussion

The focus of this study was to determine if those Chicanas who remained within the traditional roles were doing so at the expense of their self-esteem and meaning in life. It was hypothesized that a group of atraditional Chicanas would be significantly more acculturated and possess significantly higher self-esteem and meaning in life than a comparable group of traditional Chicanas. None of these hypotheses was supported. What this study seems to indicate is that one can be acculturated and still be considered traditional.

All Chicanas, whether classified as traditional or atraditional were found to have high self-esteem and meaning in life. What was found to discriminate between the two groups was the manner in which traditional and atraditional subjects responded to individual items in the meaning in life scale.

It now seems that Chicanas are going through a period of transition regarding their roles. These changes seem to be occurring both within the traditional and atraditional family. By looking at each of the significant items that do

discriminate between the two groups, traditional Chicanas seem to be stating that their daily lives are much like a routine. The role of the female within the traditional family, regarding expectations and/or responsibilities are very well defined. Since her role is very defined she sees a reason for being and possesses a feeling of purpose. Because she indicates a feeling of security she states if given the opportunity she would relive her life exactly the same. Since the traditional Chicana has yet not been fully exposed to many institutions, such as the educational system, she feels she is free to make all life choices.

Atraditional Chicanas state that their lives are becoming constantly new and different which gives them a sense of excitement. Since atrationals are striving for professional type roles they view their life goals as progressing to complete fulfillment and being purposeful and meaningful.

Atraditional Chicanas have experienced the educational system and other types of institutions which require an individual to follow rules and to experience conflict in obtaining a goal; therefore, they feel bound by limitation of heredity and environment, but also free to make some life choices. Regarding their personal lives they seem to be experiencing some conflict.

The atraditional Chicana, at times, feels insecure in the role she now has made for herself. Since this new role has not been clearly defined nor is it a role her family is able to fully accept she begins to question whether or not

she has fulfilled all her life responsibilities.

Chandler 1974 concludes from an investigation regarding value orientations among male and female Mexican-Americans. That Mexican-Americans are undergoing the same cultural transformations that all peoples experience as a result of living in and attempting to cope with modern social trends. This indeed is especially true for the Chicana.

This study has suggested that possibly new methods and/or instruments are needed to study Chicanas. The findings accounted for in this study are possibly one avenue which might prove helpful in understanding traditionality among Chicanas. While the sample size limits the reliability of the findings, it does produce interesting questions related to the standardization of the scales.

Limitations of Study

Acculturation and traditionality were found to be unrelated, a finding that can possibly be accounted for by the definition used in the present study for traditionalism. However, by looking at the items for meaning of life individually, 36% of the variance in traditionality, as defined in this study, can be explained.

Implications for Further Research

This study has demonstrated to give some justification to further investigate the meaning in life items in other Chicana populations in order to validate the scale. By doing so it can be used to develop a better understanding of the

changing role of the Mexican-American female.

The present study has also indicated that all Chicanas, by some mode, are becoming acculturated. Since the acculturation measure used in this study was unable to determine what group of Chicanas were more acculturated, it seems to suggest that possibly a more sensitive measure should be developed to determine where on a continuum atraditional and traditional Chicanas fall.

Research has shown that Chicanas are entering into many areas of society which at one time were closed to them. By entering into these new areas Chicanas are being faced by new dilemmas. This study has suggested that changes are occurring and strongly suggests that research studying all areas of the Chicana be conducted.

Perhaps the most significant implication this study has to offer is that if traditionality, in relation to how the Chicana feels regarding her role, is to be studied it should be investigated by looking directly at the role being performed. This study has shown that all Chicanas feel their role is satisfying and has definite purpose; what seems to discriminate between the two groups is in relation to the role each one is performing.

Appendix

Questionnaire for a study on: Acculturation, Self-Esteem and Meaning

The following is a questionnaire relating to a study which is being conducted by Patricia Ann Marquez, graduate student, Psychology Department, California State College, San Bernardino.

The study is concerned with Mexican-American females. Your participation will contribute to the knowledge of an understanding of the Mexican-American woman in our culture.

The questions are designed to measure how the Mexican-American female pursues a particular role and how she feels about it. The information required will take about 20 minutes of your time.

In order to assure you complete privacy, please do not give your name, address or identification of any kind. If you are willing to participate in this study, please complete the following items.

On the following pages you will find a concept printed on top of each page. Below that concept there is a set of scales. You are asked to rate each concept in relation of those scales.

Here is how to use these scales:

If you feel that the concept at the top of the page is very closely related to one or the other end of the scale, place a check-mark as follows: EXAMPLE

Fair _____ OR _____

Fair _____ Unfair

If you feel that the concept is quite closely related to one or the other end of the scale, place your mark as follows:

Fair _____ _____ OR _____

Fair _____ Unfair

If the concept seems only slightly related to one end side as opposed to the other side, place your check-mark as follows:

Fair _____ _____ OR _____

Fair _____ Unfair

If you consider the concept neutral on the scale, place your check-mark in the middle space:

Fair _____ _____ Unfair

1. It is very important that you place your check-mark on top of the line that designates your chosen position.
2. Do Not put more than one check-mark on a single scale.
3. Please complete personal background information.

PERSONAL BACKGROUND INFORMATION

Please answer with a mark whenever possible, in the spaces provided. Try not to skip any items and answer as accurately as you can.

1. Sex: Male Female
2. What is your ethnic background?
 - Mexican-American/Chicano
 - Anglo
 - Black
 - Asian
 - Other: _____
3. What year were you born? _____
4. How long have you been in the United States?
 - Since birth
 - Sometime after I was born
5. Which members of your family came from a foreign country?
(You may check more than one)
 - Parents
 - Grandparents
 - Other: _____
6. How large is your family?
 - 1-5 members
 - 6 or more
7. Who lives at home? (You may check more than one)
 - Self
 - 1-3 brothers
 - 4-6 brothers
 - 1-3 sisters
 - 4-6 sisters

8. What language do you speak at home?
- Spanish only
 - Mostly Spanish
 - Mostly English
 - English only
 - Other: _____
9. Where was the head of your household born?
- Mexico
 - United States
 - Other: _____
10. What kind of job does the head of the household have?
- Blue collar
 - White collar
 - Other: _____
11. Where did the head of your household grow up?
- Farm
 - City
12. How many years of education does the head of your household have?
- 0-8 years
 - 9 or more
13. Do you have any comments?

For each of the following statements, circle the number which most nearly applies to you right now, today just how it is for you. Because this is an exploratory type of survey, there certainly are no right or wrong answers. Please note that the numbers extend from one extreme to the opposite. "Neutral" implies no judgement either way try to use this rating as little as possible.

- | 1 | 2 | 3 | 4 |
|-------------------|---|----------|----------------------|
| Strongly
Agree | Agree | Disagree | Strongly
Disagree |
| 1. | On the whole, I am satisfied with myself. | | |
| 1 | 2 | 3 | 4 |
| 2. | At times I think I am no good at all. | | |
| 1 | 2 | 3 | 4 |
| 3. | I feel that I have a number of good qualities. | | |
| 1 | 2 | 3 | 4 |
| 4. | I am able to do things as well as most other people. | | |
| 1 | 2 | 3 | 4 |
| 5. | I feel I do not have much to be proud of. | | |
| 1 | 2 | 3 | 4 |
| 6. | I certainly feel useless at times. | | |
| 1 | 2 | 3 | 4 |
| 7. | I feel that I am a person of worth, at least on an equal plane with others. | | |
| 1 | 2 | 3 | 4 |
| 8. | I wish I could have more respect for myself. | | |
| 1 | 2 | 3 | 4 |
| 9. | All in all, I am inclined to feel that I am a failure. | | |
| 1 | 2 | 3 | 4 |
| 10. | I take a positive attitude toward myself. | | |
| 1 | 2 | 3 | 4 |

10. If I should die today, I would feel that my life has been:

7	6	5	4	3	2	1
very worthwhile						completely worthless

11. In thinking of my life, I:

1	2	3	4	5	6	7
often wonder why I exist						always see a reason for my being here

12. As I view the world in relation to my life, the world:

1	2	3	4	5	6	7
completely confuses me						fits meaningfully with my life

13. I am a:

1	2	3	4	5	6	7
very irresponsible person						very responsible person

14. Concerning man's freedom to make his own choices, I believe man is:

7	6	5	4	3	2	1
absolutely free to make all life choices						completely bound by limitations of heredity and environment

15. With regard to death, I am:

7	6	5	4	3	2	1
prepared and unafraid						unprepared and frightened

16. With regard to suicide, I have:

1	2	3	4	5	6	7
thought of it seriously as a way out						never given it a second thought

17. I regard my ability to find meaning, purpose, or mission in life as:

7	6	5	4	3	2	1
very great						practically none

18. My life is:

7	6	5	4	3	2	1
in my hands and I am in control of it						out of my hands and controlled by external factors

19. Facing my daily tasks is:

7	6	5	4	3	2	1
a source of pleasure and satisfaction					a painful and boring experience	

20. I have discovered:

1	2	3	4	5	6	7
no mission or purpose in life					clear-cut goals and satisfying life purpose	

Make complete sentences of each of the following phrases, work rapidly, filling in the blanks with the first thing that pops into your mind.

1. More than anything, I want
2. My life is
3. I hope I can
4. I have achieved
5. My highest aspiration
6. The most hopeless thing
7. The whole purpose of my life

Thank you very much for all your efforts in filling in these items. If you should be interested in any results, or if you have any questions, please feel free to contact me. I will provide the results and findings of this study for anyone that is interested.

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