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Factor analysis : a method for determining Mexican-American cultural preservation

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FACTOR ANALYSIS: A METHOD FOR DETERMINING MEXICAN-AMERICAN CULTURAL PRESERVATION

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Chapter I

INTRODUCTION

The purpose of this thesis is to design an inventory of cultural traits and to empirically determine by factor analysis which out of this global set of items are the most important in predicting Mexican-American cultural preservation.

Many authors, e.g., Gonzales, Madsen, Murillo, Sapir and Amado Padilla, in describing the Mexican-American culture, have focused on several factors which they have felt distinguish this culture from that of other ethnic groups and which are the major factors preserving the uniqueness of their heritage. These factors are:

1. the culture's religious identification--which is Catholic;

2. the strong emotional investment in the Mexican-American family and extended family;

3. the differences in food, literature, and media preferences;

4. the value usage and preference placed on the use of the Spanish language;

5. the percentage of culturally same people living in one's neighborhood; and,

6. the amount of ethnic interaction in one's daily life, i.e., interaction with Mexican-American friends, associates, etc.

Some of the above authors' assertions will be briefly described below.

Gonzales states that the traditional Mexican-Americans were Roman Catholic and completely devoted in their religious practice. This devotion to the Catholic religion, according to Gonzales, influences much of the group's behavior. An example given by Gonzales is the "Dia de Santo" or the Saint's Day. On this day a small feast is planned to honor the saint on whose day the youngest was born.[1]

Madsen concurs with Gonzales in emphasizing the religious devotion of the Mexican-American. He notes that the Mexican-American mother goes to mass, accompanied by her small children at least once a week.[2] Madsen describes the typical Mexican-American home which, he states, usually has an elaborate shrine or altar surrounded by flowers, candles, and at times, incense. The saints, according to Madsen, serve an important function in the Mexican-American daily life. Madsen states that in the Mexican-American

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[1]Sylvia Gonzales, "A Process for Examining Cultural Relevancy for Educational Compatibility of the Mexican-American in the United States," (Doctoral dissertation, University of Massachusetts, 1974), p. 21.

[2]William Madsen, The Mexican-Americans of South Texas (New York: Holt, Rinehart and Winston, Inc., 1973), pp. 60-64.

culture St. Christopher is the patron saint of travelers and he protects migrant workers when they are away from home. St. Martin, for those Mexican-Americans who own businesses, is the patron saint of business. According to Madsen, a picture or statue of Saint Martin is often found in businesses.[3]

The Mexican-American family structure has been discussed at length by many authors. Murillo, for example, says that the Mexican-American individual self is seen as secondary in importance to the well being of the total family.[4] Madsen concurs by saying that the Mexican-American family is likely to be the "single most important social unit in the Mexican-American's life and the center from which his view of the rest of the world extends."[5]

Gonzales quotes a statement made by Margaret Mead to the effect that "to be Spanish is to belong to a Familia." The Spanish word, familia, means more than just one's nuclear family, but also includes one's parents, grandparents, brothers, sisters, aunts, uncles and cousins.[6]

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[3]Madsen, op. cit., pp. 61-63.

[4]Nathan Murillo, "The Mexican-American Family," from Chicanos: Social and Psychological Perspectives, Nathaniel N. Wagner and Marsha J. Haug (Saint Louis: The C. V. Mosby Company, 1971), p. 100.

[5]Madsen, op. cit., p. 19.

[6]Margaret Mead (ed.), Cultural Patterns and Technical Change (New York: The New American Library of World Literature, Inc., 1955), p. 151.

The extended family structure, therefore, would seem to be an important indicator of Mexican-American culture.

Gonzales, in her discussion of Mexican-American foods, states that there is a paucity of empirical information on this subject, yet she feels that the obvious differences in the Mexican-American food warrants further study. Food, along with music and other forms of communication, according to Gonzales, transmits culture in a very physical yet subtle manner. Gonzales presents a chart breaking down the various types of Mexican-American foods by their traditional backgrounds. She obtained this chart from an unpublished paper written by Richard Santos. The Mexican-American food items were broken down into the following three types:[7]

1. Non-Mexican, Indian food: tacos and enchiladas, calabazita, menudo, barbacoa, etc.;

2. Mexican food: Chicken and meat enchiladas, green enchiladas, chilaquiles, pan dulces, machado, carne asada, etc.; and,

3. Non-Mexican, Mexican-American food: (flour) tortillas and (flour) tacos de harina, pinto beans (black-eye and black beans are preferred in Mexico), burritos, nachos, chile con carne and carne con chile, etc.

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[7]Gonzales, op. cit., p. 28.

Gonzales states that the cultural and traditional methods of preparing the above foods are important indicators of the preservation of Mexican-American cultural tradition.

The idea that language is an important transmitter of culture has been claimed by many authors (Erikson, Sapir, Saunder, Madsen, Padilla, etc.). Edward Sapir, for example, has described language as being "the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations."[8]

Language symbols, according to Saunders, seem to determine one's perception of the world in which he lives. In Saunders' discussion of language symbols, she exhibits examples which she feels show a difference in cultural perception. Saunders states that to the English speaker and member of the dominant Anglo culture, time is referred to in terms of industrial promptness. Examples given were "time flies," "the clock runs," "time is running out" and so forth. To the Mexican-American, on the other hand, the clock does not run. The Spanish speaker would say that "the clock walks." Another difference brought out by Saunders is in regard to the usage of the active and passive voice. The English-speaking person, when missing the bus, will state that he "missed the bus." The Mexican-American, on the other hand, will state that "the bus missed him." Although these examples are few in number,

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[8]Edward Sapir, Language (New York: Harcourt, Brace and World, Inc., 1949), p. 4.

Saunders claims that the Spanish and English languages consist of different conceptual frameworks.[9]

Amado Padilla has also discussed the importance of language as a factor which he feels relates to cultural identity. Padilla mentions a few studies by Karno-Edgarton and Torrey where language was an important factor in producing significant differences in I.Q. and mental health.

Padilla further claims that the Mexican-American neighborhood tends to support cultural identification. To Padilla the barrio serves a function of preserving one's Mexican traditions. The closeness of the extended family, the adherence to the Spanish language, and the large proportion of Spanish-speaking neighbors and associates all are factors which he feels preserve Mexican-American culture.[10]

Many authors have written many books on the above factors, asserting that these factors affect such things as education, intelligence testing, personality testing and mental health. Some studies have been attempted to show that Spanish-speaking people have cultural characteristics which affect the way they view the world. Yet very few studies have attempted to empirically isolate and evaluate

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[9]Lyle Saunders, Cultural Differences and Medical Care: The Case of the Spanish-Speaking People of the Southwest (New York: Russell Sage Foundation, 1966).

[10]Amado Padilla and Rene A. Ruiz, Latino Mental Health: A Review of Literature (Washington: DHEW Publication No. (ADM) 74-113, 1974), pp. 30-35.

cultural variables. Amado Padilla has attempted to develop a Mexican-American cultural scale, but his scale and its results remain to be seen. Sylvia Gonzales, in her dissertation, presented basic frequencies on various cultural items, but no attempts at cultural construct validation is presented.

Very few people have made any attempts at empirically testing cultural items for their importance and effect on cultural identity. The above cultural factors have merely been asserted to have effects on one's life style and world view. Do the above cultural factors affect one's self-reported identification? Are there cultural characteristics which describe a unitary construct of cultural identification? The above questions will be the focus of this study.

Since this is a pilot study, the author feels that the factors obtained in this study are only preliminary indicators of Mexican-American culture. Also, this inventory is far from a complete inventory of cultural variables and further Mexican-American cultural items should be included in future attempts at improving this cultural indicator.

A brief review of literature will be presented in Chapter 2 which will refer to a few studies or articles which have attempted to use culture in order to differentiate score-differences on evaluative tests. The major portion of this study will be spent in discussing the

procedure of factor analysis and its use in determining cultural factors.

Chapter II

REVIEW OF LITERATURE

Since very few studies have tried to identify cultural variables, the following studies are presented to give the reader some exposure to the attempts made by the following authors at showing cultural differences. Some of the following studies will use cultural differences as an argument for differences on I.Q. tests, psychological tests and other evaluative tests. Other studies presented in this chapter will argue that there are modal cultural characteristics and that these characteristics can be isolated by certain research procedures. Therefore, with the above overview in mind, the following studies and articles are presented.

Jane Mercer, in her article "Pluralistic Diagnosis in the Evaluation of Black and Chicano Children: A Procedure for Taking Sociocultural Variables Into Account in Clinical Assessments,"[1] used five modal characteristics of Riverside residents and correlated these characteristics

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[1]Jane Mercer, "Pluralistic Diagnosis in the Evaluation of Black and Chicano Children: A Procedure for Taking Sociocultural Variables Into Account in Clinical Assessments," Chicanos: Social and Psychological Perspectives, Nathaniel N. Wagner and Marsha J. Haug, The C. V. Mosby Company, 2nd ed., 1971, p. 191.

with I.Q. scores obtained by using W.I.S.C. for a large number of Black and Chicano children. Each of the Black and Chicano children were placed into one of the five modal groups according to the extent to which the tested person's family background conformed to the model characteristics of . Riverside community. The following table shows her results:

Table 1

Mean I.Q. Scores[2]

	Blacks	N	Chicanos	N
No control socio-cultural factors	90.5	339	90.4	598
0 or 1 modal characteristics	82.7	47	84.5	127
2 modal characteristics	87.1	101	88.1	146
3 modal characteristics	92.8	106	89.0	126
4 modal characteristics	95.5	68	95.5	174
5 modal characteristics	99.5	17	104.4	25

As can be seen from the above information, the mean I.Q. of the above minority groups improved as the number of

[2]The above information is adapted from normal distributions from Chicanos: Social and Psychological Perspectives (C. V. Mosby Co., 1976), 2nd ed., p. 191.

sociocultural factors of each child's family increased to the maximum of five modal characteristics. In fact, when both the black and chicano children reached the five modal characteristics level, their I.Q. is, for all practical purposes, the same as that of the Anglo population.

Jane Mercer, in her study, also did stepwise multiple regression on eighteen sociocultural characteristics which were used as independent variables. She correlated these independent variables with the dependent variable of I.Q. scores. The multiple correlation coefficient was .50 ($p < .001$). This indicates that 25 percent of the differences in I.Q. scores according to this study can be attributed to sociocultural factors.

In another study done by Kaplan, Rickers-Ovsiankina and Joseph, four cultures (Mormon, Spanish-American, Zuni, and Navajo) were sampled to determine whether distinct modal personalities were able to be sorted when judged by a person familiar with the four cultures.[3]

In a first study, twenty-four Rorschach tests were selected (six from each culture). A judge was asked to sort each of the twenty-four tests into four homogeneous groups without any other information except that four groups were represented.

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[3]Bert Kaplan, Maria A. Rickers-Ovsiankina, and Alice A. Joseph, "An Attempt to Sort Rorscach Records From Four Cultures," Journal of Projective Techniques, 20(2): 172-180, 1956.

In a second study, a judge familiar with the four groups and cultures was asked to perform the same sorting task.

The upshot of the study was that the first judge was unable to sort the Rorschachs into four meaningful groups, while the second judge was quite successful in sorting each of the four cultures into homogenous groups (13 out of 24 and 8 out of 12 groupings by second judge).

In yet another study done by Kaplan (1955) the effects of performance on Rorschach tests of four cultural groups were analyzed. The Rorschach, a test which is claimed to be culture-free, was given to four groups (52 Zunis, 20 Spanish-Americans, 20 Mormons, and 24 Navajo males) between the ages of eighteen and forty-two. Each of the above four groups was subdivided into two groups (veteran vs. non-veteran). Kaplan's assumption was that the veteran group was more acculturated to the dominant society than were the non-veterans. By using analysis of variance, eight major Rorschach variables were matched with the above veteran and non-veteran groups.

The ANOVA reached the .05 level of significance on two of the eight variables (M and F.C.). Three other variables (R, CF, and T/R) were close to the .05 level of significance.

Thus the result of the study showed important differences on Rorschach analysis due to acculturation factors. The results of this study are questionable since the

assumption underlying analysis of variance is that the eight Rorschach variables are independent of each other.

In a study done by Pierce, Clark, and Kiefer, a language-free method for assessing cognitive aspects of acculturation is developed and used to test aging adjustments of Japanese-Americans and Mexican-Americans.[4] The acculturation process was broken down into three components (cognitive, behavioral, and attitudinal). The cognitive component was tested by seeing how much Mexican-Americans and Japanese-Americans knew about their own popular culture in contrast to the amount of knowledge that they knew about Anglo-American culture.

The instrument used to test this question was a picture-identification test which included popular figures, historical personage, well-known geographical sites, and familiar artifacts.

All of the American pictures, as well as pictures cogent to the respondent's background, were shown to 27 first, second, and third generation Mexican-Americans, and 23 first, second, and third generation Japanese-Americans.

An assumption was presented by the author of the study which stated that first generation members of the above groups would be able to recognize Mexican items of their culture easier than third generation members. Of the

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[4]Robert Pierce, et. al, "A 'Bootstrap' Scaling Technique, Human Organizations," Journal of the Society for Applied Anthropology, (Winter, 31, 1972).

twenty-two Mexican pictures shown, eight showed the desired split on generations and had relatively high correlations with other items. From the twenty-one Japanese items, seven showed the desired split on generations and also had high relative correlations with other items. The above assumption was more pronounced in regard to Mexican-Americans than it was for Japanese-Americans, thus indicating that the third generation Mexican-Americans were more knowledgeable about their culture than were the third generation Japanese-Americans.

From the twenty-two American items, only eight were selected for the final American scale due to the fact that $p \leq .01$ for these items among Mexican-Americans and Japanese-Americans when matched for generations. The following is a table showing American scale scores by ethnicity and generation.

Table 2

American Scale Scores by Ethnicity and Generation[5]

	Generation		
	1st	2nd	3rd
Mexican	N = 6 $\bar{X}$ = 2.2 SD = 2.0	10 5.2 1.7	11 eta = .76 6.5 F2, 24 = 16.21 .8 p <.001
Japanese	N = 5 $\bar{X}$ = 3.0 SD = 1.6	6 7.0 .89	12 eta = .92 7.8 F2, 20 = 53.61 .39 p < .001

[5] Ibid., p. 409.

As one can see from the above table, information of the American culture attained by a person from another culture is dependent upon the amount of time that a culturally different person lives in this society. Therefore, it is important, in testing a person, to be aware of the amount of time that the individual has lived in this or any culture which is different from that of the tester.

In an article written by Cabrera on "Schizophrenia in the Southwest: Mexican-Americans in Anglo Land,"[6] he postulates that Mexican-Americans and Anglo-Americans live in worlds of unreality with reference to each other. Cabrera argues that the Mexican-American is living in three worlds which complicate his life. Those worlds are:

1. his historical foundations in Europe.

2. his Indio-Mexican heritage with its folklore characteristics.

3. his Anglo-American experiences.

He continues to state that each of these "worlds" is a combination of fact and fantasy for the Mexican-American and many times information received from these three worlds is confusing and in direct contradiction with each of the other worlds.

Cabrera further states that the Mexican-American may reflect different degrees of the above backgrounds.

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[6]Arturo Y. Cabrera, "Schizophrenia in the Southwest: Mexican-Americans in Anglo Land," Claremont Reading Conference: Thirty-first Yearbook, ed. Malcolmp Douglass (Claremont, California: Graduate School and University Center, 1967), pp. 101-106.

There may be some Mexicen-Americans who primarily live their lives within the Indio-Mexican world or there are those who lose their ethnic identity and live lives of middle-class Anglo-America. He concludes by saying that Anglo-Americans tend to perceive these differences in Mexican-Americans as a result of being socially disadvantaged. He therefore warns educators that school will continue to falter unless they are aware of the differences in culture and language of the Mexican-Americans, and unless these differences are given consideration when developing programs for these culturally different children.

The last study which will be presented in this section is a study by Chandler and Plakos.[7] This study retests the I.Q. of Spanish-speaking children by using a Spanish version of the Wechsler Intelligence Scale for children. The sample is taken from Spanish-speaking children in Sacramento who were enrolled in grades three to eight. The results showed a mean gain of 13.15 I.Q. points when taking the Spanish version of the W.I.S.C. as compared to results obtained from these children from the English version of the W.I.S.C. The mean I.Q. obtained on the English version of the W.I.S.C. was 68.61 (an I.Q. of 75 is the cutoff level for placing children in educable mentally retarded classes). The mean I.Q. obtained on the Spanish version of the W.I.S.C. was 81.76.

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[7]John T. Chandler and John Plakos, Spanish-speaking Pupils Classified as Educable Mentally Retarded (Sacramento: California State Department of Education, Division of Education, Division of Instruction, 1969), 7 pp.

The author recommended that the school-district personnel retest Spanish-speaking children who were currently placed in E.M.R. classes with the Spanish version of the W.I.S.C.

Although the above study shows differences on I.Q. scores when controlled for language, it is felt by the author of this study that if the above Spanish-speaking children were also controlled for the degree of identity to their culture the mean I.Q. of these children may have been higher.

An examination of literature on studies which have controlled for degree of cultural identity shows a paucity of information on this subject. It is felt by the author of this study that results on many tests which determine a person's culture by his association with a particular ethnic group is highly inadequate. Therefore, the author feels that an instrument needs to be developed which will assess degrees of the cultural preservation for culturally different people--in this case, Mexican-Americans.

Chapter III

RESEARCH QUESTIONS

The author of this study presents the following three research questions which will be addressed in this study:

Question I: Are there differences between Anglo respondents and Chicano respondents in their overall life styles as indicated by the Mexican-American Cultural Preservation Index (M.A.C.P.I.)?

Question II: How well do the defined categories found on the M.A.C.P.I. predict an individual's self-reported identification with Mexican culture and with self-reported group identification?

Question III: Do the final items selected from the M.A.C.P.I. describe a unitary construct of cultural preservation among Chicano respondents?

Chapter IV

METHODOLOGY

In the following pages the author will discuss the selection of the subjects and the method used (i.e., factor analysis) in determining factors which are associated with self-reported Mexican-American identification. The reader will be lead through the process of factor analysis, so that the reasoning behind this procedure can be understood and hopefully encourage the reader to continue the validation process of the M.A.C.P.I.

Subjects

Subjects for this study were selected from two colleges in the San Jose area. The two colleges are: San Jose City College and San Jose State University. Three classes were given the Mexican-American Cultural Preservation Index (see Appendix D) to determine items which predict cultural identity. Two classes were from San Jose City College (Chicano history and United States history) and one class was from San Jose State University (undergraduate social work class).

Two groups were represented in this study (44 Chicanos, 15 Anglos). Of the 59 subjects, 38 respondents were from San Jose City College, and 21 respondents were

were from San Jose State University. By sex, there were 22 males and 33 females (4 subjects did not respond) in the sample. Fifty-nine percent of these students were working toward majors in social science or human services, and 35 out of the 59 respondents wanted to pursue a Masters or Ph.D. degree. Of the Anglo subjects, 53 percent were single, 40 percent were married, and 7 percent were divorced. Of the Chicano respondents, 59 percent were single, 30 percent were married, 2 percent were separated, 7 percent divorced, and 2 percent widowed.

The mean years that Anglo respondents' ancestors have been in the U.S.A. was approximately 100 years. The mean years that the Chicano respondents' ancestors have been in the U.S.A. was about 80 years.

The Instrument

The instrument was developed from various readings (e.g., "North from Mexico," "Mexican-Americans of South Texas," and a paper called "Measuring Ethnicity Among Mexican-Americans: A Preliminary Report on the Self-Identity of a Latino Group in the United States") which pertained to the Mexican-American culture. The above paper was presented by Amada Padilla and Manuel Carlos to the Inter-American Congress of Psychology in Columbia.[1] This paper discusses

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[1]Manuel L. Carlos and Amado M. Padilla, "Measuring Ethnicity Among Mexican Americans: A Preliminary Report on the Self-Identity of a Latino Group in the United States" (paper prepared for presentation at the XV. Interamerican Congress of Psychology, Bogotá, Colombia, December 14-19, 1974).

concepts which they feel are important in measuring ethnicity among Mexican-Americans.

After reading the above books and article, the author of this study developed questions which took the concepts presented from the above readings. Questions were developed relating to such concepts as language knowledge and usage, cultural heritage, ethnic interactions, ethnic pride and identity, and ethnic demographic information.

Seventy questions were developed in total, fourteen of which focused on basic demographic information, twenty-one questions focused on language usage, knowledge, and value, and the remaining thirty-five questions addressed themselves to such things as food preference, media preference, extended family structure, neighborhood composition, and self-cultural identity scaling.

The two questions pertaining to occupation were scaled using the Warner's Occupation Scale (see Appendix C).

The following were the questions asked, ordered in the manner as they relate to the six factors found on page 1. In order to understand the meaning of the tables presented throughout this study, the following questions will also have their variable number assigned to them.

Questions Found on the Mexican-American Cultural Preservation Index

The questions on the M.A.C.P.I. will be presented as they are related to the six factors found on page 1. The first two categories (Demographic Questions and Educational

Interests) are presented not so much as items of the M.A.C.P.I. pertaining to culture but as a method for assessing the subject's background in order to see if the respondents' backgrounds are varied.

Demographic Questions

V1--Sex.

V2--College name.

V4--Respondent's major.

V5--Ethnic group identification (global).

V7--Household head's highest income.

V8--Household head's approximate yearly income.

V9--Household Head's occupation (see Warner Occupation Scale, Appendix C).

V10--Respondent's present living situation.

V11--Respondent's present economic situation.

V12--Respondent's yearly income.

V15--Respondent's occupation.

V70--Name of course information collected.

V6--How long has respondent's family ancestors been in the U.S.A.

Education Questions

V3--Respondent's highest degree aspiration.

V13--Respondent's highest completed school years.

V66--Number of years respondent attended school in Mexico.

V67--Number of years respondent attended school in the U.S.A.

Religious Identification Question

V52--Respondent's religious identification.

Extended Family Questions

V53--Respondent's mother lives in the same neighborhood.

V54--Respondent's father lives in the same neighborhood.

V55--Respondent's sister lives in the same neighborhood.

V56--Respondent's brother lives in the same neighborhood.

V57--Respondent's grandparents live in the same neighborhood.

V58--Respondent's uncle lives in the same neighborhood.

V59--Respondent's aunt lives in the same neighborhood.

V60--Respondent's cousins live in the same neighborhood.

Language Value and Preference Questions
(Spanish and English)

V32--Language respondent hopes children will speak.

V33--Value respondent places on the use of Spanish.

V31--Language respondent prefers first name said in.

V36--Value respondent places on the use of English.

V20--Language respondent prefers while watching television.

V21--Language respondent prefers while listening to the radio.

V22--Language respondent prefers while reading the newspaper.

V23--Language respondent prefers while reading magazines.

V24--Language respondent prefers while reading books.

Cultural Preference Questions (Literature, Media, Arts, Sports)

V61--Respondent's preference in movies.

V62--Respondent's preference in food.

V63--Respondent's preference in music.

V64--Respondent's preference in art and pottery.

V65--Respondent's preference in sports.

Language Knowledge Questions

V16--Type of Spanish respondent speaks.

V17--How well do parents speak Spanish.

V18--Type of Spanish parents speak.

V19--Where respondent first learned Spanish.

Language Usage Questions (Possible Acculturation Items)

V25--Percent of Spanish respondent uses daily.

V26--Percent of Spanish parents use in their daily conversation.

V27--Language respondent uses while talking to parents.

V28--Language respondent uses while talking to brothers and sisters.

V29--Language respondent uses while talking to friends.

V30--Language respondent uses while talking to relatives.

V34--Percentage of English used by respondent daily.

V35--Percentage of English used by parents daily.

Birth Place of Respondent and Significant Others

V47--Respondent's birth place.

V48--Spouse's birth place.

V49--Parent's birth place.

V50--Grandparent's birth place.

V51--Children's birth place.

Visits to Mexico

V37--How often respondent visits Mexico.

V38--Respondent's average stay while in Mexico.

Ethnic Friends and Associates (Possible Acculturation Items)

V39--Percent Mexican-American friends and associations as child.

V40--Percent Anglo-American friends and associations as child.

V41--Percent Mexican-American friends, etc. as an adolescent.

V42--Percent Anglo-American friends, etc. as an adolescent.

V44--Percent Anglo-American friends, etc. presently.

V45--Percent Mexican-Americans in respondent's neighborhood.

V46--Percent Anglo-Americans in respondent's neighborhood presently.

The Mexican-American Cultural Preservation Index that was given to the respondents will also be presented in Appendix D.

Validation Procedure Using Factor Analysis

This section will deal briefly with some of the steps involved in validating the M.A.C.P.I. Many of the concepts presented in this section are taken from Cronbach's

Essentials of Psychological Testing[2] (pp. 115-150, and pp. 309-352), and The Statistical Package for the Social Sciences (S.P.S.S.),[3] Chapter 24, which is presented by Jae-On Kim from the University of Iowa. Although this study is exploring factors in cultural preservation, and thus a preliminary form of validation, the process of test validation is an important concept in order for one to do follow-up studies on this instrument.

When one is interested in validating a test, one needs to know what is meant by the term "validity." According to Cattell, validity is defined as "the ability of a test to predict something other than itself."[4] In this pilot study, the author hopes to determine which items initially predict self-reported cultural preservation. According to Cronbach, there are three types of test validations. These three validation types are: (1) predictive validation; (2) construct validation; and, (3) criterion validation.[5]

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[2]Lee J. Cronbach, Essentials of Psychological Testing (New York: Harper and Row Publishing, 1970), pp. 121-149.

[3]Hie, et al., "Factor Analysis," Statistical Package for the Social Sciences, Jae-on Kim (New York: McGraw-Hill Book Co., 1975), pp. 468-514.

[4]R. B. Cattell and F. W. Warburton, Objective Personalities and Motivation Tests (Urbana: University of Illinois Press, 1967), p. 32.

[5]Cronbach, pp. 121-149.

Predictive validation is accomplished when a test can predict some factor consistently. One determines predictive validation by performing follow-up studies on the factors which were obtained from the statistical procedure of factor analysis.

An important characteristic of predictive validation is the concept of concurrent criteria. Concurrent criteria are measures which are given within the same time parameters as are the other variables being tested. Using concurrent variables (in this study, the concurrent variable is V68 and V69) suggests that validation is accomplished by comparing the other variables (the remaining items on the M.A.C.P.I.) with an established measurement of cultural preservation. In this study, instead of comparing the seventy items (which are found on the M.A.C.P.I.) with some other cultural preservation tests, the author developed two items which are used as concurrent variables. These concurrent criteria (variable 68 and variable 69) asked the respondent to state: (1) with what group the respondent identified; and, (2) to what degree the respondent felt that he identified with Mexican culture. These criteria are used to determine which items on the M.A.C.P.I. are predictive of cultural preservation. Since there are no validated cultural preservation tests, these items help to give the author a preliminary method of validating the instrument.

The assumption, in using the above concurrent criteria, is that people who either identify highly with

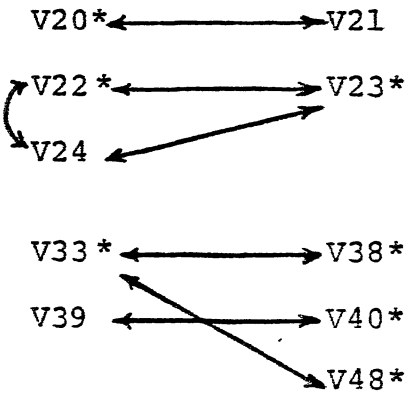
Mexican culture or feel that they should identify highly with Mexican culture will answer the items on the M.A.C.P.I. in a manner which they know or feel (as members of that culture) determines high identity. Those Chicanos who feel that they do not identify highly with Mexican culture will answer in a manner which is similar to the Anglo culture. Once these concurrent criteria are answered by the respondents, a statistical procedure will be used (i.e., factor analysis) to determine which items correlate with the concurrent variables.

Selection of variables to be entered in the final factor analysis took place in several stages. In determining which seventy variables correlated highly with the concurrent variables, correlations were done on all the cases where the person responded as being Chicano (variable 5 on M.A.C.P.I.). In order to attain all the correlations, the seventy variables were divided into thirds, in order to accommodate the computer core limitation. Also some variables were not correlated due to the large number of non-respondents on those items (e.g., V53-V60). Once the correlations (i.e., of the concurrent variables with the other variables on the M.A.C.P.I.) were attained, those which had a correlation of .30 or higher with at least one of the concurrent criteria were selected for further analysis.

The arbitrary basis for selection was based on the recognition that an item with less than a .30 zero order

correlation with the concomitant criteria (items 68 and 69) would contribute less than 9 percent of the variance in those criteria. As a result of this selection, factor analysis was attempted on the twenty-five variables (concurrent variables 68 and 69 with the other twenty-five cultural items) which were found to have a correlation with the concurrent variables of a .30 or better (see Appendix B).

Due to the core limitations of the Factor Analysis Program, eight variables (V10, V14, V28, V29, V50, V61, V66, V70) were eliminated from the twenty-five items and the remaining seventeen variables plus the concomitant variables 68 and 69 were refactored. Seven variables of the nineteen items were eliminated on the basis of correspondence in content with one or more of the other items in the array (variables 20, 22, 23, 33, 38, 40 and 48). The seven items which were eliminated due to their established communality with some other items are graphically shown below. The communality between variables will be represented by arrows. An asterisk will indicate those variables which were removed from the nineteen variables, due to having identical established communalities.



Interestingly, the first group (V20, V21) seems to indicate identical language preference when watching television and listening to the radio.

The second group (V22, V23, and V24) seems to measure one's capabilities in a particular language when reading such things as newspapers, magazines, and books.

The third group's (V33, V38, and V48) communality is much more difficult to explain since there seems to be no obvious initial cause. Variable 33 measures the degree of value that the respondent placed on the use of the Spanish language, item 38 measures the respondent's average stay while in Mexico; and variable 48 asks where the spouse (of the respondent) was born. A plausible explanation for their communality may be that although an established communality exists, no attempt is made at this stage by the program to indicate which items are positively or negatively correlated.

The fourth group (V39, V40) is obviously the remainder of one another. Variable 39 asks the respondents, "What percent of your friends, associates and co-workers were Mexican as a child"; and variable 40 asks the respondent, "What percent of your friends, associates, and co-workers were Anglo as a child." Both questions are answered by each of the respondents. Therefore, if one claims that 75 percent of his friends, as a child, were Mexican, then the same person will answer the question pertaining to Anglo friends, as a child, as 25 percent.

These above variables (variables 20, 22, 23, 33, 38, 40, and 48) suggest they also have an important contribution in assessing cultural preservation.

In analyzing the final twelve items (variables 69, 68, 21, 24, 27, 30, 31, 32, 39, 46, 47, and 63), an S.P.S.S.. subprogram, factor analysis was used. According to Jae-On Kim,

> The single most distinctive characteristic of factor analysis is its data-deduction capability. Given an array of correlation coefficients for a set of variables, factor-analytic techniques enable us to see whether some underlying pattern of relationships exists such that the data may be "rearranged" or "reduced" to a smaller set of variables accounting for the observed interrelations in the data.[6]

When using factor analysis, one follows a three-step statistical procedure. The three steps consist of (1) the preparation of the correlation matrix; (2) the extraction of initial factors; and, (3) rotation of variables into terminal factors. Each of the above steps will be briefly discussed below.

As was stated in the previous paragraph, the first step in this procedure is the preparation of the correlation matrix. The correlation matrix in this first step measures the relevant associations for a set of variables, which were determined by the program user (in regard to this study, the set of variables are the seventy variables found on the M.A.C.P.I.). Since the factor analysis was applied to

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[6]Hie, et al., p. 469.

social characteristics instead of objects, communities, or units, an R-type factor analysis was performed instead of the other option which is the Q-type factor analysis. An R-type factor analysis calculates correlations between each pair of social items (i.e., variable 1 to variable 70 by variable 1 to variable 70).

The second step in the application of factor analysis is the extraction of relevant variables from the initial factors. At this stage of analysis, a new set of variables is extracted based upon the interrelations exhibited in the data. In this study, those variables which had a correlation of .30 or higher with the concurrent criterion were pooled and refactored. The analyst at this stage can employ two options in facilitating the task of extraction. These options are: (1) the defined factor option and (2) the inferred factor option.

In using the defined factor option, one is not required to have any assumptions about the underlying structure of the variables. The procedure employed by the computer is to determine the best linear combination of the variables.

In applying the second option (i.e., the inferred factor option) the analyst must have certain assumptions which he believes affect the items and that these assumptions are the underlying communality found in the data. According to Kim, the implicit faith of the person using

this option is that those "assumed common determinants will not only account for all the observed relations in the data, but will also be smaller in number than the variables."[7]

The third and final step in performing factor analysis is the rotation of the extracted variables into terminal factors. What this means is that the computer subprogram, Factor Analysis, searches for simple and interpretable factors or constructs.

There are two options one can use in performing this third step. Option 1 is orthogonal rotation and Option 2 is oblique rotation. According to Kim, the reasons to employ either factor will be the same (i.e., to determine factors or constructs). Orthogonal rotations are much simpler mathematically than are oblique rotations, but the results obtained from oblique rotations are empirically more realistic.

Therefore, the remaining twelve items (i.e., V69, V68, V21, V24, V27, V30, V31, V39, V47, and V63; see Appendix B) were factor analyzed, using orthogonal varimax rotations, to see which items produced independent factor loadings. Orthogonal varimax rotation is a method which rotates the twelve factors about its axis and determines different factors which are produced by the rotated correlation matrix. Factor loadings can be thought of as the correlation between the test score and the factor score. The test scores in this case are the twelve items.

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[7] Ibid., p. 471.

Cronbach states that the square of the loadings tells the researcher what proportion of the test variance can be explained by each factor.[8] Once the factors are determined, it is the job of the researcher to find the common construct that each factor represents. This is accomplished by analyzing those items, in this case the twelve items which correlated highly, with the particular factor. The factor loading found in the Mexican-American Cultural Preservation Index should reflect constructs which are related to cultural preservation (i.e., those factors presented by Madsen, Padilla, Gonzales, etc.). Further discussion on the final twelve items will be presented in Chapter 5, Part III.

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[8]Cronbach, pp. 310-314.

Chapter V

RESULTS

The results of this study will be presented in three parts. Each part will discuss one of the three research questions presented in Chapter 3.

Part One will discuss the general frequencies of the Anglo and Chicano respondents on items found on the M.A.C.P.I. Part Two will present the correlations of cultural items found on this Index and their associations to variables 68 and 69; and in Part Three, the author will discuss those twelve variables which were factor analyzed and the interpretations of the factor loadings which were determined through the use of orthogonal varimax rotation.

Part One

Question One: Are there differences between Anglo respondents and Chicano respondents in their overall life styles as indicated by items found on the Mexican-American Cultural Preservation Index?

In discussing the results, the basic frequencies of the M.A.C.P.I. will be presented as found on pages 22-25. The demographic and education categories found on page 22, will not be focused on since these items are not

as cogent to a discussion of cultural identity and preservation, and because parts of these sections were included in the discussion on the section of subject selection.

The category that we will begin with is that category which addresses religious identification. When comparing the Anglo respondent and the Chicano respondent on this category, the Chicano respondent responded highly as being of the Catholic faith (80 percent). The Anglo respondent, on the other hand, did not identify highly with any one religious group. The religious groups with the most Anglo responses were that of the Protestant and Jewish faiths (20 percent each). The frequencies between the two groups seem significantly different. These results seem to indicate that the contentions made by Madsen and Gonzales that Chicanos' religious identification is Catholic were correct. Future questions need to be developed and tested in order to determine finer degrees of religious identification and devotion.

Questions such as the following could be asked:

1. How often do you attend Mass during the week?
2. How often does your family attend Mass weekly?
3. Do you have a religious shrine at home?
4. Do you celebrate religious holidays (such as Saint's Day and Virgin of Guadalupe)?
5. To what degree do you identify with the Catholic religion?

The next set of items that will be discussed are those items which determine extended family ties. The Chicanos responding to the M.A.C.P.I. had a higher percentage of family members living in the same neighborhood as compared to the Anglos. The following table is presented to show these differences.

Table 3

Percentage of Family Members Living in Respondent's Neighborhood

Family members	Chicano N = 44		Anglo N = 15	
	Freq.	%	Freq.	%
Mother	20	45%	4	27%
Father	18	41%	4	27%
Sister	20	45%	1	7%
Brother	20	45%	3	20%
Grandparents	5	11%	1	7%
Undle	6	14%	0	0%
Aunt	5	11%	0	0%
Cousins	9	20%	0	0%
Total	103	232%	13	88%

When one averages the total column percentages of family members living in the respondents' neighborhood from

the two groups, the Chicanos have a larger percentage of family members living in the same neighborhood than the Anglos (29 percent, 11 percent). This information seems to indicate that extended family ties exist which seems to support the author's contentions discussed in the introduction of this paper on extended family ties.

The following discussion will combine the categories addressing language value, language preference, and cultural preference (media).

Both Anglos and Chicanos, when asked what language they hope their children would speak, indicated that they valued bilingualism for their children.

Seventy-three percent of the Anglos stated that they would want their children to be able to speak both English and Spanish equally well, as did 93 percent of the Chicanos.

The Anglos responded somewhat lower than the Chicanos (60 percent vs. 78 percent) in stating the value that they placed in the use of Spanish when the responses of high value and very high value were combined. The Chicanos responded with a higher frequency than the Anglos in stating that they placed a very high value in the use of the Spanish language (64 percent vs. 20 percent). When asked, "What value do you place in the use of English?", the Anglo respondent valued the use of the English language moderately higher than the Chicano respondent (see Appendix A, Table 19). Of the Anglo respondents, a combined total of

100 percent placed a high and very high value responses as compared to the Chicano who placed a high or very high value response only 82 percent of the time (see Appendix A, Table 19).

The Chicano respondents scored somewhat lower than the Anglo respondents on the value that they placed in the use of the English language, but higher on the value placed in the use of their own language.

The majority of Chicano respondents seem to prefer the English language when watching television, listening to the radio, reading books, magazines, and newspapers (66 percent, 55 percent, 75 percent, 75 percent, 75 percent respectively; see Appendix A, Tables 21-25).

The Chicanos on the above preferred English to a higher degree for reading materials (i.e., books, magazines, and newspapers--75 percent) than for television and radio (66 percent, 55 percent respectively; see Appendix A, Tables 21 and 22). This may be due to the following reasons:

1. The content of American movies and literature may be much more interesting than that of its Mexican counterparts.

2. The respondent may not be able to read Spanish.

3. The Chicanos may feel more proficient in reading literature written in English than reading literature written in Spanish. This may be due to having received their education in the United States (i.e., in the English language).

When both groups were asked about their cultural preferences on such things as movies, food, music, art, pottery, and sports, the following shows their responses.

Table 4

Preference Placed on Cultural Items--
Anglo Respondents

Cultural items	American		Both American and Mexican		Mexican	
	Freq.	%	Freq.	%	Freq.	%
Movies	15	100%	0	0%	0	0%
Food	7	47%	5	33%	3	20%
Music	12	80%	2	13%	0	0%
Art and pottery	7	47%	4	27%	2	13%
Sports	9	53%	2	13%	0	0%
Total	50	327%	13	86%	5	33%

*N = 15. Not all frequencies on items when summed across equal fifteen; this is due to some respondents who did not respond.

Table 5

Preference Placed on Cultural Items--
Chicano Respondents

Cultural items	American		Both American and Mexican		Mexican	
	Freq.	%	Freq.	%	Freq.	%
Movies	20	45%	5	11%	15	34%
Food	1	2%	5	11%	37	84%
Music	9	20%	10	23%	22	50%
Art and pottery	2	4%	3	7%	29	66%
Sports	23	52%	6	14%	10	23%
Total	55	123%	29	66%	113	257%

*N = 44. Not all frequencies on items when summed across equal forty-four; this is due to some respondents who did not respond.

When the total for each of the three columns is averaged by the five cultural items, the differences in cultural preference on American and Mexican items becomes evident. Of the Anglo respondents, 65 percent preferred American cultural items, 17.2 percent preferred both Mexican and American cultural items and 6.6 percent preferred Mexican cultural items. Of the Chicano respondents, 24.6 percent of

them preferred American cultural items, 13.2 percent preferred both Mexican and American cultural items and 51.4 percent preferred only Mexican cultural items.

The results presented above seem to indicate that both groups in general, are very different from each other in regard to their preference on cultural items.

Most of the Chicano respondents (72.7 percent), when asked what type of Spanish they felt they spoke, stated that they spoke Chicano Spanish (Pocho), as did their parents (75 percent). A large percentage (88.6 percent) stated that they first learned Spanish at home.

When asked how well they felt that their parents spoke Spanish, 93.2 percent said fluently.

Another item which seems to indicate that the Chicano respondent is acculturating is in regard to his daily use of the Spanish language. When the respondent was asked, "What is the amount of Spanish that you use daily?", a moderate percentage (27 percent) stated that they spoke Spanish 50 percent to 26 percent of the time, while 48 percent stated that they use Spanish 25 percent of less of the time. Their parents, on the other hand, spoke Spanish more frequently. Fifty-nine percent of the respondents stated that their parents spoke Spanish at least 51 percent of the time. The Anglo and their parents spoke only English!

The questions regarding which language the respondent used when talking to parents, relatives, friends, brothers,

and sisters proved interesting. The results indicated that when the Chicano respondents talked with older people (i.e., their parents and relatives) the majority used Spanish (57 percent and 52 percent respectively), which seems to indicate that these older people are more traditional. This possibly indicates that the Chicanos slip into other traditional modes of behavior in addition to language when addressing older people.

When the Chicanos talked to peers or younger people, the majority used English. Sixty-four percent stated that they used English while talking to friends and 61 percent used English when talking to their brothers and sisters.

From the above results, it would seem reasonable to assume that if one spoke more English, then one would tend to prefer his first name to be said in English. The Chicano respondents have already stated that 75 percent spoke Spanish 50 percent or less of the time (see Appendix A, Table 26) yet 73 percent preferred their first name to be said in Spanish (see Appendix A, Table 27). This is possibly due to getting accustomed to being called by the way one's name was pronounced as a child.

Both Anglos and Chicanos responded similarly when asked, "What percent of English do you use daily?" All Anglos responded that they used English 76 percent to 100 percent of the time. The Chicano respondents (71 percent) stated that they used English 51 percent to 100 percent of

the time (see Appendix A, Table 28).

Although the Chicano uses English somewhat more than he uses Spanish, both languages are used frequently. The Anglo respondents seem to be monolingual as compared to the Chicano who tends to be bilingual. The large percentage of English language preference, usage and value may be due to the attempt of Chicano respondents to survive in a college setting. The results may be quite different on non-college Chicanos or on Chicanos who were educated in Mexico.

The results obtained from that part of the M.A.C.P.I. which asks questions on one's birthplace seems to indicate that most of the Chicano respondents (86 percent) are second generation Mexicans. These results indicate that 61 percent of their parents and 25 percent of their grandparents were also born in the United States (see Appendix A, Table 29).

When the respondents were asked how often they visited Mexico yearly and what was their length of stay while in Mexico, the majority of both Anglo and Chicano respondents never visited Mexico.

The final discussion of this section will focus on those questions which ask both groups what percent of Mexican and Anglo friends they have or had as a child, adolescent, and presently, and the percent of Mexicans and Anglos living in their neighborhoods. The results suggest acculturation once again. When asked the question, "What percent of Mexican friends did you have as a child, as an adolescent, and at present?" the following pattern resulted.

Table 6

Frequencies on the Percent of Mexican Friends and Associations, as a Child, as an Adolescent, and at Present--Anglo and Chicano Respondents

Percent Mexican	As a child		As an adolescent		At present	
	Chicano N = 44	Anglo N=15	Chicano N = 44	Anglo N = 15	Chicano N = 44	Anglo N=15
100%-76%	21	0	17	0	12	0
75%-51%	8	0	13	1	18	0
50%-26%	10	4	10	2	12	2
25%- 0%	3	9	2	10	0	11
No response	2	2	2	2	2	2
Total	44	15	44	15	44	15

It seems that the exclusiveness of having Mexican friends as a child breaks down as one gets older.

Another interesting statistic emerges when the respondents are asked what percentage of Mexicans live in their neighborhood presently. Although the Chicano groups have by far more Mexican neighbors than the Anglos (see Appendix A, Table 31), a moderate percentage of Anglos (33 percent) live in neighborhoods with at least 26 percent Mexican neighbors. The results obtained from the Anglos may be somewhat deceptive, however, due to the fact that

they are all students and may live in the vicinity of the college which is highly populated with Mexican-Americans.

The results from the M.A.C.P.I. seem to indicate that the Chicanos and Anglos differ on a variety of cultural categories. Chicanos seem to differ to a varying degree from the Anglos in the following categories:

1. religious identification,
2. extended family ties,
3. language value usage and knowledge,
4. cultural items such as food and music,
5. birth place of one's grandparents, and
6. the percentage of ethnic friends and associations.

Therefore, it is reasonable to state that these two groups do differ and that further analyses on the internal group differences of the Chicano respondents are warranted. The internal group differences will be analyzed in Parts Two and Three of this chapter.

Part Two

This section will determine through the method of correlations those internal group differences found among Chicano respondents on the item categories of the M.A.C.P.I. (as determined on pages 22 to 25). Thus the second research question states:

Question II: How well do the defined categories found on the M.A.C.P.I. predict an individual's self-reported identification with Mexican culture and with self-reported group identification?

Prior to discussing the M.A.C.P.I. categories and their correlations, the following charts will be presented to provide the reader with an overall view of those variables which have low, medium, or high correlation with the concurrent variables 68 and 69.[1]

Table 7

M.A.C.P.I. Items Which Correlated with Variable 68

Low correlation ±0.00 to ±0.2998			Medium correlation ±0.30 to ±0.4998		High correlation ±0.50 to ±1.00	
Pos.*		Neg.**	Pos.	Neg.	Pos.	Neg.
V10	V28	V12	V27	V39	V33	V38
V11	V29	V23	V31		V48	
V13	V30	V24	V32		V68	
V14	V35	V34	V46			
V15	V40	V27	V50			
V16	V42	V41	V61			
V17	V49	V43	V63			
V18	V51	V44				
V19	V52	V45				
V20	V62	V47				
V21	V64	V66				
V22	V65	V70				
V25	V67					
V26	V69					

*Positive refers to a positive correlation.

**Negative refers to a negative correlation.

[1]V68 asks, "With what group do you closely identify?" The possible answers are (1) Mexicano; (2) Chicano; (3) Mexican-American; and (4) American of Mexican descent. V69 asks,

Table 8

M.A.C.P.I. Items Which Correlated with Variable 69

Low correlation ±0.000 to ±0.2998				Medium correlation ±0.30 to ±0.4998		High correlation ±0.50 to ±1.00	
Pos.		Neg.		Pos.	Neg.	Pos.	Neg.
V11	V27	V12	V44	V14	V10	V30	V38
V15	V33	V13	V45	V20	V70	V69	V40
V16	V36	V31	V46	V21			V48
V17	V37	V34	V49	V22			
V18	V62	V35	V50	V23			
V19	V63	V41	V51	V24			
V25	V65	V42	V52	V28			
V26	V67	V43	V61	V29			
	V68		V64	V32			
				V39			
				V47			
				V66			

The second research question will be analyzed by breaking it down into nine sub-questions and discussing those correlations (i.e., the M.A.C.P.I. with variables 68 and 69) of items which pertain to these sub-questions.

Sub-question 2-1: Does religious identification of the respondent affect self-reported identification with Mexican culture and with self-reported group identification?

"All things considered, how strongly do you feel you identify with Mexican culture?" The question is a seven-point scale ranging from "very strongly" to "not at all."

The only variable which addressed this question is variable 52. This variable asks the respondent to specify his religious affiliation. The correlation of variable 52 with the concurrent variables will be presented below.

Table 9

Religious Identification Correlated with V68 and V69

	V68	V69
V52	0.26975	-0.26661

Although the above correlations coefficients are similar in value, one is positively correlated (V52 with V68) and one is negatively correlated (52 with V69). These correlations seem to indicate that there is a slight influence on how one identifies religiously and how one responds with Mexican group or cultural identification. The fact that the direction of the correlations is reversed seems to indicate that other variables are measuring different aspects of self-reported cultural and group identification.

Sub-question 2-2: Does the extended family affect the respondent's reported identification with Mexican culture and group identification?

This sub-question could not be tested by the computer. Variable 53 to variable 60 had an inordinate amount

of non-respondents. A possible way of handling this problem is to include questions which are more general.

In this study the author asked the respondents to check whether or not their father, mother, sister, brother, aunt, uncle, grandparents, and cousins lived in the same neighborhood. These questions were too specific. A better method would be to include the following questions with the original questions.

1. Does your mother, father, sister, or brother live in the same neighborhood?

2. Does your uncle, aunt, grandparents, or cousins live in the same neighborhood?

The possible answers provided for the respondent should be yes or no. Therefore, factor 2 remains to be tested in future studies of this Index.

Sub-question 2-3: Does the value and preference placed in the use of Spanish affect one's self-reported identification with Mexican culture?

Nine questions are used as indicators. These questions, along with their correlation coefficients to variables 68 and 69, will be presented below.

Findings

The variables which seem to indicate high self-reported identity with the concurrent variable 68 are: V33, V32, and V31 (ordered from high to low correlation). The variables which correlate highly with variable 69 are: V32, and V20 to V24.

Table 10

Language Value and Preference Items
Correlated with V68 and V69

	Correlation Coefficients	
	V68	V69
V33	0.52214*	0.22863
V32	-0.32458*	0.40494
V31	0.31034*	-0.20129
V36	0.05194	0.08759
V20	0.06275	0.43358*
V21	0.18605	0.48063*
V22	0.07102	0.42334*
V23	-0.06275	0.38155*
V24	-0.00838	0.40532*

*Indicates variables with moderate to high correlations.

Again, variables 68 and 69 seem to be measuring two different aspects of self-reported cultural identity. The correlation coefficient of variable 36 on both V68 and V69 indicates that the value placed in the use of English has nothing to do with how one self-identifies with Mexican culture.

Variable 32 again correlates highly on both V68 and V69. This seems to indicate that the desire to have one's children speak Spanish is determined by (1) what Spanish-speaking group one identifies with (V68), (2) how strongly

one identifies with Mexican culture. Interestingly, the correlation of V68 with V32 is negative. This means that the Spanish-speaking persons who identified themselves as American of Mexican descent and Mexican-American replied more often that they hoped that their children speak Spanish than those who identified themselves as Mexicano or Chicano.

Variables 33 and 31 seem to exclusively determine some characteristic of variable 68. Variables 33 and 31 ask the person the question, "What value do you place in the use of Spanish?" and "What language version do you prefer your first name to be said?" Those respondents who identified themselves as Mexicano and Chicano, seem to indicate more value and preference in the use of Spanish and in being called in Spanish than those who responded as Mexican-Americans and Americans of Mexican descent.

Variables 20 to 24 seem to solely correlate highly with variable 69. Variables 20 to 24 ask the respondent what language he or she prefers when (1) watching television, (2) while listening to the radio, (3) while reading the newspaper, (4) while reading magazines, and (5) while reading books. Those individuals who responded highly to V69 also preferred to read, watch and listen to the above in Spanish.

Sub-question 2-3 is best answered by the following variables (which affect one's self-reported identity and the value and preference that the individual places on the use

of Spanish). They are:

1. What language do you prefer while watching television?

2. What language do you prefer while listening to the radio?

3. What language does the respondent prefer while reading the newspaper?

4. What language does the respondent prefer while reading a magazine?

5. What language does the respondent prefer while reading books?

6. What value does the respondent place in the use of Spanish?

7. What language does the respondent hope that his children will speak?

Sub-question 2-4: Does the preference that the respondent places on cultural content affect the respondent's self-reported identification with Mexican culture and self-reported group identity?

The variables which address themselves to cultural content preference are variables 61 to 65. These variables, along with their correlation coefficients with concurrent variables 68 and 69 will be presented below.

Table 11

Cultural Content Preference Items
Correlated with V68 and V69

	Correlation coefficients	
	V68	V69
V61	0.41196*	-0.01265
V62	0.23193	0.22659
V63	0.47947*	0.02253
V64	0.20431	-0.18991
V65	0.15698	0.27376

*Indicates variables with moderate to high correlations.

Findings

All the variables (except for V61 and V63) seem to minimally correlate with V68 or V69. These variables indicate that such things as one's preference for food, art, pottery, and sports are fairly similar no matter with what group you identify. Variables 61 and 63, on the other hand, correlate highly with V68. Variables 61 and 63 ask the respondent, "Do you prefer American or Mexican movies?" and "Do you prefer American or Mexican music?" Those who identified themselves as Mexicano or Chicano tended to prefer Mexican movies and Mexican music to those who identified themselves as Mexican-American or American of Mexican descent.

Therefore, variables 61 and 63 seem to be indicators of Mexican group identity.

Sub-question 2-5: Does the respondent's language knowledge seem to affect the respondent's reported identification with Mexican culture and self-reported group identity?

The variables which addressed themselves to language knowledge are variables 16, 17, 18, and 19. These variables, along with their correlation coefficients with variables 68 and 69, will be presented below.

Table 12

Language Knowledge Items Correlated with V68 and V69

	Correlation coefficients	
	V68	V69
V16	0.22301	0.03636
V17	0.24708	0.03567
V18	0.01958	0.11363
V19	0.18872	0.11150

Findings

The above items indicate that one's knowledge of Spanish minimally correlates with one's self-identification with Mexican culture and one's self-reported identification

with a particular Mexican group. Therefore, the type of Spanish a respondent speaks (i.e., whether academic or Chicano), how well one's parents speak Spanish (i.e., fluently, somewhat fluently, etc.), the type of Spanish one's parents speak and where the respondent first learns to speak Spanish has minimal positive correlation with one's preservation of Mexican cultural self-reported identity and of one's particular Mexican group identification.

Sub-question 2-6: Does one's usage of the Spanish and the English languages affect one's self-reported identification with Mexican culture and self-reported group identity?

The variables which tested for language usage are variables 25, 26, 27, 28, 29, 30, 34, and 35. These variables, along with their correlation coefficients with variables 68 and 69 will be presented below.

Table 13

Language Usage Items Correlated with V68 and V69

	Correlation coefficients	
	V68	V69
V25	0.12990	0.17106
V26	0.12494	0.29697
V27	0.37234*	0.12601
V28	0.18388	0.36794*
V29	0.05978	0.32357*
V30	0.13934	0.52403*
V34	-0.22933	-0.26783
V35	0.00000	-0.14188

*Indicates variables with moderate to high correlations.

Findings

The variables which seem to have minimal or no correlation with V68 and V69 are: V25, V26, V34, and V35. The amount of Spanish and English that is used daily by the respondent and his parents seem to be irrelevant to one's self-reported identification with Mexican cultural preservation and with one's self-reported Mexican group identification.

Variables 27 to 30 seem to correlate highly with V68 and V69. Variables 27 to 30 seem to indicate that the language that is used by the respondent when talking to parents, brothers, sisters, friends, and relatives tends to predict one's Mexican self-reported cultural and one's self-reported group identification.

Sub-question 2-7: Does the birth of the respondent, and others affect significant respondent's self-reported Mexican cultural identification and self-reported Mexican group identification?

The variables which addressed themselves to the birth place of the respondent and his relatives are V47 to V51. These questions, along with their correlation coefficients to variables 68 and 69, will be presented below.

Findings

Variables 48 and 50 seem to correlate highly with variable 68. These variables ask: (1) Where was your spouse born? (V48), and (2) Where were your grandparents born (V50). Both variables 48 and 50 seem to indicate that an answer of

Mexicano or Chicano on V68 would indicate that the respondent's spouse or grandparents were born in Mexico and vice versa. Variables 47 and 48 seem to correlate highly with variable 69. These variables ask the following:

1. Where were you born? (V47)
2. Where was your spouse born? (V48)

Table 14

Birth Place of Respondent and Significant Other Items Correlated with V68 and V69

	Correlation coefficients	
	V68	V69
V47	-0.11076	0.38904*
V48	0.68464	-0.78348*
V49	0.16116	-0.07732
V50	0.37621*	-0.00445
V51	0.14953	-0.22422

*Indicates variables with moderate to high correlations.

Variable 47 demonstrates that correlations exist between the respondent's place of birth and the strength of the respondent's self-reported identification. This correlation is positive.

The second variable (48) is interesting on two accounts. One interesting aspect of variable 48 is that it correlates negatively with V68, indicating that if the

spouse was born in Mexico, then this seems to indicate self-reported low Mexican-American cultural identification on the respondent's part since the respondent answers V68 and V69 and not his spouse.

The second interesting aspect of variable 48 is that when variable 48 is correlated with v68, the correlation is highly positive, and when variable 48 is correlated with V69, the correlation is highly negative.

These two variables seem to indicate the following relationship. If the respondent identified as Mexicano, his spouse will tend to be born in Mexico. Yet if the respondent's spouse is born in Mexico, he will not identify as strongly with Mexican culture as the person whose spouse was born in the United States. A plausible reason accounting for this is that the respondent whose spouse was born in Mexico may have arrived in the U.S.A. more recently than the respondent whose spouse was born in the U.S.A. Therefore, the need to identify with the culture one recently emigrates from may not be as important as for those who have been in the U.S.A. longer.

The remaining variables, 49 and 51, seem to have very little effect on concurrent V68 and V69.

Sub-question 2-8: Does the number of visits to the country of one's ancestry affect the respondent's self-reported Mexican cultural identification?

Two variables address this sub-question. Variable 37 asks the respondent how often he visits Mexico. Variable

38 asks the respondent how long he stayed when in Mexico. The correlations of variables 37 and 38 with V68 and V69 will be shown below.

Table 15

Visits to Mexico Correlated with V68 and V69

	Correlation coefficients	
	V68	V69
V37	0.07282	0.11000
V38	-0.56752	-0.73693

Findings

Variables 37 and 38 seem to support the previous findings. Variable 37 indicates that the number of times that a person goes to Mexico has very little to do with the particular Mexican group he identifies with or how strongly he identifies with Mexican culture. Yet the length of stay when in Mexico seems to be an important determinant of the particular Mexican group the respondent identifies with and the strength of his self-reported identification. If the respondent identifies as Mexicano or Chicano, he will tend to spend short vacation periods in Mexico, yet if he spends a short vacation period in Mexico, he will tend to strongly identify with Mexican culture and vice versa.

Sub-question 2-9: Does the amount of Mexican friends and associations affect the respondent's self-reported identification to a particular Spanish-speaking group or to Mexican culture?

This final category that will be discussed has eight variables which ask the following questions:

1. What percent of Mexican friends and associations did you have as a child? (V39)

2. What percent of Anglo friends and associations did you have as a child? (V40)

3. What percent of Mexican friends and associations did you have as an adolescent? (V41)

4. What percent of Anglo friends and associates did you have as an adolescent? (V42)

5. What percent of Mexican friends and associations do you have presently? (V43)

6. What percent of Anglo friends and associations do you have presently? (V44)

7. What percent of Mexicans live in your neighborhood? (V45)

8. What percent of Anglos live in your neighborhood? (V46)

The following chart shows how the above questions correlated with V68 and V69.

Table 16

Ethnic Friends and Associations Correlated with V68 and V69

	Correlation coefficients	
	V68	V69
V39	-0.30152*	0.39992*
V40	0.09335	-0.54707*
V41	-0.18372	0.13357
V42	0.08791	-0.26997
V43	-0.08907	-0.09539
V44	-0.08679	-0.17211
V45	-0.15602	-0.11502
V46	0.31729*	-0.11312

*Indicates variables with moderate to high correlations.

Findings

Two variables moderately correlate with variable 68. These variables (V39, V46) ask the respondent:

> What percent of Mexican friends did you have as a child, and what percent of Anglos live in your neighborhood presently;

have similar correlation values. V39 is negatively correlated to V68 and V46 is positively correlated with variable 68. This indicates that if a person has a high percent of Mexican friends as a child, this person will tend to identify himself as a Mexican-American or as an American of Mexican descent.

Variable 46 is positively correlated with V68. Since the association is positive, this indicates that the higher the percentage of Anglos in one's neighborhood presently, the more likely one will identify himself as a Mexicano or Chicano and vice versa. Again, it seems that to be away from ethnically-same friends and associations and from one's native culture for a given period will increase the desire for those people to identify with groups which abide by traditional customs, and thus to return to one's roots.

Variables 39 and 40 correlated moderately to highly with V69. In this case, variable 39 correlated with V69. This indicates the more Mexican friends one has a child, the higher one will strongly identify with Mexican culture presently. Interestingly, V68 seems to be measuring a more global type of cultural identification than V69 which seems to measure a more immediate communal type of cultural identification (this will be discussed further on the discussion of factor analysis results on Part 3 of this chapter). Variable 40 correlates negatively to variable 69. This correlation shows that the more Anglo friends the respondent has as a child, the less strongly this person will tend to identify with Mexican culture. Therefore, an important factor which will determine one's Mexican identity is the degree of associations that person had as a child to Mexican peers.

In this section various correlations were discussed with their associations to cultural and group identification. The final section (Part Three) will discuss the factor loadings of the twelve variables which were discussed in the methodology chapter of this study. The general meanings of these factor loadings will also be discussed in Part Three.

Part Three

The third research question asks the following:

Question III: Do the twelve final items selected from the M.A.C.P.I. describe a unitary construct of cultural preservation among Chicano respondents?

The following twelve variables will be presented below. They are:

V69--How strongly do you identify with Mexican culture?

V68--Which group do you closely identify with?

V21--Which language do you prefer when listening to the radio?

V24--What language do you prefer when reading books?

V27--What language do you use when talking to parents?

V30--What language do you use when talking to relatives?

V31--What language do you prefer that your first name be said in?

V32--What language do you hope your children will speak?

V39--What percent of Mexican friends, associates and co-workers did you have as a child?

V46--What percent of Anglos live in your neighborhood presently?

V47--Where were you born?

V63--What type of music do you prefer?

The twelve variables were factor analyzed using principal factoring analyses with iterations (PA2). Principal factoring analyses with iterations does two things to the twelve items.

The first step of PA2 factoring is that it replaces the diagonal of the correlation matrix with its communality estimates (see Appendix B, Table 78). The communality estimates of the twelve variables are the square of the correlation coefficients of these twelve items.

The second aspect of PA2 factoring is the iteration factor. This determines whether the differences between the two successive communality estimates are negligible. If they are negligible, then the axis is rotated and the loadings of the variables are determined. If the communality estimates are not negligible (i.e., the communalities exceed 1.0), then the user is informed and one of the communality variables is removed. The communality estimates of these twelve items are, for all practical purposes, independent.

Factor analyses was performed on the twelve variables and four independent factor loadings were determined. The four factor loadings are presented below with their correlations to the twelve variables.

Table 17

Varimax Rotated

	Factor matrix			
	Factor I	Factor II	Factor III	Factor IV
V69	-0.23201	0.78499*	0.44360*	0.27421
V68	-0.22847	0.17113	0.18651	0.83097*
V21	0.14464	0.22180	0.61909*	0.10665
V24	0.04731	0.38502	0.28971	-0.15178
V27	0.54013*	0.45042	0.41603	-0.11503
V30	0.12179	0.65405*	-0.01009	0.09140
V31	0.72237*	0.25881	0.25554	-0.34077*
V32	0.63323*	0.07393	0.12524	-0.23766
V39	0.07931	0.11576	0.48573*	-0.48525*
V46	-0.28930	0.08478	-0.08199	0.22624
V47	0.77381*	-0.03306	0.05212	0.06147
V63	0.51815*	0.04651	0.70953*	-0.00453

*Variables used in factor loadings interpretations.

Findings

Factor I has five variables which have correlation coefficients of 0.50 or better. The five variables correlated positively with the factor loadings. These five variables are:

V47--Where were you born?

V31--What language do you prefer your first name to be said in?

V27--What language do you use while talking to parents?

V63--What type of music do you prefer?

V32--What language do you hope your children will speak?

Factor II has three variables which have fairly high correlations. The three variables seem to correlate positively with factor II. These three variables address the following:

V69--How strongly do you identify with Mexican culture?

V30--What language do you use when talking to relatives?

V27--What language do you use when talking to parents?

Factor III has four variables which have relatively high correlations. Again these four variables correlate positively with this factor loading. These four variables are:

V63--What type of music do you prefer?

V64--Which language do you prefer when listening to the radio?

V39--What percent of Mexican friends and associates did you have as a child?

V69--How strongly do you identify with Mexican culture?

Factor IV has three variables which correlate highly with this factor. These variables address the following questions?

V68--With what group do you closely identify?

V39--What percent of Mexican friends, associates, etc., did you have as a child?

V31--What language do you prefer to have your first name called in?

An initial analysis by the author of the four factor loadings indicates that cultural preservation is not a

unitary construct as initially thought. As seems to be indicated by the above four factors, culture is a multi-dimensional construct. Therefore, Mexican-American preservation seems to be affected at various stages and varying degrees.

When analyzing the overall meaning behind each of the four factor loadings, one needs to keep in mind the purpose of the questionnaire and the steps taken to reach this point. This index asks the respondent to report how strongly he identifies with Mexican culture and how this person identifies with a particular Mexican group. When this is accomplished, these concurrent variables are correlated with the other items found on the M.A.C.P.I. Those which correlated highly were selected for further analysis. The purpose of the questionnaire is to determine those items which indicate strong cultural identification and will thus hopefully indicate those variables which will preserve culture. Therefore, when analyzing these factors, one needs to keep the above in mind when one tries to determine what concepts are indicated by each of the four factors.

When analyzing factor I, each of the five variables seem to address that aspect of cultural identity which is informal and personal. This factor seems to be affected by one's basic interests, personal identity and inner desires. Therefore, factor I measures one's personal identification to the Mexican culture.

Factor II seems to address a more formal and communal aspect of Mexican cultural identity. All the questions relate to one's parents, relatives, and one's self-reported identification. Cultural identification, in this case, seems to be affected by one's immediate environment (i.e., one's family, relatives, and possibly one's extended family ties). Interestingly, variable 69 seems to be measuring one's immediate communal identification.

Factor III discusses a broader aspect of cultural identity. This factor seems to be identifying those characteristics outside one's immediate environment, but which also directly influence the respondent. Music, Spanish radio programs, and the percent of Mexican associations as a child seem to be much broader aspects of cultural identity not found in factor I and factor II.

Factor IV discusses a more global cultural identification than factor III. How you choose to be called, the percent of Mexican friends that you have and the particular Mexican group you choose to identify with seems to indicate one's global awareness of their culture.

Interestingly, factor I to factor IV can be seen as a funnel. The narrower end is the factor where a person identifies personally regardless of community or peer influences. The larger end of the funnel indicates how one identifies politically and how he chooses to be seen by his community.

The eigenvalues of the four factors also proved to be interesting. They are presented below.

Table 18

Eigenvalues of the Four Factors

Factor	Percent of variance
I	51.3%
II	29.4%
III	10.9%
IV	8.3%

The above values seem to indicate that one's variance on cultural identity can be explained 51.3% of the time by factor I, 29.4% of the time by factor II, 10.9% of the time by factor III, and 8.3% of the time by factor IV. Therefore, one's personal identification and immediate family (concepts of factor I and factor II) have the most important influence in preserving one's cultural identity.

Chapter VI

SUMMARY

Throughout this study the author discussed various cultural items which were purported by other authors discussed in the introduction of this study to affect Mexican-American culture. These items were tested using general frequencies, correlations, and factor analysis.

In Part One of the chapter on results, such categories as religious identification, extended family, and Spanish language usage and preference, and cultural item preference differentiated the Chicanos from the Anglos.

In Part Two, several correlations were presented discussing those variables which correlated highly to moderately with the concurrent variables 68 and 69.

Those variables which correlated highly to moderately with V68 are: V33, V48, V68, V38, V27, V31, V32, V46, V50, V61, V63, and V39.

Those variables which correlated highly to moderately with V69 are: V30, V38, V40, V48, V14, V20, V21, V22, V23, V24, V28, V29, V32, V39, V47, V66, V10, and V70.

Some of the correlations obtained indicated that those who tended to most strongly identify with Mexican culture were those respondents who had (1) spouses who

weren't born in Mexico, (2) short visits to Mexico, and (3) a small percent of Mexican friends as a child. This seems to indicate that one must feel that he strongly identifies with Mexican culture the further he moves away from cultural influences.

In Part Three factor analysis was performed on the twelve variables whose selection process was discussed in the chapter on methodology. Four factor loadings were determined by the factor analysis on the twelve variables.

The upshot of this section indicates that cultural identity is not a unitary concept. Factors of cultural identity were determined to be multi-dimensional. The four factor loadings were determined to have four separate interpretations. These interpretations are:

1. Factor I involves that part of one's cultural identity which is personal. Thus factor 1 tests for one's personal identity to Mexican culture.

2. Factor II involves one's identity of Mexican culture which is influenced by one's immediate environment.

3. Factor III measures one's community identification to Mexican culture.

4. Factor IV measures one's global and political identifications to the Mexican culture.

Chapter VII

RECOMMENDATIONS

For those who wish to do further research on this subject and index, the following recommendations are presented:

1. Develop more items in the categories of religion, extended family, and cultural preference.

2. Provide items which relate to Mexican history, Mexican historical figures, and specific items found in the Mexican-American's immediate environment.

3. Select a larger, more diversified sample of non-college Chicano respondents.

4. Use the procedure of discriminant analysis to select the best set of discriminating cultural variables.

5. Perform oblique rotation on those variables when factor analyzed.

6. Obtain the use of a computer with larger core ability.

7. Develop M.A.C.P.I. in Spanish.

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APPENDICES

APPENDIX A

TABLES 19 TO 31; GENERAL FREQUENCIES

Table 19

Value Respondent Place on Use of English and Ethnicity

Value placed on use of English	Anglo		Chicano	
	Freq.	%	Freq.	%
Very high	13	87%	28	64%
High value	2	13%	8	18%
Average	0	0%	4	9%
Somewhat low	0	0%	3	7%
Very low	0	0%	1	2%
No response	0	0%	0	0%
Total	15	100%	44	100%

Table 20

Value Respondent Place on Use of Spanish

Value placed on use of Spanish	Anglo		Chicano	
	Freq.	%	Freq.	%
Very low	1	7%	0	0%
Somewhat low	1	7%	2	5%
Average	4	27%	6	14%
High value	6	40%	6	14%
Very high	3	20%	28	64%
No response	0	0%	2	5%
Total	15	100%*	44	100%

*Due to round-off error.

Table 21

Respondent's Preference of Language
While Watching Television

Language preference on T.V.	Anglo		Chicano	
	Freq.	%	Freq.	%
English	15	100%	29	66%
Both	0	0%	6	14%
Spanish	0	0%	9	20%
No response	0	0%	0	0%
Total	15	100%	44	100%

Table 22

Respondent's Preference of Language
While Listening to Radio

Language preference: radio	Anglo		Chicano	
	Freq.	%	Freq.	%
English	14	93%	24	55%
Both	0	0%	4	9%
Spanish	1	7%	16	36%
No response	0	0%	0	0%
Total	15	100%	44	100%

Table 23

Respondent's Preference of Language
While Reading Newspapers

Language preference: newspaper	Anglo		Chicano	
	Freq.	%	Freq.	%
English	15	100%	33	75%
Both	0	0%	3	7%
Spanish	0	0%	8	18%
No response	0	0%	0	0%
Total	15	100%	44	100%

Table 24

Respondent's Preference of Language
While Reading Magazines

Language preference: magazines	Anglo		Chicano	
	Freq.	%	Freq.	%
English	15	100%	33	75%
Both	0	0%	2	5%
Spanish	0	0%	9	20%
No response	0	0%	0	0%
Total	15	100%	44	100%

Table 25

Respondent's Preference of Language While Reading Books

Language preference: books	Anglo		Chicano	
	Freq.	%	Freq.	%
English	15	100%	33	75%
Both	0	0%	3	7%
Spanish	0	0%	8	18%
No response	0	0%	0	0%
Total	15	100%	44	100%

Table 26

Respondent's Amount of Spanish Spoken Daily

% Spanish spoken daily	Anglo		Chicano	
	Freq.	%	Freq.	%
75-100%	0	0%	5	11%
51-75%	0	0%	6	14%
26-50%	0	0%	12	27%
0-25%	15	100%	21	48%
Total	15	100%	44	100%

Table 27

Language Preference of First Name of Respondent

Language preference of first name	Anglo		Chicano	
	Freq.	%	Freq.	%
English	7	47%	6	14%
Equal preference	0	0%	4	9%
Spanish	0	0%	32	73%
No response	8	53%	2	5%
Total	15	100%	44	100%*

*Due to round-off error.

Table 28

Percent Respondent Usage of English Daily and Ethnicity

% usage of English daily	Anglo		Chicano	
	Freq.	%	Freq.	%
100-76%	15	100%	14	32%
75-51%	0	0%	17	39%
50-26%	0	0%	11	25%
25 - 0%	0	0%	2	5%
No response	0	0%	0	0%
Total	15	100%	44	100%*

*Due to round-off error.

Table 29

Birth Place of Respondent and Significant Others: Chicano

Birth place of respondent and significant others	Mexico		U.S.A.		Other		No response or not appl.	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Respondent	4	9%	38	86%	1	2%	1	2%
Spouse	1	2%	15	34%	0	0%	28	64%
Parents	11	25%	27	61%	0	0%	5	11%
Grandparents	26	59%	11	25%	0	0%	5	11%
Children	1	2%	19	43%	0	0%	23	52%
Total	43	--	110	--	1	--	62	--

Table 30

Birth Place of Respondent and Significant Others: Anglo

Birth place of respondent and significant others	Mexico		U.S.A.		Other		No response or not appl.	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Respondent	0	0%	14	93%	1	7%	0	0%
Spouse	0	0%	8	53%	0	0%	7	47%
Parents	0	0%	11	73%	4	27%	0	0%
Grandparents	0	0%	7	47%	7	47%	1	6%
Children	0	0%	7	47%	0	0%	8	53%
Total	0	--	47	--	12	--	16	--

Table 31

Percent Mexicans Live in Respondent's Neighborhood Presently

% Mexicans live in respondent neighborhood	Anglo		Chicano	
	Freq.	%	Freq.	%
100-76%	0	0%	4	9%
75-51%	3	20%	11	25%
50-26%	2	13%	16	36%
25 - 0%	9	60%	12	27%
No response	1	7%	1	3%
Total	15	100%	44	100%

APPENDIX B

TABLE 32, CORRELATIONS AND ITEM COMMUNALITIES FOR CHICANO SAMPLE

Table 32

Correlation Coefficients on M.A.C.P.I. Items with V68 and V69

	V68	V69
V10	0.00723	-0.33078
V11	0.05331	0.21686
V12	-0.07577	-0.08615
V13	0.09188	-0.13914
V14	0.12067	0.36492
V15	0.29592	0.24337
V16	0.22301	0.03636
V17	0.24708	0.23567
V18	0.01958	0.11363
V19	0.18872	0.11150
V20	0.06275	0.43358
V21	0.18605	0.48063
V22	0.07102	0.42334
V23	-0.06275	0.38155
V24	-0.00838	0.40532
V25	0.12990	0.17106
V26	0.12494	0.29697
V27	0.37234	0.12601
V28	0.18388	0.36794

Table 32 (continued)

	V68	V69
V29	0.05978	0.32357
V30	0.13934	0.52403
V31	0.31034	-0.20129
V32	-0.32458	0.40494
V33	0.52214	0.22863
V34	-0.22933	-0.26793
V35	0.00000	-0.14188
V36	0.05194	0.08759
V37	0.11000	0.07282
V38	-0.56762	-0.73693
V39	-0.30152	0.39992
V40	0.09335	-0.54707
V41	-0.18372	0.13357
V42	0.08791	-0.26997
V43	-0.08907	-0.09539
V44	-0.08679	-0.17211
V45	-0.15602	-0.11502
V46	0.31729	-0.13312
V47	-0.11076	0.38904
V48	0.68464	-0.78348
V49	0.16116	-0.07732
V50	0.37621	-0.00445

Table 32 (continued)

	V68	V69
V51	0.14953	-0.22422
V52	0.26975	-0.26661
V61	0.41196	0.01265
V62	0.23193	0.22659
V63	0.47947	0.02253
V64	0.20431	-0.18991
V65	0.15698	0.27376
V66	-0.07142	0.31584
V67	-0.26359	0.10756
V68	1.00000	0.12545
V69	0.12545	1.00000
V70	-0.16501	-0.31419

Table 33

Variable Communality of Final
Twelve M.A.C.P.I. Variables

Variable	Communality
V69	0.94201
V68	0.80679
V21	0.46476
V24	0.25745
V27	0.68093
V30	0.45107
V31	0.77024
V32	0.47861
V39	0.49109
V46	0.14879
V47	0.60637
V63	0.77410

APPENDIX C

REVISED SCALE FOR RATING OCCUPATION

Table 34

Warner's Revised Scale for Rating Occupation

Rating assigned to occupation	Professionals	Proprietors and managers	Businessmen	Clerks and kindred workers, etc.	Manual workers	Protective and service workers	Farmers
1	Lawyers, doctors, dentists, engineers, judges, high school superintendents, veterinarians, ministers (graduated from divinity school), chemists, etc., with post-graduate training, architects	Businesses valued at $75,000 and over	Regional and divisional managers of large financial and industrial enterprises	Certified public accountants			Gentlemen farmers
2	High school teachers, trained nurses, chiropractors, undertakers, ministers (some training), newspaper editors, librarians (graduate)	Business valued at $20,000 to $75,000	Assistant managers and office department managers of large businesses, assistants to executives, etc.	Accountants, salesmen of real estate, of insurance, postmasters			Large farm owners, farm owners
3	Social workers, grade school teachers, optometrists, librarians (not graduate), undertaker's asst., ministers (no training)	Business valued at $5,000 to $20,000	All minor officials of businesses	Auto salesmen, bank clerks and cashiers, postal clerks, secretaries to exec. supervisors of railroad, telephone, etc., justices of peace	Contractors		
0	Students, housewives						

Table 34 (continued)

Rating assigned to occupation	Professionals	Proprietors and managers	Businessmen	Clerks and kindred workers, etc.	Manual workers	Protective and service workers	Farmers
4		Business valued at $2,000 to $5,000		Stenographers, bookkeepers, rural mail clerks, railroad ticket agents, sales people in dry goods store, etc.	Factory foremen, electricians (own business), plumbers, carpenters, watchmakers	Dry cleaners, butchers, sheriffs, railroad engineers and conductors	
5		Business valued at $5,000 to $2,000		Dime store clerks, hardware salesmen, beauty operators, telephone operators	Carpenters, plumbers, electricians (apprentice), timekeepers, linemen, telegraph or telephone radio repairmen, medium skill workers	Barbers, firemen, butcher apprentice, practical nurse, policemen, seamstresses, cooks, bartenders	Tenant farmer
6		Business valued at less than $500			Moulders, semi-skilled workers, assistants to carpenters, etc.	Baggage men, night policemen and watchmen, taxi drivers, gas station attendants and waitresses	Small tenant farmers
7					Heavy labor, migrant work, odd job men, miners, welfare, unemployed	Janitors, scrub women, newsboys	Migrant farm laborers

(Warner, 1960, pp. 140-142)

APPENDIX D

MEXICAN-AMERICAN CULTURAL PRESERVATION INDEX

MEXICAN-AMERICAN CULTURAL PRESERVATION INDEX

Part One

Date_____ _____ San Jose State University

Sex (Circle one) M F _____ San Jose City College

1. What is the highest degree that you plan to obtain upon completion of your educational goal? (Check only one)

_____ High school diploma _____ Master's degree

_____ A.A. degree _____ Ph.D. degree

_____ B.A. degree _____ Other, please specify

2. What is your present major? _____

3. Of which ethnic group or culture do you consider yourself a member? (Check only one)

_____ White Anglo _____ Mexican/American or Chicano culture

_____ Asian/American culture

_____ Black/American culture _____ Other, please specify

_____

4. How long has your family (ancestors) been in the United States?

_____

For the purpose of the following questions, "household head" is the person in your present family who makes the highest salary.

5. What is your household head's highest completed number of years in school? (Check only one)

_____ 0-3 years	_____ 12 years
_____ 4-6 years	_____ 13-15 years
_____ 7-8 years	_____ 16 years
_____ 9-11 years	_____ 17+ years

6. What is your household head's approximate yearly income? (Circle one of the following)

1 = $00.00 - $2,000 per year

2 = $2,001 - $5,000 per year

3 = $5,001 - $9,000 per year

4 = $9,001 - $13,000 per year

5 = $13,001 - $18,000 per year

6 = $18,001 - $25,000 per year

7 = $25,001 - $35,000 per year

8 = $35,001 - $50,000 per year

9 = $50,000 - $++++++ per year

*7. What is your household head's occupation? (Please be specific)

_____

8. With whom are you now living? (Check only one)

_____ Parent(s)	_____ Relative(s)
_____ Spouse	_____ Other, please specify
_____ Roomate(s)	_____

*The values on this question were determined by Warner's "Revised Scale for Rating Occupation." (See Appendix C)

9. What best describes your present economic situation? (Check only one)

_____ Self supporting

_____ My parents financially support me

_____ Other, please specify _____

10. Are you (check only one):

_____ Single

_____ Married

_____ Separated

_____ Divorced

_____ Widowed

11. What is your highest completed number of years in school? (Check only one)

_____ 0-3 years

_____ 4-6 years

_____ 7-8 years

_____ 9-11 years

_____ 12 years

_____ 13-15 years

_____ 16 years

_____ 17+ years

12. What is your yearly income? (Circle only one)

1 = $00.00 - $2,000 per year

2 = $2,001 - $5,000 per year

3 = $5,001 - $9,000 per year

4 = $9,001 - $13,000 per year

5 = $13,001 - $18,000 per year

6 = $18,001 - $25,000 per year

7 = $25,001 - $35,000 per year

8 = $35,001 - $50,000 per year

9 = $50,001 - $++++++ per year

*13. What is your occupation? (Please be specific)

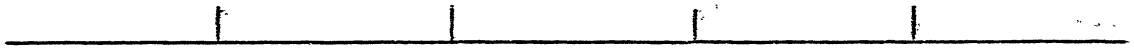
_____

Part Two

1. Which language do you prefer for the following? (Check one for each of the following

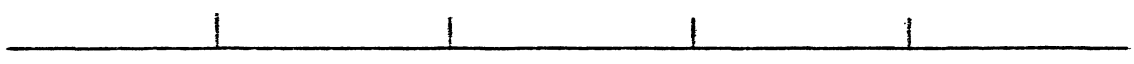
	Spanish	English
Television	_____	_____
Radio	_____	_____
Newspapers	_____	_____
Magazines	_____	_____
Books	_____	_____

2. How highly do you value the use of Spanish? (Check below)



Very high value — Very low value

3. How highly do you value the use of English? (Check below)



Very high value — Very low value

*The values on this question were determined by Warner's "Revised Scale for Rating Occupation." (See Appendix C)

4. Please place a check in the appropriate box of where each person below was born.

	Mexico	U.S.A.	Other (please specify)
Yourself	_____	_____	_____ _____
Spouse	_____	_____	_____ _____
Parent(s)	_____	_____	_____ _____
Grandparents	_____	_____	_____ _____
Children	_____	_____	_____ _____

5. What is your religious identification? (Please specify)

_____

6. Place a check by those who live either with you or in the same neighborhood as you.

_____ Mother
_____ Father
_____ Sisters
_____ Brothers
_____ Grandparents
_____ Uncles
_____ Aunts
_____ Cousins

7. Which of the following would you prefer?

_____ Mexican movies
_____ Mexican food
_____ Mexican music
_____ Mexican sports
_____ Mexican art & pottery
_____ American movies
_____ American food
_____ American music
_____ American sports
_____ American art & pottery

8. Please check the amount of English that you use in your daily conversation.

0% 100%

9. Please check the amount of Spanish that you use in your daily conversation.

10. What type of Spanish do you speak? (Check one)

_____ Academic Spanish (University learned)

_____ Chicano Spanish (Pocho)

_____ I don't speak Spanish

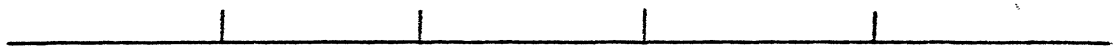
11. Where did you first learn to speak Spanish? (Check only one)

_____ Home

_____ School

_____ Other, please specify _____

12. How well do your parents speak Spanish? (Check below)



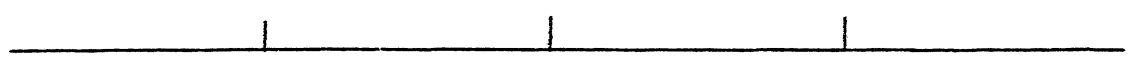
13. What type of Spanish do your parents speak? (Check only one)

_____ Academic Spanish (University learned)

_____ Chicano Spanish (Pocho)

_____ They don't speak Spanish

14. What amount of English is used by your parents daily? (Place a check in the appropriate box)



15. What amount of Spanish is used by your parents daily? (Place a check in the appropriate box)

0% 100%

16. Check the language that you generally use when talking to the following people.

	Spanish	English
Parent(s)	_____	_____
Brother(s) or sister(s)	_____	_____
Friends	_____	_____
Relatives	_____	_____

17. How often do you visit Mexico every year? _____

18. What is your average stay when you visit Mexico? _____

*19. What percentage of your friends, associates, and co-workers were/are Mexican and/or Anglo? (Place a check in the appropriate box)

As a child:

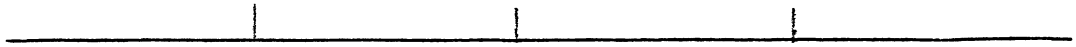
0% 100% Mexican

0% 100% Anglo

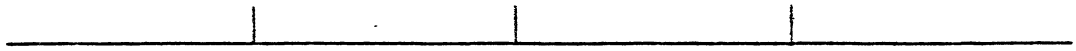
*Mexican in this question includes those who identify themselves as Chicanos, Mexican-Americans, Mexicanos, etc.

Anglo in the above question refers to those who are not Mexican or third world minorities.

As an adolescent:

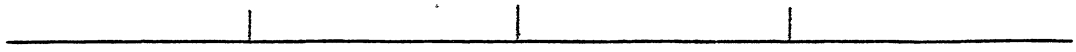


0% 100% Mexican

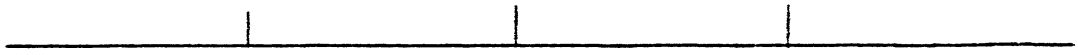


0% 100% Anglo

Presently:



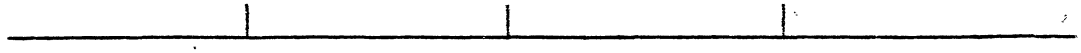
0% 100% Mexican



0% 100% Anglo

20. What percentage would you say of Anglos and Mexicans live in your neighborhoods? (Place a check in the appropriate box below)

0% 100% Mexican



0% 100% Anglo

21. With which group do you closely identify? (Check only one)

_____ Chicano _____ American of Mexican descent

_____ Mexican-American _____ Mexicanc

22. When you are being called, do you prefer that your first name be said in the: (Check only one)

_____ Spanish version _____ English version

23. What are the number of years that you attended school in:

_____ Mexico _____ U.S.A.

24. If you had children, would you hope that they speak:

_____ Spanish only

_____ English only

_____ Spanish and English equally

25. All things considered, how strongly do you feel you identify with Mexican culture? (Place an X below where you feel that you identify)