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Acculturation divergence between second and third generation Mexican-Americans and the implication for psychotherapy

George Fleming

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ACCULTURATION: DIVERGENCE
BETWEEN SECOND AND THIRD GENERATION
MEXICAN-AMERICANS AND THE
IMPLICATIONS FOR PSYCHOTHERAPY

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

In Partial Fulfillment
of the Requirements for the Degree
Master of Science
in
Psychology

by
George Fleming
June 1982
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Approved by:

Chairperson  
Date
ABSTRACT

The purpose of this study was to investigate differences in the rate of acculturation between second and third generation Mexican-Americans. Three measures were selected which are believed to be sensitive to Mexican-American attitudes concerning interpersonal relationships, social contacts and psychotherapy. Eighty adult members of two Catholic churches whose predominant population is comprised of Mexican-Americans served as subjects. Results of the survey were as follows: (1) There was no significant multivariate generational difference found. (2) There was also no significant sex difference. Further analysis of the data indicated a significant multivariate interaction for overall generation x sex effect, $F = (3, 74) = 3.47, P < .020$. Separate analyses of variance were run on each measure. There were no significant main effects; however, significant univariate interactions were found on all three measures. Pair-wise comparisons showed that third-generation males were more acculturated than second-generation males. Both second- and third-generation females, however, showed the same acculturation level. There were no significant differences found for either sex effects or generational level. Implications and suggestions for further study were discussed.
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To my family, George, Eric, and Laura, who often questioned my status, I can now say that it's finished. To my wife, Graciela, who patiently and painfully stood by, I owe much more than I can say with words. I am also indebted to my mother, Gabina, who early in life encouraged me to obtain, "una educación".
Emphasis on the importance of understanding other cultures has become an important issue in psychotherapy in the last ten years. A person who is ethnically different is by definition different from those persons of the more dominant group. People today in American society are subjected daily to information depicting the ideal American way of life. There is little chance that they can escape the influence of this information. Acculturation, the process through which people assimilate a culture, is an ongoing process for the millions of people who are culturally different. The degree of acculturation, therefore, can vary. Several sociocultural factors have been cited by investigators as being important in the study of acculturation. For example: (a) generation level (b) occupation (c) educational level (d) self-identity and (e) economic level.

Since the early 1960's a new theme has replaced the traditional "melting pot" approach to acculturation. Being different is no longer necessarily viewed as disadvantageous. Accepting the premise that people are different generates some questions, and eliminates others. For instance, in therapy, a therapist may need to accept that he or she is not sufficiently knowledgeable to undertake therapy with an ethnically
different person. Heretofore, ethnically different clients were classified as not amenable to traditional therapy. Confronting this issue of differences, therefore, becomes important not only for the therapist but for the client as well. Determining the degree to which cultural factors may confound the therapeutic process appears to be an important issue if we accept the premise that acculturation is measurable on a continuum, that is, that persons assimilate into a culture by degrees, the rate of which appears to be dependent upon several psychosocial factors.

**Social Interaction**

Students of social anthropology are aware that culture is transmitted in different ways. Socialization is the process by which human children, born potentially human, become human, able to function within the societies in which they are born (Mead, 1958). Child development, character formation, child rearing practices, and learning strategies are areas which have received increased attention over the past fifty years. The question that has been asked is, "How does an individual human being acquire behavior forms which are cultural?" (Williams, 1977). Evidence indicates that human cultural behavior forms are acquired through a socialization process and do not automatically appear in the human individual, as would be expected if these forms were genetically transmitted as species-characteristic behavior forms. Evidence of socialization is presently obtained through the
study of children isolated for long periods from the usual enculturation process in their society, and studies of twins who share the same or nearly same genetic heritage, who are enculturated separately in the same society. Studies of isolated and autistic children and twin studies demonstrate that without regular communicative contact with parents and other agents of socialization, the process of transmitting and acquiring culture is modified or altered in significant ways (Bettelheim, 1943, 1959, 1960; Davis, 1940, 1947; Gesell & Thompson, 1929).

In a large and heterogenous society, there are many diverse factors of social isolation. Many persons, who are "ethnically different" may be isolated to some degree from some aspect of cultural learning. Race, economic status, social class, or religion can be a major factor in social isolation. Locational isolation is a matter of degree in most societies. In the United States it is most pronounced in the segregation of housing and neighborhoods. Growing up in a particular part of the city can result in a range of isolating factors involving access to recreation, housing, transportation and communication.

Individuals who are unable to participate fully within American society because they do not speak the language or speak and comprehend the language poorly will not fully learn the widely shared patterns of behavior necessary to be a fully functioning member of the society. Possessing good verbal
skills plays an important role in the failure or success of most persons in America.

Success in certain occupations such as banking, medicine and dentistry is often limited or enhanced by the fact that a person has a particular set of values. For most people, therefore, coming from a "different" background is detrimental to success in certain areas of our society (Barber, 1957; Bendix & Lipset, 1953; Bronfenbrenner, 1958). Possessing personality traits viewed as important by the dominant group is essential for successful interaction in today's American society.

Values and Attitudes

Ramirez, (1974) reports that a person must be viewed as possessing equal power before he or she is accepted on an equal status basis with a majority culture member. He suggests that equal-status situations give a member of the dominant group the opportunity to discover that: (a) the minority person holds similar attitudes, beliefs and values; (b) the minority person is not really that different; (c) the minority person is equally capable of performing a given task. He contends that in contemporary American society, ethnicity and race are an inextricably bound to status, role, authority and power relations. In a study conducted with junior high school students, the self-esteem scores of Anglo and Chicano students were higher when the test was administered by an Anglo tester. Ramirez attributed this phenomenon to the Chicano students' attempts to describe themselves more positively
to the person in power. The school did not have a Chicano occupying a position of authority. In an earlier study, Festinger (1954 postulated that the need for accurate self evaluation will lead a person to compare himself with similar others. There was an assumption that cross-cultural comparisons took place only with same status persons or groups. Tajfel (1974) postulated that there are many intergroup comparisons that determine relative status. These comparisons were particularly found among lower status or minority ethnic groups.

The process by which people acculturate has been studied by many investigators. Studies of urban groups around the world show that city dwellers are more competitive than rural groups (Bethlehem, 1975; Madsen & Xi, 1975; Marin, 1975). Knight and Kagen (1977) found that children of successive generations tend to become more field independent and competitive with each successive generation. They suggest that the greater exposure to Anglo-American culture may account for the change in cognitive styles of Mexican-Americans. Whether this is part of an acculturation process or merely survival behavior is open to speculation.

It appears to be part of the human process to be suspicious of people different from oneself (Brand, Ruiz & Padilla, 1974; Brigham, 1971). Socialization practices, values and attitudes can limit the mobility or success of a class of people or individual when living in a culture dif-
ferent from their own parent group. Jennifer Noesjirwan (1970) found that Asian students studying in the West have an approach to learning that is markedly different from their Western counterparts. The Asian students were more dependent on memorization. Those students who showed the trend most strongly were most likely to fail in the academic setting in the United States.

Mexican-Americans comprise approximately 20% of the population in the Southeast, yet much of the information available has been obtained from studies carried out in communities where residents are strongly identified with Mexican or Spanish rural culture (Lewis, 1951, 1959, 1961; Kluckholm & Strodtbeck, 1961). It is possible that recent immigration trends will likely double the number of Mexican-Americans in the next decade. For many, the experience of being a minority in the fast-paced society in which assertiveness, aggressiveness and individualism are necessary for socio-economic mobility, will create considerable stress. Unlike most European emigrant groups that arrived in the United States, Mexican-Americans are able to maintain close ties to their native land, thereby reinforcing traditional customs and styles. This close and continued association with Mexico has in all probability helped to strengthen stereotypic views of Mexican-Americans. Because of the close proximity to the border, Mexican-Americans are thought to be similar in all respects to Mexicans by the majority culture.
Variables in Acculturation

Ramirez and Castaneda (1975) identified seven variables which they believe contribute to the diversity in the degree of acculturation of the Mexican-American:

1. Distance from the Mexican border.
2. Length of residence in the United States.
3. Identification with Mexican, Mexican-American or Spanish-American history.
4. Degree of economic and political strength of Mexican-Americans in the community.
5. Degree of majority group prejudice towards minority groups.
6. Degree of contact with non-Mexican-Americans.

Ramirez and Castaneda (1974) contend that in communities where Mexican-Americans are subjected to discrimination, members are more likely to incorporate the mainstream American values. The premise is that in these communities the only avenue to acceptance is to reject the parent culture; hence, degree of prejudice has a direct link to the behavior of the group in the minority position. Aboud (1976) found that a disproportionately high number of Mexican-American children engaged in inter-ethnic comparisons with the dominant Anglo group. Mexican children viewed the Anglo children as being more attractive. The tendency of the minority group to seek information of the majority group may be a method of self evaluation—a search for self-identity and preference. It
would appear that this strategy could be potentially self-destructive. If a person consistently falls below an idealized performance level, the result is virtually certain to be negative. Asher and Allen (1969) contend that comparisons of this sort can have a detrimental effect not only in self-identity and preference but also on the value of group affiliation.

Mercer (1973, 1976) in an effort to account for the variance in the I.Q. scores of Black and Mexican-American students, established a number of characteristics that they shared with the Anglo population. Among the important factors were the occupation of the head of household, whether the student was raised in an urban or rural community, and the number of members in the family. She then used these sociocultural characteristics to assess the acculturation of a given individual. Her findings indicated that Mexican-American and Black children's I.Q. scores increased as a function of the number of Anglo sociocultural characteristics they possessed. Groups of minority children sharing all of the Anglo characteristics had mean I.Q. scores at or above the norm.

Although the above characteristics could seemingly play a role in determining the degree of acculturation on an educational level, the information does not allow for the explanation of more pervasive types of behaviors which make up the totality of a culture. Olmedo and Martinez (1976) developed a paper and pencil measure of acculturation for Mexican-
American adolescents by regressing Sociocultural Variables and Semantic Differential Potency Scales on a dichotomous criterion that reflected ethnic group membership. Factor analysis of 20 variables included in the regression equation resulted in three distinct factors; two were slightly intercorrelated and loaded primarily with sociocultural variables pertaining to language spoken at home, nationality, socioeconomic status, and educational level of head of household. The third factor showed high loadings for Semantic Differential Scales that rated the concepts "mother", "father" and "male" on the potency dimension. The results showed that Mexican-American children vary widely along the acculturation continuum. It was the authors' contention that there exists a substrate of Mexican-American differentiation which is not accounted for by variables such as socio-economic status, language, and nationality. It is their suggestion that research in acculturation should also include the study of psychological variables if an understanding of these differences is to be achieved.

Typically, Mexican-Americans fall within a three system classification continuum: (a) those that cling closely to traditional values, (b) a middle group which is dualistic, and (c) those persons of communities that are at the extreme end of the continuum in incorporating values of the mainstream American middle class. Ramirez and Castaneda (1974) classify communities as traditional, dualistic and atraditional:
The traditional community is described as being more affected by Mexican culture than by the majority American culture. Most of those communities are concentrated near the border and are politically and economically self-sufficient, as they hold majority power. Primary and extended family ties are strong.

The traditional community is characterized by little or no ethnic cohesiveness. Family ties are superficial. There is little identity with the Mexican-American community. Children are socialized to be individually competitive in interpersonal relationships. Achievement for self is emphasized more than cooperative achievement, and sensitivity to social cues is slow to develop.

The dualistic community feels pressure to incorporate values of the majority group. However, there appears to be an equal pressure to maintain ethnic identity. As a minority living in the midst of the majority community they have minimal political and economic power. There is little community cohesion. Family ties are weakened, peer influences are strengthened and the role of the community is lessened.

Ramirez (1974) isolated the following four general value clusters which, to him appear to narrow the areas of investigation in isolating differences within the Mexican-American culture: (a) identification with family, community and ethnic group, (b) personalization of interpersonal relationships, (c) status and role definition in family and community,
(d) Mexican Catholic ideology. Understanding these differences can perhaps bring about a better understanding of the dynamics involved in the acculturation process.

Triadis, Vassilion and Nassiakou (1968) in a cross cultural study of social perception suggested that misunderstanding can arise between persons of different cultures as a result of their perceptions of social behaviors.

A person from one culture may provide what he considers to be friendly criticism to a person from another culture only to discover that the other person interprets it as "hatred". (p. 33)

Fayerweather (1959) says that Americans feel complimented when they are told that they are open, direct and approachable; conversely Mexicans regard openness to be a form of weakness or treachery. The Mexican can give in or humiliate himself, but he should never allow the outside world to penetrate his intimate being. The person who is open is not to be trusted. There are sex role differences, however, which Fayerweather does not address; nonetheless, to a degree he is correct in reflecting hesitancy by Mexicans in making self-disclosure statements.

Ethnic Identification and Preference

Within the past 10 years social and political changes have increased some minority group members' opportunities for jobs, education, and political power. With these changes
increased interest has been generated in the impact of identification and preference. A review of the literature by Brand, Ruiz, & Padilla (1974) revealed that in the past ten years studies of ethnic identification and preference have usually shown preference for majority-group members by both majority and minority-group subjects. Results also showed a "concomitant disparaging of minority-group members by subject." The findings appear to be inconclusive and generally contradictory, depending on the methodology implemented. The rules by which people make choices are so complex that current methodologies either are inadequate or the problem is so diverse that there is more than one answer.

Maehr (1974) in a report, Culture and Achievement Motivation, addresses this issue and concludes that motivational patterns of ethnic and cultural groups must be studied in relation to the parent culture (Mexican-American, Black, etc.) rather than attempt to adapt the middle-class model to those groups. Although the capacity for intellectual and emotional growth is not lost, deprivation estrangement can adversely affect motivation, resulting in loss of achievement. A child misunderstood by a teacher and adults unable to find work of their choice, are not likely to be interested in intellectual matters or very capable of coping with stress. Maehr adds: "The important principle is that achievement and achievement motivation must be understood in terms of the sociocultural context in which they are found, as well as in
terms of generalized descriptions of achieving norms or abstract constructions of psychological processes" (p. 894). The problem is sociopsychological in nature and certainly more complex than previous investigators have recognized. Hall (1959) and Oberg (1960) speak of culture shock, the occupational disease of people who suddenly find themselves located in a culture very different from their own. The anxiety that arises is caused by a distortion of familiar social cues. The activities of daily living that had been previously taken for granted become insurmountable problems.

In retrospect, Mexican-American pride has contributed to the isolation of its members. Being or acting like the Anglo in manner of speech, dress or holding certain types of jobs can bring ridicule from Mexican-Americans, thereby discouraging the branching out into many fields (Ramirez et al., 1975). These counter-productive forces at work are likely responsible for much of a culturally different person's confusion and distortion of reality in cases involving mental health problems.

**Perception of Mental Illness**

Mental illness is generally defined by the majority group in a culture. Studies conducted in an attempt to isolate cultural differences have not been completely successful when Anglo and Mexican-American populations are compared. Both groups appear to perceive the same behaviors as being evidence of mental illness and their attitudes toward such behaviors
as being evidence of mental illness and their attitudes toward such behaviors have been consistent (Edgerton & Karno 1969, 1971). The greatest variance seems to arise between those Mexican-Americans who respond to questions in Apanish and those who answer in English. For example, in describing a vignette depicting schizophrenia and depression, the former group responding in Spanish tended to describe the illness as less serious. They also believed that mental illness can be inherited and that prayer can be a curative. It was also believed that the family unit was best equipped to solve its own problems. Language usage and attitudes toward mental illness are said to be related and to reflect cultural distinctions with lasting psychological involvements. This seems to be true for the more traditionally bound person. Mental health professionals who possess both fluency in Spanish and have a sensitive understanding of the culture tended to be better prepared in providing professional service to this group (Torrez, 1971).

The effects of culture on the development of logical thinking and degree of emotional disturbance in normal children was investigated by Laosa, Lara-Tapia and Swartz (1974). A total of 392 Mexican and United States Anglo-American school children, closely paired on age, sex, and socioeconomic status were employed as subjects in an overlapping longitudinal design over a sex year period of repeated testing. The results showed significantly higher
amounts of disturbed thinking in Anglo-American children. The responses elicited were often more anxious and hostile. Differences were thought to be the result of family structure and styles of coping. The Anglo-American family structure is characterized by placing a high value on developing independence and competition early in the child's development. In contrast, the Mexican family favors interdependence and cooperation (Kagan & Madsen 1972) and a high value is placed on dependent behavior such as loyalty to the extended family and the unquestioned authority of the father. Pathognomic verbalizations were found to be low for the Mexican group in contrast to a high incidence for the Anglo group.

There is ample evidence to suggest that Mexican-American culture tends to protect members from mental breakdown. There is also a concerted effort to continue familial support after a breakdown (Jaco, 1959). A fear of being "put away" appears to be rooted in general distrust of government operated institutions. Institutions are perceived as being alien and hostile (Padilla, Ruiz & Alvarez, 1975).

The use of folk medicine and physician care are considered helpful (Cresan 1969; Edgerton et. al. 1970). The Mexican-American traditionally has viewed mental illness as an illness which needs attention. There is a tendency to place emphasis on the physical symptoms, and to ignore
emotional problems. Nonetheless, this factor alone probably cannot account for the under-representation of Mexican-Americans in the mental health system. A cause for this occurrence may be the paucity of professional clinics with experienced therapists serving the Mexican-American community. Another reason may well be the reluctance of some professionals to treat culturally different people (Lorian, 1974). This is certainly understandable, since most of our institutions do not offer courses or internships in mental health centers with close ties to this population. Cross-cultural training and the awareness of the therapist are therefore important issues in the treatment of culturally different persons.

**Psychotherapeutic Trends**

Orne and Wender (1968) have shown that poorly motivated patients can profit from psychotherapy if they are taught what to expect. Doster and Brooks (1974) found that role training early in treatment brought about more productive levels of communication. Interviewees exposed to a behavioral demonstration talked longer, engaged in higher levels of self-disclosure, and were more revealing of unfavorable information about themselves than interviewees receiving minimal preparation.

Heitler (1973) examined forty eight lower-class psychiatric patients, all first admissions who were unsophisticated in regard to psychiatric treatment. He hypothesized that prepared patients would respond with marked quantitative
differences in an expressive psychotherapy group. He also suggested that the therapist of the prepared groups would rate them as better suited for treatment than the control group. It has been documented, he states, that lower-class persons are (a) most likely to drop out after the initial interview or otherwise terminate prematurely, (b) they are least likely to profit from psychotherapy when they do remain in treatment, and (c) historically, therapists have tended to find such patients unsuitable for psychotherapy, characterizing them as lacking in motivation, in verbal ability, and in psychological mindedness. Heitler concluded that.... "the use of the anticipatory socialization interview with low-class unsophisticated patients did not seem to foster a kind of complacent comfort in the group therapy situation nor was there any good evidence that it makes the therapist relationship more immediately gratifying. Rather the technique apparently has its major impact in helping such patients take an active collaborative approach to the task of their therapy". Some writers have suggested that lower and working class patients are much more likely to be unsophisticated, unpracticed and even grossly misinformed about psychological kinds of treatment, and they are likely to bring with them an array of values, life styles and expectations that are widely discrepant from those of their middle or upper-middle-class therapists (Strapp & Bloxum, 1974) This same study reports that role induction training enhanced the patients' attrac-
tiveness to their therapist.

There is merit in techniques which help the client improve his or her ability to express feelings but it is certainly a said state of affairs to be advised that a client must be attractive before therapy can proceed. The bond between client and therapist is bound by trust. When an additional dimension is introduced, in this case cultural difference, there is an added responsibility placed on the therapist.

Reusch (1961, p. 59) reported that 6.7% of the population of the United States in 1950 were foreign-born whites, 15.7% native-born whites of foreign and mixed parentage, and 10.4% were non-white. At least one third of the population was engaged in cultural change. This mixture of values encountering a rigid social system can assuredly be used as an index of the difficulties encountered by culturally and ethnically different people. Adaptation to new rules, changing life styles and problems in acculturation can unsettle many lives. The therapist therefore, must be prepared to deal with these difficulties. Knowledge of a person's background, orientation and identity can help bridge the gap for the therapist. Vontress (1971) speaks thoughtfully on the role of the therapist:

Productive counseling depends on the ability of the counselor to permit himself to become a part of the total counseling situation....
the counselor must know what he is doing and why, and this is not possible unless he understands to some degree his own psychodynamics and his cultural conditioning.

There are few alternatives offered by investigators concerned with treatment of the culturally different client. The most obvious solution is the training of therapists. In any psychotherapeutic encounter there can be no substitute for professional preparedness by the therapist. The same consideration should be given to therapists who are counseling with the culturally different client. Counseling with the Mexican-American client may or may not be a simple matter. The acculturated person may find traditional approaches to be satisfactory. Conversely, a therapist encountering a dualistic person may not be able to transcend the barriers that are likely to be present.

There is ample research indicating that the Mexican-American population is not a homogenous group (Murillo, 1976). The variability in sociocultural characteristics is not well defined and any encounter by a therapist should consider this fact. The transition from one generation level to another creates considerable stress. For instance, a woman on her way up the success ladder, married to a very traditional man, may encounter much resistance and ridicule from her immediate and extended family. The role of the typical Mexican-American woman is no longer stable. Her
dilemma will require a therapist that can recognize and help resolve her problem and respect her strong familial loyalty. The cry for help does not necessarily mean that a traditional or dualistic person wants to change a way of life.

THE PROBLEM

Recognizing that differences exist between cultures, this study has attempted to isolate dimensions which differentiate degrees of acculturation among Mexican-Americans. The process of acculturation is believed to be variable and measurable on a continuum. With this in mind, the generation level of adults was investigated in an effort to isolate differences in the acculturation process, since length of exposure to a culture is thought to be an important parameter in acculturation. An understanding of the process is considered important, in light of recent efforts to provide all sectors of society with improved mental health services.

Assertiveness and psychological mindedness of the Mexican-American are examined within two generation levels, with the intent of finding differences or similarities relative to the majority Anglo-American culture. The more similar to the Anglo-American culture, the greater the likelihood that a Mexican-American has acculturated and is more likely to profit from traditional psychotherapeutic approaches. A departure from the norm could suggest that traditional values are still dominant and that a different therapeutic approach may be needed. A Social Activities
Scale is included which is intended to measure the social interactions of the two groups. Ramirez (1974) has reported that the highly acculturated Mexican-American is less likely to interact socially within his/her culture. The questionnaire is designed to investigate this observation.

HYPOTHESES

1. Second generation Mexican-Americans will be less acculturated than third generation Mexican-Americans as measured by assertiveness - (Adult Self Expression Scale: ASES) psychological mindedness (California Psychological Inventory: PY scale), and acculturation (Social Activities Scale).

2. Males will be more acculturated than females as measured by assertiveness (Adult Self Expression Scale: ASES), psychological mindedness (California Psychological Inventory: PY scale) and acculturation (Social Activities Scale).

INDEPENDENT VARIABLE

Burma (1970 and Cardenas (1970) define acculturation as the process whereby minorities learn a new culture or social heritage and adopt traits of the mainstream population. Acculturation, as defined in this study, can be measured on a continuum within the Mexican-American culture. Since time seems to affect the rate and degree of acculturation, the generation levels of Mexican-Americans will be examined in an
effort to provide one measure of acculturation. In this investigation the second generation Mexican-Americans are identified as persons born in the United States with one or both parents born in Mexico. Third generation Mexican-Americans are identified as persons born in the United States, with both parents born in the United States and one or more grandparents born in Mexico. This definition is similar to the one used by Kagan (1977).
METHOD

Subjects

The sample consisted of 40 male and 40 female adults who reside in San Bernardino county. The age range of the subjects was 18 to 60 years. All subjects were born in the United States. A summary of these and other characteristics of the subjects is shown on Table 1. The subjects were selected from two Catholic congregations in the cities of Colton and San Bernardino. They were all members of a cur-sillo group; cursillistas are advocates for the propagation of Christian principles.

Eighty questionnaires were distributed at a regular meeting of the group. Two members volunteered to aid the administrator distribute questionnaires to members not present at the meeting. Approximately fifty persons present volunteered to complete the questionnaire. Self-addressed, stamped envelopes were provided for the return of the questionnaires. An additional eighty questionnaires were provided to the volunteers for dissemination at other meetings. Of the 120 questionnaires distributed, 15 questionnaires were not returned, 10 were incomplete and 15 were returned too late. Since the quota for each cell was 20 subjects, the first twenty completed questionnaires for each cell were used.
Measuring Instrument

A four part paper and pencil inventory questionnaire was used. Part one was designed solely to determine a subject's sex and generation level.

Part two was a Social Activities Scale developed from an unpublished work by Dr. Manual Ramirez and from literature research. The inventory consisted of 29 items, reflecting preferences in social interactions, personal relationships, cultural exposure and use of the Spanish language. Twenty items were obtained from Dr. Ramirez's work and nine from literature research. The items were designed in accordance with Likert's procedure of a graded response to each statement (Edward, 1957). The scale was modified to allow for greater flexibility in item construction to ease and simplify the response of subjects. Items were constructed to conform to the five response Likert's method of scale construction. To score the scale, the alternative responses are credited 5, 4, 3, 2, 1, respectively, from a strong Anglo-American affiliation to a strong Mexican-American affiliation. Higher scores indicated more acculturation. Each statement was followed by five possible responses which required a check (✓) affixed by the response selected. An example of a statement is, "In high school my close friends were?" The person was asked to check, (1) Mexican-American, (2) mostly Mexican-Americans, (3) Mexican-Americans and Anglos about equal (4) mostly Anglos, (5) all Anglos. Different word-
ing became necessary in statements such as, "When in public, how frequently do you speak Spanish?" The response is changed to, (1) always, (2) most of the time, (3) occasionally, (4) seldom, and (5) never.

Part three of the questionnaire was the PY scale (Psychological Mindedness) of the California Psychological Inventory (Gough, 1969). The PY scale (22 items) measures the degree to which the individual is interested in and responsive to the inner needs, motives, and experiences of others. High scores tend to be seen as observant, spontaneous, quick, perceptive, talkative, resourceful and changeable; as being verbally fluent and socially ascendent, and as behaving in a conscientious and sympathetic way. Low scorers tend to be seen as apathetic, peaceable, serious, cautious and unassuming, as being slow and deliberate in tempo, and as being overly conforming and conventional. The PY scale was selected to measure the degree difference of "psychological mindedness" of each group. The scale appears to dichotomize "psychological mindedness" behaviors into passive vs. an active way of life. It also addresses the readiness of a person to interact with others. The Mexican-American is thought to pursue a more passive life style when interacting in the majority culture. A more acculturated person, it is believed, will score high on this scale. Test-retest reliability for this scale (PY) is rather low (approximately 48). This is attributed to the small test
sample (22 items). The model score in a test sample is usually 25 or 26. However, cross-validity was highly significant (p < .01).

Part four of the questionnaire consisted of the Adult Self Expression Scale (ASES), (Gay, Hollendsworth, Galossi, 1974). This measure consists of 48 items which measure levels of assertiveness in adult populations. Assertiveness is defined as "the action of declaring oneself; of stating, this is who I am, what I think and feel...an active rather than a passive approach to life (Fernsterheim, 1971, p. 233)."

The ASES was selected because it is typically American. It addresses the main topics of the American culture; an assertive vs. a passive approach to life. It also appeared to be sensitive to sex differences. Reliability for a five week test-retest was 0.91. The sample tested ranged in age from 18 to 60 years. Discriminant analysis resulted in a significant F value (F=9, 56, df=3, 54, p < .001).

The three measures were examined with the context of the MANOVA design. It was believed that the ASES, PY scale and Social Activities scale would differentiate between persons who are highly acculturated as opposed to those who maintain a traditional Mexican life style.

Procedure

Before the questionnaire was administered to the subjects, the pastor of each church was contacted by telephone. The experimenter explained the purpose of the
study, and explained that the subjects would be under no obligation to complete the questionnaire. Thereafter, arrangements were made to address a gathering of the combined Colton, San Bernardino cursillo group of the parishes. Two college students in the group, who were acquainted with the experimenter and the study, volunteered to distribute the questionnaires. They were instructed to give questionnaires only to subjects expressing an interest. The experimenter addressed the group and emphasized that completion was strictly voluntary and all information would be kept confidential. Self-addressed stamped envelopes were provided to insure privacy. The nature and purpose of the study was explained in a cover letter which was read to the group and which was attached to each questionnaire. Since time was limited, all persons elected to mail in the material at a later date.

Approximately fifty persons volunteered at the above meeting. The remainder of the questionnaires were distributed in small groups to members of both churches over a one month period. Volunteers were instrumental in doggedly pursuing persons in the parishes. The instructions were repeated whenever a questionnaire was given out, along with a stamped envelope. There was no time limit set for the completion of the questionnaire, however, it was emphasized that prompt return would be welcomed. The time required to complete the entire questionnaire was estimated not to exceed 20-30 minutes.
RESULTS

Demographic Information

This section consisted of eleven questions which solicited demographic information. Subjects merely checked (✓) the information pertaining to them. Questions in this section also determined sex and generation level. Table 1 contains the results of this information. Subjects were rather evenly distributed in age, education, and occupation. All persons were of the Catholic faith. It is believed that the more traditional Mexican-Americans profess the Catholic faith (Ramirez, 1974) and consequently are believed to respond in more traditional ways.

Quantitative Analysis

A multivariate analysis of variance was performed. The multiple F-ratio for a generation difference was not significant, F (3, 74) = .54, n.s. This suggests that there is no measureable difference between second and third generation Mexican-Americans on a combination of three dependent variables when generation is the only variable investigated. The first hypothesis that third generation subjects are more acculturated than second generation subjects was rejected. The multivariate F-ratio for a sex effect proved not to be significant as well, F (3, 74) = .81, n.s., thereby rejecting the second hypothesis. Thus, males were not more accultur-
TABLE 1  
Summary of Demographic Information

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>40</td>
<td>50</td>
</tr>
<tr>
<td>Female</td>
<td>40</td>
<td>50</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-25</td>
<td>19</td>
<td>24</td>
</tr>
<tr>
<td>26-35</td>
<td>18</td>
<td>23</td>
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<td>36-45</td>
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<td>46-60</td>
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<td>15</td>
</tr>
<tr>
<td>Own Nationality</td>
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<td>Born in U.S.</td>
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<td>100</td>
</tr>
<tr>
<td>Education</td>
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</tr>
<tr>
<td>Grammar School</td>
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<tr>
<td>Jr. High School</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>High School</td>
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<td>53</td>
</tr>
<tr>
<td>College</td>
<td>34</td>
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<td>Third Generation</td>
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<td>50</td>
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<tr>
<td>Occupation</td>
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<td>28</td>
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<tr>
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<tr>
<td>Homemaker</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>Craftsman</td>
<td>11</td>
<td>14</td>
</tr>
</tbody>
</table>
ated than females as measured on the three scales with this sample. However, a significant multivariate interaction for overall generation x sex effect was found to exist, \( F(3, 74) = 3.47, p < .020 \). This suggests that sex and generation together are important in the investigation of acculturation when the three scales combined are analyzed.

Separate analyses of variance were run on each of three dependent variables (see Table 2). However, no significant main effects were found. Significant interactions of generation and sex were found on each of the three measures. Figure 1 presents the means for the three interactions.

The Social Activities scale (SA) interaction yielded a significant univariate effect, \( F(3, 76) = 5.55, p < .021 \). The Psychological Mindedness scale (PY) interaction was similarly significant, \( F(3, 76) = 4.96, p < .029 \). The interaction was marginally significant on the Adult Self Expression Scale (ASES); however, there is a trend similar to the other two measures, \( F(3, 76) = 3.78, p < .056 \).

Tukey's honestly significant difference (HSD) test was implemented in making simple pair-wise comparisons on all three measures. Generational differences were tested for each sex. On the Social Activities (SA) measure, second generation males (\( M = 73.2 \)) were significantly less acculturated than third generation males (\( M = 85.20 \)), \( q = 3.77, p < .01 \). Second generation females (\( M = 83.50 \)) were not less acculturated than third generation females (\( M = 83.50 \)) \( q = .94271, p < .05 \).
### TABLE 2

Analysis of Variance on Three Acculturation Scales

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Source</th>
<th>df</th>
<th>SD</th>
<th>Model MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
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<td><strong>Social Activities (SA)</strong></td>
<td>Sex</td>
<td>1</td>
<td>156.80</td>
<td>0.77</td>
<td>0.3817</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Generation</td>
<td>1</td>
<td>450.00</td>
<td>2.00</td>
<td>0.1614</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sex x Gen</td>
<td>1</td>
<td>1125.00</td>
<td>5.55</td>
<td>0.0210</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>76</td>
<td>15392.40</td>
<td>202.53</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Adult Self Expression (ASES)</strong></td>
<td>Sex</td>
<td>1</td>
<td>21.01</td>
<td>0.04</td>
<td>0.8430</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Generation</td>
<td>1</td>
<td>122.51</td>
<td>0.23</td>
<td>0.6327</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sex x Gen</td>
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<td>2010.01</td>
<td>3.78</td>
<td>0.0557</td>
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</tr>
<tr>
<td></td>
<td>Error</td>
<td>76</td>
<td>40446.35</td>
<td>532.188</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Psychological Mindedness</strong></td>
<td>Sex</td>
<td>1</td>
<td>0.4500</td>
<td>0.07</td>
<td>0.7979</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Generation</td>
<td>1</td>
<td>3.2000</td>
<td>0.47</td>
<td>0.4953</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sex x Gen</td>
<td>1</td>
<td>33.800</td>
<td>4.96</td>
<td>0.0281</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>76</td>
<td>518.100</td>
<td>6.817</td>
<td>0.0289</td>
<td></td>
</tr>
</tbody>
</table>
Figure 1. Generation x Sex mean scores on the S.A., PY, and ASES scales. Interaction effects.
On the Psychological Mindedness scale (PY) second generation males ($M=32.55$) were significantly less acculturated than third generation males ($M=34.25$), $q=2.91$, $p < .05$. Second generation females ($M=33.70$) were not less acculturated than third generation females ($M=32.80$), $q=1.54$, $p < .05$. On the Adult Self Expression Scale (ASES) second generation males ($M=153.80$) were less acculturated than third generation males ($M=166.30$), $q=2.42$, $p < .05$. Second generation females ($M=162.80$) were not less acculturated than third generation females ($M=155.25$), $q=1.46$, $p < .05$.

The pair-wise comparisons indicated that for all three measures, males showed an increase in acculturation from second to third generation. Females did not show a significant change. The results of each univariate analyses support the multivariate findings (see Table 3).

Simple pair-wise comparisons were also implemented in testing sex differences on each generation level. On the S.A. measure, second generation females ($M=83.50$) were significantly more acculturated than second generation males ($M=73.20$), $q=3.24$, $p < .05$. Conversely, no significant difference was found on this measure between third generation females ($M=80.5$), and third generation males ($M=85.20$), $q=1.47$, $p < .05$.

On the PY measure, second generation females ($M=33.70$) were not less acculturated than second generation males ($M=32.55$, $q=1.96$, $p < .05$). There was a marginal difference
### TABLE 3
Pair-wise Comparisons for General Effects

<table>
<thead>
<tr>
<th>Variable</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.A.</td>
<td>$q=3.77, \ p=.01$ significant</td>
<td>$q=.942, \ p=.05$ not significant</td>
</tr>
<tr>
<td>PY</td>
<td>$q=2.91, \ p=.05$ significant</td>
<td>$q=1.54, \ p=.05$ not significant</td>
</tr>
<tr>
<td>ASES</td>
<td>$q=2.42, \ p=.10$ marginal</td>
<td>$q=1.46, \ p=.05$ not significant</td>
</tr>
</tbody>
</table>
found between third generation females (M=32.80) and third generation males (M=34.25), q=2.48, p < .10 with males more acculturated.

On the ASES Scale, second generation females (M=162.80) were not less acculturated than second generation males (M=153.80), q=1.74, p < .05. Also, third generation females (M=155.25) were not less acculturated than males on this measure, q=2.14, p < .10.

Pair-wise comparison of females and males at each generation level appears to be inconclusive. Second generation females are less acculturated than males on the S.A. measure. There was no significant difference on the PY and ASES measures. However, a marginal difference on the PY and ASES measures for the third generation was found. No significant difference was found for third generation subjects on the S.A. measure. No consistent sex effects were found for either generational level (see Table 4).
TABLE 4

Pair-wise Comparisons for Sex Effects

<table>
<thead>
<tr>
<th>Variable</th>
<th>Second Generation</th>
<th>Third Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.A.</td>
<td>$g=3.24, \ p=.05$</td>
<td>$g=1.47, \ p=.05$</td>
</tr>
<tr>
<td></td>
<td>significant</td>
<td>not significant</td>
</tr>
<tr>
<td>PY</td>
<td>$g=1.76, \ p=.05$</td>
<td>$g=2.48, \ p=.10$</td>
</tr>
<tr>
<td></td>
<td>not significant</td>
<td>marginal</td>
</tr>
<tr>
<td>ASES</td>
<td>$g=1.74, \ p=.05$</td>
<td>$g=2.4, \ p=.10$</td>
</tr>
<tr>
<td></td>
<td>not significant</td>
<td>marginal</td>
</tr>
</tbody>
</table>
DISCUSSION

The three measures studied appear to be sensitive to changes across generations. The difference across generations was statistically significant when sex and generation were examined with the three measured combined. Third generation males were found to be significantly more acculturated than second generation males.

Females appear to show no significant change across generations, however, there is a slight non-significant trend toward lower acculturation scores among third generation females. They tend to respond in at least as traditional ways as second generation females. These findings differ, to a degree, from studies suggesting that Mexican-Americans become more acculturated with each successive generation (Knight & Kagan, 1977). Third generation males do seem to acculturate faster than females and second generation males. Not all studies show acculturation with generational level. Buriel (1975) proposed an acculturation to the barrio model with respect to field dependence, which may in part explain the female findings. He found first and second generation Mexican-American children to be more similar to field independent Anglo-American children than third generation Mexican-Americans who were the most field dependent group. Buriel interpreted this finding as the initial
selective migration of field independent groups from Mexico to the barrio, resulting in subsequent acculturation to field dependent norms. Therefore, third generation children having lived longer in the barrio, maintain some characteristics of a traditional Mexican community. Kagan (1978) suggests that acculturation may be behavior-specific or sample-specific. Consequently, response patterns may depend on factors such as geographic area, social settings or particular life experience. In this study it would appear that males are more psychologically open to change than females. This current study shows that males become more assertive, more psychologically minded and more expansive in their contact outside the barrio in succeeding generations.

Mexican-Americans are influenced by two cultures. The parent culture encourages adherence to traditional rules which are well defined. In the American culture on the other hand, social rules are constantly changing, especially sex roles, which are not well defined. Senour (1981) summarized the psychological differences between Mexican-American males and females. In comparing Mexican-American personality characteristics she writes: "Chicanas show (a) lower self-esteem, (b) more field dependence, (c) greater identity with families and homes that tend to give males more status, (d) more concern about their physical selves, (e) less well defined psychic selves, (f) more death dreams, and more depression." The results of the present study support these
findings. Females do seem less "psychologically-minded" and are less pro-social than males. This study suggests that sex difference cannot be viewed without a context of generational issues. Perhaps these qualities cited by Senour inhibit acculturation in women.

Clearly, there are many variables which can contribute to the acculturation process. The male-female dichotomy obviously is very important in any study addressing this issue. Females in this study were well distributed educationally. Ninety percent of the females reported a high school education or college education. Only ten subjects reported that they were homemakers. Approximately 23% reported holding a professional position. Exposure for females alone does not seem to play as important a role as might be expected. This sample was composed of very literate persons, many listing themselves as professionals. Therefore, education and exposure do not seem to facilitate acculturation for females. The implications which can be drawn are many. The most obvious question that arises concerns that of emotional stability in the face of suspected conflicts encountered in a very competitive society. Senour maintains that Mexican-American females are struggling for greater equality and less inclined to accept the traditional role. Further, Mexican-American females who ascribe to the value system of the majority culture and are already acculturated manifest less psychopathology than those in the midst of assimilation. Women appear to
experience greater difficulty than males during the transition period. Contrary to the women described by Senour, the women in this sample seem to be resistant to change. Perhaps, they can foresee the pains of assimilation and derive strength in the parent culture via association with the church.

The profile of the Mexican-American is not at all clear. The current study is no exception. Among the many variables discussed in the literature, religion appears to be an important factor. In this study all subjects were Catholic. This fact may explain the traditional direction of females response patterns. The group examined was largely drawn from a very devout Catholic group. The Cursillo movement within the Catholic church is similar to the born-again Christian movement. Members adhere to very strict Christian principles. It is possible that this influence may reinforce the traditional values of the Mexican-Catholic culture. Other variables do not seem to explain the traditional response of females nor is it clear why the same religious sample of men are different. The female group appears to be well educated and in the work force, therefore, females in the group are not isolated in any way from the majority culture. Exposure to the culture, nonetheless, does not appear to have made an impact in the rate of acculturation for females.

Kagan (1978) suggests that successive generations may experience an increasing discrepancy between ideals and a
sense of identity. There may also exist a need to "hold on" to traditional values with each successive generation. Knight (1978) suggests that acculturation to Anglo-American norms is probably rather pervasive but not totally encompassing among successive generations of Americans.

The overall effect that acculturation has on culturally different persons is unknown. It is no secret that people do experience a sense of alienation when exposed to social settings foreign to them. A person who has lived in a foreign country can appreciate the loneliness, estrangement and alienation. There is a tendency to become encapsulated, seeking the more familiar, friendly people. Culturally different people in our American society are no different.

Considerable research has been conducted in the area of counseling the culturally different client. This study has attempted to investigate the variance in the degree of acculturation between second and third generation Mexican-Americans. The intent has been to draw some general conclusions on these findings and how acculturation may affect the psychotherapeutic encounter. The findings clearly show that acculturation is a very pervasive and not well defined process; therefore, any generalization or conclusion drawn must be tentative, and each person evaluated independent of any group situation or preconceived notion. Nonetheless, it is suggested that females likely will have difficulty accepting traditional psychotherapeutic strategies.
The personal qualities of the counselor are, therefore, particularly crucial. The therapist must recognize that each life style provides its own structures, rules, and mechanisms to cope with problems, and that each particular community is able to promote and preserve mental health (Mechanic, 1969). Being cognizant of these cultural rules is a precursor to a successful psychotherapeutic dialogue. The therapist must allow the client to set the stage for therapy. The Mexican-American will likely ask for closer ties with the therapist. That is, the therapist may have to use a less confrontive approach and perhaps guide the client, coaching the client in the "language" of therapy.

The Mexican-American population is constantly undergoing change. There are many diverse groups of people scattered throughout the Southwestern United States. Nonetheless, there continues to exist a tenacious need to retain basic cultural values. Ramirez (1976) shows that the traditional Mexican-American community is characterized by openness, warmth, and commitment to mutual dependence. Considerable emphasis is placed on the individual's skill in relating to others, on the development of sensitivity to others' feelings and needs. There is a need to establish close personal ties. Conversely, American society emphasizes separate identity. Witkin (1962) defined this sense of separate identity as, "The outcome of a person's development of awareness of his own needs, feelings, and attributes, and
his identification of these as distinct from the needs, feelings and attributes of others. A sense of separate identity implies experience of the self as segregated" (p. 134). Most Mexican-Americans find themselves pulled by these two diverse systems. The resulting effect may create considerable stress, confusion and poor self esteem.

The sample investigated in this study shows that third generation males probably would be more amenable to traditional therapeutic approaches. They tend to be more assertive, are more psychologically minded and seem to respond more favorably to Anglo-Americans. The findings also suggest that third generation females are less acculturated and likely would not profit from traditional psychotherapeutic strategies. They express a stronger affiliation to the Mexican-American culture and probably have few meaningful social contacts outside of this group. The more traditional Mexican-American female client will in all probability respond best to support from a family physician, peer counseling, pastoral counseling or family counseling. Jaco (1960) predicted an increase in emotionally related problems within the Spanish speaking surname population with the lessening of the traditional social structure.

The ramifications of acculturation on the Mexican-American family structure is speculative at best; however, if American society is any indication of the condition of the family unit considerable stress must be present. It
has been established in this study and others cited that Mexican-American females are prone to greater depression, alienation and confusion than males. They are also less likely to seek out assistance from the mental health sector. If husband and children are experiencing change, are more expansive in their interactions with others, conflicts may arise which the female is not likely to survive without undergoing considerable stress. In light of these findings, it would appear important to investigate the affect acculturation is having on the Mexican-American family. Females by retaining traditional values may perhaps be attempting to preserve the family. This is also a goal of the Catholic church. Her role is well defined both within the Mexican culture and the Catholic church. In retrospect, men are expected to be more aggressive. Ascendency is encouraged and is considered manly within the Mexican culture. It would be reasonable to predict, however, that males may be experiencing more permanent change than females. This may signal problems in male-female relationships over time, with detrimental effects on the family. In terms of psychotherapy, it would be beneficial whenever possible to involve the family in the therapy process.

Lastly, the concept of mental health is not distinguishable from physical health among traditional Mexican-Americans and, therefore, a therapist must acknowledge the
existence of the physical side of a person's perceived illness (Padilla, 1975). The intervention by physician or faith healer in conjunction with other non-medical treatment appears to be essential in treating many in the less acculturated Mexican-American population (Karno, et al., 1969). Therapists encountering Mexican-American females should provide a friendly non-threatening atmosphere. Although traditional Mexican-American females may not seek treatment, when they do, it is probably with a great deal of prior thought. It is, therefore, critical that a therapist be sensitive to the characteristics of Mexican-Americans. Mexican-American females are reported in some research to benefit more from supportive programs than males. According to Senour, Mexican-American females tend to be more self disclosing and are better candidates for traditional therapeutic intervention. The findings of the present study, however, do not suggest greater female responsivity to therapy. The opposite is suggested, at least for very religious people.

Limitations of the Study

The obvious difficulty with this study is the small group which was studied. Too, subjects were not selected randomly. The group was a very cohesive "church group" which showed many common values and beliefs. This may have increased bias in the study. It would be helpful to add some more cultural specific questions in the Social Activities
Scale, sensitive to salient cultural differences. There was also no referent group to compare results. In light of the very traditional trends of this sample, Catholicism as a variable in the study of Mexican-American acculturation especially females, should be considered in future research as well as the degree of commitment to Catholicism.

Implications for Future Research

Future research should give consideration to the investigation of the following areas:

1. Conducting a study of different socioeconomic groups. There is some evidence that socioeconomic level is a predictor of acculturation. Persons in higher economic levels appear to possess traits more similar to Anglo-Americans. Knight, et al. (1967) shows that higher economic class is associated with increased competitive behavior.

2. Do successive generations show decreasing self-esteem? Knight (1978) suggests that successive generations may internalize the often negative Anglo-American stereotype of Mexican-Americans. Although children have higher school achievement and internalize Anglo-American values, he warns that Mexican-American children may acculturate values but fail to attain the goals associated with those values, increasing discrepancy between ideals and their sense of identity. Third generation males appear to fall in this category in the present study and appear to be a prime target for future mental health contact since they
3. This study was limited to a very small homogenous sample. A larger sample and geographical area may help clarify acculturation trends.

4. Examination of sex differences would be beneficial in determining if successive generations of females become less acculturated or if factors other than generation level are responsible for the variance found in this study. For example, does socioeconomic level or educational achievement affect the rate of acculturation?

5. Religion may be important in acculturation. Future study should perhaps include other religions to investigate this issue. The effect of religion on male-female relations needs to be examined.

6. The effect of acculturation and religion on the traditional family unit needs to be looked at also. There is some indication that traditional family roles are disrupted in the acculturation process.
APPENDIX A

Questionnaire

This study is part of a study sponsored by Cal State San Bernardino that is investigating differences in people's attitudes towards professional counseling and psychotherapy. The intent of this study is to isolate attitudes which are related to family background and personal characteristics. Questions will address your personal view on several different life topics which you probably encounter every day or which you may have wondered about privately.

Please be assured that your identity will be kept anonymous (no names will be taken) and all information will be confidential. It will be much appreciated if you do respond to each item accurately and sincerely, completing all items. This will ensure that this project is a success.

It is hoped that this study will be of value to this writer and to others who may share a common interest in this area. A stamped envelope has been provided for prompt return of the questionnaire.

Thank you for your cooperation.

Sincerely,

George Fleming
Personal Background Information

Complete every question and check ✓ the information which most accurately describes you. Complete all items.

Accuracy is very important.

1. Sex: M_____ F_____
2. Age: 18-25____ 26-35____ 36-45____ 46-60____
3. Born in U.S.____ Mexico____ Other____ (citizen)
4. Father: Born in U.S.____ Mexico____ Other____
5. Mother: Born in U.S.____ Mexico____ Other____
6. Grandfather: Born in U.S.____ Mexico____ Other____
7. Grandmother: Born in U.S.____ Mexico____ Other____
8. Education: Grammar____ Jr. High____
              High School____ College____

Generation Level

9. Second generation Mexican American____
   (born in U.S., with one or both parents born in Mexico)
10. Third generation Mexican American____
    (born in U.S., with both parents born in U.S. and one
    or more grandparents born in Mexico)
11. Occupation: Laborer____ Office____
    Professional____ Housewife____
    Craftsman____ (journeyman)
There are 31 questions with 5 possible answers. Check the one which most accurately describes your experience. If a particular situation does not apply to you, answer as you would answer in that situation. Your answer should not reflect how you feel you should be or how you would like to be. Your first impression, though is probably the most true one for you. Make sure that you answer each question.

1. What was the approximate ethnic composition of the high school you attended?
   ____ All Mexican-Americans
   ____ Mostly Mexican-Americans
   ____ Mexican-American and Anglos, about equal
   ____ Mostly Anglos
   ____ All Anglos

2. The ethnic composition of the neighborhood in which you grew up was
   ____ All Mexican-Americans
   ____ Mostly Mexican-Americans
   ____ Mexican-American and Anglos, about equal
   ____ Mostly Anglos
   ____ All Anglos

3. The ethnic composition of the neighborhood in which you now live is
   ____ All Mexican-Americans
   ____ Mostly Mexican-Americans
   ____ Mexican-American and Anglos, about equal
4. At social gatherings, how frequently do you speak Spanish?
   _____ Always
   _____ Most of the time
   _____ Occasionally
   _____ Seldom
   _____ Never

5. When in public, how frequently do you speak Spanish?
   _____ Always
   _____ Most of the time
   _____ Occasionally
   _____ Seldom
   _____ Never

6. At present my close friends are
   _____ All Mexican-Americans
   _____ Mostly Mexican-Americans
   _____ Mexican-American and Anglos, about equal
   _____ Mostly Anglos
   _____ All Anglos

7. In elementary school, my close friends were
   _____ All Mexican-Americans
   _____ Mostly Mexican-Americans
   _____ Mexican-American and Anglos, about equal
   _____ Mostly Anglos
   _____ All Anglos
8. In high school, my close friends were
   ____ All Mexican-Americans
   ____ Mostly Mexican-Americans
   ____ Mexican-American and Anglos, about equal
   ____ Mostly Anglos
   ____ All Anglos

9. The ethnic background of the people I have dated is
   ____ All Mexican-Americans
   ____ Mostly Mexican-Americans
   ____ Mexican-American and Anglos, about equal
   ____ Mostly Anglos
   ____ All Anglos

10. The people whom I have established close and meaningful relationships have been
    ____ All Mexican-Americans
    ____ Mostly Mexican-Americans
    ____ Mexican-American and Anglos, about equal
    ____ Mostly Anglos
    ____ All Anglos

11. When I am with my friends, I attend functions where the people are
    ____ All Mexican-Americans
    ____ Mostly Mexican-Americans
    ____ Mexican-American and Anglos, about equal
    ____ Mostly Anglos
    ____ All Anglos
12. At most of the functions I attend with my parents, the people are

____ All Mexican-Americans
____ Mostly Mexican-Americans
____ Mexican-American and Anglos, about equal
____ Mostly Anglos
____ All Anglos

13. My parents' close friends are

____ All Mexican-Americans
____ Mostly Mexican-Americans
____ Mexican-American and Anglos, about equal
____ Mostly Anglos
____ All Anglos

14. When I was a child, my parents taught me the history of

____ Mexico only
____ Mostly Mexico
____ Mexico and the United States, about equal
____ Mostly the United States
____ the United States only

15. My childhood friends who visited my home and related well to my parents were

____ All Mexican-Americans
____ Mostly Mexican-Americans
____ Mexican-American and Anglos, about equal
____ Mostly Anglos
____ All Anglos
16. Your close friends at work are
   _____ All Mexican-Americans
   _____ Mostly Mexican-Americans
   _____ Mexican-American and Anglos, about equal
   _____ Mostly Anglos
   _____ All Anglos

17. The people where you work are
   _____ All Mexican-Americans
   _____ Mostly Mexican-Americans
   _____ Mexican-American and Anglos, about equal
   _____ Mostly Anglos
   _____ All Anglos

18. Most social gatherings I attend are attended by
   _____ All Mexican-Americans
   _____ Mostly Mexican-Americans
   _____ Mexican-Americans and Anglos, about equal
   _____ Mostly Anglos
   _____ All Anglos

19. When I study with others, I usually study with
   _____ All Mexican-Americans
   _____ Mostly Mexican-Americans
   _____ Mexican-American and Anglos, about equal
   _____ Mostly Anglos
   _____ All Anglos
20. In the job(s) I have had, my close friends have been

[ ] All Mexican-Americans
[ ] Mostly Mexican-Americans
[ ] Mexican-American and Anglos, about equal
[ ] Mostly Anglos
[ ] All Anglos

21. When you participate in any organized athletic and/or recreational activities (bowl with a league, play intramural sports, etc.) members of the team or activity are

[ ] All Mexican-Americans
[ ] Mostly Mexican-Americans
[ ] Mexican-American and Anglos, about equal
[ ] Mostly Anglos
[ ] All Anglos

22. When I discuss personal problems or issues, I discuss them with

[ ] Only Mexican-Americans
[ ] Mostly Mexican-Americans
[ ] Mexican-American and Anglos, about equal
[ ] Mostly Anglos
[ ] Only Anglos

23. When I am involved in group discussions where I am expected to participate, I prefer a group made up of

[ ] All Mexican-Americans
[ ] Mostly Mexican-Americans
24. How often have you been invited to and attended functions which are predominantly Mexican-American in nature?
   ____ Extensively
   ____ Frequently
   ____ Occasionally
   ____ Seldom
   ____ Never

25. How often have you been invited to and attended functions which were predominantly Anglo in nature?
   ____ Extensively
   ____ Frequently
   ____ Occasionally
   ____ Seldom
   ____ Never

26. How important was it to your parents that you learn to speak English well?
   ____ Very important
   ____ Important
   ____ Slightly important
   ____ Not very important
   ____ Not important at all
27. The composition of social clubs/civic organizations I have joined has been
    ( ) All Mexican-Americans
    ( ) Mostly Mexican-Americans
    ( ) Mexican-American and Anglos, about equal
    ( ) Mostly Anglos
    ( ) All Anglos

28. About how often do you invite Anglos to your home?
    (Do not include relatives)
    ( ) Never
    ( ) Seldom
    ( ) Occasionally
    ( ) Often
    ( ) Very often

29. About how often do you visit in the homes of Mexican-Americans? (Do not include relatives)
    ( ) Very often
    ( ) Often
    ( ) Occasionally
    ( ) Seldom
    ( ) Never

30. About how often do you invite Mexican-Americans to your home? (Do not include relatives)
    ( ) Very often
    ( ) Often
    ( ) Occasionally
**Directions**

This page contains a series of statements. Read each one, decide how you feel about it, and then mark your answer next to the statement. If you agree with a statement, or feel that it is true about you, answer TRUE (circle the T). If you disagree with a statement, or feel that it is not true about you, answer FALSE (circle F).

In marking your answers, make sure that the number of the statement corresponds to the one you circled. Be sure to answer either True or False for every statement, even if you have to guess at some.

T F 1. People can pretty easily change me even though I thought that my mind was already made up on a subject.

T F 2. I often feel that I made a wrong choice in my occupation.

T F 3. I always like to keep my things neat and tidy and in good order.

T F 4. I find it hard to keep my mind on a task or job.

T F 5. I don't like to undertake any project unless I have a pretty good idea as to how it will turn out.

T F 6. I do not like to see people carelessly dressed.

T F 7. The idea of doing research appeals to me.

T F 8. I cannot keep my mind on one thing.

T F 9. I believe we are made better by the trials and hardships of life.
T F 10. One of my aims in life is to accomplish something that would make my mother proud of me.

T F 11. I have a tendency to give up easily when I meet difficult problems.

T F 12. A person should adapt his ideas and his behavior to the group that happens to be with him at the time.

T F 13. In school I always look far ahead in planning what courses to take.

T F 14. I do not have a great fear of snakes.

T F 15. I often do whatever makes me feel cheerful here and now, even at the cost of some distant goal.

T F 16. Sometimes at elections I vote for men about whom I know very little.

T F 17. I have frequently found myself, when alone, pondering such abstract problems as freewill, evil, etc.

T F 18. I would like to write a technical book.

T F 19. I feel uneasy indoors.

T F 20. Most people worry too much about sex.

T F 21. I much prefer symmetry to assymetry.

T F 22. We ought to pay our elected officials better than we do.

The Adult Self Expression Scale

The following inventory is designed to provide information about the way in which you express yourself. Please place the approximate number, 0 to 4, as shown below, next to each question. Your answer should indicate how you generally express yourself in a variety of situations. If a particular situation does not apply to you, answer as you think you
would respond in that situation. Your answer should not reflect how you feel you ought to act or how you would like to act. Do not deliberate over any individual question. Please work quickly. Your first response to the question is probably your most accurate one.

Almost Always or Always (4) Usually (3) Sometimes (2)
Seldom (1) Never or Rarely (0)

1. Do you ignore it when someone pushes in front of you in a line?

2. Do you find it difficult to ask a friend to do a favor for you?

3. If your boss or supervisor makes what you consider to be an unreasonable request, do you have difficulty saying "no"?

4. Are you reluctant to speak to an attractive acquaintance of the opposite sex?

5. Is it difficult for you to refuse unreasonable requests from your parents?

6. Do you find it difficult to accept compliments from your boss or supervisor?

7. Do you express your negative feelings to others when it is appropriate?

8. Do you freely volunteer information or opinions in discussions with people whom you do not know very well?

9. If there was a public figure whom you greatly admired and respected at a large social gathering, would you make an effort to introduce yourself?

10. How often do you openly express justified feelings of anger to your parents?

11. If you have a friend of whom your parents do not approve, do you make an effort to help them to know one another better?
Almost Always or Always (4)
(3) (2)
(1) (0)

12. If you were watching a TV program in which you were very interested and a close relative was disturbing you, would you ask them to be quiet?

13. Do you play an important part in deciding how you and your close friends spend your leisure time together?

14. If you are angry at your spouse/boyfriend or girlfriend, is it difficult for you to tell them?

15. If a friend who is supposed to pick you up for an important engagement calls fifteen minutes before he/she is supposed to be there and says that they cannot make it, do you express your annoyance?

16. If you approve of something your parents do, do you express your approval?

17. If in a rush you stop by a supermarket to pick up a few items, would you ask to go before someone in the check-out line?

18. Do you find it difficult to refuse the request of others?

19. If your boss or supervisor expresses opinions with which you strongly disagree, do you venture to state your own point of view?

20. If you have a close friend whom your spouse/boyfriend or girlfriend dislikes and constantly criticizes, would you inform them that you disagree and tell them of your friend's assets.

21. Do you find it difficult to ask favors of others?

22. If food which is not to your satisfaction was served in a good restaurant, would you bring it to the waiter's attention?

23. Do you tend to drag out your apologies?

24. When necessary, do you find it difficult to ask favors of your parents?
<table>
<thead>
<tr>
<th>Q</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Do you insist that others do their fair share of the work?</td>
</tr>
<tr>
<td>26</td>
<td>Do you have difficulty saying no to salesmen?</td>
</tr>
<tr>
<td>27</td>
<td>Are you reluctant to speak up in a discussion with a small group of friends?</td>
</tr>
<tr>
<td>28</td>
<td>Do you express anger or annoyance to your boss or supervisor when it is justified?</td>
</tr>
<tr>
<td>29</td>
<td>Do you compliment and praise others?</td>
</tr>
<tr>
<td>30</td>
<td>Do you have difficulty asking a close friend to do an important favor even though it will cause them some inconvenience?</td>
</tr>
<tr>
<td>31</td>
<td>If a close relative makes what you consider to be an unreasonable request, do you have difficulty saying no?</td>
</tr>
<tr>
<td>32</td>
<td>If your boss or supervisor makes a statement that you consider untrue, do you question it aloud?</td>
</tr>
<tr>
<td>33</td>
<td>If you find yourself becoming fond of a friend, do you have difficulty expressing these feelings to that person?</td>
</tr>
<tr>
<td>34</td>
<td>Do you have difficulty exchanging a purchase with which you are dissatisfied?</td>
</tr>
<tr>
<td>35</td>
<td>If someone in authority interrupts you in the middle of an important conversation, do you request that the person wait until you have finished?</td>
</tr>
<tr>
<td>36</td>
<td>If a person of the opposite sex whom you have been wanting to meet directs attention to you at a party, do you take the initiative in beginning the conversation?</td>
</tr>
<tr>
<td>37</td>
<td>Do you hesitate to express resentment to a friend who has unjustifiably criticized you.</td>
</tr>
<tr>
<td>38</td>
<td>If your parents wanted you to come home for a weekend visit and you had made important plans, would you change your plans?</td>
</tr>
</tbody>
</table>
Almost Always or Always (4) Usually (3) Sometimes (2)
Seldom (1) Never or Rarely (0)

39. Are you reluctant to speak up in a discussion or debate?
40. If a friend who has borrowed $5.00 from you seems to have forgotten it, is it difficult for you to remind this person?
41. If your boss or supervisor teases you to the point that it is no longer fun, do you have difficulty expressing your displeasure?
42. If your spouse/boyfriend or girlfriend is blatantly unfair, do you find it difficult to say something about it to them?
43. If a clerk in a store waits on someone who has come in after you when you are in a rush, do you call his attention to the matter?
44. If you lived in an apartment and the landlord failed to make certain repairs after it has been brought to his attention, would you insist on it?
45. Do you find it difficult to ask your boss or supervisor to let you off early?
46. Do you have difficulty verbally expressing love and affection to your spouse/boyfriend or girlfriend?
47. Do you readily express your opinions to others?
48. If a friend makes what you consider to be an unreasonable request, are you able to refuse?
REFERENCES


Doster, Joseph A. & Brooks, Samuel J. Interviewer disclosure, modeling information revealed, and interviewee verbal


Oberg, K. Cultural shock: Adjustment to new cultural


