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## **Cultural identity and use of language among Mexican and Mexican American**

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Blanca Torres Alonso

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CULTURAL IDENTITY AND USE OF LANGUAGE AMONG MEXICAN AND  
MEXICAN AMERICAN

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A Project  
Presented to the  
Faculty of  
California State University,  
San Bernardino

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Social Work

---

by  
Sandra Taurisano Copenhagen  
and  
Blanca Torres Alonso

June 2000

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June 2000

Approved by:

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## ASSIGNED RESPONSIBILITIES

This was a two-person project where authors collaborated throughout. However, for each phase of the project, certain authors took primary responsibility. These responsibilities were assigned in the manner listed below.

1. Data Collection:  
Assigned leader Blanca Alonso  
Assisted by Sandra Copenhagen
2. Data Entry and Analysis:  
Assigned leader Sandra Copenhagen  
Assisted by Blanca Alonso
3. Writing Report and Presentation of Findings:
  - a. Introduction and Literature  
Assigned leader Blanca Alonso  
Assisted by Sandra Copenhagen
  - b. Methods  
Assigned leader Sandra Copenhagen  
Assisted by Blanca Alonso
  - c. Results  
Assigned leader Blanca Alonso  
Assisted by Sandra Copenhagen
  - d. Discussion  
Assigned leader Sandra Copenhagen  
Assisted by Blanca Alonso
  - e. Editing and Formatting  
Assigned leader Blanca Alonso  
Assisted by Sandra Copenhagen
  - f. Networking and Communication with Department  
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## ABSTRACT

The purpose of this research was to explore the correlation between language use and the acculturation process among Mexican and Mexican-American females. This study's intent was to incorporate variables in order to decentralize language as the only measure of acculturation. A Likert-based language rating scale and a Likert-based acculturation rating scale (ALCOP) were used to test the hypothesis. It was hypothesized that Mexican and Mexican American have not acculturated to the host culture simply by learning the English language.

The sample was composed of 39 Mexican and 46 Mexican American females. The test of the difference between means for independent groups (t-test) was used to explore the difference between language use and acculturation. The researchers anticipated that there would be a difference in the use of English language between the two groups (Mexican and Mexican American), but not in other aspects of the Mexican culture. The t-test did not support the researchers' hypothesis as the results of the t-test showed that the magnitude of the difference was approximately equal in both groups.

It is important that social workers understand the correlation between language acquisition and acculturation in the population studied. The findings of this study demonstrate the need for further research in the

acculturation process of the Mexican and the Mexican  
American population.

## ACKNOWLEDGMENTS

We would like to acknowledge the contributions of Dr. Matt Riggs and Dr. Marshall Jung. Their contribution helped us crystallize some of the theoretical ideas of working with acculturation, family systems and to understand diversity as a human condition.

Our profound thanks to all the Mexican and Mexican American women, who lent their input which benefited the undertaking of this study.

Mi más profundo agradecimiento a mis padres quienes me brindaron todo el apoyo y amor incondicional. También le doy gracias a mi esposo y a mi niño, por darme todo el cariño y admirar mi perseverancia y dedicación.

Sandra Taurisano Copenhaguen.

I would like to thank my children Arturo, Ali, Jonathan, Oscar, for their great support and love that embraced me and encouraged me to complete this important task in my life.

Quiero agradecerle a mi madre y a mis hermanas por el gran apoyo que me brindaron durante este gran éxito en mi vida.

Blanca Torres Alonso.

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## INTRODUCTION

### Problem Statement

In the United States, specifically in the state of California, there are over six million immigrants, and the majority come from Latin America (Los Angeles Times, 2000). The immigrant population has been known to bring some unique culture and psychology that affects how smoothly the immigrant population will acculturate. People personal realities or social constructions of their ethnic identity can have implications for their selves and collective identities, relations with other and behavior. The Mexican ethnic identity should be explored with self-described Mexican and Mexican Americans as this population constitutes a high percentage of the Latino population in the United States (Neimann, Romero & Arredondo, 1999).

In prior studies, the degrees of assimilation and acculturation have been measured by the degree to which the population has mastered the English language. Language has been considered as the measure of acculturation (Alasuutari, 1995)

In contrast, other theories that validate culture in a historical and social context understand that language is both determined by our social and natural being which creates and re-creates relations in our natural and social worlds for us. Furthermore, these theories have found that language proficiency difficulties among immigrants may arise

due to the lack of positive social interaction. It is fair to state that other factors that affect acculturation may push immigrants toward the passing chauvinism, or marginal adaptation response (Garbarino, 1993). The different cultural values, overlapped with American ethnocentrism can promote confusion in the ethnic minorities.

It will be necessary to study the acculturation factors within these populations, beyond language acquisition. Research studies have found a variety of complex issues around acculturation of Hispanics in America (Smart & Smart, 1995). Minority groups in the United States have historically suffered from multiple disadvantages, by having unequal access to power, less opportunity in education, employment, upward mobility, and unequal access to health services. In addition, it has been estimated that the Mexican and Mexican American populations will become the largest minority group in the U.S. by the year 2010 (United States Census Bureau, 1990).

The United States is experiencing demographics transformation as the inexorable process of globalization. Immigrants are diversifying still further the polytechnic composition of its population; issue of immigration, race and ethnicity have risen to the top of the policy agenda and become the subject of xenophobic public debates. The incorporation and serious studies that include minority groups as a range of customs beliefs, acculturation

experiences, linguistics diversity, and family structure, become essential.

The cultural plurality theory defines acculturation as a complex process of relinquishing and/or retaining the characteristics of cultural origins. It is found that the apparent domination of the group with power causes the acculturation process response to change to be conflictual, crises-like, and reactive for the group without power before it adapts to reduce tension (Garbarino, 1993).

Theoretically, the acculturation process indicates preference for friendships, trusting relationship, group identity, community ties, family ties, food, entertainment, religion, and cultural practice and festival. Language usage indicates facility with the spoken languages, the language use when communicating with one's culture group, and the language used when processing thoughts and images.

American social policy clearly needs to be responsive to this issue of monolingual Spanish speaking immigrants in spite of the current ruling on bilingual education and recent legislation regarding undocumented immigrants in California. The policy makers who promote English only education have affected acculturation process and language acquisition. This imposition strips Latinos of their history and culture, which is encapsulated in the written and spoken language as well as in the living practices of their culture.

Unfortunately, the melting pot theory derived from the migration experience of White Protestants from Europe continues to shape the legislation and social policy, especially in the state of California. American social policy must adapt to a changing ethnic and racial plurality.

As a consequence of the effects of the oppression experienced by Mexican, the separation from the Mexican culture becomes a survival mechanism to achieve success, where mastering English means to be part of the host culture bringing all the positive connotations ascribed to be an American, or the American melting pot's phenomenon (Dana, 1996). This ideology leads Mexican American to falsely perceived their need of abandoning their Mexican culture identity to be accepted in the host culture, leaving the Mexican American without any rooted culture identity.

One of the elements of the value system embraced by the host culture is the ethnocentric notion that American culture and American people are superior to any other ethnic group (Rosaldo, 1988). The acculturation of oppressed groups develops a bicultural ambivalence, the lack of cultural identification models, and the caste status of most ethnic minority groups, in which economic and social discrimination combined with internalized inferior status are ascribed to Mexican by the host culture.

In addition, contextual factors such as low school performance, violence, alcoholism, peer pressure, family

stability, teen pregnancy, and other deviants behaviors , attached to Mexican, are the direct consequence of the oppression experienced by this minority in the host culture. Drinking, fighting, drugs, and other forms of cultural disorientation, are often exhibited by individuals who are unable to fashion a stable bilingual and bicultural world in who are not securely rooted in either Mexican or American culture. This phenomenon sometimes involves cultural conflict between generations(Lanca, 1994).

#### Problem Focus

We will be focusing on the issues that Mexican and Mexican American females face when trying to acculturate in the United States. The host culture understands the lack of English language competence and the preservation of the Mexican culture as being a barrier to fulfill the process of acculturation. However, we intend to design a study where the meaning of culture can be understood not only at the symbolic level of language but through the living practice for which language is considered a tool.

It is reported that Mexican and Mexican American are culturally alienated by the host culture. Cultural alienation (i.e. the identification of the language learner as an alien) has been described as the major obstacle to language learning in the development of foreign language proficiency (Ewalt, Freeman, Kirk, & Poole, et al., 1996). Mistrust from the host community, pressure from Hispanic

community for the language learner to re-domesticate, pressure from the American institutions to learn a language without defining the Mexicans and the Mexican Americans' role in the community, are described as the major impediments for language acquisition. It can be implied from the research that the Mexicans are not motivated to learn the English language because they do not have a clear positive role in the community thus alienating them from the host culture (Miranda, & Umhoefer, 1998). One of the most stressful aspects of acculturation appears to be the re-evaluation of Mexicans and Mexican American's role within the new culture and their sense of not belonging. The stronger immigrants cling to their ethnic identity the greater the stress they report and the lower their self-esteem. The process of acculturation brings feelings of uprootedness, identity confusion and worthlessness.

Hayes-Bautista (1990) found that Latinos are consistently stigmatized as possessing inferior characteristics such as inferior intelligence, lack of morals, laziness and dishonesty. These conditions produce alienation, social isolation, and stress for children and families, often resulting in psychological consequences.

We expect that the findings of this study will contribute to social work practice by increasing the level of awareness and sensitivity, qualities that are strongly emphasized in the NASW Code of Ethics (1994). Cultural



awareness and sensitivity have been identified as a deficit among professionals and policy makers. The consideration of acculturation beyond a broader scope of language will expand the knowledge base related to the culture of Mexican and Mexican American, which has been historically limited to language competence.

The present study will compare Mexican in the United States who are more likely to preserve Spanish as their primary language in order to protect their cultural, ethnic and social identity versus Mexican American who are more likely to identify English as their primary language, predicting that the Mexican American will maintain their Hispanic cultural identity which will be reflected by the type of social interactions they choose and their cultural living experiences.

### Literature Review

In our literature review, we found that there were two main theories regarding acculturation. According to the first theory (Melting pot theory), the term acculturation is often equated with assimilation, and is more commonly referred to as the process of acquiring the host society's values and behaviors (Rosaldo, 1988). The assimilation model posits a unidirectional change toward the mainstream society and implies an eventual disappearance of ethnicity. Assimilation has always been a vexed issue. Politically the concept of assimilation usually links cultural lost to

economic betterment. It suggests that Mexican Americans who raise their income automatically lose their ethnic identity. The term assimilation has a double meaning. It can refer to either structural or to cultural assimilation. Often called acculturation, cultural assimilation refers to degree of fluency, both with reference to language and more broadly in the skills required for minority group members to succeed in the majority group's formal institutions and informal social institutions (Rosaldo, 1988).

Literature concerning the relationship between acculturation and ethnic identification describes linguistic acculturation as a nonlinear process related to ethnic identity, referring to acculturation to the acquisition of culture traits of the host society. Definition of these terms tend to vary; however, both imply changes in cultural make up of immigrants once migrated, resettlement, and integration in the host society have taken place. Laroche & Chankon (1998) study reveal the gap in the literature concerning acculturation. The authors indicate that in the linear bipolar model of immigration adaptation, ethnic changes are conceptualized along a continuum from strong ethnic ties at one extreme to strong mainstream ties at the other. The assumption of the linear bipolar model is that a strengthening of one requires the weakening of the other. This unidimensional view of ethnic change is consistent with the assimilationist theoretical framework, which assume that

the adaptation of the host society invariably leads to the loss of one's original cultural make up in favor of the melting pot of the better traits of the cultures that have fused (Laroche & Chankon, 1998).

The second model emphasizes ethnic pluralism. It posits that ethnic groups maintain varying degree of sociocultural distinctions and their adaptation to mainstream society occurs selectively and disparately across different sociocultural spheres (Nguyen, Messe, & Stollak, 1999).

For the purpose of this study, we also reviewed the literature concerning language as we conceptualized that language re-shapes culture and life as much as culture and living practices shape language.

Language is key and essential in any culture. It develops the appropriate signs and symbols through which the culture is communicated and achieved. Without it, culture has no means to perpetuate itself and no method of documenting its history and its intellect. Each culture uses its language not only as a means of communication, but also as an embodiment of the values, customs and practices of the society (Buriel & Cardoza, 1984).

Language reflects reality of the culture and the society and thus is never objective and always subjects itself to the experiences human being have with their environment. For example, Eskimos in Alaska have ten different words for the word snow. This is a clear

reflection of a society which experience snow falls a large percentage of the year. The need to differentiate the types of snow apparent in the regions is essential (Laroche & Chacon, 1998). However, in English we use the single word snow to describe white flakes that descend from the clouds. This is a reflection of the reality in the United States where it does not snow nearly as much as it does in Alaska.

To explain the impact of language, Andersen (1988) states that our experiences are largely shaped by the discourses and practices that surround us from birth, but our consciousness can help us to become aware of the problems and contradictions in our experiences. Further he goes on and reveals that language can help us to become aware of the unconscious pressures that operate on the ways in which we think and behave. These pressures are not all related to deep and distant experiences lost in our infancies but also to immediate social expectations. That we should act out certain rules, behave and talk in certain ways.

Giles (1977) explains language as more likely than most symbols of ethnicity to become the symbol of ethnicity. Language is the recorder of paternity, the expressor of patrimony and the carrier of phenomenology. Any vehicle carrying such precious freight must come to be viewed as equally precious, as part of the freight, indeed, as precious in and of itself.

Fairlough (1989) notes that the way we communicate can influence and be influenced by the structures and forces of contemporary social institutions. In the United States, people from Northern and Western European nations have come to dominate, followed by those from Southern and Eastern Europe, and under them the various people of color from Latin America, Asia, Africa, and North America. Ethnic struggles, like economic struggles, lead to stratification, system of ranking where some ethnic groups stand over others, determining the culture and defining the phenotype and in the process commending a greater share of social, political, and material rewards produce by society. The weapons of the ethnic struggles may be violent and brutal. Regardless of the level of brutality, the weapons of the ethnic struggles always include words: ethnocentric ideas and believes, prejudices, and negative stereotyping. In this war of language, the dominant usually exalt themselves, while denigrating the culture of the dominated (Reisch & Gambrill, et al., 1997).

Kalantziz, Cope and Slade (1989) state that the lack of language in a dominant culture may lead to denying people services relevant to their specific needs and a pedagogical stance which, in effect, counts against access to social goods for high proportions of people from minority language background. Mexican and Mexican American are confronted by overt or institutional discrimination. This discrimination

continues to structure formal and informal relations between Anglos and Mexican and Mexican American. One aspect of this structure is the persistent of major social class differences between them, making interethnic social relation very unlikely. Another aspect of the structure pluralism is the persistence of residential segregation in barrios, isolating a large segment of the ethnic minority from economic, social, political benefits (Keefe & Padilla, 1987).

To study the relevance of acculturation and the use of English language, Miranda and Umhoefer (1998) indicate that acculturation is affected by a number of factors. The variable age, intent of immigration, kinship structure, religious beliefs, job skills, generation status, birthplace, years of U.S. residency and mental health are among the most frequently cited moderators of acculturation in the professional literature. Language use seems to be the variable most commonly connected to acculturation.

Language cannot be reduced as tangible reality because language is more complex than understanding the meaning of the words or repeating the sounds. Language implies the ability to interpret people's feelings and attitudes in the actual speech situation, interpreting underlying social relationships and norms of interactions that are not observable. Language is only one of the many variables to measure acculturation. The purpose is to

decentralize language as the only variable to measure acculturation.

The aim of this research is to illustrate that acculturation embodies more than just learning the English language. However, we understand that learning the language (English) is an important component of acculturation. This study will discuss the relationship between second language acquisition (English) and/or primary language maintenance (Spanish) and acculturation modes within the context where the minority groups (Mexicans and Mexican Americans) are confronted with two cultures and languages, one at the macro cultural level of society and the other at the micro cultural level. Linguistic competence does not necessarily entail assimilation to the host culture. Other factors are also involved in the acculturation process. In addition, the acculturation process may be influenced by the sources of cultural variations among individuals. One dimension of cultural variation that has been studied is individualism-collectivism. Additionally, the distinction between macro and micro cultural perspectives may be another important aspect of acculturation, particularly in multicultural societies. In the U.S., important distinctions can be made for English and Spanish communities. It can be possible to identify immediate cultural influences (e.g. micro culture associated with a specific neighborhood). We estimate that the selection of English would affect acculturation at the

macro level because it implies involvement with the larger Anglo-culture; whereas the selection of Spanish would reflect acculturation at the micro level with the involvement at a local level. These selection differences are expected to be reflected in indexes of self-report of language competence and modes of acculturation.

Historically, the majority of the studies done about acculturation have been developed based on the melting pot theory and they were limited to language as the only variable to measure acculturation. This positivistic paradigm has reduced the study of acculturation omitting the essential role of cultural values and interaction that take place in the acculturation process.

The most prominent meaning of multiculturalism is economic and political integration coupled with the culture preservation. Mexican and Mexican as members of a marginalized ethnic group want greater opportunity for participating and enjoying the benefits the United States economic and political institutions (Reisch & Gambrill, 1997).

This study will use a quantitative approach, which will include other variables other than language to study acculturation process among Mexicans and Mexican Americans. However, language will also be included to measure the level of competence between these two populations.



## METHOD

### Purpose and Design of the Study

This study used a quantitative approach to measure the acculturation of Mexicans and Mexican Americans using language and culture as variables.

In the beginning of this study, the plan was to create a qualitative instrument with open-ended questions. As this study progressed, the researcher decided to develop an objective quantitative closed-ended survey due to the time constraints.

Two self-reporting scales were administered in this study. The purpose of one survey was to measure information about acculturation, while the purpose of the second survey was to identify the use of the English and/or Spanish language.

We compared two groups, Mexican and Mexican-American. It was anticipated that there would be a difference in language use but not be a difference in the measure of culture. The hypothesis anticipated that: Mexicans were more likely to preserve Spanish as their primary language whereas Mexican-Americans were more likely to identify English as their primary language but still keep their Hispanic cultural identity. This study predicted that there would be a difference in language use between the two groups (Mexican and Mexican-American), but not in other aspects of the

Mexican culture. It was anticipated that the English acquisition among Mexican American would not have a direct influence on the preservation of the Mexican identity and culture. The dependent variables were language usage and acculturation.

### Sampling

This was a convenience study consisting of 85 females, 39 Mexican and 46 Mexican American females, who were between the ages of 18 to 75. The decision to only use females as subjects for this study was intended to maintain a homogenous study, thus controlling the variables. The participants were residents of Los Angeles, San Bernardino and Riverside Counties. The respondents were monolingual English speaking, monolingual Spanish speaking or bilingual (Spanish and English speaking).

### Data Collection and Instrumentation

We used the convenience sample, as we distributed the surveys among family, friends and neighbors. We recruited the participants by asking our Mexican and Mexican American female friends, relatives, neighbors, and acquaintances. Since we periodically saw these people as they were part of our social circles, we contacted them in person and sometimes telephonically asked them if they were able to participate in this study. We also anticipated the time needed for this interview and survey, so that they were able to accommodate their schedules appropriately.

The language scale, developed by these authors (see Appendix A) included questions that described the participants' use of English and/or Spanish and their affiliation to their native culture.

These authors developed the acculturation scale (ALCOP), which name derived from the researchers' last names (Alonso-Copenhaguen/ALCOP). This scale included questions that were related to the community characteristics, identity, religion, food, and other descriptors, associated with culture (see Appendix B).

The acculturation scale and the language scale were administered to each participant as a package. Numbers were assigned to each package to ensure confidentiality. The names of the participants were not disclosed. Demographics such as age and cultural identification were requested on both surveys.

#### Instrument Pretest

Prior to the sample administration, a pre-test trial was conducted. The pre-test was required because these authors developed both instruments. In addition, the pre-tests were necessary to focus on modifying and/or enhanced the measuring tools. Participants served by critiquing the structure, language, sensitivity, and clarity of the instruments. The participants agreed that the instruments were understandable and not too time consuming. In question four in the ALCOP scale, it was indicated that the given

choices confined the participants' capacity to accept and interact with all cultures. However, the authors made a conscious decision to leave the scales without modifications because the researchers intended to collect the responses for this specific issue.

In addition, it was suggested that question 12 needed modification. The observation made by some participants indicated that Guadalupe should be change to Lady of Guadalupe. The researchers modified the questionnaire in order to respect the participants' cultural values.

#### Procedure

This study used the one-time survey. The researchers administered the surveys to the participants and asked them to complete the surveys at their convenience but prior to March 31, 2000. No other surveys were collected after the deadline.

The scheduled time for data collection was from December 1999 to March 2000. The data gathering process began after the University Institutional Review Board approved the researcher's proposal. Participants who were monolingual in Spanish reported that the surveys took approximately 15 minutes to complete. The results were analyzed by examining language use in relation to cultural identity and acculturation. The findings from the sample were compared and contrasted to each other.

## Protection Of Human Subject

Anonymity of the participants was maintained. Participants were informed of the purpose of the study and told that any information gathered would only be reported as group results. Participants were instructed to place an X on the dotted line of the informed consent before any information was provided. The researchers guarded all the information collected from the participants. The researchers stored all completed questionnaires at home and maintained the completed informed consents separately. These were kept in a sealed manila folder. The researchers were the only persons with the access to data collected from the questionnaires.

A debriefing statement was given to each participant. Participant received information on who to contact for information on the results of the study. A list of counseling resources was included in the debriefing statement.

## RESULTS

### Data Analysis

This study used a quantitative approach to analyze the data. The data gathered were on the factors that indicated use of language compared with the acculturation in the host culture among 39 Mexican and 46 Mexican American females. The participants were Mexican and Mexican Americans who were currently residing in the United States. The ages of the participants ranged from 18 to 75 years old, although the majority of the participants ranged from 20 to 36 years.

The Language questionnaire (Appendix A) collected information about the language most frequently used by the participants (English and/or Spanish). An evaluation of the responses was conducted noting the different areas where the participants used their primary language (home, work, community, etc).

The acculturation scale (Appendix B) focused the questions on participants' cultural identity taking into consideration factors that were relevant to participant's affiliation with their Mexican culture.

The responses were summarized by using frequency analysis and reported by means. All the answers to the questions were examined. A basic summary of both surveys was completed analyzing the similarities and differences of the language use and the cultural identity.

### Demographic Data of Respondents

According to the demographic characteristics of the sample, the mean age was 33.94. Sixty-two respondents (75%) were 39 years old or younger with the other 25% between 40 and 76 years of age. The mean for the Spanish-Speaking participants was 27.67. The mean for the English-Speaking participants was 20.96.

A high number of respondents (44.7%) spoke English most of the time, and a lower number of participants (32.9%) spoke Spanish most of the time. Forty percent of the participants reported to think in English most of the time, and 35.3% dreamt in English all the time. Consistent with these percentages, 38.8% of the participants reported that they never dreamt in Spanish.

The majority of participants were Roman-Catholic (77.6%). A high number of respondents were Jehovah Witness (12.9%). A high percentage (74.1%) of participants were affiliated with Catholic Church Saints, of these, 47.1% indicated their religious affiliation with Lady of Guadalupe.

Of the 85 participants, 30.6% reported that they celebrated Mexican holidays. Moreover, an important number of respondents (41.2%) strongly believed in the Mexican values and 58.8% were extremely proud of the Mexican culture. However, 40% of the respondents viewed themselves as blended (Mexican and American), and 31.8% viewed

themselves as Mexican. The majority of the participants (80%) reported that their mother's identity was Mexican.

According to the results, 58.8% of the participant's childhood friends (age 0-6 years old) were exclusively Mexican and Mexican American. This percentage decreased to 37.6%, as the participants became older (6 to 18 years old). (The graphs for all frequencies for all variables are attached as Appendix E).

#### Language Survey (LEIS)

The use of language between the two groups was significantly different. Of the 85 participants, the mean for the use of Spanish language was 27.7 with Std:Dev= 7.85, minimum of 9.00, and a maximum of 42.00. The Crohnbach's alpha value for the scale was .89.

The mean of the use of the Spanish language among Mexicans was 23.6 and the findings in the 95% Confidence interval indicated for the use of the Spanish language an upper bound of 25.8 and a lower bound of 21.4. The mean for the use of Spanish language among Mexican Americans was 31.2 and the findings in the 95% Confidence interval indicated for the use of the Spanish language an upper bound of 33.2 and a lower bound of 29.1.

The mean for the use of the English language among both groups was 21.0 with Std.Dev = 7.92, a minimum of 9.00, and a maximum of 45.00. The Crohnbach's alpha value was .91. The mean for the use of the English language among Mexicans was



25.5, and the 95% Confidence interval indicated an upper bound of 27.6 and a lower bound of 23.3. The mean for the use of the English language among Mexican American was 17.1, and the 95% Confidence interval indicated an upper bound of 19.1 and a lower bound of 15.1. The box plots in Figure 1 and Figure 2 illustrate the 10<sup>th</sup>, 25<sup>th</sup>, 50<sup>th</sup>, 75<sup>th</sup>, and 90<sup>th</sup> percentile points for each distribution (see Appendix F).

In comparing the mean for the two groups (Mexican and Mexican American) using the independent t-test, we were able to determine the effects for the dependent variable of Spanish language ( $t = 5.048$ ,  $p = .001$ ,  $n^2 = .24$ ), and the effects for the dependent variable English language ( $t = 5.681$ ,  $p = .001$ ,  $n^2 = .28$ ).

#### Acculturation Survey (ALCOP)

The hypothesis related to culture, which predicted that there would not be a difference between the Mexican and Mexican American cultural identity, was rejected.

The mean for the culture variable among both groups (Mexican and Mexican American) was 30.8 with Std.Dev = 6.55, a minimum of 15.00 and a maximum of 42.00. The Cronbach's alpha value was .70.

The mean of culture for the Mexican participants was 27.2 and the Std.Dev = 6.3. The mean of culture for the Mexican American participants was 33.9 and the Std.Dev = 5.0.

The mean for culture among Mexicans was 27.2, and the 95% Confidence interval indicated an upper bound of 29.0 and a lower bound of 25.4. The mean for culture among Mexican American was 33.8, and the 95% Confidence interval indicated an upper bound of 35.5 and a lower bound of 32.2. The Box Plot in Figure 3 illustrates the 10<sup>th</sup>, 25<sup>th</sup>, 50<sup>th</sup>, 75<sup>th</sup>, and 90<sup>th</sup> percentile points for each distribution (see Appendix F).

In comparing the mean for the two groups (Mexican and Mexican American) using the independent t-test, we were able to determine the effects for the dependent variable of culture ( $t = 5.421$ ,  $p = .001$ ,  $n^2 = .26$ ).

A Pearson correlation was used to specify the direction and the magnitude of the association between the two-interval variables age and culture. The association between the age and the culture were significant ( $r = -.19$ ,  $p = .039$ ) but the magnitude of this association was small ( $r^2 = .036$ ). Figure 4 showed the relationship between age and culture. The scatter plot illustrates that the older the participants are, the less likely they are to acculturate to the host culture (see Appendix F).

## DISCUSSION

The purpose of this study was to compare the difference between the language acquisition and its relation to acculturation between Mexican and Mexican American. The hypothesis anticipated that: Mexicans were more likely to preserve Spanish as their primary language whereas Mexican-Americans were more likely to identify English as their primary language but still keep their Hispanic cultural identity. Our hypothesis predicted that the English acquisition among Mexican Americans would not have a direct correlation on the Mexican American's preservation of their Mexican identity and culture. The dependent variables were language competence and acculturation. It was anticipated that there would be differences between use of language among the two groups (Mexican and Mexican American). Thus, a comparative analysis supported part of this hypothesis. It was also predicted that there would not be a significant finding in the level of acculturation between Mexican and Mexican Americans; however, this part of the hypothesis was not supported by the comparative analysis. The results indicated that the level of acculturation changes consistently with the language differences. In contrast with other Latin American ethnic groups, Mexicans in America are perceived as an ethnic group that is capable of preserving their cultural identity. The researchers viewed the Mexican and Mexican American population as ethnic groups who hold on

to their roots, costumes, music, food, and family bonding, regardless of their language of preference (Spanish/English).

The results suggest that language usage may have some effect on other aspects of acculturation. Although we understand that acculturation is a multidimensional concept, measuring the concept in all its dimensions may be impractical for many researchers and unnecessarily preclude them from measuring acculturation all together.

The results of this study that show that the Mexican American group viewed themselves as blended, and they identify English as their primary language, supports the theory that the acquisition of a second language (English) involves not only mastering a language but also internalizing the social culture norms associated with language as a relationship between language use and social cultural context (Reichman, 1997).

Since the results of this study only partially supported our hypothesis, the researchers interpret the difference between the levels of acculturation among Mexican American as an indicator of their lack of ethnic identity. From the researchers' interpretation, acculturation must be understood as a necessity for Mexican American to achieve success in the host culture. The mean of the use of Spanish among Mexican participants can be interpreted as a good predictor of ethnic self-identification. The level of ethnic

identification is sensitive to the level of language acquisition, therefore, as individuals acculturate linguistically, it is less likely for them to preserve their ethnic identification.

Researchers interpret these findings as a demonstration of the respondents' ability to maintain connected with the host culture, while acquiring English as their primary language. These abilities reinforce the positive dynamics of the relationship between the participants' ethnic identity and their motivation to succeed in the host culture. Furthermore, the respondents' ability to associate with the host culture reflects the participants' need to have a sense of inclusion in the host culture.

According to the demographic data of this study, the participants indicated to celebrate Mexican holidays, to be proud of the Mexican culture, and to believe in Mexican Values. On the other hand, a high number of participants responded that they viewed themselves as being blended rather than being Mexican.

According to the demographic data of this study, most of participants indicated that their mother's identity was Mexican. As a consequence, it is fair to assume that most of the participants spoke Spanish as their first language (mother tongue). However, the mere fact that the participants have identified their primary language as

English, leads us to believe that the internal structure of the family relationships could have been re-ordered. Communication difficulties due to the use of different languages, between mother and child, may impact the affiliation between generations, and leads to support the view that adult Mexican Americans who live in a different cultural world than their mother are less inclined to interact with them (Silverstein, 1999).

The need of the Mexican Americans participants to acquire their second language (English) as their primary language may also bring effects on their family intimacy and on the dynamics of the family communication patterns. Basically, the intimacy between parent/child may be hindered by the lack of sharing the same cultural code. By speaking different languages, the Mexican American participants are not only losing the opportunity to communicate with their primary group, but most importantly they are losing the privilege to share their cultural identity that is transmitted by the mother tongue. The individual level of acculturation is an important predictor of intimacy from the mother-child relationship perspective.

The researchers observed that the older the respondents were they were less inclined to acculturated to the host culture. Although an association between age and culture was showed by the findings of this study, it was shown by the findings of this study, only 4% of the variance in

acculturation was accounted for by age. This association also illustrated that the younger the participants they were more inclined to acculturate and to preserve a bilingual/bicultural identity. Younger population appeared to value both cultures, Mexican, American, and identified themselves as blended. The older population were more inclined to hold on to their roots by celebrating Mexican holidays, remaining as Roman Catholics, maintaining their affiliation with the Lady of Guadalupe, and most importantly, maintaining the use of the Spanish language with pride. The older population who, historically suffered discrimination by the host culture, appeared to be more extreme in their responses, keeping the tendency to remain less acculturated to the host culture. Their responses from attachment to the Mexican identity reflected a separatist ideology within the American culture, which is interpreted by the researchers as their need to develop a strong identity and maintaining the family intimacy, which provides them with a secure and safe environment.

### Limitations

One limitation of this study was that the researchers were unable to use an ethnographic opened-ended interview to measure the acculturation variable, as planned. This limitation omitted the presentation of an in-depth qualitative information about the two groups of the focused population selected for this study, which would have

presented a less standardized survey and could have been more culturally sensitive. Secondly, an official focused group session was not attainable to pre-test the measure instruments. This did not allow input from an adequate sized group about the reliability and validity of the surveys, which would have assisted in making modification if needed. Since the sample was homogenous, the sample was not representative of all Mexican and Mexican Americans population and it did not represent their degree of acculturation. Therefore, the results can not be generalized to all Mexican and Mexican Americans, because the sample was composed of females and it was limited in age range. Time was also a factor of limitation. There was not a sufficient time to solicit heterogeneous participants because this population because of the limited time to analyze an incorporation of genders as another variable.

### Implications

This study reports an underrepresented group of Mexican and Mexican American, its information is useful to the field of social work on many levels. Information about the Mexican and Mexican American culture, their acculturation in the host culture, and the relevance of acculturation within the Mexican and Mexican American population is presented from the female perspective, yet, important educational piece for social workers.



This study allows a look into the relationship between the use of language and acculturation between Mexican and Mexican American, while offering information reported directly from the Mexican and Mexican American females about their past and present cultural exposure, lifestyle preferences, and family background.

Although, this project relied on the Mexican and Mexican American females' language use and acculturation, it provided a look into other variables such as age and the correlation with the Mexican culture for consideration and for future research. As this population has been problematic in obtaining from, in particular monolingual Spanish speaking Mexican (as they have been extremely under-researched), this project demonstrate that it is possible to involve monolingual Spanish speaking Mexican as a data source and utilized their input, as long as appropriate translations are provided. The inclusion of the concepts of mother's identity and religion are beneficial for different reasons. One, it is to alert social workers on the limitations of applying generalized models to Mexican and Mexican American population. Secondly, social workers need a framework based on cultural specific values, which may impact that acculturation and practices of the Mexican and Mexican American population.

This study should challenge social workers to maintain awareness of stereotypes and seek empirical data and

critically analyze it to refute the stereotypes of Mexican and Mexican American. The data from this project provides social workers an opportunity to expand their knowledge base about the Mexican and Mexican American population, and search for more fitting approaches to assist them.

Although it is beyond the scope of this paper to present all the problems and need specific to the acculturation of Mexican and Mexican American, this data serves as a tool for service program. It describes the unique and potential issues that the Mexican and Mexican American may encounter in the host culture, in which services programs may use to enhance a better understanding of the Mexican and Mexican American culture. This information can be used to comparatively analyze the acculturation to the host culture between less discriminated minorities.

As social workers are awarded this knowledge, they can advocate for the development of research while having some grounds to justify their motivation. Importantly, they can advocate that Mexican and Mexican American not be considered as an underclass. In addition, social workers can educate each other and other and the community about the degree of acculturation of the Mexican and Mexican American. In essence, the participants of this study empower social workers by sharing a view of their world.

Finally, the biggest implication of this study is the need for future measurement of acculturation. The results supported the conclusion that it may be meaningful to include language in acculturation instruments, in conjunction with other variables such as age, generation, income, social status, and level of education.

#### Recommendations for Future Studies

It is recommended that this study be expanded using ethnographic in-depth opened-ended interviews. Also, it is suggested that the use of focus groups when working with minorities are more appropriate and cultural relevant.

Further studies on Mexican and Mexican American would present a larger picture of the phenomenon of language use and its impact on acculturation and emphasizes on the effects of acculturation. The language use and acculturation dyad that was presented should be further analyzed by incorporating Mexican and Mexican American males. The family role, the social identity, and social status aspects should also be included in future studies. In general, the sample should be representative of the Mexican and Mexican American population in order to report and to highlight indicators applicable to the overall group.

Additionally, studies on resistance to acculturation should be conducted, taking into consideration that the melting pot ideology is an outdated theory. Information should be attained directly and in their own language from

this population to learn about them and the factors that lead them to acculturate or separate from the so-called host culture. It appears that Mexican and Mexican American felt they have positive connections to their culture. Better recruitment strategies need to be created, so to include males, different educational levels and socio-economic status. Therefore, contact strategies should strive to make it feel safe for potential respondents who all too often viewed themselves as discriminated against and are scapegoat by the host culture. Another recommendation is the use of Mexican researchers with whom this population can identify. Additionally, setting an appropriate environment for the Mexican and Mexican American population can include providing an explanation of the study and the benefits of participating, so that they can understand the purpose clearly and not feel judged based on their culture. Offering respondents options of where to participate, such as their own home or a neutral location will provide a comfortable environment. Such as strategies may resulted in recruitment of both males and females, which would give studies more diversity. In general, emphasizing the integrity of the Mexican and Mexican American population should be a focus designing recruitment and research plans.

Other recommended key variables to target are those of psychological, cognitive and emotional nature. Knowing about their self-image, stress level, expectations and goals of

the Mexican and Mexican American, can assist in learning about their identity and how they acculturate. There is evidence that Mexican and Mexican American may experience psychological conflicts regarding the acculturation process. Studying this from the Mexican and Mexican American gives insight to how acculturation impacts their mental and emotional functioning. Moreover, Mexican and Mexican American have been found to experience a wider scope of conflicts than other minority groups.

Education should be examined to cross-reference the impact of the acculturation process. Education may contribute to how the Mexican and Mexican American respond to the acculturation and the degree of participation in the host culture. The influence of education is a key element in the process of acculturation and should be a main consideration when studying these groups. In addition, Mexican and Mexican American vary in degree as to the extent that they have been acculturated and how they response to the use of language and to the host culture values.

Overall, the level of education can impact the behaviors, perception, and the values of the Mexican and Mexican American. Although Mexican American have adopted much of the dominant culture attributes, their believes still subscribe to significant traditional traits, regardless of historical oppression and the influence of times. Although, the levels of acculturation are different

and provide diversity, they also assist in shaping ones worldview. Knowing the interplay of acculturation among women, as this population is impacted by sexism and racism, as they are identified as a double minority in the host culture, yet it may be another key factor, which is critical in describing issues specific to the Mexican and Mexican American females.

In summary, these recommendations enforce the importance of using Mexican and Mexican American males as data sources. They emphasize the need to research and properly document this population, and that of their culture, so that accurate reports about the acculturation in the Mexican and Mexican American population are available. Finally, this approach will facilitate a dignify treatment of this population.

APPENDIX A:  
LANGUAGE QUESTIONNAIRE (LEIS)

Age                      Mexican                      Mexican-American

Circle the best answer.

1. How often do you speak Spanish in your home?

All the time    Most of the time    Sometimes    Hardly ever    Never

2. Do you speak to your significant other in Spanish?

All the time    Most of the time    Sometimes    Hardly ever    Never    N/A

3. How often do you speak to your children in Spanish?.

All the time    Most of the time    Sometimes    Hardly ever    Never

4. Do you dream in Spanish?

All the time    Most of the time    Sometimes    Hardly ever    Never

5. Is your thinking in Spanish?

All the time    Most of the time    Sometimes    Hardly ever    Never

6. How often do you watch Spanish speaking T.V. programs ?.

All the time    Most of the time    Sometimes    Hardly ever    Never

7. How often do you read Spanish book, magazines or articles.?

All the time    Most of the time    Sometimes    Hardly ever    Never

8. Do you speak Spanish to your parents.?

All the time    Most of the time    Sometimes    Hardly ever    Never

9. How often do you write in Spanish. ?

All the time    Most of the time    Sometimes    Hardly ever    Never

10. How often do you listen to Spanish radio program.?

All the time    Most of the time    Sometimes    Hardly ever    Never

11. How often do you speak English in your home.?

All the time    Most of the time    Sometimes    Hardly ever    Never

12. Do you speak to your significant other in English.?

All the time    Most of the time    Sometimes    Hardly ever    Never



13. How often do you speak to your children in English.?

All the time   Most of the time   Sometimes   Hardly ever   Never

14. Do you dream in English?

All the time   Most of the time   Sometimes   Hardly ever   Never

15. Is your thinking in English?

All the time   Most of the time   Sometimes   Hardly ever   Never

16. How often do you watch English speaking T.V. programs.?

All the time   Most of the time   Sometimes   Hardly ever   Never

17. How often do you read English book, magazines or articles.?

All the time   Most of the time   Sometimes   Hardly ever   Never

18. Do you speak English to your parents. ?

All the time   Most of the time   Sometimes   Hardly ever   Never

19. How often do you write in English. ?

All the time   Most of the time   Sometimes   Hardly ever   Never

20. How often do you listen to English radio program.?

All the time   Most of the time   Sometimes   Hardly ever   Never

Escala de el lenguaje en terminos iguales

Edad	Mexican	Mexican-American			
Circule la. respuesta. mas apropiada.					
1. Que tan frecuente habla el Espanol en su casa.?					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
2. Que tan frecuente habla. el Espanol con su esposo?					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
3. Que tan frecuente, habla el Espanol con sus hijos/ as.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
4. Que tan frecuente suena en Espanol.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
5. Que tan frecuente piensa. en Espanol.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
6. Que tan frecuente mira. los programs en la. television en Espanol.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
7. Que tan frecuente lee libros, revistas o documentos en Espanol.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
8. Que tan frecuente habla. en Espanol con sus padres.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
9. Que tan frecuente, escribe en Espanol.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
10. Que tan frecuente escusha. los programs en el radio en Espanol.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	
11. Que tan frecuente habla, el Ingles en su casa.					
Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca	

12. Que tan frecuente habla. el Ingles con su esposo	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
13. Que tan frecuente habla el Ingles con sus hijos/as.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
14. Que tan frecuente suena en Ingles.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
15. Que tan frecuente piensa en Ingles.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
16. Que tan frecuente mira los programs en la television en Ingles.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
17. Que tan Erequente lee libros, revistas o documentos en Ingles.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
18. Que tan frecuente habla en Ingles con sus padres.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
19. Que tan frecuente escribe en Ingles.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca
20. Que tan frecuente escusha los programs en el radio en Ingles.	Todo el tiempo	Mucho de el tiempo	Haveces	Casi nunca	Nunca

APPENDIX B:  
ACCULTURATION QUESTIONNAIRE (ALCOP)

AL-COP MEXICAN-MEXICAN AMERICAN SELF-IDENTITY ACCULTURATION SCALE

(ALCOP-MEXICAN)

**Subject:**

**Age:**

**Ethnic Background:**

Group I: Mexican (Born and raised in Mexico)

Group II: Mexican- American (born and raised in US)

(Please, circle one answer)

1-How do you identify yourself?

- 1-Mexican
- 2-Mexican-American
- 3-Latino
- 4-Hispanic
- 5-Chicano
- 6-N/A

2-What was the ethnic origin of the friends and peers you had as a child up to the age of 6-year-old?

- 1-Almost exclusively Mexican/ Mexican American
- 2-Mostly Mexican/Mexican American
- 3-About equally Mexican/Mexican American, Anglo
- 4-Mostly Americans
- 5-Almost exclusively Anglo/African American/Non-Hispanic

3-What was the ethnic origin of the friends and peers you had as a child from 6- 18-year-old?

- 1-Almost exclusively Mexican/ Mexican American
- 2-Mostly Mexican/Mexican American
- 3-About equally Mexican/Mexican American, Anglo
- 4-Mostly Americans
- 5-Almost exclusively Anglo/African American/Non-Hispanic

4-If you could pick, with whom would you prefer to associate with in the community?

- 1-Almost exclusively Mexican/ Mexican American
- 2-Mostly Mexican/Mexican American
- 3-About equally Mexican/Mexican American, Anglo
- 4-Mostly Americans
- 5-Almost exclusively Anglo/African American/Non-Hispanic

5-Which identification does (did) your mother use?

- 1-Mexican
- 2-Mexican-American
- 3-Anglo
- 4-African American
- 5-Asian Pacific Islander
- 6-Other

6-Which identification does (did) your father use?

- 1-Mexican
- 2-Mexican-American
- 3-Anglo
- 4-African American
- 5-Asian Pacific Islander
- 6-Other

7- With whom do you now associate with in the community?

- 1-Almost exclusively Mexican/ Mexican American
- 2-Mostly Mexican/Mexican American
- 3-About equally Mexican/Mexican American, Anglo
- 4-Mostly Americans
- 5-Almost exclusively Anglo/African American/Non-Hispanic

8- What is your food preference at home?

- 1-Exclusively Mexican food
- 2-Mostly Mexican food
- 3-About equally Mexican food and American food
- 4-Mostly American food
- 5-Exclusively American food

9-What is your food preference in restaurants?

- 1-Almost exclusively Mexican/ Mexican American food
- 2-Mostly Mexican/Mexican American food
- 3-About equally Mexican/Mexican American, Anglo food
- 4-Mostly American food
- 5-Almost exclusively Anglo/African American/Non-Hispanic food

10-Do you participate in Mexican occasions, holidays, traditions, etc.?

- 1-Nearly all
- 2-Most of them
- 3-Some of them
- 4-A few of them
- 5-None at all

11-Please select one religion/faith that best describes your cultural identity.

- 1-Roman Catholic
- 2-Jewish
- 3-Pentecostal
- 4-Protestants
- 5-Jehovah Witness
- 6-Other

12-If you are Roman Catholic, please select one Saint that you feel more devoted to

- 1-Lady of Guadalupe
- 2-Virgin Mary
- 3-Saint John
- 4-Saint Joseph
- 5-Other

13-What is your music preference?

- 1-Only Mexican music
- 2-Mostly Mexican music
- 3-Equally Mexican and American/English music
- 4-Mostly American/English music
- 5-Only American/English music

14-What is your movie preference?

- 1- Only Mexican movies
- 2- Mostly Mexican movies
- 3- Equally Mexican and American movies
- 4- Mostly American movies
- 5- Only American movies

15-If you consider yourself part of the Mexican culture, how proud are you of your culture?

- 1-Extremely proud
- 2-Moderately proud
- 3-Little pride
- 4-No pride but do not feel negative towards group
- 5-No pride but do feel negative towards group

16- how often do you have contact with Mexico?

- 1-Never visit
- 2-Hardly visit
- 3-Occasionally visit
- 4-Once a month visit
- 5-Once a year visit

17-Please indicate where you prefer to receive medical care.

- 1-Mexico
- 2-USA
- 3-Other

18- how do you feel about using healers (curanderos)

- 1-Very confident with healers
- 2-Confident with healers
- 3-Somewhat confident with healers
- 4-Somewhat skeptical with healers
- 5-Very skeptical with healers.

19-Rate yourself on how much you believe in Mexican values. (About family, marriage, education, work)

1	2	3	4	5
<b>Do not believe</b>				<b>Strongly believe in Mexican values</b>

20-Rate yourself on how much you believe in American (Western values about family, marriage, education, politics, etc)

1	2	3	4	5
<b>Do not believe</b>				<b>Strongly believes in American Western values</b>

21-Rate yourself on how well you fit when with other Mexican and Mexican American.

1	2	3	4	5
<b>Do not fit very well</b>				<b>Fit very well with Mexican and Mexican American</b>

22-Rate yourself on how well you fit when with American who are not Mexican or Mexican American.

1	2	3	4	5
<b>Do not fit very well</b>				<b>Fit very well with American</b>



23- There are many ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

- 1- I consider myself basically a Mexican/Mexican American person. Even though I live and work in America, I still view myself basically as a Mexican/Mexican American**
- 2- I consider myself basically as an American. Even though I have a Mexican background and characteristics, I still view myself basically as an American.**
- 3- I consider myself as a Mexican American, although deep down I always know I am a Mexican.**
- 4- I consider myself as a Mexican American although deep down I view myself as an American first.**
- 5- I consider myself as an Mexican American. I have both Mexican and American characteristics, and I view myself as a blend of both.**
- 6- I consider myself as Mexican, although I was born and raised in America.**

QUESTIONARIO SOBRE ACULTURACION Y IDENTIDAD PARA MEXICANOS Y MEXICANOS AMERICANOS. (ALCOP MEXICANOS)

Participante #

Edad:

Etnicity/raza:

Grupo 1: Mexicanos

Grupo 2: Mexicanos Americanos

Por favor solo responda una pregunta:

I- Como se identifica Ud.?

- 1- Mexicano/a
- 2- Mexicano -Americano
- 3- Latino/a
- 4- Hispano/a
- 5- Chicano/a
- 6- No aplica ninguna de las categorias.

2- Que raza era el grupo de amigos y compañeros de escuela durante su niñez hasta la edad de 6 años?

- 1- Exclusivamente Mexicanos y Mexicanos Americanos
- 2- La mayoría Mexicanos y Mexicanos Americanos
- 3- Igual numero de Mexicanos, Mexicanos Americanos y Americanos
- 4- La mayoría Americanos
- 5- Exclusivamente Americanos, Africanos Americanos, y/o No Hispanos

3- Que raza era el grupo de amigos y compañeros de escuela durante su niñez hasta la edad de 6 y 18 años?

- 1- Exclusivamente Mexicanos y Mexicanos Americanos
- 2- La mayoría Mexicanos y Mexicanos Americanos
- 3- Igual numero de Mexicanos, Mexicanos Americanos y Americanos
- 4- La mayoría Americanos
- 5- Exclusivamente Americanos, Africanos Americanos, y/o No Hispanos

4- Si Ud.podria elegir, con quien se asociaria en su comunidad?

- 1- Exclusivamente Mexicanos y Mexicanos Americanos
- 2- La mayoría Mexicanos y Mexicanos Americanos
- 3- Igual numero de Mexicanos, Mexicanos Americanos y Americanos
- 4- La mayoría Americanos
- 5- Exclusivamente Americanos, Africanos Americanos, y/o No Hispanos

5- Como identifica su madre su identidad cultural?

- 1- Mexicana
- 2- Mexicana/Americana
- 3- Africana Americana
- 4- Asiatica
- 5- Otra

6- Como identifica su padre su identidad cultural?

- 1- Mexicano
- 2- Maxicano/Americano
- 3- Africano, Americano
- 4- Asiatico
- 5- Otro

7- Con quien Ud. se asocia en su comunidad?

- 1- Exclusivamente Mexicanos y Mexicanos Antericanos
- 2- La mayoría Mexicanos y Mexicanos Americanos
- 3- Igual numero de Mexicanos, Mexicanos Americanos y Americanos
- 4- La mayoría Americanos
- 5- Exclusivamente Americanos, Africanos Americanos, v/o No Hispanos

8- Cual es su comida preferida en la casa?

- 1- Exclusivamente Mexicana
- 2- Mayormente Mexicana
- 3- Igualmente Mexicana que Americana
- 4- Mayormente Americana
- 5- Exclusivamente Americana

9- Cual es su comida preferida en restaurantes?

- 1- Exclusivamente Mexicana
- 2- Mayormente Mexicana
- 3- Igualmente Mexicana que Americana
- 4- Mayormente Americana
- 6- Exclusivamente Americana

10- Participa Ud. de celebraciones mexicanas, tradiciones, dias festivos?

- 1- Casi todos
- 2- La mayoría de ellos
- 3- Algunas veces
- 4- Muy pocas veces
- 5- Nunca

11- Por favor, indícale que religión describe mejor su identidad?

- 1- Catolica Apostolica Romana
- 2- Judaismo
- 3- Pentecostal
- 4- Protestante
- 5- Testigos de Jehova
- 6- Otra

12- Si Ud. Indic6 la religion Catolica Romana, por favor seleccione un SantoNirgen por el cual Ud.siente mas devoci6n?

- 1- \*Virgen de Guadalupe
- 2- Virgen Maria
- 3- San Juan
- 4- San Jose
- 5- Otro/a

13- Que tipo de m6sica Ud.prefiere?

- 1- Solo musica Mexicana
- 2- Mayoria musica mexicana
- 3- Igual musica Mexicana que musica Americana
- 4- Mayoria musica Americana]
- 5- Solo musica Americana

14- Que tipo de peliculas Ud.preriere?

- 1- Solo peliculas Mexicana
- 2- Mayoria peliculas mexicana
- 3- Igual peliculas Mexicana que peliculas Americana
- 4- Mayoria peliculas Americana
- 5- Solo peliculas Americana

15- Si Ud. Considera a la cultura mexicana como su cultura, que orgullosa se siente por su cultura?

- 1- Extremadamente orgullosa
- 2- Moderadamente orgullosa
- 3- Poco orgullosa
- 4- No siete orgullo pero no tiene sentimientos negativos hacia esa cultura.
- 5- No siete orgullo pero tiene sentimientos negativos hacia esa cultura

16- Con que frecuencia Ud.visita Mexico?

- 1- Nunca
- 2- Casi nunca
- 3- Ocasionalmente
- 4- Una vez por mes
- 5- Una vez por a6o

17- Por favor indique donde Ud.prefiere recibir cuidados de salud?

- 1- Mexico
- 2- Estados Unidos
- 3- Otra parte

18 Como Ud.considera a los curanderos/as?

- 1- Tengo mucha confluencia a los curanderos/as
- 2- Tengo confluencia a los curanderos/as
- 3- Tengo poca confluencia a los curanderos
- 4- Tengo desconfianza de los curanderos
- 5- Tengo mucha desconfianza de los curanderos/as

19- Por favor seleccione un numero del 1-5 para indicar como Ud.cree en los valores Mexicanos (familia, matrimonio, educacion, trabajo,etc.)

1                                  2                                  3                                  4                                  5

**No creo en los valores mexicanos**                                  **Creo muchisimo en los valores mexicanos**

20- Por favor seleccione un numero del 1-5 para indicar como Ud.cree en los valores Americanos Occidentales (familia, matrimonio, educacion, trabajo,etc.)

1                                  2                                  3                                  4                                  5

**No creo en los valores Americanos**                                  **Creo muchisimo en los valores Americanos**

21- Por favor seleccione un numero del 1-5 para indicar como Ud. Se relaciona con otros Mexicanos y Mexicanos Americanos.

1                                  2                                  3                                  4                                  5

**No me relaciono muy bien**                                  **Me relaciono muy bien**

22- Por favor seleccione un numero del 1-5 para indicar como Ud. Se relaciona con otras personas que no sean Mexicanos ni Mexicanos Americanos.

1                                  2                                  3                                  4                                  5

**No me relaciono muy bien**                                  **Me relaciono muy bien**

23- Hay muchas maneras como uno se ve a si mismo. Por favor seleccione una de las siguientes maneras que mejor describen como Ud.se ve a si mismo.

- 1- Me considero Mexicano/a or Mexicano/a Americano. Aunque l yo vivo y trabajo en America, todavia me considero basicamente como un Mexicano/Mexicano Americano.
- 2- Me considero Americano. Aunque tengo ancestros mexicanos y caracteristicas fisicas mexicanas, todavia me considero basicamente como Americano
- 3- Me considero Mexicano Americano, aunque se que yo soy Mexicano
- 4- Me considero Mexicano Americano, aunque se que soy primero Americano.
- 5- Me considero Mexicano Americano. Tengo ambas caracteristicas Mexicanas y Americanas, y me veo como una mezcla de ambas culturas.
- 6- Me considero Mexicano, aunque naci y creci en America.

APPENDIX C:  
INFORMED CONSENT

The study that we are asking you to participate in intends to explore the relationship between the English Language Acquisition and acculturation in the host culture (U.S.). This study is being conducted by M.S.W. students Blanca Alonso and Sandra Copenhagen under the supervision of Dr. Matt Riggs professor at L.L.U.M.C. Department of Psychology. The study has been sponsored by subcommittee The study that we are asking you to participate in intends to explore the relationship between the English language acquisition the Institution Review Board of California State University San Bernardino (C.S.U.S.B.)

In the present study, we will ask you to complete a language Equal Interval Scale (LEIS). In addition, we will ask you to complete a self-identity acculturation scale. This scale will be focused around your cultural background and the impact of living experiences in the host culture. The study will help us to identify the acculturation process that you might have experienced in the U.S.

Please be assured that any information you provide will be held in strict confidence by the researchers. At no time will your name be reported. Also, be assured that you may withdraw of this study at any time. All the data collected will be analyzed with the only purpose of expanding the knowledge around the issues of acculturation. At the conclusion of the study (after June 2000), you may receive a report of the results by contacting California State University of San Bernardino, Department of Social Work, at (909) 880-5800. Please understand that your participation is voluntary and you may withdraw at any time or you may refuse to answer any question.

I (subject) am consenting to participate. I understand the purpose of this research study. (Please mark an "X" on the line). I am at least 18 years of age.

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## INFORMACION DE CONSENTIMIENTO PARA LOS PARTICIPANTES

En la siguiente investigacion le estamos pidiendo su participacion con el objetivo de explorar la relacion entre la adquisicion del lenguaje Ingles y la aculturacion in los Estados Unidos. Este estudio es conducido por las estudiantes de trabajo social Blanca Alonso y Sandra Copenhagen bajo la supervision del Dr. Matt Riggs professor de la Universidad de Loma Linda Departamento de Psicologia. Este estudio tambien esta respaldado por el subcomite Institucional de revision de la Universidad Estatal de California, San Bernanrdino. (CSUSB)

En la presente investigacion, le pediremos que complete los dos cuestionarios en Español sobre lenguaje y sobre aculturacion. Estos cuestionarios estaran centrados alrededor de la cultura mexicana y del impacto de sus experiencias de vida in los Estados Unidos. Este estudio tiene el objetivo de ayudarnos a identificar el proceso de aculturacion que Ud. pudo haber experimentado en los Estados Unidos.

Por favor sientase segura que la informacion que Ud. proveerá sera estrictamente confidencial, y solo sera discutida entre los investigadores. En ningun momento su nombre sera reportado. Tambien, sientase completamente libre de retirarse de esta investigacion si no se siente conforme. Toda la informacion recolectada sera analizada con el unico proposito de aumentar el conocimiento sobre cuestiones de aculturacion. Cuando el estudio sea completado (aproximadamente despues de Junio 2000), si Ud. desea recibir un reporte de los resultados.

Debera comunicarse con la Universidad Estatal de California, San Bernardino (CSUSB), Departamento de Trabajo Social al (909) 8805800. Por favor, le reiteramos que su participacion es voluntaria y que Ud. puede retirse de este investigacion en culaquier momento y que Ud. puede negarse a contestar cualquier pregunta si Ud. no se siente comoda respondiendo. Yo, (participante) estoy de acuerdo en participar y entiendo el proposito de esta investigacion. (Por favor marque una X sobre la linea. (Yo soy mayor de 18 años).

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APPENDIX D:  
DEBRIEFING STATEMENT

The primary goal of this study is to test the correlation between the use of the English language and the acculturation process to the host culture among Mexicans and Mexican-Americans.

We will be measuring our hypothesis by using a self-identity and acculturation scale and a language equal interval scale (LEIS) in order to compare the two groups. The intent is to test our hypothesis that the use of the English language does not necessarily constitute acculturation in the host culture.

You may obtain the results of this study by contacting California State University San Bernardino, Department of social work at (909) 880-5800. If you have or experience any personal issues that this study has brought about, you may contact a local agency that is available in your community. The following are community agencies that can assist you: Family Services of Indio (Sliding scale); Riverside County mental Health (free intake); Inland Psychotherapy (Intake and assessment free of cost); Family Services of Pomona Valley (Sliding scale fees); Tri-City mental Health/Casa de Esperanza-Pomona (Sliding scale fees); and Bilingual Counseling Center- Ontario (Sliding scale fees).

Please do not discuss the nature of this study to any of your Mexican and Mexican American friends or relatives because we will maintain the information strictly confidential and it will only be used for the purpose of this study.

## ACLARACION PARA LOS PARTICIPANTES

El objetivo basico de esta investigacion sera probar la relacion entre el uso del lenguaje Ingles y el proceso de aculturacion en Los Estados Unidos para mujeres Mexicanas o Mexico-Americanas.

Los investigadores mediran la hipotesis usando dos cuestionarios para comparar los dos grupos. La intencion es probar la hipotesis que el uso del lenguaje Ingles no constituye necesariamente la aculturacion en la cultura extrajera.

Los participantes de este estudio podran obtener los resultados de esta investigacion llamando a la Universidad Estatal de California, San Bernardino (CSUSB), Departamento de Trabajo Social al numero (909) 880-5800. Si los participantes sienten alguna preocupacion personal como resultado de participar en este estudio, por favor comuniquese con las instituciones locales disponibles en su comunidad. Las siguientes, son organizaciones que podran ayudarlos: Servicios para families en Indio; Departamento de Salud Mental del Condado de Riverside; Servicios para families en el Valle de Pomona; Tri-City Centro de Salud Mental en Pomona; y el Centro de Terapia Bilingue en Ontario.

Por favor, no comente esta investigacion con sus familiares, amigos si asi lo desea. Los investigadores mantendran toda la informacion en estricta confidencia y solo sera usada para los propositos de esta investigacion.

APPENDIX E:  
DEMOGRAPHIC DATA OF RESPONDENTS

TABLE 1: RELIGION IDENTIFICATION

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid ROMAN-CATHOLIC	65	76.5	76.5	76.5
JEWISH	2	2.4	2.4	78.8
PENTECOSTAL	4	4.7	4.7	83.5
PROTESTANT	1	1.2	1.2	84.7
JEHOVA WITNESS	11	12.9	12.9	97.6
OTHER	1	1.2	1.2	98.8
9.00	1	1.2	1.2	100.0
Total	85	100.0	100.0	

TABLE 2: CATHOLIC SAINTS

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid LADY OF GUADALUPE	35	41.2	53.8	53.8
VIRGIN MARY	22	25.9	33.8	87.7
SAINT JOHN	1	1.2	1.5	89.2
OTHER	7	8.2	10.8	100.0
Total	65	76.5	100.0	
Missing 9.00	14	16.5		
System	6	7.1		
Total	20	23.5		
Total	85	100.0		

TABLE 3: MEXICAN HOLIDAYS

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid NEARLY ALL MOST OF THEM	20	23.5	23.5	23.5
SOME OF THEM	26	30.6	30.6	54.1
FEW OF THEM	19	22.4	22.4	76.5
NONE	15	17.6	17.6	94.1
9.00	4	4.7	4.7	98.8
9.00	1	1.2	1.2	100.0
Total	85	100.0	100.0	

TABLE 4: SELF-IDENTITY

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid VIEW AS MEXICAN	27	31.8	32.1	32.1
VIEW AS AMERICAN	3	3.5	3.6	35.7
VIEW AS MEXICAN AMERICAN KNOWING THAT I AM MEXICAN	8	9.4	9.5	45.2
VIEW AS MEXICAN AMERICAN KNOWING THAT I AM AN AMERICAN	2	2.4	2.4	47.6
VIEW AS BLENDED	33	38.8	39.3	86.9
VIEW AS A MEXICAN KNOWING THAT I WAS BORN IN AMERICA	11	12.9	13.1	100.0
Total	84	98.8	100.0	
Missing System	1	1.2		
Total	85	100.0		

TABLE 5: MEXICAN VALUES

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 2	2	2.4	2.4	2.4
3	18	21.2	21.2	23.5
4	30	35.3	35.3	58.8
5 STRONGLY BELIEVE	35	41.2	41.2	100.0
Total	85	100.0	100.0	

TABLE 6: MOTHER IDENTITY

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid MEXICAN	68	80.0	80.0	80.0
M/A	16	18.8	18.8	98.8
ANGLO	1	1.2	1.2	100.0
Total	85	100.0	100.0	

TABLE 7: CHILDHOOD FRIENDS

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid ALMOST EXCLUSIVELY MEXICAN/MEXICAN AMERICAN	49	57.6	58.3	58.3
MOSTLY M/MA	20	23.5	23.8	82.1
ABOUT EQUA M/MA	13	15.3	15.5	97.6
MOSTLY AMERICAN	2	2.4	2.4	100.0
Total	84	98.8	100.0	
Missing System	1	1.2		
Total	85	100.0		

TABLE 8: FRIENDS AT AGE 6-18

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid ALMOST EXCLUSIVELY M/MA	32	37.6	37.6	37.6
MOSTLY M/MA	26	30.6	30.6	68.2
ABOUT EQUALLY MEXICAN AND AMERICAN	25	29.4	29.4	97.6
MOSTLY AMERICAN	1	1.2	1.2	98.8
ALMOST EXCLUSIVELY NON MEXICAN	1	1.2	1.2	100.0
Total	85	100.0	100.0	

TABLE 9: PRIDE OF THE MEXICAN CULTURE

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid EXTREMELY PROUD	50	58.8	58.8	58.8
MODERATELY PROUD	29	34.1	34.1	92.9
LITTLE PROUD	3	3.5	3.5	96.5
NO PRIDE NO NEGATIVE	2	2.4	2.4	98.8
NO PRIDE BUT NEGATIVE	1	1.2	1.2	100.0
Total	85	100.0	100.0	

APPENDIX F:  
DATA OF THE SCALES (LEIS & ALCOP)



## Descriptive

	Statistic	Std. Error
SPANISH Mean	27.6706	.8512
95% Confidence Lower Bound Interval for Mean Upper Bound	25.9780	
	29.3632	
5% Trimmed Mean	27.9739	
Median	29.0000	
Variance	61.581	
Std. Deviation	7.8473	
Minimum	9.00	
Maximum	42.00	
Range	33.00	
Interquartile Range	11.0000	
Skewness	-.619	.261
Kurtosis	.013	.517
ENGLISH Mean	20.9647	.8587
95% Confidence Lower Bound Interval for Mean Upper Bound	19.2571	
	22.6723	
5% Trimmed Mean	20.3529	
Median	20.0000	
Variance	62.677	
Std. Deviation	7.9169	
Minimum	9.00	
Maximum	45.00	
Range	36.00	
Interquartile Range	9.5000	
Skewness	1.119	.261
Kurtosis	1.661	.517
CULSCALE Mean	30.8235	.7109
95% Confidence Lower Bound Interval for Mean Upper Bound	29.4098	
	32.2372	
5% Trimmed Mean	30.9118	
Median	31.0000	
Variance	42.957	
Std. Deviation	6.5541	
Minimum	15.00	
Maximum	42.00	
Range	27.00	
Interquartile Range	11.0000	
Skewness	-.212	.261
Kurtosis	-.808	.517

EXTREME VALUES

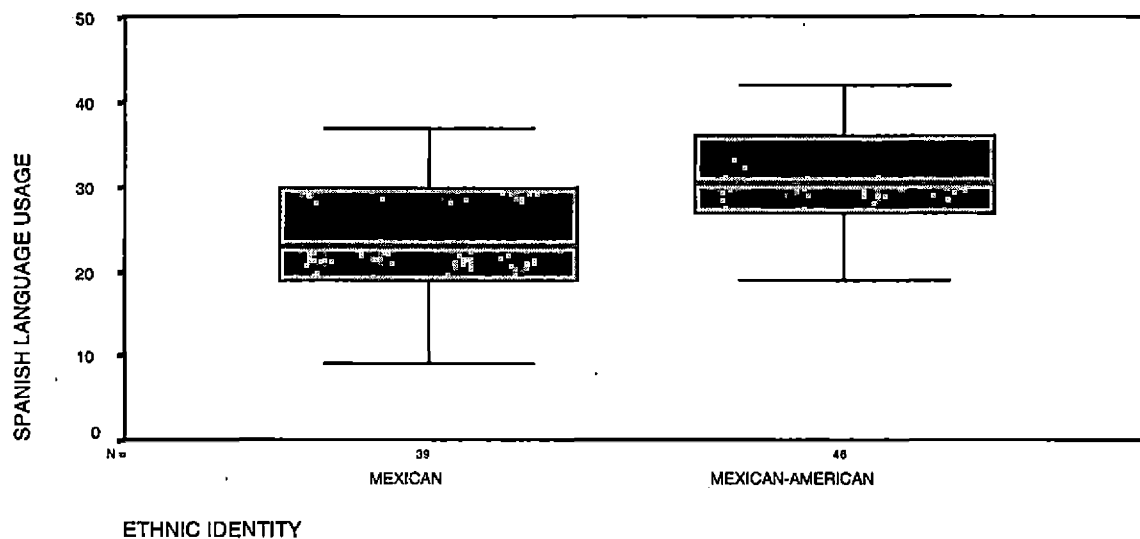
	Case Number	Value
SPANISH Highest 1	46	42.00
2	47	41.00
3	72	40.00
4	16	39.00
5	74	a
Lowest 1	59	9.00
2	6	9.00
3	81	10.00
4	5	10.00
5	80	10.00
ENGLISH Highest 1	59	45.00
2	81	44.00
3	80	44.00
4	6	43.00
5	5	38.00
Lowest 1	46	9.00
2	34	9.00
3	72	9.00
4	47	10.00
5	85	10.00
CULSCALE Highest 1	47	42.00
2	79	42.00
3	40	42.00
4	34	41.00
5	23	. b
Lowest 1	59	15.00
2	6	17.00
3	30	20.00
4	70	21.00
5	60	c

- a. Only a partial list of cases with the value 38 are shown in the table of upper extremes.
- b. Only a partial list of cases with the value 40 are shown in the table of upper extremes.
- c. Only a partial list of cases with the value 21 are shown in the table of lower extremes.

CULTURE

Univariate Analysis of Covariance

FIGURE 1  
SPANISH LANGUAGE USAGE BY IDENTITY



Descriptive Statistics

Dependent Variable: SPANISH

CULTURE	Mean	Std. Deviation	N
MEXICAN	23.5641	8.1911	39
MEXICAN-AMERICA			
N	31.1522	5.5935	46
Total	27.6706	7.8473	85

Tests of Between-Subjects Effects  
 Dependent Variable: SPANISH

Estimated Marginal Means

1. Grand Mean

Dependent Variable: SPANISH

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	1215.252a	1	1215.252	25.487	.000	.235
Intercept	63188.287	1	63188.287	1325.229	.000	.941
CULTURE	1215.252	1	1215.252	25.487	.000	.235
Error	3957.525	83	47.681			
Total	70254.000	85				
Corrected Total	5172.776	84				

a. R Squared = .235 (Adjusted R Squared = .226)

Estimated marginal means  
 Grand mean

Dependent variable: Spanish

Mean	Std. Error	95% Confidence Interval	
		Lower Bound	Upper Bound
27.358	.752	25.863	28.853

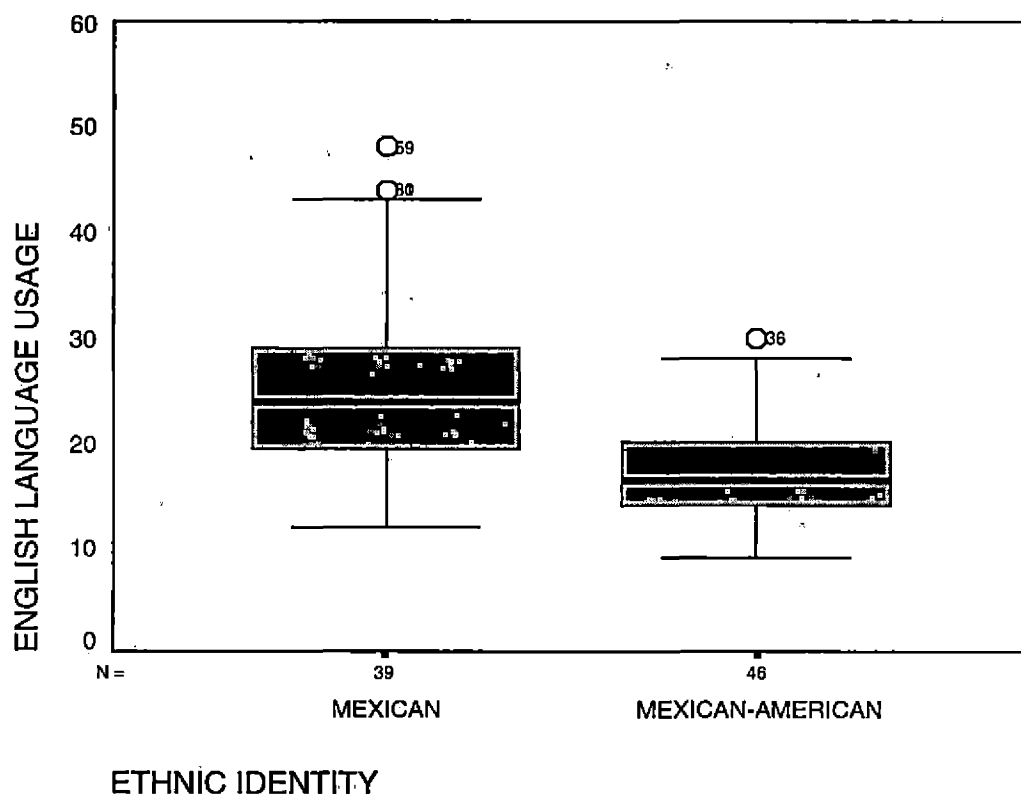
Culture

Dependent variable: Spanish

CULTURE	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
MEXICAN	23.564	1.106	21.365	25.763
MEXICAN-AMERICAN	31.152	1.018	29.127	33.177

CULTURE  
 Univariate Analysis of variance

FIGURE 2  
 ENGLISH LANGUAGE USAGE BY IDENTITY



Dependent Variable: ENGLISH

CULTURE	Mean	Std. Deviation	N
MEXICAN	25.4872	8.2777	39
MEXICAN-AMERICAN	17.1304	5.1364	46
Total	20.9647	7.9169	85

Tests of Between-Subjects Effects  
 Dependent Variable: ENGLISH

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Corrected Model	1473.9333	1	1473.933	32.271	.000	.280
Intercept	38333.792	1	38333.92	839.287	.000	.910
CULTURE	1473.933	1	1473.933	32.271	.000	.280
Error	3790.961	83	45.674			
Total	42624.000	85				
Corrected Total	5264.894	84				

a. R Squared = .280 (Adjusted R Squared = .271)

Estimated Marginal Means  
 Grand Mean  
 Dependent Variable: ENGLISH

Mean	Std. Error	95% Confidence Interval	
		Lower Bound	upper Bound
21.309	.736	19.846	22.772

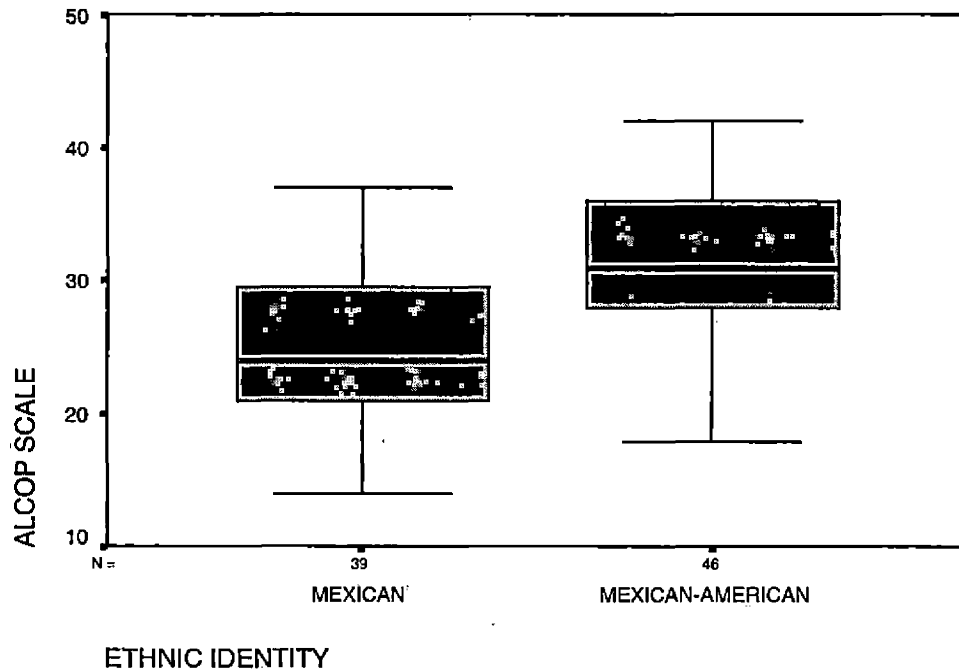
CULTURE  
 Dependent Variable: ENGLISH

CULTURE	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
MEXICAN	25.487	1.082	23.335	27.640
MEXICAN-AMERICAN	17.130	.996	15.149	19.112

CULTURE  
 Univariate Analysis of Variance

FIGURE 3

ALCOP (CULTURE) BY IDENTITY



Dependent Variable: ALCOP SCALE

CULTURE	Mean	Std. Deviation	N
MEXICAN	27.2051	6.3461	39
MEXICAN-AMERICAN	33.8913	5.0210	46
Total	30.8235	6.5541	85

Tests of Between-Subjects Effects

Dependent Variable: ALCOP Scale

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Corrected Model	943.537 <sup>a</sup>	1	943.537	29.388	.000	.261
Intercept	78783.490	1	78783.490	2453.840	.000	.967
CULTURE	943.537	1	943.537	29.388	.000	.261
Error	2664.815	83	32.106			
Total	84366.000	85				
Corrected Total	3608.353	84				

a. R Squared = .261 (Adjusted R Squared = .253)

Estimated Marginal Means

Grand Mean

Dependent Variable: ALCOP Scale

Mean	Std. Error	95% Confidence Interval	
		Lower Bound	Upper Bound
30.548	.617	29.322	31.775

CULTURE

Dependent Variable: ALCOP Scale

CULTURE	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
MEXICAN	27.205	.907	25.400	29.010
MEXICAN-AMERICAN	33.891	.835	32.230	35.553

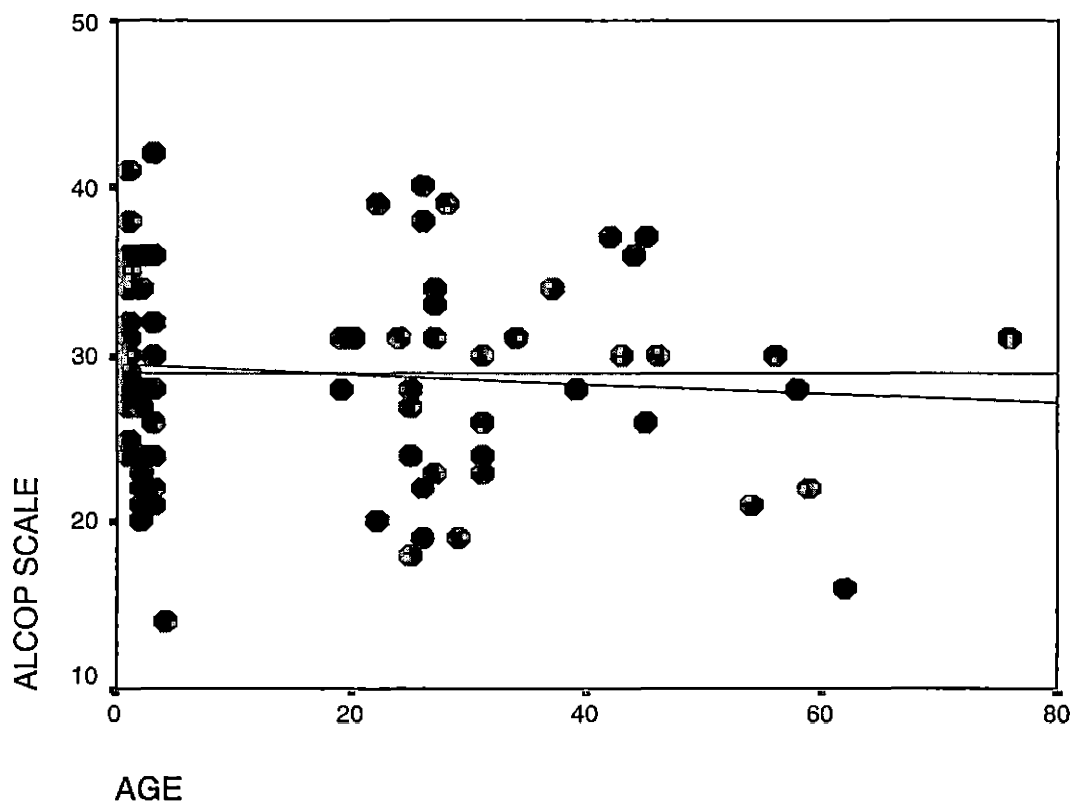


## Correlation

		AGE	ALCOP
AGE	Pearson Correlation	1.000	-.194*
	Sig. (1-tailed)		.039
N		84	84
ALCOP Scale	Pearson Correlation	-.194*	1.000
	Sig. (1-tailed)	.039	-
N		84	85

\*. Correlation is significant at the 0.05 level (1-tailed).

FIGURE 4  
SCATTERPLOT OF AGE AND ALCOP (CULTURE)



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