CALIFORNIA STATE UNIVERSITY, NORTHridge

SELF CONCEPT OF MEXICAN AMERICANS:
A COMPARISON OF MONOLINGUAL AND BILINGUAL STUDENTS

A thesis submitted in partial satisfaction of the requirements for the degree of Master of Arts in

Education, Educational Psychology,
Counseling and Guidance

by

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California State University, Northridge
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ABSTRACT

SELF CONCEPT OF MEXICAN AMERICANS:
A COMPARISON OF MONOLINGUAL AND BILINGUAL STUDENTS

by

Christine Joan Fath

Master of Arts in Guidance and Counseling

One hundred ninety-four Mexican American junior high school students enrolled in four schools of the Baldwin Park Unified School District, Baldwin Park, California were subjected to the Piers-Harris Children's Self Concept Scale, with the objective to determine whether the language factor (Spanish monolingual versus Spanish/English bilingual) had had any effect on the self concept of the two comparison groups (59 monolingual and 135 bilingual students).

The test results indicate that the bilingual subjects had significantly higher self concept mean scores, at both .05 and .01 levels of significance.
The findings gave rise to several recommendations, among them one recommendation that self concept tests in general be refined, and another that self concept tests be devised that take into account Mexican American students' specific culture backgrounds and culture conflicts, so that it would be possible to more clearly isolate the influence of the language and culture factor upon the formation of the Mexican American student's self concept and thus to separate it from the myriad of other influencing factors.
I am me
In all the world,
there is no one else like me.

Because I own all of me,
I can become intimately acquainted with me.
By so doing I can love me
and be friendly with me in all my parts.
I can then
make it possible for all of me
to work in my best interests.
I know there are aspects about myself
that puzzle me,
and other aspects that I do not know.
But as long as I am friendly and loving
to myself,
I can courageously and hopefully look for the
solutions to the puzzles and for ways to
find out more about me.

I can
see,
hear,
feel,
think,
say,
and do.
I have the tools to survive, to be close to others,
to be productive,
and to make sense and order out of the world of people
and things outside of me.
I own me,
and therefore I can engineer me
I am me
and I am okay.

--Virginia Satir (1975)
Chapter 1

THE PROBLEM

Ethnic minority students in our contemporary school system experience a multitude of difficulties. Many of these difficulties reflect certain cultural characteristics of the ethnic group to which the students belong. The better such group characteristics are known and understood by the educators involved, the sooner may some of the existing problems be solved.

Certain of the ethnic minorities in our society are also "language minorities," a term used for persons in the United States who speak a non-English native language and who belong to an identifiable minority group of generally low socioeconomic status (U.S. Commission on Civil Rights, 1975, p. 1). Such language minority groups are the Mexican Americans, Puerto Ricans, Native Americans, and Asian Americans.

The present study deals with one substantial language minority group in Californian schools—the Mexican American students.
Background

Many of the problems raised, and difficulties encountered, by Mexican American students as a group are associated with the differences between the Mexican culture and the dominant Anglo-American culture, primarily as to values and language.

The home language of many Mexican American children is Spanish. When entering school, these children have little or no knowledge of English. Having to learn new subject matter in an unfamiliar language puts them at a disadvantage in relation to peers whose home language is English. Bilingual programs were added, and are being added this year, to the curriculum in many elementary and junior high schools in California to serve the needs of students whose basic language is not English.

As far as Mexican American students are concerned, the problem is far from close to a solution, however. It has been compounded by the Chicano movement, which, largely patterned after the Black Power movement, emphasizes ethnocentrism, ethnic pride, and a concomitant anti-Anglo orientation (Stoddard, 1973). Loyalty to the parental culture means also loyalty to the home language and a resistance to the use of English as a Second Language (ESL). The movement has split the Mexican Americans into two groups, the Spanish monolingual and
the Spanish/English bilingual, the latter group being considered by many of the ethnocentric Chicanos as "traitors."

Those who feel a bond with their Mexican background yet at the same time desire to merge into the dominant Anglo culture have a difficult time indeed. Understandably, not a few of them go through a severe identity crisis (Palomares, 1970). They feel caught betwixt and between. On the one hand, they are almost ostracized by those striving for Chicano Power; on the other, they are, due to the popular stereotypical ideas about Mexican Americans, considered inferior, and thus prone to develop a negative self concept.

Self-derogation is seen by most schoolmen as being characteristic of a disproportionate percentage of Mexican American children, especially adolescents. Self concept usually implies the internalization by the individual of the expectations, values, or opinions of persons significant to him—"significant others." As social scientists delve into and measure personality characteristics, they see a relationship between self concept and school achievement. (Carter, 1970, p. 53)

The causal relationship between school failure and the negative self concept is a moot question. Which is cause and which is effect? At any rate, the student's self concept has been a subject of growing concern to educators.

Current developers of curricula have given as much importance to building self concept in schools as to transmitting knowledge. Some
researchers emphasize the importance of developing positive self concept in order for learning to take place, while others stress it because it is necessary for children to grow into mature and functioning adults. (U.S. Commission of Civil Rights, 1973, pp. 30-31)

Statement of the Problem

Numerous factors are involved in the formation of the concept of self, a concept crucial to personal, social, and academic growth and development. The present study being concerned with Mexican American students explores Spanish monolingualism and Spanish/English bilingualism as factors affecting the self concept.

To determine the effect of these two factors on the self concept of students, I administered one of the most widely acknowledged self concept tests to two sample groups of Mexican American 7th and 8th grade junior high school students in a selected California school district: one group (Spanish monolingual) who were taught certain subjects in Spanish and other subjects in English, and another group (Spanish/English bilingual) who were in an English as Second Language (ESL) program. The specific question to be answered in this thesis was: Do the self concept scores of the two groups studied significantly differ, and if so, in what way?
Assumptions

The study rests on two basic assumptions:

1. Many of the ethnic minorities living within contemporary U.S. society (among them the Mexican Americans) experience cultural (including language) conflicts.
2. These conflicts affect the self concept of the members of the various groups.

Hypotheses

Null hypothesis: The two sample groups of Mexican American junior high school students studied (Spanish monolingual and Spanish/English bilingual) do not significantly differ with respect to self concept.

Two alternative hypotheses were formulated:

1. The two sample groups studied (Spanish monolingual and Spanish/English bilingual Mexican American junior high school students) significantly differ with respect to self concept.

2. Of the two sample groups studied, the Spanish monolingual students as a group score significantly higher on the self concept scale than the Spanish/English bilingual students.

A rejection of Hypothesis 1 would automatically negate Hypothesis 2. If the findings, however, were to bear out Hypothesis 1 (i.e., if significant differences
were found between the self concept scores of the two groups), these findings could either also support Hypothesis 2 or reject it in that the monolingual group may be shown to have either a significantly higher or significantly lower self concept score than the bilingual subjects of the study.

The above two alternative hypotheses become meaningful only if the findings reject the null hypothesis.

Rationale

As a teacher in a school district in which Mexican American students represent 57 percent of the total enrollment, I have been eager to learn more about issues pertaining to the education of Mexican American students and thus was strongly motivated to undertake the present study. Contacts with monolingual as well as bilingual Mexican American students have made me aware of the cultural (including language) conflicts many of these youngsters are struggling with. As one monolingual student complained, "Los otros ninos se burlan de mi porque no puedo hablar Ingles" (the other kids make fun of me because I can't speak English). And another: "Si aprendo hablar Ingles perder a mis amigos, ellos me llamaran Inglesado" (if I learn to speak English I will lose my [Mexican American monolingual] friends; they will
call me an Inglesado). Yet another expressed this thought: "Me i sento orgulloso de mi idisma y de ser Mexicano" (I am proud of my language and being a Mexican). This group includes some that may want to learn English but are afraid because of peer pressure, and others that do not want to learn English because they themselves would consider this a betrayal of their cultural heritage.

The bilingual Mexican American student, as already stated, faces a similar dilemma. One such student explained, "My [Mexican American monolingual] friends call me an Inglesado, traitor, or coconut because I have learned English." Another responded, "It is good to know English and Spanish. I learn more at school because I know English. But I can also talk to my parents and grandparents because I know Spanish."

Preliminary library research supplied an additional motivation for this study. An abundance of literature exists on Mexican Americans in our schools and the various and often complex problems they face and raise (Manuel, 1965; Hernandez, 1976; and many others). Likewise, library shelves hold a staggering amount of materials dealing with the self concept and its many psychological and behavioral aspects. Only a few of these studies, however (among them, Carter, 1968 and De Blassie and Healy, 1970), relate language minorities' difficulties and
conflicts to the development of the individual self concept, yet generally in no other than a more or less theoretical fashion. Hard data specifically on Mexican American students' language difficulties and conflicts in relation to these students' self concept were found to be conspicuous through their absence, a lack indicating a need for more investigation in this area. The present attempt to supply some original data on this relationship may stimulate other researchers to replicate, or broaden and refine, the effort so that the available body of knowledge on this aspect of Mexican American education keeps growing. Professionals in the educational field may find such a composite of factual information of use in the planning and implementing of programs that hopefully will meet more adequately than they have done heretofore the needs of our Mexican American student population.

**Delimitation of Scope**

Although the temptation was great, no attempt was made to compare the educational efficacy of Spanish monolingual and English monolingual or bilingual programs. The scope of the study was confined to an exploration of the relationship of the language factor to the Mexican American student's self concept. A further delimitation
was that the student sample was derived from the junior high school level only.

Of the numerous other aspects of the Mexican American "problem" with its social, economic, and political overtones, only those aspects received attention which were either considered necessary for background or found to relate closely to the issue at hand.

Definition of Terms

The key terms of this study are defined below, not in alphabetical order, but in a sequence determined by linkage of meaning.

"Mexican Americans."--Citizens of the United States who can trace their ancestry to the country of Mexico (Bustamante, 1969).

"Chicano."--The term Chicano came into usage in the United States after World War Two, denoting a person of Mexican descent. Originally the term, as used by members of the dominant society in our country, was given a derogatory, derisive meaning.

During the 1950s the term ... Developed popular momentum, especially among young, militant Mexican Americans in the barrios ... [The term] was selected as a rebuff to the larger society's power over Mexican Americans and became the militants' favorite designation, symbolizing their drive for autonomy and pride.

(Stoddard, 1973, pp. 64-65)
At first, the more conservative Mexican Americans, especially those who had made their way in the professions or in business, did not like to be referred to as Chicanos. In time, however, when the youthful militants were seen to produce achievements, many (though not all) of the conservative Mexican Americans became sympathizers.

[They] proclaimed openly their support for La Causa and were less reticent about being subsumed under the Chicano label. (Ibid.)

In the 1970s, the term Chicano has moved even closer to an ethnically affirmative meaning.

More than language fluency, Spanish surname, barrio residence, and so forth, dedication to the cause of Mexican American cultural pride now seems to identify one as a "true" Chicano.

(Stoddard, 1977, pp. 65-66, citing Estrada, 1972)

"Monolingual."—According to the dictionary: "Expressed in, or knowing or using, only one language, that is, one's own language." In the present study the term is confined to Mexican American students who communicate only in their home language, Spanish, and have no or very little knowledge of English.

"Bilingual."—According to the dictionary: "Expressed in, or knowing or using, one's own language and another." In the present study this term is confined to Mexican American students who are able to communicate orally in both Spanish and English.
"Self concept."—A person's view of himself.

Simple though this may sound, the concept is a complex one. This self view, i.e., the "organization of qualities that the individual attributes to himself" emerges from social interaction and, in turn, guides or influences the behavior of that individual" (Kinich, 1963, p. 481). Self concept is a reflexive phenomenon. As Mead (1934, p. 138) elaborates, when the self (as subject) reflects upon itself, it becomes an object. Furthermore, as the above definition implies, the self concept emerges from social experience, that is, it at least partially is a function of the individual's perception of how "significant others" with whom he interacts see and evaluate him (Cooley, 1920, p. 184). This imagined or perceived evaluation of himself by others, when internalized by the actor, serves as a censor upon his behavior. Changes in an individual's behavior generally result in changes in the way he is seen by others, and these changes in turn affect the self concept. Thus, self concept is not a static phenomenon but one subject to change.
Chapter 2

REVIEW OF THE LITERATURE

This chapter includes definitions of self concept found in the literature—of the concept generally and of the Mexican American student's self concept specifically; further, an examination of the factors that authorities in the field have considered as contributing to the formation of the Mexican American student's self concept, such as the culture conflict Mexican Americans as a group are confronted with; the stereotyping they are subjected to by Anglos; their own view of education; and the way they themselves view their Mexican American peers.

Self Concept

In our day-to-day encounters with others and in our thought processes, our self concept constantly comes into play. The very task of answering the simple greeting, "How are you today?" requires a spontaneous insight into the self. The response "Very well," or "I'm just not myself today" requires self-reflection. One must not only have a clear idea of what the self normally is, to
respond with the first quote, but also know what the self is not, to utter the second reply.

Widespread use of a term, however, is not necessarily equivalent with agreement upon the meaning of that term. Self concept may be viewed as being real, imaginary, inferred, consciously referred to, unconsciously referred to, or something revealed only through behavior. Perhaps the only safe statement to make about the usage of the term is that self concept is a verbal symbol associated with a construct. This does not mean that the construct exists or can be defined so as to have operational validity, but rather that we have invented a symbol which we associate with that construct and then proceed as though that construct had operational or empirical validity (Wilson, 1967, p. 103).

Cooley (1902) was one of the earliest social psychologists to explore the idea of self. He recognized that the social milieu from which a person comes contributes heavily to how a person views himself. With this idea in mind, he developed a theory of the self that was concerned primarily with how the self grows as a consequence of interpersonal interactions. He proceeded to posit the concept of "the looking glass self":

In a very large and interesting class of cases the social reference takes the form of a somewhat definite imagination of how one's
self . . . appears in a particular mind, and
the kind of self-feeling one has is determined
by the attitude toward this attributed to that
other mind. A social self might be called
the reflected or looking-glass self.

Each to a looking glass
Reflects the other that
doth pass. (pp. 183-184)

The self that is most important is a re-
flection, largely, from the minds of others
. . . . We live on, cheerful, self-confident
. . . until in some rude hour we learn that
we do not stand as well as we thought we did,
that the image of us is tarnished. Perhaps
we do something, quite naturally, that we
find the social order is set against, or
perhaps it is the ordinary course of our life
that is not so well regarded as we supposed.
At any rate, we find with a chill of terror
that . . . our self-esteem, self-confidence,
and hope, being chiefly founded upon opinions
of others, go down in a crash . . . (pp. 20-21)

In the above quotation, Cooley is emphasizing how
important it is in the process of self-appraisal to be
accurate in the perception and interpretation of the
reactions of a significant other person or significant
other persons.

A somewhat more sophisticated view of the self
was developed by G. H. Mead (1934), who, similar to
Cooley, felt it necessary to root the self in the relevant
social conditions and to derive the content of the self
from the interaction between one's self and one's social
world. Mead's self is an object of awareness rather than
a system of processes. That is, a person comes to know
himself and respond to himself as he sees others responding to him. Mead's self is a socially formed self which grows in a social setting where there is social communication. Mead further suggested that a person can have many selves, as he may participate in a number of social groups. For instance, a person may have a family self that reflects the values and attitudes expressed by his family, a school self that represents the expectations and attitudes expressed by his teachers and fellow students, and other selves (pp. 136-137).

The terms self-esteem, self-image, and self-perception are used in the literature almost synonymously with the term self concept. Coopersmith (1967) agreed that the self concept, or, as he calls it, self-esteem, develops through social experience. He defined self-esteem as "a personal judgment of worthiness that is expressed in the attitudes the individual holds toward himself" (p. 5). Combs and Snygg (1959) have defined self concept as the individual's most important self-perceptions, with the emphasis on the individual's self-view (pp. 126-127). Helper (1955) defined self concept as "whatever symbolic responses are associated with the individual's identity symbols" (pp. 184-194). Rosenberg (1965), using the term self-image, defined it as an attitude toward an object, and employed attitude as
referring to facts, opinions, and values regarding self (p. 5). Brookover and Erickson (1969) offered this definition: "Self concept is the symbolic behavior in which the individual articulates a program of action for himself as an object in relation to others" (pp. 99-101).

The definitions of self concept found in the literature are indeed numerous, and often vague and incomplete. A need existed for a usable, understandable, and reliable definition. Kinch (1963) met this need. He postulated a formalized theory of the self concept which, with one modification, accurately describes what Cooley and Mead suggested. Kinch defined self concept as "that organization of qualities that the individual attributes to himself," and developed this definition into the general theory that "the individual's conception of himself emerges from social interaction and, in turn, guides or influences the behavior of that individual" (pp. 481-486).

Kinch's theory and definition yield four propositions.

First, self concept is a reflexive phenomenon; that is, a person can attribute qualities, either roles or adjectives, to himself. Mead (1934) similarly postulated that the self can be an object as well as a subject, i.e., that an individual can reflect upon himself.
Second, the self concept emerges from social experience.

Third, a synthesis of propositions one and two, an individual's self concept is a function of how others perceive him (Kinch, 1963, pp. 481-486). As mentioned earlier, Cooley (1902) suggested a looking-glass self:

As we see our face, figure and dress in the glass, and are interested in them because they are ours, and pleased or otherwise with them according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends, and so on, and are variously affected by it. (p. 184)

Mead's (1934) line of thoughts concerning the self is analogous to Cooley's:

... there are two general stages in the full development of the self. At the first of these stages, the individual's self is constituted simply by an organization of the particular attitudes of other individuals towards himself and toward one another in the specific social acts in which he participates with them. But at the second stage in the full development of the individual's self that self is constituted not only by an organization of these particular individual attitudes, but also by an organization of the social attitudes of the generalized other or the social group as a whole to which he belongs. These social or group attitudes are brought within the individual's field of direct experience, and are included as elements in the structure or constitution of his self, in the same way that the attitudes of particular other individuals are; and the individual arrives at them or succeeds in taking them, by means of further organizing, and then generalizing, the attitudes of particular other individuals in terms of their organized social bearings and implications. (p. 158)
An individual's self concept can thus be seen as partially a function of how he imagines that persons he interacts with perceive him, with the self concept changing as the perceived evaluations made by significant others change.

Fourth, the self concept guides or influences behavior. Mead (1934) suggested that the actor's attitude is part of the act in that it determines which behaviors he will present. The perceived evaluations that others make of him, when internalized by the actor, serve as a censor upon his behavior; this is Mead's "me," a store of experience. As the "me" changes, so does the nature of the censor, and so does the actor's range of possible behavior (p. 210).

Cooley's, Mead's, and Kinch's definitions and postulations relative to the self concept blended together form the theoretical framework on which the present study was based.

Self Concept and the Mexican American Student

Although the literature on the topic of self concept is voluminous, very little research has been done on the Mexican American junior high school student's self concept, and the little that has been written is often
rather subjective and inferential in nature. Many statements such as the following can be found:

Suffering the same problems of poverty and discrimination as other minority groups, the Mexican American is additionally handicapped by the language barrier. Bewildered and ashamed of his "backwardness," the Mexican American child is quickly discouraged and drops out from school within a few years. (National Advisory Committee on Mexican American Education, 1968, p. 3)

The low educational achievement of Spanish American students leads to a lack of gratification and acquisition of a low self concept which contributes to a feeling of alienation from school. (Cordova, 1969, p. 5)

According to Manuel (1965), the Mexican American child is constantly disappointed and frustrated in school.

In his own thought, feeling and behavior, he [the Mexican American child] puts himself in an inferior position. He feels that there is nothing much ahead for him; and because of this feeling, not because of actual inferiority, there probably is not anything very inspiring in his future. (p. 189)

The three statements cited are all based on the observers' own experiences and subjective inferences. This is not to say the observations are inaccurate, but they have not been borne out by empirical, i.e., experimental, research.

Carter (1970) is one of the few who studied the Mexican American student's self concept. A majority of educators, according to Carter, are convinced that Mexican Americans possess a more negative concept of self than do
their Anglo counterparts. Due to the circumstance of being caught between two ways of life, Mexican and Mexican American, the Mexican Americans are thought to have difficulty in establishing self-identity. It is generally assumed that Mexican American children internalize the Anglo's stereotypical view of the Mexican. Carter, however, discovered just the opposite of these widely held beliefs to be true. He found that Mexican American students are quite strong as a group and that they do not think of themselves as inferior. Their own Mexican American peer group establishes the norms by which they judge themselves.

... the supposed negative self-image of the Mexican American is, in reality, our own stereotype projected onto him. "Anglos" tend to think of Mexican Americans in negative ways, and conclude they see themselves in the same light. (Carter, 1968, p. 217)

Lambert (1967), Carter (1968), and Hernandez (1976), in attempts to answer the question, "Does the Mexican American student have a lower self concept than other students?" found no evidence to substantiate the widespread claim that the Mexican American student has a negative self concept. Coleman (1966), however, reported that the self concepts of the Mexican American children studied were significantly lower than those of other white children, and Palomares (1966) reported that
the Mexican American students in his study tended to view themselves in an unfavorable light, both emotionally and socially. De Blassie and Healy (1970), on the other hand, found no significant differences. Anderson and Johnson (1971) also reported no significant differences between Mexican American students and their classmates on the variable of self-concept of ability.

Scares and Scares (1969) claimed that disadvantaged children have a more positive self-perception than advantaged children. Others have claimed that the economically deprived child has a greater ability to assume individual responsibilities at an early age, shows greater independence, has superior ability to deal with practical matters, and appears to be more open-minded than his more affluent peers (Deutsch, 1967; Lambert, 1967).

The few and sometimes conflicting studies on the Mexican American students' self concept give insufficient information on the factors that contribute to the formation of a student's positive or negative self concept. The rationale for my study was based on this lack of information and also on the belief that to date no study has investigated whether and, if so, how a Mexican American student's ability to speak only Spanish (monolingualism) or Spanish and English (bilingualism) affects his/her self concept.
Culture Conflict

A myriad of factors contribute to the formation of the Mexican American student's self concept. One such factor is culture conflict. Problems arise from the different cultural values to which Mexican American students find themselves exposed. Some of these new and different values are in direct contradiction to many of the traditions passed on to them at home. Some of these traditions involve attitudes toward the family and ideas about the meaning of life itself. Differences found in the value systems of the two cultures—the Spanish-folk and the Anglo-urban—extend to almost any important phase of living. The following juxtaposition of the two value systems, developed by Valdez (California State Department of Education release [no date; no page numbers]) is cited below in full, because of its relevance and because it so clearly highlights the contrasts.

A. THE FAMILY

<table>
<thead>
<tr>
<th>Anglo-Urban</th>
<th>Spanish Folk</th>
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<tbody>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>Marriage</strong></td>
</tr>
<tr>
<td>Marriage gradually drifting into a partnership relationship with strong considerations of mutual and common interests of concern only to parties involved. Family approval not necessary.</td>
<td>Marriage assumed as an institution with romanticism attendant to folk societies. Consideration of mutual interests secondary. Family approval of great consideration.</td>
</tr>
<tr>
<td>Anglo-Urban</td>
<td>Spanish-Folk</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>Family Roles</strong></td>
<td><strong>Family Roles</strong></td>
</tr>
<tr>
<td>Confused family roles, resulting from partnership status. Much independence between husband and wife. Dual employment common.</td>
<td>Distinct family roles. Husband is head and provider of family. Wife exclusively concerned with household duties.</td>
</tr>
<tr>
<td><strong>Children</strong></td>
<td><strong>Children</strong></td>
</tr>
<tr>
<td>Strong tendency toward small families. Children encouraged to become independent at an early age. Institutions outside home exercising increasing influence.</td>
<td>Large families considered as an asset. Children subordinate to parents, extending into maturity. No external influence.</td>
</tr>
<tr>
<td><strong>Extended Family</strong></td>
<td><strong>Extended Family</strong></td>
</tr>
<tr>
<td>Extended family relationships severed upon marriage. Grandparents, uncles, aunts, and cousins not considered part of the immediate family.</td>
<td>Very close family ties maintained and extended into several generations. All blood relations considered part of the immediate family.</td>
</tr>
<tr>
<td><strong>Security</strong></td>
<td><strong>Security</strong></td>
</tr>
<tr>
<td>The role of the family in providing security during individual crisis diminishing. Shift to agencies such as insurance and government increasing.</td>
<td>Individual security during period of crisis provided by family structure. The church only outside institution.</td>
</tr>
<tr>
<td><strong>Recreation</strong></td>
<td><strong>Recreation</strong></td>
</tr>
<tr>
<td>Family recreation increasingly replaced by organizations and commercial interests. Highly organized by peer groups separating the family into age and sex classifications.</td>
<td>Recreation is the natural product of family functions. It is rarely organized or commercialized.</td>
</tr>
</tbody>
</table>
### Religion

**Anglo Urban**

Religious training has been assumed by the church. Administered by the organization of peer groups.

**Spanish-Folk**

Religious activities are an integral part of family life providing both religious training and recreation.

### Home

**Anglo Urban**

The home is rapidly drifting into a place with hot and cold running water, used mostly as a place to rest. Even much of the preparation and consumption of food is now done outside the home.

**Spanish-Folk**

Home used as the center of production and consumption. Many items used are consumed by the family and produced by combined family effort.

### B. EDUCATION

#### Tradition

**Anglo Urban**

Universal secular education was part and parcel of English traditions at the time of settlement in America. These traditions became an important part of American heritage and moved westward with the covered wagon.

**Spanish-Folk**

Universal education was not a part of Spanish tradition during the colonization period. Public education did not come to the southwest until after 1880 and to the more remote villages until after 1912.

#### Emphasis

**Anglo Urban**

American education is compulsory, highly competitive, with clearly defined goals to prepare students for continued competition throughout life.

**Spanish-Folk**

Education in the southwest limited to select few. Oriented to philosophy, literature and religion--never competitive or pursued with aggression.
C. TIME ORIENTATION

Personal Goals

This is the most industrialized society in the history of man—machines regulate daily routines and time schedules, careful planning, and hopes for the future make up the concept of the purpose of life. This purpose is summed up in the word "success."

Time

The proper use of time is of consuming concern in industrialized society. This is valuable—time is money. Wasting time is like wasting money. Time should be spent profitably, even when it is leisure time.

Future

Success, being a part of personal daily interrelationships without material translations, has no significance for the future. The future is entirely in the hands of God. The language is replete with proverbs to fortify this concept.
D. BUSINESS--TRADE AND PROFIT

Tradition
While the "Boston Tea Party" is symbolic of American freedom and independence, it is also symbolic of trade and commerce. The British tradition of trade and commerce has now been assumed by America on a worldwide basis.

Profit Motive
Business transactions involving trade and profit have become synonymous with Americanism, free enterprise, and the American way of life. Government efforts to regulate business or profit are considered suspect and strongly resisted.

Money
Commercial experience has resulted in a highly complex financial science. Understanding the handling of money fostered by cash allowances to children, piggy banks, savings accounts, and school curriculum.

Competition
Competition is an integral part of achievement concepts. Competition is encouraged within the family and continuing in scholastic endeavor, sports, business life.

Trade with India was the motivation for Ferdinand and Isabella in sponsoring Columbus. Trade and commerce became the primary concern of Spain.

Making profit from a transaction between two individuals is considered immoral. Transactions between people are made on the basis of need for each other's product.

Monetary system very limited in agrarian society. Barter system without profit motive not conducive to experience in handling money.

Competition in agrarian folk societies discouraged. Competition not compatible with family life or interpersonal relations prevalent in folk cultures. Achievement
Anglo-Urban

social life, and even permeating denominations, religious organizations.

Spanish-Folk

clicks between individuals in competition not understood.

Sales Practices

High pressure sales techniques involving psychological assault including degrees of misrepresentation and baited with "nothing down" and "pay later" highly developed and accepted.

No experience in high pressure salesmanship or resistance to system. Postponement of payments psychologically deceptive due to time orientation.

E. LEADERSHIP AND ORGANIZATIONS

Organizations

American life revolves around a complex system of organization. The very foundation of democratic government has a basis of political organizations. Business, commerce, civic endeavor, social life, education, and even churches are founded on this basic principle.

In a patriarchal society, there is no real need for organization; in the simplicity of agrarian society, family groups are able to meet their needs without complexities or organized efforts. Also, since organizational goals involve the future, time orientation limits their use.

Leadership

Organizational experience conditions the individual to function in organized situations. Organizational goals give substance to individual goals, thereby promoting the concept of community achievement and a desire for change and progress.

Lack of organizational experience promotes individualism and thereby reduces the individual’s ability to function in organized situations. This has a tendency to limit his horizons and stimulation for progress.
F. SYMPTOMS OF CULTURAL DISINTEGRATION

Society is moving and changing rapidly. Cultural value tenets are modified almost daily. Society, mass media of communication, intensive industrialization are but some of the factors responsible for these rapid changes. While these changes are responsible for much of our progress in improved standard of living, they also account for many of the social problems which we face today.

The Spanish folk-culture values moving from small villages or rural areas to urban centers are immediately challenged at every point. The villager's value concepts about his life, his family, and his own role within his family are assailed daily. Because of economic conditions, his initial contacts with urban culture are usually with people already in conflict with urban life. Therefore, his first view of urban life is a distorted picture. His efforts to assimilate distorted value concepts often result in serious consequences.

Family Life

American family life shows symptoms of serious disintegration. Divorce rate is the highest in the world. One out of three marriages end in divorce. The rate of desertions is estimated to exceed the rate of divorce. Marital insecurity is believed to account for many other social ills.

The ability of the husband to maintain his status as head and chief provider of his family is the foundation for the preservation of the paternalistic family. The new arrival from a rural setting is ill-equipped to maintain this role in our industrial economy. His lack of skills and inability to compete result in low wages, sporadic employment, and inadequate income. The financial pressures soon force the wife into the labor market. This results in the loss of face and self-respect for the husband.
Anglo-Urban

Recent studies and investigations indicate a breakdown in our moral standards. Increasing premarital and extramarital relations are gradually becoming accepted patterns of behavior. Illegitimacy and abortions are now condoned with a broad-minded attitude.

Spanish-Folk

The wife begins the inevitable process of emancipation from paternalistic traditions. These conflicts often result in marital discord. Desertions, separations, and divorce are apt to follow.

Morality

Once the process of marital disintegration has begun with divorce, separation, or desertion, the progression to moral laxity will follow.

Emotional Problems

Mental illness is now considered the number one problem in the United States, and while much progress has been made in the cure and treatment of mental illness, we are still unwilling to look at some of the causes of emotional strain. Alcoholism, formerly considered a moral problem, is today classified as an emotional or mental illness. The rate of alcoholism is climbing at an alarming rate.

The removal of the protective shield of security provided by the family in the folk culture leaves the individual naked and insecure during periods of crisis or emotional stress. His unfamiliarity with institutions and red tape involved in securing assistance add to his frustrations. Mental illness and emotional problems crop up; alcoholism, as an escape, becomes common.
In 1960, there were 154,390 personal crimes reported to the police in the United States. Personal crimes involve murder, suicide, forcible rape, and aggravated assault. During the same year, there were 1,706,370 property crimes reported. Property crimes involve robbery, burglary, and larceny over $50, and auto theft. This means that only 18% of the crimes committed in the United States are committed against ourselves or our fellow man; but it also means that 92% of the crime involves property. The other significant thing about crime in the United States is that while the annual rate of increase against the person is only 5%, the annual increase against property is 15%. It would appear from these figures that we are becoming a frustrated, materialistic society and our value concepts could stand some reevaluation.

The Mexican American child growing up in a different dominant culture is not always able to relate to the activities and personal interactions that take place in the school environment. When a student changes daily from one culture to another, the lack of consistency

In the paternalistic society, with tightly knit family traditions, the pressures of conformity are most effective. When these pressures have been removed by the disintegration of family life, the individual is often unprepared to cope with the pitfalls of the urban community. The confusion of roles and the conflicts between husband and wife often produce tragic consequences for their adolescent children who are themselves besieged with problems of cultural transition. Adolescence in a broken home, complicated by cultural conflicts, economic disadvantage, and social rejection, can only lead to delinquency and crime. When 10% of a population group constitutes 65% of juvenile delinquency rates, it is terribly obvious there is a need for drastic evaluation.
may create feelings of doubt, frustration, and insecurity. A negative self concept begins to form when the child's thoughts and actions at home are rejected (or not reinforced) at school, and vice versa. This doubting, frustrated, insecure, self-negating child is significantly inhibited when faced with the task of functioning in the cognitive, affective, and creative domains of the school setting. Mexican American students cannot compete with their Anglo peers. Their struggle often results in social and academic stagnation and attempts to hide their culture.

On the other hand, Mexican American students may discover that they can enjoy certain advantages of acculturation without becoming assimilated into the Anglo majority. They can maintain pride in their culture, a pride leading to a healthy personal outlook and a growing positive self-concept. As one junior high school Mexican American student put it:

My full name is Spanish. My grandmother and grandfather, mother and father, aunts, uncles, cousins and godparents are all of Mexican descent. When you asked me to tell you who and what I am, I say American. I want to be an American but I also am very proud to be a Mexican. I guess I like the name of Mexican American because I can be proud of two cultures. I can speak English and Spanish and that is good. I am very lucky.

Stereotyping

Mexican American students are subjected to Anglo stereotyping, especially from school personnel. This
stereotyping is one of the major factors affecting these students' self concept in a negative way. Social scientists and others who have investigated personal orientations usually concur that children of Mexican American socialcultural background are prone to do the following:

1. De-value formal education, especially for girls.
2. See success more in terms of interpersonal relationships than in terms of material acquisition.
3. See "time as a gift of life to be enjoyed to the fullest--and to be enjoyed to the fullest it must not be postponed." The Anglo concept of wasting time is not understood.
4. Be fatalistic, feeling they have little control over their natural or social environment; lo que será será--what will be, will be. Man's fate is in the hands of God, luck, or some other unseen force.
5. See change as unappealing and not motivating: "We may follow the old ways with confidence."
6. Be submissive to the status quo, patient, conformist and perhaps apathetic.
   See work only to satisfy present need. The Protestant work ethic is not accepted. The "work a little, rest a little" concept contributes to a low level of aspiration. "Be satisfied to follow in father's footsteps."
7. Attach little importance to time schedules and the Anglo concept of punctuality. "The expression for the clock runs translated from Spanish is the clock walks. It has been said that this explains the mañana attitude . . . ."

Mexican American students are viewed by many writers as being lazy, noncooperative, self-satisfied with
their subordinate role, lackadaisical, and generally
having a manana attitude. Romano (1968) attempted to
discredit the conventional stereotyping. Citing Madsen
(1964), he commented:

... due to their own culture Mexican Americans
are generators of their own problems. This im-
pedes their material advancement. Therefore,
today they are just as they have always been,
and they will not progress until they change
completely. Thus Madsen has equated economic
determinism with cultural determinism. He has
made the Mexican American culture the final
cause of all the problems that Mexican Americans
have encountered throughout history. (p. 20)

And Romano further looked at what Heller (1968) had to
say on the subject:

... In addition, Mexican Americans do not
stress work or even rationality, they have lax
habits, they are undisciplined, have no initia-
tive and even less ambition--all because of
their traditional culture which breeds excessive
crime .... Heller actually expanded the
existent stereotypes of the lazy, ahistoric,
somnolent, childish, and criminally intent
Mexican. (p: 22)

And, finally, Romano (1969), in another study, comments
on Kuvlesky et al. (1969):

One of the findings is that Mexican
Americans have become acculturated in terms
of the values of the larger society and that
they are in the process of dissociating them-
selves from the negative status of their
ethnic identification. (p. 6)

The stereotypical view of the Mexican American
student is not destroyed by an exceptional case, or even
by studies that disprove the validity of the existing
stereotypical view. Although more empirical evidence that refutes the stereotype becomes available, it does little to change educators' perceptions and the preconceived idea that the Mexican American child is predetermined to fail in school and ultimately in society.

One empirical study was done by Wages et al. in 1969. They found that (1) most of the Mexican American students in their study aspired to at least complete high school; (2) most of these students valued a formal education; (3) peers did not appear to influence the decision of the Mexican American students who dropped out of school; (4) the Mexican American girls were not as likely as other girls to give marriage as a prime reason for leaving school. Wages' findings challenge the stereotypical view that little value is placed on formal education by Mexican Americans, that the friends of Mexican American students have a great influence on their decisions, and that the Mexican American female is sheltered, submissive, and marriage-oriented.

**Mexican American Views on Education**

Mexican American students are highly influenced in their thinking by their parents. This influence is evident when they express opinions concerning education. Mexican American parents feel they are responsible for
seeing that their children are well prepared to function in society. To function properly and prosperously, the children need specific skills. The parents expect the schools to supply the children with the necessary skills.

Hernandez (1976) has classified Mexican American parental views on education into four categories.

Group 1. The traditional Mexican American parent looks upon the school as an all-powerful institution that assumes the responsibility for providing the child with all that is necessary to achieve economic success. This parent generally delivers the children to the school and then withdraws leaving the school to carry out its function. Members of this group are generally misled—by their ignorance or their inability to understand the educational process—into believing that the school indeed provides the essential skills. These parents are as much victims of the school's failure to fulfill its responsibility as are their youngsters. They will rarely blame the schools for their children's failure. They will quietly accept the failure as a reflection of their own shortcomings as parents or as a reflection of their children's limited intelligence and ability.

Group 2. This group of Mexican Americans may be more knowledgeable concerning the process of education as perceived by the school and therefore demand that their
children be taught in terms of "what the child is." By this expression these parents may mean that the child is an American and must be taught to be an American. With such an attitude a parent may overlook the reality that the child has bicultural-bilingual "handicaps" that must be considered. Yet these parents will hold the school accountable for the failure of their offspring.

Group 3. This group, highly outspoken and critical but limited in power, is made up of young militants, a product of the school system, who base their conclusions as to where the responsibility for failure lies on personal experience. Rarely does this group receive community support.

Group 4. Apathetic parents, who play no role in the educational process of the Mexican American child, are the ones who are generally used by school leaders to point up failure on the part of the community to involve itself in the school-community program. (pp. 5-8)

Mexican American Peers

Students at the junior high school level have a tendency to form strong bonds with their respective peer groups. Mexican American students at this age are caught between two cultures (home and school). This conflict is responsible for the students' great dependence on their
peers for moral support, value formation, and role
determination. It is almost as though their peer allegi-
ances were a unique subculture.

Schools often look askance at the values students
share with their peer group since these values are in
direct conflict with the middle class Anglo values held
by most administrators and teachers. It is a generally
accepted idea among schoolmen that counselors should try
to sift out the better students and dissuade them from
associating with their evil peers. This attempt creates
great social and psychological pressures for the student.
The choice presented to the student by the counselor can
cause traumatic results.

Some educators, however, see the strong ethnic
peer group as normal, understandable, and useful as a
tool in raising achievement and increasing positive school
participation. Nondirective counseling techniques are
used to reorient the groups without destroying their
pride and integrity (Carter, 1970, pp. 103-105).

Mexican American students face a great deal of
conflict over the question of language. Some common
concerns are: "Should I learn English?" "If I learn
English, will I be hassled by my friends because they
think I'm a traitor?" "Will my Anglo peers make fun of
me because of my clumsy use of the English language?"
"Will my family accept my use of English in my home?"
"If I use Spanish, will the teachers reprimand me or will my Anglo peers tease me?" A myriad of questions arise concerning choice of language, and the answers directly affect the student's self concept.

Flores and Whitehead (1974) conducted a study to determine whether differences in choice of ethnic self-referent by Mexicans reflected differences in ethnic identity and self concept. Analysis of the responses to a questionnaire revealed that the person who referred to himself as a Mexican felt that speaking Spanish was an integral part of being Mexican. Not to speak Spanish was thought by such respondents to be a betrayal of their culture. This attitude might arise if the Mexican uses Spanish more than English in his social interaction and perhaps feels that Mexican Americans who employ English for this purpose are "trying to be Anglos" by not speaking Spanish.

The Mexican American self-referent group in the Flores and Whitehead study generally conceded that it is important for them to learn English. They appear to be highly aware of competing with the Anglos. Also, they do not look down on those Mexican Americans who cannot speak Spanish. More than likely, this group is more assimilated into the Anglo culture with regard to their
views toward English, and cannot feel scornful toward
Mexican Americans who no longer speak Spanish, possibly
because many of them no longer speak Spanish themselves
or have friends who don't.

The Chicano self-referent group in the Flores and
Whitehead study gave more negative responses than any
other group on eight of the statements where significant
differences were found. For three of the statements, the
Chicano group differed significantly from all the other
self-referent groups. It appeared that the Chicano group
was more extreme in its disagreement with statements than
any other group. The Chicano seems to resent the idea
that Mexican Americans have to "play the game" of compet-
ing in society according to Anglo rules, by speaking
English as well as do the Anglos.

It was further noted that the responses of
"Americans of Mexican descent" were very similar to those
of the "Mexican American" group. The American subjects
of Mexican descent felt it was important to learn English
because of the society they live in. They did not condemn
Mexican Americans for not speaking Spanish.

There appeared to be various Mexican American
"cultural states of mind" discernible by self-referents,
especially in the Mexicano and Chicano groups. Labels
such as Mexican American and American of Mexican descent
are less likely to indicate which slant attitudes will take. The results of the Flores and Whitehead study highlight the importance of linguistic attitudes in the constellation of variables which reflect the perception of self (pp. 67-68).
Chapter 3

METHODOLOGY

The present chapter sets forth the methodological aspects of the study such as the design chosen, the setting of the investigation, the study sample, a description of the instrument used, the general procedural steps, the administration of the instrument, the scoring, the statistical tools used, and, finally, some methodological limitations.

Design

A survey research design was chosen for the present two-group comparison (monolingual and bilingual Mexican American junior high school students) utilizing a standardized self-concept test as measuring instrument, with the self concept of the two groups tested representing the dependent variable, and the language factor (monolingual versus bilingual) representing the independent variable of the study. The design further included use of appropriate statistical tools.
Setting and Sample

Setting

The setting for the study was the Baldwin Park Unified School District, Baldwin Park, California, a small community on the perimeter of East Los Angeles, with an ethnically mixed population, preponderantly Mexican American. The study sample was drawn from the four junior high schools in this district—Landis, Jones, Olive, and Sierra Vista. The current combined enrollment of these four schools is approximately 1,912 students, grades 7 and 8. The distribution of ethnic groups in the student body—roughly 57 percent Mexican Americans, 1 percent Blacks, 38 percent Whites or Anglos, and 4 percent other—roughly reflects the distribution of these groups in the district population. Of the combined staff total of 64 teachers, 61 (95.3 percent) are White or Anglo, none are Black, two (3.1 percent) are Mexican American, and one (1.6 percent) is of Asian descent.

The schools are located within five miles of one another, in lower socioeconomic neighborhoods.

Sample

The 1,090 Mexican American students (57 percent of the total student population, 1,912) were subjected by the District to a language dominance survey. Of the
various subgroups established, only two were of interest to the present survey, namely the monolingual and the bilingual. The first group comprised 59, the second, 135. The total study sample thus consisted of 194 Mexican American students. Their ages ranged from 12 years to 16, with the majority of the subjects in the 12-14 years group, five 15-year-olds, and only one 16-year-old. Table 1 gives a breakdown of the sample by sex and school.

Instrument Used

Development and Description

The Piers-Harris children's Self Concept Scale, entitled "The Way I Feel about Myself" (Piers and Harris, 1969) was selected as a measuring instrument for the study, since it measures the concerns that children have about themselves, without significant interference from the variables sex and grade level.

The Scale is described in the Test Manual as:

... a quickly completed (15-20 minutes) self report instrument designed for children over a wide range ... . It can be administered and scored by responsible, educated nonpsychologists ... . The Scale was designed primarily for research on the development of children's self attitudes and correlates of these attitudes. (Piers, 1969, p. 2)

The widely used test is generally regarded as having a high degree of reliability and validity. The authors' claim for its reliability (good internal consistency and
Table 1

MONO- AND BILINGUAL STUDENT SAMPLE (N = 194),
BY SEX AND SCHOOL

<table>
<thead>
<tr>
<th></th>
<th>Landis</th>
<th>Jones</th>
<th>Olive</th>
<th>Sierra Vista</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monolingual</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>1</td>
<td>23</td>
</tr>
<tr>
<td>Girls</td>
<td>11</td>
<td>10</td>
<td>6</td>
<td>4</td>
<td>31</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>21</td>
<td>19</td>
<td>14</td>
<td>5</td>
<td>59</td>
</tr>
<tr>
<td><strong>Bilingual</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>16</td>
<td>46</td>
</tr>
<tr>
<td>Girls</td>
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<td>28</td>
<td>34</td>
<td>36</td>
<td>37</td>
<td>135</td>
</tr>
<tr>
<td><strong>Grand Totals</strong></td>
<td>49</td>
<td>53</td>
<td>50</td>
<td>42</td>
<td>194</td>
</tr>
</tbody>
</table>
adequate stability) is based on their original standard-
ization study. Content validity was built into the Scale
by the authors' attempt to define the universe to be
measured as the areas or categories which reflect a
child's general self concept (ibid., pp. 4-6). Such
categories they derived from Jersild, who in 1952 had
developed a pool of children's statements about what they
liked and disliked about themselves. Jersild had grouped
these statements into categories.

After using Jersild's item pool (164 statements)
in a pilot study, Fiers and Harris reduced the number of
statements to 80 (for a copy of the test, in English as
well as in Spanish, see Appendix). These 80 simple,
first-person declarative statements cover the areas of
behavior, intellectual and school status, physical appear-
ance and attributes, anxiety, popularity, happiness and
satisfaction (ibid., pp. 19-20). Each item is followed
by two response alternatives: Yes and No. The respondent
is instructed to circle one of the two, whichever reflects
his/her true feeling.

General Procedure, Test Administration,
and Scoring

At the beginning of the Spring semester, 1978,
I placed a call to the superintendent of the Baldwin Park
Unified School District, introduced myself, and explained
my study and my plans for testing Mexican American junior high school students. My plans aroused interest and met with immediate approval. The superintendent suggested that I call the four principals involved and obtain their cooperation. I visited each school and again explained the purpose of my study. After much planning and coordinating of schedules it was arranged that the monolingual students would be tested by the ESL teachers on March 14 in the ESL classroom, and the bilingual students by myself in the school cafeteria, to which the students would be summoned by a special school bulletin.

One major advantage of the Piers-Harris test is that it is quickly and easily administered in the classroom. The test materials comprise the Manual, the Test Booklet, and a Scoring Key (for a copy of the test and scoring key, see Appendix).

I handed each teacher the tests to be distributed, and as backup material a copy of the instructions set forth in the Test Manual (English):

1. Before distributing the scale, the examiner should talk to the students about the value of finding out how boys and girls really feel about themselves, in order to help them, and the necessity, therefore, for a completely honest response rather than a socially desirable one. This could be phrased as "answer the items as you really feel you are, not as you think you ought to be." It should be stressed that this is not a test, that there are no right or wrong answers, that results will not affect
their school grades and that they will be kept confidential (if this is at all possible).

2. When the scale is distributed, the examiner should check to make sure every child has a pencil and then show the class where and how to fill out the identifying data. He should then have them turn to the instructions and read these aloud.

3. It should be stressed that the students should circle either yes or no for all items. There should be no omissions and no double circles, even if some items are hard to decide. It has been found helpful to have a proctor go up and down the aisles to make sure all children are marking the items correctly and keeping up with the examiner.

4. (For Grade 6 and below) . . . . . . . . . . . . . . . . . . .

5. One or two words in the scale may be difficult for younger groups (i.e., unpopular) but have been retained in that form to eliminate a double negative. These may be defined. It is also permissible to answer one or two questions at the beginning, particularly with reference to the all-or-none quality of the items. It should be explained that it is recognized that everyone feels differently at different times in different situations, but that they should mark the item the way they generally feel.

Additional questions are usually unnecessary and should be discouraged. (Piers, pp. 8-9)

These instructions the ESL teachers were asked to transmit to their monolingual testees in Spanish.

Upon completion, I collected the tests from the classrooms and soon thereafter began with the scoring. As the Manual explains: "Items are scored in the direction of high (adequate) self concept" (p. 9), according to the Scoring Key (see Appendix).
Statistical Analysis

After I had completed the scoring, I computed (1) the mean scores for the mono- and bilingual subjects in each of the four schools, and (2) the total mean score for each of the two tested groups. The "t" independent statistical test was used to determine any significant difference between the two group means. Since the prediction was one group over another, I used a one-tail or directional test and set the level of significance at .05.

The formula used in computing the t values was:

\[ t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{(\Sigma X_1^2/N_1) - (\Sigma X_1^2)}{N_1 - 1} + \frac{(\Sigma X_2^2/N_2) - (\Sigma X_2^2)}{N_2 - 1} \cdot \left(\frac{N_1 + N_2}{N_1 \cdot N_2}\right)}} \]

\[ \sqrt{\frac{1}{N_1 + N_2 - 2}} \]

The degrees of freedom were found by use of the following formula:

\[ df (N_1 + N_2 - 2) \]

An absolute value for "t" equal to or greater than its critical value would reject the null hypothesis and thus support the alternative Hypothesis 1. Obversely, an absolute value for "t" smaller than its critical value, would support the null hypothesis and reject Hypothesis 1.
Limitations

In viewing the results, several methodological limitations are to be kept in mind:

The sample used in the study came from only one school district.

The instrument used was designed to measure self concept, but not specifically the self concept of members of a given minority population; that is, the test is not slanted toward the studied population's specific characteristics (cultural and otherwise).

A further limitation associated with the test used is the (necessarily) subjective nature common to self-report instruments. The wording of the test items allows a wide range of interpretation, particularly such quantitative words as "many," "frequently," "seldom," "few," "very," etc. A further limitation of the Scale is mentioned in the Test Manual:

The format of response alternatives is usually restricted to "yes," "no," and sometimes "maybe" or "uncertain." In the present scale, even the middle alternatives of "maybe" or "uncertain" was omitted, for fear that children would tend to over-use it, and thus reduce the meaningfulness of their protocols. But limiting the choices is frustrating and may force the children to endorse items which are not really descriptive of him. (Piers, p. 14)

As in so many tests, one must also consider the faking and social desirability issue, which concerns the
tendency of testees to deliberately slant their answers in order to produce a given "socially desirable" effect.

Piers, in the Manual, concludes:

In general, then, while we cannot assume that all high scores (particularly the very high) reflect truly positive self-attitudes, we probably can assume that low scores reflect truly negative self-attitudes. (p. 15)

Finally, the language factor (the independent variable of this study) is but one of many possible determinants of self concept. Examination of these many other determinants was, however, outside the scope of the present survey. Thus the results, confined as they are to the language factor, may give a somewhat blurred or even distorted picture.
Chapter 4

FINDINGS

This chapter presents and discusses the data obtained from the study sample by means of the Piers-Harris Self Concept Test. The purpose of administering this test to two groups of Mexican American students (monolingual and bilingual) in four junior high schools in the Baldwin Park School District, Baldwin Park, California was to determine whether the language factor (monolingual versus bilingual) has had an effect upon the tested students' self concept. The results were related to the hypotheses for hypothesis testing.

Test Results

After the test scores were obtained from the sample (135 bilingual and 59 monolingual students), computations were made to determine (1) the total group mean scores (monolingual group and bilingual group), and (2) the mean scores for each of the four participating schools, for the monolingual and bilingual students separately (see Table 2).
Table 2

PIERS-HARRIS SELF CONCEPT SCALE: MEAN SCORES OF MONOLINGUAL AND BILINGUAL SUBJECTS, BY SCHOOL

<table>
<thead>
<tr>
<th>School</th>
<th>Monolingual</th>
<th>Bilingual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Mean Score</td>
</tr>
<tr>
<td>Landis</td>
<td>21</td>
<td>45.05</td>
</tr>
<tr>
<td>Jones</td>
<td>19</td>
<td>54.00</td>
</tr>
<tr>
<td>Clive</td>
<td>14</td>
<td>48.71</td>
</tr>
<tr>
<td>Sierra Vista</td>
<td>5</td>
<td>37.80</td>
</tr>
<tr>
<td>Total No.</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>GROUP MEANS</td>
<td></td>
<td>48.19</td>
</tr>
</tbody>
</table>
A glance at Table 2 reveals that the group mean scores were within the norms established by the authors of the test: 40-60. The mean scores computed for each of the two groups, by individual school, indicated a self concept level below the norm only for the monolingual group in Sierra Vista (and none above the norm).

In each of the four participating schools the bilingual students had a significantly higher self concept score than the monolingual students, and the t-test values computed for the total group mean scores showed that the difference between the two groups was statistically significant, both at the .05 and .01 level, in all schools except Jones.

The test results are related below to the null hypothesis of the study and the two alternative hypotheses that were formulated.

**Hypothesis Testing**

**Null hypothesis:** The two sample groups of Mexican American junior high school students studied (Spanish monolingual and Spanish/English bilingual) do not significantly differ with respect to self concept.

This null hypothesis was rejected.

**Alternative Hypothesis 1.** The two sample groups (Spanish monolingual and Spanish/English bilingual Mexican
junior high school students) significantly differ with respect to self concept.

Rejection of the null hypothesis is tantamount to support of alternative Hypothesis 1.

**Alternative Hypothesis 2.** Of the two sample groups studied, the monolingual students as a group score significantly higher on the self concept scale than the bilingual students.

The results rejected this hypothesis in that the bilingual testees had significantly higher self concept scores than the monolingual subjects.

**Discussion**

As was brought out in the preceding sections, the test results indicate that the bilingual subjects have a significantly higher self concept than the monolingual. These results, however, need to be viewed with caution because of the previously mentioned limitations inherent in the test instrument (see Chapter 3, section on Limitations). Many factors (other than the language factor) potentially affecting the formation of self concept have not been considered in the test items such as, for example, the subjects' length of stay in this country (the longer they are here, the more acculturated they might become and the more comfortable), and length
of time they were exposed to Mexican schools; furthermore, the characteristics of the value system of the Mexican home culture. This cultural background determines to a large extent how a testee responds. In the present case, the monolingual subjects' lower self concept scores may be due, at least partially, to the following considerations. These students may be assumed to have made a lesser adjustment to the Anglo culture than the bilingual subjects. They may even have resisted acculturation. Such children tend to answer negatively questions like "I have pretty eyes" (Item 29) or "I am good looking" (Item 54), since modesty, especially female modesty, is viewed as a desirable trait in the Mexican culture. Or, similarly, nonacculturated Mexican American girls may have a tendency to negate such statements as "I am a leader in games and sports" (Item 63), since Mexican girls are generally discouraged from participating in sports. "It is for boys," they are taught to believe.

A further possible reason for the lower self concept score of the monolingual subjects may be that their home environment (Spanish speaking only) continually reinforces Mexican cultural values and the use of the Spanish language, thereby making the children's adjustment to the values upheld in the school system, that is, values reflecting the dominant culture (Anglo), more difficult.
In the conflict between the continually reinforced Mexican values at home and the adjustment struggle in the school environment the development of a positive self concept may be assumed to suffer. Furthermore, the monolingual students are exposed not only to the above described conflict, but also to opposing peer pressures. On the one hand, they feel the pressure to assimilate to the dominant culture; on the other, they feel pressure by those who like themselves come from a home environment that fosters ethnic pride, use of the mother tongue, and even resistance to acculturation. This conflict, too, seems to have had an adverse effect on these subjects' development of a positive self concept (contrary to the expectations expressed in Hypothesis 2).

The study results give rise to additional observations. Sierra Vista was the only school in which the mean score of one group (monolingual), 37.80, was below the norms established by the authors of the test--40-60. Also, it was at this school that the difference between the mean scores of the two comparison groups was most pronounced--the bilinguals scoring significantly higher than the monolinguals (Table 2). The ethnic breakdown in Table 3 shows that at Sierra Vista there were more than twice as many Mexican American students (67.02 percent) as there were Anglos.
### Table 3

**ENROLLMENT AT THE FOUR PARTICIPATING SCHOOLS: ETHNIC BREAKDOWN**

<table>
<thead>
<tr>
<th>Enrollment</th>
<th>Jones</th>
<th>Olive</th>
<th>Landis</th>
<th>Sierra Vista</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Total</td>
<td>511</td>
<td>100.00</td>
<td>426</td>
<td>100.00</td>
<td>464</td>
</tr>
<tr>
<td>Mex. Amer.</td>
<td>247</td>
<td>48.34</td>
<td>231</td>
<td>54.22</td>
<td>302</td>
</tr>
<tr>
<td>Anglo</td>
<td>237</td>
<td>46.38</td>
<td>172</td>
<td>40.38</td>
<td>183</td>
</tr>
<tr>
<td>Other</td>
<td>27</td>
<td>5.28</td>
<td>23</td>
<td>5.40</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
</tr>
</tbody>
</table>

|            | 87     | 4.55   |
In view of this strong representation, it appears somewhat puzzling that the monolinguals scored below the norm. One might have expected a positive correlation between their self concept score and the numerical representation of Mexican Americans in the school. Such a positive correlation can indeed be noted in the bilingual group (look at both Tables 2 and 3): the stronger the numerical representation of Mexican American students, the higher the bilinguals' self concept score. No definite explanation why this correlation does not hold good for both groups comes to mind. It is only conjecture that the bilinguals had higher self concept scores because of their higher degree of acculturation. Furthermore, the bilinguals largely outnumbered the monolinguals in the school, thus setting the tone and standards in the Mexican American group. This factor, too, may have had an adverse effect on the monolinguals' self concept, despite their show of ethnic self assertion.
Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The present study was concerned with the self concept of Mexican American junior high school students as it relates to the language factor: Spanish monolingualism versus Spanish/English bilingualism. The focus in the study was on the question, Do the self concept scores of the two groups studied significantly differ, and if so, in what way?

A theoretical framework for the study was derived from the pertinent literature. An abundance of materials were found on Mexican Americans in our schools and the various and often complex problems they face; also on the self concept and its many psychological and behavioral aspects. Only few studies, however, were found that relate language minorities' difficulties and conflicts to the development of the individual's self concept, and these few studies do so in no other than a more or less theoretical fashion. Hard data specifically on Mexican American students' language difficulties and conflicts in relation to the student's self concept are conspicuous
through their absence, a lack indicating a need for investigation in this area.

To determine the effect of the language factor on the subjects' self concept, the Piers-Harris Children's Self Concept Scale was administered to two comparison groups of Mexican American 7th and 8th grade junior high school students in a selected California school district: one group (59 Spanish monolinguals) who were taught certain subjects in Spanish and other subjects in English, and another group (135 Spanish/English bilinguals) who were in an ESL program. The mean scores for the monolingual and bilingual students in each of the four schools and the total mean score for each of the two tested groups were calculated. The "t" independent statistical test was used to determine any significant difference between the two group means. A one-tail directional test was used and the level of significance set at .05.

The test results indicate that the bilingual subjects in each of the four schools, and as a group, had a significantly higher self concept score than the monolinguals. This finding rejects the null hypothesis of the study, which postulated that there would be no significant difference in the measured self concept between the two comparison groups; supports the alternative Hypothesis 1,
which was the obverse of the null hypothesis; and finally rejects the second alternative hypothesis that was formulated, namely, that the monolingual students would score significantly higher on the self concept scale than the bilingual students.

Conclusions

From the study findings—the bilingual subjects having significantly higher self concept scores than the monolingual—it may be concluded that bilingualism is conducive to the formation of the Mexican American student's self concept. These findings appear to confirm the appropriateness of the current trend toward more and better ESL classes and promotion of bilingualism generally.

It may be speculated that if bilingualism is accompanied by biculturalism, the self concept (assuming that other important factors affecting the formation of self concept are also conducive) may develop even more wholesomely. By biculturalism I mean a harmonious co-existence of the two cultures in the Mexican American individual that are shaping him: the Mexican, his home culture; and the Anglo, in which he now finds himself, and in which he may grow up, have to make his living, and raise his future family. That biculturalism has a favorable influence on the self concept is, admittedly,
only an assumption, a speculation, for the present study
has furnished no proof or even clue as to the value of
biculturalism for the formation of a Mexican American
student's positive self concept. It must be remembered
that the only independent variable in the study was the
language factor (monolingualism versus bilingualism).
There was no probe into the comparative influence that
biculturalism (at home in both cultures) and monocultur-
alism (total assimilation into the dominant Anglo culture)
may have on the formation of the Mexican American stu-
dent's self concept.

Another conclusion that may perhaps be drawn is
that being integrated with the bilingual students in the
general instructional programs may have had something to
do with the monolinguals' lower self concept scores.

Recommendations

The following recommendations are offered for
consideration:

1. More research is needed in the area of self
   concept measurements generally.

2. The present investigation could be replicated
   with samples drawn from grade levels other than junior
   high school.

3. Breakdowns by sex and grade level might be
   enlightening.
4. Longer-term studies (longitudinal) could yield results with increased generalizability.

5. A test designed to take into account aspects in the Mexican culture that may affect the way a Mexican American student responds to self-concept test items could reduce the "culture bias" of many existing tests. Also, incorporation of such factors as the Mexican American testee's length of stay in this country, previous exposure to Mexican schools, and present home and community environment would greatly increase the validity of the measuring instrument.

6. Experimental classes might determine the utility of waiting with the integrating of monolinguals and bilinguals in general instructional programs until the monolingual students have successfully completed ESL coursework.

7. ESL programs should also be planned for the parents of monolingual students, for reinforcement at home, these parent education programs to be on a strictly voluntary basis.

8. Researchers may find it rewarding to devise a self-concept test for bilingual students at various grade levels that probes also into the degree of their biculturalism, i.e., whether they have become assimilated or aspire to become assimilated into the dominant Anglo
culture, or and to what degree they feel or want to feel at home in both cultures, with a minimum of culture conflict. Such a test would be instrumental in determining which of these two states (assimilation versus biculturalism), or which attitude toward these two states is more conducive to the formation of a positive self concept.
APPENDIX

COPY OF TEST (ENGLISH AND SPANISH)

AND SCORING KEY
THE WAY I FEEL ABOUT MYSELF

AGE ___________________ GIRL OR BOY ___________________

GRADE ___________________ SCHOOL ___________________

DATE ___________________

© Ellen V. Piers and Dale B. Harris, 1969
Here are a set of statements. Some of them are true of you so you will circle the yes. Some are not true of you and so you will circle the no. Answer every question if some are hard to decide, but do not circle both yes and no. Remember, circle the yes if the statement is generally like you, or circle the no if the statement is generally not like you. There are no right or wrong answers. Only you can tell us how you feel about yourself, so we hope you will mark the way you really feel inside.

1. My classmates make fun of me . . . . . yes no
2. I am a happy person . . . . . . . . . yes no
3. It is hard for me to make friends . . . yes no
4. I am often sad . . . . . . . . . . . yes no
5. I am smart . . . . . . . . . . . yes no
6. I am shy . . . . . . . . . . . yes no
7. I get nervous when the teacher calls on me. yes no
8. My locks bother me . . . . . . . . yes no
9. When I grow up, I will be an important person . . . . . . . . . . . yes no
10. I get worried when we have tests in school . . . . . . . . . . . yes no
11. I am unpopular . . . . . . . . . . . yes no
12. I am well behaved in school . . . . . yes no
13. It is usually my fault when something goes wrong . . . . . . . . . . . yes no
14. I cause trouble to my family . . . . . yes no
15. I am strong . . . . . . . . . . . . yes no
16. I have good ideas . . . . . . . . . . . yes no
17. I am an important member of my family . . yes no
18. I usually want my own way . . . . . . yes no
19. I am good at making things with my hands...yes no
20. I give up easily........yes no
21. I am good in my school work........yes no
22. I do many bad things........yes no
23. I can draw well........yes no
24. I am good in music........yes no
25. I behave badly at home........yes no
26. I am slow in finishing my school work........yes no
27. I am an important member of my class........yes no
28. I am nervous........yes no
29. I have pretty eyes........yes no
30. I can give a good report in front of the class........yes no
31. In school I am a dreamer........yes no
32. I pick on my brother(s) and sister(s)........yes no
33. My friends like my ideas........yes no
34. I often get into trouble........yes no
35. I am obedient at home........yes no
36. I am lucky........yes no
37. I worry a lot........yes no
38. My parents expect too much of me........yes no
39. I like being the way I am........yes no
40. I feel left out of things........yes no
41. I have nice hair........yes no
42. I often volunteer in school........yes no
43. I wish I were different .... yes no
44. I sleep well at night ....... yes no
45. I hate school ............... yes no
46. I am among the last to be chosen for games ......... yes no
47. I am sick a lot ............. yes no
48. I am often mean to other people ........ yes no
49. My classmates in school think I have good ideas ........ yes no
50. I am unhappy ............... yes no
51. I have many friends .......... yes no
52. I am cheerful ............... yes no
53. I am dumb about most things .... yes no
54. I am good-looking ............ yes no
55. I have lots of pep ............ yes no
56. I get into a lot of fights ........ yes no
57. I am popular with the boys ....... yes no
58. People pick on me ............ yes no
59. My family is disappointed in me ........ yes no
60. I have a pleasant face ........ yes no
61. When I try to make something, everything seems to go wrong .... yes no
62. I am picked on at home ........ yes no
63. I am a leader in games and sports .... yes no
64. I am clumsy ............... yes no
65. In games and sports, I watch instead of play ........ yes no
66. I forget what I learn ................ yes no
67. I am easy to get along with .............. yes no
68. I lose my temper easily ................ yes no
69. I am popular with girls ................ yes no
70. I am a good reader ....................... yes no
71. I would rather work alone than with a group ................ yes no
72. I like my brother (sister) ............... yes no
73. I have a good figure ...................... yes no
74. I am often afraid ....................... yes no
75. I am always dropping or breaking things yes no
76. I can be trusted ....................... yes no
77. I am different from other people ........ yes no
78. I think bad thoughts .................... yes no
79. I cry easily ............................... yes no
80. I am a good person ........................ yes no
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<td>42. Yes</td>
<td>62. No</td>
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<td>3. No</td>
<td>23. Yes</td>
<td>43. No</td>
<td>63. Yes</td>
<td></td>
</tr>
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<td>4. No</td>
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<td>64. No</td>
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</tr>
<tr>
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<td>25. No</td>
<td>45. No</td>
<td>65. No</td>
<td></td>
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<td>7. No</td>
<td>27. Yes</td>
<td>47. No</td>
<td>67. Yes</td>
<td></td>
</tr>
<tr>
<td>8. No</td>
<td>28. No</td>
<td>48. No</td>
<td>68. No</td>
<td></td>
</tr>
<tr>
<td>10. No</td>
<td>30. Yes</td>
<td>50. No</td>
<td>70. Yes</td>
<td></td>
</tr>
<tr>
<td>11. No</td>
<td>31. No</td>
<td>51. Yes</td>
<td>71. No</td>
<td></td>
</tr>
<tr>
<td>12. Yes</td>
<td>32. No</td>
<td>52. Yes</td>
<td>72. Yes</td>
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</tr>
<tr>
<td>20. No</td>
<td>40. No</td>
<td>60. Yes</td>
<td>80. Yes</td>
<td></td>
</tr>
</tbody>
</table>
LO QUE PIENSO DE MI MISMO

EDAD ___________ MUCHACHO O MUCHACHA ________________

GRADO ___________ ESCUELA ____________________________

FECHA ___________

© Ellen V. Piers and Dale B. Harris, 1969
Aquí hay un conjunto de ideas. Algunas de ellas son verdaderas de ti y debes contestar con un círculo sí. Algunas son falsas de ti y debes contestar no. Contesta todas las preguntas aunque son difíciles de decidir, pero no contestes ambas sí y no. Recuerda, contesta si, si la pregunta se relaciona contigo y no si no se relaciona contigo. No hay respuestas correctas o incorrectas. Solamente tú puedes decir lo que piensas de ti mismo, así que esperamos que contestes lo que realmente sientes.

<table>
<thead>
<tr>
<th>Núm.</th>
<th>Enunciado</th>
<th>Sí</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mis compañeros se burlan de mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Soy una persona feliz</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Se me dificulta hacer amigos</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Con frecuencia estoy triste</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Soy inteligente</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Soy tímido</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Me pongo nervioso cuando me habla el profesor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>No me gusta mi apariencia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Cuando crezca, voy a ser una persona importante</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Me preocupa tener pruebas en las escuela</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>No soy popular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Meporto bien en la escuela</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Por lo general es mi culpa cuando algo sale mal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Le causa problemas a mi familia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Soy fuerte</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Tengo buenas ideas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Soy un miembro importante de mi familia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Por lo general quiero que se haga lo que deseo</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
19. Hago cosas manuales con habilidad       sí no
20. Me doy por vencido con facilidad       sí no
21. Hago bien mi trabajo de la escuela      sí no
22. Hago muchas cosas malas                 sí no
23. Puedo dibujar bien                     sí no
24. Soy bueno en la música                  sí no
25. Me porto mal en casa                   sí no
26. Soy despacioso en terminar mi trabajo de la escuela  sí no
27. Soy un miembro importante de mi clase  sí no
28. Soy nervioso                          sí no
29. Tengo ojos bonitos                     sí no
30. Puedo dar un buen reporte en frente de la clase      sí no
31. En la escuela son un sonador           sí no
32. Molestos a mis hermano(s) y hermana(s)  sí no
33. A mis amigos les gustan mis ideas      sí no
34. Me meto en dificultades con frecuencia  sí no
35. Soy obediente en casa                 sí no
36. Tengo suerte                          sí no
37. Me preocupo mucho                     sí no
38. Mis padres esperan demasiado de mí     sí no
39. Me gusta ser como soy                 sí no
40. Me siento fuera de lugar              sí no
41. Tengo bonito pelo                     sí no
42. Siempre me ofrezco en la escuela      sí no
43. Quisiera ser diferente
     sí no
44. Duermo bien en la noche
     sí no
45. Odio la escuela
     sí no
46. Soy de los últimos que escogen para los juegos
     sí no
47. Me eniermo seguido
     sí no
48. Casi siempre soy antipático con otra gente
     sí no
49. Mis compañeros piensan que tengo buenas ideas
     sí no
50. No soy feliz
     sí no
51. Tengo muchas amistades
     sí no
52. Soy alegre
     sí no
53. Soy tonto en muchas cosas
     sí no
54. Soy bien parecido
     sí no
55. Tengo mucho ánimo
     sí no
56. Me meto en muchas peleas
     sí no
57. Soy popular con los muchachos
     sí no
58. La gente me molesta
     sí no
59. Mi familia está desilusionada de mí
     sí no
60. Tengo una cara agradable
     sí no
61. Cuando trato de hacer algo, parece que todo sale mal
     sí no
62. Me molestan en la casa
     sí no
63. Soy el que dirige juegos y deportes
     sí no
64. Soy torpe
     sí no
65. En juegos y deportes, los veo en vez de jugar
     sí no
66. Se me olvida lo que aprendo ........... sí no
67. Me llevo bien con otros ............... sí no
68. Pierdo el control fácilmente ........... sí no
69. Soy popular con las muchachas ........... sí no
70. Soy bueno en la lectura ............... sí no
71. Prefiero trabajar solo mejor que en grupo ........... sí no
72. Aprecio a mi hermano (hermana) ........... sí no
73. Tengo una buena figura ............... sí no
74. Muchas veces tengo miedo ............... sí no
75. Siempre dejo cayer o quiebro cosas ........... sí no
76. Tienen confianza en mi ............... sí no
77. Soy diferente de otra gente ............... sí no
78. Pienso malos pensamientos ............... sí no
79. Lloro fácilmente ............... sí no
80. Soy una buena persona ............... sí no
BIBLIOGRAPHY


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