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FAMILIAL-CULTURAL INFLUENCES ON  
PARTICIPATION OF UNITED STATES  
SPANISH-SPEAKING WOMEN IN ADULT  
EDUCATION.

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FAMILIAL-CULTURAL INFLUENCES ON PARTICIPATION  
OF UNITED STATES SPANISH-SPEAKING WOMEN  
IN ADULT EDUCATION

By

Maria M. de Colon

A DISSERTATION

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## ABSTRACT

### FAMILIAL-CULTURAL INFLUENCES ON PARTICIPATION OF UNITED STATES SPANISH-SPEAKING WOMEN IN ADULT EDUCATION

By

Maria M. de Colon

The increasing interest of the adult education profession in extending educational programs to disadvantaged adults has required a better understanding of the individuals in their social setting. With that idea in mind, five familial-cultural variables were identified which characterized the Spanish-speaking family.

The purpose of the study was to discover the degree to which selected cultural variables were prevalent for Spanish-speaking women and relationships between those variables and participation of the women in adult education programs.

Women respondents in the study were selected from four Iowa communities. The sample consisted of 99 women over sixteen years of age, married or not, but assuming the homemaker responsibilities. Respondents were interviewed in their homes using a structured questionnaire.

Five familial-cultural scales were developed (Parental Roles, Authority, Community Participation, Homemaking and Familism), to which the women were asked to respond. To

measure participation, respondents were asked to report what adult education programs they had participated in during the last 12 months and the frequency of their participation. Reasons for participation or nonparticipation were also explored and reported.

The data were coded and machine tabulated at the Computation Center at Iowa State University. Sums, frequency counts, percentages and means with standard deviations were obtained for the 99 cases. Reliability quotients were computed for each scale. Pearson product-moment correlations were obtained to estimate the degree of relationship between the dependent and independent variables. The .05 level was used to determine significance.

Three main null hypotheses were examined to determine if any relationship existed between respondents' characteristics, participation in adult education and the selected cultural variables. The hypotheses were:

1. No relationship exists between education, time of residence, work outside the home, age, annual income and place of residence of the respondents and each of the familial-cultural variables.

2. No relationship exists between the respondents' participation in community organizations and each of the familial-cultural variables.

3. No relationship exists between the respondents' participation in adult education programs and each of the familial-cultural variables.

The statistical analysis revealed a positive correlation between level of formal schooling and the familial-cultural variables parental roles, community participation, homemaking, and familism. The variables time of residence, place of residence and annual family income were positively related to familism. It is apparent from the results of the analysis that the educational level of the respondents positively affects their attitudes toward parental roles, community participation, homemaking and familism. Contrary to what was anticipated, no significant correlation was found between respondents' characteristics and their attitude toward authority. The time and place of residence and the annual family income of the respondents were negatively correlated with their attitudes toward familism. No significant correlation was found between respondents' age and their attitudes toward familism. Respondents' participation in adult education programs appear to have positively affected their attitudes toward familism and community participation. Place of residence, years of formal school and age of the respondents were positively correlated with their attitudes toward community participation and their attitudes toward community participation appeared to be positively affected by the frequency of their participation in community organizations.

Findings suggest that administrators of adult education should consider cultural characteristics separate from the conditions of poverty, and that significant relationships

exist between cultural variables and Spanish-speaking women's participation in adult education. Programs in which they are most interested are those which upgrade their basic educational level, increase their communication skills and prepare them for more advanced learning opportunities. Educational settings preferred by women for participation in educational programs would require further investigation as would the subjects they consider important to improve themselves.

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## CHAPTER I

### BACKGROUND OF THE STUDY

#### Introduction

The United States report for the Third International Conference of Adult Education stated: "Adults do not live in isolation but in a complex of family, work groups, and community."<sup>1</sup>

In the last decade, adult educators have become more interested in extending educational programs to disadvantaged adults. This new interest has required a better understanding of the individual and his/her social context, and has brought new orientations and approaches to research. For instance, Miller<sup>2</sup> brought together theories in sociology and psychology to study the individual and how personal needs combined with class value systems and external forces determine a given level of participation. Warner<sup>3</sup> and Anderson

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<sup>1</sup>Perspectives of Adult Education in the United States and Projection for the Future. Report for the Third International Conference on Adult Education, Sponsored by the U.N.E.S.C.O., Tokyo, Japan, July 25-August 7, 1972, p. 16.

<sup>2</sup>Harry L. Miller. Participation of Adults in Education: A Force-Field Analysis. Brookline, Mass.; Center for the Study of Liberal Education for Adults, 1967.

<sup>3</sup>Keith W. Warner. "Problems of Participation." Journal of Cooperative Extension, Winter 1967, Vol. III, No. 4.

and Niemi<sup>4</sup> emphasized the influence of social and physical environment in adult participation. London<sup>5</sup> studied the influence of social class behavior upon adult education participation.

In many studies the social environment and cultural characteristics of the people have been mentioned, but it has been difficult to make clear distinctions between them. As more emphasis is placed upon ethnic and disadvantaged groups, it is becoming more necessary to better understand the behavior of individuals in their social settings. The study of cultures and subcultures could likely answer many of the questions educators and programmers are facing.

#### The Problem

Little research has been done showing the effect of culture on adult education, but the literature that is available suggests that relationships do exist between participation in adult education and cultural patterns<sup>6,7,8</sup> With the idea

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<sup>4</sup>Darrell Anderson and John A. Niemi. Adult Education and the Disadvantaged Adult. Syracuse: Publications in Continuing Education, and Eric Clearinghouse on Adult Education, Syracuse University, 1970, p. 50.

<sup>5</sup>Jack London. "The Influence of Social Class Behavior Upon Adult Education Participation." Adult Education, Vol. XX, No. 3, 1970.

<sup>6</sup>Miller, op. cit., p. 18.

<sup>7</sup>Anderson and Niemi, op. cit., p. 52.

<sup>8</sup>Edmund de Brunner. An Overview of Adult Education Research. Washington, D.C.: Adult Education Association of the U.S.A., 1959.

of the influence of culture in mind, this study set out to examine relationships between culturally oriented variables in a selected group of Spanish-speaking women and the participation or nonparticipation of the women in adult education programs.

A group of Spanish-speaking women from four different Iowa communities were selected. Five familial-cultural variables (Parental Roles, Authority, Community Participation, Homemaking and Familism) were identified and studied to find the degree to which these variables are prevalent in the women and the relationships between these variables and levels of participation (or nonparticipation) of the selected women in adult education programs.

Much of the literature about Spanish-speaking people suggests that familial-cultural patterns influence and restrict women's behavior in the family and society. When Spanish-speaking families come to the United States, they bring with them particular patterns of behavior common to their groups. These patterns change or are abandoned. Some are modified from one generation to the other, others change more slowly or more rapidly. Studies suggest that such factors as age, income, time of residence, education, and occupation of the women relate to how strongly these factors prevail in women after they move to the new situations in

American society.<sup>9,10</sup>

It was intended that this study might provide for more understanding of the behavior of the Spanish-speaking women and their participation in educational activities, and contribute to recommendations for types of adult education programs that might be effective in reaching more Spanish-speaking women.

#### Need for the Study

The President's Commission on the Education of Women stressed the need for more research and better dissemination of the findings to give tangible aid to individuals and institutions.<sup>11</sup> It is evident that research related to women, and especially women from minority ethnic groups, is needed to provide a better understanding of their characteristics, motives, needs and interests for participating in educational programs, and of the factors which influence or inhibit that participation.

For centuries Spanish-speaking women have accepted a traditional cultural view of themselves, as docile and content to limit their lives to being wives and mothers and to

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<sup>9</sup>Norman Daymond Humphrey. "The Changing Structure of the Detroit Family: An Index of Acculturation in America," Sociological Review 61:622-626.

<sup>10</sup>Raymond G. Thorp, Arnold Meadow, Susan G. Lennhoff and Donna Satterfield. "Changes in Marriage Roles Accompanying the Acculturation of the Mexican American Wife," Journal of Marriage and the Family, Vol. 30(3), 404-42, 1964.

<sup>11</sup>The President's Commission on the Status of Women. American Women, Washington, D.C.: U.S. Government Printing Office, 1963.

restrict their self-expressions as individuals to areas approved by society. The Spanish-speaking woman in the United States can no longer accept this view of herself. She needs to recognize herself and be recognized as a person with her own emotional and psychological needs, and to have the opportunity to participate in educational activities which can help her to develop abilities and skills to make decisions and take a stand about her own life.

#### Purpose of the Study

Based on the premise that Spanish-speaking women can benefit from participation in adult education programs in their communities, this study explored the influence of culturally-oriented variables on the participation of Spanish-speaking women in educational activities.

The purpose was to investigate five familial-cultural variables: parental roles, authority, community participation, homemaking and familism to discover the degree to which they are prevalent in a group of Spanish-speaking women from four Iowa communities and the relationships between these variables and their participation in adult education programs. It is hoped that findings from the study may provide for more understanding of the behavior of Spanish-speaking women and their participation or nonparticipation in educational activities. It should provide bases for making recommendations for the types of adult education programs which might be more attractive to women, to better meet their personal and educational needs.

### Definition of Terms

Parental role - the various tasks delegated to parents by culture and tradition.

Authority - the power or right to give commands, enforce obedience, take action or make final decisions.

Paternal Authority - the power of dominance of the husband and father in the Spanish culture where he is considered the ultimate authority and provider.

Participation - refers in this study to the involvement of women in social, religious, recreational, educational or any other type of activity outside the home or family circle.

Homemaking - the daily activities women are accustomed to doing in their homes.

Familism - the deep importance attached to the family, the subordination of individual interests to those of the family group.

Culture - the totality of socially transmitted behavior patterns characteristic of a group of people.

Participant - a woman enrolled or attending any educational or other community activity held in a structured or nonstructured setting at the time of the investigation or in the preceding 12 months.

Nonparticipant - a woman not enrolled or attending any structured or nonstructured educational or other community activity at the time of the investigation or in the preceding 12 months.

Educational level - Years of formal school completed by the respondents in the study.

Educational Activity - a structured or nonstructured situation in which a group of persons interact and have some degree of involvement and whose main purpose is to gain knowledge, develop skills or change behavior.

Place of residence - the rural or urban county where respondents lived at the time the study was conducted.

Time of residence - the number of years the respondents have been living in the same town in Iowa.

#### General Hypotheses of the Study

H<sub>1</sub> - No relationship exists between years of formal school completed, time of residence, work outside the homes, age, annual family income and place of residence of the respondents and their attitudes toward familial-cultural variables (parental roles, authority, community participation, homemaking and familism).

H<sub>2</sub> - No relationship exists between the respondents' participation in community organizations and their attitudes toward the familial-cultural variables (parental roles, authority, community participation, homemaking and familism).

H<sub>3</sub> - No relationship exists between the respondents' participation in adult education programs and their attitudes toward the familial-cultural variables (parental roles, authority, community participation, homemaking and familism).

### Limitations of the Study

This study focused on investigating the relationship between selected familial-cultural variables and their relationship with participation in educational programs of Spanish-speaking women. Limitations of the study are:

1) the sample which consisted of 99 women may not be considered representative of all Spanish-speaking women in Iowa, 2) the study only focuses on women and the influence of familial-cultural variables on their participation, and 3) husbands may have a great influence on women's behavior when it refers to participation outside the family circle. Generalizations for this study about Spanish-speaking women might be applicable only to other women in similar situations.

On the other hand, the study contributed toward understanding relationships between familial-cultural variables in a selected group of Spanish-speaking women and participation in adult education programs. This should help to provide a base for recommendations on the development of adult education programs for members of this important subculture.

### Overview of the Study

Chapter I includes a background of the study, the problem, the need for the study and its purpose. The definitions of terms used in the study are followed by the general hypotheses and limitations of the study. These are followed by an overview of the work.

Chapter II includes the review of literature relevant to the study. It has been summarized and divided into different topics. The first is on the Spanish-speaking women and their characteristics, followed by the familial-cultural variables, Spanish-speaking women's participation in adult education and participation of the disadvantaged in educational programs.

Chapter III includes the research setting, the hypotheses of the study, the sample, instrumentation, and procedures for the statistical analysis.

Chapter IV includes descriptions of the respondents and their characteristics, their participation in community groups or organizations, their participation in adult education programs, and their familial-cultural variables, followed by the statistical analysis of relationships among the variables as tests of the hypotheses.

Chapter V includes the summary, conclusions, and implications for adult education programs and recommendations for further research.

The Appendices include the cover letter and the survey instrument in English and Spanish.

## CHAPTER II

### REVIEW OF LITERATURE

#### Introduction

Education is an important national objective because it is a means of enriching personal life and a prerequisite for intelligent social and political participation in a complex society. Expanding educational opportunities has become a strategic ingredient in coping with poverty and racial discrimination,<sup>1</sup> and for the advancement of the disadvantaged adult.

There is an increased emphasis on general education and vocational training for the disadvantaged adult<sup>2</sup> and legislation has been enacted to provide funds for remedial programs for the disadvantaged, but these efforts have been handicapped by the absence of any clear understanding of the disadvantaged and because little, if any, of the available resources have been allocated to the study of this group and its various subgroups.<sup>3</sup>

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<sup>1</sup>Report for the Third International Conference in Adult Education, *op. cit.*, p. 16.

<sup>2</sup>The term "disadvantaged" is applied to the members of a poverty subculture who are handicapped with respect to the mode of the dominant society. *Ibid.*, p. 32.

<sup>3</sup>Anderson and Niemi, *op. cit.*, p. 1.

The need to better understand the characteristics, needs and aspirations of the members of minority and/or disadvantaged groups in American society becomes more relevant and timely if we want to yield the greatest possible gain.

To understand low income clienteles, ethnic minorities, the poor and the disadvantaged, it is necessary to study the cultural and subcultural characteristics which differentiate them from each other and from majority groups. Such study is necessary if educational programs are to make any difference in their lives and have relevance to their experiences and needs. The culture of a person, a group or a country stems from their history and geographical background and is a real part of each of them. Understanding the culture of a person will enable the educator to integrate this with the educational program and make the learning process a more meaningful experience. Understanding is of critical importance to the educator; "he must be sensitive to the smallest grain of worth and use it as a beginning of the foundation upon which to build."<sup>4</sup> He needs to understand the problems and needs of the people, because he not only will attempt to teach but needs to be concerned with the problems of his student's everyday life.

Anderson and Niemi examined the role of education in altering the personal and social characteristics of disadvantaged adults and emphasized the need of cultural

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<sup>4</sup>Frank C. Pearce. "Seven Needed Qualities of Adult Leadership," Basic Education Teacher, January 1968, p. 256.

understanding if programs are to be directed toward more workable strategies and viable results.<sup>6</sup>

The Renbarger study of disadvantaged adults suggested that disadvantaged adults can learn from properly designed educational programs. Such programs must consider the individual and focus directly on his needs if they are to be effective.<sup>7</sup>

### Spanish-Speaking Women

In studying Spanish-speaking groups in the United States we have to consider that most Spanish-speaking groups, including those who settle in Iowa and the central part of the nation, come to the United States as agricultural migrant workers who move from one state to the other in search of better job opportunities and improved levels of living. Studies in Michigan indicate that an increased number of migrants become permanent residents. When they finish their labor contracts, they often locate near farming areas in small or medium sized towns. Part of the family performs agricultural work for four to six years after settling. Later, they move to areas of greater employment opportunities, especially industrial centers.<sup>8</sup>

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<sup>6</sup>Anderson and Niemi, op. cit., p. 57.

<sup>7</sup>Ray Nisch Renbarger. "An Experimental Investigation of the Relationship Between Self-Esteem and Academic Achievement in a Population of Disadvantaged Adults," Unpublished Ph.D. Dissertation, Michigan State University, 1969.

<sup>8</sup>Myrtle R. Ruel. "Levels of Expectations Among Minority Groups," Colloquium at Union Ballroom, Michigan State University, April, 1965.

Although industry offers better pay than agriculture, most migrants who settle are unskilled laborers; therefore, they are horizontally mobile but have very few opportunities for vertical advancement. Their pay is usually low and their housing is generally substandard. Educational opportunities beyond formal compulsory schooling, are severely limited.

As more and more of these groups move into urban centers, more problems and situations which are characteristic of urban districts have to be faced. Grebler expressed it in the following way:

A population once dependent largely on agriculture is now so greatly linked with city life that many of its problems mirror the problems of urban America. And although on balance the group has benefitted from the rural-urban shift, the transition has been associated with the usual personal stresses and adjustments to the city, and compounded by the problems of minority status and often by language handicaps.<sup>9</sup>

The transition from an agricultural and very traditional way of life to a more industrialized and complex setting requires all members of the family to establish and learn new social relations in the new neighborhood and to learn the culture of the new place. It requires the adoption of new roles and responsibilities, learning a new language, changing patterns of living, changing food habits, shifting family values, attitudes and practices, and all kinds of adjustments to the new setting.

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<sup>9</sup>Grebler, Leo (et al.). Ethnic Organizations and Leadership in the Mexican American People. New York: Collier-Macmillan, 1970, pp. 547, 548.

During the transition period, the wife or homemaker usually stays at home taking care of the children and doing the housework. Her relationship with other persons is limited to her own relatives and to her own group; thus her opportunities to expose herself to the new culture are very few.

A study of variations of culture patterns suggest that

Unlike other foreign groups, the Mexican immigrants have not become integrated with the rest of the nation, but have settled in colonies and remain aloof from the rest of the community. Why was this so? First of all, the Mexican people who came here came without education, from the poorest sections of Mexico. They came with a culture and a way of living which is in many ways the very opposite of that found here. Adjustment, therefore, was more difficult for them than for other immigrants. Add to this the fact that Latins in general are very proud and sensitive, almost to a fault, and we can understand why they have remained a people apart. Latins never seek to be integrated; they always wait to be invited because they feel, and rightly so, that they are just as good as anybody else.... So it is that the Mexicans (or Spanish-speaking) have retained in great part, the language, customs and mode of living of their mother country even after two or three generations.<sup>10</sup>

This same state of isolation and separateness, especially of lower class Mexican-Americans, was expressed by Simmons in his study of images and expectations of Anglo-Americans and Mexican-Americans.

Lower class Mexican-Americans do not conceive of participation in the larger society as necessary nor do they regard Anglo-American practices of

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<sup>10</sup>Sister Francesca McGarry. "A Study of the Variations of Cultural Patterns Among Three Generations of Mexicans in San Antonio, Texas," Unpublished Master's Thesis, Our Lady of the Lake College, Wordon School of Social Service, 1957, pp. 41, 42.

exclusion as affecting them directly. Their principal reaction has been to maintain their isolation, and thus they have not been particularly concerned with improving their status by acquiring Anglo-American ways, a course more characteristic of the middle class Mexicans.<sup>11</sup>

Furthermore, he said:

The separateness that characterized intergroup relations in Mexicans had tended to remain separated by choice as well as by necessity. Like many other ethnic groups, they have often found this the easier course, since they need not strain to learn another language or to change their ways and manners. The isolation practices of the Mexican group were as relevant to an understanding of intergroup relations as were the exclusion practices of the Anglo-Americans.<sup>12</sup>

Regardless of this isolation from the larger society, Simmons explained later that the demands of life in the United States have required basic modifications of these values and ways of life, and many of the acculturated Mexicans have attempted to exemplify what they regard as "the best of both ways." They have become Anglo in their ways but still retain the Spanish and a knowledge of their cultural values.

Penaloza and McDonagh<sup>13</sup> cited Kluckhohn in relation to

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<sup>11</sup>Ozzie C. Simmons. "The Mutual Images and Expectations of Anglo-Americans and Mexican Americans," in Wagner, Nathaniel M., Chicanos, Social & Psychological Perspectives. St. Louis, Missouri: The C. V. Mosby Company, 1971.

<sup>13</sup>Fernando Penaloza and Edward C. McDonagh. "Social Mobility in a Mexican-American Community" in Nathaniel N. Wagner and Marsha J. Haug, Chicanos, Social and Psychological Perspectives. St. Louis, Missouri: The C. V. Mosby Company, 1971.

these conditions and social mobility. Kluckhohn believed that:

There was in fact general agreement that the continuing adherence to Mexican cultural values and failure to acculturate to the majority culture were factors retarding upward mobility for the Mexican American.

The unique condition of isolation and educational deprivation of the Spanish-speaking women in the United States make them important subjects to be studied. The few available reports indicate the need for further study on the main issues related to the changing roles of women, the changing cultural patterns of the family, their limited participation in activities outside the family circle, and their learning interests and motivations. This information could give a basis to make recommendations for the types of educational programs that might be effective and acceptable for the Spanish-speaking women in their particular situation.

Mrs. Friedan in The Feminine Mystique expressed that women in America were kept from growing to their full human capacities. She sustained that a massive educational program would be the key that could unlock the housewife trap.<sup>14</sup> Education of the Spanish-speaking woman is necessary if she wants to get ahead in American society. "The education that they receive will have a crucial effect upon their self-image and the character of the roles they will assume throughout

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<sup>14</sup>Betty Friedan. The Feminine Mystique. New York: W. W. Norton & Co., Inc., 1963.

their lives."<sup>15</sup>

If learning is a requirement for today's living, then education of Spanish-speaking women in those aspects of home and family living which are related to their roles of mother, spouse, consumer and homemaker in a rapidly changing society is necessary. Adult education programs can provide them the opportunity to grow, and develop their talents, to upgrade their educational level, to introduce them to careers in education and prepare them for the job market.

#### Familial-Cultural Variables

As Spanish-speaking groups move to more industrialized areas in the United States, each group finds that it is forced to make adjustments in living habits which will have inevitable consequences for family relationships.<sup>16</sup> The individual patterns commonly observed in the mother country start to change from traditional to less traditional and family roles and relationships shift, but often very slowly, to be more

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<sup>15</sup>Christina Mildred Tate Jackson. "An Analysis of the Relationship Between Selected Personal Socio-Economic Characteristics of a Random Sample of Adult Women and Their Reasons for Enrolling in an Urban Community College," Unpublished Ph.D. Dissertation, Michigan State University, 1971.

<sup>16</sup>Raymond G. Thorp, Arnold Meadow, Susan G. Lennhoff and Donna Satterfield. "Changes in Marriage Roles Accompanying the Aculturation of the Mexican American Wife," Journal of Marriage and the Family, Vol. 30(3), pp. 404-412, 1964.

equalitarian between husband and wife.<sup>17,18,19,20</sup> Some authors indicate that migration and communication with relatives in the traditional culture reinforce the preservation of these patterns and more traditional attitudes are observed among older women and among poor women who have had fewer educational opportunities.

The findings of Thorp, et al. demonstrate that the more acculturated the group, the greater the marriage roles change toward more equality in the marriage relationship. Using two groups of women, one more acculturated than the other, he found that the more acculturated women had strikingly changed the concept of this role relationship which they had learned as children. Their findings also demonstrated that marriage roles change with changes in ideology, with the general structure of cultural values, with language use, with education and with residence. Those observed changes were

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<sup>17</sup>Norman Daymond Humphrey. "The Changing Structure of the Detroit Family: An Index of Acculturation in America," Sociological Review 61:622-626.

<sup>18</sup>Noel F. McGinn. "Marriage and Family in Middle Class Mexico," Journal of Marriage and the Family, August 1966, pp. 305-313.

<sup>19</sup>Harry K. Schwarzweller. "Parental Family Ties and Social Integration of Rural to Urban Migrants," Journal of Marriage and the Family, November 1964, pp. 410-416.

<sup>20</sup>Harry K. Schwarzweller and John F. Seggar. "Kinship Involvement: A Factor in the Adjustment of Rural Migrants," Journal of Marriage and the Family, June 1967, pp. 662-671.

decisively in the direction of a compassionate equalitarianism.<sup>21</sup>

To investigate the degree to which traditional familial-cultural values are prevalent in Spanish-speaking women living for some years in an American setting, five cultural variables were selected for this study. The selected variables were:

1. Parental roles. This refers to the various tasks delegated to parents by culture and tradition. Spanish-speaking cultures have been traditionally characterized by a rigid division of labor where boys emulate the father and the girls follow the same patterns as their mothers. The father is the head of the house, the ultimate authority and provider; he very rarely assists with household tasks and he feels that his status would be lowered if he performed such tasks.

The mother is considered the center of the house and her first duty is to serve her husband and rear the children. Traditionally her role has been one of subordination and respectfulness to her husband. Her life revolves around the family and a few very close friends. She does not consider herself to be a companion to her husband but rather a housekeeper and bearer of children. The wife's roles reflect the expectations of her husband and the culture.

In their new Anglo situation with different cultural influences and more jobs and educational opportunities, the

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<sup>21</sup>Thorp, Meadow, Lennhoff, Satterfield, op. cit., p. 408.

family often undergoes changes which alter the orderly patterns in which the family has been operating. Numerous studies have shown the emergence of a more flexible division of labor between husband and wife and a cooperative effort in many of their tasks. In many cases it is necessary for the woman to hold a job outside the home and share expenses with her husband; in such cases she is also expected to share in major decisions and purchases. The relationship with the children continues to be close and warm, and she continues to be the center of the house. It appears that the greatest changes in the family are from the traditional relationship in the roles of husband and wife to a more equalitarian relationship.

2. Paternal Authority. This refers to the power of dominance of the father in the Spanish culture over the rest of the family members.

Traditionally, family authority was established as part of the wage-earner role which was typically held by the father; decisions made by him were not questioned. He was the disciplinarian of the children, and assumed responsibility for the behavior of the family members. The mother acted as the mediator between the father's authority and the children. Few decisions are made without his approval or knowledge.

Observers seem to agree that the man's role of authority changes gradually as the family comes in contact with the new culture. Although the ideal held by this group is that of male absolute authority, in practice that is not the case.

In many cases, wives have gained economic independence

through their jobs; and children have become more independent from their mothers and other elders as they are more exposed to contacts with the new culture. Although authority may still be vested in the male, he allows more equality for his wife and consults with her about the major decisions.

There seems to be a move toward more equality between husbands and wives, not because the employed woman is more economically independent, but because most couples are joining efforts in facing the strange culture and the new situations with which they feel ill-prepared to cope.

3. Community participation. This refers to involvement in formal education or in social, religious, recreational, or any other type of acculturating activity outside the family circle.

Traditionally the Spanish-speaking women's social relationships are limited to a network of female activities; visiting is often the major form of recreation for women and is mostly restricted to relatives. Church and church-related activities are the other most frequent places the women attend.

Communicating with other people outside the kin group and working outside the home are seldom the activities of married women, so they have little chance for contact with the outside world. There are few activities in which husband and wife participate jointly. The woman is expected to stay in the home and wait for her husband to return from his work.

When attending parties or any social gathering, the wife stays in a room with other women and the husband meets the

other males in another room to drink liquor, play dominoes or talk. The world of husbands and wives is quite segregated as each one is directed by the subculture in the choice of friends and recreation.

Visiting with relatives or close friends is another activity which helps in preserving the traditional norms of women; besides retaining a distinct language, it provides solidarity to the groups to help keep them isolated from the new culture.

Actually there is some evidence that kinship takes second place in the new environment in the United States. Families in both high and low income brackets show increasing dependence between husband and wife and are excluding other kin as sources for advice on both financial and personal problems. The youth usually prefer to be with their peers rather than participating in family activities.

4. Homemaking. This refers to the daily activities women are accustomed to doing in their homes. Traditionally this includes cleaning, ironing, mending, washing clothes, taking care of children, cooking and serving the meals, and responding to the husband's requests.

Usually Spanish women perceive the home as a place to keep clean and not as a center of family activity and recreation. As married women they expect to perform certain duties and their behavior is expected to conform to prescribed patterns circumscribed by their roles as wives and mothers.

Though the homemaker is responsible for food preparation, housecleaning and child care, another big responsibility

is for her to be the mediator between the children and their father. She is also responsible for developing and maintaining a satisfying relationship between all family members. When other female members live in the home they usually help with the housecleaning, dishwashing and babysitting.

As the family economic situation improves and more facilities become available, it is possible to buy some extra equipment, but when any special tasks requiring the traditional practices needs to be done to satisfy the husband's request, the woman does it in the traditional way no matter how much time or work it requires.

5. Familism - Grebler, Moore and Guzman refer to familism as the deep importance all members attach to the family. They argue that the extreme attachment to the "old homestead" of the individual keeps him rooted physically and socially, it curtails his actions and movements by sustaining emotional attachments to people, places and things. Among Mexican Americans, familism may result in low mobility and a resistance to change of all kinds. The needs of the family collectively supersede the needs of each individual member. Familism in the traditional Mexican family may explain some of the lower collective achievements of the group.<sup>22</sup>

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<sup>22</sup>Leo Grebler, Joan W. Moore and Ralph C. Guzman. The Mexican-American People. The Nation's Second Largest Minority. New York: Collier McMillan Limited, 1970, p. 351.

Rogers, Everett and Sebald<sup>23</sup> define familism as the subordination of individual interest to those of the family group. Other authors have conceptualized the family as a sanctuary; it is strength, identification, and as such the family comes before the individual.

One important factor influencing the continuation of familism is the persistent influx of relatives from the mother country; their contacts with the family in the new setting continue to reinforce the traditional values and remind the family of what life was like in the culture of their parents.

Evidence shows that when younger and more educated families started living in the new settings they were not very supportive of having relatives in their home. However, if the reasons for coming were an emergency or if they were otherwise in need of help, the younger couples usually accepted their relatives as part of the family.

#### Spanish-Speaking Women Participation in Adult Education Programs

Traditional patterns of behavior discourage Spanish-American women from participating in activities outside the family circle or kinsgroup. Participation in social

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<sup>23</sup>Rogers, Everett and Sebald. "A Distinction Between Familism, Family Integration and Kinship Orientation." Marriage and Family Living, Feb. 1962, pp. 25-30.

activities, such as clubs and courses, and the opportunity of women to converse with other women is seen in most cases by the husband and older people as a waste of time. Besides the woman might learn some facts of life she ought not learn and she might even seek the company of other males. The traditional idea is that the place of the woman is in the home and that "she was interested primarily in the welfare of her husband and children, and secondarily in her own requirements."<sup>24</sup> Even though it is considered a traditional pattern, it is not strange to find today older persons, husbands, and even young people who continue to support the idea that the woman's place is in the home and at the center of the family.

Much of the literature on Spanish-Americans emphasizes this concept and the importance of the family to its members. Hernandez, referring to the Mexican American family, said:

The family provides a foundation for the Mexican-American youngster's life of emotional and material security that remains with him through his entire life. Therefore, the family will always come first. The family gives the Mexican American a sense of being--an identity.... The family is a sanctuary; it is strength, it is identification. As such the family comes before the individual.<sup>25</sup>

In referring to Spanish-speaking groups in the United

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<sup>24</sup> Arthur J. Rubel. Across the Tracks: Mexican Americans in a Texas City. The Hogg Foundation for Mental Health, University of Texas Press, Austin & London, 1966, p. 67.

<sup>25</sup> Luis F. Hernandez. A Forgotten American. A Resource Unit for the Teachers on the Mexican American, Antidefamation League of B'nai Brith, 1969, pp. 20, 21.

States, Burma said: "the attitude that the happiness and welfare of the individual should be somewhat subordinated to that of the family has not disappeared."<sup>26</sup>

In relation to the woman, Valenzuela remarked: "She is and will continue to be the center of the family and in spite of all crises and changes, she can never be replaced successfully."<sup>27</sup> Her familistic orientation, her ascribed roles, her home management practices, all are oriented to the welfare of the family as a group, and it is not strange to find women who prefer to stay at home rather than to attend any class or course. Even though she might consider it very important for her personal improvement, when she balances the rewards or satisfactions she might receive from one against the other, she prefers to stay at home rather than to participate in activities outside the family circle.

In a comparative study of family organizations in social and cultural setting, Blitsen said:

Latin women are explicitly praised by Latin men for the functions that they perform as wives, mothers, housekeepers, and even as sexual partners. Therefore they take personal pride in these

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<sup>26</sup>John H. Burma. Spanish-speaking Groups in the United States. Duke University Press, 1954, p. 85.

<sup>27</sup>Graciela Quan Valenzuela. The Significant Role of Education for the Home in Developing Countries. International Conference on World Wide Development, Iowa, 1965.

activities; they do not feel that they must undertake tasks outside their homes in order to win personal recognition. On the other hand, most Latin women take the position that the interests and comfort of men take precedence over their own.<sup>28</sup>

In a recent study at the University of California, Grebler, Moore and Guzman studied the concept of familism among Mexican Americans and they concluded that the cultural syndrome which confines the women in the Spanish-speaking culture within the limits of her home and family circle is very well explained with this concept. They refer to familism as the deep importance of the family to all its members; they argue that the extreme attachment to the "old homestead" of the individual keeps him rooted physically and socially, curtailed by sustaining emotional attachments to people, places and things. They say that among Mexican Americans familism has been adduced as a prime cause not only of low mobility, but of resistance to change of all kinds. It deters collective and individual progress, because the needs of the family collectively supersede the needs of each individual member. They also suggest that familism in the traditional Mexican family may explain some of the lower collective achievements of the group.<sup>29</sup>

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<sup>28</sup>Dorothy R. Blitsen. The World of the Family, A Comparative Study of Family Organizations in Their Social and Cultural Settings. Random House, New York, p. 139.

<sup>29</sup>Grebler, Moore and Guzman. op. cit., p. 351.

From this review of literature it can be concluded that the mother or woman is considered the center of the family; and because of her central position and role in the family, her life style, her thinking and her behavior in most cases are dominated by a familistic orientation based on cultural traditions. Because of this the family captures her interests, her daily life activities and even her freedom, and initiative to make decisions.

To the extent that the family captures all the significant social relations of the individual, she becomes less capable of absorbing new values and of maintaining relations with new kinds of people.<sup>30</sup>

If this review presents a common situation for many Spanish-speaking women, it is possible to predict that cultural patterns discourage women from participating in activities outside the home. It is also possible to predict that these patterns may be changing from traditional to less traditional, based on the age, education, socio-economic status and time of residence of the homemaker in the new place.

If these patterns are changing, it is possible to predict that less traditional homemakers will not be so inhibited from participation in educational activities outside the home. If they are not participating, it could be either that they lack the information about the program, or they do not relate to them as programs available to them. They may need more

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<sup>30</sup>Ibid., p. 352.

information about the programs or some kind of encouragement to participate.

Learning is a requirement for today's living, and education of the Spanish-speaking homemaker in those aspects of home and family living related to their changing roles and their daily life is necessary if they are to function effectively in their roles as mother, spouse, consumer and homemaker in a rapidly changing society. Education could also help them to develop themselves and acquire an image of themselves as individuals and provide them with the opportunity to discover and utilize their individual talents.

#### Participation of the Disadvantaged in Adult Education

Participation in Adult Education Programs has been a topic of interest for adult educators and researchers since the beginning of the adult education movement. However, research with minorities and disadvantaged adults is limited and further evidence is needed to find out which factors influence their participation.

Generally, low income and disadvantaged groups are characterized by their nonparticipation in educational programs. In previous studies of participation several factors such as income, education and occupation have been found to influence participation in adult education programs. But in relation to minority groups and especially for women, more research is needed to assess participation.

In a national survey, Johnstone and Rivera found that

income, occupation, and education affect participation in adult education activities. The principal factor, they found, was years of formal education completed in childhood.

No combination of income or occupational conditions contributes an effect that supersedes that of having more education. However, within educational categories, income appeared to make a difference in participatory behavior, and occupation clearly dominated income as a factor in participation.<sup>32</sup>

Johnstone and Rivera also reported that the reasons given for nonparticipation by women varied by socio-economic level. Among the reasons were: "Could not afford it, too busy, too tired at night, do not know of available courses, not the studying type, and courses do not sound interesting." Persons of low socio-economic status were more likely than those of middle or high economic status to say they could not afford it--66 percent as compared to 34 percent.<sup>33</sup>

Goble, in her study relative to participation of farm and rural nonfarm young homemakers in group learning experiences, found that both the member group and nonmember subgroups perceived a substantial amount of disapproval from their husbands of their belonging to a learning group. She also found a significant difference between the member and nonmember groups in age, income, education, length of marriage, and the presence of children less than two years of

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<sup>32</sup>John W. C. Johnstone and Ramon J. Rivera. Volunteers for Learning, A Study of the Educational Pursuits of American Adults. Chicago, Illinois: Aldine Publishing Co., 1965, p. 119.

age. The members were older, had higher incomes, had more education, had been married longer, and fewer had children less than two years of age.<sup>34</sup>

Johnstone and Rivera reported that proportionally more women than men were recruited for adult education programs before age 20 and after 40, and suggested that this was the differential effect of family life. Since differences occurred during the phase of the life cycle when family responsibilities are very heavy, it seemed likely that the difference was a simple reflection of the fact that family duties more seriously curtailed the away-from-home activities of women than of men during those years.

Johnstone reported that the number of women who participated in adult education programs to learn homemaking skills was negatively related to their socio-economic level. He found that "the proportion of women who enrolled in courses in order to carry out tasks and duties around the home dropped from 26 to 21 to 13 percent across the three socio-economic scale levels identified."<sup>35</sup>

Miller suggests that participation in adult education is voluntary, because it represents the individual's commitment of time and energy in competition with his desire to participate in other activities. He proposes that the

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<sup>34</sup>Eva Goble. "Young Homemakers and Extension," Journal of Cooperative Extension, Vol. II, Fall 1964, pp. 135-142.

<sup>35</sup>Johnstone and Rivera. Op. cit.

willingness to undertake the activity demonstrates some personal needs. He uses Maslow's conception of need hierarchy as an explanation for the primary purposes which lead people to participate in voluntary programs. He insists that "individual needs do not operate in a vacuum; they are shaped, conditioned and channeled by the social structures and forces of the human society in which each individual is born."<sup>36</sup> He also illustrates diagrammatically the fields of forces influencing participation in each of four major areas of adult education activities and four major social class levels. He illustrates how personal need emphases combine with class value systems and with external forces to determine a given level of participation.<sup>37</sup> Warner, in his paper, "Problems of Participation," suggested also that the environment, both social and physical, together with the motives and constraints of the individuals, influence participation.<sup>38</sup>

Jack London in his study, "The Influence of Social Class Behavior Upon Adult Education Participation," states that:

To study the problem of participation in adult education without reference to the concept of social class and, in particular, the role of education is to ignore important dimensions of the impact of existing life conditions upon the behavior of our adult population."<sup>39</sup>

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<sup>36</sup>Harry L. Miller. Op. cit.

<sup>37</sup>Ibid., p. 18.

<sup>38</sup>Keith W. Warner. "Problems of Participation," Journal of Cooperative Extension, Winter 1965, Vol. III, No. 4, p. 223.

<sup>39</sup>Jack London. "The Influence of Social Class Behavior Upon Adult Education Participation," Adult Education Journal, Vol. XX, No. 3, 1970, p. 143.

It is evident that by adding social and psychological dimensions to the study of participation, new insights are being added to the field of adult education in understanding the prevailing problems of poverty, and the disadvantaged and undereducated adults in our society.

One aspect in the study of participation which has not received much consideration is the influence of cultural factors on participation. In many studies culture and social environment of the individual have been treated as synonymous. But the present emphasis placed by government, educational and social institutions on improving the levels of living of ethnic, racial and disadvantaged groups, makes necessary more detailed research about the characteristics of the people, their conditions of poverty, and the cultural factors which give orientation to their ways of life.

In his Overview of Adult Education Research, de Brunner summarized a series of studies which suggested that socio-economic status, urban influence and ethnic background appear to affect the patterns of participation.<sup>40</sup> Ethnic minority groups in the United States including Mexican Americans, Puerto Ricans and Asians, belong to what is generally known as the culturally and economically disadvantaged segment of the population. They, together with the majority of black Americans and American Indians, represent the principal poverty subcultures with particular and generalized

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<sup>40</sup>Edmund S. de Brunner (et al.). An Overview of Adult Education Research. Chicago: Adult Education Association, 1959, p. 106.

characteristics such as low income, poor education, high incidence of illnesses, large families, limited opportunities for employment and little promise of a better future.<sup>41</sup>

In studies of the disadvantaged, few clear differentiations have been made between characteristics of the ethnic groups and characteristics of the conditions of poverty. It seems necessary to study each of these aspects separately to better understand the behavior of the ethnic minorities.

De Brunner cited a study of ethnic groups of Polish, Central European and Latins where it was found that ethnic groups living in relative isolation tend to preserve their traditional patterns of social participation.<sup>42</sup>

In a study of acculturation of Mexicans in Lansing, Michigan, Goldkind found that participation in voluntary organizations by 80 Mexican males was significantly related to physical appearance, longer experience in agricultural work, older age at first residence in the urban north and older age at first residence in the Lansing area.<sup>43</sup>

Douglah, in studying low income families, found "...that low socio-economic groups are predominantly nonparticipants in

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<sup>41</sup>Anderson and Niemi. Op. cit., p. iii.

<sup>42</sup>de Brunner, Op. cit.

<sup>43</sup>Victor Goldkind. "Factors in the Differential Acculturation of Mexicans in a Michigan City. Unpublished Ph.D. Dissertation, Michigan State University, 1963.

educational programs offered through group methods and mass media."<sup>44</sup> In his study of social class behavior upon adult education participation, London stated that "people of low socio-economic status and with little formal education seem to prefer informal participation rather than formal activities of the adult education type."<sup>45</sup>

Komarovsky reported that 28 percent of the respondents in her study of 58 blue-collar marriages belonged to no organized group whatever and, for an additional 31 percent of men and women, the church was the sole organizational affiliation. One-third of the women were members of groups affiliated with the church. Only 54 percent of the women belonged to one or more associations, including the church.<sup>46</sup>

Axelrod's urban study, however, showed that "informal group association was well nigh universal, with only a small segment entirely devoid of such association."<sup>47</sup> Relatives were found to be the most important type of informal group association, and formal and informal group participation were found to vary positively together. In a similar study, Schwarzweller found a high frequency of kinship participation

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<sup>44</sup>Mohammad A. Douglass and Peter F. Roycraft. "Studying the Low Income Family," Journal of Cooperative Extension, Fall 1967, p. 170.

<sup>45</sup>London, op. cit., p. 147.

<sup>46</sup>Mira Komarovsky. "The Voluntary Associations of Urban Dwellers," American Sociological Review, XI, 1946.

<sup>47</sup>Morris Axelrod. "Urban Structure and Social Participation," American Sociological Review, XXI, September, 1956.

and that association in informal groups was related to age and socio-economic status. Older persons were relatively lower participants and individuals in upper socio-economic groups were relatively higher participants.<sup>48</sup>

In a survey of awareness of major ethnic groups and other organizations by Mexican-Americans in Los Angeles and San Antonio in 1965-1966, it was found that Democrat and Republican clubs seemed to be about as well known as most of the ethnic associations. The most familiar ethnic associations were the G.I. Forum, Passo and LULAC in San Antonio and MAPA and the Alianza Hispano Americana were rather more familiar organizations in Los Angeles. In neither city, however, had the associations been able to penetrate the Mexican-American population in great depth. Much of the membership was duplicative, that is, those interested in ethnic organizations were likely to belong to more than one. Thus, a relatively small group of the same people could be seen at conventions and other gatherings of most associations.

Studies of the general population show that membership in voluntary associations increases with economic status. Since most Mexican-Americans are poor, this factor alone can help explain their low participation in ethnic organizations.<sup>49</sup>

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<sup>48</sup>Harry K. Schwarzweller and John F. Seggar. "Kinship Involvement. A Factor in the Adjustment of Rural Migrants," Journal of Marriage & Family, 1964, p. 667.

<sup>49</sup>Leo Grebler, Joan W. Moore and Ralph C. Guzman. Ethnic Organizations and Leadership in the Mexican American People. New York: Collier-MacMillan Limited, 1970, pp. 547, 548.

Anderson and Niemi reported findings consistent with the previous studies.

Existing research shows only a very limited degree of participation in formal education by the disadvantaged. Among a group of low-income rural subjects in Ontario, only 21 of 150 were spending any time at meetings or on communication activities. On the other hand, it was found that lower class men in urban settings tended to affiliate with labor unions and other such organizations connected with the work. The church has been identified as an agency with which the disadvantaged are likely to be affiliated, hence their interests and activities are frequently church oriented. But church membership alone may bear little relevance for participation. Of 372 families in a blighted section of Metropolitan Indianapolis, 86.8 percent of the families indicated that they belong to some church, nevertheless only 39.8 percent maintained regular attendance, and as few as eight percent were participants in church clubs or societies. It should be noted, however, that a number of the findings which show a high level of church participation relate to Negro subjects, immigrants or specific ethnic groups.<sup>50</sup>

Summarizing the findings of Douglass, London and Grebler, related to the influences of education on participation, Anderson and Niemi stated that:

The failure of the disadvantaged to participate in community organizations applies equally to adult education.

A recent and extensive study emphasizes that education seems to have the greatest impact on the differences in the rate of participation, which ranges from six percent among those with only a grade school education to 38 percent among those who went to college....

The factors of education, occupation and income each relate individually to degrees of educational participation and all three influence the degree of participation differently....

It was shown that intelligence was not a crucial

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<sup>50</sup>Anderson and Niemi. Op. cit., pp. 34, 35, 36.

factor. In spite of the prevalent belief that the disadvantaged were already functioning at the upper levels of their intelligence, they were found to have sufficient intelligence for further education.

Substantial differences are also encountered when participation is examined by occupation. Participation among the white collar group is 32 percent compared to 17 percent among the blue collar group.

Amount of income has the effect of substantially increasing participation in educational categories. Ten percent of the semi-skilled workers participated, while unskilled workers had only five percent. Those with five to eight years of schooling showed six percent participation while those with less than five years of schooling showed only two percent.<sup>51</sup>

Anderson and Niemi also cited the St. Christopher House Study in Toronto which noted the inadequate use of community resources by the disadvantaged, a situation attributed to limited involvement in social activities and to unawareness of community resources. This failure to use available programs and resources was believed to stem from the intellectual isolation of the poor, who tended to be ignorant of the resources and had little intellectual stimulation.<sup>52</sup>

Anderson and Niemi maintain that studies in the United States reveal that one adult in three simply does not have any knowledge of resources for adults in his community. Persons of low socio-economic status are more likely than those of either middle or high economic status to say that they do not think any facilities for instruction exist in the communities. In their environment, there is a fatalistic

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<sup>51</sup>Ibid., p. 36.

<sup>52</sup>Ibid., p. 38.

attitude, little verbal communication, and a lack of belief in long-range success so that the children of the poor are often ill-prepared to participate in the middle class school system.<sup>53</sup>

From this study has come an awareness that any solution to poverty involves changes in the physical and social environments in which the poor exist along with changes in those individuals who are poor. In either case such change involves the education of adults in some way.<sup>54</sup>

Review of research on participation of the disadvantaged in adult education supports evidence that:

1. Low socio-economic groups are predominantly non-participants.
2. Educational attainment of the individual in terms of years of schooling completed, seems to have the greatest impact on the difference in the rate of participation.
3. People in low socio-economic status and with little formal education seem to prefer informal participation rather than formal activities.
4. Membership in voluntary association increases with economic status.
5. People in low socio-economic status tend to affiliate with ethnic organizations, churches, labor unions, and other organizations related to their jobs.
6. The factors of education, occupation and income each relate individually and differently to participation.

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<sup>53</sup>Ibid., p. 38.

<sup>54</sup>Anderson and Niemi. Op. cit., foreword, p. v.

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7. The disadvantaged situation leads to an inadequate use of community resources which can be attributed to limited involvement in social activities, unawareness of community resources, and intellectual isolation of the poor.

8. Adults with low educational attainment are much less inclined to use the cultural and educational resources of the community than the better educated.

These characteristics describe, in many aspects, the population of this study. The studies through which they have been identified, however, have not generally discriminated between cultural factors and more commonly experienced conditions of poverty. Thus, there seems to be need for more research which separates cultural characteristics of the groups from the conditions of poverty. It was the general purpose of this study to investigate participation in adult education in relation to cultural factors in one major subculture, Spanish-speaking women, in one state, Iowa.

## CHAPTER III

### DESIGN OF THE STUDY

#### Introduction

This study was designed to explore five familial-cultural variables: Parental Roles, Authority, Community Participation, Homemaking and Familism as they exist in a group of Spanish-speaking women from four Iowa communities, and the relationships between these variables and the participation of these women in adult education programs.

This chapter will focus on the research procedures. It states the hypotheses for the study and describes the research setting, the population and sample selection procedures, and the instrumentation used for the collection of the research data as well as the procedures for testing and administration of the survey instrument. Finally, it outlines the statistical procedures used in analyzing the research data and the procedures for interpreting those data.

#### Hypotheses for the Study

##### General Hypothesis 1

No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents

and their attitudes toward the familial-cultural variables (parental roles, authority, community participation, home-making and familism).

### Specific Hypothesis

1.1 - No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward parental roles.

1.2 - No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward authority.

1.3 - No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward community participation.

1.4 - No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward homemaking.

1.5 - No relationship exists between years of formal school completed, time of residence, work outside the home, age annual family income and place of residence of the respondents and their attitudes toward familism.

### General Hypothesis 2

No relationship exists between respondents' participation in community organizations and the attitudes toward the familial-cultural variables (parental roles, authority, community participation, homemaking and familism).

### Specific Hypothesis

2.1 - No relationship exists between respondents' participation in community organizations and their attitudes toward parental roles and authority.

2.2 - No relationship exists between respondents' participation in community organizations and their attitudes toward community participation, homemaking and familism.

### General Hypothesis 3

No relationship exists between respondents' participation in adult education programs and their attitudes toward their view of the familial-cultural variables (parental roles, authority, community participation, homemaking and familism).

### Specific Hypothesis

3.1 - No relationship exists between respondents' participation in adult education programs and their attitudes toward parental roles and authority.

3.2 - No relationship exists between respondents' participation in adult education programs and their attitudes toward community participation, homemaking and familism.

### The Research Setting

The state of Iowa is an agricultural state with a population of 2.8 million. Every year for the harvest season migrant agricultural workers move through the central states in the nation in search of better working opportunities. Thirty-four percent of the migrant workers are considered to be Spanish speaking. They come from Mexico, Texas, Central and South America. An increasing number of migrant families become permanent residents. They congregate near farming areas in small or medium size towns. Part of the family performs agricultural work for a number of years after settling. Later, they generally move to urban areas in search of greater employment opportunities.

In 1974, the Governor's Spanish-Speaking Task Force in Iowa surveyed all 99 counties in an effort to identify the Spanish-speaking families in the state. They located 2,331 families and listed them by counties. These lists were available for this study.

From the ten most populated counties, four communities were selected as sites for this study. The selection was based on rural and urban characteristics of the counties and population size. The rural communities selected were Mason City and Muscatine which are located in counties having populations of 30,492 and 22,405 respectively. Most Spanish-speaking people in these two communities are migrant or settled-out migrants working in agriculture and other unskilled or semi-skilled jobs. The urban communities selected were the

cities of Des Moines and Davenport located in counties having populations of 200,587 and 98,469 respectively. Des Moines is the capital of the state of Iowa with the services, facilities and opportunities of a big city and Davenport is part of the tri-county area on the eastern border of the state on the Mississippi River. Davenport is a rapidly growing commercial and industrial center. Most Spanish-speaking people living in these communities have been living there for a much longer time, many having been born in the United States. Many adults hold professional or skilled jobs and have fewer language limitations.<sup>1</sup>

#### The Population

Lists prepared by the Governor's Spanish-Speaking Task Force were used to identify concentrations of Spanish-speaking population in the state. The lists consisted of families identified by the names of males as the heads of households. In a few cases female names were given as heads of households.

This study assumed that in every family there was a female who met the qualifications for the study. The women selected were all females over 16 years of age who had assumed the role of mother, wife or female head of the house, married or not, working in or outside the home, but having the responsibilities and carrying on the tasks ascribed to females in the Spanish culture family.

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<sup>1</sup>Teran A. Miquel. "Spanish-Speaking Task Force in Iowa, Report to the Governor," Des Moines, Iowa, 1974-75.

Sample Selection

A stratified selection of subjects for the study was made. From the rural counties, Cerro Gordo and Muscatine, 51 and 49 subjects were selected respectively, and from the urban counties Polk and Scott, 60 and 40 respondents were selected. In total, 200 subjects were contacted, 100 from rural and 100 from urban communities. Fifty-five subjects from the urban communities and forty-four from the rural completed the questionnaire, making a total of 99 respondents in the study.

Table 3.1 Distribution of Spanish-speaking population, subjects selected and subjects response, by county and by rural-urban community type

County	Spanish-speaking population	Subjects selected	Respondents in the study
<b>Rural</b>			
Cerro Gordo	980	51	22
Muscatine	<u>953</u>	<u>49</u>	<u>22</u>
Total	1933	100	44
<b>Urban</b>			
Polk	3410	60	27
Scott	<u>2267</u>	<u>40</u>	<u>28</u>
Total	5677	100	55

Participants in the study were selected randomly from the lists of Spanish-speaking population in the state compiled by the Spanish-speaking task force.

Primary lists and substitute lists of names were prepared. A card with the name and address of each selected participant was prepared with the purpose of recording contacts and making notes of visits or telephone calls.

A letter in English and Spanish was sent by mail to each selected participant indicating the purpose of the study, that

they had been selected to participate, and when they could anticipate the visit from an interviewer. A copy of the letter is in the Appendix (A).

Female interviewers were trained in the techniques of interviewing. These interviewers were paraprofessionals who, in many of the cases, lived in the communities and were familiar with the neighborhood and culture of the respondents of the study. Bilingual interviewers were available in each county for cases where the respondents did not speak English.

Data were gathered by means of a structured interview using a questionnaire constructed by the investigator. The questionnaire was translated into Spanish to facilitate responses of non-English speakers. The personal interviews were conducted with the women in their homes and each took about 45 minutes to administer. A total of 100 questionnaires were completed after a total of 248 calls or visits to the homes of the respondents. One questionnaire was eliminated leaving a total of 99 completed questionnaires for the study.

#### Instrumentation

After a careful review of literature, five cultural variables which characterized the Spanish-speaking families were selected, using as a basis some of the items mentioned in the study of Thorp, Meadow, Lennhoff and Satterfield.<sup>2</sup> Rainwater and Handel used similar variables in relation to the

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<sup>2</sup>Thorp, Meadow, Lennhoff and Satterfield. Op. cit., p. 410.

working class families in their study.<sup>3</sup>

The survey questionnaire (see Appendix A) consisted of three parts. The first part sought information related to each respondent's knowledge of and participation in adult education programs in her community and reasons for participating in the programs. Frequency of participation in groups or organizations was also asked and those subject areas she would like to know more about. Also she was asked to indicate those places that would be most convenient for her to participate in adult education.

The second part sought information about personal characteristics of the respondent such as age, education, time of residence, income, number of children, and information about her spouse. Data on these client's characteristics were necessary if the study was to determine the type of women who hold the cultural variables and how those characteristics relate to participation in adult education programs.

The third part sought information indicating prevalence of the five cultural variables (attitudes) identified and how strongly those cultural attitudes were held.

To measure respondents' participation in community groups or organizations, nine community groups were selected and respondents were asked to respond in terms of which of the groups they had participated in and how frequently they had

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<sup>3</sup>Lee Rainwater and C. Handel. "Changing Family Roles in the Working Class." In *Blue Collar World*, A. Shostak and W. Gomberg, eds., Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1964.

attended meetings in such groups in the past 12 months. Community organization participation scores, therefore, represent the percentage of women participating in community organizations and the frequency of their participation.

To measure respondents' participation in adult education programs a list of 12 courses related to general education and a list of 18 courses related to home and family were developed and respondents were asked to respond in terms of which of the courses they had participated in and how frequently they had attended the classes in the past 12 months. Participation in adult education programs scores, therefore, represent the percentage of women participating in the 12 courses related to general education and the 18 courses related to home and family and the frequency of their participation.

In order to identify the educational interests of the respondents, they were asked to check from a given list which subjects they would like to learn more about.

To explore the places where it would be most convenient for the respondents to participate in any courses or education activities, they were asked to check from a list of community institutions which were most convenient for them.

To cross check the above mentioned data, the respondents were asked to give reasons they would be most concerned with if they decided to participate in any of the courses mentioned. Four general statements were presented for them to select from.

Review of the literature had suggested that cultural patterns observed in the mother country start changing from

traditional to less traditional as immigrants, in first and succeeding generations, socialize and are exposed to a new culture. Other variables such as education, time of residence, socio-economic status, age and others determine in some measure how these cultural patterns change. Thus, statements related to the identified cultural variables were developed and a scale consisting of four to six items related to each variable was constructed making a total of 25 statements which respondents were asked to rate on a one to five point scale: strongly agree - 5, agree - 4, undecided - 3, disagree - 2, strongly disagree - 1. Ratings of the respondents on each item in the familial-cultural scale were summed to determine percentage distribution of responses on each item. Mean ratings were obtained both to determine the mean attitudinal position and as a basis for determining amount and direction of variance in the respondents' attitudes toward the statements.

Higher ratings indicated that women held strongly the familial-cultural variables, i.e., were more traditional and conservative. Lower scores indicated that women held less strongly the familial-cultural variables or were less traditional and more modern. The identified cultural values were Parental Roles, Authority, Community Participation, Home-making and Familism.

### Reliability Analysis for the Familial-Cultural Scale

Reliability analysis provides a means to evaluate the level of consistency of a measuring device. This consistency reflects the degree to which the device may be considered stable or be expected to yield similar results when repeated under similar circumstances. The importance of reliability is that it gives to the researcher confidence that variations in his data are not the result of imperfections in the measuring instrument itself. It is expressed as a co-efficient. The lower the reliability of the measuring instrument, the greater the chance of fluctuations we can expect in the scores of the subjects.

In this study, the 25 items representing the five selected cultural variables were developed by the researcher, so it was necessary to test the reliability of the items in the scale. For the analysis, inter-item correlation, corrected item-total correlation and reliability co-efficients were obtained.

Inter-item correlation expresses the degree of relationship between two items or the amount that two items have in common. Tables 3.2-3.6 show inter-item correlation for the familial-cultural scale.

Corrected item-total correlation for the familial-cultural scale. The corrected item-total correlation indicates how each item contributes to the total of the items. The higher the correlation, the more each item contributes to the

Table 3.2 Inter-item correlation for the Parental Role Scale n=99

	1	2	3	4	5	6
1	1.00000					
2	0.46601	1.00000				
3	0.28634	0.40618	1.00000			
4	0.37011	0.32690	0.31807	1.00000		
5	0.40938	0.41717	0.41960	0.31398	1.00000	
6	0.39070	0.36812	0.39814	0.39964	0.50979	1.00000

Key: 1 - Home Place for Women

2 - Father Provider

3 - Mother Responsible Childcare

4 - Good Wife Not Find Fault With Husband

5 - When Father Gone Son Take His Place

6 - Strict Parents Rear Best Children

Table 3.3 Inter-item correlation for the Authority Scale n=99

	1	2	3	4	5
1	1.00000				
2	0.44826	1.00000			
3	0.31839	0.42568	1.00000		
4	0.44601	0.50014	0.54111	1.00000	
5	0.50593	0.42928	0.52408	0.58206	1.00000

Key: 1 - Father

2 - Men Superior

3 - Educated Wife Tries to Boss the Husband

4 - Ideal Marriage Husband Wears Pants

5 - Father Responsible Behavior Family

Table 3.4 Inter-item correlation for the Community Participation Scale n=99

	1	2	3	4
1	1.00000			
2	0.38209	1.00000		
3	0.31932	0.50324	1.00000	
4	0.49216	0.60930	0.67751	1.00000

Key: 1 - Homemaker Not Have Tasks Out of Home

2 - Waste of Time For Women

3 - Visit Family Best Entertainment for Women

4 - Men Attend All Meetings Alone

Table 3.5 Inter-item correlation for the Homemaking Scale n=99

	1	2	3	4	5
1	1.00000				
2	0.61836	1.00000			
3	0.35253	0.44299	1.00000		
4	0.33266	0.31643	0.26100	1.00000	
5	0.25452	0.42915	0.30051	0.24230	1.00000

Key: 1 - Cook, Clean, Childcare, Woman Work  
 2 - Meet Husband, Child Needs, Not Her Own  
 3 - Husband Lose Respect if Helps Home  
 4 - Place Clean Rather Than Center Family  
 5 - Wife Limit Tasks to Husband and Child

Table 3.6 Inter-item correlation for the Familism Scale n=99

	1	2	3	4	5
1	1.00000				
2	0.52284	1.00000			
3	0.44909	0.49173	1.00000		
4	0.23218	0.14001	0.27461	1.00000	
5	0.32315	0.18949	0.24543	0.20589	1.00000

Key: 1 - Only Place to Find Help

2 - Family Needs Before Her Own

3 - Relatives Live With if in Need

4 - Married Child Lives With Parents

5 - Godparents Important to Family

Table 3.7 Corrected item-total correlation for the Familial-Cultural scale.

Scale Item	Corrected Item-Total Correlation
<b>Familial-Cultural scale</b>	
<b>Parental Roles</b>	
Home Place for Women	0.537
Father Provider	0.555
Mother Responsible Childcare	0.502
Good Wife Not Find Fault with Husband	0.478
When Father Gone Son Take His Place	0.579
Strict Parents Rear Best Children	0.587
<b>Authority</b>	
Father Authority	0.548
Men Superior	0.573
Educated Wife Tries to Boss Husband	0.581
Ideal Marriage Husband Wears Pants	0.678
Father Responsible Behavior Family	0.661
<b>Community Participation</b>	
Homemaker Not Have Tasks Out of Home	0.462
Waste of Time for Women	0.600
Visit Family Best Entertainment for Women	0.587
Men Attend All Meetings Alone	0.751
<b>Homemaking</b>	
Cook, Clean, Childcare Woman Work	0.539
Meet Husband-Child Needs - Not Her Own	0.657
Husband Lose Respect if Helps Home	0.466
Place Clean Rather Than Center Family	0.386
Wife Limit Tasks to Husband and Child	0.415
<b>Familism</b>	
Only Place to Find Help	0.565
Family Needs Before Their Own	0.478
Relative Live With if in Need	0.536
Married Child Lives With Parents	0.290
Godparents Important to Family	0.340

reliability of the variable. Table 3.7 shows corrected item-total correlation for the familial-cultural scale.

Table 3.8 shows reliability coefficient for the familial-cultural scales. The alphas for the scales range from 0.816 for the Authority scale to 0.676 for the Familism scale. The Parental Roles, Community Participation and Homemaking scales have an alpha coefficient of 0.785, 0.770 and 0.723 respectively. The higher the reliability coefficient, the lower the chances of error of measurement in the scale.

Table 3.8 Reliability coefficient for the familial-cultural sub-scales.

<u>Familial-Cultural scale</u>	<u>Alpha Coefficient</u>
Parental Roles	0.785
Authority	0.816
Community Participation	0.771
Homemaking	0.723
Familism	0.675

#### Administration of the Questionnaire

The questionnaire was prepared in English and Spanish, and tested with 15 women who were not participating in the final study. As a result of the testing, a change was made in the order of its parts. The part that sought information about the personal characteristics of the respondent, originally the first part, was made the second part. It was observed that respondents objected to giving personal information at the beginning of the interview. When it was changed so that they first answered questions about participation in educational programs and their learning interest, they were more free about answering personal questions later in the

interview.

Interviews were conducted with the women in their homes. In the cases where they had a telephone, they were contacted the day before to indicate that a person would be visiting them the next day for the interview. In cases where no telephone was available, the interviewer visited without a previous call. In some cases the family had moved or was not at home. Very few of the selected women refused to participate in the study. When the women were not found, interviewers visited two more times and if they were not found, names from the secondary lists were substituted. Data were obtained from 99 completed questionnaires. All information was coded for a total of 266 items from each questionnaire.

#### Procedures for Statistical Analysis

The coded data were transferred to four decks of standard column IBM punch cards and machine tabulated at the Computation Center at Iowa State University.

Sums, frequency counts, percentages and means with standard deviation were obtained.

To determine the degree and type of relationship between the independent and dependent variables, the Pearson product-moment correlation coefficient was used. In the Pearson correlation, the closer the correlation is to 1 or -1, the more accurately we can predict one variable by means of the other. Correlation coefficient is the mathematical way to express the degree of relationship between two variables or the amount that two variables have in common. Correlations

are usually interpreted with reference to their statistical significance. The statistical significance describes whether or not the correlation obtained is different from zero at a given level of confidence. If the correlation is not significantly different from zero, then it is assumed that no relationship exists between the variables. When the correlation coefficient is high and is shown to be statistically significant, we have some confidence that a predictable relationship exists between the variables correlated. The .05 level was selected as the appropriate level of statistical significance in the study (see Table 4.16).

## CHAPTER IV

### ANALYSIS OF THE DATA

#### Introduction

For the purposes of reporting the research data and its analysis, this chapter is divided into five parts: 1) characteristics of the respondents, 2) participation in community organizations, 3) participation in adult education programs, 4) attitudes relating to familial-cultural variables, and 5) statistical analysis of relationships posed in the hypotheses. The analysis was conducted to determine to what extent the familial-cultural variables were prevalent for the respondents and the relationships between these variables and the women's participation in adult education programs.

#### Characteristics of the Respondents

To determine the characteristics of the respondents in the study and to further determine how those characteristics relate to their holding of the traditional familial-cultural variables, and how those variables, in turn, relate to participation in adult education programs, women were identified by age, marital status, education, work outside the home, time of residence in the same community and their current annual family income.

The sample consisted of 99 Spanish-speaking women living

in four different communities, each in a different county in Iowa. It included females over 16 years of age who had assumed the role of mother, wife or female head of a household, married or not, working in or outside the home, and having the responsibilities and carrying on the tasks traditionally ascribed to mature females in Spanish-speaking culture.

Other characteristics such as respondents' birthplace, number of children, occupation and their mates' education and jobs were included to further provide a picture of the participants and their families.

Two-thirds (66.6 percent) of the respondents in the study were born in four states of the nation; 39.4 percent were born in Iowa, 20.2 percent in Texas, 4.0 percent in Illinois and 3.0 percent in Minnesota. Nearly one-fifth (19.2 percent) were born in Mexico. Two percent did not reveal their place of birth; and five were born in other states and in other Spanish-speaking countries. Table 4.1 shows number and percentage distribution of the respondents by place of birth.

Table 4.1 Distribution of respondents by place of birth

Place	Number	Percentage of total
Iowa	39	39.4
Texas	20	20.2
Mexico	19	19.2
Illinois	4	4.0
Minnesota	3	3.0
Michigan	1	1.0
Argentina	1	1.0
Aruba	1	1.0
Colombis	1	1.0
Colorado	1	1.0
Cuba	1	1.0
Missouri	1	1.0
Nebraska	1	1.0
New Mexico	1	1.0
Puerto Rico	1	1.0
No answer	<u>2</u>	<u>2.0</u>
Total	99	97.8*

\*Due to rounding, table does not equal 100 percent.

Approximately three-fourths of the respondents were born in the United States, and one-fourth in Mexico and other Spanish-speaking countries.

The mean number of children for the respondents in the study was nearly five (4.9) children, with only two women reporting no children, nine women reporting only one and ten women reporting 10 or more children each. More than half (53.6 percent) of the women reported two, three, or four children each. Table 4.2 shows number and percentage distribution of the respondents by number of children.

Table 4.2 Distribution of repondents by number of children

Number of children	Number of respondents	Percentage of total
0	2	2.0
1	9	9.1
2	19	19.2
3	18	18.2
4	16	16.2
5	6	6.1
6	7	7.1
7	5	5.1
8	3	3.0
9	2	2.0
10	3	3.0
11	4	4.0
12	2	2.0
13	1	1.0
No response	2	2.0
Total	99	100.0

Mean - 4.909

All of the respondents were homemakers. More than half (58.6 percent) reported that as their principal occupation; another 10 percent have worked principally as babysitters and the rest of the group (30 percent) have other principal occupations such as secretarial, nurse, sales, seamstress and others. Table 4.3 shows percentage distribution of respondents by principal occupation.

More than half of the respondents' mates (53.0 percent) had some type of industry, business or construction related job; 5 percent owned businesses and surprisingly, only 4 percent were reported to be farm laborers. Almost one-third (31.3 percent) of the respondents reported "other occupations" (13.1 percent) or provided no response at all (18.2 percent) for this question. Table 4.4 shows number and percentage distribution of the respondents by their mates' occupations.

Table 4.3 Distribution of respondents by principal occupation

Occupation	Number	Percentage of total
Homemaker	58	58.6
Babysitter	10	10.1
Secretary	4	4.0
Paraprofessional	4	4.0
Nurse	3	3.0
Sales	3	3.0
Other professions	3	3.0
Shop owner	2	2.0
Seamstress	1	1.0
Domestic	1	1.0
Teacher	1	1.0
Other	8	8.0
No response	<u>1</u>	<u>1.0</u>
Total	99	99.7*

\*Due to rounding, total does not equal 100 percent.

Table 4.4 Distribution of respondents by mates' occupation

Occupation	Number	Percentage of total
Industry and business	43	43.4
Construction	10	10.1
Business, industry owner	5	5.1
Farm labor	4	4.0
Transportation	1	1.0
Office, clerical, sales	1	1.0
Executive, managerial	1	1.0
Other	13	13.1
No response	<u>18</u>	<u>18.2</u>
Total	99	96.9*

\*Due to rounding, total does not equal 100 percent.

Table 4.5 shows number and percentage distribution of the respondents by age, marital status, work outside the home, time of residence in present town and current annual family income. Approximately one-third (36.3 percent) of the respondents were in the active childbearing and child rearing age brackets; 10 percent were 24 years and under, 26.3 percent were between 25 and 34 years of age. A slightly larger group (38.4 percent) were between 35 and 49 years, which could

Table 4.5 Distribution of respondents by age, marital status, time of residence, and annual income

	Number	Percentage of total
<u>Age of respondents (n=99)</u>		
16-24 years	10	10.1
25-34 years	26	26.3
35-49 years	38	38.4
50-59 years	17	17.2
60 and over	7	7.1
No response	<u>1</u>	<u>1.0</u>
	99	100.0
<u>Marital status</u>		
Single	4	4.0
Married	74	74.7
Separated	6	6.1
Divorced	8	8.1
Widowed	<u>7</u>	<u>7.1</u>
	99	100.0
<u>Work outside the home</u>		
Yes	33	33.4
No	62	62.6
No response	<u>4</u>	<u>4.0</u>
	99	100.0
<u>Time of residence in same town</u>		
1 to 4 years	14	14.2
5 to 10 years	21	21.2
More than 10 years	63	63.6
No response	<u>1</u>	<u>1.0</u>
	99	100.0
<u>Current annual income</u>		
Less than 3,000	7	7.1
3,000 - 5,999	20	20.2
6,000 - 9,999	28	28.3
10,000 - 14,999	24	24.2
15,000 - 19,999	9	9.1
20,000 and above	4	4.0
Don't know	2	2.0
No response	<u>5</u>	<u>5.1</u>
	99	100.0

be considered as the post-child-bearing and most active child-rearing age. Seventeen respondents were between 50 and 59 years and seven respondents were 50 years and over.

All except four of the respondents had been married. Three-fourths (74.7 percent) of them were married at the time of the study, 6.1 percent were separated, 8.1 percent were divorced, 7.1 percent were widows and 4 percent had never been married. Thirty-three percent had held a job outside the home.

Most (84.8 percent) of the respondents have lived in the same town more than five years; 63 percent have lived there more than ten years and 21 percent have lived there from five to ten years. Only fourteen percent have lived there less than five years.

More than one-fourth (27.3 percent) of the respondents' families report current annual family incomes of less than \$6,000 per year; 7.1 percent have less than \$3,000 and 20.2 percent have incomes from \$3,000 to \$5,999. Another quarter (28.3 percent) have incomes of \$6,000 to \$9,999 and another quarter (24.2 percent) have incomes of \$10,000 to \$14,999. About one-eighth (13.1 percent) report family incomes above \$15,000 per year; 9.1 percent between \$15,000 and \$19,999 and 4.0 percent of \$20,000 or above. Seven respondents did not know or did not report their family incomes.

With these data we can conclude that nearly three-fourths of the respondents in the study (71.6 percent) were born in the United States while fewer than one-fourth (24.2 percent)

were born in Mexico or other Spanish-speaking countries. More than five of every six of them had lived in the same town five years or more. It is evident that in general they are not newcomers to their present places of residence. However, they have not gone very far in their years of formal schooling. Sixty percent of the women and 45 percent of their mates reported less than high school education. Approximately one-fourth (26.3 percent) of the women and very slightly more (28.3 percent) of their mates had completed high school while another 3 percent of the women and 2 percent of their mates had attended vocational and technical schools. Approximately 4.0 percent of the women and 5.0 percent of their mates had some years of college and 6 percent of the women and 4 percent of their mates had earned college degrees.

Table 4.6 shows distribution of the respondents and their mates by years of school completed.

Three fourths (74.8 percent) of the women were below 49 years of age or what is the principal period of childbearing and child-rearing. It is possible to suggest that these women have stayed at home taking care of the house and the children, and stayed away from educational opportunities and community contacts.

More than half of the respondents (55.6 percent) had an annual income of \$9,000 or less. It is evident that with the low educational level of both respondents and their mates with more than 60 percent of the women not working outside the home, and with an average number of children of nearly

Table 4.6 Distribution of respondents and their mates by years of school completed

Years of school completed (n=99)	Number	Percentage of total
<u>Respondents</u>		
Less than high school	60	60.6
High school	26	26.3
Vocational or technical	3	3.0
Some years of college	4	4.0
College	6	6.1
Total	99	100.0
<u>Respondents' mates</u>		
Less than high school	45	45.5
High school	28	28.3
Vocational or technical	2	2.0
Some years of college	5	5.1
College	3	3.0
No response	16	16.1
Total	99	100.0

five, the income level is low and inadequate to meet the needs of the family and enable them to move upward.

#### Participation in Community Organizations

Research on participation of the disadvantaged in community organizations suggests that low socio-economic groups are predominantly nonparticipants in community organizations and their educational attainment seems to have great impact on the difference in the rate of participation.<sup>1</sup> It also suggests that individuals with low socio-economic status and little formal education prefer informal rather than formal participation and tend to affiliate with groups such as ethnic organizations, church, family groups, or groups related to their jobs.<sup>2</sup>

<sup>1</sup>Johnstone and Rivera, op. cit., p. 119.

<sup>2</sup>Jack London, op. cit., p. 147.

In the case of Spanish-speaking women, the literature suggests that traditional patterns of behavior discourage them from participation in activities outside the family circle or kinsgroup.<sup>3</sup> In this study, respondents' participation was explored to determine what relationship existed between participation and cultural influences.

To measure respondents' participation in community groups or organizations, nine community groups were selected and respondents were asked to respond in terms of which of the groups they participated in and how frequently they attended meetings in such groups. Participation in community organizations scores indicated the percentage of women participating in each class of community organization and the frequency of their participation.

Table 4.7 shows distribution of respondents according to percent participating in community groups or organizations and frequency of participation. It shows that 31.1 percent of the respondents participated in family groups, followed by church groups with 29.3 percent of women participating. The third highest group was the parent-teacher organizations with 26.3 percent and the neighborhood groups with 13.1 percent. It is evident from these data that the groups in which women participated most frequently were family and church groups, though a majority did not participate in either.

The third group in which women participated was the

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<sup>3</sup>Arthur J. Rubel, op. cit., p. 67.

Table 4.7 Percentage distribution of respondents by participation in community groups or organizations and frequency of participation.

Groups or Organization in the community	Percentage who participate n=99	Frequency of participation					Never attend	No response
		Once a week	Every two weeks	Every three weeks	Every four weeks	Every week		
Family groups	31.1	9.0	7.1	0	7.1	74.7	2.0	
Church groups	29.3	16.1	4.0	1.0	7.1	69.7	2.0	
Parent-teacher organizations	26.3	3.0	1.0	2.0	17.2	72.7	4.0	
Neighborhood groups	13.1	6.1	2.0	1.0	3.0	98.9	1.0	
Ethnic groups	11.1	4.0	1.0	3.0	5.1	87.9	1.0	
Recreational groups	10.1	2.0	5.1	2.0	2.0	93.9	0	
Labor union groups	7.1	3.0	1.0	0	5.1	90.9	0	
Women's groups	6.1	1.0	5.0	0	0	93.9	0	
Political groups	5.1	0	3.0	0	2.0	92.9	2.0	
Other groups	6.1	1.0	2.0	0	3.0	90.9	3.0	

parent-teacher organizations. The percentage of participation (26.3 percent) is equivalent to slightly more than one-fourth of the sample. Participation in school and child-related activities is seen as an activity for women in Spanish culture. In spite of that, however, nearly three-fourths of the women reported that they never participated in these activities.

The groups which rank lowest in participation are women's clubs with 6.1 percent and political groups with 5.1 percent. This supports the observation that social club participation is not an approved activity for women in Spanish culture. There is a common belief that participation in social clubs was inappropriate as it provided opportunity for women to get together with other women to converse and learn "some facts of life she ought not to learn and she might even seek the company of other males."<sup>4</sup> Participation in politics is generally seen as a matter for men and not for women.

Data on frequency of participation showed that the church is the most frequently visited place with 16.1 percent of women attending once in a week, 4.1 percent attending every two weeks and 7.1 percent attending only once every four weeks. Though the family group is the group in which most women participate (31.1 percent), the visits to the family are more sparse with only 9.1 percent visiting the family every week, 7.1 percent every two weeks, none every three

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<sup>4</sup>Rubel, op. cit., p. 67.

weeks and 7.1 percent every month. About 17.2 percent of the women reported attending parent-teacher meetings every month, 3.1 percent attended every week, 1.0 percent every two weeks and 2.0 percent every three weeks. Presumably this participation involved individual conferences as well as formal association meetings.

#### Participation in Adult Education

Evidence on cultural influences in participation could provide scientific basis for planning and developing programs that could attract Spanish-speaking women to participate in educational opportunities, upgrade their educational level and consequently improve their socio-economic situation in line with their cultural values. This study explored women's awareness of the adult education programs, communication channels where they receive information, courses they have attended and reasons they reported for participating or not participating in adult educational activities.

To measure respondents' participation in adult education programs a list of 12 courses related to general education and a list of 18 courses related to home and family life education were developed and respondents were asked to respond in terms of which of the courses they had participated in during the past 12 months and how frequently they had attended the classes. Participation scores represent both the percentage of women who participated in the 12 courses related to general education and the 18 courses related to home and family life during the past twelve months and the frequency of their participation.

Respondents were first asked if they were aware of any adult education courses or activities and the location where they were conducted in their communities. Nearly half of the respondents (53.5 percent) answered that they were aware, and gave some of the locations where such activities were conducted, such as the community college and community center. Respondents reported that they had learned about the courses through a friend (25.3 percent), newspapers (20.2 percent), newsletters (9.1 percent), and relatives (3.0 percent).

They were then asked if they were participating or had participated during the past 12 months in adult education courses or activities and the frequency of their participation. Courses were divided into two groups: those related to upgrading their basic education level and those related to home and family living. Table 4.8 shows the percentage distribution of the respondents who were participating or had participated in educational programs or activities during the last 12 months and the frequency of participation. The table shows that only 4.0 percent of the participants were taking high school completion courses and 5.0 percent had participated in such courses during the last 12 months. The same percentages are reported for English as a second language. Also 5.1 percent of the respondents were receiving some type of training in their jobs. A large majority of the women had not been participating, at least during the year covered by the study, in any of these forms of adult education.

Table 4.9 shows percentage distribution of respondents

Table 4.8 Percentage distribution of respondents by participation in adult education programs or activities and frequency of their participation

Education programs or activities	Currently participating	Have participated in past 12 mos. or less	Attended 10 classes or less	Attended more than 10 classes
High school completion	4.0	5.0	0	5.1
English as a second language	4.0	5.1	1.0	3.0
Secretarial or general office	1.0	3.0	0	2.0
Sales training	0	1.0	0	0
Nursery assistant training	2.0	1.0	0	2.0
Practical nurse training	0	2.0	1.0	1.0
Vocational and technical	1.0	0	1.0	1.0
Paraprofessional training	0	2.0	1.0	
Two year college	1.0	2.0	0	2.0
Professional courses (college)	0	0	0	0
On-the job training	5.1	1.0	0	4.0
Professional improvement	3.0	1.0	0	4.0
Others	1.0	0	0	0

Table 4.9 Percentage distribution of respondents by participation in home and family life education programs or activities and frequency of their participation

Programs or activities related to home and family life	Currently Participating	Have participated in past 12 months	Attended 10 classes or less	Attended more than 10 classes
Food selection and preparation	1.0	8.1	7.1	1.0
Canning and food preservation	1.0	2.1	2.0	0
Food buymanship and shopping skills	1.0	3.0	2.0	0
Physical fitness and weight control	2.0	4.0	1.0	2.0
Husband/wife relationship	1.0	0	1.0	0
Parent/child relationship	2.0	2.0	2.0	0
Prenatal and child care	0	3.0	3.0	0
Buying textiles and clothing	1.0	0	1.0	0
Selection of clothing accessories	1.0	0	1.0	0
Sewing classes	3.0	3.0	2.0	2.0
Money management	0	1.0	1.0	0
Use of credit	0	1.0	1.0	0
Selection of furniture and equipment	0	1.0	1.0	0
Home improvement and decorating	2.0	0	1.0	0
Sanitation and insect control	1.0	1.0	1.0	1.0

Table 4.9, Continued

Programs or activities related to home and family life	Currently participating	Have participated in past 12 months	Attended 10 classes or less	Attended more than 10 classes
Health and the family	3.0	3.0	2.0	2.0
Safety in the home	1.0	0	1.0	1.0
Family planning and birth control	1.0	3.0	2.0	1.0
Others	1.0	0	1.0	0

participating in those programs related to home and family living. It showed that only 3.0 percent of the respondents were participating in sewing and health programs respectively. Two percent of the respondents were participating in each of three other programs: physical fitness, parent-child relationships, and home improvement. Eight percent had participated in food preparation programs during the last 12 months, 4.0 percent had participated in physical fitness and 3.0 percent had participated in each of five other courses: food buymanship, prenatal care, sewing classes, health and family planning.

Only in two of the programs, sewing and health, were 3.0 percent of the participants currently taking classes. In the rest of the programs for 12 different courses, respondents attended the first classes and dropped before they got to the tenth class.

These data show the extremely low participation level of the respondents in the study in two categories of educational programs; those to upgrade basic educational levels and those related to home and family living. Percentages of participation were slightly higher in courses to upgrade their basic education level.

Respondents in the study who had not participated in any adult education courses or activities during the last 12 months were asked to select from sixteen selected items which of them could express better their most important reasons for not participating in adult education courses or activities.

Table 4.10 shows percentage distribution of the respondents according to their important reasons for not participating in adult education programs. Twenty-two percent of the women did not participate because they did not know about the courses, followed by 21.2 percent of the women who indicated that it was most important for them to stay at home with the children, 15.2 percent knew about the activity but thought it was not for them, and 14.1 percent thought there was a fee and they couldn't afford it. Only two percent indicated as the main reason that their husbands did not like them to attend courses, 2 percent did not know the place where the activity was held and 3 percent indicated they did not need to know what was offered in the course.

These data showed that the most important reason of the respondent, other than not knowing about the courses, was the importance of staying at home with the children. This finding supports the concept of familism suggested to be prevalent in Latin American cultures where the needs of the family supersede the needs of each individual member,<sup>5</sup> and because of the mother's family orientation the family captured her interests, her daily life activities and even her freedom and her initiative to make decisions.<sup>6</sup>

The third reason expressed by the respondents for not participating in adult education programs was that they knew about the activities but thought they were not for them. This

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<sup>5</sup>Grebler, Moore and Guzman, op. cit., p. 351.

<sup>6</sup>Ibid., p. 352.

Table 4.10 Percentage distribution of respondents by reasons given for not participating in adult education programs.

Reasons for not participating	n=99	Percentage
1. Didn't know about any adult education activity.		22.2
2. It was most important for me to stay at home with my children.		21.2
3. Knew about the activity, but thought it was not for me.		15.2
4. Thought there was a fee, and couldn't afford it.		14.1
5. I did not have transportation to go.		13.1
6. I don't know the language.		11.1
7. I don't like to leave my children with other persons while going to any activity outside my home.		10.1
8. I did not have a person or babysitter to stay with the children.		9.1
9. The courses have not been of interest to me.		8.1
10. My husband doesn't like me to go out alone.		7.1
11. I was too tired to go out.		7.1
12. The courses are offered very far from my home.		6.1
13. I did not need to know what was offered in the course.		3.0
14. Did not know the place where the activity was held.		2.0
15. My husband doesn't like me to attend courses.		2.0
16. Others		7.1

suggests that recruitment procedures, invitations or program promotions should carry more direct messages so that respondents may understand they can participate or that the programs have been developed for them. Fourteen percent thought there was a fee for the courses and they could not afford it, a concern that is very legitimate when more than sixty percent of the sample do not hold a job outside the home and are dependent on the husband's often severely limited earnings to meet the needs of the family. They need to know of the many courses that are available without charge to participants.

Respondents who have participated in any adult education programs during the last 12 months were asked to select from 18 selected statements, which of those represented the most important reasons for them to have participated in adult education programs.

Table 4.11 shows the percentage distribution of the respondents according to their reasons for participating in educational programs. It showed that 21 percent of women expressed, as an important reason, the desire to learn something new, 19.2 percent the desire to improve their education, 15.2 percent the desire to improve themselves, and 13.1 percent the desire to talk with other people. Only 4.0 percent expressed that they participated in adult education to learn new skills, to solve their problems, or to get recognition from their friends; only 3.0 percent participated with the purpose of completing their high school education.

Though high school completion and English as a second

Table 4.11 Percentage distribution of respondents by reasons for participation in adult education programs

Reasons to participate	n=99 Percentage
1. Desire to learn something new.	21.2
2. Desire to improve my education.	19.2
3. Desire to improve myself.	15.2
4. Desire to learn to read and write in English.	13.1
5. Desire to talk with other people.	11.1
6. Improve my English.	10.1
7. Desire to be a better mother.	10.1
8. Desire to learn new skills to find a job.	8.1
9. Desire to learn new practices to apply in my home.	7.1
10. Desire to learn to be in a group of people.	7.1
11. Desire to learn new skills to improve my present job.	6.1
12. Desire to get away from the housework for a few hours.	6.1
13. Desire to be a better citizen.	6.1
14. Desire to learn new skills to help children with school assignments.	6.1
15. Desire to learn new skills to solve my problems.	4.0
16. Desire to get recognition from my friends and relatives.	4.0
17. Complete high school education.	3.0
18. Others	4.0

language were the two most common programs in which respondents were participating or had participated, the important reasons they expressed for this participation were most related to improving themselves, to be better mothers and to learn something new, and the least important reason expressed was to complete their high school education. This suggests that personal improvement is much more highly valued than the completion of high school and obtaining the high school diploma. It is possible to suggest that high school graduation is not seen as an end in itself but as a way to upgrade their education and be a better person, mother, or citizen.

In order to identify the educational interests of the respondents they were asked to check which subjects or programs they would like to learn more about. Table 4.12 shows the percentage distribution of respondents according to subjects they selected. In the list of subjects or programs related to upgrading their basic educational level, the program with the highest ranking, 25.3 percent, was high school completion. Even though the respondents do not appear to see the high school diploma as an important reason to participate, they see the need to upgrade their basic education, as a way to improve themselves and their situations. The second subject mentioned was English as a second language--23.2 percent. This finding suggests that the respondents in the study, even though nearly 75 percent were born in the United States, still see the need to improve their English skills. It is possible that this is because they have stayed at home taking care of

Table 4.12 Percentage distribution of respondents by subjects they would like to learn more about.

Would like to learn more about	n=99	Percentage
<b>General adult education</b>		
1. High school completion		25.3
2. English as a second language		23.2
3. On-the-job training		16.2
4. Practical nurse		11.1
5. Sales training		8.1
6. Two-year college		7.1
7. Professional courses		7.1
8. Secretarial, general office		6.1
9. Para-professional training		6.1
10. Vocational and technical		5.1
11. Professional improvement		4.0
<b>Home and family living</b>		
1. Sewing classes		28.3
2. Physical fitness, weight control		26.3
3. Canning and food preservation		22.2
4. Food selection and preparation		21.2
5. Home improvement, decorating		20.2
6. Parent/child relationship		16.2
7. Health of the family		15.2
8. Food buymanship, shopping		15.2
9. Husband/wife relationship		14.1
10. Sanitation, insect control		11.1
11. Buying textiles and clothes		10.1
12. Selection of furniture		10.1
13. Money management		10.1
14. Prenatal and child care		9.1
15. Use of equipment		9.1
16. Selection of clothing, accessories		8.1
17. Safety in the home		8.1
18. Family planning/birth control		6.1
19. Use of credit		5.1
20. Other courses		5.1

the children, participating in family group meetings or attending church, where most of the conversations probably were in Spanish, and their contacts and exposure with Anglo women or other groups have been very limited. Sixteen percent of the respondents would like to learn more on their jobs. This suggests that the 33 percent of the sample who hold jobs want to learn more to improve their skills and they want to continue receiving more training.

Subjects with the lowest ranking were professional improvement (4.0 percent) and vocational and technical (5.1 percent). It is understandable that not having the educational requirements to participate in these types of courses the respondents would not elect to learn about them.

In those subjects related to home and family living, the one with the highest ranking was sewing (28.3 percent) followed by physical fitness and weight control (26.3 percent). Canning and food preservation and food selection and preparation followed with 22.2 percent and 21.2 percent respectively. These data suggest that the respondents would like to learn more in those areas of work which are defined as female tasks. Physical fitness seems also to be important.

Subjects with lowest ranking are family planning (6.1 percent) and use of credit (5.1 percent). It is likely that religious and other cultural factors, though not measured in the study, may be involved here. Further, in a male-oriented society, women do not take too much part in making decisions about the number of children they want nor are they much in-

volved in decisions about spending money when it is the male who provides for the needs of the family.

To explore the places where it would be most convenient to participate in any subjects or education activities, they were asked to check from a list of methods and community institutions which were most convenient for them. Table 4.13 shows the percentage distribution of locations the respondents identified as most convenient for them to attend. It shows that 30.3 percent of the respondents said the adult education center is the most convenient. It was followed by the community college (19.2 percent) and the public schools (17.2 percent). The libraries were mentioned by 16.2 percent of the respondents. It seems to suggest that those places related to formal learning situations are more accepted or have more credibility for the women than less formal settings. Informal learning activities in informal learning situations could be seen as social activities rather than learning activities.

This is again shows in the low ranking of the civic and cultural center as places for learning. Only 3.0 percent of the respondents indicated they would go to these places. They were perceived as places for cultural and social activities. Correspondence, university and home economics clubs also obtained low rankings of 4.0 and 5.0 percent respectively.

The respondents were also asked to give the reasons why they might participate in any of the courses mentioned through the study. Four general statements were presented for them to select from. Table 4.14 shows percentage distribution of

Table 4.13 Percentage distribution of respondents by locations identified as most convenient for them to attend if participating in adult education activities.

Methods or institutions	n=99	Percentage
1. Adult education center		30.3
2. Community college		19.2
3. Public school		17.2
4. Libraries		16.2
5. Church		12.1
6. Aide		11.1
7. Newsletter		10.1
8. Cooperative extension service		8.1
9. YMCA-YWCA		8.1
10. Private teacher		8.1
11. Radio and TV		6.1
12. Home economics clubs		5.1
13. Vocational and technical school		5.1
14. University		4.0
15. Correspondence		4.0

Table 4.14 Percentage distribution of respondents by reasons for possible future participation in adult education courses or activities.

Would be more concerned with	n=99	Percentage
1. To improve myself		29.3
2. To learn different things to improve the situation at home		22.2
3. To be able to communicate with other people.		16.2
4. To find a job or get a better one		15.2

respondents according to reasons they gave for possible future participation in adult education courses or activities. It shows that 29.3 percent of the respondents indicated they would be more concerned with improving themselves, 22.2 percent with learning different things to improve the situation at home, 16.2 percent with being able to communicate with others and 15.2 percent with finding a job or get a better one.

Again the data suggest that the respondents saw the need to improve themselves as their main concern if they were going to participate in educational programs. Further research will be needed to identify those areas of personal improvement the respondents might be more interested in. This also suggests that for this group of respondents, subject matter, knowledge and skills might not be the best motivation to attract them to participate, except for sewing and food preparation which they were most interested in learning more about. It might also suggest that courses in self-awareness could raise their level of aspirations and their feelings about themselves and their roles as mothers and as individuals. Courses in child development could help them to be better and feel better as mothers; courses in assertiveness could aid them to see themselves as individuals with their own rights; and other courses which could help them to get the qualifications necessary for further advanced educational opportunities could enable them to move ahead in American society.

Sixteen percent indicated they would be more concerned

with being able to communicate with other people. Undoubtedly improving their English language skills could encourage and motivate them to participate more actively in groups and educational programs where they might express themselves more fully and be less inhibited because of their language limitations.

The lowest ranked reason they gave for possible future participation in adult education was to find a job or get a better one. It is logical that until they can feel better about themselves, improve their knowledge and skills in different aspects of their daily life and improve their communications skills they will not be able to get a promotion on their job or get a better one.

#### Familial-Cultural Variables

Little research has been done showing the effect of culture on adult education but that little research suggests that significant relationships exist between adult behaviors and cultural patterns.<sup>7,8,9</sup> With that contention in mind and for the purpose of the study, five main cultural variables which characterized the Spanish-speaking family were identified from the literature and confirmed through personal experience of the researcher. The variables were somewhat

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<sup>7</sup>Harry L. Miller, op. cit.

<sup>8</sup>Anderson and Niemi, op. cit.

<sup>9</sup>Edmund de Brunner, op. cit.

similar to those identified by Thorp, et al.<sup>10</sup> and Rainwater and Handel<sup>11</sup> in their studies of Mexican-Americans and the working class respectively.

Review of the literature suggested that cultural patterns observed in the mother country start changing from traditional to less traditional as immigrants, in first and subsequent generations, socialize and are exposed to a new culture. Other variables such as education, time of residence, socio-economic status, age and others determine in some measure how these cultural patterns change. Thus, statements related to the five identified cultural variables were developed and a scale consisting of four to six items related to each variable was constructed. It consisted of a total of 25 statements each of which respondents were asked to rate on a five point scale: strongly agree - 5, agree - 4, undecided - 3, disagree - 2, strongly disagree - 1. Respondents' ratings were summed and distributed by number and percentage for each item on the familial-cultural scale. Mean ratings were then computed to represent the intermediate value of the ratings and as a base for determining amount and direction of variance in respondents' attitudes toward the statements.

Higher ratings indicated that women held more strongly the familial-cultural variables, i.e., were more traditional and conservative. Lower ratings indicated that women held less strongly the familial-cultural variables or were less traditional and more modern. The number of individual ratings on any one item ranged from a minimum of 1 to a maximum of 65.

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<sup>10</sup>Thorp, Meadow, Lennhoff and Satterfield, op. cit., pp. 404-412.

<sup>11</sup>Rainwater and Handel, op. cit.

Table 4.15 shows number and percentage distribution of the respondents by ratings on the Familial-Cultural Scale.

The Parental Role Scale consisted of six statements related to the various tasks ascribed to parents by culture and tradition. In the Spanish culture, the father is the head of the house and the main provider. The mother is the center of the house and her first duty is to serve the husband and rear the children.

More than half of the respondents (67.7 percent) agreed or strongly agreed<sup>12</sup> that "caring for the children is the mother's responsibility," (mean rating - 3.42). An even higher number (80.9 percent) agreed that "the father is the main provider," (mean rating - 3.83) and 56.5 percent agreed that "the house is the place for the woman" (mean rating - 3.35). This finding suggests that a large majority of the respondents in the study hold the traditional attitudes toward parents' roles where very defined divisions of labor and roles are assigned to family members.

More than half (54.6 percent) of the respondents disagreed and only one third (34.4 percent) agreed with the statement that "a good wife is not expected to find fault with her husband" (mean rating - 2.84). This finding suggests that most of the women in the study do not accept the traditional view that male behavior of whatever kind, should be accepted without finding fault. In regard to the relationship between parents and children, 53.6 percent of the respondents disagreed

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<sup>12</sup>In analyzing the ratings, both "agree" and "strongly agree" were counted as "agree." Similarly, both "disagree" and "strongly disagree" were counted as "disagree."

Table 4.15. Distribution of respondents by number and percentage of ratings on the Familial-Cultural Scale.

Parental Roles Statements	Strongly Agree-5		Agree-4		Unde- cided-3		Dis- agree-2		Strongly Disagree-1		Mean
	N	%	N	%	N	%	N	%	N	%	
1-the house is the place for women	14	14.1	42	42.4	11	11.1	21	21.2	10	10.1	3.35
2-the father is the main provider of the family	25	25.3	55	55.6	1	1.0	14	14.1	4	4.0	3.83
3-caring for the children is a responsibility of the mother	11	11.1	56	56.6	2	2.0	24	24.2	6	6.1	3.42
4-a good wife is not expected to find fault with her husband	9	9.1	25	25.3	9	9.1	38	38.4	16	16.2	2.84
5-when the father is not present, the older son should take his place	12	12.1	35	35.4	14	14.1	24	24.2	14	14.1	3.07
6-strict parents rear the best children	12	12.1	21	21.2	13	13.1	38	38.4	15	15.2	2.76
<b>Authority</b>											
7-the father is the ultimate authority in the house	14	14.1	39	39.4	7	7.0	25	25.3	14	14.1	3.14
8-men are superior to women	4	4.0	18	18.2	6	6.1	41	41.4	27	27.3	2.48
9-if the wife gets more education she will try to boss the husband	6	6.1	13	13.1	7	7.1	50	50.5	22	22.2	2.36
10-in an ideal marriage the husband wears the "pants."	8	8.1	33	33.3	9	9.1	34	34.3	13	13.1	3.01
11-the father assumes responsibility for the behavior of the family members in or outside the home	14	14.1	40	40.4	7	7.1	25	25.3	11	11.1	3.33
<b>Community Participation</b>											
12-a homemaker must not undertake tasks outside the home	3	3.0	12	12.1	6	6.1	57	57.6	19	19.2	2.34
13-participation in social and educational activities is a waste of time for the woman	2	2.0	3	3.2	7	7.1	65	65.7	22	22.2	1.97
14-visiting the family or relatives is the best entertainment for women	2	2.0	21	21.2	12	12.2	46	46.5	18	18.2	2.42
15-men should attend all meetings held in the community. He should go alone.	3	3.0	11	11.1	5	5.1	53	53.5	27	27.3	2.09

Table 4.15, Continued

Homemaking Statements	Strongly Agree-5		Agree-4		Unde- cided-3		Dis- agree-2		Strongly Disagree-1		Mean
	N	%	N	%	N	%	N	%	N	%	
16-cooking, cleaning and childcare are tasks for women	11	11.1	46	46.5	3	3.0	31	31.3	8	8.1	3.2
17-the homemaker's responsi- bility is to fulfill the demands of her husband and children rather than to her own needs	7	7.1	25	25.4	9	9.1	37	37.4	11	11.1	2.89
18-the husband loses respect from his family when he helps with the housework	6	6.1	6	6.1	4	4.0	62	62.6	21	21.2	2.13
19-the home is a place to keep clean rather than a center of family activity and recreation	3	3.0	19	19.2	2	2.0	55	55.6	19	19.2	2.37
20-a married woman is expected to limit her be- havior to tasks centering on her role as wife and mother	9	9.1	32	32.3	2	2.0	44	44.4	10	10.1	2.98
<b>Familism</b>											
21-the family is the only place a person can find help in case of serious need	17	17.2	24	24.2	2	2.0	49	49.2	7	7.1	2.94
22-a good mother always takes care of the needs and interests of her family, before taking care of her own	11	11.1	56	56.6	8	8.1	17	17.1	7	7.1	3.47
23-in case of need, relatives should be allowed to live with the family	18	18.2	53	53.5	17	17.2	10	10.1	1	1.0	3.77
24-when sons and daughters get married they should live with their parents for a while	8	8.1	9	9.1	9	9.1	47	47.5	26	26.3	2.25
25-godparents are important for the well-being of the family	16	16.2	43	43.4	13	13.1	22	22.2	3	3.0	3.59

while only 33.3 percent agreed that "strict parents rear the best children" (mean rating - 2.76). This suggests that traditional attitudes toward disciplinary practices in child-rearing may be changing.

The Authority Scale consisted of five statements related to the authority role of the father and the wife's position in the Spanish culture. Traditional the family members were expected to obey and respect the father without question. He was the one to discipline the children and assumed responsibility for the behavior of the family members; the mother was the mediator between the father's authority and the children.

More than half (53.5 percent) of the respondents agreed with the statement that "the father is the ultimate authority" (mean rating - 3.14) in the house and a slightly larger share (54.5 percent) agreed that "the father assumes responsibility for the behavior of the family members in or outside the home" (mean rating - 3.33). Forty-one percent agreed that "in an ideal marriage the husband wears the 'pants,'" (mean rating - 3.01). On the other hand, almost three-fourths of the respondents (72.7 percent) disagreed that "if the wife gets more education, she will try to boss the husband" (mean rating - 2.36); and two-thirds (68.7 percent) disagreed that "men are superior to women" (mean rating - 2.48). These findings suggest that these women do not consistently hold to the traditional attitudes about paternal authority and women's submissive role, while about half of them appear to hold the traditional belief that the father is the ultimate authority and is

responsible for the behavior of the family members, many more of them appear to reject the ideas that men are superior to women and if a woman gets more education she will try to boss the husband.

The Community Participation Scale consisted of four statements related to women's participation or involvement in social, religious, recreational and educational activities outside the home. Traditionally, the Spanish-speaking women's social relationships were limited to female activities, visits to relatives or to attending church. Contact with the outside world was very limited. When attending gatherings with her husband, the woman stayed with other women and the man met with other males. Each one was restricted by tradition in the choice of friends and recreation.

A higher percentage of the respondents disagreed with each of the statements of this scale. Almost nine-tenths (87.9 percent) of them disagreed that "participation in social and educational activities is a waste of time for women" (mean rating - 1.97); more than three-fourths (76.8 percent) disagreed that "a homemaker must not undertake tasks outside the home" (mean rating - 2.34); and four-fifths (80.5 percent) disagreed that "men should attend all meetings alone" (mean rating - 2.09). They also disagreed (64.7 percent) that "visiting the family is the best entertainment for women" (mean rating - 2.42). It is evident with these findings that in general, these women do not accept the traditional idea that women should stay in the home and that participation in

educational activities or meetings outside the home is a waste of time.

The Homemaking Scale consisted of six items related to the daily tasks women are accustomed to doing in their homes such as cleaning, ironing, mending, washing clothes and taking care of the children. In the traditional view, the home was perceived as a place to keep clean and not as a center for family activity. Also as married women, they were expected to conform to prescribed patterns of behavior around their roles as wives and mothers. The husband was not supposed to do tasks around the house, as he would lose respect from his family.

Five of every six respondents disagreed (83.8 percent) with the statement that "the husband will lose respect of his family if he helps with the housework" (mean rating - 2.13). Three-fourths (74.8 percent) of them disagreed that "the home is a place to keep clean" (mean score - 2.37). Over half (54.5 percent) disagreed that "a married woman is expected to limit her behavior to tasks centering on her role as wife and mother" (mean rating - 2.98). While most of the respondents disagreed with these traditional homemaker's roles, more than half (57.6 percent) agreed that "cooking, cleaning, and childcare are tasks for women" (mean rating - 3.2). These data also suggest that the respondents' attitudes toward family members' roles are changing from the traditional views. A very defined division of labor still persists but women feel that men can help with house tasks and that women's

responsibilities should not be limited only to their traditionally defined role as wife and mother.

The Familism Scale consisted of five items related to the importance members attach to the family. Grebler, et al. argued that the familistic attachment to the "old homestead" of the individual kept him rooted physically and socially, and curtailed his actions and movements by sustaining emotional attachment to people, places and things.<sup>12</sup> It also refers to the fact that the needs of the family collectively supersede the needs of each individual member.

Supporting this concept, two-thirds of the respondents (67.7 percent) agreed with the statement that "a good mother always takes care of the needs and interests of her family before taking care of her own" (mean rating - 3.47); 59.6 percent agreed that "godparents are important for the well-being of the family" (mean rating - 3.59); and 61.7 percent agreed that "in case of need, relatives should be allowed to live with the family" (mean rating - 3.77). However, 56.3 percent disagreed that "the family is the only place a person can find help in case of serious need" (mean rating - 2.94), and 73.8 percent disagreed that "when sons and daughters get married they should live with their parents" (mean score - 2.25).

This finding suggests that the respondents support the traditional idea that the mother takes care of the needs and

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<sup>12</sup>Grebler, et al., op. cit., p. 351.

interests of her family before her own, that godparents are important to family well-being, and that relatives should be allowed to live with the family in case of need. However, they acknowledge that there are other places besides the family to find help in cases of serious need, and they generally reject the idea that newly wed children should live with parents.

### Analysis and Discussion of the Hypotheses

HYPOTHESIS 1: No relationship exists between the personal characteristics, (years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence) of the respondents and their attitudes toward the familial-cultural variables (parental roles, authority, community participation, homemaking and familism). Table 4.16 summarizes Pearson correlation coefficients for the first major hypothesis.

Hypothesis 1.1: No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward parental roles.

The null hypothesis was not disproven except for the variable years of formal school completed, which had a low but statistically significant negative correlation ( $-.272, p=.006$ ). The presence of this statistically significant negative correlation indicates that the educational level of the respondents affects their attitudes toward the roles of parents. The lower the years of formal schooling of the respondents,

Table 4.16 Pearson correlation coefficients for relationships between personal characteristics (years of schooling, years in present community, work outside the home, age, family income and place of residence) and attitudes toward familial-cultural variables (parental roles, authority, community participation, homemaking and familism)

	Parental Roles (1.1)	Authority (1.2)	Community Participation (1.3)	Homemaking (1.4)	Familism (1.5)
Years of school completed	-0.2727 S=0.006*	-0.0386 S=0.704	-0.2595 S=0.009*	-0.3285 S=0.001*	-0.2833 S=0.004*
Time of residence in the same town	-0.0669 S=0.511	-0.0966 S=0.342	0.0753 S=0.459	-0.0666 S=0.513	-0.3430 S=0.001*
Work outside the home	-0.0563 S=0.580	-0.0136 S=0.894	0.0023 S=0.982	-0.0555 S=0.585	0.1015 S=0.318
Age	0.0461 S=0.651	-0.0779 S=0.372	0.0337 S=0.410	0.0604 S=0.552	-0.1168 S=0.249
Annual family income	-0.1623 S=0.108	0.0907 S=0.372	-0.1262 S=0.213	-0.0618 S=0.543	-0.2805 S=.005*
Place of residence	0.1493 S=0.140	-0.0283 S=0.781	-0.0912 S=0.369	0.0811 S=0.425	0.3006 S=0.003*

\*.01 level.

the stronger they hold the traditional attitudes about parents' roles.

No significant relationship was found between the variables time of residence, work outside the home, age, annual family income and place of residence and respondents' attitudes toward parental roles.

Hypothesis 1.2: No relationship exists between years of formal school completed, time of residence in present town, work outside the home, age, annual family income, and place of residence of the respondents and their attitudes toward parental authority.

The findings do not disprove the null hypothesis of no significant relationship between the variables. Although it was anticipated that the respondents' years of formal schooling, time of residence, work outside the home, age, annual family income and place of residence would affect their attitudes toward the authority role of the parents in the family, no significant relationship was found in their responses. This suggests that none of these external influences have significantly influenced respondents' attitudes toward traditional authority roles.

Hypothesis 1.3: No relationship exists between years of formal school completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward community participation.

The null hypothesis was not disproven except for the variables years of formal schooling, which had a low but statistically significant negative correlation ( $-.259$ ,  $p=.009$ ). No relationship was found for the variables time of residence, work outside the home, age, annual family income and place of residence and respondents' attitudes toward community participation.

The statistically significant negative correlation between years of school completed and attitudes toward community participation indicates that the years of formal schooling of the respondents affects their attitudes toward community participation. The lower the years of formal schooling of the respondents, the stronger they hold the traditional attitudes about women's participation in community activities.

Hypothesis 1.4: No significant relationship exists between years of schooling completed, time of residence, work outside the home, age, annual family income and place of residence of the respondents and their attitudes toward homemaking.

The hypothesis was not disproven except for the variable years of formal schooling, which had a statistically significant negative correlation ( $-.328$ ,  $p=.001$ ). No relationship was found for the variables time of residence, work outside the home, age, annual family income, and place of residence and respondents' attitudes toward homemaking.

The statistically significant negative correlation between the respondents' years of formal schooling and their attitudes toward homemaking indicates that the years of formal

schooling and their attitudes toward homemaking indicates that the years of formal schooling of the respondents affects their attitudes toward the responsibilities of homemakers. The lower the years of formal schooling of the respondents, the more strongly they appeared to hold the traditional attitudes about women's tasks around the house.

Hypothesis 1.5: No relationship exists between years of formal schooling completed, time of residence, work outside the home, annual family income, and place of residence of the respondents and their attitudes toward traditional forms of familism.

This null hypothesis was disproven for four of the variables. Years of formal schooling completed showed a statistically significant negative correlation ( $-.283, p=.004$ ). The presence of this statistically negative correlation with attitudes toward traditional forms of familism indicates that years of formal schooling completed by the respondents affects their attitudes toward the traditional importance members attach to the family. The lower the educational level of the respondents, the more strongly they held the traditional ideas of familism where the needs of the family collectively supersede the needs of each individual member.

The null hypothesis was also disproven for the variable time of residence in their present town, which had a statistically significant negative correlation ( $-.343, p=.001$ ). The presence of this significant correlation indicates that the time respondents had been living in their present town

affected their attitudes toward traditional views of familism. The shorter the time of residence of the respondents in their present town, the more strongly they held to the traditional views of familism.

The null hypothesis was disproven for the variable annual family income, which had a statistically significant negative correlation  $(-.280, p=.005)$ . The presence of this statistically significant negative correlation indicates that the respondents' annual family income affects their attitudes toward familism or the importance they attach to traditional views of families. The lower the annual family income of the respondents, the more strongly they hold the traditional attitudes regarding familism.

Finally, the null hypothesis was disproven for the variable place of residence, which had a statistically significant correlation  $(.300, p=.003)$ . The presence of this statistically significant correlation indicates that the respondents' place of residence affects their attitudes toward familism. The more urban and industrialized was their place of residence the less strongly they held the traditional attitudes regarding familism.

No statistical significance was found for the variables work outside the home, age of respondents, or community participation and their attitudes toward familism. Although it was anticipated that older respondents would hold more strongly the traditional forms of familism and that those most involved in community participation might reject them, no statistically

significant correlations were found to support those expectations.

HYPOTHESIS 2: No relationship exists between respondents' participation in community organizations and their attitudes toward the familial-cultural variables (parental roles, authority, community participation, homemaking and familism). Table 4.17 shows Pearson correlation coefficients for relationships between attitudes toward familial-cultural variables and participation in community activities.

Hypothesis 2.1: No relationship exists between respondents' participation in community organizations and their attitudes toward parental roles and authority.

No statistically significant correlation was found between respondents' participation in community activities and their attitudes toward traditional definitions of parental roles and authority.

Hypothesis 2.2: No relationship exists between respondents' participation in community organizations and their attitudes toward community participation, homemaking, and familism.

The null hypothesis was not disproven except for the variable community participation, which had a statistically significant correlation (.268,  $p=.007$ ). This statistically significant correlation indicates that respondents' participation in community organizations tends to confirm traditional attitudes toward such participation. The higher the frequency of participation of the respondents, the more traditional their

Table 4.17 Pearson correlation coefficients for relationships between attitudes toward familial-cultural variables (parental roles, authority, community participation, homemaking and familism) and participation in community activities

	Parental Roles	Authority	Community Participation	Homemaking	Familism
	(2.1)			(2.2)	
Community Participation	0.0205 S=0.140	0.1566 S=0.126	0.2682 S=0.007*	0.319 S=0.754	-0.0264 S=0.795

\*.05 level

attitudes toward homemaking and familism can be stated with confidence.

HYPOTHESIS 3: No relationship exists between respondents' participation in adult education programs and their attitudes toward the familial-cultural variables (parental roles, authority, community participation, homemaking and familism). Table 4.18 shows Pearson correlation coefficients for relationships between attitudes toward familial-cultural variables and participation in adult education programs.

Hypothesis 3.1: No relationship exists between respondents' participation in adult education programs and their attitudes toward parental roles and authority.

No statistically significant correlation was found between respondents' participation in adult education programs and their attitudes toward either traditional definitions of parental roles or traditional views about authority.

Hypothesis 3.2: No relationship exists between respondents' participation in adult education programs and their attitudes toward community participation, homemaking and familism.

The null hypothesis was not disproven although the variable community participation had a nearly significant correlation (.190,  $p=.009$ ). The presence of a nearly significant correlation between respondents' participation in adult education programs and their attitudes toward traditional views on community participation indicates that respondents' participation in adult education programs may tend to confirm

Table 4.18 Pearson correlation coefficients for relationships between attitudes toward familial-cultural variables (parental roles, authority, community participation, homemaking and familism) and participation in adult education programs.

	Parental Roles	Authority	Community Participation	Homemaking	Familism
	(3.1)			(3.2)	
Participation in adult education programs	-0.0657 S=0.518	-0.0976 S=0.336	0.1905 S=0.059*	0.0196 S=0.848	-0.2006 S=0.047*

\*.05 level

traditional attitudes toward community participation. The higher the frequency of participation in adult education programs, the more their attitudes were in agreement with traditional ideas about community participation. No statistical significance was found between respondents' participation in adult education programs and their attitudes toward homemaking.

The null hypothesis was disproven for the familism variable which had a statistically significant negative correlation ( $-.200, p=.047$ ). The very modest though statistically significant negative correlation indicates that participation in adult education programs may affect their attitudes toward the traditional view of the family. The lower their participation in adult education programs, the stronger appears to be their acceptance of traditional ideas of familism.

Table 4.19 shows correlation between community participation and respondents' place of residence (rural or urban), years of school completed, time of residence in present community, work outside the home, age, and annual family income.

A statistically significant negative correlation ( $-.264, p=.008$ ) was found between the respondents' participation in community organizations and their place of residence defined as rural or urban. The presence of this statistically significant correlation indicates that the more rural their place of residence, the higher their rate of participation in community organizations.

A low though almost statistically significant negative correlation ( $-.191, p=.057$ ) was also found between respondents'

Table 4.19 Correlations between respondents' participation in community organizations and the variables place of residence, years of school completed, time of residence, work outside the home, age, and annual family income

n=99	Place of residence	Years of school completed	Time of residence	Work out- side the home	Age	Annual Family Income
Community partici- pation	-0.2743	-0.1918 S=0.057*	0.2561 S=0.011*	0.1113 S=0.273	0.1943 S=0.054*	0.0226 S=0.824

\*.05 level

participation in community organizations and their years of school completed. This suggests that years of formal schooling of the respondents may affect their participation in community organizations. The lower the educational level, the higher the rate of participation in community organizations. This finding does not agree with previous research correlating level of education and participation in community organizations. One possible explanation might be that formal schooling is positively correlated with participation in general, but may be negatively correlated with ethnically segregated organizations such as those most commonly found in Spanish-speaking communities.

A low though statistically significant correlation between respondents' participation in community organizations and age was also found (.194,  $p=.054$ ), indicating that the age of the respondents may affect their participation in community organizations. The older the respondents, the higher their rate of participation in community organizations. A statistically significant correlation between respondents' participation in community organizations and the time of

residence in their present town ( $0.2561, p=0.011$ ) was found. This statistically significant correlation indicates that the time of residence in the present town affects their participation in community organizations. The longer the time of residence in the same town the higher the rate of participation in community organizations. No statistical significance was found between respondents' participation in community organizations and the variables work outside the home and annual family income.

Findings correlating respondents' participation in community organizations and their place of residence, years of school completed and age does not support previous research in participation. This might suggest that Spanish-speaking women living in small rural towns where most people know each other and where other participants are their own relatives or persons with similar characteristics to their own, they would be more apt to participate in community organizations. Regarding the apparent relationship between years of school completed by these women and their participation in community organizations, the findings may suggest that the limited schooling is not a handicap in participating, since the most common places where they participate are in the church, with relatives and in parent-teacher groups where no special skills or formal school preparation are required. Although it was not anticipated that older women would be more apt to participate in community organizations, this finding suggests that because older women are more released from child-rearing

responsibilities and husbands' demands, and have more free time for their own, they could be more willing and able to participate in community organizations.

The current trend of women's involvement in community events and going back to school may also have contributed to their seeing participation as a more acceptable activity for them.

## CHAPTER V

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Introduction

Spanish-speaking groups moving from traditional settings in their homelands to rural and then to industrialized areas in the United States are forced to make adjustments in living habits with inevitable consequences for the individuals and their families. Traditional attitudes and behavior patterns are often observed among older women and among poor women from these Spanish-speaking groups who have had fewer educational opportunities, but these traditional patterns commonly seen in the mother country start to change from traditional to less traditional as exposure to Anglo-American ways of life increases and educational and employment opportunities are available.

It was the purpose of this study to find out the degree to which attitudes related to the Spanish-speaking culture were prevalent in the women participating in the study and what relationships existed between those attitudes and their participation in educational programs.

#### Summary

##### The Respondents

The sample consisted of 99 Spanish-speaking women from

four communities in Iowa. Approximately three-fourths of the women were born in the United States and one-fourth were born in Mexico and other Spanish-speaking countries. Nearly two-thirds of them have lived at least ten years, and 85 percent have lived five or more years, of their lives in the same communities in contact with Anglo-American culture and ways of life.

Sixty (60.6 percent) of the women had less than high school education. Thirty-nine (39.4 percent) had completed high school; 26.3 percent had no further schooling, three had vocational or technical training beyond high school, ten had gone to college and six had earned college degrees. Nearly two-thirds reported their sole occupation as homemakers, and one-third held jobs outside the home. More than one-fourth (27.3 percent) of the women reported annual family incomes below \$6,000; another one-fourth (28 percent) between \$6,000 and \$9,000, another one-fourth (24.2 percent) between \$10,000 and \$14,999; and about one-eighth (13.1 percent) above \$15,000, and seven did not know or did not respond.

Seventy-five percent of the women were married; another twenty-one percent were widowed, divorced or separated; only four were single. The respondents had an average of nearly five (4.9) children though the modal number ranged from two to four. Women were younger than their husbands; 3.0 percent of the husbands were between the ages of 16 and 24 years while 10.1 percent of the women were in that age bracket; 19.2 percent of the husbands were between 25 and 34 years as

compared to 26.3 percent of the women; 34.3 percent of husbands and 38.4 percent of women were between 35 and 49 years; 13.1 percent of husbands and 17.2 percent of wives were between 50 and 59 years and 13.1 percent of husbands and 7.1 percent of wives were 60 and over. Seventeen of the women did not report their mates' age groups.

Forty-five percent of the husbands as compared to 60.6 percent of the women had less than high school education; 38.4 percent of the husbands as compared to 39.4 percent of the women had completed high school; two husbands as compared to three women had received vocational or technical training; eight husbands as compared to 10 women had gone to college, and three husbands and six women had earned college degrees. The main occupations of the men were in industry, business and construction jobs.

These data showed that at the time of the study all but two of the 99 women had children, the average number being 4.9. Twenty-five were female heads of households and 75 had husbands who worked and supported their families. Fifty-eight reported being housewives who stayed at home to care for the children and family needs.

#### Participation in Community Groups or Organizations

As previous research has shown, this study also indicates that the most frequent groups in which the women participated were family and church groups. These were followed by parent-teacher organizations. Other social group participation was

much less frequent and women's clubs and political groups ranked lowest. Frequency of participation showed that the church is the most frequently visited place with 16 percent of the women attending once a week. Although family groups were the center of community participation by the largest number of these women, the visits to the family were sparse with only nine percent visiting once per week, seven percent once in two weeks and seven percent once in a month. About 17 percent of the women reported attending parent-teacher organizations once each month.

These findings suggest that promotion for educational programs to be held in community organizations could be more effective if made through churches and schools and through relatives who are already participating.

#### Participation in Adult Education Programs

Fifth-three percent of the women participating in the study were aware of adult education courses or activities offered in their communities, but few of them were enrolled or had been enrolled in the year just past. According to their reports nine percent had participated or were participating in high school completion and an almost identical number in English as a second language. Another 6.1 percent had received on-the-job training and 4.0 percent had participated in secretarial or general office courses. Other courses in which they reported some participation were cooking classes, physical fitness and weight control, sewing classes, and health classes.

Data showed that half of the women were aware of educational activity in their community but the two most common courses of participation were high school completion or English as a second language. It is to be expected that with 60 percent of women with less than high school education and with probable language limitations, the courses most attended would be those which could help them to upgrade their basic education and their abilities to communicate or preparation for more advanced learning opportunities.

The women learned about the courses or activities through different channels; through friends, newspapers and newsletters. This suggests that friends who are participating or have participated in courses are good sources of information as are the newspapers.

Women were asked for reasons for not participating in educational activities. These included: 1) they did not know about the courses, 2) it was more important for them to stay at home with the children, 3) they knew about the activity but thought it was not for them, and 4) they thought there was a fee and they could not afford it. Besides not knowing about the courses, the second most important reason given was that it was more important for them to stay at home with the children. This finding supports the familism concept in the Spanish family which suggested the subordination of individual interests to those of the family. The next two important reasons were related to the publicity of the courses, i.e., if the courses were announced for the general public. This

suggests that women thought the courses were for other persons, but not for them. Directed messages, personal contacts and invitations could be the most effective ways to inform them about courses. Because many women are economically dependent on their husbands' very meager income for support, a fee to participate could also be a limitation. This situation could be different for the women who hold jobs, relate with Anglo-American women, and are able to make more decisions on their own and are free to spend their own money. The most common places the women reported they would prefer for participating in adult education courses or activities were the adult education centers, public schools, and churches. Other places most related to social and cultural activities were not seen by the women as acceptable places for them to go to learn.

Important reasons women expressed for participating in adult education programs or activities were the desire to learn something new, the desire to improve their education, the desire to improve themselves and the desire to learn to read and write in English.

Those subjects most related to general education which they would like to learn more about were high school completion and English as a second language. Others wished to learn more on their jobs and learn more about practical nursing.

In those subjects most related to the family and the home women would like to learn more about sewing, physical fitness and weight control, canning and food preparation, food

selection and home improvement. Those courses with lowest preference were money management, family planning and birth control. Family and home-related courses also had some degree of interest, but those such as money management and family planning had the lowest expressed interest.

The women reported that if they decided to participate in any of the courses mentioned in the study, their principal reasons would be: 1) improving themselves, 2) learning different things to improve the situation in their homes 3) to be able to communicate with others and 4) to find or get a better job. The demands of life in Anglo-American settings require them to adopt roles and responsibilities for which they are not equipped. Even though they see the need to improve their education by participating in activities outside the home, it is more important to them to stay at home, caring for the children and the needs of the family.

The second important reason to make a decision to participate was concerned with learning subjects to improve the situation in their homes. Again, the orientation to improve the family situation was confirmed by their interest toward those family and home-related courses which they desired to learn more about. They also expressed the need to improve their communication abilities and indicated their interest in courses in English as a second language and in high school completion. A third important reason for making a decision to participate was concerned with finding or getting a better job. Upgrading their basic education and

improving their communication skills could be the first steps in getting jobs or improving the ones they already have.

### The Familial-Cultural Variables

For the purpose of this study, five main cultural variables which characterized the Spanish-speaking family were identified. Statements related to the identified cultural variables were developed to construct a familial-cultural scale consisting of 25 items. Respondents were asked to rate on a five-point scale if they strongly agreed, agreed, were undecided, disagreed or strongly disagreed with each item on the scale. Ratings of "agree" or "strongly agree" were taken as indicating acceptance of traditional familial-cultural beliefs. Similarly, ratings of "disagree" and "strongly disagree" were taken to indicate nonacceptance of these traditional beliefs.

The Parental Role scale was related to the various tasks ascribed to parents by culture and tradition. Two-thirds of the women in the study agreed that "caring for the children is the mother's responsibility" and four-fifths agreed that "the father is the main provider." Fifty-six percent agreed that "the house is the place for the woman." It is evident that a majority of the women in the study still believe in the traditional roles ascribed to males and females by the culture.

However, in their husband/wife relationship, it appears that the wife's role of subordination and submissiveness is gradually changing as 55 percent of the women disagreed that "a good wife was not expected to find fault with her husband."

This supports research which suggests that husband/wife relationships are changing from subordination of the wife to more equalitarian relationships.

Child-rearing practices seem also to be changing from strict disciplinarian to more permissive practices in raising children. Fifty-four percent of the women disagreed with the statement that "strict parents rear the best children."

The Authority scale was related to the authoritarian role of the father and submissiveness and obedience by the family. Fifty-three percent of the women agreed with the statement that "the father is the ultimate authority" and 54.5 percent that "the father assumes responsibility for the behavior of the family members." Forty-one percent agreed that "in an ideal marriage the husband wears the 'pants.'"

Nearly three-fourths of the women, most of whom agreed with these statements about male authority, disagreed with the statement that "if the wife gets more education she will try to boss the husband." About 69 percent disagreed that "men are superior to women." These findings also suggest that while these women still held the traditional ideas about male authority and that the father is responsible for the behavior of the family members, a large majority of them did not agree that men are superior to women or that if the woman gets more education she will try to boss the husband.

The Community Participation scale was related to women's participation in social, religious, recreational or educational activities outside the home. Eighty-eight percent of

the women disagreed that "participation in social and educational activities is a waste of time for women." Seventy-seven percent disagreed that "the homemaker must not undertake tasks outside the home." By large majorities, the women disagreed with all the statements of the scale.

It is evident that these women do not accept the traditional ideas about participation in activities outside the home, and that if they have the opportunity, they would be willing to participate in such activities.

The Homemaking scale was related to the daily tasks women traditionally do around the house such as cleaning, ironing, washing, cooking, etc. Well over half of the women agreed that "cooking, cleaning and childcare are tasks for women," but 84 percent disagreed that "the husband will lose respect if he helps with the housework." Three-fourths disagreed that "the home is a place to keep clean rather than a center for family activities." Also 54 percent disagreed that "a married woman is expected to limit her behavior to tasks centering on her role as wife and mother." These suggest that even though some of the women still support the traditional idea of a very defined division of labor, most of them believe that the men can help with the household tasks, and that women's responsibilities should not be limited only to their traditionally defined role as wife and mother.

The Familism scale was related to the importance members attached to the family and the needs of the family collectively superseding the needs of each individual member. Two-thirds

of the women agreed that "a good mother always takes care of the needs and interests of her family before taking care of her own," 62 percent of them agreed that "relatives should be allowed to live with the family in case of need," and 60 percent agreed that "godparents are important for the well-being of the family." However, three-fourths of them disagreed that when sons and daughters are married they should live with the parents for a while and 56 percent disagreed that "the family is the only place a person can find help in case of serious need." This suggests that even though most of the women still consider that the needs of their families should be met before their own, they do not generally believe that married sons and daughters or relatives should live with the family except in case of need. It also suggests that the women believe the assistance provided traditionally by the family can now appropriately be provided by publicly supported programs.

#### Statistical Analysis of the Hypotheses

For the statistical analysis, hypotheses were stated in the null form. Pearson product-moment correlation coefficients were used to determine the degree and direction of relationship between the variables. A .05 level of significance was selected for the study.

### Conclusions

From the data gathered and analyzed in this study, it appears that for Spanish-speaking women like those from the four Iowa communities selected, the following conclusions can be drawn:

1. Years of formal school completed affects attitudes toward parental roles. The lower the level of formal schooling of these respondents, the more strongly they held the traditional attitudes about parents' roles.

2. Neither level of formal schooling, time of residence, work outside the home, age, annual family income nor place of residence significantly alters attitudes toward paternal authority. This was contrary to our expectations in this study.

3. The number of years of formal school completed is related to changes in attitudes toward community participation. The lower the level of formal schooling of the respondents, the more strongly they held the traditional attitudes about women's participation in community activities.

4. The number of years of formal school completed is related to changes in traditional views of homemaking or the tasks homemakers do in the house. The lower the educational level, the more strongly these women held the traditional attitudes that cooking, cleaning, and childcare are tasks for women.

5. The number of years of formal school completed affects attitudes toward traditional views of familism. The

lower the educational level, the more strongly respondents held the traditional attitudes that the needs of the family collectively supersede the needs of each individual member.

6. Time of residence in the same town affects attitudes toward familism. The shorter the respondents' times of residence in the same town, the more strongly their attitudes agreed with the traditional views of familism.

7. Annual family income is related to attitudes toward the traditional views of familism. The lower the annual family income of these respondents, the more strongly they held the traditional views of familism. One must wonder which is cause and which is effect in this relationship.

8. Place of residence is related to attitudes toward familism. The more urban and industrialized their place of residence, the less strongly these women held traditional attitudes toward familism.

9. Age has little or no relationship to beliefs about familism. Although it was anticipated that older respondents would hold more strongly the traditional ideas of familism, no significant relationship was found to support this expectation.

10. Participation in community activities diminishes acceptance of traditional beliefs about such participation. The higher their participation, the less traditional were the attitudes of these women toward participation in community activities.

11. Participation in adult education programs may affect

attitudes toward community participation. The higher the participation in adult educational programs, the less traditional were the attitudes of these women toward community participation. The correlation here did not quite meet the .05 significant test, however.

12. Participation in adult education programs may affect attitudes toward familism. The lower their participation in adult education programs, the more the attitudes of these women agreed with the traditional views of familism.

13. Place of residence is related to participation in community organizations. The more rural their place of residence, the higher the rate of participation in community organizations by these women. Again, the cause-effect direction is unclear.

14. Years of school completed may affect participation in community organizations. Surprisingly, the lower the educational level, the higher the rate of participation in community organizations by these women.

15. Age may affect participation in community organizations. The older the respondents, the higher the rate of participation in community organizations.

16. Time of residence in the same town is positively correlated with participation in community organizations. Among these women the longer the time of residence in the same town, the higher the rate of participation in community organizations.

Implications for Adult Education Programs

Adult educators are interested in extending educational programs to disadvantaged adults. Previous studies of this broad population have described their characteristics but there seemed to be need of more research which separates cultural characteristics of these groups from the conditions of poverty. It was the purpose of this study to investigate participation in adult education in relation to cultural factors in Spanish-speaking women in Iowa. Findings in this study suggest that important relationships exist between identified cultural variables and participation by Spanish-speaking women in adult education programs and community organizations.

This study revealed that a high percentage of Spanish-speaking women living in Anglo-American settings had low levels of formal schooling, i.e., sixty percent of the sample had less than high school education. The programs in which they have participated and have more interest are those which can upgrade their basic educational level, increase their communication skills and prepare them for more advanced learning opportunities. High school completion and English as a second language were the highest rated, but these women do not seem to see high school graduation as an end in itself. Rather, they appear to see high school study as a way to improve themselves as persons. Other courses in which they expressed interest are those related to daily home tasks such as food preparation and sewing. Health and physical fitness were also of high interest. Content of adult education programs should

be relevant to their own daily life problems and cultural beliefs. Educational materials should be simple, clear, well-illustrated and adapted to their basic educational levels.

Contrary to previous research on participation, this study suggests that Spanish-speaking women who wish to participate in adult education programs see it as most convenient and appropriate to go to those places most related to formal education such as adult education centers, schools, churches and community colleges. This finding might suggest that formal places are more acceptable by their husbands and their social group as places traditionally associated with learning rather than informal places which traditionally are associated with social and cultural activities, some of them unapproved.

Half of the women in the study were aware of adult education courses held in community colleges and community centers even though they did not participate in them. They learned about the courses through friends, newspapers, newsletters and relatives which suggests possible ways to promote adult programs.

Important reasons for not participating in adult education programs were: women did not know about the programs, it was more important for them to stay at home with the children, they thought the activity was not for them, and they thought there was a fee they could not afford. These reasons suggest that provisions need to be made in program promotion, fees, and babysitting facilities.

Women in the study see the need to improve themselves

as their main concern if they are going to participate in educational programs. Thus, programs related to personal improvement might be considered in determining programs for Spanish-speaking women.

Cultural factors identified in this study which affect Spanish-speaking women's participation in adult education programs should be considered in order to develop learning experiences in line with their cultural beliefs and further differentiate between cultural characteristics and the conditions of poverty.

#### Recommendations for Future Research

Future research with Spanish-speaking women could be oriented to further explore formal and informal participation in education programs, what subjects they see as most important for them to improve themselves, the delivery system most appropriate for them to receive information and places most convenient for them to participate in adult education programs. Influence of husband and children and other cultural factors which foster or inhibit their participation in educational and community activities were only partially covered in this study but could be considered for future research.

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APPENDIX A

Ames, Iowa  
August 19, 1975

Dear Mrs.

I am a graduate student working on my doctoral degree in Adult Continuing Education. In order to complete this degree, I am doing a study of the influence of culture on Spanish-speaking women's participation in educational activities and the things they would like to learn more about. This study will help the adult education institutions to determine what programs might be of interest to Spanish-speaking women and which methods will be most convenient.

Your name has been selected to represent the Spanish-speaking women in the State of Iowa and I would like to invite you to cooperate with me in this study. You can help me by answering some questions from a questionnaire that I have prepared. Within the next few weeks a lady who is helping me with the interviews, will visit you to request that you fill out the questionnaire. Your signature is not necessary and the information will only be used for the purpose of the study. You will be able to answer the questionnaire in English or Spanish, whichever you prefer.

If you want to receive a copy of the results of this study, I will be glad to send you a copy when it is completed.

I really appreciate your cooperation in this study.

Very sincerely,

  
Maria M. de Colon  
B-3A Curtiss Hall ISU  
Ames, Iowa 50011

Ames, Iowa  
19 de agosto 75

Apreciada Mrs.

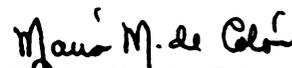
Yo soy una estudiante graduada, haciendo el doctorado en Educación de Adultos. Para completar este grado, estoy llevando a cabo un estudio de la influencia de la cultura en la participación de la mujer en actividades educativas y las cosas que les gustaría aprender. Este estudio puede ayudar las instituciones de Educación de Adultos a determinar que programas son de interés para la mujer de habla hispana y cuales metodos son más convenientes.

Usted a sido seleccionada para representar la mujer de habla hispana en el Estado de Iowa, y es mi deseo invitarla a participar en este estudio. La forma como puede Ud. ayudarme es respondiendo a varias preguntas en un cuestionario que he preparado. Un día en las próximas semanas, le va a visitar una señora o señorita que me esta ayudando en las entrevistas para llenar este cuestionario. Usted no tiene que firmar su nombre en ningún sitio y la información sera solamente para usarse en éste estudio. Usted podra contestar el cuestionario en inglés o espanol como Ud. prefiera.

Si usted desea recibir copia de los resultados de este estudio para mí sera un placer enviarle una copia cuando esté terminado.

Aprecio muy de veras su cooperación en este asunto.

Muy sinceramente,

  
Maria M. de Colon  
B-3A Curtiss Hall ISU  
Ames, Iowa 50011

APPENDIX B

## QUESTIONNAIRE FOR HOMEMAKERS INTERVIEW

1. Are you aware of any adult education course or activity which has been offered or is being offered in this community? List below any you remember hearing about.

- a)
- b)
- c)
- d)

2. Do you know the location where those courses or activities were or are being held? List the locations below.

- a)
- b)
- c)
- d)

3. How did you learn about these courses or activities?

- a) newspaper
- b) radio
- c) a friend or neighbor
- d) a relative
- e) newsletter
- f) in a government agency
- g) others \_\_\_\_\_

a   b   c   d   e   f   g

4. Following is a list of courses or educational activities in which homemakers participate in some communities. Are you participating or have you participated in any of them during the past 12 months? Approximately how many times have you attended these meetings or classes?

Courses or educational activities	Participating	Have participated	1 class or mtg.	Attended more than 5 classes	Attended more than 10 classes
High school completion					
English as a second language					
Secretarial or general office					
Sales training					
Nursery assistant training					
Practical nurse training					
Vocational and technical					
Paraprofessional training					
Two year college					
Professional courses (college)					
On-the-job training					
Professional improvement					
Others _____					

5. If you are not participating or have not participated in any adult education courses or activities during the last 12 months, which of the following reasons would you say were very important for your not participating?

1. Didn't know about any adult education activity.  
 2. Knew about the activity, but thought was not for me.  
 3. Thought there was a fee, and I couldn't afford it.  
 4. Did not know the place where the activity was held.  
 5. It was most important for me to stay at home with my children.  
 6. I don't like to leave my children with other persons while going to any activity outside my home.  
 7. My husband doesn't like me to go out alone.  
 8. My husband doesn't like me to attend courses.  
 9. The courses are offered very far from my home.  
 10. The courses have not been of interest to me.  
 11. I did not need to know what was offered in the course.  
 12. I was too tired to go out.  
 13. I did not have transportation to go.  
 14. I did not have a person or babysitter to stay with the children.  
 15. I don't know the language.  
 16. Others \_\_\_\_\_

6. We would like to know if you participate and how frequently in organizations or groups in your community. Please indicate how frequently you attend meetings in these groups.

Name of organizations or groups in the communities	Participate		Attend once a week	Attend every two weeks	Attend every three weeks	Attend every four weeks	Never attend
	Yes	No					
Church groups							
Parent-Teacher Organizations							
Recreational clubs							
Women's Clubs							
Labor Union groups							
Neighborhood groups							
Family's groups							
Political groups							
Ethnic groups							
Other group							

9.

In which of the following activities or courses, would you like to learn more about.  
In which place would it be most convenient for you to participate?

I would like to know more about:

Institution

Mark with

I would like to know more about:		Institution	Mark with
High School completion	_____	Adult Education Center	_____
English, second language	_____	Vocational & Technical School	_____
Secretarial, gen. office	_____	Community College	_____
Sales training	_____	University	_____
Practical nurse	_____	Public School	_____
Vocation and technical	_____	Home Economics Clubs	_____
Paraprofessional training	_____	Cooperative Extension Service	_____
Two year college	_____	YMCA-YWCA	_____
Professional courses	_____	Industry & Commerce	_____
On-the-job training	_____	Church	_____
Professional improvement	_____	Radio & TV	_____
		Correspondence	_____
		Civic, cultural center	_____
Food selection	_____	Libraries	_____
Canning, food preparation	_____	Private Teacher	_____
Food buymanship, shopping	_____	Aide	_____
Physical fitness, weight	_____	Newsletter	_____
Husband/wife relationship	_____		
Parents/child relationship	_____		
Prenatal & child care	_____		
Buying textiles & clothes	_____		
Selection, clothing, accessories	_____		
Sewing classes	_____		
Money management	_____		
Use of credit	_____		
Selection of furniture and use of equipment	_____		
Home Improvement, decorating	_____		
Sanitation, Insect control	_____		
Health of the family	_____		
Safety in home	_____		
Family planning/birth control	_____		
Other courses	_____		

16. What is your marital status?

- a) Single
  - b) Married
  - c) Separated
  - d) Divorced
  - e) Widowed
- a b c d e

17. How much schooling do you have?

- a) Less than high school
  - b) High school
  - c) Vocational or technical training  
(post high school)
  - d) Some years of college
  - e) College
  - f) Other specify \_\_\_\_\_
- a b c d e f

18. What is your husband's age?

- a) 16-24 years
  - b) 25-34 years
  - c) 35-49 years
  - d) 50-59 years
  - e) 60 over
- a b c d e

19. Present occupation of spouse (now)

- a) Farm laborer
  - b) Mining
  - c) Construction
  - d) Transportation
  - e) Industry or business employee
  - f) Office, clerical or salesworker
  - g) Business or industry owner
  - h) Executive or manager
  - i) Professional and related services
  - j) Public administration
  - k) No spouse
  - l) Other \_\_\_\_\_
- a b c d e f  
g h i

20. Husband's schooling

- a) Less than high school
  - b) High school
  - c) Vocational or technical training
  - d) Some years of college
  - e) College
  - f) Other, specify \_\_\_\_\_
- a b c d e f

21. Are you actually working outside the home?

- a) Yes
  - b) No
- a b

27. Following is a list of statements related to the homemaker and the family. Please read each statement and respond to it according to what you think or believe about it. Indicate the extent to which you agree or disagree with each statement.

### Parental Roles

Statement	Strongly disagree 0	Disagree 1	Undecided 2	Agree 3	Strongly agree 4
<p>-the house is the place for women.</p> <p>-the father is the main provider of the family.</p> <p>-caring for the children is a responsibility of the mother.</p> <p>-a good wife is not expected to find fault with her husband.</p> <p>-when the father is not present, the older son should take his place.</p> <p>-strict parents rear the best children.</p>					
<b>AUTHORITY</b>					
<p>-the father is the ultimate authority in the house.</p> <p>-men are superior to women.</p> <p>-if the wife gets more education she will try to boss the husband.</p> <p>-in an ideal marriage the husband wears the "pants".</p> <p>-the father assumes responsibility for the behavior of the family members, in or outside the home.</p>					

	Strongly disagree 0	Disagree 1	Undecided 2	Agree 3	Strongly agree 4
<b>Familism</b>					
- the family is the only place a person can find help in case of serious need.					
-a good mother always takes care of the needs and interests of her family, before taking care of her own.					
-in case of need, relatives should be allowed to live with the family.					
-when sons and daughters get married they should live with their parents for awhile.					
-godparents are important to for the well-being of the family.					

28. Number of children you have \_\_\_\_\_.

29. Ages of children, \_\_\_\_\_

30.. Number of other children living with you \_\_\_\_\_

31. Ages of those children \_\_\_\_\_

32. Your family's current annual income:

- a) Less than \$3,000
- b) \$3,000 - \$5,000
- c) \$6,000 - \$9,000
- d) \$10,000 - \$14,000
- e) \$15,000 - \$19,000
- f) \$20,000 and above

a b c d e f

APPENDIX C

**QUESTIONARIO PARA ENTREVISTAR AMAS DE CASA**

1. Sabe usted de algún curso o actividad en educación de adultos que se haya ofrecido o se este ofreciendo en esta comunidad? Puede mencionar alguno que usted recuerde o haya oído hablar?
  - a)
  - b)
  - c)
  - d)
  
2. Conoce usted los sitios en donde estos cursos o actividades se han ofrecido? Puede usted mencionar alguno de esos sitios?
  - a)
  - b)
  - c)
  - d)
  
- 3.. Como se enteró usted de esos cursos o actividades?
  - a) periódico
  - b) radio
  - c) un amigo o vecino
  - d) un pariente a b c d e f g
  - e) una carta u hoja suelta
  - f) en una agencia del gobierno
  - g) otros medios \_\_\_\_\_
  
4. A continuacion hay una lista de cursos o actividades en los que amas de casa participan en algunas comunidades. Esta usted participando o ha participado en alguno de ellos durante los ultimos 12 meses? Aproximadamente cuantas veces ha asistido usted a alguna de las reuniones o clases?

Cursos o actividades educativas	Participando actualmente	Participado ultimos 12m.	Asis. a 1 clase o reun.	Asis. a mas de 5 clases	Asis. a mas de 10 clases
Cursos para completar escuela superior.					
Inglés como segundo idioma.					
Secretarial of general de oficina.					
Curso de ventas.					
Asistente escuelas maternas.					
Curso de enfermería práctica.					
Cursos vocacionales o técnicos.					
Cursos para ayudante de profesionales.					
Cursos de dos años de colegio.					
Cursos profesionales.					
Cursos de adiestramiento en el trabajo.					
Cursos de mejoramiento profesional.					
Otros.					

Otras actividades relacionadas con la familia y el hogar.	Participando actualmente	Participado ul timos 12m.	Asis. a 1 clase o reun.	Asis.a mas de 5 clases	Asis.a mas de 10 clases
Clases en selección y preparación de alimentos.					
Clases en conservación o preservación de alimentos.					
Compra de alimentos en el mercado.					
Clases para control de peso.					
Relaciones en el matrimonio.					
Relaciones entre padres e hijos.					
Cuidado pre-natal y cuidado del niño.					
Compra de telas, ropa.					
Clases de como vestir					
Clases de costura					
Clases en manejo y uso del dinero.					
Clases en como comprar a crédito.					
Selección de muebles y equipo del hogar.					
Decoración y mejoramiento del hogar.					
Limpieza del hogar y control de sabandijas.					
Salud de la familia					
Seguridad en el hogar					
Planeamiento familiar y metodos contraceptivos.					
Otros cursos y actividades.					

5. Si usted no esta participando o nunca a participado en cursos o actividades en educacion de adultos durante los ultimos 12 meses cuales de las siguientes razones mencionaria usted como muy importantes para no haber participado.

- \_\_\_\_\_ 1. Nunca supe de ningún curso o actividad.
- \_\_\_\_\_ 2. Supe del curso o actividad, pero no pense que yo podía asistir.
- \_\_\_\_\_ 3. Pense que habiá que pagar y yo no puedo pagar lo que algunos cursos piden.
- \_\_\_\_\_ 4. No sabiá en que sitio estaban celebrando el curso.
- \_\_\_\_\_ 5. Era más importante para mi quedarme en lacasa con los niños.
- \_\_\_\_\_ 6. No me gusta dejar los niños con otras personas para yo ir a un curso o actividad.
- \_\_\_\_\_ 7. A mi esposo no le gusta que yo vaya sola afuera.
- \_\_\_\_\_ 8. A mi esposo no le gusta que yo asista a cursos fuera de la casa.
- \_\_\_\_\_ 9. Los cursos los ofrecen muy lejos de mi casa.
- \_\_\_\_\_ 10. Los cursos no han sido de mi interés.
- \_\_\_\_\_ 11. Yo no necesitaba saber lo que iban a ofrecer en el curso.
- \_\_\_\_\_ 12. Me sentía muy cansas para ir.
- \_\_\_\_\_ 13. No tenia transpotacion para ir a curso.
- \_\_\_\_\_ 14. Notengo una persona que me atienda los niños.
- \_\_\_\_\_ 15. No hablo inglés.
- \_\_\_\_\_ 16. Otras \_\_\_\_\_

6. Nos gustria saber si Ud. participa y cauan frecuentemente participa usted en organizaciones o gupos en la comunidad. Por favor indique cuan frecuentemente asiste a reuniones en los siguientes grupos.

Nombre de organizaciones o grupos en la comunidad	Participa		Asisto una vez semana	Asisto 1 cada 2 sem.	Asisto 1 cada 3 sem.	Asisto 1 cada 4 sem.	Nunca asisto
	Sí	No					
Grupos en la iglesia							
Organización de padres y maestros.							
Clubes recreativos							
Clubes de amas de casa							
Grupos de uniones obreras							
Grupos de vecinos							
Grupos de familias							
Grupos politicos							
Otros grupos							

7. En cual de las siguientes instituciones o a traves de cual medio de educaci3n tomo usted o esta tomando clases relacionadas con los t3picos mencionados anteriormente.

Instituciones o medios de educaci3n.	Marque con una(x)
Centro de Educaci3n de Adultos.	_____
Escuela T3cnica y Vocacional	_____
Colegio de la Comunidad (Community College)	_____
Universidad o dos a~os de Colegio	_____
Escuela p3blica	_____
Escuela privada	_____
Clubes de Economía Domesti3a para Amas de Casa.	_____
Servicio Cooperativo de Extensi3n	_____
YWCA YMCA	_____
Cursos auspiciados por la industria o comercio.	_____
Cursos auspiciados por agencias del gobierno.	_____
Clases en la iglesia.	_____
Cursos por radio y televisi3n.	_____
Cursos por correspondencia	_____
Clubes ci3vicos, culturales o recreativos.	_____
Clases en la biblioteca.	_____
Clases con maestra privada.	_____
"Aide" viniendo a la casa.	_____
Hojas sueltas	_____
Otros.	_____

8. Si usted esta participando o ha participado en algun curso o actividad de educaci3n de adultos durante los ultimos doce mese. Cual de las siguientes razones, usted diría fueron my importantes para usted participar?

- \_\_\_\_\_ 1. Deseo de aprender algo nuevo.
- \_\_\_\_\_ 2. " de aprender a leer o escribir inglés.
- \_\_\_\_\_ 3. " de hablar con otras personas.
- \_\_\_\_\_ 4. " de mejorar mi inglés.
- \_\_\_\_\_ 5. " de completar la escuela superior.
- \_\_\_\_\_ 6. " de aprender nuevas destrezas para conseguir un trabajo.
- \_\_\_\_\_ 7. Deseo de aprender nuevas destrezas para mejorar mi trabajo.
- \_\_\_\_\_ 8. Deseo de aprender nuevas prácticas para usar en mi hogar.
- \_\_\_\_\_ 9. Deseo de aprender nuevas prácticas para ayudar mis hijos con las asignaciones escolares.
- \_\_\_\_\_ 10. Deseo de aprender nuevas destrezas para resolver mis propios problemas.
- \_\_\_\_\_ 11. Deseo de salir de la casa por algunas horas.
- \_\_\_\_\_ 12. Deseo de ser un mejor ciudadano.
- \_\_\_\_\_ 13. Deseo de ser una mejor madre.
- \_\_\_\_\_ 14. Deseo de mejorarme a mi misma.
- \_\_\_\_\_ 15. Deseo de recibir reconocimiento de mis amigos y parientes.
- \_\_\_\_\_ 16. Deseo de aprender a estar en un grupo de personas.
- \_\_\_\_\_ 17. Deseo de mejorar mi educaci3n

9. En cual de los siguientes cursos o actividades le gustaría a Ud. a prendermas. En cual sitio seria maá conveniente para Ud. participat.

Me gustaría aprender más sobre los siguientes cursos.		Institución	Marque
Completar escuela superior.			
Inghés como segundo idioma.		Centro de Educaciõn de Adultos	_____
Secretarial o general de oficina.		Escuela técnica y Vocacional "Community College"	_____
Curso de ventas		Colégio	_____
Enfermeria práctica		Escuela Pública	_____
Vocacionales y técnicos		Escuela Privada	_____
Ayudante de profesionales		Club de Amasde Casa	_____
Dos años de colegio		Servicio Coop. de Extensiõn	_____
Cursos profesionales		WNCA-YWCA	_____
Adiestramiento enel trabajo.		Industria y Comercio	_____
Mejoramiento profesional.		Inglesia	_____
Otros		Radio o TV	_____
Seleccion y preparaciõn de alimentos.		Correspondencia	_____
Conservacion y preserva cion de alimentos.		Clubes ciívicos, culturales	_____
Compra de alimentos en el mercado.		Biblioteca	_____
Clases para control de peso.		Maestra Privada	_____
Relaciones en el matri- monio.		"Aide"	_____
Relaciones entre padres a hijos.		Hojas sueltas	_____
Cuidado prenatal y cui- dado del niño.			_____
Compra de telas, y ropa.			_____
Clases do como vestir			_____
Clases de costura			_____
Manejo y uso del dinero.			_____
Como comprar a credito.			_____
Seleccion de muebles y equipo del hogar.			_____
Decoraciõn del hogar.			_____
Limpieza y contrõl de sabandijas.			_____
Salud de la familia			_____
Seguridad en el hogar			_____
Planeamiento familiar			_____
y mefodos contracep- tivos.			_____
Otros cursos y activi- dades.			_____

10. De los cursos o actividades mencionados anteriormente y que usted expreso que le gustaría aprender, cuál es el que mas le interesa de todos?

\_\_\_\_\_

Tiene usted alguna razón especial para estar interesada en este curso o actividad mas que en los otros?

\_\_\_\_\_

\_\_\_\_\_

11. Si usted decide participar en algún curso o actividad en educación de adultos, sus razones para participar estarían mas relacionadas con:

- \_\_\_\_\_ a) Poder hablar o comunicarme con otras personas.  
\_\_\_\_\_ b) Aprender distintas destrezas para mejorar la situación en mi hogar.  
\_\_\_\_\_ c) Conseguir un trabajo o uno mejor que el que tengo.  
\_\_\_\_\_ d) Para mejorarme a mi misma.

#### Información Personal

12. En que sitio nació usted? \_\_\_\_\_  
En que sitio nacieron sus padres?

Madre \_\_\_\_\_ País \_\_\_\_\_  
Padre \_\_\_\_\_ País \_\_\_\_\_

13. En cual grupo esta su edad?

- a) 16 - 24 años  
b) 25 - 34 "  
c) 35 - 49 "                    a b c d e  
d) 50 - 59 "  
e) 60 - mas

14. Cuanto tiempo ha vivido usted en este pueblo?

- a) menos de un año  
b) 1 a 4 años  
c) 5 a 10 años                    a b d d  
d) mas de 10 años

15. En que sitio vivía usted antes de mudarse a este sitio?

- a) En otra dirección en el mismo pueblo.  
b) En otro pueblo en el estado de Iowa.  
c) En otro estado en los Estados Unidos.  
d) En otro país.

16. Cual es su estado marital?

- a) soltera
  - b) casada
  - c) separada
  - d) divorciada
  - e) viuda
- a b c d e

17. Hasta que grado llego usted en la escuela?

- a) menos de escuela superior
  - b) escuela superior
  - c) escuela técnica o vocacional  
(despues de escuela superior)
  - d) algunos años de colegio
  - e) colegio
- a b c d e

18. Que edad tiene su esposo?

- a) 16 - 24 años
  - b) 25 - 34 "
  - c) 35 - 49 "
  - d) 50 - 59 "
  - e) 60 - o más
- a b c d e

19. Cual es la ocupación de su esposo?

- a) trabaja en la finca
  - b) minería
  - c) construcción
  - d) transportación
  - e) empleado en la industria o comercio
  - f) oficina, clerk, vendedor
  - g) dueño de comercio o industria
  - h) ejecutivo o gerente
  - i) profesional o servicios relacionados
  - j) administrado publico
  - k) no tengo esposo
  - l) otras ocupaciones \_\_\_\_\_
- a b c d e f  
g h i j k l

20. Hasta que grado llego su esposo en la escuela?

- a) menos de escuela superior
  - b) escuela superior
  - c) escuela técnica o vocacional  
(despues de escuela superior)
  - d) algunos años de colegio
  - e) colegio
  - f) otros \_\_\_\_\_
- a b c d e f

21. Esta usted trabajando actualmente fuera de la casa?

- a) Si
  - b) No
- a b

22. Cual es su presente ocupación?

- a) ama de casa
- b) trabajo doméstico
- c) empleada de ventas
- d) dueña de negocio
- e) costurera
- f) cuidadora de niños                    a b c d e f g
- g) secretaria, asistente de oficina
- h) enfermera                                h i j k l
- i) ayudante de maestra
- j) trabajo no profesional
- k) maestra
- l) otros \_\_\_\_\_

23. Cuanto tiempo ha estado en este trabajo?

- a) menos de un año
- b) uno a cuatro años                    a b c d
- c) cinco a diez años
- d) mas de diez años

24. Tenia usted algún otro trabajo antes que el actual?

- a) Si
- b) No                                        a b

Cuál era la naturaleza de ese otro trabajo?

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Cuanto tiempo trabajo usted en ese otro trabajo?

- a) menos de un año
- b) uno a cuatro años                    a b c d
- c) cinco a diez años
- d) mas de diez años

25. Vive algun pariente con usted actualmente?

- a) Si
- b) No                                        a b

26. Cual es la relación de su pariente con usted?

- a) hermana, hermano
- b) prima, sobrino
- c) tía, tío
- d) abuela, abuelo
- e) suegros
- f) compadres

22. A continuación hay una lista de afirmaciones relacionadas con la ama de casa y la familia. Lea cada afirmación y responda de acuerdo a lo que usted cree o piensa sobre cada una de ellas. Indique en que medida esta usted de acuerdo o no esta de acuerdo con lo que cada oracion expresa.

Rol de los Padres	Completo desa- cuerdo	Desa- cuerdo	Inde- ciso	De- acuerdo	Completo acuerdo
Afirmaciones	0	1	2	3	4
- La casa es el sitio para la mujer.					
- El padre es el mayor proveedor del hogar.					
- Cuidar de los niños es responsabilidad de la madre.					
- Una buena esposa no le encuentra falta al marido.					
- Cuando el padre no está presente el hijo mayor debe de tomar su puesto.					
- Padres estrictos crían mejores hijos.					
<b>Autoridad</b>					
- El padre es la autoridad máxima en el hogar.					
- El hombre es superior a la mujer.					
- Si la mujer tiene mas educación que el hombre tratará de mandarlo a él.					
- En un matrimonio ideal el esposo lleva los pantalones.					
- El padre asume responsabilidad por cada miembro de la familia dentro y fuera de la casa.					

Participacion en la Comunidad	Completo desacuerdo	Desacuerdo	Indeciso	De acuerdo	Completo acuerdo
	0	1	2	3	4
<ul style="list-style-type: none"> <li>- La ama de casa no debe tomar parte en tareas fuera de la casa.</li> <li>- Participar en actividades sociales y educativas una perdida de tiempo para la mujer.</li> <li>- Visitar los familiares es la mejor diversion para la mujer.</li> <li>- Lo que pasa en la comunidad no es de interes para la mujer.</li> <li>- El hombre debe de asistir solo a todas las reuniones que se celebran en su comunidad.</li> </ul>					

#### Cuidado de la Casa

<ul style="list-style-type: none"> <li>- Cocinar, limpiar y cuidar de los niños son trabajos de la mujer.</li> <li>- La responsabilidad de la ama de casa es responder a las demandas del marido y los hijos antes que a sus propias necesidades.</li> <li>- El marido pierde respeto en la familia cuando ayuda en el trabajo de la casa.</li> <li>- El hogar es un sitio para mantenerse limpio antes que un centro de actividad y recreación.</li> <li>- La mujer casada debe limitar sus actuaciones a tareas relacionadas con su rol de esposa y madre.</li> </ul>					
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Familismo	Completo desa- cuerdo 0	Desa- cuerdo 1	Inde- ciso 2	Desa- cuerdo 3	Completo acuerdo 4
- La familia es el unico sitio:en donde la persona encuentra ayuda en caso de necesidad.					
- Una buena madre siempre presta cuidado a las necesidades de los miembros de la familia antes que a sus propias necesidades.					
- En caso de necesidad los parientes pueden dejarse vivir con la familia.					
- Cuando los hijos y las hijar se casan deben vivir con los padres por in tiempo.					
- Los padrinos son importantes para el bienestar de la familia.					

29. Cuantos hijos usted tiene? \_\_\_\_\_

Cuales son las edades? \_\_\_\_\_

30. Viven otros niños en su casa? Cuantos? \_\_\_\_\_

Cuales son las edades? \_\_\_\_\_

31. Cual es el ingreso anual de su familia?

- a) menos de \$3,000
- b) \$3,000 - \$5,000
- c) \$5,000 - \$9,000
- d) \$10,000 - \$14,000
- e) \$15,000 - \$19,000
- f) \$20,000 - o mas

a b c d e f

MUCHAS GRACIAS FOR SU ASISTENCIA EN ESTE ESTUDIO.

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