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ABSTRACT
            This annotated bibliography on values of ethnic
minorities in the United States contains one hundred entries from
various sources, mostly research and educational journals. It is
intended to assist researchers, teachers, school administrators, and
students to understand how some American minorities function within
their own cultures and societies. Sixty-two annotations refer to
Chicanos. American Indians are the subjects in nineteen references
and Blacks in seventeen. Seven citations refer to Asian Americans,
four to other Hispanics, and four are of a general nature. Anglo
Americans are the group with which comparisons are made in most cases
where the study looked at more than one American culture.
Thirty-three annotations refer to values of Anglos. Each entry is
coded to inform the reader of the particular ethnic group identified
in the journal article or book. (KH)

Values and Minorities
An Annotated Bibliography

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Foreword

[Th]is annotated bibliography on values of ethnic minorities in the United
[States c]ontains one hundred entries from various sources, mostly research and
other [ed]ucational journals. Our purpose in providing this information is to
assist individuals, whether researchers, teachers, school administrators, or
individuals preparing to enter any of these professions, in understanding how
some American minorities function within their own cultures and societies.
Such knowledge, we feel, is not only useful but imperative if research on these
Americans is to be sensitive, and if instruction is to be effective for them
within the classroom.

We could wish that a numerical balance were attainable across the various
ethnic groups. This was not possible since research on American ethnic groups
is far from balanced. Thus, a preponderance of annotations in this bibliogra-
phy refers to Chicanos (62). American-Indians are the subjects in nineteen
references and Blacks in seventeen. Seven citations refer to Asian Americans,
four to other Hispanics, and four are of a general nature (no reference to a
particular ethnic group). Anglo Americans are the group with which comparisons
are made in most cases where the study looked at more than one American culture.
Thirty-three annotations refer to values of Anglos.

At the end of each reference title we have supplied the reader with
letters in parentheses indicating which particular ethnic groups are identified
in the journal article or book. The code is as follows:

   A = Anglo

   AA = Asian American

   AI = American Indian

   B = Black

C   =   Chicano/Mexican American

G   =   General (no ethnic group indicated)

H   =   Hispanic, but not including Chicano/Mexican American

Thus, the code (A, C) indicates the entry refers to both Anglo and Chicano values.

Inclusion of any reference does not necessarily imply agreement with the content on the part of the authors.

September, 1981

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An Annotated Bibliography

Ablon, J. Retention of cultural values and differential urban adaptation:
Samoans and American Indians in a west coast city. Social Forces,
1971, 49, No. 3, 385-392. (AA, AI)*

Examines motivation, history, demography, and cultural and
social characteristics of Samoans and American Indians.
Focus was on the interaction of these characteristics with
urban life realities. Data were gathered through interviews
and participant/observation. Suggested that factors such as
poor self image, cultural values and poor communication with
non-Indian people contribute to difficult urban adaptation
experience by American Indians; also that Samoans' relatively
successful adaptation to urban life was partially due to posi-
tive self image, cultural values and good communication skills

Aguilar, I. Initial contacts with Mexican American families. Social Work,
1972, 17, No. 3, 66-70. (C)

Discusses some values of Mexican Americans and obstacles that
social workers may have to overcome when attempting to work
with Mexican American clients. Presents a case study
illustrating application of techniques that are more
sensitive to needs and life style of Mexican American clients.
Values discussed include personalism, respect for authority,
religion and the importance of family.

Aiken, L.R. Educational values of Anglo-American and Mexican-American
college students. The Journal of Psychology, 1979, 102, 317-321. (A,C)

Examines aesthetic leadership, philosophical, social and
vocational values of four groups (75 in each) of undergraduate
Mexican American and Anglo American college students from
northern California and southern Texas. Participants were
administered the Educational Values Inventory and thirteen
items related to educational practices and background.
Results indicated that Anglo Americans and Mexican Americans
differed only on leadership values (Mexican Americans scored
higher). All groups placed vocational value highest and
social value second highest. Women scored higher
than men on aesthetic, philosophical and social values.

*These letters indicate the article deals with values of Asian Americans (AA) and
American Indians (AI). See Foreword for explanation of full code.

Anderson, J. & Evans, F. Family socialization and educational achievement
    in two cultures: Mexican-American and Anglo-American. Sociometry,
    1976, 39, No. 3, 209-222. (A, C)

    Examines the impact of Mexican American and Anglo American family
    socialization practices on educational achievement. Junior
    high students and their families were studied. Fathers'
    education was used as index of socio-economic status. Practices
    such as discipline by reasoning, autonomy in decision making,
    independence training and achievement training were found to
    directly and indirectly influence school achievement. 56 references.

Atolagbe, E. Further study on values of Black and White children: Are
    they different? Journal of Negro Education, 1980, 59, No. 4, 448-451.
    (A, B)

    Compares values of 60 Black and 60 White upper, middle and low
    socio-economic class children in grades 4-6 in Columbus, Ohio.
    The Elementary School Study of Values (ESSO) was used to assess
    the values of the pupils. Results indicated that race appears
    to be a determiner of values only in the case of social and
    religious values, that social class and sex do not appear to
    be important determiners of values and that within-race-and-
    class-differences are greater than differences between races and
    classes.

Avellar, J. & Kagan, S. Development of competetive behavior in Anglo
    American and Mexican American children. Psychological Reports,
    1976, 39, 191-198. (A, C)

    Examines social differences between Mexican American and Anglo
    American children of the same economic level in rivalrous and
    altruistic behaviors. Fifty-six children from each cultural
    group, equally divided by sex, were paired and given six two-
    person choice cards. Conditions on the cards ranged from absolute
    gains to altruism. Under conditions in which results were either
    absolute gain or altruism, almost no children were totally rivalrous
    or totally altruistic. Under conditions which allowed no absolute
    gains, older and Anglo American children significantly more often
    chose the rivalrous alternatives than did younger and Mexican
    American children.

Babchuk, N. & Ballweg, J.A. Black family structure and primary relations.
    Phylon, 1972, 33, No. 4, 334-348. (B)

    Study of Black family structure and primary relations of low and
    middle income couples. Data were collected through interviews
    of 74 couples from a mid-western city (pop. 350,000). Findings
    suggested that spouses felt friendships were mutual, husbands
    were more likely to initiate friendships for the pair, men
    had more friends than women. Concludes that middle class blacks
    and whites are much alike in value orientation.

Banks, W.C. & McQuater, G.V. Achievement motivation and Black children.
IRCD Bulletin, Fall 1976, 11, No. 4, 1-8. (B)

Reviews research on intrinsic achievement motivation relative
to task interest and cognitive development, interests, values,
aspirations and social influence. Concludes that Blacks and
Whites have the same degree of effort orientation toward tasks
of low interest, and that aspirations and value orientations
of Blacks toward academic tasks do not account for their
relative failure in this domain. Suggests that White teachers
may be ineffective at transmitting and sustaining the intrinsic
value orientations needed for academic achievement among Blacks.

Barnett, D.C. Attitudes of Eskimo School children. Integrated Education,
January/February 1973, 52-57. (AI)

Examines the attitudes of 54 Eskimo children in grades three
through eight from Cambridge Bay on Victoria Island in
Northern Canada. Concepts on urbanization, White institutions,
foods, other countries, political leadership and other ethnic-
racial groups were examined. Evidence suggests that the
subjects were dissatisfied with the local village and their
status in it and that they viewed "White" institutions, food
and country in a favorable light; also they expressed neutral
feelings toward political leadership and other racial groups.

Berrien, F.K. Arkoff, A., & Iwahara, S. Generation difference in values:
Americans, Japanese-Americans, and Japanese. The Journal of Social
Psychology, 1967, 71, 169-175. (AA)

Examines generational differences in values of college students
and their parents from New Jersey, Hawaii and Tokyo. Participants
were administered the Edwards Personal Preference Schedule.
Values toward achievement, deference, order, exhibition,
autonomy, affiliation, introception, succorance, dominance;
self-abasement, nurturance, heterosexuality and aggression
were examined. The hypothesis that value patterns of
Japanese parents and offspring would be different from
those of other groups was not confirmed. Results indicated
similar differences between generations of the three groups
regardless of setting. Other specific findings presented.

Berrien, F.K. Japanese vs. American values. The Journal
of Social Psychology, 1965, 65, 181-191. (AA)

Compares Japanese and American values on deference, hierarchy,
achievement-aspiration, endurance, interest in and commitment
to community and self abasement. Concludes that Japanese
people are more deferential, respectful of high status persons,
self-abasing and will to endure longer hours in the work place.
Other values are discussed.

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Billedeaux, D.A. Opening the classroom to Indian students.: head'em off at the pass. Bilingual·Resources, Winter 1973, pp. 15-18. (AI)

    Addresses educational curriculum for American Indian students. Focus is on historical stages of Indian culture: a genocide. culture, no culture, a patronized culture and a contrived, acculturated, assimilated culture. In addition, briefly addresses the Indian tribal culture, poverty, the local community, teachers and school deficiencies and public schools vis-a-vis the Bureau of Indian Affairs. Concludes with discussion of Indian children's four-stage acculturation syndrome.

Boutwell, R.C., Low, W.C., Williams, K. & Proffit, T. A comparison of attitudes and values between Indian and non-Indians in an institution of higher education. National Center for Educational Research and Development, Washington, D.C., 1972, ED073894. (AI)

    Investigates value orientations of approximately 75 Indian and 35 non-Indian students from a large western private university. Values and attitudes toward education, problems in school, grade point averages, absences and racial discrimination were investigated through a survey questionnaire. Results indicated that Indians value education more than non-Indians, awareness and ties to home culture are strong and successful Indians do not become completely "White culture oriented."

Brooks, D.B. & Merino S. Strategies for teaching within a bicultural setting. Reading Improvement, 1976, 13, No. 2, 86-91. (A, C)

    Discusses Mexican American cultural orientation toward competition, cooperation, language and inferiority complex. Provided examples indicating how these concepts are behaviorally manifested by students. Also presented strategies for dealing with bicultural situations. Article has a practical classroom orientation.

Burger, H.G. Ethno-oedagogy. A manual in cultural sensitivity, with techniques for improving cross-cultural teaching by fitting ethnic patterns. Southwestern Cooperative Educational Laboratory, Inc., 117 Richmond, Dr., N.E., Albuquerque, New Mexico, June 1978. (A, H)

    Chapter XXVI: Patterns and applications for Mexican Americans

    Discusses Hispanic history, cultural values, social structure and the extended family. Cultural values addressed include traditionalism, familism, personalism, life style and fatalism. Also discusses basic differences between Anglos and Hispanics, and attribution of value differences.

Chapter XXVII: Patterns of and application for Amerindians
               in general

Provides general historical demographic data, motivation for
schooling, cultural values, responsibility, communality,
self-reliance, parochialism, tolerance and craftsmanship.
Values discussed include trust, living for present, authority,
communication, responsibility, health and communality.

Cabrera, Y.A. A study of American and Mexican-American culture values
   and their significance in education. San Francisco, CA: R and E
   Research, 1963 (reprinted 1972). (C)

   Discusses Mexican immigration to the U.S., cultural values,
   schooling and educational programs for Spanish speaking
   children. Values addressed include time orientation,
   deferred gratification, health practices, fatalism, work
   motivation, education, sex roles, family authority, godparents,
   attitudes toward authority, individual vs. group ambitions,
   problem solving and sexual relationships.

Carter, T., Casavantes, E. & Fowler, C. Value systems of teachers and
   their perceptions of self and of Mexican American, Negro and Anglo
   children. Paper presented at the Annual Convention of the Rocky
   Mountain Psychological Association, Albuquerque, New Mexico,
   May 14-17, 1969, ED 037 507. (A, B, C)

   Teachers at a seminar on race relations were administered
   Osgood's Semantic Differential Scale. Results indicated that
   teachers perceived themselves and, to a lesser extent, perceived
   their students as "fair, good, alert, active and clean." While
   teachers saw no undesireable qualities in either themselves
   or their students, regardless of ethnicity, some specific
   perceptions were: a) male and female teachers saw Anglo
   students more "alert" than Mexican American or Negro students,
   b) Negroes were rated higher on "strong" dimension by both
   male and female teachers, c) female teachers rated girls higher
   on "good" than male teachers did and d) male teachers saw
   Mexican American and Anglo boys as "clean" while female teachers
   saw only girls as "clean."

Castillo, del R.G. La familia Chicana: social changes in the Chicano
   family of Los Angeles 1850-1880. Journal of Ethnic Studies, 1975,
   3, No. 1, 41-58. (C)

   Historical study of the social evolution of the Chicano
   family in relation to industrialization and modernization.
   Concludes that the extended family provides the most stable
   basis for security and upward movement in a changing urban
   environment. Other findings are discussed.

Cazden, C.B. & John, V.P. Learning in American Indian children. In Styles
of learning among American Indians. Report and recommendations of a
conference held at Stanford University, August 8-10, 1968, Center for
Applied Linguistics, Washington, D.C. (AI)

Discusses tests of learning prior to entering school, styles
of learning, learning by looking, learning through language,
conflicts in values with the majority society, patterns of
socialization, cultural values and Indian education. Values
addressed include time orientation, science orientation,
cooperation/competition, aggression/compliance and anonymity/
self-assertion. Numerous findings are presented.

Chandler, C.R. Traditionalism in a modern setting: a comparison of Anglo
and Mexican-American value orientations. Human Organization, Summer
1979, 38, No. 2, 153-159. (A, C)

Studies Mexican American and Anglo American value orientations
on dimensions of activity, time, integration with kin, trust,
working primacy and modernity. Interviews were
conducted with 712 Anglo and 323 Mexican Americans from
Lubbock, Texas. Results indicated that Mexican Americans,
compared to Anglo Americans, are less future-time oriented,
have closer attachment to kin, show less trust of nonkin,
have a higher occupational primacy and are less "modern"
(all four variables combined are descriptors of the term "modern").

_____. Value orientations among Mexican Americans in a southwestern
city. Sociology and Social Research, 1974, 58, No. 3, 262-271. (C)

Examines value orientation relative to activity, integration
with kin, trust and occupational primacy of 300 Mexican American
men and women in an urban setting. Findings suggest younger
educated Mexican Americans with high occupational positions
possess "modern" value orientations, i.e., believe they can
control own fate, that planning for future brings rewards, that they can
place trust in people in addition to family or friends.

Concha, P., Garcia, L. & Perez, A. Cooperation versus competition: a
comparison of Anglo-American and Cuban-American youngsters in Miami.
Journal of Social Psychology, 1975, 95, 273-274. (A, H)

Cuban American and Anglo American students in three age groups were
compared on cooperative vs. competitive behavior using the
Madsen Cooperation Board. Anglo Americans were found to be
more cooperative than Cuban Americans. Cooperative behavior
increased for both groups as age increased.

Cummings, S.   Family socialization and fatalism among black adolescents.
   Journal of Negro Education, 1977, 46, No. 1, 62-75.   (B)

       Investigates fate control among Black adolescents
       and its relation to socialization experiences within the
     · Black family.   Survey questionnaire completed by 241 high
       school seniors from Connecticut indicates that family life
       does exert a weak to moderate influence on fate control
       attitudes.

DeVoe, M.   Cooperation as a function of self-concept, sex and race.
       Educational Research Quarterly, Summer 1977, 2, No. 2, 3-8.   (A, B)

       Examines relationship of self-concept, sex and race to
       cooperative and competitive behavior of Black and White
       children.   Two hundred and ninety ten-year olds were paired
       according to sex, race and scores on a self-concept scale.
       Results show high self-concept pairs produced the most
       competitive behavior and low self-concept pairs the most
       cooperative behavior.   Black students were more cooperative
       than White.   No significant sex differences or interaction
       effects found.   Implications for the classroom are presented.

Dial, A.L.   Death in the life of Native Americans.   The Indian Historian,
       September 1978, 11, No. 3, 23-77.   (AI)

       Discusses American Indian philosophy on death.   Specifically
       addresses beliefs and practices of Apache, Flinget, Siouan
       and Pueblo Indians.   Concludes with discussion on burial
       ceremonies and comparison of Native American Indians and
       Anglo American attitudes toward death and dying.

Dixon, C.N.   Teaching strategies for the Mexican American child.   Reading
       Teacher, November 1976, 30, No. 2, 141-145.   (C)

       Gives reasons why peer teaching is appropriate in bilingual
       bicultural classrooms.   Explains how cultural values,
       cognitive style and language-experience approach to reading
       are particularly appropriate with bilingual children.   Values
       discussed include familism, motivation, cooperation and
       human relations.

Dole, A.   Aspirations of Blacks and Whites for their children.   Vocational
       Guidance Quarterly, 1973, 22, No. 1, 24-31.   (A, B)

       Compares Black and White parents of graduating high school
       seniors on the extent to which aspirations for their children
       were related to what the children were actually doing six
       months after graduation.   One hundred and forty-three parents
       and their children were interviewed.   Three-fourths of the
       children of parents with high aspirations were in school six

months later. In contrast, of the children whose parents
had indicated low interest in school and who themselves had
low interest, none were enrolled in a post-secondary school.
The parental value of freedom in decision-making seemed to have
had the most effect on female students. White female students
with freedom of choice were more likely to be in school, while
Black females with freedom of choice were more likely to be
working.

Dubois, B.L. The Mescalero Apache. Journal of American Indian Education,
1976, 15, No. 3, 22-27. (AI)

Mescalero Apache history, educational needs, sex roles, political
organization and child rearing practices are discussed. Teachers
are advised to be aware of the following Mescalero characteristics:
fully developed concepts of sex roles (different from dominant
culture), strong tradition of personal freedom and democracy
beginning at an early age, acceptance of leadership based on
leader's personal ability, belief in external impersonal agents
for social control and early acceptance of responsibility.
Additionally, they are accustomed to instruction by precept
and indirection and learn by observation and imitation.

Dumont, R.V., Jr. & Wax M.L. Cherokee school society and the intercultural
classroom. Human Organization, Fall 1969, 28, No. 3, 217-226. (AI)

Discribes the social interactions of tribal Cherokee students
in the classroom and the ways in which they adapt the classroom
to their culture and values. An example of this is subtle
communication through body language among students while
appearing to the teacher or to outside observers to be silent,
withdrawn and passive. Purpose of the article is to illustrate
how awareness and sensitivity to cultural differences in
cognitive and behavioral styles can create an "intercultural
classroom" where teachers and students both may learn.

Durrett, M.E., OBryant, S. & Pennebaker, J.W. Childrearing reports of
White, Black, and Mexican-American families. Developmental Psychology,
1975, 11, No. 6, 871. (A, B, C)

Study of child-rearing practices of 29 White, 30 Black and 31
Mexican American families. Areas examined include orientations
toward achievement, authority, protectiveness, responsibility,
emotional control and parent-child relationships. Other
specific child-rearing techniques are addressed.

Farias, H., Jr. Mexican American values and attitudes toward education.
Phi Delta Kappan, June 1971, 52, No. 10, 602-604. (C)

Discusses Mexican American values such as loyalty to the family,
loyalty to the ethnic group, the father's role, and folk
medicine. Also discusses problems of acculturated Mexican Americans

and the problem of goal orientation. Suggested that Mexican
Americans learn more about and communicate more with teachers
and administrators of public schools, colleges and universities.

Fong, S.L.M. Assimilation and changing social roles of Chinese Americans.
Journal of Social Issues, 1973, 29, No. 2, 115-127. (AA)

Traditional roles and values relative to parental authority,
sex roles and dating attitudes of Chinese Americans were
discussed. Also examines changing psychological and
social characteristics of Chinese Americans. Concludes that
Chinese Americans vary in the extent to which they have
become progressively removed from their paternal culture,
and that the social distance between Chinese with different
life styles has segregated them into a variety of groups.

Forbes, J.D. Teaching Native American values and cultures. In J.A. Banks
(ed.), Teaching Ethnic Studies. Washington, D.C.: National Council
for the Social Studies, 43rd Yearbook, 1973. (AI)

Addresses value characteristics and educational goals of Native
Americans. General values include extreme democratic orientation,
high tolerance for individual differences, high equalitarianism,
lack of concentrated wealth, lack of interest in technology,
low priority for material goods, opposition to unnecessary
destruction of living creatures and the earth, lack of
interest in imperialistic warfare, and orientation toward
crafts, music, ceremony and "proper" living.

Franco, J.N. & Le Vine, E. An analogue study of counselor ethnicity and
client preference. Hispanic Journal of Behavioral Sciences, 1980, 2.
No. 2, 177-183. (A, C)

Investigates student preference for counselors on the basis
of sex, ethnicity and amount of personal information known
about counselors. Chicano and Anglo college students were
asked to read one of four randomly selected portfolios of
counselors. Counselors were presented as Chicano, Chicana,
Anglo male and Anglo female, married, 30 years old and with
a master's degree in counseling. After reviewing porfolios,
students were asked whom they would prefer as counselors.
Results indicated that there were no significant differences
in preferences for female counselors. However, students felt
more comfortable seeing male counselors as they learned more
about them. No significant differences according to ethnicity
were found.

Gándara, P. High risk achievers: academically successful Mexican-Americans
from low socio-economic backgrounds. Paper presented at the Sociology
of Education Conference, Asilomar, California on February 2, 1980. (C).

Studies 45 Mexican Americans with earned J.D., M.D. or Ph.D.
degrees from low-income families where neither parent had

completed high school. Common characteristics found were:
1) dominant mothers with at least equal authority with
fathers, 2) parent's values focused on hard work and high
achievement, 3) schools were highly integrated and 4) home
communities were considered "socially healthy." Other
findings presented.

Garza, R. & Lipton, J. Culture, personality, and reactions to praise and
criticism. Journal of Personality, December 1978, 46, No. 4, 743-761.
(A, C)

Examines the interactive effect of culture and personality in
the area of feedback, praise and criticism. Eighty college
students, equally distributed among Anglo and Mexican American
males and females, from two-year community colleges and four-
year universities, were administered Rotter's Locus of Control
Scale, worked a complicated puzzle, were given positive or
negative ego-involving feedback and then filled out an
evaluation form on the experiment. Results indicated little
difference in reactions to praise. However, differences
were found in the criticism condition. Females were less
likely to accept criticism than males. Mexican Americans
who have an internal locus of control devalued the experimenter's
performance more than Mexican Americans with an external locus
of control, while Anglo externals devalued the experimenter
more than Anglo internals. Authors suggest "a basic research
paradigm that will facilitate the incorporation of socio-
cultural variables in personality and social psychology
research."

Grebler, L., Moor, J.W. & Guzman, R.C. The Mexican-American People.
New York: The Free Press, 1970. (C)

A socio-economic study of Mexican Americans in selected urban
areas in the southwestern United States. Unstructured inter-
views of community leaders and interview surveys of members
of Mexican American households were conducted. Information
on work patterns, education, housing, family structure, social
and political interactions and religious affiliations was
gathered. Values in several areas such as religion, social
class and work are discussed. For example, values regarding
work were found to be within the "normal American range of
value patterns." Mexican Americans were found to be profes-
sionally oriented, and strongly to value education. Extensive
bibliography included.

Haddox, J.H. American Indian Values. In R.O. de la Garza, A. Kruszewsky, & T. Arciniega (eds.), Chicanos and Native Americans: the territorial minorities. Inglewood Cliffs, NJ: Prentice-Hall, Inc., 1973. (AI)

> Discusses the diversity among tribal cultures of American Indians.
> Gives examples of shared values such as freedom, community,
> generosity, interpersonal harmony, reverence for living things
> and present orientation. Provides tribal-specific illustrations
> of values. For example, children are considered important members
> of an Indian community and, among the Navajo, a party is given
> to celebrate a baby's first laugh.

Hawks, G.R. & Taylor, M. Power structure in Mexican and Mexican American farm labor families. Journal of Marriage and the Family. 1975, 3, No. 4, 807-811. (S)

> Study of decision-making and action-taking behavior of 76
> California migrant farm labor families. Findings gathered
> via interviews suggest that family decision-making and action-
> taking is an equally shared responsibility of husband and wife.

Heald, J. In defense of middle-class values. Phi Delta Kappan, October 1974, 81-83. (G)

> Presents case for the maintenance of values held by middle
> class teachers. Compares middle with lower class values as
> determined by Havighurst and Taba. Some middle class values
> listed are: cleanliness and neatness, education as a potential
> for solving social problems, honesty and initiative. Some
> lower class values listed are honesty, responsibility and
> loyalty--when friends and neighbors are involved. Recommends
> that teachers recognize limitations of their own values.

Hepner, E.M. The American elementary school versus the values and needs of Mexican-American boys. Final Report, Office of Education, Washington, D.C., Bureau of Research, May 1971. (ERIC Documents Reproduction Service No. ED 052860) (A, C)

> Investigates the differences in value clusters and self concept
> (as measured by Roger's Personal Adjustment Inventory) of
> Mexican American and Anglo American achievers. One hundred
> and fifty boys in grades 4-6 and their parents participated.
> Results indicated differences in values between the Mexican
> American boys (particularly the under achievers) and the
> "typical" American school. For example, Mexican boys tended
> to have a strong masculine orientation and peer group
> identification.

Hernandez, D. Mexican American challenge to a sacred cow. Los Angeles, CA: Aztlan Publications, 1971. (C)

    Critical review and analysis of two UCLA Graduate School of Education studies on Mexican American values and achievement. Focus is on research bias, adequacy and appropriateness of theoretical framework, sophistry and survey techniques. Concludes that studies examined perpetrate stereotypical sociological model of Mexican American people.

Holladay, H.P. The value system--a false prophet for intercultural communication. Paper presented at the Western Speech Communication Association Convention, Honolulu, Hawaii, November, 18-21, 1972. (G).

    Discusses the inadvisability of value system theory for enhancing intercultural communication. Problems with value system analysis include lack of agreement among experts concerning "true" values of a particular culture, lack of documentation on how values are derived and that categories of values are generally externally created, i.e., perceived by outsiders rather than developed by cultural group. Concludes that value system theory is questionable approach for enhancing intercultural communication.

Justin, N. Culture conflict and Mexican-American achievement. School and Society, January 1970, 350-354. (A, C)

    Exploratory study examines differences between Mexican American and Anglo American high school students on measures of fatalism and present-time orientation. One hundred and sixty-eight Mexican American male seniors and 209 Anglo American male seniors in four urban high schools in a southwestern city were administered a questionnaire. Significant differences were found on measurements of feelings, personal control and concern for delay of gratification. Mexican American students had fewer feelings of personal control and less concern for delayed gratification than the Anglo American students. Suggests that appropriateness of public school curricula as applied to Mexican American students be examined.

Kagan, S. & Ender, P.B. Maternal response to success and failure of Anglo-American, Mexican-American, and Mexican children. Child Development, 1975, 46, 452-458. (A, C, H)

    Mexican, Mexican American and Anglo American mothers and their children played an experimental game in which chips were given or taken away for trials won or lost. Results indicated that Mexican mothers were less punitive and more positively reinforcing than Mexican American or Anglo American.

mothers. Mexican mothers also significantly favored boys over
girls in their giving of chips. Regression analysis indicated
that economic level was more significantly related to punishment
than culture, with lower income mothers using punishment more often.

Kagan, S. & Madsen, M. Cooperation and competition of Mexican, Mexican-American
and Anglo-American children of two ages under four instructional sets.
Developmental Psychology, 1971, 5, No. 1, 32-39. (A, C, H)

Empirical study examines differences in cooperative and competitive
behaviors of 7-9 year old rural Mexican children and 4-5 and 7-9
year old urban Mexican American and Anglo American children.
Pairs of children played a game on a circle matrix board.
Cooperative play allowed both to receive a reward while
competitive play allowed neither to receive a reward. Results
indicated that 4-5 year olds combined were more cooperative
than combined 7-9 year olds but that few differences were found
cross culturally for the 4-5 year olds. However, in the 7-9 year
old groups, Mexican children were most cooperative, followed
by Mexican Americans, and Anglo Americans were least cooperative.
Game-playing instructions for the older children which stressed
"I" orientation increased competition, while instructions
stressing a "we" orientation increased cooperation.

Kagan, S., Zahn, G. & Gealy, J. Competition and school achievement among
Anglo-American and Mexican-American children. Journal of Educational
Psychology, 1977, 69, No. 4, 432-441. (A, C)

Empirical study examines Mexican American and Anglo American
students in 2nd, 4th and 6th grades on measures of competition,
individualism, field independence and school achievement.
Culture, sex and age were found to be related to competitiveness.
Competition and individualism were not related to each other
nor to field independence or school achievement. It is suggested
that the lower level of competitiveness of Mexican Americans
is not necessarily detrimental to school achievement and that
field independence and competitiveness may be reflective of
distinct cultural characteristics.

Kay, M. Mexican, Mexican American and Chicana childbirth. In M.B. Melville
(ed.), Twice a minority: Mexican American women. St. Louis: The
C.V. Mosby Company, 1980. (C, H)

Discusses childbearing practices among Mexicans, Mexican Americans
and Chicanas. Traditional customs for helping ensure pregnancy,
rules to follow during pregnancy, childbirth and lactation are
discussed. For example, once a young woman becomes pregnant,
her life is ruled by her mother or mother-in-law and she is
provided support by female relatives. Changes that have occurred
in childbirth practices from first-generation American born

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Mexican Americans to the present-day more politically active
Chicana are discussed. Provides a kinship chart and a listing
of medicinal substances used in traditional childbearing.

Kearnes, B.J.R. Childrearing practices among selected culturally deprived
minorities. The Journal of Genetic Psychology, 1970, 116, 149-155.
(A, AI, C)

Study investigates whether values related to childrearing differ
among low-income Papayo, Mexican American and Anglo parents.
Childrearing practices such as allowing aggression
toward parents, siblings and other children, mother's
restrictions on care of house and furnishings and television
viewing were examined. Interview data of 50 parents of
each ethnicity revealed that significant differences exist
in childrearing practices among the three groups studied.

Kleinfeld, J. Effective teachers of Eskimo and Indian students. School
Review, February 1975, 301-344. (AI)

Describes characteristics and values of Eskimo and Athabascan
Indian students and the characteristics of teachers who are
successful and unsuccessful in working with them. Eskimo
and Athabascan Indian students who are often thought to be
unemotional actually value close, emotionally intense personal
relationships and expect to have this type of relationship
with their teachers. Therefore, qualities of personal warmth
and "active demandingness" make effective teachers. Describes
some responses of these students to physical and social stress
of school in an urban setting, provides a typology of teachers
and includes several anecdotal illustrations.

_____. Positive stereotyping: the cultural relativist in the classroom.
Human Organization, 1975, 34, 269-274. (AI)

Describes the ineffectiveness of the culturally relativistic
type of teacher in a classroom in which Indian students are
in attendance. This type of teacher is characteristically
young, well-traveled, well-educated, strongly influenced by
anthropological literature on culture and education and entered
Indian education with partly altruistic motives. Several examples.
of this type of teacher's behavior in the classroom and the effect.
on Indian students are given. One example: the teacher over
emphasizes Indian culture and values in the classroom, further
reinforcing differences between Indians and Whites resulting in
increased withdrawal of Indian students.

Knowlton, C.S. Implications of change in Mexican American families. Paper
presented at the Western Social Science Association Annual Meeting,
April 29-May1, 1976. (C)

Presents historical research on Mexican American family system.
Addresses hypothesis that several forms of the extended family

system and its values existed in the Southwest in the
late 19th and 20th century. Further, that social
diversification has created even greater heterogeneity
in family systems, thus, significant geographical, regional
rural-urban and social class differences exist today among
Mexican Americans.

Kuvlesky, W.P. Degree of ethnicity and aspirations for upward social mobility
among Mexican American youth. Journal of Vocational Behavior, 1971,
1, 231-244. (C)

Examines aspirations and expectations for status achievement of
5 high school sophomores from south Texas. Aspirations for
intergenerational mobility were measured through cross-
classification of the respondents' occupational aspirations
with the job of the main wage earner in the family. The
hypothesis that degree of identification with the Mexican
American subculture among adolescents is inversely related
to desire for upward mobility was not confirmed.

Leman, K. Parental attitudes. National Association of Student Personnel
Administrators, 1976, 13, No. 3, 61-63. (A, B, C)

Study examines the effect of perceived parental attitudes
toward higher education and academic success among Mexican
American, Black and Anglo college students in Arizona. A
30 item Likert-type scale was used to gather data from 30
participants of each ethnic group. Results indicate that
perceived parental attitudes and grade point average for
Mexican Americans were significantly different from the
other groups in the study. Conclusions or implications
were not presented.

Levine, E.S. & Bartz, K.W. Comparative child-rearing attitudes among
Chicano, Anglo, and Black parents. Hispanic Journal of Behavioral
Sciences, 1979, 1, No. 2, 165-178. (A, B, C)

Investigates childrearing attitudes of Chicano. Black and
Anglo parents from a low-income urban midwestern community.
Participants responded to an interview in English or Spanish
(interviewers were of matched ethnicity). Numerous findings
are discussed, including evidence suggesting Chicano parents
emphasize early assumption of responsibility for their
children.

Levine, E. & Padilla, A. Crossing cultures in therapy-pluralistic counseling
for the Hispanic. Monterey, California: Brooks/Cole Publishing, Co.,
1980. (H)

Presents theory of pluralistic counseling particularly as
applied to Hispanics. Discusses therapeutic issues commonly

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found among Hispanic clients and recommends culturally appropriate counseling techniques. . Presents case studies. Some Hispanic cultural values related to counseling are: respect for elders and for authority figures, dignidad (dignity), close family ties, privacy regarding personal matters, and present rather than future or past time orientation. Contains over 400 references and a glossary of Spanish terms.

Littlefield, R.P. Self-disclosure among some Negro, White, and Mexican-American adolescents. Journal of Counseling Psychology, 1974, 21, No. 3, 133-136. (A, B, C)

Study investigates observed differences in self-disclosure among Black, White and Mexican American ninth grade rural students. Focus is on sex of the discloser and amount and direction of the disclosure. Questionnaire data were collected through use of the Rivenforks self-disclosure instrument. Findings suggest that females in all groups reported more disclosure than males, Whites provided the greatest amount of disclosure and Mexican Americans the least. For all males the favorite disclosure target was their mother; White and Mexican American favorite target was their best female friend. Other findings discussed.

López, T.R., Jr. Some peculiar educational problems of the "Anglicized" Mexican American. Educational Perspectives, March.1973, 12, No. 1, 12-14. (C)

Describes some of the characteristics of the "Anglo-enculturated" Mexican American, the ambiguous positions he/she may find him/herself in and some of the options available. For example, an "anglo-enculturated" Mexican American usually comes from an upwardly mobile family, is raised in a non-Mexican American community, and was never taught to speak Spanish. Yet, this person is expected to behave according to the non-Mexican American's preconceived notions of a Mexican American and conform to some of the expectations of the Mexican American community. Options for this type of person are: withdraw further from the Mexican American community, become a "full-time Chicano", or choose the best of both cultures.

Lam, J. Pluralism and potpourri: Asian Ain'ts. National Dissemination and Assessment Center, California State University, Los Angeles, CA. October 1977. (AA)

Position paper argues for the pluralization of Asian bilingual and bicultural programs. Presents examples of children's literature from the People's Republic of China, post-school problems of Asian Americans and cross-cultural orientation techniques.

Manning, B., Pierce-Jones, J. & Parelman, R. Cooperative, trusting behavior in a culturally deprived, mixed ethnic-group population. Journal of Social Psychology, 1974, 92, 133-141. (A, B, C)

Empirical study examines cooperative behavior among Mexican American, Black American and Anglo American children. Males and females were

divided into similar and dissimilar ethnic group pairs and played a cooperation--competition game. Results indicated for males and females combined and for females alone, that the Anglo American group was least cooperative while the Mexican Americans and Black Americans were similar in degree of cooperative behavior and more cooperative than Anglos. Analyzed separately, females indicated that same ethnic-group pairings cooperated most, Mexican American and Black American pairs were next and Anglo-other pairings were least cooperative. There were no main effects or interaction effects that achieved a level of significance for males.

Martinez, J.L., Martinez, J.R., Olmedo, E.L. & Goldman, R.D. The Semantic Differential technique: A comparison of Chicano and anglo high school students. Journal of Cross-Cultural Psychology. September 1976, 7. No. 3, 325-334. (A, C)

Examines differences in meaning among concepts of father, mother, self, male, and female for Chicano and Anglo high school students in Southern California. Results indicate significant differences according to ethnicity, sex and the ethnicity-by-sex interaction.

Martinez, J.R., Martinez, J.L., Jr., & Olmedo, E. Comparative study of Chicano and Anglo values. ATISBOS-Journal of Chicano Research, Summer 1975, 93-98. (A, C)

Examines differences in meaning among concepts of father, mother, self, male and female for Chicano and Anglo college students in California. A Semantic Differential Scale using 15 pairs of bipolar adjectives indicated significant differences exist between Chicanos and Anglos on the following pairs of concepts: self-mother, father-female, self-female, self-male and male-female.

McClintock, C.G. Development of social motives in Anglo-American and Mexican-American children. Journal of Personality and Social Psychology, 1974, 29, No. 3, 348-354. (A, C)

Investigates whether motivational differences exist between Anglo and Mexican American children in second, fourth, and sixth grades. A maximizing difference game was used to determine competitive or cooperative behavior. Results indicated that for both cultural groups, competitive choice behavior became more dominant with increments in grade level. Anglo American children were more competitive, and for all cultural and grade groups competitive choice increased over trial blocks.

McDonald, A. Value conflicts as a course for dropouts. Paper presented at the Native American Teacher Corps Conference, Denver, Colorado, April 1973. (AI)

Discusses the dropout problem of Native American college students relative to educational background, financial assistance, racism, role models and cultural value differences. Values addressed include time, expanded time, formalism and religion. Concludes that dropout problem will persist until teachers and administrators develop deeper understanding of Native American philosophy and values.

Mindel, C.H. Extended familism among urban Mexican Americans, Anglos, and Blacks. <u>Hispanic Journal of Behavioral Sciences</u>, 1980; <u>2</u>, No. 1, 21-34. (A, B, C)

Four hundred and fifty-five Mexican American, Black and Anglo subjects living in an urban area were studied on four measures of extended familism. These measures included extensity of presence, intensity of presence, interaction and functionality. The impact of urban migration on extended familism was also studied. Findings indicated that Mexican Americans were most likely to be involved with the extended family for social and supportive reasons, and Blacks were next most likely. Anglos most closely resembled the isolated nuclear families. While Anglos tended to migrate away from kin Mexican Americans and Blacks migrated within the kinship system.

Mirande, A. The Chicano family: A reanalysis of conflicting views. <u>Journal of Marriage and the Family</u>, 1977, <u>4</u>, No. 39, 747-755. (C)

Evaluates some conflicting and stereotypic views in the literature on the Mexican-American family. Presents a "more balanced and objective framework for studying the Chicano family." Some examples of stereotypic values of the Chicano family as found in the literature are: autonomy for men-before and after marriage, subordinance of women to men, orientation to living in the present with no concern for the future, and the family as the most important unit in life.

Montiel, M. The Chicano family: A review of research. <u>Social Work</u>, 1973, <u>18</u>, No. 2, 22-31. (C)

Reviews studies that examine the role of the traditional family in the socialization process and critically evaluates findings and interpretations in terms of their implications for social work and education. Concepts examined include the traditional family, machismo, socialization, and intervention, as well as the <u>Moynihan Report</u>. Concludes that numerous studies dealing with the Chicano family are open to serious question because concepts and categories were developed by theoreticians outside the population under study.

Montiel, M. The Social Science myth of the Mexican American family. <u>El Grito</u>, 1970, <u>3</u>, No. 4, 56-63. (C)

Examines the ideological, philosophical and theoretical orientation of research on Mexican American families. Emphasis is on the treatment of the concept "machismo" by Samuel Ramos, Leopoldo Zea and Octavio Paz. The author critically examines studies of the Mexican American family by M. Bermudez, R. Diaz-Guerrero and G.M. Gilbert, R.C. Jones, N.D. Humphrey and W. Madsen. Concludes there is no basis for unquestioned acceptance of the "masculinity cult" to explain family roles, that studies are characterized by low-level theoretical treatment of the subject and that many studies appear to be highly speculative.

Murillo, N. The Mexican American family. In N. Wagner & M. Haug (Eds) Chicanos: Social & Psychological Perspectives. St. Louis: C.V. Mosby Co., 1971. (C)

Discusses the characteristics and intercultural interactions of the Mexican American, particularly within the context of the family. Argues against one Mexican American family "type" and states that there is great diversity in Mexican American family patterns, dependent upon many factors, including SES, degree of acculturation, place of residence, and ancestry. Describes a traditional Mexican American family within the context of comparative cultural value systems. Some examples of value comparisons between Anglo and Mexican Americans include time orientation, attitudes toward material things and interpersonal communication. Concludes with discussion of the types of conflicts faced by Mexican Americans when dealing with a bicultural world and suggests ways to resolve the conflicts.

Niethammer, C. Daughters of the earth: The lives and legends of American Indian women. New York: Collier-Mac Millan Publishers, 1977. (AI)

Discusses American Indian women in relation to childbirth, socialization, personal relationships, economic role, leadership, war, crafts and recreation, sexual patterns, religion, old age and death. While not addressing values per se, values can be inferred from material presented. Most of the data were gathered from historical records.

Padilla, A. Psychological research and the Mexican American. In M. Mangold's (Ed) La Causa Chicana: The Movement for Justice. New York: Family Service Association of America, 1972. (C)

Discussion of the types of undue generalizations found in the psychological literature regarding Mexican Americans. Typically, the Mexican American family is stereotyped as patriarchal and authoritarian with an aloof father and a dependent mother. Criticizes the psychological research community for not dealing in depth with the Chicano family and suggests more active participation in the Mexican American community by psychologists.

Palomares, G. The effects of stereotyping on the self-concept of Mexican-Americans. Southwestern Cooperative Educational Laboratory, Albuquerque, New Mexico, 1970. ED056806 (C)

Reviews literature on Mexican American children: self concept, cultural marginality, and stereotyping. Discusses values and value conflicts related to education such as cooperation vs. competition and present vs. future time orientation. Recommends further research on dominant culture's insistence on cultural homogeneity. Thirty-five references provided.

Paul, A. Cultural aspects that affect the Indian student in public schools. In Walter Bromberg et al. The Native American Speaks. New Mexico: New Mexico State Department of Education, 1975, 10-12. (AI)

Cultural values of Native Americans are discussed. Provides practical
suggestions to teachers for incorporation of values in the classroom.
Values addressed are harmony with nature, closeness to the land,
appreciation for human beings, the extended family, and language.
Native American values are said to conflict with dominant society
values in terms of time orientation, competition, and communication
(i.e., silence vs. talking). Concludes by suggesting that teachers
should desist from fostering stereotypes of Indians, know Indians by
tribe membership, learn Indian history, be humanistic and learn second
language teaching skills.

Payne, C. Cultural differences and their implications for teachers.
Integrated Education, 1977, 15, No. 2, 42-45. (AI, B, C)

Discusses cultural differences in communication patterns through eye
contact. For example, some cultures (Black, Native American and Mexican
American) consider it rude behavior to look at someone directly in the
eyes as an indication of interest in what is being said. However, this
would be considered an appropriate indication of interest for Anglos.
The author describes some informal observations as well as formal
research studies conducted in these areas. Implications for teacher
training are presented.

Penalosa, F. Mexican family roles. Journal of Marriage and the Family, 1968,
30, 680-689. (C)

Presents a framework for analysis of Mexican American family dynamics.
Emphasis is on male-female relations and family role relationships.
Concludes that females are submissive to males and younger people to
elders. The husband has a dominant patriarchal role, the father-son
relationship tends to be distant, respectful and frequently severe.
Other observations discussed.

Ramírez, M. III, & Castañeda, A. Cultural democracy, bicognitive development,
and education. New York: Academic Press, 1974. (C)

Discusses the ideology of assimilation, culturally democratic education,
values, cognitive styles, intracultural variability, and socialization
practices. Also addresses culturally democratic educational environments
in terms of language, heritage, values, and bicognitive development.
Four value clusters of Mexican Americans raised in traditional communi-
ties are presented. Concludes that socialization in traditional
Mexican American culture results in individuals who are strongly identi-
fied with their family and ethnic group, sensitive to the feelings of
others, oriented towards cooperative achievement, respectful of adults
and social convention, and who receive close adult guidance.

Ramírez, M. Identification with Mexican-American Values and psychological
adjustment in Mexican-American adolescents. International Journal of
Social Psychiatry, 1969, 15, No. 2, 151-156. (C)

Studies adjustment problems of third generation Mexican American adolescents
identified as "rebels" (more anglicized) and "in-groups" (more conservative).

Students were given an adjustment inventory. Rebels indicated more problems centered around relationships with parents and greater number of health and stress problems. Female "in-groups" scored higher on submissiveness and hostility scales. Author relates results of study to values conflicts experienced by people in cultural transitions and makes suggestions for further research.

Ramírez, M. III. Identification with Mexican family values and authoritarianism in Mexican Americans. The Journal of Social Psychology, 1967, 73, 3-11. (A, C)

Examines Mexican American and Anglo American middle class college students' family values. Participants were administered the California "F Scale" and the Mexican Family Attitude Scale. Results indicated that Mexican Americans were more closely related to Mexican family values than Anglo Americans. Other findings are presented.

Ramírez, M. III, Taylor, C. Jr., & Peterson, B. Mexican American cultural membership and adjustment to school. Developmental Psychology, 1971, 4, No. 2, 141-148. (C)

Investigates values, motivation, attitudes and behavior differences of Mexican American and Anglo junior and senior high school students in Sacramento, California. Three hundred Mexican American and three hundred Anglo students were administered an attitude scale. Results indicated that Mexican Americans expressed fewer positive views toward education; attitudinal differences between the two groups were the result of differences between cultures; Mexican American lack of adjustment to school hinders contact with school and school personnel. The groups showed differing value systems in such areas as masculine superiority, separation of sex roles, and interpersonal relationships. Other findings were discussed.

Ramírez, M. III. The relationship of acculturation to educational achievement and psychological adjustment in Chicano children and adolescents: A review of the literature. El Grito, 1976, IV, No. 4, 21-28. (C)

Reviews studies addressing the relationship of acculturation to education. Values discussed are in areas of family authority, trust, fatalism, politics, and education. Also reviews studies on the relationship between acculturation and personality, and educational variables and personality. Numerous findings are presented including evidence suggesting that acculturation, family values, and academic performance are highly correlated with socioeconomic status.

Rowland, M.K. & Delcampo, P. The values of the educationally disadvantaged: how are they different? The Journal of Negro Education, 1968, 37, 86-89. (G)

Compares the values of upper elementary, low socioeconomic, academically deficient children with children not fitting that description. Children were from a medium-sized urban school district in southern California. Ethnicity of the children was not indicated. Assessed aesthetic, economic, social, political, religious, and theoretical values. Results indicated

that educationally disadvantaged males have lower theoretical values
than "normal" males. Also, boys scored higher than girls on
economic, political, and theoretical values and lower on aesthetic,
social and religion values.

Schwartz, A.J. A comparative study of values and achievement: Mexican-
American and Anglo youth. Sociology of Education, 1971, 44, 438-462. (A, C)

Investigates values and achievement of Mexican American and Anglo 9th
and 12th grade students from blue and white collar families in Los
Angeles, California. Findings indicated that over 80% of all pupils
have idealized school goals, Mexican Americans are more oriented toward
family and Mexican American pupils rank lower than Anglo pupils on
variables concerned with optimism and social order.

Shannon, L.W. The changing world view of minority migrants in an urban
setting. Human Organization, Spring 1979, 38, No. 1, 52-62. (A, B. C)

Examines the effects of eleven variables on the world view of Chicanos,
Blacks, and Anglos. A seven-item world view scale was used to differ-
entiate between active and passive views toward life. Variables correla-
ted with world view responses were years lived in Racine, age, years of
work in Racine, job level in 1960, urban work experience, first job level,
size of community for first job, agricultural labor experience, years of
schooling, region of elementary education, and father's job level. Concludes
that variation within groups by religion, sex and income is greater than
variation by race, that sex and income are more important determiners of
world view within race/ethnic and religion groups. Lastly, that world view
changes with time.

Soloman, D., Ali, F.A., Kfir, D., Houlihan, K.A. & Yaegar, J. The development
of democratic values and behavior among Mexican American children. Child
Development, 1972, 43, No. 2, 625-638. (C)

Examines values toward equality of representation and participation, equality
of resouce distribution, assertion responsibility and compromise. Data were
gathered through interviews and group problem-solving strategies of 174 Mexi-
can American pupils in grades 2, 4, 5, 6 and 8 from Chicago, Illinois.
Findings indicated democratic values increase as grade level increases. The
patterns, however, are different on some concepts. The major finding is that
democratic values and behavior are well established by eighth grade.

Staples, R. The Mexican American family: Its modification over time and space.
Phylon, 1971, 32, No. 2, 179-192. (C)

Discusses history, structure, roles, parent-child relationships, courtship
and marriage of the Mexican American family relative to socioeconomic and
cultural forces. Interpretations and conclusions were gathered through
analysis of published material and interviews. Concludes that rural Mexican
Americans practice extended family values, whereas urban Mexican Americans
more generally have adopted Anglo American values and culture and therefore
have more nuclear family patterns.

Stedman, J. & McKenzie, R. Family factors related to competence in young
disadvantaged Mexican-American children. Child Development, 1971. 5,
No. 42, 1602-1607. (C)

Empirical study examines relationship between language ability and
behavioral adjustment of Mexican American children in the Head Start
Program. One hundred and thirty-four children were screened, resulting
in two groups of twenty each, labeled High Competence and Low Compe-
tence (language ability). A "moderate" relationship between language
ability and behavioral adjustment was found. Data gathered on parents
of fifteen children in each group indicated differences on variables
such as school-related attitudes, roles within the family and other
related social data. One example of differences between the two groups
of parents is the concept "Mexican-American Wives." Mothers of High
Competence children viewed the role as more hopeful, more unselfish,
more lenient and less aggressive than did mothers of Low Competency
children.

Stetler, B.F. & Poehlman, C.H. Suggested techniques in guidance and conseling
with Indian youth and adults. State of Nevada Department of Education,
Carson City, Nevada, 1966. (ERIC Document Reproduction Service No.
ED010750) (AI)

Suggests culturally appropriate counseling techniques when working with
Indian students. Primarily uses a Rogerian approach. Examples of tech-
niques suggested include holding back advice until requested, keeping
curios close to where student would be sitting, not expecting or demand-
ing eye contact with the student.

Stewart, I.S. Cultural differences between Anglos and Chicanos. Integrated
Education, 1975, 13, No. 6, 21-23. (A, C)

Examines perceptions Anglo and Chicano teachers, parents and children hold
toward each other and the extent to which these perceptions are realistic.
Data collected from questionnaire administered to fifty-two subjects are
used as basis for discussion of cultural differences and their educational
implications. Results indicated there were no clear differences in per-
ceptions between Anglo and Chicano interactions in a classroom context.

Straton, R.D. A comparison of Mexican and Mexican American families. Family
Coordinator, 1972, 21, No. 3, 325-330. (C)

Surveys literature on male-female relationships, organization, courtship-
marriage, husband-wife relationships and parent-child relationships of
Mexican American families. Concludes that literature presents an overly
generalized view of Mexican American families. For example, Mexican
American families are portrayed as typically patriarchal, the division of
labor is clearly according to sex, females are submissive to males and
the family-at-large is more important than any individual.

Taylor, M. Educational and cultural values of Mexican-American parents: How
they influence the school achievement of their children. Paper prepared
for the Mexican-American Education Research Project. California State
Department of Education, Sacramento, California, 1970. (C)

Examines socio-cultural attitudes and values (particularly regarding
education) of working class Mexican American, working class Anglo Ameri-
can, and middle class Anglo American parents. Parental values for
education were compared to their childrens' achievement in school.
Parents in all three groups were given the Minnesota Survey of Opinions-
Education Scale, and the Value Orientation Schedule (time, man-nature,
and activity sections). Third and fourth grade children were given the
California Test of Basic Skills. Results indicated that there were no
statistical differences among groups on the Value Orientation Schedule.
All were present-oriented, were more Doing than Being type of people ,
and were in harmony with nature. Significant differences were found on
the Values for Education scale. All three groups were on the strong-
positive side of scale, but middle-class Anglo parents were highest,
followed by working class Anglo and Mexican American parents. The find-
ings on the CTBS indicated that for Mexican American and middle class
Anglo parents, the higher the value for education, the higher the school
achievement of their children. The reverse was true for working class
Anglo parents.

Tinloy, M.Y. Counseling Asian Americans: A contrast in values. Journal of
Non-White Concerns, January 1978, 6, No. 2, 71-77. (AA)

Discusses myths and contrasts in values, the inappropriateness of Western
counseling techniques, implications for treatment, and implications for
training of mental health practitioners working with Asian Americans.
Values discussed include filial piety, parent-child relationship, self-
control, social milieu, fatalism, inconspicuousness, and shame and guilt.
Also discussed the conflicts between Western values and traditional
Asian values.

Ulibarri, H. Teacher awareness of sociocultural differences in multicultural
classrooms. Sociology and Social Research, October 1960, XLV, 49-55. (A,AI,C)

Study designed to measure teacher awareness of sociocultural factors that
impinge on educational experience of Anglo, American Indian and Hispanic
children. A questionnaire was developed and administered to one hundred
teachers in New Mexico schools. Findings suggest that teachers display
at least three levels of sociocultural awareness. At level one, teachers
displayed great sensitivity toward overt behaviors, practices and arti-
facts of the three cultural groups. At level two, teachers displayed very
little sensitivity to differences among the three groups in areas of health,
meaningfulness of classroom experiences, values placed on education and
reading abilities. At level three, teachers displayed little or no sensi-
tivity to sociocultural needs as evidenced in sociocultural orientations,
scientific interpretation of natural phenomena, civic responsibility, inter-
group relationships, economic efficiency and achievement at grade level.

Underwood, W.A., Ferguson, R.E. & Martínez, R.L. A comparative analysis of
Black American and Mexican American cultural norms and expectations.
Paper presented at the annual conference on culture and communication.
Philadelphia, Pennsylvania, March 1977. (B, C)

Concepts such as cultural plural.sm, cultural borrowing, economic and
political comparative standards and cultural norms and expectations
are discussed. Specific cultural norms and expectations examined
include language, cultural history, biculturalism, educational oppor-
tunities, "chicanismo" and "soul," family orientation, dating and
marriage customs, church participation, belief in supernatural
occurrances, cultural diet, dress, sports preference; treatment of
the elderly, drug use, musical preference, major celebrations and
type of material possessions.

Vaca, N.C. The comparative study of values in The Five Cultures Project and
the theory of value. AZTLAN: International Journal of Chicano Studies
Research, Spring 1981, 12, No. 1, 89-120. (G)

Provides a definition of the historical development and discusses the
value concept in American Social Science literature. Focus is on the
Five Cultures Project and the theoretical dilemma of a functional
definition of values. Value concept as defined by Ethel Albert, Clyde
Kluckhohn and Florence Kluckholhn is discussed. Suggests that work by
Clyde Kluckhohn provides the best definition of values to date.

Wasserman, S.A. Values of Mexican American, Negro and Anglo blue collar and
white collar children. Child Development, 1971, 42, 1624-1628. (A, B, C)

Investigates the relationship between four year olds' expressed humani-
tarian and success value preferences and their ethnicity, socio-economic
status and sex. Sample consisted of equal numbers of Mexican American,
Negro and Anglo American children from Los Angeles. Findings indicated
that significant humanitarian value differences exist between ethnic
groups. Significant differences on the success value complex were also
found between Mexican American and Anglo children, and between Anglo and
Negro children. Other findings are presented.

Young, N.F. Changes in values and strategies among Chinese in Hawaii. Sociology
and Social Research, 1972, 56, No. 2, 228-241. (AA)

Investigates family patterns and values of Hawaii-born and immigrant pre-
adolescent Chinese boys. Examines values and strategy related to success,
such as the importance of establishing goals, respect for the individual,
importance of the family and a "good" job, and priority of education and
hard work. Also examines values reflected in hypothetical expenditures,
values related to family systems and interethnic relations. Concludes
that a Chinese male relies on himself, his education, hard work, and steady
progress to achieve realistic, limited long range goals. Other findings are
presented.

Zinn, M.B. Chicano family research: Conceptual distortions and alternative
directions. The Journal of Ethnic Studies, Fall 1979, 7, No. 3, 59-71. (C)

Examines conceptual and empirical shortcomings of literature on the
Chicano family relative to modernization and acculturation. Concludes
that erroneous emphasis on cultural differences has created a patholo-
gical view of Chicano families. Further, that emphasis on cultural

ideals in Chicano families has diverted attention from societal conditions
which influence family structure. Closes with discussion on new research
directions and accompanying theoretical issues.

Zinn, M.B. Political familism: toward sex role equality in Chicano families.
AZTLAN, 1975, 6, No. 1, 13-26. (C)

Discusses Chicano families and sex role transformations. Topics addressed
include acculturation, racism and resistance, revolution and women's roles,
and machismo. Suggests that the internal colonial model provides the best
framework for understanding oppression, opposition and change and that the
fusing of cultural and political resistance may be referred to as political
familism.

Zintz, M. American Indians. In T.D. Horn's (Ed) Readings for the disadvantaged.
New York: Harcourt, Brace and Jovanovich, 1970, 41-48. (AI)

Discusses changes in the Indian way of life. Specifically addresses cultural
patterns and values, the basic institutions of living, the effect of cultural
differences on learning in the classroom, differences in such student func-
tions as perceiving, behaving, and becoming and accomodations between differen
cultures. Concludes by implying that Indians are increasingly accepting life
practices of middle class America, and educators should try to make the tran-
sition as smooth and painless as possible.

Zurcher, L.A. Jr., Meadow, A. & Zurcher, S.L. Value orientation, role conflict,
and alienation from work: A cross-cultural study. American Sociological
Review, 1965, 30, 539-548. (A, C)

Examines values titled universalism and particularism of 230 Mexican,
Mexican American, and Anglo American bank employees. Universalism was
defined as a value orientation toward institutionalized obligations to
society and particularism as a value orientation toward institutionalized
obligations of friendship. A questionnaire consisting of biographical
and employment questions, the Strouffer Toby Role Conflict Scale, the
Pearlin Alienation From Work Scale and several questions related to future
employment status were administered. Results indicated that Mexican bank
employees are more particularistic than Mexican Americans, and
Mexican Americans were more particularistic than Anglo Americans.