

ATTITUDES OF MEXICAN-AMERICAN MALES

IN FORT WORTH, TEXAS

TOWARD MACHISMO AND THE CHURCH

by

Sister Margaret Miller

---

A THESIS

Approved:

---

Dorothy D. Hayes, Chairman

---

Donald J. Weisenhorn

Approved:

---

Phil Morris

---

Bascom Barry Hayes  
Dean of the Graduate School

ATTITUDES OF MEXICAN-AMERICAN MALES

IN FORT WORTH, TEXAS

TOWARD MACHISMO AND THE CHURCH

---

A Thesis

Presented to

The Faculty of the Department of Sociology

Sam Houston State University

---

In Partial Fulfillment

of the Requirements for the Degree of

Master of Arts

---

by

Sister Margaret Miller

May, 1972

## ABSTRACT

Miller, Sister Margaret, Attitudes of Mexican-American Males in Fort Worth, Texas Toward Machismo and the Church. Master of Arts (Institute of Contemporary Corrections), May, 1972, Sam Houston State University, Huntsville, Texas.

### Purpose

The objectives of this study were to determine the understanding of the concept of machismo by Mexican-American males in Fort Worth, Texas, and to determine if the attitudes, toward machismo and the Church, of 69 selected males of low income are different from the attitudes held by 46 selected males in non-poverty income groups. An attempt was made to sustain a statistical hypothesis showing that there exists significant differences between the attitudes of poverty level income and non-poverty level income Mexican-American males.

### Methods

Sixteen questionnaire items delineating attitudes of machismo and attitudes toward the Church were tabulated to determine the extent to which these items significantly differentiated Mexican-American males in Fort Worth, Texas. The study sample, one hundred fifteen men from three Catholic parishes and two Community Action Agency centers, were dichotomized by poverty income and non-poverty income. The chi square test for significance of difference was used to analyze the data distributed by the dichotomized sample and cross-tabulated by the baseline characteristics. The chi square test was used also to analyze the responses to eight statements each of which attempts to define machismo, and eight statements each of which expresses an attitude toward the Church.

Differences between poverty level income and non-poverty level income were considered significant at the .05 level of significance. The Contingency Coefficient was computed for eight items each of which significantly differentiated the sixty-nine selected males of low income from the forty-six selected males of non-poverty income.

### Findings

1. Some authors consider machismo a cultural value. Cohen and Hodges conducted a survey of Blacks, Mexican-Americans, and Anglos and found no significant differences in the attitudes of those persons in the lower socio-economic class. Jorge Lara-Braud, the director of the Hispanic American Institute, also stated that machismo is more a socio-economic than a cultural value.
2. Two of the descriptive characteristics significantly differentiated the poverty level income males from the non-poverty level income males. There was a higher proportion of poverty income males with less than high school education while more non-poverty level income males had a college degree. The majority of the non-poverty income group was engaged in semi-skilled or professional occupations while the majority of the poverty level group did unskilled or semi-skilled work.
3. Eight of the sixteen items in the attitude categories significantly differentiated the poverty level income males from the non-poverty level income males. The low income group believed that self-respect prevents Mexican-Americans' engaging in marches or protests which make them appear ridiculous in the public eye, but the majority of the higher level income group disagreed with this. The poverty level income group believed that need of money for the priest or a celebration prevents the reception of the sacraments in the Church. The poor also believed that Sunday attendance at Mass is unnecessary. The majority of both groups disagreed that women are the ones to attend church while both groups believed that the Church is more attentive to the upper and middle classes than it is to the poor. Both groups also believed that the Church has taken the Mexican-American for granted and that the Church should engage in more social welfare activities. Even though more than half of both samples agreed on these items, the number of non-poverty level income men who disagreed caused the significant differentiation.



4. The statistical hypothesis can be sustained with regard to the attitude toward the Church category. The other attitude category, that concerning machismo, sustained the null hypothesis of no difference and rejected the statistical hypothesis.

Approved:

---

Dorothy D. Hayes  
Supervising Professor

#### ACKNOWLEDGMENTS

Grateful appreciation is expressed to Dr. Dorothy D. Hayes for her recommendations and guidance during the preparation of this study. The writer also wishes to thank Professor Weisenhorn and Professor Morris for serving on the thesis committee. Thanks are also due to the staffs of the Southside Community Action Agency Center and the Rock Island Community Action Agency Youth Center, and to church organizations of All Saints and Immaculate Heart churches for their cooperation in the preparation of this study. The writer also wishes to thank the members of her Congregation, the Sisters of Saint Mary of Namur, who encouraged her in the completion of this study.

S. M. M.

Sam Houston State University  
Huntsville, Texas  
December 10, 1971

# TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS. . . . .	vi
LIST OF TABLES. . . . .	viii
Chapter	
I. INTRODUCTION. . . . .	1
Theoretical Formulation of the Problem. . . . .	1
Purpose of the Study. . . . .	3
Methods and Procedures. . . . .	7
II. BACKGROUND OF THE STUDY. . . . .	11
Review of the Literature. . . . .	11
Description of the Study Sample. . . . .	17
III. ANALYSIS OF THE RESPONSES TO THE ATTITUDE INVENTORY. . . . .	23
Attitudes Toward <u>Machismo</u> . . . . .	23
Attitudes Toward the Church. . . . .	28
IV. FINDINGS AND INTERPRETATIONS. . . . .	35
BIBLIOGRAPHY. . . . .	41
Appendix. . . . .	46
A. Descriptive Data for Study Sample. . . . .	47
B. Sample Questionnaire. . . . .	49
VITA. . . . .	52

# LIST OF TABLES

Table	Page
I. 115 Mexican-American Males By Family Size and By Annual Family Income. . . . .	19
II. 115 Mexican-American Males By Level of Income and By Five Baseline Characteristics: Chi Square and Probability. . . . .	21
III. 115 Mexican-American Males By Level of Income and By Responses to Eight Opinionnaire Items: Chi Square and Probability. . . . .	24
IV. 115 Mexican-American Males By Level of Income and By Responses to Eight Opinionnaire Items: Chi Square and Probability. . . . .	29
V. Contingency Coefficient of Significantly Differentiating Items. . . . .	33

## CHAPTER I

### INTRODUCTION

Mexican-Americans have not always been well served by those who interpret them to the larger society. From the viewpoint of class, culture and race, Mexican-Americans are one of the most heterogeneous groups in the United States. There is no consensus among Spanish-speaking people as to their self-image, or even as to what they would like to be called.<sup>1</sup>

Salient problems of these people have been obscured by a romanticized picture of reality. Some cultural anthropologists have transmuted aspects of Mexican-American people into presupposed patterns of behavior representing permanent cultural essences. This classification has been a grave disservice to the Mexican-American people, to the government, and to the community of scholars. "This is not only disingenuous, it is a cruel hoax. A quest for the quaint is not science."<sup>2</sup>

#### Theoretical Formulation of the Problem

An area in which there are diverse written interpretations is in the concept of machismo. Stevens states two main original elements in machismo:

First is the Hispanic sense of the individual. . . .The honor or

---

<sup>1</sup> Julian Samora, Editor, La Raza: Forgotten Americans (Notre Dame: University of Notre Dame Press, 1966), pp. 208-209.

<sup>2</sup> Ralph Guzman, "Ethics in Federally Subsidized Research--The Case of the Mexican American," (testimony at the Cabinet Committee Hearings of Mexican American Affairs, El Paso, Texas, October, 1967.)



public dignity of the Spaniard must be guarded, if necessary, from the slightest affront or even oral aspersion by the risk, if necessary, of life itself. . . .

The second original element in machismo is the Spanish point of pride or vanity, the Don Juan complex by which individuals tried to convince themselves and others that they were irresistible conquerors of women. The pursuit and amatory conquest of all available women constituted a principal activity of the gentlemen of the time, and their status depended greatly on public opinion of their ability. At the same time the aggrieved brothers, fathers, or husbands of the conquered beauties had to recur to dueling or some form of violent revenge to save their public image of private honor.<sup>1</sup>

For some, machismo is closely related to the structure of the family--the male being the head of a closely knit unit. Others, as Mr. Joe Gonzales, the director of Block Partnership in Fort Worth, understand the concept as an intense regard for principles. Cohen and Hodges see machismo

as opposite behavior to being intellectual or engaging in such activities as the ballet. Males who demonstrate "Machismo" brag a great deal about their male conquests, and refuse to engage in any behavior which is associated with femininity, such as diaper-changing, dishwashing, cooking, et cetera.<sup>2</sup>

Some authors contend that machismo is not primarily a trait of the Mexican-American culture. Dr. Jorge Lara-Braud, presently the Director of the Hispanic American Institute, believes that machismo is really more a reflection of poverty than a reflection of Mexican-Americanhood.<sup>3</sup> Poverty, as a style of life, transcends national, regional and rural-urban boundaries and gives its participants remarkable

---

<sup>1</sup> Evelyn P. Stevens, "Mexican Machismo: Politics and Value Orientations," in Latin American Panarama, ed. by Paul Kramer and R.E. McNicoll (New York: G. P. Putnam, 1968), p. 369.

<sup>2</sup> Edward J. Casavantes, "A New Look at the Attributes of the Mexican American," (monograph of Southwestern Cooperative Educational Laboratory, Inc., Albuquerque, N. M., March, 1969), p. 2.

<sup>3</sup> Letter, Jorge Lara-Braud to Sister Margaret Miller, March 5, 1971, Hispanic-American Institute, Austin, Texas.

similarity in value systems.

The role of women has been a subordinate one in Spanish cultures, but it has been very important in the stability and integration of the group. A woman is expected to be faithful to the church even though her husband, like so many Anglo husbands, 'Has his religion in his wife's name.'<sup>1</sup>

Statistics show that barely 10 to 15 per cent of Mexican-American men go to Mass, though many more say that they are religious and Catholic.<sup>2</sup> Madsen believes there is a relation between church attendance and social mobility. He states that male attendance at church seems to increase with vertical social mobility.<sup>3</sup>

#### Purpose of the Study

The purpose of this study was to determine the understanding of the concept of machismo by Mexican-American males in Fort Worth, Texas. Sixteen questionnaire items delineating attitudes of machismo and toward the Church were tabulated to determine the extent to which these items significantly differentiated Mexican-American, Catholic, married, males. The study sample, one hundred fifteen men from representative parish groups of All Saints and Immaculate Heart Catholic churches and from two predominantly Mexican-American Community Action Agency Centers of Fort Worth, was dichotomized by level of income--poverty income and non-poverty income--as stated by the Office of Economic Opportunity guide-

---

<sup>1</sup> John H. Burma, Spanish-Speaking Groups in the United States, (Durham, N. C.: Duke University Press, 1954), p. 8.

<sup>2</sup> Stan Steiner, La Raza: The Mexican-Americans (New York: Harper and Row, 1970), p. 343.

<sup>3</sup> William Madsen, Mexican-Americans of South Texas (New York: Holt, 1964), p. 59.

lines. The dichotomized sample was cross tabulated by five baseline characteristics and by sixteen attitude questionnaire items. The aim of this study was to achieve a clearer understanding of the attitudes held by Mexican-American males in Fort Worth and to determine if the attitudes toward machismo and the Church of those in low income groups were different from the attitudes held by Fort Worth Mexican-American males in non-poverty income groups.

#### Basic Assumptions

For the purposes of this study the following assumptions were made: (1) the culture of poverty is not just absence of something; but it provides human beings with a design for living, with a ready-made set of solutions for human problems;<sup>1</sup> and (2) the "barrio" is an urban village with its own loyalties, churches, gangs, customs, and history.<sup>2</sup>

#### Hypothesis

To further enhance the purpose of this study, the following hypothesis was formulated:

Statistical hypothesis.—The attitudes of Mexican-American males in Fort Worth who are members of low-income families (obtained from an analysis of responses made to the "attitude-toward-machismo-and-Church" inventory) will be significantly more in agreement with the attitude items on the questionnaire than will the attitudes of those on the non-poverty level.

Null hypothesis.—Responses to the attitude inventory on attitudes toward machismo and the Church will not significantly differentiate the attitudes of the poverty-income Mexican-American males in Fort Worth and non-poverty income Mexican-American males. Responses to the attitude questionnaire made by the two samples will be comparable and any difference will be due to chance alone.

---

<sup>1</sup>O. Lewis, "The Culture of Poverty," Scientific American, 215:19-25, October, 1966, p. 20.

<sup>2</sup>Steiner, op. cit., p. 143.



If the statistical hypothesis were sustained and the null hypothesis were rejected, it would appear that in all of the attitude areas measured, there existed significant differences between the attitudes of poverty level income and non-poverty level income Mexican-American males. This finding would indicate that the poverty level income males comprising the study sample were more in agreement with the concepts of machismo. In the event that the null hypothesis could not be rejected this finding might indicate that the concept of machismo is really more a reflection of Mexican-American culture rather than a reflection of poverty. It was possible, also, that the questionnaire instrument, itself, may not have been sufficiently precise to test the hypothesis.

#### Basic Questions

The basic questions answered by this research were:

1. Does the literature reveal any differences in the attitudes of Mexican-American males toward machismo and the Church?
2. Is there any significant difference between the sixty-nine poverty level income Mexican-American males and the forty-six non-poverty level income Mexican-American males when cross-tabulated by five baseline characteristics?
3. To what extent do the responses made by sixty-nine poverty level income Mexican-American males to sixteen questionnaire items differentiate forty-six non-poverty income Mexican-American males after these have been grouped into two categories of attitudes toward machismo and the Church.
4. If there are categories that significantly differentiate the two samples, to what extent will these items be associated with level of income as shown by the Contingency Correlation

$$C = \sqrt{\frac{\chi^2}{N + \chi^2}}$$

#### Need for Research

Literature on the subject of machismo indicated that a false stereotype of the Mexican-American is represented by the description of the Mexican-American as possessing only those attributes accurately

associated with the lower-lower socio-economic class.<sup>1</sup> Writings also indicated that the Church has neglected the social welfare of its members and has lacked understanding of the background of the Mexican-American. The findings were expected to distinguish between characteristics of the Mexican-American in areas of socio-economic levels and cultural values. These conclusions should be of interest to any persons interested in the Mexican-American, but particularly to the clergy of Fort Worth whose aim includes making the Church relevant to all of its members.

### Pertinent Previous Research

Research related to the concept of machismo fell into two categories. Lara-Braud and Casavantes saw it as a reflection of socio-economic status;<sup>2</sup> while Stevens and others viewed machismo as possessed by the 'hero type' described as "a real man, good drinker, lover, singer, fighter, brave. . . ."<sup>3</sup> Statistics showed that barely 10 to 15 per cent of Mexican-American men "go to Mass, though many more say that they are religious and Catholic. Why go to Church? God is in your deeds. He is not in the sermon of the priest. Let the women go and weep."<sup>4</sup> Cesar Chavez spoke for a vast majority of Mexican-Americans when he stated what they want the Church to do. "We don't ask for more cathedrals. We don't ask for bigger churches or fine gifts. We ask for its presence with us, beside us, as Christ among us. We ask the Church to sacrifice

---

<sup>1</sup> Casavantes, op. cit., p. 6.

<sup>2</sup> Ibid., p. 6.

<sup>3</sup> Orrin Klapp, "Mexican Social Types," American Journal of Sociology, 69:404-414, January, 1964.

<sup>4</sup> Steiner, op. cit., p. 343.



with the people for social change, for justice, and for love of brother. We don't ask for water. We ask for deeds. We don't ask for paternalism. We ask for servanthood."<sup>1</sup> The findings of this study indicate the attitudes toward machismo and the Church of 115 Mexican-American males in Fort Worth.

### Methods and Procedures

#### Population and Criteria for Sample Selection

The sample for this study was Mexican-American males who participated at Community Action Agency centers and at meetings of organizations in Catholic parishes. The number 115 was determined by taking the most completely filled out questionnaires. Random sampling from a defined population is an ideal that seldom can be met in practice.

Actually, it is not an exaggeration to say that much, perhaps most, research in the biological and social sciences is based on groups that were not randomly drawn from a defined population. In order to get any research done at all, the investigator may have to use whatever subjects are available to him. There are certain disadvantages to this procedure that do not occur when random samples are used.<sup>2</sup>

Poverty and non-poverty income according to the Office of Economic Opportunity guidelines was used to dichotomize the sample. The poverty to non-poverty ratio in the 25,787 Mexican-American population of Fort Worth, Texas in Spring, 1971, was 3:2. This ratio choice was made on the basis of the statement of Mr. Ron Burros of the Fort Worth Community Council that approximately 60 per cent of the Mexican-American population of Tarrant County was of poverty level income.

---

<sup>1</sup>Jorge Lara-Braud, "Hispanic-Americans and the Crisis in the Nation" (paper prepared for the Task Force on Hispanic-Americans of the UPUSA Council on Church and Society, Austin, Texas), p. 9.

<sup>2</sup>Benton J. Underwood, Carl P. Duncan, Janet A. Taylor, and John W. Cotton, Elementary Statistics (New York: Appleton-Century-Crofts, Inc., 1954), pp. 171-172.

### Collection of Data

In order to study the attitudes of the Mexican-American male, a research design for the study of machismo and religious attitudes was formulated. Questionnaires were completed by men in three Fort Worth parishes: St. Patrick Cathedral, which was ethnically mixed; and All Saints and Immaculate Heart, which were predominantly Mexican-American. Participants at predominantly Mexican-American Community Action Agency centers, that of Rock Island and Southside, also participated. The attitude questionnaire contained sixteen questions and the attitudes included: (a) attitudes toward machismo; and (b) attitudes toward the Church.

### Unit of Analysis

In this study, the chi square test for significance of difference was used to analyse data distributed by the dichotomized study sample and cross-tabulated by the baseline characteristics. The chi square test was used to analyse the responses to the specific questions within the machismo and attitude toward the Church categories for the poverty level and non-poverty level income groups. Differences were considered significant when they reached the .05 level of significance.

### Distribution of Data

Once the data were collected, these were distributed in five tables. Since the study sample was dichotomized, the tables have two columns: (1) Poverty Income and (2) Non-Poverty Income. The number of rows in each table vary in the different categories of baseline characteristics, attitudes toward machismo and attitudes toward the Church. Additionally, the questionnaire items were projected so that the data lent themselves to an attitude analysis summary.

### Definition of Major Terms

To facilitate and clarify this study, these specific terms were defined:

1. Barrio.--This term means "neighborhood," which is the Spanish-speaking quarter of a U. S. city.
2. Chicano.--This term is a new word for the Mexican-Americans who have inherited much from the culture of Mexico and the United States.
3. Church.--In this study, this term designates the Roman Catholic Church.
4. Hispanic.--This term pertains to Spain and its language, people and culture.
5. Mexican-American.--This term denotes a person born in the United States, who is a descendant of persons from Mexico and who retains the culture of Mexico.
6. Poverty Income.--This term denotes an annual income of \$3,800 for a family of four, or an additional \$600 annually for each additional member of the family.

### Secondary Sources

The secondary sources for this thesis were approximately fifteen books on the Mexican-American and six magazine articles. In addition, a large source of unpublished material was furnished by the Hispanic-American Institute of Austin, Texas. Included in this unpublished material were papers, addresses, testimonies, and committee reports.

### Primary Source

The primary source was a letter from Dr. Jorge Lara-Braud, the Director of the Hispanic American Institute, in Austin, Texas.

### Summary of Chapter One

This study was an attempt to examine the understanding of the concept of machismo by Mexican-American males in Fort Worth, Texas. The research has tried to determine if attitudes toward machismo and the



Church among those in low income groups were different from the attitudes held by Mexican-American males in non-poverty income groups. The study sample of one hundred fifteen men from three parishes and two Community Action Agency centers were dichotomized by poverty income and non-poverty income according to the Office of Economic Opportunity guidelines. The data were analyzed by the chi square test for significance of difference.

The content of Chapter Two reviews the literature on the concept of machismo and on the attitudes of the Mexican-American males toward the Church. Five baseline characteristics in the study sample are dichotomized and are shown in Table 2. Chapter Three contains the analysis of the attitude questionnaire. The questions are grouped to show attitudes toward machismo and attitudes toward the Church. The content of Chapter Four gives the findings of the study.

## CHAPTER II

### BACKGROUND OF THE STUDY

In current and traditional literature on the Mexican-American, two extremely important co-existing socio-cultural variables are present: the effect of socio-economic class on Mexican-American behavior and the effect of ethnicity on the behavior of the Mexican-American.<sup>1</sup> Much of the literature presents machismo as a cultural value. Casavantes presents a strong case for the concept's being an attribute of the culture of poverty.

#### Review of the Literature

One of the more classic studies in the area of the description of characteristics of individuals coming from the lower socio-economic class was done by Cohen and Hodges. They examined and contrasted lower-lower class behavior patterns with middle-class patterns. The study was done in Central California and included Blacks, Mexican-Americans, and Anglos. An analysis of the data showed that there were no significant differences in the value systems found in the comparison of the attitudes of persons of these three ethnic groups in the lower-lower class.<sup>2</sup>

Some common values that Cohen and Hodges found representative of lower-lower class individuals are the following:

---

<sup>1</sup>Casavantes, op. cit., p. 1.

<sup>2</sup>Ibid., p. 3.



1. Their life within the context of an extended family incorporates a larger proportion of available time (than is true of middle and upper class individuals) in interaction with relatives and with other people living nearby.
2. They are non-joiners of voluntary associations, including fraternal, church-related, and political associations.
3. They have a preference for the old and the familiar, demonstrated by a reluctance to engage in new situations, or to form new social relationships, especially to initiate interactions with strangers.
4. They demonstrate a marked anti-intellectualism, which expresses itself in little admiration for intellectuals, professors, writers, artists, the ballet, symphonies, etc., as well as lack of support for schools or for the school activities of their children.
5. Males demonstrate "Machismo." This is seen as opposite behavior to being intellectual or engaging in such activities as the ballet. Males who demonstrate "Machismo" brag a great deal about their male conquests, . . .
6. They appear unable to postpone gratification. The tendency to live on a day-to-day basis looms extremely prevalent, and few provisions are made for long-range activities.
7. There is a great deal of use of physical force, for example, to settle arguments, or in the use of physical punishment with disobedient children.
8. They are extremely fatalistic in their view of the world, feeling that they have very little control over nature, over institutions, or over events.<sup>1</sup>

The similarity between these characteristics and those usually attributed to the Mexican-American is striking. As Mexican-American characteristics, the authors consider them to be cultural values.

The Latin male represents his family and he must do so at all times with honor and devotion. He tolerates no overt offense to his family from the outside world. He seeks to maintain the public image of his family by becoming indebted to no one, acknowledging no

---

<sup>1</sup> Casavantes, op. cit., p. 2.

obligations that might conflict with his familial role.<sup>1</sup> This sense of honor is reflected in the group of families within every barrio. Rudolfo "Corky" Gonzales stated that the Mexican-American culture is such that

. . .we don't like to march, to protest. We don't like to be conspicuous. We don't like to seem ridiculous in the public eye. That is machismo. That is man's sense of self-respect. We are not non-violent. But in the barrio self-determination means that every man, every people, every barrio has to be able to take care of themselves, with dignity.<sup>2</sup>

He added that Mexican-Americans have been withdrawn, have withdrawn from society to protect their culture, the values they have.<sup>3</sup>

The distinguishing characteristic of machismo, according to Stevens, is not violence but intransigence. As in other spheres of action, role expectations in politics require that a man get his own way. To brook opposition or share his power with another would be to show traits of femininity, of submissiveness and of passivity.<sup>4</sup>

The concept of honor requires that Latin males avoid being proven wrong. To take a stand on an issue and then retreat is regarded as degrading. It is better to avoid commitment on any issue than to risk being proven wrong. Involvement in controversial issues is considered to be foolhardy. The obligations and loyalties involved in affiliation with formal organizations are regarded as threats to the self-reliance of the individual and the self-sufficiency of the family. This position of the

---

<sup>1</sup>Madsen, op. cit., p. 18.

<sup>2</sup>Steiner, op. cit., p. 391.

<sup>3</sup>Ibid., p. 386.

<sup>4</sup>Stevens, op. cit., p. 392.

Latin male is the reason, no doubt, that unions, civic organizations, and mutual aid societies consistently meet with failures in attempting to recruit and hold membership from the Mexican-American male population.<sup>1</sup>

Cohen and Hodges' third attribute of most people living in the culture of poverty is found in Lara-Braud's article on the nation's second largest minority. "A true Hispanic-American knows no racial prejudice, holds sacred human life over 'human' causes, puts honor before gain, defers to the wisdom of the old over the fads of the young."<sup>2</sup>

Men in the culture of poverty are said to brag a great deal about their male conquests. Rubel states that it is in the very nature of the Mexican-American male to transgress the marital bond.<sup>3</sup> Madsen contends that male virility is proven better by direct action than by triumphs in verbal dueling. The Latin male takes his sex life seriously. He considers the female sex as a desirable quantity that exists to be conquered, and he is the conqueror. He takes pride in the seductions he chalks up and does not hesitate to point them out to his companions. "Seduction is the best proof of manliness. . . .The true man must demonstrate not only his physical prowess but also his power to lure women into sexual adventures."<sup>4</sup>

In summary, it can be said that many of the characteristics usually used to describe the Mexican-American are basically descriptions

---

<sup>1</sup>Madsen, op. cit., p. 19.

<sup>2</sup>Jorge Lara-Braud, "The Second Largest Ethnic Minority in the U.S.A.," Migration Today, Spring, 1969.

<sup>3</sup>Arthur J. Rubel, Across the Tracks, Mexican-Americans in a Texas City (Austin: University of Texas Press, 1966), p. 110.

<sup>4</sup>Madsen, op. cit., p. 26.



of individuals from the lower-lower socio-economic class. There is a second group of attributes that do apply to the majority of Mexican-Americans. Casavantes calls these "Structural-Demographic."

1. The majority have come, or have had parents or grandparents who have come, from Mexico.
2. They speak the Spanish language, and, as a consequence, many have an accent which is a distinguishing feature.
3. They belong to the Roman Catholic Church, and consequently much behavior is aligned with the practice of Catholicism.
4. Many have darker skin coloration, dark hair, and brown eyes, thus creating high visibility.<sup>1</sup>

The first two items above account for most of the characteristics usually associated with the Chicano and from which Chicano customs come. Mariachi bands, Mexican music, piñatas, and Mexican food are derived from the simple fact that parents or grandparents learned them in Mexico and brought them to the United States. The speaking of Spanish and English which gives the Mexican-American two modes of verbal expression and two cognitive modes can be of immense value.<sup>2</sup>

It is a well-known fact that religious ethos has a great influence on the cultural life of any people. Steiner states that statistics show that barely 10 to 15 per cent of the men go to Mass, even though many more say they are Catholic.<sup>3</sup> Haseldon allows the Catholic Church 15 per cent of the Spanish-speaking population and the Protestant Churches 5 per cent as active church members. He claims that 80 per cent have no active

---

<sup>1</sup>Casavantes, op. cit., p. 5.

<sup>2</sup>Ibid., p. 4.

<sup>3</sup>Steiner, op. cit., p. 343.

church affiliation.<sup>1</sup> Another author holds that Latin women have a better record for attendance. "Male attendance at church seems to increase with vertical social mobility."<sup>2</sup>

Reverend Wagner believes that there is something very basic lacking in the American Catholic Church.

. . . Perhaps the American Catholic Church has become so solidified that it will accept membership only on its own basis and only as long as the individual conforms to its proper development. Basically, this would mean that to be regarded as a good Catholic in the American Church one would have to be in the middle income economically, to be able to send his children to the Catholic school, to be able to support the structure which is called the parish. Since the Spanish-speaking are not in this position, they have one of two choices: either to forsake all of their background and become as legalistic<sup>3</sup> as the Catholic Anglo, or find their expression somewhere else.

Even though the majority of Mexican-Americans profess affiliation with the Catholic Church, this population has been taken for granted by most parishes in which they have lived in the Southwest. Protestant denominations have recognized the plight of this people and have ministered to them through a variety of welfare programs. Fundamental needs of the Mexican-American poor are met first: a better roof over one's head, food in one's stomach, health to one's children. The influence of these programs has resulted in a substantial number of conversions to the Protestant churches.<sup>4</sup> Cesar Chavez, who is a devout Catholic, says, "The Church has to minister to both sides. We realize that. We do not criticize the Church for ministering to the upper class, to the power structure. But we

---

<sup>1</sup> Kyle Haseldon, Death of a Myth (New York: Friendship Press, 1964), p. 103.

<sup>2</sup> Madsen, op. cit., p. 59.

<sup>3</sup> Samora, op. cit., p. 35.

<sup>4</sup> Ibid., p. xv.



want the Church to minister to us as well--to the poor."<sup>1</sup>

Status also has implications in the marriage form. The formality in the legal and ritual terms of the marriage and the degree of masculine dominance vary in the different economic classes. Church marriage is of higher social prestige than legal marriage or common-law residence. Some persons choose legal marriage because Church marriages are expensive. By this they mean not so much the ceremony as the outlay in dress and the festivities which the status implications of a church wedding bring. Church marriage also permits no divorce so it is considered a contract with no escape clause in a society where separation often seems appropriate.<sup>2</sup> Another reason contributing to elopement is the frequent disapproval of the match by the parents of the girl. The parents may even be secretly pleased by the elopement because they are thus spared the expense of a wedding ceremony and celebration.

The lavishness of the celebration varies according to class. Lower-class marriages are customarily celebrated by an outdoor barbecue and beer party. Wedding celebrations among the elite sometimes fill ballrooms of large hotels, and champagne and imported delicacies are served in addition to an elaborate wedding cake. There are differences, but the symbolism is the same.<sup>3</sup>

#### Description of the Study Sample

Due to the fact that the concept of nachismo is used by some

---

<sup>1</sup>Steiner, op. cit., p. 349.

<sup>2</sup>Lisa R. Peattie, The View from the Barrio (Ann Arbor: University of Michigan Press, 1968), p. 45.

<sup>3</sup>Madsen, op. cit., p. 45.

authors to describe a cultural trait of Mexican-American males, males were used exclusively in this study. A sample of poverty income Mexican-American males and of non-poverty income Mexican-American males was utilized. Approximately 60 per cent of the 25,787 Mexican-Americans in Fort Worth, Texas are of poverty level income. The first group of the sample consisted of 69 men which was three-fifths of the most completely filled questionnaires. The data indicated that of the total number (115) of respondents, 11.6 per cent of the poverty income group had families of one or two children while 37.6 per cent had five or more children. In the non-poverty income group, 52.2 per cent were from families with one or two children while only 6.5 per cent were in families of five or more. Table 1 also revealed that 79.7 per cent of the poverty level income men had incomes of less than \$4,400 while 34.8 per cent of the non-poverty level group had incomes of more than \$6,800. The differences in proportions for these two descriptive characteristics accounted for significant differentiation.

Each sample of Mexican-American males was cross-tabulated by five baseline characteristics: (1) age, (2) education, (3) occupation, (4) marital status, and (5) generations of the family born in the United States. The results of this cross-tabulation are shown in Table 2. The data show that education and occupation differentiate the poverty level income group from the non-poverty level income group. Over half (.507) of the poverty group had only grade school education compared to the 37.8 per cent of the non-poverty sample. The proportions with high school education were similar in the two samples. However, only 2.9 per cent of the poverty level group had a college education while 17.8 per cent of those in the non-poverty group had a college education. Similarly,

TABLE 1

115 MEXICAN-AMERICAN MALES BY FAMILY SIZE  
AND BY ANNUAL FAMILY INCOME

Number in Family	Poverty Num- ber	Pro- portion	Non-poverty Num- ber	Pro- portion	Total Num- ber	Per- cent
1-4	8	.116	24	.522	32	27.8
5	16	.232	10	.217	26	22.6
6	19	.275	9	.196	28	24.4
7	[11] <sup>a</sup>	.159	[2] <sup>a</sup>	.043	13	11.3
8	2	.029	1	.022	3	2.6
9 or more	[13]	.188	[0]	.000	13	11.3
Total	69	.999	46	1.000	115	1.00
$\chi^2$ for 3df .01 > P > .001						
Annual Family Income	Poverty Num- ber	Pro- portion	Non-poverty Num- ber	Pro- portion	Total Num- ber	Per- cent
Below \$3800	26	.377	0	.000	26	22.6
3800 to 4400	29	.420	10	.217	39	33.9
4400 to 5000	5	.072	8	.174	13	11.3
5000 to 5600	[5] <sup>a</sup>	.072	[9] <sup>a</sup>	.196	14	12.2
5600 to 6200	0	.000	3	.065	3	2.6
6200 to 6800	[1]	.014	[0]	.000	1	.9
6800 or more	3	.043	16	.348	19	16.5
Total	69	9.98	46	1.000	115	1.000
$\chi^2$ for 4df .02 > P > .05						

<sup>a</sup> Adjacent categories combined in computing Chi Square-as expected frequencies were less than 10 in each of the bracketed cells.



62.3 per cent of those in poverty income were employed in semi-skilled and unskilled occupations, while 71.7 per cent of the non-poverty income group were engaged in professions and skilled occupations.

An analysis and interpretation of the remaining three descriptive items reveal that the two samples were similar in the distributions by each of these characteristics. In age, over eighty-five per cent were under forty. Slightly more poverty level income men (.134) than non-poverty level (.130) were forty or over.

In marital status, the two samples were similar. Comparison of generations of the family born in the United States shows that a greater proportion of the non-poverty group (.611) are first or third generation. Only half (.500) of the poverty level group are in these categories.

In summary, the analyzed data presented in Table 2 showed two variables which differentiated the poverty level income group from the non-poverty level income group: (1) There was a higher proportion of poverty income males with less than high school education. (2) Proportionately more non-poverty income males had a college education. (3) Over half of the non-poverty income group was engaged in skilled or professional occupations. (4) Three times as many poverty level men as non-poverty level males were employed in unskilled and semi-skilled labor.

An examination of the attitudes toward machismo and the Church, as obtained by a schedule, is made in Chapter III. Additionally, the responses of the poverty level and non-poverty level income males to the sixteen questionnaire items attempt to test the hypothesis.



115 MEXICAN-AMERICAN MALES BY LEVEL OF INCOME AND BY FIVE BASELINE CHARACTERISTICS:  
CHI SQUARE AND PROBABILITY

Baseline Characteristics of Males	Poverty Num- ber	Pro- portion	Non-poverty Num- ber	Pro- portion	Total Num- ber	Per- cent	Chi Square	d.f.	Probability
<b>Age<sup>a</sup></b>									
18-29	36	.537	20	.435	56	49.6			
30-39	22	.328	20	.435	42	37.2	1.41	2	.50>P>.30
40 and over	9	.134	6	.130	15	13.3			
<b>Education<sup>b</sup></b>									
1-8 Grades	35	.507	17	.378	52	45.6			
9-12	32	.464	20	.444	52	45.6	8.15	2	.02>P>.01
College	2	.029	8	.178	10	8.8			
<b>Occupation</b>									
Professional	5	.072	10	.217	15	13.3			
Skilled	21	.304	23	.500	44	38.3	17.31	3	.001>P>.0001
Semi-skilled	18	.261	10	.217	28	24.4			
Unskilled	25	.362	3	.065	28	24.4			
<b>Marital Status<sup>c</sup></b>									
Single	8	.116	5	.111	13	11.4			
Married	52	.754	37	.822	89	78.1	6.00	2	.95>P>.98
Divorced	[3]	.043	[3]	.067	6	5.3			
Separated	[6]	.087	[0]	.000	6	5.3			

Generations Born  
in U.S.<sup>a</sup>

First Genera- tion	19	.317	15	.417	34	35.4			
Second Genera- tion	30	.500	14	.389	44	45.8	1.28	2	.70 > P > .50
Third Genera- tion	11	.183	7	.194	18	18.8			

---

<sup>a</sup> No response from 2 respondents.

<sup>b</sup> No response from 1 respondent.

<sup>c</sup> No response from 1 respondent.

<sup>d</sup> Adjacent categories combined in computing Chi Square as expected frequencies were less than 10 in each of the bracketed cells.

<sup>e</sup> No response from 19 respondents.

## CHAPTER III

### ANALYSIS OF THE RESPONSES TO THE ATTITUDE INVENTORY

In an effort to investigate and compare the attitudes of poverty level income and non-poverty level income Mexican-American males in Fort Worth, Texas, the attitude-toward-machismo-and-the-Church questionnaire was administered to 69 poverty-level income and 46 non-poverty level income men. The responses were cross-tabulated by poverty level income and non-poverty level income and by the categories of answers for each question. The chi square test for significance of the difference was computed for the distribution on each question and the probability value was obtained for each chi square.

#### Attitudes Toward Machismo

The data in Table 3 show the two samples cross-tabulated by the eight questionnaire items regarding attitudes toward machismo. Only one of the items in this table had a probability value of less than .05. Seventy-four per cent of the low income group believed that self-respect implied by machismo prevents Mexican-Americans from engaging in marches or protests which would make them appear ridiculous in the public eye. The majority (.556) of the higher level income group disagreed with this item. Thus, the null hypothesis is rejected and the statistical hypothesis is sustained on this item.

All of the other items in Table 3 had a probability value of more than .05. From an inspection of the data, it was disclosed that the majority of both the low income and the higher income groups disagreed that

TABLE 3

115 MEXICAN-AMERICAN MALES BY LEVEL OF INCOME AND BY RESPONSES TO EIGHT OPINIONAIRE ITEMS:  
CHI SQUARE AND PROBABILITY

Opinionaire Items	Poverty Num- ber	Pro- portion	Non-poverty Num- ber	Pro- portion	Total Num- ber	Per- cent	Chi Square	d.f.	Probability
<u>Machismo is more a reflection of poverty than of Mexican-Americanhood.a/</u>									
Strongly Agree	11	.167	6	.140	17	15.6			
Agree Somewhat	18	.273	8	.186	26	23.9	1.55	2	.50>P>.30
Disagree	37	.561	29	.674	66	60.6			
<u>The honor of a Mexican-American must be guarded from the slightest affront--even by the risk of life, if necessary. This does not include insults, in fun, by friends.b/</u>									
Strongly Agree	13	.194	5	.122	18	16.7			
Agree Somewhat	27	.403	12	.293	39	36.1	3.38	2	.20>P>.10
Disagree	27	.403	24	.585	51	47.2			



Mexican-American males  
pride themselves that  
they are irresistible  
conquerors of women.c/

12	.174	3	.068	15	13.3		
30	.435	14	.318	44	38.9	5.92	2
27	.391	27	.614	54	47.8		

Strongly Agree  
Agree Somewhat  
Disagree

.10>P>.05

A very strong value of  
the Mexican-American  
is that of his maleness  
which means excelling  
all others in courage  
and power.d/

14	.206	8	.182	22	19.6		
22	.324	15	.341	37	33.0	.10	2
32	.471	21	.477	53	47.3		

Strongly Agree  
Agree Somewhat  
Disagree

P=.95

Each Mexican-American  
man is convinced that  
there is only one right  
way of doing things--  
his way. A resort to  
violence may be neces-  
sary to impose this.e/

11	.162	4	.091	15	13.4		
19	.279	8	.182	27	24.1	3.28	2
38	.559	32	.727	70	62.5		

Strongly Agree  
Agree Somewhat  
Disagree

.20>P>.10

Machismo means self-respect which prevents Mexican-Americans, marching, protesting, appearing ridiculous in the public eye.f/

Strongly Agree  
Agree Somewhat  
Disagree

16 .235 8 .178 24 21.2 10.11 2 .01>P>.001  
34 .500 12 .267 46 40.7  
18 .265 25 .556 43 38.1

For a wife of a Mexican-American to work, would offend his attitude of manliness.

Strongly Agree  
Agree Somewhat  
Disagree

17 .246 5 .109 22 19.1  
14 .203 12 .261 26 22.6  
38 .551 29 .630 67 58.3 3.44 2 .20>P>.10

It is better to avoid commitment on an issue than to risk being proven wrong.g/

Strongly Agree  
Agree Somewhat  
Disagree

12 .176 6 .140 18 16.2  
24 .353 11 .256 35 31.5  
32 .471 26 .605 58 52.3 1.94 2 .50>P>.30

- <sup>a</sup>No response from 6 respondents.  
<sup>b</sup>No response from 8 respondents.  
<sup>c</sup>No response from 2 respondents.  
<sup>d</sup>No response from 3 respondents.  
<sup>e</sup>No response from 3 respondents.  
<sup>f</sup>No response from 2 respondents.  
<sup>g</sup>No response from 4 respondents.

machismo is more a reflection of poverty than of Mexican-Americanhood. Since six other items on this table also had high probability values, the responses to this item probably indicated that the respondents understood the language used and had a strong feeling on the matter.

Proportionately, the majority of both income samples believed that the concept of manliness for the Mexican-American means that he excels all others in courage and power. But the majority disagreed with two other items: (1) A resort to violence may be necessary to impose the conviction that each Mexican-American has the only one right way of doing things; and (2) For a wife of a Mexican-American to work would offend his attitude of manliness. The fact that 44.9 per cent of the poverty level income group agreed with this last item probably accounts for the fact that their families are still in poverty. But the large number of children in these families increases the difficulty of the wife's being out of the home to work.

Of the poverty level income group, the majority (.597) agreed that even a risk of life might be necessary to guard a Mexican-American male's honor. Fifty-nine per cent of the non-poverty level income group disagreed. This item tended to support the statistical hypothesis, while the sixth item concerning risking life to defend one's idea of the right way of doing things did not. The third attitude item also showed a difference in the two groups. Sixty-one per cent of the low income males believed that Mexican-American males pride themselves that they are irresistible conquerors of women; but 61.4 per cent of the higher income males disagreed with this attitude.

The null hypothesis is sustained on seven of the eight items on attitudes toward machismo. This finding seems highly important. While

factors influencing these results are not known specifically, it is suggested that probably there is a unity of feeling among both income groups concerning their ideas on manliness. The possibility that the wording of the items presented difficulty seems to be insignificant because of the general similarity of the responses.

#### Attitudes Toward the Church

The data in Table 4 show the two samples cross-tabulated by eight questionnaire items regarding attitude toward the Church. Seven of the items differentiated significantly the poverty level income Mexican-American males from the non-poverty level income males. It is not surprising that the items concerning a need of money for the priest or a celebration, as a condition for receiving baptism and matrimony in the Church, found the poor in agreement and the non-poverty group in disagreement. The agreement by the poverty group indicates two probabilities. There is a misunderstanding among the poor, since they feel obligated to make a donation to the priest. Some persons place a family celebration--which is a laudable and a symbolic gesture--above the importance of receiving the sacraments of the Church. The disagreement (.711 and .750) by the non-poverty group does not give an indication as to whether or not they are better informed concerning their religion.

The need of Sunday attendance at Church met disagreement by 70.6 per cent of the poverty group and agreement by 63 per cent of the non-poverty level group. It is interesting to note, however, that the majority of both the poverty level income men (.609) and the non-poverty level income men (.795) disagreed with the item that women should be the ones to frequently go to church. This result tends to agree with the majority of responses on attitudes toward machismo items in sustaining the



TABLE 4

115 MEXICAN-AMERICAN MALES BY LEVEL OF INCOME AND BY RESPONSES TO EIGHT OPINIONAIRE ITEMS:  
CHI SQUARE AND PROBABILITY

Opinionaire Items	Poverty Num- ber	Pro- portion	Non-poverty Num- ber	Pro- portion	Total Num- ber	Per- cent	Chi Square	d.f.	Probability
Children should be baptized as infants. <sup>a/</sup>									
Strongly Agree	34	.500	29	.630	63	55.3			
Agree Somewhat	13	.191	6	.130	19	16.7	1.96	2	.50 P .30
Disagree	21	.309	11	.239	32	28.1			
Feeling obligated to give a donation (which he cannot afford) to the priest keeps Mexican-Americans from being married in the Church. <sup>b/</sup>									
Strongly Agree	14	.209	6	.133	20	17.9			
Agree Somewhat	24	.358	7	.156	31	27.7	8.83	2	.02 P .01
Disagree	29	.433	32	.711	61	54.4			

Feeling obliged to make a family celebration and not being able to pay for it, prevents many from receiving the sacraments of baptism and marriage in the Church.c/

Strongly Agree  
Agree Somewhat  
Disagree

12	.176	5	.114	17	15.2	8.14	2	.02 P .01
23	.338	6	.136	29	25.9			
33	.485	33	.750	66	59.0			

Church does not need to be attended each Sunday.d/

Strongly Agree  
Agree Somewhat  
Disagree

20	.294	11	.239	31	27.2	14.72	2	.001 P .0001
28	.412	6	.130	34	29.8			
20	.294	29	.630	49	43.0			

Frequently going to church is for the women.e/

Strongly Agree  
Agree Somewhat  
Disagree

7	.101	5	.114	12	10.6	6.32	2	.05 P .02
20	.290	4	.091	24	21.2			
42	.609	35	.795	77	68.1			

The Catholic Church is more attentive to the middle and upper classes than to the lower class.f/

Strongly Agree  
Agree Somewhat  
Disagree

46	.687	12	.273	58	52.3	21.29	2	.001 P .0001
13	.194	12	.273	25	22.5			
8	.119	20	.455	28	25.2			

The Church should engage in more activities for the social welfare of its members.<sup>g/</sup>

Strongly Agree	49	.731	19	.432	68	61.3			
Agree Somewhat	17	.254	21	.477	38	34.2	11.09	2	.01 P .001
Disagree	1	.015	4	.091	5	4.5			

The Catholic Church has shown little concern for the Mexican-American. It has taken him for granted.<sup>h/</sup>

Strongly Agree	51	.773	15	.349	66	60.6			
Agree Somewhat	11	.167	12	.279	23	21.1	22.94	2	.001 P .0001
Disagree	4	.061	16	.372	20	18.4			

- 
- <sup>a</sup> No response from 1 respondent.
  - <sup>b</sup> No response from 3 respondents.
  - <sup>c</sup> No response from 3 respondents.
  - <sup>d</sup> No response from 1 respondent.
  - <sup>e</sup> No response from 2 respondents.
  - <sup>f</sup> No response from 4 respondents.
  - <sup>g</sup> No response from 4 respondents.
  - <sup>h</sup> No response from 6 respondents.

null hypothesis.

The last three items on attitudes toward the Church dealt with social concerns. Eighty-eight per cent of those in poverty and 54 per cent of those not in poverty believe that the Church is more attentive to the middle and upper classes. More than 90 per cent of both groups believe that the Church has taken the Mexican-American for granted. Even though more than half the sample agreed on these items, the percentages of the non-poverty group who disagreed caused all the items to differentiate significantly.

Only one of the items on this table had a probability of more than .05. Regardless of differences of opinion between the poverty level income and non-poverty level income Mexican-American males concerning reception of the sacraments, church attendance, and the Church's involvement in social welfare, both groups agreed that children should be baptized as infants. This item sustains the hypothesis of no difference in attitudes among poverty level income and non-poverty level income Mexican-American males.

A contingency coefficient was obtained for each of the eight questionnaire items that differentiated significantly. The results are exhibited in Table 5. From the data, it is observed that the items concerning need of money for the priest or for family celebrations and attendance at church by women show a negligible degree of association. The data on machismo's meaning self-respect, on weekly church attendance, and on the need of the Church to engage in more social welfare activities revealed a moderate degree of association. The strongest degrees of association were shown on the items stating that the Church is more attentive to the middle and upper classes while it has taken the Mexican-



TABLE 5

## CONTINGENCY COEFFICIENT OF SIGNIFICANTLY DIFFERENTIATED ITEMS

Significant Items	Chi Square	d.f.	Probability Value	Contingency Coefficient
6. <u>Machismo</u> means self-respect which prevents Mexican-Americans' marching, protesting, appearing ridiculous in the public eye.	10.11	2	$P < .05$	.30
10. Feeling obligated to give a donation to the priest keeps Mexican-Americans from being married in the Church.	8.83	2	$P < .05$	.28
11. Feeling obligated to make a family celebration prevents Mexican-Americans from being married in the Church.	8.14	2	$P < .05$	.26
12. Church does not need to be attended each Sunday.	14.72	2	$P < .05$	.37
13. Frequently going to church is for the women.	6.32	2	$P < .05$	.22
14. The Catholic Church is more attentive to the middle and upper classes than to the lower class.	21.29	2	$P < .05$	.46
15. The Church should engage in more activities for the social welfare of its members.	11.09	2	$P < .05$	.31
16. The Catholic Church has shown little concern for the Mexican-American. It has taken him for granted.	22.94	2	$P < .05$	.48

American for granted.

The attitudes of poverty level income and non-poverty level income Mexican-American males were presented and interpreted in Chapter III. Seven of the eight questionnaire items regarding attitudes toward machismo had probability values of more than .05. Seven of the eight questionnaire items regarding attitudes toward the Church had probability values of less than .05. In Chapter IV, the sustaining of the hypothesis of no difference regarding attitudes toward machismo will show that poverty level income Mexican-American males and non-poverty level income Mexican-American males hold similar views with respect to manliness.

## CHAPTER IV

### FINDINGS AND INTERPRETATIONS

This study was an examination of the attitudes of Mexican-American males in Fort Worth, Texas. The purpose of the study was to determine if there was any significant difference in the attitudes toward machismo and the Church of those in low income groups and those in non-poverty income groups. These attitudes were measured by an attitude-toward-machismo-and-the-Church-inventory. This questionnaire consists of sixteen items organized in the two categories.

The study sample of 115 poverty level income and non-poverty level income Mexican-American men were selected from three Catholic parishes and two Community Action Agency centers. Each subject completed a sample schedule indicating: (1) age; (2) education completed; (3) occupation; (4) marital status; (5) generations of the family born in the United States.

Four basic questions were asked concerning this study. The first question was:

Does the literature reveal any differences in the attitudes of Mexican-American males toward machismo and the Church?

The review of the literature, presented in Chapter II, reveals that many authors on the subject of machismo consider it a cultural value. In a study conducted by Cohen and Hodges, however, it was found that there were no significant differences in the attitudes of lower socio-economic class Blacks, Mexican-Americans, and Anglos. Common values were found by Cohen and Hodges to be representative of lower-lower class individuals.

The second basic question was:

Is there any significant difference between the sixty-nine poverty level income Mexican-American males and the forty-six non-poverty level income Mexican-American males when cross-tabulated by five baseline characteristics?

This information was obtained from the individuals in the two samples and then the data were subjected to the chi square test to determine whether any of the descriptive characteristics significantly differentiated the poverty level income males from the non-poverty level income males. The data indicate that education and occupation differentiate the two sample groups. There was a higher proportion of poverty income males with less than high school education while more non-poverty level income males had a college degree. The majority of the non-poverty income group was engaged in semi-skilled or professional occupations while the majority of the poverty level group did unskilled or semi-skilled labor.

The third basic question was:

To what extent do the responses made by sixty-nine poverty level income Mexican-American males to sixteen questionnaire items differentiate forty-six non-poverty level income Mexican-American males after these have been grouped into two categories of attitudes toward machismo and the Church?

After scoring the responses to the sixteen questionnaire items relating to attitudes, it was found that there were eight items that differentiated the two samples at the .05 level of significance. The null hypothesis was rejected and the statistical hypothesis was sustained on those eight items. On the other eight items, the attitudes held by both samples were similar and the null hypothesis was sustained.

Within the category of attitudes toward machismo, one item--Item 6--differentiated the two samples. Seventy-four per cent of the low income group believed that self-respect implied by machismo prevents



Mexican-Americans from engaging in marches or protests which would make them appear ridiculous in the public eye, but the majority of the higher level income group disagreed with this. Therefore, the null hypothesis is rejected on this item.

Seven items in which the two samples were significantly differentiated appear in attitudes toward the Church. The poverty level income group felt that need of money for the priest or a celebration prevents the reception of the sacraments in the church. The poor believed that Sunday attendance at Mass is unnecessary while the non-poverty income group disagreed. Both groups disagreed that the women are the ones to attend Church. Three items dealt with social concerns of the Church. The majority of both groups believed that the Church is more attentive to the upper and the middle classes than it is to the poor. Both groups also felt that the Church has taken the Mexican-American for granted and that the Church should engage in more social welfare activities. Even though more than one-half of both samples agreed on these items, the numbers of non-poverty level income men who disagreed caused the items to differentiate significantly. The statistical hypothesis was sustained with respect to these seven items, indicating that poverty level income and non-poverty level income Mexican-American males disagree in their attitudes toward the Church.

The fourth basic question was:

If there are categories that significantly differentiate the two samples, to what extent will these items be associated with level of income as shown by the Contingency Correlation  $C = \sqrt{\frac{\chi^2}{N + \chi^2}}$

It was found after tabulating the two categories of attitudes for the two sample groups that only one attitude category, the attitude toward the Church, significantly differentiated the poverty level income

males from the non-poverty level income males. This finding indicates that the statistical hypothesis can be sustained with regard to this attitude category and the null hypothesis rejected. The other attitude category showed no significant difference between the responses of the two samples. Therefore, the null hypothesis of no difference is sustained regarding attitudes toward machismo.

The findings of this study seem to indicate that difference in attitudes toward machismo between poverty level income Mexican-American males and non-poverty level income Mexican-American males were generally too small to reject the null hypothesis. This finding could be due to several reasons. First, machismo is perhaps a cultural value of the Mexican-American male regardless of his income level. Second, some of the questions on the attitude inventory could carry a vague meaning for some individuals; and therefore, this would have an influence on their answers. Third, these responses indicate that Mexican-American men have a more negative than positive attitude toward machismo as it was stated in this inventory and that they tend to react in a positive manner toward others.

The results of the present study appear to support the following conclusions: (1) Mexican-American poverty level income males and Mexican-American non-poverty level income males differed with respect to the attitude category concerning the Church, with the non-poverty level group having less concern that the Church should be more attentive to the Mexican-American and to the poor; (2) Mexican-American poverty level income and non-poverty level income males were similar in responses with respect to the attitude toward machismo category; and (3) no significant differences existed between poverty level income and non-poverty level

income Mexican-American males on the attitude-toward-machismo-and-the Church inventory with the exception of eight questionnaire items. Item 6 indicated that more poverty level income men than non-poverty level income men felt that machismo means self-respect which prevents Mexican-Americans' marching, protesting, appearing ridiculous in the public eye. Items 10 and 11 indicated that one-half of the poor believed that lack of money keeps Mexican-Americans from receiving the sacraments in the church. Item 12 showed that fewer poverty level income than non-poverty level income men believed that church should be attended every Sunday. Item 13 showed the majority of both samples disagreeing that frequently going to church is for the women. Item 14 indicated that a greater proportion of poverty level income men felt that the Church is more attentive to the middle and upper classes than to the lower class. Item 15 found the majority of both groups believing that the Church should engage in more activities for the social welfare of its members. Item 16 showed that a greater percentage of the poverty level income sample than the non-poverty level income sample believed that the Church has had too little concern for the Mexican-American.

In the light of the results of the present study and the lack of studies concerning differences in attitudes of poverty level income and non-poverty level income Mexican-American males, the following recommendations are presented:

1. There is a need for further studies utilizing Mexican-American males.
2. There is a need for more studies utilizing Anglo, Black, and Mexican-American subjects.
3. Further studies are needed in the area of attitudes toward

machismo and the Church utilizing methods of measurement other than the attitudes-toward-machismo-and-the-Church inventory.



1960

1961

1962

1963

# BIBLIOGRAPHY

1964

1965

1966

1967

### Books

- Allen, Steve. The Ground Is Our Table. New York: Doubleday, 1966.
- American Ethnological Society. Spanish-speaking People in the U.S.  
William Madsen, Program Chairman. Seattle: University of  
Washington Press, 1968.
- Burma, John H. Spanish-speaking Groups in the United States. Durham,  
N.C.: Duke University Press, 1954.
- Edwards, Allen L. Experimental Design in Psychological Research.  
New York: Rinehart and Company, Inc., 1950.
- Estes, Dwain M. and Darling, David W., Editors. Proceedings: Texas  
Conference for the Mexican American. San Antonio, Tex., 1967.
- Grebler, Leo. The Mexican-American People: The Nation's Second Largest  
Minority. New York: Free Press, 1969.
- Haseldon, Kyle. Death of a Myth. New York: Friendship Press, 1964.
- Horwitz, George D. and Fusco, Paul. La Causa, The California Grape  
Strike. New York: Macmillan Co., 1970.
- Heller, Celis S. The Mexican American Youth: Forgotten Youth at the  
Crossroads. New York: Random, 1966.
- Madsen, William. Mexican-Americans of South Texas. New York: Holt,  
1964.
- Manuel, Herschel, T. Spanish-speaking Children of the Southwest.  
Austin: University of Texas Press, 1965.
- Matthiesen, Peter. Sal Si Puedes: Cesar Chavez. New York: Random, 1970.
- Moseley, J. Edward, Editor. The Spanish-Speaking People of the South-  
west. Austin: Council of Spanish-American Work, 1966.
- Nabokov, Peter. Tijerina and the Courthouse Raid. Albuquerque:  
University of New Mexico Press, 1969.
- Nava, Julian. Mexican-Americans, Past, Present, and Future. New York:  
American Book Company, 1969.
- Peattie, Lisa R. The View from the Barrio. Ann Arbor: University of  
Michigan Press, 1968.
- Ramos, Samuel. El Perfil del hombre y la culture en Mexico. Buenos  
Aires, 1951.

- Rubel, Arthur J. Across the Tracks, Mexican-Americans in a Texas City. Austin: University of Texas Press, 1966.
- Samora, Julian, Editor. La Raza: Forgotten Americans. Notre Dame: University of Notre Dame Press, 1966.
- Spence, Janet T. Elementary Statistics. New York: Appleton-Century-Crofts, 1968.
- Steiner, Stan. La Raza: The Mexican-Americans. New York: Harper and Row, 1970.
- Stevens, Evelyn P. "Mexican Machismo: Politics and Value Orientations." Latin American Panarama. Edited by Kramer, Paul and McNicoll, R.E. New York: G. P. Putnam, 1968.
- Underwood, Benton J., Duncan, Carl P., Taylor, Janet A. and Cotton, John W. Elementary Statistics. New York: Appleton-Century-Crofts, Inc., 1954.
- U.S. Commission on Civil Rights. Mexican Americans and the Administration of Justice in the Southwest. Washington, D. C.: U.S. Government Printing Office, 1970.
- U.S. Commission of Civil Rights. The Mexican American. Washington, D. C.: U.S. Government Printing Office, 1968.
- U.S. Office of Education. Proceedings: National Conference of Educational Opportunities for Mexican Americans. Austin: Southwest Educational Development Laboratory, 1968.
- Vasquez, Richard. Chicano. New York: Doubleday, 1970.
- Woods, Sister Frances Jerome. Mexican Ethnic Leadership in San Antonio, Texas. Washington, D. C.: Catholic University of America, 1949.
- Wright, Dale. They Harvest Despair. Boston: Beacon Press, 1965.

#### Articles

- Klapp, Orrin. "Mexican Social Types." American Journal of Sociology, 69:404-414, January, 1964.
- Lara-Braud, Jorge. "The Second Largest Ethnic Minority in the U.S.A." Migration Today, Spring, 1969.
- Lewis, O. "The Culture of Poverty." Scientific American, 215:19-25, October, 1966.
- Moreleon, Angelina C. de. "Algunas formas del valor y de la cobardia en el Mexicano." Filosofia y Letras, 23:165-174, enero-junio, 1952.



Presbyterian Church Synod of Texas. Study of the Program Committee on Church and Society. The Church's Partnership With Mexican Americans, Austin, Tex., 1969.

Romano, Octavio I. "The Anthropology and Sociology of the Mexican-Americans: The Distortion of Mexican-American History," El Grito, 2:13-26, Fall, 1968.

#### Unpublished Materials

Casavantes, Edward J. "A New Look at the Attributes of the Mexican American," Monograph of Southwestern Cooperative Educational Laboratory, Inc., Albuquerque, N.M., March, 1969. (Mimeographed.)

Guzman, Ralph. "The Ethics in Federally Subsidized Research--The Case of the Mexican American," Testimony at the Cabinet Committee Hearings on Mexican American Affairs, El Paso, Tex., October, 1967. (Mimeographed.)

Lara-Braud, Jorge. "Bilingualism for Texas: Education for Fraternity," Paper Prepared at the Request of the Division of Education of the Texas Conference of Churches, Austin, Tex., October, 1970. (Mimeographed.)

\_\_\_\_\_. "Browns in Anger: The Overlooked Minority," Address delivered to the Public Affairs Council, Washington, D.C., June, 1969. (Mimeographed.)

\_\_\_\_\_. "Chicano Power and Powerlessness: Directions for the Seventies," Address delivered at The University of Texas, Graduate School of Social Work, Austin, Tex., April, 1970. (Mimeographed.)

\_\_\_\_\_. "Hispanic-Americans and the Crisis in the Nation," Paper Prepared for the Task Force on Hispanic-Americans of the UPUSA Council on Church and Society, Austin, Tex. (Mimeographed.)

\_\_\_\_\_. "The American Dream and the Mexican-American," Address Presented at the 58th Annual Conference Texas Welfare Association, San Antonio, Tex., February, 1969. (Mimeographed.)

\_\_\_\_\_. "The Education of Mexican Americans in Texas," Summary of the Education Section of the Hearing of the U.S. Commission on Civil Rights, San Antonio, Tex., December, 1968. (Mimeographed.)

\_\_\_\_\_. "The Second Largest Ethnic Minority in the U.S.A.," Hispanic-American Institute, Austin, Tex. (Mimeographed.)



Letter. Jorge Lara-Braud to Sister Margaret Miller. Hispanic-American Institute, Austin, Tex., March 5, 1971. (Typewritten.)

Texas Advisory Committee to the U.S. Commission on Civil Rights. "The Status of Civil Rights in Texas," U.S. Commission on Civil Rights, San Antonio, Tex., March, 1970. (Mimeographed.)

## APPENDIX

APPENDIX A

DESCRIPTIVE DATA FOR STUDY SAMPLE

Baseline Characteristics

Please check one item in each category.

1. Age
  - a. 18-29 ( )
  - b. 30-39 ( )
  - c. 40 and over ( )
2. Education
  - a. 1-8 grades ( )
  - b. 9-12 ( )
  - c. College ( )
3. Occupation
  - a. Professional ( )
  - b. Skilled ( )
  - c. Semi-skilled ( )
  - d. Unskilled ( )
4. Marital Status
  - a. Single ( )
  - b. Married ( )
  - c. Divorced ( )
  - d. Separated ( )
5. Members of Family Born in the United States
  - a. Self ( )
  - b. Father ( )
  - c. Grandfather ( )
6. Number of Members in the Family (Parents and Dependents)
  - a. 1-4 ( )
  - b. 5 ( )
  - c. 6 ( )
  - d. 7 ( )
  - e. 8 ( )
  - f. 9 or more ( )
7. Annual Family Income
  - a. Below \$3,800 ( )
  - b. \$3,800 to \$4,400 ( )
  - c. \$4,400 to \$5,000 ( )
  - d. \$5,000 to \$5,600 ( )
  - e. \$5,600 to \$6,200 ( )
  - f. \$6,200 to \$6,800 ( )
  - g. \$6,800 or Above ( )



## APPENDIX B

### SAMPLE QUESTIONNAIRE

Delineating Attitude Questionnaire

Answer each of the following:	Strongly Agree	Agree Somewhat	Disagree
1. <u>Machismo</u> is more a reflection of poverty than of Mexican-Americanhood.	( )	( )	( )
2. The honor of a Mexican-American must be guarded from the slightest affront--even in speech--by the risk of life, if necessary. This does not include insults, in fun, by friends.	( )	( )	( )
3. Mexican-American males pride themselves that they are irresistible conquerors of women.	( )	( )	( )
4. A very strong value of the Mexican-American is that of his maleness which means excelling all others in courage and power.	( )	( )	( )
5. Each Mexican-American man is convinced that there is only one right way of doing things, his way. A resort to violence may be necessary to impose this.	( )	( )	( )
6. <u>Machismo</u> means self-respect which prevents Mexican-Americans from marching, protesting, appearing ridiculous in the public eye.	( )	( )	( )
7. For a wife of a Mexican-American to work, would offend his attitude of manliness.	( )	( )	( )
8. It is better to avoid commitment on an issue than to risk being proven wrong.	( )	( )	( )
9. Children should be baptized as infants.	( )	( )	( )

- |   |     |     |     |
|---|-----|-----|-----|
| 10. Feeling obligated to give a donation (which he cannot afford) to the priest keeps Mexican-Americans from being married in the Church.                               | ( ) | ( ) | ( ) |
| 11. Feeling obligated to make a family celebration and not being able to pay for it, prevents many from receiving the sacraments of baptism and marriage in the Church. | ( ) | ( ) | ( ) |
| 12. Church does not need to be attended each Sunday.  | ( ) | ( ) | ( ) |
| 13. Frequently going to Church is for the women.  | ( ) | ( ) | ( ) |
| 14. The Catholic Church is more attentive to the middle and upper classes than to the lower class.  | ( ) | ( ) | ( ) |
| 15. The Church should engage in more activities for the social welfare of its members.  | ( ) | ( ) | ( ) |
| 16. The Catholic Church has shown little concern for the Mexican-American. It has taken him for granted.  | ( ) | ( ) | ( ) |

Vita was removed during scanning