2018

Domains of Acculturation and Depressive Symptoms in Immigrant Hispanic Parents and Adolescents: A Descriptive Analysis

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DOMAINS OF ACCULTURATION AND DEPRESSIVE SYMPTOMS

IN IMMIGRANT HISPANIC PARENTS AND ADOLESCENTS: A

DESCRIPTIVE ANALYSIS

BY

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THESIS

Submitted for a defense in part of the requirements for the degree of

Master of Science in Clinical Psychology in the Graduate College of Barry

University, 2018

Miami, Florida

BARRY UNIVERSITY

A Thesis submitted in partial fulfillment of

the requirements for the degree of

Master of Science

Domains of Acculturation and Depressive Symptoms in Immigrant

Hispanic Parents and Adolescents: A Descriptive Analysis

by

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Dedication

In loving memory of Nilda Susana Garcia, a loving grandmother who inspired me to reach my fullest potential. Nilda Susana Garcia was a Hispanic immigrant from Cuba who was completely devoted to the growth and support of her family. During the difficult struggle of acculturation, Nilda's native values and traditional practices were instilled in my developmental growth. Although her life was short-lived, she made an immense impact on my family. This manuscript is dedicated in her honor for her contributions to my family.

Acknowledgements

To Dr. Sabrina Des Rosiers, thank you for your immense patience, dedication, and help with this manuscript. During the course of this project, your extensive feedback has made significant contributions to my learning experience and educational career. Dr. Sabrina Des Rosiers, you have been an enormous inspiration and guidance for motivation in my academic career. May your efforts continue to inspire other students to achieve great academic success.

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ABSTRACT

This study examined differences in domains of acculturation between Hispanic parents and their adolescents. The domains of acculturation included: identifications, values, and practices. Comparisons were made between parents and adolescents on identifications, values, and practices reflected in American and Hispanic cultures. Findings indicated that parents and adolescents differed on mean levels of: identifications, values, and practices. In addition, the predictive relationship between acculturation domains and depressive symptoms in parents and adolescents was assessed. Ethnic identity significantly predicted depressive symptomatology in parents. Individualism and ethnic identity were significant predictors of depressive symptomatology in adolescents. Findings are consistent with previous research which indicates that adolescents and parents engage in different acculturation patterns. Similarly, as noted in the literature the acculturation process is associated with likelihood of depressive symptomatology in both parents and adolescents. These findings have clinical implications in particular for those who serve Hispanic adolescents and parents in clinical settings.

Keywords: acculturation, depressive symptomatology, identifications, values, practices, parents, adolescents.

Introduction

Individuals leave their home country in hopes of new beginnings and promising futures in a new country. Warren (2013) mentioned that every year approximately 300,000 immigrants enter the United States. The majority of immigrants arriving in the U.S. settle in coastal urban areas such as, California, Texas, New York, and South Florida (Rothe et al., 2011). Immigration to the United States has reached an all-time high with more than 12% of residents of the country foreign-born (Rothe et al., 2011). The settlement into a new culture induces changes in the individual that have been shown to contribute to difficulty in psychological adjustment.

Schwartz, Montgomery, and Briones (2006) reported that when individuals experience stressors associated with the acculturation process, they often get overwhelmed and their psychological well-being suffers. Acculturation is defined as the dual process of cultural and psychological change, which takes place because of contact between two or more cultural groups (Berry, 2005). Because people maybe unfamiliar to the cultural adjustment that is required when migrating to a new country they may experience adverse outcomes due to the challenges and adversity they face during the acculturation process (Warren, 2013). Learning a new language for example, is an aspect of the acculturation process that is generally a challenging task for many immigrants. In addition, immigrants are more likely to face other societal and cultural stressors like exploitation in the workplace, economic struggle due to underpaid wages, and marginalization (Berry, 2005) and report higher levels of perceived discrimination (Lorenzo-Blanco et al., 2015).

In addition, some people may have left important family members in their country of origin, which lead to inadequate social support and incrementally addeds to the challenges of the process. These contextual challenges contribute to maladaptive outcomes associated with the

process of acculturation (Berry, 2005) which infers that adaptation is linked to an increased likelihood of depressive symptomatology among immigrants (Schwartz et al., 2006).

The process of acculturation provokes changes related to identifications, cultural values and practices. For instance, during the acculturation process immigrants face the challenge of reconstructing their identity (Casey, & Dustmann, 2010). In addition, they need to integrate new values of the receiving culture that may differ from their native values (Dimitrova, Bender, & Vijver, 2014). Lastly, some of their practices change because of the lifestyle changes that occur during acculturation (Berry, 2005). To date, few studies have endorsed the bi-dimensionality of the acculturation process, which presupposes that the acculturation process includes changes in domains that reflect both heritage and receiving cultural streams. (Schwartz et al., 2010).

Hispanics who immigrate to the United States come from all countries in Latin America including: Mexico, the islands of the Caribbean, Cuba, Puerto Rico, Central and South America (Warren, 2013). The United States has represented liberty and freedom for many individuals who often make critical decisions and take chances in the hope of a better future. A number of studies have investigated the acculturation process among Hispanics in the United States (Berry, 2005; Dimitrova, Bender, & Vijver, 2014; Schwartz et al., 2006; Warren, 2013). However, research that is based on the conceptual notion that acculturation is a bi-dimensional process that is shaped by receiving and heritage cultural influences is lacking and is warranted among Hispanics in the United States, particularly recent immigrants. In addition, some studies have indicated that the acculturation process differs for children compared to adults (Lorenzo-Blanco et al., 2012). In general, studies report that children move through the acculturation process at a faster rate compared to adults but, for both children and adults, the acculturation process has been linked to adverse outcomes (Lorenzo-Blanco et al., 2012). The following literature review will first define

the acculturation process based on the conceptualization offered by Schwartz and colleagues (2010). Second, a description of the domains that represent the acculturation process will be provided. These domains: identifications, values and practices. Schwartz et al., 2010 contend that these domains are manifested in heritage and receiving cultural streams. Second, this review will highlight differences in the way identifications, values and practices are manifested in adults and adolescents. Third, this review will be integrated with a summary of empirical findings that show the association between the acculturation process and depressive symptomatology in adults and adolescents.

Acculturation

According to Lopez-Class, Castro, and Ramirez (2011), cultural change begins with contact between individuals, groups, different societies, or among various cultural systems. According to Berry's conceptualization (2005), the interplay between cultures is a primary characteristic of the acculturation process (Kim & Abreu, 2001; Yoon et al. 2013). Acculturation is conceptualized as a bilinear and multidimensional cultural socialization process that occurs in interaction with a social context (Kim & Abreu, 2001; Miller, 2007; Yoon et al., 2013; Schwartz et al., 2010; Yoon et al., 2011). The term bilinear refers to the interdependence of cultural socialization to mainstream and ethnic cultures (Schwartz et al., 2010; Yoon et al., 2013). The term multidimensional refers to inferences across multiple areas: for instance, behavior, cultural identity, knowledge, and values (Schwartz et al., 2010; Yoon et al., 2013). Lastly, the term social context refers to different settings: for instance, school, work, and community (Schwartz et al., 2010; Yoon et al., 2013).

During the interplay of cultures, changes occur for parents and adolescents. These changes include: self-identification, values, and practices (Berry, 2005; Szabo, & Ward, 2015;

Yoon et al., 2013). Among these changes, there are differences that occur in the interplay of the native and receiving cultures between adults and adolescents. Among adults, one of the major challenges they face is self-identification (Erikson, 1950; Szabo, & Ward, 2015).

Adult Identity

Identity is defined as a process of self-exploration, where individuals learn and adjust to developmental, cultural changes (Kim et al., 2009; Erikson, 1950). The identity status model is used to understand the exploration and commitment to the dimensions of identity (Erikson, 1950). The term exploration refers to sorting through various potential identity alternatives (Erikson, 1950). Exploration occurs during the process of development in adolescence when cultural values play a crucial role in identity formation (Kim et al., 2009). According to Casey & Dustmann (2010), ethnic identity refers to the feeling of belonging to a particular ethnic group or country of origin (Casey & Dustmann, 2010; Kim et al., 2009; Lazarevic, 2012). According to Kranton (2000), ethnic identity may also change preferences in the context of not identifying with the majority group. In essence, this process refers to how an individual perceives him or herself within their ethnicity. For instance, an individual can associate with a particular ethnic group if choices are available (Lazarevic, 2012). Ethnic identity is viewed by two alternative models, first a bipolar linear model where a high ethnic identity implies a weak sense of the majority identity known as oppositional identities (Casey & Dustmann; Lazarevic, 2012). Secondly, an alternative is a two-dimensional model where the relationship between ethnic identity and the majority identity may be independent (Casey & Dustmann; Lazarevic, 2012; Phinney, 2007). There is a relationship between identity development and a bi-directional theory framework (Phinney, 2007). A bidirectional theory framework examines the influence of one's heritage orientation in conjunction with one's receiving culture orientation (Phinney, 2007). The

bidirectional framework provides an understanding of the acculturation process (Phinney, 2007; Su Yeong, 2009). Another important component to identity is the individual's values, which they perceive to be a part of their way of being. For some individuals their values are very important and crucial to their identity.

Social identity corresponds to the way individuals describe themselves as members of distinct groups (Casey & Dustmann, 2010; Kim et al., 2009). Social identity also relates to a person's sense of belonging to a particular group (Casey & Dustmann, 2010). Thus, social identity emerges during middle childhood and adolescence (Casey & Dustmann, 2010; Erikson, 1950; Kim et al., 2009). During this process, the individual adopts the parental culture and learns to adjust to the social-cultural norms (Kim et al., 2009). Over the years, change occurs, and the individual learns to adapt to all social norms involving the new culture (Casey & Dustmann, 2010). Adults tend to keep their cultural values due to their close association with their identity. They perceive assimilation as a threat to their cultural background (Casey & Dustmann, 2010; Lazarevic, 2012).

An individual's age, years of migration, and years of education are correlated with the strength of identity and negativism toward acculturation (Casey & Dustmann, 2010; Kim et al., 2009; Lazarevic, 2012). For example, Kim et al. (2009) reported that Chinese females who arrived in Germany after 1979 has a stronger sense of German identity and a weaker sense of home Chinese identity in comparison to those who arrived in Germany prior to 1965. According to Kim et al. (2009), the feeling of not belonging to the majority group may lead the individual not to participate in social activities. If the individual does not adjust properly, they are at risk for mental health problems (Casey & Dustmann, 2010; Erikson, 1950; Kim et al., 2009). When the

individual is in an entirely different culture and has no family or social support, they may feel their self-identity threatened (Casey & Dustmann, 2010; Lazarevic at al., 2012; Kim et al., 2009).

The most prominent domain that alters the individual's conceptualization and perceptions is identity (Berry, 2005; Erikson, 1950; Szabo, & Ward, 2015; Schwartz et al., 2006). Identity pertains to how people deal with problems, make decisions and form commitments when they actively examine issues (Erikson, 1950; Szabo, & Ward, 2015). From a developmental perspective, identity is defined as a self-regulatory construct that directs attention and influences information processing and behavior (Kim et al., 2009; Erikson, 1950; Szabo, & Ward, 2015). For instance, when individuals perceive things based on their cognitions and schemas, their behaviors will be relativity the same over a given period. According to Kim (2009) and Erikson (1950), these behaviors are altered by the individual's self-identification, which is shaped by the individual's core values.

Core values are extremely important because they are shaped by the individual's behaviors and self-identification (Erikson, 1950). When the individual has a good concept of who they are as a person they can formulate values that they abide by (Szabo, & Ward, 2015). In essence, the individual's identity influences their values and behaviors (Kim et al., 2009; Erikson, 1950; Szabo, & Ward, 2015).

Adult Values

Cultural values are defined as the behaviors individuals abide by as part of their ethno-cultural identity (Schwartz et al., 2010). Cultural values are assumed to change as a result of acculturation. These values include those that generalize across ethnicity. For example, in collectivistic cultures values are defined as those that prioritize the group goals over the

individual goals (Schwartz et al., 2010; Szabo, & Ward, 2015). Hispanic values are shaped by collectivistic attitudes (Berry, 2005; Lazarevic, 2012; Schwartz et al., 2010; Yoon et al., 2013).

During assimilation, the individual learns to adopt the receiving culture and rejects the heritage culture (Berry, 2005; Lazarevic, 2012; Schwartz et al., 2010). Latinos' values relate closely to collectivistic attitudes where they value group cohesion above individualistic attitudes (Berry, 2005; Schwartz et al., 2010). Researchers have shown that rejection of heritage values, for example, acquisition of individualistic attitudes and rejection of collectivistic values place individuals at risk for health-compromising behaviors, (Schwartz et al., 2010). Collectivistic values associated with Hispanic cultures include: *familismo*, *respeto*, *fatalismo*, *machismo*, *marianismo*, and *simpatía* (Berry, 2005; Lazarevic, 2012; Schwartz et al., 2010; Yoon et al., 2013).

Familismo

Familismo emphasizes trust between family members, loyalty to family, and a general orientation towards family cohesion (Lorenzo-Blanco, Unger, Baezconde-Garbanati, Ritt-Olson, & Soto, 2012). The atmosphere in *familismo* promotes family closeness and interdependence (Lorenzo-Blanco et al., 2012). Individuals in collectivistic societies that value *familismo* may feel at ease knowing that they are not alone and that if any catastrophic event were to happen the family is there to provide support (Lorenzo-Blanco et al., 2012; Schwartz et al., 2010). Another great example that exemplifies *familismo* is The Day of the Dead in the Mexican Hispanic community.

The Day of the Dead is celebrated in the Mexican community. Mexican natives know this holiday as *El Dia de Los Muertos*. During these gatherings, Mexican families, and the community unite to honor their dead relatives by providing their ancestors with food, drinks, and

clothing. The community unites by lighting up candles and walking to the tombs of their dead relatives where they lay the gifts to honor their commitment and hard work during their days on earth.

During these gatherings, participants display a variety of collectivistic behaviors, for instance, the women in the community split the amount of cooking needed for the event. Usually, each family provides a different cuisine to honor their ancestors. During the celebration, families gather and celebrate with each other by wining and dining. In this type of collectivistic society and togetherness is the essence of *familismo*. Hispanic communities also value *respeto*-meaning respect. Respecting each other promotes family closeness, interdependence, cohesion, and unity (Berry, 2005; Lazarevic, 2012; Lorenzo-Blanco et al., 2012; Schwartz et al., 2010).

Respeto

The cultural value of *respeto* closely relates with that of *familismo*. *Respeto* governs positive reciprocal interpersonal relations and dictates deferential behavior towards the family (Lorenzo-Blanco et al., 2012). Furthermore, it maintains family harmony. *Respeto* is valued highly within collectivistic cultures. *Respeto* not only promotes peace within the family but also reinforces positive relationships (Lorenzo-Blanco et al., 2012; Schwartz et al., 2010). Children and adolescents are raised to respect their elders and guardians. Adolescents are discouraged from questioning or asking the motives of their parents (Schwartz et al., 2010). *Falta de respeto,* in English, means disrespect. Disrespect is not tolerated in the Hispanic community and can cause family disharmony (Berry, 2005; Lorenzo-Blanco et al., 2012). There is evidence that indicates that *respeto* is salient in the parenting of Mexican families (Lorenzo-Blanco et al., 2012). In some cases, *falta de respeto* (disrespect) can cause the individual to feel powerless over the negative circumstance (Lorenzo-Blanco et al., 2012).

Fatalismo

      Fatalismo is a cultural value that encompasses the belief that one is powerless in negative life circumstances (Schwartz et al., 2010; Lorenzo-Blanco et al., 2012). The perception of feeling powerless in negative life circumstances can be very damaging to Hispanics especially if no one is there to support the individual (Schwartz et al., 2010; Lorenzo-Blanco et al., 2012). Furthermore, individuals that experience *fatalismo* are at risk at experiencing depressive symptoms among the Hispanic population (Lorenzo-Blanco et al., 2012).

      In collectivistic cultures, the attitude of *fatalismo* serves to promote social support and belonging (Schwartz et al., 2010). In a collectivistic culture, the individual, most likely, has a peer that can provide guidance or emotional support. In essence, providing an individual support during catastrophic times can provide the individual with the coping mechanisms they need to adjust (Schwartz et al., 2010; Lorenzo-Blanco et al., 2012). In individualistic cultures, *fatalismo* may place the individual at an increased risk for depression because individuals only seek guidance or help from within themselves (Lorenzo-Blanco et al., 2012). Furthermore, this only causes the individual to feel even more powerless than before (Lorenzo-Blanco et al., 2012). Another value in Hispanic cultures is *machismo*. Machismo is primarily seen in Hispanic males.

Machismo

      Machismo is defined as inequality in gender roles that occur in many Hispanic societies where the man adopts to dominating roles and govern the family (Ojeda, 2011). In many Hispanic cultures, the men value their pride (Lorenzo-Blanco et al., 2012; Ojeda, 2011). In Mexican culture for example, *machismo* is also known to have a very close tie to infidelity (Lorenzo-Blanco et al., 2012). The close tie is due to the perception that males are more masculine when they have multiple love partners (Ojeda, 2011). For instance, a male maybe

perceived as macho when he has multiple wives or mistresses (Ojeda, 2011). This practice allows the man to be prideful of his abilities to captivate many women (Ojeda, 2011).

In machismo societies, the male is the provider for the family (Lorenzo-Blanco et al., 2012; Ojeda, 2011). Within this cultural context, women, stay silent and give full control to the male because he is the provider (Ojeda, 2011). As Cianelli, Ferrer, and Mcelmurry (2008) mentioned in traditional machismo society, the macho man is perceived as a strong, active, independent, polygamous unfaithful and a sexually experienced individual who can provide for his families. Women who assume traditional gender roles are expected to be affectionate, submissive and faithful even though they might be experiencing difficulties in their marriage (Cianelli et al., 2008; Ojeda, 2011). An interconnected value to *machismo* is *marianismo* (Lorenzo-Blanco et al., 2012).

Marianismo

Marianismo is defined as a perceived idealization of gender roles for males and females in collectivistic plural societies (Cianelli et al., 2008; Lorenzo-Blanco et al., 2012; Ojeda, 2011). Traditionally, in the context of *marianismo,* girls learn to value chastity, to be submissive, to be good wives and mothers, and to be respectful and dependent on the men. (Cianelli, 2008; Ojeda, 2011). In this context, the term chastity refers to women waiting until marriage to have sexual intercourse with their husbands (Cianelli et al., 2008). In the Hispanic community, it is a ritual that women wait until marriage to have any form of sexual relations (Cianelli, 2008; Ojeda, 2011). In addition, religions such as Protestantism and Catholicism uphold similar values. A majority of Hispanics adhere to these religious views (Ojeda, 2011). In contrast, for males *marianismo* mostly relates to the values of *machismo* as previously mentioned.

Males adopt social norms that reflect social domination and privilege over their female counterparts (Cianelli, 2008; Ojeda, 2011). For instance, Hispanic men have legal, judicial, political, cultural and psychological dominance over women (Cianelli, 2008). In essence, there is a strong emphasis on gender inequality and on practices associated with *marianimo* and machismo in Hispanics societies. (Cianelli, 2008; Ojeda, 2011). Another value closely related to *marianismo* is *sympatia* (Lorenzo-Blanco et al., 2012). *Simpatía* emphasizes equal levels of understanding among members of the family, relatives, and acquaintances (Lorenzo-Blanco et al., 2012).

Simpatía

Simpatía is defined as the ability to be compassionate and show understanding by providing social and emotional support to others (Cianelli et al., 2008; Lorenzo-Blanco et al., 2012; Ojeda, 2011). For this reason, *simpatía* is a highly respected value among Hispanic individuals (Lorenzo-Blanco et al., 2012). Hispanics are very sympathetic. They display compassion and help neighbors, family, and friends in need because of their collectivistic attitudes (Cianelli et al., 2008; Lorenzo-Blanco et al., 2012; Ojeda, 2011).

Being sympathetic in the Hispanic community is a cultural value that fosters compassion and care (Cianelli et al., 2008; Lorenzo-Blanco et al., 2012; Ojeda, 2011). According to Lorenzo-Blanco and colleagues (2012), the acculturation process can lead to deterioration in family functioning through a loss of Hispanic cultural values, which is often associated with differences in the rate of acculturation. Thus, differences in the rate of acculturation between family members are associated with an increase in family conflict and reduced family cohesion in Hispanic families, which contributes to depressive symptoms (Berry, 2005; Cianelli et al., 2008; Lorenzo-Blanco et al., 2012; Ojeda, 2011; Schwartz et al., 2010; Szabo, & Ward, 2015). Another

domain of culture that is imperative to compare to the individual's identity and values is heritage practices (Berry, 2005; Schwartz et al., 2010).

Adult Heritage Practices

According to Calderón-Tena, Knight, and Carlo, (2011), social behaviors in the Hispanic culture range from environmental practices to language expression in social settings. Environmental practices are defined as behaviors that are common among the community (Calderón-Tena et al., 2011). For instance, these behaviors include physical exercise, cooking, cleaning, and work-related activities. In contrast, language expression is defined as verbal and nonverbal cues that provide context to socializing individuals (Calderón-Tena et al., 2011). Socialization in the Hispanic community is associated with values of *respeto* and *familismo* (Lorenzo-Blanco et al., 2012; Schwartz et al., 2010). According to Livas-Dlott, Fuller, Stein, Bridges, Mangual-Figueroa, and Mireles (2010), when Hispanics are with close relatives their social behavior shifts and differs from interactions with individuals from their host country. For instance, if the individual is in a room surrounded by friends from the host culture their behaviors and attitudes change in comparison to when they are surround from by individuals in the native culture (Calderón-Tena et al., 2011; Livas-Dlott et al., 2010).

These social interactions are particularly visible during the process of acculturation when individuals are adapting to different aspects of the receiving culture (Calderón-Tena et al., 2011; Livas-Dlott et al., 2010). Hispanic prosocial behaviors are actions intended to benefit others as a foundation for human social life (Calderón-Tena et al., 2011). Prosocial behaviors are those that resemble family oriented values that may play a significant role in the development of behavioral tendencies (Calderón-Tena et al., 2011; Livas-Dlott et al., 2010). Latino families describe their social interactions as collectivistic behaviors, for instance, sharing. Practices such as sharing are

tendencies within their given orientations that reflect prosocial behaviors (Livas-Dlott et al., 2010). During these prosocial behaviors, there is an emphasis on positive interpersonal relations, which places particular importance on family oriented values known as familism or familialism (Lorenzo-Blanco et al., 2012; Schwartz et al., 2010). For instance, the emphasis of cooperation is closely related to that of the interpersonal relations, which is part of family oriented values (Lorenzo-Blanco et al., 2012; Schwartz et al., 2010).

Furthermore, Mexican-Americans are more likely to have been taught the importance of interdependency between peers because of family oriented values (Calderón-Tena et al., 2011; Lorenzo-Blanco et al., 2012; Schwartz et al., 2010). In comparison, European-Americans are taught the importance of independence and competitiveness between peers (Calderón-Tena et al., 2011). These individualistic values place a crucial role on the individual, not the group (Calderón-Tena et al., 2011; Lorenzo-Blanco et al., 2012; Schwartz et al., 2010).

To further expand, prosocial behaviors include: emotional, compliant, dire, altruistic, public, and anonymous behaviors (Calderón-Tena et al., 2011). Emotional behaviors are those intended to support individuals in catastrophic situations (Calderón-Tena et al., 2011). For instance, the loss of a family member or friend (Calderón-Tena et al., 2011). Compliant behaviors are those intended to help others (Calderón-Tena et al., 2011). For instance, when an individual is in need of help or assistance peers or family members help (Calderón-Tena et al., 2011). Dire behaviors are intended at helping in situations that require quick action such as emergencies (Calderón-Tena et al., 2011). Such as, when individuals are in situations that require the support of others. When an individual becomes ill the community as a whole will go to visit the ill person to provide support and nourishment. Altruistic behaviors are intended to help others without any anticipation of rewards (Calderón-Tena et al., 2011). Such as, providing a

friend with money without any anticipation of payback. Public behaviors are those acts intended to help others when being observed by other individuals (Calderón-Tena et al., 2011). For example, providing assistance to an organization in exchange for recognition from the community. Lastly, anonymous behaviors are acts intended to help others without any recognition by others (Calderón-Tena et al., 2011). If there is a homeless man in the street an individual will assist by providing a warm meal with the expectancy that there will not be any recognition or gain.

Socialization is a key mechanism through, which cultural values are transmitted to the next generation, and the family is the primary agent (Calderón-Tena et al., 2011; Lorenzo-Blanco et al., 2012; Schwartz et al., 2010). Parents transmit prosocial behavioral tendencies to their children as an important part of cultural development (Schwartz et al., 2010). Another important determinant of prosocial behavior exist when Latino parents emphasize goals and practices associated with the archetypal authoritarian pattern (Schwartz et al., 2010). These archetypal authoritarian patterns are related to over achievement in school related activities and sports (Schwartz et al., 2010). The assumption is that socialization practices operate as fixed scripts within a context and over time. Over time certain behaviors that children exhibit will acquire incorporated values, these values are also known as schemas (Livas-Dlott et al., 2010). As an outcome, these behaviors include the paramount importance of family (*familismo*), the learning of proper comportment (*bien educado*), and respect for adults (*respeto*) (Livas-Dlott et al., 2010). These prosocial behavioral tendencies can have a negative effect on individuals that come into contact with the receiving culture because these behaviors may not be appropriate or acceptable in the receiving culture.

The American Receiving Culture

Individuals have a hard time acculturating to the receiving culture due to cultural dissimilarities with the culture of origin or heritage culture (Berry, 2003; Lazarevic, 2012). According to Lazarevic (2012), for incoming groups of Hispanic immigrants, it is crucial that we comprehend not only their adaptation to the new culture but also the degree to which they retain the patterns of their native culture. Given that individuals can be highly acculturated or lowly acculturated depending on both the host culture and their native culture (Schwartz et al., 2010; Lazarevic, 2012), it is important to understand the contributing factors that occur during the process.

According to Rudmin (2003), there are four acculturation attitudes: integration, assimilation, separation, and marginalization. During integration, immigrants both maintain their culture and adapt to the host culture. In assimilation, individuals favor host culture adoption and fail to maintain heritage culture. When individuals retain their heritage culture without adapting to the host culture, it is known as separation. When individuals refuse both heritage culture and host culture adoption it is known as marginalization. (Rudmin, 2003). Due to conceptual differences that exist between different models, researchers have suggested that multiple models should be employed interchangeably (Lazarevic, 2012).

Different conceptualizations among ethnic minorities specifically in the intercultural contact and the host culture adoption (Berry, 2003; Lazarevic, 2012; Rudmin, 2003). One study found that Turkish immigrants were less inclined to adapt to the host culture than to have contacts with host members, suggesting that cultural adaptation was a psychologically more demanding conceptualization than intergroup contact (Rudmin, 2003). Similar findings by Berry and Sabatier (2010) indicated that separation from the native culture showed a corresponding inverse shift in individual's psychological adjustment, self-esteem, and strengths in relationships.

Findings also suggest that perceived support for culture adoption among immigrants can lead to more positive attitudes among majority members, though the reduction of perceived threat (Berry, & Sabatier, 2010; Rudmin, 2003). These findings are compelling because we can interpret that the process of acculturation can have many different outcomes and that individuals can have good or bad outcomes (Berry, & Sabatier, 2010). For example, some individuals can adjust whereas others may experience maladjustment. If the receiving culture is very different, and adjusting may cause issues in peer socialization, language attainment, different practices, and different values, then individuals may identify themselves very differently depending on the heritage culture (Lazarevic, 2012). To comprehend the issues these immigrants face, we must acknowledge the difference between the receiving culture and the heritage culture because these differences may be associated to degree of adaptation or maladaptation (Berry, & Sabatier, 2010; Lazarevic, 2012; Rudmin, 2003; Schwartz et al., 2010)

Studies have shown that American culture is largely individualistic (Berry, & Sabatier, 2010; Lazarevic, 2012; Rudmin, 2003; Schwartz et al., 2010). In American culture, individuals take care of his or her own self (Rudmin, 2003). In contrast, native Hispanic values place greater emphasis on a support system where the accomplishment is interpreted as a group effort. In American culture, using a support system is not valued because the individual needs assistance and this need is often stigmatizing because in American culture self-sufficiency is most important (Rudmin, 2003). When Hispanic immigrants settle in the United States, they may be stigmatized for upholding their collectivistic cultural values (Lazarevic, 2012; Rudmin, 2003).

Adolescent Identity

Adolescence is considered a period marked by an identity crisis (Erickson, 1950). Adolescents undergo transformations in identity (Rothe, 2011; Schwartz et al., 2010).

Adolescents undergo a multitude of changes their sense of self. During adolescence, the family is the primary context in which the child grows and develops a sense of identity (Rothe, 2011). Identity during adolescence is composed of the individual and social components closely related to one's culture (Berry, & Sabatier, 2010). During this critical period of self-discovery, adolescents develop their sense of identification as a result of interaction with others including peers and family. Erickson (1968) conceptualized identity as the resulting of the dynamic interplay between the individual and their cultural group. Additionally, identity development is the central task of adolescence, which optimally results a coherent and self-constructed dynamic organizations (Erickson, 1968). Furthermore, these dynamic organizations include drives, abilities, beliefs and personal history that guide the functionality of the individual's life course (Rothe, 2011). Schwartz (2006), mentions that identity is the organization of self-understandings that define one's place in the world.

Identity is an integration of personal, social, and cultural self-conceptions that yields to personal identity, social identity, and cultural identity (Schwartz, et al., 2006). The term personal identity refers to the goals, values, and beliefs that the individual adopts and holds. The term social identity refers to the interaction between the personal identity and the cultural group. The term cultural identity refers to the feeling of solidarity with the ideas, attitudes, beliefs and behaviors of the members of a particular cultural group (Schwartz et al., 2006; Schwartz et al., 2010).

During the complex developmental process of adolescence, immigrant adolescents may experience acculturative stress due to the acculturation process, which increases risk for the development of depressive symptoms (Schwartz, et al., 2006). For example, one developmental process that can occur during the process of acculturation is "culture shock." The term culture

shock is a phenomenon that occurs when immigrants experience their first encounters with the new host culture (Rothe, 2011). According to Rothe (2011), two core elements of culture shock occur. The first is mourning related to the loss of the culture, country, language, friends and predictable environment of the original culture, and the second includes the fluctuations of identity in the face of the threat of a new cultural encounter, reorganization, and a new identity. In addition, because peer groups play a crucial role during adolescence they provide a setting for self-development (Rothe, 2011).

Exposure to a culture with new peers may escalate the process of culture shock that produce a binary developmental challenge for immigrant adolescents (Berry, & Sabatier, 2010; Erickson, 1968; Rothe, 2011; Sandhu & Tung, 2004; Schwartz, et al., 2006; Schwartz et al., 2010) particularly when the adolescent is forced to acculturate to another culture by a parent or guardian. Adolescents are forced to leave their country of origin, which may cause them to feel displaced and may negatively affect their social identity. Such stressors can contribute to maladaptive pathways that increase risk for the development of symptoms of depression (Berry, & Sabatier, 2010; Schwartz, et al., 2006; Schwartz et al., 2010).

Factors that protect teens against adverse outcomes have been identified. One protective factor is forming a bicultural identity. The term bicultural identity refers to the ability to adjust to both receiving culture heritage streams (Berry, 2003; Berry, 2005; Berry, & Sabatier, 2010). Furthermore, researchers have investigated the outcomes for adolescents who form a bicultural identity. Studies show that adolescents who can form a bicultural identity have lower levels of neuroticism and cultural isolation (Berry, & Sabatier, 2010; Dimitrova, 2014; Rothe, 2011; Sandhu & Tung, 2004; Schwartz, et al., 2006; Schwartz et al., 2010).

Additionally, protective factors not only protect adolescents against acculturative stress and adverse mental health outcomes, but they allow the adolescent to form developmental competencies such as a positive self-concept, which support adaptation (Dimitrova, 2014). As a result, the adolescent's identity is forming their values because the two are interrelated (Sandhu & Tung, 2004). Some native values may change as the integration of both host and receiving culture occurs. Since teenagers place a higher emphasis on their peers and social groups, they reconstitute their values and put them in a hierarchy (Schwartz, et al., 2006; Schwartz et al., 2010). Given the importance of this developmental period, it is imperative to understand how adolescents' values and perceptions influence different aspects of their development. Other related domains that contribute to self-identity include values and practices.

Adolescent Values

According to Dimitrova (2014), immigration is a life-changing transition, and immigrant adolescents face multiple challenges. For instance, some adolescents need to adjust to the new cultural, social environment and face the challenges of learning a new language (Schwartz, et al., 2006; Schwartz et al., 2010). Additionally, regardless of the adolescent's ethnic culture, adolescents absorb the new culture in a way that accommodates their needs as they transition into adulthood (Dimitrova, 2014; Rothe, 2011; Schwartz, et al., 2006; Schwartz et al., 2010). For instance, this absorption occurs when adolescents are undergoing multiple transitions and immigration is perceived as another transitional change. Adolescents can adapt to the receiving culture and experience a process called dissonant acculturation. This occurs when the adolescent master's the new language and adapts to US cultural norms at a faster rate than their parents (Berry, 2003; Berry, & Sabatier, 2010; Dimitrova, 2014; Rothe, 2011; Sandhu & Tung, 2004; Schwartz, et al., 2006; Schwartz et al., 2010; Lazarevic, 2012).

During this phase of adaptation, the parents attempt to enforce their cultural values on their teenagers out of fear that their children might lose the native cultural values and ties (Dimitrova, 2014; Schwartz, et al., 2006; Schwartz et al., 2010; Lazarevic, 2012). As a result, family conflict and disharmony unfold between teenagers and their parents at increasing rates. However, at times the parents might feel helpless to enforce these values upon their children because the significant conflict disaffirms parents from implementing native values (Dimitrova, 2014).

Intergenerational conflict differs in the degrees of acculturation between parents and children and on the individual's ability to adapt (Berry, 2003; Berry, & Sabatier, 2010; Dimitrova, 2014). Intergenerational conflict refers to the age gap between the first generation parents and the second-generation adolescents. According to Dimitrova (2014), one of the most interesting models developed by Portes and Rumbaut is a four-part model of acculturation that is specific to the dynamics between immigrant parents and children. The segmented assimilation theory asserts that the United States is stratified and society is unequal (Dimitrova, 2014). Moreover, classical assimilation theory predicts that second generation children will have an increase in acculturation thereby integrating the family into the middle class. The theory of segmented assimilation emphasizes that there is more than one way of "becoming American," and that Americanization is not necessarily beneficial for all immigrants (Berry, 2003; Berry, & Sabatier, 2010; Dimitrova, 2014). Additionally, the model of segmented assimilation describes that dissonant acculturation diminishes parents' ability to act as protectors and authorities in their children's lives, and this, in turn, is associated with increased mental health risk (Dimitrova, 2014).

During the transitional stages of adolescence, teenagers value their peer relationships more than their parents (Berry, 2003; Schwartz, et al., 2006). However, adolescents may adapt to a combination of mainstream receiving and native culture (Dimitrova, 2014). Furthermore, this places demands on the adolescents to adapt to both receiving and native mainstream culture. Additionally, adolescents may internalize mainstream receiving and native cultural values. According to Knight et al. (2010), values are the primary mechanism in which, culture is transmitted to individuals. Furthermore, the internalization of values is the most important developmental accomplishments that adolescents can achieve. Moreover, adolescent transition changes cause the adolescent's perceptions to change as well as their values (Dimitrova, 2014). Additionally, some of the major transitions that occur: moving from neighborhoods, changing schools, transitioning from primary to secondary school, the gain and loss of social peers, and the challenges the immigrant family faces including economic and financial difficulties, marginalization and acculturative stress.

Adolescents also choose the values they adopt and use them as guides for their transitions (Trommsdorff, & Chen, 2012). However, not only do adolescents experience different processes of identity development that reflect cultural and individual values, but they are constantly processing their relation to the world around them (Trommsdorff, 2012). In essence, processing the world around them challenges their perceptions and cognitions about established upheld values that have previously been established and upheld. Essentially, values are rooted in the native culture the adolescent grew up in, and it is through the impact of change, socialization, institutional structure, and motivation that adolescents reconstruct their perceptions of the self and the world around them (Trommsdorff, 2012). Furthermore, values determine the type of practices that adolescents engage in such as institutional activities, peer group activities, family

gatherings, and sporting activities. Essentially, values determine the practices or activities that adolescents choose to take part in.

Adolescent Practices

Cultural practices consist of another domain that shape acculturation patterns. Cultural practices refer to the activities specific to one's culture. Acculturating adolescents are involved in various practices that reflect heritage culture and host culture. The degree to which adolescents are able to adjust and integrate to practices of both heritage and receiving culture characterizes their cultural adaptation (Schwartz, 2006). For many immigrant adolescents, extracurricular activities at school such as sports, honor societies, and clubs may be a new form of academic practice that is not necessarily common in the heritage culture. However, because extracurricular activities bring adolescents together and create a supportive social network, extracurricular activities serve as a protective factor that helps to buffer the negative impact of the acculturation process. According to O'Bryan, Braddock, and Dawkins (2008), despite the efforts of some school reformists, school-based sports remains a pervasive and prominent feature of American high schools. During the acculturation process, adolescents that join extracurricular activities have increased chances of better cultural adjustment (O'Bryan et al., 2008). According to Roman, Stodolska, Yahner, and Shinew (2013), Latino youths who are engaged in high levels of outdoor recreation were less likely to participate in delinquent and criminal behavior.

As the researchers explained, adolescents involved in sports have little desire for delinquency, limited exposure to and a lower likelihood of learning from delinquent peers or have developed solidified pro-social norms through club participation and interscholastic sports (Roman et al., 2013). Furthermore, participation in organized sports provides teens with opportunities for socialization, identity formation, and the development of social and human

capital (Roman et al., 2013; O'Bryan et al., 2008). Adolescents involved in these sporting

practices develop positive social networks in the form of peers who share similar values and

adult mentors. For this reason, school-based sports practices generate social capital by providing

additional opportunities for its participants to interact with and form mentoring relationships with

the coaches (O'Bryan et al., 2008).

Another concern that arises for acculturating adolescents is their dietary practices.

According to Wojcicki, Schwartz, Jiménez-Cruz, Bacardi-Gascon, and Heyman (2012), previous

studies have found increased acculturation to the US lifestyle increases the risk for obesity in

Latinos. Furthermore, the increase in childhood obesity is a current prominent concern for public

health in the United States. Latino adolescents are disproportionately impacted with a higher

prevalence rate of obesity when compared to Caucasian children (Wojcicki et al., 2012). Also,

studies show that second-generation Latinos and those that have lived in the United States longer

are more likely to be obese when compared to the first-generation Latinos (Wojcicki et al.,

2012).

Receiving Culture

The two most commonly used markers of acculturation among Hispanic adolescents is

foreign-born versus native-born (Berry, 2003). Additionally, the number of years spent in the

receiving culture is another marker of acculturation (Schwartz, et al., 2006). As previously

mentioned, adolescents self-identify differs from their parents view of them. During the process

of self-identification, transitions into the new country occur during a period of a critical time

change for adolescents (Berry, 2003; Berry, & Sabatier, 2010; Dimitrova, 2014; Rothe, 2011;

Sandhu & Tung, 2004; Schwartz, et al., 2006; Schwartz et al., 2010; Lazarevic, 2012). During

this time, adolescent identity, values, and practices change based on the degree to which they

acquire the receiving cultural practices and maintain those of their country of origin (Schwartz, 2006).

According to Schwartz et al. (2006), in some communities where the values of the culture of origin are heavily endorsed, it is possible that the retention of culture-of-origin practices will be upheld. For instance, the age of retention can decline with greater numbers of years spent in the receiving society. Additionally, the age of retention can also differ among foreign-born individuals versus those born in the receiving society (Schwartz, 2006). However, this interaction between the country of origin and the receiving culture is particularly important to understand because it relates to adolescents' adjustment to the receiving culture and their psychological well-being. Research studies suggest that the endorsement of values and behaviors that are prominent in the host culture relates to an increase in illegal drug use (Berry, 2003; Berry, & Sabatier, 2010; Dimitrova, 2014; Rothe, 2011; Sandhu & Tung, 2004; Schwartz, et al., 2006; Schwartz et al., 2010; Lazarevic, 2012). Additionally, the retention of Hispanic values and behaviors correlates with lower levels of delinquency activity in adolescents (Santisteban et al., 2012). Such findings emerged in studies that used a two-dimensional model, which identify the adolescents participation in a range of behaviors associated with both the receiving culture and culture of origin .(Berry, 2003; Berry, & Sabatier, 2010; Dimitrova, 2014; Rothe, 2011; Sandhu & Tung, 2004; Schwartz, et al., 2006; Schwartz et al., 2010; Lazarevic, 2012).

Depressive symptomatology and link to the Acculturation Process among Immigrant Adults and Adolescents

Parents and adolescents are both placed under extreme stressors during the acculturation process that leads to family conflict and disharmony (Berry, 2003; Schwartz, et al., 2006; Stein

& Polo, 2014). For this reason, it is crucial for researchers to understand what variables lead to depression. According to Ramos (2005), depression is an affective state associated with psychological, physical, and social distress, which can range from mild changes in mood to a severe clinical disorder. During the acculturation process, studies have shown depression to be related to psychosocial factors such as a recent and chronic stressful life experiences, poverty, downward social mobility, and no access to opportunities or social supports (Berry, 2003; Schwartz, et al., 2006). Depression is conceptualized as an experience manifested differently across cultures, which occurs when individuals experience life-altering circumstances (Ramos, 2005).

A four-factor model structure representing the general population of immigrants that migrate to the United States has associated domains of depression that may occur during migration: depressed affect, positive affect, somatic symptoms, and interpersonal relations (Lorenzo-Blanco et al., 2012; Ramos, 2005). With this structure, depression is conceptualized as a mixture of physical health and a psychological state in which, the expression of depressive symptoms as a combination of affective and somatic feelings may be a more culturally acceptable mode of expressing mental health distress (Lorenzo-Blanco et al., 2012; Ramos, 2005). Stein and Polo (2014) mentioned that another crucial factor leading acculturating adults to the symptomatology of depression is cultural values. Due to cultural value gaps between native culture and host cultural roles, acculturative adults are challenged by which values to retain or abolish (Berry, 2003; Schwartz, et al., 2006). According to Stein and Polo (2014), Latino adolescents demonstrate a greater risk for depressive symptoms. Specifically, Latino youth who acquire US cultural values and practices are more likely to develop depression.

Depression in Adult Immigrants: Since parental or adult cultural values are established, any extreme exposure to cultural change can cause adults to experience culture shock, which can lead to depression or depressive symptomology (Stein & Polo, 2014). According to Cano, Castillo, Castro, Dios, & Roncancio (2013), the acculturation process may include pressure to acculturate from members of the host culture, as well as pressure from members of the heritage culture against acculturation. As an outcome, intragroup marginalization occurs, which can provide us with an understanding of the determinants of depressive symptoms among adults of Mexican heritage (Cano, et al., 2013; Stein & Polo, 2014).

Furthermore, another determinant that leads to depressive symptomatology is acculturative stress. Acculturative stress is a multifaceted construct that is not contingent on one predisposing factor and is rooted in both heritage and host culture. Empirical evidence indicates an association between acculturative stress and depressive symptomatology among Hispanics exists because of the different domains that occur during the acculturative process (Cano, et al., 2013; Hovey and Magana 2002; Thoman and Suris 2004; Torres 2010). In most cases, acculturating adults face many negative internal self-perceptions due to native and host cultural differences (Cano, et al., 2016; Cano, et al., 2013; Hovey and Magana 2002; Thoman and Suris 2004; Torres 2010). As a result, acculturating adults face many life-altering decisions about their future, and their perceptions start to be the self-striving force for change (Berry, 2003; Schwartz, et al., 2006).

Depression in Immigrant Adolescents: Researchers indicate that individual measures of parent-child discrepancies also serve as a strong predictor of family function (Cano, et al., 2016; Cano, et al., 2013; Hovey and Magana 2002). Consequently, the differential rate of acculturation creates a cultural chasm in the family, which decreases levels of family functioning. As an

outcome, there is an increased likelihood among adolescents to engage in health risk behaviors that lead to depressive outcomes (Cano, et al., 2016; Cano, et al., 2013; Hovey and Magana 2002; Thoman and Suris 2004; Torres 2010). Thoman and Suris 2004; Torres 2010). Exposure of US mainstream values is associated with Latino youths feeling pressured to incorporate new values. Consequently, they acculturate to the US mainstream values at a faster rate than their parents, which contributes to increased likelihood of maladaptation (Berry, 2003; Berry, & Sabatier, 2010; Schwartz, et al., 2006; Schwartz et al., 2010; Stein & Polo, 2014). As an outcome, acculturation among Hispanic adolescent immigrants and U.S. born individuals is related to a higher use of tobacco, alcohol consumption, sexual risk behaviors, and depressive symptoms (Cano, et al., 2016; Cano, et al., 2013; Hovey and Magana 2002; Thoman and Suris 2004; Torres 2010).

Schwartz et al. (2010) mentioned that from the bicultural family perspective adolescents are likely to adapt faster to the U.S. culture than their parents (Berry, 2003; Cano, et al., 2016; Schwartz, et al., 2006). Research studies indicated that adolescents who were high on U.S. practices, but low on Hispanics practices, reported lower levels of family functioning over time. The low levels of adolescent family functioning create a trajectory of maladaptive pathways that lead adolescents to multiple risk factors. Maladaptive pathways are created due to their experiences with both heritage and host culture, and the changes in their identity, values, and practices (Berry, 2003; Berry, & Sabatier, 2010; Schwartz, et al., 2006; Schwartz et al., 2010; Stein & Polo, 2014). As an outcome, adolescents experience many different types of depressive symptomatology (Cano, et al., 2013; Hovey and Magana 2002; Thoman and Suris 2004; Torres 2010).

The Current Study

Current research reports an association between acculturation and depression in both immigrant adults and adolescents (e.g., Lazarevic, Wiley, & Pleck, 2012). To date, such findings suggest that the manifestation of depressive symptomatology is associated with the difficulty immigrant populations face when settling in a new receiving context. (Lazarevic at al., 2012). Based on the conceptual framework that acculturation is the process that unfolds as a result of contact that occurs between heritage and receiving cultures; one of the objectives of the current study was to evaluate differences between parents and adolescents in domains of acculturation that are reflected both in American and Hispanic cultures. The literature summarized in this review suggests that immigrant adolescents will report greater mean levels of endorsement of acculturation domains (values, identity, practices) reflecting American culture whereas their parents will report greater mean levels of acculturation domains that reflect Hispanic culture. The specific following hypotheses were formulated:

Hypothesis 1: Immigrant Hispanic parents will report higher means on collectivism compared immigrant Hispanic adolescents.

Hypothesis 2: Immigrant Hispanic parents will report higher means on Hispanic identity compared to immigrant Hispanic adolescents.

Hypothesis 3: Immigrant Hispanic parents will report higher means on Hispanic practices, such as speaking the Spanish language compared to immigrant Hispanic adolescents.

Hypothesis 4: Immigrant Hispanic adolescents will have higher means levels of individualism compared to immigrant Hispanic parents.

Hypothesis 5: Immigrant Hispanic adolescents will have higher means of American identity compared to immigrant Hispanic parents.

Hypothesis 6: Immigrant Hispanic adolescents will have higher mean levels of American

practices, for example speaking English, compared to immigrant Hispanic parents.

Given the growth rate of the Hispanic immigrant population in the United States, it is warranted

to investigate the factors that affect their adaptation. Some studies have shown that depression is

prevalent among Hispanics (Berry, 2003; Schwartz, et al., 2006; Stein & Polo, 2014). To that

end, a second goal of the current study was to evaluate the predictive association between

acculturation domains and depressive symptomatology in immigrant Hispanic adolescents and

parents. Based on the empirical evidence aforementioned, it is expected that acculturation

domains such as self-identifications, practices and values predict depressive symptomatology in

immigrant Hispanic adolescents and parents. A seventh hypothesis was formulated:

Hypothesis 7: Acculturation domains (identification, practices, and values) that reflect

Hispanic culture will predict depressive outcomes in both immigrant Hispanic parents

and adolescents.

Methods

Sample

The sample for the current study was drawn from a longitudinal study of acculturation and health risk behaviors among recent Hispanic immigrant adolescents and their primary caregivers (Construyendo Oportunidades para Adolescentes Latinos; COPAL; (Schwartz et al., 2014). The sample consisted of 302 parents and their adolescents.

The mean age for parents was 41.14 years (SD =7.1 years, range 22 to 64 years). Most parents reported being married. Adolescents' mean age was 14.51 years ($SD=0$.88 years, range 14 to 17 years) and 53% were boys. Additional demographic characteristics for parents and adolescents are summarized in Table 1, Table 2 and Table 3 (see tables below).

Table 1

Demographic Characteristics of Parents

Characteristics	*N*	%
Educational attainment		
Elementary	80	23.9
High school	155	51.6
College	59	19.6
Graduate/Professional	7	2.3
Additional training (occupational, vocational, technical)		
No	175	57.9
Yes	127	42.1
Employment Status		
Full-time	46	36.2
Part-time	17	13.4
Temporary	16	12.6
Unemployed/laid-off/ seeking employment	27	21.3
Unemployed/laid-off/ not seeking employment	2	1.6
Enrolled student	7	5.5
Stay at home parent	12	9.4
Occupation type		
High executive professional/business owner	2	0.7
Medium sized business manager	8	2.7
Lesser professional	11	3.7

Administrative Personnel	17	5.6
Clerical/Sales/Technical	22	7.3
Skilled manual labor with training	52	17.3
Semi-skilled	73	24.3
Unskilled	101	33.6
No Occupation/Disabled	15	5.0
Additional caregiver support		
No	85	28.2
Yes	216	71.8
Household income		
Under $5,000	43	20.9
$5,000 - $9,999	30	14.5
$10,000 - $14,999	40	19.4
$15,000 - $19,999	28	13.6
$20,000 - $24,999	22	10.7
$ 25,000 - $29,999	9	4.4
$30,000 - $ 34,999	13	6.3
$35,000 - $39,999	8	3.9
$40,000 - $44,999	4	1.9
$45,000 - $49, 999	1	0.5
$50,000 or more	8	3.9

Table 2

Demographic Acculturation Characteristics of Parents

Characteristics	*N*	%
Years living in U.S.		
Less than 1 year	43	14.2
1 -2 years	59	19.5
2 -3 years	31	10.3
3-4 years	38	12.6
4 -5 years	37	12.3
5-6 years	23	7.6
6 -7 years	7	2.3
7 -8 years	6	2.0
8 -9 years	12	4.0
More than 9 years	46	15.2
First or usual language spoken		
Spanish	298	98.7
English	2	0.7
Other	2	0.7
Language mostly spoken at home		
Mostly Spanish	263	87.1
Mostly English	5	1.7
About the same	34	11.3
Arrived in the U.S. with adolescents		
No	91	31.6

Yes	65	68.4
Years separated from adolescents		
Less than year	28	22.2
1 -2 years	20	15.9
2 -3 years	10	7.9
3 -4 years	18	14.3
4 or more years	50	39.7

Note. Archival data from longitudinal study Schwartz et al. 2014

Table 3

Demographic Characteristics of Adolescent

Characteristic	N	%
Educational attainment		
Seventh grade	6	2.0
Eighth grade	129	42.7
Ninth grade	150	49.7
Tenth grade	14	4.6
Other	3	1.0
Years living in U.S.		
Less than 1 year	64	21.2
1 -2 years	79	26.2
2 -3 years	49	16.2
3 -4 years	42	13.9
4 -5 years	47	15.6
5 -6 years	10	3.3
6 -7 years	4	1.3
8 -9 years	1	0.3
More than 9 years	6	2.0
Years living in South Florida or South California		
Less than 1 year	70	23.4
1 -2 years	85	28.4
2 -3 years	44	14.7

3 -4 years	40	13.4
4 -5 years	45	15.1
5 -6 years	10	3.3
6 -7 years	1	0.3
More than 9 years	4	1.3
First or usual language spoken		
Spanish	295	97.7
English	7	2.3
Language mostly spoken at home		
Mostly Spanish	248	82.1
Mostly English	5	1.7
About the same	49	16.2
Arrived in the U.S. with parent		
No	67	24
Yes	212	76
Years separated from parent		
Less than 1 year	14	20.9
1 -2 years	11	16.4
2 -3 years	5	7.5
3 -4 years	7	10.4
4 or more years	30	44.8
Moved back to country of origin		
No	260	93.2

Yes	19	6.8

Note. Archival data from longitudinal study Schwartz et al. 2014

Procedure

In the original study (COPAL, Schwartz, et al., 2014), approval was granted by the Institutional Review Boards at the University of Miami and the University of Southern California, as well as by the school districts involved. Parents provided informed consent and adolescents provided assent. Assessments were conducted using laptop computers at the research office or in a location convenient for the family (Schwartz et al., 2014). For the current investigation, approval was obtained from the Barry University, Institutional Review Board (IRB)

Measures

Depressive symptoms-The Center for Epidemiological Studies Depression Scale 22 items (CES-D) was used to assess depressive symptoms (Radloff, 1977). The CES-D is designed to measure depressive symptoms in the general population. In the current study, the scale was utilized to measure depressive symptomology in parents and adolescents. The 20-items self-report scale measured the occurrence of typical depressive symptoms such as feeling lonely, guilty, poor sleep, and lack of appetite in the week prior to assessment. An example item: "I was bothered by things that usually don't bother me" and "I did not feel like eating: my appetite was poor." The response scale ranged from 0 to 3 for each item (0 = rarely or none of the time, 1= some or little of the time, 2 = occasionally or moderate amount of time, 3 = most of the time). The CES-D is widely used to assess depressive symptoms in survey studies and it has been used as a screening tool for depression, with a clinical cut-off score of 16 indicating risk of clinical depression (Crockett et al., 2005; Radloff, 1991). Scores ranged from 0 to 60, with high scores indicating greater depressive symptoms. The subscales showed good internal consistency in this

sample. For the current study, reliability estimates for the adolescent sample was a Cronbach's alpha of (α= .93) and for the parent sample was a Cronbach's alpha of (α= .90).

Acculturation domains: Acculturation was measured based on the three domains that reflect Hispanic and American culture including, values, identifications, and practices. Internal consistency reliability estimates for each of the acculturation domains for parents and adolescents are reported in Table 4 and Table 5.

Table 4

Reliability coefficients for Domains of Acculturation for Parents

Acculturation Domains	Cronbach's alpha = α
Cultural Values	
Individualism	.71
Collectivism	.70
Identifications	
Ethnic Identity	.89
American Identity	.87
Practices	
Hispanic	.87
American	.89

Note. Archival data from longitudinal study Schwartz et al. 2014

Table 5

Reliability Coefficients or Domains of Acculturation for Adolescents

Acculturation Domains	Cronbach's alpha = α
Cultural Values	
Individualism	.73
Collectivism	.79
Identifications	
Ethnic Identity	.91
American Identity	.84
Practices	
Hispanic	.84
American	.85

Note. Archival data from longitudinal study Schwartz et al. 2014

Cultural Practices- The Bicultural Involvement Questionnaire 42-items(BIQ; Szapocznik, Kurtines, & Fernandez, 1980) was used to assess American and Hispanic cultural practices The BIQ is 42 items scale which uses a 5-point Likert format that ranges from 1 (strongly disagree) to 5 (strongly agree) 21 items measure U.S. practices (e.g., speaking English, eating typical American food) and 21 measure Hispanic practices (e.g., speaking Spanish, eating Hispanic food). Reliability estimates for parents and adolescents summarized in Tables 4 and 5 showed good internal consistency.

Cultural values- For the current study, cultural values were measured by using the Individualism and Collectivism scale 17-items by Triandis and Gelfand (1998). This is a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Participants were asked to

endorse items such as "I'd rather depend on myself than on others" to represent the individualism dimension and "Family members should stick together, no matter what sacrifices are required" represent the collectivism dimensions. As reported, in Tables 4 and 5 reliability estimates for parents and adolescents show good internal consistency in both individualistic and collectivistic measures for both samples.

Cultural identifications: Hispanic and American self-identifications was measured using the Multi-Group Ethnic Identity Measure 12-items (MEIM; Roberts et al., 1999) The MEIM is a 12-items self-report that measures the individual's subjective meaning of their own ethnic or racial back ground. An example item is "think a lot about how my life will be affected by my ethnic group membership," another item is ''I am happy that I am a member of the ethnic group I belong to''). The *American Identity Measure* (Schwartz, Park, et al., 2012) measures American self-identifications. An example item includes "I am happy that I am a member of the United States.'' Tables 4 and 5 report the reliability estimates for parents and adolescents. These reliability coefficients indicated good internal consistency in both measures for both parents and adolescents.

Results

A series of six-independent-sample *t*-tests were conducted to test the hypotheses that adolescents and parents would differ on acculturation domains including identifications, values and practices associated with American culture and Hispanic culture. To evaluate differences in acculturation domains between parents and adolescents, each independent sample *t*-test contained one independent variable that is family role with two levels (parent, adolescent) and one dependent variable indexed by identifications, values and practices of American culture and Hispanic culture. Specifically, for American culture the dependent variables were indexed by

individualism for the values domain, American identity for the identifications domain and American practices for the practices domain. For the Hispanic culture, the dependent variables were indexed by collectivism for the values domain, Hispanic identity for the identifications domain and Hispanic practices for the practices domain. In addition, a Bonferroni correction test was applied to adjust for P values. A Bonferroni correction is advised when several independent statistical tests are estimated in a single data set (Mundfrom, Perrett, Schaffer & Piccone 2006). The Bonferroni correction was applied by dividing the statistical significance level of .05 by the number (6) of t-Tests. Therefore, the P value to reject the null hypothesis was less or equal to .008.

For the second purpose of the current study, two multiple regression tests were conducted. The first was estimated to evaluate the hypothesis that acculturation domains (identifications, values and practices) in both American and Hispanic would predict depressive symptoms in adolescents. The second multiple regression tested the hypothesis that acculturation domains (identifications, values and practices) in both American and Hispanic cultures would predict depressive symptoms in parents.

Hypothesis 1: The hypothesis that immigrant Hispanic parents will report higher means on collectivism compared to immigrant Hispanic adolescents was supported. Parents demonstrated to have significantly higher mean levels on collectivism (M =24.21, SD= 3.26) compared to their adolescents (M = 22.94, SD= 3.77). The mean differences were statistically significant p =.000.

Hypothesis 2: The hypothesis that immigrant Hispanic parents will report higher means on Hispanic identity compared to immigrant Hispanic adolescents was supported. Parents demonstrated to have significantly higher mean levels of Hispanic identity (M = 33.73, SD =

5.34) compared to their adolescents ($M = 32.01$, $SD = 7.90$). Mean differences were statistically significant $p = .002$.

Hypothesis 3: The hypothesis that immigrant Hispanic parents will report higher means on Hispanic practices, such as speaking the Spanish language compared to immigrant Hispanic adolescents was not supported. Parents had higher mean levels of Hispanic practices ($M = 59.23$, $SD = 12.15$) compared to adolescents ($M = 56.87$, $SD = 15.03$). Observed mean differences indicated statistically significant differences p value $= .034$. However, the significance level did not meet the Bonferroni corrected threshold of $p = .008$. On that basis, the hypothesis was not supported. The purpose of applying the Bonferonni adjustment is to reduce the likelihood of type I errors (false positive results) when conducting multiple comparisons (Mundsfrom et al., 2006).

Hypothesis 4: The hypothesis that immigrant Hispanic adolescents will have higher means levels of individualism compared to immigrant Hispanic parents was not supported. Adolescents demonstrated lower mean levels of individualism $M = 19.70$, $SD = 4.90$ than their parents, ($M = 20.71$, $SD = 4.60$). Observed mean differences were statistically significant ($p = .009$) but not on the basis of the Bonferonni corrected p value $= .008$

Hypothesis 5: The hypothesis that immigrant Hispanic adolescents will have higher means of American identity compared to immigrant Hispanic parents was not supported. Adolescents demonstrated to have lower mean levels of American identity ($M = 27.06$, $SD = 8.33$) compared to their parents ($M = 28.85$, $SD = 7.13$). Observed mean differences were statistically significant $p = .005$. Mean differences were also statistically significant at the Bonferonni corrected value $p < .008$.

Hypothesis 6: The hypothesis that immigrant Hispanic adolescents would have higher mean levels of American practices, for example speaking English, compared to immigrant Hispanic

parents was supported. Adolescents demonstrated to have higher mean levels of American

practices ($M = 47.61$, $SD = 16.18$) compared to their parents ($M = 30.76$, $SD = 14.40$). Observed

mean differences were statistically $p = .000$.

Table 6.

Differences between Parents & Adolescents on American and Hispanic Acculturation Domains

Variables	Parents		Adolescents				
	M	*SD*	*M*	*SD*	*df*	*t*	*p*
Values							
Individualism	20.72	4.60	19.71	4.90	603	2.62	.009
Collectivism	24.21	3.26	22.94	3.77	603	4.41	.000*
Identifications							
Ethnic Identity	33.73	5.34	32.01	7.90	603	3.13	.000*
American Identity	28.85	7.13	27.06	8.33	603	2.82	.005*
Practices							
Hispanic	59.23	12.15	56.87	15.03	603	2.12	.002*
American	30.75	14.40	47.60	16.17	603	-13.53	.000*

*represents statistical significance level based on Bonferroni corrected *p* value < .008

Note. Archival data from longitudinal study Schwartz et al. 2014

To test the hypothesis that acculturation domains that reflect American and Hispanic cultures

will differentially predict depression in immigrant Hispanic parents, a multiple regression

analysis was performed. Another multiple regression analysis was estimated to test the

hypothesis that acculturation domains that reflect American and Hispanic cultures will

differentially predict depression in immigrant Hispanic adolescents. Correlation matrices were examined. Bivariate correlations are summarized in Tables 7 and 8.

Table 7

Bivariate Correlations between Domains of Acculturation and Depression for Parents

Variables	1	2	3	4	5	6	7
1. Individualism		0.26	0.21	0.27	0.07	-0.01	0.06
2. Collectivism			0.41	0.16	0.23	0.03	-0.12
3. Ethnic Identity				0.30	0.13	0.09	-0.23
4. American Identity					-0.16	0.42	-0.02
5. Hispanicism						-0.24	-0.01
6. Americanism							-0.02
7. Depression							

Note. Archival data from longitudinal study Schwartz et al. 2014

Table 8

Bivariate Correlation between Domains of Acculturation and Depression for Adolescents

Variables	1	2	3	4	5	6	7
1. Individualism		0.28	0.25	0.27	0.11	0.10	0.23
2. Collectivism			0.50	0.12	0.30	0.12	0.00
3. Ethnic Identity				0.24	0.30	0.05	-0.10
4. American Identity					-0.06	0.45	0.10
5. Hispanicism						-0.33	-0.10
6. Americanism							0.10
7. Depression							

Note. Archival data from longitudinal study Schwartz et al. 2014

A multiple linear regression analysis was conducted to test the hypothesis that acculturation domains (values, identifications, practices) would predict depression in parents. Results revealed that only ethnic identity was a significant predictor of depressive symptoms in parents (β = -0.25, $t = -3.85$, $p < .001$). The other acculturation domains were not observed to be statistically significant predictors of depression in parents. Standardized regression coefficients are presented in Table 9. The regression model revealed good model fit with an adjusted R^2 =.05, $F(6, 296) = 3.51$, $p < .01$ indicating that 5% of the variability in depressive symptomatology was predicted by acculturation domains.

A second multiple linear regression analysis was conducted to test the hypothesis that acculturation domains (values, identifications, practices) would predict depression among adolescents. Results revealed that ethnic identity (β = -0.13, $t = -1.96$, $p < .05$) and individualistic values significantly predicted depression in adolescents (β =.25, $t = 4.22$, $p < .001$). The other acculturation domains were not significant predictors of depression in adolescents. All standardized regression coefficients are presented in Table 9. The regression model revealed a good model fit with an adjusted $R^2 = .06$, $F (6, 294) = 4.06$, $p < .001$ indicating that 6% of the variability in adolescent's depressive symptomatology was predicted by acculturation domains.

Table 9

Regression Coefficients in Multiple Regression Model Predicting Acculturation Domains on Depressive Symptomology in Parents.

Predictor Variables	β	t	p
Values			
Individualism	0.11	1.74	.08
Collectivism	-0.50	-0.76	.45
Identifications			
Ethnic Identity	-0.25	-3.85	.00*
American Identity	0.06	0.94	.35
Practices			
Hispanic	0.03	0.47	.64
American	-0.02	-0.25	.80

Note. Archival data from longitudinal study Schwartz et al. 2014

Table 10

Regression Coefficients in Multiple Regression Model Predicting Acculturation Domains on

Depressive Symptomology in Adolescents

Predictor Variables	β	*t*	*p*
Values			
Individualism	.25	4.22	.000*
Collectivism	-.02	-.27	0.79
Identifications			
Ethnic Identity	-.13	-1.96	.05*
American Identity	.02	.37	.71
Practices			
Hispanic	-.02	-.30	.77
American	.07	1.00	.32

Note. Archival data from longitudinal study Schwartz et al. 2014

Discussion

The first purpose of the current study was to examine differences in domains of

acculturation (values, identity, and practices) between parents and their adolescents that are

reflected in American and Hispanic cultures. Another objective of the present study was to

explore whether domains of acculturation reflected in American and Hispanic cultures would

differentially predict depressive symptomatology in parents and their adolescents. Overall, the

current findings replicated previous research (Schwartz et al., 2015; Lorenzo-Blanco et al.,

2012).

Patterns of Cultural Changes between Parents and Adolescents

It was predicted that Hispanic parents would show higher levels of collectivistic values

compared to their adolescents. In effect, Hispanic parents in the present study showed greater

degree of collectivistic values compared to their adolescents. Several explanations have been put

forth in the literature to explain discrepancies between parents and adolescents' acculturation

patterns. Lorenzo-Blanco et al. (2012), suggested that increased levels of collectivistic values

among parents is associated with retention of their experiences in their heritage culture. In fact,

this pattern of heritage value retention may serve as a coping strategy for overcoming the

challenges associated with contact with the receiving culture. According to Schwartz et al.

(2010), another possible explanation for this finding is the age and time of immigration. It is

likely that parents are acculturating at a time of their lives where their values, identity, and

practices are established as a result Hispanic adults are more likely to retain collectivistic values

that typically characterize individuals from Hispanic cultures. Researchers have also suggested

that parents experience culture shock and acculturative stress due to a variety of factors: having

to learn a new language, having to find a job, encountering many different individuals, having to

understand new currency, learning the new culture and encountering new rules that govern the receiving culture (Berry, & Sabatier, 2010; Schwartz, et al., 2006; Schwartz et al., 2010). For this reason, researchers have mentioned that adults maintain their heritage values and use them as a coping mechanism when encountering the receiving culture (Kim & Abreu, 2001; Miller, 2007).

Secondly, it was also hypothesized that Hispanic parents will report higher levels of Hispanic identity compared to their adolescents. As indicated by Berry and colleagues (2005), it was found that parents were more likely to report higher levels of Hispanic identity compared to their adolescents. Dimitrova (2014) explained that parents may be more likely to retain their heritage identity compared to their adolescents because of the normative transitional elements that occur during the period of the lifespan. In fact, adolescence represents an important stage of life that marks the development of identity (Erickson, 1968). Consequently, Hispanic immigrant adolescents may be facing the normative contextual influences such as social pressures and demands that determine the experimentation and search that typically contribute to instability in identity formation during adolescence. For the immigrant adolescent, contact with the new culture becomes part of the normative social demand that affect the process of developing of a coherent sense of self. This is may be one potential reason that parents significantly reported higher means on identity compared to their adolescence.

The fourth hypothesis that Hispanic adolescents would report higher levels of individualistic values compared to their parents was not supported. In fact, Hispanic parents endorsed individualistic values significantly at a higher degree compared to their adolescents. Previous studies have shown that adolescents are more likely to endorse the values of the receiving culture compared to adults (Livas-Dlott, Fuller, Stein, Bridges, Mangual-Figueroa, & Mireles (2010). This contradictory finding may be reflecting typical social developmental pattern

observed during early to mid-adolescence at the level of the family. Contrary to stereotypes, developmental studies have shown that when it comes to core values, adolescents are more likely to agree with their parents. In this case, score's on individualism among Hispanic parents in this study may be reflecting acculturation as a result of contact with American culture and their adolescents' score on individualism may be representing the normative patterns that occur in the family during early to mid-adolescence (Laursen & Collins, 2009).

The fifth hypothesis predicted that adolescents would have higher means of American identity compared to their parents. Findings showed the contrary. Adolescents reported lower levels of American identity. As aforementioned, this finding may be due to the normative developmental process of identity. The adolescents in this study had a mean age of about 14 years. Normative development indicates that early adolescence is the onset of identity development. However, identity is a process that continues well into emerging adulthood (Brynner, 2005).

The sixth hypothesis indicating that adolescents would engage more frequently in American practices compared to their parents was supported. In comparison to parents, adolescents incorporated more practices that were from the receiving culture. According to researchers, a possible explanation is that adolescents' participation in organized sports provide them with opportunities for socialization with the receiving culture. The development of social capital increase as a result of exposure to practices from the receiving culture (Roman et al., 2013; O'Bryan et al., 2008) contribute to higher means of engagement in receiving culture practices. Hispanic immigrant parents have fewer opportunities for participation in activities associated with the American culture. As a result, adolescents' increased participation in social

activities of the American culture make their endorsement of American practices more likely (Calderón-Tena et al., 2011).

The second purpose of this study was to examine the predictive utility of domains of acculturation (values, identity, and practices) on depressive symptomatology among Hispanic immigrant parents and their adolescents. Results showed that acculturation domains (values, identity, and practices) differentially predicted depressive symptoms among parents and their adolescents. Among parents, individualism was positively associated with depressive symptoms suggesting the more individualistic values the more likely depression can occur in parents. Ethnic identity predicted depression. Ethnic identity and likelihood of depression were inversely assoicated. Previous studies have shown that retention of ethnic identity may be a positive coping mechanism when acculturating to a new culture (Berry, 2003; Schwartz, et al., 2006; Stein & Polo, 2014). Other studies have shown that retaining one's identity may suggest an unwillingness to learn about the receiving culture. This pattern has been shown to place adults at risk of developing depression (Berry, 2003; Schwartz, et al., 2006).

Similarly, to their parents, among adolescents, ethnic identity predicted depressive symptoms. Previous research showed that endorsement of ethnic identity among adolescents to be a predictor of depressive symptomatology. Such research indicates that adolescents raised in collectivistic cultures might experience many difficulties when acculturating to a new receiving culture (Trommsdorff, & Chen, 2012) because the exposure to individualistic social values that emphasize the individual's ability versus the group or community at large challenges the adolescent emotional resources. As an outcome, it may cause adolescents to feel alone and unwanted, therefore presenting a challenge for their core values resulting in retention of their ethnic identity. This experience has been linked to maladaptive behavioral outcomes including

depression. (Berry, & Sabatier, 2010; Dimitrova, 2014; Rothe, 2011; Sandhu & Tung, 2004; Schwartz, et al., 2006; Lazarevic, 2012)

Clinical Implications

The present findings have utility for cross cultural clinical and applied settings. Findings reported in this study are particularly informative for individuals who serve Hispanic immigrant youth and adults. Professionals may utilize the current findings for general practice in two ways: These findings may serve to educate therapists and counselors who work with Hispanic immigrants about domains of acculturation and the degree to which patterns of acculturation differ in parents and adolescents. These findings should inform their clinical approaches to assessment and treatment when Hispanic immigrants affected with depression are under their care.

Limitations

While the present study offers useful information about Hispanic immigrant acculturation domains and depressive outcomes, it has several limitations that must be acknowledged. The first limitation is that the present findings are descriptive. This study identified differences between parents and adolescents in acculturation domains but does not explain the mechanism by which this process unfolds. The second limitation is that the current study used a cross-sectional approach. As a result, findings offer a statistical snapshot regarding differences between parents and adolescent but do not inform causal factors underlying these differences and how they change over time. Finally, the current findings are limited to a description of these patterns primarily among Hispanics of Cuban and Mexican heritage. The majority of the participants were from Cuba and Mexico. As a result, these findings may not be generalizable to other Hispanics of different national origin.

Future Research

      Future research should aim to include Hispanic parents and their adolescents from other national Hispanic origin to clarify acculturation patterns as well as possible differences between parents and their adolescents from various Hispanic cultural heritage. The examination of differences in acculturation patterns between Hispanic parents and their adolescents is an important research endeavor that can inform our understanding of family dynamics during the acculturation process and can advise the development of prevention and intervention efforts for individuals from Hispanic heritage who are affected with depression.

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Appendix A

Parent Demographic Questionnaire

1. Are you the primary caregiver (the one who is mostly on charge of taking care of) the
    child in this program? (choose one)

    0=No   1= Yes   2=Somewhat Comfortable

2. What is your relation to the adolescent in this program? (choose one)

    0= Mother   1= Father   2= Stepmother

    3=Stepfather   4= Grandmother   5= Grandfather   6= Other

3. In what country were you born?

    00= United States   02= Cuba

    03= Nicaragua   04= Honduras

    05= Puerto Rico   06= Colombia

    07= Mexico   08= Venezuela

    09= Dominican Republic   10= Costa Rica

    11= El Salvador   12= Panama

    13= Peru   14= Guatemala

    15=Argentina   16= Ecuador

    17= Bolivia   18= Uruguay

    19= Paraguay   20=Chile

    21: Other

4. How many years have you lived in the United States? (choose one)

    0= less than 1 year   1= 1-2 years

    2= 2-3 years   3= 3-4 years

4= 4-5 years	5= 5-6 years
6= 6-7 years	7= 7-8 years
8= 8-9 years	9= more than 9 years

5. How long have you lived in South Florida/Southern California? (choose one)

0= less than 1 year	1= 1-2 years
2= 2-3 years	3= 3-4 years
4= 4-5 years	5= 5-6 years
6= 6-7 years	7= 7-8 years
8= 8-9 years	9= more than 9 years

5a. Where do you currently live? (choose one)

0= Southern California   1= South Florida

5b. How long have you lived in Southern California? (please type answer)

5c. How long have you lived in South Florida? (please type answer)

6. What is your marital status? (choose one)

0= Married

1= Living with someone

2= Separated

3= Divorced

4= Widowed

5= Never married and not living with someone

7. How many years of school have you completed? (choose one)

0=none	1= 1 Elementary
2= 2 Elementary	3= 3 Elementary
4= 4 Elementary	5= 5 Elementary
6= 6 Elementary	7= 7 Elementary
8= 8 Elementary	9= 9 High School
10= 10 High School	11= 11 High School
12= 12 High School	13= 13 College
14= 14 College	15= 15 College
16= 16 College	17= 17+ Graduate or Professional

8. Have you completed any other occupational, vocational or technical training?

(choose one)

        0= No   1= Yes

9. Did you get a certificate/degree? (choose one)

        0= No   1= Yes

10. Please tell me which of these statements best describes your present work situation.

(choose one)

        0= Working full-time, that is, 35 hours or more per week

1= Working part-time, that is, 35 hours or less per week

2= Working occasionally in temporary jobs

3= Unemployed or laid off and looking for work

4= Unemployed and not looking for work

5= In school

6= Retired

7= Homemaker

8= Other

11. What is your current occupation? What type of work do you do? (choose one)

0= Higher executive, major professional, owner of large business

1= Business manager or medium sized business, lesser professionals, i.e. nurses, teachers

2= Administrative personnel, manager, minor professionals, owner/ minor proprietor of small business

3= Clerical and Sales, technicians, Small businesses (bank teller, secretary)

4= Skilled manually usually having had training (barber, electrician)

12. Please specify the person who is living with you? (choose one)

0= Husband

1= Boyfriend

2= Wife

3= Girlfriend

13. Has your husband/boyfriend; wife/girlfriend completed any other occupational,

vocational or technical training? (choose one)

    0= No   1= Yes

14. For the last year, what was the total household income from all sources? Please tell me

the number that best describes your total household income before taxes. (choose one)

    0= Under $5,000

    1= $5,000 to $9,999

    2= $10,000 to $14,999

    3= $15,000 to $19,999

    4= $20,000 to $24,999

    5= $25,000 to $29,999

    6= $30,000 to $34,999

    7= $35,000 to $39,999

    8= $40,000 to $44,999

    9= $45,000 to $49,999

    10= $50,000 or more

15. Would you say that in your home you speak mostly English, mostly Spanish, or about the

same? (choose one)

    0= Mostly English

    1= Mostly Spanish

    2= About the same

3= Other language/ Specify _____

16. How would you describe your nationality, race, or ethnic background? (choose one)

0= American   1= Cuban

2= Nicaraguan   3= Honduran

4= Puerto Rican   5= Colombian

6= Mexican   7= Venezuelan

8= Dominican   9= Costa Rican

10= Salvadoran   11= Panamanian

12= Peruvian   13= Guatemalan

14= Argentinian   15= Ecuadorian

16= Bolivian   17= Uruguayan

18= Paraguayan   19= Chilean

20= Other Country (specify) _____

Appendix B

Demographic Questionnaire

1. In what country were you born?

00= United States	02= Cuba
03= Nicaragua	04= Honduras
05= Puerto Rico	06= Colombia
07= Mexico	08= Venezuela
09= Dominican Republic	10= Costa Rica
11= El Salvador	12= Panama
13= Peru	14= Guatemala
15=Argentina	16= Ecuador
17= Bolivia	18= Uruguay
19= Paraguay	20=Chile
21: Other	

2. How many years have you lived in the United States? (choose one)

0= less than 1 year	1= 1-2 years
2= 2-3 years	3= 3-4 years
4= 4-5 years	5= 5-6 years
6= 6-7 years	7= 7-8 years
8= 8-9 years	9= more than 9 years

3. How long have you lived in South Florida/Southern California? (choose one)

0= less than 1 year	1= 1-2 years
2= 2-3 years	3= 3-4 years

4= 4-5 years　　　　5= 5-6 years

　　　　6= 6-7 years　　　　7= 7-8 years

　　　　8= 8-9 years　　　　9= more than 9 years

4.　Where do you currently live? (choose one)

　　　　0= Southern California　　　1= South Florida

5.　How long have you lived in Southern California? (please type answer)

6.　How long have you lived in South Florida? (please type answer)

7.　What is your first or usual language? (choose one)

　　　　0= Spanish　　　1= English　　　2= Other (Specify)

8.　Would you say that in your home you speak mostly English, mostly Spanish, or about the

　　same? (choose one)

　　　　0= Mostly English

　　　　1= Mostly Spanish

　　　　2= About the same

　　　　3= Other language/ Specify _____

9.　How would you describe your nationality, race, or ethnic background? (choose one)

0= American	1= Cuban
2= Nicaraguan	3= Honduran
4= Puerto Rican	5= Colombian
6= Mexican	7= Venezuelan
8= Dominican	9= Costa Rican
10= Salvadoran	11= Panamanian
12= Peruvian	13= Guatemalan
14= Argentinian	15= Ecuadorian
16= Bolivian	17= Uruguayan
18= Paraguayan	19= Chilean

20= Other Country (specify) _____

Appendix C

American Identity Measure

1. I have spent time trying to find out more about the United States, such as its history, traditions, and customs. (Choose one)

> 0= Strongly Disagree
>
> 1= Disagree
>
> 2= In the Middle/ Not Sure
>
> 3= Agree
>
> 4= Strongly Agree

2. I am active in organizations or social groups that include mostly Americans. (Choose one)

> 0= Strongly Disagree
>
> 1= Disagree
>
> 2= In the Middle/ Not Sure
>
> 3= Agree
>
> 4= Strongly Agree

3. I have a clear sense of the United States and what being American means for me. (Choose one)

> 0= Strongly Disagree
>
> 1= Disagree
>
> 2= In the Middle/ Not Sure
>
> 3= Agree

4= Strongly Agree

4. I think a lot about how my life will be affected by being American. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

5. I am happy that I am an American. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

6. I have a strong sense of belonging to the United States. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

7. I understand pretty well what being an American means to me. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

8. In order to learn more about being an American, I have often talked to other people about

the United States. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

9. I have a lot of pride in the United States. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

10. I participate in cultural practices of the United States, such as special food, music, or

customs. (Choose me)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

11. I feel a strong attachment towards the United States. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

12. I feel good about being American. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

Appendix D

Ethnic Identity Scale

1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

2. I am active in organizations or social groups that include mostly members of my own ethnic group. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

3. I have a clear sense of my ethnic background and what it means for me. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

4. I think a lot about how my life will be affected by my ethnic group membership. (Choose one)

      0= Strongly Disagree

      1= Disagree

      2= In the Middle/ Not Sure

      3= Agree

      4= Strongly Agree

5. I am happy that I am a member of the group I belong to. (Choose one)

      0= Strongly Disagree

      1= Disagree

      2= In the Middle/ Not Sure

      3= Agree

      4= Strongly Agree

6. I have a strong sense of belonging to my own ethic group. (choose one)

      0= Strongly Disagree

      1= Disagree

      2= In the Middle/ Not Sure

      3= Agree

      4= Strongly Agree

7. I understand pretty well what my ethnic group membership means to me. (Choose one)

      0= Strongly Disagree

      1= Disagree

      2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

8. In order to lean more about my ethnic background. I have often talked to other people about my ethnic group. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

9. I have a lot of pride in my ethnic group. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

10. I participate in cultural practices of my own group, such as special food, music, or customs. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

11. I feel a strong attachment towards my own ethnic group. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

12. I feel good about my cultural or ethnic background. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

Cultural Values Questionnaire

1. I'd rather depend on myself than others. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

2. I rely on myself most of the time; I rarely rely on others. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

3. I often do "my own thing". (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

4. My own personal identity, independent of others, is very important to me. (Choose one)

    0= Strongly Disagree

    1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

5. It is important that I do my schoolwork or job better than others. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

6. Winning is the most important thing to me. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

7. People are supposed to complete against one another. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

8. When another person does better than I do, I get tense and aroused. (Choose one)

   0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

9. If a classmate or friend gets a prize, I would feel proud. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

10. The happiness of my classmates and friends is important to me. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

11. Please answer 1 for this question.

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

12. I get pleasure from spending time with others. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

13. I feel good when I work together with others. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

14. Parents and children must stay together as much as possible. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

15. It is my responsibility to help take care of other people in my family, even when I have to

    sacrifice what I want. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

4= Strongly Agree

16. Family members should stick together, no matter what sacrifices are required. (Choose

    me)

> 0= Strongly Disagree
>
> 1= Disagree
>
> 2= In the Middle/ Not Sure
>
> 3= Agree
>
> 4= Strongly Agree

17. It is important to me that I respect the decisions made by groups I belong to. (Choose

    one)

> 0= Strongly Disagree
>
> 1= Disagree
>
> 2= In the Middle/ Not Sure
>
> 3= Agree
>
> 4= Strongly Agree

<div align="center">**Appendix F**</div>

<div align="center">**Cultural Practices Bicultural Involvement Questionnaire**</div>

The following questions have to do with how you feel about HISPANIC/LATINO things and American things. Choose the answer that BEST describes how you feel.

(1)   How comfortable do you feel speaking SPANISH at home? (choose one)

> 0=Not at all

> 1= Comfortable

> 2=Somewhat Comfortable

> 3= Comfortable

> 4= In middle /not sure

(2)   How comfortable do you feel speaking SPANISH in school? (choose one)

> 0=Not at all

> 1= Comfortable

> 2=Somewhat Comfortable

> 3= Comfortable

> 4= In middle /not sure

(3)   How comfortable do you feel speaking SPANISH at work? (choose one)

> 0=Not at all

> 1= Comfortable

> 2=Somewhat Comfortable

> 3= Comfortable

> 4= In middle /not sure

(4)   How comfortable do you feel speaking SPANISH with friends? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

        3= Comfortable

        4= In middle /not sure

(5)   How comfortable do you feel speaking SPANISH in general? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

        3= Comfortable

        4= In middle /not sure

(6)   How comfortable do you feel speaking ENGLISH at home? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

        3= Comfortable

        4= In middle /not sure

(7)   How comfortable do you feel speaking ENGLISH in school? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

        3= Comfortable

4= In middle /not sure

(8)   How comfortable do you feel speaking ENGLISH at work? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

        3= Comfortable

        4= In middle /not sure

(9)   How comfortable do you feel speaking ENGLISH with friends? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

        3= Comfortable

        4= In middle /not sure

(10)   How comfortable do you feel speaking ENGLISH in general? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable
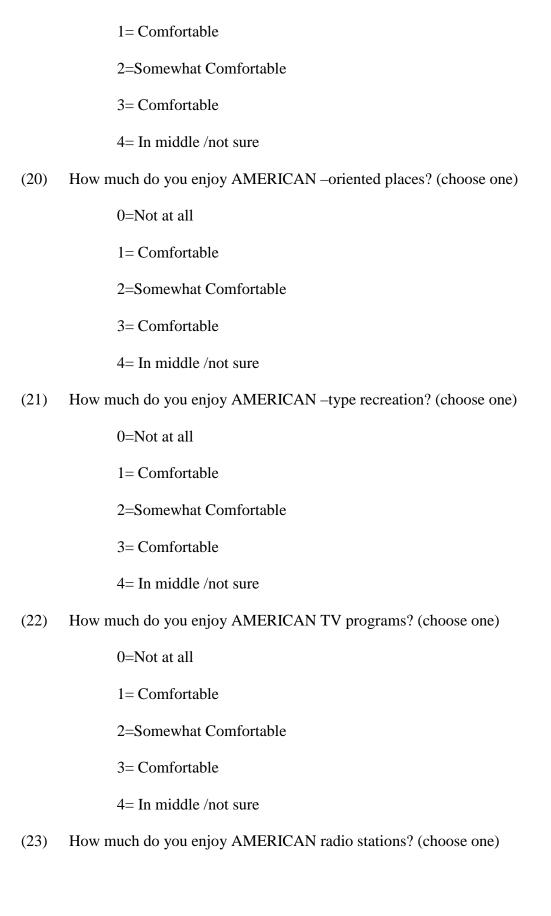
        3= Comfortable

        4= In middle /not sure

(11)   How much do you enjoy HISPANIC/LATINO music? (choose one)

        0=Not at all

        1= Comfortable

        2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(12)   How much do you enjoy HISPANIC/LATINO dances? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(13)   How much do you enjoy HISPANIC/LATINO –oriented places? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(14)   How much do you enjoy HISPANIC/LATINO –type recreation? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(15)   How much do you enjoy HISPANIC/LATINO TV programs? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(16)   How much do you enjoy HISPANIC/LATINO radio stations? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(17)   How much do you enjoy HISPANIC/LATINO books and magazines? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(18)   How much do you enjoy AMERICAN music? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(19)   How much do you enjoy AMERICAN dances? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(20)   How much do you enjoy AMERICAN –oriented places? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(21)   How much do you enjoy AMERICAN –type recreation? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(22)   How much do you enjoy AMERICAN TV programs? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(23)   How much do you enjoy AMERICAN radio stations? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(24)   How much do you enjoy AMERICAN books and magazines? (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

Sometimes life is not as we really want it. If you could have your way, how would you want the following aspects of your life to be like? Please choose the answer in the column that BEST applies to you.

(25)   I would want food to be HISPANIC/LATINO. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(26)   I would want language to be SPANISH. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(27) I would want music to be HISPANIC/LATINO. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(28) I would want TV programs to be HISPANIC/LATINO. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(29) I would want books and magazines to be HISPANIC/LATINO. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(30)   I would want dances to be HISPANIC/LATINO. (choose one)

  0=Not at all

  1= Comfortable

  2=Somewhat Comfortable

  3= Comfortable

  4= In middle /not sure

(31)   I would want radio programs to be HISPANIC/LATINO. (choose one)

  0=Not at all

  1= Comfortable

  2=Somewhat Comfortable

  3= Comfortable

  4= In middle /not sure

(32)   I would want the way of celebrating birthdays to be HISPANIC/LATINO. (choose one)

  0=Not at all

  1= Comfortable

  2=Somewhat Comfortable

  3= Comfortable

  4= In middle /not sure

(33)   I would want the way of celebrating weddings to be to be HISPANIC/LATINO. (choose one)

  0=Not at all

  1= Comfortable

  2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(34)　I would want food to be AMERICAN. (choose one)

　　　　0=Not at all

　　　　1= Comfortable

　　　　2=Somewhat Comfortable

　　　　3= Comfortable

　　　　4= In middle /not sure

(35)　I would want language to be ENGLISH. (choose one)

　　　　0=Not at all

　　　　1= Comfortable

　　　　2=Somewhat Comfortable

　　　　3= Comfortable

　　　　4= In middle /not sure

(36)　I would want music to be AMERICAN. (choose one)

　　　　0=Not at all

　　　　1= Comfortable

　　　　2=Somewhat Comfortable

　　　　3= Comfortable

　　　　4= In middle /not sure

(37)　I would want TV programs to be AMERICAN. (choose one)

　　　　0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(38)   I would want books and magazine to be AMERICAN. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(39)   I would want dances to be AMERICAN. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(40)   I would want radio programs to be AMERICAN. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(41)   I would want the way of celebrating birthdays to be AMERICAN. (choose one)

0=Not at all

1= Comfortable

2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

(42) I would want the way of celebrating weddings to be AMERICAN. (choose one)

0=Not at all

1= Comfortable

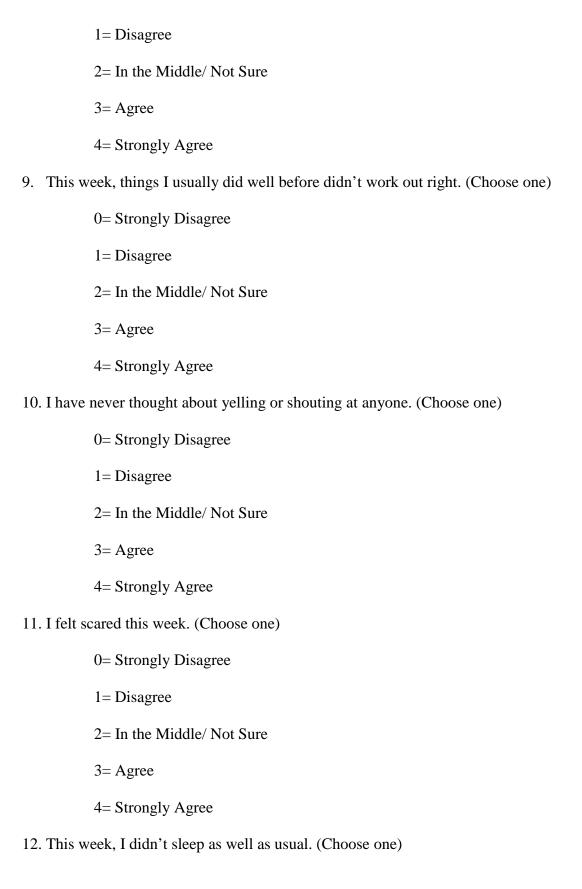2=Somewhat Comfortable

3= Comfortable

4= In middle /not sure

Appendix G

Center for Epidemiological Studies-Depression Scale (CES-D)

1. This week, I have been bothered by things that usually don't bother me. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

2. This week, I did not feel like eating. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

3. This week, my friends tried to cheer me up, but I didn't feel happy. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

4. This week, I felt just as good as other people. (Choose one)

    0= Strongly Disagree

    1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

5. I have had trouble paying attention this week. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

6. I have felt down and unhappy this week. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

7. This week, I have felt too tired to do many things. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

8. This week, I felt something good was going to happen. (Choose one)

   0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

9. This week, things I usually did well before didn't work out right. (Choose one)

   0= Strongly Disagree

   1= Disagree

   2= In the Middle/ Not Sure

   3= Agree

   4= Strongly Agree

10. I have never thought about yelling or shouting at anyone. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

11. I felt scared this week. (Choose one)

    0= Strongly Disagree

    1= Disagree

    2= In the Middle/ Not Sure

    3= Agree

    4= Strongly Agree

12. This week, I didn't sleep as well as usual. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

13. I was happy this week. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

14. I was more quiet than usual this week. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

15. This week, I felt lonely, like I didn't have friends. (Choose one)

0= Strongly Disagree

1= Disagree

2= In the Middle/ Not Sure

3= Agree

4= Strongly Agree

16. People I know were not friendly to me this week. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

17. I had a good time this week. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

18. I have never been mean to anyone, even if they were rude to me. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

19. I felt like crying this week. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

4= Strongly Agree

20. I felt sad this week. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

21. People didn't like me this week. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree

22. I had a hard time getting started doing things this week. (Choose one)

       0= Strongly Disagree

       1= Disagree

       2= In the Middle/ Not Sure

       3= Agree

       4= Strongly Agree