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**LATINA COLLEGE STUDENTS:
THE RELATIONSHIP AMONG ETHNIC IDENTITY, ACCULTURATION,
GENDER ROLES, AND PSYCHOLOGICAL WELL-BEING**

**BY
MABEL E. QUIÑONES**

**A dissertation submitted to the Graduate Faculty in Psychology in partial
fulfillment of the requirements for the degree of Doctor of Philosophy, The City
University of New York.**

1996

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THE CITY UNIVERSITY OF NEW YORK

Abstract

**LATINA COLLEGE STUDENTS:
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ROLES, AND PSYCHOLOGICAL WELL-BEING**

by

Mabel E. Quiñones

Adviser: Professor Vera Paster

This study used a Latina college student population to investigate four hypotheses: ethnic identity is positively correlated with psychological well-being; acculturation level is positively correlated with psychological well-being; non-traditional gender roles are positively correlated with psychological well-being; and ethnic identity, acculturation, and non-traditional gender roles together are positively related to psychological well-being.

Subjects were 147 Latina college students. The instruments used to measure the construct of interest were the Multigroup Ethnic Identity Measure, the Short Acculturation Scale for Hispanics, and the Sex-Role Traditionalism Scale. Psychological well-being was measured by the Rosenberg Self-Esteem Scale, the Life Satisfaction Index-Z, and the Global Severity Index from the Brief Symptom Inventory. Correlational and multiple regression analyses, as well as a debriefing session were conducted in order to evaluate the hypotheses. Significant positive modest correlations were found between acculturation and the subjects' number of years living in the United States, and between acculturation and the subjects' age of settlement in the United States. These variables were included in the multiple regression analyses. The sample's mean

scores indicated that the subjects presented strong ethnic identity, moderate acculturation levels, non-traditional gender role attitudes, and positive psychological well-being. However, the results of the correlational analyses indicated that ethnic identity, acculturation, and non-traditional gender role attitudes were not significantly correlated with psychological well-being. In contrast, the results of the multiple regression analyses indicated a significant moderate predictive correlation among ethnic identity, acculturation, and self-esteem.

The significant positive moderate correlation among ethnic identity, acculturation, and self-esteem suggested that when a strong ethnic identity is combined with the practice of acculturative behaviors- such as use of English, contact with the American media, and interethnic social relations-, these two factors may lead to positive self-esteem among Latina college students.

Para mi abuela Teresa Hernández

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CHAPTER I

Statement of the Problem

This study investigated the correlation among the following variables: ethnic identity, acculturation, gender roles, and psychological well-being among Latina college students. It was expected that a strong ethnic identification and a high acculturation level would be positively related to a sense of well-being. It was also expected that non-traditional gender role attitudes would be positively related to a sense of well-being.

The literature (Ethier & Deaux, 1990; Phinney, 1992; Tajfel, 1978; Weinreich, 1983) has emphasized the role that ethnic identity has in advancing psychological and social functioning in ethnic minorities individuals. Ethnic identity is generally defined as self-identification with an ethnic group with which the person shares a cultural and ethnic background, history, traditions, and values (Rotheram & Phinney, 1987). Identification with a group and the feeling of belonging have been reported to help in shaping the definition, evaluation, and conceptualization of the self (Tajfel, 1978).

Thus, identifying with one's ethnic group and heritage may help in providing a point of reference from which personal and interpersonal realities could be understood. Defining one's ethnic identity is associated with developing a sense of belonging and serves to counteract negative evaluations of others about one's ethnic group, and to integrate ethnicity to one's self-definition (Phinney, 1989, 1991).

Equally relevant to the functioning of ethnic minorities is the process of acculturation. Acculturation is defined as the process through which behaviors and

attitudes change as a result of the exposure to a culturally different group (Berry, 1980). Far from assimilation, in which the original cultural identity is abandoned and the values of the larger host society are absorbed, acculturation is the process in which coping skills are learned for surviving in a different, often threatening environment. Without a certain degree of acculturation, a person remains marginalized or in a state of isolation, as she/he is unprepared to deal with the host cultural system.

Acculturation, like ethnic identity, is an individual process triggered by changes in the sociocultural environment. An immigrant or a descendant of immigrants, is confronted with the difference between what are his/her original cultural values and what are the host country's cultural values.

Acculturation is an stressful process. The recognition of the difference and the contrast between the two sets of values can provoke questioning and can be experienced as threatening. The ethnic minority individual will need to redefine her/himself as an ethnic minority, to identify with a minority ethnic group that is usually regarded in low esteem by the social majority and by its own members, and to learn new social skills essential for surviving in the mainstream society. This process places strains on the individual (Rogler, Gurak, & Cooney, 1987).

To some extent, all minorities are challenged by the processes of ethnic identification and acculturation. However, these stresses acquire a different meaning when the gender variable is also considered.

The development of one's ethnic identity and some mastery of acculturative stress are complex processes for Latina women due to additional issues of gender roles.

Because of the expectations imposed by the two cultural contexts in which they live, Latina women's multiple social identities could be in conflict (Comas-Díaz, 1989). For Latina women, the process of developing an ethnic identity requires the identification with certain aspects of the culture of origin and rejection of others that could limit their social functioning as women. Thus, the challenge for Latina women becomes one of developing and maintaining an emotional connection and identification with their ethnic group while critically dealing with the difficulties and cultural biases associated with being a Latina woman.

As Latina women acculturate to the mainstream culture, adjustments in the personal realm of family and gender roles take place. Gender-role patterns learned in the American culture tend to be different from those learned in the Latino culture, often creating conflict among family members and within the self. Latinas often experience a double-bind situation: while taught to be compliant and submissive by their parents, the American culture requires them to be assertive and sociable (Torres-Matrullo, 1976).

In the educational and professional worlds, Latina women are exposed to cultural influences different from their own. The availability of expanded social roles adds complexity and change priorities in their lives. Acquiring new roles is not encouraged in their sociocultural context, as they divert from more traditional and Latino-stereotyped female gender roles (Margarida-Juliá, 1989). Although this is probably true for all women regardless of their culture, Latina women in the American culture need to struggle with the additional stressors of developing an ethnic identity and acculturating. Latina women need to negotiate new gender role behaviors and attitudes while also being

exposed to the processes of defining their ethnic identity and coping with acculturation.

Several studies have found dysfunctional behaviors associated with the process of acculturation (Espin, 1987; Griffith, 1983; Torres-Matrullo, 1976; Vega, Gil, Warheit, Zimmermann, & Apospori, 1993), with the negative identification with the group of origin (Bernal, Saenz, & Knight, 1991; Ethier & Deaux, 1990; McGuire, McGuire, Child, & Fujioka, 1978; Phinney, 1991), and with gender roles pressures among Latina women (Canino, Rubio-Stipec, Shrout, Bravo, Stolberg, & Bird, 1987; Golding, 1990; Roberts & Ramsay-Roberts, 1982; Torres-Matrullo, 1976).

In contrast, limited studies have focused on those groups of Latina women who are capable of coping successfully with acculturation, ethnic identification, and changes in gender roles attitudes (Amaro, Feiipe-Russo, & Johnson, 1987; Cardoza, 1991; Levitt, Guacci, & Weber, 1992). It is, therefore, of value to investigate if ethnic identity, gender role attitudes, and acculturation could have a positive effect on Latinas. Of special interest is the study of the relationship among ethnic identity, acculturation, gender roles attitudes, and psychological well-being.

Psychological well-being is defined as a cluster of different domains which emphasizes personal fulfillment and positive psychological functioning (Franklin, 1992). Thus, a person with a positive sense of psychological well-being is one who feels a general satisfaction with her/his personal and social life and accomplishments.

There are Latina women who develop a positive sense of psychological well-being and who succeed in the mainstream American culture. This does not imply that their lives are simpler, but that they have developed strengths for counteracting the negative

effects associated with being both a Latina woman in a Latino culture and an ethnic outsider within a dominant culture. Among the factors that might be related with psychological well-being are the strength of ethnic identity, the level of acculturation, and the flexibility of her definition of gender roles.

It has been stated (Comas-Díaz, 1989; Erikson, 1968; Phinney, 1992) that individuals who are in the midst of personal transitions and changes of cultural values, and whose personal identities are diffused, will tend to experience more stress than individuals with strong ethnic identities. This suggests that a person who has a clearer ethnic identification and who feels closer to her/his ethnic background will be better equipped to confront the conflicts inherent to being an ethnic minority since she/he will have more understanding of who she/he is and be less susceptible to social negative stereotypes about her/him ethnic group and about her/him self (Antonovsky, 1985; Phinney, 1992).

The literature (Lang, Muñoz, Bernal, & Sorensen, 1982; Saldaña, 1994) also has proposed that high acculturation could act as a buffer against psychological distress. A person who can manage the host culture without losing her/his cultural background and who has been able to integrate both cultures, is believed to be better able to cope with the demands of the host environment (Montgomery, 1992). Thus, the experience of being more effective in coping with the host culture might be related to a sense of efficacy acquired in reaction to all life experiences.

Similarly, some studies (Amaro et al., 1987; Cardoza, 1991) have demonstrated that less rigid gender roles, attitudes and performance are positively related to higher

levels of personal achievement and educational success. Thus, the implication is that Latina women who can achieve a balance between cultural gender role expectations and their individual needs, and whose gender role attitudes and behaviors are less traditional and stereotypical will tend to have a more positive sense of self.

The existent information describing Latinas in roles that are less traditional is limited. In addition, most of the studies (i.e. Bernal et al., 1991; Golding, 1990; Vega et al., 1993) have contributed to the understanding of pathology among Latina women. In comparison, the study of healthier aspects of Latina's behavior and general functioning has been neglected.

The number of Latina women who participate in the American mainstream culture is increasing. However, the study of the variables contributing to their participation and to overcoming social, cultural, and gender obstacles is scarce. Thus, the study of healthy aspects of behavior and psychological functioning is important in order to identify and investigate which factors contribute to Latina women's better adjustment and coping strategies. In addition, it is important to study these variables in populations that are successful in coping and adjusting to social expectations of both the mainstream culture and the culture of origin. This will help to identify specific behavioral patterns of successful Latina women and it will provide information about potential factors related to psychological well-being.

This study sought to contribute to the need of identifying variables and understanding of the relationship that culture and ethnicity of Latina women have on their psychological well-being. This was expected to address the factors which help or hinder

the development of Latina women in their different social capacities.

Specifically, this study proposed that ethnic identity, level of acculturation, and non-traditional gender roles attitudes had a positive relationship with psychological well-being among Latina college students. Different theoretical models and research on ethnic identity, acculturation, gender roles, and psychological well-being were considered. Emphasis was given to the integration of these issues as they pertained to Latina women.

CHAPTER II

Literature Review

ETHNIC IDENTITY

Many studies (Ethier & Deaux, 1990; Phinney, 1992; Tajfel, 1978; Weinreich, 1983) have addressed the relevance that ethnicity has on a person's psychological and social functioning. Particularly for individuals who are of an ethnic, cultural and social group different from the dominant one, ethnicity becomes a salient aspect of their social and personal functioning as it differentiates them from the social majority. Thus, coming to terms with recognizing oneself as an ethnic minority can trigger a process of re-definition of the self which includes ethnicity as a descriptive factor. The definition of the self and conceptualization of behaviors, thoughts, and feelings in ethnic terms become part of the formation of an ethnic identity (Garcia, 1982).

Ethnic identity pertains to self-identification with an ethnic group with which the person shares a cultural and ethnic background, history, traditions, and values (Bernal et al., 1991; Rotheram & Phinney, 1987). The feeling of belonging and identifying with a group influences the definition, evaluation, and conceptualization of the self (Tajfel, 1978). The redefinition of the self as an ethnic group member also has an impact upon the individual's behaviors, cognitions, feelings, efficacy, and inner coherence. Thus, within the context of ethnic identity, these will be understood not only as a result of personal dynamics but also as influenced by the person's ethnocultural context. Different theoretical approaches have explained ethnic identity by giving emphasis to its

different processes. Among them three are most relevant to this study. These are the social identity model, the social role theory, and the ethnic identity development model.

Theories and models of ethnic identity

Social identity model

The social identity model conceptualizes ethnic identity as one of the person's social identities; the total sum of the social identifications will be defined as the person's social identity (Deschamps, 1982). This model conceptualizes group identity as the part of a person's self concept deriving from the knowledge of membership in a particular social group and the emotional bond attached to that membership (Tajfel, 1981); the group context is necessarily linked to identity formation. The premise of this model is that group identity is derived from group affiliation and membership, which depend on a cognitive or perceptual foundation (Turner, 1982). Accordingly, individuals organize the perception of themselves and others through abstract social categories. They think of themselves as part of the group which they perceive as similar to themselves. Group identity is developed through the internalization of the group category as aspects of the self-concept (Turner, 1982). The resulting cognitive and social processes eventually will be translated into behavior. Thus, the attainment of ethnic identity responds to the need of defining and categorizing oneself as an ethnic group member in a society characterized by many social and cultural categories.

Within this approach, having a sense of belonging to a group is necessary for developing a positive self-definition and self-concept. When the group to which the person belongs is negatively valued by the dominant group, the person's self-concept and

social identity are threatened. In order to confront the negative stereotypes held by the dominant society against the minority group, counteract them, and maintain a positive social identity, ethnic group members will have to enhance the evaluations of their group (Tajfel, 1978). This issue tends to be particularly complex because many of the negative stereotypes held by the dominant group are internalized by the minority group member. A person in this position will have not only conflicted thoughts regarding the stereotypes but also conflicted thoughts regarding her or his own group identity and self-concept. The social identity model states that a way of assuring the maintenance of a positive self-concept is by strengthening the identification with one's group and highlighting its positive characteristics. Consequently, the feelings and evaluation of one's group and one's self will be more positive.

Since the emphasis is on cognitive and perceptual aspects of membership and role performance, the social identity model provides little or no explanation for other psychological dynamics that could be interacting with the group identification process. It acknowledges the presence of a personal identity made of particular individual characteristics (Turner, 1982), but its interpretation of ethnic identity focuses on the minority-majority group relations and the perceptual and cognitive aspects of group affiliation and self-concept. Therefore, the introspective and dynamic aspects of these processes are not defined as essential for the emergence of ethnic identity. Issues such as internal conflict, affect, defenses, and inner coherence are not directly addressed by this model.

Social role theory

In contrast, the social role theory discusses issues such as conflict, inner coherence, and affect more directly. It refers to psychological aspects such as the structure of the self, meaning of behaviors and self-development, and fulfillment involved in social identity. The social role theory postulates that intrapersonal processes are defined by the roles a person has to perform. In addition, role performance is influenced by intrapersonal processes. Personal characteristics are in constant interaction with the social role assigned or assumed by that person (Lopata, 1991). By definition, a person performs multiple social roles which are hierarchically valued. Some roles are dependent on each other, and others are in conflict with each other. The challenge is to negotiate one's structured set of role-identities and the role strain of playing multiple roles (McCall, 1987). The product of the negotiation of a person's different social roles defines her or his identity. Consequently, social identity is the result of a mutual shaping between the person's self and the demands attached to her/his social roles.

Role negotiation appears to be the core issue of this theory. Social roles are the framework within which identity develops, and the self is the mediator between the person's psychological and social processes. Both, social roles and the self, are in constant interaction and redefinition. Within this context, ethnic identity can be defined as the product of the negotiation of a persons's multiple roles associated with ethnicity and culture. As with other social roles, the "ethnic role" involves psychological struggle and negotiation between personal values and cultural values, which may be incompatible with each other.

The social role theory provides the arena for integrating aspects and dynamics of the self with the social reality in which the person develops. It is consistent with the social identity theory concepts of an organized social system and role relationships (Turner, 1982). Its definition of group identity, however, differs from the social identity theory definition. Whereas the social identity theory explains identity as a result of group membership and its resulting self-concept, the role theory explains it as the negotiation between the characteristics of the self and the social role expectations. In the role theory, intrapersonal processes are shaped and reshaped continuously by the social role expectations. The impact of personal processes such as cognition, memory, experience, and self structure also are essential for the performance of these roles.

Although group relations and social role theory are useful for understanding human behavior, it is also important to consider the psychological process which a person goes through in trying to define her or himself as a group member, particularly an ethnic group member. Considering the social context by itself will provide an incomplete explanation for the complexity involved in the process of developing an ethnic identity. Minority group members undergo emotional and internal changes resulting from their experience as ethnic minorities (Amaro & Russo, 1987; Espin, 1987; Gibson, 1983; Salgado de Snyder, Cervantes, & Padilla, 1990; Vargas-Willis & Cervantes, 1987). Changes in self-esteem, personal values, emotional needs, affect, cognition and behavior are some of the internal processes exacerbated and reshaped by this experience. A constant re-evaluation of the self could be one of the consequences. For example, at the social level, the messages received relate to being a "minority", powerless, with

particular ways of understanding life which are not shared by the "majority". At the individual level, they may contribute to the person feeling less capable of successfully managing the social system which could result in feelings of inadequacy and helplessness (Moritsugu & Sue, 1983). Only the emotional connection with a group, the identification with it, and the feeling of belonging to it may ameliorate some of the feelings of helplessness and inadequacy, and normalize the ethnic minority experience.

The models presented thus far do not explain the process through which ethnic identity is acquired. They do not explain the internal accommodation of values, feelings, and emotional needs that a person may experience while redefining her/himself as an ethnic being. Taking this into consideration, it is relevant to examine the process in which the experience of identifying oneself as an ethnic person is explained, interpreted, and integrated.

Developmental model

The ethnic identity developmental model has defined ethnic identity achievement as an individual psychological process. This approach attempts to explain the influence of the social context and multiple groups' interaction on the subjective aspects of ethnic identity processes. Ethnic identity, from this perspective, is influenced by past cultural traditions, present sociological factors and psychological aspects related to early socialization experiences (Rosenthal, 1987). Thus a sense of personal and group history, heritage and family experiences are incorporated into its development.

Some authors (Liebkind, 1985; Weinreich, 1986) have discussed ethnic identity as a complex dynamic process and have compared it to Erikson's ego identity

development (Erikson, 1968). They state that the development of ethnic identity follows a path analogous to the ego identity formation, and particularly analogous to the adolescent upheaval of earlier assumptions and anxious self-questioning (Phinney, 1989). Accordingly, during the process of ethnic identity achievement, the person is expected to confront situations which challenge the previously established identity. Behaviors, cognitions, feelings, and attitudes are questioned, considering the impact and legacy that ethnicity and culture have upon the individual. All of this is often stressful and confusing because it involves changes in perceptions, self-definition, and attitudes toward one's self. Eventually it is expected that the person achieves a stage in which ethnicity is integrated to her or his identity.

A description of this process was done by Phinney (1989). She proposed a three stage model for ethnic identity development which considers the interaction of ethnicity and psychosocial processes. The first stage is an *unexamined ethnic identity*. This is characterized by a lack of exploration of ethnicity and has two different subtypes: *diffusion* (lack of interest on ethnicity) and *foreclosure* (beliefs on ethnicity based on others' opinion). The second stage is the *ethnic identity search or moratorium*, which implies an active exploration of the meaning of ethnicity for oneself usually motivated by a personal experience which disturbs the person's perception of the self. And the third is the *achieved ethnic identity*, defined as a confident sense of one's ethnicity (Phinney, 1989). The result is an internalization or achievement of ethnic identity, which will continue to be re-evaluated throughout the life span (Parham, 1989).

One of the relevant aspects of this model is that it relates dynamic processes, such

as self-questioning, self-doubt, and self-esteem to the development of ethnic identity. The ethnic identity model talks about conflicts between social and personal values, awareness of personal processes, changes in self-image, and internalization of ethnic values. Its explanation provides a way of understanding attitudinal and behavioral changes through the process of ethnic identity. It also allows the establishment of a relationship between ethnic identity and a person's intra and interpersonal functioning. For instance, a person who is going through the ethnic identity search stage may relate mostly to people from her/his own background and reject people of different ethnicity and cultural values in an attempt to better understand the role of ethnicity in her/his life. This could provoke internal and interpersonal conflicts that within the context of ethnic identity process are expectable.

In this model, acquiring an ethnic identity involves the integration of different ethnic identity components: ethnic self-labeling, sense of belonging, attitudes towards one's ethnic group, and ethnic involvement (Phinney, 1990). It also implies an acknowledgement of group differences, better understanding of the ethnocultural foundations of individual processes, increased awareness of discrimination, and social experiences that shape the self in various ways. Therefore, one's behaviors and others' behaviors may also be understood as influenced by ethnicity and culture.

Ethnic identity and Latinos

Latinos, as a minority ethnic group in North America, are constantly exposed to sociocultural realities which challenge their ethnic identity (Bernal et al., 1991). Many studies (Bernal et al., 1991; Bernal et al., 1993; Chaviria & Phinney, 1991; Ethier &

Deaux, 1990; Félix-Ortiz, Newcomb, & Myers, 1994; Garcia, 1982; Garcia & Lega, 1979; Ocampo, Garza, Dabul, & Ruiz, 1991) have explored the nature and the relationship that ethnic identity has with other aspects of Latino's psychological and social functioning.

One of the first studies to address the need for developing ethnic identity measures was performed by García & Lega (1979). They developed the Cuban Behavioral Identity Questionnaire for assessing the degree of Cuban identity of Cuban immigrants, which was measured in terms of the frequency of ethnic behaviors and familiarity with idiomatic expressions and music. They conceptualized ethnic identity as an individual index of "Cubanness" independently from the acculturation to the Anglo-American society. The results indicated that Cuban identity was closely related to specific ethnic behaviors, language, knowledge of idiomatic expressions and cultural symbols, and a Cuban social network. Ethnic identity, from this perspective, is a result of the emotional attachment to essential aspects of a culture and the preservation of them.

Another study elaborated on the concept of ethnic identity among Chicanos (Garcia, 1982). In this study ethnic identity was conceptualized as a multidimensional perspective which incorporates psychological processes of group attachment (ethnic consciousness, identification and identity) and behavioral manifestations (cultural knowledge, language, traditions). Emphasis was given to its psychological aspects. These aspects were correlated with measures of political consciousness. The results indicated that the relationships among these factors were not always positively related and suggested a non-unidimensional view of ethnicity among this population. The author

suggested that ethnic identity represents a multitude of ascriptive (i.e. nativity, language, gender) and psychological aspects, hence the degree of ethnic identity will be different depending on the ascriptive characteristics and their resulting different individual experiences.

Other empirical attempts have focused more specifically on the impact that ethnic identity has on the self. For example, among a Latino college student sample collective self-esteem and a lower perceived threat to one's identity was related to ethnic identity (Ethier & Deaux, 1990). Another study using a Latino adolescent sample (Chaviria & Phinney, 1991) demonstrated that individual self-esteem and effective coping strategies were positively related to a well-established ethnic identity.

Among Hispanic college students (Ethier & Deaux, 1990) gender was one of the variables. For Hispanic males, the importance of ethnic identity was related to the strength of their cultural background (e.g. parents and subject's birthplace, language spoken at home, percent of social network and youth friends that were Hispanic). However, for Hispanic females, Hispanic identity was more important and was unrelated to the strength of the cultural background. The authors explained this as a potential result of differences in the definition of ethnic identity based on gender related experiences. The explanation given to these phenomena was that for Hispanic females, attending college could be more atypical from cultural expectations than it is for males. Therefore they may have redefined their ethnic identity to be independent from their cultural background. According to Ethier & Deaux (1990), for female Hispanic college students, ethnic identity appears to be linked to their identity as daughters. For the

Hispanic women in the sample entering college, gender roles may have been associated to family and cultural roles negotiations, allowing flexibility in both of these roles. This could strengthen the link between family and ethnicity while helping to question general and stereotypical cultural expectations. In females and males, collective self-esteem was related to Hispanic identity and a strong Hispanic identity was inversely related to perceived threat to one's identity.

Among Hispanic teenagers (Chaviria & Phinney, 1991) the relationship between self-esteem, effective coping strategies and ethnic identity was a positive one. The results indicated that subjects with high ethnic identity had significantly higher self-esteem. In this study four choices were provided to the subjects as strategies for dealing with discrimination and prejudice: assert (affirming confidence in self or pride in group); discuss (explaining why it is inaccurate or wrong); disprove (proving negative images wrong); and ignore (having no outward response). The study found that the subjects' responses to discrimination and prejudice were not correlated to self-esteem but were correlated to the strength of ethnic identity. Ethnic identity and self-esteem were found to be related. Discussion was the most frequently strategy used by high ethnic identity Hispanic adolescents.

Another study (Ocampo, Garza, Dabul, & Ruíz, 1991) demonstrated that the capacity to manage socio-cultural and personal challenges will depend on how strong, positive and integrated the ethnic identity is to the person's overall identity and functioning. Ocampo et al. (1991) tested the cultural disparity theory which asserts that poor achievement is a result of differences between minority and Anglo cultures that

disrupt the educational process, and because of this disparity children may reject the school's values and fail academically. The cultural disparity theory was not supported. They found that Mexican American children who scored higher in an achievement test tended to know more about the Mexican culture.

A suggested explanation for the relationship between ethnic identity and more positive psychological and social functioning is that a strong sense of ethnic identification, a strong feeling of belonging to a cultural group, may act as a buffer against the social prejudice and pressures commonly experienced among ethnic minority individuals (Phinney, 1991). As the person has a sense of her/his own ethnicity, she/he could feel less vulnerable when encountering negative stereotypes and ethnic discrimination. A positive identification with one's group appears to be related to an internalization of positive group characteristics and a better opinion of one's self as an individual and as a group member (Tajfel, 1978). Having a higher opinion of one's group and, eventually of one's self, helps to ward-off common negative stereotypes that otherwise might be internalized. In addition, a better understanding of the relationship between behaviors and the influence of ethnicity facilitates a better understanding of social interactions and values, which is reflected in a more positive sense of well-being, self-coherence and integration, and less self-blaming (Phinney, 1991).

The implications of these studies are that for managing better the multiple demands of a pluralistic society, Latinos will need to understand the influence of their ethnic background on behaviors and personality and of the impact that ethnic differences have on the self and on society as a whole. Otherwise, it will be extremely difficult to

maintain an identity in a heterogeneous sociocultural environment. It is expected that the strength of ethnic identity will either facilitate or complicate the ways in which a person relates to her own issues and to the external sociocultural environment.

Ethnic identity involves multidimensional aspects in which the self and the relationship to the sociocultural context are in constant interdependent interaction. Thus far this study has attempted to present the theoretical and empirical background that explains ethnic identity. The three theoretical models included focus on different aspects of this process. The social identity model talks about group identity and self-concept deriving from group membership and group relations. Group membership is the core issue for the development of identity. The social roles model focuses more in the performance of multiple social roles and negotiation of these as the basis for identity development. The individual characteristics and the social roles interact constantly in the reshaping of each other. The developmental identity model which defines ethnic identity as an individual internal process, focuses on the accommodation and redefinition of the self, and on the stages of ethnic identity.

The framework of this study was informed by these three models. It was this study's premise that a person's ethnic identity is triggered by contact with different groups, the need to know who one is, and the need to define one's place in the social environment. A sense of belonging and identification with a group of equals is a way of achieving some inner coherence and self-knowledge while immersed in a society composed by multiple ethnic groups and cultures. Part of the process necessarily involves the negotiation of different social and cultural roles. The demands of the

person's culture of origin and the demands of the host culture require essential negotiations and accommodations of the person's social functioning. Following the trend of the social role theory, this negotiation of roles has a direct impact upon the self and individual intrapersonal processes. Thus, the constant interaction of the person's internal processes and social roles will have a definite impact upon the person's self-definition as an ethnic being. Finally, the inclusion of the developmental model provides the explanation of the processes involved in ethnic identity formation. It defines it as a dynamic and ongoing process of self-inquiry in which ethnicity becomes an integral part of the person's identity.

One of the aims of this study was to explore the relationship between ethnic identity and psychological well-being among Latina women. This relationship was considered within the larger social, cultural, and economic context of a pluralistic society. An area of obvious importance for this study, and one which is closely related to ethnic identity, is acculturation.

The process of acculturation includes aspects of the individual's functioning which relate to the broader sociocultural context in which ethnic identity develops. Berry (1986) has postulated that in order to question one's own behavior and identity it is necessary to have some exposure to another culture. This process of exposure and negotiation results in mutual changes in attitudes and behaviors, which will have an impact on the individual.

ACCULTURATION

Relationship between acculturation and ethnic identity

Some authors (Marín, 1993; Phinney, 1991; Vélez & Duncan, 1994) have considered ethnic identity and acculturation as separate but related processes. Ethnic identity pertains to self-definition and feelings of belonging to an ethnic group usually triggered by the exposure to a different group (Phinney, 1989). Acculturation, on the other hand, refers to the process of behavioral and attitudinal change intrinsic to the exposure to a culturally different, often more powerful group (Berry, 1980).

Some approaches to acculturation have implied that acculturation and ethnic identity actually have an inverse and/or mutually exclusive relationship (Szapocznik & Kurtines, 1980; Szapocznik, Scopetta, Kurtines, & Arnalde, 1978). This assumption responds to a bipolar model of acculturation in which acculturation equals assimilation and lack of acculturation equals marginalization (Rogler, Cortés, & Malgady, 1991). From the bipolar perspective, acculturation implies an abandonment of the culture of origin and of one's ethnic identity. Other perspectives (Berry, 1980), have proposed definitions in which assimilation is just another option in the process. From this perspective ethnic identity is conceptualized as a more independent process which is not necessarily compromised nor abandoned during the process of acculturation.

Some of the literature available suggests that a factor influencing the accomplishment of an optimal degree of acculturation is a strong ethnic identity (Berry, 1984, 1980; Sczapocznik & Kurtines, 1980; Sczapocznik et al., 1978). It appears that having a sense of belonging to one's ethnic group and defining the self in ethnic terms

facilitate the learning of new ways of coping without losing a sense of inner coherence and without running the risk of either assimilating or isolating. Thus, a strong sense of ethnic identity is considered an integral aspect of healthy acculturation.

It has been argued, however, that ethnic identity is more emotional and cognitive, and is not necessarily positively related to the degree of acculturation, which is more behavioral (Buriel, 1987; Velez, 1993; Velez & Duncan, 1994;). These studies explain that the feeling of belonging and identifying with a group and the self-definition as part of an ethnic group, will not necessarily depend on the level of exposure and mastery of functional behaviors expected within the host system. According to this definition ethnic identity relates to the emotional connection with a group, whereas acculturation relates to the behavioral repertoire developed to manage the host system (Velez, 1993).

Some difficulties arise from making this distinction. Acculturation is a process which not only involves sociocultural adaptation; it involves a psychological process of change which begins when the person becomes aware of a different and more powerful culture (Berry, 1980, 1986). Making a differentiation of acculturation as a behavioral process will limit its definition to the functional and coping aspects of individual behaviors. It excludes the impact that acculturation has upon the emotional and affective realm of the individual (Rogler et al., 1987).

Other definitions explain acculturation and ethnic identity as separate but related processes. The acculturation process involves behavioral and attitudinal changes which affect the internal structures through which distress is experienced (Rogler, Cortés, & Malgady, 1991). It also confronts the person with the difference between her/his culture

and the host culture. Subsequently, the process of acculturation could stimulate the person's need for group and ethnic identification. Ethnic identity, however, evolves as a separate psychological process that follows its own developmental course (Phinney, 1991), which is not necessarily equivalent to acculturation. The relative independence of the two processes or the ability to develop and preserve ethnic identity while adjusting and learning ways of dealing with a different culture, continues to be an empirical issue, which greatly depends on the definition of acculturation used.

Definitions and models of acculturation

Earlier definitions of acculturation proposed that acculturation was a process through which a person and/or group exposed to a new and usually more dominant culture eventually acquired and submitted to the new culture (Velez, 1993). Acculturation was viewed as a progressive process away from the culture of origin and towards the host culture. The bipolar definition of acculturation equaled acculturation to assimilation and absence of acculturation to marginalization (Padilla, 1980; Szapocznik and Kurtines, 1980). From this perspective, the more immersed the person was in the host country the more distant she/he was from the culture of origin.

This definition simplifies the acculturation process by disregarding alternative ways of dealing with the host cultural environment. It also denies the complexity of the psychological and social variables embedded in acculturation. In response to these limitations other approaches and research efforts have explained acculturation as a continuum in which the host and the original cultures can co-exist (Berry, 1980, 1986; Berry, Kim, Minde, & Mok, 1987; Marín et al., 1987; Padilla, 1980; Williams & Berry,

1991). These approaches conceptualize acculturation as a multidimensional process in which different aspects of social and personal functioning are involved. Ethnic minorities may be more acculturated in specific areas of functioning such as social activities, while less acculturated in others like cultural values (Negy & Woods, 1992). Thus the loss of ethnic identity is not indispensable for acculturating. The assumption is that an ethnic minority individual can be identified with her or his ethnic group while adapting to the host cultural context. The key component of this definition is flexibility and accommodation to the demands of the sociocultural environment (Szapocznick & Kurtines, 1980).

Other authors (Berry, 1980, 1987; Buriel, Calzada & Vázquez, 1982) have described the acculturation process as an adaptative one, in which the person needs to compromise certain behaviors and attitudes in order to survive in the host society. Berry (1980) states that during the process of acculturation, one may follow one of four tendencies: *assimilation*, *integration*, *rejection*, or *deculturation*. *Assimilation* is the abandonment of the cultural identity and absorption of the values of the larger society. *Integration*, commonly known as *biculturalism*, refers to maintaining one's cultural integrity and joining the dominant society. *Rejection* alludes to a self-imposed withdrawal from the larger society. And lastly, *deculturation* refers to alienation from both cultures and a lack of cultural identity. These options depend on the acculturating group and individual and on the willingness of the receiving culture to accept new members.

Some studies (Lang et al., 1982; Montgomery, 1992; Szapocznick & Kurtines,

1980; Szapocznik, Scopetta, Kurtines, & Arnalde, 1978) have shown that those who are more effective in adapting to the host environment are the persons who operate from a bicultural mode. They tend to present stronger ethnic identity, higher self-concept, and self-esteem. These individuals learn to function within different cultural systems (De Anda, 1984) and, therefore, may have the flexibility to operate in both cultural modes. The achievement of biculturalism depends on different factors affecting the process. These are: the degree of overlap between the two cultures; availability of cultural mediators; translators and models; availability of corrective feedback; conceptual and problem solving approach of the minority person; degree of bilingualism; and physical and racial similarity with the majority culture (De Anda, 1984). Biculturalism requires the negotiation of the cultural values of the ethnic minority individual as well as the disposition of the host culture to allow this adaptation to occur. One relevant aspect of this description of biculturalism is that it relies on both components: the minority individual and the host culture. Thus, bicultural functioning is associated with a "good match" between the minority individual, her or his ethnic group, and the host culture. When either of the parties rejects or devalues the other, this option is unlikely to occur (Berry, 1980).

Obviously, there always will be some degree of rejection associated to the process of acculturation in either of the two groups involved. Stating that it only depends on a "good match" would be simplifying an extremely complex process. Most probably the individual will make more accommodations than the host culture will ever make to facilitate the acculturation process. Thus, acculturation involves multiple relationships

between an individual's personal and ethnic group characteristics and the social characteristics of the host group. It is a process that is not absolute and that occurs in different degrees depending on how the ethnically different individual/group and the receiving culture negotiate the participation in the host sociocultural processes (De Anda, 1984).

Individual and social processes of acculturation

Regardless of the way of adapting, acculturation is far from a simple process. As the person acculturates to a new environment, it is expected that behaviors and inner processes also change. In order to succeed in the new environment the ethnic minority person will need ways to survive. This implies understanding social behaviors, the means of access to social structures, and the power structures of the host society. However, these changes will not occur without having an effect on the individual's psychological functioning. Accommodation and reevaluation of attitudes, values, and feelings will need to take place in order to achieve some personal coherence. Thus, acculturation not only implies behavioral and attitudinal changes within an ethnic group but also modifications in the individual behavior and psychology (Berry, 1986).

Certain difficulties are expected as a result of this process. At the group level, prejudice, discrimination, marginalization, low socioeconomic status, and lack of resources are some of the obstacles experienced (Hertz, 1988). At the individual level, intrapersonal and interpersonal changes are experienced related to the failure to communicate properly verbally and non-verbally with the mainstream environment. Examples of these changes are value conflicts, identity conflicts, and breaks in

interpersonal bonds (Hertz, 1988; Rogler et al., 1987). Berry (1980, 1986) identifies some areas of psychological functioning that most commonly respond to acculturation: language, cognitive style, personality, identity, attitudes, and acculturative stress. As part of the process of acculturation, the individual experiences changes, or at least challenges, to her/ his functioning level resulting from the immersion in a foreign culture and different environment. As during any adaptation process, these changes do not occur without provoking stress and a temporary state of crisis. The concept of acculturative stress explains more clearly the impact that acculturation has on the individual.

This term (Williams & Berry, 1991) explains that societal disintegration is the most prominent effect of acculturation. When the previous established sociocultural order changes, individuals may be disconcerted by the transformation. This situation could be resolved by the individual in either a negative or a positive way. The resolution will depend on the combination of cultural and psychological factors. Although acculturative stress can produce mental health difficulties, this outcome is dependant on the situation and on the individual participation in the process. The factors that will determine the degree of acculturative stress are the mode of acculturation (integration, assimilation, separation, marginalization), the phase of acculturation (contact, conflict, crisis, adaptation), nature of the larger society (multicultural vs. assimilationist, level of prejudice and discrimination), characteristics of the acculturating group (age, socioeconomic status, social supports), and characteristics of the acculturating individual (appraisal, coping, attitudes) (Williams & Berry, 1991). Individual processes such as cognitive styles, problem solving skills, behaviors, attitudes, and abilities are directly

affected by the process of acculturation in one way or another. For example, an individual will be psychologically vulnerable while adapting to the host culture if she/he has difficulties which push her/him away from a bicultural style, has been separated from supportive networks, has a low socioeconomic status, is a target of discrimination within the host culture, and has less than adequate coping strategies and psychological strengths (Rogler et al., 1987). Acculturation is in itself a stressful process. The way in which acculturation is negotiated and its psychosocial outcome will depend on the combination of qualitative variables existing in the receiving cultural group and in the acculturating group and individual.

Although conflicts related to acculturation may seem more applicable to recent immigrants, studies (Hertz, 1988; Negy & Woods, 1992; Sabogal, Marín, & Otero-Sabogal, 1987) have shown that for generations in the host country, ethnic minority individuals continue to deal with this process. For instance, Griffith (1983) had stated that Mexican-Americans born in the U.S., although more acculturated in certain behaviors than those born in Mexico, present serious difficulties in coping with the social demands of the host system and show anxiety and depressive symptomatology. The author explains this as a partial result of cross-cultural pressures in social relations, because of the conflict between traditional cultural values and American values. Sluzki (1979) explained the intergenerational aspect of acculturation as a consequence of the first generation not being able to negotiate this process and passing it to their children. Thus, the process of acculturation will persist as an issue for these families because as ethnic minorities they will have to continue negotiating different sets of values, behaviors, and

background that differ from the mainstream Anglo culture.

One aspect is worth discussing at this point. Although complications associated with acculturation are experienced by most minorities, it should be noted that the quality of these varies depending on the race and ethnicity of the minority. For example, Western European immigrants and their descendants may be allowed to participate more directly in the mainstream society based on their ethnicity and culture, which tend to be valued among the Anglo mainstream culture (De Anda, 1984) and is comprised of those of the same ethnic background. However, some of these immigrants, although racially similar and more valued because of their European background, face discrimination based on different aspects such as religion (i.e. Jewish, Irish Catholics) if it diverts from the mainstream Anglo-Protestant (De Anda, 1984). Race is an issue particularly when the person is racially different and/or her race and ethnicity is devalued by the mainstream culture. The adaptation to the host environment can be extremely difficult for visible immigrants. They have to cope with being a minority on the basis of racial features and obvious physical differences, and language differences (Lalonde, Taylor, & Moghaddam, 1992). This person may not find a place in the host society, therefore she/he will need to develop ways in which that place could be assured. For many Latino minorities this is the case.

Latinos and acculturation

The process of acculturation is relevant for Latinos independently of their generational status as immigrants in the United States (Sluzki, 1979). Family values and social roles continue to be redefined as the individual is increasingly exposed to a culture different from her/his family's background. Because of this factor and because of the growth on Latino migration to the United States, research on acculturation among Latinos has increased substantially (Rogler, Cortés, & Malgady, 1991) and range among different areas of individual functioning.

One of the Latino groups most widely studied is the Mexican-American (Rogler et al., 1991). Griffith (1983) studied the relationship between acculturation and psychological impairment among this population. This study wanted to test the "melting pot hypothesis" versus the "bicultural hypothesis" in relationship to psychological impairment. The results did not support any of the hypotheses, however, important relationships among variables were noted. For instance, individuals who were less acculturated expressed fewer psychosocial dysfunctions than did more acculturated ones. The author suggested that some aspect of the Mexican culture mediates the expression of symptoms and that stress accompanies the acculturation process.

The impact of acculturation on the Hispanic family has been another area of interest (Sabogal et al., 1987) particularly because of the conceptualization of the family as the bearer of traditions and culture. Sabogal et al.'s (1987) findings indicated that among Mexican, Central and Cuban-Americans some dimensions of the value of "familism", defined as a core characteristic of the Hispanic culture, were affected as a

result of a higher degree of acculturation. Familial obligations and the perception of the family as referents were mostly affected; however, the perception of family support did not change. The authors suggested that although acculturation produces changes in the strength of familism values, the highly acculturated subjects still do not resemble the mainstream feelings and definitions of familism.

Montgomery (1992) designed an acculturation rating scale for Mexican-Americans to measure acculturation levels and comfort with cultural identity. The subjects were undergraduate students in Texas. The results indicated that in addition to acculturation being a multidimensional process, it is related to ethnic identity. These results indicated that subjects with more generations in this country became more bicultural/blended, comfortable with their acculturation status, and less alienated. In addition and more importantly, they also indicated that over generations, subjects lost their enthusiasm for Anglo preferences and indicated more preference for their Mexican heritage. The author's conclusion was that the concern for losing one's heritage increased as the bicultural status increased, therefore the preference on the culture of origin appears to be developed as a means of preserving ethnic identity in the midst of the acculturation process. It was noted that the subjects who experienced more stress during acculturation had more Anglo preference, were more alienated, and had a lower occupational status.

The studies on Latinos presented thus far represent a sample of studies indicating that higher levels of acculturation do not necessarily imply pathology, distress or abandonment of ethnic identity. The growing number of studies indicating different outcomes of the acculturation process support the fact that acculturation is not necessarily

associated with symptomatology. This does not mean that the process of acculturation will be a stress-free one (Berry et al., 1987; Saldaña, 1994; Williams & Berry, 1991) but that higher levels of acculturation can be related to a stronger ethnic identification, stronger cultural values, and positive adaptation.

For Latino minorities, the acculturation task is continuous and independent of their generation since their status as "ethnic minorities" implies Latino cultural values and realities acknowledged as different from those of mainstream America (Montgomery, 1992; Saldaña, 1994). For Latina women these issues prominently involve the negotiation of their cultural gender roles and of the gender roles in the American culture.

This study was interested in exploring acculturation level among Latina women as it related to ethnic identity, gender role attitudes, and psychological well-being. The issues previously discussed were taken into consideration for better understanding the reality of Latina women attending college.

LATINA WOMEN AND GENDER ROLES

Gender roles have been conceptualized as a dynamic construct that varies across ethnic groups and social classes and works in complex interaction with other psychological factors (Amaro, Felipe-Russo, & Johnson, 1987). Following this trend some research has emphasized the importance of incorporating gender roles dynamics for better understanding the influence of variables such as acculturation and ethnic identity in the different life domains (Rogler et al., 1991; Weinreich, 1986). It has been stated that the cultural definitions of gender provide a frame of reference in which behaviors and central individual issues are understood and manifested (Bem, 1993; Bernstein, 1991-92). Bem (1993) refers to this process as enculturation. Enculturation is defined as the internalization of gender polarizing classification of social and cultural reality, predisposing the individual to construct a gender identity that is consistent with the cultural discourse and social practices. Therefore, the expression of acculturation and ethnic identity will vary depending on what behaviors and attitudes the culture approves for each gender (Weinreich, 1986).

Latino culture often has been characterized as rigid and static in its gender roles definition (Comas-Díaz, 1989). Concepts such as "machismo" and "marianismo", born from the popular culture and Catholic religion, are ideas that continue to be culturally transmitted in one way or another (Comas-Díaz, 1989). However, culture is not static (Rogler et al., 1987) and as Latino groups become exposed to other cultures their conceptualization of gender roles expands to incorporate a wider range of acceptable behaviors among genders. For Latina women in the United States, although most of the

options offered by the host culture are characterized by a subtle and covert endorsement of female submission, additional behavioral options have become available.

Due to the exposure to diverse cultural gender roles and to the expansion of behavioral options, Latina women face the issue of redefining their position vis-a-vis their culture and the host culture. For instance, Latinas may experience conflictual feelings while engaging in behaviors that may not be highly valued within their culture of origin (i.e. delaying child bearing into middle adulthood, pursuing a career instead of a family) since these behaviors may depart from traditional Latino culture definitions. The negotiation of female gender roles implies functioning in two cultures, the American and the Latino, and experiencing the pressure of being adequate in both. This probably is more prominent throughout the process of acculturation and ethnic identity, characterized by self reevaluation, change, and adaptation (Berry, 1982; Phinney, 1992).

In conjunction with the process of ethnic identity, the task is to preserve a sense of identity and membership with the Latino ethnic group and culture while engaging in gender role behaviors and attitudes that divert from those which the Latino culture endorse. Regarding acculturation, the task is to adopt alternative gender role behaviors, to be able to participate in the host culture, and to still be able to function in the Latino culture. Because of their participation in two different cultural realities, Latina women's gender role definitions and attitudes may become more flexible; therefore coping and adaptation to either culture would be facilitated. If these roles remain rigid, difficulties may be experienced since gender-related attitudes and behaviors will only correspond to one cultural reality.

Some studies have emphasized the relationship between gender roles and individual functioning. Among them is one by Soto & Shaver (1982) which argued that gender role traditionalism tend to lead to lower assertiveness, which has been related to higher rates of depression, and psychosomatic symptoms among Puerto Rican women in the United States. They found that second generation women (defined as those born in the United States), when compared to first generation (defined as those born in Puerto Rico), were better educated and less traditional in their gender roles. A higher education correlated positively with assertiveness and assertiveness correlated negatively with symptoms. They concluded that traditional gender role standards present women with conflict and inhibition of assertiveness as they limit behavioral alternatives and manifestations. Therefore, an increase in symptomatology could be expected not as the result of traditionalism but as the result of the lack of assertiveness that sex roles traditionalism fosters. Education, which facilitates exposure to other cultures and acculturation to the American culture, appeared to be most important variable affecting gender role traditionalism (Soto & Shaver, 1982).

Another study (Amaro, Felipe-Russo, & Johnson, 1987) challenged the stereotype about Latino men and women's rigid ideas of gender roles. The authors stated that gender roles change as a result of different relationships among variables such as education and urban background, and that these could be accountable for the changes observed in gender role conceptions among Latinos. Acculturation was not held accountable for these changes. They implied that a number of processes such as the differences in the experiences of migration and immigration among Hispanics, the impact

of language, age, and particularly the role of education interfere with this change and that there is a need to explore them. The authors suggested further study of these areas because of the limited information available about the differences and similarities among Hispanic groups.

Although there are many studies on Latina women gender roles, most have focused on Latinas' performance and behavior in their traditional roles and their relationship to symptomatology and adjustment (i.e. Golding, 1990; Torres-Matrullo, 1976; Vega, Kolody, & Valle, 1986). Latina women often have been studied in their roles as wives and mothers, in which women are expected to maintain and transmit cultural values, traditions, and beliefs (Margarida-Juliá, 1989). This is reflective of the bias existent in the literature which conceptualizes Latinas as mostly "traditional", rigid in their approach towards life, and more driven by the "marianista" standards (Vázquez-Nutall & Romero-García, 1989; Vázquez-Nutall, Romero-García, & De León, 1987). In addition, most of these studies have focused on symptoms rather than on positive adjustment (Canino et al., 1987; Roberts & Ramsay-Roberts, 1982; Salgado de Snyder, Cervantes, & Padilla, 1990). Latinas's psychological well-being has been studied as the absence of pathology; studies on the structure and factors involved in Latina's psychological well-being are still limited (Quintana, Vogel, & Ybarra, 1991).

An earlier study by Roberts & Ramsay-Roberts (1982) explored sex differences in depressive symptomatology among Mexican Americans. Their results indicated that, in general, women reported more symptoms than men did. It was found that among the married subjects, those employed reported less symptoms than those unemployed; no

differences in depression scores were found among employed men and women. However, housewives reported more depressive symptoms than working men. The authors considered social roles, employment and marital status as variables affecting psychological well-being; women adhering to their housewife role and, therefore, more economically dependant, tended to manifest more symptomatology.

The results obtained by Roberts and Ramsay-Roberts (1982) were consistent with another study by Canino et al. (1987), which asserted that in Puerto Rico depressive symptomatology was more prevalent among women than men regardless of employment status and diversity of social roles. They studied employment status and marital status as variables that may influence the prevalence of depression, and controlled for other known risk factors associated with the condition (age, education, area of residence, health status). The hypothesis was that gender roles explained the differences found in the prevalence of depression among women. The conflict between gender role expectations and actual social performance could be accountable for generating greater stress in women than it did in men. Women's vulnerability to depressive symptoms was also explained as related to the socialization process, particularly because of the emphasis on repressing manifestations of hostility and aggression, the introjection of that anger, and the dependant behaviors encouraged by society.

Another study (Salgado de Snyder et al.,1990) incorporated some of these variables to the research on gender and symptoms. Salgado de Snyder et al. (1990) examined the relationship between gender, ethnicity, psychosocial stress, and generalized distress among Hispanic immigrants, Mexican Americans and Anglo Americans. Using

the two versions of the Hispanic Stress Inventory (Immigrant and U.S. born versions) and the Community Epidemiological Study-Depression (CES-D), they emphasized the role of migration, gender role compliance, and expectations as sources of stress. The results indicated that among immigrants, immigration stress and cultural and family conflict were positively related to CES-D scores. Females scored higher in the two measures. Among the U.S. born, cultural/family conflict was positively related to CES-D scores, females scored higher. It was concluded that ethnicity as well as gender had a main effect on stress, particularly if the subjects were recent immigrants and confront discrepancies in their cultural gender role expectations and behaviors.

Although these studies are important for better understanding the relationship between gender roles and symptomatology they are limited to those women who are more traditional in their gender roles, have a lower socioeconomic status, and limited access to the mainstream sociocultural reality. Limited attention has been given to Latina women in roles that somehow detach from the traditional roles (Amaro, Felipe-Russo & Johnson, 1987; Ethier and Deaux, 1990). Latina women who perform other roles such as those of student or professional, incorporate more complexity into negotiating gender roles. Conflicts among these roles are likely to occur because they are frequently interpreted, by culture and by women, as mutually exclusive. Latina women who perform multiple roles often feel in a bind; while they have internalized traditional cultural expectations, they also have to be efficient in managing the larger social context which does not necessarily value their cultural beliefs. Thus conflicts between gender role attitudes, gender role negotiation, and performance could be expected as a result of

social and cultural pressures.

Amaro et al. (1987) examined the role of gender and job-related variables in the mental health of Hispanic women professionals. Their measure of mental health consisted of ratings of stress in balancing roles, professional life satisfaction, and psychological distress symptoms. Multiple regression analysis indicated that income and being Hispanic was consistently related to mental health issues. Spouse support and ethnicity were associated with measures of stress in balancing roles and psychological distress symptoms. In general, married women reported more satisfaction. However, those with young children showed a negative relationship with measures of stress and professional satisfaction. A relevant finding was that experiences of discrimination, job stress, and peer support were related to mental health. Hence, role performance was not sufficient to explain well-being, the sociocultural context in which the role performance was executed was an integral aspect of the interpretation of subjective health. Amaro et al. (1987) remarked upon the multiple sources of stress resulting from the diverse demands of their jobs and the break from traditional gender roles. Ethnicity, acculturation levels, quality of experiences, experiences of discrimination, and gender roles rigidity were variables that mediated in the manifestation of symptoms. Based on this, the authors concluded that multiple gender roles theories are not enough to explain the distress experienced by Hispanic professional women.

Other studies, not focused on Latina women, have also found that multiple role performance by itself is not accountable for symptomatology. In fact, some studies (Pietromonaco, Manis, & Frohardt-Lane, 1986; Baruch, 1987; Sears & Galambos, 1993)

have found an inverse relationship between gender roles, multiple role performance, and symptomatology. For instance, a study by Pietromonaco et al. (1986) investigated potential consequences of having multiple roles in American women. Well-being, perceptions of life stress and pleasure, job satisfaction, and marital and parental satisfaction were the measures taken. Contrary to traditional role theories which imply that multiple roles may cause role strain or conflict, it was found that higher self-esteem and job satisfaction were associated with holding more roles. Neither marital nor parental satisfaction were related to the number of roles held. It was found that the amount of stress experienced was independent from the number of roles held. The results suggested that multiple role performance increases resources and privileges in the individual's social environment and is related to less symptoms and higher levels of well-being. The authors concluded that for employed women multiple roles may be psychologically beneficial because of an increase on one's sense of competence and the development of a more complex view of one self. Other studies on multiple roles among women (Baruch, 1987; Sears & Galambos, 1993) have agreed with these findings. They had suggested that among American women what is relevant to good functioning is the quality and balance of the roles performed and not the amount of them. Thus multiple role satisfaction, support, and quality of the role relationship will be related to well-being and self-satisfaction. Although extremely relevant for the conceptualization of psychological well-being among women, Pietromonaco et al. (1986) did not address culture nor the experiences of Latina women. Their sample was made of professional North American women, thus their conclusion on the impact of multiple roles on

women's well-being needs to be limited to this population.

Contrary to what is postulated in these studies (Baruch, 1987; Pietromonaco et al., 1986; Sears & Galambos, 1993) initial documentation indicated that Latina women, in spite of having more flexible gender roles attitudes, still struggle with the double messages embedded in their culture regarding multiple social roles causing them role strain and symptomatology (Amaro & Felipe-Russo, 1987). In reality Latina women's functioning is becoming increasingly more complex with multiple roles now being expected and performed by them, however the data is limited in the documentation of the different levels of functioning that these women present (Cardoza, 1991; Margarida-Juliá, 1989). More information is needed not only in relationship to conflict and symptoms but also in relationship to well-adjusted women and the ways in which cultural demands, gender roles and attitudes, and social functioning are balanced.

As stated earlier, Latina women frequently are challenged by the conflict experienced between the sociocultural expectations of their gender roles and their own attitudes and performance of these roles. This is often reflected on their identity processes and social functioning. In the present study, the subjects were Latina college students which added additional challenge to the stereotypes assigned to traditional Latina women. It was considered relevant to investigate if their gender role attitudes were related to psychological well-being in any significant way.

PSYCHOLOGICAL WELL-BEING

DEFINITION AND MODELS OF PSYCHOLOGICAL WELL-BEING

Psychological well-being refers to the quality of one's inner state and to the subjective sense of overall satisfaction and positive mental health (Lawton, 1984). Traditionally, however, psychological well-being has been conceptualized and studied as the absence of psychiatric symptoms; the concept of well-being as a phenomena independent from psychopathology has not received as much emphasis (Paster, 1993; Ryff, 1989). This is a partial consequence of the influence of Freudian theory which cautions against the risks of patients' self-reports of subjective feelings because of the distorting influence of defense mechanisms (Bradburn, 1969). In addition, research has considered individual self-reports on well-being as unreliable because of the pressure exerted by social expectations and socially desirable responses and not necessarily reflecting the individual's honest opinion (Costa & McCrae, 1984). The impact of these precautions is reflected on the tendency in research of studying symptoms and neglecting health (Ryff, 1989).

Psychological well-being is a concept different from the absence of pathology. It is a construct closely related to the concepts of health and individual resources which contribute to a person's feelings of being psychologically well and competent (Franklin, 1992). Thus, a health model rather than a pathology model provides the framework within which psychological well-being is better understood.

A theoretical model that explains health as a construct independent from pathology is the Salutogenic Model (Antonovsky, 1985). This multifactorial model explains health

and well-being as people's adaptative behaviors or *Generalized Resistance Resources (GRR)*. Health is conceptualized as a continuum where the individual, group and environment resources determine if the person will move towards health or pathology. The GRRs are defined as any characteristic of the person, group, or environment that facilitates effective tension management. Among the individual psychological resources are *knowledge-intelligence* (cognitive skills and processing of information about the world) and *ego identity* (emotional resources, the individual's picture of the self, the sense of he/his inner person, coherence, flexibility, and connection with his cultural work). Health can only be considered within the particular culture and society of the individual which will influence the individual at two levels: psychological and social. At the psychological level the individual internalizes the cultural demands, and at the sociological level these demands are institutionalized. The specific resources that a person develops are shaped, reinforced and/or discouraged by cultural rules and expectations. An individual could experience a sense of coherence depending on the interplay of the following issues: a) quality of the relationship between individual and context, b) the individual's resources, c) sociocultural resources, d) the history of the individual, and e) the history of the individual's group and culture. Antonovsky's (1985) definition of a sense of coherence is actually compatible with what the literature on psychological well-being has addressed. It refers to the enduring dynamic feeling of confidence in one's internal and external resources and in the efficacy and predictability of those resources.

Because it is not its original purpose, the Salutogenic Model leaves unanswered

questions of assessment and operationalization of the concepts of health and psychological well-being. Other models have discussed more specifically these issues. An example of a model of well-being is the *Affect Balance* model, which resembles pleasure-pain models in its interpretation of psychological well-being as the dominance of pleasure over pain in life experiences (Bradburn, 1969). It is an attempt to measure and operationalize the components of individual well-being, giving emphasis to the evaluation of affective states as the main determinant. In this model, a person's position in the dimension of psychological well-being is the result of the individual's position in the two independent dimensions of affect: positive and negative. Negative affect is related to the variables typically described as pathological such as psychiatric symptoms, social and personal difficulties. Positive affect relates to factors associated with the individual's involvement with the surrounding environment, social participation, and functionality in different life spheres. This model proposes that a person's psychological well-being will be high if her/his positive affect exceeds her/his negative affect. Both affects coexist but are independent from each other. In this model, a high positive affect/low negative affect is equated to happiness, and happiness is equated to well-being. The best predictor of psychological well-being is the difference between the two scores: the greater the excess of positive over negative affect, the higher the overall rating of psychological well-being. This difference in scores provided what is called an index of happiness (Bradburn, 1969). It is important to note that the model proposes that the individual's affective experience will be closely connected to macrolevel social changes which necessarily influence, positively or negatively, the individual circumstances and sense of well-being.

Other models (Bryant & Veroff, 1982; Franklin, 1992; Ryff, 1989) have focused and elaborated further on the operationalization of the underlying structure and dimensions of psychological well-being. Most of these models were developed as a response to the absence of a coherent theory and empirical evidence which could explain psychological well-being as an independent element of individual functioning (Ryff, 1989). In general, the structural models of psychological well-being share the theoretical premise that it is not composed of one particular element such as happiness, affect or personal satisfaction but of multiple interacting dimensions. The assumption is that a person evaluates her/his life accomplishments and life satisfaction along the dimensions that contribute to a subjective sense of psychological well-being (Lawton, 1984; Ryff, 1989).

Some models and empirical findings had agreed in the identification of cognitive and affective components as essential dimensions of subjective psychological well-being. For instance, Andrews & Withey (1976) considered that Bradburn's model was not sufficient to explain some dimensions of personal efficacy. In their study (Andrews & Withey, 1976) they identified one major factor (evaluation of overall life quality) and two separate ones (Bradburn's positive and negative affect) as part of the construct of subjective psychological well-being. Satisfaction with the self, they stated, is the most critical contributor to overall life satisfaction. Their findings suggested that self-evaluation of quality of life may be a cognitive appraisal that is separate from the affective component. Both components were considered essential but independent in the subjective evaluation of psychological well-being.

Campbell (1981) distinguished among three dimensions of well-being: affect, strain, and satisfaction. Strain and affect referred to the assessment of daily experiences, whereas satisfaction referred to a cognitive appraisal of the individual experience and of life as a whole. The interaction among these components will influence the individual's sense of her/ his psychological well-being. In Campbell's model (1981) the emphasis is more on cognition as the major component and on affect as a secondary one.

Bryant & Veroff (1982) identified three main factors underlying the appraisal of one's experience of psychological well-being and self-evaluation: positive affective evaluation, negative affective evaluation, and evaluation of personal competency. They assessed these dimensions in relationship with six domains of psychological adjustment: general feelings of well-being, attitudes toward self, marital adjustment, parental adjustment, job dissatisfaction, and complaints of psychological symptoms. Their findings indicated the relevance of the cognitive component in the self-evaluation of personal competency, which was independent from the positive and negative affective evaluation of one's self.

Psychological well-being has also been studied in relationship with personality factors. Costa & McCrae (1984) discussed personality as a factor in the subjective evaluation of psychological well-being. Their findings indicated that regardless of the external variables and objective circumstances individuals with positive personality traits reported more positive affect and well-being. In their study personality factors accounted for most of the variance on well-being, particularly extraversion and neuroticism, which tended to be consistent throughout time. Their conclusion was that subjective and

objective psychological well-being are independent from each other.

A common denominator in these models is the emphasis on cognition, affect, and personality. Although most mention the environmental domains from which sense of well-being is derived, they do not elaborate further on the relationship between internal and external aspects of psychological well-being. Another type of research has emphasized this relationship.

Lawton (1984) emphasized the quality of the interaction between the person and her/his context as a determinant for a positive subjective evaluation of psychological well-being. Lawton's focus was on the operationalization of the personal and social domains that contribute to psychological well-being. Based on this, psychological well-being was not seen as a result of affective and cognitive assessments but as the outcome of the transactions between person and environment. Domains such as family life, friends, standard of living, leisure activities, and residential environment are important for most people and are contributing factors in the self-evaluation of life and personal satisfaction (Lawton, 1984). This author differentiated between interior (psychological well-being) and exterior well-being (behavioral competence). Psychological well-being was defined as the subjective sense of satisfaction which is thought to be an indicator of self-esteem and ego strength. Basic behavioral competence was defined as a quality that resides in the person which leans on performance as the measurable indicator.

In summary, theories have agreed that psychological well-being is a multidimensional construct. The interaction of the individual affective and cognitive dimensions with the environment is accountable for the individual's appraisal of her/his

sense of psychological well-being. However, there has been a lack of agreement about the specific dimensions which comprise psychological well-being and the instruments needed to measure it. The result of these discrepancies has been empirical studies that can not be compared due to the variability of instruments and operational definitions applied to psychological well-being (Ryff, 1989).

Ryff's (1989) construction of a psychological well-being scale was an effort to operationalize six-theory guided dimensions of psychological well-being and to integrate independent aspects into a single multidimensional concept. Six theory-based dimensions of psychological well-being were identified and operationalized: *self-acceptance*, *positive relations with others*, *autonomy*, *environmental mastery*, *purpose in life*, and *personal growth*. The proposed construct of psychological well-being was measured by a scale consisting of a combination of pre-existing instruments designed to measure domains of well-being randomly mixed to create a single instrument. The areas assessed were affect, life satisfaction, self-esteem, morale, locus of control, and depressive symptomatology. The six dimensions measured showed strong correlations among themselves and with prior measures of positive functioning.

It has been documented (Bryant & Veroff, 1982; Campbell, 1981; Ryff, 1989) that the construct of psychological well-being is better explained as a multidimensional phenomena in which the quality of the person-environment transactions determine the individual's sense of health and satisfaction. Having established this, some research has been directed toward evaluating psychological well-being among different populations (Markides & Lee, 1990; Solberg, O'Brien, Villareal, Kennel, & Danis, 1993; Thoits,

1992). This tendency is consistent with the importance given to the environment and culture as factors interacting in the subjective assessment of personal satisfaction and mental health (Antonovsky, 1985).

Examples of the potential discrepancies between the operationalization of psychological well-being and the experience of minority groups could be Ryff's definitions (1989) of autonomy and environmental mastery. Part of her definition of autonomy is "to involve a deliverance from convention, in which the person no longer clings to the collective fears, beliefs, and laws of the masses" (p. 1071; Ryff, 1989). The definition of environmental mastery involves "one's ability to advance in the world and change it creatively through physical or mental activities" (p.1071; Ryff, 1989). Although it is not denied that autonomy and mastery are part of a positive functioning, the impact of prejudice, lower socioeconomic status, and the strains experienced due to a minority status may have an impact upon these dimensions. It could be expected that among minorities the sense of autonomy and environmental mastery will be extremely compromised. For instance, among ethnic minorities the feedback received from the environment could be one in which the person is confronted with her/his inability to counteract the discrimination and prejudice encountered within the host environment. Thus, the feeling of autonomy from collective fears and beliefs may not be easily attainable since it is supported by everyday reality and by the internalization of the prejudice and discrimination. The minority status and the relationships existing with the mainstream society could reinforce a learned helplessness mode in which the minority person starts believing that regardless of her/his behavior, she/he will be unable to

control the aversive reality (Moritsugu & Sue, 1983). Perhaps a force that could counteract the feelings of helplessness is precisely a strong connection to a social support group (Moritsugu & Sue, 1983; Williams, Ware, & Donald, 1981) and the strong adherence to group norms and culture (Phinney, 1991). The ability to relate is one of the criteria for psychological well-being, however if the broader sociocultural context is not clearly defined, personal and very close relationships with a social support group could be interpreted as lack of autonomy.

An ethnic minority person could experience different circumstances and obstacles in fulfilling the standard criteria for psychological well-being. However, this does not imply that minorities do not feel satisfied with themselves nor achieve a sense of well-being. Although similar cognitive and affective dimensions must be involved in the self-evaluation of psychological well-being, it may be possible that minorities derive a sense of well-being through sociocultural sources and paths other than those previously specified.

An attempt to test a structural model of subjective psychological well-being among Asians, blacks, Hispanics and whites was made by Vaughan, Kashner, Stock, & Richards (1984). The purpose was to develop a causal model of subjective psychological well-being that could be applicable to different groups. They defined as exogenous predictor variables age, serious personal loss, occupational status, and employment status. Endogenous predictors were defined as self-perceived health, physical activity, and strength of social ties. Psychological well-being was assessed by the response to a question about the degree of life satisfaction. The structural model of well-being for

each group varied. They found that age, socioeconomic status, employment status and physical activity were unrelated to subjective well-being. They concluded that the social interaction variable was the frame of reference by which subjective psychological well-being is judged. Therefore the ethnic background may be responsible for providing the unique social contexts within which members see and evaluate themselves. The four groups considered similar variables for assessing subjective well-being but the signs and magnitudes of coefficients for each of the specific paths varied among ethnicities. Although this study highlighted the relevance of the sociocultural context, it failed to provide an appropriate instrument and model of psychological well-being in which culture can be incorporated.

Franklin (1992), for example, studied African-Americans' psychological well-being. In this study, seven general mental health indicators among African-Americans were identified: happiness, positive self-esteem, negative self-esteem, blame for bad job, economic well-being, role performance, and interpersonal relations. The indicators of psychological well-being were based on items of a broader research questionnaire and rooted on general mental health knowledge relevant to the experiences of African-Americans. The results of the Psychological Well-Being Index did not differ much in conclusions from other life satisfaction and happiness measures. However, due to its multidimensional structure, variables that were not previously studied in well-being, such as "blame for bad job", "economic well-being", and "role performance", could be incorporated in the analysis and interpretation of psychological well-being (Franklin, 1992). In addition, this study was one of the few efforts directed towards the definition

and specification of life and personal domains relevant to the definition of psychological well-being in an ethnic group. The implication of this multidimensional model is that the environmental domains of psychological well-being may vary according to the culture attached to them and to the social experiences pertinent to a minority group.

LATINOS AND PSYCHOLOGICAL WELL-BEING

Psychological well-being among Latino groups have been addressed by several studies (Amaro, Felipe-Russo, & Johnson, 1987; Markides & Lee, 1990; Roberts & Ramsay-Roberts, 1982). The study of Latinos' psychological well-being, however, presents similar problems as those presented by other well-being studies. There is not a consensus on the theory, operationalization of its multiple domains, and assessment instruments for the Latino population (Lang, Bernal, & Sorensen, 1982).

There have been research efforts for better defining models of subjective well-being among Latinos and addressing more directly the impact of culture and environment (Lang et al., 1982; Levitt, Guacci, & Weber, 1992; Markides & Lee, 1990; Tran, 1992). For example, an attempt to describe and predict adjustment and psychological well-being among this population was Lang et al.'s study (1982). They investigated five aspects relevant to the well-being of this population: sample demographics, acculturation, quality of life components, psychological well-being, and depression levels. With this purpose they used the following measures: Global Acculturation Scale (unpublished and designed by Lang et al., 1982), Quality of Life Scale (Flanagan, 1979), Bradburn's Affect Balance Scale (1969), CES-D, Index of Psychological Adjustment (unpublished and designed for this study). The results indicated that income, education, and acculturation, specifically

a bicultural level of acculturation, were significant predictors of psychological adjustment. The latter was defined as the overall quality of life, happiness, and acculturation. They concluded that the best adjustment was presented by bicultural Latinos who were more oriented toward the Latino culture. It was found that the main predictors of well-being among Latinos were acculturation level, income, and education.

Markides & Lee (1990) used longitudinal data on older Mexican-American & Anglos over an eight year-period for studying predictors of well-being and functioning in these populations. They used different measures for assessing different dimensions of well-being: Level of Activity, Functional Health, Self-Rated Health Scale, Psychological Well-being (Psychological Distress as measured by the Computer-Derived Mental Health Rating and the Life Satisfaction Index). Results indicated that mean declines were observed in all subjects in measures of activity, health and psychological well-being. However, overall well-being tended to be stable over time. Among the predictors of psychological distress were poor health, poor education, and initial levels of psychological distress.

Studies on other segments of the Latino population had provided information about other aspects influencing subjective psychological well-being. Levitt et al. (1992) assessed exchanges of intergenerational support in three generations of bicultural, European and Latin American women and explored links between supportive exchange, relationship quality, and personal well-being. Personal well-being was measured with Bradburn's Affect Balance Scale (1969). Their results indicated that support from mothers was related to positive affect for daughters and relationship quality was related

with affect balance across generations. Personal well-being could be predicted by the intergenerational relationship quality for each generation across cultures. In terms of the culture, they suggested that intergenerational involvement is less as succeeding generations become more acculturated, thus personal well-being becomes less related to intergenerational relationships as acculturation increases.

The studies discussed thus far identified specific predictors of psychological well-being among Latinos. These were income, education, health, acculturation levels, psychological distress, and social supports, particularly intergenerational. These aspects are important as they provide a framework within which psychological well-being can be interpreted. However, the description and identification of the internal aspects of psychological well-being are missing. Other type of studies have addressed these questions.

Tran (1992) examined the structure of a model of subjective well-being in an oversample of the elderly Hispanics from the data of a cross-sectional survey. The instrument used was the Life Satisfaction Index 2 and the method used was a confirmatory factor analysis via LISREL VI. The findings indicated that three dimensions are salient in the subjective well-being of elderly Hispanics. These are mood tone (refers to the cognitive assessment of positive affects), zest (optimistic and positive outlook of life at present and in the future), and congruence (cognitive assessment of a person's sense of general life satisfaction). Affective and cognitive aspects were identified as the internal dimensions involved in subjective well-being. This conclusion was consistent with other models of psychological well-being (Andrews & Withey, 1976;

Bryant & Veroff, 1982).

Psychological well-being among Latinos is a subject that needs further exploration. Some of the studies conducted define psychological well-being as an absence of symptoms (Amaro et al., 1987; Markides & Lee, 1990) but other dimensions need to be incorporated in its definition (Lawton, 1984; Tran, 1992). This study attempted to further explore the concept of psychological well-being among a segment of the Latino population: Latina college students. It was the interest of this study to explore the relationship among ethnic identity, acculturation levels, gender role attitudes and psychological well-being, which are variables comprising internal as well as external factors.

HYPOTHESES

Based on the literature presented this study evaluated the following hypotheses:

- I- Among Latina college students ethnic identity will be positively correlated to psychological well-being.
- II- Among Latina college students, acculturation levels will be positively correlated to psychological well-being.
- III- Among Latina college students, non-traditional gender role attitudes will be positively correlated with psychological well-being.
- IV- Ethnic identity, acculturation, and non-traditional gender role attitudes together will be positively correlated with psychological well-being.

CHAPTER III METHODOLOGY

Subjects:

The subjects were Latina undergraduate students in psychology classes in an inner city public university. Two hundred sixty seven female students volunteered and participated in the study as it was presented to the class by the researcher. The subjects' participation was anonymous and confidential.

The subjects were selected based on three criteria: that they were women born in a Latin American country or women of Latino descent, that they currently lived in the New York City area, and that they were undergraduate college students. According to the demographic data provided by the subjects, those who fulfilled the selection criteria were selected as subjects for the study. The final sample population consisted of 147 Latina college students.

Characteristics of sample:

The subjects' ages ranged from 18 to 45 years, with a mean age of 25.4 years ($SD = 6.10$). The subjects were born in either the Dominican Republic, the United States, Puerto Rico, South America, Central America, or other Latin American countries.

Most of the subjects, regardless of them being born in the United States or having immigrated to this country, had spent many years in the United States. The mean age of the subjects when they settled in the United States was 9.4 years ($SD = 8.51$).

In terms of ethnic self-identification, the subjects grouped around three major categories:

Dominican, Hispanics or Latinas, and Puerto Ricans. Tables 1 and 2 provide a summary of this information.

**Table 1: Age, years of residence in the U.S., and age of settlement in the United States
(N=147)**

VARIABLE	n	MEAN	STANDARD DEVIATION
Age	147	25.4	6.10
Years in U.S.	144	16.0	8.54
Missing information	3		
Age at time of settlement in the U.S.	137	9.37	8.51
Missing information	10		

**Table 2: Birthplace and ethnic self-identification
(N=147)**

BIRTHPLACE	n	%	Ethnic Self- Description	n	%
Dominican Republic	55	37.4	Dominican	49	33.3
United States	52	35.4	American	6	4.1
Puerto Rico	16	10.9	Puerto Rican	28	19.0
South America	11	7.5	South American	8	5.4
Central America	10	6.8	Central American	5	3.4
Cuba	1	.7	Cuban	0	0
Mexico	1	.7	Mexican	2	1.4
Unspecified	1	.7	Unspecified	4	2.8
			Hispanic/ Latina	45	30.6

The subjects were well-educated and had studied in the United States for a significant number of years. They also were average students with a current mean grade point average of 3.01 ($SD = .489$). The subjects' educational information is summarized on table 3.

Table 3: EDUCATIONAL STATUS (N=147)

VARIABLE	n	MEAN	STANDARD DEVIATION
Total years of education	129	15.5	1.92
Missing information	18		
Years of U.S. education	136	10.6	4.70
Missing information	11		
Current G.P.A.	121	3.01	.489
Missing information	26		

Most of the subjects reported being single. Less than one third were married/living with a partner. The majority of the subjects reported been living with their families of origin. A minority of the subjects reported been living with their nuclear families or having other living arrangements. In terms of employment, most of the subjects were employed. Regardless of their employment status, most of them described themselves as their sole source of financial support. Table 4 presents the marital, residential, employment, and financial status of the sample.

TABLE 4: MARITAL, RESIDENTIAL, EMPLOYMENT, AND FINANCIAL STATUS

VARIABLE	n	%
Marital Status:		
Single	99	67.3
Married/Living with partner	32	21.8
Separated	7	4.8
Divorced	6	4.1
Other	3	2.0
Residential Status:		
Family of origin	85	57.8
Nuclear family	42	28.6
Alone	7	4.8
Roommate	5	3.4
Other	5	3.4
Other relative	3	2.0
Employment Status:		
Employed	109	74.1
Unemployed	38	25.9
Financial Status:		
Financially independent	102	69.4
Receiving financial support from other sources	45	30.6

The subjects' socioeconomic status was determined using the Hollingshead Four Factor Index of Social Class (Hollingshead, 1975). The subjects grouped around the 2nd to 4th social positions, which corresponds to a middle to upper middle level of social status. Most of the subjects were in a social position index II, IV, and III. In order to describe the socioeconomic status of the subjects' families of origin, a Hollingshead's Four Factor Index was calculated for the families of origin. The modal category corresponded to an index of V, which indicated that the frequency of a lower social status is greater among the subjects' families of origin than for the subjects themselves. Table 5 describes the subjects and their families of origin's social position levels, numbers and percentages for each level. The subjects' annual income had a wide range, with the modal income being within \$20,000 to \$29,000 range. This information is also described on Table 5.

TABLE 5: SUBJECTS' SOCIAL POSITION AND INCOME AND FAMILIES OF ORIGIN'S SOCIAL POSITION

Social Position	Subjects (n)	%	Family of origin (n)	%
I-Executives, major professionals, graduate education	0	0	13	8.8
II-Business managers, lesser professionals, college education	86	58.5	26	17.7
III-Clerical, technicians, partial college, high school graduate	20	13.6	18	12.2
IV-Skilled manual employees, partial high school, junior high school graduate	41	27.0	30	20.4
V-Unskilled employees, unemployed, less than 7 years of education	0	0	60	40.8
Income:				
\$ 0001-999	1	.7		
\$ 1,000-1,999	6	4.1		
\$ 2,000-2,999	7	4.8		
\$ 3,000-3,999	1	.7		
\$ 4,000-4,999	6	4.1		
\$ 5,000-5,999	4	2.7		
\$ 6,000-6,999	6	4.1		
\$ 7,000-7,999	4	2.7		
\$ 8,000-8,999	6	4.1		
\$ 9,000-9,999	5	3.4		
\$10,000-11,999	13	8.8		
\$12,000-14,999	11	7.5		
\$15,000-19,999	15	10.2		
\$20,000-29,999	25	17.0		
\$30,000-49,999	16	10.9		
\$50,000 or More	18	12.2		
MISSING	3	2.0		

Measures:

The instruments used to measure the constructs of interest were: a demographic questionnaire designed for this study; the Multigroup Ethnic Identity Measure (Phinney, 1992); the Short Acculturation Scale for Hispanics (Marín, Sabogal, Van Oss-Marín, Otero-Sabogal, & Pérez-Stable, 1987); and the Sex-Role Traditionalism Scale (Soto, 1979). In addition, psychological well-being was measured by the Rosenberg Self-Esteem Scale (Rosenberg, 1965), the Life Satisfaction Index-Z (Wood, Wiley, & Sheafor, 1969), and the Global Severity Index from the Brief Symptom Inventory (Derogatis & Melisaratos, 1983).

1) *Demographic Questionnaire*. The demographic questionnaire was designed and distributed in order to obtain relevant descriptive information. The questions included items such as age, marital status, household composition, educational information, occupation, socioeconomic information of self and family, ethnic background, self-ethnic identification birthplace, years in the United States, and age of arrival to the U.S. (See Appendix A).

2) *Multi-Group Ethnic Identity Measure (MEIM)*, (Phinney, 1992). In order to measure subjects' level of ethnic identity the MEIM was used. The MEIM has a total of 24 items. Fourteen of these items assess three aspects of ethnic identity: positive ethnic attitudes and sense of belonging (5 items), ethnic identity achievement which includes exploration and resolution of identity issues (7 items), and ethnic behaviors or

practices (2 items). Each item is rated on a 4-point Likert-type scale that range from "strongly agree" to "strongly disagree". The MEIM also includes three questions for assessing the subject's ethnic self-identification and their report of the ethnicity of their parents. These items are not part of the final score. An additional six-item subscale for the assessment of other-group orientation is included. These items are also rated on a 4-point Likert-type scale. A score of four indicates a strong ethnic identity and a score of one indicates a low degree of ethnic identity. Some of the negatively worded items are reversed to protect against response set. Appendix B presents the MEIM and its scoring procedure.

The MEIM was developed over the five year period prior to its publication. The measure was based on the elements of ethnic identity that are common across groups and could be used to examine similarities and differences in ethnic identity and its correlates among youth from different ethnic backgrounds. It followed the model of the Objective Measure of Ego Identity Status by Adams et al. (Phinney, 1992). The original instrument was designed to assess ethnic identity search and commitment and was administered to 60 college students as a pilot measure. The scale underwent a first revision and was administered to 196 American-born college students of diverse backgrounds (Asian-American, Black, Mexican-American and White). This revision obtained a Chronbach's alpha reliability coefficient of .69 for the exploration score and of .59 for the commitment scores (Phinney & Alipuria, 1990). A second revision followed yielding high reliability coefficients. Subsequent literature reviews and interviews followed resulting in the inclusion of items for assessing ethnic attitudes and

behaviors (Phinney & Tarver, 1988; Phinney, 1989).

The final version of the MEIM was administered to a total of 417 high school (ages 14-19) and 136 college students (ages 18-34) of diverse ethnic backgrounds (Asians, African Americans, Hispanics, Whites, and a small sample of mixed and American Indian backgrounds) (Phinney, 1992). Cronbach's alpha reliability coefficients were calculated for each sample's measures of ethnic identity and two of its subscales, and for the other-group attitude measure. Reliability coefficients were .81 for the high school sample and .90 for the college sample in the 14-item Ethnic Identity subscale; .75 for the high school sample and .86 for the college sample in the 5-item Affirmation/Belonging scale; .69 and .80 for the two groups, respectively in the 7-item Ethnic Identity Achievement subscale. The other-group orientation subscale showed .71 and .74 reliability for high school and college students, respectively. Reliability scores for Ethnic Behaviors were not possible since only two items were in this factor. A separate analysis showed that these items increased the overall reliability of the total score.

The factor analysis indicated two main factors: Ethnic identity, which accounted for 20% of the variance and included all ethnic identity items, and other-group orientation, which accounted for 9.1% of the variance. Correlations among the three components of ethnic identity (ethnic identity achievement, affirmation/belonging, and ethnic behaviors) were statistically significant in both samples (.58, .58, and .59), other-group orientation was unrelated to ethnic identity variables. The results obtained provided support for the suggestion that a unified construct of ethnic identity consists of

three components that are different from other-group orientation. In this study the MEIM total ethnic identity score was used. The three open-ended questions were not part of the analyses performed.

For the current study, a Cronbach's alpha was calculated as a measure of reliability. The MEIM obtained a coefficient of .79. None of the items was deleted and the scores reported were total mean scores.

3) Short Acculturation Scale for Hispanics (SASH). (Marín, Sabogal, Van Oss-Marín, Oteró-Sabogal, & Pérez-Stable (1987). This scale was administered in order to measure the degree of acculturation. The Short Acculturation Scale for Hispanics consists of 12 behavioral acculturation items that are related to the following areas of acculturative contact and participation: language proficiency and preference in different settings and times (such as at home, at work, during childhood, or while thinking); use and preference of English/Spanish language media; and preferred ethnicity of past and current social relations. The language items are answered using a five-point Likert-type scale with scores ranging from "Only Spanish" to "Only English". The ethnic/social relations items range from "All Latinos/Hispanics" to "All American" (See Appendix C).

The items in the Short Acculturation Scale for Hispanics were chosen from previously constructed acculturation scales (e.g. Cuellar et al., 1980; Padilla, 1980, Szapocznik, Kurtines, & Arnalde, 1978) but their wording and response scaling were modified in order to make it relevant across Hispanic groups. The scale was designed to reduce the number of severe limitations that previous scales had such as use with one

specific Hispanic group, lack of extensive or appropriate psychometric analysis, and use of demographics as a measurement for acculturation (Marín et al., 1987). The Acculturation Scale included behavioral acculturation items, demographic questions and cultural values items. The demographic questions asked for gender, age, marital status, education, income, length of residence in the U.S. and generation. In addition, there was one ethnic self-identification item which was answered on a five-point Likert-type scale ranging from "Very Latino/Hispanic" to "Very American". A Spanish version of the scale was developed using the double translation procedure. Both versions were pretested and the Spanish version was reviewed by Spanish-speakers from different nationalities to prevent the presence of language regionalisms.

The scale was administered to 363 Hispanics (44% Mexican Americans, 6% Cuban Americans, 47% "other Hispanics", and 2% Puerto Ricans) and 228 non-Hispanic white adult respondents. The ethnic background of the white adult subjects was not specified. The mean age for Hispanics was 31.2 years and for non-Hispanics 38.8 years; the age of Hispanics ranged between 15 and 75 years and their average length of residence in the U.S.A. was 14.7 years, 70% were foreign born. Sixty two percent of the Hispanic and 57% of the non-Hispanic respondents were females. The mean level of education was 12.3 years for Hispanics and 14.7 years for non-Hispanics. The questionnaires were self-administered and respondents answered individually or in groups.

An exploratory principal components factor analysis with varimax rotation and 15 iterations was conducted with both samples. The Hispanic factor analysis indicated

three factors with eigenvalues higher than 1.0 and that together accounted for 67.6% of the variance. These were: "Language Use and Ethnic Loyalty"-(54.5% of the variance) included seven items measuring language used during upbringing and social interactions, and ethnicity of past and current social relationships; "Media"- (7% of the variance) included four items measuring utilization and preference of the media; and "Ethnic Social Relations"- (6% of the variance) included four items that measured the ethnicity of children's and own friends. Results of the factor analysis for the non-Hispanic group produced three factors with eigenvalues greater than 1.0 and accounting for 64% of the variance: "Language Use" (40% of the variance), "Ethnic Social Relations" (14.1% of the variance), and "Media" (10.3% of the variance). The authors used a .60 cutoff score and deleted items that had a heavy load in more than one factor. They identified 12 items that had a similar factor structure for both samples: five items from "Language Use", three from "Media", and four from "Ethnic Social Relations". The authors considered items that shared the same factor structure in both groups in order to perform valid comparisons between them. These 12 items became the Short Acculturation Scale for Hispanics.

The Coefficient Alpha for the 12 item scale was .92. The five "Language" items (Factor I) had a Coefficient Alpha of .90, the three "Media" items (Factor II) had a Coefficient Alpha of .86, and the four "Ethnic Social Relations" items (Factor III) had a Coefficient Alpha of .78. The validity of the scale was measured by a number of analyses. The respondent's total score was correlated with the respondent's generation, proportional length of residence in the U.S., and own evaluation of level of acculturation.

The power of the scale to discriminate between Hispanics and non-Hispanics was also evaluated. The correlations obtained between the acculturation score and generation was .65; between acculturation score and length of residence .70; and between acculturation scores and respondent's self-evaluation was .76. An acculturative index was obtained by combining these three variables. The correlation between the acculturative index and the acculturation scores was .83. All these correlations were significant at $p < .001$. A t-test was conducted to discriminate among the responses of the two groups. The results ($t(455) = 26.42, p < .001$) indicated that the scale significantly discriminated between the Hispanic and the Non-Hispanic groups.

For the current study, a Cronbach's alpha was computed. The Short Acculturation Scale for Hispanics obtained a Coefficient Alpha of .90. None of the items was deleted and the scores reported were total mean scores.

4) *Sex-Role Traditionalism Scale*, (Soto, 1979). The Sex-Role Traditionalism Scale was used for measuring attitudes toward female gender roles. This scale consists of combined items from the short version of the Attitudes Toward Women Scale (AWS), the short version of the Attitudes Toward Feminism Scale (FEM), and items designed to be appropriate for Puerto Rican women living in the United States (Soto, 1979; Soto & Shaver, 1982) (See Appendix D).

The short version of the AWS was based on the original 55 item four-point Likert-type scale by Spence, Helmreich, & Stapp (1973). The short AWS included statements about the rights and roles of women in all major areas of functioning:

vocational, educational, and intellectual areas, dating behavior and etiquette, sexual behavior, and marital relationships. Each item could be responded to in four possible ways ranging from "agree strongly" to "disagree strongly". The items were scored from 0 to 3, 0 corresponding to the most traditional response and 3 to the most contemporary and least traditional response. This version consisted of 15 items and had a correlation of .91 with the original 55-item AWS and a Chronbach's alpha of .89 in a sample of college students.

The FEM scale by Smith, Ferree, & Miller (1975) is a 20-item scale measuring attitudes toward feminism. The items assess the acceptance or rejection of the central beliefs of feminism. The responses are recorded in a five-point Likert format. This scale was based on the "Belief Pattern Scale" which has 50 items for assessing attitudes toward feminism. The revised version, the FEM, had 48 items and a reliability of .92. The FEM 27-item shorter version had an internal consistency coefficient of .87 (Soto, 1979). Its validity was tested by correlating the scale with involvement in the feminist movement and with the inventory of feminist activities. The construct validity of the FEM was tested by correlating it with the Rotter's E-I Locus of Control Scale and Rubin and Peplau's Just World Scale. Three hypotheses were supported: there was no correlation between feminism and a tendency to be external, a feminist position does not relate to the view of an unjust world just because of the belief that women are treated unjustly, and a negative correlation between feminist beliefs and the Just World Scale. The results also showed a correlation between the FEM and the activism (.39) and identification measures (.69). A 27-item version showed that a single factor labeled

"feminism" was accountable for 29.7% of the variance. When the FEM was shortened to 20 items, its internal consistency coefficient was .91, and the "feminism factor" was accountable for 37.7% of the total variance. The correlation between the 27 and 20-item scale was .97.

Soto (1979) slightly reworded the items in AWS scale to facilitate comprehension by women of all educational levels and changed the four-point Likert scale to a five-point scale. Eight items of the 15-item version of the AWS scale were used for the development of the Sex-Role Traditionalism Scale because of their high validity as a measure of sex-role behavior. For the Sex-Role Traditionalism Scale four items from the FEM 20-item scale were selected based on their loadings of .5 or greater (Soto, 1979). Eight additional items for the measure of role traditionalism which were relevant to women of Puerto Rican descent were created. These included items about attitudes toward virginity, sex out of marriage, an unmarried woman getting her own apartment, shame, and male and female roles in a heterosexual relationship. For the Sex-Role Traditionalism Scale a factor analysis of 21 items was computed after the data was collected. One item was removed (Item # 19 "Women have just as much right to their anger as men") because it had a factor loading below .30. The remaining 20 items had loadings ranging between .89 and .79 and were unit-weighted in Sex-Role Traditionalism Scale. A Cronbach's alpha index of internal consistency of .89 was obtained for the final scale.

For the current study a Cronbach's alpha of .74 was obtained. None of the items was deleted. The scores reflect the total sum of the items' value.

5) *Psychological Well-Being*. Psychological well-being was operationalized as a three-factor variable. Previous research (Ryff, 1989; Franklin, 1992) have indicated that different domains intervene in the manifestation of a feeling of psychological well-being. Among the factors that have a higher correlation with global psychological well-being are self-esteem, life satisfaction, and absence of psychological symptoms (Lefcourt, 1991; Ryff, 1989). In this study self-esteem was measured by the Rosenberg Self-Esteem Scale (1965), life satisfaction was measured by the Life Satisfaction Index-Z (Wood, Wylie, & Sheafor, 1969), and symptoms were measured by the Global Severity Index of the Brief Symptom Inventory (Derogatis & Melisaratos, 1983) (See Appendix E).

Rosenberg Self-Esteem Scale (RSE), (Rosenberg, 1965). The RSE is a 10-item Guttman unidimensional scale which assesses self-esteem along a single continuum from very high to very low self-esteem. The items are alternately presented as positive and negative statements in order to reduce the chances of a response set. The items are responded on a 4-point scale ranging from "strongly agree" to "strongly disagree". High self-esteem, as reflected on this scale, expresses the feeling that one is "good enough", low self-esteem implies self-rejection, self-dissatisfaction and self-contempt.

The original research was conducted on approximately 5,000 high school students in New York State, with a variety of occupations and incomes. Numerous subsequent studies have been conducted with diverse populations (i.e. Phinney, 1991). The RSE has a Guttman scale reproducibility coefficient of .92. Two test re-test reliability studies show correlations of .85 and .88, which suggest excellent stability (Fischer & Cochran, 1994).

The Cronbach's alpha calculated for the current study was .80.

Life Satisfaction Index-Z (Wood, Wiley, & Sheafor, 1969)- The Life Satisfaction Index was developed as part of the Kansas City Study of Adult Life by Neugarten, Havighurst, & Tobin (1961), to measure individual self-evaluations of psychological well-being. Three separate measures of life satisfaction were developed; one based on interviews and expert ratings (LSI-R) and two self-report scales (LSI-A and LSI-B). The LSI-Z was a later revision of the LSI-A and LSI-B. Life satisfaction as measured by the LSI-R was defined as having five components: zest (versus apathy), resolution and fortitude, congruence between desired and achieved goals, positive self-concept, and mood tone. The LSI-A and LSI-B intended to reflect the same five factors.

The original total sample for the scales consisted of 177 adults 50 years and older. Mean scores on the LSI-R for the 177 respondents was 17.8 ($SD = 4.6$). Reliability studies showed that LSR judges' ratings correlated .78 with each other. From these studies specific items were selected for the construction of the two indexes, in addition other items were written which reflected the five components of life satisfaction. The LSI-A consisted of 25 items for which only an "agree" or "disagree" response is required. The LSI-B consisted of 17 open-ended questions and check-list items which are scored on a three-point scale. Correlational and factor analyses were performed resulting in the elimination of five items in each of the scales. The mean score of the final version for the LSI-A respondents was 12.4 ($SD = 4.4$) and for the LSI-B 15.5 ($SD = 4.7$) (Neugarten et al., 1961). Validity studies indicated a correlation between the LSI-A and LSI-R of .55, and between the LSI-B and LSI-R of .58. The LSI-A and LSI-

B correlated .39 and .47 with clinical ratings respectively.

The LSI-Z study revised the LSI-A scale and found that 13 of the 20 original items provided a more useful scale for the assessment of life satisfaction. The internal consistence of the LSI-Z was .79 (Wood et al., 1969).

For the current study a Cronbach's alpha was computed. The alpha coefficient for the LSI-Z was .74.

Global Severity Index (GSI) from the Brief Symptom Inventory, (Derogatis & Melisaratos, 1983). The BSI is a self-report symptom scale developed from the Symptom Check List-90 by Derogatis and Melisaratos (1983). It is a 53-item self-report measure that was designed to assess the symptom status of psychiatric and medical patients, and non-patient individuals. The items included intended to reflect the nine primary symptom dimensions of the SCL-90 using a briefer scale. These dimensions are: somatization, obsessive-compulsive, interpersonal sensitivity, depression, anxiety, hostility, phobic anxiety, paranoid ideation, and psychoticism. There are four items which do not belong to any symptom dimension but that load on several of them. Each item is rated on a 5-point scale ranging from "not at all" (0) to "extremely" (4). The scale is worded using general, basic vocabulary and can be used with individuals who have a reading level equivalent to 6th grade (Derogatis and Melisaratos, 1983). In addition to the symptom dimensions, the scale provides three global indices of distress: Global Severity Index (GSI), Positive Symptom Distress Index (PSDI), and the Positive Symptom Total (PST). The function of these is to summarize in a single score the level of symptomatic distress experienced by the individual. The GSI is the single best

indicator of distress level (Derogatis & Melisaratos, 1983), combining information on number of symptoms and intensity of distress. The Global Severity Index (GSI) was the scale used in the current study.

The original Brief Symptom Inventory study included 1,002 adult psychiatric outpatients, 719 adult non-patients normal subjects, and 313 adult psychiatric inpatients. Two types of reliability studies were conducted: internal consistency and test-retest. The Chronbach's Coefficient Alphas based on the sample of 1,002 patients ranged from .71 to .85. Test-retest reliability on a sample of 60 non-patients at a 2-week interval ranged from .68 to .91. The stability coefficient for the GSI was .90, which indicates that the Brief Symptom Inventory is a reliable measure over time. Analyses on convergent validity with other measures produced significant correlations ranging from .31 to .72. The correlations between the Brief Symptom Inventory and the Symptom Check List-90 ranged from .92 to .99 (Cochran & Hale, 1985).

Internal and construct validity on the outpatient sample also indicated positive results. Nine principal components accounting for 44% of the variance were derived from a factor analysis using Varimax rotation. Seven of the nine hypothesized symptom constructs were reproduced with almost no disjuncture of items, an eighth dimension split in two well-defined clinical dimensions (Anxiety into panic anxiety and nervous anxiety). The ninth dimension was supported by this analysis (Derogatis & Melisaratos, 1983). There are norms available for college students which indicate that college students tend to report higher levels of psychological distress than normal adults and different patterns than adolescents (Cochran & Hale, 1985).

The GSI was the only score used in the current study. As a measure of reliability, Cronbach's Coefficient Alpha was calculated. A coefficient alpha of .96 was obtained for the GSI.

Procedures:

The project was presented to 45 college professors in advance. A letter was sent to them describing the project and requesting their participation (See Appendix F). Phone calls for requesting and confirming their participation were also made. Twenty five professors agreed to cooperate with the study. The researcher prearranged with these professors a time in which the classes could be visited, the project explained, and the participation of the female students requested. The students' participation was voluntary and confidential. All the interested female students, regardless of their participation, received a questionnaire packet with a consent form and instructions (See Appendix G). The researcher was available for questions regarding the answering process and participation in the study. The questionnaire packets were collected by the researcher and/or the professor during that class meeting, after the class, or at the following class meeting depending on the subjects' and the professors' availability.

The questionnaires were distributed in different sequences to obviate order effects. After the answered questionnaires were reviewed, those subjects who met the selection criteria (e.g. Latina or Latino descendant undergraduate students living in New York City) were drawn from the total sample. This procedure was repeated until the number of subjects needed was reached. A power analysis indicated that 114 subjects were

needed with a power of .80, a medium effect size (.30), and a .05 significance level.

The questionnaire packet included:

- Instructions and description of the study
- Informed consent
- Multi-group Ethnic Identity Measure (Phinney, 1992)
- Short Acculturation Scale for Hispanics (Marín et al., 1987)
- Sex-Role Traditionalism Scale (Soto, 1979)
- Measures of Psychological Well-Being:
 - Life Satisfaction Index-Z (Wood, Wylie, & Sheafor, 1969)
 - Rosenberg's Self-Esteem Scale (Rosenberg, 1965)
 - Brief Symptom Inventory (Derogatis & Melisaratos, 1983)

Additional Procedures:

A debriefing session was held with 17 subjects. They were invited to participate after they completed the questionnaires. Their participation was voluntary and confidential. The format of the session was open ended. Subjects were encouraged to discuss their experience and feelings about the content of the questionnaire items. Eleven subjects did so.

Statistical Treatment of the Data:

The demographic characteristics of the sample were described with frequencies and percentages. The subjects' and their families' socioeconomic status were determined using the Hollingshead's Four Factor Index of Social Position (Hollingshead, 1975) (See Appendix H).

As a measure of reliability a Cronbach's Alpha was calculated for each of the scales used in this study. All coefficients ranged from .74 to .96, demonstrating that all the scales had high reliability.

A correlational design was applied. A Pearson Correlation was performed between each of the three independent variables (ethnic identity, acculturation level, and gender role traditionalism) and the dependant variable (psychological well-being defined as self-esteem, life satisfaction, and absence of symptoms). Two stepwise multiple regression analyses were performed to determine if any combination of the variables had any predictive value with psychological well-being. Main effects and interactions were tested by the regression analyses.

CHAPTER IV

Results

Reliability:

As a measure of reliability, Cronbach's Coefficient Alpha was calculated for each of the scales used in this study. The Multigroup Ethnic Identity Measure (MEIM) had a Cronbach's Coefficient Alpha of .79. The Short Acculturation Scale for Hispanics (SASH) had a Coefficient Alpha of .90. The Sex Role Traditionalism Scale (SRTS) produced a Coefficient Alpha of .74. The Cronbach's Alpha obtained for the Rosenberg Self-Esteem (RSE) was .80. The Life Satisfaction Index-Z (LSI-Z)'s Cronbach's Alpha was .74. Finally, the Coefficient Alpha for the Global Severity Index was .96.

All Cronbach's Alpha were significant, indicating high reliability of the scales. None of the items was deleted and the scores indicate the total scores obtained from the Multigroup Ethnic Identity Measure (MEIM), Short Acculturation Scale for Hispanics (SASH), Sex Role Traditionalism Scale (SRTS), Rosenberg Self-Esteem Scale (RSE), and Life Satisfaction Index-Z (LSI-Z), and the Global Severity Index (GSI).

The sample's mean scores obtained in the Multigroup Ethnic Identity Measure (MEIM), the Sex-Role Traditionalism Scale (SRTS), and the Life Satisfaction Index-Z (LSI-Z) were high, indicating the subjects' strong ethnic identity, non-traditional gender role attitudes, and general satisfaction with life. The sample's mean score obtained for the Short Acculturation Scale for Hispanics (SASH) is indicative of moderate acculturation.

The mean scores obtained for the Rosenberg Self-Esteem Scale (RSE) and the Global Severity Index (GSI) are reflective of high self-esteem and low incidence of symptoms, respectively. The information on reliability measures and mean scores of the sample is summarized in Table 6.

Table 6: RELIABILITY COEFFICIENTS AND SAMPLE MEASUREMENTS

MEASURE	NUMBER	MEAN	STANDARD DEVIATION	COEFFICIENT ALPHA
MEIM	147	3.237	.499	.79
SASH	147	2.874	.723	.90
SRTS	147	79.537	10.232	.74
RSE	147	16.463	4.685	.80
LSI-Z	147	17.061	5.341	.74
GSI	147	71.259	4.767	.96

NOTE:

MEIM = Multi-Group Ethnic Identity Measure
 SASH = Short Acculturation Scale for Hispanics
 SRTS = Sex-Role Traditionalism Scale
 RSE = Rosenberg Self-Esteem Scale
 LSI-Z = Life Satisfaction Index-Z
 GSI = Global Severity Index

Demographic information:

From the demographic information obtained on the sample, two aspects were significantly correlated to the acculturation variable: years living in the United States and age of settlement in the United States. The sample mean for years living in the United States was 16.0 ($SD=8.54$). This accounted for almost half of their lives in the United States when it is considered that the sample's age mean was 25.4 years ($SD=6.10$). The sample's age mean at time of settlement in the United States was 9.37 years ($SD= 8.51$).

Pearson Product Moment Correlations were calculated in order to determine whether there were any significant correlations between the demographic information and (age, marital status, educational status, occupational status, age of settlement in the U.S. and years in the U.S.) and any of the independent variables. A significant and moderate positive correlation was found between acculturation and number of years living in the United States ($r= .53$, $p< .05$) and a significant moderate negative correlation was found between acculturation and age of settlement in the U.S. ($r= -.525$, $p< .05$). Since these correlations were significant, the two variables (number of years in the U.S. and age of settlement in the U.S.) were included in the multiple regression analyses.

Correlational analyses:

Using Pearson Moment Correlations, the mean scores of the Multigroup Ethnic Identity Measure (MEIM), the Short Acculturation Scale for Hispanics (SASH), and the Sex-Role Traditionalism Scale (SRTS) were correlated with the mean scores of each of the psychological well-being measures: Rosenberg Self-Esteem Scale (RSE), Life Satisfaction Index-Z (LSI-Z), and Global Severity Index (GSI) from the Brief Symptom

Inventory.

Hypothesis I. Hypothesis I stated that ethnic identity would be positively correlated with psychological well-being. This hypothesis would be confirmed by significant negative correlations between the Multigroup Ethnic Identity Measure (MEIM) and the Rosenberg Self-Esteem Scale (RSE), and the MEIM and the Global Severity Index (GSI), and by a significant positive correlation between the MEIM and the Life Satisfaction Index- Z. The results obtained from the three Pearson correlations indicated that there were no significant correlations among MEIM and RSE ($r = -.179$, $p > .05$), MEIM and GSI ($r = -.133$, $p > .05$), and the MEIM and LSI-Z ($r = .161$, $p > .05$).

Hypothesis II. Hypothesis II was that acculturation would be positively correlated to psychological well-being. This hypothesis would be supported by a significant negative correlation between the Short Acculturation Scale for Hispanics (SASH) and the Rosenberg Self-Esteem (RSE) and the SASH and the Global Severity Index (GSI), and by a positive correlation between the SASH and the Life Satisfaction Index-Z (LSI-Z). The results indicated that there were no significant correlations between the SASH and the RSE ($r = -.209$, $p > .05$), or the SASH and the GSI ($r = -.060$, $p > .05$). There was no significant relationship between SASH and the LSI-Z ($r = .004$, $p > .05$).

Hypothesis III. Hypothesis III stated that nontraditional gender roles will correlate positively with psychological well-being. This hypothesis would be supported by significant negative correlations between the Sex-Role Traditionalism Scale (SRTS), and the Rosenberg Self Esteem (RSE), and Global Severity Index (GSI), and a positive correlation between the SRTS and the Life Satisfaction Index-Z (LSI-Z). This hypothesis

was not supported by the results. None of the relationships were significant (SRTS and RSE, $r = -.191$, $p > .05$; SRTS and GSI, $r = -.133$, $p > .05$; SRTS and LSI-Z, $r = .028$, $p > .05$). The Correlation Matrix is shown in Table 7.

TABLE 7: PEARSON CORRELATION MATRIX
N=147

	RSE	LSI-Z	GSI
MEIM	-.179	.161	-.133
SASH	-.209	.004	-.060
SRTS	-.191	.028	-.133

Note: MEIM = Multi-Group Ethnic Identity Measure
 SASH = Short Acculturation Scale for Hispanics
 SRTS = Sex-Role Traditionalism Scale
 RSE = Rosenberg Self-Esteem Scale
 LSI-Z = Life Satisfaction Index-Z
 GSI = Global Severity Index

Multiple regression analyses:

Hypothesis IV. The fourth and last hypothesis proposed that ethnic identity, acculturation, and non-traditional sex-roles together would be related to psychological well-being. Even though the individual correlations were not significant, two stepwise multiple regression analyses were performed in order to determine if the variables had any predictive value, as main effects or interaction, on psychological well-being. The variables years of residence in the U.S. and age of arrival to the U.S. were included since they correlated with acculturation. In the first stepwise multiple regression analysis

the scores of the psychological well-being scales (RSE,LSI-Z, GSI) was predicted from the total scores of the Multi-group Ethnic Identity Measure (MEIM) and the Short Acculturation Scale for Hispanics (SASH). Ten cases were deleted due to missing data. The criteria for entering and removal was set at .15. The results indicated that when combined in the same equation, ethnic identity and acculturation are significant moderate predictors of self-esteem. Self-esteem was the only aspect of psychological well-being that could be explained by the effect of ethnic identity and acculturation; 14% of the variance in the analysis could be explained by these two variables ($R^2=.139$, $F=4.247$, $df=5$, $p<.001$). In the second analysis the interaction effect of ethnic identity and acculturation as predictor for self-esteem was measured. The results indicated that ethnic identity and acculturation had a significant but relatively weak interaction with self-esteem ($R^2=.094$, $F=3.29$, $df=7$, $p<.01$). Nine percent of the variance in the analysis could be explained by the combined effects of ethnic identity and acculturation. A summary of the final models are presented in Tables 8 and 9.

Table 8: MULTIPLE REGRESSION ANALYSIS OF ETHNIC IDENTITY, AND ACCULTURATION ON SELF-ESTEEM (N=137)

VARIABLE	BETA	t	P
CONSTANT	.000	8.054	.000
ETHNIC IDENTITY	-.219	-2.543	.012*
ACCULTURATION	-.286	-2.685	.008*
R=	.373	*p < .05	
R ² =	.139		
ADJ.R ² =	.107		
F=	4.25		
df=	5,131		
p=	.001		

TABLE 9: MULTIPLE REGRESSION OF INTERACTION AMONG ETHNIC IDENTITY, ACCULTURATION, AND SELF-ESTEEM (N=147)

VARIABLE	BETA	t	p
CONSTANT	0.00	.675	.501
INTERACTION (ETHNIC IDENTITY X ACCULTURATION)	-3.562	.767	.445
R =	.306		
R ² =	.094		
Adj. R ² =	.123		
F =	3.929		
df =	7,139		
p =	.001		

Qualitative Data:

The information obtained during the debriefing group session provided additional information regarding the subjects' opinions about the issues addressed by the questionnaires. From the eleven participants in the session, all felt strongly that, as women, they should have opportunities and freedom equal to that of men. However, seven stated feeling ambivalent about the gender-related questions. They stated that although they answered the questions conscientiously and they thought that women should behave and think more liberally, they also felt trapped in their traditional beliefs and family loyalties. For some of them, the cultural tradition was experienced as stronger than reason. Their concerns were more in the area of sexual behavior and their roles as wives and mothers. For example, changing their name after marriage, equal share of expenses if the women worked, virginity, sexual freedom, and the issue of preference of sons over daughters were the subjects that provoked discussion and disagreement. Eight of the eleven participants expressed ambivalence about these items.

The other topic discussed was intercultural social relations. This was related to the acculturation items that included ethnic social relations. Although the subjects indicated having friends and acquaintances who shared the same cultural background, all of them also stated that ethnicity was not the determinant factor in their relationships. Most of them looked for more general characteristics such as intelligence, good nature, manners, and social skills. However, most of them felt more comfortable relating to people who shared some of their cultural experiences.

In terms of their ethnic identification, all of them expressed that they felt about

their identity as Latinas. One of the subjects became the speaker for the group when she said that understanding culture was an important way to understand herself and others. All the subjects agreed with this statement. Another subject emphasized that they needed to be clear in who they were ethnically and where they came from as a way to succeed in life. According to them, this understanding facilitates their coping in life and helps them in not losing their culture of origin.

The theme of shame was brought up by one of the subjects. She expressed feeling awkward, particularly in her job, whenever she had to speak in a group of Americans. She associated this with shame about being Puerto Rican and the stereotypes about her ethnic group. This statement elicited a brief and intense exchange in which the group discussed how prejudice and internalized prejudice have an impact on their self-definition and behavior. The subjects emphasized that, similar to their experience with gender role behaviors and attitudes, this was another experience of feeling ambivalent about the identification with their ethnic group. For example, two subjects expressed that even though they felt identified with the Puerto Rican ethnic group and proud of it, they also felt ashamed of their ethnic group. They found it difficult not to believe the negative stereotypes about this group and, consequently, about themselves.

The themes of the debriefing session indicated that underlying the subjects' answers to the scales were more complex and often conflicting issues. These, however, did not become evident in the responses to the questionnaires. The open-ended and interactive format of the debriefing session elicited the subjects' participation and identification of some of these complex underlying issues. Examples of these were:

ambivalence toward non-traditional gender role attitudes and behaviors, intercultural relations, and conflictive feelings regarding their ethnic group and their role as women. More specific statements and quotes will be further elaborated in the following chapter.

CHAPTER V

Discussion of Results

The scores obtained by the sample indicated that the subjects had a strong ethnic identity, non-traditional sex-role attitudes, moderate acculturation levels, and a positive sense of psychological well-being, as measured by positive life satisfaction and self-esteem, and absence of symptomatology. The three individual hypotheses suggesting that each of these variables (ethnic identity, acculturation, and non-traditional sex-role attitudes) were related to psychological well-being were not corroborated by the results. No significant individual correlation was found among them. When these variables were analyzed using multivariate techniques, however, the results obtained suggested some predictive value. The fourth hypothesis proposed that ethnic identity, acculturation, and non-traditional gender roles together would be related to psychological well-being. A significant moderate multiple correlation was found in the stepwise multiple regression analysis indicating that ethnic identity and acculturation together account for a significant portion of the variance in self-esteem.

The literature has emphasized the relevance that ethnic identity, acculturation, and gender roles attitudes have on personal adjustment, psychological well-being, and symptomatology. Many studies agree that there is a positive relationship among adjustment, coping, self-esteem, lack of symptomatology, and ethnic identity achievement (Beale-Spencer et al., 1991; Ethier & Deaux, 1990; Phinney, 1991, 1989), acculturation levels, (Espin, 1987; Griffith, 1983; Montgomery, 1992; Torres-Matrullo, 1980), and non-traditional gender-roles (Cardoza, 1991; Golding, 1990; Vázquez-Nutall, 1987). The

results of this study did not support these speculations and presented an interesting alternative for conceptualizing the variables studied. These results challenge previous conceptions and open up options for different interactions among ethnic identity, acculturation, gender-roles, and aspects of psychological well-being. Several factors could account for the results obtained.

First, the subjects' ethnic identity measures indicated a high degree of identification with their ethnic group and of ethnic identity achievement. They also obtained positive scores on the aspects of psychological well-being measured. However, these measures were not significantly related. This result could be due to the high degree of ethnic identity uniformly presented by the subjects. If the sample encompassed a fuller range of degrees of ethnic identity, perhaps a relationship between ethnic identity and psychological well-being could have been detected. However, since the range of scores was mostly uniform, no significant relationship was detected.

The non-significant relationship between ethnic identity and psychological well-being could be explained from the developmental perspective of ethnic identity (Phinney, 1989) when a person reaches a stage of ethnic identity achievement, this identity may not continue to be questioned or actively explored. A more internalized ethnic identity is integrated into the person's overall functioning. Ethnic identity may be re-evaluated throughout the life span and self-questioned (Parham, 1989), particularly when one is confronted with contradictions and social roles different from those ascribed to ethnocultural values. At the moment of the study, ethnic identity appeared to be well-integrated and positive for the subjects and, therefore, not under current scrutiny. Under

the circumstances, its connection with psychological well-being appears to be more remote than if a negative ethnic identity were internalized or if ethnic identity were currently conflicting with other aspects of functioning.

In addition to the sample's strong ethnic identity, the environment in which they function may have influenced the results obtained. From the total 267 female students who answered the questionnaire, the 147 subjects in this study were college students at a very ethnically diverse campus with a significant Latino presence. Additionally, the school is located in a largely Latino community and its campus is dominated by students of diverse ethnic backgrounds. The students also may have chosen this school so as not to be immersed in a more culturally threatening environment. Within this context, students are less likely to be exposed to a clash of cultural values with the majority Anglo culture and if a cultural clash is experienced, it would be with other minority cultures. Thus, the ethnic context may facilitate the process of adjustment to college life. The "minority" dominated community may entail less threat than a campus where Latinos are a minority. While this is not an atypical situation in inner city schools, which tend to be separated according to race and ethnicity, it does point to the social setting as a significant variable in determining ethnocultural exposure and its psychological implications on particular groups within the Latino community.

In terms of this study, the ethnic composition of the environment may have had direct effects. The subjects primarily identified themselves as Dominican, Latina, or Puerto Rican, proportionally large ethnic groups in New York City. Within their university community, the subjects were part of and functioned within a setting in which

being Latina was the norm and not the exception. Within this context, students are probably less likely to feel themselves in the minority or clashing with the larger predominating culture. The daily reality for our subjects, who within the macro-society are a minority, was that within the micro-society of the college campus they were a majority. The subjects' ethnic identity may be more relevant to their psychological well-being if they had to constantly question who they were ethnically in the college community and if they had to perform roles as students that challenged the value of their ethnicity and feelings about it (Lopata, 1991; Tajfel, 1978). These women may not have the pressing need to anchor their psychological well-being on their ethnic identity. They were not regularly and directly challenged by the interaction with other more dominant cultural groups which in itself often ignites a process of ethnic redefinition so closely associated to the individual sense of well-being.

The lack of significant correlations among measures of ethnic identity and psychological well-being supports the findings of studies which had proposed different types of association among these variables depending on the meaning of ethnic identity for a person and the social context of that person at a given time (Deaux, 1993; Ethier & Deaux, 1990, 1994). Ethier and Deaux (1994) in particular, describe the relationship between ethnic identity and self-esteem. They proposed that the relationship between ethnic identity and presentation of the self may be quite variable. Furthermore, new situations and contexts could be accountable for provoking fundamental changes in the meaning that a central identity, in this case ethnic identity, has (Deaux, 1993) and in its relationship with other self processes. Consequently, it is possible that the relationship

between ethnic identity and self-esteem is altered depending on the importance of group membership, the environmental context, and the significance of ethnic identity in a specific context and group (Ethier & Deaux, 1994). Thus, in a particular social situation, the preservation or enhancement of self-esteem will depend on factors other than a strong ethnic identification. The authors concluded that ethnic identity is relatively stable, however the salience of ethnic identity varies depending on the context and the specific motives involved in maintaining self-esteem. A person may feel at a given time that the importance of being identified with her/his ethnic group is essential for maintaining self-esteem. However, if the circumstances are such that being identified with the ethnic group threatens the way the person feels about her/himself, the importance of ethnic identification may be diminished in order to preserve self-esteem.

In summary, and taking these factors into consideration, it is suggested that the absence of a significant relationship between ethnic identity and psychological well-being may be associated with the non-threatening ethnic environment, positive adjustment to this environment, and a well-established ethnic identity. Because the subjects' coping capacities and functioning were not at stake at the moment, ethnic identity may not be an immediate factor related to their psychological well-being.

The relationship between acculturation and psychological well-being was also found to be nonsignificant. The subjects in this study, although exhibiting a moderate degree of acculturation, as defined by their language of preference, preferences in media, and social ethnic relations, showed lower acculturation scores than those expected based on their years of residence in the United States, the age in which they settled in this

country, and their degree of education. Marín et al.(1987) obtained a mean score of 2.37 among first generation Hispanics and a mean score of 3.42 among second generation. Any score above 3.00 indicated high acculturation and below 3.00 low acculturation. In the current study, the sample's mean score on the acculturation scale resembled more recent immigrants' and less educated subjects' acculturation scores, even though the subjects presented characteristics (i.e. several years in the U.S., English fluency, advanced education, exposure to the mainstream American culture) that could predict higher acculturation levels.

In this study, a significant moderate negative correlation was found between age of migration to the United States and acculturation. The average age of settlement in the United States was before ten years of age. The negative correlation indicated that the subjects, who had spent many years of their lives here, tended, as expected, to present higher acculturation levels. Another significant moderate positive correlation was found between acculturation and years living in the United States. This findings are consistent with the idea that the more time spent in the host culture the more acculturated the person becomes. However, these findings did not agree with the notion that as a result of higher acculturation levels, the culture of origin is lost. Neither did a significant negative correlation was found between lower acculturation levels and poor psychological adjustment. On the contrary, the subjects presented adequate levels of psychological well-being and moderate acculturation levels. Perhaps their degree of acculturation could be partially attributed to the prevalence of Latino culture on the campus and in New York City. Thus, the use of English, American media, and social relations with American

people may not be as necessary for success within the university cultural environment, and, therefore, not as immediate for psychological well-being.

The cultural context within which the subjects function and their adaptative skills are relevant issues in the interpretation of their process of acculturation. Although a moderate correlation was found between age, years in the United States, and acculturation, the degree of acculturation among our subjects was lower than expected based on their demographic data. This challenges the notion of a direct relationship between generation, years in the foreign country, and level of acculturation. The sample was mostly first and second generation immigrants in New York City and women who had been active participants of mainstream institutions in this country such as higher education and work force. Based on the demographic information and on the positive mean scores obtained for ethnic identity, sex-role attitudes, and psychological well-being, it could be concluded that the Latina college students who participated in this study were fairly successful in coping with certain life demands. These women had successfully negotiated with the American host culture in order to become an accomplished group. Additionally, in spite of their participation in the American culture and society, they had preserved language, social relations, and other aspects of their culture of origin which had prevented a total assimilation to the foreign culture. It could be argued that these women functioned within an environment that protected their culture and, therefore, the use of English and American media, and more inclusive social relations were not really necessary. However, their moderate degree of acculturation to the American culture could not necessarily be attributed to lack of skills for coping with the larger context or

to lack of exposure to mainstream American culture. If this were the case, their professional and educational experiences, through which they were in contact and coped with the American cultural value system, would have been negatively affected. An alternative view may be to explain their moderate use of English, American media, and interethnic (American-Latino) social relations as a consequence of relevant and constant exposure to positive aspects of their culture of origin, rather than to limited skills to cope with mainstream language and social relations. Thus, a different kind of acculturation process that is not unidirectional must be accountable for their functioning in both, Latino and American, cultural realms.

Although the subjects studied in a relatively non-threatening ethnic environment, they were exposed to American mainstream values via their education. However, the subjects did not renounce their cultural affiliation, language of origin, or social relations with their ethnic group, instead they appeared to have struck a balance between the American and their culture of origin. Whereas they chose to study in a culturally compatible environment and maintain their ethnic identification, they also allowed themselves to be exposed and to participate in the mainstream American culture through their participation in education and work force. For these subjects, their culture of origin transcended family life and permeated their social, educational, and occupational environments. Their Hispanic culture appeared to have relevance in the different spheres of their lives. It may be possible that preserving their culture of origin had at least an equal value to acquiring some of the American culture. Thus, for the subjects both cultural worlds coexisted.

In addition to the issues discussed above, other factors could explain the moderate acculturation levels found among the subjects. The instrument used in this study, the Short Acculturation Scale for Hispanics [SASH] (Marín et al., 1987), reflects a bipolar and behavioral concept of acculturation. It measures acculturation based on three factors: language use, media, and ethnic social relations. In this study, the subjects scored lower than expected based on their years in this country, age of settlement, immigration generation, and the exposure to the American culture. This is an interesting issue especially when considering the increasing development of Latino communities in New York City. Nowadays, for Latinos it is not imperative to give up the original language, media, and social relations, in order to adapt and survive in the American culture. It is possible that these subjects were able to retain these cultural elements while negotiating and coping with the host culture. Consequently, the current results indicate that these behavioral aspects of acculturation were not related to psychological well-being and suggest that they are not the only requisite for successful adaptation to the American culture. In fact, they may not be an essential requisite to function in a predominantly Latino college. The subjects, scored within the moderate range of acculturation, but other aspects of their functioning such as academic performance, professional achievements, social position and income, indicated other forms of successful adaptation to the host culture. The SASH only measured if the subjects were or not acculturated based on its three factors (language, media, and social relations). Thus, another way to better assess the subjects' acculturation would be to consider different modes of acculturation instead of only assessing a unilateral mode of acculturation. A

multidimensional instrument could provide further information about other modes of acculturation (Saldaña, 1994).

In summary, the non-significant relationship between acculturation and psychological well-being in this study could be explained as a lack of correlation between acculturative behaviors- such as use of English and exposure to the American media, and interethnic social relations- and psychological well-being. Thus, the subjects' psychological well-being may be more related to other aspects of acculturation such as ability to adapt, individual coping and appraisal skills, attitudes, personal integration, and identity (Williams and Berry, 1991) and not necessarily with the factors examined in this study. In addition, it also could be related to past experiences associated with change, loss, and emotional functioning during acculturation. Consequently, if the subjects' process of acculturation were considered as a composite of behaviors, attitudes, values, and feelings (Berry, 1983) the relationship with psychological well-being may have been different.

Other studies (Félix-Ortíz, Newcomb, & Myers, 1994; Montgomery, 1992; Negy & Woods, 1992) have proposed the use of multidimensional conceptualizations and instruments for measuring acculturation which could incorporate attitudes and values in addition to behaviors and language variables. In a study (Félix-Ortíz, et al., 1994) in which a multidimensional scale was developed it was found that even when the subjects were highly identified with their Latino culture, ethnic social relations, and Spanish language, they did not necessarily share some of the traditional values of their culture of origin (e.g. respect for the elders, gender roles, and perceived discrimination). These

studies suggest that considering other factors in the acculturation process may clarify further other potential relationships between acculturation and aspects of the self (Negy & Woods, 1992) such as psychological well-being.

The current study also proposed that there was a positive relationship between nontraditional sex-roles and psychological well-being. No significant correlation was found. Although not significantly related, the subjects showed positive attitudes towards non-traditional gender-roles and positive psychological well-being.

The women in this study were well-educated, had a better than average grade point average, and had higher than average socioeconomic status. They were also older than the typical female college student, mostly single and employed, and had been living in the United States for more than fifteen years on average. Most of them had improved their social and financial status when compared to their families of origin. Thus, it can be inferred that the subjects were relatively independent and had some experience of success in coping with life's practical demands. At least demographically, this sample appeared to be an accomplished group. Additionally, the subjects were drawn from a female-majority campus which also may have contributed to reducing feelings of threat and "otherness". This could foster feelings of belonging, and normalize their struggle as ethnic minority women performing multiple social roles which are often detached from more traditional Hispanic cultural expectations. Therefore, they may have redefined their traditional gender role attitudes and assumed more liberal attitudes. In spite of this, a significant relationship between these two variables was not found. The absence of a significant correlation between non-traditional gender role attitudes and psychological

well-being could be interpreted as a result of the lack of a direct relationship between the two factors. Perhaps having more liberal attitudes enabled these subjects to successfully perform different roles and to be positively rewarded as a consequence. In this case, non-traditional gender role attitudes may not have a direct relationship with psychological well-being but instead a mediating relationship. Non-traditional gender roles could be a vehicle through which psychological well-being is accomplished as it facilitates successful coping in other aspects of life, which may be more directly and significantly related to psychological well-being.

Soto & Shaver (1982) similarly found that sex-role traditionalism was not directly related to symptomatology. Sexual role traditionalism was negatively related to assertiveness. Assertiveness was the variable significantly related to symptomatology. Thus, sex-role traditionalism was not proven to be in and of itself one of the pathways to symptomatology, however, it was found to inhibit responses that could prevent the occurrence of symptoms. Although other studies had found significant correlations between traditional gender roles and symptomatology (Amaro & Felipe-Russo, 1987, 1992; Canino et al., 1987; Vargas-Willis & Cervantes, 1987), these focused on Latina women in their purely traditional gender roles, and not on Latinas performing multiple roles.

In addition, it was found that although no significant relationship was identified between ethnic identity, and gender roles attitudes, subjects were high on both of the measures. This suggests that a strong ethnic identity could develop independent of identification with non-traditional gender roles. This is of particular relevance because

sometimes gender roles are considered equivalent to culture. A rejection of the cultural, traditional gender roles is often interpreted as a rejection of ethnic identification (Comas-Díaz, 1989). However, the results obtained in the current study suggested a different dimension in which culture of origin and non-traditional gender roles attitudes could coexist. The qualitative results provided additional information on the subjects' gender roles attitudes, behaviors, and cultural values which contribute to a better understanding of the complex mix of these factors.

Eleven subjects participated in the debriefing session. In spite of consistently reporting liberal gender role attitudes on the scale, when discussed in the group, eight of the eleven subjects expressed conflict about their responses. Statements such as "tradition is deeper than what you think; it's inborn" and "tradition is stronger than the environment" indicated some ambivalence about their current gender role attitudes vis-a-vis their cultural tradition. Two other subjects reported negative feelings about the submissive role of women within marriage. For example, these women asserted that women should "do the same kind of work at home as their husbands do", "women should not have to obey their husbands, should do whatever they were doing before marriage", and "that they should not change their name when married". However, they also expressed guilt about whatever disappointment their families would feel if they "did not behave as expected" and if they were "not a virgin when I get married". For these women, regardless of their rational opinion about their gender-related behaviors and roles, conflict between cultural/ familial attitudes and their own attitudes was present. These subjects experienced a much more complex gender role dynamic between attitudes,

values, and behaviors than just the presence of non-traditional gender-role attitudes. These women appeared to be negotiating between two sets of attitudes and expectations: liberal and traditional. It seemed that the coexistence of these opposite tendencies, however, did not prevent our subjects from developing non-traditional gender role attitudes and high indices of psychological well-being. It may be that behavioral compromises were made, such as continuing living with the family of origin despite their age and socioeconomic status, which was the most salient indication of traditionalism. Even though this could be indicative of more traditional tendencies, at least behaviorally, it did not prevent their functioning in roles of students and working women. This may have allowed them to develop more liberal attitudes, non-traditional gender-role behavior and, consequently, a positive sense of psychological well-being in the outside social environment. Probably living at home with their families of origin, also may help to maintain cultural traditional values without preventing more liberal attitudes and behaviors from occurring.

The discrepancy between attitudes towards gender role traditionalism and the subject's verbal reports could also be explained as a result of the demands of the roles performed in different life situations. In an earlier study, Amaro et al. (1987) discussed that gender role attitudes by themselves were not sufficient to explain well-being. In their study, gender role attitudes were only related to mental health when they were interacting with experiences of discrimination, peer support, and job stress. These results reflected the increasingly complex social functioning of Latina women in urban sociocultural environments. It suggested that even though gender roles were an issue,

they could not be interpreted outside the context of Latina women's diverse levels of functioning.

A more recent study by Chusmir and Koberg (1990) proposed that for most women, success in the work-place and at home may involve two opposite sets of behavior which could be in conflict with a single gender identity and could be indicative of two different set of behaviors and identities depending on the environment. Their results indicated that women presented a significantly higher feminine gender identity at home than at work. Sex role conflict was more prevalent only in the home environment when the subjects did not conform to more traditional roles. No conflict was present in the work situation when more liberal and "masculine" roles were assumed; these were required to obtain higher accomplishments in the work setting. These results suggested that the degree of conflict in gender role functioning may be evaluated as more or less severe depending on the context considered.

In the present study, the subjects did not present symptomatology within their college context because more liberal attitudes were required and developed for optimal performance. Consistent with this point, Ethier & Deaux (1990) asserted that Hispanic women's participation and performance in college life appeared to be a result of a negotiation between them and their family, which facilitated adaptation to college functioning. In the current study, the subjects may have successfully negotiated their gender role attitudes with their families and culture, but this did not necessarily exempt them from the conflict of opposing loyalties to traditional cultural role demands associated with family and assertive behaviors necessary for educational and vocational

success. The subjects' gender role attitudes may have facilitated a degree of adaptation to the college environment, and perhaps to the family environment, which has allowed these women to perform in their different roles adequately.

As stated previously, the results obtained did not reflect significant correlations among ethnic identity, acculturation, gender role attitudes, and psychological well-being. However, the multiple regression analysis suggested a different trend in the relationship among some of the variables studied. It was found that when ethnic identity and acculturation were considered together, they made a moderate contribution to the prediction of self-esteem. The combination of ethnic identity and acculturation explained 14% of the variance of self-esteem.

Other studies (Ethier and Deaux, 1990, 1994; Phinney, 1991; Schwarzer, Bowler, & Rauch, 1986) had found stronger evidence of the positive relationship between ethnic identity, acculturation, and self-esteem, although these studies had focused on each of these processes separately. For example, Phinney (1991) proposed that a strong sense of identification with one's ethnic group could act as a positive influence on self-esteem as it provides a sense of belonging which serves as a buffer against the negative effect of ethnic discrimination, prejudice, and social isolation. Previous studies had proposed the same tendency with acculturation. For example, Berry (1980) also proposed that an integration between the culture of origin and the host culture would have a positive influence on individual psychological adjustment. Lang, Muñoz, Bernal, & Sorenson (1982) also found that subjects with bicultural functioning showed more positive psychological well-being.

In this study, Latina college students presented a strong ethnic identity, moderate acculturation levels, non-traditional gender role attitudes, positive self-esteem and life satisfaction, and low incidence of symptomatology. Although the scores obtained indicated positive adjustment in the different areas examined, none of the variables were significantly related to each other. In addition, ethnic identity and acculturation, when considered individually, were not sufficient to explain self-esteem, but when considered together had a moderate predictive relationship with self-esteem. In other words, when a strong ethnic identity and moderate use of acculturative behaviors- such as the use of English and exposure to the American media, and interethnic social relations- are in coexistence, they lead to a higher self-esteem. It appears that a combination of knowledge about one's ethnic background, its influence on one's behavior and self-identity, in combination with skills that facilitate coping with a different and often threatening cultural environment will have a positive impact on one's self-esteem. The significant correlation among ethnic identity, acculturation, and self-esteem, indicates that, although separate and independent processes, they can coexist and contribute to develop positive feelings about one self.

Limitations of the study and recommendations for further research:

The current study presented limitations that need to be considered. First, the subjects in this study were homogeneous in many of their demographic characteristics. For example, the majority of the subjects were academically successful, employed, single, and well-adjusted. A more diverse sample would have presented different types of relationships and interactions of the variables. The current sample was too similar to produce diverse manifestations and relationships among the variables studied.

Second, although the measures of acculturation used demonstrated significant reliability, the aspects of acculturation researched in this study were mostly behavioral. A multidimensional measure would have explored other aspects of acculturation that may be related to psychological well-being. Among the aspects of acculturation that maybe related to psychological well-being are attitudes, coping skills, and biculturalism. This recommendation will also be useful to further examine gender roles among Latina women. In addition to gender role attitudes, it will be important to examine conflict, behaviors, and feelings regarding gender roles. This will help in further exploring the complex relationship between gender-related attitudes and feelings expressed by the subjects during the debriefing session.

Third, in the current study some qualitative data was collected. However, the analysis of these data was limited since it did not offer more extensive objective indices of the qualitative data. Although it was beyond the scope of this study, the method of the qualitative data analysis could have analyzed more in depth the complexity of the ethnic identity, acculturation, and gender roles attitudes in order to add and contrast the

different responses provided by the subjects.

In order to enhance future investigation on ethnic identity, acculturation, gender role attitudes, psychological well-being, and on Latina populations some aspects will need to be considered. It is recommended that the populations used present larger variability in their demographic characteristics. The sample should include subjects from more diverse social positions, income, academic and professional experiences, more diversity in their Latino backgrounds, and in their experiences with the mainstream culture. This will add variability and complexity to the issues here studied. The diverse characteristics of the sample will aid in the analysis of the different degrees in which ethnic identity, acculturation, gender roles, and psychological well-being are manifested in Latino populations.

Another issue that needs to be considered for future research is the utilization of comprehensive multidimensional instruments. For example, the use of multidimensional instruments will facilitate the study of the different aspects of acculturation that could be related to the different aspects of psychological well-being. In addition, it could provide information about other factors that comprise these variables instead of limiting their conceptualization to one or few dimensions.

Lastly, qualitative data analysis such as content analysis is recommended. Content analysis of the material discussed with the participants will help to elucidate which other possible factors are intrinsic to ethnic identity, acculturation, gender-roles attitudes, and psychological well-being. The study of the subjects' discourse in units of analysis will be helpful for further clarification of the variables here examined.

Summary:

This study investigated the following four hypotheses which stated that among Latina college students ethnic identity would be positively correlated with psychological well-being, acculturation would be positively correlated with psychological well-being, non-traditional gender roles would be positively correlated with psychological well-being, and that ethnic identity, acculturation, and non-traditional gender roles together would be positively correlated with psychological well-being.

The results of correlational analyses indicated that ethnic identity, acculturation, and non-traditional gender roles were not significantly correlated to psychological well-being. The results of multiple regression analyses indicated a significant moderate correlation among ethnic identity and acculturation, and self-esteem. It was concluded that even though Latina college students presented a strong ethnic identity, moderate acculturation, non-traditional gender role attitudes, and positive psychological well-being, these variables were not significantly correlated with each other. Only when considered together a strong ethnic identity and a moderate acculturation could predict self-esteem.

APPENDIX A
DEMOGRAPHIC QUESTIONNAIRE

Date: _____

- 1) **Age:** _____
 Date of birth: ____/____/____
 mo. day yr.
- 2) **Marital status:**
 () single/ never married
 () married/ living with partner
 () separated
 () divorced
 () widowed
 () other
- 3) **Current living arrangement and household composition.**
I live with (Check all that are appropriate):
 () mother
 () father
 () siblings - how many? ____
 () spouse/partner
 () children - how many? : ____
 () other relatives-(specify) _____
 () roommate
 () alone
 () other arrangement. Specify: _____
- 4) **Educational information:**
 a) In total, so far, how many years of education have you completed (including elementary, high school and college)?.
 Please write the number of years: _____
 G.E.D. ____ Yes ____ No
 b) Of these years, how many did you study in the United States? _____
 c) What is your college major: _____
 Estimated current G.P.A. _____

5) **Your occupational and financial status:**

- a) ☐ employed
 ☐ full time ☐ part time
 ☐ unemployed

b) occupation/job: _____

c) Looking for a job: Yes ☐ No ☐

d) Additional economic support from: _____

e) If married or living with a partner, does that person contribute to the household income:

☐ Yes ☐ No

f) What was your household income during last year?:

(Check one)

\$0001- 999 _____	7,000- 7,999 _____
1,000- 1,999 _____	8,000- 8,999 _____
2,000- 2,999 _____	9,000- 9,999 _____
3,000- 3,999 _____	10,000-11,999 _____
4,000- 4,999 _____	12,000-14,999 _____
5,000- 5,999 _____	15,000-19,999 _____
6,000- 6,999 _____	20,000-29,999 _____
	30,000-49,999 _____
	50,000 or more _____

6) **Family of origin**

a) Past living arrangement:

While growing up you lived with (check all that apply):

- ☐ mother
☐ father
☐ siblings - how many? _____
☐ other relatives-(specify) _____

b) Who was the person responsible for supporting the family when you were growing up?

() mother

() father

() sibling

() other relative -(specify) _____

() Public Assistance

c) Family of origin educational and occupational information:

In total, how many years of education do your parents have? Give your guess if you do not know for sure:

a) Father: _____

G.E.D. ____ Yes ____ No College Degree(s) _____

His occupation/job _____

b) Mother: _____

G.E.D. ____ Yes ____ No College Degree(s) _____

Her occupation/job _____

7) **Ethnic background:**

a) In this country, some people and/or their families come from diverse backgrounds. Choose the background that best applies to your family and friends.

	mother	father	maternal grand- parents	paternal grand- parents	friend (s)	part- ner
American						
Central American						
Cuban						
Dominican						
Hispanic/ Latino						
Mexican						
Puerto Rican						
South American						
African- American						
Other (specify)						

b) In terms of ethnic group, I consider myself to be _____ . (Use above categories)

I was born in _____ .

(If applicable) Age of arrival to the U.S.A.? _____

How many years have you lived in the U.S.A.? _____

APPENDIX B MULTI-GROUP ETHNIC IDENTITY MEASURE

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of **ethnic groups** are Mexican-American, Hispanic, Black, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their **ethnicity** is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it. Choose the answer that comes closest to your personal opinion and **MAKE A CHECK MARK UNDER IT.**

	STRONGLY AGREE (4)	SOMEWHAT AGREE (3)	SOMEWHAT DISAGREE (2)	STRONGLY DISAGREE (1)
1. I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.				
2. I am active in organizations or social groups that include mostly members of my own ethnic group.				
3. I have a clear sense of my ethnic background and what it means for me.				
4. I like meeting and getting to know people from ethnic groups other than my own.				
5. I think a lot about how my life will be affected by my ethnic group membership.				

	STRONGLY AGREE (4)	SOMEWHAT AGREE (3)	SOMEWHAT DISAGREE (2)	STRONGLY DISAGREE (1)
6. I am happy that I am a member of the group I belong.				
7. I sometimes feel it would be better if different ethnic groups didn't try to mix together.				
8. I am not very clear about the role of my ethnicity in my life.				
9. I often spend time with people from ethnic groups other than my own.				
10. I really have not spent much time trying to learn more about the culture and history of my ethnic group.				
11. I have a strong sense of belonging to my own ethnic group.				
12. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.				

	STRONGLY AGREE (4)	SOMEWHAT AGREE (3)	SOMEWHAT DISAGREE (2)	STRONGLY DISAGREE (1)
13. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.				
14. I have a lot of pride in my ethnic group and its accomplishments.				
15. I don't try very hard to become friends with people from other ethnic groups.				
16. I participate in cultural practices of my own group, such as special food, music, or customs.				
17. I am involved in activities with people from other ethnic groups.				
18. I feel a strong attachment towards my own ethnic group.				
19. I enjoy being around people from ethnic groups other than my own.				
20. I feel good about my cultural or ethnic background.				

Scoring for the MEIM

Ethnic identity: The total score is derived by reversing the negative items (indicated by "R"), summing across items, and obtaining the mean (Items 1, 2, 3, 5, 6, 8R, 10R, 11, 12, 13, 14, 16, 18, and 20). Subscales are as follows:

- Affirmation and Belonging: Items 6, 11, 14, 18, 20.
- Ethnic Identity Achievement: Items 1, 3, 5, 8R, 10R, 12, 13.
- Ethnic Behaviors: Items 2, 16.
- Ethnic self identification (open-ended response), ethnicity (Item 21), and parents' ethnicity (Items 22 and 23) are not scored but are used as background information.
- Other-group orientation: Scored as above (Items 4, 7R, 9, 15R, 17, and 19).

APPENDIX C
SHORT ACCULTURATION SCALE FOR HISPANICS

This questionnaire is a survey of people's general opinions and ways of behaving. Choose the answer that comes closest to your personal opinion and make a check mark under it.

	ONLY SPANISH (1)	MORE SPANISH THAN ENGLISH (2)	BOTH EQUALLY (3)	MORE ENGLISH THAN SPANISH (4)	ONLY ENGLISH (5)
1. In general, what language(s) do you read and speak?					
2. What was the language(s) you used as a child?					
3. What language(s) do you usually speak at home?					
4. In which language(s) do you usually think?					
5. What language(s) do you usually speak with your friends?					
6. In what language(s) are the T.V. programs you usually watch?					

7. In what language(s) are the radio program you usually listen to?

8. In general, in what language(s) are the movies, T.V. and radio programs you prefer to watch and listen to?

ONLY SPANISH (1)	MORE SPANISH THAN ENGLISH (2)	BOTH EQUALLY (3)	MORE ENGLISH THAN SPANISH (4)	ONLY ENGLISH (5)

9. Your close friends are:

10. You prefer going to social gatherings/ parties at which the people are:

11. The persons you visit or who visit you are:

12. If you could choose your children's friends, you would want them to be:

ALL LATINOS OR HISPANICS (1)	MORE LATINOS THAN AMERICANS (2)	ABOUT HALF & HALF (3)	MORE AMERICANS THAN LATINOS (4)	ALL AMERICANS (5)

Scoring for the Short Acculturation Scale for Hispanics

The total score is obtained by summing across items and obtaining the mean. Scores on each factor are obtained using the same procedure.

Factor 1, Language : Items 1 - 5

Factor 2, Media: Items 6-8

Factor 3, Ethnic Social Relations: Items 9-12

APPENDIX D
SEX-ROLE TRADITIONALISM SCALE

Make a check mark under the number which best states how you feel about each of the following statements.

	STRONGLY AGREE (1)	MILDLY AGREE (2)	NEITHER AGREE OR DIS- AGREE (3)	MILDLY DIS- AGREE (4)	STRONGLY DIS- AGREE (5)
1. Cursing and using bad words are worse in the speech of a woman than in the speech of a man.					
2. Under modern economic conditions, with women working outside the home, men should share in household work such as washing dishes and doing the laundry.					
3. It is insulting to women to have to agree during the marriage ceremony to "obey" their husbands for the rest of their lives.					
4. Women should take their rightful place in business and the professions along with them.					

	STRONGLY AGREE (1)	MILDLY AGREE (2)	NEITHER AGREE OR DIS- AGREE (3)	MILDLY DIS- AGREE (4)	STRONGLY DIS- AGREE (5)
5. Women should not expect to go to exactly the same places or to have quite the same freedom as a man.					
6. Women should be given equal opportunity with men to learn the various trades.					
7. Women earning as much as their dates should share the expense equally when they go out together.					
8. Sons in a family should be given more encouragement to go to college than daughters.					
9. A woman who refuses to bear children has failed in her duty to her husband.					
10. Women should not be allowed to hold political offices that involve great responsibility.					

	STRONGLY AGREE (1)	MILDLY AGREE (2)	NEITHER AGREE OR DIS- AGREE (3)	MILDLY DIS- AGREE (4)	STRONGLY DIS- AGREE (5)
11. It is all right for women to work, but men will always be the basic bread- winners.					
12. A woman should be expected to change her name when she gets married.					
13. It is not important for a woman to be a virgin when she gets married.					
14. Sex is all right as long as the woman is married to the man.					
15. There is nothing wrong with an unmarried woman leaving her parents' home to get her own apartment.					

	STRONGLY AGREE (1)	MILDLY AGREE (2)	NEITHER AGREE OR DIS- AGREE (3)	MILDLY DIS- AGREE (4)	STRONGLY DIS- AGREE (5)
16. A woman should be careful about what she does in public because people will talk about her and this will bring shame on her and her family.					
17. It is the job of the man to protect and take care of his woman.					
18. A good mother may have to sacrifice most of her life for her children.					
19. A married woman should not participate in activities outside her home; her only job is to take care of her husband, home, and children.					
20. Daughters have to be more protected sexually than sons.					

SCORING OF THE SEX-ROLE TRADITIONALISM SCALE

Each item is given a score ranging from 0 to 3, with 0 representing the most traditional and 3 the most contemporary, profeminist response. The most conservative alternative is a general 0 score.

The traditionalism score is obtained by adding the response values for each item. The response values of items 2, 3, 4, 6, 7, 13 are reversed. If a response is missing for one item, a 3 is given for that item. The scale mean is 77.193, standard deviation 17.076, and variance 291.586.

APPENDIX E
PSYCHOLOGICAL WELL-BEING

A) ROSENBERG SELF-ESTEEM SCALE (RSE)

Please record the appropriate answer for each item, depending on whether you strongly agree, agree, disagree, or strongly disagree with it. Use the categories below.

	STRONGLY AGREE (1)	AGREE (2)	DISAGREE (3)	STRONGLY DISAGREE (4)
1. On the whole, I am satisfied with myself.				
2. At times I think that I am no good at all.				
3. I feel that I have a number of good qualities.				
4. I am able to do things as well as most other people.				
5. I feel I do not have much to be proud of.				
6. I certainly feel useless at times.				

	STRONGLY AGREE (1)	AGREE (2)	DISAGREE (3)	STRONGLY DISAGREE (4)
7. I feel that I am a person of worth.				
8. I wish I could have more respect for myself.				
9. All in all, I am inclined to think that I am a failure.				
10. I take a positive attitude toward myself.				

SCORING OF THE RSE

The Rosenberg Self-Esteem Scale is a Guttman scale. Low self-esteem responses are "disagree" or "strongly disagree" on items 1, 3, 4, 7, 10 and "strongly agree" or "strongly disagree" on items 2, 5, 6, 8, 9. One or two out of two correct responses for items 4 and 5 are considered as a single item; items 1, 8, and 10 are scored as individual items. Combined correct responses (one or two out of two) to items 2 and 6 are considered a single item. The scale might also be scored by totaling of the individual 4-point items after reverse-scoring the negatively worded items (Fischer & Corcoran, 1994).

B) LIFE SATISFACTION INDEX-Z

Here are some statements about life in general that people feel differently about. Would you read each statement on this list, and if you agree with it, put a check mark in the space under **AGREE**. If you do not agree with a statement, put a check mark in the space under **DISAGREE**. If you are not sure one way or the other, put a check mark in the space under **"?"**. **PLEASE BE SURE TO ANSWER EVERY QUESTION ON THE LIST.**

	AGREE	DISAGREE	?
1) As I grow older, things seem better than I thought they would be.			
2) I have gotten more of the breaks in life than most of the people I know.			
3) This is the dreaddest time of my life.			
4) I am just as happy as when I was younger.			
5) These are the best years of my life.			
6) Most of the things I do are boring and monotonous.			
7) The things I do are as interesting to me as they ever were.			
8) As I look back on my life, I am fairly well satisfied.			
9) I have made plans for things I'll be doing a month or a year from now.			
10) When I think back over my life, I didn't get most of the important things I wanted.			
11) Compared to other people, I get down in the dumps too often.			

12) I've gotten pretty much what I expected out of life.

13) In spite of what people say, the lot of the average person is getting worse not better.

AGREE	DISAGREE	?

SCORING OF THE LIS-Z

1 point is scored for each correct response to the items. These are as follows:

Item #:

- 1 agree
- 2 agree
- 3 disagree
- 4 agree
- 5 agree
- 6 disagree
- 7 agree
- 8 agree
- 9 agree
- 10 disagree
- 11 disagree
- 12 agree
- 13 disagree

C) BRIEF SYMPTOM INVENTORY, GLOBAL SEVERITY INDEX

Below is a list of problems and complaints that people sometimes have. Read each one carefully and make a check under the number that best describes **HOW MUCH THAT PROBLEM HAS DISTRESSED OR BOTHERED YOU DURING THE PAST 7 DAYS INCLUDING TODAY. MARK ONLY ONE NUMBER AND DO NOT SKIP ANY ITEM.**

	NONE 1	A LITTLE 2	MODERATE 3	FREQUENT 4	EXTREME 5
1.Nervousness or shakiness inside.					
2.Faintness or dizziness.					
3.The idea that someone can control your thoughts.					
4.Feeing others are to blame for most of your troubles.					
5.Trouble remembering things.					
6.Feeing easily annoyed or irritated.					
7.Pains in heart or chest.					
8.Feeing afraid in open spaces.					
9.Thoughts of ending your life.					
10.Feeing that most people cannot be trusted.					
11.Poor appetite.					

	NONE 1	A LITTLE 2	MODERATE 3	FREQUENT 4	EXTREME 5
12. Suddenly scared for no reason.					
13. Temper outbursts that you could not control.					
14. Feeling lonely even when you are with people.					
15. Feeling blocked in getting things done.					
16. Feeling lonely.					
17. Feeling blue.					
18. Feeling no interest in things.					
19. Feeling fearful.					
20. Your feelings being easily hurt.					
21. Feeling that people are unfriendly or dislike you.					
22. Feeling inferior to others.					
23. Nausea or upset stomach.					
24. Feeling that you are watched or talked about.					

	NONE 1	A LITTLE 2	MODERATE 3	FREQUENT 4	EXTREME 5
25. Trouble falling asleep.					
26. Having to check and double check what you do.					
27. Difficulty making decisions.					
28. Feeling afraid to travel on buses, subways, or trains.					
29. Trouble getting your breath.					
30. Hot or cold spells.					
31. Having to avoid certain things, places or activities because they frighten you.					
32. Your mind going blank.					
33. Numbness or tingling in parts of your body.					
34. The idea that you should be punished for your sins.					
35. Feeling hopeless about the future.					
36. Trouble concentrating.					

	NONE 1	A LITTLE 2	MODERATE 3	FREQUENT 4	EXTREME 5
37. Feeling weak in parts of your body.					
38. Feeling tense or keyed up.					
39. Thoughts of death or dying.					
40. Having urges to beat, injure, or harm somebody.					
41. Having urges to break or smash things.					
42. Feeling very self-conscious with others.					
43. Feeling uneasy in crowds, such as shopping or at a movie.					
44. Never feeling close to another person.					
45. Spells of terror or panic.					
46. Getting into frequent arguments.					
47. Feeling nervous when you are alone.					

	NONE 1	A LITTLE 2	MODERATE 3	FREQUENT 4	EXTREME 5
48.Others not giving you proper credit for your achievements.					
49.Feeling so restless you couldn't sit still.					
50.Feelings of worthlessness.					
51.Feeling that people will take advantage of you if you let them.					
52.Feelings of guilt.					
53.The idea that something is wrong with your mind.					

SCORING OF THE GLOBAL SEVERITY INDEX

The sum of the value of each response is obtained and a mean is calculated. The mean raw score is transformed into the corresponding T-score stated on the age norms table. The final score for each subject is the corresponding T-score.

APPENDIX F
LETTER TO PROFESSORS

Dear Professor,

As part of my dissertation research I am collecting information about the cultural attitudes of women of Latino background. I am requesting your cooperation in the process of data collection.

Please allow me to attend your class to present the research theme and to ask for the participation of eligible students. I would need approximately **five to ten minutes** of class time. During that time I would also distribute questionnaires which would be collected by me at a prearranged time.

I hope that you will agree to this request. Your support and cooperation would be much appreciated.

Sincerely,

Mabel E. Quiñones, M.A.
Clinical Psychology
Doctoral Student

Vera S. Paster, Ph.D.
Professor, Clinical
Psychology Program

If you agree, please fill in below and leave in Dr. Paster's mailbox in the Psychology Department Office or in room 8-132.

Your Name: _____

Day of class:(1) _____

Day of class:(2) _____

Time of class: From _____ to _____

Time of class: From _____ to _____

Time preferred for presentation: _____

Time preferred for presentation: _____

Classroom #: _____

Classroom #: _____

APPENDIX G

INFORMED CONSENT FORM

You are invited to participate in a doctoral dissertation study. The purpose of this project is to better understand behaviors, feelings, and thoughts regarding Hispanic and American cultures.

If you decide to participate, you will be asked to complete a demographic questionnaire and different questionnaires on various areas of personal, social, and cultural functioning. The time needed to fill out the questionnaires should be no longer than thirty minutes. Since everyone has their own experience please answer the questions based on your experience and not on another person's experience.

All the information you provide will be confidential and anonymous. The results obtained will be reported as the group's results; no individual's results will be reported.

Your participation in this study is voluntary. You may withdraw your consent and your participation at any time during the study. Your decision about whether or not to participate will not in any way affect your standing in this course. You will not be responsible for any costs involved in this study. You will receive a copy of this form to keep.

By signing this consent, I agree to participate in this study as described above. Thank you for your participation.

Mabel E. Quiñones
Researcher

Signature of participant

Print name and date

If you wish to obtain more information about the study or if you want to request a summary copy of the results, please fill out the detachable form below. You can contact the main researcher, Mabel E. Quiñones, at (212) 5xx-xxxx, or write to her at Clinical Psychology Doctoral Program, City College, 138th st. & Convent Ave., N.Y. 10031 C/O Dr. Vera Paster.

Please send a summary of the results to:

Name:

Address:

Thanks for your participation in this study. It will be very helpful if I could contact you for discussing your impressions about the study and the answering process. If you want to be interviewed please complete the following information:

Name:

Address:

Day phone number:

Evening phone number:

Best time to be contacted:

INSTRUCTIONS

This questionnaire package is aimed towards the study of experiences, behaviors, feelings, and thoughts regarding Hispanic and American cultures. The package contains six parts: a demographics survey and five questionnaires. The instructions for each one are provided. Please read the instructions carefully and answer all the questions honestly. **BE SURE TO ANSWER ALL THE QUESTIONS, DO NOT SKIP ANY. THERE ARE NO RIGHT OR WRONG ANSWERS. Your answers are ANONYMOUS, therefore DO NOT WRITE YOUR NAME ON ANY OF THE FORMS.** Do not hesitate to ask the examiner if you have any questions. You can reach her at (212) 562-3150.

Upon completion of the Consent Form please return it separate from the questionnaire form in order to preserve your anonymity. One copy of the consent form is for you to keep.

APPENDIX H

HOLLINGSHEAD'S FOUR FACTOR INDEX OF SOCIAL POSITION

The Four Factor Index of Social Position, developed by Hollingshead (1975), takes into consideration that social status is a multidimensional concept. Its premise includes three areas: that an unequal status structure exists in our society, that the primary factors indicative of status are occupation and education, sex, and marital status, and that these factors may be combined so that the status positions that individuals and families occupy in our society could be estimated.

Scales are provided for education and occupation. In the Educational Scale the scores are assigned as follows: 1 to less than seventh grade, 2 to junior high school, 3 to partial high school, 4 to high school graduate, 5 to partial college, 6 to standard college or university graduation, and 7 to graduate professional training. In the Occupational Scale, a score of 9 is given to higher executives, proprietors of large concerns, and major professionals. A score of 8 is assigned to administrators, lesser professionals, proprietors of medium sized business. A 7 is assigned to small businesses owners, managers, and minor professionals. A score of 6 is given to technicians, semiprofessionals, and small business owners. A score of 5 is assigned to clerical and sales workers, small farm and business owners. A 4 is assigned to skilled manual workers, craftsmen, and tenant farmers. A 3 is assigned to machine operators and semiskilled workers. A 2 is assigned to unskilled workers. And a 1 is assigned to farm laborers and menial service workers.

The two scores are multiplied by a fixed factor weight (5 for occupation and 3 for education) derived from multiple correlation techniques. The weighed occupation and education scores are added together to provide a combined score for a single head of household individual without a spouse. For married and living with spouse individuals, the weighed occupation and education scores are added and divided by two. The range of the combined scores varies from 8 to 66. The Index of Social Position or Social Class is obtained by matching the combined score to the social class category listed below.

Social Class	Range of Combined Scores
I	8-19
II	20-29
III	30-39
IV	40-54
V	55-66

It is presumed that individuals or families will be members of the social class determined by the Four Factor Index of Social Position. The author assumes that class position and social behaviors are meaningfully related.

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