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**The Latina Value Scale Revised:
A Cross-sectional analysis of Marianismo in Latino Women**

By

Frances Adele Melendez

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

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ABSTRACT

The Latina Value Scale Revised: A cross-sectional analysis of Marianismo in Latino

Women

By

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This study investigated the validity of the Latina Values Scale as an instrument to measure *marianismo*. The results indicate the LVS is statistically significant demonstrating its' high validity and reliability in capturing the cultural psychological construct of *marianismo*. In addition, this study examined the relationships between *marianismo* and self-silencing behavior (as measured by the STSS) and a number of other variables: education (as measured by years of education), level of acculturation (as measures by the MSAS), SES (as measures by annual income, as well as the effect income has on conflict (as measured by the LVS conflict sub-scale). The results were non-significant suggesting that *marianismo* is a psychological state so deeply imbedded in the Latinas' experience that it persists across educational, acculturation and economic levels.

DEDICATION

I dedicate this to the following women in life:

To my abuelita, Adela, the ultimate marianista. Through the memories I have of her I have been able to understand traditional sex role ideals.

To my mother, Dr. Gloria Roldan, who through her tenacity has taught me that anything, is possible. She has taught me that our traditional values can coexist with Anglo beliefs.

Finally, I want to dedicate this work to my daughter, Zarina. Motherhood was a transformation for me. Our relationship has allowed me to understand the importance of passing on traditional cultural beliefs, to integrate and be proud of both her heritages. As she continues to grow and come into her own I wish her to love herself, to develop, to her fullest potential, fusing the best of two cultures, having the freedom to perform in whatever role she chooses. Te amo.

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CHAPTER I

Introduction

The importance of culture and its significant role in human behavior have been recognized as far back as Hippocrates from the classical Greek era, as well as the inception of psychology as a discipline (Bentancourt & Regesar Lopez, 1993). The changing demographics in the United States indicates the importance of furthering the understanding of gender, race, ethnicity, culture, and class issues in psychological theory, research, and practice (Betancourt & Regsar Lopez, 1993, McGovern, Furumoto, Halpern, Kimble & McKeachie, 1991). Yet, Bentencourt & Regesar Lopez, among others, have critiqued the cross-culturally generalizability of a number of psychological theories, stating that “cross-cultural studies frequently fail to identify the specific aspects of culture and its related variables that are thought to influence behavior.”

The purpose of the study is twofold, first to investigate the concept of *marianismo*; defined as the traditional cultural value set of Latina women. *Marianismo* stipulates subordination of women to the superior authority of men, that women be sexually chaste before marriage, and that they self-sacrifice in service of their children and families. The Latino family is perceived as primary and, the emphasis is on the group (collective) rather than the individual (Garcia-Preto, 1982). Collectivists either make no distinctions between personal and collective goals, or if they do make such distinctions, they subordinate their personal goals (Triandis, 1989). Thus, Latinas have a deep sense of family obligation, with primary responsibility to family and friends. Cultural values that define and guide Latinas include *respeto* (respect), *personalismo* (valuing and building of

interpersonal relationships), *familismo* (extended family system) and *simpatia* (sympathy).

Second, the study will look at the Latina Value Scale, which was created to measure *marianismo* and identify areas of conflict and satisfaction/ dissatisfaction for the Latino woman (Rivera Marano, 2000). The original study was based on items extrapolated from the book “The Maria Paradox” (Gil & Vazquez, 1996) as well as other literature sources (Rivera Marano, 2000). Items include putting family, partner, and others’ needs before one’s own, feeling guilty about sexual pleasure before marriage, and feeling guilty about expressing one’s needs.

Rivera Marano created the original Latina Values scale in 2000. The study was conducted in English with 63 English speaking Latina college students. Rivera Marano’s (2000) goal was to create an assessment tool that would allow researchers a way to measure *marianismo* as well as investigate it empirically. The scale also allows clinicians to gain insight into the Latina values. The idea was that the information gained by the scale could increase the likelihood of therapeutic success by increasing knowledge, understanding and providing areas of direct intervention (Rivera Marano, 2000). The goal was to offer researchers an empirically designed method to identify areas such as individual and inter-group differences in their expression which reinforces aspects of *marianismo* and satisfaction with values associated with *marianismo*.

According to Rivera Marano (2000) the scale provided information on whether the individual subjects endorsed *marianista* items or not. With the inclusion of the satisfaction scale, the LVS also provided information on what *marianista* items were

conflictual for the respondents. Thus, “the Latina Values Scale proved itself strong both statistically and theoretically” (Rivera Marano, 2000).

Rivera Marano (2000) found that there were other aspects of *marianismo* (i.e. being praised for sacrifices, feeling proud, etc) that were frequently endorsed. These areas of *marianismo* provided the individual with a positive self-identity based on her actions for others and receiving praise and positive regard from others for these *marianista* actions. The others/family recognition, as well the individual feeling good about these *marianista* actions serve to further reinforce these *marianista* behaviors.

The most frequently endorsed items on the LVS tapped into the general issues of *marianismo* such as duty, responsibility, placing other’s needs before one’s own, and family, representing the most central aspects of *marianismo* (Rivera Marano, 2000). These items are strongly linked to the *marianismo* messages of self-sacrifice and *familismo* further supporting *marianismo*’s existence, as well as the validity of the LVS (Rivera Marano, 2000).

Language is the primary means of transmitting information about cultural beliefs and traditions. For bilingual Latinos, for example, the Spanish language expresses their heritage constitutes a source of identity and pride, and serves as means through which emotions are articulated (Santiago-Rivera & Altarriba, 2002), thus the LVS was translated into Spanish.

For this population, Spanish is the mother tongue that remains as the language of emotions because; it is in Spanish that the affective meanings were originally coded (Espin, 1982). Research suggests (Altarriba, J & Santiago-Rivera, A, 1994) that emotion-laden words or experiences are usually better expressed in the patient’s dominant or native

language. Revising and translating the Latina Values Scale (LVS, Rivera Marano, 2000) into Spanish would potentially gear it toward a more diverse population taking into account level of acculturation, SES, and education. The intention was that the revised LVS (LVSR) in Spanish would allow researchers to better get at the fluency and the phenomenology of the Latino culture imbedded in language, thus making it much more real and related to the population.

Although Latinas, like all ethnic groups, are of many socioeconomic levels, also including a variety of ages, various marital states, educational, and occupational attainments, they also have important similarities. Other than the ethnic heritage and the sharing of a common language, Latinas are powerfully impacted and linked by cultural values, attitudes, and behaviors. Marin and Marin (1991) summarized empirical evidence that Latinas are characterized by historical and social expectations of high levels of interdependence, conformity, and a readiness to sacrifice for the welfare of others. There is a tendency for Latinas to avoid and/or deny interpersonal conflict. The authors pose that this avoidance of conflict possibly results from strong attachment, loyalty and reciprocity that characterize Latinos.

Gender roles, defined as how men and women are supposed to think and behave, is clearly defined and promoted, even enforced, via socialization practices within family dynamics (Caceres-Delmau, 2003). Gender roles are central to the Latinas' identity development (Comas-Diaz, 1989). Traditional sex-roles expectations are based on the cultural ideal of *marianismo*, which defines Latinas primarily in terms of their roles as wives and mothers (Gil & Vazquez, 1996; Cofresi, 1996).

A goal of the study is to support and quantify the validity of *marianismo* (as measured by the LVSR), and cultural conflicts experienced with it. For this reason, the Latina Values Scale was revised and translated into Spanish and administered to a larger and more diverse Latina population (101 females) encompassing SES, education, and acculturation compared to the original study. The overall purpose of this investigation is to further validate the Latino Values Scale in its ability to measure the concept of *marianismo*, creating a culturally appropriate assessment tool.

In addition, the study will use the Silencing of the Self Scale (STSS) as a way to further validate the LVS. The STSS is a 31-item self-report questionnaire, derived from a longitudinal study of clinically depressed women. It measures specific schemas about how to make and maintain intimacy associated with depression and women. The scale also assesses important intrapersonal and interpersonal behaviors engaged in by women of different races (Gratch, Attra, & Basertt, 1994) and various life circumstances (Stevens & Galvin, 1995). Scores on this scale have shown correlation with measures of depression (Sanchez, 2003¹; Vasquez, 1998; Galvin & Stevens, 1995; Jack & Dill, 1992; Page & Stevens, & Galvin, 1995), Substance abuse (Jack, 1991) and occurrence of spousal abuse (Jack & Dill, 1992). Thus, another goal of the investigation is to do a comparative study between the LVS and STSS to investigate if the STSS may be inadvertently assessing *marianista* values.

¹“Hispanic” as an ethnic label is the product of a decision by the Office of Management and Budget in 1978 to operationalize the label as a “a person of Mexican, Puerto Rican, Cuban, Central and South American or other Spanish culture or origin, regardless of race (Federal Register, 1978, p19269, in Marin & Marin, 1991 p20). More recently, “Latina” has been used to refer to the political implications of a “third world” heritage. In this paper, Hispanic and Latina will be used interchangeably. & Marin, 1991 p20). More recently, “Latina” has been used to refer to the political implications of a “third world” heritage. In this paper, Hpanic and Latina will be used interchangeably.

CHAPTER II

Literature Review

LATINO DEMOGRAPHICS

Currently, the United States has the largest Spanish-speaking population in the world (Sciarra and Ponterotto, 1991). The 2000 Census reports there are 35.5 million Latinos, representing the fastest growing minority group in the United States and are estimated to account for 1 in every 4 Americans by the year 2050. In April 2002, the census bureau released comparative statistics for the changes in the population from the 1990's through the year 2000. While the overall population growth for the United States during this period was a little over 13 percent, the populace of the Latinos during the same period increased by nearly 58 percent, accounting for nearly 40 percent of the total population growth.

Mexican-Americans make up 64 percent of the total U.S. Latino population and reside predominantly in the Southwest, California and Texas.

Central and South Americans comprise the next-largest segment, accounting for about 4.5 million, nearly 15 percent of the total U.S. population. They primarily reside in Southern California but are emerging in other areas as well.

Puerto Ricans represent about 10.5 percent of the total U.S. Latino population. The largest concentration resides in New York and New Jersey. Close to four million Puerto Ricans live on the island of Puerto Rico while nearly two million Puerto Ricans live in New York.

Finally, Cubans represent about 4.7 percent of the Latino population and are concentrated in Florida.

Education

In the year 2000 the proportion of Latinos male and female age 25 and over who attained at least a high school education was 57 percent, with 11 percent having completed a bachelors degree, ranging from a high of 23 percent for Cuban Americans to a low of 7 percent for Mexican Americans. Data from the Department of Labor Force (December, 1999) provides important statistics on education and employment of Hispanic women. Of the 8.2 million Hispanic women age 25 and over in 1998, nearly half (46%) had less than a high school diploma. Even though Latinas with less than a high school education showed little attachment to the work force-38.7% in 1998- they were more apt to be labor force participants than similarly educated White and Black women-29.4 and 31.4% respectively. Having a high school diploma dramatically increases labor force activity regardless of race/ethnicity. Six out of every 10 Hispanic women with high school diplomas and no college education were employed. Attainment of associate's or bachelor's degrees raises employment level substantially for Hispanic women. The number of bachelor and graduate degrees awarded to Hispanic women has more than doubled between 1977 and 1998, with 11% having a Bachelor's degree. (Dept. of Labor Force, 1999). The importance of education in facilitating mastery of the social world has been addressed as a positive factor in promoting the mental health of Hispanic women (Soto & Shaver, 1982).

Investigations of intergenerational change among Puerto Rican families (Roger & Santana Cooney, 1984) found that there is an increase in egalitarianism from one generation to the next. However, when the wife's education was introduced as a variable, the role of generation was minimized. Higher education insured a greater sharing between husbands and wives in both generations. A similar study (Lopez Garriga, 1980) reported an inverse relationship between level of education and sex role traditionalism in research involving Puerto Rican women. It was found that women with higher levels of education were less-sex-role traditional than their less educated counterparts, thus indicating that traditional sex roles and education may be inversely related.

A study (Soto & Shaver, 1982) conducted with 278 Puerto Rican women in New York City, found that second generation as well as more educated women were less traditional than their counterparts. These findings cannot be generalized to Latinas from other countries. However, they have clinical implications, which suggest that acculturation and sex roles conflicts are relevant issues for Puerto Rican women.

Rosario (1982) also investigated the variable of education and generation to measure traditionalism (i.e. adherence to traditional gender roles) among Puerto Rican women spanning three generations. Findings revealed that first generation women held more traditional attitudes, while third generation had more liberal less traditional attitudes, thus suggesting that education could be a key factor in liberality of attitudes towards gender. Results of this study should be interpreted with consideration of limitations, such as sample size (n=45) and the fact that the majority of women were supported by their husbands.

A review of the literature indicated that education is related to attitudes toward gender roles, such that the more educated a person is, the more likely one's beliefs toward gender roles will be liberal or less traditional.

Employment

According to the U.S. Census Bureau (2001), 22.9% of Latinos live with children under the age of 18 below the poverty level. Cultural norms concerning the role of women have kept some Latina out of the work force. Younger Latinas who are less tied to the tradition or are without children may be more likely to seek employment (Caceras-Delmau, 2003). However, they may leave the work force at the birth of one or more children. According to the 2001 Current population survey, among Latinas ages 20 to 24 who were not employed, six out of 10 reported family responsibilities as their main activity. The survey reported the median income for Latinas as \$21,026.

Ethnic Identity

Ethnic identity is an enduring fundamental aspect of a person's social identity that derives from his or her knowledge of membership in an ethnic group and feelings associated with that membership (Phinney, 1996). It includes more than race and shared ancestry, thus comprising beliefs, ways of communicating, attitudes, values, and behavioral norms shared by a culture (Gurang & Metha, 2001; Keefe, 1992; Knight, Bernal, Garza, & Cota, 1993). 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. 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).

Ethnicity is deeply tied to the family through which it is transmitted (McGoldrick, 1982). Ethnic identity pertains to the 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 influenced by the person's ethnocultural context.

Ethnicity remains a vital force in this country, a major form of group identification, and a major determinant of family patterns and belief systems. There is increasing evidence that ethnic values and identification are retained for many generations after immigration (Greenlely, 1969, 1978, 1987; McGoldrick, 1982) and play a significant role in family life and personal development (McGoldrick, 1982; Liberman, 1974; Teper, 1977; Gelfand & Kutzik, 1979)

Phinney (1989) 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 stage 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 other's opinions). The second stage is the *ethnic identity search and 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. The third stage 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 speaks 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 his/her own background and reject those of a different ethnicity and cultural values in an attempt to better understand the role of ethnicity in his or her 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 be understood as influenced by ethnicity and culture.

Ethnic identity and Latinos

Latinos, as a minority 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; Quinones, 1996; Ethier & Deaux, 1990; Felix-Ortiz, Newcomb, & Myers, 1994; Garcia & Lega, 1979; Ocampo, Garza, Dabul, & Ruiz, 1991) have explored the nature and the relationship among ethnic identity and 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 Garcia & Lega (1979). These authors 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 the Cuban identity was closely related to specific ethnic behaviors, language, knowledge of the idiomatic expressions and cultural symbols, and a Cuban social network. Ethnic identity, from this perspective, is a result of the emotional attachment to the essential aspects of a culture and the preservation of them.

Garcia (1982) elaborated on the concept of ethnic identity among Chicanos. In this study, ethnic identity was conceptualized as a multidimensional phenomenon, which incorporates psychological processes of group attachment (ethnic consciousness, identification and identity), as well as behavioral manifestations (cultural knowledge, language, traditions). Emphasis was given to its psychological aspects, which correlated with a measure of political consciousness. The results indicated that the relationships among these factors were not always positively related, thus suggesting a multidimensional view of ethnicity among this population. Garcia (1982) implied that ethnic identity represents a multitude of ascriptive (i.e. nativity, language, gender) and psychological aspects. Hence, the degree of the ascriptive characteristics and their resulting effects generate 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 population (Chaviria & Phinney, 1991) demonstrated that individual self-esteem and effective coping strategies were positively correlated with a well-established ethnic identity.

Among Latino college students (Ethier & Deaux, 1990) gender was one of the variables. For Latinos, 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, percentage of social network and friends from childhood that were Latino). However, for Latinos, Hispanic identity was more important and was unrelated to the strength of the cultural background. These authors explained these findings as a potential result of

differences in the definition of ethnic identity based on gender related experiences. A possible explanation for this phenomenon was that for Latinas, college attendance would 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. Ethier and Deaux (1990) state that for Latina college students ethnic identity appears to be linked to their identity as daughters. In the sample of Latinas entering college, gender roles may have been associated to familial and cultural roles negotiations, therefore 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 Latino identity and a strong Latino identity was inversely related to perceived threat to one's identity.

Ethnic identity has been found to affect goals set, regulate behavior, serve as a reference point for evaluating oneself, and help establish self-understanding and self-esteem (Gurang & Mehta, 2001).

Acculturation

Acculturation has been defined as the process of psychological and behavioral change individuals and groups undergo as a consequence of long-term contact with another culture (Zea, Asner-Self, Birman, & Buki 2003; Berry, 1980 Berry & Sam, 1997). Culture is a dynamic, "evolving configuration of cognition, emotion, and behavior at the intersection of individually unique cultural sets" (as quoted in Zea, Asner-Self, Birman, & Buki 2003 from Handwecker 2002). Zea et al (2003) posit that individuals are immersed in several cultures at one time and thus are in constant transformation.

Relationship between acculturation and ethnic identity

Ethnic identity and acculturation have been regarded as a separate but related processes (Quinones, 1996; Marin, 1993; Phinney, 1991; Velez & Duncan, 1994). Phinney (1989) states that ethnic identity pertains to self-definition and feelings of belonging to an ethnic group usually triggered by the exposure to a different group. On the other hand, acculturation refers to the process of behavioral and attitudinal change intrinsic to the exposure to a culturally different, often more powerful group (Berry, 1980). Acculturation has been defined as those phenomena, which result when groups of individuals having different backgrounds come into continuous first hand contact with subsequent changes in the original pattern of either or both groups (Quinones, 1996; Redfield, Linton, and Herskovits, 1936). Acculturation has been described as a unilevel adjustment process whereby, as a result of sociocultural interactions, a person acquires the customs of an alternative culture (Mendoza, 1984).

Another less common description of acculturation is that it is a bilevel adjustment process whereby, as a result of sociocultural interactions, a person acquires the customs of an alternative culture while retaining or failing to retain the norms of his or her native culture (Cuellar, Harris & Jasso, 1980; Mcfee, 1968; Mendoza & Martinez, 1981; Ramirez, 1977, Mendoza, 1984).

Berry, Trimble & Olmedo (1986) define four models of acculturation. A strong identification with both groups is indicative of integration or *biculturalism*; a strong identification with only the dominant culture reflects *assimilation*; identification with only the ethnic group, *separation*; and identification with neither group, *marginalization*.

Gurang & Mehta (2001) view the acculturated individual as one who lives a comfortable existence in the host culture retaining as much of the home culture as he or she likes, together with parts of the host culture's values and behaviors.

Acculturation is a complex developmental process in which individuals are continuously changing as result of social interaction with different cultures while at the same time retaining aspect of their culture of origin (Zea, Asner-Self, Birman, & Buki, 2003).

Acculturative Stress

Espin (1993) states, that the process of migration not only creates stress but also impacts Latino men and women in different ways. According to Espin, Latinas who come from traditional cultural backgrounds may experience conflict as they are exposed to the new and changing roles of women in the United States. Some women may become distressed by the loss of loved ones left behind in their home country. A study done by Salgado de Synder, (1987) which analyzed the impact of migration on the mental health of married immigrant women found that, as a whole, the women exhibited higher levels of acculturative stress. Researchers posit that women who mature during periods of great change in women's roles may develop aspirations toward achievement that are contradictory to the traditional societal expectations and, as a result, become so conflicted that they develop high levels of anxiety and somatization (Caceras-Delmau, 2003; Landrine, Klonoff, Gibbs, Manning & Lund, 1995; Siverstein & Perlick, 1995).

Acculturation is a process that may unfold over an extended period of time. Some individuals may never fully adopt the ways of the host culture. When viewed in this

manner, acculturation may be thought of as a specific type of chronic strain (Krause, Bennett & Van Tran, 1989) thus, affecting the psychological well being by generating new secondary stressful life events.

Gender Roles and the Latino Cultural Context

Vazquez (1998) states that countries comprising Latin America are as different from one another as the countries in Europe due to a multiplicity of social, political, economic, geographical and historical factors. Additionally, it is believed that the preponderance of differences is due to the actual presence or legacy of the indigenous population. Although Latinos constitute a diverse population, there still remain numerous salient features of similarities among them. Among the commonalities that bind these diverse people are a legacy of Spanish colonial rule, Roman Law and the preeminence of the Catholic religion (Gil, 1996; Vazquez, 1998). Other similarities are “a common language, Spanish, along with a cultural values orientation and a traditional pattern of family structure” (Vazquez, 1998).

A core component of Latino identity is a family orientation characterized in the literature by the term *familismo* (Inclan, & Hernandez, 1991) which encompasses the powerful relational bonds existing among Latinos. The value system emphasizes loyalty and dedication to maintaining and preserving the family, in addition to respect given to relatives. This orientation stresses interdependence among family members by reinforcing cooperation rather than competition (Inclan & Hernandez, 1991). It places a great emphasis on the family union as well as the support and conservation of family traditions.

Traditional men's values are characterized by *machismo*, in which the man is the authoritarian figure who proves his virility through the domination and the impregnation of women. *Machismo* has been described as the "cult of virility...arrogance and sexual aggressiveness in male-to-female relationships" (Stevens, 1973). The latter view has been critiqued as an anglocized interpretation of the concept (Santiago-Rivera, Arredondo, & Gallando-Cooper, 2002). The positive side of *machismo* is personified in the *caballero* referring to a man's responsibility to provide for and protect his family and to be responsible for their honor (Gil & Vazquez, 1996; Morales, 1996; Inclan & Heranadez, 1991). His loyalty and sense of responsibility to family, friends, and community make him a good man (Morales, 1996).

Women's behavior is characterized by *marianismo*, in which a woman is expected to be submissive, self sacrificing, dependent, sexually naïve and repressed, and a good house wife (Gil & Vazquez, 1996). Like *machismo* there is positive side to *marianismo* that reinforces loyalty, compassion and generosity (Gil & Vazquez, 1996).

Gender roles are central to the Latina women's identity development (Comas-Diaz, 1996; Caceras-Delmau, 2003). The Latino culture has been characterized as rigid in its demarcation of gender roles (Canino, Rubio-Stipec, Shrout, Bravo, Stoberg, & Bird, 1987). The Latina's cultural demands and the socialization process impose and accentuate self-denying, self-sacrificing behavior among Latinas (Canino, 1982; Canino & Canino, 1983; Torres-Matrullo, 1980).

Latinas are expected to demonstrate that they care for their significant others and family by putting others' needs before their own. This self-silencing/self-sacrificing is considered a characteristic of a good woman (Gil & Vazquez, 1996). A "good woman" is

one who is submissive, suffers quietly, does not demonstrate anger, aggressiveness or independent functioning (Sanchez, 2003; Gil & Vazquez, 1996; Zavala-Martinez, 1988). Such behaviors and functioning can lead to the sacrifice of the Latina's emotional, physical, and spiritual needs. Various feminist scholars have linked suppression of anger to the relational self (Gilligan, 1982; Jordan, Kaplan, & Surrey, 1982). They view the relationships as important for women's self-esteem and sense of identity. These scholars further maintain that women need to feel connected and in a relationship (Garcia & Zea, 1997).

A review of the literature reveals that Latinas in treatment often present with complaints involving cultural conflicts or differing sex role expectations (Rivera Marano, 2000, Comas-Diaz, 1988). Studies conducted with Latinas in the United States have confirmed that those women who adhere to traditional values and gender roles tend to experience more conflict and maladjustment (Amaro & Russo, 1987; Torres-Matullo, 1976). A study (Alvarado-Jimenez, 1984) conducted with Puerto Rican immigrant and non-immigrant Latina college students found that even after immigration concerns were resolved, and despite their level of education, these Latina women kept their traditional family values. Rivera Marano (2000) performed a similar study yielding similar results. Rivera Marano's (2000) conducted focus groups in her investigations and demonstrated that *marianismo* exists despite level of education. In this study's results, traditional values were important to these women's identities.

Several studies have emphasized the relationship between gender roles and individual functioning. Researchers such as Soto & Shaver (1982), have argued that gender role traditionalism tends to lead to lower assertiveness, which was found to be related to

higher rates of depression, and psychosomatic symptoms among Puerto Rican women in the United States. These authors found that second generation women (defined as those born in the U.S.), when compared to first generation (defines as those born in Puerto Rico) were better educated and less traditional in their gender roles. In their results a higher education correlated positively with assertiveness. At the same time assertiveness, correlated negatively with symptoms. Soto & Shaver (1982) concluded that traditional gender roles standards present women with conflict and inhibition of assertiveness as they limit behavioral assertiveness and manifestations. Education, which facilitates exposure to other cultures and acculturation to the American culture, appeared to be the most important variable affecting gender role traditionalism (Soto & Shaver, 1982).

Another study (Amaro, Felipe-Russo, & Johnson, 1987) challenged the stereotype about the Latino/a's rigid ideas regarding gender roles. These authors stated that gender roles change as a result of different relationships among variables such as education and urban background. Acculturation was not found to be correlated with these changes. Amaro, Felipe-Russo, and Johnson implied that a number of processes, such as the differences in the experiences of migration and immigration among Latinos, the impact of language, age, and particularly the role of education were important. They also implied that there is need to further explore these processes because of limited information available about the differences and similarities among Latino groups.

Although there are many studies on Latinas, most have focused on Latinas' performance and behavior in their traditional roles, as well as the subsequent symptomatology and adjustment (Vasquez, 1998; Golging, 1990; Torres-Matrullo, 1976; Vega, Kolody, & Valle, 1986). Latinas have been studied in their roles as wives and

mothers, in which women are expected to maintain and transmit cultural values and beliefs (Margaida-Julia, 1989). This view is reflective of the bias existing in the literature which conceptualizes Latinas as mostly “traditional”, rigid in their approach towards life, and more driven by “*marianista*” standards focusing on symptoms rather than their positive adjustment (Vazquez-Nutall & Romero-Garcia, 1989; Vazquez-Nutall, & Romero-Garcia, & DeLeon, 1987; Quinones, 1996).

Marianismo

The term *marianismo* was first described by Stevens (1973) based on her observation of women in Latin America. It is defined as the traditional cultural values and norms for Latinas. *Marianismo* is rigidly enforced and deeply woven into the Latino/a life; it is the mortar holding antiquated cultural structures in place (Gil & Vazquez, 1996). The concept of *marianismo* originates from Catholicism and the worship of the Virgin Mary. It stipulates that women are spiritually superior to men, and able to withstand extreme sacrifices and suffering for the sake of the family. Thus, the Latina possesses spiritual superiority within the Latino culture that dictates spiritual matters to be indisputably supreme (Rivera Marano, 2000; Comas-Diaz, 1988). The self-sacrifice involved in the *marianista* identity, likened to martyrdom, enables the Latina in traditional culture to gain respect and admiration from others (Rivera Marano, 2000; Comas-Diaz, 1988) and to extract her identity and power (Marguada-Julia, 1989). In return for her suffering, she expects to be highly reinforced through others’ praise.

Marguada-Julia (1989) conducted a study with Latinas to investigate how Latina’s fit into Gilligan’s “transition”, by which women achieve a balance between responsibilities

towards others in a way which includes the self. The study consisted of qualitative interviews with 20 women of various Latino backgrounds. The interviews were conducted in both English and Spanish. Although the authors did not label *marianismo*, this study identified key *marianismo* themes. Of the 20 women, 15 commented on the implicit social assumption that the only source of self-fulfillment and actualization for women was their role as caregiver of others. Other themes included the societal assumption of placing other's needs before one's own, familial and societal expectations that require women to place family needs above their own. Margauda-Julia (1989) also identified the implicit encouragement for women to remain in relationships that are emotionally and functionally dependent on their family of origin, husbands, and lovers.

The Latina "role model", the Virgin Mary, emphasizes virginity and non-sexuality for "good" women (Rivera Marano, 2000). It is a message of purity and virginity for the single woman. Along the same line of thinking, for the married woman sex is for procreation, not pleasure. Latinas receive sexual messages within their cultural contexts that tend to be inter-mixed with issues of duty, honor, security, self-worth, and control without satisfaction or pleasure (Rivera Marano, 2000; Gil & Vasquez, 1996). Therefore, pleasure and satisfaction are for men and whores. The whore is for sexual pleasures, while the woman worthy of marriage has Madonna status, suggesting she is the only one worthy of bearing children. Thus, this conflict generates the Madonna/Whore complex (Comas-Diaz, 1988).

Comas-Diaz (1988) focused on the unmarried and married *marianista*. The single woman is expected to show no interest in sex, being chaste. This may have implications for birth control use and risky sexual behavior. A woman may believe that by asking her

partner to wear a condom she may be perceived as a “loose woman,” consequently having unprotected sex (Rivera Marano, 2000). In addition, traditional sexual mores may put the Latina at further risk secondary to: 1) males having the sexual and decision rights; 2) acceptance of male infidelity; 3) denial of bi-sexuality in the Latino community; and 4) the submissiveness of Latinas (Gil & Vazquez, 1996).

Traditional Latino culture increases the Latina’s value when she becomes a mother, thus attaining the status of Madonna, the ultimate mother (Comas-Diaz, 1988).

Motherhood is strongly valued so much so, that when there is a conflict over roles the Latina will most often choose the role of mother (Comas-Diaz, 1987). This finding has implications for educational and professional goal attainment (Rivera Marano, 2000). It has been found that women who delayed marriage and family, pursued a college career more often and tended to persist in college longer than women choosing traditional sex roles (Rivera Marano, 2000; Cardoza, 1991). Thus, the conflict for Latina women may be greater in having a career and the traditional roles of wife and mother.

Stevens (1973) states that traditional Latinas gain power through their “submissive” behavior and their children. They will achieve a “semi-divine” status in which their adult offspring revere them and will often come to the mothers’ rescue in their struggles against their fathers or others threatening their mothers (Comas-Diaz, 1987). This “submission” allows Latinas to gain power through subscribing to *marianismo* and exerting indirect manipulation through their children (Comas-Diaz, 1998).

In traditional Latino culture, *marianismo* can reap positive consequences. However, in American Society, *marianismo* can cause a Latina to struggle with the conflictual value systems of the *marianista* and the “American” woman (Rivera Marano, 2000). The Anglo

culture bestows the greatest value on women who define themselves occupationally and professionally, and maternally contrary to the Latino culture (Comas-Diaz, 1988).

Marianismo and Cultural Conflict

Marianismo plays an integral role in the Latinas' psychosocial adjustment in the United States (Gil & Vazquez, 1996). The Latina confronts new cultural expectations from American society, which puts her at odds with herself as well as the Anglo and Hispanic spheres (Gil & Vazquez, 1996). Cultural conflicts arising from *marianista* values versus American values can cause conflict and psychological distress. Thus, Latinas must learn to reshape traditional role expectations in response to the majority's structural demands (Williams, 1998). The Latina must learn to negotiate conflicting values and begin identifying areas of change. This negotiation process is that of a person-environment fit rather than personal incompetence or inferior psychocultural milieu (Comas-Diaz, 1988). A clinician needs to be aware of this identification process, while continuing to recognize variability of these *marianismo* values and conflicts in how it impacts Latinas (Sanchez, 2003).

Theoretical Frameworks

In her book, "A Different Voice" (1982) Carol Gilligan, posits that moral development proceeds along more than one line. This course has a different developmental line of socialization for boys and girls. Advanced moral development revolves around rules principles, and an ideal of formal justice, for male whereas for females, morality centers on caring and compassion. One is concerned with the ethic of care and the other the ethic of

justice. These different orientations grow out of different unfolding sequences of stage development (Gilligan, 1982). Male development is characterized by successive stages of separation individuation, whereas female development forms differing types of connections within relationships. Thus, women's identity is formed from the ability to remain connected while asserting and maintaining a distinct sense of self (Gilligan, 1982, 1990).

Thus, the pitfall is for women to confuse connection with self-sacrifice (Sanchez, 2003). "The thing which most retards and militates against a women's self development is self sacrifice" (Elizabeth Cady Stanton as quoted by Gilligan, 1982). By retarding self-development in a developmental framework, self-sacrifice is speculated as leading to depression in women (Sanchez, 2003; Vazquez, 1998). Gilligan's theory proposes a differential moral development on socialization for women and men. As studied women in their concern for the care of others, sacrifice themselves others and put themselves at risk for depression. It is important to note that Gilligan's work has been critiqued for a lack of empirical scientific verification of her theories, that she has not produced the studies that prove her controversial assertions about sex differences in moral reasoning (Sanchez, 2003).

The Stone Center in Self-In-Relation Theory

Clinicians at the Stone Center have paralleled Gilligan's work, developing a similar theory that serves to further clarify the role of self-sacrifice in depression. They believe that women's psychological development is based on the importance of responsiveness in relationships and empathy in women's lives. It was initially called the "self-in-relation"

theory, also referred to “the relational self”, thus differing from the interpersonal or object relations theory, due to the emphasis on mutuality in the relationship. Mutuality refers to the bi-directional movement of thoughts, feelings and activity between people in a relationship (Genero, Miller, Surrey & Baldwin, 1992). The primary organizing experience for women is to remain connected and attain the capacity to be attuned to the affect of others (Kaplan, 1996). Empathy is thought to be a precursor to the development of the relational self. According to Jordan (1986,1991), this is a complex psychological process that allows one to experience the psychological state of another person involving and affective surrender and a cognitive restructuring. Research indicates that women are more empathic than men except when it comes to being empathic to the self or self-empathy (Jordan, 1986, 1991). She attributes this finding to women being conditioned to attend first to the needs of others, accompanied by guilt stemming from claiming attention to the self.

Kaplan (1991) proposes that key elements of depression distorted aspects of women’s normative development. This author first, examined the central key elements found in depression and relevant theories associated with each element, and critiques, while expanding these theories in light of what is known about women’s development. Kaplan (1991) stated, that the key elements of depression are loss, the inhibition action or assertiveness, the inhibition of anger and aggression, and low self-esteem.

Latinas Self-Silencing/Self-Sacrificing Behavior

The prescription for Latina women to be selfless promotes self-silencing/self-sacrificing behavior (Sanchez, 2003; Comas-Diaz, 1988; Gil & Vasquez, 1996). Through this behavior Latinas tend to put the needs of others before their own, and tend to inhibit

their self expression and action and the possible loss of their significant others (Sanchez, 2003; Rivera Marano, 2000; Gil & Vazquez, 1996). The primary organizing experience for women is to remain connected and gain the capacity to be attuned to the affect of others, thus, participating in the development of others (Kaplan, 1986). Latinas' sense of self is externalized revolving around the preservation of their intimate relationships. In an effort to maintain intimate relationships, Latinas may lose their sense of self. Evaluating themselves through societal and cultural standards may lead women to run the risk of feeling worthless, self-alienated and inadequate (Sanchez, 2003). In addition, self-silencing/self-sacrificing is connected with being a morally "good woman" such concepts implies being feminine and intimate, and as such a woman may be denied having negative feelings by others and society at large (Sanchez, 2003). Thus, a woman then "must actively silence her negative feelings, which she and society considers unacceptable. Such self-silencing leads her to experience self-condemnation, inner division, and depression" (Jack, 1992). Some women do not express negative feelings directly because they fear (and are vulnerable to) the relational consequences, specifically the threat of abandonment, isolation and disconnection (Garcia & Zea, 1997). The loss of a relationship will be perceived as potentially threatening to the self.

Although self-silencing/self-sacrificing behaviors are expected it is not clear whether there is any satisfaction from this behavior (Sanchez, 2003; Rivas-Olmeda, 1995). Rivas-Olmeda (1995) contends that while engaging in self-silencing/self-sacrificing behaviors, Latinas have been stereotyped as dependent, passive, and submissive. Women who engage in this behavior affectively experience sadness, boredom, irritability and anxiety. Behaviorally, they exhibit poor or non-assertive skills tending to believe that their

emotional difficulties stem from their failure to connect with significant others, leading them to blame themselves for this failure (Sanchez, 2003).

Gil & Vazquez (1996) posit that as Latinas move from their Latino communities to other areas of American Society, they become confronted with different expectations and values. These may sometimes conflict with their own, thus the *marianismo* dilemma. Latinas can lose their sense of self by becoming confused about their beliefs, convictions and ambitions as they grapple with how to integrate/broker traditional values with their new cultural beliefs.

According to Gil & Vazquez (1996) the “new *marianista*” will be “biculturally fluent and proud of both heritages”. They propose the following for the new *marianista*: loving herself for who she is, freely demanding and receiving social and emotional support from others, expressing herself without fear of social castigation or ostracism, developing her fullest potential, fusing the best values of the two cultures, having the choice to perform whatever roles she wishes, having the right to express all emotions and behaviors including assertiveness, independence, etc., participating in all spheres of human activity she wishes, and not allowing herself to be discouraged from working in the public arena. In sum, the new *marianista* will be able to recognize alternative choices allowing her to negotiate those alternatives to meet her needs, while maintaining a dual identity that of a Latina and of an American.

To summarize, as the population of Latinas continues to rise, the mental health field must learn to adapt and work with Latinas representing a range of experiences and cultural realities. The emphasis is not only on understanding Latino culture but comprehending the interaction between the Latino and American cultures and its impact on

the Latina woman. The paucity of research on the concept of *marianismo* and its impact on the lives of Latina women indicates that there is a need to create and validate an appropriate assessment to measure such a crucial concept.

Given the significant impact that *marianismo* has on the rapidly growing Latino community, the purpose of this study is to revise and translate the LVS into Spanish and administer it to a larger more diverse Latina population. The goal is to further validate the scale in an effort to create a culturally appropriate assessment tool to measure the concept of *marianismo* while identifying areas of conflict.

Chapter III

Methods

General Description

This study is a secondary analysis on data already collected for a protocol at the Bellevue Hospital Center (BHC) titled “Latino Women’s Experience of Depression”. No new data was gathered for this study and consequently, no new subjects were approached directly. The study was approved by the Institutional Review Board (IRB) at BHC on June 12th, 2003 (IBRA # 09855-1 HHC# 02-911). The surveys were coded to protect the anonymity of the volunteers.

The original study had a subject pool of 168 women, 101 from the community and 67 clinical subjects. In the present study, only community subjects (N=101) were included. All subjects invited to participate on a volunteer basis ensuring that they could withdraw at any point without consequence to their treatment. The only requirement was that they be of Hispanic heritage (resident, recent immigrant, or U.S. born) and Spanish their primary language. The surveys were available in English for those who felt more comfortable with reading English..

This study proposes to measure the construct validity of the LVSR among a group of Latinas obtained from the community, thus this study will focus on the community sample.

Purpose of the Study

- 1) To assess whether the LVSR constitutes a valid measure for *marianismo*.
- 2) To examine whether there is a significant correlation between the level of self-silencing/self-sacrificing behavior, as measured by the STSS scores, and *marianismo*, as measured by the LVSR, further validating the LVS.
- 3) To assess if level of acculturation, as measured by the MSAS scores, correlate with the level of *marianismo*, as measured by the LVSR.
- 4) To examine whether education level has an impact on *marianismo* and degree conflict, as measured by the LVSR conflict subscale.
- 5) To investigate the impact of SES on *marianismo* and self-silencing/self-sacrificing behavior, as measured by the STSS.

Subject Recruitment: Inclusion and exclusion of subjects

The community subjects were drawn from the primary care/medical clinics, specialty clinics, and WIC clinics at the Bellevue Hospital Center on a volunteer basis. Only Latino Females between the ages of 18 and 82 were invited to participate. Subjects were assured confidentiality and anonymity. They were allowed to withdraw from the study at any point without consequence to their treatment. Those individuals who visit these clinics were systematically older in age, have a lower level SES and were predominately Spanish speaking. Flyers were posted at Bellevue Hospital. A representative from the proposed study was stationed on the second floor to administer the scales, field questions and provide the participants with refreshments. No monetary compensation was provided.

Instruments

Four standard instruments and a short demographic questionnaire were administered: *The Latina Values Scale Revised* (LVS; Marano-Rivera 2000, Asencio, Melendez, & Sanchez revised 2002); *The Silencing the Self Scale* (STSS; Jack and Dill, 1992); *The Beck Depression Inventory* (BDI; Beck, Ward, Mendelson, Mock & Erbaugh, 1961); and the *Marin Short Acculturation Scale* (MSAS; Marin, Sobagal, Otero- Sobagal, & Perez-Stable, 1987). All Instruments and the demographic questionnaire were available in both Spanish and English language to accommodate the participants' preference. For the purposes of this investigation the community sample (non-clinical) did not meet the criteria for depression thus, the BDI will not be analyzed in this study.

1) Demographic Questionnaire.

The demographic questionnaire was administered in order to obtain relevant descriptive information. The questions include items such as age, marital status, educational information, occupation, socio-economic information for self and family, ethnic background, birthplace, years in the United States, and age of arrival to the U.S.

2) The Latina Values Scale-Revised

The Latina Values Scale-Revised is a 27 items self-report measure that was revised and translated into Spanish from the original Latina Value Scale (Marano-Rivera, 2000). The original English Latina Value Scale has 40 items in a Likert format. It was created by incorporating the "How Marianista are you?" table in Gil and Vazquez (1996) and other key areas identified in the *marianismo* literature.

The Spanish version of the LVS was developed using the double translation procedure. In order to prevent the presence of language regionalisms, the Spanish version of the LVS was reviewed by Spanish-speakers from different nationalities. The items on the revised Latina Values Scale were constructed from the previously constructed LVS (Rivera Marano (2000) but the wording was modified to make it more relevant across Latina groups. Items that were specific to the population in the original study were omitted (i.e. ‘Since coming to college my family tells me that they don’t understand me’).

The Rivera Marano (2000) study included a Satisfaction scale (i.e., “How satisfied are you with your response?”) The goal of the previous study was to obtain a subjective response about the level of conflict. From the scale alone, it was not clear whether the satisfaction question would be obvious to an urban population. It was thought that a subject having cultural conflict over a particular item might still respond that she was “satisfied” with her response. Thus, the wording was change to reflect “How much conflict does your answer create conflict in your life?” The revised LVS includes a conflict subscale after each of the 27 items, this subscale measures the respondents’ conflict as it relates to their responses on the LVSR (ie. “Has the response to this question caused you problems or conflicts in your life?”). Clearly, it does not constitute a measure of overall conflict. Instead, it is a measure of conflict directly related to the issues measured on the LVSR. The conflict scale provides a subjective response regarding the *marianista* values, thus decreasing the potential for biasing and pathologizing on how *marianista* someone is.

3) **The Marin Short Acculturation Scale for Hispanics**

This scale (Marin, Sabogal, Van Oss-Marín, Otero-Sabogal, & Pérez-Stable, 1987) was administered in order to measure degree of acculturation. The Short Acculturation Scale for Hispanics consists of 12 behavioral acculturation items that are related to the following areas: (1) acculturation contact and participation; (2) language proficiency and preferences in different settings and times (such as home, at work, childhood, or while thinking); (3) the use and preference of English/Spanish language media; and (4) preferred ethnicity of past and current social relations. The language items are answered in a likert-type scale ranging from “Only Spanish” to “Only English”. The ethnic/social relations items range from “All Latinos/Hispanics” to “All American”

The items in the Marin Short Acculturation Scale for Hispanics were chosen from previously constructed acculturation scales (e.g. Cuellar et al., 1980; Padilla, 1980, Szapocznik et al., 1978) the wording and answering scales 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. Furthermore, the Marin Short Acculturation Scale has high reliability (.93) and was specifically normed on Hispanics in the U.S. (Marin, Sabogal, Marin, Otero-Sabogal & Pérez-Stable, 1987).

4) **The Silencing the Self Scale**

The Silencing the Self-Scale was constructed from qualitative analysis of statements made by clinically depressed women in outpatient therapy (Jack, 1991). The scale has 31 items in a Likert format distributed across four subscales. Those subscales indicate (1)

Externalized Self Perception: The extent to which a woman judges herself by criteria established by the culture or her partner, (i.e., “I tend to judge myself by how I think other people see me,”) (2) **Care as Self Sacrifice:** the extent to which a woman attends to the needs of others at the expense of her own, (i.e., “Caring means putting the other person’s needs in front of my own,”) (3) **Silencing the Self:** the tendency to inhibit asserting her own contradictory thoughts or opinions, (i.e., “I don’t speak my feelings in an intimate relationship when I know they will cause me disagreement,”) (4) **Divided Self:** a woman’s belief that her self-presentation must be consistent with the societal expectation for woman even if it is inconsistent with her inner experience, (i.e., “When I am in a close relationship I lose my sense of who I am”) (Sanchez, 2001, Stevens & Galvin, 1995).

The STSS was derived from a longitudinal study of clinically depressed women, measuring specific schemas about making and maintaining intimacy among depressed women. The scale also assesses important intrapersonal/interpersonal behaviors engaged in by women of different races (Gratch, Attra, & Bassett, 1994) and various life circumstances (Stevens & Galvin, 1995). Scores on this scale have shown correlation with measures of depression (Sanchez, 2002; Vazquez, 1998; Galvin & Stevens, 1995; Jack & Dill, 1995).

Procedure

As stated in subject recruitment, the community subjects were drawn from non-psychiatric primary care/medical clinics, specialty clinics, and WIC clinics at the Bellevue Hospital Center on a volunteer basis. Only Female Latino individuals between the ages of 18 and 82 were invited to participate. Flyers were posted at Bellevue Hospital.

Researchers would approach subjects explaining the study, inviting them to participate assuring confidentiality and anonymity as well as the option of withdrawing from the study at any point without consequence to their treatment. Those who chose to participate would read and sign the consent form filling out the questionnaire in the clinic waiting room. The thought was that because the wait time in clinic could take up to three hours subjects would be more amenable to participate in the study. The researcher would leave the questionnaire with each subject who returned it to researcher upon completion. Subjects would take between twenty-five minutes to two hours to complete the questionnaire. The researcher would assist an illiterate subject by reading questions aloud. If a subject preferred to participate in private she was escorted into an office or she could make an appointment for another day. A representative from the proposed study was stationed at the clinics to administer the scales, field questions and provide the participants with refreshments. No monetary compensation was provided

Hypothesis

Hypothesis I:

There will be a positive correlation between self-silencing/self-sacrificing, as measured by the Silencing of the self Scale, and *marianismo*, as measured by the Latina Values Scale-Revised.

In order to examine this relationship, a simple Pearson r correlation analysis will be used to evaluate the degree of association between LVSR scores and STSS scores.

Hypothesis II:

There will be a negative correlation between level of acculturation, as measured by the Short Marin Acculturation Scale, and *marianismo* (as measured by the Latina Value Scale Revised).

A simple Pearson r correlation analysis will be used to evaluate degree of MSAS scores and LVSR scores.

Hypothesis III:

There will be a negative correlation between level of education and *marianismo*, as measured, by the Latina Value Scale).

To test this hypothesis the community sample will be divided into two groups. One that includes those subjects with more than 12 years of education; the second one including those with less than 12 years of education.

A simple t test will be performed to analyze the degree of association between education scores and the LVSR among the two sub-groups.

Hypothesis IV:

There will be a positive correlation between marianismo and conflicts, as measured by the LVSR conflict subscale, for women with a higher SES.

To test this hypothesis the community sample will be divided into 2 groups. The first one will include subjects earning more than \$20,000 while the second will be comprised of participants earning less than \$20,000.

A t test analysis will be used to evaluate the association between LVSR and SES. In addition an exploratory factor analysis will be performed.

CHAPTER IV

RESULTS

The purpose of this quasi-experimental design is to investigate the validity and reliability of the Latina Value Scale Revised. This secondary analysis is designed to assess the consistency of the Latina Value Scale Revised on a non-clinical sample of Latinas. The merit of such an investigation is to isolate the construct of *marianismo* as a unique non-pathological state typical of the Latina experience and definition of self, as opposed to relating it to psychopathologies such as depression (Sanchez, 2003). This chapter will provide the results of the analyses in terms of the sample description; internal consistency regarding those measures employed in the study, hypotheses testing and supplemental analyses.

Sample Description

The original sample (Sanchez, 2003) consisted of women of Spanish descent recruited voluntarily from an urban hospital in New York (N=168). The selection criteria for this current study considered only those women from the original subject pool, not in psychiatric treatment at the time of participation. In the original study all subjects were given the Beck Depression Inventory, which helped to further validate the selection criteria of a non-clinical sample and therefore isolate the subjects utilized in this present study. The subject pool (n=101) for this secondary analysis is referred to as the *community sample*.

The community sample consisted of a heterogeneous sample consistent with findings of qualitative characteristics found in the original study (Sanchez, 2003). Those socio-demographics that were investigated were country of origin, income, relationship status, professional status, age, parity, years in the United States, and education level.

Subjects were asked to name their place of birth. One subject did not respond to this question. Figure 1 shows the distribution of countries of the community sample.

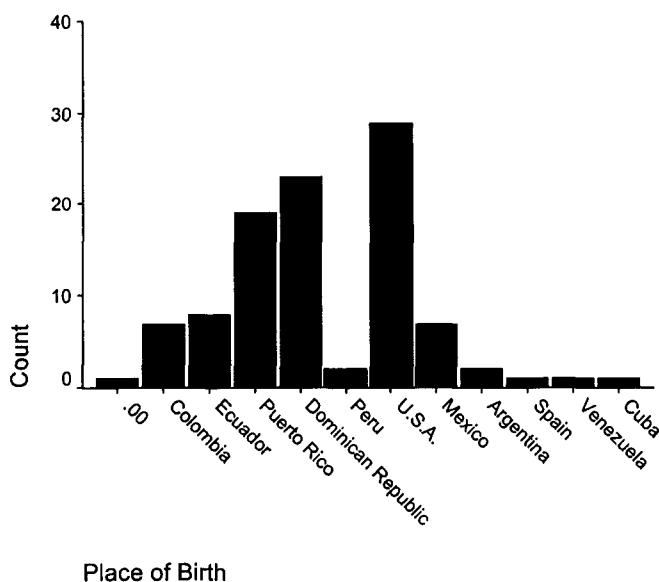


Figure 1: Frequency distribution of country of origin for the community sample.

Results suggest that the largest proportion of subjects was born in the mainland United States (28.7%), when looking at individual countries. Although, when looked at regionally, the Spanish speaking Caribbean is the largest region represented (42.6%) in

the community sample. Latin American countries comprised the third largest region (18.8%).

Analyses of relationship status revealed that 41 (40.6%) subjects were single; 35 (34.7%) subjects were presently married; 11(10.9%) were divorced; 6 (5.9%) were separated; and 8 (7.9%) were widowed.

Subjects were asked to provide information regarding their professional and economic standing. A majority of the community sample described themselves as professional 68.3% (n=69), the remaining 30.7% (n=31) did not describe themselves as professional, 1 (1%) subject did not respond to the question. To further understand socioeconomic status subjects were asked to provide their income. The distribution of income is shown in the figure 2:

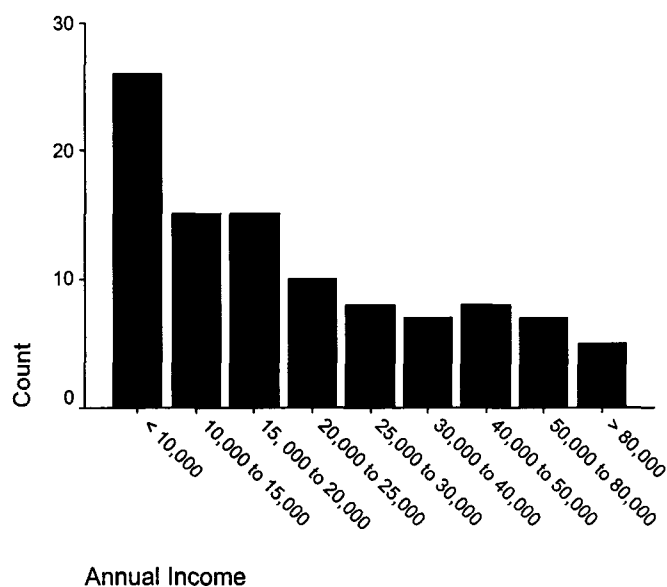


Figure 2: Distribution of annual income of the community sample

In the original validation study of the Latina Value Scale (Rivera Marano, 2000) defined low income as less than \$20,000; middle income fell between \$20,000-\$40,000; and high income as earning above \$40,000, and demonstrated a fairly wide distribution amongst the three categories. When following the same criteria in this investigation, the community sample 56 (55.4%) reported low income; 15 (24.8%) were middle income; and 20 (19.8%) fell into the high-income category. The community sample has a greater proportion of women in the low-income status, and smaller percentages in the middle and high-income categories than was found in the original study (Rivera Marano, 2000). This is indicative of the recruitment strategies employed in both studies. Rivera Marano's (2000) study consisted of only undergraduate college students, while the community sample was acquired through a municipal hospital in a major metropolitan center.

To further describe the community sample, all continuous variables that provide demographic information were placed in table 1:

Table 1

Descriptive Characteristics of the Community Sample

Demographic Variable	Mean	Median	SD	Minimum	Maximum
Age	38.72	37	13.45	18	82
Number of Children	1.70	2	1.66	0	8
Years in United States	24.55	25	15.23	1	61
Education Level (years)	12.13	12	4.13	2	20

What is most noted is the mean age difference between this community sample and in the original validation study (Rivera Marano, 2000); the mean ages were 38.72 and 19.68 respectively. Again, this is reflective of subject recruitment differences and the experimental settings of a college campus and urban hospital.

Subgroup Description:

The community sample was further examined by the qualitative variables of education and income. This allowed for an accurate understanding of the confounding effects of education and socioeconomic status on *marianismo*. The education variable was subdivided into two groups: less than 12 years of education (n=55) and more than 12 years of education (n=46). The income factor was also subdivided into two groups: less than \$20,000 annual income (n=56) and more than \$20,000 annual income (n= 45).

Demographic characteristics of the four subgroups are further described. The distribution of qualitative nominal variables are presented in the figures 3-5

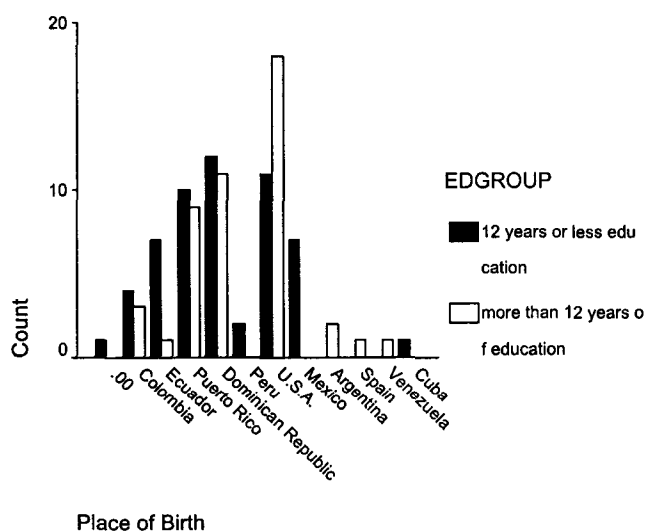


Figure 3: Frequency distribution of country of origin for the two education groups

Most noticeable about the two education groups is the difference in the frequency of those born in the United States. Those with 12 years or less of education report only 11(20.0%) born in the United States, while the group with more than 12 years of education report 18(39.1%) born in the United States. This suggests that the variables of education and birthplace of the United States may be interacting with each other. When compared to the community sample as a whole only 28.7% report being born in the United States.

The two income groups were also compared with respect to country of origin. The results are displayed in figure 4.

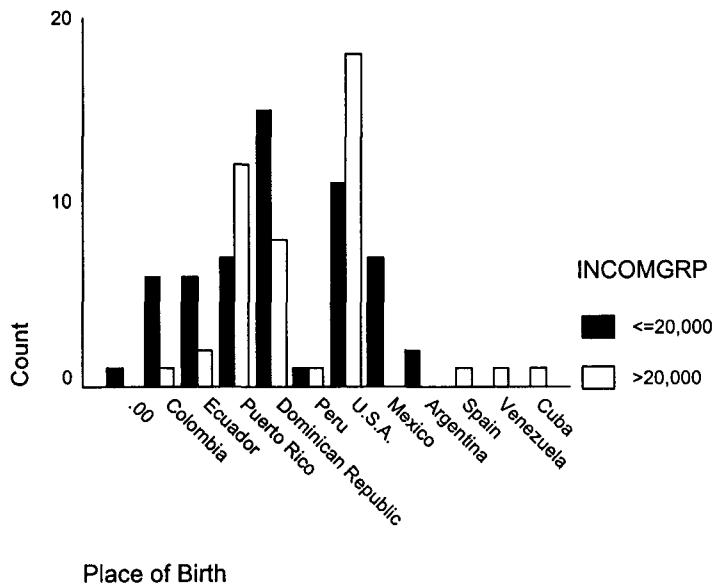


Figure 4: Frequency distribution of country of origin for the two income groups

When income is controlled for, it appears that it has an effect on the variable of birthplace. When looking at the community sample as a whole, the largest proportion of subjects (28.7%) reported their birthplace as the United States. When the community sample is divided by income, a discrepancy is noted between the two income groups; those in the lower economic category (n=56) report only 19.6% born in the United States, while those above \$20,000 (n=45) annual report 40% US borne.

The fact that socio-demographic variables of income and education are correlated is common knowledge. This issue is easily demonstrated in the figures 5 and 6, which represent income when controlling for education when controlling for income respectively.

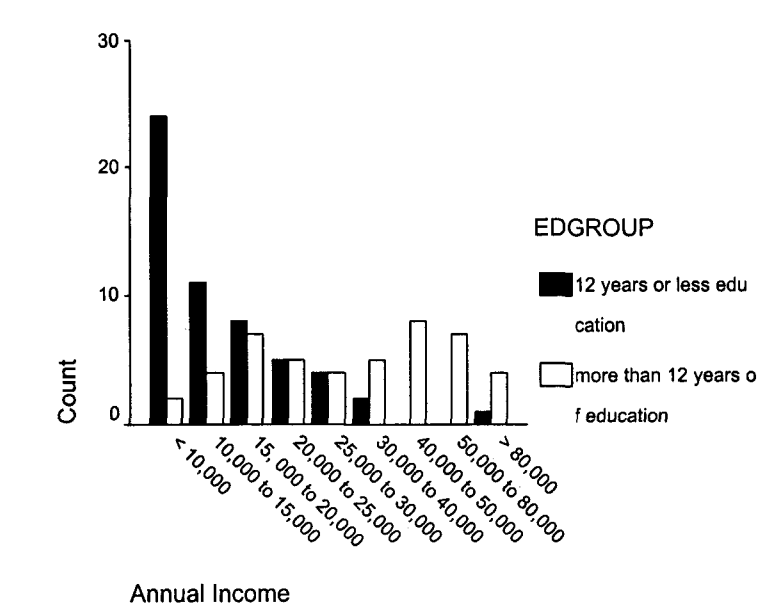


Figure 5: Distribution of education groups across income categories

Most noted in figure 5 is the large proportion of women (43.6%) with less than 12 years of education who earn less than \$10,000 annually, as compared to those who have more than 12 years of education (4.3%). The 12 years or less educated subgroup also have a greater proportion of subjects in the less than \$20,000 annual income ((78.2%), with the remaining 21.8% earning above this amount. The education subgroup with more than 12 years of education report income levels which closely reflect the converse of the lower education group: 28.2% report annual incomes below \$20,000, with the remaining 71.8% earning above \$20,000 annually.

The relationship between education and income level is once again reflected in figure 6.

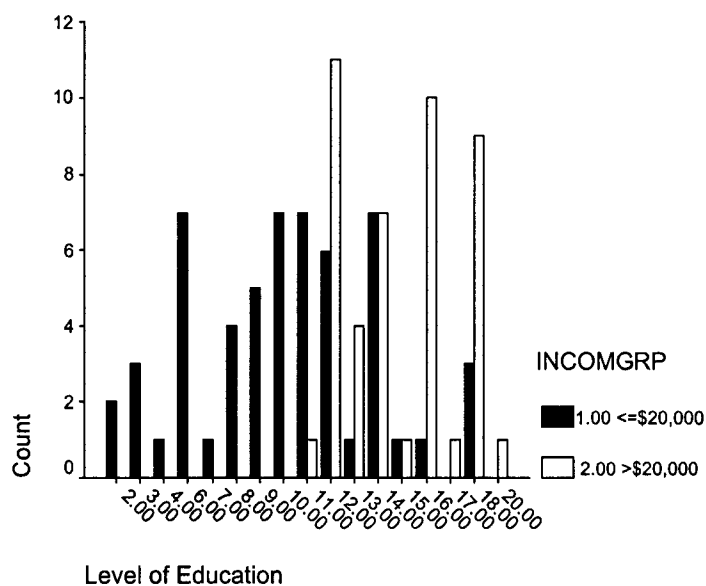


Figure 6: Level of education for the two income subgroups

Apparent in this distribution is that 97.8% (n=44) of the income subgroup above \$20,000 have 12 years or more of education, with only 2.2% (n=1) reporting 11 years of education.

The relationship status of all four subgroups is presented in table 2. There are no apparent differences in each of the subgroupings.

Table 2

Relationship Status

Relationship Status	<u>Education Subgroup</u>		<u>Income Subgroup</u>	
	12≤years	12>years	\$20,000≤annual income	\$20,000>annual income
Married	17	18		
			17	18
Single	22	19		
			25	16
Divorced	7	4		
			5	6
Widowed	5	3		
			5	3

Tables 3-6 represent the distribution of those descriptive variables that constitute continuous data.

Table 3

Distribution of Demographic Variables of Subjects with 12 \leq less years of education
(n=55)

Demographic Variable	Mean	Median	SD	Minimum	Maximum
Age	40.49	39	1.23	18	82
Number of Children	2.15	2	1.82	0	8
Years in the United States	24.25	22	15.90	1	57
Education Level (years)	9.18	10	3.02	2	12

Table 4

Distribution of Demographic Variables of Subjects with 12 $>$ years of Education (n=46)

Demographic Variable	Mean	Median	SD	Minimum	Maximum
Age	36.60	35	11.07	20	62
Number of Children	1.17	1	1.20	0	4
Years in the United States	24.91	26	14.54	1	61
Education Level (years)	15.65	16	1.90	13	20

Table 5

Distribution of Demographic Variables of Subjects with $\$20,000 \leq$ Annual Income
(n=56)

Demographic Variable	Mean	Median	SD	Minimum	Maximum
Age	39.62	37.0	15.99	18	82
Number of Children	1.80	2.0	1.79	0	8
Years in the United States	20.61	15.5	16.34	1	57
Education Level (years)	9.96	10.0	3.95	2	18

Table 6

Distribution of Demographic Variables of Subjects with $\$20,000 >$ Annual Income (n=45)

Demographic Variables	Mean	Median	SD	Minimum	Maximum
Age	37.60	38	9.43	21	61
Number of Children	1.58	2	1.50	0	5
Years in the United States	29.46	30	12.19	1	61
Education Level (years)	14.82	14	2.41	11	20

An ANOVA was performed on all four descriptive variables, with respect to the four subgroups only those effects that proved significant are reported. With respect to number of children, the educational group had a main effect, [F (1,97)=9.477, p= .003]. The number of years in the United States differed amongst the two income groups

[F (1,97)=11.319, p= .001]. With respect to educational level, an interactive affect between the two subgroup categories was found [F (1,97) =6.178, p= .015].

Measures:

One of the main goals of this study was to determine external validity and reliability of the Latino Value scale on a non-clinical sample. This study found the Latina Value Scale Revised (LVSR) proved to be highly internally consistent, (Cronbach's $\alpha = .9445$), when compared to the $\alpha = .8731$ found in Rivera Marano's study (2000). The Conflict Subscale (CS) of the Latina Value Scale was also proven reliable on the community sample (Cronbach's $\alpha = .9516$). Again, this is relatively higher than the $\alpha = .8633$, found in Rivera Marano's sample of college students.

A Pearson r was conducted in order to view the relationship between the Conflict Subscale and the Latino Value Scale. Results yielded a statistically significant high correlation, $r = .646$, $p = .01$, with 42% of the variance accounted for by the relationship between these two scales. This analysis reinforces the belief that women with high levels of *marianismo* will experience greater conflict.

Other measures used in this study also demonstrated high internal consistency. the Marin Acculturation Scale (MAS) yielded a Cronbach's $\alpha = .9189$ The Silencing of the Self Scale (STSS) demonstrated a high reliability score resulting in a Cronbach's $\alpha = .8953$ and

Original Hypotheses

Hypothesis 1: The Relationship of the Constructs of Self-Sacrifice and Marianismo

The Latina Value Scale Revised (LVSR) was used to operationalize the construct of *marianismo*. The Silencing of the Self Scale (STSS) measured self-sacrifice. A Pearson r was conducted to determine if the LVSR and STSS are correlated. Results yielded a significant strong positive correlation ($r = .635, p = .01$). A linear regression model was used to further explore the relationship between the outcome variable of the total score of the LVSR and the total score of the STSS; these results are reported in table 7. Results of ANOVA to further establish the model yielded significant results [$F(1,99) = 67.013, p = .01$]. R-squared revealed that 40% of the variation in the LVSR is explained by the STSS, deeming the construct of self-sacrifice as an excellent predictor of *marianismo*.

Table 7

Summary of Linear Regression Model for the Silencing of the Self Scale as a Predictor of *Marianismo*

Variable	B	SE B	Beta	t	Sig.
(Constant)	39.749	6.070		6.548	.01
STSSTOT	.529	.065	.635	8.186	.01

Hypothesis 2: The Relationship between the Constructs of *Marianismo* and Acculturation

The second hypothesis investigated the relationship between *marianismo* and acculturation, measured by the Latina Value Scale Revised (LVSR) and the Marin Short Acculturation Scale (MSAS), respectively. A Pearson r was conducted yielding a non-significant weak negative correlation ($r = -.07, p > .05$). This is consistent with the conclusions of the original validation study (Marano, 2000). This suggests that Latinas that are highly acculturated in the American culture are also likely to experience varying degrees of *marianismo*. The fact that this questionnaire was administered only in Spanish is worth noting. Language serves as a main effect when determining level of acculturation, suggesting that the community sample is less acculturated.

Hypothesis 3: The Effect of Education on *Marianismo*

It was hypothesized that the level of education would have an inverse effect on women's level of *marianismo*. Analysis of the Latina Value Scale Revised yielded the following descriptive statistics for the 12 years \leq of education ($M=90.69, SD=17.42$), >12 education ($M = 85.09, SD = 18.14$). A t-test was performed comparing the two educational subgroups (12 years \leq and > 12 years of education) on the construct of *marianismo*, utilizing the LVSR. Results proved insignificant ($t(99) = 1.580, p = .117$). Thus, educational level has no effect on the level of *marianismo*.

Hypothesis 4: The Effect of Income on Marianismo Conflict

It was postulated that women of higher socioeconomic status would undergo greater conflict in their experience of *marianismo*. The two subgroups of income ($\$20,000 \leq$ [M= 64.27, SD= 24.75] and $>\$20,000$ annually [M=69.71, SD=25.96]) were measured on their levels of conflict resulting from *marianismo*, as determined by the Latina Value Revised Conflict Subscale (CS). A t-test was performed comparing the two income subgroups. Analysis revealed the effect was insignificant ($t(99) = -1.075, p = .285$). The two socioeconomic subgroups did not experience a difference in their level of conflict of those issues directly related to *marianismo*.

Supplementary Analysis

An exploratory factor analysis was performed in order to develop a parsimonious subset of scaled scores with respect to the Latina Value Scale Revised. A principal components analysis with varimax rotation was performed. This analysis yielded 13 factors with Eigen values >1 , however the Scree criteria suggested that only the first 7 factors would be valid for interpretation. The loadings for factor 1 (Conflict) from the LVSR were items 3b-5b, 7b, 9b-11b, and 15b-23b. These items clearly consist of those variables regarding conflict due to the experience of the different aspects of *marianismo*. Factor 2 (Self-Sacrifice) was loaded with items 1, 15-18, and 20 pertaining to how the self feels obligated to care for other's needs. Factor 3 (Assertion) was loaded with items 13, 13b, 14, and 14b; that is assertion toward authority and the conflict related to their responses ("I have trouble expressing myself to figures of authority"). Factor 4 (Guilt) was correlated with items 1, 1b, 2, and 2b ("I feel guilty when I ask others to do for me"). Factor 5 (Self-Blame) was correlated with items 24, 24b, 26, 26b and 27 pertaining to

how the subject relates to her significant others in expressing her needs (“I feel like a terrible person when I know someone is upset with me”). Factor 6 (“Joys of putting others’ needs first”) was loaded with items 19, 21, 22 and 23. These items pertain to the joys of putting family needs ahead of one’s own (“I believe that sacrificing for others will eventually be rewarded”). Factor 7 (Responsibility) was loaded with items 3, 4 and 5a which, deals with the responsibility/obligation of doing for others and the conflict this may create in their lives (“I find myself doing for others, that I would not prefer not do”). The loadings for the 7 factors are displayed in table 8.

Table 8

Rotated Factor Matrix and Reliability Alpha Coefficients for Latina Value Scale

Loadings on Factors

Variable	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Reliability Coefficient
Q. 3b	.487							
Q. 4b	.617							
Q. 5b	.648							
Q. 7b	.684							
Q. 9b	.610							
Q.10b	.476							
Q.11b	.706							
Q.15b	.675							
Q.16b	.786							
Q.17b	.760							
Q.18b	.623							
Q.19b	.812							
Q.20b	.763							
Q.21b	.760							
Q.22b	.585							
Q.23b	.583							
Factor 1	Conflict							.944
Q.15		.670						

Table 8		Continued		
Q.16		.652		
Q.17		.447		
Q.18		.723		
Q.20		.741		
Q.28		-.659		
Factor 2	Self - Sacrifice			.76
Q.13		.85		
		6		
Q.13b		.79		
		4		
Q.14		.68		
		9		
Q.14b		.74		
		4		
Factor 3	Assertion			.876
Q.1		.763		
Q.1b		.640		
Q.2		.577		
Q.2b		.670	Q.2b	
Q.24			.378	
Q.24b			.500	
Q.26			.817	
Q.26b			.755	
Q.27			.635	
Factor 5	Self-Blame			.745
Q.19			.569	
Q.21			.631	
Q.22			.628	
Q.23			.638	
Factor 6	Putting other's needs first			.639
Q.3			.650	
Q.4			.711	
Q.5			.619	
Factor 7	Responsibility			.673

Table 9

Identified Items in Factor Analyses Clusters

Factor I: Conflict

Part b of the following questions, (Has the response to this question caused problems or conflicts in your life?).

3. I feel proud when others praise me for the sacrifices I have made.
4. I often take on responsibilities having to do with my family.
5. I often find myself doing things that will make my family happy even when I know it's not what I want.
7. I often take on responsibility with my family, that I'd rather not take, because it makes me feel like a better person.
9. I consider my family a great source of support.
10. I find it difficult to say "no" to people even when it is clear that "no" is what I should be saying.
11. Family is very important to me.
15. I try to make others happy at all costs.
16. I try to make my family happy at all costs.
17. I believe that sacrificing yourself for others makes you a better person.
18. I find myself putting others' needs in front of my own.
19. Being seen as a "good" person by others is very important to me.
20. I find myself putting my family's needs in front of my own.
21. I find myself believing that any criticism or conflict is my fault.
22. I believe that sacrificing for others will eventually be rewarded.
23. Making my partner happy makes me feel good about myself.

Factor II: Self-Sacrifice

15. I try to make others happy at all costs.
16. I try to make my family happy at all costs.
17. I believe sacrificing yourself for others makes you a better person.
18. I find myself putting others' needs in front of my own.
20. I find myself putting my family's needs in front of my own.

Factor III: Assertion

13. I have difficulty asserting myself to figures of authority.
14. I often put myself down in relation to figures of authority.
- 14b. Has the response to this question caused problems or conflicts on your life?

Table 9: Continued**Factor IV: Guilt**

1. I find myself doing things for others I prefer not to do.
- 1b. Has the response to this question caused problems or conflicts on your life?
2. I feel guilty when I ask others for help.
- 2b. Has the response to this question caused problems or conflicts on your life?

Factor V: Self-Blame

24. I feel like a terrible person when I know someone is upset with me.
- 24b. Has the response to this question caused problems or conflicts on your life?
26. I can express myself to my partner.
- 26b. Has the response to this question caused problems or conflicts on your life?
- 27: I have allowed partners to take sexual liberties with me even when I did not want to.

Factor VI: Putting Others' Needs First.

19. Being seen as a “good” person by others is very important to me.
21. I find myself believing that any criticism or conflict is my fault.
22. I believe that sacrificing will eventually be rewarded.
23. Making my partner happy makes me feel good about my self.

Factor VII: Responsibility

3. I feel proud when others praise me for the sacrifices I have made.
4. I often take on responsibilities having to do with my family.
5. I find myself doing things that will make my family happy even when I know it's not what I want to do.

In 2000, Rivera Marano also conducted an exploratory factor analysis. This author mentions 11 factors with only four with statistical value. Rivera Marano combined them into two sub-scales “Responsibility” and “Assertion” with no information on where the loadings are. This study breaks down and isolates the components of *marianismo*, thus creating seven distinct components. Allowing the seven factors to stand alone demonstrates that *marianismo* is a much more complicated structure than responsibility

and assertion. As such, *marianismo* is a complex psychological construct with separate areas that are positive as well as conflictual.

Conclusion

The significant findings of the statistical analyses used in this study will be summarized with respect to the Latina Value Scale Revised. All measures utilized in this study proved to be internally consistent when specifically using a non-clinical sample of subjects. The significant strong positive correlation between *marianismo* (LVSR) and self-sacrifice (STSS) establishes further construct validity to the Latina Value Scale Revised, and its effort to define *marianismo*. Clearly, self-sacrificing behavior is a major component of *marianismo*. Hypotheses 2-4 were all non-significant suggesting that *marianismo* is a psychological state and an inherent part of the Latina experience, void of pathology and cultural conflict when adapting to U.S. mainstream culture.

Supplemental analyses reveal and suggest that *marianismo* consists of several beliefs intricate to the Latina experience, and offer further research implications.

CHAPTER V

DISCUSSION

Overview and Background

This quasi-experimental design investigates the validity of the Latino Values Scale Revised (LVSR) in its ability to measure the concept of *marianismo* as understood as the traditional cultural value set of Latina women. As such, it stipulates subordination of woman to the superior authority of men, understanding that women be sexually chaste before marriage and that they self-sacrifice in the service of their children and families. This societal-inculcated and self-assumed role tends to provoke conflict and maladjustment secondary to cultural conflicts and differing sex role expectations (Amaro & Russo, 1987; Comas-Diaz, 1988, Rivera Marano, 2000; Torres-Matrullo, 1976). A core component of Latino identity is family orientation, which stresses loyalty and preservation of family traditions, a goal that is achieved through cooperation rather than competition (Cofresi, 1996; Inclan, & Hernandez, 1991). In the context of their families, Latinas are expected to demonstrate that they care for them by putting others' needs before their own. This dynamic engenders the identity of a "good woman" as one who is submissive, suffers quietly, does not demonstrate anger, aggressiveness or independent functioning (Sanchez, 2003; Gil & Vazquez, 1996; Zavala-Martinez, 1988). This quiet suffering leads to self-silencing/ self-sacrificing behaviors (Comas-Diaz, 1988; Gil & Vazquez, 1996; Sanchez, 2003). Through this behavior Latinas tend to put the needs of others before their own, and tend to inhibit their self expression and action in order to avoid possible loss of their significant others (Sanchez, 2003; Rivera Marano, 2000; Gil & Vazquez, 1996).

Since *marianismo* and behaviors such as self-silencing /self-sacrificing are so intertwined, this project investigated the Silencing of the Self Scale (STSS) as a comparative measure to further validate the LVSR. Such self-silencing leads women to experience “self-condemnation, inner division, and depression” (Jack, 1992). Indeed, scores on this scale have shown correlation with measures of depression (Sanchez, 2003²; Vasquez, 1998; Galvin & Stevens, 1995; Jack & Dill, 1992; Page & Stevens, & Galvin, 1995), substance abuse (Jack, 1991) and occurrence of spousal abuse (Jack & Dill, 1992). It also assesses important intrapersonal and interpersonal behaviors engaged in by women of different races (Gratch, Attra, & Basertt, 1994) and various life circumstances (Stevens & Galvin, 1995).

To different degrees depending on the length of contact with the host culture Latinas are exposed to the stressors of acculturation. In essence, it appears that the core conflict for women is the integration of their traditional values with those of the host culture. Factors such as educational level and SES may mediate in this conflict. Therefore, this study had the goal to investigate the impact that acculturation, education, and SES have on traditional values among Latina women as measured by the LVSR.

Characteristics of the Latina Values Scale Revised

This study taps into the psychological components of *marianismo*, thus strengthening the idea that this instrument constitutes a dependable and satisfactory measure for *marianismo*. A supplementary factor analysis was run indicating that there were 7 factors that met theoretical expectations, which differed from the Rivera Marano (2000) in that she had 4 factors, which were isolated into two sub-scales, “Responsibility” and “Assertion”.

Although the factors in this investigation correlate with the original study (Rivera Marano, 2000), this study offers a more in depth analysis of the factors related to: (1) Conflict, (2) Self-sacrifice related to putting others' needs before one's own, (i.e., "I try to make others happy at all costs), (3) Assertion toward authority (i.e., "I have difficulty expressing my self to those in authority"), indicating that self-assertion may be perceived as threatening, (4) Guilt, (i.e., "I feel guilty when I ask others for help"). (5) Self-Blame, how the subject relates to significant others in relationships. (6) The joys of putting family needs ahead of ones own, (i.e. "I believe that sacrificing for others will eventually be rewarded"), and (7) Responsibility, conflict in doing for others, ("At times I find myself doing for others, when I prefer not to"). These items reflect core themes of *marianismo* related to sacrificing for others, putting others' needs before one's own, and placing family first, tapping into the reinforcing aspects of *marianismo*. Latinas may be obtaining praise by being judged positively by others, thus, feeling "good" about themselves and avoiding negative feelings such as guilt. Overall, the women in the sample experienced having a sense of duty and responsibility toward others as well as feeling that there would be a reward for these actions. These actions contribute to feeling "good" about themselves, the finding was overall highly correlated with the Rivera Marano (2000) study.

Contradictory to machismo, which is wide spread among Latinos, the notion of *marianismo* is not well know. For example, only ten percent (n=10) of the women responded on the question "Have you ever heard the term *marianismo*?" Responses ranged from "It is dedication to the Virgin Mary", "Living your life with the Virgin Mary as an example", "It is the desire of the Latina to put her family first, especially her children and husband", "It is opposed to *machismo*, where the woman is inferior in relation to men,

postponing her desires in order to prioritize the needs of others” “At times it interferes with the development of the woman”, and “Victimization of woman in Hispanic cultures-masochism”.

Popular culture is more aware of the term *machismo* whereas there is little knowledge of *marianismo*. Although, ninety percent (n=90) of the women (participants) were not aware of the term *marianismo* they had no difficulty responding to the questions. Suggesting that although Latinas may not have a label for their experiences, *marianismo* is deeply imbedded in the Latino culture.

The Silencing the Self Scale: Relationship with Marianismo

The hypothesis that the Latina Values Scale Revised would be positively correlated with the STSS was significant. These findings indicate that the concept of *marianismo* and silencing-the-self theory overlap in that they both appear to share in self-silencing and self-sacrificing behaviors (Jack, 1991; Sanchez, 2003; Vazquez, 1998). The LVSR and STSS are highly correlated with several commonalities, these scales address two different concepts. A crucial difference may lie in the phenomenological experience of the images of the self in intimate relationships. *Marianismo* involves a cultural connection with the self, arising from a long tradition that dates back to early Christianity and the philosophy of Stoicism (Sanchez, 2003; Vazquez, 1998). Therefore, implying that definition of the self is based on self-denial. On the other hand Jack (1992), describes self-silencing as involving a loss of authentic connection with the self. In *marianismo* the self is based on the experience of denial for the greater good, in contrast to self-silencing where the self is based on the experience of loss as a condition implicit to the maintenance of intimacy.

Although the LVSR is highly correlated with the STSS, the LVSR captures the culturally significant dimension of the Latinas' experience.

The Impact of Level of Acculturation Education and SES on Marianismo

The results of testing Hypothesis 2-4, indicated that the level of acculturation, education and SES have an no significant impact on traditional values. These findings are not in concordance with previous studies indicating that the level of education, economic status and level of acculturation would impact traditional values (Soto & Shaver, 1992; Rivas-Olmeda, 1995). These findings indicate that independent of SES, education, and acculturation *marianismo* has an impact on Latinas' values (Cofresi, 1996; Rivera Marano, 2000). The results suggests that *marianismo* persists across educational, economic and acculturation levels correlating with those obtained by Rivera Marano (2000). Indicating that *marianismo* is so imbedded in the culture that it is not affected by American culture. Suggesting that Latinas have incorporated their traditional values with the host culture.

The lack of significance relationships between the level of acculturation and *marianismo* contradicts studies suggesting that the more acculturated a Latina becomes, the less likely she is to behave in a traditional manner and the more likely she is to take on the host cultures' gender roles (Rivas-Olmeda, 1995). It has been found that acculturation was a salient variable in predicting both familial obligations and family as referents aspects of *familism*. Perceived support from the family seemed to be the most stable dimension of *familism*, as it did not decrease significantly with acculturation (Sabogal, Marin, Otero-Sabogal, Marin, & Perez-Stable, 1987, Vazquez, 1994). The dimensions of family

obligations, support from family, and family as referents were found to be core characteristics of Latino culture that did not vary among sub-groups, despite levels of acculturation (Vazquez, 1994; Inclan & Hernandez, 1991; Sabogal, Marin, Otero-Sabogal, Marin, & Perez-Stable, 1987).

A study (Alvarado-Jimenez, 1984) conducted with Puerto Rican immigrant and non-immigrant Latina college students found that even after immigration concerns were resolved, and despite their level of education, these Latina women kept their traditional family values. Similar to our findings, Rivera Marano (2000) demonstrated that *marianismo* exists despite level of education. In addition, we found that traditional values were important to these women's identities.

The Role of SES on Marianismo and Conflicts Among Latina Women

The hypothesis that Latina women with higher SES scoring high on the LVSR would experience increase conflict was not supported. In this sample, SES may not have an impact on *marianismo* because there is no real high economic status considering that 50% of the sample reported incomes of less than \$25,000. In addition, this is an interesting finding considering the mean age of the sample was 39 years of age with 41% reporting being single. In view of these findings, some questions arise: For example, How does *marianismo* express itself in a single woman? Who are their referents (fathers, brothers, children)?, How do they support themselves?, Is it possible that some of participants were fearful in reporting that they were living with someone? These questions merit further investigation.

The Latina Value Scale: Importance of the Instrument

The overall goal of this investigation was to validate the LVSR as a quantitative instrument to measure the phenomenon of *marianismo*. The results indicate that the questions included in the questionnaire reflect and capture *marianismo*. The LVSR assesses *marianismo* as a psychological construct unique to Latinas and void of pathology, thus contradicting previous studies that indicate that there is a correlation between traditional values (*marianismo*), depression, anxiety, and somatization (Caceras-Dalmau, 2003; Comas-Diaz, 1998, Sanchez, 2003). Women that present with depression, anxiety and somatization may be conflicted about having to give up their traditional beliefs. The fact that there was no significant conflict may be indicative that these women are able to integrate both traditional beliefs and American culture. The findings of the study indicate the concept of *marianismo* persists across, educational, economic and acculturation levels, that gender, ethnicity and SES are core components of an individual's identity.

Clinical Implications for the LVS

Although this scale is in development it demonstrated psychometric integrity generating enough validity to qualitatively use it to explore particular conflicts. The scale can provide the clinician with the information on: (1) which *marianista* items are endorsed or not, (2) How *marianista* the respondent is overall, (3) which of the items the respondent is conflicted about. For example, a patient may strongly agree to question 18 "I find myself putting others' needs before my own", and for part "b" circle feeling conflict, thus affording the clinician a tool to explore such conflict. The scale is rich with clinical information that can be used in treatment planning as well as therapeutic interventions with

Latinas. The LVSR can allow the clinician to extrapolate important cultural information, which will assist in him/her in the understanding of the importance of traditional beliefs, values, and behaviors in Latinas. The clinician can assess issues such as; Does the Latina endorse marianista items that are reinforcing? Does the Latina endorse items related to relationship issues submissiveness, and abuse? Does she have difficulty asserting herself, expressing her needs? By looking at the individually endorsed items, a clinician can gather important clinical information. The LVSR can be a useful tool assessing and understanding the role culture (traditional values) plays in defining the self for Latina women.

The Conflict Sub-Scale is an important component of the LVSR because it allows the clinician to identify the areas that are conflictual for the Latina patient. This subscale provides the clinician with the identified conflicted areas. This will allow the clinician to identify those marianista items that are satisfying or conflictual. Likewise, it will prevent the clinician from assuming that all marianista behaviors are in need of change (Rivera Marano, 2000). A clinical error such as this can lead to premature termination, or the feeling of being misunderstood (Rivera Marano, 2000).

It is important for mental health professionals not to ignore cultural values, attitudes, behaviors and experiences different from their own. In doing so, clinicians could deprive themselves of crucial information (Vazquez, 1998). As the population of Latinas continues to rise, the mental health field must learn to adapt and work with Latinas representing a range of experiences and cultural realities. The emphasis is not only on understanding Latino culture but comprehending the interaction between the Latino and American cultures and its impact on the Latina woman. The paucity of research on the concept of *marianismo* and its impact on the lives of Latina women suggests an urgent need for the

Latina Values Scale Revised, as an appropriate assessment to measure such a crucial concept.

Limitations of study and recommendations for further research:

The current study presented limitations that need to be considered. First, the subjects in the study were homogeneous in some of their demographics. For example, the majority of participants were U.S. born with incomes below \$25,000. The average SES for women in this study is low when compared to American women.

Second, the subjects were recruited from a single urban hospital setting, which may not be representative of the diverse population of Latinas who live in New York City and elsewhere. Moreover, this sample, although non-clinical, is extracted from a population of Latinas already seeking help from a medical health setting. The absence of practice of the seeking help from outsiders (i.e. hospitals, foreign doctors), raises questions as to whether the same results would be obtained among Latinas who traditionally shy away from seeking care for reasons related to immigrant status or communication difficulties. These characteristics may limit the degree to which the results of this study may be generalized.

A third limitation of this study is that it does not address the differences between first generation mainland U.S. born and non-U.S. born participants. Future research should consider comparing U.S. born and non-U.S. born as well as the intercultural differences and experiences such as language proficiency and its' role in cultural adjustment.

In order to enhance future research on the Latina Value Scale some aspects need to be considered. Therefore it is recommended that the populations included in future studies

present larger variability in their demographic characteristics. The sample should include subjects from diverse social positions, income, academic and professional experiences, more diversity in their Latino backgrounds, and their experiences in mainstream culture.

The study would benefit from the inclusion of a self-report interview to add qualitative data. This data would further explore the Latinas' experience giving more detail to that experience, as well as tapping into the unconscious aspects *marianismo*. Although, it is beyond the scope of this study, the method of qualitative data analysis could have helped in the analysis of the complexity of traditional gender roles (*marianismo*), acculturation, education and conflict more in depth in order to add and contrast the different responses given by the subjects.

Because this investigation focused on the Latinas' experience of *marianismo*, which is one aspect of Latino values, it is recommended that the LVSR be renamed the *Marianismo Scale*.

In addition, it would be important to explore and understand if *marianismo* is truly unique to the Latinas' experience. Therefore, it is suggested that the LVRS be given a generic name (i.e. the Womens' Scale). This would allow for the administration to culturally diverse non-Latina populations to ascertain whether this is a unique cultural phenomenon, and whether it applies to all women or only to women from patriarchal societies.

Summary

This study investigated the validity of the Latina Values Scale Revised as an instrument to measure *marianismo*. Our results indicate that the LVSR is statistically significant, therefore demonstrating its' high validity and reliability in capturing the cultural psychological construct of *marianismo*. In addition, this study examined the relationships between *marianismo* and self-silencing behavior (as measured by the STSS) and a number of other variables: education (as measured by years of education), level of acculturation (as measures by the MSAS), SES (as measures by annual income, as well as the effect income has on conflict (as measured by the LVS conflict sub-scale). The results of our present suggest that *marianismo* is a culturally psychological state so deeply imbedded in the Latinas' experience that it persists across educational, acculturation and economic levels.

The LVSR provides an assessment tool that may be highly useful for it's utilization and retention in mental health. Studies indicate that Latinas will terminate prematurely if they perceive themselves as being misunderstood or judged (Comas Diaz & Duncan, 1985; Rivera Marano, 2000).

By translating the original LVS into Spanish, this investigation has provided further empirical support for the existence of *marianismo*, thus providing an important scientific contribution to the current literature on *marianismo*.

**APPENDIX A
Demographic Data**

Date: _____

Age: _____

Marital Status: Married: ___ Single: ___ Divorced: ___ Widowed: ___

Children: Yes ___ No ___ How Many? _____

Your Place of Birth: _____

Age you came to the United States: _____

Total years in the USA: _____

Highest grade completed: _____ **What country:** _____

Occupation: _____ **How many years:** _____

Total Income: _____ **Source of Income:** _____

Estimated family income:

- | | |
|-------------------------|-------------------------|
| 1. Less than \$ 10,000 | 6. \$ 30,000 - \$40,000 |
| 2. \$ 10,000- \$15,000 | 7. \$ 40,000-\$50,000 |
| 3. \$ 15,000- \$ 20,000 | 8. \$ 50,000-80,000 |
| 4. \$ 20,000- \$25,000 | 9. OVER \$80,000 |
| 5. \$25,000- \$30,000 | 10. Other _____ |

Any losses in the past year (i.e. family member or close friend died, just got separated, divorced, just moved form a different country, etc.?)

Datos Demográficos

Edad: _____

Estado Matrimonial: Casada _____ Soltera _____ Divorciada _____

Separada _____ Viuda _____

Niños: Si _____ No _____ Cuantos _____

Lugar de nacimiento: _____

Edad cuando llego al USA: _____

Total anos en USA: _____

Anos de educación: _____ **En cual pais?** _____

Trabajo/Profesión: _____ **Cuantos anos:** _____

Ingreso anual: _____ **Funte de Ingreso** _____

Ingreso familiar Annual Aproximado:

- | | |
|-------------------------|-------------------------|
| 1. Menos de \$ 10,000 | 6. \$ 30,000 - \$40,000 |
| 2. \$ 10,000- \$15,000 | 7. \$ 40,000-\$50,000 |
| 3. \$ 15,000- \$ 20,000 | 8. \$ 50,000-80,000 |
| 4. \$ 20,000- \$25,000 | 9. OVER \$80,000 |
| 5. \$25,000- \$30,000 | 10. Otro _____ |

Algunas perdidas en el ano pasado (por ejemplo: de algun miembro de la familia o muerte de un amigo/amiga cercana, recien separada (de matrimonio), divorciada, recien se mudo de otro pais? _____

APPENDIX B
LATINA VALUE SCALE – Revised English version

Please circle the number that best describes how you feel. Please note, that each sentence has two parts.

Strongly disagree	Somewhat disagree	Do not agree or disagree	Somewhat Agree	Strongly Agree
1	2	3	4	5

1. I find myself doing things for others I prefer not to do.

1 2 3 4 5

1b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

2. I feel guilty when I ask others to do things for me.

1 2 3 4 5

2b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

3. I feel proud when others praise me for the sacrifices I have made.

1 2 3 4 5

3 b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

4. I often take on responsibilities having to do with my family.

1 2 3 4 5

4b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

Strongly Disagree	Disagree	Do not agree Or disagree	Somewhat Agree	Strongly Agree
1	2	3	4	5

9. I consider my family a great source of support.

1 **2** **3** **4** **5**

9b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

10. I find it difficult to say “no ” to people even when it is clear that “no” is what I should be saying.

1 **2** **3** **4** **5**

10b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

11. Family is very important to me.

1 **2** **3** **4** **5**

11b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

12. I feel guilty when I go against my parent’s wishes.

1 **2** **3** **4** **5**

12b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4**

Strongly Disagree	Somewhat Disagree	Do not agree Or disagree	Somewhat Agree	Strongly Agree
1	2	3	4	5

13. I have difficulty asserting myself to figures of authority.

1 2 3 4 5

13b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

14. I often put myself down in relation to figures of authority.

1 2 3 4 5

14b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

15. I try to make others happy at all costs.

1 2 3 4 5

15b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

16. I try to make my family happy at all costs.

1 2 3 4 5

16b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

17. I believe sacrificing yourself for others makes you a better person.

1 2 3 4 5

17b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

Strongly Disagree	Somewhat Disagree	Do not agree Or disagree	Somewhat Agree	Strongly Agree
1	2	3	4	5

18. I find myself putting others' needs in front of my own.

1 2 3 4 5

18b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

19. Being seen as a "good" person by others is very important to me.

1 2 3 4 5

19b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

20. I find myself putting my family's needs in front of my own.

1 2 3 4 5

20b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

21. I find myself believing that any criticism or conflict is caused by my own faults.

1 2 3 4 5

21b. Has the response to this question caused problems or conflicts in your life?

1 2 3 4 5

Strongly Disagree	Disagree	Do not agree Or disagree	Somewhat Agree	Strongly Agree
1	2	3	4	5

22. I believe that sacrificing for others will eventually be rewarded.

1 **2** **3** **4** **5**

22b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

23. Making my partner happy makes me feel good about myself.

1 **2** **3** **4** **5**

23b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

24. I feel like a terrible person when I know someone is upset or disappointed with me.

1 **2** **3** **4** **5**

24b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

25. I find myself accepting maltreatment from a partner (i.e. cheating, physical abuse, emotional abuse, etc).

1 **2** **3** **4** **5**

25b. Has the response to this question caused problems or conflicts in your life?

1 **2** **3** **4** **5**

Have you ever heard the term Marianismo? If yes, please describe below in your own words (use the back of paper for additional space):

ADDITIONAL COMMENTS: Please feel free to expand on any of the above answers or to include any reactions/feelings/thoughts that you may have after completing the above responses (use back of paper for additional space):

LATINA VALUE SCALE – Revised SPANISH VERSION

Por favor, haga un circulo alrededor del numero que mejor describa como se siente usted acerca de cada una de las oraciones aquí numeradas. Por favor, note que cada oración tiene dos partes.

Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	Fuertemente De Acuerdo
1	2	3	4	5

1. Me encuentro a mi misma haciendo cosas para otros que preferiría no hacer.

1 2 3 4 5

1b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

2. Me siento culpable cuando le pido a otros que hagan cosas para mí.

1 2 3 4 5

2b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

3. Me siento orgullosa cuando otros me halagan por los sacrificios que he hecho.

1 2 3 4 5

3 b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

4. A menudo tomo responsabilidades familiares que preferiría no tomar porque siento que es mi obligación.

1 2 3 4 5

4b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	Fuertemente De Acuerdo
1	2	3	4	5

5. A menudo me encuentro haciendo cosas que harán feliz a mi familia aun cuando sé que no quiero hacerlas.

1 **2** **3** **4** **5**

5b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

6. Tengo dificultad expresando mi enojo.

1 **2** **3** **4** **5**

6b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

7. A menudo tomo responsabilidades familiares que preferiría no tomar porque me hace sentir una mejor persona.

1 **2** **3** **4** **5**

7b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

8. A menudo me siento inferior en comparación a los hombres.

1 **2** **3** **4** **5**

8b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	Fuertemente De Acuerdo
1	2	3	4	5

9. Considero a mi familia una gran fuente de apoyo.

1 **2** **3** **4** **5**

9b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

10. Encuentro difícil decir “no” a la gente aun cuando es claro que “no”: es lo que debería decir”

1 **2** **3** **4** **5**

10b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

11. Mi familia es muy importante para mí.

1 **2** **3** **4** **5**

11b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

12. Me siento culpable cuando voy contra los deseos de mis padres.

1 **2** **3** **4** **5**

12b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	Fuertemente De Acuerdo
1	2	3	4	5

13. Tengo dificultades para hacerme valer ante personas de autoridad.

1 **2** **3** **4** **5**

13b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

14. A menudo me menosprecio ante las personas de autoridad.

1 **2** **3** **4** **5**

14b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

15. Trato de hacer feliz a los otros a todo costo.

1 **2** **3** **4** **5**

15b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

16. Trato de hacer feliz a mi familia a todo costo.

1 **2** **3** **4** **5**

16b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

17. Creo que sacrificarse por otros te hace una mejor persona.

1 **2** **3** **4** **5**

17b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	Fuertemente De Acuerdo
1	2	3	4	5

18. Considero primero las necesidades de los otros antes de las mías.

1 **2** **3** **4** **5**

18b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

19. Ser vista como una “buena” persona por mi familia es muy importante para mí.

1 **2** **3** **4** **5**

19b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

20. Considero primero las necesidades de mi familia antes que las mías.

1 **2** **3** **4** **5**

20b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

21. Creo que los conflictos y problemas son mi culpa.

1 **2** **3** **4** **5**

21b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

Fuertemente Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	De Acuerdo
1	2	3	4	5

22. Creo que mi sacrificio podría ser recompensado algún día.

1 **2** **3** **4** **5**

22b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

23. Hacer feliz a mi pareja me hace sentir bien conmigo misma.

1 **2** **3** **4** **5**

23b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

24. Me siento como una persona terrible cuando sé que alguien esta molesto o desilusionado conmigo.

1 **2** **3** **4** **5**

24b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

25. Me encuentro a mi misma aceptando maltrato da mi pareja, (por Ej. Engaños, abuso físico, abuso emocional, etc.

1 **2** **3** **4** **5**

25b. La repuesta a esta pregunta a causado problemas o conflictos en su vida?

1 **2** **3** **4** **5**

Fuertemente En Desacuerdo	Algo En Desacuerdo	Ni De Acuerdo Ni En Desacuerdo	Algo De Acuerdo	Fuertemente De Acuerdo
1	2	3	4	5

26b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

26. Puedo expresar lo que necesito a mi pareja.

1 2 3 4 5

26b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

27. He permitido a mi pareja tomarse libertades sexuales conmigo aun cuando yo no quería.

1 2 3 4 5

27b. La respuesta a esta pregunta a causado problemas o conflictos en su vida?

1 2 3 4 5

28. He permitido tomarse a mis parejas libertades sexuales conmigo porque:

- g. Ellos me dejarían
- h. Heriría sus sentimientos
- i. Seria vista negativamente
- j. Seria herida físicamente
- k. Ellos me engañarían
- l. Otros
- g. no aplica

Ha oído alguna vez el termino “marianismo” ? Si la repuesta es “si”, descríballo mas abajo con sus propias palabras.

Comentarios adicionales: Por favor tenga la bondad de ampliar o cambiar cualquiera de sus repuestas. Si deseas puedes incluir reacciones/sentiminetos/pensamientos que haya tenido después de completar las respuestas.

APPENDIX C
SILENCING THE SELF SCALE

Please read each statement below and select the number from 1 to 5 that best describes how you feel about yourself in relationships. Then, place that number next to the statement in the blank provided.

Strongly Disagree 1	Somewhat Disagree 2	Neither Agree Nor Disagree 3	Somewhat Agree 4	Strongly Agree 5
---------------------------	---------------------------	------------------------------------	------------------------	------------------------

- _____ 1. I think it is best to put myself first because no one else will look out for me.
- _____ 2. I don't speak my feelings in an intimate relationship when I know they will cause disagreement.
- _____ 3. Caring means putting the other person's needs in front of my own.
- _____ 4. Considering my needs to be as important as those of the people I love is selfish.
- _____ 5. I find it is harder to be myself when I am in a close relationship than when I am on my own.
- _____ 6. I tend to judge myself by how I think other people see me.
- _____ 7. I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days.
- _____ 8. When my partner's needs and feelings conflict with my own, I always state mine clearly.
- _____ 9. In a close relationship, my responsibility is to make the other person happy.
- _____ 10. Caring means choosing to do what the other person wants, even when I want to do something different.
- _____ 11. In order to feel good about myself, I need to feel independent and self-sufficient.
- _____ 12. One of the worst things I can do is to be selfish.
- _____ 13. I feel I have to act in a certain way to please my partner.
- _____ 14. Instead of risking confrontations in close relationships, I would rather not rock the boat.

Strongly Disagree 1	Somewhat Disagree 2	Neither Agree Nor Disagree 3	Somewhat Agree 4	Strongly Agree 5
---------------------------	---------------------------	------------------------------------	------------------------	------------------------

- ____ 15. I speak my feelings with my partner, even when it leads to problems or disagreements.
- ____ 16. Often I look happy enough on the outside, but inwardly I feel angry and rebellious.
- ____ 17. In order for my partner to love me, I cannot reveal certain things about myself to him/her.
- ____ 18. When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her.
- ____ 19. When I am in a close relationship I lose my sense of who I am.
- ____ 20. When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important.
- ____ 21. My partner loves and appreciates me for who I am.
- ____ 22. Doing things just for myself is selfish.
- ____ 23. When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions.
- ____ 24. I rarely express my anger at those close to me.
- ____ 25. I feel that my partner does not know my real self.
- ____ 26. I think it's better to keep my feelings to myself when they do conflict with my partner's.
- ____ 27. I often feel responsible for other people's feelings.
- ____ 28. I find it hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.
- ____ 29. In a close relationship I don't usually care what we do, as long as the other person is happy.

Strongly Disagree 1	Somewhat Disagree 2	Neither Agree Nor Disagree 3	Somewhat Agree 4	Strongly Agree 5
---------------------------	---------------------------	------------------------------------	------------------------	------------------------

_____ 30. I try to bury my feelings when I think they will cause trouble in my close relationship (s).

_____ 31. I never seem to measure up to the standards I set for myself.

* If you answered the last question with a 4 or 5, please list up to three of the standards you feel you don't measure up to:

LA ESCALA DE CALLANDO EL YO
(Spanish version STSS)

Por Favor, haga un circulo alrededor del numero que mejor describa como se siente usted acerca de cada una de las oraciones aquí enumeradas.

Fuertemente En Desacuerdo 1	Algo en Desacuerdo 2	Ni de Acuerdo Ni en Desacuerdo 3	Algo de Acuerdo 4	Fuertemente De Acuerdo 5
--------------------------------------	----------------------------	----------------------------------------	-------------------------	--------------------------------

- ___ 1. Pienso que es mejor cuidar de mi primero porque nadie mas va a velar por mi.
- ___ 2. No expreso mis sentimientos en una relación intima cuando sé que estos Causarían un desacuerdo.
- ___ 3. Preocuparse significa poner las necesidades de la otra persona primero que las mías.
- ___ 4. Es egoísta considerar que mis necesidades sean tan importantes como las de aquellos a quienes amo.
- ___ 5. Encuentro que me es difícil ser yo misma cuando estoy en una relación intima, que cuando estoy sola.
- ___ 6. Tiendo juzgarme de acuerdo a la manera en que pienso que otras personas me ven.
- ___ 7. Me siento insatisfecha conmigo misma porque debería poder hacer todas l las cosas que la gente se supone que haga hoy en día.
- ___ 8. Cuando los sentimientos y las necesidades de mi pareja confluyen con las mías, siempre expreso los míos claramente.
- ___ 9. En una relación intima, mi responsabilidad es hacer feliz a la otra persona.
- ___ 10. Preocuparse significa elegir hacer lo que la otra persona quiere, aun cuando yo quiera hacer algo diferente.
- ___ 11. Para sentirme bien conmigo misma, necesito sentirme independiente y auto-suficiente.
- ___ 12. Una de las peores cosas que puedo hacer es ser egoísta.
- ___

Fuertemente En Desacuerdo 1	Algo en Desacuerdo 2	Ni de Acuerdo Ni en Desacuerdo 3	Algo de Acuerdo 4	Fuertemente De Acuerdo 5
--------------------------------------	----------------------------	----------------------------------------	-------------------------	--------------------------------

- ___ 13. Siento que debo actuar de cierta manera para complacer a mi pareja.
- ___ 14. En lugar de arriesgarme a tener confrontaciones en relaciones intima, prefiero dejar las cosas como están.
- ___ 15. Hablo de mis sentimientos con mi pareja, aun cuando estos me lleven a tener problemas o desacuerdos.
- ___ 16. A menudo me veo contenta por fuera, pero por dentro me siento enfadada y rebelde.
- ___ 17. Para que me ame, no le puedo revelar ciertas cosas acerca de mi misma.
- ___ 18. Cuando las necesidades y opiniones de mi pareja confligen con las mías, en lugar de hacer valer mi punto de vista, usualmente termino concordando con él / ella.
- ___ 19. Cuando estoy en una relación intima pienso la noción de quien soy.
- ___ 20. Cuando parece que algunas de mis necesidades no serán realizadas en una relación intima, usualmente me doy cuenta de que como quiera estas no eran importantes.
- ___ 21. Mi pareja me ama y me aprecia por quien soy.
- ___ 22. Hacer cosas solo para mí es ser egoísta.
- ___ 23. Cuando tomo decisiones, me dejo influenciar por los pensamientos y opiniones de los demás, mas que por mis propios pensamientos y opiniones.
- ___ 24. Raramente expreso mi enojo a aquellos cerca de mí.
- ___ 25. Siento que mi pareja no conoce mi verdadero yo.
- ___ 26. Pienso que es preferible reservarme mis sentimientos cuando estos confligen con los de mi pareja.

Fuertemente En Desacuerdo 1	Algo en Desacuerdo 2	Ni de Acuerdo Ni en Desacuerdo 3	Algo de Acuerdo 4	Fuertemente De Acuerdo 5
--------------------------------------	----------------------------	-------------------------------------------	-------------------------	--------------------------------

_____ 27. A menudo me siento responsable por los sentimientos de los demás.

_____ 28. Encuentro difícil saber que es lo pienso y siento porque paso mucho tiempo pensando en como la otra gente se siente.

_____ 29. En una relación íntima, usualmente no me importa la que hagamos, siempre y cuando la otra persona esta contenta.

_____ 30. Trato de esconder mis sentimientos cuando pienso que estos pueden cuasar problemas en mi (s) relación (es) íntima (s).

_____ 31. Parece que nunca igualo las expectativas que me fijo para mi misma.

* Si usted circulo el numero 4 o 5 en la ultima pregunta, entonces, escriba por lo menos tres de las expectativas/normas que usted siente que usted nunca puede igualar.

APPENDIX D
MARIN SHORT ACCULTURATION SCALE-SPANISH VERSION

Edad: 1. _____

-
1. Solo Español
 2. Español mejor que Ingles
 3. Ambos por igual
 4. Mas Ingles que Español
 5. Solo Ingles

Por favor, haga un circulo alrededor de numero que mejor describe como se siente.

- | | | | | | |
|---------------------------------------------------------------------------------------------------|---|---|---|---|---|
| 1. Por lo general, que idioma (s) lee y habla usted? | 1 | 2 | 3 | 4 | 5 |
| 2. Cual fue el idioma (s) que hablo cuando era nino(a)? | 1 | 2 | 3 | 4 | 5 |
| 3. Por lo general, en que idioma(s) habla en su casa? | 1 | 2 | 3 | 4 | 5 |
| 4. Por lo general en que idioma piensa? | 1 | 2 | 3 | 4 | 5 |
| 5. Por lo general en que idioma habla con sus amigos? | 1 | 2 | 3 | 4 | 5 |
| 6. Por lo general, en que idioma son los programas de televisión que usted ve? | 1 | 2 | 3 | 4 | 5 |
| 7. Por lo general, en que idioma son los programas de radio que usted escucha? | 1 | 2 | 3 | 4 | 5 |
| 8. Por lo general, en que idioma prefiere oir y ver películas, y programas de radio y televisión? | 1 | 2 | 3 | 4 | 5 |
-

1. Solo Latinas
2. Mas Latinas que Americanas
3. Casi mitad y mitad
4. Mas Americanas que Latinas
5. Solo Americanas

Por Favor, haga un circulo alrededor del numero que mejor describe como se siente

- | | | | | | |
|-----------------------------------------------------------------------------------------|---|---|---|---|---|
| 9. Sus amigos y amigas mas cercano son: | 1 | 2 | 3 | 4 | 5 |
| 10. Usted prefiere ir a reuniones sociales/fiestas en las cuales las personas son: | 1 | 2 | 3 | 4 | 5 |
| 11. Las personas que usted visita o que la visitan son: | 1 | 2 | 3 | 4 | 5 |
| 12. Si usted pudiera escoger los amigos(as) de sus hijos(as) quisiera que ellos fueran: | 1 | 2 | 3 | 4 | 5 |

MARIN SHORT ACCULTURATION SCALE-ENGLISH VERSION

Age: _____

- 1. Only Spanish**
- 2. Spanish better than English**
- 3. Both Equally**
- 4. English better than Spanish**
- 5. Only English**

Please circle the most appropriate response.

- | | | | | | |
|----------------------------------------------------------------------------------------------------------|---|---|---|---|---|
| 1. In general, what language(s) do you read and speak? | 1 | 2 | 3 | 4 | 5 |
| 2. What was the language (s) you used as a child? | 1 | 2 | 3 | 4 | 5 |
| 3. What language(s) do you speak at home? | 1 | 2 | 3 | 4 | 5 |
| 4. In which language(s) do you usually think? | 1 | 2 | 3 | 4 | 5 |
| 5. What language (s) do you usually speak with your friends? | 1 | 2 | 3 | 4 | 5 |
| 6. In what language (s) are the TV programs you usually watch? | 1 | 2 | 3 | 4 | 5 |
| 7. In what language (s) are the radio programs you usually listen to? | 1 | 2 | 3 | 4 | 5 |
| 8. In general, what language(s) are the movies, TV and radio programs you prefer to watch and listen to? | 1 | 2 | 3 | 4 | 5 |

- 1. All Latinos/Hispanics**
- 2. More Latinos than Americans**
- 3. About half and half**
- 4. More Americans than Latinos**
- 5. All Americans**

Please circle the most appropriate response.

- | | | | | | |
|----------------------------------------------------------------------------|---|---|---|---|---|
| 9. Your close friends are: | 1 | 2 | 3 | 4 | 5 |
| 10. You prefer going to social gatherings/parties at which the people are: | 1 | 2 | 3 | 4 | 5 |
| 11. The persons you visit or who visit you are: | 1 | 2 | 3 | 4 | 5 |
| 12. If you could choose your children's friends, you want them to be: | 1 | 2 | 3 | 4 | 5 |

APENDIX E

AGREEMENT TO PARTICIPATE IN RESEARCH

I have read this consent form _____ [or it was read to me by:
 _____]. Any questions I had were answered by: _____.

I am/am not (circle one) participating in another research project at this time

I voluntarily agree to this research program at:

___ Bellevue Hospital Center: This form and your study information will be available to the Bellevue Hospital administration and their auditors.

I will receive a copy of this Consent Form

WHEN THE SUBJECT IS AN ADULT

*For subjects who may not be capable of providing informed consent, the signature of a legal representative is required.

_____/_____
 Print Name of Participant or Date
 Representative*

_____/_____
 Signature of Participant or Date
 Legal Representative

_____/_____
 Name of Person Obtaining Date
 Consent

_____/_____
 Signature of Person Obtaining Date
 Consent

**When the elements of informed consent are presented orally to the subject or representative, a witness to the oral presentation is required

_____/_____
 Name of Witness Date

_____/_____
 Signature of Witness Date

APENDIX J

CONSENTIMIENTO A LA PARTICIPACION-Spanish Version

Yo he leído esta forma de consentimiento _____ [o me leyó:
_____. Mis preguntas fueron contestadas por: _____.

Yo estoy / no estoy (marque uno) participando en otro proyecto en este tiempo.
Yo voluntariamente consiento participar en este estudio en:

___ Bellevue Hospital Center: Esta forma y su información serian disponibles a la
Administración del Hospital Bellevue y sus revisores.

Yo recibiré copias de esta forma de consentimiento.

CUNDO EL PARTICIPANTE ES ADULTO

*Para el participante que no puede consentir por alguna razón solo, la firma del
representante legal es necesaria.

_____/_____
Nombre de Participante o Fecha
Representante Legal*

_____/_____
Firma de Participante o Fecha
Representante Legal*

_____/_____
Nombre de Persona Obteniendo Fecha
Consentimiento

_____/_____
Firma de Persona Obteniendo Fecha
Consentimiento

**Cuando los elementos de consentimientos se presentan oralmente al participante o
representante, un testigo de la presentación oral presente es necesario.

_____/_____
Nombre del Testigo Fecha

_____/_____
Firma del Testigo Fecha

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