

CULTURE, PARENTAL ATTACHMENT, AND TRAIT ANXIETY: A
COMPARISON OF LATINO-AND CAUCASIAN AMERICANS

By

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CULTURE, PARENTAL ATTACHMENT, AND TRAIT ANXIETY: A
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The universality of the attachment construct has been disputed by researchers in recent years due to cultural differences among ethnic groups. This study assessed the relationship between attachment and anxiety in Caucasian and Latino college student samples. Further, acculturation was explored as a possible moderator of this relationship. After analyzing the data using hierarchical regression procedures, acculturation as a moderator of the relationship between attachment and anxiety was not supported. However, acculturation did appear to account for a significant amount of variance in anxiety over and above attachment solely for the Latino sample. These results may have implications for the future conceptualization of attachment in minority populations and may elucidate the role of acculturation as a significant source of anxiety for Latino persons.

CHAPTER 1 INTRODUCTION

The terms *Hispanic/Latino* are used to define those who classify themselves as Mexican, Mexican-American, Chicano, Puerto Rican, and Cuban, as well as those who classify themselves as being from the Spanish-speaking countries of Central and South America, Spain, and the Dominican Republic (U. S. Bureau of the Census, 2000). This population is steadily increasing in the United States. By the end of the year 2050, the Latino population is estimated to become 24.5% of the United States population and will be the largest minority group in the nation (Eitzen & Zinn, 2002). Because of this and other changes in the demographic landscape of the U.S., psychologists will need to be increasingly aware of the roles that culture and ethnicity can play in individual and interpersonal functioning.

Researchers have suggested that culture influences communication patterns, expression of feelings, behavior, norms, and family roles (Betancourt & Lopez, 1993; Pedersen, 1991; Solomon, 1992), or, in attachment-theory terms, culture could be argued as an influence on the working models of self and others (Bowlby, 1982). Because of several distinctions made between Latino and Caucasian culture, such as the importance of collectivism and cohesiveness of the family unit (termed *familism*) in Latino culture (Arbona & Power, 2003; Giordano & McGoldrick, 1996; Harwood et al., 1995; McEachern & Kenny, 2002; Zayas & Solari, 1994), and because the operationalization of attachment theory (Ainsworth, Blehar, Waters, & Wall, 1978) was standardized on a

sample of middle-class Caucasian infants, it seems fitting to investigate potential differences in attachment organization in samples of different racial/ethnic backgrounds.

Because of this gap, many researchers have investigated attachment organization in samples of different racial/ethnic groups but have found mixed results. For example, studies by Harwood and her colleagues (Harwood, 1992; Harwood, Handwerker, Schoelmerich, & Leyendecker, 2001; Harwood & Miller, 1991; Harwood, Miller, & Irizarry, 1995) found that Puerto Rican and Caucasian mothers identified different behaviors from their infants as appropriate. Lopez, Melendez, and Rice (2000), in their study of adult attachment, or the emotional bonds between romantic partners or peers, found, that mother overprotection scores were higher among Black students than among their White peers. Further, they learned that both the Hispanic/Latino and Black students scored higher on attachment-related avoidance than their White peers. Other studies, such as those by Kermorian and Leiderman (1986) and Marvin, VanDevender, Iwanaga, LeVine, and LeVine (1977) found similar attachment classifications across infants in Africa as those in the United States. This uncertainty regarding the application of attachment classifications to those from different racial/ethnic groups and the failure of important research linking parental attachment and psychological adjustment to take race/ethnicity into account (Armsden & Greenberg, 1987; Kalsner & Pistole, 2003; Kenny & Perez, 1996; Rice, 1990; Vivona 2000) make it difficult to come to any conclusions regarding the connection of parental attachment to psychological adjustment issues. One study by Arbona and Power (2003), however, seems promising in that it has established a connection among parental attachment, self-esteem, and antisocial behavior after controlling for race/ethnicity.

In addition to the difficulty of generalizing findings across groups, it is also difficult to generalize findings within racial/ethnic groups. Acculturation, or the transfer of culture from one group of people to another group of people (Negy & Woods, 1992), may have implications for the study of Latino persons in this country because of the heterogeneity of this group. Because of the potential effect of familism on attachment organization, and in light of findings that some aspects of familism decrease as acculturation increases (Sabogal, Marín, Otero-Sabogal, Marín, & Perez-Stable, 1987), it seems reasonable to expect that acculturation may moderate the relationship between attachment and psychological adjustment.

In summary, there has been no research comparing the relationship between quality of parental attachment and anxiety in Latino- and Caucasian-American populations. Moreover, within-group differences such as acculturation have not been taken into account in research linking parental attachment and anxiety. Because of differences accounted for by acculturation, it is hypothesized that, the more acculturated an individual, the more parental attachment will have implications for anxiety. However, as acculturation decreases, it is hypothesized that attachment will have less of an implication for level of anxiety.

CHAPTER 2 LITERATURE REVIEW

Attachment

The term *parental attachment* denotes the emotional bonds between primary caretakers and their children (Ainsworth, 1989). Conversely, *adult attachment* refers to emotional bonds between romantic partners or peers. Both attachment systems have been associated with psychological adjustment. Although parental attachment influences later adult attachment styles, only parental attachment will be explored here.

Several theorists have been instrumental in the development of attachment theory. Bowlby's (1982) conceptualization of attachment was a counter to the psychoanalytic and social learning explanations of attachment. More specifically, he conceptualized attachment through evolutionary biology, ethology, developmental psychology, cognitive science, and control systems theory. Attachment, he explained, is a universal phenomenon that is adaptive and central to the survival of our species. Seeking proximity to a caretaker, usually the mother, is a way of seeking security and safety during times of stress and threat. In this way, attachment behavior is adaptive by protecting the young from predators and increasing the likelihood of reproductive success. The security of attachment, then, depends on the reliability and responsiveness of the parent to the child.

Subsequently, Mary Ainsworth and her colleagues (Ainsworth et al., 1978) developed a procedure, called the *Strange Situation*, in which the security of attachment to the mother could be classified into 3 categories. Secure, or group B, children can separate from their mother with minimal stress. These children also show an ability to be

comforted and show minimal anger upon reunion with mother. On the other hand, anxious/resistant, or Group C, children show little exploration, high distress, and an inability to be comforted upon reunion, and anxious/avoidant, or Group A, children show little distress during separation and avoidance of the mother upon reunion. Later, Main and Solomon (1986) discovered a 4th classification, disorganized/disoriented, in a sample of fifty-five 12-20 month old infants. These patterns of attachment were found to occur in a sample of Caucasian infants, however, calling into question the validity of applying these classifications to those from different cultural groups. The following section will highlight characteristics of Latino and Caucasian culture and will review the findings of other researchers who have observed differences in attachment behaviors between these groups.

Culture and Attachment

Culture can be defined as “an abstraction referring to the multiple meaningful contexts in which all individuals construct, and from which all individuals abstract, rule-governed understandings and behaviors” (Harwood et al., 1995, p. 31). In other words, culture includes the set of attitudes, values, beliefs, and behaviors shared by a group of people, communicated from one generation to the next (Matsumoto, 1997), which are used to interpret acceptable or unacceptable behavior.

Several distinctions between Caucasian and Hispanic culture have been identified. Caucasian culture has been described as being more individualistic than Hispanic culture while Hispanic culture has been described as more cohesive and collectivistic than Caucasian culture (Arbona & Power, 2003; Giordano & McGoldrick, 1996; Harwood et al., 1995). Differences in family environment are also apparent between Caucasian and Hispanic cultures. The cohesiveness of the family unit has been found to play an

extremely important role in a Hispanic individual's identity and is suggested to be one of the most culture-specific values of Hispanic people (McEachern & Kenny, 2002; Zayas & Solari, 1994). In addition, obligation and loyalty to the family take precedence over individual needs (McEachern & Kenny, 2002). Hispanic children are taught to listen, obey, and refrain from challenging their elders or those in authority positions, especially the father or oldest male member (Atkinson, Morten, & Sue, 1993; Bernal & Shapiro, 1996; Stein, 1983). Conversely, mother-child relationships have been found to be more verbal than Caucasian mother-child relationships (Escovar & Lazarus, 1982).

The arena of culture and attachment has become a controversial one in recent years. Some researchers have raised the arguments that, because distinct cultures carry distinct frames of reference, the meanings associated with attachment behaviors vary (Harwood et al., 1995; Rothbaum, Weisz, Pott, Miyake, & Morelli, 2000; Rubin, 1998). Harwood and her colleagues have examined the influence of culturally derived values on Anglo and Puerto Rican mothers' perceptions of attachment behavior in samples consisting of middle- and lower-class Anglo and Puerto Rican mothers of infants between the ages of 12 and 24 months (Harwood, 1992; Harwood & Miller, 1991; Harwood, Handwerker, Schoelmerich, & Leyendecker, 2001; Harwood et al., 1995). Their results were gathered from mothers who lived both in the United States and in Puerto Rico. In all of the studies conducted, results were similar. Although Puerto Rican mothers viewed fulfillment as a result of acceptance by the community, Anglo mothers emphasized the need to strike a balance between relatedness with the community and self-maximization in the proper development of a child. Furthermore, the Anglo mothers perceived the child who lacked independence as clingy and dependent. Puerto Rican mothers, on the other hand, stressed

proper demeanor as the central component to appropriate relatedness. A child said to possess proper demeanor is also said to possess four qualities that increase the likelihood of esteem from the community. He is *educado* (well brought up), *tranquilo* (calm), *obediente* (obedient), and *respetuoso* (respectful). For instance, Latino children must be wary not to express their emotions lest they disrupt relationships.

Several Caucasian values, then, contrast with values in Latino culture, such as the need for independence versus dependence and emotional regulation. These differences have implications for individuals' "working models" of relationships (Bowlby, 1982), suggesting that Western conceptualizations of attachment may not be as universal as once believed (i.e., Ainsworth & Marvin, 1995; Bowlby, 1973; Cassidy & Shaver, 1999; Main, 1990; van IJzendoorn & Sagi, 1999). Attachment theorists define competence in terms of independence and self-expression, values that have been shown to be discouraged in other, non-Western cultures. In reference to American culture, Sroufe, Fox, and Pancake (1983) wrote,

Children who require a high degree of contact, approval, or attention from adults are showing a deviation from the developmental course toward autonomy usual in our culture. (p. 1617)

This seems to imply that the Strange Situation is culturally bound and is dependent upon Western historical, social, political, economic, demographic, and geographic realities (Rothbaum et al., 2000). Further evidence for the importance of culture to attachment seems to have emerged in a study by Lopez et al. (2000). In their study of adult attachment in a sample composed of 329 White, 89 Latino, and 69 Black college students (mean age was 22.25 years), the researchers found that mother overprotection scores were higher among the Black students than among their White peers. Further, they

learned that both the Hispanic/Latino and Black students scored higher on attachment-related avoidance than their White peers.

However, studies that have found support for the universality of attachment cannot be excluded from this review. Several studies assessing the attachment styles of African infants have concluded that the Strange Situation is indeed applicable to these groups. In their investigation of 26 Gusii families in Kenya, Kermorian and Leiderman (1986) concluded that, despite differences in exploratory behavior and attachment related behaviors of the infants (such as greeting the adult with a handshake rather than a hug), the patterns of attachment were comparable to Western findings. Similar results of 18 Hausa infants in Nigeria (Marvin et al., 1977) and 26 Dogon infants in Mali (cf. van Ijzendoorn & Sagi, 1999), despite differences in exploratory behavior and presence of multiple caregivers, suggest that the Strange Situation is applicable across cultures.

In sum, results from numerous studies suggest mixed findings regarding the universality of the Western-based attachment conceptualizations. This prospect has implications for the prediction of psychological adjustment, because a multitude of studies have found a link between security of attachment and several measures of adjustment across ethnic groups (i.e., Arbona & Power, 2003; Lopez, Melendez, & Rice, 2000).

Attachment and Adjustment

Bowlby's (1982) concept of an "internal working model" is the framework for the predictive formulations of attachment theory. He argued that our early experiences of sensitive or insensitive care build our self-understanding and our interpretive filters through which future relationships and other social experiences are understood. For example, those with secure working models may behave in an open manner towards

others, which may elicit the support they are seeking. On the other hand, those with insecure working models may behave with distrust or uncertainty of others, perhaps to retain independence, which may deter that support (Rholes, Simpson, & Stevens, 1998). This is important in light of research that supports a buffering effect of social support from family and/or friends on college students' well-being (Gunthert, Cohen, & Armeli, 2002; Holahan, Valentiner, & Moos, 1995; Wei & Sha, 2003; Winterowd, Street, & Boswell, 1998).

A link has been made between insecure parental attachment (i.e., anxious/resistant and anxious/avoidant) and problematic dependence and anxiety. For example, several researchers, including Sroufe and his colleagues (1983, 1993), have examined the relationship of dependence and insecure attachment. These researchers consistently found that children who had both resistant and avoidant attachments (insecure attachments) were more dependent on teachers (at the expense of peer relations), counselors, and adults during preschool, at age 10, and at age 15 than their securely attached counterparts. According to Bowlby (1973), this dependence is a consequence of anxiety regarding the availability of the caregiver. In fact, he specified the following types of family environments that were conducive to this anxiety: those in which the child worries about a parent's survival in the child's absence, those in which the child worries about being rejected or abandoned, those in which the child feels the need to remain home as a companion to the parent, and those in which a parent has difficulty letting the child go because of feelings that harm will come to the child. In other words, insecure attachments are thought to result from environments in which the availability of the caregiver is uncertain and threats of abandonment are salient. As a result, this uncertainty becomes

conducive to separation anxiety and anxiety about one's own competence in mastering one's environment efficiently.

Numerous studies have investigated the link between parental attachment and several measures of psychological well-being in college students. For instance, in a meta-analytic review of studies assessing adolescent attachment and adjustment conducted between 1975 and 1990, Rice (1990) found consistent positive associations between attachment security and self-esteem, social competence, and emotional adjustment. Although these results demonstrated the consistent association between attachment and adjustment and also demonstrated them according to gender, it is unclear what the racial/ethnic breakdown of the samples were or whether the consistency of the associations between attachment and adjustment were similar across ethnic groups. Similarly, Kalsner and Pistole (2003) and Kenny and Perez (1996) investigated the link between attachment and adjustment to college (measured by the Student Adjustment to College Questionnaire; Baker & Syrk, 1989) and emotional adjustment (measured by the Hopkins Symptom Checklist; Derogatis, Lipman, Rickles, Uhlenhuth, & Covi, 1974), respectively, of students of diverse ethnic backgrounds (including African American, Latino, and Asian individuals). Although they found significant links between attachment security and psychological adjustment, it is unclear whether the strength of the associations for the individual racial/ethnic groups were similar or differed. Moreover, these investigators did not report reliability or validity data of the utilized scales to those from different racial/ethnic groups.

More specific studies assessing the relationship of attachment security to anxiety have provided additional support for the prior conclusions. Armsden and Greenberg

(1987) assessed 32 male and 54 female undergraduate students (mean age was 18.6 years) on measures of parental attachment and depression/anxiety. Approximately 80% of this sample was Caucasian and 15% was Asian; the remaining 5% were not identified. The researchers reported a significant amount of variance in depression/anxiety scores accounted for by parental attachment scores. However, it is unclear how much variance would have been accounted for solely by depression or anxiety. Vivona (2000) also found a significant relationship between anxiety and insecure attachment in a college sample (mean age was 18.12 years) made up of 78% Caucasian, 9% African American, 4% Latino, 8% Asian, and 1% multiracial or “other” individuals. As in previous studies reviewed, results from both the Armsden and Greenberg (1987) and Vivona (2000) studies were not reported according to race/ethnicity, calling again into question the applicability of these results to those from different ethnic groups.

However, Arbona and Power (2003), investigated the link between parental attachment, self-esteem, and antisocial behavior in 488 African American, 661 European American, and 434 Mexican American high school students between the ages of 13 and 19 years. First, they found that Mexican Americans scored lower on mother avoidance than the other two groups. Moreover, they found that African Americans scored higher on self-esteem than either of the other two groups. When controlling for demographic variables such as race/ethnicity, the researchers found that insecure parental attachment was associated with higher levels of self-reported involvement in antisocial behaviors and lower levels of self-esteem.

In summary, the association of attachment to psychological adjustment, including support for Bowlby’s predictive formulations of attachment to anxiety, has been well

established in the research literature to date. However, most of these studies have failed to take into account the applicability of certain measures to those from diverse racial/ethnic groups. Further, except for one study, they have been unsuccessful in applying these findings to different racial/ethnic groups by failing to demonstrate individual correlations between attachment and adjustment for separate racial/ethnic groups. This falls short of taking between-group differences into account, as well as important within-group differences such as acculturation, which will be discussed in the following section.

Acculturation

Recall that the terms Hispanic/Latino refer to a heterogeneous group of individuals. More specifically, Latino persons differ with respect to nationality, race, generational status, and acculturation. Acculturation, or the transfer of culture from one group of people to another group of people (Negy & Woods, 1992), may have implications for the study of Latino persons in this country because of the heterogeneity of this group. For instance, although some Latino persons may have moved to the U.S. from their country of origin, many persons categorized as Latino may in fact belong to second or third generations whose parents or grandparents were born in a Latin American country. Some investigators have found the effects of acculturation in their research. For example, in a study examining Minnesota Multiphasic Personality Inventory (MMPI) scores with a group of 450 Mexican American and Anglo American individuals (352 Mexican American, 98 Anglo American), Montgomery, Arnold, and Orozco (1990) found that differences between the ethnic groups on the Harris-Lingoes subscales were reduced when acculturation was covaried. In addition, Harwood et al. (1995) speculated that differences in the judgments of the appropriateness of attachment behaviors between the

middle- and working-class Hispanic mothers in their sample may have been due to the possible “Americanization” of the educated mothers.

A study by Sabogal, Marín, and Otero-Sabogal (1987) highlights the effect of acculturation on familism. They assessed attitudes toward the family of 452 Mexican-, Central-, and Cuban-American individuals. They divided familism into the following three dimensions: familial obligations, perceived support from the family, and family as referents. Results suggest that, although acculturation did not have an effect on participants’ perceptions of family support, familial obligations and perception of the family as referents appeared to diminish with level of acculturation. Considering the prominent role of the community and the family in Latino culture, and in light of these findings that increases in acculturation levels are associated with decreases in family values among Latino individuals, it is reasonable to expect that acculturation may moderate the relationship between attachment and adjustment (see Figure 1-1). In other words, the more acculturated an individual to the dominant society, the stronger the influence of quality of attachment on adjustment. Conversely, the less acculturated an individual to the dominant society, the weaker the influence of quality of attachment on adjustment.

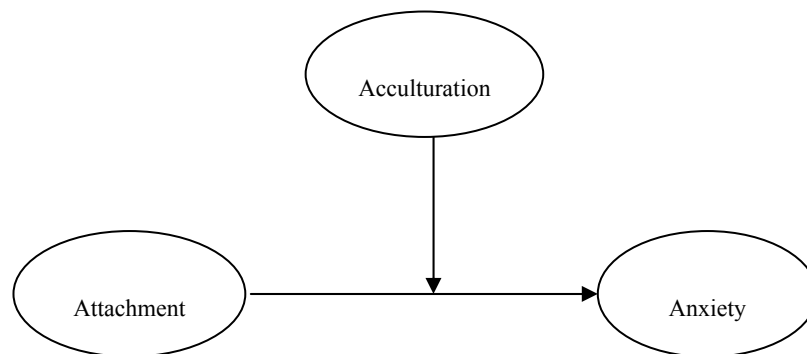


Figure 1-1. Acculturation as a moderator of the relationship between attachment and anxiety.

The current study will assess the appropriateness of using conventional measures of parental attachment with those from both represented and underrepresented cultural groups. Because the relationship between attachment and adjustment has been widely supported, the extent to which parental attachment contributes to anxiety scores will be compared across Caucasian and Latino individuals. Because the transition to college has been conceptualized as a Strange Situation (Ainsworth et al., 1978) capable of eliciting attachment behaviors as students transition into an unfamiliar environment, college students will be sampled for this study. I expect that the relationship between attachment and adjustment will differ between groups, with the Caucasian students having a strong relationship between attachment and anxiety and the Latino students having a weaker relationship between the two. However, these effects are expected to be moderated by acculturation. In other words, the higher the level of acculturation, the more relevant attachment will be in predicting level of anxiety.

CHAPTER 3 METHODOLOGY

Participants

One hundred and eighty undergraduate students were recruited from the Psychology research pool (8) and from campus housing (172) at a large, southeastern university. Of these 180 students, 76 were Latino and 104 were Caucasian. Table 3-1 displays participants' ages (in years), generational status, and gender according to race/ethnicity. The age, sex, and racial/ethnic makeup of this sample are comparable to those used in other studies assessing attachment with the Parental Attachment Questionnaire (PAQ; Kenny, 1987). However, the racial/ethnic groups sampled in this study differed in the proportion of women to men and in their generational status. More specifically, the Latino group differed from the Caucasian group in that the former had a higher proportion of females than the latter. Moreover, the Latino individuals identified mostly as second generation, whereas the Caucasian group identified mostly as fourth generation or later.

Table 3-1. Demographics Based on Race/Ethnicity

		Caucasian	Hispanic/Latino
AGE (IN YEARS)	Min	18	18
	Max	22	23
	Mean	19.02	19.21
	SD	.77	1.08
	Median	19.00	19.00
Gender	Male	32	12
	Female	72	64
Generational Status	First Generation	3	13
	Second Generation	7	47
	Third Generation	18	8
	Fourth Generation	76	8

Instruments

Parental Attachment

Parental attachment was assessed using the Parental Attachment Questionnaire (PAQ; Kenny, 1987). The PAQ is a 55-item self-report questionnaire adapted for use with adolescents and young adults. Items are rated on a 5-point scale, from 1=not at all to 5=very much. The PAQ contains the following three scales: Affective Quality of Relationships (AQR), Parental Fostering of Autonomy, and Parental Role in Providing Emotional Support. These scales are theoretically consistent with Ainsworth et al.'s (1978) conceptualization of attachment as an enduring affective bond, which acts as a secure base in providing emotional support and in fostering independence (Kenny, 1994). Kenny (1990) reported high alpha coefficients for the individual scales (.96 for the relationship quality scale, .88 for the emotional support scale, and .88 for the fostering autonomy scale) and high 2-week test-retest reliability, with coefficients ranging from .82 to .91. Finally, Kenny and Donaldson (1991) reported predictable relationships between the PAQ scales and the Moos Family Environment Scale subscales (Moos, 1985), demonstrating good concurrent validity of the PAQ.

Only the AQR subscale was included in analyses for several reasons. First, because the quality of the affective bond serves as the basis for a parental role in providing emotional support and fostering of autonomy, it seemed fitting to use the affective quality of relationship score as the focus of this study. Furthermore, the AQR subscale was utilized because it has been shown that secure attachment is characterized by higher scores on all PAQ scales than insecure attachment (Kenny, 1990) and because all PAQ scales have been found to be highly correlated (Kenny & Donaldson, 1991). Finally, the high alpha coefficient of the AQR surpassed that of the remaining subscales.

Anxiety

Anxiety was assessed using the State-Trait Anxiety Inventory (Form Y) (STAI; Spielberger, 1983). It is a 40-item self-report questionnaire assessing state and trait anxiety. State anxiety (20 items) refers to how respondents feel at this moment, and trait anxiety (20 items) refers to how respondents generally feel. Respondents rating the state anxiety items describe the intensity of their feelings on a 1=not at all to 4=very much so. Respondents rating the trait anxiety items describe the frequency of their feelings on a 1=almost never to 4=almost always scale. Test-retest reliability over three time points (1 hour, 20 days, and 104 days) for the T-anxiety scale with a sample of college students was moderate to high, with coefficients ranging from .73 to .86. Test-retest reliability for the S-anxiety scale, on the other hand, were low, reflecting the transitory nature of state anxiety; coefficients ranged from .16-.54. Internal consistency of the S- and T-anxiety scales with college students was high, with alpha coefficients ranging from .90-.93.

Validity of the STAI has also been demonstrated (Spielberger, 1983). Construct validity is evident when comparing the higher scores of military recruits in comparison to college students. Also, the STAI discriminated between normals and neuropsychiatric patients as well as between general medical and surgical patients with psychiatric complications and general medical and surgical patients without complications. Further, concurrent validity has been demonstrated by the moderate to high correlations between the STAI and other anxiety scales, such as the IPAT Anxiety Scale (Cattell & Scheier, 1963), the Taylor Manifest Anxiety Scale (Taylor, 1953), and the Affect Adjective Checklist (Zuckerman, 1960).

The validity of the Spanish version of the STAI has been established. A translated version is available from the publisher. Internal consistency reliability ($>.81$) has been

shown to be comparable to that found in Caucasian samples (Spielberger, & Diaz-Guerrero, 1975). Additional evidence for the comparability of the Spanish version of the STAI has been established by Novy, Nelson, Goodwin, and Rowzee (1993). Although their sample consisted of 300 pain patients whose mean age was significantly higher than the current sample's mean age, the investigators established coefficient alphas of .94 for the Latino men and women.

Because of the established link between attachment and anxiety, and because attachment has been described as an "enduring affective bond" (Kenny, 1994, p. 400) it seemed fitting to assess only trait anxiety, or one's general feelings of anxiety. Further rationale for using the trait anxiety subscale can be derived from longitudinal research by Warren, Huston, Egeland, and Sroufe (1997), who found that infants categorized as insecurely attached at infancy had a higher rate of anxiety disorders at 17.5 years of age than the infants initially categorized as securely attached.

Acculturation

Acculturation was measured using the Stephenson Multi-Group Acculturation Scale (SMAS; Stephenson, 2000). It is a 32-item self-report questionnaire including two subscales, dominant society immersion (DSI) and ethnic society immersion (ESI). These items are rated from 1=False to 4=True. Coefficient alphas have been reported as .86 for the entire scale, and .97 and .90 for ESI and DSI, respectively. Concurrent validity was also assessed, with the ESI subscale of the SMAS correlating strongly with the Mexican Orientation Scale (MOS) of the ARSMA-II (Cuellar, Arnold, & Maldonado, 1995) and the Hispanic Domain scale of the Bidimensional Acculturation Scale for Hispanics (BAS; Marin & Gamba, 1996), and correlating negatively with the Anglo Orientation Scale (AOS) of the ARSMA-II and the Non-Hispanic Domain scale of the BAS. The DSI

subscale was positively correlated with the AOS and the Non-Hispanic scale, and negatively correlated with the MOS and the Hispanic scale. These figures were obtained from 436 participants recruited from the community (mean age was 29.98 years). The participants' racial/ethnic identifications was as follows: 8% African American, 8% Asian American, 29% European American, 19% Hispanic American, and 36% of African descent. No information on the reliability and validity of the SMAS was available for individual racial/ethnic groups.

Social Desirability

Because of the risk of bias in participants' reports of their relationship with their parents and current psychological functioning, social desirability was assessed. The Marlowe-Crowne Social Desirability Scale (SDS; Marlowe & Crowne, 1960) is a 33-item self-report questionnaire. Items are rated as either true (T) or false (F). The authors found an internal consistency estimate of .88 and a test-retest reliability estimate of .89 with a college student sample.

Demographics

Finally, a demographic questionnaire was provided which included questions about age, sex, race/ethnicity, and generational status. A participant would categorize himself or herself as belonging to the first generation if (s)he was the first to move to the United States, second generation if his/her parents were the first to move to the United States, third generation if his/her grandparents were the first to move to the United States, and fourth generation or later if his/her great-grandparents were the first to move to the United States.

Procedures

Those students who signed up to participate through the Psychology research pool completed a packet of questionnaires in a group in an available classroom. Several forms of the surveys were compiled in order to control for sequence effects. Two copies of an informed consent form were provided to the participants, which described the study and informed them that they may withdraw their consent at any time during the study. All questionnaires and consent forms were administered in both English and Spanish, providing the students an opportunity to complete the surveys in the language with which they feel most comfortable speaking. The questionnaires that were not previously translated were translated into Spanish, back-translated by another native Spanish-speaker, and compared to ensure that the English and Spanish versions did not differ markedly. Students received extra credit for their participation from their individual instructors; otherwise, no compensation was provided for their participation.

Sixteen hundred students (800 Caucasian, 800 Latino) from university housing were sent a letter via electronic mail inviting them to participate in the study. They were referred to secure English or Spanish language websites through which they could complete the questionnaires. The informed consent form was provided at the beginning of the questionnaires, and it was understood that their consent was given by continuing on with the questionnaires. No compensation was provided to these participants.

Power Analysis

Because of the modest sample sizes gathered in this study, a power analysis was conducted in order to assess observed power and effect sizes of our statistical analyses. Since analyses were conducted separately by race and sex of parent, four power analyses were conducted. Guidelines provided by Cohen (1988) were followed. With a

significance level set at the conventional figure of $\alpha = .05$, power to detect a significant effect of an interaction between race/ethnicity and acculturation ranged from .00 to .30 for the four regression analyses conducted. This important finding suggests interpreting the following results with extreme caution, because the absence or presence of significant effects may be due to the limited sample sizes and variance in this study.

CHAPTER 4 RESULTS

Descriptive Statistics and Reliability of Measures

Descriptive statistics and internal consistency reliability estimates (coefficient alphas) according to race/ethnicity are provided in Table 4-1. PAQ, STAI, and SDS means and standard deviations are within expected range. Internal consistency estimates for the PAQ and the STAI are high and within expected range as well. However, internal consistency estimates for the SDS are slightly lower than those reported by other researchers (Marlowe & Crowne, 1960), but are still modest. Internal consistency and standard deviation scores for the SMAS, however, were not as promising. Although internal consistency was modest for the Latino sample, the estimate for the Caucasian sample was very low, possibly as a result of low variability in scores for that group.

Table 4-1. Descriptive Statistics and Internal Consistency Estimates

	Variable	<i>M</i>	<i>SD</i>	<i>α</i>
Hispanic/Latino	PAQ-M	111.20	16.26	.94
	PAQ-F	100.86	22.45	.95
	STAI	40.77	11.84	.92
	SMAS	56.24	3.55	.67
	SDS	15.74	4.44	.67
Caucasian	PAQ-M	108.17	16.59	.94
	PAQ-F	104.28	20.61	.95
	STAI	38.92	12.13	.95
	SMAS	58.43	1.89	.39
	SDS	17.09	4.87	.72

Preliminary Analyses

Several independent samples *t*-tests were conducted in order to explore differences between the Latino and Caucasian participants on the all measures of interest (AQR-

Mother, AQR-Father, STAI-Trait, and SMAS-DSI). Although there were no significant differences in scores on the mother attachment, $t(178) = -1.22, p > .05$, father attachment, $t(170) = 1.04, p > .05$, or anxiety, $t(177) = -1.02, p > .05$, measures, there was a significant difference in scores on the dominant society immersion scale of the SMAS, $t(178) = 2.25, p < .05$, reported by the Latino ($M = 56.14, SD = 5.63$) and Caucasian ($M = 57.87, SD = 4.62$) participants. However, this small difference most likely will not have implications for subsequent analyses.

Next, Pearson product-moment correlations were conducted to explore the relationships between the attachment, acculturation, anxiety, and social desirability measures. Table 4-2 displays these correlations, conducted separately by racial/ethnic group (Caucasian scores in upper right of the table, Latino scores in lower left). For Caucasian participants, scores on attachment to mother and father were significantly positively associated, ($r = .479, p < .01$). In other words, as quality of attachment to mother increased, so did the quality of attachment to father. Moreover, scores on attachment to both mother ($r = -.293, p < .01$) and father ($r = -.299, p < .01$) evidenced a significant negative association with trait anxiety. In other words, for Caucasians, higher scores on attachment to both mother and father were associated with lower levels of trait anxiety.

Table 4-2. Correlations Between Parental Attachment, Dominant Society Immersion, Trait Anxiety, and Social Desirability Measures for Caucasian and Latino Persons

	AQR-M	AQR-F	DSI	STAI-T	SDS
AQR-M		.479*	-.018	-.293*	.008
AQR-F	.127		-.101	-.299*	.135
DSI	.057	.254*		-.064	-.041
STAI-T	-.299*	-.261*	-.197		-.106
SDS	.042	-.014	-.149	-.136	

*Significant at $p = .05$.

Despite the positive association of attachment scores to mother and father in the Caucasian sample, the Latino sample evidenced no significant association of these measures. However, the Latino group evidenced a significant positive association between dominant society immersion and attachment to father ($r = .254, p < .05$). That is, as acculturation to the dominant culture increased, attachment to father increased as well. The Latino participants also evidenced significant positive associations between attachment to both mother ($r = -.299, p < .01$) and father ($r = -.261, p < .05$). Again, as with the Caucasian participants, increases in attachment to mother and father were associated with decreases in trait anxiety.

Regression Analyses

The hypothesis under investigation was that acculturation would moderate the relationship between parental attachment and trait anxiety for both the Latino and Caucasian participants. This hypothesis was tested using multiple regression guidelines provided by Aiken and West (1991) and Cohen et al. (2003). Because attachment was rated according to both mother and father separately and analyses were conducted separately for both the Caucasian and Latino groups, four regression analyses were conducted. Following guidelines provided by Aiken and West (1991), the social desirability, attachment, and acculturation variables were centered in order to reduce multicollinearity between the interaction term and the main effects when testing for moderator effects. In each of the four analyses, the variance accounted for by social desirability was controlled for by entering SDS at Step 1, followed by the main effects (i.e., PAQ subscale, and SMAS subscale) at Step 2 and the interaction term (i.e., PAQ subscale X SMAS subscale) at Step 3 of a hierarchical multiple regression. A significant change in R^2 for the interaction term indicates a significant moderator effect.

Beginning with the Latino-Mother analysis, social desirability accounted for a significant amount of variance in anxiety scores (R^2 change = .129, $p < .01$). After controlling for social desirability, attachment to mother and dominant society immersion contributed a significant amount of variance in anxiety scores (R^2 change = .104, $p < .05$). Inspection of the beta coefficients indicated that both attachment and acculturation were significant predictors of anxiety. However, the Latino-Father analysis evidenced a significant amount of variance in anxiety scores accounted for by social desirability in step 1 (R^2 change = .127, $p < .01$) but not by attachment and dominant society immersion scores in step 2 (R^2 change = .074, $p = .05$). Results for the Caucasian participants evidenced a significant contribution of social desirability to anxiety scores when testing attachment to mother (R^2 change = .093, $p < .01$) in step 1. Step 2 accounted for a significant amount of variance over and above social desirability (R^2 change = .054, $p < .05$). Inspection of the beta coefficients revealed that attachment was the only significant predictor. Finally, for the Caucasian-Father analysis, social desirability accounted for a significant amount of variance in step 1 (R^2 change = .102, $p < .01$), while step 2 accounted for a significant amount of variance (R^2 change = .061, $p < .05$). Similar to the Caucasian-Mother analysis, inspection of the beta coefficients revealed that only attachment was a significant predictor of anxiety scores.

As illustrated in Table 4-3, no significant moderator effects were present in any of the four analyses conducted. Change in R^2 in these cases ranged from .00 to .02, and all were non-significant at $p > .05$. However, it is notable that, only for the Latino participants, SMAS scores accounted for a significant amount of variance over and above that accounted for by PAQ-mother scores.

Table 4-3. Moderating Effect of Acculturation on the Relation Between Attachment and Trait Anxiety

	Step and Variable	<i>B</i>	<i>B</i>	<i>T</i>	Total <i>R</i> ²	Adj. <i>R</i> ²	<i>R</i> ² inc.	<i>df</i>
Latino-Mother	Step 1 SDS	.961	.360	3.295*	.129	.118	.129*	1, 73
	Step 2 PAQ SMAS	-.172 -.694	-.238 -.208	-2.263* -2.001*	.234	.201	.104*	2, 71
	Step 3 PAQ X SMAS	.025	.124	1.166	.248	.205	.015	1, 70
Latino-Father	Step 1 SDS	.950	.356	3.185*	.127	.114	.127*	1, 70
	Step 2 PAQ SMAS	-.085 -.676	-.156 -.201	-1.387 -1.831	.200	.165	.074	2, 68
	Step 3 PAQ X SMAS	.000	.002	.015	.200	.152	.000	1, 67
Caucasian-Mother	Step 1 SDS	.757	.305	3.199*	.093	.084	.093*	1, 100
	Step 2 PAQ SMAS	-.173 -.024	-.070 -.605	-2.479* -.039	.147	.121	.054*	2, 98
	Step 3 PAQ X SMAS	-.005	-.015	-.148	.147	.112	.000	1, 97
Caucasian-Father	Step 1 SDS	.811	.320	3.306**	.102	.093	.102**	1, 96
	Step 2 PAQ SMAS	-.149 -.057	-.249 -.009	-2.616* -.093	.163	.137	.061*	2, 94
	Step 3 PAQ X SMAS	-.014	-.035	-.364	.164	.129	.001	1, 93

* $p < .05$., ** $p < .001$.

Exploratory Analyses

Several exploratory analyses were conducted to better understand the relationship of the demographic variables (such as generational status) to the measures of interest. First, a Pearson chi-square analysis revealed that, while the majority of Caucasian students ($N = 76$) identified as belonging to a fourth or later generation, the majority of Latino students ($N = 47$) identified as belonging to a second generation, $\chi^2(3) = 92.66, p < .01$. Although subsequent univariate analyses of variance (ANOVA's) revealed no differences between race/ethnic or generation groups on the attachment, acculturation, or social desirability measures, a one-way ANOVA indicated a significant main effect of generation on anxiety scores, interestingly, for the Caucasian participants ($F(3, 100) = 4.21, p < .01$). Post hoc Tukey tests revealed that anxiety differed between the first ($M = 25.75, SD = 1.09$) and third ($M = 46.44, SD = 11.87$) generations, as well as between the third ($M = 46.44, SD = 11.87$) and fourth + ($M = 37.53, SD = 11.79$) generations. Because of the larger amount of women in the sample, these analyses were replicated with a sample consisting of only women (72 Caucasian and 63 Latina women). These analyses revealed no significant main effect of generation on anxiety for the Caucasian ($F(3) = 1.948, p > .05$) or Latino ($F(3) = 2.119, p > .05$). However, these results must be interpreted with extreme caution due to the small number of Caucasian participants in the first, second, and third generation groups and Latino participants in the first, third and fourth generations.

CHAPTER 5 DISCUSSION

This study has attempted to highlight potential discrepancies in the current conceptualization of attachment and its relationship to psychological adjustment between Caucasian and Latino persons. Because Bowlby (1982) argued that one's internal working model is the result of our early experiences (which is the framework for attachment theory), and because Rubin (1998) posited that knowledge of cultural beliefs and norms are necessary when interpreting the acceptability of individual characteristics and relationships that are permissible, it seemed fitting to investigate the relationship of attachment to psychological adjustment between two racial/ethnic groups. Because of the absence of research examining this relationship for Latino individuals, and because of the varied experiences that the Latino group has in the United States (i.e., acculturative experiences), it was important to assess the universality hypothesis of attachment theory in a group of Latino individuals.

There were no differences on attachment scores between Caucasian and Latino individuals, which refutes this study's hypothesis. This seems to support the universality hypothesis of attachment theory, or the "etic approach," which asserts that, because of the evolutionary basis of attachment theory, attachment bonds develop despite child-rearing arrangements and family groups. Instead of meaning that one attachment pattern is normative, it implies that human beings are equipped to handle any type of environment. The "emic approach," on the other hand, refers to the culture-specific developmental trajectories that are understood from that culture's frame of reference (van Ijzendoorn &

Sagi, 1999). The similarity in attachment scores is also consistent with Harwood's (1992) suggestion that, although Caucasian and Latina mothers differed in what they believed would be desirable traits in a child, they both described a variety of potentially valuable qualities that would be adaptive for children in most cultures.

In line with the universality hypothesis, the non-significant relationship between attachment to mother and attachment to father for the Latino individuals may be a reflection of a more differentiated view of their parents. In this study, Latinos reported a closer relationship to their mother than to their father. These results are consistent with findings that Latino mother-child relationships are more verbal than Caucasian mother-child relationships (Escovar & Lazarus, 1982). This may also be consistent with a cultural tradition that stresses the importance of listening, obeying, and refraining from challenging those in authority positions, especially the father or oldest male member (Atkinson et al., 1993; Bernal & Shapiro, 1996; Stein, 1983). One implication of these results is the importance of considering mother and father attachment scores separately for Latino individuals. This would counter research by Bell, Avery, Jenkins, Feld, & Schoenrock (1985), which suggests that the overall family environment is more important in determining late adolescents' feelings of social competence than the specific relationships with each parent.

Another interesting finding, which cannot be easily explained, was the finding that Caucasian students differed in their anxiety scores depending on their generational status in the United States. These findings may reflect a genuine difference in anxiety scores between those of different generational statuses because of stresses encountered when acculturating to the dominant culture. However, this finding must be qualified by the

small number of participants per group (i.e., only 3 participants belonged to the first generation group).

The results also indicate a significant relationship of acculturation and anxiety for the Latino participants. Specifically, the less acculturated to the dominant culture, the more anxious the individual. This finding is consistent with those of other researchers who assert that acculturative stress, or distress provoked by attempts by ethnic minorities to reconcile differences between their own and the mainstream culture (Sanchez & Fernandez, 1993), is associated with decreased self-efficacy expectations (Kanter, 1977) and depression and suicidal ideation (Hovey & King, 1996). The latter found high interrelationships between measures of acculturative stress, suicidal ideation, and depression in Mexican, Central American, South American, and Spanish adolescents whose mean age was 16.76 years. Moreover, in the present study, the absence of this finding in the Caucasian sample is consistent with assertions made by Smart and Smart (1995) that Latino individuals face unique obstacles when they are faced with American culture, including the loss of social support and kinship networks that are so strongly emphasized in Latino culture. Miranda and Matheny's (2000) finding that a combination of high family cohesion and low acculturation in Latino individuals was associated with more acculturative stress attests to the necessity of investigating the interaction between acculturation and attachment further.

Although acculturation was examined as a possible moderator of the relationship between parental attachment and anxiety, no moderating influence of acculturation was found. This result could be due to several factors. First, the number of participants that were needed to detect an interaction between attachment and acculturation far exceeded

the number of participants that actually completed the questionnaires. Future studies would do well to investigate the possibility of a moderating effect of acculturation with a larger sample. Another possible reason for the absence of a moderating effect of acculturation was that scores were restricted to relatively high levels of acculturation. This may be the result of sampling from a university population, which would understandably yield higher acculturation scores than a community sample. Of course, yet another possible explanation may be that, in reality, there is no moderating effect of acculturation at all.

It must also be kept in mind, however, that the reliability of the Dominant Society Immersion scale of the SMAS was low for the Caucasian group and moderate for the Latino group. Although Stephenson (2000) reported a good overall reliability coefficient for the different racial/ethnic groups in her scale development study, she did not report reliability coefficients for each ethnic group separately. The results in this study argue for a word of caution to future researchers utilizing the SMAS with Caucasian and Latino populations.

Although attempts have been made to reduce limitations in this study, several do exist. First, although Weiss (1974) suggested that our *perceptions* of emotionally significant relationships are important in the formation of attachment bonds, the results of this study were based solely on self-report measures. This may have resulted in students wishing to present themselves, their parents, and their peers in a positive light. Second, although data were collected from participants from different ethnic groups, the fact that data were collected from a college student sample limits the extension of these findings to those from different age groups. In order to address concerns of external validity, further

research on attachment and adjustment is recommended to examine this relationship in a community sample. Finally, because Latinos are a heterogeneous group, and in light of findings by Sanchez and Fernandez (1993) that Cuban-Americans and Puerto Ricans showed stronger American identification than other Latin Americans, it would be fruitful to include an investigation of participants' country of origin before extending these findings to those from all Latin American countries. These limitations, however, must be qualified by the fact that the current sample resembled those of others who have assessed the relationship of the PAQ to psychological adjustment (i.e., Armsden & Greenberg, 1987; Kalsner & Pistole, 2003; Kenny & Donaldson, 1991; Kenny & Perez, 1996; Vivona, 2000).

This study has examined the relationship of attachment style and acculturation to trait anxiety in a sample of Latino and Caucasian college students. Further, it was posited that acculturation would moderate the relationship of attachment to anxiety. Although this hypothesis was not supported, the findings that the Latino individuals in this study exhibited a significant amount of anxiety as acculturation decreased points to the necessity of further examination of a unique interaction of attachment and acculturation in relation to anxiety.

APPENDIX A PARENTAL ATTACHMENT QUESTIONNAIRE (PAQ)

This questionnaire asks you about your mother and father. If you have more than 1 mother and 1 father, think about the person who acts most like a mother to you and most like a father to you. Using the following scale, write your responses to each item under the column marked M for mother or F for father.

1	2	3	4	5
Not at All	Somewhat	A Moderate	Quite a	Very Much
(0-10%)	(11-35%)	Amount	Bit	(91-100%)
		(36-65%)	(66-90%)	

In general, my mother/father...

M F

- ___ ___ 1. is someone I can count on to listen to me when I feel upset.
- ___ ___ 2. supports my goals and interests.
- ___ ___ 3. sees the world differently than I do.
- ___ ___ 4. understands my problems and concerns.
- ___ ___ 5. respects my privacy.
- ___ ___ 6. limits my independence.
- ___ ___ 7. gives me advice when I ask for it.
- ___ ___ 8. takes me seriously.
- ___ ___ 9. likes me to make my own decisions.
- ___ ___ 10. criticizes me.
- ___ ___ 11. tells me what to think or how to feel.
- ___ ___ 12. gives me attention when I want it.

- ___ ___ 13. is someone I can talk to about anything.
- ___ ___ 14. has no idea what I am feeling._
- ___ ___ 15. lets me try new things out and learn on my own.
- ___ ___ 16. is too busy to help me.
- ___ ___ 17. has trust and confidence in me.
- ___ ___ 18. tries to control my life.
- ___ ___ 19. protects me from danger and difficulty.
- ___ ___ 20. ignores what I have to say.
- ___ ___ 21. is sensitive to my feelings and needs.
- ___ ___ 22. is disappointed in me.
- ___ ___ 23. gives me advice whether or not I want it.
- ___ ___ 24. respects my decisions, even if they don't agree.
- ___ ___ 25. does things for me, which I would rather do for myself.
- ___ ___ 26. is someone whose expectations I feel I have to meet.
- ___ ___ 27. treats me like a younger child.

During time spent together, my mother/father was someone...

M F

- ___ ___ 28. I looked forward to seeing.
- ___ ___ 29. with whom I argued.
- ___ ___ 30. with whom I felt comfortable.
- ___ ___ 31. who made me angry.
- ___ ___ 32. I wanted to be with all the time.
- ___ ___ 33. towards who I felt cool and distant.

- ___ 34. who got on my nerves.
- ___ 35. who made me feel guilty and anxious.
- ___ 36. I liked telling about what I have done recently.
- ___ 37. for whom I felt feelings of love.
- ___ 38. I tried to ignore.
- ___ 39. to whom I told my most personal thoughts and feelings.
- ___ 40. I liked being with.
- ___ 41. I didn't want to tell what's been going on in my life.

Following time spent together, I leave my mother/father...

M F

- ___ 42. with warm and positive feelings.
- ___ 43. feeling let down and disappointed.

When I have a serious problem or an important decision to make...
(answer this section based on your family in general) Use the scale of 1 to 5 in rating each item.

- ___ 44. I look to my family for help.
- ___ 45. I go to a therapist, school counselor, or clergy (priest, rabbi, or minister).
- ___ 46. I think about what my mom or dad might say.
- ___ 47. I work it out on my own, without help from anyone.
- ___ 48. I talk it over with a friend.
- ___ 49. I know that my family will know what I should do.
- ___ 50. I ask my family for help if my friends can't help.

When I go to my mother/father for help...

M F

- ___ 51. I feel more sure of my ability to handle the problems on my own.

M F

___ ___ 52. I continue to feel more sure of myself.

___ ___ 53. I feel that I would have obtained more understanding and comfort from a friend.

___ ___ 54. I feel sure that things will work out as long as I follow my parents' advice.

___ ___ 55. I am disappointed with their response.

APPENDIX B

STEPHENSON MULTIGROUP ACCULTURATION SCALE (SMAS)

Below are a number of statements that evaluate changes that occur when people interact with others of different cultures or ethnic groups. For questions that refer to “COUNTRY OF ORIGIN” or “NATIVE COUNTRY,” please refer to the country from which your family originally came. For questions referring to “NATIVE LANGUAGE,” please refer to the language spoken where your family originally came.

Circle the answer that best matches your response to each statement.

False 1	Partly false 2	Partly true 3	True 4	
1. I understand English, but I'm not fluent in English.	1	2	3	4
2. I am informed about current affairs in the United States.	1	2	3	4
3. I speak my native language with my friends and acquaintances from my country of origin.	1	2	3	4
4. I have never learned to speak the language of my native country.	1	2	3	4
5. I feel totally comfortable with (Anglo) American people.	1	2	3	4
6. I eat traditional foods from my native culture.	1	2	3	4
7. I have many (Anglo) American acquaintances.	1	2	3	4
8. I feel comfortable speaking my native language.	1	2	3	4
9. I am informed about current affairs in my native country.	1	2	3	4
10. I know how to read and write in my native language.	1	2	3	4
11. I feel at home in the United States.	1	2	3	4
12. I attend social functions with people from my native country.	1	2	3	4
13. I feel accepted by (Anglo) Americans.	1	2	3	4
14. I speak my native language at home.	1	2	3	4
15. I regularly read magazines of my ethnic group.	1	2	3	4
16. I know how to speak my native language.	1	2	3	4
17. I know how to prepare (Anglo) American foods.	1	2	3	4
18. I am familiar with the history of my native country.	1	2	3	4
19. I regularly read an American newspaper.	1	2	3	4
20. I like to listen to music of my ethnic group.	1	2	3	4
21. I like to speak my native language.	1	2	3	4
22. I feel comfortable speaking English.	1	2	3	4
23. I speak English at home.	1	2	3	4
24. I speak my native language with my spouse or partner.	1	2	3	4
25. When I pray, I use my native language.	1	2	3	4

26. I attend social functions with (Anglo) American people.	1	2	3	4
27. I think in my native language.	1	2	3	4
28. I stay in close contact with family members and relatives in my native country.	1	2	3	4
29. I am familiar with important people in American history.	1	2	3	4
30. I think in English.	1	2	3	4
31. I speak English with my spouse or partner.	1	2	3	4
32. I like to eat American foods.	1	2	3	4

APPENDIX C THE MARLOWE-CROWNE SOCIAL DESIRABILITY SCALE

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is *true* or *false* as it pertains to you personally.

1. Before voting I thoroughly investigate the qualifications of all the candidates. T F
2. I never hesitate to go out of my way to help someone in trouble. T F
3. It is sometimes hard for me to go on with my work if I am not encouraged. T F
4. I have never intensely disliked anyone. T F
5. On occasion I have had doubts about my ability to succeed in life. T F
6. I sometimes feel resentful when I don't get my way. T F
7. I am always careful about my manner of dress. T F
8. My table manners at home are as good as when I eat out in a restaurant. T F
9. If I could get into a movie without paying and be sure I was not seen I would probably do it. T F
10. On a few occasions, I have given up doing something because I thought too little of my ability. T F
11. I like to gossip at times. T F
12. There have been times when I felt like rebelling against people in authority even though I knew they were right. T F
13. No matter who I'm talking to, I'm always a good listener. T F
14. I can remember "playing sick" to get out of something. T F
15. There have been occasions when I took advantage of someone. T F
16. I'm always willing to admit it when I make a mistake. T F
17. I always try to practice what I preach. T F
18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people. T F
19. I sometimes try to get even rather than forgive and forget. T F
20. When I don't know something I don't at all mind admitting it. T F
21. I am always courteous, even to people who are disagreeable. T F
22. At times I have really insisted on having things my own way. T F
23. There have been occasions when I felt like smashing things. T F
24. I would never think of letting someone else be punished for my wrongdoings. T F
25. I never resent being asked to return a favor. T F
26. I have never been irked when people expressed ideas very different from my own. T F
27. I never make a long trip without checking the safety of my car. T F
28. There have been times when I was quite jealous of the good fortune of others. T F
29. I have almost never felt the urge to tell someone off. T F
30. I am sometimes irritated by people who ask favors of me. T F

31. I have never felt that I was punished without cause. T F
32. I sometimes think when people have a misfortune they only got what they deserved. T F
33. I have never deliberately said something that hurt someone's feelings. T F

APPENDIX D

DEMOGRAPHIC INFORMATION

1. Please circle the number next to your gender: (1) MALE
(2) FEMALE
2. How old are you? _____ years
3. Please circle the number next to your Race/Ethnicity or please describe the specific group that you identify with the most in the blank next to your ethnicity (for example, Chinese American, German, Navajo, Alaskan Aleut):
 - (1) Asian or Asian-American _____
 - (2) Black, African-American _____
 - (3) Hispanic, Latino _____
 - (4) Pacific Islander _____
 - (5) Native American or American Indian _____
 - (6) White, European American _____
 - (7) Multicultural Mixed Race _____
 - (8) Other, please specify _____
4. Please indicate your generational status. For example, if your parents moved to this country and you were born in the U.S., your generational status would be second generation.
 - (1) First generation – I was born outside of the U.S.
 - (2) Second – My parents were born outside of the U.S.
 - (3) Third – My grandparents were born outside of the U.S.
 - (4) Fourth +

APPENDIX E
PARENTAL ATTACHMENT QUESTIONNAIRE-SPANISH

ESTE CUESTIONARIO LE PREGUNTA SOBRE SU MADRE Y SU PADRE.
PIENSE EN LA PERSONA QUE MAS ACTUA COMO SU MADRE O PADRE AL
RESPONDER A LA PREGUNTA SI TIENE MAS DE UNA MADRE O UN PADRE.
USANDO LA ESCALA DADA, MARQUE SU RESPUESTA (M PARA MADRE Y F
PARA PADRE).

1	2	3	4	5
No del todo	Un Poco	Una Cantidad Moderada	Cantidad Sustantiva	Bastante
0-10	11-35	36-65	66-90	91-100

En general mi madre y mi padre...

M F

1. Es alguien quien me escuchara si estoy molesto/a
2. apoya mis metas y intereses.
3. entiende el mundo diferente que yo.
4. entiende mis problemas y mi preocupaciones.
5. respeta mi privacidad.
6. limita mi independencia.
7. me da consejo cuando lo pido
8. me toma en serio.
9. le gusta que haga mis propia decisiones.
10. me critica.
11. me dice como pensar y como sentirme.
12. me pone atencion cuando lo quiero.
13. es alguien con quien puedo conversar.
14. no tiene ni idea de lo que estoy sintiendo o pensando.
15. deja que trate/pruebe nuevas cosas y que aprenda por mi mismo.
16. esta muy ocupado para ayudarme.
17. confia en mi.
18. trata de controlar mi vida.
19. me protégé de peligros y dificultades.
20. ignora lo que tengo que decir.
21. esta conciente/ es sensible de mis sentimientos y necesidades
22. esta decepcionado con migo.
23. me aconseja independientemente de si se lo pido/a.
24. respeta mis decisions aunque no este de acuerdo.

- 25. hace cosas por mi aunque yo quisiera hacerlas por mi mismo/a
- 26. es alguien que tiene expectativas que no puedo satisfacer.
- 27. me trata como niño/a.

Cuando hemos pasado tiempo junto, mi madre y mi padre...

- 28. es alguien a quien he esperado ver con ansia.
- 29. es alguien con quien he discutido.
- 30. es alguien con quien me he sentido comodo/a.
- 31. me ha enojado/a.
- 32. es alguien con quien he querido pasar todo mi tiempo.
- 33. es alguien con quien yo me he sentido fria/o y distante.
- 34. es alguien que me ha irritado.
- 35. me ha hecho sentir culpable y ansioso/a.
- 36. es alguien con quien me ha gustado conversar sobre lo que he hecho recientemente.
- 37. es alguien a quien he querido.
- 38. lo/la he tratado de ignorar.
- 39. es alguien a quien le he contado mis pensamientos y preocupaciones.
- 40. es alguien con quien me ha gustado pasar el tiempo.
- 41. a quien no le he querido contar lo que esta pasando con migo.

Despues de que pasamos tiempo junto, dejo a mi padre y madre.

- 42. con sentimientos de cariño y sentimientos positivos.
- 43. decepcionado/a y desilusionado/a.

Cuando tengo un problema serio o necesito hacer una decision importante (considere su familia en general.)

- 44. busco a mi familia para que me ayuden.
- 45. voy a donde mi terapeuta, mi consejero escolar, o a la clerecia (padre, ministro, o rabino.)
- 46. pienso sobre lo que me diria mi madre o mi padre.
- 47. lo resuelvo solo/a sin ayuda de nadie.
- 48. lo consulto con un amigo/a
- 49. se que me familia sabra que debo hacer.
- 50. le pregunto a mi familia solo si mis amigos no me pueden ayudar.

Cuando le pido ayuda a mi padre o madre

- 51. me siento mas segura/o en el modo en que yo resuelvo mis problemas.
- 52. continuo sintiendome inseguro/a
- 53. siento que las cosas saldrán bien si sigo el consejo de mis padre o madre.
- 54. me decepciona sus consejos.

APPENDIX F
STEPHENSON MULTIGROUP ACCULTURATION SCALE - SPANISH

Abajo hay varias declaraciones que evalúan cambios que ocurren cuando las personas comparten con otras personas de diferentes culturas ó grupos étnicas. Para las preguntas que referentes a “PAÍS DE ORIGEN” ó “PAÍS NATIVO,” por favor refiera al país de donde vino tu familia originalmente. Para las preguntas referentes a tu “IDIOMA NATIVO,” por favor refiera al idioma hablado donde vino tu familia originalmente.

Marque la respuesta que corresponda mejor a cada declaración.

Falsa	Parcialmente Falsa	Parcialmente Verdad	Verdad	
1	2	3	4	
1. Entiendo el Inglés, pero no soy fluente en el Inglés.	1	2	3	4
2. Estoy informado/a de los asuntos actuales en los Estados Unidos.	1	2	3	4
3. Yo hablo mi idioma nativo con mis amigos y conocidos de mi país de origen.	1	2	3	4
4. Yo nunca he aprendido el idioma de mi país de origen.	1	2	3	4
5. Me siento totalmente cómodo/a con personas anglo americanos.	1	2	3	4
6. Yo como comidas tradicionales de mi cultura nativa.	1	2	3	4
7. Yo tengo muchos amigos anglo americanos.	1	2	3	4
8. Me siento cómodo/a hablando mi idioma nativo.	1	2	3	4
9. Estoy informado/a de los asuntos actuales en mi país nativo.	1	2	3	4
10. Yo sé como leer y escribir en mi idioma nativo.	1	2	3	4
11. Me siento en la casa en los Estados Unidos.	1	2	3	4
12. Asisto a funciones sociales con personas de mi país nativo.	1	2	3	4
13. Me siento aceptado/a por anglo americanos.	1	2	3	4
14. Hablo mi idioma nativo en la casa.	1	2	3	4
15. Regularmente leo revistas de mi grupo étnico.	1	2	3	4
16. Yo sé como hablar mi idioma nativo.	1	2	3	4
17. Yo sé como preparar comidas anglo americanos.	1	2	3	4
18. Estoy familiarizado/a con la historia de mi país nativo.	1	2	3	4
19. Regularmente leo el periódico Americano.	1	2	3	4
20. Me gusta oír la música de mi grupo étnico.	1	2	3	4
21. Me gusta hablar mi idioma nativo.	1	2	3	4

22. Me siento cómodo/a hablando el ingles.	1	2	3	4
23. Yo hablo inglés en la casa.	1	2	3	4
24. Yo hablo mi idioma nativo con mi esposo/a ó socio.	1	2	3	4
25. Cuando rezo, uso mi idioma nativo.	1	2	3	4
26. Asisto funciones sociales con personas anglo americanos.	1	2	3	4
27. Yo pienso en mi idioma nativo.	1	2	3	4
28. Yo mantengo en contacto cerco con miembros de mi familia y parientes en mi país nativo.	1	2	3	4
29. Estoy familiarizado/a con personas importantes en la historia Americana.	1	2	3	4
30. Yo pienso en inglés.	1	2	3	4
31. Yo hablo inglés con mi esposo/a ó socio.	1	2	3	4
32. Me gusta comer comida Americana.	1	2	3	4

APPENDIX G
MARLOWE-CROWNE SOCIAL DESIRABILITY SCALE-SPANISH

Las siguientes declaraciones tratan con actitudes y rasgos personales. Lea cada declaración cuidadosamente y marque si usted las cree ciertas o falsas en cuanto a sus características personales.

C F

1. Antes de votar, yo investigo diligentemente las cualidades de todos los candidatos.
2. Nunca vacilo al momento de ayudarle a alguien con necesidad, aunque requiera que yo haga un esfuerzo fuera de lo normal.
3. A veces se me hace difícil seguir trabajando si no tengo aliento.
4. Nunca le he tenido una aversión intensa a una persona.
5. En ciertas ocasiones he tenido dudas de mi capacidad de ser exitoso en la vida.
6. A veces me resiento cuando no se hacen las cosas a mi modo.
7. Siempre soy cuidadoso con mi forma de vestir.
8. Mis modales al comer son igual de buenas en el hogar como en un restaurante.
9. Si estuviera seguro de que pudiera entrar a unos cines sin pagar, y sin que me nadie me viera, yo lo haría.
10. En varias ocasiones he dejado de hacer algo porque no tenía confianza en mis habilidades. (porque pense poco de mis habilidades)
11. A veces me gusta chismosear. (A veces me gusta contar y oír chismes)
12. Han auido veces que me he rebelado contra la autoridad aunque sabía que tenían la razón.
13. No importa quien hable, siempre soy bueno a escuchar.
14. Siempre estoy conciente de que puedo actuar como que estoy enfermo para no hacer algo. (Not clear what the statement means)
15. Han auido ocasiones en que me he aprovechado de alguien.
16. Siempre soy capaz de admitir cuando he hecho un error.
17. Siempre trato de practicar las mismas eticas que les profeso a otros.
18. No se me hace difícil llevarme bien con gente que es escandalosa y irritante.
19. En ves de perdonar y olvidar los agravios, a veces prefiero vengarme.
20. No me cuesta admitirlo cuando no se algo.
21. Siempre soy cortés, hasta con personas que son desagradables.
22. Han auido tiempos que he insistido en que las cosas se hagan a mi manera.
23. Han auido ocasiones en que he querido quebrar cosas violentamente.
24. Nunca dejaría que alguien pagara por mis malhechos.
25. Nunca he resentido que alguien me cobre el favor que me hizo. (idiom)
26. Nunca me ha fastidiado que una persona haya expresado ideas diferente a las mías.
27. Nunca tomo viajes largos sin revisar la seguridad de mi carro.

- 28. Han auido ocasiones en que he sentido celos por la buena suerte de otras personas.
- 29. Nunca he tenido ganas de insultar o ser vulgar contra otros.
- 30. A veces me irrita que me pidan favores.
- 31. Nunca he sentido que me hayan castigado sin causa.
- 32. A veces he pensado que la mala suerte de algunos es merecida.
- 33. Nunca he lastimado a alguien verbalmente a proposito.

APPENDIX H
DEMOGRAPHIC INFORMATION-SPANISH

- (1) Por favor circulo el numero de su sexo: (1) mujer
(2) hombre

(2) Que edad tiene? ____ años

(3) Por favor circule el número al lado de su etnia/raza o describa el grupo/etnia con cual usted mas se identifica

- (1) Oriental
- (2) Afro-Americano
- (3) Hispano; Latino; Hispano-Americano
- (4) Islas Pacificas
- (5) Grupo Nativos de los E.E.UU. (i.e. Cherokee, Sioux)
- (6) Blanco; Euro-Americano
- (7) Multicultural o Razas Mezcladas
- (8) Otras: (explique)

(4) Por favor indique su estado generacional. Por ejemplo, si sus padres se mudaron para este país y usted naciste en los Estados Unidos, su estado generacional sería la segunda generación.

- (1) Primera generación. Yo nací fuera de los Estados Unidos.
- (2) Segunda – Mis padres nacieron fuera de los Estados Unidos.
- (3) Tercera – Mis abuelos nacieron fuera de los Estados Unidos.
- (4) Cuarta +

APPENDIX I INFORMED CONSENT FORM

Protocol Title: Parent-Child Relationships and Adjustment

Please read this consent document carefully before you decide to participate in this study.

Purpose of the research study:

The purpose of this study is to learn about the association between parent-child relationships and psychological adjustment.

What you will be asked to do in this study:

Note, you must be 18 years old or older to participate in this research study.

If you choose to participate in this study, you will complete paper-and-pencil questionnaires that contain questions about your relationship with your parents and your current adjustment. It will take 20-30 minutes to complete the questionnaires. There are no right or wrong responses to the items on the questionnaires. You do not have to answer any question you do not wish to answer.

Time required:

20 to 30 minutes.

Risks and Benefits:

There are no known risks involved in completing the questionnaires and many students find that they learn something about themselves from answering the items. Nonetheless, if answering the questions makes you feel uncomfortable, you may consider speaking to a counselor who may be able to help you with your reactions. You can contact a counselor through the University of Florida Counseling Center (P301 Peabody Hall, 392-1575). You may benefit by participating in this study through increased awareness and self-understanding. You will also be contributing to knowledge regarding researchers' ability to understand college student adjustment.

Compensation:

None.

Confidentiality:

Your identity will be kept confidential to the extent provided by law. To protect confidentiality, your data will be assigned a code and no names will be included with the data. The list connecting your name to this code will be kept in a locked file in my office. When the study is completed and the data have been analyzed, the list will be destroyed. Your name will not be used in any report.

Voluntary participation:

Your participation in this study is completely voluntary. There is no penalty for not participating.

Right to withdraw from the study:

You have the right to withdraw from the study at anytime without consequence.

Whom to contact if you have questions about the study:

Kenneth G. Rice, Ph.D., Department of Psychology, University of Florida, Gainesville, FL 32611-2250; ph 392-0601, x246.

Deborah T. Vergara, B. S., Department of Psychology, University of Florida, Gainesville, FL 32611-2250; ph 392-0601, x506.

Whom to contact about your rights as a research participant in the study:

UFIRB Office, Box 112250, University of Florida, Gainesville, FL 32611-2250; ph 392-0433.

Agreement:

I have read the procedure described above. I voluntarily agree to participate in the procedure and I have received a copy of this description.

(Participant)

(Date)

(Principal Investigator)

(Date)

APPENDIX J
FORMULARIO DE APROBACIÓN INFORMADO

Titulo del Acta: Relaciones de Padres e Hijo y Ajuste Sicológico

Por favor lea este documento de aprobación cuidadosamente antes que decidas participar en este estudio.

Proposito de este estudio investigativo:

El proposito de este estudio es aprender de la asociación entre las relaciones de padres e hijo y ajuste sicológico.

Que le preguntan hacer en este estudio:

Nota, usted debe tener 18 años o más para participar en este estudio investigativo. Si elijes participar en este estudio, usted completará encuestas de papel-y-lapicero que contengan preguntas sobre su relaciones con sus padres y su ajuste sicológico actual. Tardará 20-30 minutos para completar las encuestas. No hay respuestas correctas ó incorrectas para las preguntas en las encuestas. No tienes que responder a ninguna pregunta a que usted no quiera responder.

Tiempo necesario:

20 a 30 minutos.

Riesgos y beneficios:

No hay ningunos riesgos implicados con completando las encuestas y muchos estudiantes encuentran que aprenden algo sobre ellos mismos cuando respondiendo a las preguntas. No obstante, si respondiendo a las preguntas te hace sentir incómodo, usted puede considerar hablando con un consejero quien te pueda ayudar con tus reacciones. También puedes contactar un consejero por el Centro de Consejería de la Universidad de la Florida (P301 Peabody Hall, 392-1575). Puedes beneficiarte por participar en este estudio de un aumento en comprensión de si mismo. También contribuirás al conocimiento con respecto a la habilidad de comprender al ajusto sicológico de los estudiantes universitarios.

Compensación:

Ninguno.

Confidencialidad:

Su identidad se quedará confidencial a la magnitud proveído por la ley. Para proteger confidencialidad, su información se le asignará un código y ningún nombre se incluirá con esa información. La lista conectando su nombre con este código se guardarán en un

cajón en mi oficina. Cuando el estudio esta completado y los datos analizados, esta lista será destruida. Su nombre no se va a usar en ningún reporte.

Participación Voluntario:

Su participación en este estudio es completamente voluntario. No hay penalidad por no participar.

Derecho de Retirar del Estudio:

Usted tiene el derecho de retirarse del estudio en cualquier momento sin consecuencia.

Quien Contactar Si Tienes Preguntas Sobre el Estudio:

Kenneth G. Rice, Ph.D., Department of Psychology, University of Florida, Gainesville, FL 32611-2250; teléfono 392-0601, x246.

Deborah T. Vergara, B. S., Department of Psychology, University of Florida, Gainesville, FL 32611-2250; teléfono 392-0601, x506.

Quien Contactar Si Tienes Preguntas Sobre Sus Derechos Como un Participante en el Estudio:

UFIRB Office, Box 112250, University of Florida, Gainesville, FL 32611-2250; teléfono 392-0433.

Acuerdo:

Yo he leído el proceso descrito arriba. Yo voluntariamente acuerdo participar en el proceso y he recibido una copia de esta descripción.

(Participante)

(Fecha)

(Investigador Principal)

(Fecha)

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