

Ethnic Socialization in the Transnational Context of Mexican Immigrant Families:  
An Ecological Framework

BY

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THESIS

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## SUMMARY

There is minimal research examining the relevance of a transnational context for understanding immigrant parents' acculturation experiences and ethnic socialization practices. The purpose of the current study was to examine the relationship between the acculturation, ethnic socialization practices, and transnationalism of Mexican immigrant mothers ( $N = 60$ ) living in Chicago. Using hierarchical linear regression analysis, different dimensions of acculturation and transnationalism were tested as predictors of ethnic socialization practices (i.e., cultural socialization, preparation for bias, use of cultural resources), controlling for demographic variables.

The construct of transnationalism was composed of two dimensions: transnational network and transnational practices, and conceptualized as the degree of orientation or connectedness to family, friends, or community in immigrants' nation of origin. In addition to testing transnational network and practices as predictors of ethnic socialization, they were also tested as moderators of the relationship between the dimensions of acculturation and dimensions of ethnic socialization.

Results indicated that Mexican and American acculturation dimensions significantly predicted preparation for bias. Also, a larger transnational network and more transnational practices predicted more preparation for bias and use of cultural resources. Both transnational dimensions also moderated the relationship between Mexican and American acculturation dimensions with preparation for bias and use of cultural resources. The findings are discussed in terms of expanding our understanding of acculturation and ethnic socialization by addressing the transnational context of Mexican immigrant families.



## I. INTRODUCTION

### A. **Background**

The research literature examining acculturation or ethnic socialization has rarely addressed the transnational context of immigrant families. In general, studies focusing on acculturation have relied on the implicit assumption that immigrants' only significant contexts exist within the boundaries of the new society. Therefore, any behavior or relationships that involve the ties of immigrants' to people or contexts across borders are rarely taken into account when seeking to understand their acculturation. The research on ethnic socialization has also not addressed issues of cross-border ties or transnationalism. Furthermore, most studies examining ethnic socialization have focused on later generation immigrants and the few studies that do include recent immigrants, focus on comparing immigrant parents to later generation parents (e.g., Knight, et al., 2010). Thus, since the research has not focused on recent immigrants, the issue of transnationalism is not seen as a relevant or salient one, given that later generation immigrants are less likely to maintain ties with family or communities in the parents' or grandparents' homeland. For both acculturation and ethnic socialization processes there is a minimal understanding of how the context is related to or influences these processes. The current study applied an ecological framework from community psychology to frame the questions addressing how a transnational context is related to the acculturation and ethnic socialization practices of Mexican immigrant mothers.

The two main purposes of the current study were the following: 1) Contribute to addressing the lack of research in psychology examining how a transnational context relates to the experience of immigrant families, and 2) Understand how transnationalism relates to acculturation and ethnic socialization, two culturally relevant processes that are critical to

understanding the adaptation of immigrant families. As some prior research has done, the current study also examined if acculturation predicted ethnic socialization, but extended the focus to also include an examination of how transnationalism moderated this relationship. Knowledge derived from this analysis can help elucidate the factors that need to be addressed when designing ecologically and culturally appropriate interventions to help immigrants better acculturate as well as promote a healthy ethnic identity in children of immigrants.

It is important to note that the studies on ethnic socialization done within African American families usually use the term “racial socialization”, while research on Latino or Asian American families tend to use the term “ethnic socialization”. According to Hughes and colleagues (2006), which I explain in more detail in the section on ethnic socialization (p. 30), there is yet to be a definite distinction between socialization that is “racial” and that which is “ethnic”. I use the term “ethnic socialization” to be consistent with previous research with Latino families. The distinction between what is “racial” and what is “ethnic” is a complex issue. Cornell and Hartmann (1998) see race and ethnicity as two different analytical and conceptual approaches used throughout the history of research. For example, the *race approach* has focused among other topics on the topic of racism, Black-White relations, and its primary unit of analysis has been the social system. The *ethnic approach* has focused on, among other topics, immigration, assimilation, and its primary unit of analysis has been the group or community (Cornell, & Hartmann, 1998).

Following this thinking, when using the term *race*, the issue of *power differences* in society is most salient as compared to the usage of *ethnic*, which may bring to mind more of a concern for *cultural differences* and place of origin or community. As already stated, for the current study I used the term ethnic socialization to be consistent with previous research on

Latinos and for simplification reasons, but by using the term “ethnic” I did not want to imply that the processes I analyzed were only ethnic and not racial. It may be the case that Mexican immigrant parents thought of their experience more in “ethnic terms” before they moved to the United States (US) but then once living in the US they became exposed to new intergroup interactions, which can be thought of in “racial terms”. This new racial experience may arise from the exposure of immigrant ethnic groups to racialization processes existing in the US (Cornell et al., 1998). The current study cannot examine, for example, if what parents are teaching their children is related to only race or ethnicity. Therefore, in the current study the use of the terms “ethnicity” or “ethnic” will also include race related experiences.

Due to the salience of culture, race, and ethnic minority status for youth of color it is vital for their parents to socialize them to help them better understand their cultural background as well as the dynamics of ethnicity and race in their environment. Ethnic socialization in general refers to processes that socialize children or youth around issues of their cultural background, promote ethnic pride, bring awareness of and prepare to deal with ethnic discrimination (Hughes et al., 2006). The current study focused on three dimensions – *cultural socialization*, *preparation for bias*, and *use of cultural resources* within the community. I explain these dimensions in the ethnic socialization section.

The few studies that have been done with Latino families have had larger samples of second or later generation Latino parents or focused on comparing these parents to first generation immigrant parents. In addition to looking at generation status, research has also examined diversity in ethnic socialization practices within Latino families based on variation in the acculturation experiences of the parents (e.g., Knight, Bernal, Garza, Cota, & Ocampo, 1993a; Quintana & Vera, 1999). Following this approach the current study examined how ethnic

socialization varied based on variation in *acculturation*. In the current study, acculturation is defined as the degree of orientation to Mexican identity and behavior and a separate degree of orientation to American identity and behavior. I provide a more detailed conceptualization of it in the section on acculturation (p. 16). In addition to examining acculturation, the current study also assessed parents' transnational practices and transnational network. It focused only on mothers who are immigrants from México and therefore examined the transnational practices and network of these mothers as another important socio-cultural experience on which immigrant mothers can potentially differ, and a process that due to its cultural relevance is likely to be associated with mothers' ethnic socialization practices.

*Transnational practices* are conceptualized in general as those practices that sustain, strengthen, or develop connections of immigrants with their family, community, culture, and society in their country of origin (Basch, Glick Schiller, & Blanc, 1994; Guarnizo & Smith, 1998). I offer a thorough conceptualization of transnational practices and network in the section on transnationalism (p. 21). The current study is quantitative in design and therefore assesses the type and frequency of transnational practices as well as the transnational network of the mothers. In the context of the current study, *transnational network* refers to the number of social relationships that immigrants have with family or friends living in México.

The measures of transnational practices and transnational network are different than the acculturation measure because they capture immigrants' *links* to people and contexts within the nation of México. Acculturation, as currently measured, does not address this link but focuses on the degree of orientation, for example, to Mexican or American culture without referring to immigrants' actual homeland. It may be the case that when immigrants engage in transnationalism they are also experiencing a form of acculturation but the reverse is not true –

meaning that immigrants can experience acculturation yet not engage in any practice linking them with their “actual” homeland (not just in an abstract sense) or have a relationship with people in their homeland. Another core conceptual difference is that transnationalism by definition requires a focus on immigrants’ connection to contexts in their homeland whereas acculturation as a concept or measure does not necessitate a connection to an actual homeland or people there.

There are three reasons why I believe it is important to examine parents’ transnational network and practices: 1) Immigrant families do not necessarily sever ties with their culture (such as shown in acculturation research) and also do not necessarily sever ties with their families and communities from their country of origin; 2) Immigrant families are not homogeneous, but diverse in other socio-cultural experiences in addition to acculturation; 3) Immigrant families’ transnational network and practices reflect a more comprehensive perspective on their ecological context, which is shaped by the interconnection of family, community, and society in US and nation of origin contexts. Assessing both acculturation and transnationalism in the same study can offer an opportunity to compare the effects of acculturation and transnationalism on ethnic socialization practices, as well as examine the relationship among all three constructs.

Most psychological research on immigrants has ignored the transnational nature of their lives. This research has tended to rely on the implicit assumption that immigrants’ only significant or relevant contexts exist within the national boundaries of the new society. The concept of *dual frame of reference* is an exception to the predominant thinking in psychological research on immigrants. This term was coined by Suarez-Orozco and Suarez-Orozco (1995) to name the cognitive framework, as evidenced in empirical research, used by immigrants where

past experiences in one's nation of origin or current experiences of family are used as a reference point in evaluating their situation in the new society. Based on this concept, immigrants' economic standing in the US might fare poorly in comparison to the mainstream US population but might fare much better in comparison to their previous economic situation in their home country or to the current situation of their families or communities in their home country. The dual frame of reference addresses the *cognitive* dimension of immigrants' binational experience and orientation while the particular concept of transnational practices addresses more the *behavioral* dimension of immigrants' binationality.

The more general concept of transnationalism challenges our thinking with respect to defining and understanding *what contexts* (at all levels) are significant in the lives of immigrants. Based on this concept nations are in a sense unbounded (Basch et al., 1994) and therefore one can think of immigrant socio-psychological processes as embedded in a broader context that includes more than one nation, in addition to being embedded in local familial and community contexts. Furthermore, the local familial and community contexts in the new nation are intertwined with those local contexts in the nation of origin (Guarnizo & Smith, 1998). The relevance of the various contexts and their interconnection in the lives of Mexican immigrant families calls for the application of an ecological perspective.

The current study incorporated an ecological framework from community psychology. Two principles of this ecological framework – *cycling of resources* and *interdependence* (Trickett, Kelly, & Vincent, 1985) – stimulated the hypotheses tested, as well as, the questions that were included in the survey instrument. I explain the ecological framework in the next major section. In general, the interest is to understand how the transnational context is related to parents' ethnic socialization practices. The transnational context of parents is captured through

the assessment of their various transnational practices, which indicate the types and frequency of behavior immigrant parents engage in that reflect their connection to Mexican contexts (i.e., familial, community, societal). The transnational context is also captured through the assessment of the transnational network of mothers (i.e., number of close family members and friends of the mother who live in México, with whom the mother maintains regular contact).

Related to the principle of cycling of resources is the assumption that parents who have a greater transnationalism have a broader repertoire of resources distributed throughout their transnational context – within both US and Mexican contexts. The greater number and types of resources can facilitate parents' ability to socialize their children, and in particular aid in the transmission of ethnicity related knowledge, values, and strengthening of their children's ethnic identity. Also, those parents who have a larger transnational network may have greater opportunities to receive relevant cultural information as well as other forms of help regarding their ethnic socialization practices. Based also on the principle of cycling of resources, the dimension of *use of cultural resources* is included, which assesses whether mothers' children were involved in a community center or in cultural programs or activities related to their culture. Related to the principle of interdependence is the general question of whether parents' greater interaction with the environment of México, captured through an assessment of their transnational network and practices, is associated with more ethnic socialization practices. Many Mexican immigrant families do not only experience interdependence with their local context in the US but also with contexts found within México.

Given the proximity of México to the US it is relatively easier for Mexican immigrants to travel to México than it is for other immigrant groups to visit their native country. Of course, for those immigrants who do not possess the legal status to freely travel back and forth across the

border, it is practically impossible to visit their family, friends, or community in México.

However, traveling back to visit loved ones is not the sole way that Mexican immigrants can engage transnationally, transnational practices also include some of the following: sending money to family in México, communicating with family in México, and owning a house or other property in México. Therefore, the legal status of Mexican immigrants will hinder their ability to travel to México, but this will not necessarily stop them from engaging or connecting with family, friends, or community in México, in various other ways.

The importance of examining the relationship among contextual factors and ethnic socialization processes is emphasized in a recent comprehensive review of ethnic socialization studies (Hughes et al., 2006). Review of this research literature reveals a lack of studies examining ethnic socialization from an ecological perspective. The research has tended to focus on the relationship of ethnic socialization with various outcomes (e.g., ethnic identity, academic achievement, mental health). There is relatively less research on the contextual factors predicting ethnic socialization. To my knowledge there is no single study that has quantitatively examined the relationship of transnationalism to ethnic socialization, as well as, to acculturation. The current study sought to address this gap in the literature by examining the aforementioned questions related to the two principles of the ecological framework. The current paper is divided into the following major sections – a) *Ecological framework*, b) *Acculturation*, c) *Transnationalism*, d) *Ethnic socialization*, e) *Current study*, f) *Method*, g) *Results*, and h) *Discussion*.

## B. **Ecological Framework**

In the past few decades there has been an increase in interest by researchers across the social sciences to apply ecological theory, concepts, or values towards investigating various



topics. In studying psychological development, family processes, or cultural diversity there is a clear need to view these phenomena from an ecological perspective in order to more comprehensively understand them (e.g., Bronfenbrenner, 1977, 1986; Szapocznik & Kurtines, 1993; Trickett, Watts, & Birman, 1993). For example, within developmental psychology Bronfenbrenner (1977, 1986) theorized a pioneering model to examine human development and family processes. His ecological model conceptualizes the individual and family as embedded in a context of nested and interdependent *social systems* (i.e., microsystem, mesosystem, exosystem, macrosystem), with the fundamental idea that individuals and families cannot be understood without understanding their relationship with the different levels of social systems. Theorizing by Szapocznik and colleagues (1993) was influenced by Bronfenbrenner's ecological theory but expands on the theory to include a conceptualization of the contexts in which individuals and families are embedded as *culturally diverse*. Szapocznik and colleagues argued that individuals and families are only truly understood by taking into account the increasing cultural plurality of the larger context.

In the field of community psychology Trickett and colleagues (1993) discuss the importance of an ecological perspective to understanding human diversity. Similarly to Szapocznik and colleagues, they call for a better appreciation of the contexts of diversity and how psychological processes and interventions are influenced by those contexts. Trickett and colleagues push for an integration of concepts of cultural diversity and ecology, towards refocusing our efforts to study how cultural diversity might vary across specific contexts and how the broader ecology (e.g., institutions, social structures) is shaped by culture. Therefore, when applying an ecological perspective, researchers should study the relevance of *culture* in the interdependence between individuals and families with their social environments.

The current study was interested in understanding how culture is experienced and transmitted within the socio-cultural contexts of Mexican immigrant families. Moreover, as stated in the introduction, the socio-cultural contexts where these families are embedded are transnational in nature. Therefore, the perspective of the current study was that parents ethnically socialize their children in a *transnational context*. The goal of the study was also to examine how parents' *relationship* or *interaction* with this transnational context was related to how they ethnically socialize their children and how they acculturated. Therefore, the study incorporated an ecological framework that helps to think of how to examine the *interrelationship* or *transactions* between families and their transnational context.

The ecological framework guiding the current study, as stated earlier, is one from community psychology proposed by Trickett and colleagues (1985). The current study used two ecological principles from the framework – *cycling of resources* and *interdependence*. The ecological principles were developed not only to better understand the structure and processes in communities but also to better understand the significance of how researchers relate to the communities they study (Trickett et al., 1985). In the method section I briefly describe my relationship with part of the community where I began the data collection process. In this section I focus on describing the two ecological principles and discuss the insights derived from them that are relevant to expanding our understanding of ethnic socialization and its relationship with acculturation and transnationalism.

The two ecological principles can also be thought of as processes that occur within communities, illustrating how people are intertwined with their physical and social environment. The principles are derived from field biology, where it is fundamental to think of all living organisms as interrelated with one another as well as with their environment, thus living

organisms cannot be understood in isolation but only when seen as part of an ecosystem (Kelly, 2006). Similar to this statement, one can say that individuals and families cannot be fully understood in isolation but only when viewed as part of a larger ecological context.

Within social environments, the principle of *cycling of resources* refers to the definition, distribution, and development of resources throughout the social landscape. Resources can be people, events, or settings. The principle emphasizes the importance of not only existing resources but also the potential for creating new resources in the environment or for activating qualities in the people, events, or settings that can become resources (Trickett et al., 1985). The principle of *interdependence* refers to how people and the environment are in continuous dynamic interaction with each other, reflecting more of a reciprocal influence rather than a linear causation. The latter principle also points to the variation or consistency in behavior across different settings (Trickett et al., 1985).

The two ecological principles just outlined offer an opportunity to better understand parents' ethnic socialization practices in context. The concept of transnationalism will further expand the perspective to examine *variation* in ethnic socialization practices in a transnational context. The ecological framework leads to asking a set of questions that are more attuned with the significance of the local and broader context in the lives of Mexican immigrant families.

Based on the two ecological principles – the main focus of the current study were the following overarching questions: 1) *Cycling of resources*: Do parents who engage in more transnationalism use more resources (found within either a US or Mexican context) to ethnically socialize their children? 2) *Interdependence*: Do parents who are more interconnected with the environment in México, as assessed through their transnational practices and network, engage in more ethnic socialization?

In the upcoming sections I provide an overview of the conceptualization of each construct – a) *Acculturation*, b) *Transnationalism*, and c) *Ethnic socialization practices* – and discuss how they are integrated within the empirical literature examining Mexican descent families. I focus my discussion of the literature by describing whether researchers address the ecological principles or a different ecological perspective and if so, describe how they apply it.

### C. **Acculturation**

Acculturation has been studied from different disciplinary perspectives. From an anthropological perspective, Redfield, Linton, and Herskovits (1936) define acculturation in the following way: “Those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original pattern of either or both groups” (p. 149). The anthropological definition of acculturation focuses on group level changes. Within sociology, acculturation has often been conceptualized as assimilation, where immigrant groups lose their native culture in the process of learning the new culture of the society where they immigrated. The definition of acculturation from a psychological perspective focuses on individual level factors and thus refers to individual changes, such as changes in identity, values, attitudes, and behavior (Sam, 2006). According to Sam (2006), “A comprehensive coverage of the topic requires studying changes occurring at both levels (i.e., group and individual) as well as the relationship between the levels” (p. 14). Most psychological research has focused on individual level changes and the various outcomes associated with the changes. Therefore, within psychology there is a need to examine more group level phenomena, such as processes within the family and the associated outcomes. The acculturation processes in families are multifaceted and occur within a larger context and thus an ecological perspective is helpful to understand these complex changes.

In the current study, I focused on acculturation at the psychological level but sought to address it contextually by examining how it related to the familial process of ethnic socialization, as well as the broader process of transnationalism. Before discussing how acculturation can be understood from an ecological perspective, it is important to first provide a brief overview of basic issues in the conceptualization and measurement of acculturation.

### 1. **Conceptualization of Acculturation**

The concept of acculturation has often been used interchangeably and incorrectly with the concept of assimilation (Sam, 2006). Assimilation refers to changes experienced by individuals or groups towards becoming culturally like the individuals or groups in the host society (Gordon, 1964). The assimilation process suggests a unidirectional process in which the new culture imposes change on immigrants, “separating” them from their native culture. Acculturation, on the other hand, implies a bidirectional process where immigrant and host reciprocally influence each other (Sam, 2006). Another assumption based on assimilationist thinking is that immigrants will lose their native culture during the process of adapting to the new culture. In contrast to this thinking, a bidimensional perspective of acculturation argues that immigrants’ adaptation or change towards the new culture is independent of maintenance of their native culture; therefore immigrants can experience cultural change without having to lose their native culture (Sam, 2006). Following this logic, immigrants can experience several different types of cultural adaptation to their new society (e.g., Berry, 1980; Birman, 1994). Immigrants can become completely assimilated or resist change and only retain their native cultural orientation. Immigrants can feel alienated and marginalize themselves from both their native culture and the new society, or they can seek to integrate both native and new cultures into their self-identity, such as having a bicultural orientation.

Several studies of acculturation have not directly assessed acculturation but have assessed acculturation through other indirect means, such as by looking at the generation status or length of residency in the new society. Some studies have directly assessed different aspects of acculturation, such as language use and preference, but have only relied on these single indices as proxy indicators of acculturation and have not measured other aspects of acculturation (Marín, 1992). Today most researchers are in agreement that acculturation is a multidimensional concept, composed of some of the following variables: behavior, attitudes, cultural identity, cultural knowledge, language use or preference, social affiliation and cultural values (Zea, Asner-Self, Birman, & Buki, 2003). One of the dimensions that has been assessed most frequently has been language use or preference, while other dimensions such as cultural values or identity have been assessed less often (Knight, Jacobson, Gonzales, Roosa, & Saenz, 2008).

A researcher's decision of which dimensions to focus on should partly depend on what topic or what particular outcomes are being examined (Birman & Trickett, 2001; Knight et al., 2008; Phinney, 2006). Phinney (2006) argues that combining the various dimensions of acculturation into one scale and then examining how this scale is related to certain outcomes may be problematic due to the fact that the different dimensions have "separate and distinguishable implications" (p. 82). According to Phinney, even though the different dimensions of acculturation may be correlated, researchers should examine the dimensions separately and thereby find whether different dimensions are associated differently to the outcomes of interest. The current study examined the dimensions of cultural identity and cultural behavior. Each of these dimensions are measured bi-linearly, meaning that parents' can be high or low on each of these three dimensions on two separate spectrums – 1) *Mexican* identity or behavior; and 2) *American* identity or behavior. The dimension of language competence was not examined in the

current study, given the fact that most mothers in the study primarily spoke Spanish and had minimal fluency in English.

Most research on acculturation has also failed to account for the influence of the ecological context on acculturation processes. Research has generally decontextualized acculturation processes, thereby leading to the limited research examining how acculturation is related to family or community level processes. Some researchers have highlighted the need to conceptualize acculturation as a dynamic process influenced by the particular context (Birman, 1994; Sam, 2006), including familial, community, and societal contexts.

## 2. **Acculturation in Context**

Examining acculturation in the context of the family allows researchers to better understand the multidimensional and dynamic nature of acculturation processes (Arends-Tóth & van de Vijver, 2006; Chun & Akutsu, 2003). The dynamic and complex nature of the family context calls for more complex conceptualizations of acculturation (Chun, 2006). As Chun (2006) notes:

The need for more complex acculturation models is underscored by the different family groupings in which acculturation transpires, the interactive nature of acculturation across family members, and the influence of extrafamilial environments or ecologies on these processes (p. 64).

Chun, thus highlights the need to understand acculturation processes and the effect on family processes from an ecological approach – thinking of the family as a microsystem, which is interrelated with “extrafamilial” systems (e.g., community, school, work). According to Chun and Akutsu (2003), there is limited research examining the effects of acculturation on *processes* within ethnic minority families. Chun and Akutsu (2003) provided one of the first reviews of the

literature on acculturation research involving African American, Asian American, Latino American, and American Indian families. Based on their literature review, four general topics emerged: a) changes in family socialization practices during acculturation, b) the effects of acculturation on family functioning and family environments, c) parent-child relationship dynamics due primarily to parent-child value conflicts, and d) the effects of acculturation on marital relations (Chun & Akutsu, 2003). It is important to note that all the topics are intertwined, such that for example, socialization processes will not just be directly affected by acculturation but can also be indirectly affected through acculturation effects on family functioning, parent-child relationships, and marital relationships. The current study examined the topic of acculturation and family socialization processes, specifically ethnic socialization.

In a more recent publication, Chun (2006) discusses issues in conceptualization and measurement in research on acculturation and the family. Chun continued to emphasize the importance of examining how extrafamilial contexts influence acculturation within the family. The different settings outside the familial setting, such as work, school, community, from an ecological perspective are all intertwined with family processes. Chun also argues for the need to expand our ecological thinking to incorporate the perspective coming from research in *transnationalism* in order to continue enhancing our ecological understanding of immigrant families. Chun noted that another factor influencing variation in acculturation among immigrants of the same generation status, ethnicity, and coming from the same country is their differential experiences with transnational practices. Acculturation as well as other family processes, such as ethnic socialization, will likely be influenced by the transnational practices of immigrant families. For example, the ability of immigrant parents to derive support and resources, and maintain connections with family and community members living in their native country



provides an opportunity for them to sustain and reinforce their cultural practices and beliefs (Chun, 2006), which can in turn influence their acculturative experiences and the specific ethnic socialization practices they implement.

In the current study, similarly to the expectations of Chun (2006), I expected that parents who engage in more transnationalism would have more support and resources available to them from family and community members living in México that can help them sustain and reinforce their ethnic socialization practices. I also expected that parents who reported a stronger Mexican identity and more Mexican behavior would engage in more ethnic socialization practices as a result of their greater Mexican orientation. Furthermore, I expected that transnationalism would moderate the relationship between Mexican acculturation dimensions and ethnic socialization practices, meaning that parents with greater Mexican identity and behavior would engage in even greater ethnic socialization when engaging in greater transnationalism compared to parents who engaged in less transnationalism. The combination of both greater Mexicanness and greater transnationalism would have the strongest positive effect on ethnic socialization practices.

I did not expect the dimensions of American identity and behavior alone to predict ethnic socialization, but I did expect these dimensions to become relevant under the moderating role of transnationalism. In particular, I expected lower American identity and behavior to predict greater ethnic socialization under the condition of greater transnationalism. In the next section I provide a brief overview of transnationalism and its relevance to expanding our understanding of acculturation and ethnic socialization.

#### D. **Transnationalism**

The larger context of migration and hence acculturation is increasingly globalized. The economies and various policies of different nations are increasingly interrelated, therefore in

order to more comprehensively understand processes of immigration and the adaptation or acculturation of immigrants it is fundamental to analyze these by addressing the interconnection among nations as well as the interconnection between immigrants and their nations of origin (Basch, Glick Schiller, & Blanc, 1994; Guarnizo & Smith, 1998). Rapid changes in technology – communication, internet, air travel – have contributed to how immigrants sustain and develop their interconnections, essentially to their ability to continue communicating with family and friends and to more regularly travel to visit them in their native countries (Guarnizo & Smith, 1998). The current globalization and technological changes have indeed shaped the larger context of contemporary immigration and have made it more common and efficient for immigrants to maintain and continue developing relationships with family and community members across national borders. This maintenance and development of ties among families and communities across national borders has contributed to processes often labeled “transnational” (Ariza, 2002; Guarnizo & Smith, 1998; Vertovec, 1999).

This context or processes that are “transnational” challenge unilinear theories of assimilation, which argue that immigrants ultimately lose their native culture and adopt the culture of the new society (Levitt & Glick Schiller, 2004). As with the current dominant conceptualization of acculturation, the perspective based on transnationalism argues that immigrants do not necessarily sever ties with their native culture, and it further establishes that immigrants also do not necessarily sever ties with their native country and community. This implies that the maintenance and reinforcement of cultural values, identity, language, and behavior does not just occur within a “bounded” new community or society but within an “unbounded” new environment that includes the homeland of immigrants. Consequently, it is

essential that acculturation and therefore other ethnic related processes, such as ethnic socialization, be studied in this transnational context.

### 1. **Conceptualization of Transnationalism**

The concept of transnationalism is complex and has been interpreted in various ways in the research literature (Vertovec, 1999). Guarnizo and Smith (1998) argue that the diversity of interpretations and definitions of transnationalism stem in large part from the application of different levels of analysis. As stated earlier, globalization and advances in technology have shaped a broader context where immigrants manage and develop social relationships. Given this knowledge of the nature of the broader context and the use of levels of analysis one can develop a clearer conceptualization of transnationalism. This approach is in line with an ecological perspective, which emphasizes an examination of phenomena in context and an application of levels of analysis. At a macrolevel of analysis research on transnationalism has examined broad economic, social, and political processes. This research at a macrolevel of analysis studies how the broader world context that is structured by global capitalism and policies gives rise to transnational practices or communities (Basch, Glick Schiller, & Blanc, 1994). At a more microlevel of analysis one of the domains of interest becomes that of examining how immigrants maintain and develop social relationships (e.g., community, familial) across international borders (Guarnizo & Smith, 1998).

One common definition of transnationalism used is the following: “Processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement” (Basch, Glick Schiller, & Blanc, 1994, p. 7). These social relations that are forged and sustained lead to the development of “transnational social fields” which span geographic, cultural, and political borders (Basch, Glick Schiller, & Blanc, 1994). The social

relations can develop in various social domains, including political, economic, religious, community, and familial domains. For example, research examining political domains has studied immigrants' voting behavior in two nations, as well as immigrants' civic engagement as they participate in organizations that contribute to political campaigns or other political processes in their native countries (e.g., Rivera-Salgado, 1999). Researchers doing an analysis of the economic dynamics arising in a transnational context have examined immigrants' entrepreneurship as they engage in various economic activities within a social network that spans their country of settlement and their native country (e.g., Portes, Guarnizo, & Haller, 2002). An additional focus of an analysis of economic behavior in a transnational context has been the well researched economic remittances that immigrants send to their families and communities in their countries of origin (Taylor et al., 1996). For example, during the early 2000s the remittances from the United States to México were estimated at around \$9 to \$10 billion (Orozco, 2003; as cited in Marcelli & Lowell, 2005).

Related to the significant contributions of remittances from immigrants, is also their participation in hometown associations, federations, clubs, and similar organizations with the goal of contributing to the economic development and betterment of their native communities. Studies have shown that immigrant hometown organizations have contributed significantly to improving the infrastructure of immigrants' native towns and villages through various projects, including the building of homes, schools, and the construction of roads, and water systems (Smith, 2006). Hometown organizations and other community groups also contribute to the development of cultural events and celebrations both in the native hometowns as in the community of settlement (Smith, 2006). For example, in Chicago there are various transnational organizations, such as Casa Michoacán, located in the neighborhood of Pilsen. Casa Michoacán

organizes the Mexican immigrant community around issues related to México and works with institutions and organizations from México to help develop cultural events and resources on both sides of the border. The Mexican Consulate in Chicago also serves to link the Mexican community in Chicago with communities in México, in different ways, such as through education (e.g., classes, workshops); cultural events; processing travel documents to México; and communicating relevant information about financial, legal, political, and travel related issues within México.

## 2. **Transnationalism and the Family Context**

An examination of how transnational processes relate to family dynamics often entails the integration of other domains, including economic and community domains. For example, researchers have studied how transnational networks influence the practice of sending economic remittances across national borders (Mooney, 2004). Research by Mooney and associates (2004) found that those immigrants that had a stronger network with individuals (kin or nonkin) from their Mexican hometown (e.g., belonging to a transnational social club) sent more money to family or communities in their Mexican hometown. Research by Kandel and Massey (2002) found that in addition to the necessity of migration for economic mobility, migration behavior in young men became deeply ingrained as a cultural norm, specifically as a rite of passage in different Mexican communities they studied. Migratory behavior has been transmitted to the younger generation of Mexican men as a cultural norm as a result of older generations of men across time migrating to the US to help their families survive and thrive economically. This example illustrates the intertwinedness among family, economic needs, and community norms.

The community norm of migration has been viewed as related to the development of transnational social networks as a norm as well (Levitt & Glick Schiller, 2004). These

transnational social networks consist of both kinship and nonkinship relationships. The kinship relationships that exist within a transnational social network mean that family members are separated across borders and this means that nuclear family members may also be separated. There is a small body of research that has examined the effects of family separations on family relationships and mental health outcomes (e.g., Suárez-Orozco, Todorova, & Louie, 2002). The research on parent-child separations has examined child rearing and other socialization strategies parents use during the separation and also parent-child relationship dynamics once they are reunited (e.g., Dreby, 2007).

A study by Orellana, Thorne, Chee, and Lam (2001) highlighted the central role played by children in the migration and transnational practices of immigrant families. Orellana and colleagues found that parents' decisions about migration and transnational practices were often based on their child rearing goals. For example, they found that some parents make decisions of sending their children back to their native countries to live temporarily with family as a socialization strategy to protect them from the problems of an inner city neighborhood, or as a strategy so children can relearn cultural values. Orellana and colleagues, based on their findings, argue that "children help constitute and reconfigure transnational social fields, and transnational practices, in turn, shape the contours of particular childhoods" (p. 572). Ariza (2002) similarly argues that the unit of the family and the relationships within it are central to understanding migration and consequently transnational processes as well. According to Ariza, despite the importance of the family in migration dynamics there is limited attention given to understanding how family processes shape and are shaped by transnational processes.

In a related vein, some researchers have called for more research examining how transnational living continues past the first generation into the second and later generations

(Fouron & Glick Schiller, 2002; Jones-Correa, 2002; Perlmann, 2002). This research examines how family processes, such as immigrant parent socialization practices, transmit transnational practices as a cultural norm and way of living. From this perspective, a significant component of transnational practices that exist within the immigrant generation may only survive beyond this generation if these practices are somehow socialized in and taken up by the children of immigrants. Of course, the regular flow of immigrants, cultural goods, and ideas into a society also serve to maintain and strengthen immigrant cultural practices and community ties across borders. This regular flow of immigrants and their cultural elements back and forth across national borders serve to sustain and reinforce transnational social fields (Levitt & Waters, 2002). According to Levitt and Waters these transnational social fields are a context within which first and later generations are socialized. Therefore, parents are only one agent from which children can learn about how to engage in transnational living. Levitt and Waters state the following about transnational social fields:

Those who live within transnational social fields are exposed to a set of social expectations, cultural values, and patterns of human interaction that are shaped by more than one social, economic, and political system. Because their activities are influenced powerfully by the social fields in which they are carried out, the lives of individual actors cannot be viewed in isolation from the transnational social fields that they inhabit (p. 10).

This quote resonates with an ecological perspective that sees human development and behavior as intertwined with the surrounding ecological context. According to Levitt and Glick Schiller (2004) whether or not children of immigrants will engage in transnational practices will depend on whether or not they are raised within a transnational social field. Researchers are in agreement that there is limited research investigating the transmission of transnational practices

in the second generation (Fouron & Glick Schiller, 2002; Jones-Correa, 2002; Perlmann, 2002). The current study tested the relationship between Mexican immigrant mothers' degree of transnationalism and their ethnic socialization practices. The socialization of cultural values and other ethnicity related information is likely to also influence whether children of immigrants will engage in later transnational practices themselves.

### 3. **Assessing Transnationalism**

The current study conceived the transnational social field as made up of social networks and practices, which vary across immigrant individuals and families. Therefore, although the social environment may be considered as transnational for most immigrants and even non-immigrants, immigrants may differ from each other in the structure of their social networks and particular activities or practices that are transnational. As stated earlier, a transnational social field encompasses both the society of origin as well as the society of settlement. According to Levitt and Waters (2002) the existence of this transnational social field means that travel to the society of origin is not required to engage in transnational practices but is only one of the multiple ways that immigrants can live transnationally.

Most of the literature on transnationalism has been either theoretical or has used qualitative data, such as data coming from ethnographies and case studies. Few studies have examined this topic quantitatively. This has resulted in few studies assessing transnationalism quantitatively and as a process that varies across immigrants. Jones-Correa (2002) emphasizes the importance of conducting quantitative research to explore the *variation* in transnational practices across immigrants. The thinking of transnational practices as varying across immigrants parallels the thinking of acculturation as varying across individual immigrants as well, a thinking that is focused at the individual psychological level. Most research on transnationalism has been



done within sociology, economics, political science, or ethnic studies, looking broadly at societal and community processes, therefore, focusing on transnational practices (behavior) brings more attention to this phenomenon within psychology.

Some researchers do not see transnational practices as opposed to the assimilation strategy of acculturation but view them as strategies that can be combined in multiple ways to shape immigrants' adaptation (Levitt & Waters 2002). It follows that transnational practices can be combined by immigrants with other acculturation strategies, such as biculturalism. Therefore, a more comprehensive approach to analyzing adaptation in immigrants is to examine both acculturation and transnational practices simultaneously, in order to determine where immigrants stand on both of these constructs.

The only known study conducted to develop a scale to assess transnational practices quantitatively was that by Murphy and Mahalingam (2004). Murphy and colleagues developed the scale with Caribbean immigrants and based on a factor analysis discovered five dimensions: a) Political and Economic Activism, b) Social and Cultural Ties, c) Financial and Commercial ties, d) Social and Family Related Travel, and e) Social and Family Related Communication. They further found that the five dimensions of transnational practices were associated with measures of psychological well-being, social support, and ethnic identity, and thereby provided support for the significance of these dimensions in the lives of the Caribbean immigrants they studied. Other researchers, although not quantitatively, have found evidence for various activities or practices that they conceived as transnational. Some of which have already been discussed include: the flow of economic remittances or goods across borders, travel of immigrants across borders, voting or other political activities in one's homeland, participation of immigrants in hometown associations or other transnational organizations, sending children back to one's

homeland for a temporary basis, and communicating with family or friends who live across borders.

As stated earlier, the variation in transnationalism is likely to be associated with differences in exposure or access to certain cultural practices, information, people, or settings and therefore likely to be associated with variations in acculturation as well as ethnic socialization practices. Parents' ethnic socialization practices are crucial in the transmission and sustainability of transnational ties, cultural values, and other ethnicity related knowledge.

#### E. **Ethnic Socialization**

##### 1. **Conceptualization of Ethnic Socialization**

Understanding psychological development or socialization practices in immigrant families requires sensitivity to the interplay of race, ethnicity, culture, and the dynamic ecological context of their lives (Harrison, Wilson, Pine, Chan, & Buriel, 1990; Hughes et al., 2006; Parke & Buriel, 1998; Phinney et al., 1995). There is a body of research examining the parental practices developed to socialize children to navigate an environment influenced by racism and racial or ethnic relations as well as cultural differences (e.g., Hughes & Chen, 1997; Hughes et al., 2006; Knight, Bernal, Garza, Cota, & Ocampo, 1993a; Phinney et al., 1995; Quintana & Vera, 1999). The research examining these relevant parental practices uses a diversity of terms, such as *racial socialization*, *ethnic socialization*, *cultural socialization*, or *enculturation*.

Research focusing on African American families is usually termed *racial socialization* and highlights parenting practices aimed to promote children's positive self-esteem in a society shaped historically by White-Black racist interactions (Hughes et al., 2006). The research focusing on Latino, Asian, and other immigrant ethnic groups is usually termed *ethnic*

*socialization, cultural socialization, or enculturation* and emphasizes parents' practices promoting cultural traditions and ethnic identity development in a context of a dual pressure to assimilate as well as maintain one's ethnic and cultural heritage (Hughes et al., 2006; Knight et al., 1993a). Although generally the terms of *race* and *ethnicity* are used according to the particular group being studied, there is still an uncertainty and debate over the distinction between *racial* and *ethnic* socialization. Hughes and colleagues (2006) state the following in regards to making the distinction between racial and ethnic: "In our view, there is not yet a satisfying solution for unambiguously distinguishing socialization that is *racial* from socialization that is *ethnic* or for determining when one term should be used rather than the other" (p. 749). Hughes and colleagues suggest to use the term *ethnic-racial socialization* to refer broadly to the parental practices or research that focus on the related issues of ethnicity, race, and culture. They also suggest specifying the nature of the messages parents transmit regarding ethnicity and race, by using the terms – *cultural socialization, preparation for bias, promotion of mistrust*, and *egalitarianism*, each representing a distinct dimension of ethnic-racial socialization.

For simplification reasons and as stated in the introduction to be consistent with previous research with Latino families, the current study used the term "ethnic socialization" to refer to any parental practice that transmits messages related to ethnicity, race, or culture. Also, as stated in the introduction, the use of the term ethnic does *not mean* that race is not a factor or is not a possible way that parents are conceiving of their experience.

The broad category of ethnic socialization has been defined as "parental strategies aimed at transmitting information, values, and perspectives about ethnicity and race to children" (Hughes, et al., 2006, p. 747). In their recent comprehensive review of the ethnic socialization literature, Hughes and colleagues note that there exist four basic themes or dimensions of ethnic

socialization, which I mentioned earlier – cultural socialization, preparation for bias, promotion of mistrust, and egalitarianism. In the current study I focused on two of the dimensions that are most typically examined within Latino families – cultural socialization and preparation for bias. The dimension of *cultural socialization* refers to parental practices that teach and promote in children their ethnic or cultural heritage, history, cultural traditions or customs, and instill an ethnic, racial or cultural pride. Cultural socialization can be done in different ways – such as exposing children to books, artifacts, music, stories, food, celebrations, all sharing a theme of ethnic culture and history. *Preparation for bias* refers to raising the awareness of children with regards to racism and discrimination experiences in order to prepare children to cope with this societal reality. It is important to note that each of the ethnic socialization practices can be done in multiple ways, either deliberately or with no direct intention. The current study focused on how mothers transmitted ethnic socialization messages deliberately.

Also, most studies have focused on the verbal messages given by parents with less attention paid to how parents use resources from the community to ethnically socialize their children. The current study also examined some of the resources used by mothers in the community to facilitate their ethnic socialization efforts. Furthermore, the current study also examined mothers' socialization practices that may be conceived as efforts to transmit culture or norms of transnationalism to their children, such as sending children to live with family for a period of time in México.

## 2. **Antecedent Factors of Ethnic Socialization**

As stated in the introduction, most research on ethnic socialization has focused on examining the outcomes associated with ethnic socialization and thus there exist relatively less research focusing on the predictors of ethnic socialization, especially the ecological predictors.

Yet there is some research that has identified some common antecedent factors associated with ethnic socialization. These factors exist at multiple levels within a family's socio-cultural context. For example, Hughes and colleagues (2006) categorize the factors as *demographic* - child age and gender, parents' socio-economic status, immigration status, and ethnic-racial identity - or *contextual* - region/neighborhood and discrimination experiences (Hughes et al., 2006). By immigration status, Hughes and colleagues were not referring to document status but meant generation status, length of time in the US and other acculturation variables that have been found to be associated with ethnic socialization processes. Research examining immediate contextual influences on ethnic socialization has focused on the ethnic-racial make up of the neighborhood where families reside and the discriminatory experiences suffered by the families (Hughes et al.; Thornton, et al., 1990). At a macrosystem level, the *knowledge* held by parents that racism exists in US society influences their ethnic socialization practices. Parents may transmit preparation for bias messages so their children are aware of what to expect regarding interactions with people from other ethnic groups and they may transmit cultural socialization messages to boost their children's ethnic pride to protect against racist stereotypes associated with a minority status. At the more proximal level, the *experiences* of both parents and children with ethnic discrimination will also influence ethnic socialization at home.

Studies examining neighborhood effects on ethnic socialization have found that neighborhoods with greater racial integration as compared to predominantly Black or White neighborhoods, led to greater parental messages preparing children for the experience of racial discrimination (Hughes et al., 2006; Stevenson, McNeil, Herrero-Taylor, & Davis, 2005). Interestingly, Hughes and colleagues point out that neighborhood racial composition may serve as a proxy variable of other neighborhood social processes, such as "intergroup conflict,

neighborhood violence, availability of resources, and social capital” (p. 760). Therefore, the racial diversity of the neighborhood per se may not be influencing ethnic socialization but instead other more specific social factors or processes (e.g., quality of or access to resources, neighborhood problems) within the environment may be more critical.

Garcia Coll and colleagues (1996) theorize that ethnic minority families develop adaptive cultural strategies to cope or deal with various specific environmental demands. Ethnic socialization practices can be seen as an example of cultural strategies used by ethnic minority parents to adapt to their ecological niche (Caughy et al., 2006), in particular as strategies to transmit resiliency to their children to help them survive and thrive in risky environments. For example, parents may send their children to their country of origin to protect them from the dangers of the inner city or to have family members culturally socialize them (Orellana et al., 2001; Trueba, 1998). Parents may also emphasize the transmission of certain cultural values, such as respect and family loyalty, in order to prevent their children from succumbing to negative peer influences and in particular from getting involved in the gang culture of an inner city (e.g., Azmitia & Brown, 2002; Trueba, 1998).

Related to the stressor of racism, studies have also found parents’ experiences at work, specifically reports of discrimination were significantly associated with greater messages preparing children for racism. Children’s experiences with discrimination from either adults or peers, in the community or school context, have also been found to influence ethnic socialization by prompting parents to discuss discrimination with them (Hughes et al., 2006). Other contextual factors influencing parents’ ethnic socialization practices, as previously mentioned (i.e., neighborhood resources, neighborhood violence, social capital), have been studied less. Research addressing the context of ethnic socialization has focused on addressing how

environmental factors might impact ethnic socialization but there has been relatively less focus on how parents actively engage with their dynamic socio-cultural context (such as using resources) to ethnically socialize their children. The current study examines if mothers use resources (e.g., community centers, cultural programs/activities) to ethnically socialize their children.

The ecological framework introduced earlier helps to direct the focus to including an assessment of both the environmental factors triggering ethnic socialization practices and also the environmental factors assisting parents in transmitting such messages. Based on the principles of *cycling of resources* and *interdependence*, it becomes relevant to understand how mothers' relationships or interactions with people or settings in their larger context (transnational context) are related to their ethnic socialization practices. For example, are mothers participating in community celebrations or enrolling their children in community programs with the goal of culturally socializing their children? In order to further highlight the importance of the ecological principles for understanding ethnic socialization, it is helpful to further outline the social ecology of ethnic socialization.

### 3. **Social Ecology Model of Ethnic Socialization**

A model of ethnic socialization directly attuned to the various contextual influences was developed by Knight and colleagues (1993a) in order to understand the socio-cognitive process of ethnic identity development in Mexican descent families. It is important to note that the socialization experiences of ethnic minority children and youth, especially children of immigrants, are driven by the dual processes of enculturation and acculturation (Gonzales et al., 2004; Knight et al., 1993a). In the context of socialization processes, acculturation is the process whereby individuals acquire knowledge, attitudes, and values associated with the "mainstream"

society, while enculturation is the process of acquiring the knowledge, attitudes, and values of the ethnic culture (Gonzales et al., 2004). The ethnic socialization model of Knight and colleagues focuses on the enculturation process as it unfolds within a bicultural or multicultural context. Whereas ethnic socialization research mostly done with African Americans has concentrated on *racism* in US society, the ethnic socialization model, while accounting for racial discrimination experiences, focuses more attention on understanding the *cultural* experiences of ethnic minority families. The current study was interested in examining both acculturation and ethnic socialization and viewing the socio-cultural context of Mexican immigrant families as not only bicultural but as a binational or a *transnational* context (i.e., interconnection of US and Mexican contexts).

The ethnic socialization model of Knight and colleagues (1993a) incorporates an ecological perspective by including various factors, both intrafamilial and extrafamilial, comprising the social ecology of Mexican descent families. The social ecology includes: characteristics of family background, including the generation of migration to this country, acculturation, ethnic identity, language, and cultural knowledge of the parents; it also includes the family structure, such as the status relationships within families, familial interdependence, and family size (Knight et al., 1993a). The broader social ecology includes the urbanization of the community, the socioeconomic status of the family and community, the children's minority status, and the characteristics of the dominant group with which the families interact, and the nature of that interaction (Knight et al., 1993a).

Knight's and colleagues' model provides a comprehensive description of the social ecology and the factors comprising it, which interact to influence ethnic socialization. Their model does not account for the *transnational context* or *practices* of immigrant families. Their



model also does not provide a set of principles or concepts by which to think about the processes and outcomes resulting from the interaction among the different components of the social ecology. In other words, their model describes the variables in the family's social ecology and points out that they are interrelated but does not offer a framework to understand *how* these different variables or settings are interrelated. The ecological model by Trickett and colleagues (1985) outlined earlier offers a framework of principles, which are useful to understand how parents' ethnic socialization practices are interrelated with the neighborhood and transnational context where they are embedded. In the next section I discuss empirical studies examining ethnic socialization in Mexican descent families and discuss whether they examine acculturation or transnationalism and whether or not they apply an ecological perspective.

#### 4. **Ethnic Socialization in Mexican Descent Families**

The majority of the ethnic socialization research has been conducted with African American families (with this population it has been called racial socialization). There is limited research done on Mexican descent or other Latino families. The limited research on Latino families has not necessarily studied ethnic socialization practices in immigrant parents but examined it in later generation Mexican American or other Latino parents. The experience of later generation Mexican American parents, who are more likely to speak English or not speak Spanish, have a better understanding of US social institutions, engage in less transnational practices, and have a different view of Mexican values and traditions, can likely lead to their use of different ethnic socialization practices as compared to Mexican immigrant parents. For example, separate empirical studies by Knight and colleagues (1993a; 1993b) and Quintana and Vera (1999) both examined ethnic socialization practices using a sample of parents who were mostly second or third generation.

Knight and colleagues (1993a) studied the relationship between Mexican American mothers' acculturation (i.e., Mexicanism and Americanism), cultural socialization, teaching about discrimination, and their young children's (ages 6-10) ethnic identity. They found that mothers who scored higher on Mexicanism practiced more cultural socialization and more teaching about discrimination. They also found that the relationship between mothers' acculturation and their children's ethnic identity was mediated by cultural socialization. Specifically, they found that mothers' greater Mexicanism was related to children's greater ethnic identity through the mothers' greater cultural socialization. However, Knight and colleagues stated that they were not able to assess how non-familial agents influenced mothers' ethnic socialization or their children's ethnic identity. In a different study also by Knight and colleagues (1993b), Mexican American mothers who scored higher on Mexican and Mexican American knowledge and preferences reported more cultural socialization practices. Furthermore, these mothers who reported more cultural socialization practices had children who scored higher on ethnic identity and in turn these children showed more cooperative preferences than individualistic or competitive preferences.

Research by Quintana and Vera (1999) examined how Mexican American children's ethnic identity and understanding of prejudice were related to parents' ethnic socialization practices. They found that parents' ethnic socialization practices predicted children's (ages 7-12) ethnic knowledge but did not predict children's understanding of prejudice. Quintana and Vera also found that parents' lower Americanism was related directly to their children's greater ethnic knowledge and indirectly through its relationship with greater ethnic socialization. Neither Knight and colleagues or Quintana and Vera studied the extra-familial contextual factors influencing ethnic socialization.

In a more recent study, Knight and colleagues, (2010) examined the relationship of their cultural values scale to Mexican descent parents' ethnic socialization practices. Based on their construct analyses of the cultural values subscales, they found that both the Mexican related cultural values and the American related mainstream values were distinct higher order constructs but were both also significantly positively related to both mothers' and fathers' ethnic socialization practices. Knight and colleagues stated that the fact that both sets of cultural values were positively related to ethnic socialization provided evidence to support the dual axial framework of acculturation (i.e., biculturalism), meaning that the endorsement of values related to the new society does not necessitate the loss of one's ethnic values. No ecologically related analyses were done in this study.

Researchers Romero, Cuéllar, and Roberts (2000) studied cultural socialization in primarily later generation, Mexican American college students who were parents. They found that those parents who reported higher Mexican identity and lower acculturation to American culture were more likely to practice more cultural socialization. They did not study how ecological factors related to cultural socialization. In contrast, research by Umaña-Taylor and Fine (2004) set out to study the influence of ecological factors on ethnic socialization and ethnic identity in Mexican origin adolescents. They found that the fewer family members adolescents reported to have been born in the United States and the less Mexican origin individuals in their schools, the more cultural socialization adolescents reported to have received from their parents. Furthermore, as found in previous research just discussed, greater cultural socialization was related to greater ethnic identity. A different study by Umaña-Taylor, Bhanot, and Shin (2006) also found that ethnic socialization reported by Latino adolescents and adolescents from other ethnic minority groups was associated with adolescents' report of more ethnic identity

exploration, commitment, and affirmation and belonging. They did not examine contextual factors predicting ethnic socialization.

More recent research by Umaña-Taylor and Yazedjian (2006) explored qualitatively, ethnic socialization practices of both Mexican and Puerto Rican mothers who were first and second generation. In this study they conducted focus groups with mothers from both nationalities and two different generations and sought to examine the ecological factors that led to variations in ethnic socialization practices. The in depth descriptive data from the focus groups allowed the researchers to find that mothers from both nationalities and generation status relied on extended family, visited their countries of origin, and interacted with community and school members to facilitate their ethnic socialization practices. Based on this particular study, it is clear that the mothers interacted with their environments and viewed family and community members as resources to help them ethnically socialize their children. In contrast to other studies discussed, this study did address transnational practices, by finding that some mothers reported to visit their countries of origin to teach their children about their culture and language. However, the practice of visiting their country of origin was the only transnational practice that was discussed.

An ethnographic study by Delgado-Gaitan (1993) examining both Mexican immigrant and second generation status parents found that as parents became more active in a parent community organization they were able to learn more about how to interact with the school around educational issues for their children. Even though second generation status parents did not use Spanish as much, both immigrant and second generation parents emphasized the teaching of the cultural values of respect and family loyalty. Delgado-Gaitan states that the collective

participation of parents in the community group allowed them to better adapt and better bridge the cultural discontinuity between home and school for their children.

Other researchers also using a qualitative approach have studied the significance of Mexican and other Latino immigrant parents' transmission of cultural values to their children as a means to retain their culture as well as to raise children that are hardworking and "bien educados" (have a good moral character) (Azmitia & Brown, 2002; Lopez, 2001; Reese, 2000). These researchers interviewed parents and found that these parents teach children the values of respect, a hard work ethic, and family loyalty not solely to transmit and retain their culture but also do this as a core strategy in order to give their children the essential skills to excel academically and be more successful. These parents view their cultural values as fundamental for the successful socialization of other important academic and socio-emotional skills, skills that can also potentially help prevent youth from getting into trouble in neighborhoods with lots of problems.

In one other qualitative study, Reese (2002) conducted interviews with both Mexican immigrant parents in Los Angeles and their siblings who were parents in their hometown in México. Reese found that the particular "ecocultural niche" in which the families were embedded, either in the US or in México, had a significant influence on how parents and children actively structured their daily routines. For example, she found that parents in Los Angeles utilized more parenting strategies to keep their children safe and away from negative peer influences and the problems of an inner city. In addition to monitoring their children more closely, parents also utilized the practice of instilling in their children the cultural value of respect and family loyalty, as a strategy to promote more positive and moral behavior. Similar to

what other studies have found, the teaching of respect and other core cultural values was also seen as fundamental for children's success in their schooling.

Reese also discussed her findings with regards to both families in the US and in México as part of a complex and dynamic process, which is “reciprocal” and not “linear”. By reciprocal she highlighted the cultural changes that occurred in both US and Mexican settings and how the flow of people, goods, money, culture, and information between both places, back and forth, necessitates a model that goes beyond assimilation or acculturation models. This observation echoes the ecological principle of interdependence, which views *reciprocation* between individuals and their environmental contexts as characteristic ecological processes. Although she did not explicitly use the term transnationalism or discuss specific transnational practices, she nonetheless did explicitly stress the need to expand our understanding of immigrant cultural practices by examining them as practices that *vary* according to families' interactions with their ecological context. Her perspective is similar to my perspective for the current study, in the attempt to examine how parents' ethnic socialization practices *vary* based on the interaction with their transnational context, as reflected in their social relationships spanning borders and the type and frequency of transnational practices

Based on the literature review, there are few studies that have empirically examined ethnic socialization processes within Mexican descent families. The few studies that exist have examined the effects of generation status or acculturation on ethnic socialization practices. Most studies examined the association of ethnic socialization to ethnic identity development in youth of color, so the interest is often on the effects of ethnic socialization on psychological outcomes and not on the factors that might predict variation in ethnic socialization. Most studies do not investigate the contextual factors influencing ethnic socialization processes. The qualitative

studies examining ethnic socialization addressed the contextual factors related to parents' cultural socialization practices but provided only descriptive data on parents' environment and their practices. Two studies addressed the transnational context and one of them systematically examined cultural socialization (Reese, 2002), by comparing parenting of parents in the US with parents in México. Except for the studies using a qualitative design, all studies only examined the ethnic socialization messages given by parents but did not look at the use of cultural resources within the families' various contexts to facilitate their ethnic socialization practices. The current study assessed both mothers' verbal messages and use of cultural resources in their efforts to transmit cultural values, promote ethnic pride and identity development, and transmit other ethnicity related knowledge.

#### F. **Current Study**

The purpose of the current study was to examine the relationship between acculturation, transnationalism, and ethnic socialization practices of Mexican immigrant mothers by applying an ecological framework. As it was made clear in the review of the literature, there are few studies examining the relationship between transnationalism and ethnic socialization within Mexican descent families. In general, there are few studies examining how contextual factors are associated with ethnic socialization. Researchers have acknowledged the relevance of contextual factors in influencing parents' ethnic socialization practices and some have called for more research systematically analyzing how particular contextual factors are associated with ethnic socialization (e.g., Caughy et al., 2006; Hughes et al., 2006). There is adequate support for characterizing the contexts of Mexican immigrant families as transnational. As was noted in an earlier section, by transnational it is meant that the lives of Mexican immigrant families are shaped by both US and Mexican contexts. For these families both US and Mexican contexts are

interdependent and therefore another important way to better understand the nature of the Mexican immigrant family is to include an analysis of their transnationalism. To ignore this reality in immigrant research is to ignore a significant aspect of the broader context of Mexican immigrant families and thus to potentially miss important information that can help in further understanding the *diversity* in the experiences and practices of Mexican descent families.

The two principles of the ecological framework being applied - *cycling of resources* and *interdependence* - are helpful in directing our attention to the investigation of family processes and their interconnection to the local and broader context where they are embedded. Processes occurring in Mexican immigrant families are both indirectly and directly influenced by contexts existing within México. The local US contexts of Mexican immigrant families are tied to México and the particular hometowns from where these families come. The contexts where these families live are “transnationalized” (Levitt & Glick Schiller, 2004). The US local communities where these families live are connected to Mexican hometowns in multiple ways, formally or informally. Mexican immigrant parents do not act in isolation from family, community, or the society in México but their actions, such as ethnic socialization, are intertwined with the settings, people, and other resources existing within México.

The current study conducted an assessment and analysis of ethnic socialization practices of Mexican immigrant mothers that reflect the ecological principles. Before stating the hypotheses that were tested in the current study, I will briefly reiterate the meaning of each of the two principles. Cycling of resources refers to the definition, development and distribution of resources, which could be people, events, or settings, within a particular context. Interdependence refers to the connection and reciprocal interaction among individuals with each other or with their environment (Trickett et al., 1985).



Those families that engage in more transnational practices or have a broader transnational network will likely have more access to and be exposed to more culturally related and other types of resources from México than those families that engage in less transnational practices or have a smaller transnational network. These families engaging in more transnationalism have a greater connection to México or their hometowns either directly or indirectly. This connection facilitates the access to people, information, settings, or events that exist in not only US contexts but Mexican contexts as well. The transnational connection decreases distance and increases the possibility of a flow of people, money, goods, information, and ideas between the US and México. Parents who have a greater connection to family and community in México are likely to have access to this greater pool of resources in addition to what they have available in the US, and this differential access may translate into more knowledge or opportunities for ethnic socialization.

It is important to stress that the US-Mexican border is a real boundary that hinders the flow of goods and especially of people across countries. Immigration laws and policies prevent some immigrants from freely physically going back and forth between their two homes, US and México. Where money, goods, information, and ideas move relatively freely between families across the international border, the flow of people is not free if these individuals do not have the appropriate immigrant status or are undocumented. Although some immigrants might not be able to move freely between the US and México, they can still freely engage in other transnational practices that do not require physical travel across the border. Some of these other transnational practices that immigrants can participate in include among others: communicating with family or friends on the phone or online, sending money or goods to family, and participating in hometown association activities or other transnational organizations.

It is important to note that in addition to parents' explicit ties to family and community in México through their transnational network and practices, parents' greater transnationalism may also reflect a greater implicit *orientation* to México, its culture, and their family and community south of the border. This orientation parallels that which is assessed through examination of the construct of acculturation, where researchers often derive scores that represent the degree of orientation to Mexican or American culture. As previously noted, researchers have found that parents with a stronger orientation to Mexican culture reported more cultural socialization practices (Knight et al., 1993a; Knight et al., 1993b; Quintana et al., 1999). Following this logic, it is also likely that parents' greater transnationalism (perhaps indicating a stronger orientation to México) will be associated with more cultural socialization. Therefore, the link between greater transnationalism and greater cultural socialization is likely to exist because greater transnationalism may reflect more access to cultural information, knowledge, or resources in México, or simply a stronger orientation to México and its culture. An analysis of the relationship between acculturation and transnationalism can offer an understanding of whether transnationalism relates to a Mexican orientation and/or how it relates to an orientation to American culture as well.

# 1. **Hypotheses**

The primary research questions of the study were the following: Do acculturation, transnational network, and transnational practices significantly predict ethnic socialization practices? Is acculturation related to transnational network and practices? The first hypothesis examined the relationship between acculturation and transnational network/practices: Hypothesis (H1): Transnational network or practices will be positively correlated with Mexican identity and behavior, but will not be significantly correlated with American identity and behavior.

The following were specific hypotheses based on the ecological principles of *Cycling of Resources* and *Interdependence*: The following hypothesis, specifically examined whether transnational network or practices have a significant main effect on the ethnic socialization outcomes: Hypothesis (H2): The greater mothers' transnational network or practices the greater their ethnic socialization practices (i.e., cultural socialization, preparation for bias, and use of cultural resources). The following hypothesis examined whether Mexican identity or behavior have a significant main effect on ethnic socialization outcomes: Hypothesis (H3): The greater Mexican identity and behavior the greater their ethnic socialization practices. The following hypothesis tested whether transnational network or practices moderated the relationship between the Mexican acculturation dimensions and ethnic socialization outcomes: Hypothesis (H4): Greater Mexican identity and behavior will predict greater ethnic socialization practices at higher levels of transnational network or practices than at lower levels of transnational network or practices.

The following two hypotheses examined American acculturation dimensions and ethnic socialization. Hypothesis (H5): The lower American identity and behavior the greater their ethnic socialization. The following hypothesis focused on whether transnational network or practices moderated the relationship between American acculturation dimensions and ethnic socialization outcomes. Hypothesis (H6): Lower American identity and behavior will predict greater ethnic socialization practices at higher levels of transnational network/practices than at lower levels of transnational network or practices.

## II. METHOD

The current study assessed the following three major constructs – *acculturation*, *transnationalism*, and *ethnic socialization practices* in sixty Mexican immigrant mothers living in different neighborhoods in the Chicagoland area. In addition to these constructs, there were several demographic variables that were also assessed, including age, educational background, household income, years lived in the US, and birthplace of children.

### A. Participants

The participants for the current study were a total of 60 Mexican immigrant mothers. Their ages ranged between 27 and 57, with a mean age of 41.93 ( $SD = 6.52$ ) and median age of 41. The approximate annual household income ranged from less than \$10,000 to \$50,001 or more, with an average annual income of “between \$20,001 and \$25,000”. The highest educational attainment of the mothers ranged from “some elementary level education” to “having obtained a bachelor’s degree”. Only two mothers had a bachelor’s degree, which they earned at a university in México. Twelve mothers only had an elementary level education; thirteen mothers graduated from middle/junior high school and up to 65% of mothers had less than a high school education. The highest educational attainment of the husbands was very similar to the mothers’ educational attainment. The distribution for the marital status variable was as follows: 42 married, 10 single, 5 separated, 2 divorced, and 1 widowed. Most mothers were unemployed and identified as “amas de casa” (homemakers). The total number of mothers that were homemakers and not currently working was 40. The total number of mothers that were currently working was 20. The following were some of the occupations that mothers held: receptionist, cleaning/maintenance, sales, and babysitting.

The four criteria that mothers needed to meet to qualify to participate consisted of the following: 1) Were born and grew up in México; 2) Arrived in the United States at the age of 18 years old or older (if the mother migrated at a younger age their generation status might be more accurately labeled as 1.5 generation instead of 1<sup>st</sup> generation immigrant); 3) Had at least one child between the age of 12 and 18 years old (The reason for the latter inclusion criteria was so that the assessment will more likely be of current and relatively recent ethnic socialization practices of preadolescent and adolescent youth (middle school to high school students)); and 4) Had at least one child living at home.

## **B. Context of Data Collection**

All mothers lived in neighborhoods located within the Chicago land area. Most mothers resided in the neighborhood of Pilsen, which is predominantly a Mexican immigrant neighborhood. Other mothers lived in the following neighborhoods or nearby suburbs: Little Village, Back of the Yards, Cicero, Brighton Park, and Ukrainian Village (only two mothers lived in this latter neighborhood). Except for Ukrainian Village, all neighborhoods are composed primarily of Mexican descent families. Although Cicero is not a neighborhood but a suburb next to Chicago, it is very close to the city limits of Chicago and is predominantly composed of Mexican immigrant families and has similar characteristics as the neighborhoods of Pilsen, Little Village, Back of the Yards, and Brighton Park.

### **1. Description of Neighborhoods**

As noted earlier, the neighborhoods and single suburb where I recruited and interviewed mothers were primarily composed of Mexican descent families, with a large proportion of families with parents who migrated to Chicago as adults. All of the neighborhoods, except for Ukrainian Village, are considered low-income with a large percentage of families having

household incomes under the poverty level, and therefore experiencing many of the same problems existing across inner city low-income neighborhoods – e.g., youth violence, gang activity, drug use, teenage pregnancy, and a high percentage of students dropping out of school.

It is important to also note that along with the number of problems affecting the neighborhoods, there also exist a number of resources and community efforts which have and currently continue to create opportunities for preventing problem behavior and promoting healthy and educational growth in children, adolescents, and adults. The individual and social problems are many but there also exist many examples illustrating the resilience and healthy achievements of different individuals, families, and organizations within these neighborhoods. Many students, parents, teachers, business leaders, artists, church leaders, and community activists have and continue to organize the communities around collective efforts to improve the education, health, and social well-being of residents. Additionally, given that the majority of residents across the different communities are of Mexican descent, one can find many examples of artistic projects, events, educational programs, community-based organizations, and businesses that have a distinct Mexican cultural flavor, shaping the cultural identity of the communities and its residents.

The two neighborhoods that arguably exemplify the latter the most saliently are Pilsen and Little Village. The neighborhood where I recruited and interviewed the majority of the mothers, and where the majority of mothers lived was Pilsen. Therefore, I will primarily focus on describing the neighborhood of Pilsen. As noted earlier, in many respects the other neighborhoods, including the suburb of Cicero, are similar.

Even before the increase in migration of individuals from México, the neighborhood of Pilsen was a neighborhood with a lot of immigration from Europe. Since the beginning of the

1900s Pilsen was a destination for immigrants from Germany, Ireland, Poland, Lithuania, among other European countries. During the 1950s there was an increase in immigrants from México and this flow of people from México as well as a smaller flow from other Latin American countries has continued through today (Great Cities Institute, 2010). The neighborhood of Little Village is very similar demographically to Pilsen and is located next to it, just southwest of it; both are considered Mexican immigrant communities. Little village also shares a similar history with Pilsen regarding an influx of European immigrants around the early to mid 1900s and an influx of Mexican immigrants around the 1980s.

Although the neighborhood of Pilsen is currently changing and gentrifying, a high percentage of its Mexican descent families are still living with incomes at poverty levels and with low levels of formal educational attainment. The level of high school dropouts in the community is very high, in the range of 50-60% (Great Cities Institute, 2010). Other risk factors for youth in Pilsen include gang activity and drug use. There is also relatively high unemployment. It is important to note that the educational attainment, rate of school dropout, gang and drug use problems, as well as poverty rates found in Pilsen are very similar to those found in the other neighborhoods of Little Village, Back of the Yards, Brighton Park, and the suburb of Cicero.

Given the risk factors present in these neighborhoods there are a number of community-based organizations and churches that work to address these risk factors and provide various services to community members. The two neighborhoods that perhaps have the most number of programs, services, and different resources targeting the various risk factors are Pilsen and Little Village. Across the different neighborhoods there are a number of programs developed to help young children and adolescents by preventing maladaptive behavior and promoting their

academic development, as well as promoting the learning of Mexican and Chicano/a culture and the strengthening of children's and adolescents' ethnic identity. Various organizations and schools across the neighborhoods offer after school programs for children and adolescents where they receive academic tutoring; engage in arts, dance, or music related activities and events; participate in sports/recreational activities; and learn about culturally related traditions and values.

In addition to involving children and youth in the community, the various organizations also provide opportunities for involvement for parents or grandparents, and other adult community members, through annual cultural festivals, parades, adult educational classes or workshops (e.g., GED, ESL, citizenship classes, art or cultural related classes), cultural presentations, art projects, as well as other activities and events. For example, the community center of Casa Michoacan located in Pilsen is an example of a transnational federation/organization that works to organize its members and other people in the community around multiple issues and events tied to México, with a special focus on the state of Michoacan and on the goal of maintaining, strengthening, and developing connections among families in Chicago and their relatives and community members in México. The connection to or presence of Mexican culture across the different neighborhoods, especially Pilsen and Little Village, can be observed as well through the existence of numerous stores, restaurants, and other businesses that offer traditional Mexican food or products.

### C. **Recruitment**

In general, the strategy to recruit mothers to participate involved the following: a) distributing and posting study fliers throughout the neighborhood of Pilsen, b) giving fliers to participating mothers so they could give to other mothers who they knew could qualify to also



participate (i.e., snowball technique), c) contacting different community-based organizations, churches, and schools, and d) attending various events, parent meetings, workshops, and classes in different communities. The recruitment flier contained basic information about the study, list of criteria to qualify for participation, information about the \$15 compensation, location of the interviews, and contact information to schedule an appointment for an interview (see Appendices A and B for study flier in English and Spanish, respectively).

With the help of a Mexican descent undergraduate research assistant (RA), who grew up in Pilsen and was familiar with the neighborhood, I was able to distribute and post fliers throughout Pilsen – specifically, in various restaurants, public library, bookstore, bakeries, stores, and other businesses. My RA also assisted by arranging appointments for me with leaders in the Mexican immigrant community in order to meet and discuss with them my study. I also contacted various people from schools, community-based organizations, and churches myself through email or by phone. Most of my initial contact with people in the community was by email. On a few occasions my initial contact was through the phone. Also, on fewer occasions I first made initial contact with people in person during events or activities within the community of Pilsen. After the initial contact in person I would then follow up with an email or phone call to arrange a meeting time to further discuss my research and recruiting goals. When I called people without having met them first, in some cases I would have to leave messages and if necessary I would follow up with other phone calls. I would also follow up with emails if I had them available. On few occasions people would respond after my second email but in most cases if they did not respond to me after my first initial contact, I would not receive a response later.

In total, at different points throughout my data collection, I contacted 29 individuals, 16 from whom I received assistance (see Table 11 for list of organizations). Its important to note

that when I met with people in the community, in some cases, the person who I met would also suggest other people within the community that could help or they would even provide their contact information. Therefore, I was able to expand my network of contacts in the community with the aid of different community leaders whom I initially contacted.

In addition to contacting people by email or phone, I also visited in person some community-based organizations and schools. I would either leave study fliers with people in the front desk or receive the contact information for the director or person in charge. In one case I went in person to a community center and was able to recruit the two mothers working at the front desk to participate in my study. These mothers also helped further by distributing my study flier to other mothers who visited their center. I should also note that for this particular community center I was not able to meet in person with the director after having contacted him on a few occasions. This experience highlights the importance of not giving up after not receiving a response from someone at an organization but of actually going in person to visit the organization. Related to the issue of people not responding, it is important to note that there were some organizations that I did not receive a response from when I contacted a particular employee the first time but would later receive a response if I contacted a different employee. Persistence was key but I should note that I was sensitive in making sure that I would not email or call the same individual more than two to three times after not having received a response, so as to not bother or upset anyone.

Part of my efforts to recruit mothers involved attending various events, meetings, and classes throughout different neighborhoods, primarily in Pilsen. For example, I attended the annual Fiesta del Sol summer festival in Pilsen and as my RA and I helped by signing up people for free medical exams for a community clinic, we were allowed to distribute study fliers and

sign up people for my study. Unfortunately, we were not successful in signing up mothers during the weekend festival but did manage to help the clinic and meet people that offered other opportunities for recruiting. There at the festival a clinic staff member invited me to recruit mothers during a championship soccer match that was part of an interesting community program that aimed to prevent health problems and promote healthy behaviors among Mexican immigrant males.

A different community event in Pilsen that was very fruitful was the annual Education Summit, held at Benito Juarez Community Academy during the early fall of 2010. At this event I was able to distribute many study fliers and meet several community leaders, teachers and staff from different community organizations. During the event, I met a teacher from Benito Juarez Community Academy, who invited me to attend his ESL class during the weekday evenings to recruit mothers who were his students. Others also offered to help by taking fliers to pass out at their centers or by offering to meet with me at a later time. One of the reasons, I believe, that I experienced a warm reception and offerings of help was because I was given credibility by helping the director of the youth art center, Yollocali Arts Reach, a place where I was conducting some of my interviews. The director introduced me to different people and as I helped him to distribute brochures from his center I was also able to start conversations about my own research and efforts to recruit mothers. My attendance at this event led to the opportunity to attend classes, parent meetings, and workshops at Benito Juarez where I was fortunately able to sign up several mothers. One other significant factor that led to these opportunities to recruit at Benito Juarez arose from my meeting and interview of the coordinator of parent and community programming at Benito Juarez. She initiated the contact herself after having seen one of my study fliers that she got a hold of at the Education Summit. When she spoke to me she expressed

interest in learning more about my research and because she met the criteria to participate she also became one of my participants. After interviewing her she invited me to attend a workshop and a parent council meeting where I was also able to sign up mothers to participate in my study.

Overall, one of the recruiting strategies that paid off the most was giving a brief talk about my study to students at ESL classes, workshops, and parent council meetings. Most of these classes and meetings were composed of mothers, several of whom met the criteria to participate. After giving my brief presentation about who I was and what I was doing, I would pass around a sign up sheet where mothers would write their names, telephone numbers, and dates of availability. Having mothers' phone numbers would then allow me to call them at a later time to schedule an appointment for an interview. It was less often the case that mothers made the initiative to call me first. Also, I feel that the fact that mothers would see me in person during their class or meeting, see that I was a Mexican descent student trying to earn my doctorate degree, and given that I was endorsed by the teacher or parent leader, increased my credibility and decreased their perceptions of me as a complete outsider or stranger. This I believe made most mothers feel safer and more comfortable about participating and in many cases increased their motivation to help me.

Before attending many of the classes and meetings to which, I was invited by different teachers and community leaders, the very first class where I recruited mothers was in my own ESL class at the community-based organization of Casa Aztlán. I had been teaching the ESL class at Casa Aztlán for about 1 ½ years and knew some students (mostly Mexican immigrant parents) very well. I was able to interview a few mothers who were my students and one of my students referred a few other mothers. Also, there at Casa Aztlán, I received help from the after school program coordinator who distributed my study fliers with mothers who had children in

her program. I should note that for reasons that I will not discuss in the current paper, after a few months into my data collection, I decided not to continue working as an instructor at Casa Aztlán and also not to continue recruiting or interviewing mothers at the center.

As a result of my decision to not continue working at the center, I found myself in a position where I had to find another location in Pilsen where I could conduct the interviews. Fortunately, I knew the Director of Education at the National Museum of Mexican Art who helped by providing office space at their youth art center (Yollocali Arts Reach) located in Pilsen. The unexpected situation that arose at Casa Aztlán did present a challenge because of my decision to leave the organization and my need to find another location to conduct interviews but I can say retrospectively that what appeared at the time to be an added hurdle to my recruitment and data collection efforts, was actually an opportunity to form new contacts and relationships with others in the community. These new contacts led to a significant increase in the amount of mothers that I was able to recruit. Also, in addition to conducting interviews at the youth art center, I was given the permission to interview mothers at other community centers or schools where I recruited mothers. In most instances mothers would feel more comfortable and it would be more convenient for them to participate in the interview at the center or school where they were involved.

In summary, my experience recruiting mothers in the community was both challenging and rewarding, with some unexpected hurdles, many periods of feeling a lack of progress due to not being able to recruit mothers, but also many opportunities to meet new people and learn more about various issues affecting the Mexican immigrant community. There were times, but only very few, when mothers would not show up to their interview. In most cases I was able to reschedule these mothers for another interview. There were only three mothers that did not show

up to their interview and whom I was not able to reschedule. Several mothers shared personal experiences and perspectives in addition to their responses to my survey questions or as stimulated by the questions. I had many interesting conversations with various teachers, activists, and other community members throughout my recruiting efforts, conversations, which allowed me to learn about different community programs and projects, various issues existing in the Latino community – such as those related to immigration, family, education, health, and youth violence. I also learned about various community resources and collective efforts organized by community leaders and families that I was not aware of before starting my recruiting. Importantly also, I was stimulated with ideas of potential research projects that I could pursue in the future. Therefore, recruiting and interviewing mothers for my dissertation study were only parts of the data collection process in which I was engaged for about one year. The rest of the data collection process also involved meeting various community leaders and learning a lot about their work and other issues affecting the Mexican immigrant community. My experience lends support for the value of viewing participant recruitment efforts in the community as an opportunity to learn about other important issues related to the research or the general community.

D. **Data Collection Procedure**

I utilized space within the center of Casa Aztlán to conduct interviews with the first few mothers during the start of my data collection efforts. After leaving Casa Aztlán I conducted several of my interviews at the youth art center of Yollacali Arts Reach. I also conducted interviews at different schools, churches, and community-based organizations throughout different neighborhoods in Chicago. I conducted two interviews at two different Mexican restaurants in Pilsen and one interview at a participant's home. All interviews were conducted in

Spanish. The interviews lasted between 1 hour to 1 ½ hours. There were a few interviews that lasted 2 hours and one that lasted approximately 3 hours. The interviews consisted of a structured survey composed of demographic questions and various measures assessing the relevant constructs. I did not want to assume that all participants were literate and therefore I read the survey questions to participants and marked their responses on the survey myself. At the start of each interview I made sure to establish rapport with the participating mother in order to make her feel more comfortable during the interview. I also obtained consent from each mother before starting the interview. Several mothers would elaborate on their responses to many of the survey questions and share additional information not asked from them. Overall, I sensed that most mothers felt very comfortable during the interview and in many cases were enthusiastic about telling me much more than what I directly asked them, in regards to their experiences and perspectives on various issues, such as parenting, Mexican culture, growing up in México, their communities, views on American culture, among other topics. In order to capture all that the mothers shared with me I decided to record the interviews after the third interview. I would only record the interview if the mother gave her consent to being recorded, otherwise I would only conduct the survey without recording it. For the current study, I will only be discussing the quantitative data from the survey and will not discuss the qualitative data captured in the recorded interviews.

All items, questions and statements on the survey, were translated from English to Spanish by a bilingual research assistant and myself and back translated from Spanish to English to assure that all statements retained their original meaning. The measures of cultural values, perceived ethnic discrimination, and most items from the cultural socialization scale were

already translated to Spanish through the process of back translation by the developers of those measures used in previous studies.

#### E. **Measures**

The methodological design of the current study is quantitative and cross-sectional. I assessed participants on the following: a) *Demographic characteristics* (e.g., age; annual income; educational attainment; occupation; and length of time living in the US), b) *Acculturation* – cultural identity and cultural behavior (Birman & Trickett, 2001) c) *Transnationalism* – transnational network, and transnational practices (some items adapted from Murphy & Mahalingam, 2004; most items are newly developed), and d) *Ethnic socialization practices* – cultural socialization (Knight, Bernal, Garza, Cota, & Ocampo, 1993), preparation for bias (Hughes & Chen, 1997), use of cultural resources, and transnational socialization (newly developed) (see Appendices C and D for complete survey in English and Spanish, respectively).

##### 1. **Acculturation**

In the current study I assessed the acculturation dimensions of cultural identity and cultural behavior. As stated in an earlier section there is minimal research assessing cultural identity. Most studies have measured acculturation by assessing language use, behavior, social affiliation, identity status, or by using proxy indicators, such as generation status, or years lived in the new country.

The acculturation measure of cultural identity and cultural behavior is adapted from the LIB Acculturation Scale of Birman and Trickett (2001) and contain four subscales – 1) Mexican identity (7 items), e.g., “I think of myself as being Mexican.”; 2) American identity (7 items), e.g., “Being American plays an important part in my life.”; 3) Mexican behavior (11 items), e.g., “Buy groceries in Mexican stores?”, and American behavior, e.g., “Attend American concerts,



exhibits, etc.?” (11 items). All items were rated on a 5-point Likert type scale on how much they agree with the statements from 1 = Not at all to 5 = Completely. It should be noted that the original scales were rated on a Likert type scale, from 1 = Not at all to 4 = Completely. The rationale for changing the rating scale was to increase the likelihood of variability across responses, especially for the subscales assessing Mexican identity and Mexican behavior. The language competency subscale of the LIB Acculturation Scale was not included due to the fact that all of the mothers predominantly spoke Spanish and spoke little to no English. Therefore, the variability in the language competency scores would have been very minimal. Regarding the indices of reliability, the alpha for the Mexican identity subscale was .55. In order to increase this latter alpha, the following item was deleted: “If someone criticizes Mexicans I feel like they are criticizing me”. Deleting this item yielded an alpha of .82. Therefore, the subscale of Mexican identity used in all analyses contained six items instead of seven. The alpha for the American identity subscale was .90. The alpha for the Mexican behavior subscale was .74. The alpha for the American behavior subscale was .70.

## 2. **Transnationalism**

Some items contained in the measure of transnationalism are adapted from Murphy and Mahalingam (2004) and additional items were developed based on theoretical work, ethnographic studies, and with assistance from the following individuals – a) Director of Casa Aztlán, b) Director of Education Program at the National Museum of Mexican Art, and c) Dr. Xochitl Bada from the University of Illinois at Chicago whose primary research area is related to transnationalism. All three individuals reviewed the scale, provided some comments and edits, and suggested some items. The measure of transnationalism contains 27 items. Of the 27 items, 19 items assess the construct of *transnational practices* – 7 items are “yes/no” questions (e.g.,

“Have you donated money or goods to your Mexican hometown to help in any kind of project or for charity purposes?”); 12 items assess frequency (the rating scale varies depending on the particular item, e.g., “How often do you communicate with family living in México?” rated on a scale from 1 = Never to 6 = Everyday). Two items assess mothers’ *transnational network*, specifically, the number of close family or friends living in México whom they communicate with (e.g., “Approximately, how many relatives living in México, do you keep in regular contact with?” rated on a scale from 1 = 0 to 5 = more than 9). Four items assess *vicarious transnationalism*, specifically, whether close family members or friends living in the US engage in transnational practices (i.e., travel to México at least once a year, participate in a transnational organization, e.g., “Do any of your close relatives who live in the US travel to México on a regular basis (at least once a year)?”). The latter four items are all rated as “yes” or “no”. Due to the low number of mothers that answered yes to the question of whether they had family or friends that participated in a transnational organization, as well as, the low variability in responses to the questions of whether they had family or friends who lived in the US and traveled to Mexico regularly (most mothers answered yes to these questions), the subscale of vicarious transnationalism was not included in any of the analyses.

One other item was not included in the analyses since there was no variability in the responses. This latter question asked mothers whether they were the ones in their family who maintained most of the communication with family and friends. All mothers except for two were the ones within their nuclear family who maintained most of the communication with family and friends. One other item, was included in the analyses, and was only included in the Independent Samples T-tests. For this single item, I created two groups whose means for the various constructs, I compared. This item was the following: “Do you plan to return sometime in the

future to your hometown in México or other part of México to live?” rated as “Yes”, “No”, or “Maybe”. Most mothers answered either “yes or no”. Therefore, I compared the group of mothers that answered yes to the group of mothers that answered no.

Because most of the frequency items for *transnational practices* were strongly skewed and not normally distributed, these items were transformed into simple “yes/no” (a) “yes” if participants engaged in the behavior or activity with some frequency, and b) “no” if participants answered “never” when asked for how frequent they engaged in the behavior or activity). Once all items were “yes/no” responses then the number of items were counted that were answered yes (a “1” was assigned to “yes” responses, and a “0” was assigned to “no” responses) in order to obtain a total sum score (*maximum score possible was 19*), representing the number of transnational practices that the participant reported to engage in. Given that the goal was not to find consistency in how participants responded to the different items for transnational practices, a reliability analysis was not conducted for this measure. In other words, whether mothers engaged in one transnational practice was *not necessarily* an indication that they *had to* engage in any other transnational practice. The goal in dichotomizing the transnational practices items was also to derive a score that represented the total number of practices that mothers’ engaged in and which varied from mother to mother. Also, the current study was not interested in obtaining different factors or components for transnational practices, but in finding the variability in the total number of practices that were done. For *transnational network*, I obtained the average of the two items that were each rated on the following scale (to assess the number of relatives and friends living in México whom they maintained contact with): “1 = 0, 2 = 1-3, 3 = 4-6, 4 = 7-9, 5 = more than 9”. Also, for transnational network, the study did not aim to find consistency between the responses to each of the two items, thus a reliability analyses was not conducted.

### 3. **Ethnic Socialization Practices**

The measure of ethnic socialization practices was adapted from Knight and colleagues (1993) and Hughes and Chen (1997), and also has additional items, which I created, assessing *use of cultural resources* within the US, as well as *transnational socialization*. Therefore, the measure has four components – 1) *cultural socialization*, 2) *preparation for bias*, 3) *use of cultural resources*, and 4) *transnational socialization*. The assessment of cultural socialization was adapted from Knight and colleagues (1993). The subscale of *cultural socialization* is composed of 12 items by Knight and colleagues (1993), tapping into some of the following themes - teaching cultural values, promoting cultural pride, teaching about Mexican history (e.g., “How often do you talk to your children about how important it is to respect one’s elders?”). This measure of cultural socialization focuses on the types of messages that parents transmit to their children. The subscale of *preparation for bias* is adapted from Hughes and Chen (1997) and consists of 6 items, tapping into some of the following themes – talking about negative stereotypes directed towards Mexican people, talking to children about injustices faced by immigrants (e.g., “How often do you talk to your children about unfair treatment due to being Mexican?”). Items from both subscales were rated on a 5 point Likert type scale from 1 = Never to 5 = Always. Each subscale has an average score representing the amount of ethnic socialization, with higher scores representing greater cultural socialization and greater preparation for bias. The alpha for cultural socialization was .74. The alpha for preparation for bias was .77.

The dimension of *use of cultural resources* consists of 3 items, all rated as “Yes” or “No” (e.g., “Have you enrolled your child(ren) in a community center?”; “Have you enrolled your child(ren) in any program or activities related to México – its culture, music, dance, traditions,

history, art, or famous people?"; and "Have you enrolled your child(ren) in a program/activity at a church?"). These three items assess cultural socialization practices that reflect parents' use of cultural resources within their community in the US. The assessment of this latter type of cultural socialization is based on the ecological principle of cycling of resources and is used in order to capture those parental practices that go beyond verbal messages to address utilization of resources in the community to support cultural socialization efforts. The component of use of cultural resources was scored by summing the responses for the three items ("Yes" responses were coded as "1" and "No" responses were coded as "0"). Therefore, the maximum score possible for use of cultural resources was 3.

To assess *transnational socialization*, 2 items were included in the analyses. The two items were both rated as "yes" or "no", i.e., "Have you ever sent your child(ren) to México to live with family for the summer or other period of time?", and "Has your child(ren) participated in cultural programs/activities in México?". Since these two items were both rated as "yes or no", I created two groups for each item to conduct Independent Samples T-tests and compare the groups on their means for the various constructs.

### III. RESULTS

#### A. Descriptive Data

A set of descriptive data analyses were conducted for each of the following constructs – Mexican identity, Mexican behavior, American identity, American behavior, transnational network, transnational practices, cultural socialization, preparation for bias, and use of cultural resources (see Table 1 for means and standard deviations). A set of Pearson correlations, were conducted to examine the relationship among all the above constructs as well as with the following demographic variables: annual income, mothers' educational level, and years lived in the US (see Table 2 for correlations).

#### B. Correlations and T-test Analyses

The first hypothesis, H1, involved examining the relationship between transnational network/practices and the different acculturation dimensions. A set of Pearson correlations was done to test this hypothesis.

*H1: Transnational network/practices will be positively correlated with Mexican identity and behavior, but will not be significantly correlated with American identity and behavior.*

Contrary to what was hypothesized, transnational network was marginally and positively correlated with American identity,  $r = .24$ ,  $p = .066$ , and American behavior,  $r = .25$ ,  $p = .056$ . Interestingly, transnational practices was not correlated with American identity and behavior. Also, neither transnational network nor transnational practices were significantly or marginally correlated with Mexican identity or behavior. Therefore, the first hypothesis was not supported.

It is important to note that transnational network and transnational practices were positively and significantly correlated with annual income,  $r = .41$ ,  $p = .001$ ,  $r = .37$ ,  $p = .003$ , respectively. Transnational network and transnational practices were also positively and

significantly correlated with mothers' educational level,  $r = .39, p = .002$ ,  $r = .29, p = .027$ , respectively. Transnational practices was also positively and marginally correlated with cultural socialization practices,  $r = .24, p = .069$ .

In addition to the correlation analyses, a set of Independent Samples T-tests were conducted to compare the means of different groups for the demographic variables and all the primary constructs (i.e., Mexican identity, Mexican behavior, American identity, American behavior, transnational network, transnational practices, cultural socialization, preparation for bias, and use of cultural resources). The different pairs of groups that were created for mean comparisons were for two *transnational practices* variables, one *transnational socialization* variable, three *use of cultural resources* variables, *mothers' work status*, and *children's birthplace*. The two *transnational practices* variables were the following: a) Did mothers travel to México? Group 1 = Yes (N = 21) vs. Group 2 = No (N = 39); b) Did mothers plan to return to México to live permanently? Group 1 = Yes (N = 28) vs. Group 2 = No (N = 20) (Note: 12 mothers responded with a "maybe" for this latter question and thus were not included in the t-tests).

Mothers that traveled to México within the past five years engaged in more transnational practices, had a moderately stronger American identity, had a higher annual income, and lived longer in the US than mothers who did not travel to México within the past five years (see Table 3 for means, SD's, and t-test values). Mothers that planned to return to México to live permanently had a larger *transnational network*, and had lived fewer years in the US than mothers that did not plan to return to México to live permanently (see Table 3).

The *transnational socialization* variable was the following: a) Did mothers send their children to México at least once to live with family for a period of time? Group 1 = Yes (N = 41)

vs. Group 2 = No (N = 19). Mothers that had sent their children to México for a period of time engaged in more *Mexican behavior* than mothers who had not sent their children to México (see Table 4 for means, SD's, and t-test values).

The three *use of cultural resources* variables are the following: a) Did mothers enroll their child(ren) in a community center? Group 1 = Yes (N = 44) vs. Group 2 = No (N = 16); b) Did mothers enroll their child(ren) in a Mexican related activity/event? Group 1 = Yes (N = 24) vs. Group 2 = No (N = 36); and c) Did mothers enroll their child(ren) in a program/activity at a Church? Group 1 = Yes (N = 34) vs. Group 2 = No (N = 26).

Mothers who enrolled their children in a community center engaged in more *preparation for bias* than mothers who did not enroll their children in a community center (Table 5). Mothers who enrolled their children in a Mexican related activity/event reported a stronger *Mexican identity* and more *Mexican behavior* than mothers who did not enroll their children in a Mexican related activity/event (Table 5). Mothers who enrolled their children in a program at church reported less *Mexican behavior* and engaged in more *transnational practices* than mothers who did not enroll their children in a program at church (Table 6).

The variable of *mothers' work status* had two groups – Group 1 = Working (N = 20) vs. Group 2 = Not Working (N = 40). Mothers that worked lived longer in the US than mothers who did not work (Table 7).

The variable of *children's birthplace* had two groups – Group 1 = Mothers with only US born children (N = 34) vs. Mothers with both US and Mexican born children (N = 20) (Note: Only 6 mothers had children that were only born in México, therefore these mothers were not included in the t-test analyses). Mothers with both US and Mexican born children had a larger



transnational network, engaged in more cultural socialization, engaged in more preparation for bias, but lived fewer years in the US, than mothers with only US born children (Table 7).

### C. **Hierarchical Regression Analyses**

There were a total of five hypotheses that were tested through conducting different sets of hierarchical regression analyses. A series of regression equations tested how well annual income, mothers' educational level, years lived in the US, acculturation dimensions, transnational network, and transnational practices, predicted the three dimensions of ethnic socialization – cultural socialization, preparation for bias, and use of cultural resources. Another main goal of the current study was to examine if transnational network and transnational practices moderated the relationship of each of the acculturation dimensions on ethnic socialization. Thus, the interaction of transnational network and transnational practices with the different acculturation dimensions was also tested in the regression model.

To test the five hypotheses two different sets of hierarchical regression analyses were performed. One set of three hierarchical regression analyses was performed, regressing each of the ethnic socialization practices – cultural socialization, preparation for bias, and use of cultural resources – on the acculturation dimensions, *transnational network*, and the interaction of each of the acculturation dimensions with transnational network, controlling for annual income, mothers' educational level, and years lived in the US. A second set of three hierarchical regression analyses was performed regressing each of the ethnic socialization practices on the acculturation dimensions, *transnational practices*, and the interaction of each of the acculturation dimensions with transnational practices, controlling for annual income, mothers' educational level, and years lived in the US. In other words, cultural socialization, preparation for bias, and use of cultural resources were each predicted separately in six equations – a) three when

examining *transnational network* as a predictor along with all the other predictors listed above (one equation predicting cultural socialization, a second predicting preparation for bias, and a third predicting use of cultural resources), and b) three other equations when examining *transnational practices* as a predictor along with all the other predictors listed above (one equation predicting cultural socialization, a second predicting preparation for bias, and a third predicting use of cultural resources). All main effects were centered prior to creating interaction terms. Significant interaction terms were followed up with tests of the simple slopes of the main effects under the conditions of the moderator variable one standard deviation above and below the mean (Aiken & West, 1991).

The first step included annual income, mothers' educational level, and years lived in the US. Acculturation dimensions (i.e., Mexican Identity, American Identity, Mexican Behavior, and American Behavior) were entered in the second step. Either transnational network or transnational practices were entered in the third step. The fourth and final step included each of the interaction terms (Acculturation dimension x Transnational Network *or* Practices), equaling a total of four interaction terms within each equation. All statistics (i.e.,  $\Delta R^2$ ,  $B$ ,  $SE$ , and Beta) are reported in tables 8 & 9. Before discussing the results for each hypothesis, I will discuss whether there was a significant amount of variance accounted for by each step as well as report whether the final regression equation with all predictors was significant, for each of the six equations (i.e., three with *transnational network* and three with *transnational practices*).

#### 1. **Regression Equations with Transnational Network**

*Cultural socialization as outcome with transnational network as predictor.* The first step including the demographic variables annual income, mothers' educational level, and years lived in the US, as well as the second step including the acculturation dimensions were not significant.

The third step including transnational network and the fourth step including the interaction terms were also not significant (see table 8). The final equation, including all predictors, was not significant,  $R^2 = .26$ ,  $F(12, 47) = 1.38$ ,  $p = .209$ .

*Preparation for bias as outcome with transnational network as predictor.* The first step including the demographic variables was not significant. The second step including the acculturation dimensions was significant. The third step including transnational network and fourth step including the interaction terms were not significant (Table 8). The final equation, including all predictors, was significant,  $R^2 = .37$ ,  $F(12, 47) = 2.29$ ,  $p = .022$ .

*Use of cultural resources as outcome with transnational network as predictor.* The first step including the demographic variables and the second step including the acculturation dimensions were not significant. The third step including transnational network was marginally significant. The fourth step including the interaction terms was also marginally significant (Table 8). The final equation was marginally significant,  $R^2 = .33$ ,  $F(12, 47) = 1.91$ ,  $p = .057$ .

## 2. **Regression Equations with Transnational Practices**

*Cultural socialization as outcome with transnational practices as predictor.* The first step including demographics variables was not significant. The second step including the acculturation dimensions and third step including transnational practices were not significant. The fourth step including the interaction terms was also not significant (Table 9). The final equation was not significant,  $R^2 = .21$ ,  $F(12, 47) = 1.04$ ,  $p = .430$ .

*Preparation for bias as outcome with transnational practices as predictor.* The first step including the demographic variables was not significant. The second step including the acculturation dimensions was significant. The third step including transnational practices was not

significant. The fourth step including the interaction terms was marginally significant (Table 9).

The final equation was significant,  $R^2 = .38$ ,  $F(12, 47) = 2.35$ ,  $p = .019$ .

*Use of cultural resources as outcome with transnational practices as predictor.* The first step including the demographic variables was not significant. The second and third steps were also not significant. The fourth step including the interaction terms was marginally significant. The final equation was marginally significant,  $R^2 = .31$ ,  $F(12, 47) = 1.78$ ,  $p = .080$ .

### 3. **Hypotheses (H2 to H6)**

*H2: The greater parents' transnational network/ practices the greater the cultural socialization, preparation for bias, and use of cultural resources.* A larger transnational network was a significant predictor of greater preparation for bias,  $B = .47$  ( $SE = .20$ ),  $p = .024$ , and also a significant predictor of use of cultural resources,  $B = .54$  ( $SE = .19$ ),  $p = .007$  (Table 8). Greater transnational practices was a significant predictor of greater use of cultural resources,  $B = .10$  ( $SE = .04$ ),  $p = .032$ , (Table 9). Both transnational network and transnational practices significantly predicted use of cultural resources but did not predict cultural socialization. Only transnational network predicted preparation for bias. Therefore, the second hypothesis was partially supported.

*H3: The greater Mexican identity and behavior the greater the cultural socialization, preparation for bias, and use of cultural resources.* In the regression equation, the variables of Mexican identity and Mexican behavior did not significantly predict cultural socialization. Greater Mexican behavior significantly predicted greater preparation for bias,  $B = .75$  ( $SE = .25$ ),  $p = .004$ . Mexican identity was a marginally significant predictor of preparation for bias but in an opposite way than predicted. Specifically, the stronger the Mexican identity, the lower the preparation for bias,  $B = -.73$  ( $SE = .38$ ),  $p = .059$ . Neither Mexican identity nor Mexican

behavior, significantly predict use of cultural resources. The third hypothesis was partially supported (Tables 8 & 9).

*H4: Greater Mexican identity and behavior will predict greater ethnic socialization (cultural socialization, preparation for bias, and use of cultural resources) at higher levels of transnational network/practices than at lower levels of transnational network/practices.*

Transnational network significantly moderated the relationship between Mexican identity and use of cultural resources,  $B = -.85$  ( $SE = .41$ ),  $p = .042$ . A test of the simple slopes revealed that the slope for Mexican identity for mothers with a larger transnational network was not significant,  $B = -.31$  ( $SE = .53$ ),  $p = .559$ , indicating that mothers did not differ on use of cultural resources whether they were lower or higher on Mexican identity. However, the slope for Mexican identity for mothers with a smaller transnational network was positive and significant,  $B = 1.01$  ( $SE = .41$ ),  $p = .017$ . More specifically, mothers who reported a stronger Mexican identity also reported more use of cultural resources than mothers who reported a less strong Mexican identity (see Figure 1).

Transnational practices was a marginally significant moderator of the relationship between Mexican behavior and preparation for bias,  $B = -.21$  ( $SE = .11$ ),  $p = .077$ . The slope for Mexican behavior for mothers who engaged in greater transnational practices was not significant,  $B = .12$  ( $SE = .47$ ),  $p = .805$ . Thus, mothers did not differ on preparation for bias whether they were lower or higher on Mexican behavior. However, the slope for Mexican behavior for mothers who engaged in less transnational practices was positive and significant,  $B = 1.38$  ( $SE = .39$ ),  $p = .001$ . That is, mothers who reported more Mexican behavior also reported more preparation for bias than mothers who reported less Mexican behavior (see Figure 2).

Transnational practices significantly moderated the relationship between Mexican identity and use of cultural resources,  $B = -.29$  ( $SE = .12$ ),  $p = .024$ . The slope for Mexican identity for mothers who engaged in greater transnational practices was not significant,  $B = -.54$  ( $SE = .62$ ),  $p = .392$ . Thus, mothers did not differ on use of cultural resources based on their levels of Mexican identity. However, the slope for Mexican identity for mothers who reported less transnational practices was positive and significant,  $B = 1.24$  ( $SE = .41$ ),  $p = .004$ . Therefore, mothers who had a stronger Mexican identity also reported greater use of cultural resources than mothers who had a less strong Mexican identity (see Figure 3).

Transnational practices was a marginally significant moderator of the relationship between Mexican behavior and use of cultural resources,  $B = .19$  ( $SE = .11$ ),  $p = .092$ . The slope for Mexican behavior for mothers who engaged in more transnational practices was not significant,  $B = .42$  ( $SE = .45$ ),  $p = .356$ , indicating that mothers did not differ on use of cultural resources whether they differed on levels of Mexican behavior. The slope for Mexican behavior for mothers who engaged in less transnational practices was negative and marginally significant,  $B = -.74$  ( $SE = .37$ ),  $p = .053$ , meaning that mothers who were higher on Mexican behavior reported marginally less use of cultural resources than mothers who were lower on Mexican behavior (see Figure 4).

In summary, the same pattern existed for mothers who reported a larger transnational network or engaged in more transnational practices. Particularly, these mothers did not differ in their preparation for bias messages or their use of cultural resources, whether they scored differently on Mexican identity or Mexican behavior. However, the mothers that reported a smaller transnational network or fewer transnational practices did differ on their preparation for bias or use of cultural resources, based on their standing on Mexican identity or Mexican

behavior. Interestingly, transnational network and transnational practices did not moderate the relationship between either Mexican identity or Mexican behavior and cultural socialization.

The next set of hypotheses tested the American acculturation dimensions as well as whether transnational network or practices moderated the relationship between these acculturation dimensions and ethnic socialization.

*H5: The lower American identity and behavior the greater the cultural socialization, preparation for bias, and use of cultural resources.* American identity and behavior did not predict cultural socialization. American identity significantly and positively predicted preparation for bias,  $B = .30$  ( $SE = .14$ ),  $p = .033$ , which was opposite of what was expected. American identity and behavior did not significantly predict use of cultural resources. The fifth hypothesis was not supported (Tables 8 and 9).

*H6: Lower American identity and behavior will predict greater ethnic socialization (cultural socialization, preparation for bias, and use of cultural resources) at higher levels of transnational network/practices than at lower levels of transnational network/practices.*

Transnational network significantly moderated the relationship between American behavior and preparation for bias,  $B = -1.06$  ( $SE = .50$ ),  $p = .039$ . The slope for American behavior for mothers who had a larger transnational network was negative and significant,  $B = -1.07$  ( $SE = .51$ ),  $p = .039$ , indicating that mothers with higher levels of American behavior reported less preparation for bias than mothers with lower levels of American behavior. The slope for American behavior for mothers with a smaller transnational network was not significant,  $B = .57$  ( $SE = .43$ ),  $p = .195$ , indicating that mothers did not differ on preparation for bias if they had a high or low level of American behavior (see Figure 5).

Transnational practices significantly moderated the relationship between American identity and use of cultural resources,  $B = -.09$  ( $SE = .05$ ),  $p = .048$ . The slope for American identity for mothers who engaged in more transnational practices was not significant,  $B = -.21$  ( $SE = .19$ ),  $p = .265$ , indicating that mothers did not differ on use of cultural resources whether they differed on American identity. However, the slope for American identity for mothers who engaged in less transnational practices was positive and marginally significant,  $B = .36$  ( $SE = .19$ ),  $p = .061$ . More specifically, mothers who reported a stronger American identity also reported more use of cultural resources than mothers who reported a less strong American identity (see Figure 6).

In summary, both transnational network and transnational practices moderated the relationship between American behavior and American identity with preparation for bias as well as use of cultural resources. Similar to the results with the Mexican dimensions, transnationalism did not moderate the relationship between the American dimensions and cultural socialization.



#### IV. DISCUSSION

Research examining the processes of acculturation and ethnic socialization has not taken into account the broader transnational context of immigrant families. Most studies on acculturation have only focused on understanding the adaptation of immigrants as it is influenced by the context of the new society of settlement (Chun, 2006). Therefore, there is minimal understanding of how the interdependence of immigrant families with their families and communities in their nation of origin, as well as how the potential exchange of resources across borders, can shape both the acculturation and ethnic socialization practices occurring in these families. The literature that has examined how acculturation relates to ethnic socialization practices within Latino families has concentrated on later generation Mexican American families or has compared their experiences to Mexican immigrant families (Knight, et al., 1993a; Knight, et al., 2010). Thus, our understanding of the relationship between acculturation and ethnic socialization is limited with regards to the experiences of *immigrant* parents and their children. The current study aimed to examine how demographic factors, dimensions of acculturation, transnational network, and transnational practices, predicted different dimensions of ethnic socialization (i.e., cultural socialization, preparation for bias, and use of cultural resources). Another goal of the study was to also examine how transnational network and transnational practices moderated the relationship between acculturation and ethnic socialization.

##### A. **Application of Ecological Framework**

The current study used an ecological framework from community psychology to frame the general questions and specific hypotheses. The two principles from the ecological framework used were *cycling of resources* and *interdependence* (Trickett, et al., 1985). Based on the principle of *cycling of resources*, one goal of the study was to assess ethnic socialization not just

as verbal messages transmitted by mothers, but also as the types of programs and activities that their children engage in to learn about Mexican culture, traditions, and values. Also, based on this latter principle, one of the assumptions is that immigrant mothers' larger transnational network or greater transnational practices is associated with a greater potential pool of resources that may be available to mothers, thereby increasing the amount of culturally related information, knowledge, or general orientation to Mexican culture and society. The greater amount of cultural information, knowledge, or orientation to México seems likely to be related to greater ethnic socialization. Based on the principle of *interdependence*, broadly speaking, mothers' experiences are interconnected with their families, friends, hometown, and México more generally. Specifically, a related question examined in the current study was whether mothers' greater interdependence with family, friends, hometown, or México, as reflected by a greater transnational network and practices, was associated with more ethnic socialization. Additionally, the question of whether transnational network and practices was related to mothers' acculturation was also examined.

#### **B. Acculturation, Demographics, and Transnationalism**

In general, some hypotheses were not supported and some were partially supported (given that each hypothesis comprised different components, based on the different subdimensions of the various constructs). The first two hypotheses involved examining the relationship between transnational network and practices with the different acculturation dimensions. These two hypotheses were not supported. In particular, a greater orientation to Mexican culture, as reflected by a stronger Mexican identity, and a greater degree of Mexican behavior, were not associated with a larger transnational network or more transnational practices. This finding that the specific dimensions of acculturation, Mexican identity and Mexican

behavior, were not correlated with transnational network and transnational practices provides support for viewing these constructs as conceptually distinct. If transnationalism is understood as a general orientation to family, community, and society found in México, this orientation appears to be different than the orientation to Mexican culture tapped into by the Mexican dimensions of acculturation.

Interestingly, a stronger American identity and more American behavior were marginally associated with a larger transnational network. It may be the case that mothers who felt they were becoming more “American” in their identity or activities they engaged in, strived to increase the number of relatives or friends living in México that they maintained contact with in order to not become too American or less Mexican. Of course, it should be reiterated as stated in an earlier section of the paper that both dimensions of Mexican and American orientation are independent, and thus becoming more American does not necessarily mean that one will become less Mexican (Sam, 2006). However, in the current study, interestingly, American behavior was in fact marginally and negatively correlated with Mexican behavior. Thus, as mothers reported more American behavior they also reported less Mexican behavior.

An alternative explanation for understanding the relationship between American identity and behavior with transnational network, can be that mothers who have a larger transnational network are exposed to more culturally related information or experiences that increase awareness in mothers that they have had more experiences or have knowledge associated with American culture that their family or friends in México do not have. This increased awareness may lead to feeling more American. Additionally, mothers’ family or friends in México may also strengthen mothers’ American identity by telling them that they are more American in comparison to them.

A related finding arose from comparing mothers that traveled to México within the past five years with mothers who did not travel to México. In particular, mothers that traveled to México reported a significantly stronger American identity than mothers who did not travel to México. This finding can be explained also by employing the same earlier rationale that mothers may feel more American when communicating with people in México or be reminded by family and/or friends about their greater “Americanness” compared to others in México. Mothers who are actually in México in person are more likely to observe more examples or clues of how they have become more American compared to when they lived in México or compared to their relatives and friends that currently live there.

Another explanation for why mothers who visit México report a stronger American identity may be tied to their ability to travel to México, which results from having a legal status or US citizenship. Those mothers that traveled to México are more likely than mothers who did not travel back, to be legal residents or US citizens. Having a legal status or citizenship will clearly impact immigrant mothers’ opportunities to participate in more ways in US society or simply increase their feelings about being American. Although the mothers’ legal status was not assessed in the current study, some mothers did openly share this information without being asked. It is very likely that mothers who did not travel back to México did not engage in this practice due to their undocumented status in the US. It is thus important to practice caution when interpreting the findings associated with the variable of traveling back to México. The practice of traveling back to México may be confounded with mothers’ immigrant document status. Out of the sixty mothers, only about one-third of mothers traveled back at least within the past five years, while the rest of the mothers did not travel back within the past five years. In some cases some mothers had not traveled back within the past ten or twenty years or since they first arrived

in the US. The fact that the majority of mothers in the study sample did not travel back to México highlights the significance of the issue of legal status in the Mexican immigrant community. Importantly also, it should be emphasized that even if mothers did not travel back to México they were still engaging in other transnational practices and maintaining social relationships with family and/or friends who lived in México. It should be reiterated that traveling back to México was only one item out of the total 27 items in the transnationalism measure.

Although not hypothesized, the demographic variables of annual income and level of educational attainment were also associated with transnational network and transnational practices. Specifically, mothers that had a higher annual income and higher levels of educational attainment had a larger transnational network and also engaged in more transnational practices. It is reasonable to expect that mothers who have a greater annual income are more likely to afford to engage in more of some transnational practices than mothers with a lower annual income, such as traveling to México, sending money to family, donating money to charity in México, or owning property there. It is not as clear why having a higher annual income would be related to having a larger transnational network. One possible reason for the latter relationship might be due to the strong relationship between transnational practices and transnational network. Also, due to the positive relationship between educational attainment and annual income, it seems reasonable that a higher educational attainment would be associated with more transnational practices and a larger transnational network.

### C. **Comparing Groups of Mothers on the Constructs**

Along with comparing the group of mothers that traveled to México with the group of mothers that did not, a series of Independent Samples T-tests were conducted comparing various

other groups (representing different variables) on several of the main constructs – acculturation dimensions, ethnic socialization dimensions, and transnationalism. For example, for the variable of *use of cultural resources*, five Independent Samples T-tests were conducted. In general, two groups of mothers were compared – mothers who had enrolled their children in programs/activities in their community vs. mothers who had not enrolled their children in programs/activities in their community. For example, mothers who enrolled their children in a Mexican related program/activity (e.g., traditional Mexican dance, art, or music) compared to mothers who did not, reported a stronger Mexican identity and more Mexican behavior. When examining the dimension of *transnational socialization*, specifically mothers who reported sending their children back to México compared to mothers who did not, reported more Mexican behavior.

Other Independent Samples T-tests conducted focused on comparing mothers based on the birthplace of their children. Mexican immigrant families can often be composed of children with mixed birthplaces, particularly the same household may have children that are born in the US along with children that are born in México. The current study compared mothers that had both children born in México and in the US to mothers that only had US born children. Mothers who had both Mexican and US born children reported to have lived fewer years in the US and thereby were more likely to have been able to maintain their social relationships with more family and friends in México. This finding may explain why mothers with mixed birthplace children also reported a larger transnational network. Additionally, having mixed birthplace children was associated with engaging in more ethnic socialization, specifically, more cultural socialization and preparation for bias. One explanation for this latter finding may be that having children that were born in different countries may highlight the different cultural identities or

behaviors potentially being expressed across their children. Mothers may thus engage in more ethnic socialization to assure that all their children have strong cultural identities and not lose their traditions.

Another explanation could be related to one or some of the following: children who are born in México may have a stronger preference for their Mexican roots given that they technically do have a Mexican nationality, may have experienced some socialization in México, or may not have a legal status in the US. Therefore, it may be the case that the identity or experiences of children born in México could increase the salience of Mexican culture for mothers and prime them to engage in more ethnic socialization practices. However, it may also be the case that the experience of their US born children may be increasing their need for implementing more ethnic socialization practices with the aim towards preventing their US born children from losing their Mexican identity or becoming “too American” at least in comparison to their Mexican born children. Related to this, it should be noted that anecdotally speaking, some mothers stated that their US born children were “Americanos” (American), revealing mothers’ differential perceptions of their children as those that were “American” and those that were “Mexican”. The current study did not assess children’s cultural identity or behavior. Therefore, the various explanations for making sense of the results for comparisons of mothers with US born only children and mothers with both Mexican and US born children, are only speculative, but can provide ideas for future research.

#### D. **Acculturation, Ethnic Socialization, and Ecological Principles**

The main set of hypotheses were tested using hierarchical regression analyses. One main goal was to test whether acculturation dimensions and transnationalism predicted ethnic socialization. Another main goal was to examine whether transnational network and

transnational practices moderated the relationship between the different acculturation dimensions and ethnic socialization dimensions. In general, the acculturation dimensions (both Mexican and American) significantly predicted preparation for bias. Engaging in more Mexican behavior predicted more preparation for bias. It might be the case that those mothers that engage in more Mexican behavior (e.g., shop in Mexican stores, eat in Mexican restaurants, attend Mexican related events) are more conscious of ethnic discrimination, which may be one reason that they mostly engage in activities where they are primarily exposed to others who are Mexican. However, mothers who scored higher on Mexican identity reported giving their children less preparation for bias messages, which was the opposite of both what was expected and of the result found with Mexican behavior. Another related finding that was contrary to what was hypothesized was the result that a stronger American identity significantly predicted more preparation for bias. The acculturation dimensions, however, did not significantly predict cultural socialization or use of cultural resources.

Regarding the main effect of transnationalism, in particular, having a larger transnational network predicted more preparation for bias. It may be that mothers who keep in contact with more people in México likely have *more* conversations about their experiences living in the US, some of which may include discussing racial discrimination or ethnic pride, issues which are related to the messages of preparation for bias. These conversations may prime mothers to transmit more of these messages to their children. Reporting a larger transnational network and more transnational practices did not significantly predict cultural socialization but did significantly predict use of cultural resources. The fact that neither acculturation nor transnationalism significantly predicted cultural socialization may be due to the low variability found across mothers' scores on this particular measure of ethnic socialization. Most mothers



scored on the higher end of cultural socialization, meaning that most mothers indicated that they often gave their children messages tied to their Mexican culture or frequently engaged in practices to transmit their culture. This finding provides evidence for the prevalence of the transmission of Mexican cultural values, traditions, and language, among the current sample of Mexican immigrant mothers.

For the hypotheses that involved testing whether transnational network or transnational practices moderated the relationship between the acculturation dimensions and ethnic socialization dimensions, there were six marginal to significant interactions. Of these, two were marginally significant interactions and four were significant interactions. Four interactions involved the Mexican acculturation dimensions and two of the interactions involved the American acculturation dimensions. Both transnational network and transnational practices were either marginally significant or significant moderators of the relationship between a particular acculturation dimension and ethnic socialization dimension. It should be noted that cultural socialization was not significantly predicted by either an acculturation or transnationalism dimension directly, or by an interaction variable. As stated earlier, it is likely that the low variability in cultural socialization made it less probable to detect differences among mothers for this particular ethnic socialization dimension.

Based on the findings, mothers who had a larger transnational network or engaged in more transnational practices did not differ on preparation for bias or use of cultural resources, regardless of their standing on Mexican identity or Mexican behavior. Therefore, it appears that the strong interconnection between the mothers and their family, friends, or community in México, nullified any difference that mothers exhibited on ethnic socialization based on their Mexican identity or behavior. However, for those mothers whose transnational network or

transnational practices was smaller or fewer in number, Mexican identity and behavior did in fact contribute to mothers' difference on preparation for bias or use of cultural resources. It seems that the mothers' standing on the Mexican dimensions of acculturation was not enough to contribute to a difference in their ethnic socialization, specifically when the mothers' transnational network was larger or transnational practices were greater in number. In other words, the effect of acculturation (i.e., Mexican dimensions) only had a significant impact on preparation for bias and use of cultural resources, for mothers who did not have as strong an interconnection with people or contexts across the border.

More specifically, for three of the interactions, mothers who scored lower on transnationalism, exhibited more preparation for bias and use of cultural resources when they had a stronger Mexican identity or engaged in more Mexican behavior. Perhaps mothers with a relatively smaller transnational network and fewer transnational practices receive less culturally related information or have less access to resources in México, which they can utilize to inform their ethnic socialization. Therefore, mothers' ethnic socialization is more dependent on their own Mexican identity or Mexican behavior. One marginally significant interaction with transnational practices as the moderator yielded a different result than the three interactions just described. Particularly, for mothers who engaged in fewer transnational practices, their use of cultural resources was lower when they reported more Mexican behavior. Contrary to this latter interaction, another interaction was characterized as follows: for mothers who engaged in fewer transnational practices, their use of cultural resources was greater when they reported a stronger Mexican identity. It is not clear why Mexican behavior had the opposite effect on use of cultural resources than Mexican identity under the condition of fewer transnational practices. One potential reason may be associated with the finding that Mexican behavior was negatively

correlated with both use of cultural resources and transnational practices, while Mexican identity was positively correlated with both use of cultural resources and transnational practices, although it should be noted that none of these correlations were significant.

The two other significant interactions involved the moderation of the relationship between the American acculturation dimensions and ethnic socialization by transnational network and transnational practices. In particular, transnational network moderated the relationship between American behavior and preparation for bias. Mothers who reported more American behavior also reported less preparation for bias, than mothers who reported less American behavior, under the condition of a larger transnational network. This finding supports the hypothesis stating that mothers would exhibit a reciprocal relationship between American behavior and preparation for bias under the condition of a larger transnational network. Participating in more American behavior (e.g., speaking English, attending “American” events, shopping or eating in American contexts) along with having more social relationships with close others living in México, appeared to lessen the frequency of preparation for bias messages. One potential explanation for this finding may involve the following two components: a) engaging in more “American” activities or being in situations that involve more interactions with Americans might reveal a greater comfortableness with “Americans” and with being in an “American” context, and b) engaging in communication with more people in México, might reveal a source of support that can buffer the effects of racial discrimination. These two components together may decrease the sensitivity towards racial discrimination that mothers have, which can prompt mothers to transmit less messages related to preparing their children for racial discrimination.

The other interaction that included an American acculturation dimension, involved the moderation of the relationship between American identity and use of cultural resources by

transnational practices. Specifically, mothers who engaged in less transnational practices while also reporting a stronger American identity, engaged in more use of cultural resources. One possible explanation may be that mothers who have less ties with people or contexts in México, while also feeling more “American”, feel that they are in a position to potentially lose their Mexican culture and thus feel a greater motivation to involve their children in more cultural programs or activities in their community, in an attempt to preserve their culture. This finding was opposite of what was hypothesized.

As stated earlier, there is scant research on how transnationalism relates to psychological processes. There is no known research that has examined the quantitative relationship between transnational network or practices and acculturation or ethnic socialization practices. Since there is no past empirical research examining the association of transnationalism, acculturation, and ethnic socialization, the interpretations of the findings either with transnational network/practices as having a significant main effect or as a moderator of acculturation and ethnic socialization, are only speculative. Therefore, the speculations regarding the meaning of the findings are themselves limited, yet they can serve to stimulate ideas for future related research.

#### E. **Limitations**

It is important that the findings of the current study be interpreted in light of the limitations. One significant limitation of the study relates to the relatively small sample size. The study only had sixty mothers and thus had limited statistical power, which made it more difficult to find significant results. Also, there were some results that were only marginally significant or close to becoming significant at the standard p-level of .05. If the study had obtained a larger sample size it would have been likely that the statistical analyses would have yielded more significant main effects or interactions for some of the regression models. Since the sample size

was relatively small, having a number of variables in the same regression equation decreased the statistical power needed to produce a significant main effect or interaction term. Despite the small sample size, it is also important to note that there were still a number of significant results within the current study. There were a number of significant results found for the analyses done using Independent Samples T-tests as well as with the Pearson correlations. Also, the hierarchical regression analyses yielded some significant main effects and six significant interaction terms.

Another limitation of the study involved the relatively low variability for mothers' scores on Mexican identity and Mexican behavior. Most mothers scored on the upper end of these scales, meaning that there were not many differences among mothers with respect to Mexican identity or behavior. Although there were some significant t-tests, main effects, and interaction terms that involved Mexican identity and behavior, it is important to interpret them as statistical trends and not view the mothers within the sample as being either very high or very low on "Mexicanness". They were all immigrants, born and raised in México, living in a predominantly Mexican immigrant community, thus overall they all scored high on Mexican identity and behavior. Therefore, in a "real life" context the differences among them with respect to these acculturation constructs are more minor than how the statistical analyses may make them appear.

One other limitation of the study related to the ethnic socialization dimension of use of cultural resources. Although mothers were clearly asked within the interview if they "enrolled" their children in a community center, cultural program, or church, as opposed to their children independently participating in these activities without the mothers' input, it was not as clear if the mothers deliberately enrolled their children in the programs or activities with the socialization goal of transmitting Mexican culture. It is of course possible that mothers could

have enrolled their children in the programs/activities for various other reasons (e.g., babysitting, developing independence in children). Conversations with the mothers during the interviews did indicate that in general at least one of the mothers' goals for having their children involved in the various community cultural programs and activities was for them to learn about their Mexican culture and traditions. Future research should do a better job of more clearly assessing if mothers utilize resources in their community with the explicit intention of teaching their children about their culture or promoting cultural pride and identity.

Future research should also conduct studies that distinguish among the different ethnic socialization practices that mothers implement across their different children. The current study did not ask mothers, who had more than one child, to specify which of their children they were thinking of when they were answering the questions on ethnic socialization. The assessment of ethnic socialization remained at the general level across all children within the same household. Research has found that parents' socialization practices may vary across their different children, which may be based on gender, age, personality, or other factors (McHale, Updegraff, Shanahan, Crouter, & Killoren, 2005). For example, the current study did find differences between mothers based on whether they had only US born children or both US and Mexican born children. Further research is needed to clearly delineate the diversity of ethnic socialization practices that may be enacted based on the birthplace, skin color, gender, age, or other characteristics of the child. Additional research should also include an analysis of ethnic socialization, as well as the other constructs examined in the current study, by directly assessing them in the children. There is also limited research on fathers' role in ethnic socialization or broader socialization practices and thus including fathers in this kind of research is also essential.

Another limitation in the current study is related to the generalizability of the findings to the broader population of Mexican immigrant mothers. Mothers were not recruited through random sampling. Most mothers were recruited from ESL or other types of classes, parenting workshops, or parent school council meetings. Therefore, the majority of mothers were relatively speaking, a lot more active than other mothers who were not involved in classes or other programs in the community. The findings of the current study may thus only be generalizable to other Mexican immigrant mothers, who live in a predominantly Mexican immigrant community and who also are more involved in their own education or their children's education.

#### F. **Conclusions**

Despite the limitations, the current study contributes significantly to our understanding of the relationship of transnationalism with acculturation and ethnic socialization. The construct of transnationalism provided another opportunity to capture culturally related variability across immigrants in addition to focusing on their acculturative differences. The specific dimensions of transnational practices and transnational network did directly predict preparation for bias and use of cultural resources. In addition, both transnationalism dimensions also moderated the relationship between the acculturation dimensions and preparation for bias as well as use of cultural resources. This latter finding highlights the importance of including an assessment of transnationalism when understanding the relationship between acculturation and ethnic socialization. Previous research has found a significant relationship between acculturation and ethnic socialization within Latino descent families but has not included how this association was influenced by parents' transnational connections (e.g., Knight et al., 1993a; 1993b; Quintana & Vera, 1999). Including a measure of transnationalism may enhance our ability to further detect

variability in how immigrant parents experience acculturation or enact ethnic socialization practices with their children.

Also, the specific transnational practice of traveling back to México was positively related to annual income, educational attainment, and American identity. This finding supports research by Itzigsohn and Giorguli Saucedo (2002), who found that Latino immigrants who were more incorporated in American society, such as through American citizenship, also showed more transnational participation. The finding also reveals the interrelationship between financial status and immigrants' legal status with their ability to travel to México or engage in other transnational practices that require economic resources. The ability to travel back and forth by Mexican immigrants or the ability of their relatives living in México to visit them in the US is definitely restricted by immigration policies currently in place. However, immigrants can and do remain connected with their communities, families, friends, or Mexican society as a whole in other ways that does not require them to physically travel south of the border. The measure of transnationalism used within the current study allows researchers to capture the multiple ways that Mexican immigrants can continue their ties with people in México as well as Mexican society.

As it has been stated earlier, research on acculturation has consistently found that immigrants do not sever ties with their culture of origin (Sam, 2006). Given the transnational context of immigrants, it is clear that immigrants also do not sever ties with their nation of origin (Guarnizo & Smith, 1998). An assessment of the different ways that Mexican or other immigrants sustain their relationships with others in their homeland is fundamental to better understand their cultural related experiences, including acculturation and ethnic socialization practices. Furthermore, an analysis of the transnational network and transnational practices of



immigrant families can also contribute to better understanding the role of the complex ecological context within their lives.

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**Table 1.** Means, Standard Deviations, and Cronbach's Alphas for All Variables

Measure	<i>M</i>	<i>SD</i>	Cronbach's Alpha
Acculturation			
Mexican Identity	4.75	.39	.82
American Identity	2.30	1.09	.90
Mexican Behavior	4.04	.54	.74
American Behavior	2.46	.52	.70
Transnationalism			
Transnational Practices	7.05	3.07	N/A
Transnational Networks	2.28	.78	N/A
Ethnic Socialization			
Cultural Socialization	4.15	.46	.74
Preparation for Bias	3.22	.95	.77
Use of Cultural Resources	1.70	.87	N/A

**Table 2.** Intercorrelations Among All Variables

Measure	1	2	3	4	5	6	7	8	9	10	11	12
1. Annual Income												
2. Educational Level	.19											
3. Years Lived in US	.05	-.17										
4. American Identity	.10	-.05	.33 <sup>*</sup>									
5. Mexican Identity	.10	.11	.15	-.09								
6. American Behavior	.00	.28 <sup>*</sup>	.04	.43 <sup>**</sup>	-.10							
7. Mexican Behavior	-.05	-.04	-.01	-.13	.23 <sup>+</sup>	-.33 <sup>*</sup>						
8. Transnational Practices	.37 <sup>**</sup>	.29 <sup>*</sup>	-.07	.20	.21	.06	-.01					
9. Transnational Network	.41 <sup>**</sup>	.39 <sup>**</sup>	-.16	.24 <sup>+</sup>	.13	.25 <sup>+</sup>	-.08	.45 <sup>**</sup>				
10. Cultural Socialization	-.08	.21	-.14	.16	.08	.19	.12	.24 <sup>+</sup>	.21			
11. Preparation for Bias	-.13	.08	-.03	.19	.03	-.01	.35 <sup>**</sup>	.14	.13	.41 <sup>**</sup>		
12. Use of Cultural Resources	-.09	.21	-.15	-.03	.20	.04	-.03	.23 <sup>+</sup>	.29 <sup>*</sup>	.26 <sup>*</sup>	.19	

Note: <sup>+</sup>p < .10, <sup>\*</sup>p < .05, <sup>\*\*</sup>p < .01.

**Table 3.** Independent Samples T-tests For “Traveling to México in the past 5 years” and “Planning to return to México to live permanently”.

	Traveling to México in the past 5 years			Planning to return to México to live permanently		
	Group 1 = Yes (N = 21)	Group 2 = No (N = 39)		Group 1 = Yes (N = 28)	Group 2 = No (N = 20)	
Measure	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>
Annual Income	5.00 (2.39)	3.77 (2.39)	-1.90 (58) <sup>+</sup>	4.71 (2.68)	3.95 (2.24)	-1.04 (46)
Mothers' Educational Level	5.00 (2.63)	6.13 (2.86)	1.50 (58)	5.86 (3.03)	6.80 (2.63)	1.12 (46)
Years Lived in the US	20.24 (7.78)	15.63 (6.15)	-2.52 (58) <sup>*</sup>	16.59 (6.44)	20.57 (6.67)	2.17 (46) <sup>*</sup>
Mexican Identity	4.65 (.34)	4.64 (.42)	-.05 (58)	4.66 (.39)	4.67 (.33)	.08 (46)
American Identity	2.95 (1.03)	1.95 (.96)	-3.76 (58) <sup>**</sup>	2.41 (1.16)	2.25 (1.17)	-.46 (46)
Mexican Behavior	3.94 (.54)	4.09 (.53)	1.08 (58)	3.93 (.53)	4.14 (.56)	1.33 (46)
American Behavior	2.52 (.42)	2.43 (.57)	-.64 (58)	2.52 (.52)	2.41 (.63)	-.65 (46)
Transnational Practices	8.67 (3.17)	6.18 (2.67)	-3.22 (58) <sup>**</sup>	7.68 (3.21)	6.55 (3.17)	-1.21 (46)
Transnational Network	2.38 (.95)	2.22 (.68)	-.77 (58)	2.63 (.83)	2.00 (.61)	-3.00 (45.97) <sup>**</sup>
Cultural Socialization	4.18 (.46)	4.14 (.46)	-.37 (58)	4.16 (.47)	4.15 (.49)	-.07 (46)
Preparation for Bias	3.12 (1.08)	3.27 (.88)	.58 (58)	3.39 (.94)	3.13 (.95)	-.95 (46)

Note: <sup>+</sup> p < .10, <sup>\*</sup> p < .05, <sup>\*\*</sup> p < .01.

**Table 4.** Independent Samples T-tests For “Sending children to México to live for a period of time”.

	Sending children to México to live for a period of time		
	Group 1 = Yes (N = 19)	Group 2 = No (N = 41)	
Measure	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>
Annual Income	4.37 (2.45)	4.12 (2.46)	-.36 (58)
Mothers' Educational Level	6.32 (2.85)	5.46 (2.78)	-1.10 (58)
Years Lived in the US	17.68 (6.33)	17.04 (7.43)	-.33 (58)
Mexican Identity	4.70 (.27)	4.62 (.44)	-.76 (58)
American Identity	2.22 (1.06)	2.34 (1.11)	.37 (58)
Mexican Behavior	4.31 (.50)	3.91 (.51)	-2.81 (58)**
American Behavior	2.58 (.56)	2.41 (.50)	-1.20 (58)
Transnational Practices	6.53 (3.13)	7.29 (3.05)	.90 (58)
Transnational Network	2.34 (.76)	2.24 (.79)	-.45 (58)
Cultural Socialization	4.08 (.46)	4.18 (.46)	.78 (58)
Preparation for Bias	3.32 (.71)	3.17 (1.04)	-.63 (49.51)

Note: <sup>+</sup>p < .10, <sup>\*</sup>p < .05, <sup>\*\*</sup>p < .01.

**Table 5.** Independent Samples T-tests For “Did mothers enroll children in a community center?” and “Did mothers enroll children in a Mexican related activity/event?”

	Did mothers enroll children in a community center?			Did mothers enroll children in a Mexican related activity/event?		
	Group 1 = Yes (N = 44)	Group 2 = No (N = 16)		Group 1 = Yes (N = 24)	Group 2 = No (N = 36)	
Measure	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>
Annual Income	4.11 (2.59)	4.44 (2.03)	.45 (58)	3.88 (2.25)	4.42 (2.57)	.84 (58)
Mothers' Educational Level	6.00 (2.84)	5.00 (2.66)	-1.22 (58)	6.13 (2.95)	5.47 (2.72)	-.88 (58)
Years Lived in the US	16.60 (6.37)	19.00 (8.67)	1.17 (58)	15.50 (6.46)	18.40 (7.28)	1.58 (58)
Mexican Identity	4.67 (.36)	4.57 (.47)	-.85 (58)	4.75 (.27)	4.57 (.44)	-1.77 (58) <sup>+</sup>
American Identity	2.24 (1.10)	2.48 (1.06)	.77 (58)	2.28 (1.11)	2.32 (1.09)	.13 (58)
Mexican Behavior	4.04 (.51)	4.03 (.61)	-.02 (58)	4.20 (.53)	3.93 (.52)	-1.99 (58) <sup>+</sup>
American Behavior	2.46 (.52)	2.47 (.53)	.10 (58)	2.45 (.52)	2.47 (.53)	.12 (58)
Transnational Practices	7.00 (3.15)	7.19 (2.95)	.21 (58)	7.46 (2.83)	6.78 (3.23)	-.84 (58)
Transnational Network	2.35 (.78)	2.06 (.75)	-1.28 (58)	2.46 (.78)	2.15 (.76)	-1.51 (58)
Cultural Socialization	4.20 (.44)	4.00 (.49)	-1.51 (58)	4.23 (.44)	4.10 (.47)	-1.06 (58)
Preparation for Bias	3.35 (.93)	2.85 (.94)	-1.82 (58) <sup>+</sup>	3.42 (.95)	3.08 (.93)	-1.34 (58)

Note: <sup>+</sup>p < .10, \* p < .05, \*\* p < .01

**Table 6.** Independent Samples T-tests For “Did mothers enroll children in a program/activity at a church?”

<b>Measure</b>	<b>Did mothers enroll children in a church?</b>		<b><i>t</i> (df)</b>
	<b>Group 1 = Yes (N = 34)</b>	<b>Group 2 = No (N = 26)</b>	
	<b><i>M</i> (SD)</b>	<b><i>M</i> (SD)</b>	
Annual Income	4.21 (2.31)	4.19 (2.65)	-.02 (58)
Mothers' Educational Level	6.00 (2.66)	5.38 (3.01)	-.84 (58)
Years Lived in the US	17.68 (5.87)	16.67 (8.45)	-.54 (58)
Mexican Identity	4.65 (.43)	4.64 (.34)	-.09 (58)
American Identity	2.35 (1.08)	2.24 (1.12)	-.38 (58)
Mexican Behavior	3.90 (.56)	4.22 (.45)	2.42 (58)
American Behavior	2.50 (.55)	2.41 (.49)	-.67 (58)
Transnational Practices	7.88 (3.36)	5.96 (2.27)	-2.64 (57.23) *
Transnational Network	2.38 (.73)	2.13 (.83)	-1.23 (58)
Cultural Socialization	4.21 (.48)	4.07 (.41)	-1.15 (58)
Preparation for Bias	3.18 (1.02)	3.26 (.86)	.33 (58)

Note: <sup>+</sup>p < .10, \* p < .05, \*\* p < .01.

**Table 7.** Independent Samples T-tests For “Mothers’ work status” and “Children’s birthplace”

	Mother’s work status			Children’s birthplace		
	Group 1 = Yes (N = 20)	Group 2 = No (N = 40)		Group 1 = US born only (N = 34)	Group 2 = US & México born (N = 20)	
Measure	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>	<i>M (SD)</i>	<i>M (SD)</i>	<i>t (df)</i>
Annual Income	4.55 (3.03)	4.03 (2.11)	-.70 (28.45)	4.09 (2.33)	4.40 (2.60)	-.46 (52)
Mothers’ Educational Level	6.00 (2.51)	5.60 (2.97)	-.52 (58)	5.50 (2.65)	6.20 (3.14)	-.87 (52)
Years Lived in the US	20.08 (6.88)	15.83 (6.79)	-2.28 (58)*	20.29 (5.80)	15.33 (5.23)	3.15 (52)**
Mexican Identity	4.58 (.41)	4.68 (.38)	.90 (58)	4.68 (.36)	4.71 (.30)	-.31 (52)
American Identity	2.47 (1.19)	2.22 (1.04)	-.85 (58)	2.32 (1.15)	2.39 (1.09)	-.20 (52)
Mexican Behavior	4.09 (.61)	4.01 (.50)	-.51 (58)	4.07 (.59)	4.11 (.42)	-.31 (52)
American Behavior	2.53 (.58)	2.43 (.49)	-.75 (58)	2.45 (.55)	2.48 (.56)	-.19 (52)
Transnational Practices	6.40 (2.84)	7.38 (3.17)	1.16 (58)	6.79 (3.02)	7.70 (3.26)	-1.03 (52)
Transnational Network	2.35 (.90)	2.24 (.72)	-.53 (58)	2.09 (.69)	2.63 (.84)	-2.54 (52)*
Cultural Socialization	4.11 (.49)	4.17 (.44)	.45 (58)	4.06 (.46)	4.33 (.46)	-2.07 (52)*
Preparation for Bias	3.31 (.96)	3.17 (.95)	-.53 (58)	2.96 (.81)	3.77 (.96)	-3.31 (52)**

Note: <sup>+</sup>  $p < .10$ , <sup>\*</sup>  $p < .05$ , <sup>\*\*</sup>  $p < .01$ .

**Table 8.** Coefficients for the Regression of Ethnic Socialization on Demographic Variables, Acculturation, Transnational Network, and Interaction Terms

	Cultural Socialization			Preparation for Bias			Use of Cultural Resources		
	<i>B</i>	<i>SE</i>	Beta	<i>B</i>	<i>SE</i>	Beta	<i>B</i>	<i>SE</i>	Beta
Step 1 $\Delta R^2$	.07			.03			.07		
Educational Level	.03	.02	.17	.05	.05	.13	.03	.04	.09
Years in US	-.03	.01	-.20	-.01	.02	-.05	-.00	.02	-.01
Annual Income	-.02	.03	-.10	-.07	.05	-.19	-.12*	.05	-.34
Step 2 $\Delta R^2$	.09			.22*			.06		
Mexican Identity	.18	.19	.15	-.30	.37	-.12	.35	.35	.16
Mexican Behavior	.11	.13	.13	.75**	.25	.42	-.14	.24	-.08
American Identity	.10	.07	.23	.30*	.14	.35	.04	.13	.05
American Behavior	.07	.14	.08	-.25	.27	-.14	-.16	.25	-.09
Step 3 $\Delta R^2$	.01			.02			.06 <sup>+</sup>		
Transnational Network	.13	.11	.23	.47*	.20	.39	.54**	.19	.49
Step 4 $\Delta R^2$	.09			.11			.13 <sup>+</sup>		
MexId x TN	.24	.22	.16	-.36	.43	-.11	-.85*	.41	-.29
MexBeh x TN	.04	.17	.03	-.44	.33	-.18	.34	.31	.15
AmeId x TN	-.08	.08	-.17	-.09	.16	-.09	.11	.15	.12
AmeBeh x TN	-.31	.26	-.21	-1.06*	.50	-.34	-.76	.47	-.27

Note: MexId = Mexican identity; MexBeh = Mexican Behavior; AmeId = American Identity; AmeBeh = American Behavior; TN = Transnational Network. <sup>+</sup>  $p < .10$ , \*  $p < .05$ , \*\*  $p < .01$ .



**Table 9.** Coefficients for the Regression of Ethnic Socialization on Demographic Variables, Acculturation, Transnational Practices, and Interaction Terms

	Cultural Socialization			Preparation for Bias			Use of Cultural Resources		
	<i>B</i>	<i>SE</i>	Beta	<i>B</i>	<i>SE</i>	Beta	<i>B</i>	<i>SE</i>	Beta
Step 1 $\Delta R^2$	.07			.03			.07		
Educational Level	.02	.03	.10	.05	.05	.16	.04	.04	.13
Years in US	-.01	.01	-.16	-.01	.02	-.03	-.02	.02	-.19
Annual Income	-.03	.03	-.15	-.08	.05	-.20	-.10 <sup>+</sup>	.05	-.28
Step 2 $\Delta R^2$	.09			.22 <sup>*</sup>			.06		
Mexican Identity	.11	.20	.10	-.73 <sup>+</sup>	.38	-.30	.35	.36	.16
Mexican Behavior	.11	.14	.13	.75 <sup>**</sup>	.25	.42	-.16	.24	-.10
American Identity	.06	.07	.14	.18	.13	.21	.08	.13	.09
American Behavior	.10	.15	.11	-.23	.28	-.13	.06	.27	.03
Step 3 $\Delta R^2$	.03			.02			.04		
Transnational Practices	.03	.03	.19	.08	.05	.25	.10 <sup>*</sup>	.04	.34
Step 4 $\Delta R^2$	.02			.11 <sup>+</sup>			.14 <sup>+</sup>		
MexId x TP	.05	.07	.12	-.18	.13	-.20	-.29 <sup>*</sup>	.12	-.35
MexBeh x TP	-.04	.06	-.09	-.21 <sup>+</sup>	.11	-.24	.19 <sup>+</sup>	.11	.24
AmeId x TP	.01	.03	.04	.03	.05	.09	-.09 <sup>*</sup>	.05	-.38
AmeBeh x TP	-.04	.06	-.14	-.17	.12	-.26	.15	.11	.26

Note: MexId = Mexican identity; MexBeh = Mexican Behavior; AmeId = American Identity; AmeBeh = American Behavior; TP = Transnational Practices. <sup>+</sup>p < .10, <sup>\*</sup>p < .05, <sup>\*\*</sup>p < .01.

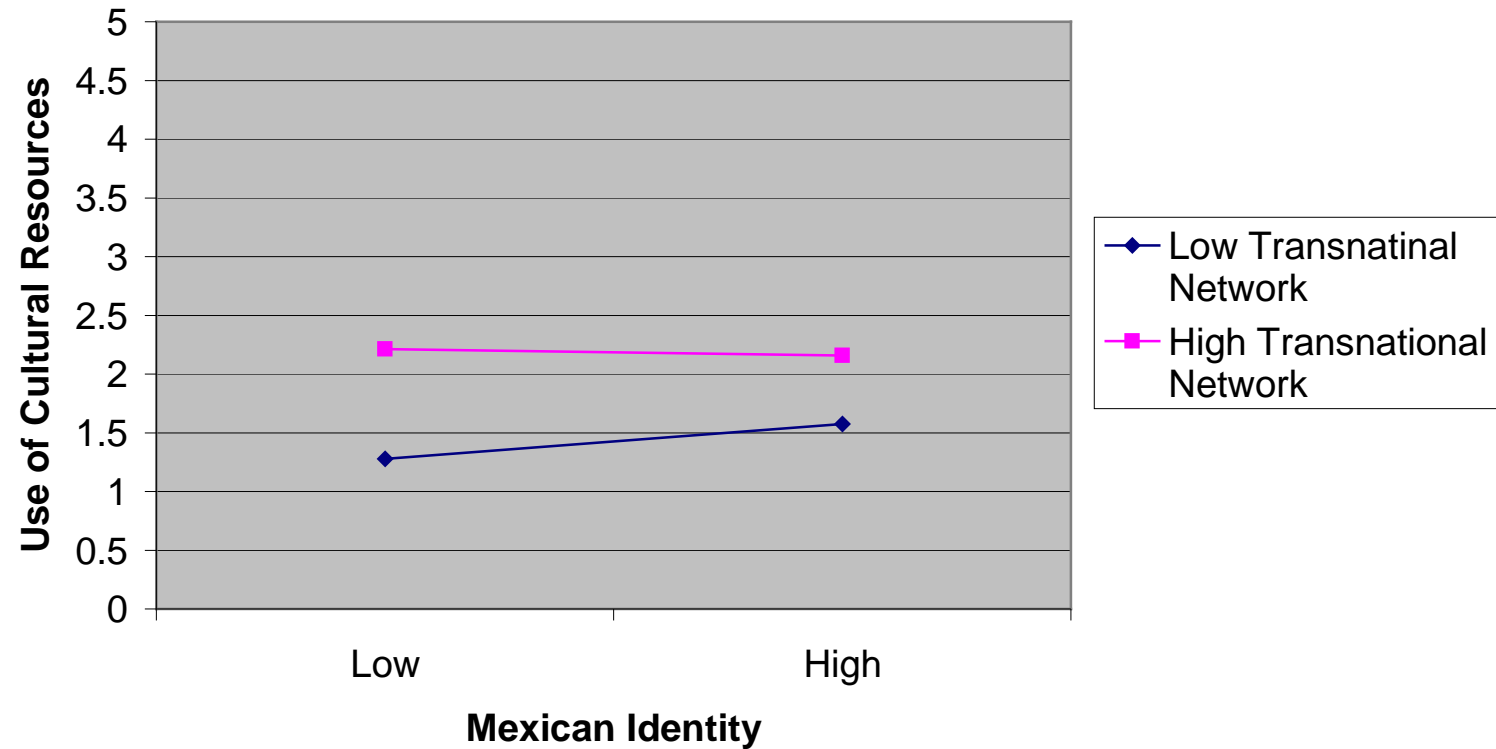
**Table 10.** Frequencies for Transnational Practices

<b>Items for Transnational Practices</b>	<b>Number of Participants Responding “No”</b>	<b>Number of Participants Responding “Yes”</b>
Own a business in México	55	5
Voted in México	55	5
Participated in Mexican Hometown Association	54	6
Participated in Events/Activities at the Mexican Consulate in Chicago	46	14
Own a house/other property in México	35	25
Buy products directly from México	41	19
Sent money to family/friends in México	13	47
Sent products to family/friends in México	29	31
Received money or products from family/friends in México	33	27
Traveled to México	39	21
Communicated with family in México	1	59
Communicated with friends in México	32	27
Keep informed about current news in México	0	60
Donated money/products to hometown in México	41	19
Donated money/products to other areas in México	50	10
Relatives from México visit family in Chicago	35	25
Friends from México visit family in Chicago	47	13
Own agricultural land in México	54	6
Own ejido land in México	55	5

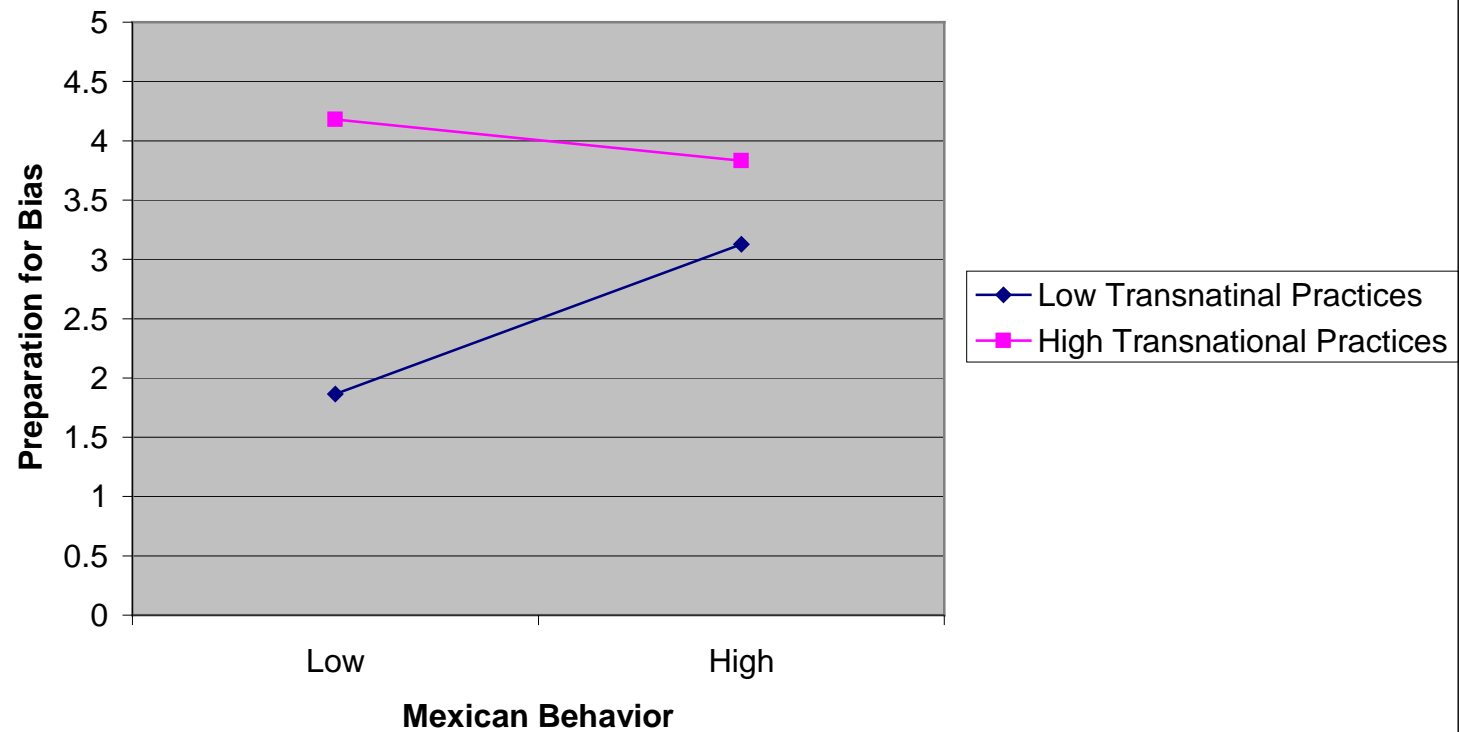
**Table 11.** Name and Type of Organization that Assisted with Recruiting Participants

<b>Organization</b>	<b>Type of Organization</b>
Casa Aztlán	Cultural and Community Organization
Casa Michoacan	Federation of Mexican Hometown Associations and Community Organization
National Museum of Mexican Art	Museum and Community/Cultural Organization
Yollocali Arts Reach	Youth Art Center
St. Procopius Church	Church
Poder Learning Center	Adult Education Community Center
Erie Neighborhood House	Community Organization and School
Benito Juarez Community Academy	High School
Casa Juan Diego	Community Organization
La Casita (Whittier Elementary School)	Parent and Student Center
Gads Hill Center	Community Organization and School
Clinica Alivio	Community Health Clinic
St. Roman Catholic Church	Church
Nathan S. Davis Elementary School	Elementary School
Holy Cross Church	Church
Latino Cultural Center	University Cultural Center

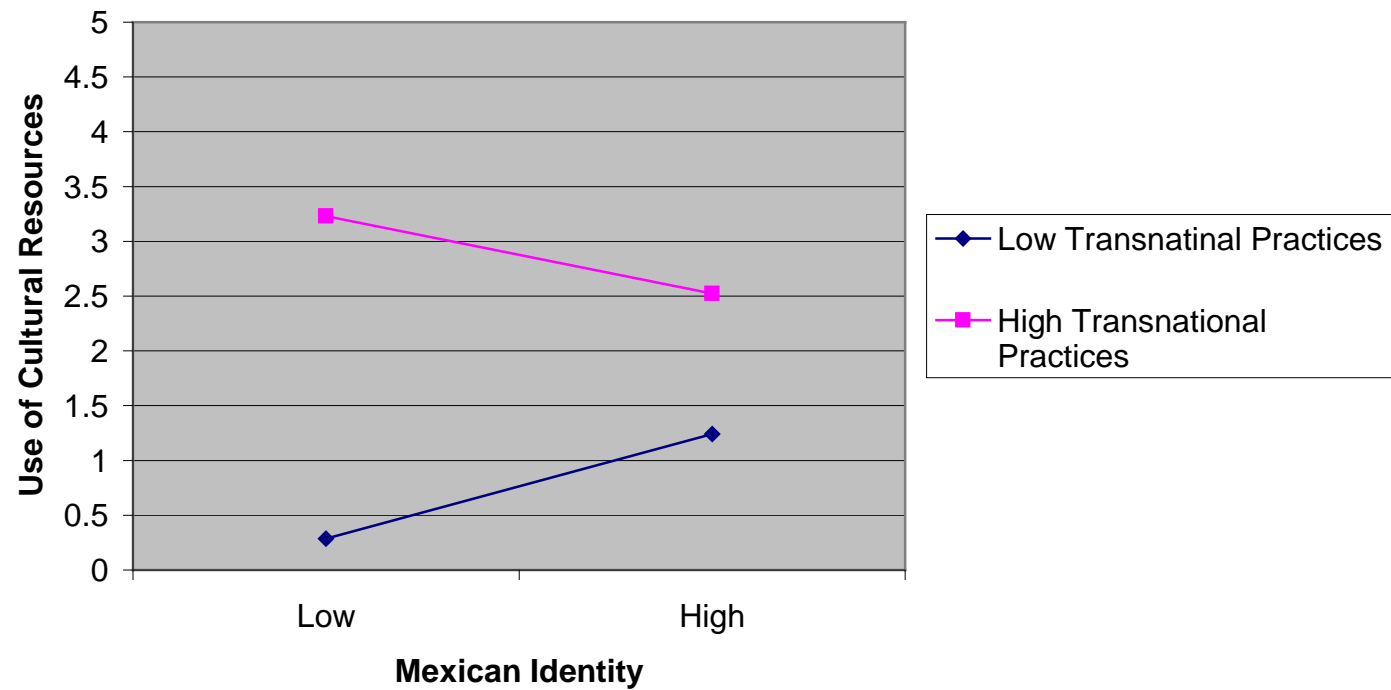
**Figure 1. Interaction between Mexican Identity and Transnational Network**



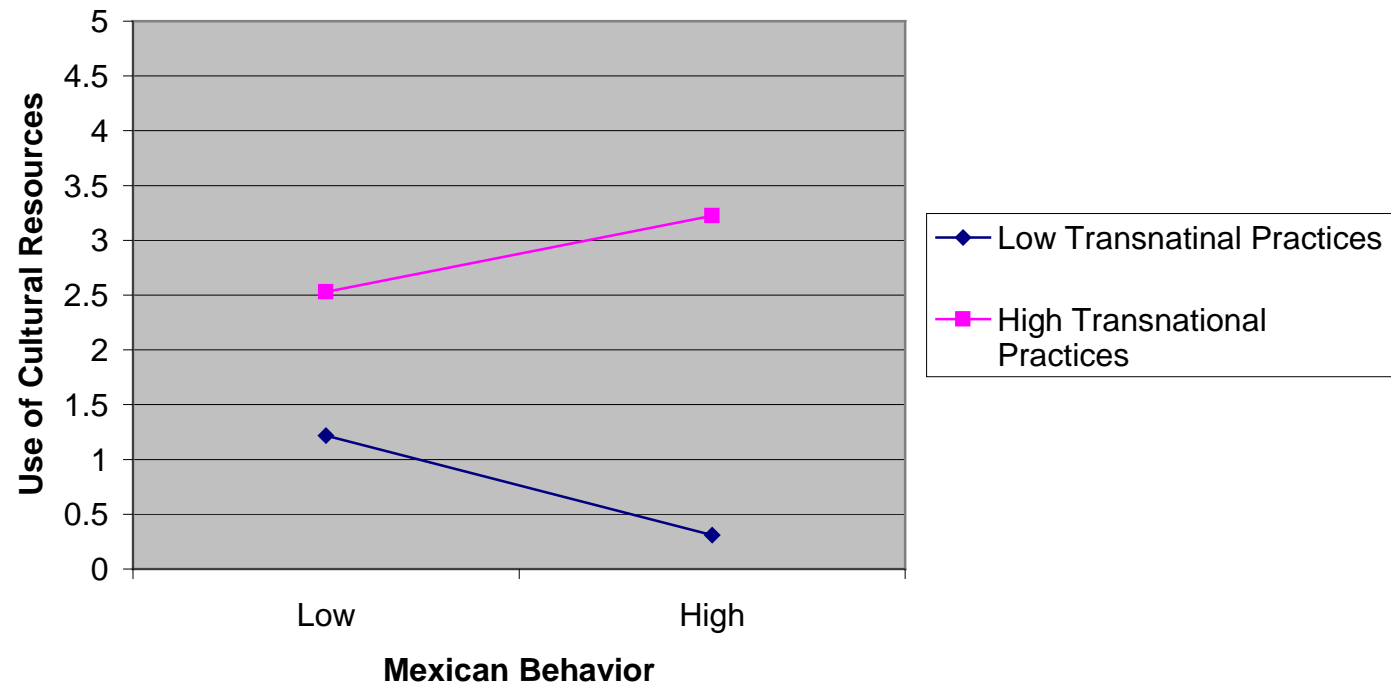
**Figure 2. Interaction between Mexican Behavior and Transnational Practices**



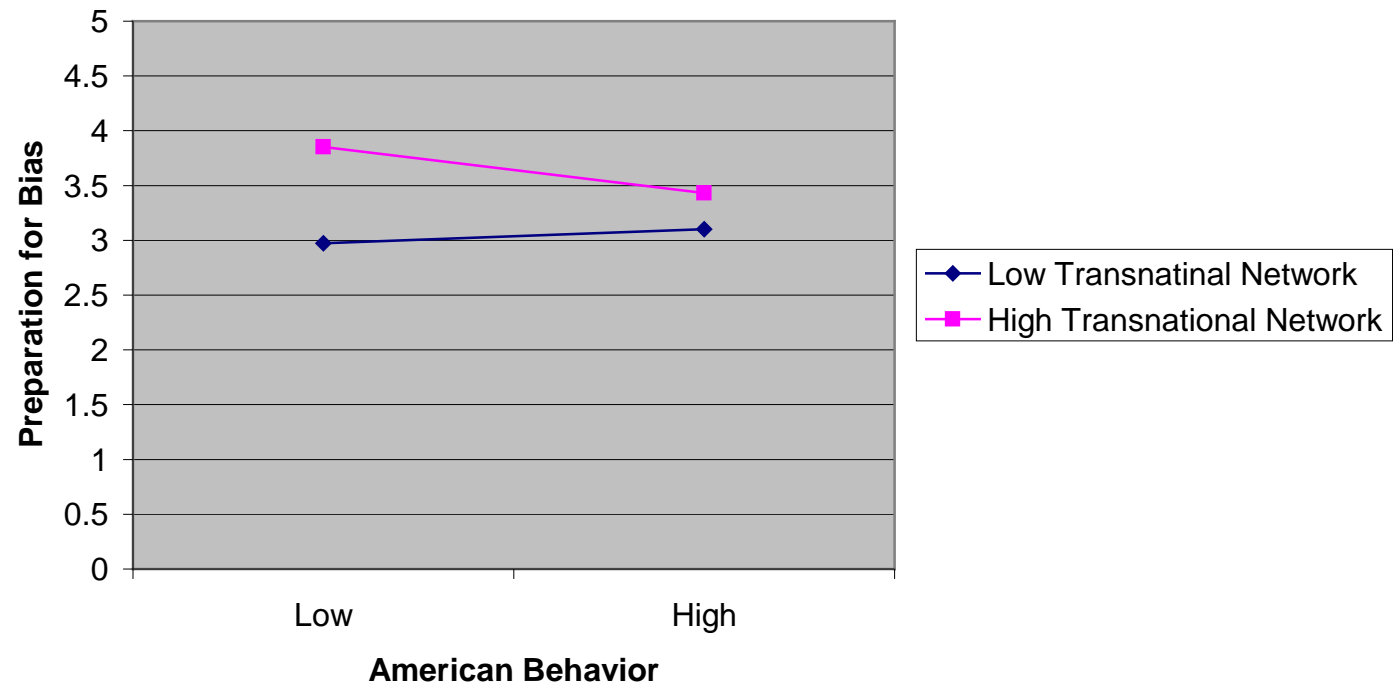
**Figure 3. Interaction between Mexican Identity and Transnational Practices**



**Figure 4. Interaction between Mexican Behavior and Transnational Practices**

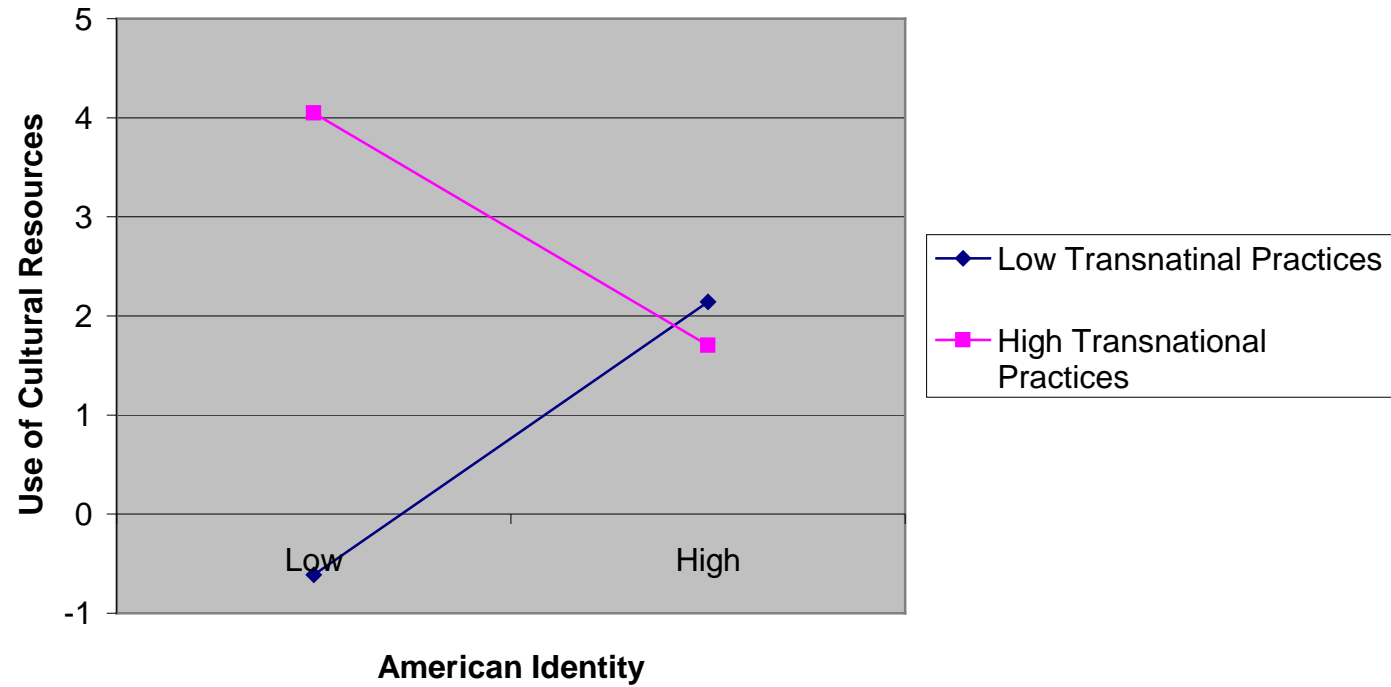


**Figure 5. Interaction between American Behavior and Transnational Network**





**Figure 6. Interaction between American Identity and Transnational Practices**

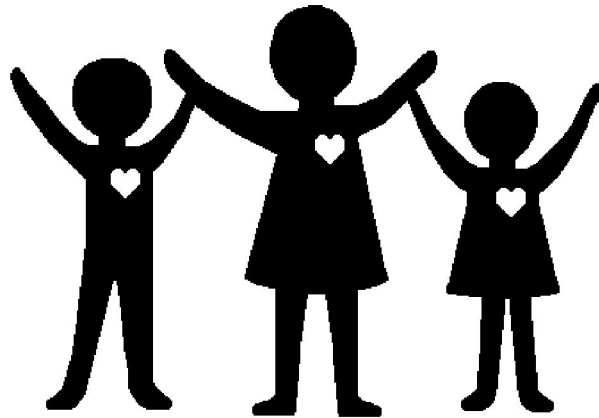


## Appendix A

*Mexican Mothers*

**Opportunity to participate in a research study about the experience of Mexican mothers with their family, culture and community. Participants will be compensated \$15.00 for their time and information.**

The requirements are: be born in Mexico, arrived in the United States at the age of 18 years or older, and be a mother of at least one child between the ages of 12 and 18.



The interview will take approximately 1 to 1 ½ hours and will be conducted in the community, the research study is directed by Noé Chávez from the University of Illinois at Chicago. The interviews will take place in Yollocalli Arts Reach located at the corner of 18<sup>th</sup> St. and Blue Island. Interviews can also be conducted at a more convenient location for the participant.

**To make an appointment, or for more information, call  
773-462-4993**

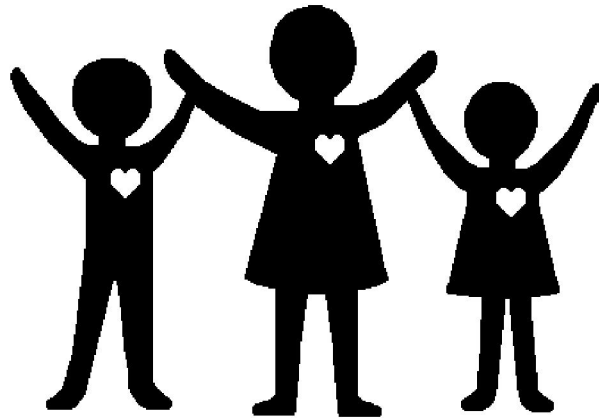
**YOLLOCALLI ARTS REACH  
1401 W 18<sup>TH</sup> ST  
CHICAGO IL, 60608**

## Appendix B

# *Madres Mexicanas*

**Oportunidad para tomar parte en una investigación sobre la experiencia de madres Mexicanas con su familia, cultura y comunidad. Participantes serán compensadas con \$15.00 por su tiempo e información.**

Los requisitos són: haber nacido en México, haber llegado a los Estados Unidos a la edad de 18 años o mayor, y ser madre de al menos un hijo/a entre 12 y 18 años de edad.



La entrevista durará aproximadamente 1 a 1 hora y media y será conducida en la comunidad, el estudio de investigación es dirigido por Noé Chávez de la Universidad de Illinois en Chicago. Las entrevistas tomarán lugar en Yollocalli Arts Reach situado en las calles 18 y Blue Island. Las entrevistas tambien se podran hacer en un lugar mas conveniente para las participantes.

**Para hacer una cita, ó para más información, llame al teléfono**

**773-462-4993**

**YOLLOCALLI ARTS REACH  
14018<sup>TH</sup> ST  
CHICAGO IL, 60608**

## Appendix C

### **Demographic Information**

1) Identification Number - \_\_\_\_\_

2) What is your **age**? \_\_\_\_\_

3) What is your **marital status**?

Single \_\_\_\_ Married \_\_\_\_ Separated \_\_\_\_ Divorced \_\_\_\_ Widowed \_\_\_\_

4) What is your **occupation**? \_\_\_\_\_

5) If married, what is the **occupation of your spouse**?

\_\_\_\_\_

6) What is your approximate **household income** per year?

- a. 0-\$10,000
- b. \$10,001-\$15,000
- c. \$15,001-\$20,000
- d. \$20,001-\$25,000
- e. \$25,001-\$30,000
- f. \$30,001-\$35,000
- g. \$35,001-\$40,000
- h. \$40,001-\$45,000
- i. \$45,001-\$50,000
- j. \$50,001 or more

7) What is the **highest education** you have attained?

- a. No formal schooling: What type of education did you obtain? \_\_\_\_\_
- b. Some primary school: What grade level? \_\_\_\_\_
- c. Completed primary school
- d. Some junior high school: What grade level? \_\_\_\_\_
- e. Completed junior high school
- f. Some high school: What grade level? \_\_\_\_\_
- g. Completed high school
- h. High school equivalency (GED)
- i. Some college – no degree

- j. Technical degree or Associate degree
- k. Bachelor's degree
- l. Beyond Bachelor's degree (Professional degree, Masters, Ph.D.)

8) If married, what is the **highest education** attained by your **spouse**?

- a. No formal schooling: What type of education did you obtain? \_\_\_\_\_
- b. Some primary school: What grade level? \_\_\_\_\_
- c. Completed primary school
- d. Some junior high school: What grade level? \_\_\_\_\_
- e. Completed junior high school
- f. Some high school: What grade level? \_\_\_\_\_
- g. Completed high school
- h. High school equivalency (GED)
- i. Some college – no degree
- j. Technical degree or Associate degree
- k. Bachelor's degree
- l. Beyond Bachelor's degree (Professional degree, Masters, Ph.D.)

9) **Birthplace:** Country \_\_\_\_\_ City/Town \_\_\_\_\_ State  
\_\_\_\_\_

10) If married, **birthplace** of **spouse:** Country \_\_\_\_\_ City/Town  
\_\_\_\_\_ State \_\_\_\_\_

11) What is the city or town in Mexico where you grew up? \_\_\_\_\_

12) What year did you first arrive in the US? \_\_\_\_\_

13) How long have you lived in the US? \_\_\_\_\_

14) How long have you lived in Chicago? \_\_\_\_\_

15) How long have you lived in Pilsen/Little Village? \_\_\_\_\_

16) What was the main reason you decided to come to the US?

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17) When you came to the US, who did you come with?  
(Please choose all that apply)

- a. Alone
- b. With Husband
- c. With Child(ren)
- d. With Parent(s)
- e. With Sibling(s)
- f. Other \_\_\_\_\_

18) How many people live in your home? \_\_\_\_\_

18a) Please specify who lives in your home

- a. Husband
- b. Child(ren)
- c. Parent(s) – Mother, Father, or Both? \_\_\_\_\_
- d. Sibling(s) – How many? \_\_\_\_\_
- e. Other \_\_\_\_\_

19) How many children do you have? \_\_\_\_\_

20) What is the gender and age of your child(ren)?

- a. Child 1 - **Gender:** Female \_\_\_\_\_ Male \_\_\_\_\_ **Age:** \_\_\_\_\_
- b. Child 2 - **Gender:** Female \_\_\_\_\_ Male \_\_\_\_\_ **Age:** \_\_\_\_\_
- c. Child 3 - **Gender:** Female \_\_\_\_\_ Male \_\_\_\_\_ **Age:** \_\_\_\_\_
- d. Child 4 - **Gender:** Female \_\_\_\_\_ Male \_\_\_\_\_ **Age:** \_\_\_\_\_
- e. Child 5 - **Gender:** Female \_\_\_\_\_ Male \_\_\_\_\_ **Age:** \_\_\_\_\_

f. If you have more children, please state their gender and age in the following space.

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21) Where was/were your child(ren) born?

- a. Child 1 – **Country:** \_\_\_\_\_ **City/State:** \_\_\_\_\_
- b. Child 2 – **Country:** \_\_\_\_\_ **City/State:** \_\_\_\_\_
- c. Child 3 – **Country:** \_\_\_\_\_ **City/State:** \_\_\_\_\_
- d. Child 4 – **Country:** \_\_\_\_\_ **City/State:** \_\_\_\_\_
- e. Child 5 – **Country:** \_\_\_\_\_ **City/State:** \_\_\_\_\_

f. If you have more children, please state their birthplace in the following space.

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22) If your child(ren) was/were born or grew up in Mexico and he/she/they moved to the US, at what age did he/she/they first come to the US? (If all your child(ren) were born or grew up in the US, you may skip this question and go to (Q 22). Please complete the following information for those of your children for whom this applies.)

- a. Child 1 – **Age of arrival in US:** \_\_\_\_\_
- b. Child 2 – **Age of arrival in US:** \_\_\_\_\_
- c. Child 3 – **Age of arrival in US:** \_\_\_\_\_
- d. Child 4 – **Age of arrival in US:** \_\_\_\_\_
- e. Child 5 – **Age of arrival in US:** \_\_\_\_\_

f. If you have more children, please state their age of arrival in the US within the following space.

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23) How many of your children currently live (not visiting) in Mexico?

- a. 0
- b. 1
- c. 2
- d. More than 2

24) Approximately how many of your relatives (not living in your home) live in Pilsen/Little Village?

- a. 0

- b. 1-3
- c. 4-6
- d. 7-9
- e. More than 9

25) Approximately how many of your relatives live in a different neighborhood or suburb of Chicago?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. more than 9

26) Approximately how many of your relatives live in a different city of the US?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. more than 9

27) How often have you participated in events or activities (e.g., workshops, classes, celebrations) organized by a community center or other organization?

- 1) Never      2) About every other year      3) At least once a year
- 4) At least once a month      5) At least once a week

27a) If you have participated, what is the name of the community center or organization?

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27b) What type of events or activities have you participated in?

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28) How often do you go outside the Mexican community(ies), and visit other neighborhoods/communities in the city of Chicago or suburbs during the year?

- |          |               |              |
|----------|---------------|--------------|
| 1) Never | 2) Rarely     | 3) Sometimes |
| 4) Often | 5) Very Often |              |

28a) What other neighborhoods/communities or suburbs do you visit?

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28b) What do you do when you are in these neighborhoods/communities outside the Mexican community(ies)?

- a) Work
- b) Shop
- c) Dine
- d) Entertainment
- e) Visit Relatives/Friends
- f) Other \_\_\_\_\_

### LIB Acculturation Scale - Identity

A. To what extent are the following statements true of you?

		Not at all	A little	Somewhat	Very Much	Completely
(01)	I think of myself as being <b>American</b> .	1	2	3	4	5
(02)	I feel good about being <b>American</b> .	1	2	3	4	5
(03)	Being <b>American</b> plays an important part in my life.	1	2	3	4	5
(04)	I feel that I am part of <b>American</b> culture.	1	2	3	4	5
(05)	If someone criticizes <b>Americans</b> I feel they are criticizing me.	1	2	3	4	5
(06)	I have a strong sense of being <b>American</b> .	1	2	3	4	5
(07)	I am proud of being <b>American</b> .	1	2	3	4	5
(08)	I think of myself as being <b>Mexican</b> .	1	2	3	4	5
(09)	I feel good about being <b>Mexican</b> .	1	2	3	4	5
(10)	Being <b>Mexican</b> plays an important part in my life.	1	2	3	4	5
(11)	I feel that I am part of <b>Mexican</b> culture.	1	2	3	4	5
(12)	If someone criticizes <b>Mexicans</b> I feel they are criticizing me.	1	2	3	4	5
(13)	I have a strong sense of being <b>Mexican</b> .	1	2	3	4	5
(14)	I am proud that I am <b>Mexican</b> .	1	2	3	4	5

### LIB Acculturation Scale - Behavior

**A.** How much do you...?

		Not at all	A little	Somewhat	Very Much	Completely
(01)	Speak English at home?	1	2	3	4	5
(02)	Speak English with neighbors?	1	2	3	4	5
(03)	Speak English with friends?	1	2	3	4	5
(04)	Read American books, newspapers, or magazines?	1	2	3	4	5
(05)	Eat at American restaurants?	1	2	3	4	5
(06)	Watch American movies on VCR/DVD, TV, or in movie theaters?	1	2	3	4	5
(07)	Eat American food?	1	2	3	4	5
(08)	Attend American concerts, exhibits, etc.?	1	2	3	4	5
(09)	Buy groceries in American stores?	1	2	3	4	5
(10)	Go to English speaking doctors?	1	2	3	4	5
(11)	Socialize with American friends?	1	2	3	4	5
(12)	Speak Spanish at home?	1	2	3	4	5
(13)	Speak Spanish with neighbors?	1	2	3	4	5
(14)	Speak Spanish with friends?	1	2	3	4	5
(15)	Read Mexican books, newspapers, or magazines?	1	2	3	4	5
(16)	Eat at Mexican restaurants?	1	2	3	4	5
(17)	Watch Mexican movies on VCR/DVD, TV, or in movie theaters?	1	2	3	4	5
(18)	Eat Mexican food?	1	2	3	4	5
(19)	Attend Mexican concerts, exhibits, etc.?	1	2	3	4	5
(20)	Buy groceries in Mexican stores?	1	2	3	4	5
(21)	Go to Spanish speaking doctors?	1	2	3	4	5
(22)	Socialize with Mexican friends?	1	2	3	4	5

### **Transnationalism Scale**

Please answer the following questions thinking about the last five years.

- 1) Do you or your husband own a business in the United States?

1) Yes                      2) No

1a) If yes, what type of business? \_\_\_\_\_

- 2) Do you or your husband own a business in Mexico?

1) Yes                      2) No

2a) If yes, what type of business? \_\_\_\_\_

- 3) How many times have you voted in political elections in Mexico while living in the United States?

1) Never      2) Once      3) Twice      4) More than Twice

3a) How have you voted?

1) By mail (absentee)              2) In person

- 4) Have you participated in a Mexican hometown federation, association, club, or other similar organization?

1) Yes                      2) No

4a) If yes, what is the name of the organization? \_\_\_\_\_

4b) What role did/do you have within this organization?

\_\_\_\_\_

- 5) How often have you participated in events or activities (e.g., workshops, classes, celebrations) organized by the Mexican Consulate?

1) Never      2) About every other year      3) At least once a year  
4) At least once a month      5) At least once a week

5a) If you have participated, what type of events or activities have you participated in?

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6) Have you or your husband bought a home or other type of property in Mexico?

1) Yes

2) No

7) How often do you buy or import supplies directly from Mexico?

1) Never      2) About every other year      3) At least once a year

4) At least once a month      5) At least once a week

8) How often do you send money back home to relatives or close friends in Mexico?

1) Never      2) About every other year      3) At least once a year

4) At least once a month      5) At least once a week

9) How often do you send products or supplies back home to relatives or close friends in Mexico?

1) Never      2) About every other year      3) At least once a year

4) At least once a month      5) At least once a week

10) How often do you receive money, products, or supplies from relatives or close friends living in Mexico?

1) Never      2) About every other year      3) At least once a year

4) At least once a month      5) At least once a week

11) How often do you travel back to Mexico?

1) Never      2) About every other year      3) At least once a year

4) At least once a month      5) At least once a week

11a) When was the last time you visited Mexico? \_\_\_\_\_

11b) What do you do when you are in Mexico? (Please choose all that apply)

- a. Spend time with family
- b. Attend special family events (e.g., Weddings, Quinceañeras)
- c. Visit new places
- d. Travel throughout Mexico
- e. Work
- f. Participate in religious traditions
- g. Participate in traditions of your community
- h. Participate in holiday celebrations
- i. Other \_\_\_\_\_

11c) If you visit Mexico, for how long do you usually stay there? \_\_\_\_\_

12) How often do you communicate with relatives living in Mexico?

- 1) Never      2) About every other year      3) At least once a year
- 4) At least once a month      5) At least once a week      6) Everyday

12a) How do you communicate (Please choose all that apply)?

- a. Telephone
- b. Letters through regular mail
- c. Have family members or friends give letter to relatives
- d. Email or other Internet option
- e. Other \_\_\_\_\_

13) How often do you communicate with friends living in Mexico?

- 1) Never      2) About every other year      3) At least once a year
- 4) At least once a month      5) At least once a week      6) Everyday

13a) How do you communicate (Please choose all that apply)?

- a. Telephone
- b. Letters through regular mail
- c. Have family members or friends give letter to relatives
- d. Email or other Internet option
- e. Other \_\_\_\_\_

14) Within your family, do you maintain most of the communication with family or close friends living in Mexico?

- 1) Yes                      2) No

14a) If no, who in your family maintains most of this communication with family or friends living in Mexico? \_\_\_\_\_

15) How often do you keep informed about news stories occurring in Mexico?

- 1) Never      2) About every other year      3) At least once a year  
4) At least once a month      5) At least once a week      6) Everyday

15a) How do you keep informed (Please choose all that apply)?

- a. Television
- b. Radio
- c. Newspaper
- d. Internet
- e. Through family or friends
- f. Other \_\_\_\_\_

16) Have you donated money or goods to your Mexican hometown to help in any kind of project or for charity purposes?

- 1) Yes                      2) No

17) Have you donated money or goods to any other part of Mexico besides your hometown to help in any kind of project or for charity purposes?

- 1) Yes                      2) No

18) Do you plan to return sometime in the future to your hometown in Mexico or other part of Mexico to retire and live?

- 1) Yes                      2) No                      3) Maybe

19) Approximately how many relatives living in Mexico, do you keep in regular contact with (at least once a month)?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. more than 9

20) Approximately how many close friends living in Mexico, do you keep in regular contact with (at least once a month)?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. more than 9

21) Do any of your close relatives who live in the US travel to Mexico on a regular basis (at least once a year)?

- 1) Yes                      2) No

22) Do any of your close relatives who live in the US participate regularly in Mexican hometown federations, associations, clubs, or other similar organizations?

- 1) Yes                      2) No

23) How often do your relatives living in Mexico visit you here in Chicago?

- 1) Never                      2) About every other year  
3) At least once a year                      4) At least once a month

24) Do any of your close friends who live in the US travel to Mexico on a regular basis (at least once a year)?

- 1) Yes                      2) No



25) Do any of your close friends who live in the US participate regularly in Mexican hometown federations, associations, clubs, or other similar organizations?

- 1) Yes                      2) No

26) How often do your close friends living in Mexico visit you here in Chicago?

- 1) Never                      2) About every other year  
3) At least once a year                      4) At least once a month

27) Do you or your husband own agricultural land in Mexico?

- 1) Yes                      2) No

28) Do you or your husband own land communally in Mexico?

- 1) Yes                      2) No

### **Ethnic Socialization Scale**

Following is a list of things some parents might do with their children. Please listen to the following statements and tell me how often you do the following with your child or children.

		Never	Rarely	Sometimes	Often	Very Often
<b>A. How often do you...</b>						
(01)	Tell or show your child(ren) that grandparents, aunts, uncles, cousins, or Compadres are important members of the family?	1	2	3	4	5
(02)	Tell your child(ren) to be proud of his/her/their Mexican background?	1	2	3	4	5
(03)	Tell your child(ren) Mexican stories?	1	2	3	4	5
(04)	Tell your child(ren) stories related to why or how you came to the US?	1	2	3	4	5
(05)	Talk to your child(ren) about how important it is to respect one's elders?	1	2	3	4	5
(06)	Encourage your child(ren) to speak, read, and write in Spanish?	1	2	3	4	5
(07)	Talk to your child(ren) about important and famous Mexican or Mexican American people in history like Cesar Chavez, Benito Juarez, Emiliano Zapata, etc.?	1	2	3	4	5
(08)	Have conversations with your child(ren) about Mexico – related to different themes such as culture, traditions, history, values, art, or famous people?	1	2	3	4	5
(09)	Take your child(ren) to family celebrations like Quinceañeras, weddings, or baptisms (in the US or Mexico)?	1	2	3	4	5
(10)	Tell your child(ren) that his/her/their behavior reflects on the family?	1	2	3	4	5
(11)	Tell your child(ren) that he/she/they always has/have an obligation to help members of the family?	1	2	3	4	5
(12)	Tell your child(ren) that he/she/they must take advantage of the educational opportunities that you may not have had?	1	2	3	4	5
(13)	Encourage your child(ren) to maintain contact with family members who live in Mexico?	1	2	3	4	5
(14)	Encourage your child(ren) to attend church or participate in other religious events or activities?	1	2	3	4	5
(15)	Talk to your child(ren) about how different it was growing up in Mexico compared to how it is growing up in the US?	1	2	3	4	5
(16)	Talk to your child(ren) about current events (e.g., social, political, economic, cultural, etc.) happening in Mexico?	1	2	3	4	5
(17)	Talk to your child(ren) about others trying to limit him/her/them because of being Mexican?	1	2	3	4	5
(18)	Tell your child(ren) that because of being Mexican he/she/they must be better or work extra hard in order to get some rewards?	1	2	3	4	5
(19)	Tell your child that being Mexican is an important part of oneself?	1	2	3	4	5
(20)	Talk to someone else about discrimination when your child could hear you?	1	2	3	4	5

(21)	Talk to your child about unfair treatment due to being Mexican?	1	2	3	4	5
(22)	Talk to your child about the racism directed specifically at Mexican immigrants?	1	2	3	4	5

23) How often do you tell your children that they may be discriminated by other Latinos?

1) Never      2) Rarely      3) Sometimes      4) Often      5) Very Often

24) How often do you listen to music in Spanish with your child(ren), in order to teach them about Mexican culture?

1) Never      2) Rarely      3) Sometimes      4) Often      5) Very often

24a) What type of music do you listen to?

\_\_\_\_\_

25) How often do you cook Mexican foods with your child(ren), in order to teach them about Mexican culture?

1) Never      2) Rarely      3) Sometimes      4) Often      5) Very often

25a) Do you usually cook with your **son(s)** or **daughter(s)**, or **both**? \_\_\_\_\_

26) Do you have books at home related to Mexico – its culture, traditions, history, art, or famous people?

1) Yes      2) No

26a) If yes, have you read these types of books with your children?

1) Yes      2) No

27) Have you enrolled your child(ren) in a community center?

1) Yes      2) No

27a) If yes, what is the name of the community center? \_\_\_\_\_

27b) What was the main reason you enrolled your child(ren) in the community center?

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27c) What type of program or activities did your child(ren) participate in? (Please choose all that apply)

- a) After school program
- b) Art classes – What type? \_\_\_\_\_
- c) Music classes – What type? \_\_\_\_\_
- d) Dance classes – What type? \_\_\_\_\_
- e) Sports/Recreation – What type? \_\_\_\_\_
- f) Other \_\_\_\_\_

28) Have you enrolled your child(ren) in any program or activities related to Mexico – its culture, music, dance, traditions, history, art, or famous people (different from the community center)?

1) Yes

2) No

28a) If yes, where did you enroll your child(ren)? (Please choose all that apply)

- a) School
- b) National Museum of Mexican Art
- c) Community Center, Name: \_\_\_\_\_
- d) Other \_\_\_\_\_

29) Have you enrolled your child(ren) in any program or activities organized by a church?

1) Yes

2) No

29a) If yes, what type of program or activities?

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30) Have you been involved with your child(ren) in any of the programs or activities that your child(ren) has/have participated in?

1) Yes

2) No

30a) If yes, what programs or activities have you been involved with?

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31) Has/have your child(ren) participated in any similar programs or activities mentioned above, in Mexico?

1) Yes

2) No

31a) What type of program or activities?

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32) How often do you and your child(ren) participate in celebrations in **Chicago** related to the Mexican culture or holidays (e.g., festivals, parades, other)?

1) Never      2) Rarely      3) Sometimes      4) Often      5) Very often

33) How often do you and your child(ren) participate in celebrations in **Mexico** related to the Mexican culture or holidays (e.g., festivals, parades, other)?

1) Never      2) Rarely      3) Sometimes      4) Often      5) Very often

34) How often have you asked your family members to help you teach your child(ren) about Mexican culture, traditions, history, values, or famous people?

1) Never      2) Rarely      3) Sometimes      4) Often      5) Very often

34a) Who in your family has helped you teach your child(ren) about these topics? (Please choose all that apply)

- a) Grandparent(s)
- b) Aunt(s)
- c) Uncle(s)

- d) Compadre(s)/Comadre(s)
- e) Your older child(ren)
- f) Other family member \_\_\_\_\_

35) Have you ever sent your child(ren) to Mexico to live with family for the summer or other period of time?

1) Yes

2) No

35a) If yes, what was the purpose?

\_\_\_\_\_

35b) How long did your child(ren) stay in Mexico? \_\_\_\_\_

36) What other ways not mentioned, have you used to teach your child(ren) about Mexican culture, traditions, history, values, etc.?

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## Appendix D

### **Demographic Information**

- 1) Número de Identificación - \_\_\_\_\_
- 2) ¿Cuál es su **edad**? \_\_\_\_\_
- 3) ¿Cuál es su **estado matrimonial**?  
 Soltera \_\_\_\_ Casada \_\_\_\_ Separada \_\_\_\_ Divorciada \_\_\_\_ Viuda \_\_\_\_
- 4) ¿Cuál es su **ocupación**? \_\_\_\_\_
- 5) ¿Si es casada, cuál es la **ocupación de su esposo**? \_\_\_\_\_
- 6) ¿Cuál es el aproximado **ingreso anual** de su hogar?
  - a. 0-\$10,000
  - b. \$10,001-\$15,000
  - c. \$15,001-\$20,000
  - d. \$20,001-\$25,000
  - e. \$25,001-\$30,000
  - f. \$30,001-\$35,000
  - g. \$35,001-\$40,000
  - h. \$40,001-\$45,000
  - i. \$45,001-\$50,000
  - j. \$50,001 o mas
- 7) ¿Cuál es el **nivel educativo** mas alto que usted obtuvo?
  - a. Ninguna escuela formal: ¿Qué tipo de educación académica obtuvo? \_\_\_\_\_
  - b. Algunos años de primaria: ¿Qué nivel? \_\_\_\_\_
  - c. Graduada de escuela primaria
  - d. Algunos años de secundaria: ¿Qué nivel? \_\_\_\_\_
  - e. Graduada de escuela secundaria
  - f. Algunos años de preparatoria/high school: ¿Qué nivel? \_\_\_\_\_
  - g. Graduada de preparatoria/high school
  - h. Diploma de GED
  - i. Algunos años de universidad/colegio – ningun diploma
  - j. Diploma Técnico o Diploma Asociado
  - k. Diploma de Licenciatur/Bachelor of Arts/Science (Graduada de la universidad/colegio)

- l. Un diploma después de la Licenciatur/Bachelor of Arts/Science (Diploma profesional, Maestría, Doctorado)
- 8) ¿Si es casada, cuál es el **nivel educativo** mas alto que obtuvo su **esposo**?
- a. Ninguna escuela formal: ¿Qué tipo de educación académica obtuvo? \_\_\_\_\_
  - b. Algunos años de primaria: ¿Qué nivel? \_\_\_\_\_
  - c. Graduado de escuela primaria
  - d. Algunos años de secundaria: ¿Qué nivel? \_\_\_\_\_
  - e. Graduado de escuela secundaria
  - f. Algunos años de preparatoria/high school: ¿Qué nivel? \_\_\_\_\_
  - g. Graduado de preparatoria/high school
  - h. Diploma de GED
  - i. Algunos años de universidad/colegio – ningun diploma
  - j. Diploma Técnico o Diploma Asociado
  - k. Diploma de Licenciatur/Bachelor of Arts/Science (Graduado de la universidad/colegio)
  - l. Un diploma después de la Licenciatur/Bachelor of Arts/Science (Diploma profesional, Maestría, Doctorado)
- 9) **Lugar de nacimiento:** País \_\_\_\_\_ Ciudad/Pueblo \_\_\_\_\_ Estado \_\_\_\_\_
- 10) Si es casada, **lugar de nacimiento** de su **esposo:** País \_\_\_\_\_ Ciudad/Pueblo \_\_\_\_\_ Estado \_\_\_\_\_
- 11) ¿Cuál es la ciudad o pueblo donde usted creció? \_\_\_\_\_
- 12) ¿En qué año llego por primera vez a los Estados Unidos? \_\_\_\_\_
- 13) ¿Cuánto tiempo a vivido usted en los Estados Unidos? \_\_\_\_\_
- 14) ¿Cuánto tiempo a vivido usted en Chicago? \_\_\_\_\_
- 15) ¿Cuánto tiempo a vivido usted en Pilsen/La Villita? \_\_\_\_\_
- 16) ¿Cuál es la razón por la cual usted decidio venir a los Estados Unidos?



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17) ¿Cuándo usted vino para los Estados Unidos, con quién vino?  
(Por favor escoja todas las opciones que sean apropiadas)

- a. Sola
- b. Con Esposo
- c. Con Hijo/a(s)
- d. Con Padre/Madre
- e. Con Su(s) Hermano/a(s)
- f. Otra Persona \_\_\_\_\_

18) ¿Cuántas personas viven en su hogar? \_\_\_\_\_

18a) Por favor especifique quien vive en su hogar.

- a. Esposo
- b. Hijo/a(s) - Cuantos? \_\_\_\_\_
- c. Padres – Madre, Padre, o los dos? \_\_\_\_\_
- d. Hermano/a(s) – Cuantos? \_\_\_\_\_
- e. Otra Persona \_\_\_\_\_

19) ¿Cuántos hijos tiene? \_\_\_\_\_

20) ¿Cuál es el género y la edad de su(s) hijo/a(s)?

- a. Hijo/a 1 - **Género:** Femenino \_\_\_\_\_ Masculino \_\_\_\_\_ **Edad:** \_\_\_\_\_
- b. Hijo/a 2 - **Género:** Femenino \_\_\_\_\_ Masculino \_\_\_\_\_ **Edad:** \_\_\_\_\_
- c. Hijo/a 3 - **Género:** Femenino \_\_\_\_\_ Masculino \_\_\_\_\_ **Edad:** \_\_\_\_\_
- d. Hijo/a 4 - **Género:** Femenino \_\_\_\_\_ Masculino \_\_\_\_\_ **Edad:** \_\_\_\_\_
- e. Hijo/a 5 - **Género:** Femenino \_\_\_\_\_ Masculino \_\_\_\_\_ **Edad:** \_\_\_\_\_

f. Si tiene mas hijos, por favor escriba el género y edad en el siguiente espacio.

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21) ¿Donde nacieron su(s) hijo/a(s)?

- a. Hijo/a 1 - **País:** \_\_\_\_\_ **Ciudad/Estado:** \_\_\_\_\_
- b. Hijo/a 2 - **País:** \_\_\_\_\_ **Ciudad/Estado:** \_\_\_\_\_
- c. Hijo/a 3 - **País:** \_\_\_\_\_ **Ciudad/Estado:** \_\_\_\_\_
- d. Hijo/a 4 - **País:** \_\_\_\_\_ **Ciudad/Estado:** \_\_\_\_\_
- e. Hijo/a 5 - **País:** \_\_\_\_\_ **Ciudad/Estado:** \_\_\_\_\_

f. Si tiene mas hijos, por favor escriba el lugar de nacimiento en el siguiente espacio.

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22) Si su hijo/a(s) nacieron en México y el/ella(s) viven en los Estados Unidos, ¿a qué edad el/ella(s) llegaron por primera vez a los Estados Unidos? (Si todos su(s) hijo/a(s) nacieron o crecieron en los Estados Unidos, puede usted ignorar esta pregunta y contestar la siguiente (Q 23). Por favor llene la siguiente informacion para su hijo/a(s).)

- a. Hijo/a 1 - **Edad a la cual llego su hijo/a a los Estados Unidos:** \_\_\_\_\_
- b. Hijo/a 2 - **Edad a la cual llego su hijo/a a los Estados Unidos:** \_\_\_\_\_
- c. Hijo/a 3 - **Edad a la cual llego su hijo/a a los Estados Unidos:** \_\_\_\_\_
- d. Hijo/a 4 - **Edad a la cual llego su hijo/a a los Estados Unidos:** \_\_\_\_\_
- e. Hijo/a 5 - **Edad a la cual llego su hijo/a a los Estados Unidos:** \_\_\_\_\_

f. Si tiene mas hijos, por favor escriba la edad a la cual llego su hijo/a a los Estados Unidos, en el siguiente espacio.

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23) ¿Cuántos de sus hijos viven actualmente (no visitando) en México?

- a. 0
- b. 1
- c. 2
- d. Mas de 2

24) ¿Aproximadamente cuántos de sus familiares (que no viven en su hogar) viven en Pilsen o La Villita?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. Mas de 9

25) ¿Aproximadamente cuántos de sus familiares viven en otro barrio o suburbio de Chicago?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. Mas de 9

26) ¿Aproximadamente cuántos de sus familiares viven en otra ciudad de los Estados Unidos?

- a. 0
- b. 1-3
- c. 4-6
- d. 7-9
- e. Mas de 9

27) ¿Qué tan frecuentemente a participado usted en eventos o actividades (ejemplo - talleres, clases, celebraciones, o otro tipo) organizadas por un centro comunitario o otra organización?

- 1) Nunca    2) Mas o menos cada dos años    3) Al menos una vez por año  
4) Al menos una vez por mes    5) Al menos una vez por semana

27a) ¿Si sí a participado, cuál es el nombre del centro comunitario o organización?

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27b) ¿En qué tipo de eventos o actividades a participado usted?

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28) ¿Qué tan frecuentemente durante el año, sale usted de su barrio/comunidad y visita a otras comunidades/barrios en la ciudad de Chicago o viaja a suburbios alrededor de Chicago?

- |              |                  |                  |
|--------------|------------------|------------------|
| 1) Nunca     | 2) Raramente     | 3) Algunas veces |
| 4) Frecuente | 5) Muy Frecuente |                  |

28a) ¿Cuál otros barrios/comunidades o suburbios visita?

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28b) ¿Qué hace usted cuando esta en estos barrios/comunidades o suburbios que estan afuera de su comunidad? (Escoja todas las opciones que apliquen)

- a. Trabajar
- b. Hacer compras
- c. Comer en Restaurantes
- d. Entretenimiento
- e. Visitar Familiares/Amistades
- f. Otra actividad \_\_\_\_\_

### LIB Acculturation Scale - Identity

A. ¿Qué tan cierto son las siguientes afirmaciones de usted misma?

		Nada Cierto	Un Poquito	Algo	Bastante	Completamente
(01)	Yo me veo a mi misma como <i>Americana</i> .	1	2	3	4	5
(02)	Me siento bien de ser <i>Americana</i> .	1	2	3	4	5
(03)	Ser <i>Americana</i> es una parte importante de mi vida.	1	2	3	4	5
(04)	Siento que soy parte de la cultura <i>Americana</i> .	1	2	3	4	5
(05)	Si alguien critica a los <i>Americanos</i> yo siento como si me estuvieran criticando a mi.	1	2	3	4	5
(06)	Tengo un gran sentido de ser <i>Americana</i> .	1	2	3	4	5
(07)	Estoy orgullosa de ser <i>Americana</i> .	1	2	3	4	5
(08)	Yo me veo a mi misma como <i>Mexicana</i> .	1	2	3	4	5
(09)	Me siento bien de ser <i>Mexicana</i> .	1	2	3	4	5
(10)	Ser <i>Mexicana</i> es una parte importante de mi vida.	1	2	3	4	5
(11)	Siento que soy parte de la cultura <i>Mexicana</i> .	1	2	3	4	5
(12)	Si alguien critica a los <i>Mexicanos</i> yo siento como si me estuvieran criticando a mi.	1	2	3	4	5
(13)	Tengo un gran sentido de ser <i>Mexicana</i> .	1	2	3	4	5
(14)	Estoy orgullosa de ser <i>Méxicana</i> .	1	2	3	4	5

### **LIB Acculturation Scale - Behavior**

**A. Qué tanto usted...?**

		Nada	Poquito	Algo	Bastante	Completamente
(01)	Habla Inglés en casa?	1	2	3	4	5
(02)	Habla Inglés con vecinos?	1	2	3	4	5
(03)	Habla Inglés con amigos?	1	2	3	4	5
(04)	Lee libros, periódicos, o revistas Americanas?	1	2	3	4	5
(05)	Come en restaurantes Americanos?	1	2	3	4	5
(06)	Ve películas Americanas en VCR/DVD, TV, o en el cine?	1	2	3	4	5
(07)	Come comida Americana?	1	2	3	4	5
(08)	Asiste conciertos, exposiciones, Americano/as, etc.?	1	2	3	4	5
(09)	Compra comida o productos en tiendas Americanas?	1	2	3	4	5
(10)	Va con doctores que hablan Inglés?	1	2	3	4	5
(11)	Socializa con amigos Americanos?	1	2	3	4	5
(12)	Habla Español en casa?	1	2	3	4	5
(13)	Habla Español con vecinos?	1	2	3	4	5
(14)	Habla Español con amigos?	1	2	3	4	5
(15)	Lee libros, periódicos, o revistas Mexicano/as?	1	2	3	4	5
(16)	Come en restaurantes Mexicanos?	1	2	3	4	5
(17)	Ve películas Mexicanas en VCR/DVD, TV, o en el cine?	1	2	3	4	5
(18)	Come comida Mexicana?	1	2	3	4	5
(19)	Asiste conciertos, exposiciones, Mexicano/as etc.?	1	2	3	4	5
(20)	Compra comida o productos en tiendas Mexicanas?	1	2	3	4	5
(21)	Va con doctores que hablan Español?	1	2	3	4	5
(22)	Socializa con amigos Mexicanas?	1	2	3	4	5

**Transnationalism Scale**

Por favor conteste las siguientes preguntas, pensando en los ultimos cinco años.

1) ¿Es usted o su esposo dueña/o de un negocio en los Estados Unidos?

1) Sí

2) No

1a) ¿Si su respuesta es sí, que tipo de negocio?

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2) ¿Es usted o su esposo dueña/o de un negocio en México?

1) Sí

2) No

2a) ¿Si su respuesta es sí, que tipo de negocio?

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3) ¿Cuántas veces a votado usted en elecciones politicas en México, durante el tiempo que a vivido en los Estados Unidos?

2) Nunca    2) Una vez    3) Dos veces    4) Mas de dos veces

3a) ¿Cómo a votado?

1) Por correo

2) En persona

4) ¿Ha participado usted en una asociación, federación, club, o otro tipo de organización Mexicana?

1) Sí

2) No

4a) ¿Si su respuesta es sí, cual es el nombre de la organización?

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4b) ¿Cuál fue o es su responsabilidad en esta organización?

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- 5) ¿Qué tan frecuentemente a participado usted en eventos o actividades (ejemplo - talleres, clases, celebraciones, o otro tipo) organizadas por el Consulado Mexicano en Chicago?

1) Nunca      2) Mas o menos cada dos años      3) Al menos una vez por año

4) Al menos una vez por mes      5) Al menos una vez por semana

5a) ¿Si sí a participado, en que tipo de eventos o actividades a participado usted?

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- 6) ¿Ha comprado usted o su esposo una casa o otro tipo de propiedad en México?

1) Sí      2) No

- 7) ¿Qué tan frecuentemente usted compra o importa productos o materiales directamente de México?

1) Nunca      2) Mas o menos cada dos años      3) Al menos una vez por año

4) Al menos una vez por mes      5) Al menos una vez por semana

- 8) ¿Qué tan frecuentemente ha enviado usted dinero a familiares o a amistades que viven en México?

1) Nunca      2) Mas o menos cada dos años      3) Al menos una vez por año

4) Al menos una vez por mes      5) Al menos una vez por semana

- 9) ¿Qué tan frecuentemente ha enviado usted productos o materiales a familiares o a amistades que viven en México?

1) Nunca      2) Mas o menos cada dos años      3) Al menos una vez por año

4) Al menos una vez por mes      5) Al menos una vez por semana

- 10) ¿Qué tan frecuentemente recibe usted dinero, productos, o materiales de familiares o a amistades que viven en México?



- 1) Nunca                      2) Mas o menos cada dos años                      3) Al menos una vez por año  
4) Al menos una vez por mes                      5) Al menos una vez por semana

11) ¿Qué tan frecuentemente viaja usted a México?

- 1) Nunca                      2) Mas o menos cada dos años                      3) Al menos una vez por año  
4) Al menos una vez por mes                      5) Al menos una vez por semana

11a) ¿Cuándo fue la ultima vez que viajo a México? \_\_\_\_\_

11b) ¿Qué hace usted cuando esta en México? (Por favor escoja todas las opciones que sean apropiadas)

- a. Pasar el tiempo con familiares
- b. Asistir eventos especiales de la familia (ejemplo – Bodas, Quinceañeras)
- c. Visitar nuevos lugares
- d. Viajar por México
- e. Trabajar
- f. Participar en tradiciones religiosas
- g. Participar en tradiciones de su comunidad
- h. Participar en celebraciones festivas
- i. Otra actividad \_\_\_\_\_

11c) ¿Si viaja a México, por cuánto tiempo regularmente se queda por allá? \_\_\_\_\_

12) ¿Qué tan frecuentemente se comunica con sus familiares que viven en México?

- 1) Nunca                      2) Mas o menos cada dos años                      3) Al menos una vez por año  
4) Al menos una vez por mes                      5) Al menos una vez por semana                      6) Todos los días

12a) ¿Cómo se comunica con sus familiares (Por favor escoja cada manera la cual a usado para comunicarse)?

- a. Por telefono
- b. Enviando carta por el correo
- c. Enviando carta con familiares o amistades para que ellos/ellas se la den a sus familiares
- d. Por correo electronico o Por otra forma en el Internet

e. Otra forma \_\_\_\_\_

13) ¿Qué tan frecuentemente se comunica con sus amistades que viven en México?

- 1) Nunca      2) Mas o menos cada dos años      3) Al menos una vez por año  
4) Al menos una vez por mes      5) Al menos una vez por semana      6) Todos los días

13a) ¿Cómo se comunica con sus amistades (Por favor escoja cada manera la cual a usado para comunicarse)?

- a. Por telefono  
b. Enviando carta por el correo  
c. Enviando carta con familiares o amistades para que ellos/ellas se la den a sus amistades  
d. Por correo electronico o Por otra forma en el Internet  
e. Otra forma \_\_\_\_\_

14) ¿En su familia, es usted quien mantiene la mayoría de la comunicacion con la familia o amistades que viven en México?

- 1) Sí      2) No

14a) ¿Si no, quien en su familia mantiene la mayoría de esta comunicación?

\_\_\_\_\_

15) ¿Qué tan frecuentemente se mantiene informada usted sobre las noticias que ocurren en México?

- 1) Nunca      2) Mas o menos cada dos años      3) Al menos una vez por año  
4) Al menos una vez por mes      5) Al menos una vez por semana      6) Todos los días

15a) ¿Cómo se mantiene informada (Por favor escoja todas las maneras las cuales usted usa para mantenerse informada)?

- a. Televisión

- b. Radio
  - c. Periódico/Diario
  - d. Internet
  - e. Atraves de familiares o amistades
  - f. Otra forma \_\_\_\_\_
- 16) ¿Ha hecho una donación de dinero o de materiales para ayudar a un proyecto o para casos de caridad en su ciudad, pueblo, o estado de México de donde viene?
- 1) Sí                      2) No
- 17) ¿Ha hecho una donación de dinero o de materiales para ayudar en un proyecto o para casos de caridad en otra parte de México?
- 1) Sí                      2) No
- 18) ¿Tiene planes usted de regresar a México en un futuro, por ejemplo cuando se retire para vivir (a la ciudad o pueblo de donde viene o otra parte de México)?
- 1) Sí                      2) No                      3) A lo mejor
- 19) ¿Aproximadamente con cuantos familiares, que viven en México, usted mantiene comunicación regularmente (al menos una vez por mes)?
- a. 0
  - b. 1-3
  - c. 4-6
  - d. 7-9
  - e. Mas de 9
- 20) ¿Aproximadamente con cuántos amigos, que viven en México, usted mantiene comunicación regularmente (al menos una vez por mes)?
- a. 0
  - b. 1-3
  - c. 4-6
  - d. 7-9
  - e. Mas de 9
- 21) ¿Tiene usted familiares cercanos los cuáles viven en los Estados Unidos que viajan a México regularmente (al menos una vez por año)?

1) Sí

2) No

22) ¿Tiene usted familiares cercanos los cuáles viven en los Estados Unidos que participan regularmente en asociaciones, federaciones, clubs, o otra organización similar, la cual trabaja con un pueblo, municipio, estado, o región de México?

1) Sí

2) No

23) ¿Qué tan frecuentemente visitan sus familiares que viven en México a usted y su familia aquí en Chicago?

1) Nunca

2) Mas o menos cada dos años

3) Al menos una vez por año

4) Al menos una vez por mes

24) ¿Tiene usted amistades cercanas las cuáles viven en los Estados Unidos que viajan a México regularmente (al menos una vez por año)?

1) Sí

2) No

25) ¿Tiene usted amistades cercanas las cuáles viven en los Estados Unidos que participan regularmente en asociaciones, federaciones, clubs, o otra organización similar, la cual trabaja con un pueblo, municipio, estado, o región de México?

1) Si

2) No

26) ¿Qué tan frecuentemente visitan sus amistades cercanas que viven en México a usted y su familia aquí en Chicago?

1) Nunca

2) Mas o menos cada dos años

3) Al menos una vez por año

4) Al menos una vez por mes

27) ¿Es dueña usted o su esposo de terreno agrícola en México?

1) Sí

2) No

28) ¿Es dueña usted o su esposo de terreno ejido en México?

1) Sí

2) No

### **Ethnic Socialization Scale**

Lo siguiente es una lista de cosas que algunos padres pueden hacer con sus hijos. Por favor escuche las siguientes afirmaciones y dígame que tan frecuentemente hace usted lo siguiente con su(s) hijo/a(s).

		Nunca	Raramente	Algunas veces	Frecuente	Muy Frecuente
<b>A. ¿Qué tan frecuentemente...?</b>						
(01)	¿Le dice o enseña a su hijo/a(s) que los abuelos, tías, tíos, primos, o compadres son miembros importantes de la familia?	1	2	3	4	5
(02)	¿Le dice a su hijo/a(s) que este(n) orgulloso/a(s) de su(s) origen Mexicano?	1	2	3	4	5
(03)	¿Le cuenta a su hijo/a(s) historias Mexicanas?	1	2	3	4	5
(04)	¿Le cuenta a su hijo/a(s) historias sobre porque o como usted o su familia vino a los Estados Unidos?	1	2	3	4	5
(05)	¿Platica con su hijo/a(s) sobre lo importante que es respetar a la gente mayor?	1	2	3	4	5
(06)	¿Anima a su hijo/a(s) a hablar, leer, e escribir en Español?	1	2	3	4	5
(07)	¿Habla usted con su hijo/a(s) sobre personajes Mexicanos o México-Americanos los cuales fueron importantes y famosos en la historia, gente como César Chávez, Benito Juárez, Emiliano Zapata, etc.?	1	2	3	4	5
(08)	¿Tiene usted conversaciones con su hijo/a(s) sobre México – sobre diferentes temas como la cultura, tradiciones, historia, valores, arte, o personajes famosos?	1	2	3	4	5
(09)	¿Lleva a su hijo/a(s) a celebraciones familiares como Quinceañeras, bodas, o bautizos (en los Estados Unidos o México)?	1	2	3	4	5
(10)	¿Le dice a su hijo/a(s) que su comportamiento puede reflejarse bien o mal hacia la familia?	1	2	3	4	5
(11)	¿Le dice a su hijo/a(s) que el/ella/ellos siempre tiene(n) una obligación a ayudar a miembros de la familia?	1	2	3	4	5
(12)	¿Le dice a su hijo/a(s) que el/ella/ellos tiene(n) que aprovechar las oportunidades para continuar estudiando, las cuales usted tal vez no tuvo?	1	2	3	4	5
(13)	¿Anima a su hijo/a(s) a que mantengan el contacto con miembros de la familia que viven en México?	1	2	3	4	5
(14)	¿Anima a su hijo/a(s) a asistir misa o participar en otro tipo de eventos o actividades religiosas?	1	2	3	4	5
(15)	¿Habla con su hijo/a(s) sobre lo diferente que fue crecer en México comparado a lo que es crecer en los Estados Unidos?	1	2	3	4	5
(16)	¿Habla usted con su hijo/a(s) sobre eventos que actualmente ocurren en México (ejemplo – eventos sociales, políticos, economicos, culturales, etc.)?	1	2	3	4	5
(17)	¿Habla usted con su hijo/a(s) sobre como otras personas tratan de limitarlo(s) porque es/son Mexicano(s)?	1	2	3	4	5



27) ¿Ha inscrito a su hijo/a(s) en un centro comunitario?

1) Sí

2) No

27a) ¿Si su respuesta es sí, cual es el nombre del centro comunitario?

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27b) ¿Cual fue la razón principal por la cual usted inscribio a su hijo/a(s) en el centro?

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27c) ¿En que tipo de programa o actividad a participado su hijo/a(s)? (Por favor elija todas las opciones que apliquen)

g) Programa después de escuela

h) Clases de arte – ¿Qué tipo? \_\_\_\_\_

i) Clases de música – ¿Qué tipo? \_\_\_\_\_

j) Clases de baile/danza – ¿Qué tipo? \_\_\_\_\_

k) Deportes/Recreación - ¿Qué tipo? \_\_\_\_\_

l) Otro Programa o Actividad \_\_\_\_\_

28) ¿Ha inscrito a su hijo/a(s) en un tipo de programa o actividad relacionado a México – a su cultura, musica, baile, tradiciones, historia, arte, o personajes famosos (diferentes del centro comunitario)?

1) Sí

2) No

28a) ¿Si su respuesta es sí, en donde participo su hijo/a(s)? (Por favor elija todo lo que aplique)

e) Escuela

f) Museo de Arte Mexicano

g) Centro Comunitario, Nombre: \_\_\_\_\_

h) Otro Lugar \_\_\_\_\_

29) ¿Ha inscrito a su hijo/a(s) en programas o actividades organizadas por una iglesia?

1) Sí

2) No

29a) ¿Si su respuesta es sí, qué tipo de programas o actividades?

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30) ¿Se ha involucrado con su hijo/a(s) en uno de los programas o actividades en los cuáles a participado su hijo/a(s)?

1) Sí

2) No

31) ¿Ha participado su hijo/a(s) en cualquiera de los programas o actividades mencionados, en México?

1) Sí

2) No

31a) ¿Que tipo de programa o actividad?

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32) ¿Que tan frecuentemente participan usted y su hijo/a(s) en celebraciones hechas en **Chicago** relacionadas a la cultura o días festivos de México (ejemplo – festivales, desfiles, o otro tipo de celebración)?

1) Nunca    2) Raramente    3) Algunas Veces    4) Frecuente    5) Muy Frecuente

33) ¿Que tan frecuentemente participan usted y su hijo/a(s) en celebraciones hechas en **México** relacionadas a la cultura o días festivos de México (ejemplo – festivales, desfiles, o otro tipo de celebración)?

1) Nunca    2) Raramente    3) Algunas Veces    4) Frecuente    5) Muy Frecuente

34) ¿Qué tan frecuentemente le a pedido a alguien de su familia que le ayude a enseñarle a su hijo/a(s) sobre la cultura, tradiciones, historia, valores, o personajes famosos de México?

1) Nunca    2) Raramente    3) Algunas Veces    4) Frecuente    5) Muy Frecuente



34a) ¿Quién de su familia le ha ayudado ha enseñarle a su hijo/a(s) sobre estos temas? (Por favor elija todo lo que aplique)

- g) Abuelo/a(s)
- h) Tía(s)
- i) Tío(s)
- j) Compadre(s)/Comadre(s)
- k) Hijo/a(s) mayores de edad
- l) Otro familiar \_\_\_\_\_

35) ¿Ha enviado a su hijo/a(s) a México a vivir con su familia por el verano o otro período del año?

1) Sí

2) No

35a) ¿Si contesto sí, cuál fue el proposito?

\_\_\_\_\_

35b) ¿Qué tanto tiempo duro su hijo/a(s) en México? \_\_\_\_\_

36) ¿Cuál otra manera que no se a mencionado, a usado usted para enseñarle a su hijo/a(s) sobre la cultura, tradiciones, historia, valores, etc., de México?

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## Appendix E

### UNIVERSITY OF ILLINOIS AT CHICAGO

Office for the Protection of Research Subjects (OPRS)  
Office of the Vice Chancellor for Research (MC 672)  
203 Administrative Office Building  
1737 West Polk Street  
Chicago, Illinois 60612-7227

#### Approval Notice Initial Review (Response To Modifications)

March 1, 2010

Noe R. Chavez, MA  
Psychology  
1007 West Harrison  
1046D, M/C 285  
Chicago, IL 60612  
Phone: (773) 462-4993 / Fax: (312) 413-4122

RE: **Protocol # 2009-1094**  
**“Ethnic Socialization in the Transnational Context of Mexican Immigrant Families:  
An Ecological Perspective”**

Dear Mr. Chavez:

Your Initial Review application (Response To Modifications) was reviewed and approved by the Expedited review process on February 15, 2010. You may now begin your research.

Please note the following information about your approved research protocol:

<b><u>Protocol Approval Period:</u></b>	February 15, 2010 - February 14, 2011
<b><u>Approved Subject Enrollment #:</u></b>	75
<b><u>Additional Determinations for Research Involving Minors:</u></b>	These determinations have not been made for this study since it has not been approved for enrollment of minors.
<b><u>Performance Sites:</u></b>	UIC, Casa Aztlan
<b><u>Sponsor:</u></b>	Society for Psychological Study of Social Issues
<b><u>PAF#:</u></b>	Not applicable
<b><u>Grant/Contract No:</u></b>	Not applicable
<b><u>Grant/Contract Title:</u></b>	Not applicable
<b><u>Research Protocol:</u></b>	

- a) Research Protocol; Version 1; 11/10/2009

#### **Recruitment Materials:**

- a) Snowball Technique Script, English; Version 1; 11/10/2009

- b) Snowball Technique Script, Spanish; Version 1; 11/10/2009
- c) Phone Script, English; Version 1; 11/10/2009
- d) Phone Script, Spanish; Version 1; 11/10/2009
- e) Study Flier, English; Version 2; 01/20/2010
- f) Study Flier, Spanish; Version 2; 01/20/2010
- g) Script for Casa Aztlan Staff, Spanish; Version 2; 01/20/2010
- h) Script for Casa Aztlan Staff, English; Version 2; 01/20/2010
- i) Newspaper Ad, English; Version 2; 01/20/2010
- j) Newspaper Ad, Spanish; Version 2; 01/20/2010

**Informed Consents:**

- a) Informed Consent Form, English; Version 2; 01/20/2010
- b) Informed Consent Form, Spanish; Version 2; 01/20/2010

Your research meets the criteria for expedited review as defined in 45 CFR 46.110(b)(1) under the following specific category:

(7) Research on individual or group characteristics or behavior (including but not limited to research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

**Please note the Review History of this submission:**

Receipt Date	Submission Type	Review Process	Review Date	Review Action
11/24/2009	Initial Review	Expedited	12/16/2009	Modifications Required
02/10/2010	Response To Modifications	Expedited	02/15/2010	Approved

Please remember to:

→ Use your **research protocol number** (2009-1094) on any documents or correspondence with the IRB concerning your research protocol.

→ Review and comply with all requirements on the enclosure,  
**"UIC Investigator Responsibilities, Protection of Human Research Subjects"**

**Please note that the UIC IRB has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.**

**Please be aware that if the scope of work in the grant/project changes, the protocol must be amended and approved by the UIC IRB before the initiation of the change.**

We wish you the best as you conduct your research. If you have any questions or need further help, please contact OPRS at (312) 996-1711 or me at (312) 996-2014. Please send any correspondence about this protocol to OPRS at 203 AOB, M/C 672.

Sincerely,

Sandra Costello  
Assistant Director, IRB # 2  
Office for the Protection of Research Subjects

Enclosures:

**1. UIC Investigator Responsibilities, Protection of Human Research Subjects**

**2. Informed Consent Documents:**

- a) Informed Consent Form, English; Version 2; 01/20/2010
- b) Informed Consent Form, Spanish; Version 2; 01/20/2010

**3. Recruiting Materials:**

- a) Snowball Technique Script, English; Version 1; 11/10/2009
- b) Snowball Technique Script, Spanish; Version 1; 11/10/2009
- c) Phone Script, English; Version 1; 11/10/2009
- d) Phone Script, Spanish; Version 1; 11/10/2009
- e) Study Flier, English; Version 2; 01/20/2010
- f) Study Flier, Spanish; Version 2; 01/20/2010
- g) Script for Casa Aztlán Staff, Spanish; Version 2; 01/20/2010
- h) Script for Casa Aztlán Staff, English; Version 2; 01/20/2010
- i) Newspaper Ad, English; Version 2; 01/20/2010
- j) Newspaper Ad, Spanish; Version 2; 01/20/2010

cc: Gary E. Raney, Psychology, M/C 285  
Sabine French, Psychology, M/C 285

## Appendix E (continued)

### Approval Notice Continuing Review

January 31, 2011

Noe R. Chavez, MA  
Psychology  
1007 West Harrison  
1046D, M/C 285  
Chicago, IL 60612  
Phone: (773) 462-4993 / Fax: (312) 413-4122

RE: **Protocol # 2009-1094**  
**“Ethnic Socialization in the Transnational Context of Mexican Immigrant Families:  
An Ecological Perspective”**

Dear Mr. Chavez:

Your Continuing Review application was reviewed and approved by the Expedited review process on January 20, 2011. You may now continue your research.

Please note the following information about your approved research protocol:

**Please note that it is the policy of the Office of the Vice Chancellor for Research to retain PAF numbers on file for all active, funded research protocols. Kindly submit the PAF number for this protocol with your next submission.**

<b><u>Protocol Approval Period:</u></b>	February 15, 2011 - February 14, 2012
<b><u>Approved Subject Enrollment #:</u></b>	75 (42 subjects enrolled)
<b><u>Additional Determinations for Research Involving Minors:</u></b>	These determinations have not been made for this study since it has not been approved for enrollment of minors.
<b><u>Performance Sites:</u></b>	UIC, Casa Aztlán, National Museum of Mexican Art
<b><u>Sponsor:</u></b>	Society for Psychological Study of Social Issues
<b><u>PAF#:</u></b>	<b>Not available</b>
<b><u>Grant/Contract No:</u></b>	Not applicable
<b><u>Grant/Contract Title:</u></b>	Not applicable
<b><u>Research Protocol:</u></b>	

b) Research Protocol; Version 1; 11/10/2009

**Recruitment Materials:**

k) Study Flier (English); Version 4; 12/06/2010

l) Study Flier (Spanish); Version 4; 12/06/2010

**Informed Consents:**

c) Informed Consent Form, Spanish; Version 3; 05/03/2010

- d) Informed Consent Form, English; Version 3; 05/13/2010

Your research continues to meet the criteria for expedited review as defined in 45 CFR 46.110(b)(1) under the following specific category:

(7) Research on individual or group characteristics or behavior (including but not limited to research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

**Please note the Review History of this submission:**

Receipt Date	Submission Type	Review Process	Review Date	Review Action
01/19/2011	Continuing Review	Expedited	01/20/2011	Approved

Please remember to:

→ Use your **research protocol number** (2009-1094) on any documents or correspondence with the IRB concerning your research protocol.

→ Review and comply with all requirements on the enclosure,  
**"UIC Investigator Responsibilities, Protection of Human Research Subjects"**

**Please note that the UIC IRB has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.**

**Please be aware that if the scope of work in the grant/project changes, the protocol must be amended and approved by the UIC IRB before the initiation of the change.**

We wish you the best as you conduct your research. If you have any questions or need further help, please contact OPRS at (312) 996-1711 or me at (312) 996-2014. Please send any correspondence about this protocol to OPRS at 203 AOB, M/C 672.

Sincerely,

Sandra Costello  
 Assistant Director, IRB # 2  
 Office for the Protection of Research Subjects

Enclosures:

- 4. UIC Investigator Responsibilities, Protection of Human Research Subjects**
- 5. Informed Consent Documents:**
  - c) Informed Consent Form, Spanish; Version 3; 05/03/2010
  - d) Informed Consent Form, English; Version 3; 05/13/2010

**6. Recruiting Materials:**

- k) Study Flier (English); Version 4; 12/06/2010
- l) Study Flier (Spanish); Version 4; 12/06/2010

cc: Gary E. Raney, Psychology, M/C 285  
Sabine French, Psychology, M/C 285

## VITA

### Noé Rubén Chávez

#### Education

- |                        |   |
|------------------------|---|
| Aug. 2004 – July 2011  | University of Illinois at Chicago; Community and Prevention Research; Degree and date: Ph.D., July 27, 2011<br>Dissertation Study - <i>Ethnic Socialization in the Transnational Context of Mexican Immigrant Families: An Ecological Framework</i><br>Dissertation Chair: Dr. Sabine E. French |
| Sept. 2001 - June 2004 | University of California, Riverside<br>Degree: Masters of Arts in Social/Personality Psychology   |
| Aug. 1996 - May 2001   | University of Texas at El Paso<br>Degree: Bachelors of Science; Major: Psychology, Minor: Biology   |

#### Research Interests

Ethnic-racial identity development; Cultural socialization; Immigrant families; Health prevention and promotion; Collaborative-based research; Ecologically and culturally grounded interventions; Community empowerment

#### Research

- |                       |   |
|-----------------------|---|
| Oct. 2011 – Present   | Postdoctoral Research Scientist, Columbia University, College of Physicians and Surgeons, Department of Pediatrics: Working with research team on an NIH Funded Study to examine prevention of STI's in ethnically diverse populations  |
| Aug. 2004 – Aug. 2011 | Graduate Research Assistant at the University of Illinois at Chicago – Principal Investigator: Dr. Sabine E. French, Community and Prevention Research; Duties involve supervising and mentoring undergraduate research assistants, leading research project meetings, literature reviews, and management and analyses of focus group qualitative data and longitudinal survey data |
| Sept. 2005 - May 2006 | University of Illinois at Chicago Interdisciplinary Immigration Initiative (UIC-I3) Network Coordinator Assistant; Coordinated the UIC-I3 network of faculty and graduate students who were conducting immigration research. Also assisted committee of UIC professors (led by Dr. Edison Trickett) in planning the UIC-I3 conference, held April 6-7, 2006                         |



Jan. 2005 - June 2005      Assisted Dr. Dina Birman on ethnographic project at Hibbard Elementary School, Chicago, IL, to understand the integration of immigrant and refugee students at school.

## **Teaching**

June 2011 – Aug. 2011      Instructor of Lifespan Developmental Psychology course at the University of Illinois at Chicago

April 5, 2011      Invited Lecture/Presentation for Graduate Seminar in Qualitative Research, Psychology Department – University of Illinois at Chicago

Aug. 2006 – May 2011      Teaching Assistant at the University of Illinois at Chicago  
Courses: Applied Fieldwork Lab, Developmental Psychology (Course and Lab), Personality Theories, Community Psychology, Introductory Psychology, Writing in Psychology

Jan. 2008 – May 2008      Instructor of Community Psychology course at the University of Illinois at Chicago

Aug. 2007 – May 2008      Participated in Teaching Practicum Course at the University of Illinois at Chicago – Received training in multiple aspects of a teaching and academic job (e.g., developing a course syllabus, developing curriculum and lectures, pedagogy, mentoring students, integrating diversity in teaching)

July 2004 - Aug. 2004      Instructor of Personality Theories course at the University of California, Riverside

Sept. 2002 - June 2004      Teaching Assistant at the University of California, Riverside  
Courses: Introductory Psychology, Research Methods, Social Psychology, Personality Theories, Clinical Psychology

Jan. 2000 - May 2001      Peer Leader (Teaching Assistant) of Freshman Seminar Transition Program at the University of Texas at El Paso; Assisted faculty with grading and course organization, as well as offering academic advise to freshman students, most of who were ethnic minorities.

## **Honors and Awards**

2010      APA Minority Fellowship Program (MFP) Psychology Summer Institute, July 18-25 at Washington D.C.;  
Grant Award from ChiWest ResourceNet, University of Illinois at Chicago Neighborhoods Initiative. Grant funded by US Department of Health and Human Services and Chicago Community Trust for purpose

- of capacity building assistance for small community-based organizations (Grant Award for: Casa Aztlán, Chicago, IL)
- 2009 Society for the Psychological Study of Social Issues (SPSSI), Grants In-Aid Award (\$1000 for dissertation study)
- 2008 Summer Institute on Youth Violence Prevention Graduate Fellow, Aug. 3-8 at University of California, San Diego;  
American Association of Hispanics in Higher Education (AAHHE) Conference Graduate Fellow, March 5-9 at Miami, FL
- 2002-2003 National Hispanic Scholarship
- 2001 National Hispanic Scholarship;  
Rocky Mountain Psychological Association Underrepresented Student Research Award; University of California, Riverside Graduate Fellowship
- 2000 National Hispanic Scholarship;  
CIC Summer Research Opportunities Program Scholar, University of Illinois at Urbana-Champaign
- 1999 Golden Key National Honor Society, University of Texas at El Paso Chapter Co-Vice President; CIC Summer Research Opportunities Program, University of Illinois at Urbana-Champaign
- 1997-1998 College of Science Dean's List
- 1997 College of Liberal Arts Dean's List
- 1996 University of Texas at El Paso Endowed Scholarship (1996-2000);  
McDonald's HACER Foundation Scholarship;  
Robert T. Goldberg Scholarship

## Manuscripts

**Chávez, N. R., & French, S. E.** Authenticity process in Latina/o identity. (Manuscript in preparation).

**Chávez, N. R.** The relationship between acculturation and socialization in Latino families: A review of research. (Manuscript in preparation).

French, S. E., Tran, N., & **Chávez, N. R.** Racial identity and race-related stressors: Their relation to mental health among Asian Pacific Islander Americans. (Manuscript under review).

French, S. E., & **Chávez, N. R.** (2010). The relationship of ethnicity-related stressors and Latino ethnic identity to well-being. *Hispanic Journal of Behavioral Sciences*, 32 (3), 410-428.

**Chávez, N. R.** (2009, March 9). Scholars' Corner Brief Article. *The Hispanic Outlook in Higher Education Magazine*.

**Chávez, N. R.**, & French, S. E. (2007). Ethnicity related stressors and mental health in Latino Americans: The moderating role of parental racial socialization. *Journal of Applied Social Psychology*, 37, 1974–1998.

**Chávez, N. R.**, & Pickett, C. P. (2000). *Threatening the in-group's distinctiveness: Its influence on prejudice*. Unpublished manuscript for CIC-Summer Research Opportunities Program, University of Illinois at Urbana-Champaign.

**Chávez, N. R.**, & Denzin, N. K. (1999). *Latino families in adversity and issues of assimilation: A film analysis*. Unpublished manuscript for CIC-Summer Research Opportunities Program, University of Illinois at Urbana-Champaign.

## **Presentations**

**Chávez, N. R.** (2011, June). *The relationship of antecedent factors and ethnic socialization practices of Mexican immigrant mothers*. Poster session presented at the biennial meeting of the Society for Community Research and Action, Chicago, IL.

**Chávez, N. R.**, & Kaufmann, N. (2011, June). *Change in Latino immigrant families: A transnational perspective*. Roundtable presented at the biennial meeting of the Society for Community Research and Action, Chicago, IL.

**Chávez, N. R.** (2010, June). *Mexican immigrant mothers' ethnic socialization practices in the transnational context*. Individual presentation at the International Conference on Community Psychology, Puebla, México.

**Chávez, N. R.**, Kaufmann, N., & Bada, X. (2010, June). *Implications of transnationalism for community psychology*. Roundtable presentation at the International Conference on Community Psychology, Puebla, México.

**Chávez, N. R.** (2009, October). *Authenticity process in Latina/o identity*. Symposium presented at the annual meeting of the Midwest ECO Conference, University of Illinois at Chicago.

**Chávez, N. R.** (2008, March). *Acculturation and enculturation in Mexican immigrant families: An ecological perspective*. Symposium presented at the annual meeting of the American Association for Hispanics in Higher Education, Miami, FL.

**Chávez, N. R.**, Springle, T., & French, S. E. (2008, March). *A qualitative comparison*

*between Asian and Latino college students.* Poster session presented at the biennial meeting of the Society for Research on Adolescence, Chicago, IL.

**Chávez, N. R.,** Formoso, D., Mariñez-Lora, A. M., & Birman, D. (2007, June). *Parent-child relationships in Latino immigrant families: Theory, research, and intervention.* Symposium presented at the biennial meeting of the Society for Community Research and Action, Pasadena, CA.

Tanyu, M., Ponce-Rodas, M., **Chávez, N. R.,** Blanton, S., & Long, S. (2006, October). *Using theory to guide intervention: Lessons learned from a community psychology practicum class experience.* Roundtable discussion at the annual meeting of the Midwest ECO Conference, Saugatuck, MI.

**Chávez, N. R.,** & French, S. E. (2006, March). *Role of ethnicity in Latino college student life: Qualitative study.* Poster session presented at the biennial meeting of the Society for Research on Adolescence, San Francisco, CA.

**Chávez, N. R.** (2004, July). *Racial/Ethnic identity buffering Latinos' mental health from ethnicity stressors.* Poster session presented at the annual meeting of the American Psychological Association, Honolulu, Hawaii.

**Chávez, N. R.** (2003, April). *The effect of perceived racism on the self-esteem and mental health of ethnic minority college students: Does parental racial socialization buffer the effect?* Poster session presented at the biennial meeting of the Society for Research on Child Development, Tampa Bay, FL.

**Chávez, N. R.** (2003, February). *The effect of racial discrimination on the mental health of African American and Latino American college students: The moderating role of racial socialization.* Poster session presented at the meeting of the Society for Personality and Social Psychology, Los Angeles, CA.

**Chávez, N. R.,** MacLin, M. K., Zárate, M. A., & Stoeber, C. (2001). *The effect of hemispheric dominance on stereotyping.* Poster session presented at the annual meeting of the Rocky Mountain Psychological Association, Reno, NV.

**Chávez, N. R.,** Huerta, Y. V., Radhakrishnan, P., Schimmack, U., Dzotko, V., Oishi, S., et al. (2000, August). *Examining Different Types of Collectivism: Its Role on Subjective Well-being.* Poster session presented at the annual meeting of the American Psychological Society, Miami, FL.

### **Community/Academic Service**

June 2011 - Present

Reviewer for *Analyses of Social Issues and Public Policy: A journal of the Society for the Psychological Study of Social Issues (SPSSI)*

March 1 <sup>st</sup> 2011	Assisted with Civic Engagement Day Event by facilitating group discussion on education and policy related issues with participating high school students. Event was held at the University of Illinois at Chicago (organized by the UIC Institute for Policy & Civic Engagement)
Jan. 2011 – Feb. 2011	Reviewer for 2011 Biennial Conference of the Society for Community Research and Action (SCRA-APA Division 27)
May 2009 – Aug. 2010	Member of Board of Directors for the community and cultural center of Casa Aztlán, Chicago, IL.
Feb. 2009 – Aug. 2010	Volunteer Instructor of ESL course at Casa Aztlán.
Sept. 2007 – Jan. 2008	Volunteer Instructor of GED course in Spanish at Casa Aztlán.
Oct. 2005 - May 2006	Community and Prevention Research Practicum Training at Casa Aztlán. Tutored students and collaborated with after school program coordinator in developing a recruitment and retention plan for youth in program.
Nov. 2004 - June 2005	Tutor at Hibbard Elementary School and Chase Elementary School, Chicago, IL.
July 2002 & July 2003	Graduate student panelist for the Minority Student Research Opportunities Summer Program at the University of California, Riverside.
Sept. 1999 - Dec.1999	Tutor at Vilas Elementary School, El Paso, TX
Sept. 1998 - Dec. 1998	Assisted staff with case management of patients at outpatient mental health clinic (Life Management Center – El Paso, TX)

### **Language Skills**

Fluent in writing, reading, and speaking in Spanish and English

### **Professional Affiliations**

American Psychological Association  
 Association of Hispanics in Higher Education  
 Society for Community Research and Action  
 Society for Research on Adolescence  
 Society for the Psychological Study of Social Issues