

A STUDY OF THE RELATIONSHIP OF  
CITIZENSHIP STATUS AND OTHER CORRELATES  
WITH THE SELF-REPORTED LEADERSHIP BEHAVIORS  
OF SPANISH-SPEAKING ADULTS IN CENTRAL TEXAS

By:

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DEDICATION

To the Spanish-speaking people of Central Texas:

You teem with immeasurable potential.

You have suffered and endured.

You are a great gift.

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The English word “education” descends from the Latin root *ducere*, which literally means “to lead.” In the classical sense of the word, education is the process through which one is led toward knowledge (viz., of the Platonic Forms) and through which one is enabled to then lead others toward such knowledge.

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## ABSTRACT

The present study explores the many correlations present in extant literature on immigrant populations, in an attempt to identify those variables that might influence the self-reported leadership behaviors of Spanish-speaking adults in Central Texas. The null hypothesis of the present study states that there exists no significant relationship between self-reported leadership behaviors and citizenship status, when controlling for age, sex, personality, perceived social support (from family, friends and a significant other), and acculturative stress. To test this hypothesis, 617 respondents completed a Spanish-language instrument containing the GLOBE Leader Behaviors Scale and a number of scales assessing various facets of immigrant life and assimilation into U.S. culture. Significant findings are discussed, and a plan is proposed for continued analysis of the data collected as part of this investigation.

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## CHAPTER ONE - STATEMENT OF THE PROBLEM

### The Leadership Situation of Spanish-Speaking Adults in the United States

In an article in the *Harvard Business Review*, de Forest (1981) attempts to help her readers understand the plight of Mexico-born immigrants who reside in the United States without legal documents. She invites her readers to visualize the following scenario:

Imagine a 40-year-old U.S. executive paying a year's wages to be smuggled across the border into Mexico. With only the suit on his back and the papers in his briefcase, he will be set down in a small town (where no one speaks English) to practice subsistence farming. He's miserable, but it's the only way he can pay his suburban mortgage or send the kids through college. If you can visualize the difficulties of such a life, you can begin to appreciate the difficulties that arise when the *zapato* [shoe] is on the other foot. (p. 150)

Indeed, one might easily imagine similarities between the executive in this scenario and many of the Spanish-speaking adults who reside in the United States. Based on perceived need and/or desired outcomes—most often to support family members—many such individuals have fled their natal culture and, often with very few resources, are attempting to subsist within a foreign or “host” culture. Many have left behind family and friends. Several have found ways to be smuggled across national borders. Many do not speak or understand well the language of their host culture. Additionally, within the context of this new culture, countless professionals find themselves working in fields other than those for which they were schooled or trained. Moreover, like the “miserable”

executive in de Forest's scenario, it might be imagined that many are not entirely satisfied with their present existence.

In de Forest's account, one might expect that the skills and abilities that enabled the protagonist to become and function as a business leader in the United States would assist him in his new life in Mexico. After all, he carries with him his knowledge, skills and experiences. For this reason, one might expect that, with the passing of time and the building of relationships, this U.S. executive might become a leader within his host culture, in the same way that he was a leader in his natal culture.

The introduction of a new variable, however, that of bearing an "illegal" status in the host culture, complicates the matter. If one imagines that the U.S. executive is now illegally residing in Mexico, fearing deportation back to the United States, one might easily speculate that his new existence in Mexico will be less public, that he will likely be more cautious, fearful of the possibility of drawing attention to himself, and, ultimately, fearful of being deported from the place in which he finds himself better able to support his family, back to the place in which he can less easily do so. In short, by labeling him with an "illegal" immigration status, as an offender of the immigration laws of his host culture, his role as a potential leader within his host culture significantly changes. Not only is he challenged by finding himself in the context of a foreign or "host" culture. Due to his illegal immigration status, this man, a great leader in another context, will likely display less leadership behaviors and more followership behaviors, based on the situation in which he finds himself. Further, it might be imagined that his host society will not benefit from the potential contribution of his leadership as greatly as it would were he able to openly exercise leadership as a person who possesses a legal immigration status.

Like the imagined executive in de Forest's account, an estimated 10.79 million people reside in the United States with no legal documentation (U.S. Census, 2010). Some 1.65 million of these individuals find themselves in the state of Texas, the state with the second-largest undocumented population in the United States (Passel & Cohn, 2011). As is true in the case of the imagined executive, the question arises as to whether their host culture might be at risk of not fully benefitting from their leadership potential in the same way that it would were these individuals to enjoy a documented or "legal" immigration status.

#### Overview

In an attempt to respond to this question, the present work seeks to study the largest immigrant population presently residing in the United States without legal documentation: Spanish-speaking immigrants from Latin America. Passel & Cohn (2011) of the Pew Hispanic Center estimate that 80% of all undocumented people in the U.S. were born in Latin America, with 59% (or 6.7 to 7.0 million people) coming from Mexico, 11% from Central America, 6% from South America, and 4% from the Caribbean.

Various authors note that Latino immigrants are a very heterogeneous group (Carson, 1995; Silva, 2005; Weisman, Feldman, Rosenberg, Gruman, Chamorro & Belozersky, 2005). Cano (2004) more specifically cautions that "the Mexican community [residing in the United States] cannot be considered anymore a monolithic group" (p. 2). Similarly, when speaking of Mexico-born immigrants residing in the United States, a binational study by the Mexican Ministry of Foreign Affairs and the U.S. Commission on Immigration Reform (2007) warns in an extended discourse that

It is not possible to talk of a “homogenous” Mexico-born population in the United States. It is highly diverse, varying in terms of permanence of residence, legal status, and education and skills. It is made up of persons who stay from only a few hours to a few days to a few years, to those who reside permanently. It also includes persons with different legal statuses: (1) legal temporary visitors; (2) legal permanent residents, otherwise known as legal immigrants; (3) naturalized United States citizens; and (4) unauthorized migrants, including individuals who enter without permission, through the use of fraudulent documents, or with permission but who violate the terms of their visas. Legal status shapes the environment in which the migrant makes decisions when searching for a job, deciding where to live, and investing in schooling and English language skills. These legal status groups are often dissimilar. (p. 6)

This heterogeneity notwithstanding, an attempt might be made to delineate those characteristics that typify the Spanish-speaking adult population of Central Texas.

#### Characteristics of Spanish-speaking Adults in Central Texas

The present work seeks to examine the characteristics of Spanish-speaking adults residing in Central Texas, as a subset of the Spanish-speaking population residing in the United States. The 2010 U.S. Census enumerates 10,963,000 Mexico-born individuals residing in the U.S., an increase of 19.5% since 2000. Within the state of Texas, the Mexico-born population has dramatically increased, from 450,000 individuals in 1990, to 1.1 million individuals in 2000, to 1.65 million in 2010. Passel & Cohn (2011) surmise that 6.7% of the Texas population and 9.0% of the Texas workforce are undocumented.

Within Central Texas, the 2010 U.S. Census enumerated 153,868 Mexico-born individuals living in the capital city of Austin. In 2010, then, the Mexico-born population comprised an estimated 23.4% of the total population of the city of Austin. Individuals from other Spanish-speaking nations can also be found in the city, which means that the Spanish-speaking population in Central Texas is considerable. This subset of individuals presently residing in Central Texas from Spanish-speaking nations shares various distinguishing characteristics.

#### Likely First- or Second-Generation Immigrants in the United States

Many Spanish-speaking adults in Central Texas have lived the experience of immigration, of journeying or migrating from one nation state to another. If they themselves were not born outside the United States, it is likely that their parents and/or grandparents were, given that the language of any given natal culture (e.g., Spanish) often does not survive more than three generations of assimilation into any given host culture (e.g., the United States; Padilla, 2009).

Van Ecke (2005) refers to four distinct stages in the immigration process: pre-migration, transit, settlement, and adjustment/adaptation. The Spanish-speaking adults of Central Texas who themselves migrated to the United States (and are thus first-generation immigrants) likely find themselves in the last two stages of the immigration process (viz., settlement and adjustment/adaptation). In contrast, the second-generation immigrants of Central Texas (i.e., the adults who were born in the United States but whose parents came to the United States from other nations) likely find that, though they were heavily influenced by their parents' natal culture, in which they were largely raised, they have also been influenced to a great degree by their parents' host culture here in the United

States. Their children, third-generation immigrants, are thus largely assimilated into their grandparents' host culture and often speak and understand little of the language of their grandparents' natal culture.

#### A Variety of Legal Statuses in the United States

Each Spanish-speaking adult residing in the United States is categorized by one of three possible legal statuses: (1) S/he is a U.S. citizen, (2) Though not a U.S. citizen, s/he is a legal resident and/or visitor of the United States, or (3) S/he presently enjoys no legal documentation for residing in the United States. The third category of individuals consists of those who presently reside in the United States but whose entrance into the United States was not documented by any authority. For this reason, they are often referred to as "undocumented" or "unauthorized" immigrants. Legally, this group of people is in violation of U.S. immigration laws. For this reason, they are often referred to as "illegal immigrants," "illegal aliens," or, more briefly, as "illegals." Carbonell (2005) clarifies, "illegal or unauthorized immigrants enter the United States by avoiding official inspection, pass through inspection with fraudulent documents, enter legally but overstay the terms of their temporary visas, or somehow violate other terms of their visas" (p. 435).

Falicov (2005) warns that "undocumented and illegal migrants...come into this country daily and cannot be adequately counted" (p. 136). Miller (2006) advances that this is partly due to the fact that, once inside the U.S., undocumented individuals

must then attempt to integrate in a very similar manner to a refugee into a society where they are denied citizenship, where their culture and language have no value, and where their history is erased through a very colonizing educational

system. Public officials, policies, and the media create a discourse of fear related to their dwelling within “our” borders....All that they are as human beings is erased and their histories are rewritten to “fit” the appropriate part of the social hierarchy the dominant culture forces them into. (p. 44)

Such authors as Solis (2003, 2008) wonder whether the labeling of individuals as “illegal” is not an act of violence perpetrated by the state. Germano (2011) points to “a growing number of people [who] find [the term ‘illegal’] offensive and dehumanizing.” Carbonell (2005) speculates that such “illegal” status affects the psychology of such individuals and their families. Others, like Hancock (2007), point to the obstacle of legal status for expanded views of self, more equitable gender roles, and mothering responsibilities.

#### Close Ties to a Neighboring Culture of Great Economic Disparity

An additional characteristic of the Spanish-speaking adult population residing in Central Texas is the proximity with these people they live to neighboring Spanish-speaking nations. In this way, the Spanish-speaking adult population presently residing in the United States is markedly distinct from other present and past immigrant populations. Royce and Rodriguez (1999) note that nineteenth-century European immigrants to the United States were

Leaving unhappy situations; many were so-called white ethnics. By and large, these immigrants were only too happy to cut their ties with the old country and become part of the larger U.S. society. They came when land and jobs were plentiful, applied themselves, and were embraced by the resident population. (p. 11)

In contrast, these author cite three ways in which immigrants from Latin America are distinct from many other immigrant populations: (1) Due to the geographical proximity of their home countries to the United States, their ties to those countries are much tighter, (2) there is a constant influx of these immigrants, which facilitates the maintaining of one's culture, and (3) like Roman Catholic Irish immigrants of the nineteenth century, they have suffered from a largely negative reception.

Similarly, Smith et al. (1999) write that there exists "an ocean of difference" between Mexico-born immigrants and immigrants from other nations. They conclude, Mexico and the United States share an 1,800-mile border. Also, unlike Canada, Mexico has long been a much poorer country than the United States. The desire for a better life, and the proximity of the United States, have long been major forces behind Mexican emigration to its northern neighbor. (p. 29)

Germano (2011) similarly states that the comparatively large number of undocumented individuals from Mexico in the U.S. is in part due to Mexico's relative proximity and poverty. He writes that the U.S.-Mexico border "marks the largest income gap between any two neighboring countries in the world....As a result of the U.S.-Mexico income disparity and our country's exceptional social, economic, and historical ties, a lot of Mexicans want to migrate to the U.S." (paragraph 7).

The imagined U.S. executive in de Forrest's (1981) account apparently undertook his transnational journey for economic reasons, viz., for the sake of supporting his family. Padilla (2007) similarly speculates that "Mexicans...come to the United States hoping to work and earn enough to improve their lives and those of their families" (p. 119).



Bustamante, Jasso, Taylor, and Trigueros Legarreta (1998a) more plainly state, “Work is a primary motivation for migrating to the United States” (p. 57). A report co-published by the Mexican Ministry of Foreign Affairs and the U.S. Commission on Immigration Reform (2007) similarly suggests, “Work is the single most important attraction in the U.S.” (p. 22). Lucas (2007) concurs, saying, “Virtually all of the assembled evidence indicates that the gap in earnings opportunities for migrants between their home country and their overseas destination is a significant and important factor in driving migration flows” (p. 13).

#### The Decision of How Long to Reside in the United States

Consciously or unconsciously, each Spanish-speaking immigrant in the United States must decide how long s/he intends to remain in the United States. A binational study published by Mexican Ministry of Foreign Affairs and the U.S. Commission on Immigration Reform (2007) divides Mexico-born people residing in the United States into two categories: (1) sojourners, who consider Mexico to be their place of primary residence, and (2) settlers, who consider the United States to be their permanent residence. According to this model, all Spanish-speaking individuals in Central Texas likely identify themselves more with the culture from which they (and/or their parents) came, or with the culture (*viz.*, that of the United States) in which they presently find themselves.

Though this decision to reside as a sojourner or settler within the host culture varies from individual to individual and may change over time, it might be imagined that this decision will significantly impact a person’s perception of him/herself and his/her relationship to his/her host culture. In de Forrest’s (1981) imagined account, for instance,

the decision by the U.S. executive to merely be a sojourner and reside only temporarily within the foreign land would likely influence his relationship to, assimilation into, and intended leadership within his host culture in a way that would be very different if he intended to remain as a “settler” within his host culture for an extended time, perhaps even for life.

Paxton and Mughan (2006) maintain that an immigrant’s decision to pursue citizenship in his/her host nation signals commitment to the same. In his examination of the migrant decisions of households ( $N = 5,689$ ) in central and western Mexico, Zahniser (1999) suggests a positive relationship between intended legal status and immigrants’ decisions to remain in the United States. He notes that Mexico-born immigrants with more children in the United States tend to remain in the United States longer, that Mexico-born women are less likely to return to Mexico, and that married, Mexico-born men are more likely to return to their natal culture after one year in the United States. Similarly, Grim-Feinberg (2007) advances,

Most Mexican migrants plan to live in the United States for only a few years, sending money to support their families and communities in Mexico. While in the United States, they work long hours in jobs largely invisible to the public, often alongside other Spanish speakers and with little exposure to English. They have few opportunities and little motivation to integrate into the English-speaking community. (p. 177)

One might also surmise that, under such circumstances, such individuals would have little motivation to actively display leadership characteristics in their host culture. Rather, as

Padilla (2007) suggests, such people more likely live with “enduring thoughts of returning to their homelands” (p. 119).

#### Theoretical Foundation

The theoretical foundation for the present study is largely comprised of trait and situational leadership theories, the more recent study of “followership,” the field of human psychology, the exploration of personality, and the studies of culture and acculturation. These fields of study suggest that such concepts as leadership, followership, personality and culture can be observed and measured. Because various instruments exist to operationalize the concepts of these fields, the use of varying instruments will be expected to yield the necessary data which might allow for the conditions that make possible the present study.

#### Research Question

The present study proposes to answer the following research question: Is there a difference between self-reported leadership behaviors as a result of citizenship status and other variables that are found in cross-cultural studies?

#### Purpose of the Present Research

More than twenty years after the Immigration Reform and Control Act (IRCA) of 1986, there is a renewed debate concerning the possibility of reforming present U.S. immigration law. Myriad voices argue for and against a reform of present U.S. immigration laws. In the meantime, just as one might wonder whether de Forest’s (1981) imagined protagonist might not exercise a greater leadership role in his host community were he to enjoy a “legal” immigration status, one might also wonder whether the 10.79 million undocumented individuals presently residing in the United States would not more

greatly contribute to the life and society of their host culture, were they to be freed from labels of “illegal” status for having transgressed U.S. immigration laws. For this reason, it is imagined that the results of the present research may play a role in the present public policy debate regarding comprehensive immigration reform in the United States.

### Assumptions

Any work of research is grounded upon various assumptions and will naturally possess particular biases. The author of the present study acknowledges the following assumptions.

#### Variability of Traits among Individuals

As stated above, the theoretical foundation of the present research study presumes that individuals possess various leadership, followership, personality and cultural traits to varying degrees. It is presumed that these traits vary from person to person, and that each individual will possess his/her own unique set of leadership, followership, personality and cultural traits. It is also presumed that individuals will honestly speak about these traits through the expression of their subjective experiences, beliefs, attitudes, feelings and opinions.

#### Possibility for the Measurement of Traits

It is presumed that the conceptual definitions found within the fields of leadership, followership, personality and cross-cultural studies might be operationalized in such a way that they can be observed and measured with existing measurements, and that these instruments possess sufficient content and construct validity to speak meaningfully of the concepts and theoretical assumptions they claim to measure.

### Bounding by and Grounding in the Literature

The present research study presumes that extant literature might be of assistance in bringing light to the various themes, concepts and constructs contained in this study.

### Feasibility of the Present Research Project

The present study presumes that it is possible to obtain research data from sufficient Spanish-speaking adults residing in Central Texas, so as to attempt to answer the research question stated above. It also presumes that such individuals, particularly if they presently lack legal status in the United States, will be willing to participate in this research study. It further presumes that any data gathered from the Spanish-speaking adult population of Central Texas might be generalizable to the larger Spanish-speaking adult populations of Texas and the United States.

### Adequacy of Data Collection Methods

The present research study presumes that the data collection methods chosen for this study, and the questions contained therein, will allow the researcher to obtain the necessary data for attempting to answer the proposed research question.

### Data Analysis Resulting in Insights and Recommendations

Finally, the present research study presumes that the analysis of collected data will contribute to the present literature and will result in insights and recommendations for further study in the fields of leadership, followership, psychology and/or cross-cultural studies.

### Limitations

The present researcher also wishes to acknowledge various limitations inherent in the present study.

### Limited Sample Size

The present research study will obtain data from a limited number of Spanish-speaking adults residing in Central Texas. Because an enumeration of the entire population in this respect will not be possible, the generalizability of results to the larger population may rightly be questioned.

### Limited Time Frame of the Study

The present study provides only a snapshot of the Spanish-speaking adult population of Central Texas taken within the very limited time of the present study. Hence, no possibility exists to longitudinally study the development of leadership potential and/or the practice of leadership behaviors over time.

### Importance of the Present Study

Despite the limitations enumerated above, the present study is important for the fact that it represents the first known quantitative study of the leadership and followership characteristics of Spanish-speaking adults residing in the United States. Because of the lack of quantitative studies in psychology among undocumented communities in the United States and in Texas, it is imagined that the present research might also contribute to the literature in this respect.

Finally, the present study may contain the potential for helping to shape the present public policy debate on immigration and immigration reform in the United States. There has been much discussion as to whether a comprehensive reform of present U.S. immigration laws might allow undocumented people presently residing in the United States to one day enjoy the benefits of citizenship. It is believed that the present study may shed light on the possible positive impact of such a policy change, so as to release

the leadership potential of those Spanish-speaking sojourners and settlers presently residing in the United States without legal documentation.

## CHAPTER TWO - REVIEW OF THE LITERATURE

### Demographics of the Spanish-speaking Adult Population in the United States

Because data on Spanish-speaking adults in the United States is difficult to obtain, one might do well to focus on the largest Spanish-speaking population presently residing in the United States: Mexico-born individuals. A report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) emphasizes that it is difficult to bring together the numerous data sources in the United States and Mexico to accurately capture the characteristics of Mexico-born immigrants residing in the United States. The report, however, includes three broad conclusions: (1) that Mexico-born immigrants differ systematically along the fundamental dimensions of legal status (from unauthorized entrants to naturalized citizens) and migration pattern (from short-term visitors to sojourners to settlers); (2) that Mexico-born immigrants have low skill levels relative to the U.S. population and other immigrant groups, thus resulting in lower incomes and higher rates of poverty; and (3) that the Mexico-born immigrant population is becoming increasingly diverse, as such forces as supply, demand and immigration networks shape migration flow. Table 1 offers an overview of demographic data from the report. In this table, Mexico-born individuals residing in the United States are divided into three categories: sojourners (i.e., those who intend to remain in the U.S. only temporarily), settlers (i.e., those who desire to remain in the U.S.), and naturalized U.S. citizens. These populations are compared to the overall populations of Mexico and the United States.



Table 1

*Characteristics of the Mexico-born population in the U.S. (2007)*

	Mexico pop.	Sojourners	Settlers	Nat. Cits.	U.S. pop.
Median age (in years)	25	28-32	30	42	33
Male proportion	49%	73-94%	55%	54%	49%
Married men	83%	56-85%	59%	76%	56%
Married women	72%	43-66%	61%	80%	57%
Median years of schooling	5	6	8	N/A	N/A
Less than 5 years of schooling	46%	39%	28%	24%	3%
Less than 12 years of schooling	90%	91-99%	76%	67%	28%
12 or more years of schooling	10%	1-9%	24%	33%	72%
Do not speak English well	N/A	93%	71%	57%	6%

These data lead to the following conclusions: (1) that the majority of Mexico-born men and women residing in the United States are married, (2) that those who migrate from Mexico to the United States are generally better educated than their peers who remain in Mexico, (3) that great disparities in education exist between Mexico and the United States, and (4) that nearly all Mexico-born sojourners residing in the United States (viz., 91-99%) possess less than 12 years of formal schooling.

The 2010 U.S. Census shares that 10.9 million Mexico-born individuals and 8.5 million immigrants from other Latin American nations reside in the United States. Table 2 presents demographic data on the Mexico-born population residing in the United States, compared with data from those who were born in other Latin American nations and who

presently reside in the United States. These numbers are also compared to the total foreign-born population residing in the United States.

Table 2

*Spanish-speaking Immigrants in the U.S. (2010)*

	Mexico-born	Other LA	Total LA	Total FB
Total	10,963,000	8,481,000	19,444,000	35,683,000
Male	55.7%	48.2%	52.4%	49.9%
Female	44.3%	51.8%	47.6%	50.1%
Married Men	56.8%	52.6%	55.1%	61.0%
Married Women	63.7%	50.7%	57.5%	61.1%
9 or less years of schooling	37.1%	17.6%	28.4%	18.5%
9-11 years of schooling	21.2%	12.0%	17.1%	11.3%
High school graduate	25.4%	30.5%	27.7%	25.5%
University degree	5.2%	14.0%	9.1%	18.1%
Graduate/postgraduate degree	1.4%	5.9%	3.5%	10.8%

*Note.* Other LA = Other people born in Latin America (outside of Mexico) and presently residing in the U.S. Total LA = All people born in Latin America (including Mexico) who presently reside in the U.S. Total FB = Total foreign-born population residing in the U.S.

These data leads to the following conclusions: (1) a larger percentage of the Mexico-born U.S. population consists of men than other U.S. foreign-born populations, (2) the lowest percentages of foreign-born married men and women come from Latin American nations outside of Mexico, (3) that a higher percentage of Mexico-born women are married than other groups, (4) that Mexico-born adults have enjoyed far less

education, with 58.3% of the population not having finished the equivalent of high school (i.e., compared to 29.6% for other Latin American nations and 29.8% for other foreign-born individuals) and with the lowest percentages of adults graduating from high school, college and graduate programs.

The 2010 U.S. Census also offers insight into the Mexico-born population of Austin, Texas. The male share of the Mexico-born population in Austin is 54.5%. The median age of this Mexico-born population is 25 years, compared to 30 years for the total population of the city. 47.3% have not graduated from high school, and 14.0% have completed university studies. 71.5% speak a language other than English at home.

The report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) also presents employment data on Mexico-born individuals residing in the United States. Table 3 presents data from this report on labor force characteristics, income and poverty.

Table 3

*U.S. Mexico-Born Population: Labor Force, Income & Poverty (2007)*

	Mexico pop.	Sojourners	Settlers	Nat. Cits.	U.S. pop.
Total participation in labor force	51%	83%	70%	69%	65%
Male participation in labor force	75%	91%	85%	82%	75%
Female participation in labor force	29%	58%	50%	53%	59%
Unemployment rate	4%	6-11%	11%	9%	6%
Employed in agriculture	22%	47-53%	13%	10%	3%
Employed in construction	28%	25-26%	37%	36%	25%
Employed in service industry	50%	23-26%	51%	54%	72%

Individual earnings (per year)	N/A	\$9,620	\$14,138	\$16,553	\$24,408
Household income (per year)	\$8,880	N/A	\$27,120	\$28,210	\$38,940
Poverty rate	36%	N/A	27%	25%	13%

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These data lead to the following conclusions: (1) that Mexico-born sojourners in the United States tend to be young males who have little schooling and who work in agriculture; (2) that nearly all male, Mexico-born sojourners (viz., 91%) find employment in the United States, (3) that Mexico-born sojourners in the United States earn an average of \$9,620, which is not a great deal more than the national mean household income per year in Mexico (viz., \$8,880), (4) that settlers and permanent residents begin to more closely resemble the U.S. population as a whole (even if differences between the Mexico-born population and the U.S. population persist), and (5) that a lower percent of Mexico-born individuals residing in the United States live in poverty (viz., 25%) than their peers who remain in Mexico (viz., 36%).

The 2010 U.S. census shares similar employment data on various foreign-born populations in the U.S. Table 4 sets forth this information for the Mexico-born population residing in the U.S., others born in Latin America and residing in the U.S., and the total U.S. foreign-born population.

Table 4

*U.S. Employment of the Foreign-Born (2010)*

	Mexico-born	Other LA	Total LA	Total FB
Participation in labor force	87.4%	88.7%	88.0%	89.7%
Male participation in labor force	87.9%	87.7%	87.8%	89.4%
Female participation in labor force	86.5%	90.0%	88.4%	90.1%
Unemployed	12.6%	11.3%	12.0%	10.3%
Employed in agriculture	5.5%	0.6%	3.3%	2.0%
Employed in construction	16.8%	10.8%	14.1%	9.4%
Employed in wholesale/retail	11.6%	13.0%	12.2%	12.6%
Employed in leisure/hospitality	16.7%	9.7%	13.6%	11.9%
Median individual income	\$21,518	\$29,195	\$25,616	\$31,657
Median household income	\$24,136	\$32,028	\$28,068	\$31,578
Below poverty level	28.9%	18.3%	24.3%	19.0%
Children below poverty level	43.0%	29.0%	37.6%	31.8%
Elderly below poverty level	24.7%	16.9%	19.9%	15.0%

*Note.* Other LA = Other people born in Latin America (outside of Mexico) and presently residing in the U.S. Total LA = All people born in Latin America (including Mexico) who presently reside in the U.S. Total FB = Total foreign-born population residing in the U.S.

These data indicate that: (1) Mexico-born women have a slightly lower participation in the workforce than foreign-born women from other nations, (2) the Mexico-born U.S. population suffers the highest unemployment rate, (3) the Mexico-born population has a higher percentage of workers employed in agriculture, construction and

hospitality/leisure, and a lower percentage in wholesale/retail than their foreign-born peers, (4) Mexico-born people in the U.S. possess a much lower median individual and household income, and (5) higher percentages of Mexico-born people in the U.S. live in poverty, including nearly 1 in every 2 children of Mexico-born parents.

The 2010 U.S. Census offers insight into similar figures for the Mexico-born population of Austin, Texas: 51.8% of all Mexico-born residents of Austin (ages 16 and over) were in the labor force and earned a median individual income of \$12,848 (in 1999) and a median household income of \$35,560 (in 1999). At the time of this census, 21.7% of Mexico-born individuals in Austin lived in poverty.

The legal presence of Mexico-born immigrants in the United States can be rather easily tracked. Bustamante et al. (1998a) share that 160,000 Mexicans became legal immigrants during FY 1996, with all but 5,300 being classified as family-based admissions. In recent years, the number of U.S. immigrant visas issued to Mexican nationals has decreased, with the U.S. Department of State (2011) reporting that 91,637 U.S. immigrant visas were issued to Mexican nationals in 2008, 74,872 were issued in 2009, and 65,679 were issued in 2010.

The presence of undocumented, Mexico-born immigrants, however, is more difficult to track. The number of undocumented persons residing in the United States has at times been ascertained based on apprehensions. Sapp (2011) shares that during 2010, for instance, the U.S. Department of Homeland Security apprehended 404,365 unauthorized Mexican migrants. The challenge with such data is that some individuals are apprehended more than once during any given year, and others are never

apprehended. Table 5 shows the decreasing number of Latin American immigrants apprehended by the U.S. Department of Homeland Security during the past six years.

Table 5

*U.S. Border Patrol Apprehensions by Country of Origin (2005-2010)*

	2005	2006	2007	2008	2009	2010
Mexico	1,023,888	981,069	808,773	661,773	503,379	404,365
Guatemala	22,594	19,925	17,337	16,395	15,575	18,406
El Salvador	39,309	41,391	14,114	12,684	11,693	13,723
Honduras	52,741	28,709	22,914	19,351	14,630	13,580

The report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) shares that 70% of immigrants from Mexico come from nine (of thirty-one) states and the nation's capital (which is considered a federal district and not a state of the republic). Together these nine states and the capital comprise 50% of the population of Mexico: Guanajuato, Michoacán, Jalisco, Durango, Zacatecas, Mexico State, Mexico City, Chihuahua, Tamaulipas and Guerrero. More specifically, the report shares research by Bustamante, Jasso, Taylor & Trigueros Legarreta (1998a) which divides Mexico into six geographical regions and reports the percentages of Mexico-born immigrants in the United States from each area: 38% of immigrants come from the west-central core states of Guanajuato, Michoacán, Jalisco and Colima; 21% of immigrants come from the northern border states of Baja California, Baja California Sur, Sonora, Chihuahua, Coahuila, Nuevo León and Tamaulipas; 22% of immigrants come from the land between the two regions above, from the states of

Sinaloa, Durango, Nayarit, Zacatecas, San Luis Potosi and Aguascalientes; 9% of immigrants come from the nation's capital (viz., Mexico City) and the interior states of Mexico State, Querétaro, Hidalgo and Tlaxcala; 8% of immigrants come from the southern states of Oaxaca, Guerrero, Puebla and Morelos; and 2% of immigrants come from the southwestern states of Veracruz, Tabasco, Chiapas, Campeche, Yucatán and Quintana Roo.

Bustamante et al. (1998a) share that a 1992 survey of Mexico residents revealed that 9.7% of the population of the state of Zacatecas had resided at one time or another in the United States. Similarly, 8.3% of the residents of Durango, 8.2% of the residents of Michoacán, and 6.5% of the residents of Jalisco claimed to have resided in the United States in the past. 59% of Mexico-born immigrants residing in the United States report coming from rural areas (defined as places with populations of less than 20,000 people), a number which has fallen as an increased number of immigrants come from urban areas.

Bustamante et al. (1998a) report data on immigrants apprehended by the INS, concluding at that time that 92% of apprehended immigrants were male, 90% were younger than 40 years old, and 62% were single. Bustamante et al. (1998a) cite studies in which 83.9% of Mexico-born immigrants in the United States in 1978-1979 were found to be male. By 1984, they advance that this number had risen to 89.1%. These authors share that though "traditional sojourner flows were dominated by young, solo males...there is a trend toward more female migrants, and women dominate among new legal immigrants" (p. 32). They note that at the time of one survey, 21.8% of Mexican adults who had resided at one point in the United States were women, and that 23.9% of those who had resided in the United States during the past five years were women, thus



suggesting that the female share of Mexico-born immigrants to the United States may be increasing. The percentage of Mexico-born migrants who are women is inversely related to age: 51.5% of Mexico-born immigrants younger than 12 are women, 30.7% of Mexico-born immigrants ages 15-19 are women, but only 12.3% of immigrants ages 45-49 are women. Of the six geographical regions enumerated by Bustamante et al. (1998a), women comprise 26.9% of immigrants from the northern border states, 20.3% of immigrants from the five states in and surrounding the Valley of Mexico, 20.2% of immigrants from the six central states (of Sinaloa, Durango, Nayarit, Zacatecas, San Luis Potosí and Aguascalientes), 19% of immigrants from the region with greatest out-migration (viz., Guanajuato, Michoacán, Jalisco and Colima), and 16.5% of immigrants from the southern states. The 2010 U.S. Census places the female share of Mexico-born immigrants at 44.3%. Noting the same trend in the 1990 U.S. Census, Bustamante et al. (1998a) relegate this to the fact that “the Census and CPS [Current Population Survey] capture more relatively settled immigrant families, in which the gender balance is close to 50-50, while [other surveys] focus on circular migrants, who by all accounts appear to be predominantly male” (p. 34).

Bustamante et al. (1998a) suggest that most data sources since 1990 have yielded a median age for Mexico-born immigrants residing in the United States in the range of 29 to 33 years old. This median age is younger than non-migrants in Mexico, younger than other immigrant populations in the United States, and younger than the U.S. population at large. The median age of unauthorized migrants deported to Mexico is 25.4 years (Bustamante et al., 1998a, p. 34). Migrants from urban areas of Mexico tend to be younger, with a median age of 26.8 years for men and 23.3 years for women, compared

with the median age of men (32.5 years) and women (30.2 years) from rural Mexico. When looking at regional characteristics, a difference of only 1.8 years separates the lowest mean age of immigrants (25.1 years for immigrants from the southern states) from the highest mean age of Mexico-born migrants (26.9 years in the six central states). Bustamante et al. note that, in the 1990 U.S. Census, 71.4% of Mexico-born immigrants found themselves in the prime working-age groups between 20 and 54, compared with only 50.4% of the U.S. population. The 2010 U.S. Census shares that 48.5% of the U.S. Mexico-born population is between 20 and 54. Among deported migrants and Mexico-born immigrants alike, the median age of females is slightly higher, 1.3 to 1.7 years respectively.

Bustamante et al. (1998a) share that 65.5% of Mexico-born immigrants residing in the United States are either married or live in a committed relationship outside of marriage (i.e., *unión libre*, in Spanish). Significant differences exist between sexes, with 68.6% of men being married and 54.3% of women being married. Whereas only 2.4% of men have been separated, divorced or widowed, 14.8% of women have been so.

These same authors note that Mexico-born women in the United States have a higher fertility rate, with fertility being negatively correlated with the recency of arrival. Table 6 contains relative data on the fertility of Mexico-born women residing in the United States.

Table 6

*Average Children per Mexico-Born & U.S.-Born Woman (1998)*

	Among Mexico-born women in U.S.	Among U.S.-born women
Children per woman (ages 15-24)	.63	.30
Children per woman (ages 25-34)	2.13	1.33
Children per woman (ages 35-44)	3.29	1.96

Bustamante et al. (1998a) note that most immigrant populations in the United States tend to have a much greater educational background than their peers in the countries from which they originate. Guatemalan immigrants to the United States, for instance, average nine years of schooling, whereas the average education in Guatemala is around three years. The Mexico-born immigrant population in the United States is singular in having an educational level which closely resembles the larger educational level of Mexico. Borjas (1991) cites that whereas the average person in Mexico has 6.1 years of formal schooling, the average education of Mexico-born immigrants in the United States is 6.5 years. Bustamante et al. (1998a) noted that Mexico-born immigrants in the United States have significantly lower levels of education than non-immigrants in Mexico. They speculate that this is related to the high economic returns for schooling within Mexico. A report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) advances that though the average schooling among Mexico-born immigrants increased from 4.1 to 5.8 years from 1983 to 1993, the average schooling among non-migrants decreased from 4.5 to 4.3 years during that same period.

According to the 2010 U.S. Census, more than twice as many Mexico-born men residing in the U.S. have failed to complete the ninth grade (36.7%) than their foreign-born male peers. The 1990 U.S. Census revealed that 75% of the Mexico-born adults in the U.S. lacked a high school diploma, compared with 18% of the U.S. population, and that 2.1% of Mexico-born adults in the United States possessed a college degree, compared with 13.1% of the U.S. population. Twenty years later, 58.3% of Mexico-born adults have not completed the equivalent of high school, and 6.6% possess a college degree. Bustamante et al. (1998a) cite the long, porous border between the United States and Mexico and the extensive networks leading to low-skilled U.S. jobs as possible explanations for such data points. In contrast, college completion rates among legal Mexico-born adults in the United States (particularly those who possess employment-based visas) approach those of the native-born U.S. population.

The 1990 U.S. Census indicated that 71% of Mexico-born adults in the United States at that time reported that they did not speak English “very well.” As expected, Bustamante et al. (1998a) advance that English proficiency is positively correlated with length of residency in the United States and legal status. Table 7 sets forth data on the English proficiency skills of Mexico-born immigrants in the United States, contrasting the language skills of those with who entered the United States with authorization with those who entered the United States at least once without authorization.

Table 7

*English Proficiency Skills among Mexico-Born Adults (1998)*

	All Mexico-born U.S. residents	Authorized entrants	Unauthorized entrants
Speak English “very well”	9.1%	12.9%	5.6%
Speak English “fairly well”	9.7%	16.7%	5.6%
Speak English “average or so-so”	32.9%	26.2%	38.1%
Speak English “not very well”	17.9%	13.2%	21.4%
Speak English “not well at all”	30.3%	30.9%	29.3%

Because the economic rewards of working in the United States are highest for those with fewer educational and work skills, Bustamante et al. (1998a) advance that “the selectivity of international migration strongly favors low skilled persons” (p. 77). They report a 95% employment rate for Mexico-born men residing in the United States, and a 63% rate for Mexico-born women. They also share data from 1977 to 1994 that reveals that the largest sector of Mexico-born workers (viz., operators, fabricators and laborers) remained constant, comprising 54 to 57% of Mexico-born workers employed in the United States.

In a report by the Mexican Ministry of Foreign Affairs and the U.S. Commission on Immigration Reform (2007), one million Mexico-born migrants reported working in the United States, though they also reported having no residence in the United States. The report concludes that the future trend of employment vis-à-vis the Mexico-born immigrant is unknown in light of U.S. Homeland Security measures, the desire to move two to three million U.S. adults from welfare rolls, and the desire to create jobs for a

rapidly growing domestic labor force. Regardless, the report concludes, “Mexican born workers [are] significant components of the U.S. food processing, construction, service and manufacturing labor forces” (p. 26).

Bustamante, Jasso, Taylor and Trigueros Legarreta (1998b) expose the neoclassical economic theories that posit that individuals place themselves in jobs and labor markets where the expected earnings are highest. If such theories hold true, increased immigration from Mexico to the United States will occur in any of the following three scenarios: (1) if there is perceived to be an increase in wages and/or employment for Mexican migrants in the United States, (2) if there is perceived to be a decrease in employment or wages in the places of origin of Mexican migrants, or (3) if there is perceived to be lessened cost or risk associated with entering the United States and finding employment. Decisions regarding immigration may also be influenced by such factors as the individual’s satisfaction or “utility” in either country, proximity to family members, and family income risk. These authors suggest that the selectivity (or likelihood) of one immigrating to the United States is explained by: (1) the economic returns which might accrue in one’s homeland based on the individual’s characteristics (e.g., education, sex, age); (2) the economic returns which might accrue in the United States based on the same characteristics; (3) the economic returns which might accrue in competing markets; and (4) the effects of such characteristics on the costs (e.g., risks and financial investments) of migration.

The benefit of “migration networks” is thus illuminated, given that the presence of family members or others in the United States who might assist with housing and employment, as well as with financing the crossing of the border, helps to justify the

costs and risks of migrating. Such migration networks assist in explaining why several immigrants from the same place of origin settle in the same place of destination in the United States. Data collected from Cristo Rey Catholic Church in Austin, Texas, for instance, illuminates how many Spanish-speaking immigrants in Central Texas likely arrived through immigration networks stretching to the Mexican states of Guanajuato, San Luis Potosí, Mexico State and Zacatecas (Mathias, 2009).

Bustamante et al. (1998b) share that neoclassical economic theories predict that migration selects individuals on a wide array of characteristics, including gender, age, household size, and wealth. They note, for instance, that, though 60 to 70% of Mexico-to-U.S. migrants are male, the economic returns to migration for Mexican women increased during the preceding two decades in such markets as light manufacturing and service (e.g., child care and housecleaning). Immigrants from Mexico to the United States are typically young (viz., first-time migrants often in their teens, with the average age of immigrants in their 20's). The households in Mexico which have family members in the United States tend to be larger than average, in such a way that other family members in Mexico can assume the duties of those who have departed for the United States. Because these households also have a higher-than-average income, it may be possible that there is a minimum wealth threshold, below which families are not willing to assume the costs and risks entailed with immigration.

The economic selectivity of immigration declines relative to the establishment of migration networks in the United States, in view of the fact that such networks “provide information to prospective migrants and offer direct assistance that lowers the material and psychic costs and risks associated with (especially unauthorized) migration across

borders” (Bustamante et al., 1998b, p. 79). Bustamante et al. (1998a) note the leveling effect of migration networks, stating, “the spread of ‘migration networks’ may make migration a self-perpetuating process less selective of individual characteristics; as a result, the characteristics of migrants and non-migrants may become more similar to each other over time” (p. 14). Later in their work, these authors more strongly state, “U.S. immigration law virtually enshrines migration networks, given that the majority of non-refugee visas are allotted to relatives” (p. 52).

Kandel and Massey (2002) advance that a “culture of migration” thus exists within many Mexican communities. In such places, characterized by high out-migration to the United States, many young people in Mexico “expect” to live and work in the United States. These authors contend that such migration is a vehicle for economic mobility and a certain rite of passage for many young men in Mexico. “The aspiration to migrate is transmitted across generations,” they say (p. 981), pointing to significant positive correlations between migration aspirations and both school dropout rates and the odds of migrating by young people in Mexico.

Bustamante et al. (1998a) state that “migration networks, or access to family contacts in the United States, are almost universally found to be the most important single household variable influencing migration and one of the households’ most important economic and social assets” (p. 53). They share that making a first trip to the United States is positively correlated with such factors as landlessness and having a father with U.S. migration experience. These factors are not related to the likelihood of making a return trip to the United States, however, as this is influenced more by migration networks and an individual’s migratory experience.



Bustamante et al. (1998a) cite the research of the 1983 Michoacán Project, which suggests that Mexico-born immigrants to the United States tend to hail from larger families, with 9.1 household members being 13 years or older, as compared to non-migrant Mexicans who come from households with an average of 8.0 members who are 13 years or older. The Michoacán Project also correlates migration to the United States with above-average landholding (7 hectares per household, compared with 5 hectares for non-migrant households) and wealth (an average household income of 3,470 pesos, compared with 2,190 for non-migrant households). When controlling for household income and wealth, though, the study concludes that “migrants were significantly more likely to come from households that were ‘relatively deprived’ within their village reference group” (Bustamante et al., 1998a, p. 54). Table 8 presents data from that study on the characteristics of migrant-sending households (both of undocumented and documented immigrants) in contrast to non-migrant-sending households in Mexico.

Table 8

*Migrant-Sending Households in Mexico (1998)*

	Non-Migrant	Migrant (undoc.)	Migrant (doc.)
Average family size	10.7	11.0	12.0
Secondary schooling in family	76%	86%	84%
Family members having migrated	3.4	5.6	7.3
Land owned (in hectares)	1.4	1.9	2.4
Value of animal herds (in pesos)	4,148	5,309	8,781

These data lead one to conclude that both migrant-sending households (of the documented and undocumented alike) possess considerable advantages to non-migrant-sending households in Mexico. Bustamante et al. (1998a) point to additional sources that posit a positive correlation between migration and the accumulation of livestock.

In a recent work, Pozo (2007) notes that “remittances, the earnings that immigrant workers send back home in cash and in kind, are an important by-product of migration” (p. 1). VanWey (2007) shares the conservative World Bank estimate that an estimated \$167 billion was remitted worldwide in 2005. During 2008, an estimated \$42.3 billion was directed toward Latin America by U.S. immigrants (Orozco, 2009). Sawyer (2010) cites data from the National Bank of Mexico, noting that \$23.9 billion were remitted to Mexico by immigrants in the United States during 2007. In their (2008) study of remittances, Grieco, de la Cruz, Cortes and Larsen found that 5% of all U.S. households remit monies abroad each year, and that 68% of these households are comprised of the foreign-born. Orozco (2009) estimates that some 12.6 million working-age Latino immigrants in the United States (viz., 65% of the working-age Latino population in the U.S.) made remittances to Latin America and the Caribbean in 2009, sharing an average of \$3,780 per immigrant with family and friends in their natal culture.

The report published by the Mexican Ministry of Foreign Affairs and the U.S. Commission on Immigration Reform (2007) reveals a negative correlation between time in the United States and remittances to Mexico. The report estimates that for every U.S. dollar sent to Mexico, the gross national product of that national increases \$2.90, and that as many as one-third of returning migrants to the U.S. neither send remittances nor take money home with them upon their return. Particularly for those working in agriculture,

says the report, remittances are “cyclical, unstable, and unequal” (p. 35). In contrast, individuals with previous migration experience and/or established networks can often anticipate and channel savings to their families in Mexico.

Okonkwo Osili and Du (2005) write that “the contribution of time, goods, and money in less formal and more personal ways has been an important part of the U.S. immigration experience” (p. 91). They share that an immigrant’s family ties and social networks may influence his/her remittance behavior, and that such “informal giving appears relatively persistent over time. Specifically, immigrants with ten to fifteen years of U.S. experience continue to have higher incidences and levels of private transfers” (p. 93), though such levels, the authors note, tend to decrease .05% each year that a person resides in the United States.

Amuedo-Dorantes (2007) suggests that remittance patterns might be strongly influenced by the answers to the following questions:

What percentage of emigrants from these economies enter illegally into the United States? What percentage rely on smugglers to help them cross the border? How much do migrants pay, on average, for the smugglers’ services? Has the cost significantly increased during the past decade? Finally, how many trips do legal and unauthorized migrants in each of these countries make to the United States, on average? (p. 75)

Amuedo-Dorantes continues by advancing that countries with a higher proportion of unauthorized immigrants in the United States will likely receive larger remittance flows, given that “after all, unauthorized immigrants are exposed to higher income risks and, as such, may be more likely to remit money back home as an insurance mechanism in case

the migration experience turns out to be unsuccessful” (pp. 75-76). She also hypothesizes that the debt incurred for smuggling services influences remittance behavior, as well as the frequency of trips to one’s natal culture, by which monies can be personally carried home.

In her study of Latin American immigrants in the United States ( $N = 6,392$ ), Amuedo-Dorantes (2007) found that 68% entered without authorization. 75% of those who entered without authorization used smuggling services. Likely due to the proximity of Mexico to the United States, the percentage of immigrants who cross from Mexico to the United States without authorization (71%) is more than double that of any other Latin American nation, though the percentage of Mexico-born migrants to the United States who use smuggling services (75%) is lower than any other nation (ranging from 81% among Nicaraguan migrants to 91% among Costa Rican migrants to the United States). Mexico-born migrants without authorization of entry make only slightly fewer border crossings than those who cross legally, with an average of 2.22 border crossings per solo undocumented person, 2.77 border crossings per person accompanied by a smuggler, and 3.52 border crossings per legal Mexico-born entrant. Amuedo-Dorantes concludes, “Therefore, we would expect unauthorized immigrants to remit more money to their families than legal immigrants, who can more easily return home and bring money back to their families in person” (p. 78).

In Amuedo-Dorantes’ (2007) study, 5,703 Latin American immigrants in the United States (or 89%) shared of their remittance patterns. 70% claimed to send money home on a monthly basis. Table 9 reveals that Mexico-born immigrants send 41% of their income to their home country.

Table 9

*Remittance Patterns for Various Latin American Nations (2007)*

	% of migrants remitting	Avg. amount	% of income
Costa Rica	69%	\$492.91	55%
Mexico	71%	\$300.43	41%
Nicaragua	61%	\$223.18	22%
Dominican Republic	67%	\$179.18	16%
Peru	46%	\$376.55	16%
Haiti	74%	\$284.56	13%

Amuedo-Dorantes identifies four motives for remittances: (1) altruism with respect to the needs of household members back home, (2) the repayment of family members and friends for having financed one's trip to the United States, (3) investment in assets with the intent of earning an economic return, and (4) coinsurance of self and family members against economic shocks. She presents statistics that confirm her hypothesis that a higher percentage of unauthorized entrants (75%) make remittances than authorized entrants (64%), though the percentage of total income remitted by both groups is comparable. According to her study, the variable of the individual's level of education has no effect on the likelihood of remitting, or on the percent of income remitted.

Bustamante et al. (1998a) conclude their essay on characteristics of Mexican migrants in the United States with the following caution:

Characteristics of Mexican migrants are not static, however: They change over time. Some of these changes appear to be long term. For example, there is evidence that schooling levels of Mexican migrants are increasing over time, that migrants' origins and destinations are increasingly urban, and, overall, that characteristics of Mexican migrants may be increasingly heterogeneous. These partly reflect changes in the population at large in Mexico from which migrants are drawn but may also reflect long-term changes in the selectivity of migration, including the influence of migration networks....Because migration is dynamic and conditions in both the United States and Mexico change, understanding Mexican migration to the United States requires continual monitoring. (pp. 68-69)

Thus, though it appears that immigration is becoming less selective with time, one should be wary of believing that the Spanish-speaking population residing in the U.S. is homogeneous and easily characterized.

### Personality

Before one attempts to study the possible relationship between self-reported leadership behaviors and citizenship status, one would do well to consider a number of variables that might influence an individual's perception of him or herself as a leader. Such factors might include the individual's personality, various traits that characterize immigrant populations, immigrant motivations, and other characteristics of the natal culture from which a person comes. Personality, for instance, has been found to largely correlate with leadership behaviors (Judge, Bono, Iles, & Gerhardt, 2002; Lord, De Vader, & Alliger, 1986).

In her study of personality and acculturation, Kosic (2006) defines personality as “an amalgam or configuration of personality dimensions, coping strategies and cognitive processes, and as such it could be used interchangeably with the term *self*” (p. 113). She indicates that this field of research has surfaced many contradictory findings. The issue of personality assessment is especially challenging in a multicultural context, in view of the fact that most personality assessment measures are created from a middle-class, Euro-American perspective (Dana, 1993; Moreland, 2008). Further, as Moreland (2008) points out, one’s manifestation of personality can be colored by the stress of acculturation.

Personality may influence a person’s desire to migrate from his/her natal culture to a host culture. Dispelling the myth that all people migrate for economic reasons, for instance, Boneva and Frieze (2001) note that “not all people in economically disadvantaged countries want to leave for countries with better economic conditions” (p. 478). They advance, “unfavorable economies in country of origin, emigration and immigration policies, network support in the receiving country, and other environmental factors create the conditions for wanting to leave, but desires to do so are based in the *personality* of those who make the choice” (p. 478, italics added).

The notion that some personalities are predisposed toward migratory behavior first surfaced in the 1960’s, resulting in Jennings’ (1970) notion of the “mobicentric man,” an individual whose personality leads him/her to be highly active and “on the move.” Morrison and Wheeler (1976) referred to the “pioneering personality” of those who are prone to geographically relocate. Neither concept enjoys empirical support.

More recent authors (Kupiszewski, 1996; Neuman & Tienda, 1994; Sakkeus, 1994) suggest there is something specific about the personality of immigrants. Rather

than merely respond to economic conditions, they say, people who have migrated once are found to be more willing to move again. Once such individuals have migrated, personality is also believed to play a role in the acculturation experience (Benet-Martinez & Haritatos, 2005; Ryder, Alden & Paulhus, 2000)

### The Big Five Personality Traits

The most prevalent, contemporary view of personality states that the human personality is comprised of five higher-order traits, often referred to as the “Big Five” (Digman, 1990; John, 1990; Mount & Barrick, 1995). These five traits are often remembered by the acronym OCEAN: openness to experience, conscientiousness, extraversion, agreeableness, and (the lack of) neuroticism (Costa & McCrae, 1992). Openness to experience is the degree to which a person is aesthetically sensitive, actively imaginative and aware of inner feelings. Conscientiousness is the extent to which a person is strong-willed, determined and attentive. Extraversion is the degree to which one is sociable and talkative. Agreeableness is the extent to which one is interpersonally altruistic and cooperative. Neuroticism is negative emotional stability, manifest in nervousness, moodiness and a temperamental nature.

Ward, Leong and Low (2004) advance a series of correlations between these personality traits and the process of cross-cultural adjustment. They forward that both the psychological and socio-cultural adaptation required during adjustment is positively related to four of these traits: conscientiousness, extraversion, agreeableness and (the lack of) neuroticism. Ones and Viswesvaran (1999) claim that conscientiousness is the strongest of these Big Five traits in predicting several dimensions of immigrant effectiveness. Other authors note the impact on cross-cultural adjustment by openness to



experience (Abe & Wiseman, 1983; Hammer, Gudykunst & Wiseman, 1978), extraversion (Benson, 1978; Mendenhall & Oddou, 1988; Parker & McEvoy, 1993; Searle & Ward, 1990), and agreeableness (Black, 1990).

In their study of Chinese immigrants in Hong Kong ( $N = 67$ ,  $M$  age = 28.51 years), Chen, Benet-Martínez and Harris Bond (2008) found that neuroticism is positively correlated with acculturative stress ( $r = .40$ ,  $p < .01$ ) and is negatively correlated with psychological adjustment ( $r = -.72$ ,  $p < .001$ ), bicultural identity integration ( $r = -.42$ ,  $p < .001$ ), and self-efficacy ( $r = -.26$ ,  $p < .05$ ). In a hierarchical regression, neuroticism was found to be the greatest predictor of psychological adjustment ( $\beta = -.69$ ,  $p < .001$ ), followed by self-efficacy ( $\beta = .20$ ,  $p < .05$ ). In a similar sample of Filipino domestic workers in Hong Kong ( $n = 153$ ,  $M$  age = 33.84 years), Chen et al. (2008) found that neuroticism is positively correlated with acculturative stress ( $r = .27$ ,  $p < .01$ ), and is negatively correlated with psychological adjustment ( $r = -.41$ ,  $p < .001$ ) and self-efficacy ( $r = -.27$ ,  $p < .01$ ). Again, neuroticism was found to be the greatest predictor of psychological adjustment ( $\beta = -.36$ ,  $p < .001$ ), followed by self-efficacy ( $\beta = .16$ ,  $p < .05$ ). Finally, in a sample of Chinese university students in Hong Kong ( $n = 452$ ,  $M$  age = 20.58 years), Chen et al. (2008) found that neuroticism is positively correlated with acculturative stress ( $r = .19$ ,  $p < .001$ ), and is negatively correlated with psychological adjustment ( $r = -.27$ ,  $p < .001$ ), identification with natal culture ( $r = -.20$ ,  $p < .001$ ), and proficiency in the language of one's host culture ( $r = -.12$ ,  $p < .01$ ). As in the previous two studies, neuroticism was found to be the greatest predictor of psychological adjustment ( $\beta = -.58$ ,  $p < .001$ ), followed by self-efficacy ( $\beta = .26$ ,  $p < .001$ ) and female gender ( $\beta = .15$ ,  $p < .001$ ).

Though acknowledging that personality characteristics fail to account for a great variance in people's views on acculturation, Schmitz (1994) advances that differences in personality lead individuals to respond with differing acculturation strategies. The acculturation strategy of integration is negatively correlated with the personality trait of neuroticism, and with behaviors of impulsivity, anxiety and field-dependence. It is also positively correlated with the personality traits of emotional stability, extraversion and agreeableness, and with behaviors of open-mindedness, sensation seeking and sociability. Individuals preferring the integration strategy tend to be more open-minded and flexible, virtues that are facilitated by emotional stability and low anxiety. The acculturation strategy of assimilation is positively correlated with agreeableness and neuroticism, and with behaviors of sociability, anxiety, closed-mindedness and field-dependence. The acculturation strategy of separation is positively correlated with neuroticism, and such behaviors as anxiety, impulsivity, sensation seeking and aggressiveness. It is also negatively correlated with extraversion, and such factors as sociability, self-assurance and self-esteem. The acculturation strategy of marginalization is positively correlated with neuroticism, and with such behaviors as anxiety, closed-mindedness and high unsociability.

In terms of cultural heritage, Ryder, Alden and Paulhus (2000) found that immigrants who maintain their cultural heritage tend to be characterized by high conscientiousness and low neuroticism. Likewise, those who adapt well to mainstream culture score high in openness, conscientiousness and extraversion, and low in neuroticism.

In their referencing of attachment theory (Bowlby, 1973) to explain the acculturation process of Dutch emigrants, Bakker, Van Oudenhoven and Van der Zee (2004) link the Big Five personality traits to various attachment styles. They cite a positive correlation of attachment with extraversion, agreeableness and neuroticism. They advance that securely-attached individuals perceive others as trustworthy and reliable and can thus be at ease during social contacts, are more extraverted and agreeable, and are less neurotic than insecurely-attached individuals.

In studies of expatriate adjustment to foreign assignments, positive adjustment has been found to correlate with open-mindedness (Teagarden and Gordon, 1995) and curiosity (Kets de Vries & Mead, 1991), both of which belong to the construct of openness to experience (Barrick & Mount, 1991). Arnes and Ward (1988) advance that extraverted expatriates enjoy better adjustment, and Caligiuri (2000a) maintains that extraverted expatriates receive higher ratings for work performance. In their study of expatriate workers in Taiwan ( $N = 83$ , ages 21 to 50), Huang, Chi and Lawler (2005) find extraversion among expatriates to be significantly correlated with openness to experience ( $r = .66, p < .01$ ), general living adjustment ( $r = .59, p < .01$ ), interaction adjustment ( $r = .58, p < .01$ ), agreeableness ( $r = .55, p < .01$ ), work adjustment ( $r = .41, p < .01$ ), and prior international experience ( $r = .35, p < .01$ ). They also find that agreeableness among expatriates is significantly correlated with openness to experience ( $r = .67, p < .01$ ), interaction adjustment ( $r = .54, p < .01$ ), general living adjustment ( $r = .39, p < .01$ ), work adjustment ( $r = .35, p < .01$ ), and (lack of) neuroticism ( $r = .25, p < .01$ ). Openness to experience also significantly correlates with general living adjustment ( $r = .59, p < .01$ ), interaction adjustment ( $r = .53, p < .01$ ), and work adjustment ( $r = .52, p < .01$ ).

Conscientiousness did not significantly correlate with any other personality trait or adjustment-related variable in the study. Caligiuri (2000b) states that extraversion, agreeableness and openness are negatively correlated with expatriates' desire to return to their country of origin.

In addition to the Big Five personality traits, Downes, Varner and Musinski (2007) present a synthesis of other traits of expatriate workers in the literature from 1996 to 2005. They conclude that desirable traits for expatriates include tolerance for ambiguity, openness, flexibility, a sense of humor and self-confidence. They also share that "red flags" in expatriate personalities include the need to control, an overly-trusting nature, impulsivity, impatience and results-orientation.

#### Other Personality Traits

Various authors (Mol, Van Oudenhoven & Van der Zee, 2001; Van der Zee, Van Oudenhoven & De Grijs, 2004) indicate that the perceived stress caused by intercultural situations is felt less by individuals with traits of cultural empathy, open-mindedness, social initiative, flexibility and emotional stability. These five traits comprise the five scales of Van der Zee and Van Oudenhoven's (2000) Multicultural Personality Questionnaire.

*Cultural empathy.* Cultural empathy refers to the ability to empathize with the feelings, thoughts and behaviors of people from differing cultures. Numerous authors cite the importance of cultural empathy as a dimension of cultural effectiveness (Arthur & Bennett, 1995; Cleveland, Mangone & Adams, 1960; Cui & Awa, 1992; Ruben & Kealey, 1979). Hawes and Kealey's (1981) notion of sensitivity to host country issues may likely be related to this construct. Van der Zee, Van Oudenhoven and Bakker (2002)

advance a positive correlation between cultural empathy and open-mindedness and the acculturation strategy of integration. In their study of foreign students at The International Business School in the Netherlands ( $N = 117$ ,  $M$  age = 20.36), Van Oudenhoven and Van der Zee (2002) found cultural empathy to positively correlate with the mental health ( $r = .38$ ,  $p < .001$ ) and physical health ( $r = .33$ ,  $p < .05$ ) of foreign-born students, as well as to their perception of peer support ( $r = .41$ ,  $p < .001$ ) and their feelings of subjective well-being ( $r = .36$ ,  $p < .001$ ).

*Open-mindedness.* Open-mindedness, an unprejudiced attitude toward out-group members and their cultural norms and values, might also be likened to Ronen's (1989) and to Hammer, Gudykunst and Wiseman's (1978) notion of "freedom from prejudice." Mendenhall & Oddou (1985) found that open-minded individuals tend to make a greater effort to learn about others and/or to modify their own behavior to fit the cultural norms of the context in which they find themselves. Similarly, Van der Zee, Atsma and Brodbeck (2004) discovered that cultural empathy and open-mindedness were positively correlated with individuals' responding positively to situations they deemed to be difficult. Van Oudenhoven and Van der Zee (2002) found open-mindedness to positively correlate with the subjective well-being ( $r = .32$ ,  $p < .05$ ) and mental health ( $r = .29$ ,  $p < .05$ ) of foreign-born students.

*Social initiative.* Social initiative, the ability to actively approach social situations, is cited as an important factor in making friends with others from the host culture (Hawes & Kealy, 1981). This construct is supported by empirical evidence (Abe & Weisman, 1983; Hammer et al., 1978). Van Oudenhoven and Van der Zee (2002) found social initiative to positively correlate with the mental health ( $r = .45$ ,  $p < .01$ ), perceived peer

support ( $r = .43, p < .01$ ) and subjective well-being ( $r = .35, p < .01$ ) of foreign-born students.

*Flexibility.* The importance of flexibility in helping immigrants reconcile the disparity between their initial expectations and the reality of their new environment is cited by various authors (Gullahorn & Gullahorn, 1963; Hannigan, 1990; Hanvey, 1976; Ruben & Kealy, 1979; Spreitzer, McCall & Mahoney, 1997; Torbiörn, 1982; Van der Zee & Van Oudenhoven, 2000; Van Oudenhoven & Van der Zee, 2002). Others (Ehrman & Oxford, 1995) cite the positive correlation between flexibility and the ability to successfully learn a foreign language. Van Oudenhoven and Van der Zee (2002) find flexibility to positively correlate with self-efficacy and emotional stability. Van Oudenhoven, Mol and Van der Zee (2003) correlate flexibility with job satisfaction among immigrants and with positive relationships between immigrants and people of their host country. Van Oudenhoven and Van der Zee (2002) also find flexibility to positively correlate with the mental health ( $r = .39, p < .01$ ) of foreign-born students.

*Emotional stability.* The importance of emotional stability (or the ability to remain calm in the face of stressful events) as a predictor of one's ability to deal with intercultural situations is cited by numerous authors (Abe & Wiseman, 1983; Caligiuri, 2000b; Hammer et al., 1978; Ones and Viswesvaran, 1999). Additionally, Van der Zee et al. (2004) state that emotional stability and flexibility are correlated with the ability to appraise intercultural situations as less threatening. Van Oudenhoven and Van der Zee (2002) found emotional stability to positively correlate with perceived peer support ( $r = .41, p < .01$ ), mental health ( $r = .41, p < .01$ ), subjective well-being ( $r = .31, p < .05$ ) and the absence of negative social experiences ( $r = .29, p < .05$ ) of foreign-born students.

*Tolerance for ambiguity.* Tolerance for ambiguity, an acceptance of confusing situations (Ely, 1989), is also often cited as a key characteristic of successful adaptation to a host culture (Brislin, Cushner, Cherrie & Yong, 1986). Frenkel-Brunswik (1948) first advanced that tolerance for ambiguity is an important personality variable. Brislin (1981) relates that tolerance for ambiguity is important in determining adaptation, thus assisting immigrants in appreciating a different perspective. Andersen and Schwartz (1992) suggest that tolerance for ambiguity serves as a buffer against the depression caused by stressful life events.

In their study of Russian immigrants in Israel ( $N = 301$ ,  $M$  age = 33.57 years), Yakhnich & Ben-Zur (2008) found that tolerance for ambiguity correlates with well-being ( $r = .42, p < .001$ ), emotion-oriented coping ( $r = .38, p < .001$ ), behavioral openness ( $r = .35, p < .001$ ), intellectual openness ( $r = .35, p < .001$ ), willingness to remain in one's host country ( $r = .33, p < .001$ ), control appraisal ( $r = .17, p < .001$ ), and task-oriented coping ( $r = .14, p < .05$ ). Tolerance for ambiguity was also found by them to be negatively correlation to depression ( $r = -.35, p < .001$ ), threat appraisal ( $r = -.33, p < .001$ ), anxiety ( $r = -.27, p < .001$ ), and loss appraisal ( $r = -.26, p < .001$ ). Tolerance for ambiguity is also correlated with persistence in learning a foreign language (Chapelle, 1983; Naiman, Frohlich, Stern & Todesco, 1978).

In their study of Chinese students ( $N = 106$ ,  $M$  age = 23.67 years) at a university in Singapore, Leong and Ward (2000) find a positive correlation of tolerance for ambiguity with attributional complexity ( $r = .35, p < .005$ ) and, as hypothesized, a negative correlation with students' identity conflict ( $r = -.32, p < .005$ ). Tolerance for

ambiguity was found to be the greatest predictor of a student's lack of identity conflict ( $\beta = -.28, p = .002$ ).

In a study of undergraduate university students ( $N = 347$ ), Dugas, Gosselin and Ladouceur (2001) found that the antithesis of tolerance ambiguity, an intolerance of uncertainty, is positively correlated with worry ( $r = .70, p < .001$ ), measures of obsessions and compulsions ( $r = .48, p < .001$ ), beliefs about responsibility ( $r = .40, p < .001$ ), anxiety sensitivity ( $r = .33, p < .001$ ), and is weakly correlated with panic sensations ( $r = .12, p < .05$ ). In a hierarchical regression, intolerance for uncertainty was found to largely predict worry ( $\beta = .728, p < .001$ ).

#### Motivations

Various authors have attempted to delineate the motivations of immigrants (Boneva & Frieze, 2001; Kandel & Massey, 2002). Tourraine and Ragazzi (1961) first pointed to the personality disposition of "an impelling desire for upward mobility" that might predispose a person to migrate. In his classification of three immigrant types, based on a small sample of internal migrants from rural areas of England, Taylor (1969) similarly refers to one group as "aspirers," those who are dissatisfied with their present situation and aspire to create a better life for themselves and their children. In a larger study of international immigrants, Richardson (1974) points to a certain "dissatisfaction in attaining goals" that triggers certain individuals to immigrate.

Referring to McClelland's (1961) taxonomy of motivations, Matter (1977) suggests that individuals with high achievement motivation will remain in their community of origin only as long as the community is perceived as "achieving" (p. 171). In times of economic stability and/or decline, he says, the achievers will seek



opportunities elsewhere. This research may also be linked to Caudill and DeVos' (1956) findings that Japanese immigrants were found to be high in achievement motivation. In a study of male university students in Jamaica, Tidrick (1971) similarly found that students who planned to emigrate from Jamaica possessed a higher achievement motivation than their peers with no plans to emigrate. In her study of the traits of Mexico-born entrepreneurs in Chicago, Raijman (2001) notes that the achievement motivation possessed by many of them may be linked to the personality disposition that led them to journey north across the U.S.-Mexico border. "Becoming an entrepreneur is like setting out for a journey," she writes. "One must make the decision to go, where to go, and how to get there" (p. 394).

More recently, in their qualitative study of Mexican youths who choose to migrate, Suarez-Orozco and Suarez-Orozco (1995) found no significant difference between the achievement motivation of Mexican youths who migrated to the United States and those who remained in Mexico. The authors do, however, suggest that the youths who chose to migrate strongly linked personal success to competence and hard work, and actively sought ways out of undesirable situations.

A possible relationship to migratory tendencies might also be traced to McClelland's (1961) notion of power motivation, aspects of which are manifest in a person's desire to impress others and/or be recognized. McClelland (1975) suggests that individuals of high power motivation are often dissatisfied with themselves and their present state. For this reason, one might easily imagine a possible correlation between power motivation and migratory behavior. One might expect that immigrants possessing

high power motivation will seek to be leaders in their host culture. Boneva and Frieze (2001), for instance, write,

One way to help immigrants with a high power orientation, for example, could be to get them involved in small groups, where they can play a special role. Power-oriented individuals like to play organizational roles, to influence others, and to be recognized....Getting them involved in mentoring programs, running community organizations, or participating in church management within their religion all could be suitable ways for frustrated emigrants to express power motivation. (p. 488)

These authors similarly warn, “for immigrants high in power motivation...finding immediate outlets for the expression of their striving in the country of choice may be especially difficult immediately after resettlement. The frustrated power motive can lead to socially undesirable behavior” (p. 487). This is in line with Sorenson and Telles’ (1991) research of poorly-educated immigrant men whose high levels of power motivation lead them to cross the border, then to involve themselves in aggressive behavior. In contrast to such individuals of high power motivation, according to Boneva and Frieze (2001), such concerns are unwarranted for immigrants of high achievement motivation, given that this latter group tends to delay gratification.

The desire to migrate, however, might likely enjoy a negative relationship to McClelland’s (1961) notion of affiliation motivation. In their examination of affiliation motivation, Scott and Scott (1989) advance that high affiliation motivation is predictive of a person’s desire to remain in his/her country of origin. In their attempt to expose the motives, values and traits of immigrants, Boneva and Frieze (2001) also suggest that,

when compared with those who do not wish to leave their country of origin, immigrants are more work-oriented, have a higher achievement and power motivation, and possess a lower affiliation motivation and family centrality.

### Acculturation

Leadership involves relationship (Northouse, 2004), and the process of acculturation and assimilation into a host culture and community presumes a change in relationships to persons in one's natal and host cultures. For this reason, acculturation may influence the display of leadership and followership behaviors.

The steady movement of migrants throughout the world has prompted the rise of a new, recognized field of exploration: acculturation (Chun, Organista & Marin, 2003). Alba and Nee (1997) trace the origin of immigrant assimilation theory to Park and Thomas of the 1920's Chicago School of sociology. Originally, the concept of assimilation was understood as a linear process through which immigrants discarded "Old World" traits and adopted "American" traits (Warner & Srole, 1945; Gordon, 1964; Lieberman, 1980; Sowell, 1981). Harker (2001) notes that, according to this model, one should not expect a foreign-born, first-generation immigrant to achieve social and economic parity with members of the native-born population due to such challenges as discrimination and the learning of a new culture and language. Second-generation immigrants, a group consisting of children born in the host culture, serve as a bridge between the natal culture of their first-generation immigrant parents and the host culture in which these second-generation immigrants are raised. Various authors suggest that second-generation immigrants often wish to adopt host culture values and practices, but that they feel stymied in this respect by their first-generation parents, who fear "losing" their children

to the host culture (Farver, Narang & Bhada, 2002; Killian & Hegtvedt, 2003; Lay & Safdar, 2003). Second-generation youths also suffer a number of challenges related with their task as language brokers to their first-generation parents (Weisskirch, 2005). Padilla (2009) pointedly writes,

second-generation youth often learn the parents' culture in isolation and American culture at school, from peers, and through mass media....They are expected to maintain the culture of the parents while they are also given mixed messages about how Americanized they should become. (p. 196)

As a result of this assimilation over two generations, few differences can be noted between third-generation immigrants (i.e., those whose grandparents immigrated to the host culture) and other members of the host culture.

The fact that many definitions have been advanced for acculturation has been noted by various authors (Hunt, Schneider & Comer, 2004; Schwartz, Pantin & Sullivan, Prado & Szapocznik, 2006). Redfield, Linton & Herskovits (1936) offered one of the earliest definitions of acculturation as the change in the cultural characteristics of one or both entities, when two individuals or groups of people from different cultures meet. This coming together of two cultures involves the adoption of cultural beliefs, customs and behaviors from the host culture, as well as an increased identity with it (Mendoza & Martinez, 1981; Williams & Berry, 1991). Schwartz et al. (2006) note that three patterns can typically be observed in a community experiencing acculturation: (1) Immigrants will relinquish the values and practices of their natal culture and adopt the values and practice of their host culture (Ryder, Alden & Paulhus, 2000; Schwartz, Montgomery & Briones, 2006), (2) the loss of natal culture values and practices will be correlated with contact

with individuals from the host culture and with each successive generation born in the host culture (Phinney & Flores, 2002), and (3) the adoption of host culture values and practices will be correlated with time spent in the host culture (Kwak & Berry, 2001).

Perhaps the most common definition of acculturation comes from Berry (1980), who refers to it as the process of psychological and behavioral change that occurs within individuals and groups as a consequence of long-term exposure to another culture. Noting the difference between acculturation at the individual and group level (Segall, Dasen, Berry & Poortinga, 1999), Gibson (2001) more recently defines acculturation as “the process of cultural change and adaptation that occurs when individuals with different cultures come into contact” (p. 19). Ward (2001) clarifies that acculturation takes place on two levels: the psychological and the socio-cultural. The former concerns coping, stress, and all aspects of personal well-being, including self-esteem, life satisfaction and lack of psychological problems. The latter concerns one’s relationship to others, and is manifested in positive relationships and in academic and work-related skills, social skills, and lack of behavioral problems.

Acculturation is a process that challenges individuals to simultaneously retain and/or relinquish various views and practices from their natal culture, while selectively adopting the views and practices of their host culture (Berry, 1997). On the basis of these two decisions, one of four possible acculturation strategies can be embraced. Integration involves high identification with both the natal and host cultures. Separation is a high identification with natal culture but a low identification with the host culture.

Assimilation is a low identification with natal culture and a high identification with the host culture. Marginalization is a low identification with both the natal and host cultures.

Bakker, Van der Zer and Van Oudenhoven (2006) clarify, “migrants are not free to choose the strategy that appeals to them. The choice for a particular strategy is influenced by contextual factors” (p. 2865). The choice of an integrating or assimilating strategy, for instance, presumes permeable group boundaries that allow the immigrant to easily cross into the values and practices of the host culture. The context also determines to a great extent the pride with which one regards one’s natal culture and the pressure one feels to assimilate or integrate into the culture. Further, social identity theory (SIT; Tajfel & Turner, 1986) suggests that the change from majority to minority status inherent in the migration process is a threat to the individual’s identity. Thus, such an individual will be tempted to seek legitimacy and stability in his/her natal culture (through a separation strategy) or in his/her host culture (through an assimilation strategy). In the latter case, leaving one’s ethnic group is not without its risks, as immigrants who fail to assimilate may risk becoming marginalized by both cultures: unaccepted by the host culture, and feeling they are unable to return to their natal culture (Chrysochoou, 2004).

Numerous authors have attempted to delineate the factors that might predict successful acculturation by immigrants (Berry, 1984; Berry, Kim, Minde & Mok, 1987; Berry, Kim, Power, Young & Bujaki, 1989; Berry, Poortinga, Segall & Dasen, 1992; Grossman, Wirt & Davids, 1985; Koh & Bell, 1987; Liebkind, 1996, 1993; Nesdale, Rooney & Smith, 1997; Nicassio, Solomon, Guest & McCullough, 1986; Sam & Berry, 1993; Sands & Berry, 1993; Shisana & Celentano, 1985).

In a review of 27 measures for acculturation among Latino populations, Kim and Abreu (2001) note two broad conceptualizations of acculturation. A unidimensional (or “zero-sum”) conceptualization of acculturation was first made popular in the 1970’s

(Berry & Annis, 1974; Cuellar, Harris & Jasso, 1980; Szapocznik, Santisteban, Kurtines, Perez-Vidal & Hervis, 1984; Szapocznik, Socpetta, Kurtines & Arandalde, 1978).

According to this model, an individual abandons the values and practices of his/her natal culture as s/he adopts the values and practices of his/her host culture. Such a view underlies Huntington's (1996) stern warning that the immigration of Latin Americans to the United States results in a "clash of civilizations" if immigrants do not find themselves "adapting to America's 'Anglo-Protestant core'" (p. 32). As Stephenson (2000) notes, this model presents a simplified bipolar view of acculturation, in which an individual merely passes from being "unacculturated" to "acculturated" or "assimilated." Dillon et al. (2009) note that such a conceptualization of acculturation fails to separately assess dimensions of both the natal and host culture, and fails to capture an individual's acculturation across such varying domains as language, knowledge, values and behaviors. A second model of acculturation, arising from the works of Berry (1974, 1980), views the process as bidimensional, with each dimension representing the orientation toward a specific culture. According to such a model, an individual's acculturation to both the natal and host cultures is assessed simultaneously and independently (Birman, 1998; Birman & Trickett, 2001; Cortés, Rogler & Malgady, 1994; Cuellar, Arnold & Maldonado, 1995; Marín & Gamba, 1996; Mendoza, 1989; Oetting & Beauvais, 1990; Phinney, 1990; Szapocznik, Kurtines & Fernández, 1980) . Based on such a bidimensional view, Tadmor & Tetlock (2006) advance a definition of acculturation as the orientation by immigrants and their children toward both their heritage and receiving cultural contexts.

This reimagining of acculturation has given rise to the theorizing of biculturalism, which focuses on the bicultural identities of immigrants and their socio-cultural adaptation and psychological adjustment (Schwartz, Montgomery & Briones, 2006; Van de Vijver & Phalet, 2004; Ward, 1996). The concept of biculturalism arose in the 1980's to describe those individuals who are competent in two cultures (LaFromboise, Coleman & Gerton, 1993). Those who adopt Berry's (1990) integration strategy are likely more inclined toward biculturalism (Berry & Sam, 1997; Van de Vijver & Phalet, 2004). In their study of immigrant youths ( $n = 5,366$ ) and national youths ( $n = 2,631$ ) in 13 nations, including the United States, Berry, Phinney, Sam & Vedder (2006) lend credence to this connection between biculturalism and the integration strategy. They write that in their study,

The largest number of youth (36.4%) were classified in the integration profile: [these youths] sought to acculturate by being involved with both their heritage culture and the national culture. This bicultural way of living includes various ways of engaging in both cultures: preferences (acculturation attitudes), cultural identities (both ethnic and national), language behavior (ethnic and national language knowledge and use), social engagements (with both ethnic and national peers), and relationships with parents within their families (including acceptance of both obligations and rights).

Confirming earlier findings concerning the value of biculturalism in adult populations (Berry & Sam, 1997), Berry, Phinney, Sam and Vedder (2006) note that 22.5% of the youth in their study fit the "ethnic profile," preferring a separation strategy of acculturation, 18.7% fit the "national profile," choosing to assimilate, and 22.4%



comprised a “diffuse profile” of youth that “lack a clear orientation and appear to be marginal and confused” (Berry et al., 2006, p. 324). For this reason, the authors warn that these youths, “[represent] a group in which, according to previous research, personal and social problems are likely to appear. Thus, there is potential for serious problems in intercultural relations between these [first-generation] immigrant youth and others in their society of settlement” (p. 324). Other authors similarly warn that marginalization may lead to feelings of isolation (Vigil, 2002), participation in violent behavior (Fouron & Glick Schiller, 2001), and even participation in street gangs (Solis, 2003).

Though early works advanced that biculturalism might prove to be stressful and psychologically handicapping (Adler, 1977; Park, 1928; Stonequist, 1935), others claim that biculturalism may have a positive impact on the individual and his/her well-being (Bialystok, 1999; Carringer, 1974; Peal & Lambert, 1962; Tran, 1994). Still others warn that biculturalism can be beneficial only if a person does not internalize the potential conflict that results from the two cultures between which s/he finds him/herself (Benet-Martínez & Haritatos, 2005; Padilla, 1994; Phinney & Devich-Navarro, 1997). Another group of researchers suggests that biculturalism may be the most adaptive form of acculturation for immigrants (Ramirez, 1984; Rogler, Cortes & Magady, 1991; Szapocznik & Kurtines, 1980)

In their samples of U.S.-born ( $n = 2,223$ ) and foreign-born ( $n = 2,073$ ) sixth- and seventh-grade boys in Florida, Gil, Vega and Dimas (1994) found that bicultural students experienced less language conflicts ( $p < .001$ ), acculturation conflicts ( $p < .05$ ) and perceived discrimination ( $p < .05$ ) than their highly-acculturated or lowly-acculturated peers. The self-esteem of bicultural students (foreign-born and U.S.-born, respectively)

was negatively correlated with their perception of a closed society ( $r = -.18, p < .001$ , and  $r = -.15, p < .001$ ), their experience of acculturative conflict ( $r = -.19, p < .001$ , and  $r = -.26, p < .001$ ), and their experience of language conflicts ( $r = -.15, p < .001$ , and  $r = -.08, p < .05$ ).

In their study of the bidimensional acculturation of mid-Atlantic Latino university students and Central American immigrants in Washington, D.C. ( $N = 246$ ,  $M$  age = 23.49 years), Zea, Asner-Self, Birman and Buki (2003) found acculturation to positively correlate with U.S. cultural identity ( $r = .88, p < .0001$  and  $r = .57, p < .0001$ ), U.S. cultural competence ( $r = .80, p < .0001$ , and  $r = .85, p < .0001$ ), English language proficiency ( $r = .74, p < .0001$ , and  $r = .79, p < .0001$ ), and years in the United States ( $r = .62, p < .0001$  and  $r = .28, p < .01$ ). Though no negative correlations were found to be significant for the Central American immigrant sample, U.S. acculturation among Latino students was found to negatively correlate with Latino/a acculturation ( $r = -.53, p < .0001$ ), Spanish language proficiency ( $r = -.49, p < .0001$ ), Latino/a cultural competence ( $r = -.46, p < .0001$ ), and Latino/a cultural identity ( $r = -.26, p < .001$ ). In the same study, for Latino college students and Central American immigrants respectively, Latino/a acculturation was found to positively correlate with Latino/a cultural competence ( $r = .87, p < .0001$ , and  $r = .85, p < .0001$ ), Spanish language proficiency ( $r = .81, p < .0001$ , and  $r = .51, p < .0001$ ) and Latino/a cultural identity ( $r = .63, p < .0001$ , and  $r = .76, p < .001$ ). Among both samples, Latino/a acculturation was found to negatively correlate with U.S. culture identity ( $r = -.46, p < .0001$ , and  $r = -.21, p < .05$ ) and years in the United States ( $r = -.41, p < .0001$ , and  $r = -.28, p < .01$ ). For Latino college students, Latino/a acculturation was also negatively correlated with English

language proficiency ( $r = -.44, p < .0001$ ) and U.S. cultural competence ( $r = -.40, p < .0001$ ).

In their study of Latino junior and senior high school students in Washington, D.C. ( $N = 123, M \text{ age} = 17 \text{ years}$ ), Birman (1998) found biculturalism to positively correlate with Americanism ( $r = .72, p < .001$ ), Hispanicism ( $r = .51, p < .001$ ), perceived acceptance by Latino peers ( $r = .24, p < .01$ ), and perceived family cultural competence ( $r = .19, p < .05$ ), and negatively correlated with age ( $r = -.21, p < .05$ ).

In his study of second-generation Portuguese immigrant students residing in Paris ( $N = 109, M \text{ age} = 16.7 \text{ years}$ ), Neto (2002) found the social adaptation of immigrant youth to their new cultural context to positively correlate with the maintenance of a bicultural (or “co-national”) identity ( $r = .36, p < .01$ ), and negatively related to their language competency in the host culture ( $r = -.451, p < .001$ ) and their satisfaction with the host society ( $r = -.37, p < .01$ ).

In a sample of Chinese immigrants in Hong Kong ( $n = 67, M \text{ age} = 28.51 \text{ years}$ ), Chen et al. (2008) found bicultural identity integration to positively correlate with psychological adjustment ( $r = .48, p < .001$ ) and proficiency in the language of the host culture ( $r = .30, p < .05$ ), and negatively correlated with neuroticism ( $r = -.42, p < .001$ ) and acculturative stress ( $r = -.26, p < .05$ ). In a sample of Filipino domestic workers in Hong Kong ( $n = 153, M \text{ age} = 33.84 \text{ years}$ ), these authors found bicultural identity integration to positively correlate with identity with natal culture ( $r = .23, p < .001$ ) and psychological adjustment ( $r = .19, p < .05$ ), and negatively correlated with acculturative stress ( $r = -.24, p < .001$ ). Finally, in a sample of Chinese university students in Hong Kong ( $n = 452, M \text{ age} = 20.58 \text{ years}$ ), they found bicultural identity integration to

positively correlate with psychological adjustment ( $r = .22, p < .001$ ), identification with the host culture ( $r = .11, p < .001$ ), and language proficiency in the host culture ( $r = .09, p < .05$ ), and negatively correlated with acculturative stress ( $r = -.31, p < .001$ ) and identification with one's natal culture ( $r = -.14, p < .001$ ).

Various instruments for measuring acculturation include such domains as language knowledge, language use and preference, interaction with one's natal and host societies, and preferences for food and media (Benet-Martínez & John, 1998; Benet-Martínez, Leu, Lee & Morris, 2002; Berry & Kim, 1988; Berry & Sam, 1997; Chen, Benet-Martínez & Harris Bond, 2008; Choney, Berryhill-Paapke & Robbins, 1995; Cuellar, Arnold & Maldonado, 1995; Landrine & Klonoff, 1996; Marín, 1992; Marín & Gamba, 1996; Marín, Sabogal, VanOssen Marín, Otero-Sabogal & Pérez-Stable, 1987; Mendoza, 1989; Mendoza & Martinez, 1981; Oetting & Beauvais, 1990; Olmedo, 1979; Padilla, 1980; Rogler, Cortes & Malgady, 1991; Stephenson, 2000; Suinn, Rickard-Figueroa, Lew & Vigil, 1987; Szapocznik, Scopetta, Kurtines & Aranalda, 1978; Taft, 1986; Triandis, Kashima, Shimada & Villareal, 1986). Zea, Asner-Self, Birman and Buki (2003) note that most measures assess one or more of the following five factors that may be functions of acculturation: behavior, cultural identity, knowledge, language and values. Some authors suggest that the first four may be superficial measures of acculturation, but that the fifth factor, values, may be indicative of deeper immersion in a culture (Kim & Abreau, 2001; Marín, 1993; Stephenson, 2000).

In their creation of the Multidimensional Measure of Cultural Identity Scales (MMCISL), Félix-Ortiz, Newcomb & Myers (1994) note that they substitute "cultural identity" for "acculturation." Though they proposed that cultural identity is a construct

composed of ten higher-order factors, concern for internal consistency reliability led to the immediate exclusion of four factors: feminism, *respeto*, perceived discrimination and Latino activism. In the end, only three subscales could be recommended: the Familiarity with Latino Culture scale, the Familiarity with U.S. Culture scale, and the Preferred Latino Affiliation scale.

Though acculturation is presently one of the most widely-investigated topics in research concerning diverse cultural samples (Dillon, Félix-Ortiz, Rice, De La Rosa, Rojas & Duan, 2009), various authors note the many contradictory findings with respect to acculturation (Castillo, Conoley, Brossart & Quiros, 2007; Félix-Ortiz & Newcomb, 1995; Guilamo-Ramos, Jaccard, Pena & Goldberg, 2005). One interesting field of study in this respect concerns the “immigrant paradox,” the fact that many first-generation immigrants, despite numerous challenges, seem to fare better than their second- and third-generation peers (Harker, 2001; Harris, 1999; Hernandez, 1999; Kao, 1999; Mendoza & Dixon, 1999; Sam, Vedder, Ward & Horenczyk, 2006; Sam, Vedder, Liebkind, Neto & Virta, 2008).

Among youths, Fuligni (2001) notes that Mexico-born students possess greater academic aspirations, a stronger belief in the importance and usefulness of education, and a higher investment in their educational goals than their U.S.-born peers. Various authors advance that length of residence in the United States is positively correlated with academic motivation (Portes & Rumbaut, 2001; Suarez-Orozco & Suarez-Orozco, 2001). Others note the negative relationship between acculturation and academic performance (Boyle, Georgiades, Racine & Mustard, 2007; Glick & White, 2004, 2003; Kao & Tienda, 1995). In contrast, Gonzales, Knight, Morgan-Lopez, Saenz and Sirolli (2002)

present a literature review asserting that U.S.-born, second-generation immigrant youth are involved in more conduct problems, juvenile arrests and substance use issues than their first-generation immigrant peers. Some believe this may be due to the fact that mainstream U.S. society is more permissive of problem behavior than are first-generation immigration parents (Vega, Gil and Wagner, 1998). Others suggest that assimilation can be harmful insofar as it means the loss of a traditional lifestyle that acts as a buffer against the adoption of less healthy behaviors (Portes & Rumbaut, 1990; Rumbaut, 1994; Rumbaut, 1997; Rumbaut & Weeks, 1998) or insofar as one is no longer among an environment of co-ethnics who help to reinforce positive health behaviors (Antecol & Bedard, 2006; Cho, Frisbie, Hummer & Rogers, 2004; Lopez-Gonzales, Aravena & Hummer, 2005). Various studies, for instance, point to healthier diets by foreign-born, first-generation immigrants, than by their second-generation peers (Aldrich & Variyam, 2000; Gordon-Larsen, Harris, Ward & Popkin, 2003; Guendelman & Abrams, 1995; Schaeffer, Velie, Shaw & Todoroff, 1998; Winkleby, Albright, Howard-Pitney, Lin & Fortmann, 1994). Other studies link acculturation to being overweight and engaging in overweight-related behaviors (Gordon-Larsen, Mullen Harris, Ward & Popkin, 2003), low birth weight (Balcazar & Krull, 1999; Scribner & Dwyer, 1989; Teller & Clyburn, 1974), psychological distress (Burnam, Hough, Kano, Escobar & Telles, 1987; Kaplan & Marks, 1990; Ortega, Rosenheck, Alegria & Desai, 2000; Robins & Regier, 1991), and activity limitations (Cho, Frisbie, Hummer & Rogers, 2004).

In their study of immigrant and native-born eighth- and tenth-grade students in Massachusetts ( $N = 2,635$ ), Blake, Ledsky, Goodenow and O'Donnell (2001) found that adolescents living in the United States for less than six years, when compared to their

foreign-born peers residing in the United States for more than six years and to their U.S.-born peers respectively, engaged in less alcohol use during the past 30 days (21%, 25% and 33% respectively,  $p < .001$ ), during the past twelve months (29%, 39%, 51%,  $p < .001$ ), and during their entire lives (36%, 47%, 58%,  $p < .001$ ). When compared with their peers, they also smoked marijuana less during the past 30 days (11%, 17%, 21%,  $p < .003$ ), during the past twelve months (15%, 23%, 30%,  $p < .001$ ), and during their entire lives (19%, 27%, 34%,  $p < .001$ ). Differences in the use of other drugs and in sexual activity, however, were found to be insignificant.

In her study of first- and second-generation Mexican American junior and senior high school students in the United States ( $N = 1,034$ ,  $M$  age = 15.29 years), Cavanagh (2007) discovered that generational differences predict adolescent friendship choices. Similar to Titzmann, Silbereisen and Schmidt-Rodermund's (2007) study of friendship homophily among immigrant adolescents in Germany and Israel, she found that the first-generation immigrant students in her study tended to choose immigrant friends ( $r = .30$ ,  $p < .001$ ) or co-ethnic friends ( $r = .20$ ,  $p < .01$ ), rather than Caucasian friends ( $r = -.21$ ,  $p < .001$ ) or friends with problem behavior ( $r = -.27$ ,  $p < .05$ ). Second-generation Mexican American students, on the other hand, tended to choose less immigrant ( $r = .23$ ,  $p < .001$ ) and co-ethnic friends ( $r = .15$ ,  $p < .01$ ), and more Caucasian friends ( $r = -.11$ ,  $p < .01$ ). The researcher also found that first-generation students were less likely to binge drink ( $r = -.87$ ,  $p < .001$ ) than their second-generation peers ( $r = -.65$ ,  $p < .001$ ). In their study of the risk behaviors of Latino adolescents in Los Angeles County, California ( $N = 890$ , ages 12 to 17), Frank, Cerdá and Rendón (2007) also found that first-generation Latino

students were less likely to have a propensity toward substance abuse ( $r = -.95, p < .01$ ) than their second-generation peers ( $r = -.60, p < .05$ ).

Other researchers confirm that immigrant youths are less likely to engage in substance abuse and in delinquent or violent acts (Acevedo-Garcia, Pan, Jun, Osypuk, & Emmons, 2005; Georgiades, Boyle, Duku & Racine, 2006). Still others advance that immigrant youths are prone to have fewer emotional and behavioral problems (Beiser, Hou, Hymen & Tousignant, 2002; Crosnoe, 2005; Harker, 2001; Mullan Harris, 1999).

#### Self-Esteem & Self-Efficacy

Self-confidence has long been considered a leadership trait (Stogdill, 1948, 1974; Kirkpatrick & Locke, 1991; Northouse, 2004). Self-esteem is a construct resembling self-confidence. Self-esteem, or a sense of personal self-worth, is widely recognized as a measure of well-being and psychological adjustment (Farver, Narang & Bhada, 2002; Nesdale & Mak, 2003). White (1959) advances that self-esteem is a judgment of self-worth or value based on feelings of efficacy or internal locus of control (Rotter, 1966). Harter (1993) defines self-esteem as “the level of regard one has for the self as a person” (p. 88). In studies of acculturation, self-esteem emerges as a strong predictor of adaptation by immigrants (Valentine, 2001). For this reason, self-esteem is included as a variable in many psychological studies including immigrant samples. Of interest, Kosic (2006) writes of the ways in which immigrants were found to protect their self-esteem in her study:

As a strategy to preserve their self-esteem, they used re-interpretation of the situation. The unpleasant, menial and irregular jobs were seen as part of the “price” that had to be paid for future benefits. Thus, despite the difficulties, many



immigrants saw the migration experience as positive because it allowed them to improve their own financial situation and that of their family. Moreover, they link migration experiences with positive personal development associated with change and maturity. It therefore seems that immigrants prefer to present themselves not as “victims” but as individuals who have responsibilities, and who can draw upon rich cultural and personal experiences in defining themselves. This probably helps them to make sense of their world and, at the same time, to protect their self-esteem. (p. 116)

In their study of sixth- and seventh-grade, immigrant and native-born Hispanic boys ( $N = 4,296$ ) in Miami, Florida, Gil, Vega and Dimas (1994) found self-esteem to vary according to one's place of birth and level of acculturation into U.S. mainstream society. For foreign-born boys with low levels of acculturation, self-esteem was found to positively correlate with family pride ( $r = .08, p < .05$ ) and negatively correlated with acculturation conflict ( $r = -.22, p < .001$ ), perceived discrimination ( $r = -.14, p < .01$ ) and language conflict ( $r = -.11, p < .01$ ). For foreign-born boys considered to be bicultural, self-esteem was found to negatively correlate with acculturation conflict ( $r = -.19, p < .001$ ), the perception of a closed society ( $r = -.18, p < .001$ ) and language conflict ( $r = -.15, p < .001$ ). For foreign boys with high levels of acculturation, self-esteem was found to positively correlate with family pride ( $r = .23, p < .001$ ) and negatively correlated with acculturation conflict ( $r = -.22, p < .001$ ) and language conflict ( $r = -.10, p < .01$ ). For these three groups, self-esteem was not found to be significantly correlated with the perceived acculturation gap between the adolescents and their parents.

In their study of sixth-, seventh- and eighth-grade students of Mexican descent ( $N = 881$ ) in a rural U.S. city, Romero & Roberts (2003) found self-esteem to positively correlate with perceived socioeconomic status ( $r = .129, p < .01$ ), and negatively correlated with depressive symptoms ( $r = -.530, p < .001$ ), bicultural stress ( $r = -.228, p < .001$ ), preference for speaking in Spanish ( $r = -.197, p < .001$ ), and age ( $r = -.092, p < .05$ ). Through a hierarchical regression analysis, self-esteem was found to be the greatest predictor of depressive symptoms ( $\beta = -.471, p < .001$ ), followed by bicultural stressors ( $\beta = .252, p < .001$ ).

In their study of sixth- and seventh-grade Cuban American ( $n = 674$ ) and Nicaraguan American ( $n = 211$ ) boys in Dade County, Florida, Gil and Vega (1996) found various differences between the two samples of their study. For Nicaraguan American boys, self-esteem was found to positively correlate with family pride ( $r = .31, p < .001$ ), student acculturation level ( $r = .27, p < .001$ ) and parent language conflicts ( $r = .17, p < .05$ ), and negatively correlated with perceived discrimination ( $r = -.27, p < .001$ ), student acculturation conflicts ( $r = -.21, p < .01$ ), parent acculturation level ( $r = -.21, p < .01$ ), student language conflicts ( $r = -.18, p < .05$ ) and parent acculturation conflicts ( $r = -.11, p < .05$ ). For Cuban American boys, self-esteem was found to positively correlate with family pride ( $r = .35, p < .001$ ) and family communication ( $r = .15, p < .01$ ), and negatively correlated with student acculturation conflicts ( $r = -.15, p < .01$ ), parents' perceived discrimination ( $r = .11, p < .05$ ) and students' perceived discrimination ( $r = -.10, p < .05$ ). In both samples, self-esteem was not found to be significantly correlated with family income, parent education, familistic attitudes or family cohesion.

In their study of Hispanic sixth-, seventh- and eighth-grade students ( $N = 347$ ) in a “new” immigrant-receiving community in the Midwestern United States, Schwartz, Zamboanga and Jarvis (2007) found self-esteem to positively correlate with academic grades ( $r = .29, p < .001$ ), and negatively correlated with acculturative stress ( $r = -.37, p < .001$ ) and externalizing symptoms ( $r = -.36, p < .001$ ). Self-esteem was also found to predict academic grades ( $\beta = .34, p < .001$ ) and externalizing symptoms ( $\beta = -.45, p < .001$ ). Self-esteem was not found to be significantly correlated with U.S. orientation, Hispanic orientation, ethnic identity, or pro-social behavior.

In their study of foreign-born adults in Australia ( $N = 510$ , ages 18 to 74), Nesdale and Mak (2003) found self-esteem to positively correlate with self-efficacy ( $r = .48, p < .05$ ) and education ( $r = .14, p < .05$ ), and negatively correlated with ethnic identity with one’s natal culture ( $r = -.15, p < .05$ ). No significant relationship was found between self-esteem and age, gender, language proficiency in the host culture, job status, acceptance of the host culture, friendships in the host culture, friendship in one’s natal culture, or involvement in one’s natal culture.

In a study of immigrant adolescents ( $N = 313$ ,  $M$  age = 15.0 years) residing in Lisbon, Portugal, Neto (2002a) found self-esteem to be the greatest negative predictor of loneliness scores ( $\beta = -.35, p < .001$ ). In another study of second-generation Portuguese adolescents ( $N = 109$ ,  $M$  age = 16.7 years) living in Paris, Neto (2002b) found self-esteem to negatively correlate with social adaptation difficulties ( $r = -.22, p < .05$ ).

In his study of Russian and Ukrainian ninth-grade students in Israel ( $N = 211$ , ages 14.5 to 15.5 years), Tartakovsky (2007) found self-esteem to negatively correlate

with acculturative stress ( $r = -.29, p < .05$ ) and homesickness ( $r = -.23, p < .05$ ) during the first year after immigration.

In their study of U.S.-born Asian Indian adolescents ( $N = 180, M$  age = 16.0 years) and their parents, Farver, Narang and Bhada (2002) examined correlations between self-esteem and Barry's model of acculturation (Berry, Kim & Koski, 1988; Berry, Kim, Power, Young & Bujaki, 1989). The authors of the study found that adolescents had mean scores for self-esteem that significantly correlated with their choice of an integration strategy ( $M = 4.09, p < .003$ ), an assimilation strategy ( $M = 4.06, p < .003$ ), a separation strategy ( $M = 3.83, p < .003$ ), or a marginalization strategy ( $M = 3.75, p < .003$ ). They also found that the self-esteem of students was higher when the students shared the same acculturation strategy as their parents ( $M = 4.10, p < .02$ ), than when they possessed a different acculturation strategy than their parents ( $M = 3.92, p < .02$ ).

In their study of U.S.-born Asian Indian adolescents ( $N = 85; M$  age = 16.54 years) and their parents, Farver, Narang & Bhada (2002) found self-worth to positively correlate with morals ( $r = .50, p < .01$ ), scholastic competence ( $r = .40, p < .01$ ), social acceptance ( $r = .38, p < .01$ ), number of close friendships ( $r = .37, p < .01$ ), physical appearance ( $r = .29, p < .01$ ) and family socioeconomic status ( $r = .29, p < .01$ ). Self-worth was found not to significantly correlate with age, sex, grade-point average, adolescents' or parents' religion, years in the United States, athletic competence, or romantic appeal. The self-worth of adolescents who employed an integration strategy of acculturation was found to be significantly greater than the self-worth of adolescents who employed a separation or marginalization strategy ( $p = .05$ ).

In their study of foreign-born students ( $N = 171$ ,  $M$  age = 20.36 years) at an international business school in the Netherlands, Van Oudenhoven and Van der Zee (2002) found that self-efficacy is positively correlated with mental health ( $r = .34, p < .05$ ) and subjective well-being ( $r = .28, p < .05$ ). In this study, self-esteem did not significantly correlate with physical health, peer support, absence of negative social experiences, or academic functioning.

In their study of first- and second-generation Armenian, Mexican and Vietnamese immigrant students in Los Angeles ( $N = 164$ ,  $M$  age = 16.1 years), Phinney, Madden and Santos (1998) found self-esteem to positively correlate with mastery or control of one's life ( $r = .49, p < .001$ ), intergroup competence ( $r = .35, p < .001$ ), and ethnic identity ( $r = .22, p < .02$ ), and negatively correlated with perceived discrimination ( $r = -.18, p < .05$ ) and depression/anxiety ( $r = -.16, p < .05$ ). No significant correlations were found between self-esteem and gender, socioeconomic status or birthplace. Self-esteem was also found to be the greatest determinant of depression/anxiety ( $\beta = -.46, p < .001$ ).

In a sample of Chinese immigrants in Hong Kong ( $n = 67$ ,  $M$  age = 28.51 years), Chen, Benet-Martínez and Harris Bond (2008) found that self-efficacy is positively correlated with psychological adjustment ( $r = .32, p < .01$ ) and proficiency and use of the language of one's host culture ( $r = .27, p < .05$ ), and is negatively correlated with neuroticism ( $r = -.26, p < .05$ ) and acculturative stress ( $r = -.24, p < .05$ ). In a hierarchical regression, self-efficacy was found to be the second-greatest predictor of psychological adjustment ( $\beta = .20, p < .05$ ), after neuroticism ( $\beta = -.69, p < .001$ ). In a sample of Filipino domestic workers in Hong Kong ( $n = 153$ ,  $M$  age = 33.84 years), these authors found that self-efficacy is positively correlated with natal language proficiency ( $r$

= .35,  $p < .001$ ), proficiency in the language of one's host culture ( $r = .32, p < .001$ ), psychological adjustment ( $r = .28, p < .01$ ) and identification with one's natal culture ( $r = .20, p < .05$ ), and is negatively correlated with neuroticism ( $r = -.27, p < .01$ ). Again, self-efficacy was found to be the second-greatest predictor of psychological adjustment ( $\beta = .16, p < .05$ ), after neuroticism ( $\beta = -.36, p < .001$ ). Finally, in a sample of Chinese university students in Hong Kong ( $n = 452, M \text{ age} = 20.58$  years), Chen et al. (2008) found that self-efficacy is positively correlated with psychological adjustment ( $r = .53, p < .001$ ), identification with Western culture ( $r = .23, p < .001$ ), identification with one's natal culture ( $r = .17, p < .001$ ), proficiency in the language of the host culture ( $r = .12, p < .01$ ), and proficiency in one's natal culture ( $r = .11, p < .05$ ), and is negatively correlated with neuroticism ( $r = -.52, p < .001$ ). As in the previous two studies, self-efficacy was found to be the second-greatest predictor of psychological adjustment ( $\beta = .26, p < .001$ ), after neuroticism ( $\beta = -.58, p < .001$ ).

### Resilience and Well-Being

In addition to self-esteem, the psychological well-being of immigrants has also been the focus of many studies. Presumably the antithesis of the Big Five personality trait of Neuroticism, well-being is often operationalized with measures of mental health, resilience, subjective happiness and satisfaction with life. One might imagine that a person who enjoys greater psychological well-being will be in a better position to healthfully lead others.

During the establishment phase of migration, Bürgelt, Morgan and Pernice (2008) argue that psychological well-being can be enhanced if one's decision to migrate is not irreversible and if one convinces him/herself and his/her family that the migration is

merely a “trial.” Based on their qualitative study of German migrants ( $N = 16$ , ages 34 to 68) in New Zealand, they write, “This interpretation allowed [these immigrants] to stay flexible in their pursuit of happiness/well-being, reduced pressure on needing to succeed, and protected their relationship since it counteracted family and friends seeing them as having failed if they decided to return” (p. 293). Others (Harker, 2001; Sam & Berry, 1995) suggest that rejection of one’s natal or host culture during the process of acculturation may lead to diminished well-being. In contrast, well-being may be enhanced by possessing a bicultural identity (Farver, Narang & Bhada, 2002; Harker, 2001; Lay & Safdar, 2003; Sam & Berry, 1995).

In their study of Russian immigrants in Israel ( $N = 301$ ,  $M$  age = 33.57 years), Yakhnich & Ben-Zur (2008) found well-being to positively correlate with willingness to remain in one’s host country ( $r = .46, p < .001$ ), ambiguity tolerance ( $r = .42, p < .001$ ), task-oriented coping ( $r = .29, p < .001$ ) and control appraisal ( $r = .20, p < .001$ ), and negatively correlated with loss appraisal ( $r = -.35, p < .001$ ), depression ( $r = -.31, p < .001$ ), threat appraisal ( $r = -.28, p < .001$ ), anxiety ( $r = -.26, p < .001$ ) and emotion-oriented coping ( $r = -.25, p < .001$ ). No significant correlations were found between well-being and openness, challenge appraisal or avoidance coping. In this study, the results of structural equation modeling showed well-being to be the greatest predictor of willingness to remain in one’s host country ( $\beta = .33, p < .001$ ).

Blanco-Vega, Castro-Olivo and Merrell (2008) maintain that the main sources of resiliency among members of the Latino immigrant population are parental/familial involvement, positive community support, and positive self-concept (Fulgini, 1997; Gordon, 1996; Martinez, DeGarmo & Eddy, 2004). Drawing on the research of Gordon

(1996), of Fraser, Piacentini, Van Rossem, Hien & Rotheram-Borus (1998), and of Elias, Zins, Gracyk & Weissberg (2003), they also suggest that Latino adolescents with higher self-concepts possess higher self-esteem, and, in turn, will tend to be more socially and emotionally resilient.

In their study of the resilience and well-being of adolescents from Poland and the former Soviet Union living in Germany ( $N = 1,081$ ;  $M$  age = 15.81 years), Schmitt-Rodermund and Silbereisen (2008) found the use of active coping strategies to positively correlate with family cohesion ( $r = .403, p < .05$ ), social support ( $r = .366, p < .05$ ), the female gender ( $r = .189, p < .05$ ) and age ( $r = .076, p < .05$ ), and to be negatively related to delinquency ( $r = -.119, p < .05$ ). No significant correlation was found between the use of active coping strategies and length of residence in the host country, natal language proficiency, depression, father's education, or socioeconomic status.

### Religiosity

Dorfman and House (2004) write, "religious beliefs...are often predecessors to leadership positions" (p. 59). They cite research that certain leader behaviors have been shown to be associated with such religious traditions as Confucianism, Catholicism and Protestantism. For this reason, in addition to self-esteem and psychological well-being, it might be hypothesized that religiosity may also positively correlate with the display of various leadership behaviors.

Because an estimated 82-89% of the adult population in Mexico self-identifies as Roman Catholic, the influence of this religious tradition on the perception of leadership may be of great interest. Several indigenous religious practices also influence the Mexican psyche, including sorcery, witchcraft and ancient herbal lore, and in many



places these practices are combined with Catholic practices and beliefs (Falicov, 2005). Writing on the perceptions of health by immigrant adolescents, Garcia and Saewyc (2007) write, “Health is often viewed in Latino cultures as a person’s state resulting from luck, good behavior, or as a gift from God....Protecting one’s health focuses on...religiously focused activities such as prayer recitations and maintaining protective relics in the home” (p. 41). They conclude, “Like all categories of illness, treatment in Latino culture is primarily sought from a *curandero*, a folk healer” (p. 41).

The GLOBE Study (House et al., 2004) found religious ideology to positively correlate with In-Group Collectivism practices. This is an important factor, considering that In-Group Collectivism was the cultural trait that was found to most mark Mexican culture. Gelfand, Bhawuk, Hisae Nishi and Bechtold (2004) note that in the GLOBE Study, In-Group Collectivism practices are positively correlated with religious devotion ( $r = .49, p < .01$ ) and to religious dogma ( $r = .49, p < .01$ ) before controlling for Gross National Product, after which the correlations are non-significant.

Various authors suggest that various aspects of religiosity, including religious belief, religious affiliation and religious practice, also enhance the psychological well-being of a person (Ellison, 1991; Harker, 2001; St. George & McNamara, 1984). Strong religious faith seems to be a buffer against stress and the negative effects of trauma (Ellison, 1991). Religiosity has also been found to be positively associated with levels of happiness, excitement, and satisfaction with life (St. George & McNamara, 1984). Bankston and Zhou (1995) advance that religiosity may be a particularly significant protective factor for first-generation immigrant youth.

Reese (2001) writes that morality and religious values are “key shapers of daily routines for [Mexican] immigrant families” (p. 457). In part, she credits César Chávez’s success in organizing Mexican farm workers to “his recognition of the powerful role of religious belief and motivation in his community” (p. 457). In her review of data from the National Longitudinal Study of Adolescent Health, Harker (2001) found that mean religiosity scores decreased with each successive immigrant generation, and that first-generation immigrants had higher mean scores of church attendance ( $M = 2.70$ ) than their second-generation ( $M = 2.65$ ) or third-generation ( $M = 2.53$ ) peers. Religion was also considered to be more important to first-generation immigrants ( $M = 3.00$ ) than to their second-generation ( $M = 2.92$ ) or third-generation ( $M = 2.83$ ) peers. Only in frequency of prayer did second-generation immigrants ( $M = 2.70$ ) score higher than first-generation ( $M = 2.64$ ) or third-generation ( $M = 2.48$ ) immigrants. According to this study, church attendance was found to be slightly negatively correlated with adolescent depression ( $r = -.01, p < .01$ ). No significant correlation was found between adolescent depression and religious importance or frequency of prayer. Frequency of prayer did, however, correlate positively with adolescent well-being ( $r = .03, p < .01$ ). No significant correlation was found between adolescent well-being and church attendance or religious importance. In first-generation immigrant adolescents, there was no significant correlation of church attendance, religious importance or frequency of prayer with depression or well-being.

In their study of seventh-grade students of Mexican origin ( $N = 598, M \text{ age} = 12.3$  years) in a southwestern U.S. metropolitan area, Gonzales, Germán, Kim, George, Fabrett, Millsap and Dumka (2008) found religious values to correlate positively with family obligations ( $r = .45, p < .01$ ), family support and emotional closeness ( $r = .44, p$

< .01), school attachment ( $r = .19, p < .01$ ), youths' orientation to their natal culture ( $r = .16, p < .01$ ), academic self-efficacy ( $r = .14, p < .01$ ), academic competence ( $r = .10, p < .01$ ) and mother's country of birth ( $r = .09, p < .01$ ). Religious values were also found to negatively correlate with math teachers' reports on externalizing behaviors ( $r = -.12, p < .01$ ), parents' education level ( $r = -.10, p < .01$ ), and the youths' externalizing reports ( $r = -.08, p < .05$ ). No significant correlation was found between religious values and the youths' country of birth, orientation to the host culture, educational aspirations, language arts teachers' reports on externalizing behaviors, language arts teachers' reports on students' academic effort and initiative, or math teachers' reports on students' academic effort and initiative. Students' traditional values were found to predict their religious values ( $\beta = .53, p < .05$ ).

Various researchers note that religious activities reinforce the ethnicity of participants, binding participants more closely to the ethnic group (Bankston and Zhou, 1995; Haddad & Lummis, 1987; Herberg, 1960; Hurh & Kim, 1990; Kivisto, 1993; Warner, 1993; Williams, 1988). First-generation immigrants perceive their ethnic religious institutions as elements of continuity between their natal and host cultures, and as effective vehicles for linking their U.S.-born children with their ethnic group while being accepted by mainstream U.S. society (Williams, 1988).

A Catholic priest and sociologist, Greeley (1972) argues that immigrant minority religious institutions are "mobility traps" inhibiting assimilation into mainstream society. Others advance that ethnic churches help to sustain ethnicity while assisting ethnic groups in their adaptation to the host culture (Barton, 1975; Smith, 1978).

In their study of Vietnamese high school students ( $N = 402$ ,  $M$  age = 16 years, 87.3% Roman Catholic) in New Orleans, Bankston and Zhou (1995) found church attendance by immigrant adolescents to be correlated with such indicators of ethnic identification as language use ( $r = .285$ ,  $p < .01$ ), commitment to endogamy ( $r = .232$ ,  $p < .01$ ), ethnic friendship choices ( $r = .202$ ,  $p < .01$ ) and self-identification ( $r = .157$ ,  $p < .01$ ). Church attendance was also found to be correlated with such indicators of adaptation to U.S. society as grade-point average ( $r = .309$ ,  $p < .01$ ), perceived importance of college ( $r = .384$ ,  $p < .01$ ) and substance abuse ( $r = -.288$ ,  $p < .01$ ).

In their study of U.S.-born Asian Indian adolescents ( $N = 180$ ,  $M$  age = 16.0 years) and their parents, Farver, Narang and Bhada (2002) found the adolescent religion of second-generation immigrants to positively correlate with the religion of their first-generation immigrant parents ( $r = .47$ ,  $p < .01$ ). No significant correlation was found between adolescent religion and age, sex, grade-point average, family socioeconomic status, years in the United States, scholastic, social or athletic ability, appearance, romance, morals, friendships or self-worth. In all instances, the highest religiosity among parents and their children was found among those who shared a separation (rather than integration, assimilation or marginalization) strategy of acculturation.

In their study of Turkish migrants in Germany ( $N = 333$ ,  $M$  age = 35 years, 98.5% Muslim), Simon and Ruhs (2008) found religious identification to positively correlate with identification with one's natal culture ( $r = .62$ ,  $p < .001$ ), support for radical in-group organizations ( $r = .55$ ,  $p < .001$ ), support for moderate in-group organizations ( $r = .50$ ,  $p < .001$ ), a separatist identification ( $r = .42$ ,  $p < .001$ ), collective efficacy ( $r = .22$ ,  $p < .001$ ) and group-based anger ( $r = .16$ ,  $p < .01$ ). Religious identification was also found

to negatively correlate with past political activity ( $r = -.29, p < .001$ ) and past participation in violent protests ( $r = -.16, p < .01$ ). No significant correlation was found between religious affiliation and identification with the host culture, biculturalism, politicization or acceptance of political violence. Religious identification was not found to be a significant predictor of politicization or civic involvement.

#### Stress, Acculturative Stress, Anxiety and Depression

It might be hypothesized that self-esteem, self-efficacy, psychological well-being and religiosity positively correlate with the display of various leadership and followership behaviors. In contrast, it might be hypothesized that a number of variables will also be found to negatively correlate with the display of leadership and followership behaviors. Because many psychological studies focus on the maladaptive role of stress, anxiety and depression in the acculturative process, it is presumed that these variables may also negatively correlate with the perceptions of leadership among the population that is the focus of the present study.

#### Stress & Acculturative Stress

In 348 B.C.E., Plato (1892) argued against immigration, saying that it was good neither for the host culture nor for the individual immigrant. In their “stress hypothesis,” Berry, Kim, Minde and Mok (1987) suggest that the stress of migration and subsequent acculturation may lead to lowered mental health, feelings of marginality and alienation, identity confusion, and psychosomatic symptoms.

Stress is comprised of the “demands (external or internal) that are appraised as taxing or exceeding the resources of the person” (Lazarus & Folkman, 1984). Stress can result from daily hassles (Kanner, Coyne, Schaefer & Lazarus, 1981) and/or from

ongoing, persistent stressors and strains (Pearlin & Liberman, 1979). Stress can also result from discrete, episodic events (Dohrenwend & Dohrenwend, 1974), such as the migration experience. Various researchers have documented the inherent stress of migration (Portes & Rumbaut, 2001; Suárez-Orozco and Suárez-Orozco, 2001). Others have noted that the episodic stress and trauma suffered by immigrants during their migration experience may result in the later manifestation of symptoms of post-traumatic stress disorder (Hancock, 2005; Smart & Smart, 1995). Various researchers have suggested that immigrants' low socio-economic status, coupled with the experience of migration, leads immigrants to have a higher rate of stress than non-immigrants (Cohen, 1987; Vega, Hough & Miranda, 1985). Others suggest that immigration alone is a stressful process (Berry & Sam, 1997; Garza-Guerrero, 1974; Stein, 1985; Ward, Bochner & Furnham, 2001). Aroian (1990) similarly states that "migration and resettlement [comprise] a complex process that unfolds over time with cumulative interactions among multiple stressors" (p. 5). Among these stressors, Tartakovsky enumerates two primary hazards:

massive loss of the familiar environment, including mother tongue, food, social networks, geographic environment, architectural environment, and the arts. The second is the adjustment to the host country, including difficulties in acquiring a new language, mastering new patterns of behavior, and forming a new social network. (p. 485)

Oberg (1960) coined the term "culture shock" to describe the psychological reaction to the difficulties that accompany adjustment to a new culture. Initially, such researchers as Lysgaard (1955) thought culture shock to be a psychiatric disorder.

Contemporary researchers are more likely to attribute such distress to cross-cultural transition, which is typically milder than many psychiatric illnesses (Berry & Sam, 1997; Berry, Phinney, Sam & Vedder, 2006; Ward, Bochner & Furnham, 2001). Tartakovsky (2007) advances that the term “acculturative stress” has replaced “culture shock” in most contemporary literature.

In a longitudinal study of Russian and Ukrainian ninth-grade immigrants in Israel ( $N = 211$ , age = 14.5 to 15.5 years) at six, eighteen and thirty months after immigration, Tartakovsky (2007) found a U-shaped relationship between acculturative stress and such variables as emotional and behavioral problems ( $r = .31, .18$  and  $.31, p < .05$  at 6, 18 and 36 months respectively), loneliness ( $r = .31, .17$  and  $.20, p < .05$ ) and perceived discrimination ( $r = .65, .49$ , and  $.58, p < .05$ ). Similar patterns were found in the correlation of homesickness to emotional and behavioral problems ( $r = .31, .21$  and  $.36, p < .05$ ) and perceived discrimination ( $r = .39, .30$  and  $.50, p < .05$ ). No significant correlations over time were established between acculturative stress and country of origin, gender, family composition, number of rooms in the home, general self-esteem, body image, social competence, school competence, or perceived social support from parents. At 18 and 30 months after immigration, the correlation between acculturative stress was also measured and found to be significant for perceived social support from peers ( $r = -.25$  and  $-.28, p < .05$ ) and perceived social support from teachers ( $r = -.21$  and  $-.24, p < .05$ ).

Golding, Potts and Aneshensel (1991) found that immigrants reported relatively few stressful events when compared to U.S.-born Mexican Americans, and that their most stressful event, a difference in immigration status, was rendered insignificant when

controlling for demographics. This may, in part, be explained by the degree of voluntariness with which immigrants choose to experience such stressors (Rumbaut, 1991). As a result, many immigrants have a dual-reference from which they evaluate their present circumstances, no matter how dire, as more positive than the difficult situations that prompted their emigration from their countries of origin (Suárez-Orozco and Suárez-Orozco, 1995).

“Acculturative stress” and “acculturative strain” are labels for the idiosyncratic pressures felt by individuals who are caught between two cultures and which have a detrimental effect on the mental health of immigrants (Blanco-Vega, Castro-Olivo & Merrill, 2008; Cabassa, 2003; Gil & Vega, 1999; Tartakovsky, 2007). Tartakovsky (2007) outlines three types of acculturative stress symptoms: (1) symptoms relating to general psychological distress and closely related with adjustment disorder, as expressed in anxiety, depression, low self-esteem, helplessness, irritability, eating disorders, identity confusion, absenteeism and reduced productivity

Markovitzky and Mosek (2005) theorized that the stress of immigration derives from the loss of former resources and the necessity of finding satisfactory substitutes. Gil, Vega and Dumas (1994) found that acculturation has various direct relationships to one’s mental health: (1) For individuals low in acculturation, high levels of stress typically lead to negative self-esteem, (2) for individuals low in acculturation, low levels of stress contribute to better mental health, while knowledge of and pride in one’s native culture serve as buffers against internalizing the negative stereotypes and prejudices one faces, and (3) a curvilinear relationship exists between acculturation and mental health, revealing that individuals at both the low and high end of the spectrum of acculturation



experience more mental health difficulties, and those with bicultural experience possess better psychological outcomes. Various studies suggest that the psychological distress of immigrants can be mitigated by the perceived social support received by them (Berry, 1992; Brody, 1994; Feinstein & Ward, 1990; Westermeyer, 1989; Scott & Scott, 1989).

In their study of immigrant Latino middle school boys ( $n = 1,051$ ) and U.S.-born Mexican American middle school boys ( $n = 968$ ) in South Florida, Gil, Wagner and Vega (2000) found acculturative stress to negatively predict familism ( $\beta = -.43, p < .01$ ) and parental respect ( $\beta = -.22, p < .01$ ) to a greater extent for immigrant youth than for their U.S.-born peers ( $\beta = -.33, p < .01$  and  $\beta = .10, p < .05$  respectively for familism and parental respect).

For their study of Hispanic sixth-, seventh- and eighth-grade students ( $N = 347$ ) in a “new” immigrant-receiving community in the Midwestern United States, Schwartz, Zamboanga and Jarvis (2007) found acculturative stress to positively correlate with externalizing symptoms ( $r = .25, p < .001$ ) and orientation to one’s culture of origin ( $r = .23, p < .001$ ), and negatively correlated with self-esteem ( $r = -.37, p < .001$ ) and academic grades ( $r = -.15, p < .001$ ). No significant relationship was found between acculturative stress and orientation to the host culture, ethnic identity, or pro-social behavior. Acculturative stress was found to be predicted by orientation to the host culture ( $\beta = -.37, p < .001$ ) and in turn predicted self-esteem ( $\beta = -.41, p < .001$ ).

In their study of immigrants from various Latin American countries ( $n = 305, M$  age = 24.3 years) and U.S.-born Mexican Americans ( $n = 188, M$  age = 21.6 years), Cervantes, Padilla and Salgado de Snyder (1991) created the Hispanic Stress Inventory to measure the occupational/economic, parental, marital, immigration and family/culture

stress experienced by Mexican Americans and Latino immigrants to the United States. For the immigrant sample of the study, family/culture stress was found to be significantly correlated with depression ( $r = .45, p < .001$  on the Center for Epidemiologic Studies Depression Scale [CES-D] and  $r = .36, p < .001$  on the Symptom Checklist-90-Revised [SCL-90-R]), anxiety ( $r = .31, p < .001$ ), somatization ( $r = .30, p < .001$ ) and self-esteem ( $r = -.18, p < .001$ ). Immigration stress was found to be significantly correlated with depression ( $r = .27, p < .001$  on the CES-D and  $r = .26, p < .001$  on the SCL-90-R) and somatization ( $r = .20, p < .001$ ). For immigrants, marital stress was found to be significantly related to depression ( $r = .25, p < .001$  on the CES-D and  $r = .20, p < .001$  on the SCL-90-R). For immigrants, occupational/economic stress was found to be significantly correlated with depression ( $r = .23, p < .001$  on the CES-D and *ns* for the SCL-90-R) and somatization ( $r = .21, p < .001$ ). No significant correlations were found with parental stress. Immigration stress was the highest form of stress experienced by the immigrant sample ( $M = 33.02$ ), followed by family/culture stress ( $M = 25.57$ ), occupational/economic stress ( $M = 24.98$ ), marital stress ( $M = 21.41$ ) and parental stress ( $M = 17.07$ ). Except for immigration stress, which is not experienced by individuals born in the host culture, U.S.-born Mexican Americans experienced non-immigration stressors in the same order: family/culture stress ( $M = 43.97$ ), occupational/economic stress ( $M = 21.42$ ), marital stress ( $M = 19.06$ ) and parental stress ( $M = 11.77$ ). In their subsequent use of the Hispanic Stress Inventory (Cervantes, Padilla & Salgado de Snyder, 1991) with a sample of Mexican immigrant adults ( $n = 138, M$  age = 24 years), Central American immigrant adults ( $n = 126, M$  age = 24 years) and U.S.-born Mexican Americans ( $n = 329, M$  age = 22 years) in Los Angeles, California, Salgado de Snyder, Cervantes and

Padilla (1990) found the same order of stressors by gender and ethnicity among all samples.

In a study of immigrant adolescents ( $N = 313$ ,  $M$  age = 15.0 years) residing in Lisbon, Portugal, Neto (2002a) found stressful adaptation experiences to be the greatest positive predictor of loneliness ( $\beta = .26$ ,  $p < .001$ ). In another study of second-generation Portuguese adolescents ( $N = 109$ ,  $M$  age = 16.7 years) living in Paris, Neto (2002b) found acculturative stress to positively correlate with social adaptation difficulties ( $r = .25$ ,  $p < .05$ ).

In their study of Mexican immigrant adolescents ( $N = 244$ , ages 12 to 19 years) in Los Angeles, California, Zambrana and Silva-Palacios (1989) found the chief stressors among adolescent immigrants to be ill/hospitalized parents ( $M = 3.9$ ), arrested family members ( $M = 3.7$ ), drinking parents ( $M = 3.4$ ), living in poor and/or crime-filled neighborhoods ( $M = 3.4$ ), leaving behind family and friends in their country of origin ( $M = 3.3$ ), parents' inability to pay bills ( $M = 3.2$ ), derision for their own English-speaking ability ( $M = 3.0$ ), inability to understand English-speaking teachers ( $M = 3.0$ ), getting into trouble at school ( $M = 3.0$ ), being talked about by non-Latino students ( $M = 3.0$ ), moving to a new neighborhood ( $M = 2.9$ ), being pressured to get into fights ( $M = 2.8$ ), being called names for being Latino/Hispanic ( $M = 2.8$ ), being called names for being born outside the United States ( $M = 2.7$ ), derision for the way they dress ( $M = 2.7$ ), living in home environments with many people ( $M = 2.7$ ), not having enough Latino/Hispanic friends ( $M = 2.6$ ), speaking in one language and having friends answer in another ( $M = 2.6$ ), being pressured to speak only Spanish at home ( $M = 2.5$ ), derision at home for not speaking Spanish well ( $M = 2.4$ ), being pressured to speak only English

at home ( $M = 2.3$ ), making new friends at school ( $M = 2.2$ ), having to care for siblings ( $M = 2.2$ ), and having to go to church ( $M = 2.1$ ).

In their study of Russian immigrants in Israel ( $N = 301$ ,  $M$  age = 33.57 years), Yakhnich & Ben-Zur (2008) found distress to be a chief predictor of lack of willingness to remain in one's host country ( $\beta = .33$ ,  $p < .001$ ).

In her study of Chinese, Korean and Japanese immigrant students ( $N = 319$ ,  $M$  age = 15.88 years) in an urban East Coast city, Yeh (2003) found immigrant student distress to be significantly correlated with acculturative distress ( $r = .48$ ,  $p < .01$ ), intercultural competency concerns ( $r = -.23$ ,  $p < .01$ ), and age ( $r = .17$ ,  $p < .01$ ). No significant correlation was found between distress and self-identity acculturation scale scores. Acculturative distress was found to be the greatest predictor of mental health symptoms ( $\beta = .427$ ,  $p < .01$ ), followed by age ( $\beta = .136$ ,  $p < .01$ ).

In their study of Chinese immigrant women from Hong Kong residing in Canada ( $N = 97$ ), Short and Johnston (1997) found stress to positively correlate with mothers' hassles ( $r = .46$ ,  $p < .001$  and  $r = .61$ ,  $p < .001$  for the mothers of girls and of boys respectively), anxiety ( $r = .48$ ,  $p < .001$  and  $r = .36$ ,  $p < .05$ ), child behavior problems as reported by mothers ( $r = .40$ ,  $p < .01$  and  $r = .36$ ,  $p < .05$ ), and child behavior problems as reported by an adult other than the children's mothers ( $r = .31$ ,  $p < .05$  for mothers of girls, *ns* for the mothers of boys). Stress was found to negatively correlate with the mother's perceived social support ( $r = -.38$ ,  $p < .01$  for mothers of girls, *ns* for mothers of boys). Though stress was found to positively correlate with depression in the mothers of girls ( $r = .57$ ,  $p < .001$ ), the same was found to negatively correlate with depression in the mothers of boys ( $r = -.48$ ,  $p < .001$ ).

In a sample of Chinese immigrants in Hong Kong ( $n = 67$ ,  $M$  age = 28.51 years), Chen et al. (2008) found acculturative stress to positively correlate with neuroticism ( $r = .40$ ,  $p < .01$ ), and negatively correlated with psychological adjustment ( $r = -.56$ ,  $p < .001$ ), bicultural identity integration ( $r = -.26$ ,  $p < .05$ ), language proficiency in the host culture ( $r = -.24$ ,  $p < .05$ ) and self-efficacy ( $r = -.24$ ,  $p < .05$ ). Acculturative stress was not found to be significantly correlated with natal culture language proficiency, identification with natal culture, or identification with host culture. Acculturative stress was found to be the second-greatest predictor of psychological adjustment ( $\beta = -.30$ ,  $p < .01$ ) after neuroticism ( $\beta = -.51$ ,  $p < .001$ ). In a similar sample of Filipino domestic workers in Hong Kong ( $n = 153$ ,  $M$  age = 33.84 years), they found acculturative stress to positively correlate with neuroticism ( $r = .27$ ,  $p < .01$ ) and language proficiency in the host culture ( $r = .16$ ,  $p < .05$ ), and negatively correlated with psychological adjustment ( $r = -.26$ ,  $p < .01$ ), bicultural identity integration ( $r = -.24$ ,  $p < .01$ ). Acculturative stress was not found to be significantly correlated with natal culture language proficiency, identification with natal culture, identification with host culture, or self-efficacy. Acculturative stress was found to be a predictor of psychological adjustment in this population ( $\beta = -.16$ ,  $p < .05$ ). Finally, in a sample of Chinese university students in Hong Kong ( $n = 452$ ,  $M$  age = 20.58 years), these authors found acculturative stress to positively correlate with neuroticism ( $r = .19$ ,  $p < .001$ ), and negatively correlated with bicultural identity integration ( $r = -.31$ ,  $p < .001$ ), psychological adjustment ( $r = -.27$ ,  $p < .001$ ), and language proficiency in the host culture ( $r = -.13$ ,  $p < .01$ ). Acculturative stress among this sample was not found to be significantly correlated with natal culture language proficiency, identification with natal culture, identification with host culture, or

self-efficacy. As with the other samples of this study, acculturative stress was found to be a predictor of psychological adjustment ( $\beta = -.12, p < .01$ ).

### Anxiety

Chatway and Berry (1989) note that anxiety, a response to perceived threat or danger, is a cross-cultural indicator of psychological well-being. In their samples of immigrants from various Latin American countries ( $n = 305, M \text{ age} = 24.3 \text{ years}$ ) and U.S.-born Mexican Americans ( $n = 188, M \text{ age} = 21.6 \text{ years}$ ), Cervantes, Padilla and Salgado de Snyder (1991) measured the anxiety of subjects. For the immigrant sample, they found anxiety to positively correlate with family/culture stress ( $r = .31, p < .001$ ). No significant correlation was found between anxiety and immigration stress, marital stress, occupational/economic stress or parental stress. In this study, the immigrant sample, when compared to the U.S.-born Mexican American sample, experienced only slightly higher levels of anxiety ( $M = 8.50$  for immigrants, and  $M = 8.44$  for U.S.-born Mexican Americans).

In their study of Mexican immigrants in the rural Southeastern United States ( $N = 150, M \text{ age} = 29.6 \text{ years}$ ), Hiott, Grzywacz, Arcury and Quandt (2006) found that when controlling for length of time in the United States, gender, marital status, language preference, and spouses' location (in the United States or Mexico); ordinary least squares estimates of the association of anxiety scores are significant with respect to current employment status ( $M = -13.99, p < .01$ ), social marginalization ( $M = 4.32, p < .001$ ), separation from family stress ( $M = 1.67, p < .01$ ) and hours worked per week ( $M = 0.40, p < .01$ ).

In their study of first- and second-generation Armenian, Mexican American and Vietnamese immigrant adolescents ( $N = 164$ ,  $M$  age = 16.1 years), Phinney, Madden and Santos (1998) found anxiety/depression to positively correlate with perceived discrimination ( $r = .37$ ,  $p < .001$ ) and negatively correlated with self-esteem ( $r = -.45$ ,  $p < .001$ ), gender ( $r = -.17$ ,  $p < .05$ ) and personal mastery ( $r = -.16$ ,  $p < .05$ ). No significant correlations were found between anxiety/depression and socioeconomic status, birthplace, intergroup competence or ethnic identification. Self-esteem was found to predict anxiety/depression ( $\beta = -.46$ ,  $p < .001$ ), which, in turn, was found to predict perceived discrimination ( $\beta = .36$ ,  $p < .001$ ).

In their study of recent immigrants from the former Soviet Union to Israel ( $N = 419$ ,  $M$  age = 50.1 years,  $M$  duration in host country = 25.6 months at beginning of study), Ritsner, Ponizovsky and Ginath (1997) found that, over the course of twelve months, mean anxiety levels of the participants decreased ( $M = 4.0$  to  $M = 3.5$ ,  $p < .01$ ), as did their uncertainty about the present ( $M = 3.9$  to  $M = 3.3$ ,  $p < .001$ ). In another study, Ponizovsky, Ritsner and Modai (2000) report that subjects can be divided into three groups, with 43.7% experiencing a normal period of adjustment with respect to symptoms of obsessiveness, hostility, sensitivity, depression, anxiety and paranoid ideation ( $p < .05$ ), 33.7% experiencing a significant decrease in symptoms ( $p < .001$ ), and 22.6% experiencing a significant increase of symptoms ( $p < .001$ ). For those of the latter category, a significant increase in the frequency of symptoms of anxiety was noted over a one-year period (from 48.9 to 91.1%,  $p < .001$ ).

In their study of recent immigrants from the former Soviet Union to Israel ( $N = 386$ ,  $M$  age = 43.4 years,  $M$  duration in host country = 42.1 months), Ponizovsky and

Ritsner (2004) found anxiety to positively correlate with perceived distress ( $r = .83, p < .05$ ), depression ( $r = .73, p < .05$ ), sensitivity ( $r = .66, p < .05$ ), obsessiveness ( $r = .59, p < .05$ ), hostility ( $r = .55, p < .05$ ), anxiety ( $r = .49, p < .05$ ) and loneliness ( $r = .46, p < .05$ ). Anxiety was also found to negatively correlate with perceived social support ( $r = -.32, p < .05$ ), support by a significant other ( $r = -.37, p < .28$ ), support by friends ( $r = -.34, p < .25$ ), and support by family ( $r = -.25, p < .05$ ).

In their study of U.S.-born Asian Indian adolescents ( $N = 180, M$  age = 16.0 years) and their parents, Farver, Narang and Bhada (2002) found anxiety to be significantly correlated with self-esteem ( $r = -.26, p < .001$ ), parental report of family conflict intensity ( $r = -.16, p < .01$ ) and adolescent report of family conflict intensity ( $r = .17, p < .01$ ). No significant correlation was found between anxiety and sex, age, grade-point average, family socioeconomic status, or the ethnic affirmation, ethnic identity achievement, ethnic behaviors or other-group orientation of adolescents or parents.

In their study of Chinese immigrant women from Hong Kong residing in Canada ( $N = 97$ ), Short and Johnston (1997) found anxiety to positively correlate with depression ( $r = .55, p < .001$  and  $r = .52, p < .001$  for the mothers of girls and of boys respectively), child behavior problems as reported by mothers ( $r = .53, p < .001$  and  $r = .45, p < .01$ ), mothers' stress ( $r = .48, p < .001$  and  $r = .36, p < .05$ ), mothers' perceived hassles ( $r = .43, p < .01$  and  $r = .34, p < .05$ ), and child behavior problems as reported by adults other than the children's mothers ( $r = .35, p < .01$  for girls; *ns* for boys). Anxiety was also found to negatively correlate with mothers' perceived social support ( $r = -.28, p < .05$  for mothers of girls, and  $r = -.46, p < .01$  for mothers of boys).

Depression



Ward and Kennedy (1992) note that depression, a psychological disorder affecting one's mood, physical functioning and social interactions, is a cross-cultural indicator of psychological well-being. Markovitzky and Mosek (2005) theorize that after an initial stage of euphoria that accompanies contact with the new host culture, immigrants experience a "depressive stage" in which they "encounter the realities and pressures of adaptation and feel a sense of loss regarding former cultural, social, occupational, and economic resources. This phase is often characterized by depression, negative feelings, low levels of satisfaction, and decreased feelings of well-being" (p. 148).

In their study of sixth-, seventh- and eighth-grade students of Mexican descent in a rural U.S. city ( $N = 881$ ), Romero & Roberts (2003) found depressive symptoms to positively correlate with bicultural stressors ( $r = .363, p < .001$ ) and language use ( $r = .090, p < .05$ ) and negatively correlated with self-esteem ( $r = -.530, p < .001$ ). No significant relationship was found between depressive symptoms and perceived socioeconomic status or age. For immigrant students, the greatest predictors of depressive symptoms were found to be bicultural stressors ( $\beta = .263, p < .01$ ) and self-esteem ( $\beta = -.261, p < .01$ ).

In their samples of immigrants from various Latin American countries ( $n = 305$ ,  $M$  age = 24.3 years) and of U.S.-born Mexican Americans ( $n = 188$ ,  $M$  age = 21.6 years), Cervantes, Padilla and Salgado de Snyder (1991) used both the Center for Epidemiologic Studies Depression Scale (CES-D) and the Symptom Checklist-90-Revised (SCL-90-R) to measure depressive symptoms. For the immigrant sample of their study, they found depression to positively correlate with family/culture stress ( $r = .45, p < .001$  and  $r = .36,$

$p < .001$  as measured by the CES-D and SCL-90-R respectively), immigration stress ( $r = .27, p < .001$  and  $r = .26, p < .001$ ), marital stress ( $r = .25, p < .001$  and  $r = .20, p < .001$ ) and occupational/economic stress ( $r = .23, p < .001$  for the CES-D, and *ns* for the SCL-90-R). No significant correlation was found between depression and parental stress among this sample. In this study, the immigrant sample, when compared to the U.S.-born Mexican American sample, experienced only slightly higher levels of depression when measured by the CES-D ( $M = 16.54$  and  $M = 15.49$  for immigrants and U.S.-born Mexican Americans respectively) than by the SCL-90-R ( $M = 15.35$  and  $M = 15.13$ ).

In their study of first- and second-generation Armenian, Mexican American and Vietnamese immigrant adolescents ( $N = 164$ ,  $M$  age = 16.1 years), Phinney, Madden and Santos (1998) found depression/anxiety to positively correlate with perceived discrimination ( $r = .37, p < .001$ ) and negatively correlated with self-esteem ( $r = -.45, p < .001$ ), gender ( $r = -.17, p < .05$ ) and personal mastery ( $r = -.16, p < .05$ ). No significant correlations were found between depression/anxiety and socioeconomic status, birthplace, intergroup competence or ethnic identification. Self-esteem was found to predict depression/anxiety ( $\beta = -.46, p < .001$ ), which, in turn, was found to predict perceived discrimination ( $\beta = .36, p < .001$ ).

In their study of Mexican immigrants in the rural Southeastern United States ( $N = 150$ ,  $M$  age = 29.6 years), Hiott, Grzywacz, Arcury and Quandt (2006) found that when controlling for length of time in the United States, gender, marital status, language preference, and spouses' location (in the United States or Mexico), ordinary least squares estimates of the association of depression scores are significant with respect to social

marginalization ( $M = 4.29, p < .001$ ), but are not significant with respect to employment, perceived economic hardship, perceived isolation, and separation from family stress.

In his study of Mexican immigrant adults in Los Angeles, California ( $N = 104, M$  age = 32.1 years), Hovey (1999) found that immigrants with high depression and low social support possessed greater suicidal ideation scores ( $M = 30.1, p < .02$ ) than their peers with high depression and medium ( $M = 4.2, p < .02$ ) or high social support ( $M = 4.6, p < .02$ ). Depression was found to positively correlate with suicidal ideation ( $r = .25, p < .005$ ), and was the second greatest predictor of suicidal ideation ( $\beta = .25, p < .01$ ) after social support ( $\beta = -.26, p < .01$ ). Various researchers advance that immigrants are at a higher risk of suicide due to the economic and emotional stress that accompanies their migration experience (Kushner, 1989; Sorenson & Shen, 1996). Wadsworth and Kubrin (2007) write,

when immigrants arrive in a new city without emotional support systems, economic resources, or the ability to effectively connect with friend or kinship networks, they are more likely to experience alienation and loneliness, which in extreme cases may result in suicide. (p. 1851)

Perhaps owing to the “immigrant paradox,” however, Sorenson and Golding (1988) found that after controlling for age and gender, Mexico-born immigrants residing in the United States had significantly lower suicide levels than their U.S.-born, Mexican American peers.

Schoen, Davis, Collins, Greenberg, Des Roches and Abrams (1997) share that 27% of Latina girls in grades five through twelve reported depressive symptoms during the previous two weeks, a rate that was higher than all other ethnic groups, except Asian

girls. Chapman and Perreira (2005) report that in 1999, 25% of Latina girls reported seriously considering suicide and one in five attempted suicide during the past year, a percentage that is more than double that of any other ethnic group. These authors also share that Latino boys reported feeling sad or hopeless almost every day for at least two weeks during the past year.

In their study of Canadian children ( $N = 13,470$ ,  $M$  age = 7.48 years) and their primary caretakers, Georgiades, Boyle and Duku (2007) did not find a significant difference in the depression levels of adult immigrants residing in their host culture for less than 15 years, when compared to non-immigrants and immigrants residing in the host country for more than 15 years.

In their study of the resilience and well-being of adolescents ( $N = 1,081$ ;  $M$  age = 15.81 years) from Poland and the former Soviet Union living in Germany, Schmitt-Rodermund and Silbereisen (2008) found depressive moods to positively correlate with the female gender ( $r = .242, p < .05$ ) and age ( $r = .067, p < .05$ ), and negatively correlated with family cohesion ( $r = -.228, p < .05$ ), financial means ( $r = -.189, p < .05$ ), social support ( $r = -.180, p < .05$ ), length of residence in the host country ( $r = -.110, p < .05$ ), and proficiency in the language of the host country ( $r = -.097, p < .05$ ). No significant correlations were found between depressive moods and active coping strategies, father's education, or delinquency. Of particular note, adolescent immigrants deemed to be "at risk" for failing in the acculturation process (as expressed in school failure and/or discrimination) were found to be more prone to depressive moods than the normative group of adolescents in the study ( $M = 2.55$  and  $M = 1.98$  respectively,  $p < .001$ ). No other significant differences at the .01 level were found between these two

samples for the variables of age, sex, length of residence in the host country, use of active coping strategies, family cohesion, social support, father's education, or financial means.

In their study of recent immigrants from the former Soviet Union to Israel ( $N = 419$ ,  $M$  age = 50.1 years,  $M$  duration in host country = 38.9 months), Ritsner, Ponizovsky and Ginath (1997) found that, over the course of twelve months, mean depression levels of the participants in their study decreased ( $M = 2.7$  to  $M = 2.2$ ,  $p < .05$ ). In another study of the same sample ( $N = 199$ ,  $M$  age = 50.1 years,  $M$  duration in host country 25.6 months at beginning of study), Ponizovsky, Ritsner and Modai (2000) report that subjects can be divided into three groups, with 43.7% experiencing a normal period of adjustment with respect to symptoms of obsessiveness, hostility, sensitivity, depression, anxiety and paranoid ideation ( $p < .05$ ), 33.7% experiencing a significant decrease in symptoms ( $p < .001$ ), and 22.6% experiencing a significant increase of symptoms ( $p < .001$ ). For those of the latter category, a significant increase in the frequency of symptoms of depression was noted over a one-year period (from 53.3% to 93.3%,  $p < .001$ ).

In their study of recent immigrants from the former Soviet Union to Israel ( $N = 386$ ,  $M$  age = 43.4 years,  $M$  duration in host country = 42.1 months), Ponizovsky and Ritsner (2004) found depression to positively correlate with perceived distress ( $r = .91$ ,  $p < .05$ ), sensitivity ( $r = .74$ ,  $p < .05$ ), anxiety ( $r = .73$ ,  $p < .05$ ), obsessiveness ( $r = .66$ ,  $p < .05$ ), paranoid ideation ( $r = .54$ ,  $p < .05$ ), hostility ( $r = .53$ ,  $p < .05$ ) and loneliness ( $r = .50$ ,  $p < .05$ ). Depression was also found to negatively correlate with perceived social support ( $r = -.42$ ,  $p < .05$ ), support by significant others ( $r = -.37$ ,  $p < .05$ ), support by friends ( $r = -.34$ ,  $p < .05$ ), and support by family ( $r = -.32$ ,  $p < .05$ ).

In their study of Russian immigrants in Israel ( $N = 301$ ,  $M$  age = 33.57 years), Yakhnich & Ben-Zur (2008) found depression to positively correlate with anxiety ( $r = .71, p < .001$ ), emotion-oriented coping ( $r = .56, p < .001$ ), loss appraisal ( $r = .39, p < .001$ ), threat appraisal ( $r = .34, p < .001$ ) and avoidance coping ( $r = .27, p < .001$ ). Depression was found to negatively correlate with ambiguity tolerance ( $r = -.35, p < .001$ ), willingness to remain in one's host country ( $r = -.33, p < .001$ ), psychological well-being ( $r = -.26, p < .001$ ), openness in one's actions ( $r = -.22, p < .001$ ), openness in one's ideas ( $r = -.17, p < .001$ ), and one's control appraisal ( $r = -.13, p < .05$ ). No significant correlations were found between depression and one's challenge appraisal or task-oriented coping.

In their study of Chinese immigrant women from Hong Kong residing in Canada ( $N = 97$ ), Short and Johnston (1997) found depression to positively correlate with anxiety ( $r = .55, p < .001$  and  $r = .52, p < .001$  for the mothers of girls and of boys respectively), child behavior problems as reported by mothers ( $r = .31, p < .05$  and  $r = .48, p < .001$ ), child behavior problems as reported by adults other than the children's mothers ( $ns$  for mothers of girls, and  $r = .48, p < .001$  for mothers of boys), and mothers' perceived hassles ( $r = .31, p < .05$  and  $r = .34, p < .05$ ). Depression was found to negatively correlate with mother's perceived social support ( $r = -.37, p < .01$  and  $r = -.54, p < .001$ ). Depression was found to positively correlate with the stress experienced by the mothers of girls ( $r = .57, p < .001$ ), though the same was negatively correlated with the stress experienced by the mothers of boys ( $r = -.48, p < .001$ ).

In samples of Chinese ( $n = 92$ ,  $M$  age = 43.76 years), Filipino ( $n = 66$ ,  $M$  age = 43.35 years), Japanese ( $n = 33$ ,  $M$  age = 47.81 years) and Korean immigrants ( $N=110$ ,  $M$

age = 38.23 years), Kuo and Tsai (1986) found hardiness to be the greatest predictor of depression ( $\beta = -.20, p < .5$ ). Similarly, in a sample of Chinese, Vietnamese, Portuguese and Latin American immigrant women, Franks and Faux (1990) found depression to negatively correlate with mastery.

#### Perceived Discrimination

Phinney, Madden and Santos (1998) advance that discrimination is a well-documented phenomenon in America, with negative social and psychological effects for the members of stigmatized groups. Berry, Phinney, Sam and Vedder (2006) share, “discrimination is unlikely to disappear by itself, and individuals need to be aware of its negative effects” (p. 329).

Falicov (2005) writes of the many ways in which Mexican immigrants in the United States face discrimination: “Like most other minority groups, Mexican Americans suffer discrimination in housing, education and jobs. They work hard at low-paying and low-prestige jobs, are often exploited by employers, [and] have very high unemployment and school dropout rates” (p. 136). Solis (2003) continues, advancing that

a reality of abuse [is] fostered by discriminatory immigration laws and economic relations that force Mexican migrants to enter an illegal underground culture of violence later reinforced by labor abuse and even racial or physical maltreatment, along with other problems more common to poor immigrants in general (p. 19).

Rumbaut (1994) found that the majority of Mexican immigrant children believed they would continue to be discriminated against regardless of the educational level they attained. He continues,

This feeling of rejection by the host society, often coupled with residence in poor urban neighborhoods, frequently leads to assimilation into the underclass; ...consequently many immigrant youth living in impoverished areas take on the negative aspects of American culture: gangs, crime and drugs. (p. 219)

Solis (2003) similarly affirms,

Mexican children and youth must make sense of the illegitimate U.S. membership they, their families, and/or communities are afforded as a result of their undocumented status, and racial, class, and language backgrounds. This is a violence that they must confront using whatever means they have available to them. Violenced children and youth, without appropriate tools to defend themselves, are set up to become violent youth themselves....Such violence may have consequences on their identities ranging from children's affiliation with marginalized communities, to a complete rejection of Mexican identity and assimilation to mainstream beliefs. (pp. 22-23)

Arguing that it is an act of violence to apply to people such labels as "illegal,"

Solis (2003, 2008) uncovers the discrimination inherent in categories of membership and non-membership. She (2008) writes,

Illegality as an identity serves as a political and moral divider, one that validates some as insiders, or people who "belong" in the United States, while identifying others as outsiders who have committed an illicit act. It also serves as a racial divider because illegal immigration is associated with non-whites. (p. 184)

Phinney, Madden and Santos (1998) make clear that discrimination can be focused on a number of stigmatizing characteristics, including cultural behaviors,



language differences, physical features and phenotype. Various researchers have explored the impact of skin color on the life chances of Latino immigrants, noting that even after controlling for parents' education, age, and language ability, having a darker skin tone and a more indigenous phenotype negatively impacts an individual's educational and economic attainment (Arce, Murguia & Frisbie, 1987; Ben Eliezer, 2004; Ben Ezer, 1992; Corinaldi, 1998; Gómez, 2000; Katz, 2002; Orr, Mana & Mana, 2003; Perez, 2000; Portes & Rumbaut, 2001; Vasquez, Garcia-Vasquez, Bauman & Sierra, 1997). Of this, Padilla (2009) notes,

the cost is both psychological and economic—psychological in the sense of the discomfort of being stigmatized as different, and economic because the greater the stigma, the lower the human capital that the person is able to acquire that then translates to social mobility in the American context of structural assimilation. (p. 200)

Mullen and Smyth (2004) found that the suicide rates of immigrant groups can be predicted by the negativity of the ethnophaulisms used to refer to those groups.

Mahalingam (2008) advances that immigrants must subsequently construct a positive sense of their self-identity as immigrants. He indicates this can be done in one of four ways: by resisting, dis-identifying, internalizing or transcending such ethnophaulisms.

The internalizing of such degradation is most damaging, as it may lead to serious mental health consequences (Chen, 1999).

Various researchers have linked self-reported discrimination to poor mental health outcomes (Finch, Kolody & Vega, 2000; Finch, Hummer, Kolody & Vega, 2001; Stuber, Galea, Ahern, Blaney & Fuller, 2003). Perceived discrimination has been found to predict

depression (Finch, Kolody & Vega, 2000; Noh, Beiser, Kaspar, Hou & Rummens, 1999), distress and anxiety (Kessler, Mickelson & Williams, 1999), and acculturative stress (Jasinskaja-Lahti, Liebkind, Jaakkola & Reuter, 2006; Jasinskaja-Lahti, Liebkind & Perhoniemi, 2006 & 2007). Williams, Neighbors and Jackson (2003) go so far as to assert that perceived discrimination can have a direct, strong and long-lasting impact on psychological symptomatology and disease.

Reese (2001) reminds her readers that many Mexican immigrants in the United States also faced discrimination in their native country, “not as members of an ethnic minority group, as illegal residents, or as non-native speakers of English, but rather on the basis of social class and sometimes due to rural origin” (p. 456). Additionally, the impact of discrimination may be buffered by the fact that “new immigrants may be able to protect against the mental health effects of discrimination by perceiving their negative experiences as stemming from unfamiliarity with U.S. culture, rather than their race/ethnicity” (Gee, Ryan, Laflamme & Holt, 2006, p. 1821). The so-called “discounting hypothesis” (Crocker & Major, 1989) also suggests that unlike personal discrimination, perceived group discrimination may enhance well-being by allowing immigrants to believe that they are not alone in their plight (Bourguignon, Seron, Yzerbyt & Herman, 2006). Thus, immigrants may not initially report a great deal of discrimination in their host country. Various researchers show, though, that reports of discrimination increase with length of residence in the host culture (Finch, Kolody & Vega, 2000; Goto, Gee & Takeuchi, 2002).

In a study of the sources of discrimination against immigrants by English Canadians ( $N = 103$ ,  $M$  age = 21.10 years), Hodson and Costello (2007) found

dehumanizing perceptions of immigrants to be predicted by social dominance orientation ( $\beta = .25, p < .05$ ) and interpersonal disgust ( $\beta = .22, p < .05$ ). In contrast, a favorable attitude toward immigrants was found to be predicted by social dominance orientation ( $\beta = -.44, p < .001$ ) and right-wing authoritarianism ( $\beta = -.30, p < .001$ ).

In their study of immigrant and U.S.-born Hispanic boys in Miami, Florida ( $N = 4,296$ ), Gil, Vega and Dimas (1994) found that bicultural immigrant adolescents suffered less discrimination than immigrant adolescents with low acculturation levels (9.3%,  $p < .01$  and 10.2%,  $p < .001$ ), as was the case with bicultural U.S.-born adolescents, when compared with U.S.-born adolescents of low acculturation levels (5.6%,  $p < .01$  and 24.3%,  $p < .001$ ). Discrimination was insignificant for all highly-acculturated adolescents in the study. Though perceived discrimination was found to significantly correlate with the self-esteem of U.S.-born boys of low, bicultural and high acculturation levels ( $r = -.25, p < .01$ ;  $r = -.17, p < .001$ ; and  $r = -.16, p < .001$  respectively), perceived discrimination significantly correlated with the self-esteem of immigrant adolescents of low acculturation alone ( $r = -.14, p < .01$  and *ns* for immigrant adolescents of bicultural and high acculturation levels). Higher percentages of adolescents with low self-esteem were found among those possessing low family pride (52.4%,  $p < .01$  for low acculturation, 61.5%,  $p < .001$  for bicultural, and 58.3%,  $p < .001$  for high acculturation) than in those adolescents possessing high family pride (48.3%,  $p < .01$  for low acculturation, 31.6%,  $p < .001$  for bicultural, and 31.6%,  $p < .001$  for high acculturation).

In their study of Cuban American ( $n = 674$ ) and Nicaraguan American ( $n = 211$ ) sixth- and seventh-grade adolescents and their parents in Dade County, Florida, Gil and Vega (1996) found perceived discrimination by adolescents to positively correlate with

parent acculturation level ( $r = .10, p < .01$ ). No significant correlations were found between perceived discrimination and nationality, parent time in the United States, adolescent time in the United States, or adolescent acculturation level. For the Cuban American sample of the study, parent/child cultural conflicts were also found to positively correlate with adolescent perceptions of discrimination ( $r = .09, p < .05$ ) and adult perceptions of discrimination ( $r = .09, p < .05$ ). The self-esteem of adolescents was negatively correlated with perceived discrimination by adolescents ( $r = -.27, p < .001$  for Nicaraguan Americans and  $r = -.10, p < .05$  for Cuban Americans) and with perceived discrimination by parents (*ns* for Nicaraguan adults and  $r = -.11, p < .05$  for Cuban adults). Additionally, perceived teacher derogation was found to positively correlate with perceived discrimination by Nicaraguan American adolescents ( $r = .18, p < .05$ ) and with perceived discrimination by Cuban parents ( $r = .13, p < .05$ ).

In their study of Mexican immigrants ( $n = 202, M$  age = 31.73 years, 100% foreign-born), immigrants from other Latin American nations ( $n = 274, M$  age = 44.10 years, 100% foreign-born), and African Americans ( $n = 190, M$  age = 36.68 years, 58.9% foreign-born) in New Hampshire, Gee, Ryan, Laflamme and Holt (2006) found that Mexican immigrants believed that racial discrimination inhibited them from reaching their goals at a far greater rate than the other two samples (63.27% for Mexicans, 54.31% for other Latin Americans, and 32.43% for African Americans,  $p < .001$ ). The anger or discomfort felt by them for their treatment by others, however, was intermediate (49.25% for Mexicans, 40.59% for other Latin Americans, and 63.19% for African Americans,  $p < .001$ ). Mexican immigrants believed they were receiving less-than-adequate health care

due to their race (28.81%,  $p < .001$ ) at only a slightly lower rate than their African American peers (28.38%,  $p < .001$ ).

In their study of first- and second-generation Armenian, Mexican American and Vietnamese immigrant adolescents ( $N = 164$ ,  $M$  age = 16.1 years), Phinney, Madden and Santos (1998) found perceived discrimination to positively correlate with depression/anxiety ( $r = .37$ ,  $p < .001$ ) and to negatively correlate with intergroup competence ( $r = -.39$ ,  $p < .001$ ), self-esteem ( $r = -.20$ ,  $p < .01$ ) and mastery ( $r = -.18$ ,  $p < .05$ ). No significant correlation was found between discrimination and gender, socioeconomic status, birthplace or ethnic identity. The two significant predictors of perceived discrimination were found to be depression/anxiety ( $\beta = .36$ ,  $p < .001$ ) and intergroup competence ( $\beta = -.34$ ,  $p < .001$ ).

In their study of first- and second-generation immigrant students attending a U.S. West Coast college ( $N = 130$ ), Félix-Ortiz, Newcomb & Myers (1994) found perceived discrimination to positively correlate with Latino/a activism ( $r = .53$ ,  $p < .001$ ), preferred Latino/a affiliation ( $r = .28$ ,  $p < .001$ ) and preference for the language of one's natal culture ( $r = .24$ ,  $p < .01$ ). No significant correlation was found between discrimination and language proficiency in the natal or host cultures, familiarity with the natal or host cultures, feminism or *respeto*.

In their study of immigrant adolescents in Germany ( $n = 506$ ,  $M$  age = 16.0 years) and in Israel ( $n = 506$ ,  $M$  age = 15.6 years), Titzmann, Silbereisen and Schmidt-Rodermund's (2007) found discrimination among ethnic Germans to positively correlate with the level of education of subjects' mothers ( $r = .179$ ,  $p < .01$ ), the level of education of subjects' fathers ( $r = .164$ ,  $p < .01$ ), and negatively correlated with length of residence

in the host country ( $r = -.196, p < .01$ ) and language use ( $r = -.125, p < .01$ ). For ethnic German immigrants, no significant correlations were found between discrimination and age, gender, having immigrant neighbors, immigrant concentration in the host city, willingness for interethnic or intra-ethnic contact, having an immigrant as a best friend, belonging to a clique consisting primarily of immigrants, or the proportion of intra-ethnic friends in one's network. For Russian Jews in Israel, discrimination was positively correlated with belonging to a clique consisting primarily of other immigrants ( $r = .115, p < .05$ ), and was negatively correlated with willingness for intra-ethnic contact ( $r = -.095, p < .05$ ). For this sample, no significant correlation was found between discrimination and age, gender, fathers' education levels, mothers' education levels, having immigrants as neighbors, immigrant concentration in the host city, length of residence in the host culture, willingness for interethnic contact, language use, having an immigrant as a best friend, or the proportion of intra-ethnic friends in one's network. Though discrimination was not a significant predictor of friendship homophily for ethnic German immigrant youth, it was the fourth greatest predictor of friendship homophily for Russian immigrant youth in Israel ( $\beta = .12, p < .05$ ), after willingness for intra-ethnic friendships ( $\beta = -.40, p < .01$ ), language use ( $\beta = .33, p < .01$ ) and willingness for inter-ethnic friendships ( $\beta = .22, p < .01$ ).

In their eight-year longitudinal study of Russian and Estonian first-generation immigrants in Finland ( $N = 293$ , ages 20-36 at the beginning of the study, 100% first-generation immigrants), Jasinskaja, Liebkind and Solheim (2009) found perceived discrimination at the beginning of the study to positively correlate with psychological stress at the beginning of the study ( $r = .45, p < .05$ ), perceived discrimination at the end

of the study ( $r = .34, p < .05$ ), and psychological stress at the end of the study ( $r = .30, p < .05$ ). Perceived discrimination at the beginning of the study was also found to negatively correlate with attitudes toward the national out-group at the end of the study ( $r = -.21, p < .05$ ) and national identification at the end of the study ( $r = -.14, p < .05$ ). No significant correlations were found between perceived discrimination at the beginning of the study and national or ethnic identification at the beginning of the study, or with ethnic identification at the end of the study. Perceived discrimination at the end of the study was found to positively correlate with psychological stress at the end of the study ( $r = .42, p < .05$ ), perceived discrimination at the beginning of the study ( $r = .34, p < .05$ ) and psychological stress at the beginning of the study ( $r = .27, p < .05$ ). Perceived discrimination at the end of the study was also found to negatively correlate with attitudes toward the national out-group at the end of the study ( $r = -.41, p < .05$ ) and national identification at the end of the study ( $r = -.20, p < .05$ ). No significant correlation was found between perceived discrimination at the end of the study and national or ethnic identification at the beginning of the study, or with ethnic identification at the end of the study. Perceived discrimination at the beginning of the study was found to predict national identification at the beginning of the study ( $\beta = .45, p < .001$ ) and perceived discrimination at the end of the study ( $\beta = .27, p < .001$ ). Perceived discrimination at the end of the study was found to be predicted by psychological stress symptoms at the end of the study ( $\beta = .34, p < .001$ ), attitudes toward the national out-group at the end of the study ( $\beta = -.32, p < .001$ ), perceived discrimination at the beginning of the study ( $\beta = .27, p < .001$ ), national identification at the end of the study ( $\beta = -.17, p < .01$ ), and psychological stress symptoms at the beginning of the study ( $\beta = .15, p < .05$ ). Perceived

discrimination at the end of the study was also found to predict psychological stress symptoms ( $\beta = .34, p < .001$ ), attitudes toward the national out-group ( $\beta = -.32, p < .001$ ) and national identification ( $\beta = -.17, p < .01$ ) at the end of the study.

In a longitudinal study of Russian and Ukrainian ninth-grade immigrants in Israel ( $N = 211$ , age = 14.5 to 15.5 years), Tartakovsky (2007) found perceived discrimination to positively correlate with acculturative distress at six months ( $r = .65, p < .05$ ), eighteen months ( $r = .49, p < .05$ ) and thirty months after immigration ( $r = .58, p < .05$ ). He also found perceived discrimination to positively correlate with homesickness at six months ( $r = .39, p < .05$ ), eighteen months ( $r = .30, p < .05$ ) and thirty months after immigration ( $r = .50, p < .05$ ).

In their study of Chinese students ( $N = 106$ ,  $M$  age = 23.67 years) at a university in Singapore, Leong and Ward (2000) found that perceived discrimination is positively correlated with identity conflict ( $r = .32, p < .005$ ), cultural distance ( $r = .25, p < .05$ ), contact with host nationals ( $r = .25, p < .05$ ) and length of residence in the host culture ( $r = .21, p < .05$ ), and is negatively correlated with host-national identification ( $r = -.23, p < .05$ ). No significant correlation was found in the study between discrimination and contact with co-nationals, quality of host national contact, quality of co-national contact, co-national identification, attributional complexity or tolerance of ambiguity. Perceived discrimination was found to be the greatest predictor of identity conflict in immigrant youth ( $\beta = .29, p = .001$ ), followed closely by tolerance of ambiguity ( $\beta = -.28, p = .002$ ).



### Cultural Characteristics

The first widely-accepted definition of culture is traced to Redfield (1948) who offers that culture is composed of “shared understandings made manifest in act and artifact” (p. vii). Citing this definition, Triandis (2004) advances that culture is composed of “practices and values. Practices are the acts or ‘the way things are done in this culture,’ and values are artifacts because they are human made and, in this specific case, are judgments about ‘the way things should be done’” (p. xv). In a very colloquial manner, Hofstede (2005) more recently suggests that culture is the “software of the mind... [indicating] what reactions are likely and understandable, given one’s past” (p. 3). He continues, “Culture consists of the unwritten rules of the social game. It is the collective programming of the mind that distinguishes the members of one group or category of people from others” (p. 4).

House and Javidan (2004) admit that “as with leadership, there is no universally agreed-upon definition among social scientists for the term *culture*” (p. 15). Rather, they suggest, social scientists use the term for “a set of parameters of collectives that differentiate each collective in a meaningful way. The focus is on the ‘sharedness’ of the cultural indicators among members of the collective” (p. 15). Attempting their own definition, they write, “culture is defined as shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations” (p. 15).

According to House et al. (2004), nine dimensions distinguish one culture from another. Uncertainty avoidance is the extent to which people attempt to decrease the probability of unpredictable events by relying on established norms, rituals and practices.

Power distance is the degree to which people stratify and concentrate power at varying organizational levels. Collectivism I (or institutional collectivism) is the extent to which people encourage and reward collective action and the collective distribution of resources. Collectivism II (or in-group collectivism) is the degree to which people express pride, loyalty and cohesiveness in their families and organizations. Gender egalitarianism is the extent to which people minimize gender role differences and promote gender equality. Assertiveness is the degree to which people are aggressive and confrontational in their relationships. Future orientation is the extent to which people engage in such future-oriented behaviors as planning, investing, and delayed gratification. Performance orientation is the degree to which people encourage and reward improvement and excellence in performance. Humane orientation is the extent to which people encourage and award generosity and altruistic actions. House et al. (2004) respectively link the three characteristics of humane orientation, power distance and performance orientation to McClelland's (1985) domains of affiliative, power (or social influence) and achievement motivations.

For the purpose of the GLOBE Study, Gupta and Hanges (2004) explain that Mexico was grouped with nine other Latin American nations (p. 186). These authors advance that Latin American nations are distinguished by the following characteristics: (1) they possess a dominant influence of Catholicism, (2) they share "a common Roman law heritage, a common Iberian colonial past, and present-day patterns of social organizations" (Rosenn, 1988, p. 128), (3) they emphasize the Spanish and Portuguese languages, and (4) they value the cultural characteristics of personalism, particularism and paternalism (Osland, De Franco & Osland, 1999).

Concerning the latter, personalism is captured in the Latin American notions of *simpatía* and *respeto*. *Simpatía* is a sense of connection that avoids any direct affront on personal dignity (Albert, 1996), and *respeto* manifests itself in “family loyalty, respect for elders, obedience to parental and extended family authority, an ability to get along with others, and conformity to the rules” (Hancock, 2005). Of this value, Falicov (2005) writes, “respect, consideration, and curtailment of anger or hostility are highly valued” (p. 140). Various authors have explored this value of cooperative behavior instilled in Latin American youth from a young age (Fulgini, 1999; Glanagan, 1996; Knight, Cota, & Bernal, 1993). In their study of first- and second-generation immigrant students attending a U.S. West Coast college ( $N = 130$ ), Félix-Ortiz, Newcomb & Myers (1994) found *respeto* to negatively correlate with the value of feminism in the Latino culture ( $r = -.31$ ,  $p < .001$ ).

Particularism, the use of personal connections for one’s own benefit, is rooted in Iberian monarchy, the hierarchy of the Roman Catholic Church, and the extended patriarchal family, which includes an intricate system of *compadrazgo* (or fictive kin). Falicov (2005) shares, “both a high degree of cohesion and of hierarchical organization are normal for Mexican families....Rules are organized around age and sex, as they are the most important determinants of authority, with older males being attributed the greatest centrality” (p. 138).

According to the GLOBE Study (House et al., 2004), Latin American nations generally possess high scores in the cultural dimension of in-group collectivism, mid-range scores on assertiveness, humane orientation, gender egalitarianism and power

distance, and low scores on performance orientation, future orientation, institutional collectivism and uncertainty avoidance.

When correcting for response bias, the predicted regression score for each cultural dimension in Mexico is as follows: in-group collectivism ( $M = 5.62$ ), power distance ( $M = 5.07$ ), assertiveness ( $M = 4.31$ ), uncertainty avoidance ( $M = 4.06$ ), performance orientation ( $M = 3.97$ ), institutional collectivism ( $M = 3.95$ ), humane orientation ( $M = 3.84$ ), future orientation ( $M = 3.75$ ), and gender egalitarianism ( $M = 3.50$ ).

Mexico's high in-group collectivism score in the GLOBE Study is in line with Hofstede's (2005) reporting of Mexico as a collectivist nation. In his study of 74 nations, Hofstede ranks Mexico as number 68 in terms of individualism, thus leading his readers to presume that the nation is number seven in terms of its antithesis, collectivism. Through scatter plots, Hofstede suggests a positive correlation between any nation's collectivism and both its power distance and its gross national product. The high in-group collectivism reported by the GLOBE Study likely also explains the high levels of personalism, particularism and paternalism said to characterize Mexico (Gupta and Hanges, 2004).

The cultural dimension of gender egalitarianism in the GLOBE Study (House, 2004) might be strongly related to Hofstede's (2005) cultural dimension of masculinity/femininity. Hofstede's notion of femininity as a condition in which "emotional gender roles overlap" (p. 120) resembles the GLOBE Study's dimension of gender egalitarianism. Masculinity, in contrast, is defined by Hofstede as a cultural dimension in which "emotional gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be

more modest, tender, and concerned with the quality of life” (p. 120). In his research, Hofstede finds Mexico to be “strongly masculine” (p. 160), the eighth of 74 nations studied. In contrast, the smaller nations of Central America were found to be feminine.

Hofstede speculates that

These differences [may] reflect the inheritance of the different Indian civilizations dominant prior to the Spanish conquest. Most of Mexico inherited the tough Aztec culture, but the southern Mexican peninsula of Yucatan and the adjacent Central American republics [inherited] the less militant Mayan culture. (p. 160)

In a scatter plot charting power distance and masculinity, Hofstede concludes that the quadrant in which Mexico falls (viz., “unequal and tough”)

stands for a norm of a dominant, tough father and a submissive mother who, although also fairly tough, is at the same time the refuge for consolation and tender feelings. This quadrant includes some of the Latin American countries, those where men are supposed to be *macho*. The complement of *machismo* for men is, for women, *marianismo* (being like the Virgin Mary) or *hembrismo* (from *hembra*, a female animal): a combination of near-saintliness, submissiveness, and sexual frigidity. (pp. 128-129)

Research into the relationship between leader behavior and job performance in Mexico has yielded mixed results. In their study of five Asian Pacific Basin nations, the United States and Mexico, Dorfman, Howell, Hibino, Lee, Tate and Bautista (1997) state that the effects of supportive leadership were strongest in Mexico and Japan. Mexico was the only nation in the study to manifest an influence of supportive leadership on job performance. In an earlier study, however, Dorfman and Howell (1988) suggest that there

are no significant relationships between Mexican cultural values and the dependent variables of work satisfaction, satisfaction with superiors, organizational commitment, and performance. They do, however, report that the impact of directive leadership and selected practices of reward and punishment is higher with those who identify with such dominant Mexican cultural values as high power distance.

## Leadership

### The Challenge of Defining Leadership

Calling to mind a fable by Saxe, (also found in Mintzberg, Ahlstrand & Lampel, 1998, pp. 2-3), Dorfman and House (2004) write,

Leadership is an enigma—a puzzle within a puzzle. It has an “I know it when I see it” feel, yet there is no single, comprehensive definition that encompasses all divergent views about leadership. Capturing the essence of effective leadership has been an elusive goal sought by scholars throughout history, but like the blind men examining different parts of the elephant, researchers report truths about the discrete elements of leadership, yet have difficulty finding a common frame or gestalt regarding the concept. (p. 51)

Similarly, House and Javidan (2004) share that “leadership has been a topic of study for social scientists for much of the 20<sup>th</sup> century, yet there is no universal consensus on the definition of leadership” (p. 15). Indeed, in his review of leadership studies, Stogdill (1974) aptly writes that there exist as many different definitions of leadership as individuals who have attempted to define it. Northouse (2004) draws together the research in this respect, summarizing that

Despite the multitude of ways that leadership has been conceptualized, the following components can be identified as central to the phenomenon of leadership: (a) leadership is a process, (b) leadership involves influence, (c) leadership occurs within a group context, and (d) leadership involves goal attainment. (p. 3)

Northouse thus advances his own definition of leadership as “a process whereby an individual influences a group of individuals to achieve a common goal” (p. 3).

#### Trait Theories of Leadership

The first leadership theories were based on trait theory and an analysis of the characteristics of “great” people. In his analysis and synthesis of 124 trait studies, Stogdill (1948) suggests that, though leaders might be distinguished by such traits as intelligence, alertness, insight, responsibility, initiative, persistence, self-confidence and sociability, the situation in which the leader finds him/herself largely dictates relevant leadership traits. In a later review of an additional 163 studies, Stogdill (1974) states that both personality traits and situational factors are determinant of leadership. In this second study, Stogdill identifies the following traits as enjoying a significant positive relationship with leadership: drive for responsibility and task completion, vigor and persistence in pursuit of goals, venturesomeness and originality in problem solving, drive to exercise initiative in social situations, self-confidence and sense of personal identity, willingness to accept consequences of decisions and actions, readiness to absorb interpersonal stress, willingness to tolerate frustration and delay, ability to influence the behavior of others, and capacity to structure social interaction systems to the purpose at hand. Mann (1959) suggested that the construct of leadership might be tied to such traits

as intelligence, masculinity, adjustment, dominance, extroversion and conservatism. In their own meta analysis, Lord, De Vader and Alliger (1986) argue that the traits of intelligence, masculinity and dominance distinguish those who are perceived as leaders, regardless of the situation in which they find themselves. More recently, Kirkpatrick and Locke (1991) state that leaders are marked by the traits of drive, the desire to lead, honesty and integrity, self-confidence, cognitive ability, and knowledge of the business. Northouse (2004) concludes that the leadership traits most central to these studies include intelligence, self-confidence, determination, integrity and sociability.

The trait theories of leadership might justly be criticized for their inability to formulate a definitive list of leadership traits. As Northouse (2004) himself acknowledges,

[trait theory] has resulted in highly subjective determinations of the “most important” leadership traits....It is the author’s subjective experience and observations that are the basis for the identified leadership traits. These [theories] may be helpful to readers because they identify and describe important leadership traits, but the methods used to generate these lists of traits are weak...[and] are not grounded in strong reliable research. (p. 23)

### Style Theories of Leadership

Apart from trait theory, other broad categories of leadership theories have been advanced. Various authors contend that leadership results from a set of skills and abilities that can be learned and developed (Katz, 1955; Mumford, Zaccaro, Harding, Owen Jacobs & Fleishman, 2000). Northouse (2004) notes that though these theories stress the



development of various leadership skills, they lack predictive value and, like trait theories, focus a great deal on individual attributes.

Other authors suggest that the style and behaviors of a leader must adapt according to varying situations, so as to help followers realize desired outcomes (Blake & Mouton, 1964; Cartwright & Zander, 1960; Fiedler, 1964; Fiedler & Chemers, 1974; Katz & Kahn, 1951; Likert, 1961). The link between desired outcomes and the styles and behaviors of leaders, however, is not always clear, and even Fiedler (1993) refers to the “black box” mystery shrouding the reasons why certain leadership styles are effective in certain settings.

#### Situational Theories of Leadership

Situational approaches to leadership (Hersey & Blanchard, 1969) advocate that varying situations require varying styles of leadership. Though several subsequent versions of situational models have withstood the test of the marketplace, several authors (Fernandez & Vecchio, 1997; Graeff, 1997; Vecchio & Boatwright, 2002) question the theoretical foundations upon which such situational theories are based.

#### Leader-Member Exchange Theory of Leadership

Another broad category of leadership theory focuses on the dyadic relationships of leaders and followers (Dansereau, Graen & Haga, 1975; Graen, 1976; Graen & Cashman, 1975; Graen & Uhl-Bien, 1995). Though such theories may seem intuitively appealing, various authors (Schriesheim, Castro & Cogliser, 1999; Yukl, 1994) advance that many basic ideas are not fully developed and are in need of improved theorization.

#### Theories of Transformational Leadership

More recently, attention has shifted in leadership studies to transformational and charismatic leadership. Northouse (2004) writes,

As its name implies, transformational leadership is a process that changes and transforms individuals. It is concerned with emotions, values, ethics, standards, and long-term goals, and includes assessing followers' motives, satisfying their needs, and treating them as full human beings. Transformational leadership involves an exceptional form of influence that moves followers to accomplish more than what is usually expected of them. It is a process that often incorporates charismatic and visionary leadership. (p. 169)

Downton (1973) first coined the term "transformational leadership." Burns (1978) made the term famous in his contrasting of transformational and transactional leadership. The latter, he says, is "for the purpose of an exchange of valued things" (p. 19), whereas in the former, "leaders and followers raise one another to higher levels of motivation and morality" (p. 20). House (1976) extends Weber's (1947) notion of charisma, defining it as a leadership construct consisting of dominance, self-confidence, a strong desire to influence others, and a strong sense of one's moral values. House forwards that charismatic leaders appear as strong and competent role models, articulating ideological goals with moral overtones, communicating high expectations for followers, expressing confidence in followers' abilities to meet these expectations, and arousing the necessary task-related motives in followers. Shamir, House and Arthur (1993) assert that charismatic leadership plays a key role in transforming followers' self-concepts and in linking the followers to a larger, collective identity. Incorporating various aspects of these

theories, Bass and Avolio (1990, 1993, 1994) advance their own model of transactional and transformational leadership.

Perhaps the most accepted leadership theory at present, Bass and Avolio's (1994) "full range model of leadership" sets forth a variety of leadership factors, including the *laissez-faire* style (i.e., the absence of leadership), the transactional leadership factors of management-by-exception (i.e., leadership involving corrective criticism, negative feedback and negative reinforcement) and contingent reward (i.e., exchanging specified rewards for followers' efforts), and the four transformational leadership factors of idealized influence or "charisma" (i.e., acting as a strong role model for followers), inspirational motivation (i.e., motivating followers to achieve high expectations), intellectual stimulation (i.e., encouraging followers' creativity), and individualized consideration (i.e., being supportive of followers' individual needs). Though this theory has great intuitive appeal, various authors (Bycio, Hackett & Allen, 1995; Tepper & Percy, 1994) note that the validity of measures of transformational leadership has not been fully established. Others (Tejeda, Scandura & Pillai, 2001; Tracey & Hinkin, 1998; Yukl, 1999) note the unclear delineation of the four facets and their high correlation with one another, and the correlation of various transformational leadership factors with transactional and *laissez-faire* factors. More recently, Keeley (2004) cites the research of Birnbaum (1992) who suggests that charisma may be little more than "impression management," and he himself advances that transformational leadership "produces simply a majority will that represents the interests of the strongest faction" (p. 160).

The Cultural Contingencies of Leadership

Dorfman and House (2004) assert that “the enigma of leadership is even more fascinating, complex, and daunting if looked at through a cross-cultural lens” (p. 51). House (2004) advances that “leadership is culturally contingent. That is, views of the importance and value of leadership vary across cultures” (p. 5). Writing of such cultural contingency, and suggesting that people of the United States and Mexico might share a propensity for romanticizing leadership, he writes, for instance, that

Americans, Arabs, Asians, English, Eastern Europeans, French, Germans, Latin Americans, and Russians tend to romanticize the concept of leadership and consider leadership in both political and organizational arenas to be important. In these cultures leaders are commemorated with statues, names of major avenues or boulevards, or names of buildings. Many people in German-speaking Switzerland, the Netherlands, and Scandinavia are skeptical about leaders and the concept of leadership for fear that [such leaders] will accumulate and abuse power. In these countries it is difficult to find public commemoration of leaders. (p. 5)

#### Culturally-Endorsed Leadership Theories

As part of their Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Program, House et al. (2004) gathered data on 17,300 middle managers of 951 organizations within the financial, food processing and telecommunication industries of 62 nations. As a result, they share measures for nine cultural attributes and six global leader behaviors believed to be culturally-endorsed leadership theories (CLTs). Charismatic/value-based leadership is the ability to inspire and motivate others to achieve high performance outcomes based on firmly-held core values. Its six subscales describe leaders as visionary, inspirational, self-sacrificing,

decisive and performance-oriented individuals of integrity. Team-oriented leadership involves uniting team members around a common purpose or goal. Its five subscales focus on leaders who are diplomatic, non-malevolent and administratively-competent team integrators possessing a collaborative team orientation. Participative leadership involves others in making and implementing decisions. Its two subscales view leaders as participative and non-autocratic. Humane-oriented leadership is a supportive and considerate leadership style emphasizing compassion and generosity. Its two subscales measure the modesty and humane orientation of leaders. Autonomous leadership is exercised by independent and individualistic leaders. It consists of a single subscale that includes attributes of individualism, independence and autonomy. Self-protective leadership focuses on individual and group safety and security through status enhancement and face saving. Its five subscales measure leaders as procedural, status-conscious, self-centered, face-saving conflict inducers. Together, these six culturally-endorsed leadership theories are believed to be the implicit beliefs, convictions and assumptions of individuals regarding leadership, aggregated to a societal level of analysis.

House and Javidan (2004) propose an integrated theory for the relationship of cultural dimensions to leader attributes and organizational practices. They set forth a number of propositions in this respect, the following of which are pertinent to the present study: (1) Leader behaviors are determined by societal culture, norms and practice, as well as by strategic organizational contingencies and by organizational form, culture and practices; (2) organizational form, culture and practices are determined by societal culture, norms and practices, as well as by leader attributes and behaviors, and by

strategic organizational contingencies, which are often moderated by cultural forces; (3) culturally-endorsed implicit leadership theories (CLTs) are determined by societal culture, norms and practice, as well as by organizational form, culture and practices; (4) leader acceptance is a function of the interaction between CLTs and leader attributes and behaviors; and (5) societal culture, norms and practices are related both to the economic performance of the society, and to the physical and psychological well-being of its members.

In the GLOBE study, the greatest culturally-endorsed leadership theories (CLTs) in Latin America were found to be charismatic/value-based leadership ( $M = 5.99$ , on a seven-point scale) and team-oriented leadership ( $M = 5.96$ ). Of all geographic clusters in the GLOBE Study, no other cluster was found to band with Latin America in having a high team-oriented leadership CLT. With respect to participative leadership ( $M = 5.42$ ), humane-oriented leadership ( $M = 4.85$ ) and self-protective leadership ( $M = 3.62$ ), Latin America is banded with other geographic clusters that moderately espouse such CLTs. Of all geographic clusters, Latin America contains the lowest autonomous leadership score ( $M = 3.51$ ). Dorfman, Hanges and Brodbeck (2004) conclude,

For the Latin American cluster, an exemplar of effective leadership would be a person who practices Charismatic/Value-Based and Team-Oriented leadership, and would not be adverse to some elements of Self-Protective leadership.

Independent action would not be endorsed. Participative and Humane-Oriented leadership behaviors would be viewed favorably, but not to the highest level as in other [geographic] clusters. (p. 687)

Gelfand, Bhawuk, Hisae Nishi and Bechtold (2004) point to the correlation of various CLTs to cultures of great in-group collectivism: Charismatic leadership will contribute to effective leadership at both societal and organizational levels ( $p < .01$ ), team-oriented and participative leadership will also be perceived as effective at the organizational level ( $p < .01$ ), as will humane-oriented leadership to a lesser degree ( $p < .05$ ). In-group collectivism, however, is found to negatively correlate with self-protective leadership at the societal level ( $p < .05$ ). Dorfman and House (2004) suggest that a caution is in order for those who might believe, based on the above, that charismatic leadership will always be perceived as effective in the highly collectivist culture of Mexico. They speculate,

Certainly, if considered from a cross-cultural perspective, one can entertain a hypothesis that the enactment of charismatic leadership and transformational leadership will likely be culture specific. In addition, it would be wise not to forget that individuals in societies previously dominated by charismatic dictators generally view autocratic charismatic leadership as undesirable. Interviews and focus groups conducted as an early part of the GLOBE research program revealed strong reservations, suspicions, and distaste for authoritarian charismatic leadership among German, Mexican, Portuguese, and Spanish managers....This distaste for charismatic leadership, and distrust of management, is likely the result of historical association with despotic charismatic leadership to which these nations were subjected. (pp. 61-62)

Similar to the findings of the GLOBE Study, Hofstede (2005) also suggests that Mexico possesses a culture of high power distance. With respect to this cultural

dimension, Hofstede ranks Mexico as the tenth-highest of the 74 nations in his study. High power distance is to be expected in nations like Mexico which possess a clear distinction of social classes. According to Carl, Gupta and Javidan (2004), the preferred leader behaviors that correlate most highly with power distance include self-protective leadership at the societal and organizational levels ( $p < .05$ ), and humane-oriented leadership at the societal level ( $p < .05$ ). These authors also note that power distance correlates negatively with participative leadership at the societal and organizational levels ( $p < .05$ ), and with charismatic leadership at the societal level ( $p < .05$ ).

Emrich, Denmark and Hartog (2004) find gender egalitarianism to negatively correlate with self-protective leadership at the societal and organizational level ( $p < .01$ ). For this reason, one might suspect that Mexico's culture, which is low in gender egalitarianism, might be high in self-protective leadership practices. In contrast, the authors state, "Self-Protective leadership is less likely to be a part of a shared leadership belief system in organizations reported to espouse Gender Egalitarianism values" (p. 383).

Though myriad quantitative studies exist for English-speaking populations within the United States, the present researcher was unable to surface even a single quantitative study relating to the leadership characteristics of Spanish-speaking adults residing in the United States. Notwithstanding, it might be presumed that Spanish-speaking adults in the United States will espouse culturally-endorsed leadership theories more aligned with their natal culture than with the U.S. culture in which they presently find themselves.

Leadership and Personality



Various studies have linked personality traits and leadership styles or behaviors. Perhaps the most noted of these studies is the work of Judge, Bono, Ilies and Gerhardt (2002). These authors performed a meta analysis of 60 studies containing 73 samples, concluding that four traits (viz., extraversion, conscientiousness, neuroticism and openness to experience) of the five-factor model of personality enjoy strong correlations to leadership.

#### Leadership and Sex

Various studies have drawn a correlation between sex (or gender) and leadership behaviors. Perhaps the most seminal of these was Eagly and Johannesen-Schmidt's (2003) meta analysis of 45 studies comparing men and women (as rated by their superiors and subordinates) on measures of transformational, transactional and *laissez-faire* leadership. Women were found to be more transformational than men, scoring higher than men in charisma, idealized influence, inspirational motivation, intellectual stimulation and individual consideration. In contrast, men scored higher than women with respect to the leadership styles of management by exception active and management by exception passive. In this meta analysis, women were perceived as acting with more effective leadership styles, whereas the leadership styles of men were generally negatively related to follower effectiveness.

Employing the Leader Behaviors Scale of the GLOBE Research Project, Paris (2004) found a difference as a result of sex for only one of six CLTs. According to that study, women view participative leadership as a more important contributor to outstanding leadership than do men. Sczesny, Bosak, Neff, and Schyns (2004) also found female executives to possess person-oriented traits more so than executives in general.

### Studies of Leadership and Age

The findings of the body of literature on leadership and age seem almost stereotypical. Older leaders tend to be more calm, conservative, considerate, cooperative, and deferent to authority, while younger leaders tend to be more energetic, exciting, friendly, emphasizing short-term results, and focused on production (Kabacoff & Stoffy, 2001; Sessa, Kabacof, Deal & Brown, 2007). Other studies have shown the relationship between age and various facets of the Full-Range Model of Leadership (Kearney and Gebert, 2008; Barbuto, Fritz, Matkin and Marx, 2007).

### Followership

Though a number of studies exist on leadership, the study of followership is a more recent phenomenon. Weber's (1947) study of charisma and of leaders who "compel" the awe of their followers served as the foundation upon which Burns (1978) constructed the notion that "leadership over human beings is exercised...to arouse, engage, and satisfy the motives of followers" (p. 18). Shifting the focus from leaders to followers, Kelley (1988) coined the term "followership." In a more recent work, Kelley (2008) shares, "My only goal was to bring attention to the study of followers" (p. 5). Kelley's (1988) first work on followership delineates five basic followership styles: the passive "sheep," the positive but directionless "yes-people," the negative "alienated," the fence-sitting "pragmatists," and the active and positive "star followers." Twenty years later, he inquires,

We tend to think of leaders as the proactive "cause" and followers as the reactive "effect." But what if the opposite were true? Are leadership attitudes, behavior, and performance more a result of followership than the other way around? For

example, do sheep produce a particular style of leadership, regardless of the leader's personality or predisposition? (p. 11)

Kelley concludes that leaders may be the "malleable products of cumulative followership actions" (p. 11). Maroosis (2008) continues to blur the leader-follower distinction, stating, "there are no leaders who are not followers, nor followers who are not leaders" (p. 18), and "the leadership-followership relation is a partnership of reciprocal following....Like any conversation, leadership and followership can move from person to person as the dialogue twists and turns" (p. 23).

Rost (1991) states that both leaders and followers exercise leadership. In his (1993) definition of leadership, he asserts, "(1) anyone can be a leader and/or follower; (2) followers persuade leaders and other followers, as do leaders; (3) leaders and followers may change places...in the relationship" (p. 105). Stech (2008) maintains that the intended choice of the word "places" in this definition, rather than "roles," "gets away from the notion that a person either is or is not a leader" (p. 48). He notes that such notions are contrary to the idea that "followers must be led; that is, they must be directed, supervised, controlled, and motivated in order to get them to accomplish their tasks" (p. 46).

Based on his (1993) definition of leadership as "an influence relationship among leaders and followers who intend real changes that reflect their mutual interests" (p. 102), Rost notes that "leaders and followers both do leadership" (Rost, 2008, p. 56). In an extended discourse suggesting that the word "followers" should be replaced in leadership terminology with the word "collaborators," he writes,

The word *followers* is inconsistent with the postindustrial understanding of leadership. People [providing feedback to me] said, “The word *followers* is a very industrial term connoting subordination, submissiveness, passivity, lacking responsible judgment, and willingness to allow others to control their lives and activities. You, on the other hand, are expecting followers to be active, intelligent, influential, responsible, and involved. The word *followers* will never work in the postindustrial view of leadership because it comes with too much baggage, most of which contradicts the idea of collaboration in any meaningful sense.” (p. 57)

He concludes, “the world is changing dramatically, and we seem to want to keep our paradigm of leadership the same as it was during the industrial era of the twentieth century. The same can be said of the concept of followers” (p. 63).

Similar to the trait and style theories of leadership, Howell and Mendez (2008) delineate effective followership behaviors: demonstrating job knowledge and competence, building collaborative and supportive relationships, defending and supporting the leader, exerting influence on the leader in a confident and unemotional manner to help the leader avoid costly mistakes, demonstrating proper organizational comportment (including speech, dress and etiquette), showing a concern for performance as well as a friendly and supportive environment, and displaying a willingness to participate in necessary organizational change.

Known for his (2003) work on courageous followers, Chaleff (2008) asserts, “Followers do not serve leaders....Rather, I posit, both leaders and followers serve a common purpose” (p. 71). Chaleff’s (2003) model of followership advances that the courage of followers must extend in five directions: in supporting the leader and

contributing to the leader's success, in assuming responsibility for the common purpose and acting even without having received orders from the leader, in constructively challenging the leader and/or group if their actions threaten the common purpose, in helping to improve the leader-follower relationship and the organization's performance, and in taking any necessary moral stand in order to prevent ethical abuses.

Chaleff (2003) theorizes four followership styles that can be arranged in a quadrant based on the amount of support and challenge displayed by followers. According to this model, followers can be classified as "resources" (low support, low challenge) willing to do little more than retain their positions, "individualists" (low support, high challenge) willing to speak up when others are silent, "implementers" (high support, low challenge) who support their leaders but fail to caution them against costly mistakes, or "partners" (high support, high challenge) who assume responsibility for their own and their leaders' behaviors.

Kellerman (2008) speaks to the psychology of followership. Referencing Freud's (1939) probing of the biblical theme of the "Great Man" to explore why people follow others, she notes that the Jewish Austrian's subtext for the Moses story was the allegiance and adoration commanded by Adolf Hitler of the German people. Advancing that "the powerful connection between superstrong leaders and their half-crazed acolytes is part of the human condition" (p. 54), she notes the individual and group benefits of followership. Concerning the former, she writes that, because of safety, security, a sense of order, and a group or community to which one can belong, "we go along because we consciously or unconsciously determine it in our interest to do so" (p. 55). Concerning the latter, and summoning to mind a scene from Golding's "Lord of the Flies," she cites Freud's (1959)

research on primal hordes, suggesting that “groups need leaders, strong leaders, because without them they will revert to being ‘barbarian’” (p. 57). In her work, Kellerman locates five types of followers along a single axis of engagement, from the completely detached “isolates,” non-participative “bystanders,” and more engaged “participants,” to energetic “activists” and deeply devoted “diehards.”

Focusing on the cultural aspects of followership, Kelley (2008) notes, “If you were raised in Japan, are you going to think about followership and carry out the role differently than if you were raised in the United States or Kenya? In terms of religion, if you were brought up in the Judaic tradition, you arrive at truth by questioning. That is a very different approach than that of evangelical fundamentalists, who are supposed to accept on faith. (p. 10)

Twenty years after he first surfaced the concept of followership, Kelley continues to wonder,

“Do some cultures produce more yes-people or star followers? If so, then why? Do cultures characterize followership differently, thus producing different followership styles and behaviors that are not generalizable across cultures? Or are there universal followership styles, motivations, and role performances? (pp. 10-11)

## CHAPTER THREE - METHODOLOGY

### Overview

No known quantitative study has explored the variables that might significantly correlate with the self-reported leadership behaviors of the Spanish-speaking adult population residing in the United States. Though many studies have outlined numerous correlations between the demographic indicators, acculturation level, personality characteristics, mental health indicators and religiosity of various immigrant groups, no known quantitative study has attempted to link such variables to the leadership traits and/or cultural characteristics of these populations.

### Initial Hypotheses

In light of the literature reviewed for this study, the present researcher hypothesized that (1) many of the correlations found in the literature for other immigrant groups with respect to demographic data, personality characteristics, acculturation, mental health, and religiosity might also be found among the Spanish-speaking adults residing in Central Texas, and (2) that many of these variables, including citizenship status, may enjoy significant correlations to the self-reported leadership behaviors of Spanish-speaking adults in Central Texas. This second hypothesis, then, might be rephrased to suggest that there might exist a difference in self-reported leadership behaviors among the Spanish-speaking adult population of Central Texas as a result of citizenship status, when controlling for age, sex, personality, perceived social support and acculturative stress.

## Data Collection Methods

For the purposes of the present study, the researcher chose to collect data through a survey instrument completed by individual participants. The data collection method of the survey instrument allows a researcher to collect data on large numbers of people at a lower cost, with no interviewer bias, and with the possibility for greater anonymity and confidentiality. Survey research also allows for greater applicability to geographically-dispersed populations. The disadvantages to this method of research, however, include the fact that there is no control over who fills out the questionnaire, no flexibility in the questioning process (e.g., to determine the order and/or wording of questions, or to clarify terms), and no possibility for collecting supplementary information from participants. Additionally, survey research often results in a reduced applicability to heterogeneous populations.

## Instrument

### Creation of the Instrument

With the assistance of his advisors, the researcher first formulated the instrument to be used in this study. The original instrument consisted of a demographic questionnaire composed by the researcher, the GLOBE Leader Behaviors Scale from sections II and IV (Form Beta) of the GLOBE Research Survey (House et al., 2004), eighteen subscales from the International Personality Item Pool (IPIP, 2010), two subscales from the Multicultural Personality Questionnaire (MPQ; Van der Zee & Van Oudenhoven, 2000), one subscale from the Multi Stimulus Types Ambiguity Tolerance (MSTAT-II; McLain, 1993), the Perceived Stress Scale (PSS; Cohen, Kamarck & Mermelstein, 1983), the GLOBE Societal Culture Scales from Form Beta of the GLOBE Research Survey (House



et al., 2004), the Acculturation Rating Scale for Mexican Americans - II (ARSMA-II; Cuellar, Arnold & Maldonado, 1995), the Culture Shock Questionnaire (CSQ; Mumford, 1998), the Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen & Griffin, 1985), the Multidimensional Scale of Perceived Social Support (MSPSS; Zimet, Dahlem, Zimet & Farley, 1988), the Revised UCLA Loneliness Scale (RULS; Russell, Peplau & Cutrona, 1980), and the Measure of Perceived Discrimination (PD; Phinney, Madden & Santos, 1998). The eighteen subscales from the International Personality Item Pool included the NEO-PI-R “Big Five” personality constructs, the IPIP’s five factors of personality, and measures for emotional stability, anxiety, depression, open-mindedness, flexibility, achievement striving, self-esteem and self-efficacy.

After much research, the researcher was unable to locate an instrument or scale that might be able to reliably assess the self-reported followership characteristics of participants. For this reason, no scale or subscale on followership was included in the original instrument. At one point in the research, it was hoped that Chaleff’s (2010) Followership Styles Self Assessment might offer a possible measure of followership behaviors. No public information on the reliability of the instrument could be located by the present researcher, and it was feared that the questions of this instrument might not be easily understood and/or answered by the participants in this study.

The original instrument was piloted with a group of 18 Spanish-speaking adults. Results and feedback from that testing were used in the development of a second and less lengthy instrument, which was piloted with 12 Spanish-speaking adults. Results and feedback from these two pilot tests led the researcher, in consultation with his advisors, to eliminate from the instrument the following scales: (1) items from the GLOBE Leader

Behaviors Scale that are not universally found to contribute to outstanding leadership (viz., the first-order constructs of autocratic, autonomous, conflict-inducing, face-saving, participative, procedural/bureaucratic, self-centered, and status-conscious leadership, and the second-order constructs of self-protective, participative, and autonomous leadership), (2) the GLOBE Societal Culture Scales (Form Beta), (2) the five NEO-PI-R domains from the International Personality Item Pool, (3) the scales for social initiative and cultural empathy from the Multicultural Personality Questionnaire, (4) the Multi Stimulus Types Ambiguity Tolerance, and (5) the Perceived Stress Scale. Because the literature points to a lower educational level for Mexico-born adults, the response options for the GLOBE Leader Behaviors Scale were also reduced from a seven-point Likert scale to a five-point Likert scale.

#### Composition of the Instrument

*Demographic Questionnaire.* The Demographic Questionnaire (pages 1-2 of the resulting instrument) was composed by the researcher. Questions one through eleven are basic demographic questions that are asked in other studies on acculturation, including age, sex, birthplace, years of formal schooling, mother's birthplace, mother's years of formal schooling, father's birthplace, father's years of formal schooling, marital status, number of children, and number of years in the United States. Subsequently, the age in which a participant came to the United States can be derived by subtracting the number of years in which a participant has resided in the United States from his/her present age. Because the instrument inquires into the birthplace of the participant and of his/her parents, a researcher can also deduce whether the participant is a first-generation

immigrant, a second-generation immigrant, or whether the participant's family has been in the United States for at least two generations.

Because various correlations are made in the literature to legal status in the United States (viz., whether one is a U.S. citizen, a legal resident of the United States, or undocumented), question twelve was crafted to allow the researcher to draw a reasonable conclusion with respect to the participant's legal status in the United States. The question asks participants to mark with an "X" any of the following eight items that apply to them: I am familiar with the challenges faced by undocumented people, I have a Texas driver's license, being an immigrant has affected my personal or professional development, I am a registered voter in the state of Texas, being an immigrant has personally affected me, I have a passport from Mexico or some other Latin American nation, I am a legal resident of the U.S., and I am a citizen of the U.S. Individuals not responding to either of the last two questions could thus be presumed to be residing in the United States without legal documentation, a supposition that might be checked against responses to the previous six questions.

Questions 13-16 of the Demographic Questionnaire inquire into the type of environment from which respondents come (viz., from a city, town or rural community), whether they perceive themselves as sojourners or settlers in the United States, the amount of money they have sent in remittances to family members outside the United States, and the number of hours worked on average during the past two weeks.

Because perceived discrimination is positively correlated in the literature to phenotype and skin color, question 17 asks for a self-report on the perceived skin color of

participants. One additional demographic question, assessing participants' desire to one day return to their home country, was placed later in the instrument, on page 7.

Finally, because the literature traces various significant correlations to the religiosity and religious values of immigrant populations, and because the sample for this study was drawn from members of a religious congregation, the Demographic Questionnaire concludes with one item on religion and five items regarding religiosity and religious values (questions 18-23). The latter are modeled on questions asked in previous studies by Harker (2001) and Farver, Narang & Bhada (2002). Religiosity, for Farver, Narang & Bhada, is a construct derived from one's perceived importance of religion, one's attendance in religious services, one's knowledge of one's religion, and the frequency of one's prayer.

*Satisfaction with Life Scale.* The second page of the instrument concludes with the Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen & Griffin, 1985), a measure of subjective life satisfaction. The scale consists of five items that assess an individual's judgment concerning the quality of his/her life.

The SWLS possesses very good internal consistency, with a Cronbach's alpha of 0.87. It also possesses an excellent test-retest reliability.

Diener's website (<http://internal.psychology.illinois.edu/~ediener/SWLS.html>) states, "The [SWLS] is in the public domain (not copyrighted) and therefore you are free to use it without permission or charge by all professionals (researchers and practitioners) as long as you give credit to the authors of the scale: Ed Diener, Robert A. Emmons, Randy J. Larsen and Sharon Griffin as noted in the 1985 article in the Journal of

Personality Assessment.” A copy of this webpage was attached to the researcher’s IRB Approval Request.

*GLOBE Leader Behaviors Scale.* In the present study, the self-reported leadership behaviors of participants were assessed using the GLOBE Leader Behaviors Scales (pages 3-4 of the instrument), which are found in sections II and IV of the GLOBE Research Survey (Form Beta) of the Global Leadership and Organizational Behavior Effectiveness Project (House et al., 2004). This scale was employed in research involving 17,370 middle managers from 951 organizations in the finance, food processing and telecom industries of 62 societies and cultures.

The GLOBE Leader Behaviors Scale assesses 21 first-order and six second-order global leader behaviors. The first-order constructs include the following: administratively-competent, autocratic, autonomous, charisma I (visionary), charisma II (inspirational), charisma III (self-sacrificial), conflict-inducer, decisive, diplomatic, face-saver, humane-oriented, integrity, malevolent, modesty, participative, performance-oriented, procedural/bureaucratic, team 1 (collaborative team orientation), team 2 (team integrator), self-centered, and status-conscious leadership. From these twenty-one constructs, six second-order Culturally Endorsed Leadership Theories (CLT’s) can be derived, including: charismatic/value-based, team-oriented, self-protective, participative, humane-oriented, and autonomous leadership.

The factor structure of the GLOBE Leader Behaviors Scale has been confirmed by Muthen’s (1990) multilevel confirmatory factor analyses protocol. The reliability of the scale has been assessed with respect to two random error sources, as related by Hanges & Dickson in House et al. (2004).

The “Guidelines for Use of the GLOBE Culture & Leadership Scales,” posted at [http://www.thunderbird.edu/wwwfiles/sites/globe/pdf/GLOBE\\_Culture\\_and\\_Leadership\\_Scales\\_Guidelines.pdf](http://www.thunderbird.edu/wwwfiles/sites/globe/pdf/GLOBE_Culture_and_Leadership_Scales_Guidelines.pdf), state that researchers are welcomed to use the GLOBE Leader Behaviors Scale for “scholarly, nonprofit, noncommercial purposes.” The authors of the document also write, “We welcome researchers to use the GLOBE scales. Our simple request is that you cite Chapter 8 and the 2004 GLOBE book in your publications.” A copy of this permission was attached to the researcher’s IRB Approval Request.

In the present study, the GLOBE Leader Behaviors Scale was modified in the following ways. The scale was reworded to provide a self-report on perceived leadership behaviors, rather than an opinion concerning how much each leadership behavior contributes to or inhibits outstanding leadership. To accommodate the possible lower educational levels of participants, as suggested in the literature review of the present study and as confirmed in the pilot testing of the instrument, the possible answers were reduced from a seven-point Likert scale to a five-point Likert scale. Additionally, all subscales that are not universally considered to contribute to outstanding leadership (viz., autocratic, autonomous, conflict-inducing, face-saving, participative, procedural/bureaucratic, self-centered and status-conscious leadership) were dropped from the study, so as to avoid cognitive fatigue on the part of participants.

*International Personality Item Pool.* In this study, the self-reported personality characteristics of participants were solicited using the International Personality Item Pool (IPIP; available at [www.ipip.ori.org](http://www.ipip.ori.org)). The International Personality Item Pool (pages 5-6 of the instrument) is a public-domain personality measure piloted in 1996. The IPIP contains measures correlating with five-factor personality scales, including the NEO

Personality Inventory. It also contains numerous subscales. The IPIP has been translated into more than 25 languages.

A fifty-item set of IPIP Big-Five Factor Markers consists of five scales that were developed to measure the Big-Five factor markers reported in Goldberg (1999). The author is clear in stating that these five factors do not measure the five NEO-PI-R domains. An explanation of the “Big Five” factors of the IPIP follows.

Factor I, which is commonly referred to as extraversion in other five-factor personality models, is derived from ten-item scales for the provisionally-labeled domains of gregariousness ( $\alpha = .83$ ), friendliness ( $\alpha = .85$ ), poise ( $\alpha = .82$ ), leadership ( $\alpha = .82$ ), self-disclosure ( $\alpha = .78$ ), talkativeness ( $\alpha = .84$ ) and sociability ( $\alpha = .66$ ), an eleven-item scale for the provisionally-labeled domain of provocativeness ( $\alpha = .72$ ), and a twelve-item scale for the provisionally-labeled domain of assertiveness ( $\alpha = .75$ ).

Factor II, which is commonly referred to as “agreeableness” in other five-factor personality models, is derived from a nine-item scale for the provisionally-labeled domain of empathy ( $\alpha = .70$ ), a ten-item scale for the provisionally-labeled domain of understanding ( $\alpha = .81$ ), an eleven-item scale for the provisionally-labeled domain of warmth ( $\alpha = .84$ ), twelve-item scales for the provisionally-labeled domains of morality ( $\alpha = .73$ ), pleasantness ( $\alpha = .76$ ), cooperation ( $\alpha = .73$ ), and sympathy ( $\alpha = .74$ ), and thirteen-item scales for the provisionally-labeled domains of tenderness ( $\alpha = .74$ ) and nurturance ( $\alpha = .71$ ).

Factor III, which is commonly referred to as “conscientiousness” in other five-factor personality models, is derived from a nine-item scale for the provisionally-labeled

domain of perfectionism ( $\alpha = .76$ ), a ten-item scale for the provisionally-labeled domain of orderliness ( $\alpha = .78$ ), an eleven-item scale for the provisionally-labeled domain of efficiency ( $\alpha = .83$ ), twelve-item scales for the provisionally-labeled domains of purposefulness ( $\alpha = .81$ ), organization ( $\alpha = .78$ ) and cautiousness ( $\alpha = .77$ ), thirteen-item scales for the provisionally-labeled domains of conscientiousness ( $\alpha = .75$ ) and dutifulness ( $\alpha = .78$ ), and a fourteen-item scale for the provisionally-labeled domain of rationality ( $\alpha = .67$ ).

Factor IV, which is commonly referred to as “neuroticism” in other five-factor personality models, is derived from a nine-item scale for the provisionally-labeled domain of imperturbability ( $\alpha = .84$ ), ten-item scales for the provisionally-labeled domains of stability ( $\alpha = .86$ ), happiness ( $\alpha = .84$ ), calmness ( $\alpha = .83$ ), moderation ( $\alpha = .76$ ), and cool-headedness ( $\alpha = .73$ ), eleven-item scales for the provisionally-labeled domains of impulse control ( $\alpha = .78$ ) and tranquility ( $\alpha = .76$ ), and a twelve-item scale for the provisionally-labeled domain of toughness ( $\alpha = .84$ ).

Factor V, which is commonly referred to as “openness to experience” in other five-factor personality models, is derived from an eight-item scale for the provisionally-labeled domain of competence ( $\alpha = .74$ ), nine-item scales for the provisionally-labeled domains of ingenuity ( $\alpha = .84$ ) and depth ( $\alpha = .77$ ), ten-item scales for the provisionally-labeled domains of reflection ( $\alpha = .75$ ), quickness ( $\alpha = .84$ ), creativity ( $\alpha = .81$ ), and imagination ( $\alpha = .78$ ), an eleven-item scale for the provisionally-labeled domain of intellect ( $\alpha = .81$ ), and a twelve-item scale for the provisionally-labeled domain of introspection ( $\alpha = .71$ ).



Additional IPIP subscales contained in the research instrument (and the coefficient alpha reliability of each) are as follows: a ten-item scale for emotional stability ( $\alpha = .86$ ), a ten-item scale for anxiety ( $\alpha = .87$ ), a nine-item scale for depression ( $\alpha = .88$ ), a nine-item scale for open-mindedness ( $\alpha = .80$ ), a ten-item scale for flexibility ( $\alpha = .73$ ), a ten-item scale for achievement-striving ( $\alpha = .82$ ), a ten-item scale for self-esteem ( $\alpha = .84$ ), and a ten-item scale for self-efficacy ( $\alpha = .78$ ).

Validity indices for the IPIP can be found at <http://ipip.ori.org/newValidity.htm>. The item pool contains more than 2,300 adjectives, and the reliability of its scales is continually refined as the coefficient alpha reliability of any resulting scale is compared with previous scales. The Cronbach's alphas for the IPIP's five-factor model of personality are as follows: 0.87 for Factor I, 0.82 for Factor II, 0.79 for Factor III, 0.86 for Factor IV, and 0.84 for Factor V. The Cronbach's alphas for other IPIP subscales in the instrument are as follows: 0.87 for anxiety, 0.88 for depression, 0.80 for open-mindedness, 0.82 for achievement-striving, 0.73 for flexibility, 0.84 for self-esteem, and 0.78 for self-efficacy.

The website of the International Personality Item Pool contains a page entitled "Asking Permission" (<http://ipip.ori.org/newPermission.htm>), which states, "One neat thing about the world of public domain is that NOTHING [*sic*] is a problem. You are free to use the IPIP items and/or scales in any way you want. You don't have to ask permission." A copy of this permission was attached to the researcher's IRB Approval Request.

*Multidimensional Scale of Perceived Social Support.* The Multidimensional Scale of Perceived Social Support (MSPSS; page 7 of the instrument) measures perceived social support. Developed by Zimet, Dahlem, Zimet & Farley (1988), the instrument consists of 12 items that measure the perceived support one receives from family, friends and significant others.

The MSPSS has been found to contain excellent internal consistency, with Cronbach's alphas of 0.91 for the total scale and 0.90 to 0.95 for the subscales. Additionally, the authors claim good construct validity and test-retest reliability.

In response to an e-mail requesting permission to use the MSPSS, Dr. Zimet wrote, "You have my permission to use the MSPSS in your doctoral research." A copy of his communication was attached to the researcher's IRB Approval Request. Dr. Zimet also forwarded a copy of his instrument in Spanish.

*Mumford's Culture Shock Questionnaire.* The construct of acculturative stress is measured using Mumford's (1998) Culture Shock Questionnaire (CSQ; page 7 of the instrument). The instrument consists of seven "core culture shock" items and five "interpersonal stress" items.

The first seven "core culture shock" items of the CSQ possess a Cronbach's alpha of 0.75, and the second five "interpersonal stress" items possess a Cronbach's alpha of 0.52. The reliability coefficient of the 12 items is 0.79.

In response to an e-mail requesting to use the CSQ as part of the present study, Dr. Mumford wrote, "Thank you for your enquiry about using the CSQ in your research. Yes, you have my permission to use it without charge; only if you would acknowledge

the authorship with an appropriate citation.” A copy of his correspondence was attached to the researcher’s IRB Approval Request.

*Measure of Perceived Discrimination.* Phinney, Madden & Santos’ (1998) Measure of Perceived Discrimination (PD; page 8 of the instrument) is a seven-item measure for assessing one’s perception of having been treated unfairly or negatively because of one’s ethnic background.

The PD possesses a good internal consistency, with a Cronbach’s alpha of 0.81. No data on construct validity or test-retest reliability are available.

In response to an e-mail requesting permission to use the PD in the present study, Dr. Phinney wrote, “You are welcome to use the measure.” A copy of her communication was attached to the researcher’s IRB Approval Request.

*Measure of Societal Rejection.* Because perceived societal rejection is found in the literature to significantly correlate with legal status, the present researcher created the construct of societal rejection from the last three questions of the PD (viz., “I feel I am not wanted in American society,” “I don’t feel accepted by Americans,” and “I feel that Americans have something against me”).

*Revised UCLA Loneliness Scale.* Russell, Peplau & Cutrona’s (1980) Revised UCLA Loneliness Scale (RULS; page 8 of the instrument) employs 20 items to measure loneliness.

The RULS contains excellent internal consistency, with a Cronbach’s alpha of 0.94. The scale has been found to possess good construct validity, correlating with a number of mood and personality measures. No test-retest data are available.

In response to an e-mail requesting permission to use the RULS as part of the present study, Dr. Russell wrote, “You have my permission to use the measure in your research; my only request is that you send me a summary of your findings.” A copy of his communication was attached to the researcher’s IRB Approval Request.

*Acculturation Rating Scale for Mexican Americans – II.* The Acculturation Rating Scale for Mexican Americans - II (ARSMA-II; page 9 of the instrument) assesses an individual’s level of acculturation to the Mexican and Anglo cultures. Developed by Cuellar, Arnold & Maldonado (1995), the instrument categorizes individuals into one of four acculturation styles: integrated, assimilated, marginalized or separated.

The items contained in the ARSMA-II provide information on the following constructs, which enjoy significant correlations to other variables in the literature: English speaking proficiency, Spanish speaking proficiency, U.S. acculturation, Latino acculturation, U.S. cultural identity, Latino cultural identity, Anglo friends, and Latino friends. The ARSMA-II also provides insight into whether respondents prefer an integration, assimilation, separation or marginalization acculturation strategy.

The two cultural orientation subscales of the ARSMA-II have been found to have good internal reliability (Cronbach’s alpha = .86 and .88 for the Anglo Orientation Subscale and Mexican Orientation Subscale, respectively). The scale has shown strong construct validity in a study of 379 individuals of five generations.

In response to an e-mail requesting permission to use the ARSMA-II as part of the present study, Dr. Arnold wrote, “Consider this email permission to use the ARSMA-II in the proposed study. Best wishes with your research.” A copy of his correspondence was attached to the researcher’s IRB Approval Request.

## Translation

All instruments in English (that were not secured in Spanish) were forward-translated to Spanish by the present researcher. He possesses a Bachelor of Arts in Classical Humanities, with a minor in Spanish, *summa cum laude*, from St. Louis University in St. Louis, Missouri. He is a certified instructor of secondary Spanish in the state of Texas, and has taught year-long courses in Spanish Literature and Composition as well as Advanced Placement Spanish Language to Catholic high school students (ages 14-18). For two years, he served as the publisher and editor of a weekly, 16-page, bilingual (Spanish/English) newspaper in Central Texas with a distribution of 5,000 hard copies and an electronic distribution to over 400 individuals.

All instruments were backward-translated from Spanish to English by a certified instructor of secondary Spanish in the state of Texas, who possesses a Doctor of Philosophy in Spanish Literature. She presently teaches Advanced Placement Spanish Language and Advanced Placement Spanish Literature to high school students (ages 14-18).

A copy of the informed consent for this study (in English and in Spanish) is found in Appendixes A and B of the present work. The instrument (in English and in Spanish), as approved by the Internal Review Board of Our Lady of the Lake University, is contained in Appendixes C and D.

## Dependent Variables

The present study proposes to measure as dependent variables the self-reported leadership behaviors of Spanish-speaking adults, as shared through the GLOBE Leaders Behaviors Scale (Form Beta) of the GLOBE Research Survey (House et al., 2004). The

thirteen dependent variables in this study include: administratively-competent leadership, charismatic 1 (visionary) leadership, charismatic 2 (inspirational) leadership, decisive leadership, diplomatic leadership, humane-oriented leadership, leadership with integrity, modest leadership, non-malevolent leadership (viz., the reverse-score of malevolent leadership), performance-oriented leadership, team 1 (collaborative) leadership, and team 2 (team integrator) leadership.

### Independent Variables

The categorical independent variables in this study include citizenship status and sex. The continuous independent variables in this study include age, extraversion, agreeableness, conscientiousness, neuroticism, openness to experience, perceived support of friends, and acculturative stress.

### Operational Definitions

#### Dependent Variables

Administratively-competent leadership is a first-order construct contained within the GLOBE Leader Behaviors Scales (Form Alpha and Form Beta). It is derived from four self-reports of the participant as administratively skilled, orderly, organized and a good administrator.

Charismatic 1 (or visionary) leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from nine self-reports of the participant as able to anticipate, able to plan ahead, anticipatory, future-oriented, inspirational, intellectually-stimulating, possessing of foresight, prepared and visionary.

Charismatic 2 (or inspirational) leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from eight self-reports of the participant as confidence-building, dynamic, encouraging, enthusiastic, morale-boosting, motivational, motive-arousing and positive.

Charismatic 3 (or self-sacrificing) leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from three self-reports of the participant as convincing, risk-taking and self-sacrificing.

Decisive leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from four self-reports of the participant as decisive, intuitive, logical and willful.

Diplomatic leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from five self-reports of the participant as adept at win/win problem-solving, desirous of avoiding conflict in intra-group settings, effective in bargaining, diplomatic and worldly.

Humane-oriented leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from two self-reports of the participant as compassionate and generous.

Leadership with integrity is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from four self-reports of the participant as honest, just, sincere and trustworthy.

Malevolent leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from nine self-reports of the participant as cynical, dependable (reverse-scored), dishonest, egotistical, hostile,

irritable, intelligent (reverse-scored), non-cooperative and vindictive. For the purposes of this study, the subscale for this construct is reversed-scored and labeled “non-malevolent leadership.”

Modest leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from four self-reports of the participant as calm, modest, patient and self-effacing.

Performance-oriented leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from three self-reports of the participant as excellence-oriented, improvement-oriented and performance-oriented.

Team 1 (or collaborative team orientation) leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from six self-reports of the participant as collaborative, consultative, fraternal, group-oriented, loyal, and mediating.

Team 2 (or team integration) leadership is a first-order construct contained within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta). It is derived from seven self-reports of the participant as clear, communicative, coordinating, informed, integrating, subdued (reverse-scored) and team-building.

#### Independent Variables in the Present Study

Factor I is a first-order personality construct contained within the International Personality Item Pool. It is derived from ten self-reports which ascertain whether one is the life of the party, feels comfortable around people, starts conversations, talks to a lot of different people at parties, doesn't mind being the center of attention, doesn't talk a lot



(reverse-scored), keeps in the background (reverse-scored), has little to say (reverse-scored), doesn't like to draw attention to him/herself (reverse-scored), and is quiet around strangers (reverse-scored). To prevent confusion, this construct is referred to as "extraversion" throughout the remainder of this work.

Factor II is a first-order construct contained within the International Personality Item Pool. It is derived from ten self-reports which ascertain whether one is interested in people, sympathizes with others' feelings, has a soft heart, takes time out for others, feels others' emotions, makes people feel at ease, is not really interested in others (reverse-scored), insults people (reverse-scored), is not interested in other people's problems (reverse-scored), and feels little concern for others (reverse-scored). To prevent confusion, this construct is referred to as "agreeableness" throughout the remainder of this work.

Factor III is a first-order construct contained within the International Personality Item Pool. It is derived from ten self-reports which ascertain whether one is always prepared, pays attention to details, gets chores done right away, likes order, follows a schedule, is exacting in his/her work, leaves his/her belongings around (reverse-scored), makes a mess of things (reverse-scored), often forgets to put things back in their proper place (reverse-scored), and shirks his/her duties (reverse-scored). To prevent confusion, this construct is referred to as "conscientiousness" throughout the remainder of this work.

Factor IV is a first-order construct contained within the International Personality Item Pool. It is derived from ten self-reports which ascertain whether one is relaxed most of the time (reverse-scored), seldom feels blue (reverse-scored), gets stressed out easily, worries about things, is easily disturbed, gets upset easily, changes his/her mood a lot, has

frequent mood swings, gets irritated easily, and often feels blue. To prevent confusion, this construct is referred to as “neuroticism” throughout the remainder of this work.

Factor V is a first-order construct contained within the International Personality Item Pool. It is derived from ten self-reports which ascertain whether one has a rich vocabulary, has a vivid imagination, has excellent ideas, is quick to understand things, uses difficult words, spends time reflecting on things, is full of ideas, has difficulty understanding abstract ideas (reverse-scored), is not interested in abstract ideas (reverse-scored), and does not have a good imagination (reverse-scored). To prevent confusion, this construct is referred to as “openness to experience” throughout the remainder of this work.

Acculturative stress is a construct measured by Mumford’s (1998) Culture Shock Questionnaire. It is derived from eleven self-reports on whether one feels strain in his/her efforts to adapt to his/her host culture, misses family and friends in his/her natal culture, generally feels accepted by host nationals (reverse-scored), ever wishes to escape his/her host culture, feels confused about his/her identity within the host culture, finds things in the host culture to be shocking or disgusting, feels helpless or powerless in coping with the host culture, feels anxious or awkward meeting people of the host culture, is able to make sense of gestures and facial expressions in the host culture (reverse-scored), feels uncomfortable when people of the host culture stare at him/her, and feels as if people are trying to cheat him/her when s/he is shopping.

Perceived social support is a first-order construct arrived at through Zimet, Dahlem, Zimet & Farley’s (1988) Multidimensional Scale of Perceived Social Support. It is derived from twelve self-reports on whether family members, friends and/or a

significant other provide help, emotional support and assistance in making decisions, and whether a respondent can share his/her joys and sorrows with these people.

#### Other Variables Found in the Instrument for Future Analysis

Charismatic/value-based leadership is a second-order construct derived within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta) from the first-order constructs of charismatic 1 (visionary), charismatic 2 (inspirational), charismatic 3 (self-sacrificing), decisive, and performance-oriented leadership, and leadership with integrity.

Team-oriented leadership is a second-order construct derived within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta) from the first-order constructs of team 1 (collaborative team orientation), team 2 (team integration), diplomatic, malevolent (reverse-scored), and administratively-competent leadership.

Humane-oriented leadership is a second-order construct derived within the GLOBE Leader Behaviors Scale (Form Alpha and Form Beta) from the first-order constructs of modest leadership and humane-oriented leadership.

#### Other Independent Variables Contained in the Instrument

Achievement striving is a first-order construct contained within the International Personality Item Pool, created to reflect the construct of achievement striving in the Six Factor Personality Questionnaire (Jackson, Paunonen & Tremblay, 2000). It is derived from ten self-reports on whether one does more than is expected of him/her, accomplishes a lot at work, excels in what s/he does, plunges into tasks with all one's heart, does a lot in his/her spare time, does just enough to get by (reverse-scored), hangs around doing nothing (reverse-scored), shirks his/her duties (reverse-scored), finds it

difficult to get down to work (reverse-scored), and needs a push to get started (reverse-scored).

Anxiety is a first-order construct contained within the International Personality Item Pool, created to reflect the construct of anxiety from the Jackson Personality Inventory-Revised (Jackson, 1994). It is derived from ten self-reports on whether one gets stressed out easily, worries about things, gets upset easily, has frequent mood swings, often feels blue, is relaxed most of the time (reverse-scored), is not easily bothered by things (reverse-scored), rarely gets irritated (reverse-scored), seldom feels blue (reverse-scored), and is not easily frustrated (reverse-scored).

Depression is a first-order construct contained within the International Personality Item Pool, created to reflect the construct of depression in the revised version of the NEO Personality Inventory (Costa & McCrae, 1992). It is derived from nine self-reports on whether one often feels blue, dislikes him/herself, is often down in the dumps, has a low opinion of self, has frequent mood swings, feels desperate, feels that his/her life lacks direction, seldom feels blue (reverse-scored), and feels comfortable with his/herself (reverse-scored).

Emotional Stability is a first-order construct contained within the International Personality Item Pool, created as a reverse score of the Big Five Factor of Neuroticism. It is derived from reverse-scoring the items for the IPIP Factor IV subscale on emotional instability or unhappiness, and it consists of ten self-reports on whether one is relaxed most of the time, seldom feels blue, gets stressed out easily (reverse-scored), worries about things (reverse-scored), is easily disturbed (reverse-scored), gets upset easily (reverse-scored), changes one's mood a lot (reverse-scored), has frequent mood swings

(reverse-scored), gets irritated easily (reverse-scored), and often feels blue (reverse-scored).

Flexibility is a first-order construct contained within the International Personality Item Pool, created to reflect the construct of flexibility within the HEXACO Personality Inventory (Lee & Ashton, 2004). It is derived from ten self-reports on whether one adjusts easily, is good at taking advice, is bothered by others when interacting with a group (reverse-scored), reacts strongly to criticism (reverse-scored), becomes upset if changes are made to the way things are arranged (reverse-scored), is hard to convince (reverse-scored), is annoyed by others' mistakes (reverse-scored), is hard to satisfy (reverse-scored), is hard to reason with (reverse-scored), and can't stand being contradicted (reverse-scored).

Open-mindedness is a construct contained within the International Personality Item Pool, created to reflect the construct of judgment or open-mindedness in the Values in Action instrument created by Peterson and Seligman (2004). It is derived from nine self-reports on trying to identify the reason for one's actions, making decisions only after having all facts, being valued for one's objectivity, firmly believing in the value of thinking things through, weighing the pro's and con's, trying to have good reasons for important decisions, being valued by friends for one's good judgment, not thinking about different possibilities when making decisions (reverse-scored), and not thinking things through critically (reverse-scored).

Religiosity is a first-order construct by Harker (2001) composed of the frequency of one's attendance in religious services, the frequency of one's personal prayer, one's personal knowledge of his/her religion, and the importance of religion in one's life.

Self Efficacy is a first-order construct contained within the International Personality Item Pool, created to reflect the construct of self-efficacy in the revised version of the NEO Personality Inventory (Costa & McCrae, 1992). It is derived from ten self-reports on whether one completes tasks successfully, excels in what s/he does, handles tasks smoothly, is sure of his/her ground, comes up with good solutions, knows how to get things done, misjudges situations (reverse-scored), doesn't understand things (reverse-scored), has little to contribute (reverse-scored), and does not see the consequences of things (reverse-scored).

Self Esteem is a first-order construct contained within the International Personality Item Pool, created to capture the construct of self esteem in Rosenberg's (1965) Personal Attributes Survey. It is derived from ten self-reports on whether one feels comfortable with oneself, knows s/he will be a success, seldom feels blue, takes responsibility for decisions, knows his/her strengths, dislikes him/herself (reverse-scored), is less capable than most people (reverse-scored), feels that his/her life lacks direction (reverse-scored), questions his/her ability to do his/her work properly (reverse-scored), and feels s/he is unable to deal with things (reverse-scored).

Subjective Well Being is a first-order construct arrived at through Diener, Emmons, Larsen & Griffin's (1985) Satisfaction With Life Scale. It is derived from five self-reports on whether one's life is close to his/her ideal, the conditions of one's life are excellent, one is satisfied with his/her life, whether one is receiving the important things that s/he desires in life, and whether one would desire to change nearly nothing in one's life.

Loneliness is a first-order construct arrived at through Russell, Peplau & Cutrona's (1980) Revised UCLA Loneliness Scale. It is derived from twenty self-reports on whether one lacks company, has no one to turn to, is not close to anyone, shares no common interests with others, feels left out, has superficial relationships, feels isolated, is known well by no other person, is unhappy being withdrawn, finds no one is "with" him/her, is in tune with people (reverse-scored), doesn't feel alone (reverse-scored), feels part of a group (reverse-scored), has much in common with others (reverse-scored), is outgoing (reverse-scored), is close to others (reverse-scored), finds companionship (reverse-scored), has people who understand him/her (reverse-scored), has people s/he can talk to (reverse-scored), and has people s/he can turn to (reverse-scored).

Perceived discrimination is a first-order construct arrived at through Phinney, Madden & Santos' (1998) Measure of Perceived Discrimination. It is derived from seven self-reports on whether one feels unfairly treated by people, whether one feels unfairly treated by one's supervisor, and whether one feels unfairly treated by others, whether s/he perceives that others behave unfairly toward him/her, whether s/he feels unwanted in American society, whether s/he feels unaccepted by Americans, and whether s/he feels that Americans have something against him/her.

Psychological adjustment is a second-order construct which, according to the International Personality Item Pool (2010), is comprised of one's self-esteem, subjective well being, depression (reverse-scored), anxiety (reverse-scored), and loneliness (reverse-scored). Accordingly, having arrived at a score for each of these first-order constructs through the instrument used in this study, a researcher might formulate a measure of psychological adjustment for each participant as well.

Societal rejection is a first-order construct proposed by the present researcher based on the last three items of the Measure of Perceived Discrimination (Phinney, Madden & Santos, 1998). It is derived from three self-reports on whether one feels unwanted in American society, feels unaccepted by Americans, and feels that Americans have something against him/her.

A first-generation immigrant is a person who was born in his/her natal culture (e.g., Mexico), but later migrates to and resides within a host culture (e.g., the United States). A second-generation immigrant is a child of first-generation immigrants, and is raised in his/her parents' host culture. A third-generation immigrant is a child of second-generation immigrants, and is born and raised in his/her grandparents' host culture.

Legal status is used to delineate whether an individual is (or is not) lawfully residing within a host culture. A U.S. citizen is a person who possesses the necessary legal status to lawfully reside in the United States of America and to enjoy all rights and privileges granted to citizens of the United States. A legal resident is a person born outside of his/her host culture who, though s/he does not possess citizenship in that host culture, is permitted by the host culture to lawfully reside within that culture for a specified period of time. An undocumented person (or "illegal alien") is a person who lacks the necessary legal status to lawfully reside within his/her host culture (e.g., the United States).

To "live with another" (i.e., to live in *unión libre*, literally a "free union" in Spanish) is to live in a stable relationship with another person, sharing many, if not all, aspects of married life, except the formal commitment of lifelong love and fidelity that is



expressed by the marital bond. Many adults from Spanish-speaking countries live with a partner in *unión libre*.

City (*ciudad*, in Spanish), rural area (*comunidad rural* or *rancho*, in Spanish) and town (*pueblo*, in Spanish) are “loose” terms generally understood to respectively describe the population density of urban areas, rural territories, and those more compactly-settled areas which possess an ordinal value between urban and rural areas.

Remittances are monies sent by a person from his/her host culture to family members, friends, and/or others in his/her natal culture.

Skin color refers to the lightness or darkness of one’s skin and, in the present study, is captured through a self-report employing the ordinal categories sensible to Spanish-speaking adults as *blanco* (white), *moreno claro* (light brown), *moreno* (brown), *moreno oscuro* (dark brown) and *negro* (black).

A sojourner is a person who is residing for a time within his/her host culture, with the intention of one day returning to live in his/her natal culture. A settler is a person who is establishing roots in his/her host culture, with the intention of remaining in that culture rather than returning to his/her natal culture.

#### Internal Review Board Approval

A request for approval of the use of the proposed instrument was submitted to the Internal Review Board (IRB) of Our Lady of the Lake University. IRB approval was delayed as the researcher and his advisors sought to resolve the following issues: (1) how to ensure that the researcher in his role as pastor of the congregation would not unduly influence individuals to participate in the study, and (2) how to safeguard respondents from divulging whether they have committed any crimes, including any violations of

U.S. immigration law. The first issue was resolved by ensuring that congregational leaders, rather than the pastor, would recruit study participants and share with them the survey instrument. The second issue was resolved through the creation of an eight-part question that inquires into presumed citizenship status without directly asking whether one is illegally residing in the United States.

### Study Participants

The participants in this study were solicited from the congregation of Cristo Rey Catholic Church in Austin, Texas. The Chancellor of the Diocese of Austin had previously authorized the participation of congregants in this study, and his letter was attached to the researcher's IRB Approval Request.

At the time of this study, Cristo Rey Catholic Church was Austin's largest Spanish-speaking immigrant faith community. An institution of the Roman Catholic Diocese of Austin, Cristo Rey Catholic Church was birthed as a mission of the Oblates of Mary Immaculate to serve the Mexican and Mexican American population of the "flats," the previously-uninhabitable floodplain, of lower East Austin. When the present church was completed in 1959, most of the Mexican Americans who attended the congregation walked to Sunday services from the neighborhood. Beginning in the 1980's, the Mexico-born population of Central Texas began to be attracted to the Spanish services and ministries of Cristo Rey. At the time of the present study, only one of nine Sunday services was celebrated in English.

Parish data from November 7, 2010 reveal that on that weekend an estimated 4,367 people of all ages attended the parish's nine Sunday services (Mathias, 2010). Of the 2,999 adults who attended these services, 2,517 attended one of the parish's six

Sunday services in Spanish, 363 attended one of the parish's two bilingual (English/Spanish) Sunday services, and 119 attended the parish's one Sunday service in English.

Demographic data obtained from the parish indicate that six of every seven adults attending Cristo Rey Catholic Church were born in Mexico (Mathias, 2009). Though far from scientific, a poll on May 3, 2009 estimated the states in Mexico from which congregants come: 26.5% of them hail from the state of Guanajuato, 16.9% were born in San Luis Potosí, 12.7% are from Mexico State, 6.1% were born in Michoacán, 4.8% are from Zacatecas, and 33.9% are from the other 26 states of Mexico.

Those members of the community of Cristo Rey Catholic Church who participated in this study comprise a fairly homogeneous sample possessing the following characteristics.

#### Age

Only adults were invited to participate in this study.

#### Spanish-Language Ability

All participants possessed the necessary education and language skills to complete the study instrument. In this way, non-readers and non-writers of the Spanish language were implicitly impeded from participating in this study, and this sample likely contains an underrepresentation of those not able to complete the Spanish language instrument.

#### Geography

All study participants resided in Central Texas, in the United States, during the time of this study.

### Self-Selection for the Present Study

All participants self-selected for this study, were not forced or pressured in any way to participate in the study, and were offered no incentive for their participation. By completing the nine-page instrument, each participant manifested his/her interest in participating in the present investigation.

### Researcher's Observations

650 Spanish-speaking adults participated in the present study. 33 surveys were eliminated from the sample for various reasons (e.g., the respondents did not complete the entire instrument and/or the questions related to the dependent variable of the study). The remaining 617 surveys were deemed valid for use in this investigation.

The researcher observed that many of the respondents who quickly completed the survey (and thus did not likely respond to all questions) likely did so due to low educational levels and/or cognitive fatigue. He speculates that the amount of time spent reading the consent form (though not recorded) may likely negatively correlate with completion of the full instrument. That is, those who struggled to read the lengthy consent form likely also struggled to read, understand and complete the survey instrument.

He also observed that 20 respondents seemed not to understand the instructions for the Satisfaction with Life Scale, the first scale to which respondents were asked to respond with numbers that signified various pre-determined responses. The instructions for the five-item scale ask that a respondent answer with a number from one to five, based on how much s/he is in disagreement or agreement with the question. Presumably, the answers to these five questions should be highly correlated. Though all answers, as

copied from the instrument, were entered into one column of the database, the 20 surveys that appear to contain ranked responses (i.e., ranking the five items from one to five) were deleted from a second column, which was labeled, "Satisfaction with Life Scale – corrected." For the purpose of the present study, the data in this second column was used for the variable of satisfaction with life.

The researcher believes that respondents truthfully shared demographic information, including citizenship status (or lack thereof), and he is aware of no reason(s) for which the data used in the present study should be deemed unreliable.

#### Null Hypothesis

The null hypothesis of the present study is expressed as follows: There exists no significant relationship between self-reported leadership behaviors and citizenship status when controlling for age, sex, personality (as expressed through the Five Factors of the IPIP), perceived social support (from family, friends and a significant other), perceived discrimination, perceived rejection, and acculturative stress.

## CHAPTER FOUR - RESULTS

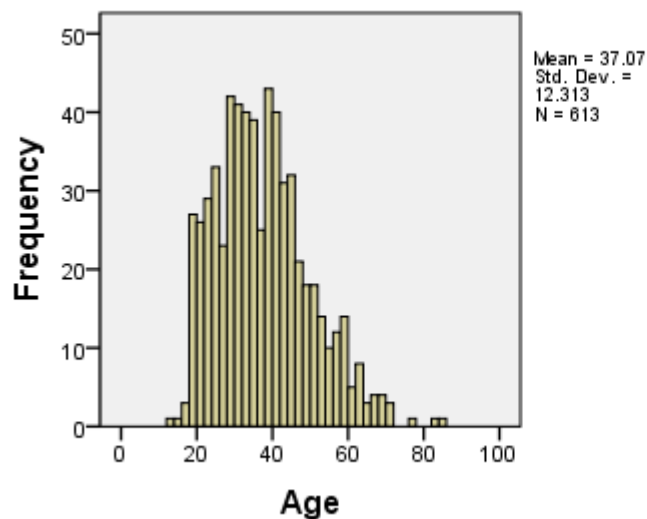
### Overview

The present chapter seeks to analyze the data generated by the present study. The first section provides the descriptive statistics for the demographics of the participants in the study. The second section of this chapter shares the results of the analyses conducted to test the null hypothesis of the present study. The final section inquires into whether the correlations that are found in extant literature on immigrant populations exist as well within the Spanish-speaking population of Central Texas.

### Descriptive Statistics of Respondents' Demographics

#### Respondents' Age

The histogram in Figure 1 shows the ages of respondents who participated in this study.



*Figure 1.* Distribution of the age of respondents.

The mean age of respondents in this study was 37.07 years. The positive skew of the distribution in Figure 1 reveals that the majority of respondents were between the ages of

20 and 50 years old. Half the respondents in the present study (55.3%) fall between the ages of 20 and 29, and over three-fourth (78.3%) of respondents are between the ages of 20 and 49. Table 10 further illuminates the number and percentage of respondents falling within various age categories for adults 20 years and older, comparing these figures to 2000 U.S. Census data for the Mexico-born population residing in the U.S., and 2010 U.S. Census data for the total U.S. Hispanic population and the total U.S. population. (Data from the 2010 U.S. Census for Mexico-born individuals residing in the U.S. were not yet made available at the time that the present work was written and approved.) Because the study was designed for Spanish-speaking adults between the ages of 18 and 60, the sample contains an underrepresentation of the segment of the population that is 60 and over. One also notes an underrepresentation in the present study of adults between the ages of 20 and 29.

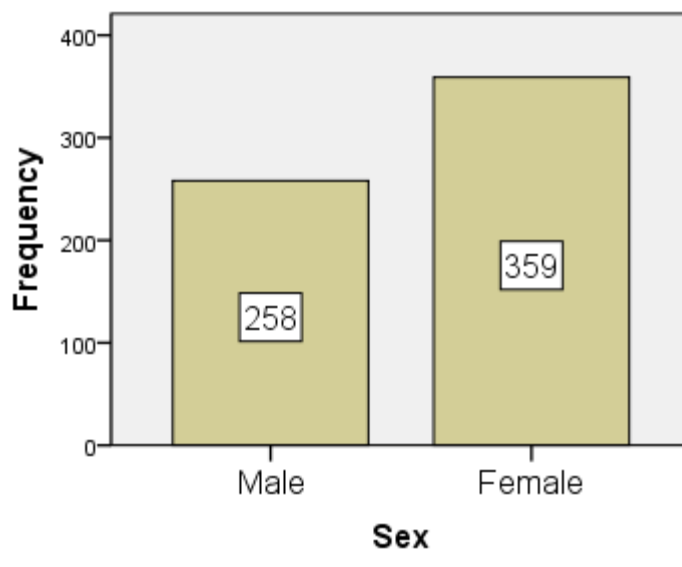
Table 10

*Age Groups of Respondents versus U.S. & Mexican Populations (2010)*

	Number of respondents	Percent of respondents	U.S. Mexican pop. (2000)	U.S. Hispanic pop. (2010)	Total U.S. pop. (2010)
20 to 29 years old	153	26.3%	34.8%	16.7%	14.1%
30 to 39 years old	188	32.4%	27.9%	16.2%	13.0%
40 to 49 years old	142	24.4%	18.0%	12.9%	14.2%
50 to 59 years old	68	11.7%	9.7%	8.3%	13.5%
60 or more years old	30	5.2%	9.6%	4.5%	18.0%

### Respondents' Sex

258 men and 359 women completed the survey instrument for this study. It is perhaps not surprising to find that more women than men participated in the study, considering the fact that the study was conducted in a Roman Catholic faith community. Mexico-born women often attend religious services more frequently than Mexico-born men. Figure 2 provides a bar graph showing the number of male and female respondents who participated in the study.



*Figure 2.* Distribution of the sex of respondents.

In the 2010 U.S. Census, the Mexico-born population (15 years and older) living in the U.S. was comprised of 55.7% men and 44.3% women. In the present study, men comprise 41.8% of respondents, and women comprise 58.2% of the sample.

### Respondents' Country of Birth

615 respondents (99.7%) shared the name of the country in which they were born. 518 respondents (84.0%) were born in Mexico, 64 (10.4%) were born in the U.S., and 33



(5.3%) were born in other Latin American nations. Table 11 lists the number and percentage of respondents from all countries represented in the sample.

Table 11

*Respondents' Countries of Birth*

	Number of respondents	Percentage of respondents
Mexico	518	84.0%
United States	64	10.4%
El Salvador	9	1.5%
Honduras	8	1.3%
Guatemala	7	1.1%
Cuba	3	0.5%
Peru	2	0.3%
Colombia	1	0.2%
Ecuador	1	0.2%
Nicaragua	1	0.2%
Venezuela	1	0.2%

*Respondents' State of Birth*

Respondents in this study who were born in the U.S. or Mexico also shared the state in which they were born. Of the 64 respondents who were born in the U.S., 57 (89%) were born in Texas. 505 of 518 Mexico-born respondents (97.5%) also shared the name of the state in which they were born. 487 respondents represent 23 of the 31 states of Mexico, and an additional 18 respondents were born in Mexico City, a federal district

not considered part of any other state in Mexico. Nearly half (46.5%) of the respondents come from one of three Mexican states: Guanajuato (16.8%), Mexico State (15.0%) or San Luis Potosí (14.7%). A previous census at Cristo Rey Catholic Church (Mathias, 2009), the host community of the present study, revealed that nearly two-thirds of the parish's Mexico-born community at that time (66.2%) came from one of four Mexican states: Guanajuato (31.7%), Mexico State (12.5%) or San Luis Potosí (14.3%) or Zacatecas (7.6%). Table 12 shares the number and percent of Mexico-born respondents who come from each state. These numbers are contrasted with data from the 2009 parish census at Cristo Rey Catholic Church, the community that hosted the present study in 2011.

Table 12

*Mexican States in Which Respondents Were Born*

	Number of respondents	Percent of respondents	2009 Cristo Rey survey
Guanajuato	85	16.8%	31.7%
Mexico State	76	15.0%	12.5%
San Luis Potosí	74	14.7%	14.3%
Zacatecas	40	7.9%	7.6%
Jalisco	37	7.3%	1.6%
Nuevo León	28	5.5%	3.9%
Coahuila	24	4.8%	1.9%
Michoacán	21	4.2%	5.3%
Distrito Federal (Mexico City)	18	3.6%	0.6%
Tamaulipas	16	3.2%	3.3%
Durango	15	3.0%	2.5%
Veracruz	10	2.0%	2.6%

Guerrero	9	1.8%	3.0%
Hidalgo	9	1.8%	2.8%
Chihuahua	8	1.6%	0.9%
Chiapas	7	1.4%	0.3%
Morelos	7	1.4%	0.5%
Aguas Calientes	6	1.2%	1.0%
Querétaro	5	1.0%	1.9%
Oaxaca	3	0.6%	0.6%
Puebla	3	0.6%	0.4%
Sonora	2	0.4%	0.0%
Sinaloa	1	0.2%	0.0%
Tabasco	1	0.2%	0.5%

The data in Table 12 demonstrate that the sample for the present study largely represents Cristo Rey Catholic Church, a faith community that regularly hosts over 4,000 Spanish-speaking congregants for its weekly Sunday services. Exceptions can be seen for the state of Guanajuato, which is largely underrepresented in the present study, perhaps due to the low educational level of those coming from rural areas of the state. One also finds the community of Jalisco to be overrepresented in this study, likely due to the enthusiasm of local business owners from that state who helped spread word of the present study among their family members and friends.

A report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) shares that 70% of immigrants from Mexico come from ten (of thirty-one) states that comprise 50% of the population of Mexico: Guanajuato, Michoacán, Jalisco, Durango, Zacatecas, Mexico State, Mexico City,

Chihuahua, Tamaulipas and Guerrero. Cristo Rey Catholic Church is representative of this population insofar as 69.0% of the Mexico-born congregants in the parish's 2009 survey come from those ten states. In the sample for the present study, 64.4% of respondents come from these 10 states.

Bustamante, Jasso, Taylor & Trigueros Legarreta (1998a) divide Mexico into six geographical regions, reporting the percentages of Mexico-born immigrants in the United States from each area. In the study by Bustamante et al., 38% of Mexico-born U.S. immigrants come from the west-central core states of Guanajuato, Michoacán, Jalisco and Colima; 28.3% of respondents in the present sample and 38.6% of participants in the 2009 Cristo Rey census come from this region. In the study by Bustamante et al., 21% of U.S. immigrants come from the northern border states of Baja California, Baja California Sur, Sonora, Chihuahua, Coahuila, Nuevo León and Tamaulipas; 15.4% of respondents in the present sample and 10.0% of participants in the 2009 Cristo Rey census come from this region. In the study by Bustamante et al., 22% of U.S. immigrants come from the land between the two regions above, from the states of Sinaloa, Durango, Nayarit, Zacatecas, San Luis Potosi and Aguascalientes; 26.9% of respondents in the present study and 25.4% of participants in the 2009 Cristo Rey census come from this region. In the study by Bustamante et al., 9% of U.S. immigrants come from the interior states of Mexico State, Mexico City, Querétaro, Hidalgo and Tlaxcala; 21.8% of respondents in the present sample and 17.8% of participants in the 2009 Cristo Rey census come from this region. In the study by Bustamante et al., 8% of U.S. immigrants come from the southern states of Oaxaca, Guerrero, Puebla and Morelos; and 2% of immigrants come from the southwestern states of Veracruz, Tabasco, Chiapas, Campeche, Yucatán and

Quintana Roo. 4.4% and 3.8% of respondents in this study and 4.5% and 3.5% of participants in the 2009 Cristo Rey census respectively come from these regions.

### Respondents' Years of Schooling

604 respondents (97.9%) shared the number of years of formal schooling in which they have participated. 4 respondents (0.7%) enjoyed no years of formal schooling. 43 respondents (7.1%) did not study beyond *primaria* (six years of formal schooling in Latin America). An additional 131 respondents (21.7%) did not study beyond *secundaria* (the subsequent three years of formal schooling in Latin America). An additional 287 respondents (47.5%) did not study beyond *preparatoria* (the subsequent three years of formal schooling in Latin America, roughly equivalent to the U.S. high school experience). An estimated 119 respondents (19.7%) engaged in university studies, with an additional 20 respondents (3.3%) pursuing graduate and postgraduate studies. The histogram in Figure 3 shows the respondents' years of formal education.

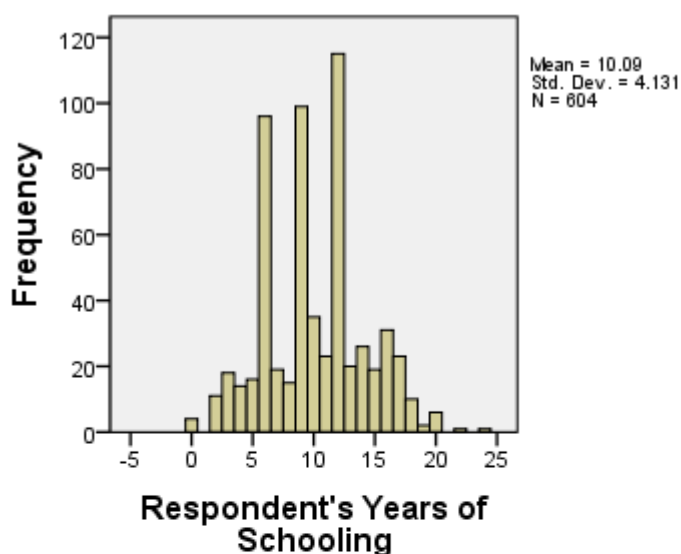


Figure 3. Distribution of years of formal schooling by respondents.

This histogram reveals that large numbers of respondents left their studies after *primaria*, *secundaria* and *preparatoria*. One also notes that four respondents shared that they have received no formal schooling in their lives, 11 respondents completed only two years of schooling, and 18 completed only 3 years of schooling. Such a lack of education is not uncommon in third-world nations, as becomes more evident in the data found in this work on the educational levels of respondents' parents.

The mean years of formal education for respondents is 10.09 years. Because 55% of Mexican adults have not finished the equivalent of junior high studies, this figure is high for the Mexican population. It is likely due to the fact that respondents in this study were required to answer a nine-page instrument in Spanish, a feat that generally requires more than elementary literacy and writing skills.

Table 13 shows the highest level of study entered into by respondents, based on the countries in which they were born. Because educational systems differ between the U.S. and Mexico, *primaria* is understood as the equivalent of six formal years of schooling, *secundaria* is understood as nine years of schooling, and *preparatoria* is understood as 12 years of schooling.

Table 13

*Highest Level of Schooling by Respondents*

	<i>Primaria</i>	<i>Secundaria</i>	<i>Preparatoria</i>	University	Graduate
Respondents born in U.S.	0%	6.67%	48.33%	36.67%	8.33%
Respondents born in Mexico	8.25%	23.58%	31.04%	33.79%	2.55%
Respondents born elsewhere	2.94%	20.59%	23.53%	50.00%	5.88%

Though not included in this table, the four respondents who enjoyed no formal years of schooling were all born in Mexico. Thus, nearly one-third of Mexico-born respondents (32.6%) failed to study beyond *secundaria*, the rough equivalent of the U.S. junior high school experience. The other two-thirds of Mexico-born respondents are nearly equally divided by those who enjoyed high school studies (31.0%) and those who enjoyed postsecondary studies (36.3%). Though nearly one-quarter (23.5%) of respondents from other Latin American nations did not study beyond the equivalent of junior high school, this group is the most educated subset of the study, with nearly 56% pursuing postsecondary studies.

#### Country of Birth of Respondents' Mothers

610 respondents (98.87%) shared the country in which their mothers were born.

Table 14 compares this with previous data on the countries in which respondents were born.

Table 14

#### *Countries of Birth of Respondents & Mothers*

	Respondents	Respondents' Mothers
Mexico	518 (84.0%)	563 (92.3%)
United States	64 (10.4%)	13 (2.1%)
Guatemala	7 (1.1%)	10 (1.6%)
El Salvador	9 (1.5%)	8 (1.3%)
Honduras	8 (1.3%)	7 (1.1%)
Cuba	3 (0.5%)	3 (0.5%)
Peru	2 (0.3%)	2 (0.3%)
Colombia	1 (0.2%)	1 (0.2%)

Ecuador	1 (0.2%)	1 (0.2%)
Nicaragua	1 (0.2%)	1 (0.2%)
Venezuela	1 (0.2%)	1 (0.2%)

It is not surprising that only 2.1% of the mothers of Spanish-speaking respondents in Central Texas were born in the U.S. Mothers who are born in the U.S. are at least second-generation U.S. immigrants. They were likely raised attending English-speaking schools in the U.S., and likely raised their own children speaking English. Their children are at least third-generation U.S. immigrants, and statistically the language of any natal culture is largely lost by the third generation of assimilation into a host culture (Padilla, 2009).

#### State of Birth of Respondents' Mothers

As was made clear in Table 14, 92.3% of respondents' mothers were born in Mexico. For the 563 mothers born in Mexico, 536 respondents (95.2%) were able to identify the state in which their mothers were born. Table 15 shares the states in Mexico in which respondents' mothers were born.

Table 15

#### *Mexican States of Birth, of Respondents & Mothers*

	Respondents	Respondents' Mothers
Guanajuato	85 (16.8%)	95 (17.7%)
San Luis Potosí	74 (14.7%)	77 (14.4%)
Mexico State	76 (15.0%)	74 (13.8%)
Jalisco	37 (7.3%)	54 (10.1%)
Zacatecas	40 (7.9%)	45 (8.4%)
Michoacán	21 (4.2%)	31 (5.8%)
Coahuila	24 (4.8%)	26 (4.9%)



Nuevo León	28 (5.5%)	22 (4.1%)
Durango	15 (3.0%)	22 (4.1%)
Guerrero	9 (1.8%)	13 (2.4%)
Chihuahua	8 (1.6%)	11 (2.1%)
Distrito Federal (Mexico City)	18 (3.6%)	10 (1.9%)
Tamaulipas	16 (3.2%)	10 (1.9%)
Chiapas	7 (1.4%)	10 (1.9%)
Veracruz	10 (2.0%)	8 (1.5%)
Hidalgo	9 (1.8%)	8 (1.5%)
Aguas Calientes	6 (1.2%)	7 (1.3%)
Querétaro	5 (1.0%)	5 (0.9%)
Oaxaca	3 (0.6%)	4 (0.7%)
Puebla	3 (0.6%)	4 (0.7%)
Tabasco	1 (0.2%)	3 (0.6%)
Morelos	7 (1.4%)	2 (0.4%)
Sinaloa	1 (0.2%)	2 (0.4%)
Sonora	2 (0.4%)	0 (0.0%)

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By comparing the birthplace of the respondent with that of his/her mother, one can glimpse the migration of mothers from state to state between the time that they were born and the time in which they gave birth to the respondents of this study. The fact that 37 respondents and 54 of their mothers were born in the state of Jalisco, for instance, suggests that the mothers of at least 14 respondents left their home state of Jalisco and gave birth to their children, the respondents, in other places. Other outflows are noted in Guanajuato, Michoacán, Durango and Zacatecas, and inflows of mothers are noted in the

Distrito Federal (Mexico City), the south-central state of Morelos, and the northern states of Tamaulipas and Nuevo León.

#### Years of Schooling by Respondents' Mothers

560 respondents (90.8%) shared the number of years of schooling received by their mothers. Of these 560 mothers, more than half (57.2%) did not study beyond the equivalent of elementary school. 127 mothers (22.7%) received no formal schooling at all, and an additional 193 (34.5%) did not study beyond *primaria* (six years of formal schooling in Latin America). An additional 132 mothers (23.6%) did not study beyond *secundaria* (the subsequent three years of formal schooling in Latin America), revealing that over four-fifths (80.8%) of respondents' mothers do not possess an education greater than that of a U.S. junior high school. An additional 48 mothers (9.6%) studied into *preparatoria* (the subsequent three years of formal schooling in Latin America, roughly equivalent to the U.S. high school experience). An estimated 57 mothers (10.2%) engaged in university studies, with an additional 3 mothers (0.5%) pursuing graduate and postgraduate studies. The histogram in Figure 4 shows the years of formal education by respondents' mothers. One readily notes the high number of mothers who never received any formal education and the number who left their studies after three to six years. As a result, respondents' mothers enjoy a mean of 4.73 years of formal schooling.

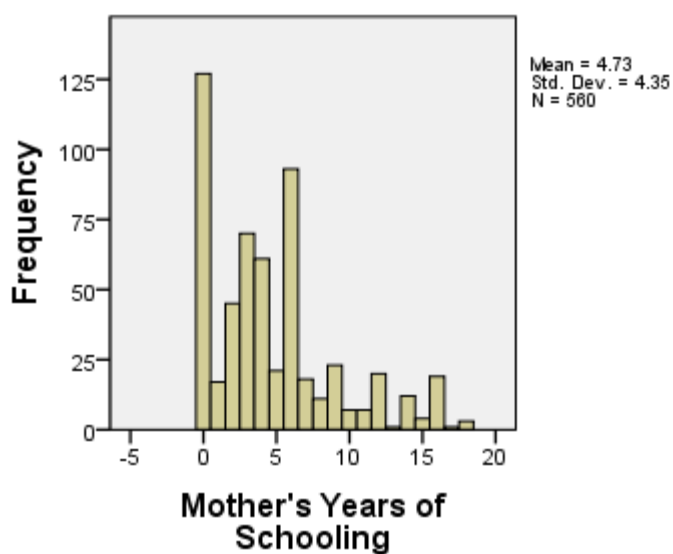


Figure 4. Distribution of years of formal schooling by respondents' mothers.

Table 16 shows the highest level of studies attained by respondents' mothers, based on the countries in which they were born. Because educational systems differ between the U.S. and Mexico, *primaria* is understood as the equivalent of six formal years of schooling, *secundaria* is understood as nine years of schooling, and *preparatoria* is understood as twelve years of schooling.

Table 16

*Highest Educational Level by Mothers & Respondents*

	No studies	<i>Primaria</i>	<i>Secundaria</i>	<i>Prepa.</i>	Univ.	Graduate
Mothers born in U.S.	8.3%	25.0%	33.3%	16.7%	16.7%	0.0%
Mothers born in Mexico	23.4%	35.1%	22.9%	12.2%	5.6%	0.6%
Mothers born elsewhere	15.2%	27.3%	30.3%	12.1%	15.1%	0.0%
Respondents born in U.S.	0.0%	0%	6.7%	48.3%	36.7%	8.3%
Respondents born in Mexico	0.8%	8.3%	23.6%	31.0%	33.8%	2.6%
Respondents born elsewhere	0.0%	2.9%	20.6%	23.5%	50.0%	5.9%

The histogram in Figure 5 shows the distribution of how many more (or less) years of formal education are possessed by respondents than by their mothers. One notes that respondents possess an average of 5.48 more years of schooling than their mothers.

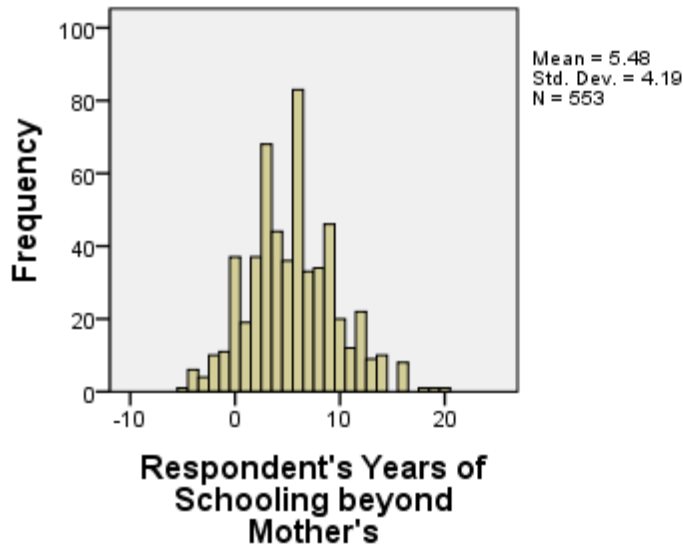


Figure 5. Distribution of respondents' years of schooling beyond mothers.

Table 17 shows the difference between years of schooling by respondents and their mothers, based on the countries in which the respondents were born. More than half (54.6%) of respondents born in the U.S. enjoy five to ten years more formal schooling than their mothers. In contrast, the same percentage (54.6%) of Mexico-born respondents enjoy one to six years more formal schooling than their mothers. One also notes that nearly one in five respondents born in other Latin American countries (19.4%) enjoys more than ten years more schooling than their mothers.

Table 17

*Mothers' Educational Levels, by Respondents' Birthplace*

	Born in U.S.	Born in Mexico	Born in Other
Less schooling than mother	10.9%	3.5%	9.7%
Same years of schooling as mother	5.5%	6.5%	12.9%
1-2 more years of schooling than mother	10.9%	10.2%	9.7%
3-4 more years of schooling than mother	5.5%	22.2%	22.6%
5-6 more years of schooling than mother	25.5%	22.2%	9.7%
7-8 more years of schooling than mother	12.7%	12.6%	6.5%
9-10 more years of schooling than mother	16.4%	11.7%	9.7%
More than 10 years of schooling than mother	12.7%	11.1%	19.4%

## Country of Birth of Respondents' Fathers

595 respondents (96.4%) shared the countries in which their fathers were born.

Table 18 compares this with previous data on the countries in which respondents and their mothers were born.

Table 18

*Countries of Birth of Respondents & Parents*

	Respondents	Mothers	Fathers
Mexico	518 (84.0%)	563 (92.3%)	552 (92.8%)
United States	64 (10.4%)	13 (2.1%)	11 (1.8%)
El Salvador	9 (1.5%)	8 (1.3%)	9 (1.5%)
Honduras	8 (1.3%)	7 (1.1%)	7 (1.2%)
Guatemala	7 (1.1%)	10 (1.6%)	7 (1.2%)

Cuba	3 (0.5%)	3 (0.5%)	2 (0.3%)
Peru	2 (0.3%)	2 (0.3%)	1 (0.2%)
Colombia	1 (0.2%)	1 (0.2%)	1 (0.2%)
Ecuador	1 (0.2%)	1 (0.2%)	1 (0.2%)
Nicaragua	1 (0.2%)	1 (0.2%)	1 (0.2%)
Venezuela	1 (0.2%)	1 (0.2%)	1 (0.2%)
Bolivia	0 (0.0%)	0 (0.0%)	1 (0.2%)
Spain	0 (0.0%)	0 (0.0%)	1 (0.2%)

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Again, it is not surprising that only 1.8% of the fathers of Spanish-speaking respondents in Central Texas were born in the U.S. Fathers who are born in the U.S. are at least second-generation U.S. immigrants. They were likely raised attending English-speaking schools in the U.S., and they likely raised their own children speaking English. Their children are at least third-generation U.S. immigrants, and statistically the language of any natal culture is largely lost by the third generation of assimilation into a host culture (Padilla, 2009).

#### State of Birth of Respondents' Fathers

As is clear in Table 18, 92.8% of respondents' fathers were born in Mexico. For the 552 fathers born in Mexico, 536 respondents (95.2%) were able to identify the state in which their fathers were born. Table 19 shares the states in Mexico in which respondents' fathers were born, compared with the states in which the respondents and their mothers were born.

Table 19

*Mexican States of Birth of Respondents & Parents*

	Respondents	Mothers	Fathers
Guanajuato	85 (16.8%)	95 (17.7%)	98 (18.3%)
San Luis Potosí	74 (14.7%)	77 (14.4%)	74 (13.8%)
Mexico State	76 (15.0%)	74 (13.8%)	72 (13.4%)
Zacatecas	40 (7.9%)	45 (8.4%)	47 (8.8%)
Jalisco	37 (7.3%)	54 (10.1%)	44 (8.2%)
Michoacán	21 (4.2%)	31 (5.8%)	28 (5.2%)
Nuevo León	28 (5.5%)	22 (4.1%)	25 (4.7%)
Coahuila	24 (4.8%)	26 (4.9%)	21 (3.9%)
Durango	15 (3.0%)	22 (4.1%)	19 (3.5%)
Guerrero	9 (1.8%)	13 (2.4%)	16 (3.0%)
Tamaulipas	16 (3.2%)	10 (1.9%)	16 (3.0%)
Chihuahua	8 (1.6%)	11 (2.1%)	10 (1.9%)
Distrito Federal (Mexico City)	18 (3.6%)	10 (1.9%)	9 (1.7%)
Chiapas	7 (1.4%)	10 (1.9%)	9 (1.7%)
Hidalgo	9 (1.8%)	8 (1.5%)	9 (1.7%)
Veracruz	10 (2.0%)	8 (1.5%)	8 (1.5%)
Aguas Calientes	6 (1.2%)	7 (1.3%)	8 (1.5%)
Querétaro	5 (1.0%)	5 (0.9%)	5 (0.9%)
Oaxaca	3 (0.6%)	4 (0.7%)	4 (0.7%)
Puebla	3 (0.6%)	4 (0.7%)	4 (0.7%)
Tabasco	1 (0.2%)	3 (0.6%)	3 (0.6%)
Morelos	7 (1.4%)	2 (0.4%)	3 (0.6%)
Sinaloa	1 (0.2%)	2 (0.4%)	1 (0.2%)
Sonora	2 (0.4%)	0 (0.0%)	1 (0.2%)

By comparing the birthplace of the respondent with that of his/her father, one can glimpse the migration of fathers from state to state between the time that they were born and the time in which they welcomed into this world the respondents of this study. In addition to the same outflows noted for respondents' mothers in Guanajuato, Michoacán, Durango and Zacatecas, an outflow of fathers can also be seen in Guerrero. As is true of respondents' mothers, inflows are noted into the Distrito Federal (Mexico City), Morelos, and Nuevo León. Fathers are also seen moving to Mexico State and Coahuila.

#### Years of Schooling by Respondents' Fathers

527 respondents (85.4%) shared the number of years of schooling received by their fathers. Of these 527 fathers, more than half (53.9%) did not study beyond the equivalent of elementary school. 111 fathers (21.1%) received no formal schooling at all, and an additional 173 (32.8%) did not study beyond *primaria* (six years of formal schooling in Latin America). An additional 138 fathers (26.2%) did not study beyond *secundaria* (the subsequent three years of formal schooling in Latin America), revealing that over four-fifths (80.1%) of respondents' fathers do not possess an education greater than that of a U.S. junior high school. This is nearly equal to the same figure for respondents' mothers, which is 80.8%. An additional 39 fathers (7.4%) studied into *preparatoria* (the subsequent three years of formal schooling in Latin America, roughly equivalent to the U.S. high school experience). An estimated 63 fathers (12.0%) engaged in university studies, with an additional 3 fathers (0.6%) pursuing graduate and postgraduate studies. The histogram in Figure 6 shows the years of formal education by respondents' fathers. One readily notes the high number of fathers who never received any formal education and the number who left their studies after two to six years. The



mean of 5.0 years of schooling is just slightly higher than the mean education of respondents' mothers (viz., 4.73 years).

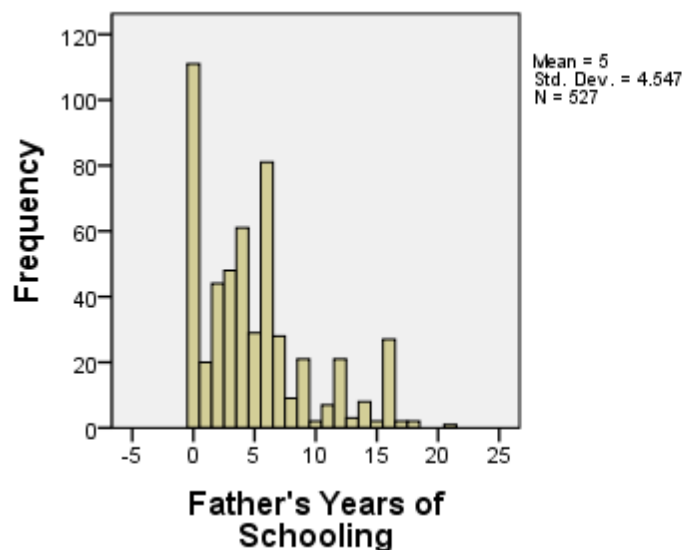


Figure 6. Distribution of years of formal schooling by respondents' fathers.

Table 20 shows the highest level of studies attained by respondents' fathers, based on the countries in which they were born. Because educational systems differ between the U.S. and Mexico, *primaria* is understood as the equivalent of six formal years of schooling, *secundaria* is understood as nine years of schooling, and *preparatoria* is understood as 12 years of schooling.

Table 20

*Highest Educational Level by Parents & Respondents*

	No studies	<i>Primaria</i>	<i>Secundaria</i>	<i>Prepa.</i>	Univers.	Graduate
Fathers born in U.S.	0.0%	30.0%	30.0%	0.0%	40.0%	0.0%
Fathers born in Mexico	21.8%	33.9%	26.3%	7.0%	10.7%	0.4%
Fathers born elsewhere	16.7%	16.7%	23.3%	16.7%	23.3%	3.3%
Mothers born in U.S.	8.3%	25.0%	33.3%	16.7%	16.7%	0.0%

Mothers born in Mexico	23.4%	35.1%	22.9%	12.2%	5.6%	0.6%
Mothers born elsewhere	15.2%	27.3%	30.3%	12.1%	15.1%	0.0%
Respondents born in U.S.	0.0%	0%	6.67%	48.33%	36.67%	8.33%
Respondents born in Mexico	0.8%	8.25%	23.58%	31.04%	33.79%	2.55%
Respondents born elsewhere	0.0%	2.94%	20.59%	23.53%	50.00%	5.88%

The histogram in Figure 7 shows the distribution of how many more (or less) years of formal education are possessed by respondents than by their fathers. One notes that respondents possess an average of 5.22 more years of schooling than their fathers, which closely resembles the fact that respondents possess an average of 5.48 more years of schooling than their mothers. The three tall spikes in the histogram represent those respondents who have the same educational level as their fathers and those who completed one educational level (e.g., middle school or high school) more than their fathers.

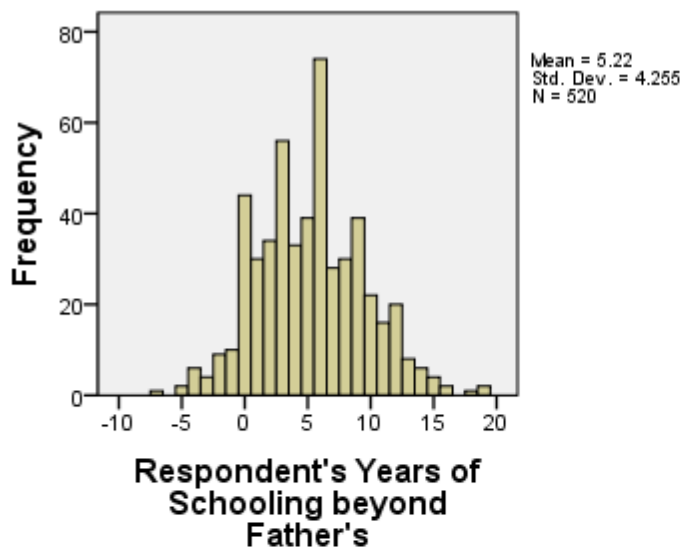


Figure 7. Distribution of respondents' years of schooling beyond fathers.

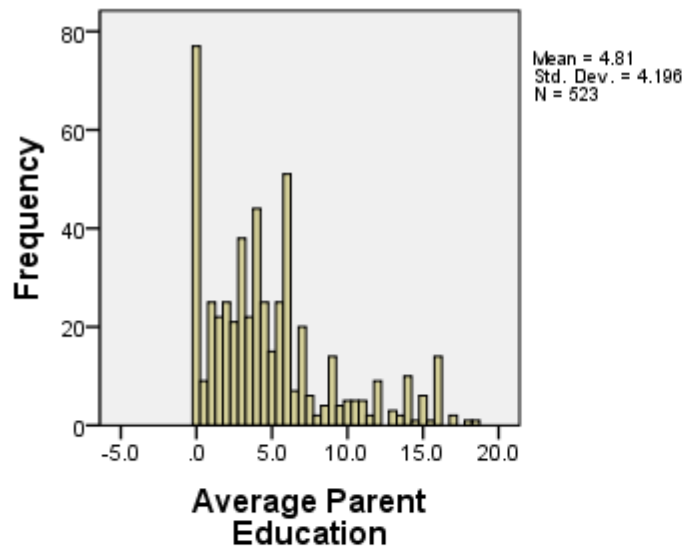
Table 21 shows the difference between years of schooling by respondents and their fathers, based on the countries in which the respondents were born.

Table 21

*Fathers' Educational Levels, by Respondents' Birthplace*

	Born in U.S.	Born in Mexico	Born in Other
Less schooling than father	7.5%	5.7%	10.3%
Same years of schooling as father	3.8%	9.1%	6.9%
1-2 more years of schooling than father	11.3%	12.1%	17.2%
3-4 more years of schooling than father	7.5%	18.0%	20.7%
5-6 more years of schooling than father	20.8%	22.4%	13.8%
7-8 more years of schooling than father	15.1%	11.0%	6.9%
9-10 more years of schooling than father	17.0%	10.7%	17.2%
More than 10 years of schooling than father	17.0%	11.0%	6.9%

With data on the years of schooling completed by the respondents' mothers and fathers, one is able to discern the mean years of schooling by respondents' parents. Figure 8 contains a histogram revealing this data.



*Figure 8.* Distribution of the mean years of schooling by respondents' parents.

In Figure 8, one immediately notes the 77 Mexican couples who enjoyed zero years of formal schooling between both husband and wife.

Figure 9 contains a histogram showing how many more (or less) years of schooling respondents have than the average education of their parents. This histogram reveals that respondents enjoy an average of 5.4 years of formal schooling beyond that of their parents.

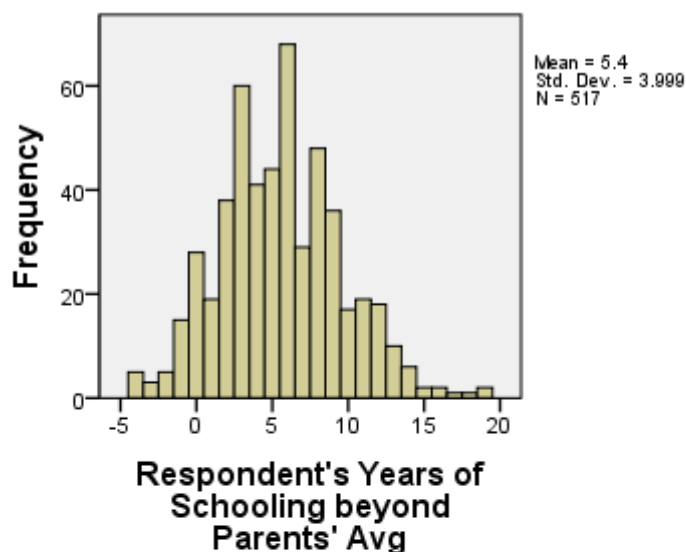


Figure 9. Distribution of respondents' years of schooling beyond parents' average.

Figure 10 contains a histogram revealing how many more (or less) years of education respondents' fathers have than respondents' mothers.

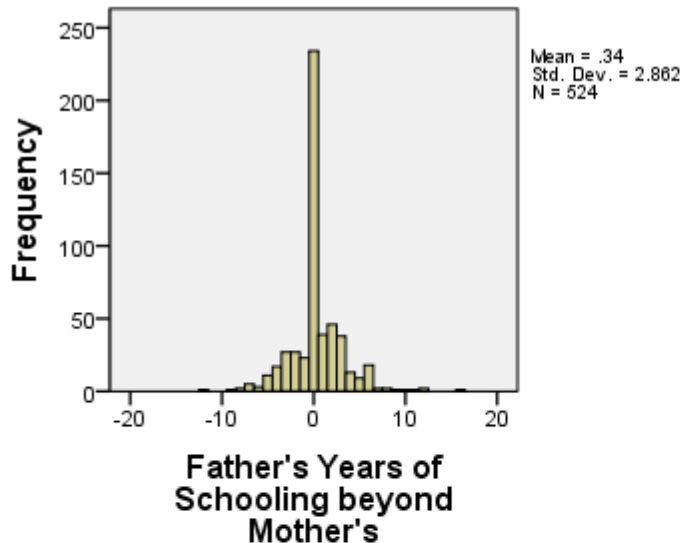


Figure 10. Distribution of schooling by respondents' fathers, compared to mothers.

This figure reveals again that respondents' fathers possess a slightly greater formal education than respondents' mothers. It also lends credence to the notion of assortative mating, i.e., that individuals non-randomly select their mates based on a trait that both

they and their mates share, such as a similar educational level. In this instance, 234 of 524 couples (44.7%) are comprised of two people who share the same number of years of schooling.

#### Immigrant Generation in the U.S.

With knowledge of the birthplace of respondents and their parents, one can ascertain whether the respondent is a U.S. immigrant of the first, second or third (or more) generation. A first-generation U.S. immigrant is the first person in a family to reside in the United States, so that his/her child, if born while the first-generation immigrant is residing in the United States, is the first generation in the family to be born in the United States. A second-generation immigrant is an individual born of parents who migrated to the United States from another country. An immigrant of the third or more generation is born of two people who themselves were born in the United States. As explained in the literature review above, whereas first-generation immigrants often struggle to adapt to and assimilate into the host culture, full assimilation by the family into the host culture (often including large loss of the natal language) is typically complete by the third generation (Padilla, 2009). Table 22 shows the number of respondents who might be classified as first-, second- and third- (or more) generation U.S. immigrants.

Table 22

*Immigrant Generation of Respondents*

	Born in U.S.	Born in Mexico	Born in Other
First-generation U.S. immigrant	0	500	31
Only one parent was born outside U.S.	2	1	0
Second-generation U.S. immigrant	46	0	0
1-3 grandparents were born outside U.S.	8	0	0
Third- (or more) generation U.S. immigrant	6	0	0
Unknown	2	17	6

Again, with only six third-generation U.S. immigrants participating in this study, one sees how the Spanish language is largely lost by the third generation of assimilation into U.S. culture.

## Civil Status

608 of 617 respondents (98.5%) shared their civil status, identifying themselves as being single, living in *unión libre* (a term common in Latin America for two people living together and even raising children outside of wedlock), married, separated, divorced or widowed. 140 (or 22.7%) identified themselves as single. 68 (or 11.0%) identified themselves as living with another person outside of wedlock. 341 (or 55.3%) identified themselves as married. 23 (3.7%) are separated, 25 (4.1%) are divorced, and 11 (1.8%) are widowed. Figure 11 contains a bar chart showing the number of respondents in this study that classify themselves by these civil statuses.

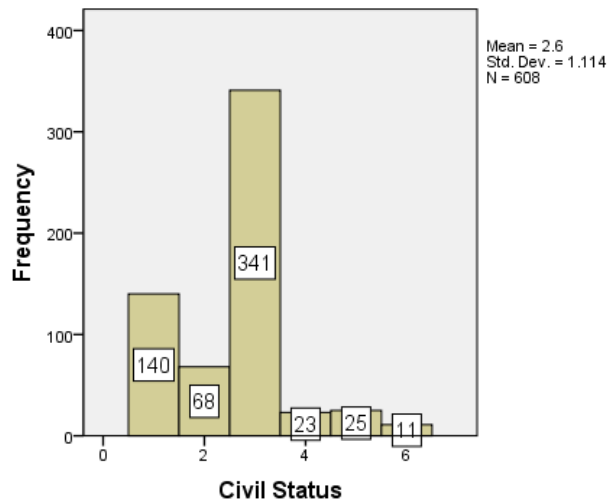


Figure 11. Distribution of respondents' civil status.

Table 23 reveals the civil status of respondents by country of birth. These figures are consistent with the report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) which suggests that a majority of Mexico-born men and women residing in the U.S. are married. In the case of this study, 61.9% of Mexico-born respondents are married, with an additional 11.4% living in *unión libre* (i.e., with another person outside of wedlock). This combined figure of 73.3% of respondents living in a committed relationship is higher than Bustamante et al.'s (1998a) observation that 65.5% of Mexico-born immigrants residing in the U.S. are either married or live in a committed relationship outside marriage.



Table 23

*Civil Status of Respondents, by Country of Birth*

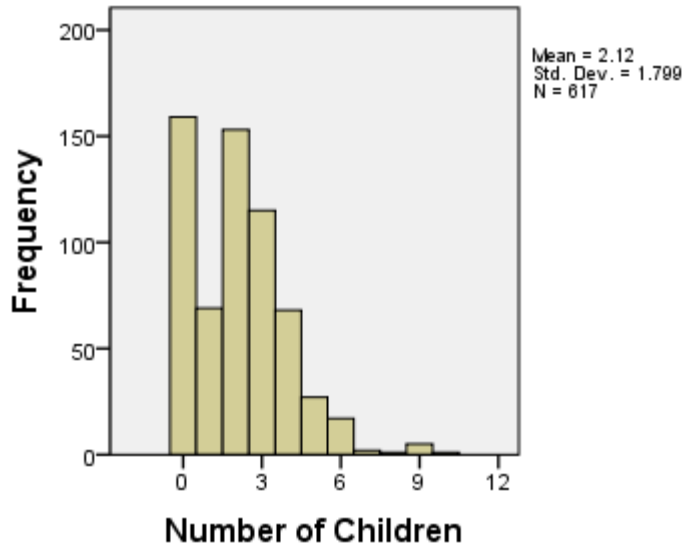
	Born in U.S.	Born in Mexico	Born in Other
Single	56.3%	17.3%	43.2%
<i>Unión Libre</i>	10.9%	11.4%	8.1%
Married	26.6%	61.9%	24.3%
Separated	4.7%	3.3%	8.1%
Divorced	1.6%	4.3%	5.4%
Widowed	0.0%	1.8%	5.4%

Bustamante et al. (1998a) also found significant differences between sexes, with 68.6% of Mexico-born men and 54.3% of Mexico-born women in the U.S. being married. In the present study, 61.4% of Mexico-born men and 61.0% of Mexico-born women are married. Bustamante et al. (1998a) found that only 2.4% of men have been separated, divorced or widowed, but that 14.8% of women have been so. The present study found Mexico-born women to have only a slightly higher rate of being separated, divorced and widowed (10.5%) than Mexico-born men (7.7%). Greater differences in this study exist with respect to Mexico-born women (14.2%) and Mexico-born men (7.2%) living in *unión libre*, and with the larger number of single Mexico-born men (20.9%) than single Mexico-born women (14.2%).

## Number of Children

458 of 617 respondents (74.2%) shared that they have children. When one subtracts from this sample those respondents who have no children, the remaining 458

respondents possess an average of 2.85 children each. Figure 12 contains a histogram showing the number of children per respondent for all participants in the study.



*Figure 12.* Distribution of number of children per respondent.

Table 24 shares data on the mean number of children by childbearing respondents, based on the educational level and birthplace of respondents. This table suggests a negative correlation between education and number of children for U.S.-born and Mexico-born respondents, and a positive correlation between education and number of children for respondents born in other countries. That is, respondents born in the United States and Mexico who are found to have more education are also found to have less children, whereas respondents who were born outside of the U.S. and Mexico who are found to have more education (through graduation from university studies) are also found to have more children.

Table 24

*Number of Children, by Respondents' Education and Birthplace*

	No studies	Primaria	Secundaria	Prepa.	Univers.	Graduate
Respondents born in U.S.	N/A	N/A	2.25	0.83	0.68	0.00
Respondents born in Mexico	6.00	3.12	3.09	2.07	1.41	1.08
Respondents born elsewhere	N/A	4.00	1.43	1.56	1.89	1.00

*Age of Immigration to the United States*

613 respondents (99.4%) shared the number of years in which they have lived in the United States. Based on a respondent's age, one can thus deduce the age at which s/he arrived in the United States. The mean age for immigrating to the United States by the foreign-born men in this study is 22.2 years, and the mean age for immigrating to the U.S. by the foreign-born women in this study is 23.6 years.

The histogram in Figure 13 reveals the age at which respondents came to the U.S. The number zero indicates those respondents who were born in the U.S.

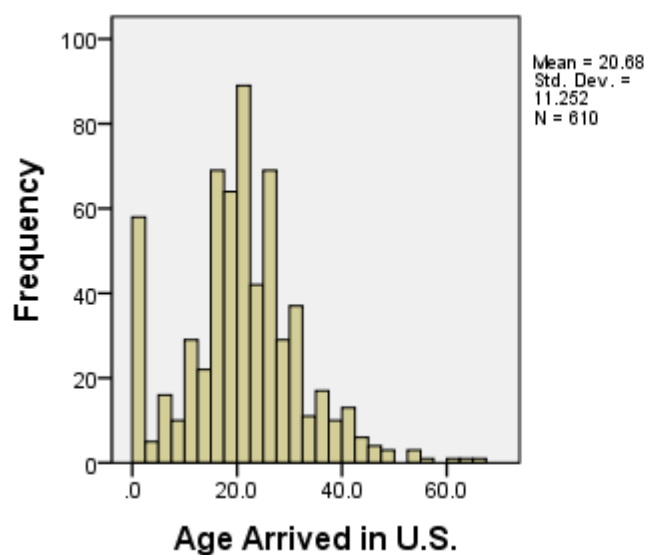


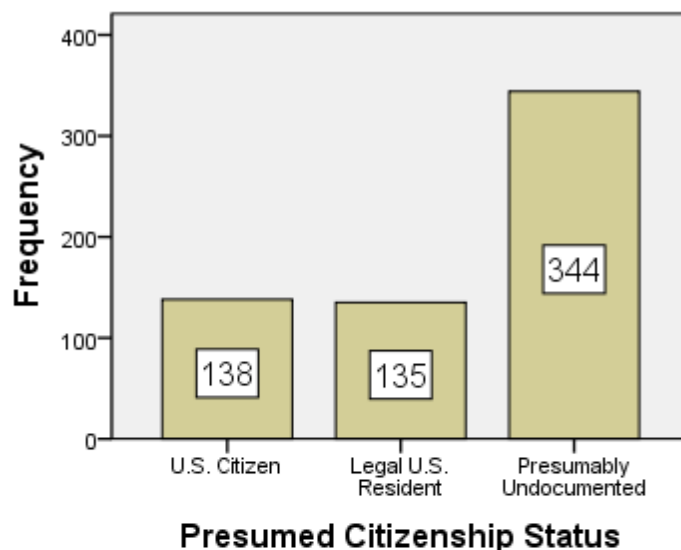
Figure 13. Distribution of the age at which respondents came to the U.S.

Here one sees that 8.7% of respondents were born in the U.S., and an additional 66.3% of respondents migrated to the United States between the ages of 16 and 32. Of the remaining 25% of respondents, 16.7% came to the United States before age 16, and only 8.3% came to the U.S. after age 32.

#### Presumed Citizenship Status

A series of eight survey items were designed to assist the researcher in ascertaining whether a respondent might be a U.S. citizen, a legal U.S. resident, or a person residing in the United States without legal documentation. For these eight items, respondents were asked to mark all the statements that were true of them. Those 138 respondents (22.4%) who marked the statement “I am a U.S. citizen” are presumed in this study to be U.S. citizens. Those 135 respondents (21.9%) who marked the statement “I am a legal U.S. resident” but not the statement “I am a U.S. citizen” are presumed to be foreign-born nationals legally residing in the United States. A third group of non-respondents marked neither of these two responses. This group of non-respondents typically marked the statements “I am familiar with the challenges faced by undocumented persons,” “Being an immigrant has affected my personal and professional development,” and “The challenges of being an immigrant affect me.” In addition to the two statements above concerning citizenship and legal residence, they also largely left unmarked the statements that read “I have a Texas driver’s license,” “I am registered to vote in the state of Texas,” and “I have a passport from the Republic of Mexico.” Such non-respondents are presumed to reside in the U.S. without legal documents. For this reason, the researcher refers to this set of people as “presumably undocumented.” 344

non-respondents (55.8%) comprise this last group. Figure 14 contains a bar chart showing the relative number of respondents presumed to be of varying citizenship statuses.



*Figure 14.* Distribution of the presumed citizenship status of respondents.

Table 25 further analyzes the presumed citizenship status of respondents by sex. This table reveals that nearly one-third of the participants in this study (32.6%) are women presumed to be undocumented, and over half (55.8%) of all participants in this study are presumed to be undocumented. 56.0% of female participants in the study are presumed to be undocumented, as are 55.4% of the male participants in this study. One readily sees that a nearly equal proportion of men and women comprise each citizenship status in this study.

Table 25

*Presumed Citizenship Status of Respondents, by Sex*

	Male	Female	Total
U.S. Citizens	61 (23.7%)	77 (21.4%)	138 (22.4%)
Legal U.S. Residents	54 (20.9%)	81 (22.6%)	135 (21.9%)
Presumably Undocumented	143 (55.4%)	201 (56.0%)	344 (55.7%)
Total	258	359	617

Immigrants often rely on networks of people to assist them in the host culture.

Table 26 shows the presumed citizenship status of respondents from the ten Mexican states with the highest number of presumably undocumented respondents, ordered by the total number of respondents from each state.

Table 26

*Presumed Citizenship Status by Respondents' Birthplace*

	U.S. Citizens	Legal U.S. Residents	Presumably Undocumented	Total
Guanajuato	11 (13%)	31 (36.5%)	43 (50.5%)	85
Mexico State	10 (13%)	11 (14.5%)	55 (72.5%)	76
San Luis Potosí	2 (3%)	17 (23%)	55 (74%)	74
Zacatecas	9 (22.5%)	11 (27.5%)	20 (50%)	40
Jalisco	7 (19%)	11 (30%)	19 (51%)	37
Nuevo León	4 (14%)	9 (32%)	15 (54%)	28
Coahuila	3 (12.5%)	3 (12.5%)	18 (75%)	24
Michoacán	2 (9.5%)	6 (28.5%)	13 (62%)	21
Tamaulipas	3 (19%)	4 (25%)	9 (56%)	16
Veracruz	0 (0%)	2 (20%)	8 (80%)	10

One readily notes that more than half (viz., 62.0%) of all respondents from these ten states are presumably undocumented. One might imagine that the presence of other people from their home state assisted in drawing them to Central Texas. If the sample for this study is representative of the larger Mexico-born population in Central Texas, one obtains a glimpse into the great size of the presumably undocumented population in Central Texas and therefore, by extension, in the United States. According to these numbers, for every one U.S. citizen in Central Texas who was born in San Luis Potosí, there are an estimated 8.5 legal residents and 27.5 presumably undocumented individuals from that state.

Pérez, Espinoza, Ramos, Coronado and Cortes (2009) found undocumented status to positively correlate with low parental education. Table 27 displays respondents' presumed citizenship status by the mean years of schooling possessed by them and their parents. The legal U.S. residents in this sample possess lower educational indicators of all citizenship groups, including those who are presumed to be undocumented.

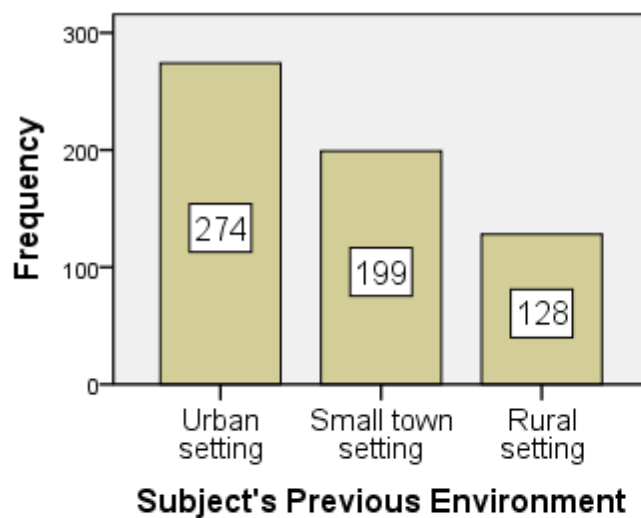
Table 27

*Respondents' Mean Years of Schooling by Citizenship Status*

	U.S. Citizens	Legal U.S. Residents	Presumably Undocumented	All Respondents
Respondent's years of schooling	12.40	8.97	9.62	10.09
Mother's years of schooling	6.27	3.77	4.45	4.73
Father's years of schooling	6.16	3.94	4.92	5.00
Average parent years of schooling	6.17	3.74	4.63	4.81

### Environment of Origin

274 respondents (45.6%) state that they come to the United States from an urban setting, 199 respondents (33.1%) state that they come to the United States from a small-town setting, and 128 respondents (21.3%) state that they come to the United States from a rural setting. Figure 10 contains a bar chart showing the relative number of respondents coming to the United States from varying environments of origin.



*Figure 15.* Distribution of environments from which respondents came to the U.S.

Table 28 reveals the types of environment from which the Mexico-born respondents in the eight most represented Mexican states in this study come.



Table 28

*Respondents' Place of Origin by State of Birth*

	Urban	Small-Town	Rural	Total
Guanajuato	22 (26.5%)	29 (35.0%)	32 (38.5%)	83
Mexico State	25 (34.3%)	35 (47.9%)	13 (17.8%)	73
San Luis Potosí	18 (25.0%)	35 (48.6%)	19 (26.4%)	72
Zacatecas	2 (5.0%)	15 (37.5%)	23 (57.5%)	40
Jalisco	15 (41.7%)	18 (50.0%)	3 (8.3%)	36
Nuevo León	25 (92.6%)	2 (7.4%)	0 (0.0%)	27
Coahuila	16 (66.7%)	3 (12.5%)	5 (20.8%)	24
Tamaulipas	11 (68.8%)	2 (12.5%)	3 (18.7%)	16

Respondents from rural and small-town environments comprise 95% of the sample from Zacatecas, 75% of the sample from San Luis Potosí, 73.5% of the sample from Guanajuato, and 65.8% of the sample from Mexico State. These four states are found in the central region of Mexico. In contrast, 92.6%, 68.8% and 66.7% of respondents respectively come from urban environments in the northern states of Nuevo León, Tamaulipas and Coahuila.

Bustamante et al. (1998a) found that migrants from urban areas of Mexico tend to be younger, with a median age of 26.8 years for men and 23.3 years for women, compared with the median age of men (32.5 years) and women (30.2 years) from rural Mexico. Table 29 shows the opposite to be true with the respondents of the present

sample. As can be seen below, the median age is higher for all immigrants coming from urban settings.

Table 29

*Age of Immigration to the United States, by Environment of Origin*

	Urban	Small-Town	Rural	Total
Men	20.5	20.0	20.0	20.0
Women	24.0	22.0	21.0	23.0
Total	23.0	21.0	21.0	21.3

It might be presumed that the environment from which one comes will also affect the educational opportunities that are available to a person. This is demonstrated by Table 30, which shows the mean years of schooling by Mexico-born respondents of varying environments of origin. One readily notes the possible difference in years of formal schooling based on environment of origin.

Table 30

*Mean Years of Schooling, by Environment of Origin*

	Urban	Small-Town	Rural	Total
Men	11.9	8.4	7.5	9.3
Women	12.0	9.0	8.0	10.1
Total	12.0	8.8	7.8	9.7

## Sojourner/Settler Status

Immigrants are often classified by the amount of time they intend to reside in their host culture. Temporary visitors merely stay in the host country for a period of days or

weeks. Sojourners are residing in the host country for an extended time, usually to provide for family members in one's natal culture, with the intent of one day returning to the natal culture. Settlers, in contrast, intend to remain and establish roots in the host culture. Figure 11 provides a bar graph showing the relative number of foreign-born respondents who view themselves as residing temporarily or establishing roots in the U.S. In this study, 151 foreign-born respondents (27.4%) view themselves as sojourners temporarily residing in the United States, and 380 (69.1%) view themselves as settlers.

#### Employment

470 respondents (76.2%) reported being employed during recent weeks, working an average of 39.4 hours per week. 232 men (89.9%) reported being employed for an average of 41.8 hours per week. 238 women (66.3%) reported being employed for an average of 37.1 hours per week. Bustamante et al. (1998a) reported a 95% employment rate for Mexico-born men residing in the United States, and a 63% rate for Mexico-born women. In the present study, Mexico-born men enjoyed an employment rate of 91.7%, and Mexico-born women were employed at a rate of 69.6%. Figure 16 contains a histogram showing the number of hours worked per week by respondents.

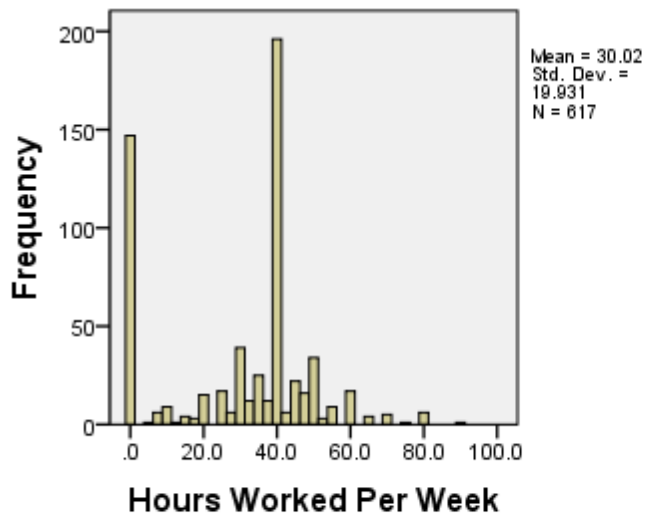


Figure 16. Distribution of hours worked per week by respondents.

The report published by the Mexican Ministry of Foreign Affairs & the U.S. Commission on Immigration Reform (2007) noted that 83% of sojourners and 70% of settlers participated in the work force. In the present study, 76.3% of Mexico-born sojourners and 75.8% of Mexico-born settlers are employed. Whereas 91% of male sojourners and 85% of male settlers were found to be employed in the 2007 report, 89.7% of male sojourners and 92.9% of male settlers in the present study report being employed. Whereas 58% of female sojourners and 50% of female settlers were found by the 2007 report to be employed, 66.7% of female sojourners and 62.7% of female settlers in the present study are employed.

#### Remittances

Immigrants often tend to send money abroad to family and friends in their natal culture. In this study, 258 foreign-born respondents (49.8%) sent an average of \$2,249 abroad during the past 12 months, resulting in total remittances of \$580,130 by this sample during 12 months. Twelve U.S.-born respondents (18.8%) reported sending an

average of \$1,600 abroad during the last year, resulting in a total remittance of \$19,200. An additional 19 respondents from nations outside the United States and Mexico (57.6%) reported sending an average of \$3,955 abroad during the last year, resulting in a total remittance of \$75,150. Together, these 258 respondents sent a total of \$674,480 outside the U.S. in twelve months.

Amuedo-Dorantes (2007) found that a higher percentage of unauthorized entrants (75%) made remittances than authorized entrants (64%). In contrast, 52.3% of respondents who are presumed to be undocumented in the present study made remittances during the past twelve months, compared with 52.6% of respondents who report being legal U.S. residents, and 28.3% of respondents who report being U.S. citizens.

#### Religion

In the present study, 602 respondents (97.6%) shared their present religion. 555 respondents (90.0%) consider themselves to be Roman Catholic. 40 respondents (6.5%) represent non-Catholic Christian traditions, 6 respondents (1.0%) report having no religion, and 1 respondent (0.2%) represents the Mormon tradition.

#### Descriptive Statistics for Dependent Variables

##### The Administratively-Competent Leadership Subscale

Analysis was performed on the thirteen first-order constructs of the GLOBE Leader Behaviors Scale. The four items of the administratively-competent leadership subscale were found to have a Cronbach's alpha of .721. All means were reasonably close together (3.33 to 4.25), and inter-item correlation ranged from .260 to .625. Figure

17 contains a histogram of the distribution for the administratively-competent leadership subscale of the GLOBE Leader Behaviors Scale.

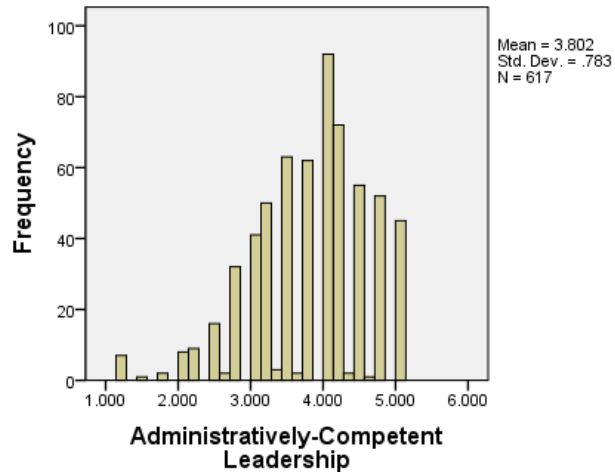


Figure 17. Distribution of the administratively-competent leadership subscale.

One must be cautious about interpreting the negative skew of the histogram in Figure 17 as meaning that respondents generally perceive themselves as administratively competent. The deletion of the item “I am administratively skilled” would have caused the Cronbach’s alpha of this subscale to rise from .721 to .730. The data in this study reveal that respondents perceive themselves to be much more “orderly” ( $M = 4.24$ ) and “organized” ( $M = 3.87$ ) than “administratively skilled” ( $M = 3.34$ ).

#### The Charismatic 1 (Visionary) Leadership Subscale

The nine items of the charismatic 1 (visionary) leadership subscale were found to have a Cronbach’s alpha of .831. All means were reasonably close together (3.48 to 4.10), and inter-item correlation ranged from .206 to .677. Figure 18 contains a histogram of the distribution for the charismatic1 (visionary) leadership subscale of the GLOBE Leader Behaviors Scale.

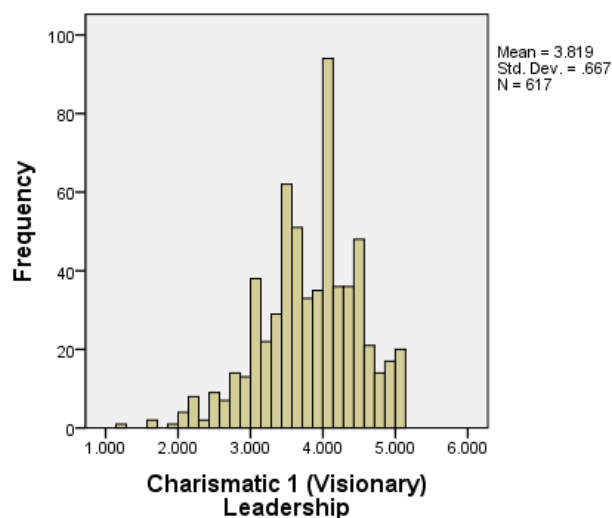


Figure 18. Distribution of the charismatic 1 (visionary) leadership subscale.

#### The Charismatic 2 (Inspirational) Leadership Subscale

The eight items of the charismatic 2 (inspirational) leadership subscale were found to have a Cronbach's alpha of .868. All means were reasonably close together (3.78 to 4.24), and inter-item correlation ranged from .359 to .639. Figure 19 contains a histogram of the distribution for the charismatic 2 (inspirational) leadership subscale of the GLOBE Leader Behaviors Scale.

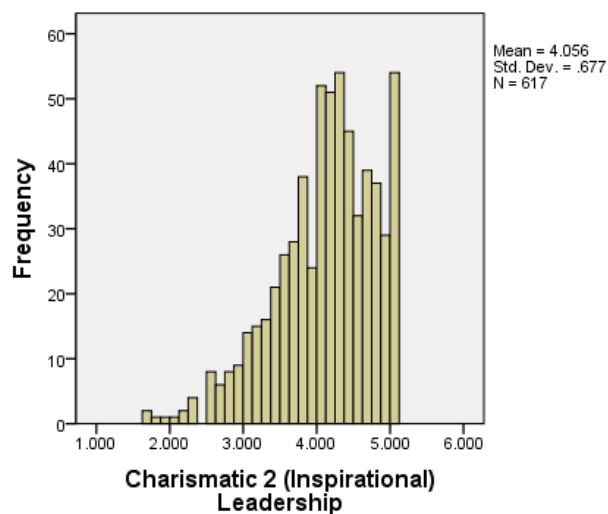
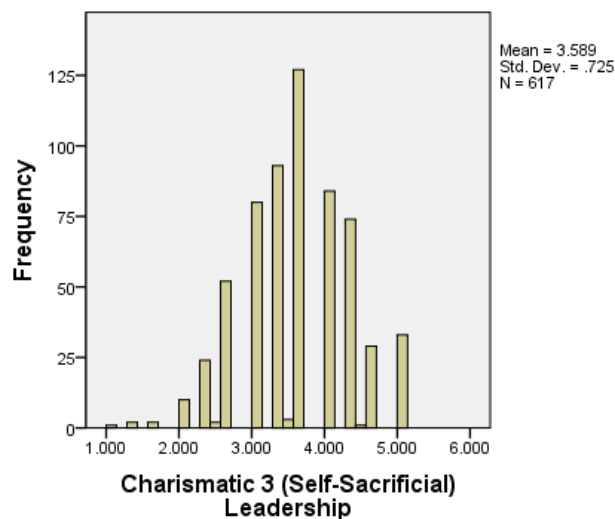


Figure 19. Distribution of the charismatic 2 (inspirational) leadership subscale.

### The Charismatic 3 (Self-Sacrificial) Leadership Subscale

The three items of the charismatic 3 (self-sacrificial) leadership subscale were found to have a very low Cronbach's alpha of .395. All means were reasonably close together (3.10 to 4.05), and inter-item correlation ranged from .049 to .281. Figure 20 contains a histogram of the distribution for the charismatic 3 (self-sacrificial) leadership subscale of the GLOBE Leader Behaviors Scale. In contrast to previous histograms, this histogram is largely symmetrical.



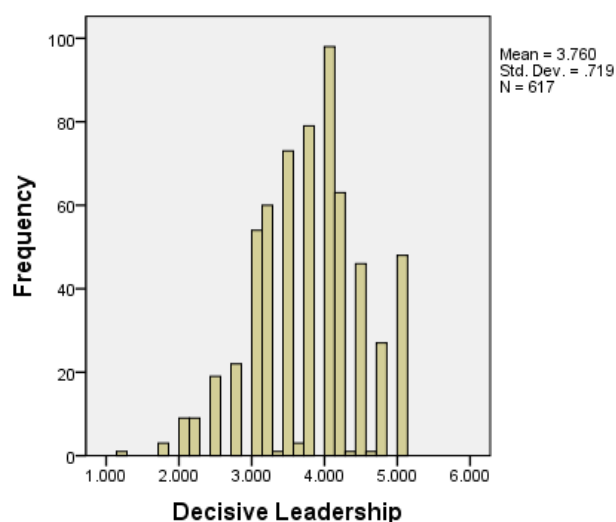
*Figure 20.* Distribution of the charismatic 3 (self-sacrificial) leadership subscale.

The deletion of the item “I am a risk taker” would have caused the Cronbach's alpha for the remaining two items of this subscale (viz., “I am self-sacrificial” and “I am convincing”) to rise from .395 to .437. Whereas one might believe that respondents who are largely presumed to be undocumented might perceive themselves to be risk takers, respondents in the present study generally rated themselves lower on risk taking ( $M = 3.10$ ) than on being self-sacrificial ( $M = 4.06$ ) or convincing ( $M = 3.61$ ).



### The Decisive Leadership Subscale

The four items of the decisive leadership subscale were found to have a Cronbach's alpha of .684. All means were extremely close together (3.63 to 3.83), and inter-item correlation ranged from .259 to .508. Figure 21 contains a histogram of the distribution for the decisive leadership subscale of the GLOBE Leader Behaviors Scale. Like the previous histogram, the histogram in Figure 21 is largely symmetrical.



*Figure 21.* Distribution of the decisive leadership subscale.

### The Diplomatic Leadership Subscale

The five items of the diplomatic leadership subscale were found to have a Cronbach's alpha of .629. The means ranged from 2.90 to 4.10, and inter-item correlation ranged from .116 to .465. Figure 22 contains a highly-symmetrical histogram of the distribution for the diplomatic leadership subscale of the GLOBE Leader Behaviors Scale.

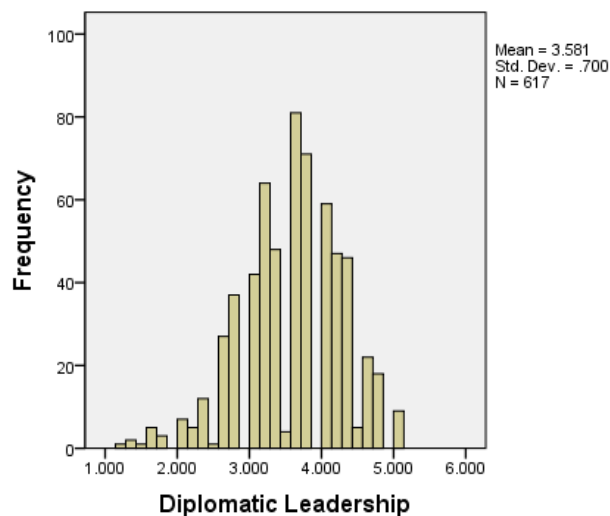


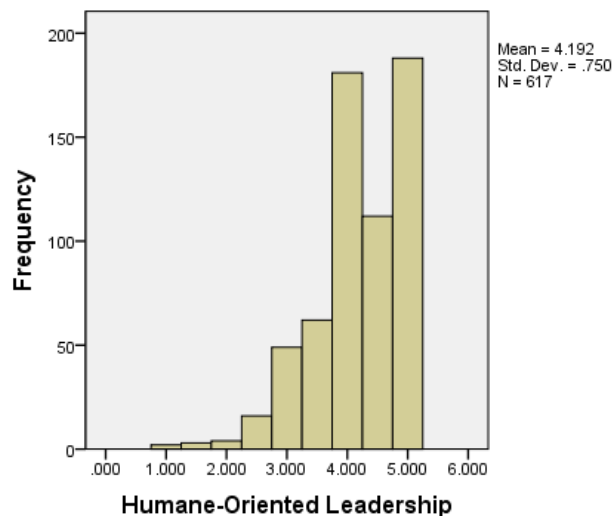
Figure 22. Distribution of the diplomatic leadership subscale.

The Cronbach's alpha of this subscale would have risen from .629 to .660 if the item "I am worldly" were removed. The participants in this study perceive themselves more as avoiding conflict ( $M = 4.11$ ) and being diplomatic ( $M = 3.50$ ) than as being worldly ( $M = 2.89$ ).

### The Humane-Oriented Leadership Subscale

The two items of the humane-oriented leadership subscale were found to have a Cronbach's alpha of .640. The two means were nearly identical (4.19 and 4.20), and

inter-item correlation was .471. Figure 23 contains a histogram of the distribution for the humane-oriented leadership subscale of the GLOBE Leader Behaviors Scale.



*Figure 23.* Distribution of the humane-oriented leadership subscale.

Respondents gave themselves their second-highest self-report on humane-oriented leadership, with a mean score of 4.19 on a scale of one to five.

#### The Leadership with Integrity Subscale

The four items of the leadership with integrity subscale were found to have a Cronbach's alpha of .763. All means were very close together (4.27 to 4.52), and inter-item correlation ranged from .360 to .502. Figure 24 contains a histogram of the distribution for the leadership with integrity subscale of the GLOBE Leader Behaviors Scale.

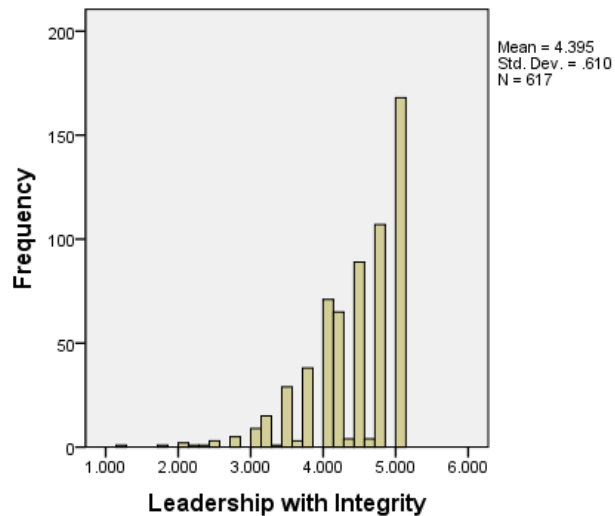


Figure 24. Distribution of the leadership with integrity subscale.

Respondents gave themselves their highest self-report on leadership with integrity, with a mean score of 4.40 on a scale of one to five. This reveals that they see themselves above all as exercising this leadership behavior.

#### The Malevolent Leadership Subscale

Because the nine items of the malevolent leadership subscale are the only items that are negatively phrased (e.g., “I am vengeful,” “I am vindictive” and “I am hostile”), this subscale was reversed-scored as “non-malevolent leadership” and found to have a Cronbach’s alpha of .803. All means were reasonably close together (3.13 to 4.38), and inter-item correlation ranged from .105 to .654. Figure 25 contains a histogram of the distribution for the reverse-scores of the malevolent leadership subscale of the GLOBE Leader Behaviors Scale. Generally, respondents perceive themselves as leading in non-malevolent ways.

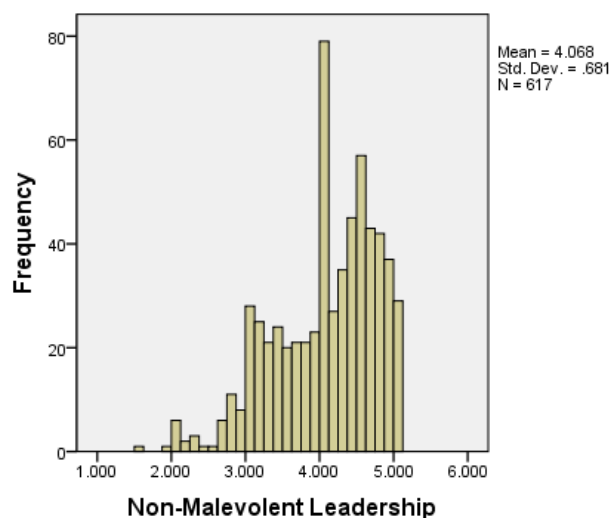


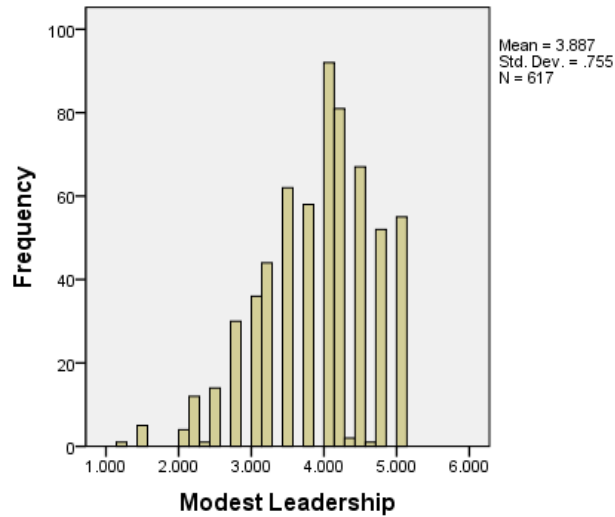
Figure 25. Distribution of reverse-scores for the malevolent leadership subscale.

The deletion of one item, “I am intelligent,” would have caused the Cronbach’s alpha of this subscale to rise from .803 to .814. All items of this subscale significantly correlated with one another, except for “I am intelligent,” which did not correlate with the reverse scores of “I am irritable.” Even when reverse-scoring all negative items of the scale, respondents perceived themselves to be less intelligent ( $M = 4.02$ ) than dependable ( $M = 4.48$ ), honest ( $M = 4.44$ ), non-hostile ( $M = 4.33$ ), non-cynical ( $M = 4.17$ ), non-vindictive ( $M = 4.16$ ) and cooperative ( $M = 4.05$ ). This self-perception might be owing to the demographic variables previously outlined (e.g., lack of years of formal schooling by respondents and their parents) and cultural characteristics (e.g., the preference for value-based and team-oriented leadership in the Latin American cluster of the GLOBE study).

#### The Modest Leadership Subscale

The four items of the modest leadership subscale were found to have a Cronbach’s alpha of .701. All means were reasonably close together (3.69 to 4.12), and

inter-item correlation ranged from .279 to .525. Figure 26 contains a histogram of the distribution for the modest leadership subscale of the GLOBE Leader Behaviors Scale.



*Figure 26.* Distribution of the modest leadership subscale.

#### The Performance-Oriented Leadership Subscale

The three items of the performance-oriented leadership subscale were found to have a Cronbach's alpha of .639. All means were reasonably close together (3.41 to 4.36), and inter-item correlation ranged from .299 to .422. Figure 27 contains a histogram of the distribution for the performance-oriented leadership subscale of the GLOBE Leader Behaviors Scale.

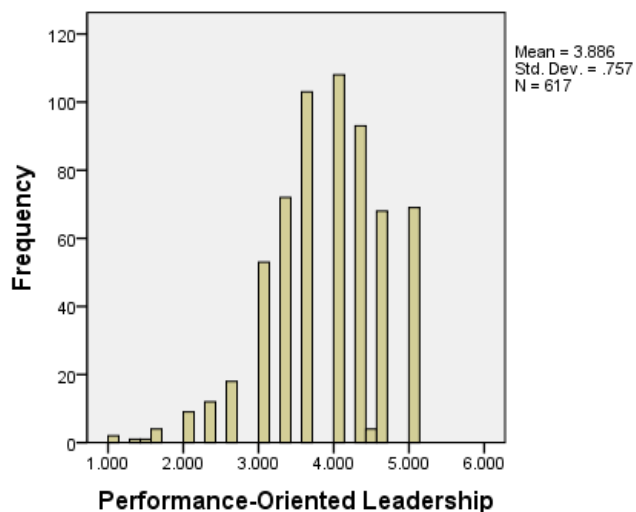


Figure 27. Distribution of the performance-oriented leadership subscale.

#### The Team 1 (Collaborative) Leadership Subscale

The six items of the team 1 (collaborative) leadership subscale were found to have a Cronbach's alpha of .747. All means were reasonably close together (3.60 to 4.46), and inter-item correlation ranged from .228 to .426. Figure 28 contains a histogram of the distribution for the team 1 (collaborative) leadership subscale of the GLOBE Leader Behaviors Scale.

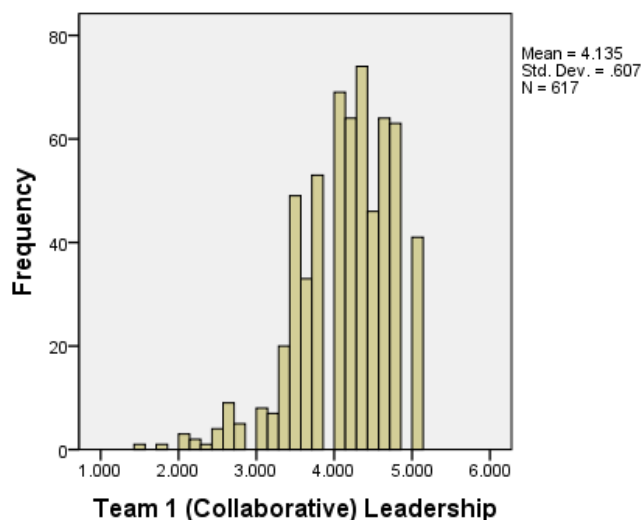
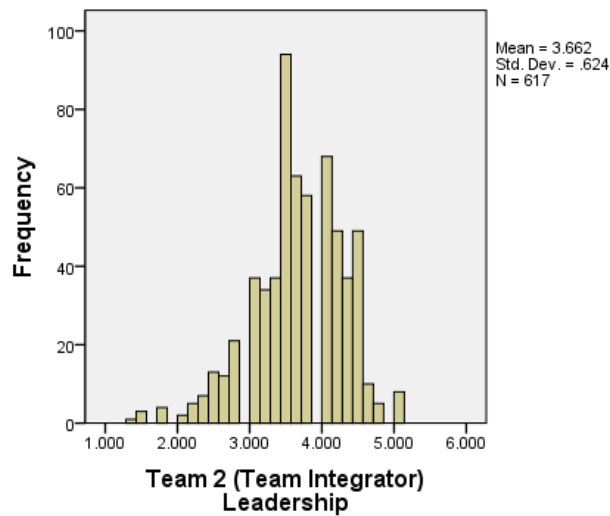


Figure 28. Distribution of the team 1 (collaborative) leadership subscale.

### The Team 2 (Team Integrator) Leadership Subscale

The seven items of the team 2 (team integrator) leadership subscale were found to have a Cronbach's alpha of .705. All means were reasonably close together (2.80 to 4.08), and inter-item correlation ranged from -.095 to .556. Figure 29 contains a histogram of the distribution for the team 2 (team integrator) leadership subscale of the GLOBE Leader Behaviors Scale.



*Figure 29.* Distribution of the team 2 (team integrator) leadership subscale.

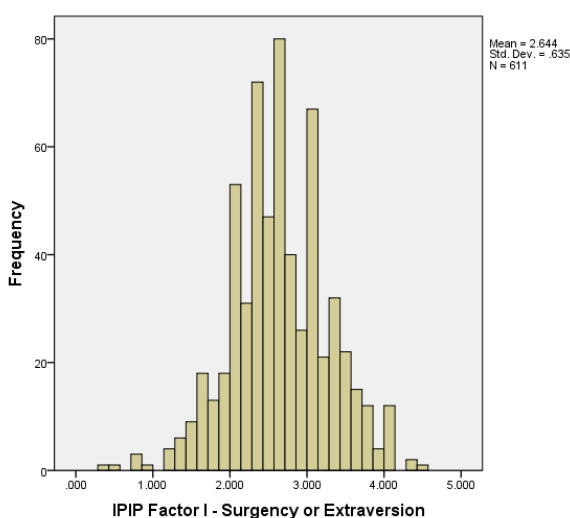
Respondents gave themselves their third-lowest self-report on team 2 (team integrator) leadership, with a mean score of 3.66, which is only slightly higher than their self-reports for diplomatic and self-sacrificial leadership.



## Descriptive Statistics for Independent Variables

### IPIP Factor I

The 10 items of the IPIP Factor I subscale (extraversion) were found to have a Cronbach's alpha of .689. All means ranged from 2.91 to 4.08, and inter-item correlation ranged from -.046 to .444. Figure 30 contains a histogram of the distribution for the IPIP Factor I subscale.

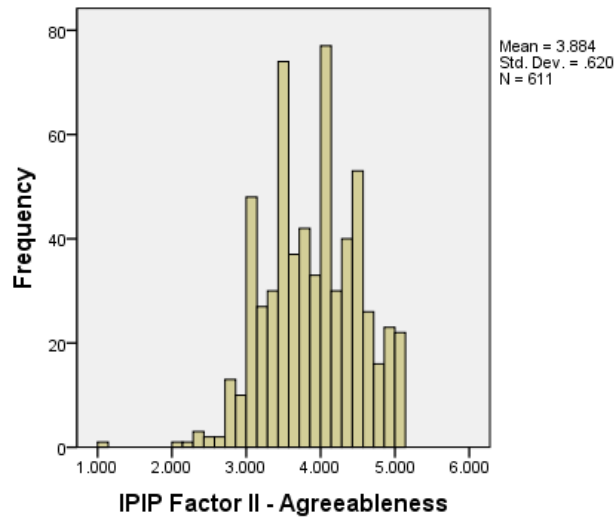


*Figure 30.* Distribution of IPIP Factor I.

Of the “Big Five” personality domains found in the International Personality Item Pool, respondents gave themselves their lowest self-report on Factor I, with a mean score of 2.64 on a scale of one to five.

### IPIP Factor II

The nine items of the IPIP Factor II subscale (agreeableness) were found to have a Cronbach's alpha of .732. All means ranged from 3.25 to 4.30, and inter-item correlation ranged from .026 to .435. Figure 31 contains a histogram of the distribution for the IPIP Factor II subscale.



*Figure 31.* Distribution of IPIP Factor II.

Of the “Big Five” personality domains found in the International Personality Item Pool, respondents gave themselves their highest self-report on Factor II, with a mean score of 3.88 on a scale of one to five. Figure 31 reveals that self-reports almost entirely clustered between three and five.

### IPIP Factor III

The 10 items of the IPIP Factor III subscale for (conscientiousness) were found to have a Cronbach’s alpha of .700. All means ranged from 3.25 to 4.30, and inter-item correlation ranged from .026 to .435. Figure 32 contains a histogram of the distribution for the IPIP Factor III subscale.

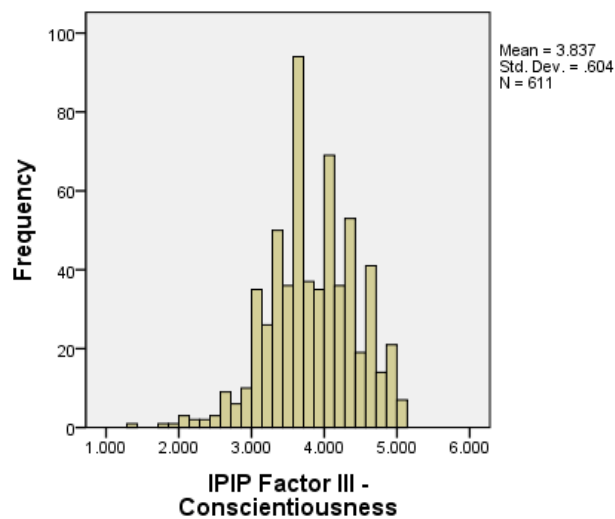


Figure 32. Distribution of IPIP Factor III.

#### IPIP Factor IV

The 10 items of the IPIP Factor IV subscale (neuroticism) were found to have a Cronbach's alpha of .803. All means ranged from 2.33 to 4.08, and inter-item correlation ranged from  $-.080$  to  $.673$ . Figure 33 contains a histogram of the distribution for the IPIP Factor IV subscale.

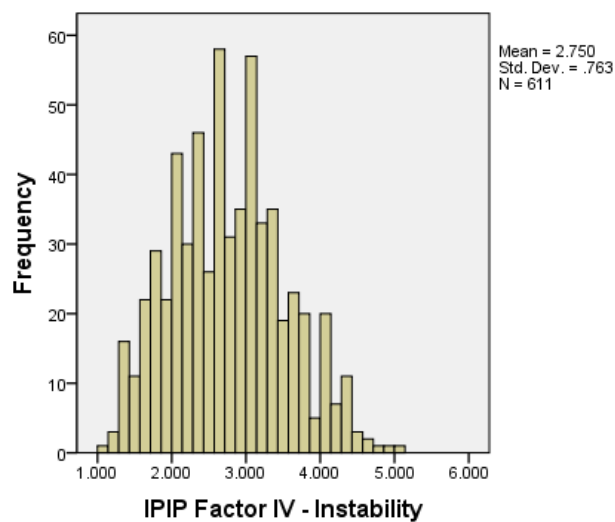


Figure 33. Distribution of IPIP Factor IV.

As evident in Figure 33, the distribution for Factor IV is positively skewed. This would be good news, except for the fact that a large number of respondents are still found between 3 and 5 on this scale. The authors of the IPIP suggest that the reverse score of Factor IV is emotional happiness. If this is true, respondents rate themselves a 2.25 with respect to emotional stability, which is a mean score even lower than their self-report for Factor I (extraversion; viz., 2.64).

#### IPIP Factor V

The 10 items of the IPIP Factor V subscale (openness to experience) were found to have a Cronbach's alpha of .741. All means ranged from 2.42 to 3.86, and inter-item correlation ranged from -.074 to .500. Figure 34 contains a histogram of the distribution for the IPIP Factor V subscale.

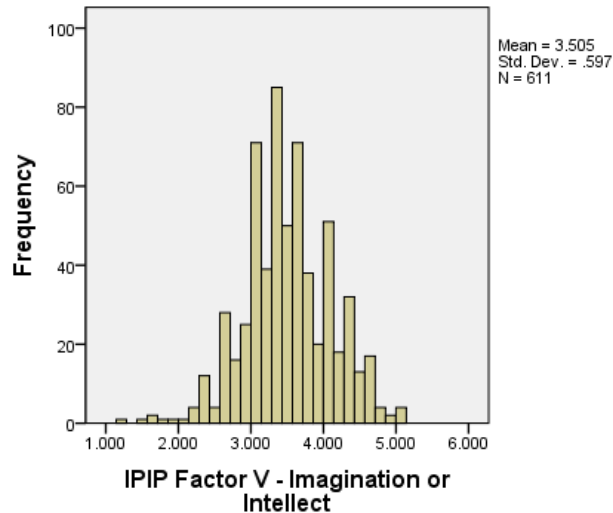
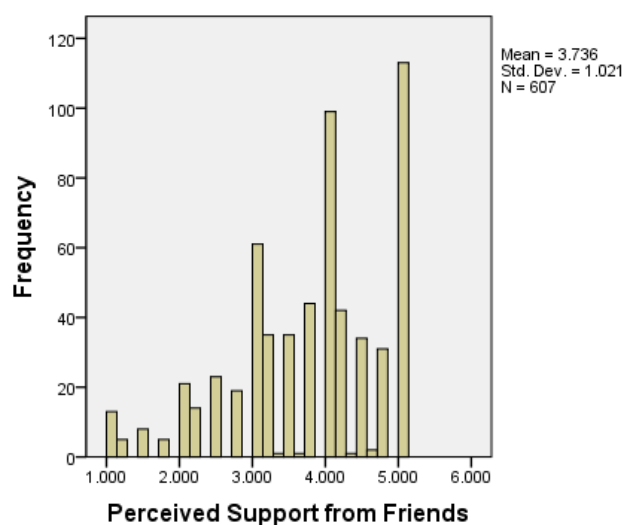


Figure 34. Distribution of IPIP Factor V Scale.

### Perceived Support from Friends

The four items of the perceived support from friends subscale of the Multidimensional Scale of Perceived Social Support (MSPSS; Zimet, Dahlem, Zimet & Farley, 1988) were found to have a Cronbach's alpha of .921. All means were extremely close together (3.69 to 3.84), and inter-item correlation ranged from .681 to .786. Figure 35 contains a histogram of the distribution for the MSPSS subscale for perceived support from friends.



*Figure 35.* Distribution of MSPSS subscale for perceived support from friends.

### Mumford's Culture Shock Questionnaire

The 12 items of Mumford's (1998) Culture Shock Questionnaire were found to have a Cronbach's alpha of .840. All means ranged from 1.92 to 3.38, and inter-item correlation ranged from -.048 to .640. Figure 36 contains a histogram of the distribution for Mumford's Culture Shock Questionnaire.

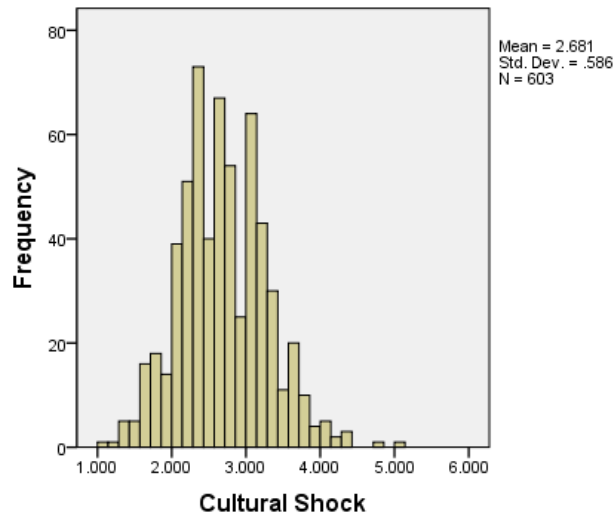


Figure 36. Distribution of Mumford's Culture Shock Questionnaire.

As evident in Figure 36, respondents generally do not perceive themselves as suffering from a great amount of acculturative stress or “culture shock.”

#### Descriptive Statistics for Other Scales

Though not necessary for the testing of the null hypothesis of the present study, a number of additional scales were included on the survey instrument, so as to provide data for future investigations into the possible correlations with the self-reported leadership behaviors of Spanish-speaking adults in Central Texas. The descriptive for these scales follow and provide additional insight into the sample studied.

#### Charismatic/Value-Based Leadership

The six first-order GLOBE constructs that form the second-order construct of charismatic/value-based leadership were found to have a Cronbach's alpha of .889. All means were reasonably close (3.58 to 4.39), and inter-item correlation ranged from .344 to .713. Figure 37 contains a histogram of the distribution for the second-order GLOBE construct of charismatic/value-based leadership.

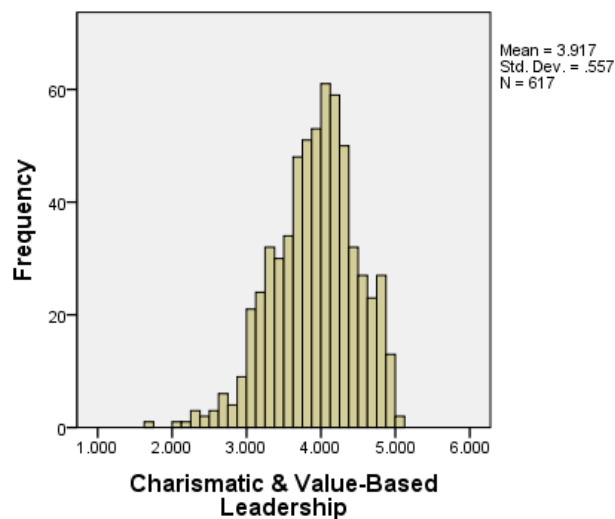


Figure 37. Distribution of charismatic/value-based leadership.

If one subscale, leadership with integrity, were removed from this second-order construct, the Cronbach's alpha for this construct would rise from .889 to .894. The mean self-reports for leadership with integrity ( $M = 4.40$ ) were found in this study to be much higher than self-reports for the other five first-order GLOBE constructs ( $M = 3.59$  to 4.06).

#### Team-Oriented Leadership

The five first-order GLOBE constructs that form the second-order construct of team-oriented leadership were found to have a Cronbach's alpha of .825. All means were reasonably close (3.58 to 4.13), and inter-item correlation ranged from .202 to .669.

Figure 38 contains a histogram of the distribution for the second-order GLOBE construct of team-oriented leadership.

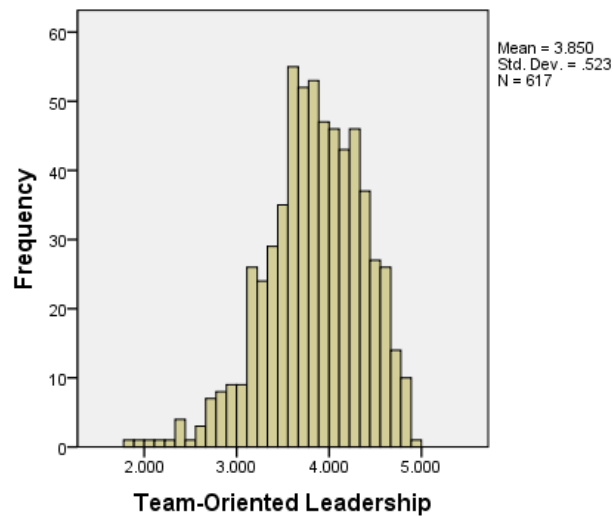


Figure 38. Distribution of team-oriented leadership.

If one subscale, non-malevolent leadership, were removed from this second-order construct, the Cronbach's alpha for this construct would rise from .825 to .894. Whereas the other four first-order GLOBE constructs closely correlated with one another ( $r = .586$  to  $.669$ ), non-malevolent leadership correlated less strongly with these constructs contributing to team-oriented leadership ( $r = .202$  to  $.406$ ).

#### Humane-Oriented Leadership

The two first-order GLOBE constructs that form the second-order construct of humane-oriented leadership were found to have a Cronbach's alpha of .648. The means were 3.88 and 4.19, and inter-item correlation was .479. Figure 39 contains a histogram of the distribution for the second-order GLOBE construct of humane-oriented leadership.



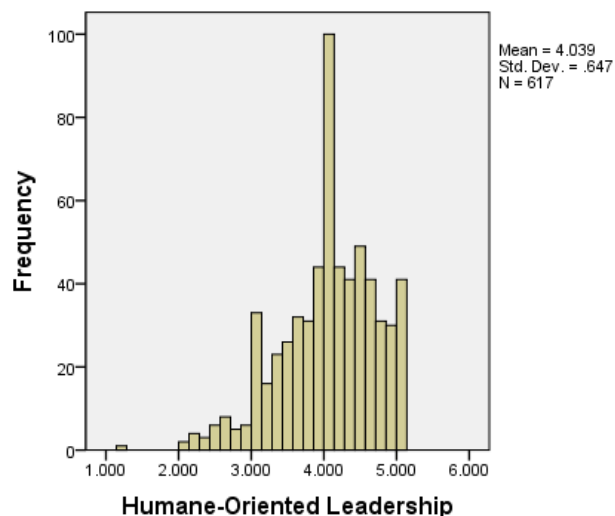


Figure 39. Distribution of humane-oriented leadership.

#### The Religiosity Scale

The four items of Farver, Narang and Bhada's (2002) Religiosity Scale were found to have a Cronbach's alpha of .787. All means were reasonably close (3.44 to 4.17), and inter-item correlation ranged from .290 to .718. Figure 40 contains a histogram of the distribution for the Religiosity Scale.

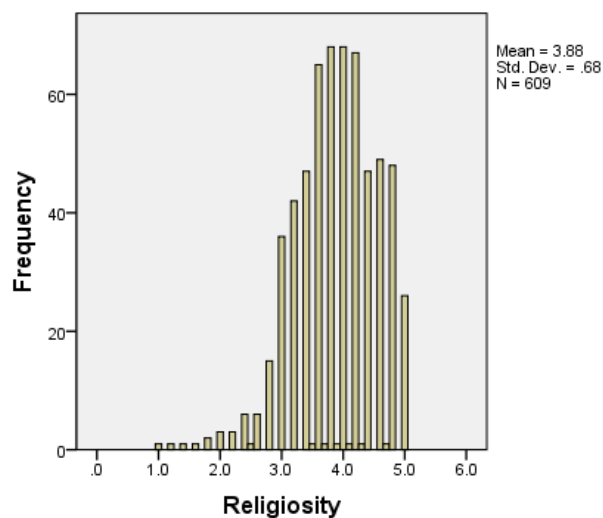
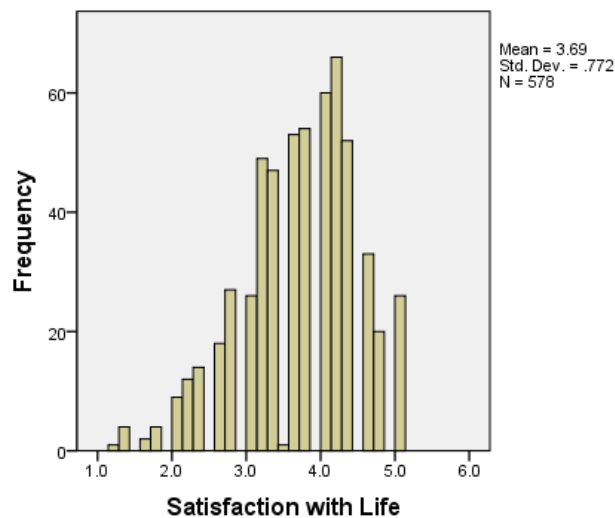


Figure 40. Distribution of the Religiosity Scale.

The high self-reports on religiosity are not surprising for two reasons: (1) because the literature draws a correlation between immigrant populations and religiosity, and (2) because the sample for this study was drawn from a religious congregation.

#### The Satisfaction With Life Scale

The five items of the Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985) were found to have a Cronbach's alpha of .779. All means were reasonably close (3.45 to 3.94), and inter-item correlation ranged from .334 to .561. Figure 41 contains a histogram of the distribution for the Satisfaction With Life Scale.



*Figure 41.* Distribution of the Satisfaction With Life Scale.

The negative skew of the histogram in Figure 41 reveals that respondents generally view themselves as being satisfied with their lives.

One item of this scale (viz., “I wouldn’t change anything in my life”) correlated less well with the remaining four items. Were this question removed, the Cronbach’s alpha for The Satisfaction With Life Scale would have risen to .780. One might wonder whether a change in citizenship status for the many undocumented respondents in this

study is one of the things in their lives that they would change, and thus caused this item to correlate less well with the other items in this scale.

#### The IPIP Anxiety Subscale

The 10 items of the IPIP subscale for anxiety were found to have a Cronbach's alpha of .691. The means ranged from 2.36 to 4.08, and inter-item correlation ranged from -.084 to .520. Figure 42 contains a histogram of the distribution for the IPIP subscale for anxiety. As evident here, most respondents do not report experiencing a great amount of anxiety, with a mean score of 2.80 on a scale from one to five.

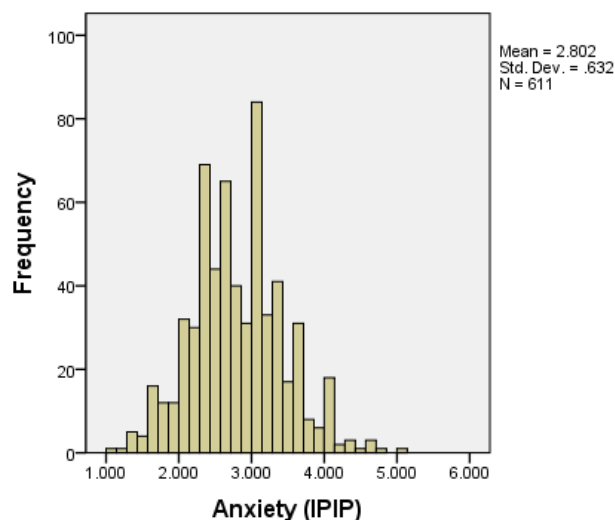


Figure 42. Distribution of the IPIP anxiety subscale.

#### The IPIP Depression Subscale

The nine items of the IPIP subscale for depression were found to have a Cronbach's alpha of .833. All means were reasonably close (1.89 to 2.90), and inter-item correlation ranged from .044 to .651. Figure 43 contains a histogram of the distribution for the IPIP subscale for depression. As seen here, respondents report experiencing even less depression ( $M = 2.41$ ) than anxiety ( $M = 2.80$ ).

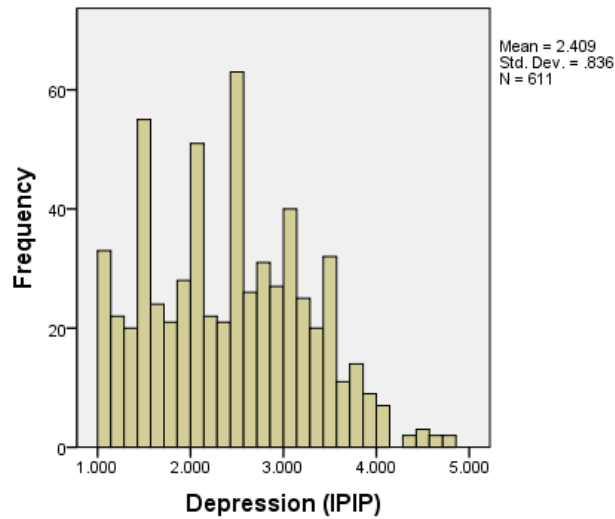


Figure 43. Distribution of the IPIP depression subscale.

#### The IPIP Self-Esteem Subscale

The 10 items of the IPIP subscale for self-esteem were found to have a Cronbach's alpha of .750. All means were reasonably close (3.09 to 4.20), and inter-item correlation ranged from -.028 to .478. Figure 44 contains a histogram of the distribution for the IPIP subscale for self-esteem. As evident here, respondents generally share a high self-esteem.

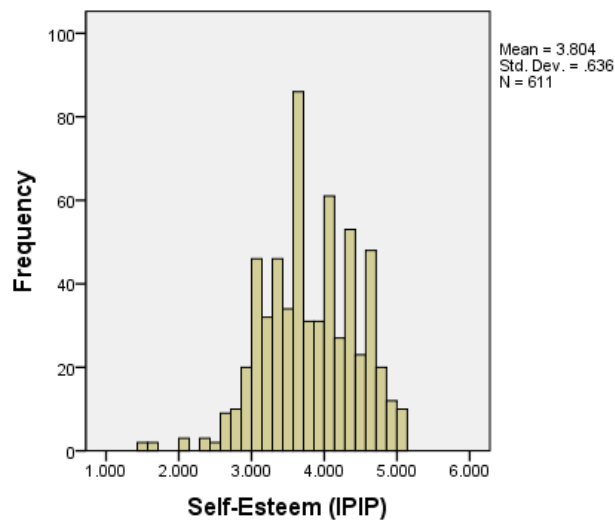
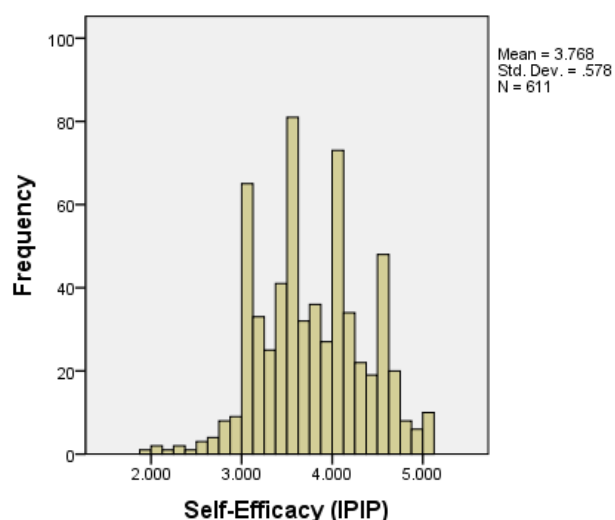


Figure 44. Distribution of the IPIP self-esteem subscale.

### The IPIP Self-Efficacy Subscale

The ten items of the IPIP subscale for self-efficacy were found to have a Cronbach's alpha of .740. All means were reasonably close (3.25 to 4.35), and inter-item correlation ranged from -.034 to .503. Figure 45 contains a histogram of the distribution for the IPIP subscale for self-efficacy. As evident here, respondents generally perceive themselves as acting in highly efficacious ways.



*Figure 45.* Distribution of the IPIP self-efficacy subscale.

### The IPIP Achievement Striving Subscale

The ten items of the IPIP subscale for achievement striving were found to have a Cronbach's alpha of .765. All means were reasonably close (3.49 to 4.28), and inter-item correlation ranged from -.040 to .444. Figure 46 contains a histogram of the distribution for the IPIP subscale for achievement striving.

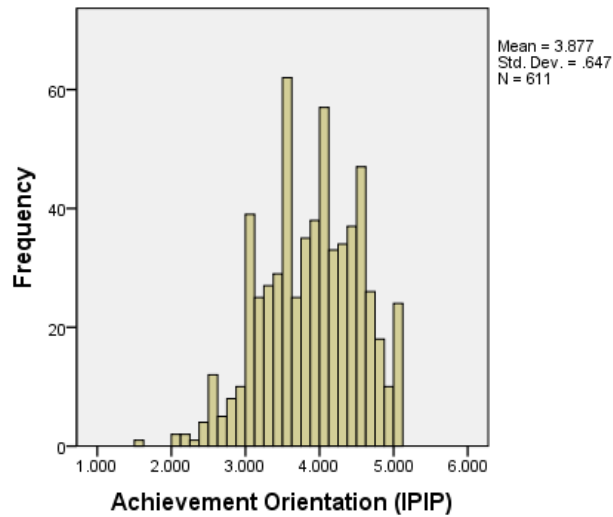


Figure 46. Distribution of the IPIP achievement striving subscale.

Consistent with the literature, the respondents in this study were shown to possess high achievement striving, with a mean score ( $M = 3.877$ ) higher than all other personality factors except religiosity ( $M = 3.88$ ) and agreeableness ( $M = 3.88$ ).

#### The IPIP Open-mindedness Subscale

The nine items of the IPIP subscale for open-mindedness were found to have a Cronbach's alpha of .763. All means were reasonably close (3.37 to 4.32), and inter-item correlation ranged from .053 to .489. Figure 47 contains a largely symmetrical histogram of the distribution for the IPIP subscale for open-mindedness.

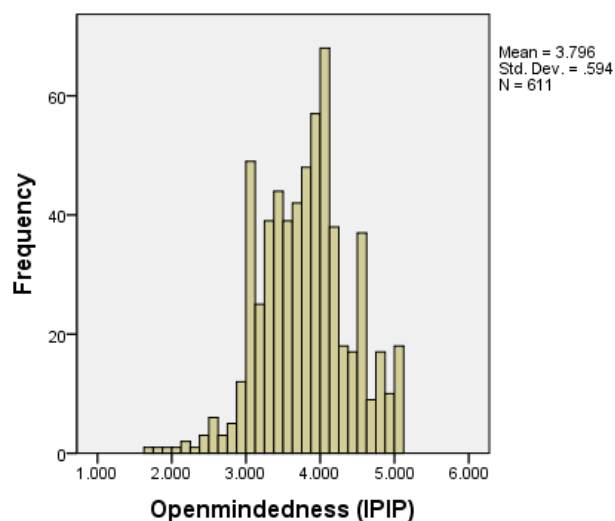


Figure 47. Distribution of the IPIP open-mindedness subscale.

#### The IPIP Flexibility Subscale

The 10 items of the IPIP subscale for flexibility were found to have a Cronbach's alpha of .746. Means ranged from 2.66 to 3.98, and inter-item correlation ranged from .005 to .406. Figure 48 contains a histogram of the distribution for the IPIP subscale for flexibility, revealing that respondents are somewhat less flexible ( $M = 3.34$ ) than open-minded ( $M = 3.80$ ).

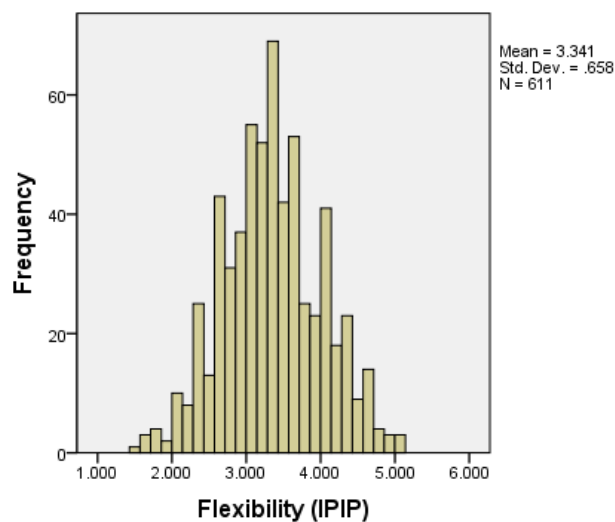
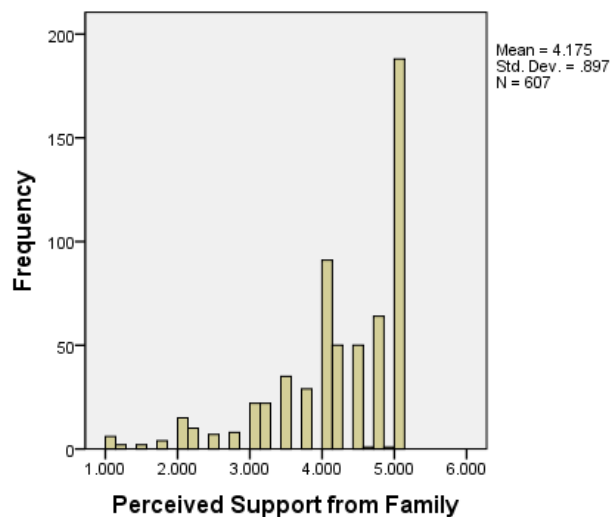


Figure 48. Distribution of the IPIP flexibility subscale.

### Perceived Support from Family

The four items of the perceived support from family subscale of the Multidimensional Scale of Perceived Social Support (MSPSS; Zimet, Dahlem, Zimet & Farley, 1988) were found to have a Cronbach's alpha of .871. All means were very close together (4.01 to 4.31), and inter-item correlation ranged from .578 to .665. Figure 49 contains a histogram of the distribution for the MSPSS subscale for perceived support from family.

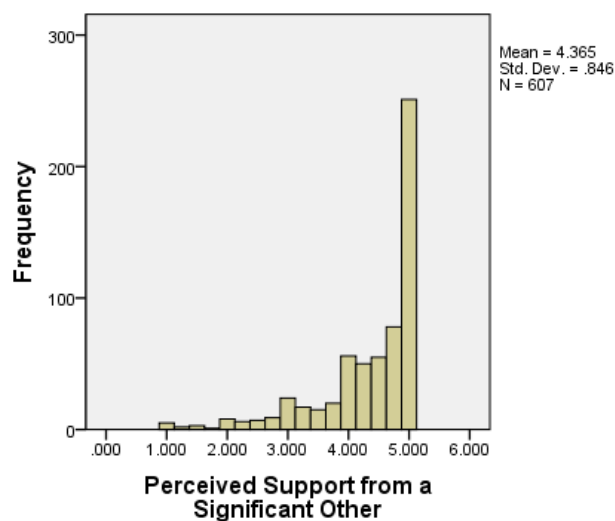


*Figure 49.* Distribution of the MSPSS subscale for perceived support from family.

### Perceived Support from a Significant Other

The four items of the perceived support from a significant other subscale of the Multidimensional Scale of Perceived Social Support (MSPSS; Zimet, Dahlem, Zimet & Farley, 1988) were found to have a Cronbach's alpha of .876. All means were extremely close together (4.34 to 4.41), and inter-item correlation ranged from .566 to .721. Figure 50 contains a histogram of the distribution for the MSPSS subscale for perceived support from a significant other.





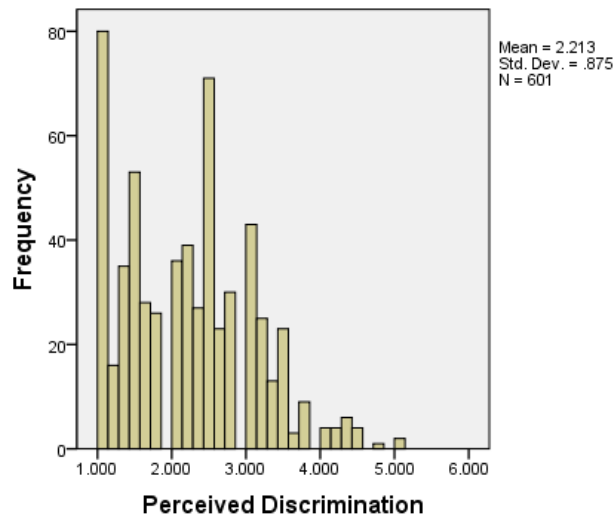
*Figure 50.* Distribution of the MSPSS subscale for support from a significant other.

In this study, respondents perceived more support from a significant other ( $M = 4.37$ ) than from family ( $M = 4.18$ ) or friends ( $M = 3.74$ ).

#### Measure of Perceived Discrimination

The seven items of the Phinney, Madden and Santos' (1998) Measure of Perceived Discrimination were found to have a Cronbach's alpha of .906. All means were reasonably close (1.90 to 2.72), and inter-item correlation ranged from .405 to .767.

Figure 51 contains a histogram of the distribution for the Measure of Perceived Discrimination.



*Figure 51.* Distribution of the Measure of Perceived Discrimination.

The positive skew of the histogram in Figure 51 reveals that respondents in this study did not generally feel that they suffered from great amounts of discrimination.

#### Revised UCLA Loneliness Scale

The 20 items of the Russell, Peplau and Cutrona's (1980) Revised UCLA Loneliness Scale were found to have a Cronbach's alpha of .788. Means ranged from 2.00 to 4.00, and inter-item correlation ranged from -.981 to 1.000. Figure 52 contains a histogram of the distribution for the Revised UCLA Loneliness Scale.

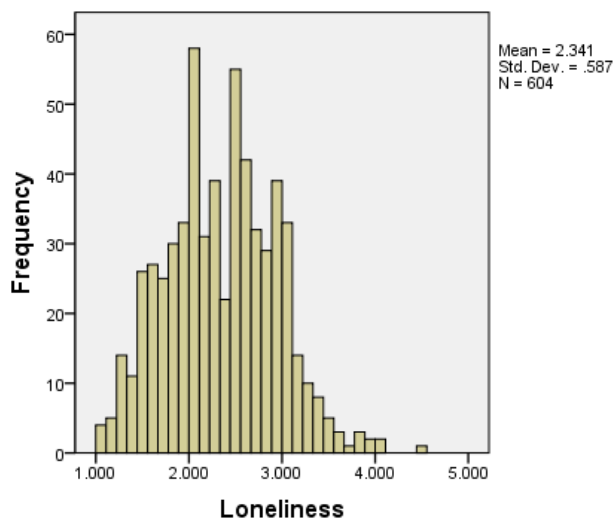


Figure 52. Distribution of the Revised UCLA Loneliness Scale.

#### ARSMA-II Mexican Orientation Subscale

The 14 items of the Mexican orientation subscale of the Acculturation Rating Scale for Mexican Americans - II (Cuellar, Arnold & Maldonado, 1995) were found to have a Cronbach's alpha of .819. Means ranged from 3.75 to 4.80. Figure 53 contains a histogram of the distribution for the ARSMA-II Mexican orientation subscale.

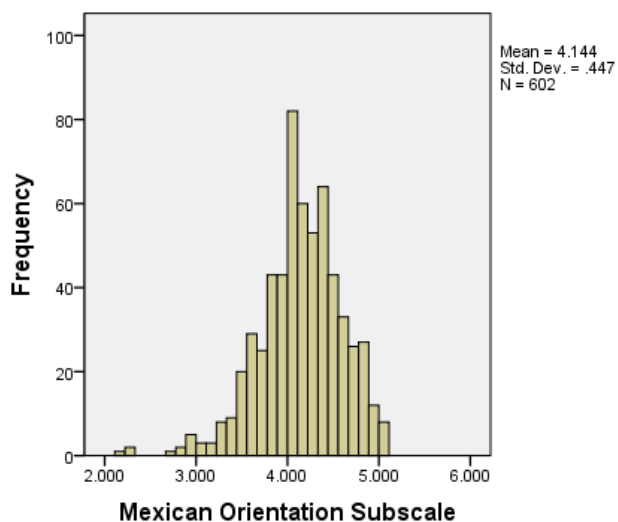


Figure 53. Distribution of the ARSMA-II Mexican orientation subscale.

### ARSMA-II Anglo Orientation Subscale

The 12 items of the Anglo orientation subscale of the Acculturation Rating Scale for Mexican Americans - II (Cuellar, Arnold & Maldonado, 1995) were found to have a Cronbach's alpha of .921. Means ranged from 1.67 to 3.49. Figure 54 contains a histogram of the distribution for the ARSMA-II Anglo orientation subscale. As expected, this histogram and the previous histogram together reveal that respondents in this study are generally more oriented toward the Latin American (or "Mexican") culture and less oriented toward the predominant culture of the United States.

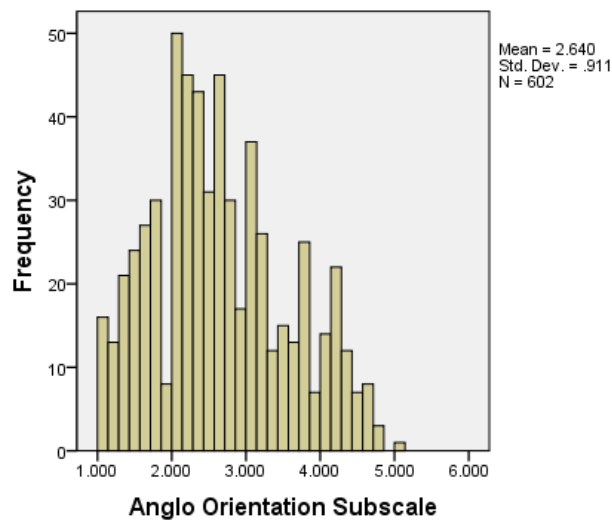


Figure 54. Distribution of the ARSMA-II Anglo orientation subscale.

### Testing of the Null Hypothesis

The researcher's null hypothesis concerns the self-reported leadership behaviors of the Spanish-speaking participants in this study. This hypothesis states that there exists no difference in self-reported leadership behaviors as a result of citizenship status, when age, sex, personality, perceived social support, and acculturative stress.

Two methods were used to test this hypothesis. First, the researcher tested the hypothesis using the 13 first-order GLOBE leadership behaviors as 13 separate dependent variables. Second, the researcher used a two-factor solution for the GLOBE Leaders Behaviors Scale, thus resulting in the analysis of two dependent variables.

Four methodological options exist for the statistical testing of a null hypothesis. If two groups contain one categorical independent variable and one continuous dependent variable, the researcher performs a *t* test. If more than two groups contain one or more categorical independent variables and one continuous dependent variable, the researcher performs an analysis of variance (ANOVA). If more than two groups contain one or more categorical independent variables, one or more continuous independent variables, and one continuous dependent variable, the researcher performs an analysis of covariance (ANCOVA). If more than two groups contain one or more categorical independent variables, one or more continuous dependent variables, and more than one continuous dependent variable, the researcher performs a multiple analysis of covariance (MANCOVA). In this instance, then, because the null hypothesis contains more than two groups (viz., U.S. citizens, legal U.S. residents, and those presumed to be undocumented), with one or more categorical independent variables (viz., sex), one or more continuous dependent variables (viz., age, personality, perceived support and acculturative stress), and more than one continuous dependent variable (viz., the 13 first-order GLOBE leader behaviors), the researcher chose to perform a multiple analysis of covariance (MANCOVA)

### MANCOVA Results Using Thirteen Dependent Variables

A 10-Way Multiple Analysis of Co-Variance (MANCOVA) was run to analyze the relationships between the 13 dependent variables and 10 independent variables. In a multivariate test, the 13 first-order GLOBE leader behaviors were entered as the dependent variables, the categorical independent variables of sex and citizenship status were entered as fixed factors, and the eight continuous independent variables were entered as covariates. Table 31 shares the results of this analysis.

Table 31

#### *Results of a 10-Way Multiple Analysis of Covariance*

Variable	Wilks' Lambda	<i>F</i>	Sig.
IPIP Factor II – Agreeableness	.755	14.25	.000
IPIP Factor V – Openness to Experience	.778	12.51	.000
IPIP Factor III – Conscientiousness	.796	11.25	.000
IPIP Factor I – Extraversion	.801	10.89	.000
IPIP Factor IV – Neuroticism	.821	9.54	.000
Acculturative Stress	.938	2.89	.000
Perceived Support from Friends	.940	2.81	.001
Sex	.941	2.77	.001
Age	.952	2.22	.008
Citizenship status	.911	2.09	.001

The multivariate test table in Table 31 reveals that the Wilks' lambda is significant for all ten independent variables. In this study, the Wilks' lambda was chosen because it is a highly rigorous statistical test.

*Results for Citizenship Status.* Because citizenship status was significant in the MANCOVA, thirteen separate univariate tests were run, one for each dependent variable. Two of the 13 measures of leadership (viz., charismatic 1 (visionary) leadership and diplomatic leadership) were related to citizenship status. Table 32 contains the results of this analysis.

Table 32

*Results for Citizenship Status*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Mean
Charismatic 1 (Visionary) Leadership	3.66	2	7.49	.001	3.82
Diplomatic Leadership	2.99	2	4.73	.009	3.58
Performance-Oriented Leadership	1.57	2	2.36	.095	3.89
Team 1 (Collaborative) Leadership	.80	2	2.00	.136	4.13
Charismatic 2 (Inspirational) Leadership	.85	2	1.96	.142	4.06
Team 2 (Team Integrator) Leadership	.43	2	1.22	.296	3.66
Administratively-Competent Leadership	.56	2	.81	.447	3.80
Decisive Leadership	.48	2	.76	.468	3.76
Charismatic 3 (Self-Sacrificial Leadership)	.52	2	.68	.510	3.59
Modest Leadership	.46	2	.56	.574	3.89
Non-Malevolent Leadership	.03	2	.06	.942	4.07

Humane-Oriented Leadership	.03	2	.04	.961	4.19
Leadership with Integrity	.02	2	.04	.959	4.40

Now knowing that two of the 13 measures of leadership (viz., charismatic 1 [visionary] leadership and diplomatic leadership) are related to citizenship status, a post hoc Scheffe test was run to determine the differences in self-reported leadership behaviors based on citizenship status. The Scheffe test was chosen over alternatives because it is a highly rigorous test. With respect to charismatic 1 (visionary) leadership, U.S. citizens are found to differ from those who are presumably undocumented ( $p = .013$ ), with U.S. citizens rating themselves higher on charismatic 1 (visionary) leadership ( $M = 3.94$ ) than the presumably undocumented ( $M = 3.74$ ). With respect to diplomatic leadership, U.S. citizens are found to differ from those who are presumably undocumented ( $p = .038$ ), with U.S. citizens rating themselves higher on diplomatic leadership ( $M = 3.72$ ) than the presumably undocumented ( $M = 3.54$ ).

To ensure that the correlation between citizenship status and self-reported leadership behaviors would not change when not controlling for such variables as age, sex, personality factors, perceived support from friends and acculturative stress, a simple, one-way ANOVA was run to assess the relationship between citizenship status and self-reported leadership behaviors. As a result, a significant difference between groups is found for charismatic 1 (visionary) leadership ( $p = .01$ ), diplomatic leadership ( $p = .03$ ), and team 1 (collaborative) leadership ( $p = .05$ ).

*Results for Age.* Five of the 13 measures of leadership are related to age (viz., charismatic 2 (inspirational) leadership, humane-oriented leadership, leadership with



integrity, modest leadership, and team 2 (team integrator) leadership). For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, sex, IPIP factors, perceived support from friends, and acculturative stress. Table 33 contains the results of this analysis.

Table 33

*Significant Results for Age*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Charismatic 2 (Inspirational)	4.33	1	19.94	.000	.21	.20
Leadership with Integrity	1.76	1	7.09	.008	.18	.12
Humane-Oriented Leadership	2.16	1	5.25	.022	.17	.10
Modest Leadership	2.31	1	5.64	.018	.18	.10
Team2 (Team Integrator)	.75	1	4.26	.039	.11	.09

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, sex, IPIP factors, perceived support from friends, and acculturative stress.

Table 33 indicates that these five variables are positively related to age. This suggests that the older the participant is, generally, the more s/he believes him/herself to be inspirational, humane-oriented, modest, team integrators who lead with integrity. If one were to argue that people, of course, exhibit more leadership behaviors and/or perceive themselves to be greater leaders as a result of greater life experience (or age), the counter-argument from Table 33 is that only five of the 13 dependent variables in this study are found to be related to age.

*Results for Sex.* Eight of the 13 measures of leadership are related to sex. As evident in Table 34, men rate themselves higher than women on all eight measures.

Table 34

*Significant Results for Sex*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Mean Males	Mean Females
Team 1 (Collaborative)	1.75	1	8.79	.003	4.17	4.11
Charismatic 2 (Inspirational)	.84	1	3.85	.050	4.08	4.04
Performance-Oriented	3.76	1	11.30	.001	3.99	3.81
Charismatic 1 (Visionary)	2.02	1	8.27	.004	3.87	3.78
Administratively-Competent	2.17	1	6.28	.012	3.87	3.75
Team 2 (Team Integrator)	1.58	1	8.99	.003	3.74	3.61
Charismatic 3 (Self-Sacrificing)	3.53	1	9.32	.002	3.68	3.52
Diplomatic	3.530	1	11.189	.001	3.65	3.53

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, IPIP factors, perceived support from friends, and acculturative stress.

Table 34 shows that men rate themselves higher than women on all eight measures. This indicates that male participants in this study, generally, perceive themselves to be more collaborative, inspirational, performance-oriented, visionary, administratively-competent, self-sacrificing and diplomatic team integrators than the female participants in this study. If one were to argue that the male participants in this study were overrating their leadership behaviors, one would also expect to see significant differences between men and women on all thirteen measures.

*Results for Extraversion.* Ten of the 13 measures of leadership are related to the first IPIP “Big Five” Factor of extraversion. For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress. Table 35 contains the results of this analysis.

Table 35

*Significant Results for Extraversion*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Team 2 (Team Integrator)	9.66	1	54.92	.000	.54	.29
Diplomatic	11.69	1	37.06	.000	.42	.23
Administratively-Competent	3.70	1	10.72	.001	.37	.13
Decisive	2.78	1	8.88	.003	.36	.12
Charismatic 2 (Inspirational)	1.66	1	7.63	.006	.41	.12
Charismatic 1 (Visionary)	1.91	1	7.82	.005	.37	.11
Performance-Oriented	1.32	1	3.98	.047	.37	.08
Leadership with Integrity	1.45	1	5.87	.016	.18	-.10
Non-Malevolent	3.56	1	14.26	.000	.18	-.16
Modest	9.21	1	22.45	.000	.09	-.20

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress.

Table 35 indicates a negative correlation between extraversion and three GLOBE leadership behaviors. This suggests that the more one perceives one’s self to be

extraverted, the less one perceives one's self to be a modest and non-malevolent leader of integrity. Because of the high mean scores on these leadership behaviors for all respondents, this does not necessarily lead to the conclusion that introverted respondents are more non-malevolent and/or modest than extraverted respondents. Table 35 also shows a positive correlation between extraversion and seven GLOBE leadership behaviors. This suggests that more extraverted respondents generally see themselves to be more diplomatic, decisive, inspirational, visionary, administratively-competent team integrators than those who perceive themselves to be less extraverted.

*Results for Agreeableness.* Nine of the 13 measures of leadership are related to the IPIP "Big Five" Factor of agreeableness. For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age, sex, the other four factors of the IPIP "Big Five," perceived support from friends, and acculturative stress. Table 36 contains the results of this analysis.

Table 36

*Significant Results for Agreeableness*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Non-Malevolent	17.516	1	70.139	.000	.55	.33
Humane-Oriented	27.882	1	67.656	.000	.51	.32
Team 1 (Collaborative)	10.268	1	51.472	.000	.59	.29
Leadership with Integrity	8.474	1	34.201	.000	.49	.23
Charismatic 2 (Inspirational)	5.114	1	23.537	.000	.56	.18
Modest	7.210	1	17.567	.000	.41	.18
Charismatic 1 (Visionary)	3.661	1	15.000	.000	.47	.16

Charismatic 3 (Self-Sacrificial)	5.642	1	14.884	.000	.37	.15
Diplomatic	3.068	1	9.726	.002	.42	.14

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress.

Table 36 indicates that agreeableness is positively related to nine of the 13 leadership measures. This suggests that the more one tends to view one’s self as agreeable, the more s/he also tends to view him/herself as a modest, non-malevolent, diplomatic, collaborative, humane-oriented, self-sacrificial, inspirational and visionary leader of integrity. If one were to argue that this correlation is natural, the counter-argument from Table 36 is that only nine of the 13 dependent variables in this study are related to agreeableness, and that the variable of being a team integrator, a self-perception that would likely coincide with being an agreeable individual, is not related to agreeableness.

*Results for Conscientiousness.* Twelve of the 13 measures of leadership are related to the IPIP “Big Five” Factor of conscientiousness. For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress. Table 37 contains the results of this analysis.

Table 37

*Significant Results for Conscientiousness*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Administratively-Competent	31.163	1	90.362	.000	.55	.36
Charismatic 2 (Inspirational)	9.888	1	45.508	.000	.58	.29
Charismatic 1 (Visionary)	9.970	1	40.852	.000	.51	.23
Decisive	10.213	1	32.680	.000	.47	.23
Performance-Oriented	12.427	1	37.331	.000	.50	.23
Non-Malevolent	7.222	1	78.917	.000	.54	.22
Team 1 (Collaborative)	5.951	1	29.831	.000	.52	.21
Leadership with Integrity	5.542	1	22.368	.000	.49	.19
Modest	9.231	1	22.491	.000	.43	.19
Team 2 (Team Integrator)	3.564	1	20.265	.000	.50	.17
Diplomatic	4.335	1	13.741	.000	.38	.13
Humane-Oriented	2.007	1	4.871	.028	.38	.09

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress.

Table 37 indicates that a positive relationship is found between conscientiousness and 12 of the 13 GLOBE leadership behaviors, charismatic 3 (self-sacrificial) leadership notwithstanding.

*Results for Neuroticism.* Eight of the 13 measures of leadership are related to the IPIP “Big Five” Factor of (neuroticism). For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age,

sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress. Table 38 contains the results of this analysis.

Table 38

*Significant Results for Neuroticism*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Charismatic 1 (Visionary)	3.950	1	16.183	.000	-.17	.16
Administratively-Competent	2.993	1	8.679	.003	-.20	.12
Diplomatic	2.719	1	8.619	.003	-.17	.12
Decisive	2.143	1	6.856	.009	-.19	.10
Charismatic 3 (Self-Sacrificial)	3.109	1	8.202	.004	-.11	.11
Leadership with Integrity	1.350	1	5.450	.020	-.30	-.10
Modest	11.830	1	28.822	.000	-.37	-.22
Non-Malevolent	17.646	1	70.660	.000	-.51	-.33

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress.

Table 38 indicates that, like extraversion, neuroticism enjoys a negative relationship with the three GLOBE leader behaviors of non-malevolent leadership, modest leadership, and leadership with integrity. This suggests that the more one perceives oneself as possessing symptoms of unhappiness or instability, the less one perceives oneself to be a modest and non-malevolent leader of integrity. Table 38 also shows a positive correlation between neuroticism and five GLOBE leadership behaviors. This suggests that less stable respondents generally perceive themselves as being more

diplomatic, decisive, visionary, self-sacrificial and administratively-competent leaders than those who perceive themselves to be more happy and emotionally stable.

*Results for Openness to Experience.* Ten of the 13 measures of leadership are related to the IPIP “Big Five” Factor of openness to experience. For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress. Table 39 contains the results of this analysis.

Table 39

*Significant Results for Openness to Experience*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Team 2 (Team Integrator)	17.610	1	100.144	.000	.67	.39
Decisive	25.198	1	80.630	.000	.58	.35
Charismatic 1 (Visionary)	13.902	1	56.961	.000	.57	.31
Performance-Oriented	18.537	1	55.687	.000	.57	.31
Administratively-Competent	18.333	1	53.161	.000	.57	.30
Charismatic 3 (Self-Sacrificial)	12.947	1	34.156	.000	.44	.24
Charismatic 2 (Inspirational)	7.728	1	35.566	.000	.56	.23
Diplomatic	3.537	1	11.212	.001	.46	.16
Team 1 (Collaborative)	2.698	1	13.527	.000	.49	.16
Leadership with Integrity	2.788	1	11.251	.001	.38	.14

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, the other four factors of the IPIP “Big Five,” perceived support from friends, and acculturative stress.



Table 39 indicates that a positive relationship is found between openness to experience and 10 of the 13 GLOBE leadership behaviors. No relationship is witnessed between this IPIP factor and the GLOBE behaviors of non-malevolent, modest or humane-oriented leadership.

*Results for Perceived Support by Friends.* Eight of the 13 measures of leadership are related to perceived support from friends. For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age, sex, IPIP factors, and acculturative stress. Table 40 contains the results of this analysis.

Table 40

*Significant Results for Perceived Support from Friends*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Charismatic 2 (Inspirational)	4.205	1	19.352	.000	.37	.18
Team 1 (Collaborative)	3.044	1	15.258	.000	.37	.17
Diplomatic	3.329	1	10.552	.001	.32	.14
Performance-Oriented	3.399	1	10.210	.001	.29	.14
Administratively-Competent	3.256	1	9.442	.002	.26	.13
Team 2 (Team Integrator)	9.657	1	54.915	.000	.32	.11
Charismatic 3 (Self-Sacrificial)	1.832	1	4.833	.028	.25	.09
Humane-Oriented	1.988	1	4.824	.028	.29	.09

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, IPIP factors, and acculturative stress.

Table 40 indicates that all eight variables are positively correlated with perceived support from friends. This suggests that the more one perceives that one is supported by his/her friends, the more that s/he generally perceives him/herself to be a collaborative, diplomatic, humane-oriented, self-sacrificial, performance-oriented, administratively-competent and inspirational team integrator. No significant relationship is found between perceived support from friends and decisive leadership, modest leadership, non-malevolent leadership, charismatic 1 (visionary) leadership or leadership with integrity.

*Results for Acculturative Stress.* Five of the 13 measures of leadership are related to acculturative stress. For each of these measures, the relationship reported is a partial correlation after controlling for the impacts of citizenship status, age, sex, IPIP factors, and perceived support from friends. Table 41 contains the results of this analysis.

Table 41

*Significant Results for Acculturative Stress*

Dependent Variable	Type III Sum of Squares	df	F	Sig.	Zero-order Correl.	Partial Correl.
Leadership with Integrity	1.624	1	6.554	.011	-.05	.11
Diplomatic	2.649	1	8.396	.004	-.02	.10
Charismatic 1 (Visionary)	2.025	1	8.298	.004	-.05	.09
Administratively-Competent	1.593	1	4.618	.032	-.06	.08
Non-Malevolent	3.919	1	15.694	.000	-.31	-.17

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, sex, IPIP factors, and perceived support from friends.

Table 41 indicates a negative relationship between acculturative stress and non-malevolent leadership. This suggests that the more the respondent is suffering from symptoms of acculturative stress, the more s/he will perceive him/herself to exhibit traits of malevolent leadership. The positive relationships in Table 41 indicate that respondents suffering from acculturative stress generally perceive themselves more as exhibiting the traits of diplomatic, visionary and administratively-competent leaders of integrity.

*Summary of Significant Findings.* Table 42 presents an overview of all statistically significant findings that result from the first testing of the null hypothesis. Mean scores are reported for categorical dependent variables (viz., citizenship status and sex), and significant partial correlations are reported for all other variables. A single dot represents a relationships that was not statistically significant.

Table 42

*Summary of Significant Findings*

Dependent Variable	Cit	Und	M	F	Age	Ext	Agr	Cons	Neur	Open	Spt	Strs
Admin-Competent	·	·	3.87	3.75	·	.13	·	.36	.12	.30	.13	.08
Charism1 (Visionary)	3.94	3.74	3.87	3.78	·	.11	.16	.23	.16	.31	·	.09
Charism2 (Inspirational)	·	·	4.08	4.04	.20	.12	.18	.29	·	.23	.18	·
Charism3 (Self-Sacr.)	·	·	3.68	3.52	·	·	.15	·	.11	.24	.09	·
Decisive	·	·	·	·	·	.12	·	.23	.10	.35	·	·
Diplomatic	3.72	3.54	3.65	3.53	·	.23	.14	.13	.12	.16	.14	.10
Humane-Oriented	·	·	·	·	.10	·	.32	.09	·	·	.09	·
Ldrshp with Integrity	·	·	·	·	.12	-.10	.23	.19	-.10	.14	·	.11
Non-Malevolent	·	·	·	·	·	-.16	.33	.22	-.33	·	·	-.17
Modest	·	·	·	·	.10	-.20	.18	.19	-.22	·	·	·

Performance-Oriented	·	·	3.99	3.81	·	.08	·	.23	·	.31	.14	·
Team 1 (Collaborative)	·	·	4.17	4.11	·	·	.29	.21	·	.16	.17	·
Team 2 (Team Integrator)	·	·	3.65	3.53	.09	.29	·	.17	·	.39	.11	·

*Note.* Cit = U.S. citizen. Und = Presumably undocumented. M = Male. F = Female. Ext = Extraversion. Agr = Agreeableness. Cons = Conscientiousness. Neur = Neuroticism. Open = Openness to Experience. Spt = Perceived Support from Friends. Strs = Acculturative Stress. Admin-Competent = Administratively-Competent Leadership. Charism1 = Charismatic 1 Leadership. Charism2 = Charismatic 2 Leadership. Charism3 = Charismatic 3 Leadership.

### Retesting of the Null Hypothesis

#### Formulation of a Two-Factor Model for GLOBE Leadership Constructs

The question arises as to whether the thirteen dependent variables (viz., the first-order GLOBE leader behaviors universally perceived to contribute to outstanding leadership) measure thirteen separate aspects or facets of leadership behavior. For this reason, an exploratory factor analysis was performed of the thirteen dependent variables using the principal components method with varimax rotation.

Two components emerged with an Eigenvalue greater than 1.0. That is, whereas the GLOBE Leader Behaviors Scale purports to measure 13 facets of leadership, in this study, the instrument was found to measure only two distinct facets of leadership. The first component has an Eigenvalue of 7.30 and explains 56.20% of the total variance in GLOBE scores. The second component has an Eigenvalue of 1.36 and accounts for an additional 10.45% of the variance. The remaining 33.35% of variance may likely be explained by measurement error and/or by small sources of variance found only in one scale. Table 43 shares the Eigenvalue vector scores for these two components.

Table 43

*Eigenvalue Vector Scores for the Two GLOBE Components*

	Component 1 (SALT)	Component 2 (NoMaL)
Administratively-Competent Leadership	.776	-.248
Charismatic 1 (Visionary) Leadership	.842	-.241
Charismatic 2 (Inspirational) Leadership	.892	.038
Charismatic 3 (Self-Sacrificial) Leadership	.686	-.245
Decisive Leadership	.772	-.260
Diplomatic Leadership	.768	-.198
Humane-Oriented Leadership	.658	.355
Leadership with Integrity	.674	.452
Modest Leadership	.624	.407
Non-Malevolent Leadership	.446	.692
Performance-Oriented Leadership	.802	-.219
Team 1 (Collaborative) Leadership	.856	.124
Team 2 (Team Integrator) Leadership	.830	-.180

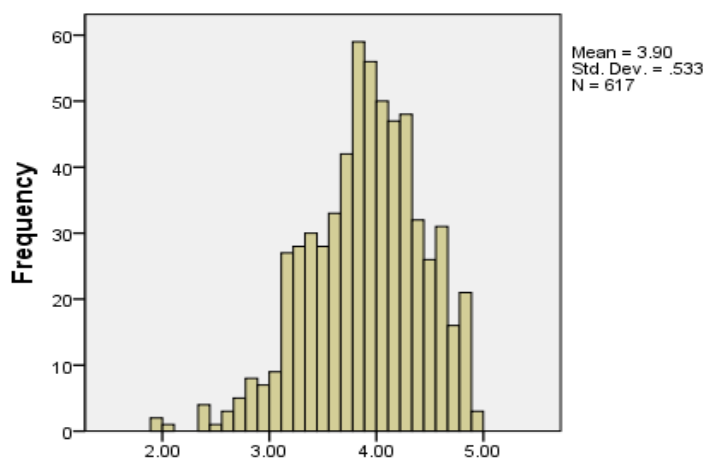
As is clear from this table, 12 of the 13 first-order GLOBE constructs with an Eigen value greater than .6 “loaded” together in the first component. That is, in the present study, one thing alone is measured by these twelve subscales from the GLOBE Leader Behaviors Scale. For the remainder of this study, we refer to this resulting component, comprised of all first-order GLOBE leadership constructs except non-malevolent leadership, as Spanish-Speaking Adult Leadership in Texas, or SALT.

In the second column, only one subscale has an Eigenvalue vector score greater than .6. In statistical language, this subscale “loads” by itself and forms a single component. That is, in this study, one thing is measured by the non-malevolent leadership subscale of the GLOBE Leader Behaviors Scale, which is different from the thing that is measured by the other twelve subscales. For the remainder of this study, we refer to this resulting component, comprised solely of the first-order GLOBE construct of non-malevolent leadership, as “Non-Malevolent Leadership” or NoMaL.

Because Non-Malevolent Leadership is the reverse score of the GLOBE construct for malevolent leadership, this two-factor solution may in part be due to response bias. Frankfort-Nachmias and Nachmias (1999) share that “there is considerable empirical evidence that threatening questions lead to response bias—respondents either deny the behavior in question or underreport it” (p. 242). Because many of the questions for the GLOBE subscale for malevolent leadership are very negatively portrayed (e.g., “I am hostile,” “I am vindictive,” “I am cynical,” “I am egotistical”), respondents may find themselves, in the words of Frankfort-Nachmias and Nachmias, “caught in a conflict between the role demands of the ‘cooperative respondent,’ who responds truthfully to all the questions, and the tendency for people to present themselves positively” (p. 242).

#### Descriptive Statistics of the Two Resulting Dependent Variables

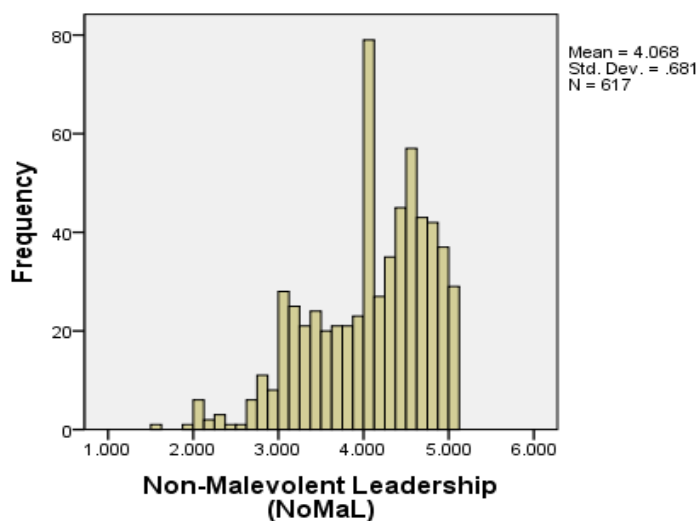
Now, having arrived at a two-factor solution for the GLOBE Leader Behaviors Scale, descriptive statistics were run for the two components. Figure 55 shows a histogram of the distribution for the mean score of the 12 subscales that comprise Spanish-speaking Adult Leadership in Texas.



*Figure 55.* Distribution for Spanish-speaking Adult Leadership in Texas.

The mean for Spanish-speaking Adult Leadership in Texas is 3.90, with a standard deviation of .533. The respondents in this study largely perceive themselves as exercising the leadership behaviors that comprise this component.

Figure 56 displays the distribution for the component of Non-Malevolent Leadership.



*Figure 56.* Distribution for Non-Malevolent Leadership.

The resulting distribution is more negatively skewed than that of Spanish-speaking Adult Leadership in Texas. The mean is 4.07, with a standard deviation of .681.

#### MANCOVA Results Using the Two-Factor Model

A Two-Way Multiple Analysis of Co-Variance (MANCOVA) was run to analyze the relationships between the two resulting dependent variables and 10 independent variables. Table 44 shares the results of this analysis.

Table 44

#### *Results of a Two-Way Multiple Analysis of Covariance*

Variable	Wilks' Lambda	<i>F</i>	Sig.
IPIP Factor II – Agreeableness	.861	46.78	.000
IPIP Factor III – Conscientiousness	.870	43.24	.000
IPIP Factor IV – Neuroticism	.887	37.07	.000
IPIP Factor V – Openness to Experience	.888	36.52	.000
Acculturative Stress	.957	13.17	.000
IPIP Factor I – Extraversion	.963	11.06	.000
Perceived Support from Friends	.969	9.33	.000
Sex	.982	5.31	.000
Age	.983	5.05	.007
Citizenship status	.993	0.96	.431

The multivariate tests table in Table 44 shows that the Wilks' lambda is significant for nine of the ten independent variables. The only variable for which the Wilks' lambda is



not significant is citizenship status. Hence, one sees that there exists no difference in self-reported leadership behaviors as a result of citizenship.

*Results for Agreeableness.* Both dependent variables are significantly related to the IPIP factor of agreeableness. A partial correlation was performed, revealing that Non-Malevolent Leadership is related to agreeableness ( $r = .55, r_p = .33, p = .000$ ), and that Spanish-speaking Adult Leadership in Texas is related to agreeableness ( $r = .59, r_p = .22, p = .000$ ). Table 45 contains the results of this analysis.

Table 45

*Results for Agreeableness*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Non-Malevolent Leadership	17.52	1	70.14	.000	.55	.33
Spanish-speaking Adult Leadership in TX	3.44	1	29.61	.000	.59	.22

*Note.* Partial correlations shown are after controlling for sex, age, other IPIP factors, perceived support from friends, and acculturative stress.

Table 45 indicates that these both leadership behaviors are positively related to agreeableness. This suggests that the more agreeable the respondent is, the more s/he perceived him/herself as exercising Spanish-speaking Adult Leadership in Texas and Non-Malevolent Leadership.

*Results for Conscientiousness.* Both dependent variables are significantly related to the IPIP factor of conscientiousness. A partial correlation was performed, revealing that Non-Malevolent Leadership is related to conscientiousness ( $r = .61, r_p = .22, p = .000$ ), and that Spanish-speaking Adult Leadership in Texas is related to

conscientiousness ( $r = .54, r_p = .31, p = .000$ ). Table 46 contains the results of this analysis.

Table 46

*Results for Conscientiousness*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Spanish-Speaking Immigrant Leadership	7.36	1	63.38	.000	.54	.31
Non-Malevolent Leadership	7.22	1	28.92	.000	.61	.22

*Note.* Partial correlations shown are after controlling for sex, age, other IPIP factors, perceived support from friends, and acculturative stress.

Table 46 indicates that these both leadership behaviors are positively related to conscientiousness. This suggests that the more conscientious the respondent is, the more s/he perceives him/herself as exercising Spanish-speaking Adult Leadership in Texas and Non-Malevolent Leadership.

*Results for Neuroticism.* Only Non-Malevolent Leadership is found to significantly correlate with the IPIP factor of neuroticism. A partial correlation was performed, revealing that Non-Malevolent Leadership is negatively related to neuroticism ( $r = -.51, r_p = -.33, p = .000$ ). Table 47 contains the results of this analysis.

Table 47

*Results for Neuroticism*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Non-Malevolent Leadership	17.65	1	70.66	.677	-.51	-.33
Spanish-speaking Adult Leadership in TX	.195	1	1.68	.000	N/A	N/A

*Note.* Partial correlations shown are after controlling for sex, age, other IPIP factors, perceived support from friends, and acculturative stress.

Table 47 indicates that Non-Malevolent Leadership is negatively related to neuroticism. This suggests that the more neurotic the respondent is, the less s/he perceives him/herself as exercising Non-Malevolent Leadership behaviors.

*Results for Openness to Experience.* Only Spanish-speaking Adult Leadership in Texas is found to correlate with the IPIP factor of openness to experience. A partial correlation was performed, revealing that Spanish-speaking Adult Leadership in Texas is positively related to openness to experience ( $r = .64$ ,  $r_p = .34$ ,  $p = .000$ ). Table 48 contains the results of this analysis.

Table 48

*Results for Openness to Experience*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Spanish-speaking Adult Leadership in TX	8.85	1	73.12	.000	.64	.34
Non-Malevolent Leadership	.04	1	0.17	.000	N/A	N/A

*Note.* Partial correlations shown are after controlling for sex, age, other IPIP factors, perceived support from friends, and acculturative stress.

Table 48 indicates that Spanish-speaking Adult Leadership in Texas is positively related to openness to experience. This suggests that the more open to experience the respondent is, the more s/he perceives him/herself as exercising Spanish-speaking Adult Leadership in Texas behaviors.

*Results for Extraversion.* Both Spanish-speaking Adult Leadership in Texas and Non-Malevolent Leadership are found to significantly correlate with the IPIP factor of extraversion. A partial correlation was performed, revealing that Non-Malevolent Leadership is negatively related to extraversion ( $r = .18, r_p = -.16, p = .000$ ), and Spanish-speaking Adult Leadership in Texas is positively related to extraversion ( $r = .42, r_p = .10, p = .012$ ). Table 49 contains the results of this analysis.

Table 49

*Results for Extraversion*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Non-Malevolent Leadership	3.56	1	14.26	.000	.18	-.16
Spanish-speaking Adult Leadership in TX	.744	1	6.41	.012	.42	.10

*Note.* Partial correlations shown are after controlling for sex, age, other IPIP factors, perceived support from friends, and acculturative stress.

Table 49 indicates that extraversion is positively related to Spanish-speaking Adult Leadership in Texas and negatively related to Non-Malevolent Leadership. This suggests that the more extraverted the respondent is, the more s/he perceives him/herself

as exercising Spanish-speaking Adult Leadership in Texas behaviors and the less s/he perceives him/herself as exercising Non-Malevolent Leadership.

*Results for Acculturative Stress.* Both dependent variables are significantly related to acculturative stress. A partial correlation was performed, revealing that Non-Malevolent Leadership is related to acculturative stress ( $r = -.31, r_p = -.17, p = .000$ ), and that Spanish-speaking Adult Leadership in Texas is related to acculturative stress ( $r = -.09, r_p = .11, p = .003$ ). Table 50 contains the results of this analysis.

Table 50

*Results for Acculturative Stress*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Non-Malevolent Leadership	3.92	1	15.69	.000	-.31	-.17
Spanish-speaking Adult Leadership in TX	1.03	1	8.86	.000	-.09	.11

*Note.* Partial correlations shown are after controlling for sex, age, IPIP factors, and perceived support from friends.

Table 50 indicates that acculturative stress is positively related to Spanish-speaking Adult Leadership in Texas and negatively related to Non-Malevolent Leadership. This suggests that the more acculturative stress one suffers, the more s/he perceives him/herself as exercising Spanish-speaking Adult Leadership in Texas behaviors and the less s/he perceives him/herself as exercising Non-Malevolent Leadership behaviors.

*Results for Perceived Support from Friends.* Spanish-Speaking Adult Leadership in Texas alone is found to significantly correlate with perceived support from friends. A

partial correlation was performed, revealing that Spanish-speaking Adult Leadership in Texas is positively related to perceived support from friends ( $r = .37, r_p = .16, p = .000$ ).

Table 51 contains the results of this analysis.

Table 51

*Results for Perceived Support from Friends*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Non-Malevolent Leadership	.61	1	2.44	.119	N/A	N/A
Spanish-Speaking Immigrant Leadership	1.77	1	15.28	.012	.37	.16

*Note.* Partial correlations shown are after controlling for sex, age, IPIP factors, and acculturative stress.

Table 51 indicates that perceived support from friends is positively related to Spanish-speaking Adult Leadership in Texas. This suggests that the more support one perceives receiving from one's friends, the more s/he perceives him/herself as exercising Spanish-Speaking Adult Leadership in Texas behaviors.

*Results for Sex.* Spanish-speaking Adult Leadership in Texas is found to be related to sex. As evident in Table 52, men rate themselves higher than women on this measure.

Table 52

*Results for Sex*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Spanish-Speaking Adult Leadership in TX	1.20	1	10.35	.001	3.94	3.86
Non-Malevolent Leadership	.02	1	.09	.765	N/A	N/A

*Note.* Only significant differences are shown. Partial correlations shown are after controlling for citizenship status, age, IPIP factors, perceived support from friends, and acculturative stress.

Table 52 shows that men rate themselves higher than women on only one of the two measures. If one were to argue that the male participants in this study were overrating their leadership behaviors, one would also expect to see significant differences between men and women on the second leadership measure as well.

*Results for Age.* Spanish-Speaking Adult Leadership in Texas alone is found to significantly correlate with age. A partial correlation was performed, revealing that Spanish-speaking Adult Leadership in Texas is positively related to age ( $r = .18$ ,  $r_p = .15$ ,  $p = .002$ ). Table 53 contains the results of this analysis.

Table 53

*Results for Age*

Dependent Variable	Type III Sum of Squares	<i>df</i>	<i>F</i>	Sig.	Zero-order Correl.	Partial Correl.
Spanish-Speaking Adult Leadership in TX	1.15	1	9.87	.002	.18	.15
Non-Malevolent Leadership	.02	1	0.07	.795	N/A	N/A

*Note.* Partial correlations shown are after controlling for sex, IPIP factors, perceived support from friends, and acculturative stress.

Table 53 indicates that age is positively related to Spanish-speaking Adult Leadership in Texas. This suggests that the more life experience one has, the more s/he perceives him/herself as exercising Spanish-Speaking Adult Leadership in Texas behaviors.

*Summary of Significant Findings.* Table 54 presents an overview of all statistically significant findings that result from the second testing of the null hypothesis. Mean scores are reported for the categorical dependent variable of sex, and significant partial correlations are reported for all other variables. Dots represent those relationships that are not statistically significant.

Table 54

*Summary of Significant Findings*

Variable	SALT	NoMaL
Agreeableness	.22	.33
Conscientiousness	.31	.22
Extraversion	.10	-.16
Openness to Experience	.34	.
Neuroticism	.	-.33
Acculturative Stress	.11	-.17
Perceived Support from Friends	.16	.
Age	.15	.
Sex		.
Male	3.94	.
Female	3.86	.
Citizenship Status	.	.



### Exploration of the Correlations and Differences Found in the Literature

In addition to the testing of the null hypothesis of this study, the present research also seeks to confirm the correlations and differences found in the literature for immigrant populations. A summary of all significant correlations and differences in this study is found in Appendixes E and F of the present work. A summary of all significant predictors ( $p < .05$ ) is contained in Appendix G.

#### Citizenship Status

The present study confirms the differences found in the literature for respondent's years of formal schooling, mother's years of formal school, father's years of formal schooling, and perceived rejection, as a result of citizenship status.

For the sample of this study, there exists a difference in years of formal schooling as a result of citizenship status between U.S. citizens ( $M = 12.40$  years) and legal U.S. residents ( $M = 8.97$  years,  $p = .000$ ) and between U.S. citizens ( $M = 12.40$  years) and those who are presumably undocumented ( $M = 9.62$  years,  $p = .000$ ). No significant difference is found in years of formal schooling between legal U.S. residents and those who are presumably undocumented.

For the sample of this study, there exists a difference in years of formal schooling by respondents' mothers as a result of citizenship status, again between the mothers of U.S. citizens ( $M = 6.27$  years) and of legal U.S. residents ( $M = 3.77$  years,  $p = .000$ ) and between the mothers of U.S. citizens ( $M = 6.27$  years) and the mothers of those who are presumably undocumented ( $M = 4.45$  years,  $p = .000$ ). No significant difference is found in years of formal schooling between the mothers of legal U.S. residents and of the mothers of those who are presumably undocumented.

For the sample of this study, there also exists a difference in years of formal schooling by respondents' fathers as a result of citizenship status, again between the fathers of U.S. citizens ( $M = 6.16$  years) and of legal U.S. residents ( $M = 3.94$  years,  $p = .001$ ) and between the fathers of U.S. citizens ( $M = 6.16$  years) and the fathers of those who are presumably undocumented ( $M = 4.92$  years,  $p = .036$ ). No significant difference is found in years of formal schooling between the fathers of legal U.S. residents and the fathers of those who are presumably undocumented.

For the sample of this study, a difference is found in perceived rejection as a result of citizenship status, between U.S. citizens ( $M = 1.89$ ) and legal U.S. residents ( $M = 2.32$ ,  $p = .001$ ) and between U.S. citizens ( $M = 1.89$ ) and those who are presumably undocumented ( $M = 2.38$ ,  $p = .000$ ). No significant difference is found in perceived rejection between legal U.S. residents and those who are presumably undocumented.

In contrast to the literature, however, the present study is unable to confirm a difference in English proficiency, employment, or achievement striving as a result of citizenship. A difference is found, however, in age, acculturative stress, number of children, years in the U.S., amount of money remitted during the past 12 months, and loneliness as a result of citizenship status.

A significant difference in age ( $p < .05$ ) is found among all three citizenship statuses: U.S. citizens ( $M = 37.80$  years), legal U.S. residents ( $M = 42.13$  years), and those who are presumably undocumented ( $M = 34.79$  years).

A difference is found in acculturative stress as a result of citizenship status, between U.S. citizens ( $M = 2.45$ ) and legal U.S. residents ( $M = 2.67$ ,  $p = .009$ ) and between U.S. citizens ( $M = 2.45$ ) and those who are presumably undocumented ( $M =$

2.77,  $p = .000$ ). No significant difference is found in acculturative stress between legal U.S. residents and those who are presumably undocumented.

A difference is found in perceived discrimination as a result of citizenship status, between U.S. citizens ( $M = 1.93$ ) and legal U.S. residents ( $M = 2.30$ ,  $p = .003$ ), and between U.S. citizens ( $M = 1.93$ ) and those who are presumably undocumented ( $M = 2.30$ ,  $p = .000$ ). No significant difference is found in perceived discrimination between legal U.S. residents and those who are presumably undocumented.

A difference is found in number of children as a result of citizenship status, between legal U.S. residents ( $M = 2.73$ ) and U.S. citizens ( $M = 1.64$ ,  $p = .000$ ) and between legal U.S. residents ( $M = 2.73$ ) and those who are presumably undocumented ( $M = 2.07$ ,  $p = .001$ ). No significant difference is found in number of children between U.S. citizens and those who are presumably undocumented.

A significant difference in years in the U.S. ( $p = .000$ ) is found among all three citizenship statuses: U.S. citizens ( $M = 25.96$  years), legal U.S. residents ( $M = 17.63$  years), and those who are presumably undocumented ( $M = 11.92$  years).

A difference is found in the amount of money remitted during the past 12 months as a result of citizenship status, between U.S. citizens ( $M = \$404.93$ ) and legal U.S. residents ( $M = \$1,324.81$ ,  $p = .001$ ) and between U.S. citizens ( $M = \$404.93$ ) and those who are presumably undocumented ( $M = \$1,301.60$ ,  $p = .000$ ). No significant difference is found in the amount of remittances between legal U.S. residents and those who are presumably undocumented.

Finally, a difference is found in loneliness as a result of citizenship status, between U.S. citizens ( $M = 2.21$ ) and those who are presumably undocumented ( $M = 2.38, p = .031$ ).

In a hierarchical regression, seven variables are found in this study to predict citizenship status ( $p < .05$ ), including years in the U.S. ( $\beta = .48, p = .000$ ), immigrant generation ( $\beta = .23, p = .000$ ), self-esteem ( $\beta = -.20, p = .030$ ), English proficiency ( $\beta = .18, p = .004$ ), respondent's years of schooling ( $\beta = .18, p = .002$ ), Mexican American identity ( $\beta = .12, p = .008$ ), and Mexican identity ( $\beta = -.09, p = .022$ ).

#### Immigrant Generation

The present study partly confirms a difference found in the literature in church attendance as a result of immigrant generation between first-generation immigrants ( $M = 3.77$ ) and second- and third-generation immigrants ( $M = 4.10, p = .027$ ). Whereas first-generation immigrants are found in the literature to attend church services more frequently, in this study it is second- and third-generation immigrants who do so more frequently. In contrast to the literature, the present study is also unable to confirm a difference in religiosity, frequency of prayer, personal importance of religion, or having immigrant friends as a result of immigrant generation. A difference is found, however, in Anglo orientation as a result of immigrant generation, with second- and third-generation immigrants being more oriented toward Anglo-American culture ( $M = 3.84$ ) than first-generation immigrants ( $M = 2.49, p = .000$ ).

In a hierarchical regression, four variables are found in this study to predict immigrant generation ( $p < .05$ ), including presumed citizenship status ( $\beta = .29, p = .000$ ), age of arrival in the U.S. ( $\beta = -.24, p = .001$ ), American identity ( $\beta = .16, p = .003$ ),

Mexican American identity ( $\beta = .15, p = .003$ ), and environment of origin ( $\beta = -.14, p = .007$ ).

Years in the U.S.

The present study confirms the correlations found in the literature between years in the U.S. and English proficiency ( $r = .35, p = .000$ ), number of children ( $r = .19, p = .000$ ), amount of remittances in the past 12 months ( $r = -.14, p = .000$ ), perceived discrimination ( $r = -.13, p = .001$ ), and Mexican orientation ( $r = -.09, p = .022$ ). In contrast to the literature, however, the present study is unable to confirm a correlation between years in the U.S. and depression.

For this sample, years in the U.S. is also found to correlate with age ( $r = .51, p = .000$ ), age of arrival in the U.S. ( $r = -.37, p = .000$ ), having Anglo friends ( $r = .31, p = .000$ ), acculturative stress ( $r = -.21, p = .000$ ), having Mexican American friends ( $r = -.21, p = .000$ ), American identity ( $r = .20, p = .000$ ), Spanish proficiency ( $r = -.20, p = .000$ ), church attendance ( $r = .19, p = .000$ ), agreeableness ( $r = .18, p = .000$ ), religiosity ( $r = .17, p = .000$ ), Mexican American identity ( $r = -.16, p = .000$ ), perceived rejection ( $r = -.16, p = .000$ ), frequency of prayer ( $r = .15, p = .000$ ), self-reported SALT leadership behaviors ( $r = .12, p = .004$ ), psychological adjustment ( $r = .12, p = .005$ ), flexibility ( $r = .12, p = .002$ ), achievement striving ( $r = .12, p = .002$ ), father's years of schooling ( $r = -.12, p = .008$ ), loneliness ( $r = -.12, p = .003$ ), personal importance of religion ( $r = .11, p = .007$ ), perceived support from a significant other ( $r = .11, p = .009$ ), self-efficacy ( $r = .10, p = .011$ ), satisfaction with life ( $r = .10, p = .022$ ), mother's years of schooling ( $r = -.10, p = .017$ ), having Latin American friends ( $r = -.10, p = .005$ ), Mexican identity ( $r = -.10, p = .015$ ), open-mindedness ( $r = .09, p = .028$ ), hours worked per week ( $r = -.09, p = .015$ ).

= .026), anxiety ( $r = -.09, p = .022$ ), emotional stability ( $r = .08, p = .039$ ), and neuroticism ( $r = -.08, p = .039$ ).

A significant difference in years in the U.S. ( $p = .000$ ) is also found among all three citizenship statuses: U.S. citizens ( $M = 25.96$  years), legal U.S. residents ( $M = 17.63$  years), and those who are presumably undocumented ( $M = 11.92$  years).

In this study, settlers have spent more years in the U.S. ( $M = 17.65$  years) than sojourners ( $M = 11.14$  years,  $p = .000$ ), and those who send remittances also report being in the U.S. a shorter mean time ( $M = 14.77$  years) than those who do not send remittances ( $M = 17.72$  years,  $p = .000$ ).

No variables are found in this study to predict years in the U.S.

#### Latino Acculturation

The present study confirms the correlation found in the literature between Latino acculturation and U.S. acculturation (or Anglo orientation;  $r = .12, p = .003$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of Latino acculturation with Latino identity, Spanish proficiency, English proficiency, or years in the U.S. For this sample, however, Latino acculturation is found to correlate with years in the U.S. ( $r = -.09, p = .022$ ), age of arrival in the U.S. ( $r = -.09, p = .022$ ), and self-efficacy ( $r = -.09, p = .038$ ).

In a hierarchical regression, four variables are found in this study to predict Latino acculturation ( $p < .05$ ), including years in the U.S. ( $\beta = .17, p = .042$ ), remittance of monies outside the U.S. ( $\beta = .17, p = .008$ ), presumed citizenship status ( $\beta = -.17, p = .022$ ), and U.S. (Anglo) acculturation ( $\beta = .13, p = .016$ ).

## Latino Identity

The present study confirms the correlations found in the literature of Latino (or Mexican) identity with religiosity ( $r = .12, p = .005$ ) and self-esteem ( $r = .10, p = .016$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of Latino (or Mexican) identity with Latino acculturation (or Mexican orientation), U.S. acculturation (or Anglo orientation), church attendance, acculturative stress or perceived discrimination. Like Mexican identity, Mexican American identity is also found not to correlate with any of these variables.

In the present study, Mexican identity is found to correlate with Spanish proficiency ( $r = .29, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .16, p = .000$ ), Mexican friends ( $r = .16, p = .000$ ), agreeableness ( $r = .15, p = .000$ ), Mexican American identity ( $r = -.15, p = .000$ ), American identity ( $r = -.15, p = .000$ ), conscientiousness ( $r = .14, p = .001$ ), Anglo identity ( $r = -.14, p = .001$ ), personal knowledge of religion ( $r = .12, p = .004$ ), age of arrival in the U.S. ( $r = .11, p = .005$ ), achievement striving ( $r = .11, p = .008$ ), loneliness ( $r = -.11, p = .009$ ), open-mindedness ( $r = .10, p = .014$ ), self-efficacy ( $r = .10, p = .019$ ), years in the U.S. ( $r = -.10, p = .015$ ), perceived support from family ( $r = .09, p = .031$ ), frequency of prayer ( $r = .09, p = .031$ ), depression ( $r = -.09, p = .030$ ), and psychological adjustment ( $r = .08, p = .046$ ).

For this sample, Mexican American identity is found to correlate with Anglo identity ( $r = .38, p = .000$ ), American identity ( $r = .32, p = .000$ ), having Mexican American friends ( $r = .22, p = .000$ ), age of arrival in the U.S. ( $r = -.21, p = .000$ ), years in the U.S. ( $r = .16, p = .000$ ), having Anglo friends ( $r = .16, p = .000$ ), Mexican identity ( $r = -.15, p = .000$ ), English proficiency ( $r = .15, p = .000$ ), self-reported SALT

leadership behaviors ( $r = .12, p = .005$ ), perceived support from family ( $r = .12, p = .010$ ), perceived support from friends ( $r = .10, p = .014$ ), perceived support from a significant other ( $r = .10, p = .012$ ), satisfaction with life ( $r = .09, p = .030$ ), Spanish proficiency ( $r = -.09, p = .027$ ), and amount of remittances during the past 12 months ( $r = -.08, p = .043$ ).

In a hierarchical regression, four variables are found in this study to predict Mexican identity ( $p < .05$ ), including having Mexican friends ( $\beta = .23, p = .000$ ), flexibility ( $\beta = -.21, p = .005$ ), Spanish proficiency ( $\beta = .11, p = .046$ ), and religion ( $\beta = -.11, p = .043$ ). Similarly, four variables are found to predict Mexican American identity ( $p < .05$ ), including Anglo identity ( $\beta = .30, p = .000$ ), presumed citizenship status ( $\beta = .17, p = .008$ ), immigrant generation ( $\beta = .17, p = .003$ ), and having Mexican American friends ( $\beta = .15, p = .007$ ).

### Spanish Proficiency

The present study confirms the correlation found in the literature between Spanish proficiency and church attendance ( $r = .09, p = .030$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of Spanish proficiency with Latino acculturation or self-efficacy.

For this sample, Spanish proficiency is also found to correlate with Mexican identity ( $r = .29, p = .000$ ), having Mexican friends ( $r = .29, p = .000$ ), years in the U.S. ( $r = -.20, p = .000$ ), age of arrival in the U.S. ( $r = .19, p = .000$ ), having Anglo friends ( $r = -.17, p = .000$ ), American identity ( $r = -.15, p = .000$ ), respondent's years of schooling ( $r = -.14, p = .001$ ), English proficiency ( $r = -.14, p = .001$ ), personal importance of religion ( $r = .13, p = .002$ ), religiosity ( $r = .12, p = .003$ ), frequency of prayer ( $r = .12, p = .003$ ), and church attendance ( $r = .09, p = .030$ ).



= .005), mother's years of schooling ( $r = -.10, p = .018$ ), Anglo identity ( $r = -.10, p = .019$ ), number of children ( $r = .09, p = .022$ ), perceived support from family ( $r = .09, p = .030$ ), Mexican American identity ( $r = -.09, p = .027$ ), acculturative stress ( $r = .08, p = .049$ ), and perceived rejection ( $r = .08, p = .045$ ),

In a hierarchical regression, nine variables are found in this study to predict Spanish proficiency ( $p < .05$ ), including self-esteem ( $\beta = -.31, p = .008$ ), self-reported SALT leadership behaviors ( $\beta = .30, p = .000$ ), anxiety ( $\beta = .24, p = .046$ ), father's years of schooling ( $\beta = .20, p = .019$ ), amount of remittances ( $\beta = -.19, p = .001$ ), mother's years of schooling ( $\beta = -.17, p = .045$ ), respondent's years of schooling ( $\beta = -.17, p = .015$ ), having Mexican friends ( $\beta = .15, p = .007$ ), and Mexican identity ( $\beta = .10, p = .046$ ).

#### Immigrant Friends

The present study confirms the correlation found in the literature between having immigrant (or Mexican) friends and perceived discrimination ( $r = -.10, p = .017$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of having Mexican or Latin American friends with church attendance, nor is a difference found in having immigrant friends as a result of immigrant generation.

For this sample, however, having Mexican friends is found to correlate with having Mexican American friends ( $r = .47, p = .000$ ), Spanish proficiency ( $r = .29, p = .000$ ), agreeableness ( $r = .27, p = .000$ ), perceived support from family ( $r = .26, p = .000$ ), having Latin American friends ( $r = .24, p = .000$ ), loneliness ( $r = -.23, p = .000$ ), perceived support from friends ( $r = .22, p = .000$ ), perceived support from a significant other ( $r = .22, p = .000$ ), conscientiousness ( $r = .17, p = .000$ ), self-reported SALT

leadership behaviors ( $r = .16, p = .000$ ), Mexican identity ( $r = .16, p = .000$ ), open-mindedness ( $r = .14, p = .001$ ), self-efficacy ( $r = .14, p = .000$ ), psychological adjustment ( $r = .13, p = .002$ ), flexibility ( $r = .12, p = .003$ ), self-esteem ( $r = .11, p = .008$ ), self-reported NoMaL leadership behaviors ( $r = .11, p = .000$ ), personal importance of religion ( $r = .11, p = .009$ ), religiosity ( $r = .11, p = .010$ ), satisfaction with life ( $r = .10, p = .014$ ), and number of children ( $r = .08, p = .046$ ).

In this sample, having Latin American friends is found to correlate with having Mexican friends ( $r = .24, p = .000$ ), loneliness ( $r = -.22, p = .000$ ), agreeableness ( $r = .20, p = .000$ ), self-reported SALT leadership behaviors ( $r = .18, p = .000$ ), extraversion ( $r = .17, p = .000$ ), psychological adjustment ( $r = .17, p = .000$ ), English proficiency ( $r = .17, p = .000$ ), self-efficacy ( $r = .16, p = .000$ ), openness to experience ( $r = .14, p = .001$ ), perceived support from friends ( $r = .14, p = .001$ ), perceived support from a significant other ( $r = .14, p = .001$ ), perceived support from family ( $r = .13, p = .002$ ), perceived rejection ( $r = -.12, p = .003$ ), age of arrival in the U.S. ( $r = -.12, p = .005$ ), depression ( $r = -.12, p = .004$ ), emotional stability ( $r = .11, p = .008$ ), self-esteem ( $r = .11, p = .007$ ), NoMaL leadership behaviors ( $r = .10, p = .013$ ), years in the U.S. ( $r = .10, p = .020$ ), satisfaction with life ( $r = .10, p = .016$ ), flexibility ( $r = .10, p = .014$ ), conscientiousness ( $r = .08, p = .050$ ), open-mindedness ( $r = .08, p = .044$ ), and anxiety ( $r = -.08, p = .041$ ).

In a hierarchical regression, four variables are found to predict having Mexican friends ( $p < .05$ ), including personal importance of religion ( $\beta = -.30, p = .028$ ), having Mexican American friends ( $\beta = .21, p = .000$ ), Mexican identity ( $\beta = .20, p = .000$ ), and Spanish proficiency ( $\beta = .14, p = .007$ ). Similarly, four variables are found to predict

having Latin American friends ( $p < .05$ ), including hour worked per week ( $\beta = .19, p = .023$ ), civil status ( $\beta = -.17, p = .001$ ), perceived support from family ( $\beta = -.15, p = .015$ ), and settler status ( $\beta = -.10, p = .033$ ).

#### U.S. Acculturation

The present study confirms the correlation found in the literature between U.S. acculturation (or Anglo orientation) and Latino acculturation (or Mexican orientation,  $r = .12, p = .003$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of U.S. acculturation with English proficiency, Latino identity, or Spanish proficiency. For this sample, however, U.S. acculturation (Anglo orientation) is also found to correlate with American identity ( $r = -.10, p = .015$ ).

In this study, a difference is also found in Anglo orientation as a result of immigrant generation, with second- and third-generation immigrants being more oriented toward Anglo-American culture ( $M = 3.84$ ) than first-generation immigrants ( $M = 2.49, p = .000$ ).

In a hierarchical regression, four variables are found in this study to predict U.S. (Anglo) acculturation ( $p < .05$ ), including perceived discrimination ( $\beta = .31, p = .045$ ), church attendance ( $\beta = .24, p = .042$ ), American identity ( $\beta = -.14, p = .030$ ), and Latino acculturation ( $\beta = .13, p = .016$ ).

#### U.S. Cultural Identity

The present study confirms the correlation found in the literature between U.S. (Anglo) cultural identity and U.S. (Anglo) acculturation ( $r = -.10, p = .015$ ). Additionally, Anglo identity is found in this study to correlate with American identity ( $r = .46, p = .000$ ), Mexican American identity ( $r = .38, p = .000$ ), having Anglo friends ( $r$

= .17,  $p = .000$ ), Mexican identity ( $r = -.14$ ,  $p = .001$ ), age of arrival in the U.S. ( $r = -.14$ ,  $p = .001$ ), self-reported NoMaL leadership behaviors ( $r = -.13$ ,  $p = .002$ ), English proficiency ( $r = .11$ ,  $p = .007$ ), having Mexican American friends ( $r = .11$ ,  $p = .007$ ), perceived support from friends ( $r = .10$ ,  $p = .017$ ), conscientiousness ( $r = -.10$ ,  $p = .021$ ), achievement striving ( $r = -.10$ ,  $p = .012$ ), Spanish proficiency ( $r = -.10$ ,  $p = .019$ ), number of children ( $r = -.09$ ,  $p = .025$ ), and self-esteem ( $r = -.08$ ,  $p = .044$ ).

American identity is found in this study to correlate with Anglo identity ( $r = .46$ ,  $p = .000$ ). Similar to Anglo identity, American identity is also found to correlate with a number of variables, including Mexican American identity ( $r = .32$ ,  $p = .000$ ), age of arrival in the U.S. ( $r = -.25$ ,  $p = .000$ ), English proficiency ( $r = .23$ ,  $p = .000$ ), years in the U.S. ( $r = .20$ ,  $p = .000$ ), having Anglo friends ( $r = .18$ ,  $p = .000$ ), having Mexican American friends ( $r = .18$ ,  $p = .000$ ), conscientiousness ( $r = -.16$ ,  $p = .000$ ), Mexican identity ( $r = -.15$ ,  $p = .000$ ), Spanish proficiency ( $r = -.15$ ,  $p = .000$ ), mother's years of schooling ( $r = .15$ ,  $p = .000$ ), achievement striving ( $r = -.14$ ,  $p = .001$ ), self-reported NoMaL leadership behaviors ( $r = -.12$ ,  $p = .003$ ), agreeableness ( $r = -.12$ ,  $p = .003$ ), number of children ( $r = -.12$ ,  $p = .004$ ), perceived discrimination ( $r = -.10$ ,  $p = .015$ ), perceived rejection ( $r = -.10$ ,  $p = .016$ ), self-esteem ( $r = -.10$ ,  $p = .012$ ), respondent's years of schooling ( $r = .09$ ,  $p = .033$ ), flexibility ( $r = -.09$ ,  $p = .033$ ), religiosity ( $r = -.09$ ,  $p = .027$ ), personal importance of religion ( $r = -.09$ ,  $p = .024$ ), and depression ( $r = .08$ ,  $p = .049$ ).

In a hierarchical regression, five variables are found in this study to predict Anglo identity ( $p < .05$ ), including American identity ( $\beta = .36$ ,  $p = .000$ ), Mexican American identity ( $\beta = .28$ ,  $p = .000$ ), perceived support from friends ( $\beta = .18$ ,  $p = .003$ ),

environment of origin ( $\beta = -.17, p = .003$ ), and having Anglo friends ( $\beta = .14, p = .026$ ). Similarly, six variables are found to predict American identity ( $p < .05$ ), including Anglo identity ( $\beta = .34, p = .000$ ), years in the U.S. ( $\beta = .19, p = .005$ ), immigrant generation ( $\beta = .16, p = .003$ ), conscientiousness ( $\beta = -.16, p = .043$ ), environment of origin ( $\beta = .13, p = .015$ ), and U.S. (Anglo) acculturation ( $\beta = -.09, p = .030$ ).

### English Proficiency

The present study confirms the correlations found in the literature between English proficiency and years in the U.S. ( $r = .35, p = .000$ ), flexibility ( $r = .11, p = .007$ ), neuroticism ( $r = -.16, p = .000$ ), and depression ( $r = -.18, p = .000$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of English proficiency with U.S. acculturation or Latino acculturation, nor is a difference found in English proficiency as a result of citizenship status.

For this sample, English proficiency is also found to correlate with having Anglo friends ( $r = .56, p = .000$ ), age of arrival in the U.S. ( $r = -.53, p = .000$ ), respondent's years of schooling ( $r = .44, p = .000$ ), having Mexican American friends ( $r = .36, p = .000$ ), number of children ( $r = -.35, p = .000$ ), mother's years of schooling ( $r = .33, p = .000$ ), father's years of schooling ( $r = .31, p = .000$ ), acculturative stress ( $r = -.29, p = .000$ ), perceived rejection ( $r = -.28, p = .000$ ), loneliness ( $r = -.27, p = .000$ ), openness to experience ( $r = .24, p = .000$ ), American identity ( $r = .23, p = .000$ ), perceived discrimination ( $r = -.22, p = .000$ ), agreeableness ( $r = .20, p = .000$ ), self-efficacy ( $r = .20, p = .000$ ), psychological adjustment ( $r = .20, p = .000$ ), age ( $r = -.20, p = .000$ ), amount of remittances during the past 12 months ( $r = -.19, p = .000$ ), self-reported SALT leadership behaviors ( $r = .17, p = .000$ ), extraversion ( $r = .17, p = .000$ ), self-esteem ( $r =$

.17,  $p = .000$ ), having Latin American friends ( $r = .17, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .16, p = .000$ ), open-mindedness ( $r = .16, p = .000$ ), emotional stability ( $r = .16, p = .000$ ), perceived support from friends ( $r = .16, p = .000$ ), hours worked per week ( $r = .15, p = .000$ ), Mexican American identity ( $r = .15, p = .000$ ), personal knowledge of religion ( $r = .14, p = .001$ ), Spanish proficiency ( $r = -.14, p = .001$ ), perceived support from family ( $r = .12, p = .005$ ), achievement striving ( $r = .12, p = .004$ ), anxiety ( $r = -.12, p = .003$ ), Anglo identity ( $r = .11, p = .007$ ), and darkness of skin color ( $r = .08, p = .048$ ).

In a hierarchical regression, nine variables are found in this study to predict English proficiency ( $p < .05$ ), including perceived discrimination ( $\beta = .35, p = .000$ ), perceived rejection ( $\beta = -.30, p = .001$ ), age of arrival in the U.S. ( $\beta = -.24, p = .000$ ), respondent's years of schooling ( $\beta = .19, p = .000$ ), acculturative stress ( $\beta = -.16, p = .000$ ), conscientiousness ( $\beta = -.13, p = .027$ ), presumed citizenship status ( $\beta = .13, p = .004$ ), open-mindedness ( $\beta = .13, p = .026$ ), and amount of remittances ( $\beta = -.09, p = .027$ ).

#### Anglo & Mexican American Friends

The present study confirms the correlation found in the literature between having Anglo friends and perceived discrimination ( $r = -.20, p = .000$ ). In contrast to the literature, however, the present study is unable to confirm a difference in having Anglo friends as a result of immigrant generation.

Additionally, in this sample, having Anglo friends is found to correlate with English proficiency ( $r = .56, p = .000$ ), having Mexican American friends ( $r = .44, p = .000$ ), age of arrival in the U.S. ( $r = -.34, p = .000$ ), years in the U.S. ( $r = .31, p = .000$ ),

loneliness ( $r = -.28, p = .000$ ), perceived rejection ( $r = -.24, p = .000$ ), self-reported SALT leadership behaviors ( $r = .23, p = .000$ ), openness to experience ( $r = .23, p = .000$ ), agreeableness ( $r = .22, p = .000$ ), respondent's years of schooling ( $r = .22, p = .000$ ), psychological adjustment ( $r = .22, p = .000$ ), acculturative stress ( $r = -.22, p = .000$ ), self-efficacy ( $r = .21, p = .000$ ), depression ( $r = -.20, p = .000$ ), neuroticism ( $r = -.19, p = .000$ ), emotional stability ( $r = .19, p = .000$ ), perceived support from family ( $r = .19, p = .000$ ), perceived support from friends ( $r = .18, p = .000$ ), American identity ( $r = .18, p = .000$ ), self-esteem ( $r = .17, p = .000$ ), perceived support from a significant other ( $r = .17, p = .000$ ), Anglo identity ( $r = .17, p = .000$ ), Spanish proficiency ( $r = -.17, p = .000$ ), number of children ( $r = -.17, p = .000$ ), anxiety ( $r = -.17, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .16, p = .000$ ), Mexican American identity ( $r = .16, p = .000$ ), extraversion ( $r = .16, p = .000$ ), flexibility ( $r = .16, p = .000$ ), achievement striving ( $r = .15, p = .000$ ), open-mindedness ( $r = .14, p = .001$ ), father's years of schooling ( $r = .14, p = .002$ ), mother's years of schooling ( $r = .13, p = .002$ ), personal knowledge of religion ( $r = .13, p = .002$ ), and conscientiousness ( $r = .12, p = .003$ ).

In this sample, having Mexican American friends is found to correlate with having Mexican friends ( $r = .47, p = .000$ ), having Anglo friends ( $r = .44, p = .000$ ), English proficiency ( $r = .36, p = .000$ ), agreeableness ( $r = .29, p = .000$ ), loneliness ( $r = -.28, p = .000$ ), self-reported SALT leadership behaviors ( $r = .25, p = .000$ ), perceived support of friends ( $r = .23, p = .000$ ), perceived support of family ( $r = .22, p = .000$ ), Mexican American identity ( $r = .22, p = .000$ ), perceived rejection ( $r = -.22, p = .000$ ), years in the U.S. ( $r = -.21, p = .000$ ), age of arrival in the U.S. ( $r = -.21, p = .000$ ), acculturative stress ( $r = -.20, p = .000$ ), psychological adjustment ( $r = .19, p = .000$ ),

flexibility ( $r = .18, p = .000$ ), American identity ( $r = .18, p = .000$ ), NoMaL leadership behaviors ( $r = .17, p = .000$ ), self-efficacy ( $r = .17, p = .000$ ), perceived support of a significant other ( $r = .17, p = .000$ ), openness to experience ( $r = .16, p = .000$ ), personal knowledge of religion ( $r = .15, p = .000$ ), religiosity ( $r = .14, p = .001$ ), extraversion ( $r = .14, p = .000$ ), open-mindedness ( $r = .14, p = .001$ ), emotional stability ( $r = .13, p = .002$ ), satisfaction with life ( $r = .13, p = .003$ ), neuroticism ( $r = -.13, p = .002$ ), respondent's years of schooling ( $r = .12, p = .002$ ), frequency of prayer ( $r = .12, p = .005$ ), self-esteem ( $r = .12, p = .003$ ), church attendance ( $r = .11, p = .006$ ), conscientiousness ( $r = .11, p = .009$ ), Anglo identity ( $r = .11, p = .007$ ), anxiety ( $r = -.11, p = .008$ ), depression ( $r = -.11, p = .007$ ), and achievement striving ( $r = .08, p = .047$ ).

In a hierarchical regression, seven variables are found in this study to predict having Anglo friends ( $p < .05$ ), including anxiety ( $\beta = .27, p = .009$ ), self-esteem ( $\beta = -.19, p = .044$ ), conscientiousness ( $\beta = -.17, p = .015$ ), self-reported SALT leadership behaviors ( $\beta = .17, p = .016$ ), having Mexican American friends ( $\beta = .16, p = .001$ ), acculturative stress ( $\beta = -.12, p = .024$ ), and Anglo identity ( $\beta = .10, p = .026$ ).

#### Age

The present study is unable to confirm the correlation found in the literature of age with environment of origin, self-esteem and depression. For this sample, however, age is found to correlate with age of arrival in the U.S. ( $r = .61, p = .000$ ), years in the U.S. ( $r = .51, p = .000$ ), frequency of prayer ( $r = .35, p = .000$ ), mother's years of schooling ( $r = -.33, p = .000$ ), religiosity ( $r = .32, p = .000$ ), father's years of schooling ( $r = -.27, p = .000$ ), church attendance ( $r = .27, p = .000$ ), number of children ( $r = .23, p$



= .000), personal importance of religion ( $r = .23, p = .000$ ), achievement striving ( $r = .22, p = .000$ ), respondent's years of schooling ( $r = -.22, p = .000$ ), conscientiousness ( $r = .20, p = .000$ ), English proficiency ( $r = -.20, p = .000$ ), self-reported SALT leadership behaviors ( $r = .18, p = .000$ ), agreeableness ( $r = .15, p = .000$ ), personal knowledge of religion ( $r = .12, p = .004$ ), open-mindedness ( $r = .12, p = .002$ ), flexibility ( $r = .12, p = .003$ ), self-efficacy ( $r = .11, p = .007$ ), self-reported NoMaL leadership behaviors ( $r = .10, p = .014$ ), perceived support from a significant other ( $r = .09, p = .037$ ), and anxiety ( $r = -.09, p = .026$ ).

Additionally, a significant difference in mean age ( $p < .05$ ) is found among all three citizenship statuses: U.S. citizens ( $M = 37.80$  years), legal U.S. residents ( $M = 42.13$  years) and those who are presumably undocumented ( $M = 34.79$  years).

In a hierarchical regression, no variables are found in this study to predict the age of respondents.

### Sex

The present study confirms the differences found in the literature in anxiety and depression as a result of sex. For the sample of this study, there exists a difference in anxiety as a result of sex, with women reporting a higher mean score for anxiety ( $M = 2.88$ ) than men ( $M = 2.68, p = .000$ ). There also exists a difference in depression as a result of sex, with women reporting a higher mean score for depression ( $M = 2.47$ ) than men ( $M = 2.32, p = .028$ ). In contrast to the literature, however, the present study is unable to confirm a difference in age of arrival in the U.S. as a result of sex.

For the present sample, a difference is also found in agreeableness, neuroticism, openness, perceived support from family, years of schooling, remittances, hours worked

per week, skin color, church attendance, frequency of prayer, religiosity and emotional stability as a result of sex. Women in this study are found to have higher mean scores in agreeableness ( $M = 3.93$ ) than men ( $M = 3.82, p = .039$ ). Women also have higher self-reports of neuroticism ( $M = 2.82$ ) than men ( $M = 2.65, p = .008$ ). Men have higher self-reports for openness to experience ( $M = 3.58$ ) than women ( $M = 3.44, p = .006$ ), and they rate themselves more highly on emotional stability ( $M = 3.34$ ) than women ( $M = 3.18, p = .009$ ). Men report feeling greater support from their families ( $M = 4.27$ ) than women ( $M = 4.10, p = .031$ ). The women in this sample enjoy more years of formal schooling ( $M = 10.41$  years) than men ( $M = 9.65$  years,  $p = .024$ ). Men report sending more money abroad during the past 12 months ( $M = \$1,390$ ) than women ( $M = \$901, p = .004$ ). Men also report working more hours per week ( $M = 37.61$  hours) than women ( $M = 24.57$  hours,  $p = .000$ ). Men perceive themselves as being darker in skin color ( $M = 2.18$ ) than women ( $M = 2.02, p = .013$ ). Women, however, report attending church more frequently ( $M = 3.90$ ) and praying more frequently ( $M = 4.02$ ) than men ( $M = 3.70, p = .026$ , and  $M = 3.72, p = .000$ , respectively). The women in this sample are also found to have higher scores for religiosity ( $M = 3.94$ ) than men ( $M = 3.79, p = .007$ ).

In a hierarchical regression, ten variables are found to predict sex ( $p < .05$ ), including anxiety ( $\beta = .28, p = .017$ ), self-reported SALT leadership behaviors ( $\beta = -.28, p = .001$ ), hours worked per week ( $\beta = -.21, p = .020$ ), respondent's years of schooling ( $\beta = .18, p = .007$ ), perceived support from family ( $\beta = -.17, p = .006$ ), agreeableness ( $\beta = .16, p = .041$ ), having Mexican American friends ( $\beta = .15, p = .006$ ), perceived darkness of skin color ( $\beta = -.15, p = .002$ ), perceived support from friends ( $\beta = .14, p = .023$ ), and satisfaction with life ( $\beta = .13, p = .011$ ).

## Years of Schooling

The present study confirms the correlation found in the literature between years of schooling and self-esteem ( $r = .16, p = .000$ ). This study also confirms a difference in years of formal schooling as a result of citizenship status, between U.S. citizens ( $M = 12.40$  years) and legal U.S. residents ( $M = 8.97$  years,  $p = .000$ ) and between U.S. citizens ( $M = 12.40$  years) and those who are presumably undocumented ( $M = 9.62$  years,  $p = .000$ ). No significant difference is found in years of formal schooling between legal U.S. residents and those who are presumably undocumented.

For this sample, years of schooling is also found to correlate with father's years of schooling ( $r = .53, p = .000$ ), mother's years of schooling ( $r = .52, p = .000$ ), English proficiency ( $r = .44, p = .000$ ), number of children ( $r = -.42, p = .000$ ), openness to experience ( $r = .28, p = .000$ ), age of arrival in the U.S. ( $r = -.25, p = .000$ ), self-efficacy ( $r = .23, p = .000$ ), having Anglo friends ( $r = .22, p = .000$ ), age ( $r = -.22, p = .000$ ), loneliness ( $r = -.22, p = .000$ ), perceived rejection ( $r = -.21, p = .000$ ), extraversion ( $r = .20, p = .000$ ), agreeableness ( $r = .20, p = .000$ ), perceived discrimination ( $r = -.20, p = .000$ ), personal knowledge of religion ( $r = .19, p = .000$ ), acculturative stress ( $r = -.18, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .17, p = .000$ ), open-mindedness ( $r = .16, p = .000$ ), psychological adjustment ( $r = .16, p = .000$ ), depression ( $r = -.16, p = .000$ ), perceived support from friends ( $r = .15, p = .000$ ), Spanish proficiency ( $r = -.14, p = .001$ ), self-reported SALT leadership behaviors ( $r = .12, p = .003$ ), conscientiousness ( $r = .12, p = .003$ ), achievement striving ( $r = .12, p = .004$ ), having Mexican American friends ( $r = .12, p = .002$ ), flexibility ( $r = .11, p = .006$ ), emotional stability ( $r = .11, p = .008$ ), neuroticism ( $r = -.11, p = .007$ ), amount of money remitted during the past 12

months ( $r = -.11, p = .006$ ), perceived support from family ( $r = .09, p = .037$ ), and American identity ( $r = .09, p = .033$ ).

The women in this sample enjoy more years of education ( $M = 10.41$  years) than men ( $M = 9.65$  years,  $p = .024$ ). A significant difference is also found in respondents' years of schooling as a result of civil status, with those who are single enjoying more years of schooling ( $M = 11.86$  years) than those who are married ( $M = 9.49$  years,  $p = .000$ ) and those who live with another person outside of wedlock ( $M = 9.81$  years,  $p = .039$ ).

A significant difference in respondent's years of schooling is found between those from urban settings ( $M = 12.27$  years) and those from rural settings ( $M = 7.82$  years,  $p = .000$ ), and between those from urban settings ( $M = 12.27$  years) and those from small towns ( $M = 8.85$  years,  $p = .000$ ). No significant difference in years of schooling is found between those from rural settings and those from small towns.

Finally, in this study, those who remit monies have a slightly lower mean education ( $M = 9.48$  years) than those who do not ( $M = 10.63$  years,  $p = .001$ ).

In a hierarchical regression, eight variables are found in this study to predict respondents' years of schooling ( $p < .05$ ), including number of children ( $\beta = -.29, p = .000$ ), English proficiency ( $\beta = .24, p = .000$ ), environment of origin ( $\beta = -.22, p = .000$ ), father's years of schooling ( $\beta = .21, p = .001$ ), presumed citizenship status ( $\beta = .16, p = .002$ ), conscientiousness ( $\beta = .13, p = .044$ ), Spanish proficiency ( $\beta = -.10, p = .015$ ), and satisfaction with life ( $\beta = -.09, p = .021$ ).

### Parents' Years of Schooling

The present study confirms the correlation found in the literature between parents' years of schooling and perceived discrimination, and the difference found in the literature in parents' years of schooling as a result of citizenship status. Though no correlation is found in the present study between fathers' years of schooling and perceived discrimination, mothers' years of schooling is found to be significantly related to perceived discrimination ( $r = -.16, p = .000$ ).

For the sample of this study, there exists a difference in years of formal schooling by respondents' mothers as a result of citizenship status, between the mothers of U.S. citizens ( $M = 6.27$  years) and of legal U.S. residents ( $M = 3.77$  years,  $p = .000$ ) and between the mothers of U.S. citizens ( $M = 6.27$  years) and of those who are presumably undocumented ( $M = 4.45$  years,  $p = .000$ ). No significant difference is found in years of formal schooling between the mothers of legal U.S. residents and the mothers of those who are presumably undocumented.

For the sample of this study, there also exists a difference in years of formal schooling by respondent's fathers as a result of citizenship status, between the fathers of U.S. citizens ( $M = 6.16$  years) and of legal U.S. residents ( $M = 3.94$  years,  $p = .001$ ) and between the fathers of U.S. citizens ( $M = 6.16$  years) and of those who are presumably undocumented ( $M = 4.92$  years,  $p = .036$ ). No significant difference is found in years of formal schooling between the fathers of legal U.S. residents and fathers of those who are presumably undocumented.

For this sample, mother's years of schooling is also found to correlate with father's years of schooling ( $r = .79, p = .000$ ), respondent's years of schooling ( $r = .52, p$

= .000), number of children ( $r = -.35, p = .000$ ), English proficiency ( $r = .33, p = .000$ ), age ( $r = -.33, p = .000$ ), age of arrival in the U.S. ( $r = -.27, p = .000$ ), loneliness ( $r = -.20, p = .000$ ), openness to experience ( $r = .19, p = .000$ ), extraversion ( $r = .17, p = .000$ ), psychological adjustment ( $r = .16, p = .000$ ), perceived rejection ( $r = -.16, p = .000$ ), American identity ( $r = .15, p = .000$ ), self-efficacy ( $r = .14, p = .001$ ), personal importance of religion ( $r = -.14, p = .001$ ), church attendance ( $r = -.14, p = .001$ ), depression ( $r = -.14, p = .001$ ), having Anglo friends ( $r = .13, p = .002$ ), perceived support from friends ( $r = .12, p = .005$ ), self-esteem ( $r = .12, p = .004$ ), amount of money remitted during the past 12 months ( $r = -.12, p = .005$ ), emotional stability ( $r = .11, p = .007$ ), personal knowledge of religion ( $r = .11, p = .008$ ), religiosity ( $r = -.11, p = .007$ ), neuroticism ( $r = -.11, p = .007$ ), years in the U.S. ( $r = -.10, p = .017$ ), Spanish proficiency ( $r = -.10, p = .018$ ), self-reported NoMaL leadership behaviors ( $r = .09, p = .026$ ), and open-mindedness ( $r = .09, p = .029$ ).

For this sample, father's years of schooling is also found to correlate with mother's years of schooling ( $r = .79, p = .000$ ), respondent's years of schooling ( $r = .53, p = .000$ ), number of children ( $r = -.32, p = .000$ ), English proficiency ( $r = .31, p = .000$ ), age ( $r = -.27, p = .000$ ), openness to experience ( $r = .23, p = .000$ ), self-efficacy ( $r = .21, p = .000$ ), psychological adjustment ( $r = .19, p = .000$ ), perceived discrimination ( $r = -.19, p = .000$ ), perceived rejection ( $r = -.19, p = .000$ ), loneliness ( $r = -.19, p = .000$ ), extraversion ( $r = .18, p = .000$ ), age of arrival in the U.S. ( $r = -.18, p = .000$ ), self-esteem ( $r = .17, p = .000$ ), depression ( $r = -.17, p = .000$ ), open-mindedness ( $r = .15, p = .001$ ), acculturative stress ( $r = -.15, p = .001$ ), personal importance of religion ( $r = -.15, p = .000$ ), emotional stability ( $r = .14, p = .001$ ), having Anglo friends ( $r = .14, p = .000$ ),

.002), neuroticism ( $r = -.14, p = .001$ ), church attendance ( $r = -.14, p = .002$ ), self-reported NoMaL leadership behaviors ( $r = .12, p = .006$ ), perceived support from friends ( $r = .12, p = .008$ ), personal knowledge of religion ( $r = .12, p = .006$ ), years in the U.S. ( $r = -.12, p = .008$ ), religiosity ( $r = -.11, p = .009$ ), anxiety ( $r = -.11, p = .011$ ), agreeableness ( $r = .10, p = .031$ ), frequency of personal prayer ( $r = -.10, p = .029$ ), amount of money remitted during the past 12 months ( $r = -.09, p = .043$ ), and conscientiousness ( $r = .09, p = .049$ ).

A significant difference is found in mothers' years of schooling as a result of civil status, with the mothers of those who are single enjoying more years of schooling ( $M = 7.14$  years) than the mothers of those who are married ( $M = 4.02$  years,  $p = .000$ ), the mothers of those who live with another person outside of wedlock ( $M = 3.98$  years,  $p = .000$ ) and the mothers of those who are divorced ( $M = 3.96$  years,  $p = .042$ ).

A significant difference is found in fathers' years of schooling as a result of civil status, with the fathers of those who are single enjoying more years of schooling ( $M = 7.10$  years) than the fathers of those who are married ( $M = 4.43$  years,  $p = .000$ ) and the fathers of those who live with another person outside of wedlock ( $M = 4.14$  years,  $p = .006$ ).

A significant difference in mothers' years of schooling is found between those from urban settings ( $M = 6.76$  years) and those from rural settings ( $M = 2.61$  years,  $p = .000$ ), and between those from urban settings ( $M = 6.76$  years) and those from small towns ( $M = 3.45$  years,  $p = .000$ ). No significant difference in mothers' years of schooling is found between those from rural settings and those from small towns.

A significant difference in fathers' years of schooling is found between those from urban settings ( $M = 7.18$  years) and those from rural settings ( $M = 2.57$  years,  $p = .000$ ), and between those from urban settings ( $M = 7.18$  years) and those from small towns ( $M = 3.73$  years,  $p = .000$ ). No significant difference in fathers' years of schooling is found between those from rural settings and small towns.

The mothers of those who remit monies abroad enjoy less years of schooling ( $M = 4.04$  years) than the mothers of those who do not remit monies ( $M = 5.36$ ,  $p = .000$ ), and the father of those who remit monies abroad enjoy less years of schooling ( $M = 4.39$ ) than the fathers of those who do not remit ( $M = 5.58$ ,  $p = .003$ ).

In a hierarchical regression, nine variables are found in this study to predict the years of schooling by respondents' mothers ( $p < .05$ ), including father's years of schooling ( $\beta = .68$ ,  $p = .000$ ), frequency of personal prayer ( $\beta = .18$ ,  $p = .012$ ), acculturative stress ( $\beta = .14$ ,  $p = .000$ ), age of arrival in the U.S. ( $\beta = -.13$ ,  $p = .007$ ), achievement striving ( $\beta = -.13$ ,  $p = .016$ ), years in the U.S. ( $\beta = -.11$ ,  $p = .015$ ), loneliness ( $\beta = -.11$ ,  $p = .022$ ), environment of origin ( $\beta = -.08$ ,  $p = .039$ ), and Spanish proficiency ( $\beta = -.07$ ,  $p = .045$ ). Similarly, seven variables are found to predict the years of schooling by respondents' fathers ( $p < .05$ ), including mother's years of schooling ( $\beta = .69$ ,  $p = .000$ ), hours worked per week ( $\beta = .15$ ,  $p = .008$ ), respondent's years of schooling ( $\beta = .14$ ,  $p = .001$ ), self-reported SALT leadership behaviors ( $\beta = -.13$ ,  $p = .010$ ), acculturative stress ( $\beta = -.10$ ,  $p = .010$ ), environment of origin ( $\beta = -.10$ ,  $p = .008$ ), and Spanish proficiency ( $\beta = .08$ ,  $p = .019$ ).



## Civil Status

The present study is unable to confirm the suggestion made in the literature that there might exist a relationship between civil status and sex for Spanish-speaking adults in the U.S. Though this relationship is not confirmed by the present study, differences are found to exist in self-reported SALT leadership behaviors, agreeableness, conscientiousness, perceived support of family, perceived support of friends, perceived support of a significant other, perceived rejection, years of schooling, mother's years of schooling, father's years of schooling, personal importance of religion, church attendance, personal knowledge of religion, frequency of prayer, religiosity, open-mindedness, flexibility, self-efficacy, achievement striving, loneliness and psychological adjustment as a result of civil status.

A significant difference is found in self-reported SALT leadership behaviors as a result of civil status, with married respondents giving themselves higher self-reports in SALT leadership behaviors ( $M = 3.96$ ) than those who live with another person outside of wedlock ( $M = 3.68, p = .008$ ).

A significant difference is found in agreeableness as a result of civil status, with individuals living with another person outside of wedlock scoring lower in agreeableness ( $M = 3.64$ ) than those who are married ( $M = 3.96, p = .008$ ) and lower than those who are widowed ( $M = 4.40, p = .011$ ).

A significant difference is found in conscientiousness as a result of civil status, with single individuals scoring lower in conscientious ( $M = 3.66$ ) than those who are married ( $M = 3.91, p = .005$ ) and lower than those who are divorced ( $M = 4.11, p = .044$ ).

A significant difference is found in perceived family support as a result of civil status, with married respondents enjoying more perceived family support ( $M = 4.34$ ) than those who live with another person outside of wedlock ( $M = 3.70, p = .000$ ).

A significant difference is found in perceived support by friends as a result of civil status, with those living with another person outside of wedlock reporting less support from friends ( $M = 3.24$ ) than those who are single ( $M = 3.76, p = .039$ ), those who are married ( $M = 3.80, p = .005$ ), and those who are widowed ( $M = 4.41, p = .029$ ).

A significant difference is found in perceived support by a significant other as a result of civil status, with those who are married reporting more support from a significant other ( $M = 4.57$ ) than those who are single ( $M = 4.08, p = .000$ ), those who live with another person outside of wedlock ( $M = 4.18, p = .028$ ), those who are separated ( $M = 3.97, p = .038$ ), and those who are divorced ( $M = 3.90, p = .009$ ).

A significant difference is found in perceived rejection as a result of civil status, with those who are living with another person outside of wedlock reporting more perceived rejection ( $M = 2.64$ ) than those who are single ( $M = 2.09, p = .020$ ).

A significant difference is found in respondents' years of schooling as a result of civil status, with those who are single enjoying more years of schooling ( $M = 11.86$  years) than those who are married ( $M = 9.49$  years,  $p = .000$ ) and those who live with another person outside of wedlock ( $M = 9.81$  years,  $p = .039$ ).

A significant difference is found in mothers' years of schooling as a result of civil status, with the mothers of those who are single enjoying more years of schooling ( $M = 7.14$  years) than the mothers of those who are married ( $M = 4.02$  years,  $p = .000$ ), the

mothers of those who live with another person outside of wedlock ( $M = 3.98$  years,  $p = .000$ ), and the mothers of those who are divorced ( $M = 3.96$  years,  $p = .042$ ).

A significant difference is found in fathers' years of schooling as a result of civil status, with the fathers of those who are single enjoying more years of schooling ( $M = 7.10$  years) than the fathers of those who are married ( $M = 4.43$  years,  $p = .000$ ), and the fathers of those who live with another person outside of wedlock ( $M = 4.14$  years,  $p = .006$ ).

A significant difference is found in personal importance of religion as a result of civil status, with those who are married expressing a stronger importance for religion ( $M = 4.20$ ) than those who are single ( $M = 3.81$ ,  $p = .001$ ), and those who live with another person outside of wedlock ( $M = 3.80$ ,  $p = .039$ ).

A significant difference is found in church attendance as a result of civil status, with those who are married attending church more often ( $M = 4.01$ ) than those who are single ( $M = 3.50$ ,  $p = .000$ ) and those who live with another person outside of wedlock ( $M = 3.36$ ,  $p = .001$ ).

A significant difference is found in personal knowledge of religion as a result of civil status, with those who are married expressing a greater personal knowledge of religion ( $M = 3.51$ ) than those who live with another person outside of wedlock ( $M = 3.12$ ,  $p = .020$ ).

A significant difference is found in frequency of prayer as a result of civil status, with those who are single praying less frequently ( $M = 3.53$ ) than those who are married ( $M = 4.04$ ,  $p = .000$ ), divorced ( $M = 4.29$ ,  $p = .026$ ) or widowed ( $M = 4.64$ ,  $p = .020$ ). A significant difference is also found in frequency of prayer, with those who live with

another person outside of wedlock praying less frequently ( $M = 3.57$ ) than those who are married ( $M = 4.04, p = .019$ ) or widowed ( $M = 4.64, p = .040$ ).

A significant difference is found in religiosity as a result of civil status, with those who are married possessing higher scores for religiosity ( $M = 4.01$ ) than those who are single ( $M = 3.63, p = .000$ ) or living with another person outside of wedlock ( $M = 3.60, p = .001$ ).

A significant difference is found in open-mindedness as a result of civil status, with those who live with another person outside of wedlock manifesting less open-mindedness ( $M = 3.54$ ) than those who are married ( $M = 3.85, p = .007$ ) or those who are widowed ( $M = 4.19, p = .039$ ).

A significant difference is found in flexibility as a result of civil status, with those who live with another person outside of wedlock manifesting less flexibility ( $M = 3.10$ ) than those who are married ( $M = 3.43, p = .013$ ).

A significant difference is found in self-efficacy as a result of civil status, with those who live with another person outside of wedlock reporting less self-efficacy ( $M = 3.55$ ) than those who are married ( $M = 3.82, p = .030$ ).

A significant difference is found in achievement striving as a result of civil status, with those who live with another person outside of wedlock reporting less achievement ( $M = 3.68$ ) than those who are married ( $M = 3.97, p = .001$ ).

In this sample, those who live with another person outside of wedlock are more lonely ( $M = 2.57$ ) and less psychologically adjusted ( $M = 3.34$ ) than those who are married ( $M = 2.27, p = .018$ , and  $M = 3.64, p = .003$ , respectively).

In a hierarchical regression, four variables are found in this study to predict civil status ( $p < .05$ ), including age of arrival in the U.S. ( $\beta = .30, p = .000$ ), number of children ( $\beta = .27, p = .000$ ), hours worked per week ( $\beta = .19, p = .029$ ), and years in the U.S. ( $\beta = .16, p = .020$ ).

#### Number of Children

The present study confirms the correlation found in the literature between number of children and years in the U.S. ( $r = .19, p = .000$ ). For this sample, number of children is also found to correlate with agreeableness ( $r = .60, p = .000$ ), age of arrival in the U.S. ( $r = .48, p = .000$ ), respondent's years of schooling ( $r = -.42, p = .000$ ), English proficiency ( $r = -.35, p = .000$ ), mother's years of schooling ( $r = -.35, p = .000$ ), father's years of schooling ( $r = -.32, p = .000$ ), age ( $r = .23, p = .000$ ), religiosity ( $r = .19, p = .000$ ), frequency of prayer ( $r = .19, p = .000$ ), church attendance ( $r = .17, p = .000$ ), having Anglo friends ( $r = -.17, p = .000$ ), personal importance of religion ( $r = .14, p = .001$ ), hours worked per week ( $r = -.13, p = .001$ ), openness to experience ( $r = -.13, p = .001$ ), American identity ( $r = -.12, p = .004$ ), perceived support from a significant other ( $r = .09, p = .029$ ), Spanish proficiency ( $r = .09, p = .022$ ), Anglo identity ( $r = -.09, p = .025$ ), and having Mexican friends ( $r = .08, p = .046$ ).

A difference is found in number of children as a result of citizenship status, between legal U.S. residents ( $M = 2.73$ ) and U.S. citizens ( $M = 1.64, p = .000$ ) and between legal U.S. residents ( $M = 2.73$ ) and those who are presumably undocumented ( $M = 2.07, p = .001$ ). No significant difference is found in number of children between U.S. citizens and those who are presumably undocumented.

In this study, those who are employed have less children ( $M = 2.00$ ) than those who are not employed ( $M = 2.49, p = .004$ ). Additionally, a significant difference in number of children is found between those from urban settings ( $M = 1.76$ ) and those from rural settings ( $M = 2.65, p = .000$ ), and between those from urban settings ( $M = 1.76$ ) and those from small towns ( $M = 2.27, p = .009$ ). No significant difference in number of children is found between those from rural settings and small towns.

In a hierarchical regression, five variables are found in this study to predict number of children ( $p < .05$ ), including age of arrival in the U.S. ( $\beta = .45, p = .000$ ), years in the U.S. ( $\beta = .42, p = .000$ ), respondent's years of schooling ( $\beta = -.29, p = .000$ ), hours worked per week ( $\beta = -.19, p = .006$ ), and civil status ( $\beta = .18, p = .000$ ).

#### Age of Arrival in the U.S.

This study confirms that a difference exists in age of arrival in the U.S. as a result of environment of origin, between those who come from urban areas ( $M = 18.80$  years) and those who come from rural areas ( $M = 22.13$  years,  $p = .022$ ), and between those who come from urban areas ( $M = 18.80$  years) and those who come from small town environments ( $M = 22.22$  years,  $p = .005$ ). No significant difference is found in age of arrival in the U.S. between those from rural areas and those from small town environments. The present study is unable to confirm a difference in age of arrival in the U.S. as a result of sex.

For this sample, age of arrival in the U.S. is also found to correlate with age ( $r = .61, p = .000$ ), English proficiency ( $r = -.53, p = .000$ ), number of children ( $r = .48, p = .000$ ), years in the U.S. ( $r = -.37, p = .000$ ), having Anglo friends ( $r = -.34, p = .000$ ), mother's years of schooling ( $r = -.27, p = .000$ ), respondent's years of schooling ( $r = -$

.25,  $p = .000$ ), American identity ( $r = -.25, p = .0001$ ), frequency of prayer ( $r = .24, p = .000$ ), conscientiousness ( $r = .21, p = .000$ ), Mexican American identity ( $r = -.21, p = .000$ ), having Mexican American friends ( $r = -.21, p = .000$ ), Spanish proficiency ( $r = .19, p = .000$ ), religiosity ( $r = .18, p = .000$ ), amount of money remitted during the past 12 months ( $r = .18, p = .000$ ), father's years of schooling ( $r = -.18, p = .000$ ), personal importance of religion ( $r = .15, p = .000$ ), Anglo identity ( $r = -.14, p = .001$ ), acculturative stress ( $r = .12, p = .004$ ), achievement striving ( $r = .12, p = .002$ ), having Latin American friends ( $r = -.12, p = .005$ ), church attendance ( $r = .11, p = .009$ ), Mexican identity ( $r = .11, p = .005$ ), perceived discrimination ( $r = .10, p = .017$ ), self-reported SALT leadership behaviors ( $r = .09, p = .035$ ), perceived rejection ( $r = .09, p = .030$ ), hours worked per week ( $r = -.09, p = .026$ ), Mexican orientation ( $r = -.09, p = .022$ ), and loneliness ( $r = .08, p = .046$ ).

In this study, settlers arrived in the U.S. at an earlier age ( $M = 19.06$  years) than sojourners ( $M = 25.54$  years,  $p = .000$ ). Those who remit monies abroad also arrived in the U.S. later in life ( $M = 23.01$  years) than those who do not make remittances ( $M = 18.62$  years,  $p = .000$ ).

In a hierarchical regression, no variables are found to predict respondents' age of arrival in the U.S.

#### Environment of Origin

The present study confirms the relationship found in the literature between environment of origin and age of arrival in the U.S. In this sample, there exists a difference in age of arrival in the U.S. as a result of environment of origin, between those who come from urban areas ( $M = 18.80$  years) and those who come from rural areas ( $M$

= 22.13 years,  $p = .022$ ), and between those who come from urban areas ( $M = 18.80$  years) and those who come from small town environments ( $M = 22.22$  years,  $p = .005$ ). No significant difference is found in age of arrival in the U.S. between those from rural and small-town environments.

In the present sample, a significant difference is found in openness to experience, acculturative stress, perceived discrimination, perceived rejection, years of schooling, mother's years of schooling, father's years of schooling, number of children, personal importance of religion and personal knowledge of religion as a result of environment of origin.

A significant difference in openness to experience is found between those from urban settings ( $M = 3.61$ ) and those from rural settings ( $M = 3.36$ ,  $p = .001$ ), and between those from urban settings ( $M = 3.61$ ) and those from small towns ( $M = 3.46$ ,  $p = .027$ ). No significant difference in acculturative stress is found between those from rural settings and small towns.

A significant difference in acculturative stress is found between those from urban settings ( $M = 2.57$ ) and those from rural settings ( $M = 2.79$ ,  $p = .002$ ), and between those from urban settings ( $M = 2.57$ ) and those from small towns ( $M = 2.73$ ,  $p = .012$ ). No significant difference in acculturative stress is found between those from rural settings and small towns.

A significant difference in perceived discrimination is found between those from urban settings ( $M = 2.02$ ) and those from rural settings ( $M = 2.43$ ,  $p = .000$ ), and between those from urban settings ( $M = 2.02$ ) and those from small towns ( $M = 2.30$ ,  $p =$



.002). No significant difference in perceived discrimination is found between those from rural settings and small towns.

A significant difference in perceived rejection is found between those from urban settings ( $M = 2.01$ ) and those from rural settings ( $M = 2.51, p = .000$ ), and between those from urban settings ( $M = 2.01$ ) and those from small towns ( $M = 2.40, p = .000$ ). No significant difference in perceived discrimination is found between those from rural settings and small towns.

A significant difference in respondent's years of schooling is found between those from urban settings ( $M = 12.27$  years) and those from rural settings ( $M = 7.82$  years,  $p = .000$ ), and between those from urban settings ( $M = 12.27$  years) and those from small towns ( $M = 8.85$  years,  $p = .000$ ). No significant difference in years of schooling is found between those from rural settings and small towns.

A significant difference in mothers' years of schooling is found between those from urban settings ( $M = 6.76$  years) and those from rural settings ( $M = 2.61$  years,  $p = .000$ ), and between those from urban settings ( $M = 6.76$  years) and those from small towns ( $M = 3.45$  years,  $p = .000$ ). No significant difference in mothers' years of schooling is found between those from rural settings and small towns.

A significant difference in fathers' years of schooling is found between those from urban settings ( $M = 7.18$  years) and those from rural settings ( $M = 2.57$  years,  $p = .000$ ), and between those from urban settings ( $M = 7.18$  years) and those from small towns ( $M = 3.73$  years,  $p = .000$ ). No significant difference in fathers' years of schooling is found between those from rural settings and small towns.

A significant difference in number of children is found between those from urban settings ( $M = 1.76$ ) and those from rural settings ( $M = 2.65, p = .000$ ), and between those from urban settings ( $M = 1.76$ ) and those from small towns ( $M = 2.27, p = .009$ ). No significant difference in number of children is found between those from rural settings and small towns.

A significant difference in personal importance of religion is found between those from urban settings ( $M = 3.94$ ) and those from small-town settings ( $M = 4.19, p = .011$ ), and a significant difference in personal knowledge of religion is found between those from urban settings ( $M = 3.54$ ) and those from rural settings ( $M = 3.33, p = .050$ ).

In a hierarchical regression, fifteen variables are found to predict environment of origin ( $p < .05$ ), including respondent's years of schooling ( $\beta = -.31, p = .000$ ), years in the U.S. ( $\beta = -.23, p = .001$ ), self-esteem ( $\beta = .22, p = .032$ ), father's years of schooling ( $\beta = -.21, p = .008$ ), age of arrival in the U.S. ( $\beta = -.19, p = .007$ ), loneliness ( $\beta = -.19, p = .007$ ), self-reported NoMaL leadership behaviors ( $\beta = -.16, p = .006$ ), mother's years of schooling ( $\beta = -.16, p = .039$ ), Anglo identity ( $\beta = -.15, p = .003$ ), openness to experience ( $\beta = -.15, p = .039$ ), immigrant generation ( $\beta = -.14, p = .007$ ), perceived support from friends ( $\beta = .14, p = .019$ ), American identity ( $\beta = .13, p = .015$ ), perceived support from a significant other ( $\beta = -.12, p = .041$ ), and sex ( $\beta = -.11, p = .029$ ).

#### Sojourner/Settler Status

The literature suggests that there might exist a relationship between sojourner/settler status and sex. Though this is not confirmed in the present study, a difference is found in Spanish-speaking immigrant leadership, self-reported NoMaL leadership behaviors, agreeableness, acculturative stress, perceived support from friends,

perceived support of a significant other, perceived discrimination, perceived rejection, years in the U.S., age of arrival in the U.S., remittances, knowledge of religion, religiosity, open-mindedness, flexibility, self-efficacy, loneliness and psychological adjustment as a result of sojourner/settler status.

Settlers are found with higher self-reports of SALT ( $M = 3.93$ ) and NoMaL leadership behaviors ( $M = 4.12$ ) than sojourners ( $M = 3.78, p = .002$ , and  $M = 3.92, p = .002$ , respectively). Settlers are found to be more agreeable ( $M = 3.94$ ) than sojourners ( $M = 3.72, p = .000$ ). Sojourners are found to suffer from more acculturative stress ( $M = 2.91$ ), perceived discrimination ( $M = 2.45$ ) and perceived rejection ( $M = 2.49$ ) than settlers ( $M = 2.60, p = .000, M = 2.12, p = .000$ , and  $M = 2.17, p = .001$ , respectively). Settlers perceive more support from their friends ( $M = 3.77$ ) and a significant other ( $M = 4.42$ ) than sojourners do ( $M = 3.56, p = .031$ , and  $M = 4.23, p = .014$ , respectively). Settlers arrived in the U.S. at an earlier age ( $M = 19.06$  years) than sojourners ( $M = 25.54$  years,  $p = .000$ ) and have spent more years in the U.S. ( $M = 17.65$  years) than sojourners ( $M = 11.14$  years,  $p = .000$ ). Settlers report possessing more knowledge of their religion ( $M = 3.47$ ) than sojourners ( $M = 3.32, p = .048$ ) and are found to have higher scores for religiosity ( $M = 3.90$ ) than sojourners ( $M = 3.77, p = .035$ ). Settlers report being more open-minded ( $M = 3.82$ ), flexible ( $M = 3.38$ ) and self-efficacious ( $M = 3.79$ ) than sojourners ( $M = 3.70, p = .039; M = 3.20, p = .003$ , and  $M = 3.67, p = .025$ , respectively). The settlers in this sample possessed lower scores for loneliness ( $M = 2.29$ ) than sojourners ( $M = 2.51, p = .000$ ), and higher scores in psychological adjustment ( $M = 3.61$ ) than sojourners ( $M = 3.48, p = .012$ ).

In a hierarchical regression, six variables are found to predict sojourner/settler status ( $p < .05$ ), including emotional stability ( $\beta = -.32, p = .045$ ), age of arrival in the U.S. ( $\beta = -.29, p = .000$ ), anxiety ( $\beta = -.26, p = .042$ ), hours worked per week ( $\beta = .22, p = .023$ ), acculturative stress ( $\beta = -.20, p = .004$ ), and being employed ( $\beta = -.19, p = .039$ ).

#### Remittances

The present study confirms the correlation found in the literature between remittances and years in the U.S. ( $r = -.14, p = .001$ ). In this sample, there also exists a difference in years in the U.S. as a result of the decision to send money abroad during the past 12 months, with those who send remittances being in the U.S. a shorter mean time ( $M = 14.77$  years) than those who do not send remittances ( $M = 17.72$  years,  $p = .000$ ).

For this sample, the amount of money remitted during the past 12 months is also found to correlate with hours worked per week ( $r = .20, p = .000$ ), English proficiency ( $r = -.19, p = .000$ ), age of arrival in the U.S. ( $r = .18, p = .000$ ), open-mindedness ( $r = .14, p = .001$ ), mother's years of schooling ( $r = -.12, p = .005$ ), self-reported SALT leadership behaviors ( $r = .11, p = .009$ ), respondent's years of schooling ( $r = -.11, p = .006$ ), openness to experience ( $r = .10, p = .012$ ), conscientiousness ( $r = .09, p = .025$ ), flexibility ( $r = .09, p = .033$ ), self-efficacy ( $r = .09, p = .021$ ), father's years of schooling ( $r = -.09, p = .043$ ), self-esteem ( $r = .08, p = .043$ ), and Mexican American identity ( $r = -.08, p = .043$ ).

Additionally, in this sample, there exists a difference in Spanish-speaking immigrant leadership, conscientiousness, acculturative stress, years of schooling, mother's years of schooling, father's years of schooling, age of arrival in the U.S., hours worked per week, anxiety, open-mindedness, flexibility, depression, self-esteem, self-

efficacy, achievement striving and psychological adjustment between those who have sent remittances and those who have not sent remittances during the past 12 months.

Those who remit money to family and friends provide higher self-reports on self-reported SALT leadership behaviors ( $M = 3.97$ ) and conscientiousness ( $M = 3.91$ ) than those who do not remit ( $M = 3.83, p = .001$ , and  $M = 3.77, p = .005$ , respectively). Those who remit also report suffering from more acculturative stress ( $M = 2.73$ ) than those who do not ( $M = 2.63, p = .036$ ). Those who remit monies have a slightly lower mean education ( $M = 9.48$  years) than those who do not ( $M = 10.63$  years,  $p = .001$ ). Their mothers ( $M = 4.04$  years) and fathers ( $M = 4.39$ ) also enjoy less years of schooling than the mothers ( $M = 5.36, p = .000$ ) and fathers ( $M = 5.58, p = .003$ ) of those who do not remit monies. Those who remit arrived in the U.S. later in life ( $M = 23.01$  years) and work more hours per week ( $M = 34.41$  hours) than those who do not remit ( $M = 18.62$  years,  $p = .000$ , and  $M = 26.12$  hours,  $p = .000$ , respectively). Those who remit monies are more open-minded ( $M = 3.87$ ) and flexible ( $M = 3.42$ ) than those who do not ( $M = 3.72, p = .001$ , and  $M = 3.27, p = .005$ , respectively). They also have lower self-reports of anxiety ( $M = 2.74$ ) and depression ( $M = 2.33$ ) than those who do not ( $M = 2.86, p = .020$ , and  $M = 2.47, p = .049$ , respectively). Those who remit report higher self esteem ( $M = 3.88$ ) and self-efficacy ( $M = 3.83$ ) than those who do not ( $M = 3.73, p = .006$ , and  $M = 3.71, p = .012$ , respectively). They also possess greater achievement striving ( $M = 3.96$ ) and psychological adjustment ( $M = 3.63$ ) than those who do not ( $M = 3.80, p = .002$ , and  $M = 3.53, p = .029$ , respectively).

A difference is found in the amount of money remitted during the past 12 months as a result of citizenship status, between U.S. citizens ( $M = \$404.93$ ) and legal U.S.

residents ( $M = \$1,324.81, p = .001$ ) and between U.S. citizens ( $M = \$404.93$ ) and those who are presumably undocumented ( $M = \$1,301.60, p = .000$ ). No significant difference is found in the amount of remittances between legal U.S. residents and those who are presumably undocumented.

In this study, those who are employed have remitted a greater amount of money abroad during the past 12 months ( $M = \$1,321.66$ ) than those who are not ( $M = \$410.82, p = .000$ ). Additionally, men report sending more money abroad during the past 12 months ( $M = \$1,390.70$ ) than women ( $M = \$901.62, p = .004$ ).

In a hierarchical regression, two variables are found to predict whether respondents remit monies abroad ( $p < .05$ ), including flexibility ( $\beta = .18, p = .007$ ), and Latino acculturation ( $\beta = .12, p = .003$ ). Similarly, five variables are found to predict the amount of remittances made by respondents ( $p < .05$ ), including perceived discrimination ( $\beta = .26, p = .039$ ), perceived support from a significant other ( $\beta = -.18, p = .002$ ), hours worked per week ( $\beta = .17, p = .047$ ), loneliness ( $\beta = -.16, p = .024$ ), Spanish proficiency ( $\beta = -.16, p = .001$ ), and English proficiency ( $\beta = -.16, p = .027$ ).

### Employment

The present study is unable to confirm any significant relationship between employment and citizenship status. For this sample, however, a significant difference is found in Spanish-speaking immigrant leadership, openness to experience, number of children, remittances, anxiety, depression, self-efficacy, achievement striving and psychological adjustment as a result of employment. Those who are employed possess higher self-reports for SALT leadership behaviors ( $M = 3.93$ ) and openness to experience ( $M = 3.54$ ) than those who are not ( $M = 3.80, p = .008$ , and  $M = 3.39, p = .010$ ,

respectively). Those who are employed have less children ( $M = 2.00$ ) than those who do not ( $M = 2.49, p = .004$ ). They who are employed also remitted a greater amount of money abroad during the past 12 months ( $M = \$1,321.66$ ) than those who are not employed ( $M = \$410.82, p = .000$ ). Those who are employed suffer less anxiety ( $M = 2.77$ ) and depression ( $M = 2.37$ ) than those who are not ( $M = 2.91, p = .022$ , and  $M = 2.53, p = .043$ , respectively). They also report higher self-efficacy ( $M = 3.80$ ), higher achievement striving ( $M = 3.92$ ) and higher psychological adjustment ( $M = 3.61$ ) than those who are not employed ( $M = 3.66, p = .010$ ;  $M = 3.72, p = .001$ ; and  $M = 3.50, p = .035$ , respectively).

In a hierarchical regression, sojourner/settler status alone is found to predict whether respondents are currently employed ( $\beta = -.06, p = .039$ ).

#### Hours Worked

The present study is unable to confirm a correlation between number of hours worked per week and anxiety. In this study, however, number of hours worked per week is found to correlate with amount of remittances during the past 12 months ( $r = .20, p = .000$ ), English proficiency ( $r = .15, p = .000$ ), achievement striving ( $r = .13, p = .002$ ), number of children ( $r = -.13, p = .001$ ), self-reported SALT leadership behaviors ( $r = .11, p = .006$ ), openness to experience ( $r = .11, p = .007$ ), self-efficacy ( $r = .09, p = .025$ ), psychological adjustment ( $r = .09, p = .034$ ), and age of arrival in the U.S. ( $r = -.09, p = .026$ ).

In this study, men report working more hours per week ( $M = 37.61$  hours) than women ( $M = 24.57$  hours,  $p = .000$ ). Those who remit monies abroad also work more

hours per week ( $M = 34.41$  hours) than those who do not remit ( $M = 26.12$  hours,  $p = .000$ ).

In a hierarchical regression, seven variables are found to predict number of hours worked per week ( $p < .05$ ), including father's years of schooling ( $\beta = .13, p = .008$ ), years in the U.S. ( $\beta = .13, p = .003$ ), number of children ( $\beta = -.11, p = .006$ ), sex ( $\beta = -.07, p = .020$ ), civil status ( $\beta = .07, p = .029$ ), amount of remittances ( $\beta = .07, p = .047$ ), and sojourner/settler status ( $\beta = .07, p = .023$ ).

#### Skin Color

The present study confirms the correlation found in the literature between darkness of skin color and perceived discrimination ( $r = .13, p = .002$ ). For this sample, darkness of skin color is also found to correlate with personal importance of religion ( $r = -.13, p = .002$ ), perceived rejection ( $r = .12, p = .006$ ), self-reported SALT leadership behaviors ( $r = -.12, p = .003$ ), frequency of prayer ( $r = -.12, p = .003$ ), religiosity ( $r = -.11, p = .005$ ), conscientiousness ( $r = -.11, p = .008$ ), openness to experience ( $r = -.11, p = .011$ ), extraversion ( $r = -.10, p = .017$ ), English proficiency ( $r = .08, p = .048$ ), and open-mindedness ( $r = -.08, p = .046$ ). In this study, men perceive themselves as being darker in skin color ( $M = 2.18$ ) than women ( $M = 2.02, p = .013$ ).

In a hierarchical regression, five variables are found to predict perceived darkness of skin color ( $p < .05$ ), including anxiety ( $\beta = .35, p = .008$ ), perceived discrimination ( $\beta = .32, p = .027$ ), extraversion ( $\beta = -.19, p = .005$ ), sex ( $\beta = -.18, p = .002$ ), and perceived support from friends ( $\beta = .15, p = .025$ ).

#### Personal Importance of Religion



The present study confirms the correlation found in the literature of personal importance of religion with frequency of prayer ( $r = .49, p = .000$ ). In contrast to the literature, however, the present study is unable to confirm a correlation between personal importance of religion and depression, or a difference in personal importance of religion as a result of immigrant generation.

For this sample, personal importance of religion is also found to correlate with religiosity ( $r = .82, p = .000$ ), church attendance ( $r = .48, p = .000$ ), personal knowledge of religion ( $r = .37, p = .000$ ), agreeableness ( $r = .28, p = .000$ ), flexibility ( $r = .27, p = .000$ ), self-reported SALT leadership behaviors ( $r = .25, p = .000$ ), age ( $r = .23, p = .000$ ), perceived support from a significant other ( $r = .21, p = .000$ ), open-mindedness ( $r = .20, p = .000$ ), self-efficacy ( $r = .19, p = .000$ ), perceived support from family ( $r = .19, p = .000$ ), NoMaL leadership behaviors ( $r = .18, p = .000$ ), achievement striving ( $r = .18, p = .000$ ), psychological adjustment ( $r = .17, p = .000$ ), conscientiousness ( $r = .16, p = .000$ ), age of arrival in the U.S. ( $r = .15, p = .000$ ), self-esteem ( $r = .15, p = .000$ ), satisfaction with life ( $r = .15, p = .000$ ), perceived support from friends ( $r = .15, p = .000$ ), father's years of schooling ( $r = -.15, p = .000$ ), number of children ( $r = .14, p = .001$ ), mother's years of schooling ( $r = -.14, p = .001$ ), Spanish proficiency ( $r = .13, p = .002$ ), darkness of skin color ( $r = -.13, p = .002$ ), anxiety ( $r = -.12, p = .004$ ), loneliness ( $r = -.12, p = .000$ ), years in the U.S. ( $r = .11, p = .007$ ), emotional stability ( $r = .11, p = .000$ ), Mexican friends ( $r = .11, p = .009$ ), neuroticism ( $r = -.11, p = .009$ ), openness to experience ( $r = .09, p = .025$ ), and American identity ( $r = -.09, p = .024$ ).

A significant difference is found in personal importance of religion as a result of civil status, with those who are married expressing a stronger importance for religion ( $M$

= 4.20) than those who are single ( $M = 3.81, p = .001$ ) and those who live with another person outside of wedlock ( $M = 3.80, p = .039$ ).

A significant difference in personal importance of religion is found between those from urban settings ( $M = 3.54$ ) and those from small-town settings ( $M = 4.19, p = .011$ ), and a significant difference in personal knowledge of religion is found between those from urban settings ( $M = 3.54$ ) and those from rural settings ( $M = 3.33, p = .050$ ).

In a hierarchical regression, four variables are found in this study to predict personal importance of religion ( $p < .05$ ), including frequency of personal prayer ( $\beta = -.59, p = .000$ ), church attendance ( $\beta = -.51, p = .000$ ), personal knowledge of religion ( $\beta = -.41, p = .000$ ), and having Mexican friends ( $\beta = -.05, p = .028$ ).

#### Church Attendance

The present study confirms the correlations found in the literature of church attendance with Spanish proficiency ( $r = .09, p = .030$ ) and depression ( $r = -.12, p = .005$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of church attendance with Latino identity or having immigrant (viz., Mexican or Latin American) friends. For the sample of this study, there exists a difference in church attendance as a result of immigrant generation between first-generation immigrants ( $M = 3.77$ ) and second- and third-generation immigrants ( $M = 4.10, p = .027$ ).

For this sample, church attendance is also found to correlate with religiosity ( $r = .76, p = .000$ ), personal importance of religion ( $r = .48, p = .000$ ), frequency of prayer ( $r = .45, p = .000$ ), personal knowledge of religion ( $r = .41, p = .000$ ), age ( $r = .27, p = .000$ ), agreeableness ( $r = .26, p = .000$ ), loneliness ( $r = -.23, p = .000$ ), flexibility ( $r =$

.21,  $p = .000$ ), self-reported SALT leadership behaviors ( $r = .20, p = .000$ ), years in the U.S. ( $r = .19, p = .000$ ), self-efficacy ( $r = .19, p = .000$ ), psychological adjustment ( $r = .19, p = .000$ ), perceived support from friends ( $r = .18, p = .000$ ), number of children ( $r = .17, p = .000$ ), achievement striving ( $r = .17, p = .000$ ), emotional stability ( $r = .14, p = .001$ ), neuroticism ( $r = -.14, p = .001$ ), mother's years of schooling ( $r = -.14, p = .001$ ), father's years of schooling ( $r = -.14, p = .002$ ), anxiety ( $r = -.14, p = .001$ ), self-reported NoMaL leadership behaviors ( $r = .13, p = .001$ ), conscientiousness ( $r = .13, p = .001$ ), perceived support from a significant other ( $r = .13, p = .001$ ), self-esteem ( $r = .12, p = .004$ ), age of arrival in the U.S. ( $r = .11, p = .009$ ), satisfaction with life ( $r = .11, p = .010$ ), having Mexican American friends ( $r = .11, p = .006$ ), extraversion ( $r = .10, p = .014$ ), open-mindedness ( $r = .09, p = .032$ ), and perceived support from family ( $r = .08, p = .042$ ).

In this study, women report attending church more frequently ( $M = 3.90$ ) than men ( $M = 3.70, p = .026$ ). A significant difference is also found in church attendance as a result of civil status, with those who are married attending church more often ( $M = 4.01$ ) than those who are single ( $M = 3.50, p = .000$ ) and those who live with another person outside of wedlock ( $M = 3.36, p = .001$ ).

In a hierarchical regression, five variables are found in this study to predict church attendance ( $p < .05$ ), including personal importance of religion ( $\beta = -.92, p = .000$ ), frequency of personal prayer ( $\beta = -.66, p = .000$ ), personal knowledge of religion ( $\beta = -.46, p = .000$ ), open-mindedness ( $\beta = -.09, p = .030$ ), and U.S. (Anglo) acculturation ( $\beta = .05, p = .042$ ).

### Personal Knowledge of Religion

Though no known correlations exist in the literature between personal knowledge of religion and the other variables contained in this study, personal knowledge of religion in this study is found to correlate with religiosity ( $r = .64, p = .000$ ), church attendance ( $r = .41, p = .000$ ), frequency of prayer ( $r = .37, p = .000$ ), personal importance of religion ( $r = .37, p = .000$ ), agreeableness ( $r = .30, p = .000$ ), self-reported SALT leadership behaviors ( $r = .28, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .26, p = .000$ ), openness to experience ( $r = .26, p = .000$ ), self-efficacy ( $r = .26, p = .000$ ), psychological adjustment ( $r = .25, p = .000$ ), perceived support from friends ( $r = .24, p = .000$ ), loneliness ( $r = -.24, p = .000$ ), open-mindedness ( $r = .23, p = .000$ ), self-esteem ( $r = .23, p = .000$ ), depression ( $r = -.21, p = .000$ ), flexibility ( $r = .20, p = .000$ ), emotional stability ( $r = .20, p = .000$ ), achievement striving ( $r = .20, p = .000$ ), neuroticism ( $r = -.20, p = .000$ ), conscientiousness ( $r = .19, p = .000$ ), respondent's years of schooling ( $r = .19, p = .000$ ), perceived support from family ( $r = .19, p = .000$ ), anxiety ( $r = -.17, p = .000$ ), perceived support from a significant other ( $r = .16, p = .000$ ), having Mexican American friends ( $r = .15, p = .000$ ), extraversion ( $r = .14, p = .000$ ), English proficiency ( $r = .14, p = .001$ ), having Anglo friends ( $r = .13, p = .002$ ), age ( $r = .12, p = .004$ ), father's years of schooling ( $r = .12, p = .006$ ), Mexican identity ( $r = .12, p = .004$ ), satisfaction with life ( $r = .12, p = .007$ ), mother's years of schooling ( $r = .11, p = .008$ ), and perceived rejection ( $r = -.09, p = .032$ ).

A significant difference is found in personal knowledge of religion as a result of civil status, with those who are married expressing a greater personal knowledge of religion ( $M = 3.51$ ) than those who live with another person outside of wedlock ( $M =$

3.12,  $p = .020$ ). Additionally, settlers report possessing more knowledge of their religion ( $M = 3.47$ ) than sojourners ( $M = 3.32, p = .048$ ).

In a hierarchical regression, three variables are found in this study to predict personal knowledge of religion ( $p < .05$ ), including personal importance of religion ( $\beta = -1.02, p = .000$ ), frequency of personal prayer ( $\beta = -.75, p = .000$ ), and church attendance ( $\beta = -.63, p = .000$ ).

#### Frequency of Prayer

The present study confirms the correlation found in the literature between frequency of prayer and personal importance of religion ( $r = .49, p = .000$ ). In contrast to the literature, however, the present study is unable to confirm a difference in frequency of prayer as a result of immigrant generation.

For this sample, frequency of prayer is also found to correlate with religiosity ( $r = .76, p = .000$ ), church attendance ( $r = .45, p = .000$ ), personal knowledge of religion ( $r = .37, p = .000$ ), age ( $r = .35, p = .000$ ), agreeableness ( $r = .34, p = .000$ ), self-reported SALT leadership behaviors ( $r = .33, p = .000$ ), achievement striving ( $r = .28, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .27, p = .000$ ), flexibility ( $r = .27, p = .000$ ), conscientiousness ( $r = .26, p = .000$ ), age of arrival in the U.S. ( $r = .24, p = .000$ ), open-mindedness ( $r = .24, p = .000$ ), self-efficacy ( $r = .24, p = .000$ ), psychological adjustment ( $r = .23, p = .000$ ), self-esteem ( $r = .22, p = .000$ ), perceived support from a significant other ( $r = .20, p = .000$ ), loneliness ( $r = -.20, p = .000$ ), number of children ( $r = .19, p = .000$ ), perceived support from family ( $r = .17, p = .000$ ), perceived support from friends ( $r = .17, p = .000$ ), anxiety ( $r = -.17, p = .000$ ), openness to experience ( $r = .16, p = .000$ ), years in the U.S. ( $r = .15, p = .000$ ), extraversion ( $r = .15, p = .000$ ),

emotional stability ( $r = .15, p = .000$ ), neuroticism ( $r = -.15, p = .000$ ), depression ( $r = -.15, p = .000$ ), satisfaction with life ( $r = .14, p = .001$ ), Spanish proficiency ( $r = .12, p = .005$ ), having Mexican American friends ( $r = .12, p = .005$ ), darkness of skin color ( $r = -.12, p = .003$ ), father's years of schooling ( $r = -.10, p = .029$ ), and Mexican identity ( $r = .09, p = .031$ ).

In this study, women report praying more frequently ( $M = 4.02$ ) than men ( $M = 3.72, p = .000$ ). A significant difference is also found in frequency of prayer as a result of civil status, with those who are single praying less frequently ( $M = 3.53$ ) than those who are married ( $M = 4.04, p = .000$ ), divorced ( $M = 4.29, p = .026$ ) or widowed ( $M = 4.64, p = .020$ ). A significant difference is found in frequency of prayer, with those who live with another person outside of wedlock praying less frequently ( $M = 3.57$ ) than those who are married ( $M = 4.04, p = .019$ ) or widowed ( $M = 4.64, p = .040$ ).

In a hierarchical regression, six variables are found in this study to predict frequency of personal prayer ( $p < .05$ ), including personal importance of religion ( $\beta = -.87, p = .000$ ), church attendance ( $\beta = -.57, p = .000$ ), personal knowledge of religion ( $\beta = -.47, p = .000$ ), age of arrival in the U.S. ( $\beta = .10, p = .005$ ), mother's years of schooling ( $\beta = .10, p = .012$ ), and achievement striving ( $\beta = .09, p = .035$ ).

### Religiosity

The present study confirms the correlations found in the literature of religiosity with satisfaction with life ( $r = .17, p = .000$ ) and Latino (Mexican) identity ( $r = .12, p = .005$ ). In contrast to the literature, however, the present study is unable to confirm a difference in religiosity as a result of immigrant generation.

For this sample, religiosity is also found to correlate with personal importance of religion ( $r = .82, p = .000$ ), church attendance ( $r = .76, p = .000$ ), frequency of prayer ( $r = .76, p = .000$ ), personal knowledge of religion ( $r = .64, p = .000$ ), agreeableness ( $r = .39, p = .000$ ), self-reported SALT leadership behaviors ( $r = .34, p = .000$ ), age ( $r = .32, p = .000$ ), flexibility ( $r = .31, p = .000$ ), self-efficacy ( $r = .28, p = .000$ ), achievement striving ( $r = .27, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .27, p = .000$ ), psychological adjustment ( $r = .26, p = .000$ ), loneliness ( $r = -.25, p = .000$ ), conscientiousness ( $r = .24, p = .000$ ), perceived support from friends ( $r = .24, p = .000$ ), perceived support from a significant other ( $r = .24, p = .000$ ), open-mindedness ( $r = .24, p = .000$ ), perceived support from family ( $r = .22, p = .000$ ), self-esteem ( $r = .22, p = .000$ ), number of children ( $r = .19, p = .000$ ), age of arrival in the U.S. ( $r = .18, p = .000$ ), depression ( $r = -.18, p = .000$ ), openness to experience ( $r = .17, p = .000$ ), years in the U.S. ( $r = .17, p = .000$ ), emotional stability ( $r = .17, p = .000$ ), anxiety ( $r = -.17, p = .000$ ), neuroticism ( $r = -.17, p = .000$ ), having Mexican American friends ( $r = .14, p = .001$ ), extraversion ( $r = .12, p = .004$ ), Spanish proficiency ( $r = .12, p = .003$ ), mother's years of schooling ( $r = -.11, p = .007$ ), father's years of schooling ( $r = -.11, p = .009$ ), having Mexican friends ( $r = .11, p = .010$ ), darkness of skin color ( $r = -.11, p = .005$ ), and American identity ( $r = -.09, p = .027$ ).

The women in this sample are found to have higher scores for religiosity ( $M = 3.94$ ) than men ( $M = 3.79, p = .007$ ). A significant difference is also found in religiosity as a result of civil status, with those who are married possessing higher scores for religiosity ( $M = 4.01$ ) than those who are single ( $M = 3.63, p = .000$ ) or those who are living with another person outside of wedlock ( $M = 3.60, p = .001$ ). Additionally, settlers

are found to have higher scores for religiosity ( $M = 3.90$ ) than sojourners ( $M = 3.77, p = .035$ ).

In a hierarchical regression, no variables are found in the present study to predict religiosity.

#### Satisfaction with Life

The present study confirms the correlation found in the literature between satisfaction with life and religiosity ( $r = .17, p = .000$ ). For this sample, satisfaction with life is also found to correlate with psychological adjustment ( $r = .59, p = .000$ ), depression ( $r = -.33, p = .000$ ), anxiety ( $r = -.29, p = .000$ ), self-reported SALT leadership behaviors ( $r = .28, p = .000$ ), self-esteem ( $r = .28, p = .000$ ), perceived support from family ( $r = .27, p = .000$ ), loneliness ( $r = -.27, p = .000$ ), perceived support from a significant other ( $r = .25, p = .000$ ), emotional stability ( $r = .24, p = .000$ ), self-efficacy ( $r = .24, p = .000$ ), neuroticism ( $r = -.24, p = .000$ ), open-mindedness ( $r = .23, p = .000$ ), perceived support from friends ( $r = .19, p = .000$ ), conscientiousness ( $r = .18, p = .000$ ), openness to experience ( $r = .18, p = .000$ ), flexibility ( $r = .16, p = .000$ ), perceived discrimination ( $r = -.16, p = .000$ ), perceived rejection ( $r = -.16, p = .000$ ), personal importance of religion ( $r = .15, p = .000$ ), frequency of prayer ( $r = .14, p = .001$ ), achievement striving ( $r = .14, p = .001$ ), acculturative stress ( $r = -.14, p = .001$ ), agreeableness ( $r = .13, p = .003$ ), having Mexican American friends ( $r = .13, p = .003$ ), extraversion ( $r = .12, p = .003$ ), personal knowledge of religion ( $r = .12, p = .007$ ), church attendance ( $r = .11, p = .010$ ), years in the U.S. ( $r = .10, p = .022$ ), having Mexican friends ( $r = .10, p = .014$ ), having Latin American friends ( $r = .10, p = .016$ ),



NoMaL leadership behaviors ( $r = .09, p = .027$ ), and Mexican American identity ( $r = .09, p = .030$ ).

In a hierarchical regression, five variables are found in this study to predict satisfaction with life ( $p < .05$ ), including depression ( $\beta = 1.08, p = .000$ ), anxiety ( $\beta = .84, p = .000$ ), self-esteem ( $\beta = -.80, p = .000$ ), and loneliness ( $\beta = .75, p = .000$ ).

#### Extraversion

The present study confirms the correlations found in the literature of extraversion with agreeableness ( $r = .39, p = .000$ ) and psychological adjustment ( $r = .47, p = .000$ ). For this sample, extraversion is also found to correlate with openness to experience ( $r = .51, p = .000$ ), self-efficacy ( $r = .48, p = .000$ ), self-esteem ( $r = .47, p = .000$ ), depression ( $r = -.45, p = .000$ ), loneliness ( $r = -.44, p = .000$ ), self-reported SALT leadership behaviors ( $r = .42, p = .000$ ), open-mindedness ( $r = .37, p = .000$ ), emotional stability ( $r = .36, p = .000$ ), neuroticism ( $r = -.36, p = .000$ ), anxiety ( $r = -.33, p = .000$ ), perceived support from friends ( $r = .32, p = .000$ ), achievement striving ( $r = .32, p = .000$ ), conscientiousness ( $r = .31, p = .000$ ), flexibility ( $r = .28, p = .000$ ), perceived support from family ( $r = .23, p = .000$ ), respondent's years of schooling ( $r = .20, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .18, p = .000$ ), father's years of schooling ( $r = .18, p = .000$ ), mother's years of schooling ( $r = .17, p = .000$ ), English proficiency ( $r = .17, p = .000$ ), having Latin American friends ( $r = .17, p = .000$ ), having Anglo friends ( $r = .16, p = .000$ ), frequency of prayer ( $r = .15, p = .000$ ), personal knowledge of religion ( $r = .14, p = .000$ ), having Mexican American friends ( $r = .14, p = .000$ ), perceived support from a significant other ( $r = .13, p = .000$ ), satisfaction with life ( $r = .12, p = .003$ ), religiosity ( $r = .12, p = .004$ ), acculturative stress ( $r = -.12, p = .003$ ),

perceived rejection ( $r = -.12, p = .003$ ), church attendance ( $r = .10, p = .014$ ), and darkness of skin color ( $r = -.10, p = .017$ ).

In a hierarchical regression, five variables are found in this study to predict extraversion ( $p < .05$ ), including openness to experience ( $\beta = .31, p = .000$ ), loneliness ( $\beta = -.24, p = .000$ ), agreeableness ( $\beta = .21, p = .002$ ), perceived support from a significant other ( $\beta = -.20, p = .000$ ), and self-reported NoMaL leadership behaviors ( $\beta = -.20, p = .000$ ).

#### Agreeableness

The present study confirms the correlations found in the literature of agreeableness with psychological adjustment ( $r = .50, p = .000$ ), openness to experience ( $r = .46, p = .000$ ), extraversion ( $r = .39, p = .000$ ), and neuroticism ( $r = -.38, p = .000$ ). For this sample, agreeableness is also found to correlate with number of children ( $r = .60, p = .000$ ), self-reported SALT leadership behaviors ( $r = .59, p = .000$ ), open-mindedness ( $r = .59, p = .000$ ), self-efficacy ( $r = .58, p = .000$ ), conscientiousness ( $r = .57, p = .000$ ), flexibility ( $r = .57, p = .000$ ), NoMaL leadership behaviors ( $r = .55, p = .000$ ), loneliness ( $r = -.55, p = .000$ ), self-esteem ( $r = .53, p = .000$ ), achievement striving ( $r = .52, p = .000$ ), perceived support from friends ( $r = .46, p = .000$ ), depression ( $r = -.43, p = .000$ ), religiosity ( $r = .39, p = .000$ ), emotional stability ( $r = .38, p = .000$ ), perceived support from a significant other ( $r = .37, p = .000$ ), perceived support from family ( $r = .36, p = .000$ ), frequency of prayer ( $r = .34, p = .000$ ), anxiety ( $r = -.32, p = .000$ ), personal knowledge of religion ( $r = .30, p = .000$ ), having Mexican American friends ( $r = .29, p = .000$ ), personal importance of religion ( $r = .28, p = .000$ ), having Mexican friends ( $r = .27, p = .000$ ), church attendance ( $r = .26, p = .000$ ), having Anglo friends ( $r = .26, p = .000$ ), and perceived support from a significant other ( $r = .26, p = .000$ ).

= .22,  $p = .000$ ), respondent's years of schooling ( $r = .20, p = .000$ ), English proficiency ( $r = .20, p = .000$ ), having Latin American friends ( $r = .20, p = .000$ ), acculturative stress ( $r = -.19, p = .000$ ), years in the U.S. ( $r = .18, p = .000$ ), perceived discrimination ( $r = -.16, p = .000$ ), age ( $r = .15, p = .000$ ), Mexican identity ( $r = .15, p = .000$ ), perceived rejection ( $r = -.15, p = .000$ ), satisfaction with life ( $r = .13, p = .003$ ), American identity ( $r = -.12, p = .003$ ), and father's years of schooling ( $r = .10, p = .031$ ).

In this study, women are found to have higher mean scores in agreeableness ( $M = 3.93$ ) than men ( $M = 3.82, p = .039$ ), and settlers are found to be more agreeable ( $M = 3.94$ ) than sojourners ( $M = 3.72, p = .000$ ). A significant difference is also found in agreeableness as a result of civil status, with individuals living with another person outside of wedlock scoring lower in agreeableness ( $M = 3.64$ ) than those who are married ( $M = 3.96, p = .008$ ) and lower than those who are widowed ( $M = 4.40, p = .011$ ).

In a hierarchical regression, twelve variables are found in the present study to predict agreeableness ( $p < .05$ ), including flexibility ( $\beta = .29, p = .000$ ), open-mindedness ( $\beta = .20, p = .000$ ), perceived rejection ( $\beta = .18, p = .042$ ), perceived support from friends ( $\beta = .18, p = .000$ ), extraversion ( $\beta = .14, p = .002$ ), conscientiousness ( $\beta = .14, p = .018$ ), loneliness ( $\beta = -.13, p = .013$ ), self-reported NoMaL leadership behaviors ( $\beta = .13, p = .003$ ), self-reported SALT leadership behaviors ( $\beta = .12, p = .032$ ), years in the U.S. ( $\beta = .12, p = .018$ ), satisfaction with life ( $\beta = -.08, p = .020$ ), and sex ( $\beta = .08, p = .041$ ).

### Conscientiousness

The present study confirms the correlation found in the literature between conscientiousness and psychological adjustment ( $r = .54, p = .000$ ). For this sample, conscientiousness is also found to correlate with self-efficacy ( $r = .71, p = .000$ ), achievement striving ( $r = .71, p = .000$ ), open-mindedness ( $r = .66, p = .000$ ), self-esteem ( $r = .64, p = .000$ ), self-reported SALT leadership behaviors ( $r = .61, p = .000$ ), agreeableness ( $r = .57, p = .000$ ), NoMaL leadership behaviors ( $r = .54, p = .000$ ), openness to experience ( $r = .53, p = .000$ ), depression ( $r = -.48, p = .000$ ), emotional stability ( $r = .41, p = .000$ ), flexibility ( $r = .41, p = .000$ ), neuroticism ( $r = -.41, p = .000$ ), anxiety ( $r = -.38, p = .000$ ), loneliness ( $r = -.38, p = .000$ ), extraversion ( $r = .31, p = .000$ ), perceived support from family ( $r = .26, p = .000$ ), frequency of prayer ( $r = .26, p = .000$ ), perceived support from a significant other ( $r = .24, p = .000$ ), religiosity ( $r = .24, p = .000$ ), acculturative stress ( $r = -.22, p = .000$ ), perceived support from friends ( $r = .21, p = .000$ ), age of arrival in the U.S. ( $r = .21, p = .000$ ), age ( $r = .20, p = .000$ ), personal knowledge of religion ( $r = .19, p = .000$ ), satisfaction with life ( $r = .18, p = .000$ ), having Mexican friends ( $r = .17, p = .000$ ), personal importance of religion ( $r = .16, p = .000$ ), American identity ( $r = -.16, p = .000$ ), perceived discrimination ( $r = -.14, p = .001$ ), perceived rejection ( $r = -.14, p = .001$ ), Mexican identity ( $r = .14, p = .001$ ), church attendance ( $r = .13, p = .001$ ), respondent's years of schooling ( $r = .12, p = .003$ ), having Anglo friends ( $r = .12, p = .003$ ), having Mexican American friends ( $r = .11, p = .009$ ), darkness of skin color ( $r = -.11, p = .008$ ), Anglo identity ( $r = -.10, p = .021$ ), father's years of schooling ( $r = .09, p = .049$ ), amount of money remitted during the last 12 months ( $r = .09, p = .025$ ), and having Latin American friends ( $r = .08, p = .050$ ).

A significant difference is found in conscientiousness as a result of civil status, with single individuals scoring lower in conscientious ( $M = 3.66$ ) than those who are married ( $M = 3.91, p = .005$ ) and lower than those who are divorced ( $M = 4.11, p = .044$ ). Also, those who remit money to family and friends provide higher self-reports on conscientiousness ( $M = 3.91$ ) than those who do not remit ( $M = 3.77, p = .005$ ).

In a hierarchical regression, ten variables are found in this study to predict conscientiousness ( $p < .05$ ), including achievement striving ( $\beta = .38, p = .000$ ), self-efficacy ( $\beta = .17, p = .007$ ), open-mindedness ( $\beta = .16, p = .002$ ), self-reported SALT leadership behaviors ( $\beta = .15, p = .005$ ), agreeableness ( $\beta = .12, p = .018$ ), acculturative stress ( $\beta = -.11, p = .006$ ), English proficiency ( $\beta = -.11, p = .027$ ), having Anglo friends ( $\beta = -.10, p = .015$ ), respondent's years of schooling ( $\beta = .09, p = .044$ ), and American identity ( $\beta = -.07, p = .043$ ).

#### Openness to Experience

The present study confirms the correlations found in the literature of openness to experience with psychological adjustment ( $r = .49, p = .000$ ), agreeableness ( $r = .46, p = .000$ ) and depression ( $r = -.41, p = .000$ ). For this sample, openness to experience is also found to correlate with self-efficacy ( $r = .69, p = .000$ ), open-mindedness ( $r = .65, p = .000$ ), self-reported SALT leadership behaviors ( $r = .64, p = .000$ ), self-esteem ( $r = .58, p = .000$ ), conscientiousness ( $r = .53, p = .000$ ), achievement striving ( $r = .52, p = .000$ ), extraversion ( $r = .51, p = .000$ ), loneliness ( $r = -.37, p = .000$ ), anxiety ( $r = -.33, p = .000$ ), NoMaL leadership behaviors ( $r = .32, p = .000$ ), perceived support from family ( $r = .30, p = .000$ ), emotional stability ( $r = .30, p = .000$ ), neuroticism ( $r = -.30, p = .000$ ), perceived support from friends ( $r = .29, p = .000$ ), respondent's years of schooling ( $r =$

.28,  $p = .000$ ), flexibility ( $r = .27, p = .000$ ), personal knowledge of religion ( $r = .26, p = .000$ ), English proficiency ( $r = .24, p = .000$ ), father's years of schooling ( $r = .23, p = .000$ ), having Anglo friends ( $r = .23, p = .000$ ), perceived support from a significant other ( $r = .21, p = .000$ ), mother's years of schooling ( $r = .19, p = .000$ ), satisfaction with life ( $r = .18, p = .000$ ), religiosity ( $r = .17, p = .000$ ), frequency of prayer ( $r = .16, p = .000$ ), having Mexican American friends ( $r = .16, p = .000$ ), having Latin American friends ( $r = .14, p = .001$ ), acculturative stress ( $r = -.13, p = .001$ ), perceived rejection ( $r = -.13, p = .001$ ), number of children ( $r = -.13, p = .001$ ), hours worked per week ( $r = .11, p = .007$ ), darkness of skin color ( $r = -.11, p = .011$ ), amount of money remitted during the past 12 months ( $r = .10, p = .012$ ), perceived discrimination ( $r = -.10, p = .016$ ), and personal importance of religion ( $r = .09, p = .025$ ).

In this study, men possess higher self-reports for openness to experience ( $M = 3.58$ ) than women ( $M = 3.44, p = .006$ ), and those who are employed have higher scores in openness to experience ( $M = 3.54$ ) than those who are not ( $M = 3.39, p = .010$ ). A significant difference in openness to experience is also found between those from urban settings ( $M = 3.61$ ) and those from rural settings ( $M = 3.36, p = .001$ ), and between those from urban settings ( $M = 3.61$ ) and those from small towns ( $M = 3.46, p = .027$ ). No significant difference in openness to experience is found between those from rural settings and those from small towns.

In a hierarchical regression, seven variables are found in this study to predict openness to experience ( $p < .05$ ), including self-efficacy ( $\beta = .29, p = .000$ ), extraversion ( $\beta = .21, p = .000$ ), open-mindedness ( $\beta = .18, p = .002$ ), self-esteem ( $\beta = .17, p = .028$ ),

self-reported SALT leadership behaviors ( $\beta = .14, p = .015$ ), age of arrival in the U.S. ( $\beta = -.12, p = .024$ ), and environment of origin ( $\beta = -.08, p = .039$ ).

### Neuroticism

The present study confirms the correlations found in the literature of neuroticism with psychological adjustment ( $r = -.79, p = .000$ ), self-efficacy ( $r = -.51, p = .000$ ), agreeableness ( $r = -.38, p = .000$ ), acculturative stress ( $r = .27, p = .000$ ), and English proficiency ( $r = -.16, p = .000$ ). For this sample, neuroticism is also found to correlate with anxiety ( $r = .90, p = .000$ ), depression ( $r = .84, p = .000$ ), flexibility ( $r = -.62, p = .000$ ), self-esteem ( $r = -.59, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.51, p = .000$ ), loneliness ( $r = .47, p = .000$ ), achievement striving ( $r = -.44, p = .000$ ), conscientiousness ( $r = -.41, p = .000$ ), open-mindedness ( $r = -.41, p = .000$ ), extraversion ( $r = -.36, p = .000$ ), SALT leadership behaviors ( $r = -.31, p = .000$ ), openness to experience ( $r = -.30, p = .000$ ), satisfaction with life ( $r = -.24, p = .000$ ), perceived support from friends ( $r = -.22, p = .000$ ), perceived rejection ( $r = .21, p = .000$ ), perceived support from family ( $r = -.21, p = .000$ ), personal knowledge of religion ( $r = -.20, p = .000$ ), perceived discrimination ( $r = .19, p = .000$ ), having Anglo friends ( $r = -.19, p = .000$ ), perceived support from a significant other ( $r = -.17, p = .000$ ), religiosity ( $r = -.17, p = .000$ ), frequency of prayer ( $r = -.15, p = .000$ ), father's years of schooling ( $r = -.14, p = .001$ ), church attendance ( $r = -.14, p = .001$ ), having Mexican American friends ( $r = -.13, p = .002$ ), respondent's years of schooling ( $r = -.11, p = .007$ ), mother's years of schooling ( $r = -.11, p = .007$ ), personal importance of religion ( $r = -.11, p = .009$ ), and years in the U.S. ( $r = -.08, p = .039$ ). In this study, women possess higher self-reports of neuroticism ( $M = 2.82$ ) than men ( $M = 2.65, p = .008$ ).

In a hierarchical regression, no variables are found in this study to predict neuroticism.

#### Open-mindedness

The present study confirms the correlation found in the literature between open-mindedness and psychological adjustment ( $r = .57, p = .000$ ). For this sample, open-mindedness is also found to correlate with self-efficacy ( $r = .73, p = .000$ ), self-reported SALT leadership behaviors ( $r = .71, p = .000$ ), conscientiousness ( $r = .66, p = .000$ ), openness to experience ( $r = .65, p = .000$ ), self-esteem ( $r = .64, p = .000$ ), achievement striving ( $r = .60, p = .000$ ), agreeableness ( $r = .59, p = .000$ ), depression ( $r = -.49, p = .000$ ), anxiety ( $r = -.44, p = .000$ ), NoMaL leadership behaviors ( $r = .43, p = .000$ ), emotional stability ( $r = .41, p = .000$ ), neuroticism ( $r = -.41, p = .000$ ), flexibility ( $r = .40, p = .000$ ), loneliness ( $r = -.38, p = .000$ ), extraversion ( $r = .37, p = .000$ ), perceived support from family ( $r = .30, p = .000$ ), perceived support from a significant other ( $r = .30, p = .000$ ), perceived support from friends ( $r = .28, p = .000$ ), frequency of prayer ( $r = .24, p = .000$ ), religiosity ( $r = .24, p = .000$ ), personal knowledge of religion ( $r = .23, p = .000$ ), satisfaction with life ( $r = .23, p = .000$ ), personal importance of religion ( $r = .20, p = .000$ ), respondent's years of schooling ( $r = .16, p = .000$ ), English proficiency ( $r = .16, p = .000$ ), father's years of schooling ( $r = .15, p = .001$ ), perceived rejection ( $r = -.15, p = .000$ ), amount of remittances during the past 12 months ( $r = .14, p = .001$ ), having Anglo friends ( $r = .14, p = .001$ ), having Mexican friends ( $r = .14, p = .001$ ), having Mexican American friends ( $r = .14, p = .001$ ), acculturative stress ( $r = -.14, p = .000$ ), age ( $r = .12, p = .002$ ), perceived discrimination ( $r = -.11, p = .009$ ), Mexican identity ( $r = .10, p = .014$ ), mother's years of schooling ( $r = .09, p = .029$ ), years in the



U.S. ( $r = .09, p = .028$ ), church attendance ( $r = .09, p = .032$ ), having Latin American friends ( $r = .08, p = .044$ ), and darkness of skin color ( $r = -.08, p = .046$ ).

In this study, settlers report being more open-minded ( $M = 3.82$ ) than sojourners ( $M = 3.70, p = .039$ ), and those who remit monies to family and friends abroad perceive themselves as more open-minded ( $M = 3.87$ ) than those who do not ( $M = 3.72, p = .001$ ). A significant difference is found in open-mindedness as a result of civil status, with those who live with another person outside of wedlock manifesting less open-mindedness ( $M = 3.54$ ) than those who are married ( $M = 3.85, p = .007$ ) or those who are widowed ( $M = 4.19, p = .039$ ).

In a hierarchical regression, ten variables are found in this study to predict open-mindedness ( $p < .05$ ), including self-efficacy ( $\beta = .29, p = .000$ ), self-reported SALT leadership behaviors ( $\beta = .27, p = .000$ ), agreeableness ( $\beta = .18, p = .000$ ), conscientiousness ( $\beta = .17, p = .002$ ), anxiety ( $\beta = -.17, p = .028$ ), openness to experience ( $\beta = .15, p = .002$ ), church attendance ( $\beta = -.14, p = .030$ ), English proficiency ( $\beta = .11, p = .026$ ), loneliness ( $\beta = .10, p = .044$ ), and perceived support from a significant other ( $\beta = .10, p = .015$ ).

### Flexibility

The present study confirms the correlations found in the literature of flexibility with English proficiency ( $r = .11, p = .007$ ) and self-efficacy ( $r = .48, p = .000$ ). For this sample, flexibility is also found to correlate with emotional stability ( $r = .62, p = .000$ ), neuroticism ( $r = -.62, p = .000$ ), depression ( $r = -.60, p = .000$ ), psychological adjustment ( $r = .58, p = .000$ ), agreeableness ( $r = .57, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .55, p = .000$ ), anxiety ( $r = -.50, p = .000$ ), loneliness ( $r = -.49,$

$p = .000$ ), self-esteem ( $r = .48, p = .000$ ), conscientiousness ( $r = .41, p = .000$ ), achievement striving ( $r = .41, p = .000$ ), open-mindedness ( $r = .40, p = .000$ ), SALT leadership behaviors ( $r = .36, p = .000$ ), religiosity ( $r = .31, p = .000$ ), extraversion ( $r = .28, p = .000$ ), openness to experience ( $r = .27, p = .000$ ), perceived support from friends ( $r = .27, p = .000$ ), personal importance of religion ( $r = .27, p = .000$ ), frequency of prayer ( $r = .27, p = .000$ ), acculturative stress ( $r = -.25, p = .000$ ), perceived support from family ( $r = .25, p = .000$ ), perceived discrimination ( $r = -.24, p = .000$ ), perceived rejection ( $r = -.23, p = .000$ ), perceived support from a significant other ( $r = .21, p = .000$ ), church attendance ( $r = .21, p = .000$ ), personal knowledge of religion ( $r = .20, p = .000$ ), having Mexican American friends ( $r = .18, p = .000$ ), satisfaction with life ( $r = .16, p = .000$ ), having Anglo friends ( $r = .16, p = .000$ ), age ( $r = .12, p = .003$ ), years in the U.S. ( $r = .12, p = .002$ ), having Mexican friends ( $r = .12, p = .003$ ), respondent's years of schooling ( $r = .11, p = .006$ ), having Latin American friends ( $r = .10, p = .014$ ), amount of money remitted during the past 12 months ( $r = .09, p = .033$ ), and American identity ( $r = -.09, p = .033$ ).

In this study, settlers report being more flexible ( $M = 3.38$ ) than sojourners ( $M = 3.20, p = .003$ ), and those who remit monies are more flexible ( $M = 3.42$ ) than those who do not ( $M = 3.27, p = .005$ ). Additionally, a significant difference is found in flexibility as a result of civil status, with those who live with another person outside of wedlock manifesting less flexibility ( $M = 3.10$ ) than those who are married ( $M = 3.43, p = .013$ ).

In a hierarchical regression, seven variables are found in the present study to predict flexibility ( $p < .05$ ), including neuroticism ( $\beta = .57, p = .000$ ), agreeableness ( $\beta = .35, p = .000$ ), anxiety ( $\beta = .27, p = .002$ ), depression ( $\beta = -.23, p = .021$ ), self-reported

NoMaL leadership behaviors ( $\beta = .16, p = .001$ ), having remitted money outside the U.S. during the past twelve months ( $\beta = .11, p = .007$ ), and Mexican identity ( $\beta = -.10, p = .005$ ).

### Achievement Striving

The present study confirms the correlation found in the literature between achievement striving and personal importance of religion ( $r = .18, p = .000$ ). For this sample, achievement striving is also found to correlate with conscientiousness ( $r = .71, p = .000$ ), self-efficacy ( $r = .71, p = .000$ ), self-esteem ( $r = .68, p = .000$ ), open-mindedness ( $r = .60, p = .000$ ), psychological adjustment ( $r = .56, p = .000$ ), self-reported SALT leadership behaviors ( $r = .55, p = .000$ ), NoMaL leadership behaviors ( $r = .54, p = .000$ ), agreeableness ( $r = .52, p = .000$ ), openness to experience ( $r = .52, p = .000$ ), depression ( $r = -.51, p = .000$ ), emotional stability ( $r = .44, p = .000$ ), neuroticism ( $r = -.44, p = .000$ ), flexibility ( $r = .41, p = .000$ ), loneliness ( $r = -.41, p = .000$ ), anxiety ( $r = -.39, p = .000$ ), extraversion ( $r = .32, p = .000$ ), frequency of prayer ( $r = .28, p = .000$ ), religiosity ( $r = .27, p = .000$ ), acculturative stress ( $r = -.25, p = .000$ ), perceived support from a significant other ( $r = .24, p = .000$ ), perceived support from family ( $r = .23, p = .000$ ), age ( $r = .22, p = .000$ ), personal knowledge of religion ( $r = .20, p = .000$ ), perceived support from friends ( $r = .17, p = .000$ ), church attendance ( $r = .17, p = .000$ ), having Anglo friends ( $r = .15, p = .000$ ), satisfaction with life ( $r = .14, p = .001$ ), American identity ( $r = -.14, p = .001$ ), perceived rejection ( $r = -.14, p = .001$ ), hours worked per week ( $r = .13, p = .002$ ), perceived discrimination ( $r = -.13, p = .002$ ), respondent's years of schooling ( $r = .12, p = .004$ ), years in the U.S. ( $r = .12, p = .003$ ), age of arrival in the U.S. ( $r = .12, p = .002$ ), English proficiency ( $r = .12, p = .004$ ),

Mexican identity ( $r = .11, p = .008$ ), Anglo identity ( $r = -.10, p = .012$ ), and having Mexican American friends ( $r = .08, p = .047$ ).

A significant difference is found in achievement striving as a result of civil status, with those who live with another person outside of wedlock reporting less achievement striving ( $M = 3.68$ ) than those who are married ( $M = 3.97, p = .001$ ). Those who remit monies abroad also possess greater achievement striving ( $M = 3.96$ ) than those who do not ( $M = 3.80, p = .002$ ), and those who are employed report higher achievement striving ( $M = 3.92$ ) than those who are not employed ( $M = 3.72, p = .001$ ).

In a hierarchical regression, eight variables are found in this study to predict achievement striving ( $p < .05$ ), including conscientiousness ( $\beta = .37, p = .000$ ), self-esteem ( $\beta = .36, p = .000$ ), self-efficacy ( $\beta = .25, p = .000$ ), neuroticism ( $\beta = .22, p = .016$ ), depression ( $\beta = .21, p = .013$ ), frequency of personal prayer ( $\beta = .15, p = .035$ ), mother's years of schooling ( $\beta = -.13, p = .016$ ), and age of arrival in the U.S. ( $\beta = .11, p = .031$ ).

#### Self-Efficacy

The present study confirms the correlations found in the literature between self-efficacy and self-esteem ( $r = .76, p = .000$ ), psychological adjustment ( $r = .68, p = .000$ ), flexibility ( $r = .48, p = .000$ ), and acculturative stress ( $r = -.27, p = .000$ ). In contrast to the literature, however, the present study is unable to confirm a correlation between self-efficacy and Spanish proficiency.

For this sample, self-efficacy is also found to correlate with open-mindedness ( $r = .73, p = .000$ ), conscientiousness ( $r = .71, p = .000$ ), achievement striving ( $r = .71, p = .000$ ), openness to experience ( $r = .69, p = .000$ ), self-reported SALT leadership

behaviors ( $r = .66, p = .000$ ), depression ( $r = -.62, p = .000$ ), agreeableness ( $r = .58, p = .000$ ), NoMaL leadership behaviors ( $r = .55, p = .000$ ), emotional stability ( $r = .51, p = .000$ ), neuroticism ( $r = -.51, p = .000$ ), loneliness ( $r = -.51, p = .000$ ), extraversion ( $r = .48, p = .000$ ), anxiety ( $r = -.47, p = .000$ ), perceived support from family ( $r = .33, p = .000$ ), perceived support from friends ( $r = .31, p = .000$ ), religiosity ( $r = .28, p = .000$ ), perceived support from a significant other ( $r = .27, p = .000$ ), personal knowledge of religion ( $r = .26, p = .000$ ), perceived rejection ( $r = -.26, p = .000$ ), frequency of prayer ( $r = .24, p = .000$ ), satisfaction with life ( $r = .24, p = .000$ ), perceived discrimination ( $r = -.24, p = .000$ ), respondent's years of schooling ( $r = .23, p = .000$ ), father's years of schooling ( $r = .21, p = .000$ ), having Anglo friends ( $r = .21, p = .000$ ), English proficiency ( $r = .20, p = .000$ ), personal importance of religion ( $r = .19, p = .000$ ), church attendance ( $r = .19, p = .000$ ), having Mexican American friends ( $r = .17, p = .000$ ), having Latin American friends ( $r = .16, p = .000$ ), mother's years of schooling ( $r = .14, p = .001$ ), having Mexican friends ( $r = .14, p = .000$ ), age ( $r = .11, p = .007$ ), years in the U.S. ( $r = .10, p = .011$ ), Mexican identity ( $r = .10, p = .019$ ), amount of money remitted during the past 12 months ( $r = .09, p = .021$ ), hours worked per week ( $r = .09, p = .025$ ), and Mexican orientation ( $r = -.09, p = .038$ ).

A significant difference is found in this study in self-efficacy as a result of civil status, with those who live with another person outside of wedlock reporting less self-efficacy ( $M = 3.55$ ) than those who are married ( $M = 3.82, p = .030$ ).

In this study, settlers report being more self-efficacious ( $M = 3.79$ ) than sojourners ( $M = 3.67, p = .025$ ), and those who remit monies abroad report higher self-efficacy ( $M = 3.83$ ) than those who do not ( $M = 3.71, p = .012$ ). Those who are

employed report higher self-efficacy ( $M = 3.80$ ) than those who are not employed ( $M = 3.66, p = .010$ ).

In a hierarchical regression, five variables are found in this study to predict self-efficacy ( $p < .05$ ), including open-mindedness ( $\beta = .21, p = .000$ ), achievement striving ( $\beta = .20, p = .000$ ), openness to experience ( $\beta = .19, p = .000$ ), conscientiousness ( $\beta = .13, p = .007$ ), and extraversion ( $\beta = .08, p = .029$ ).

### Self-Esteem

The present study confirms the correlations found in the literature of self-esteem with depression ( $r = -.79, p = .000$ ), self-efficacy ( $r = .76, p = .000$ ), loneliness ( $r = -.57, p = .000$ ), anxiety ( $r = -.55, p = .000$ ), acculturative stress ( $r = -.31, p = .000$ ), perceived discrimination ( $r = -.22, p = .000$ ), respondent's years of schooling ( $r = .16, p = .000$ ), and Latino (Mexican) identity ( $r = .10, p = .016$ ). In contrast to the literature, however, the present study is unable to confirm a correlation between self-esteem and age.

For this sample, self-esteem is also found to correlate with psychological adjustment ( $r = .83, p = .000$ ), achievement striving ( $r = .68, p = .000$ ), conscientiousness ( $r = .64, p = .000$ ), open-mindedness ( $r = .64, p = .000$ ), emotional stability ( $r = .59, p = .000$ ), neuroticism ( $r = -.59, p = .000$ ), openness to experience ( $r = .58, p = .000$ ), self-reported SALT leadership behaviors ( $r = .57, p = .000$ ), NoMaL leadership behaviors ( $r = .56, p = .000$ ), agreeableness ( $r = .53, p = .000$ ), flexibility ( $r = .48, p = .000$ ), extraversion ( $r = .47, p = .000$ ), perceived support from family ( $r = .32, p = .000$ ), perceived support from a significant other ( $r = .28, p = .000$ ), satisfaction with life ( $r = .28, p = .000$ ), perceived support from friends ( $r = .25, p = .000$ ), perceived rejection ( $r = -.24, p = .000$ ), personal knowledge of religion ( $r = .23, p = .000$ ),

frequency of prayer ( $r = .22, p = .000$ ), religiosity ( $r = .22, p = .000$ ), father's years of schooling ( $r = .17, p = .000$ ), English proficiency ( $r = .17, p = .000$ ), having Anglo friends ( $r = .17, p = .000$ ), personal importance of religion ( $r = .15, p = .000$ ), mother's years of schooling ( $r = .12, p = .004$ ), church attendance ( $r = .12, p = .000$ ), having Mexican American friends ( $r = .12, p = .003$ ), having Mexican friends ( $r = .11, p = .008$ ), having Latin American friends ( $r = .11, p = .007$ ), American identity ( $r = -.10, p = .012$ ), amount of money remitted in the past 12 months ( $r = .08, p = .043$ ), and Anglo identity ( $r = -.08, p = .044$ ). Those who remit monies abroad also report higher self-esteem ( $M = 3.88$ ) than those who do not ( $M = 3.73, p = .006$ ).

In a hierarchical regression, four variables are found in this study to predict self-esteem ( $p < .05$ ), including depression ( $\beta = 1.35, p = .000$ ), satisfaction with life ( $\beta = -1.25, p = .000$ ), anxiety ( $\beta = 1.06, p = .000$ ), and loneliness ( $\beta = .94, p = .000$ ).

#### Emotional Stability

The present study confirms the correlations found in the literature of emotional stability with flexibility ( $r = .62, p = .000$ ) and perceived support from friends ( $r = .22, p = .000$ ). For this sample, emotional stability is also found to correlate with anxiety ( $r = -.90, p = .000$ ), depression ( $r = -.84, p = .000$ ), psychological adjustment ( $r = .79, p = .000$ ), self-esteem ( $r = .59, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .51, p = .000$ ), self-efficacy ( $r = .51, p = .000$ ), achievement striving ( $r = .44, p = .000$ ), conscientiousness ( $r = .41, p = .000$ ), open-mindedness ( $r = .41, p = .000$ ), loneliness ( $r = -.40, p = .000$ ), agreeableness ( $r = .38, p = .000$ ), extraversion ( $r = .36, p = .000$ ), SALT leadership behaviors ( $r = .31, p = .000$ ), openness to experience ( $r = .30, p = .000$ ), acculturative stress ( $r = -.27, p = .000$ ), satisfaction with life ( $r = .24, p = .000$ ),

perceived support from family ( $r = .21, p = .000$ ), perceived rejection ( $r = -.21, p = .000$ ), personal knowledge of religion ( $r = .20, p = .000$ ), having Anglo friends ( $r = .19, p = .000$ ), perceived discrimination ( $r = -.19, p = .000$ ), perceived support from a significant other ( $r = .17, p = .000$ ), religiosity ( $r = .17, p = .000$ ), English proficiency ( $r = .16, p = .000$ ), frequency of prayer ( $r = .15, p = .000$ ), father's years of schooling ( $r = .14, p = .001$ ), church attendance ( $r = .14, p = .001$ ), having Mexican American friends ( $r = .13, p = .002$ ), respondent's years of schooling ( $r = .11, p = .007$ ), mother's years of schooling ( $r = .11, p = .007$ ), personal importance of religion ( $r = .11, p = .009$ ), having Latin American friends ( $r = .11, p = .008$ ), years in the U.S. ( $r = .08, p = .039$ ). In this study, men rate themselves more highly on emotional stability ( $M = 3.34$ ) than women ( $M = 3.18, p = .009$ ).

In a hierarchical regression, no variables are found in this study to predict emotional stability.

#### Psychological Adjustment

The present study confirms the correlations found in the literature of psychological adjustment with extraversion ( $r = .47, p = .000$ ), agreeableness ( $r = .50, p = .000$ ), neuroticism ( $r = -.79, p = .000$ ), openness to experience ( $r = .49, p = .000$ ), self-efficacy ( $r = .68, p = .000$ ), open-mindedness ( $r = .57, p = .000$ ), and acculturative stress ( $r = -.34, p = .000$ ).

For this sample, psychological adjustment is also found to correlate with depression ( $r = -.91, p = .000$ ), self-esteem ( $r = .83, p = .000$ ), emotional stability ( $r = .79, p = .000$ ), anxiety ( $r = -.77, p = .000$ ), loneliness ( $r = -.71, p = .000$ ), satisfaction with life ( $r = .59, p = .000$ ), flexibility ( $r = .58, p = .000$ ), achievement striving ( $r = .56,$



$p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .54, p = .000$ ), conscientiousness ( $r = .54, p = .000$ ), SALT leadership behaviors ( $r = .51, p = .000$ ), perceived support from family ( $r = .40, p = .000$ ), perceived support from friends ( $r = .36, p = .000$ ), perceived support from a significant other ( $r = .36, p = .000$ ), perceived rejection ( $r = -.29, p = .000$ ), perceived discrimination ( $r = -.28, p = .000$ ), religiosity ( $r = .26, p = .000$ ), personal knowledge of religion ( $r = .25, p = .000$ ), frequency of prayer ( $r = .23, p = .000$ ), having Anglo friends ( $r = .22, p = .000$ ), English proficiency ( $r = .20, p = .000$ ), father's years of schooling ( $r = .19, p = .000$ ), church attendance ( $r = .19, p = .000$ ), having Mexican American friends ( $r = .19, p = .000$ ), personal importance of religion ( $r = .17, p = .000$ ), having Latin American friends ( $r = .17, p = .000$ ), respondent's years of schooling ( $r = .16, p = .000$ ), mother's years of schooling ( $r = .16, p = .000$ ), having Mexican friends ( $r = .13, p = .002$ ), years in the U.S. ( $r = .12, p = .005$ ), hours worked per week ( $r = .09, p = .034$ ), and Mexican identity ( $r = .08, p = .046$ ).

The settlers in this sample possess higher scores in psychological adjustment ( $M = 3.61$ ) than sojourners ( $M = 3.48, p = .012$ ), and those who remit monies abroad possess greater psychological adjustment ( $M = 3.63$ ) than those who do not ( $M = 3.53, p = .029$ ). Those who are employed report higher psychological adjustment ( $M = 3.61$ ) than those who are not employed ( $M = 3.50, p = .035$ ).

In a hierarchical regression, achievement striving alone is found in this study to predict psychological adjustment ( $\beta = -2.74, p = .006$ ).

## Anxiety

The present study confirms the correlations found in the literature of anxiety with depression ( $r = .76, p = .000$ ), self-esteem ( $r = -.55, p = .000$ ), loneliness ( $r = .38, p = .000$ ), perceived support from family ( $r = -.21, p = .000$ ), perceived support from friends ( $r = -.20, p = .000$ ), perceived support from a significant other ( $r = -.20, p = .000$ ), and perceived discrimination ( $r = .12, p = .003$ ). In line with the literature, there also exists a difference in anxiety as a result of sex, with women reporting a higher mean score for anxiety ( $M = 2.88$ ) than men ( $M = 2.68, p = .000$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of anxiety with hours worked per week.

For this sample, anxiety is also found to correlate with neuroticism ( $r = .90, p = .000$ ), emotional stability ( $r = -.90, p = .000$ ), psychological adjustment ( $r = -.77, p = .000$ ), flexibility ( $r = -.50, p = .000$ ), self-efficacy ( $r = -.47, p = .000$ ), open-mindedness ( $r = -.44, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.43, p = .000$ ), achievement striving ( $r = -.39, p = .000$ ), conscientiousness ( $r = -.38, p = .000$ ), SALT leadership behaviors ( $r = -.37, p = .000$ ), extraversion ( $r = -.33, p = .000$ ), openness to experience ( $r = -.33, p = .000$ ), agreeableness ( $r = -.32, p = .000$ ), satisfaction with life ( $r = -.29, p = .000$ ), acculturative stress ( $r = .20, p = .000$ ), personal knowledge of religion ( $r = -.17, p = .000$ ), frequency of prayer ( $r = -.17, p = .000$ ), religiosity ( $r = -.17, p = .000$ ), having Anglo friends ( $r = -.17, p = .000$ ), perceived rejection ( $r = .15, p = .000$ ), church attendance ( $r = -.14, p = .001$ ), personal importance of religion ( $r = -.12, p = .004$ ), English proficiency ( $r = -.12, p = .003$ ), father's years of schooling ( $r = -.11, p = .011$ ), having Mexican American friends ( $r = -.11, p = .008$ ), age ( $r = -.09, p = .026$ ),

years in the U.S. ( $r = -.09, p = .022$ ), and having Latin American friends ( $r = -.08, p = .041$ ).

Those who remit monies abroad have lower self-reports of anxiety ( $M = 2.74$ ) than those who do not ( $M = 2.86, p = .020$ ), and those who are employed suffer less anxiety ( $M = 2.77$ ) than those who are not employed ( $M = 2.91, p = .022$ ).

In a hierarchical regression, four variables are found in the present study to predict anxiety ( $p < .05$ ), including depression ( $\beta = -1.28, p = .000$ ), satisfaction with life ( $\beta = 1.18, p = .000$ ), self-esteem ( $\beta = .95, p = .000$ ), and loneliness ( $\beta = .89, p = .000$ ).

#### Depression

The present study confirms the correlations found in the literature of depression with self-esteem ( $r = -.79, p = .000$ ), loneliness ( $r = .58, p = .000$ ), openness to experience ( $r = -.41, p = .000$ ), perceived support from family ( $r = -.31, p = .000$ ), perceived support from a significant other ( $r = -.28, p = .000$ ), perceived support from friends ( $r = -.27, p = .000$ ), perceived discrimination ( $r = .20, p = .000$ ), English proficiency ( $r = -.18, p = .000$ ), and church attendance ( $r = -.12, p = .005$ ). In line with the literature, there also exists a difference in depression as a result of sex, with women reporting a higher mean score for depression ( $M = 2.47$ ) than men ( $M = 2.32, p = .028$ ). In contrast to the literature, however, the present study is unable to confirm a correlation of depression with age, years in the U.S., or personal importance of religion.

For this sample, depression is also found to correlate with psychological adjustment ( $r = -.91, p = .000$ ), neuroticism ( $r = .84, p = .000$ ), emotional stability ( $r = -.84, p = .000$ ), anxiety ( $r = .76, p = .000$ ), self-efficacy ( $r = -.62, p = .000$ ), flexibility ( $r = -.60, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.53, p = .000$ ),

achievement striving ( $r = -.51, p = .000$ ), conscientiousness ( $r = -.48, p = .000$ ), open-mindedness ( $r = -.47, p = .000$ ), extraversion ( $r = -.45, p = .000$ ), agreeableness ( $r = -.43, p = .000$ ), SALT leadership behaviors ( $r = -.38, p = .000$ ), satisfaction with life ( $r = -.33, p = .000$ ), acculturative stress ( $r = .28, p = .000$ ), perceived rejection ( $r = .23, p = .000$ ), personal knowledge of religion ( $r = -.21, p = .000$ ), having Anglo friends ( $r = -.20, p = .000$ ), religiosity ( $r = -.18, p = .000$ ), respondent's years of schooling ( $r = -.16, p = .000$ ), father's years of schooling ( $r = -.16, p = .001$ ), frequency of prayer ( $r = -.15, p = .000$ ), mother's years of schooling ( $r = -.14, p = .001$ ), having Latin American friends ( $r = -.12, p = .004$ ), having Mexican American friends ( $r = -.11, p = .007$ ), Mexican identity ( $r = -.09, p = .030$ ), and American identity ( $r = .08, p = .049$ ).

Those who remit monies abroad have lower self-reports of depression ( $M = 2.33$ ) than those who do not ( $M = 2.47, p = .049$ ), and those who are employed suffer less depression ( $M = 2.37$ ) than those who are not ( $M = 2.53, p = .043$ ).

In a hierarchical regression, four variables are found in this study to predict depression ( $p < .05$ ), including satisfaction with life ( $\beta = .93, p = .000$ ), anxiety ( $\beta = -.78, p = .000$ ), self-esteem ( $\beta = .74, p = .000$ ), and loneliness ( $\beta = -.70, p = .000$ ).

#### Perceived Support from Family

The present study confirms the correlations found in the literature of perceived support from family with depression ( $r = -.31, p = .000$ ) and anxiety ( $r = -.21, p = .000$ ). For this sample, perceived support from family is also found to correlate with perceived support from a significant other ( $r = .57, p = .000$ ), perceived support from friends ( $r = .51, p = .000$ ), loneliness ( $r = -.47, p = .000$ ), psychological adjustment ( $r = .40, p = .000$ ), agreeableness ( $r = .36, p = .000$ ), self-reported SALT leadership behaviors ( $r =$

.34,  $p = .000$ ), self-efficacy ( $r = .33, p = .000$ ), self-esteem ( $r = .32, p = .000$ ), openness to experience ( $r = .30, p = .000$ ), open-mindedness ( $r = .30, p = .000$ ), satisfaction with life ( $r = .27, p = .000$ ), conscientiousness ( $r = .26, p = .000$ ), having Mexican friends ( $r = .26, p = .000$ ), flexibility ( $r = .25, p = .000$ ), NoMaL leadership behaviors ( $r = .23, p = .000$ ), extraversion ( $r = .23, p = .000$ ), achievement striving ( $r = .23, p = .000$ ), religiosity ( $r = .22, p = .000$ ), having Mexican American friends ( $r = .22, p = .000$ ), neuroticism ( $r = -.21, p = .000$ ), perceived discrimination ( $r = -.21, p = .000$ ), personal importance of religion ( $r = .19, p = .000$ ), personal knowledge of religion ( $r = .19, p = .000$ ), having Anglo friends ( $r = .19, p = .000$ ), frequency of prayer ( $r = .17, p = .000$ ), perceived rejection ( $r = -.17, p = .000$ ), acculturative stress ( $r = -.15, p = .000$ ), having Latin American friends ( $r = .13, p = .002$ ), Mexican American identity ( $r = .12, p = .010$ ), English proficiency ( $r = .12, p = .005$ ), respondent's years of schooling ( $r = .09, p = .037$ ), Mexican identity ( $r = .09, p = .031$ ), Spanish proficiency ( $r = .09, p = .030$ ), and church attendance ( $r = .08, p = .042$ ).

In this study, men report feeling greater support from their families ( $M = 4.27$ ) than women ( $M = 4.10, p = .031$ ). A significant difference is also found in perceived family support as a result of civil status, with married respondents enjoying more perceived family support ( $M = 4.34$ ) than those who live with another person outside of wedlock ( $M = 3.70, p = .000$ ).

In a hierarchical regression, four variables are found to predict perceived support from family ( $p < .05$ ), including perceived support from a significant other ( $\beta = .40, p = .000$ ), perceived discrimination ( $\beta = -.24, p = .034$ ), perceived support from friends ( $\beta = .16, p = .003$ ), and sex ( $\beta = -.12, p = .006$ ).

### Perceived Support from Friends

The present study confirms the correlation found in the literature of perceived support from friends with depression ( $r = -.27, p = .000$ ), emotional stability ( $r = .22, p = .000$ ), anxiety ( $r = -.20, p = .000$ ), and acculturative stress ( $r = -.09, p = .026$ ). For this sample, perceived support from family is also found to correlate with loneliness ( $r = -.54, p = .000$ ), perceived support from family ( $r = .51, p = .000$ ), perceived support from a significant other ( $r = .47, p = .000$ ), agreeableness ( $r = .46, p = .000$ ), self-reported SALT leadership behaviors ( $r = .37, p = .000$ ), psychological adjustment ( $r = .36, p = .000$ ), extraversion ( $r = .32, p = .000$ ), self-efficacy ( $r = .31, p = .000$ ), openness to experience ( $r = .29, p = .000$ ), open-mindedness ( $r = .28, p = .000$ ), flexibility ( $r = .27, p = .000$ ), self-esteem ( $r = .25, p = .000$ ), personal knowledge of religion ( $r = .24, p = .000$ ), religiosity ( $r = .24, p = .000$ ), having Mexican American friends ( $r = .23, p = .000$ ), having Mexican friends ( $r = .22, p = .000$ ), neuroticism ( $r = -.22, p = .000$ ), conscientiousness ( $r = .21, p = .000$ ), perceived discrimination ( $r = -.20, p = .000$ ), perceived rejection ( $r = -.20, p = .000$ ), NoMaL leadership behaviors ( $r = .19, p = .000$ ), satisfaction with life ( $r = .19, p = .000$ ), church attendance ( $r = .18, p = .001$ ), having Anglo friends ( $r = .18, p = .000$ ), frequency of prayer ( $r = .17, p = .000$ ), achievement striving ( $r = .17, p = .000$ ), English proficiency ( $r = .16, p = .000$ ), respondent's years of schooling ( $r = .15, p = .000$ ), personal importance of religion ( $r = .15, p = .000$ ), having Latin American friends ( $r = .14, p = .001$ ), mother's years of schooling ( $r = .12, p = .005$ ), father's years of schooling ( $r = .12, p = .008$ ), Anglo identity ( $r = .10, p = .017$ ), Mexican American identity ( $r = .10, p = .014$ ).

In this study, settlers perceive more support from their friends ( $M = 3.77$ ) than sojourners do ( $M = 3.56, p = .031$ ). A significant difference is also found in perceived support by friends as a result of civil status, with those living with another person outside of wedlock reporting less support from friends ( $M = 3.24$ ) than those who are single ( $M = 3.76, p = .039$ ), those who are married ( $M = 3.80, p = .005$ ), and those who are widowed ( $M = 4.41, p = .029$ ).

In a hierarchical regression, ten variables are found in the present study to predict perceived support from friends ( $p < .05$ ), including agreeableness ( $\beta = .27, p = .000$ ), loneliness ( $\beta = -.26, p = .000$ ), self-esteem ( $\beta = -.20, p = .034$ ), perceived support from a significant other ( $\beta = .17, p = .001$ ), self-reported SALT leadership behaviors ( $\beta = .16, p = .021$ ), perceived support from family ( $\beta = .16, p = .003$ ), Anglo identity ( $\beta = .14, p = .003$ ), environment of origin ( $\beta = .12, p = .019$ ), sex ( $\beta = .10, p = .023$ ), and perceived skin color ( $\beta = .10, p = .025$ ).

#### Perceived Support from a Significant Other

The present study confirms the correlations found in the literature of perceived support from a significant other with depression ( $r = -.28, p = .000$ ) and anxiety ( $r = -.20, p = .000$ ). For this sample, perceived support from a significant other is also found to correlate with perceived support from family ( $r = .57, p = .000$ ), perceived support from friends ( $r = .47, p = .000$ ), loneliness ( $r = -.44, p = .000$ ), agreeableness ( $r = .37, p = .000$ ), psychological adjustment ( $r = .36, p = .000$ ), self-reported SALT leadership behaviors ( $r = .32, p = .000$ ), open-mindedness ( $r = .30, p = .000$ ), self-esteem ( $r = .28, p = .000$ ), self-efficacy ( $r = .27, p = .000$ ), satisfaction with life ( $r = .25, p = .000$ ), conscientiousness ( $r = .24, p = .000$ ), religiosity ( $r = .24, p = .000$ ), achievement striving

( $r = .24, p = .000$ ), NoMaL leadership behaviors ( $r = .23, p = .000$ ), having Mexican friends ( $r = .22, p = .000$ ), openness to experience ( $r = .21, p = .000$ ), personal importance of religion ( $r = .21, p = .000$ ), flexibility ( $r = .21, p = .000$ ), frequency of prayer ( $r = .20, p = .000$ ), emotional stability ( $r = .17, p = .000$ ), having Anglo friends ( $r = .17, p = .000$ ), having Mexican American friends ( $r = .17, p = .000$ ), neuroticism ( $r = -.17, p = .000$ ), personal knowledge of religion ( $r = .16, p = .000$ ), having Latin American friends ( $r = .14, p = .001$ ), extraversion ( $r = .13, p = .001$ ), church attendance ( $r = .13, p = .001$ ), years in U.S. ( $r = .11, p = .009$ ), Mexican American identity ( $r = .10, p = .012$ ), age ( $r = .09, p = .037$ ), number of children ( $r = .09, p = .029$ ), perceived discrimination ( $r = -.09, p = .037$ ), and perceived rejection ( $r = -.09, p = .028$ ).

In this study, settlers perceive more support from a significant other ( $M = 4.42$ ) than sojourners do ( $M = 4.23, p = .014$ ). A significant difference is also found in perceived support by a significant other as a result of civil status, with those who are married reporting more support from a significant other ( $M = 4.57$ ) than those who are single ( $M = 4.08, p = .000$ ), those who live with another person outside of wedlock ( $M = 4.18, p = .028$ ), those who are separated ( $M = 3.97, p = .038$ ), and those who are divorced ( $M = 3.90, p = .009$ ).

In a hierarchical regression, seven variables are found in this study to predict perceived support from a significant other ( $p < .05$ ), including perceived support from family ( $\beta = .40, p = .000$ ), loneliness ( $\beta = -.31, p = .000$ ), extraversion ( $\beta = -.21, p = .000$ ), perceived support from friends ( $\beta = .17, p = .001$ ), open-mindedness ( $\beta = .17, p = .015$ ), amount of remittances ( $\beta = -.15, p = .002$ ), and environment of origin ( $\beta = -.10, p = .041$ ).



### Acculturative Stress

The present study confirms the correlations found in the literature of acculturative stress with perceived discrimination ( $r = .55, p = .000$ ), loneliness ( $r = .37, p = .000$ ), psychological adjustment ( $r = -.34, p = .000$ ), self-esteem ( $r = -.31, p = .000$ ), neuroticism ( $r = .27, p = .000$ ), self-efficacy ( $r = -.27, p = .000$ ), and perceived support from friends ( $r = -.09, p = .026$ ). In contrast to the literature, however, the present study is unable to confirm a correlation between acculturative stress and Latino identity.

For this sample, acculturative stress is also found to correlate with perceived rejection ( $r = .50, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.37, p = .000$ ), English proficiency ( $r = -.29, p = .000$ ), depression ( $r = .28, p = .000$ ), emotional stability ( $r = -.27, p = .000$ ), flexibility ( $r = -.25, p = .000$ ), achievement striving ( $r = -.25, p = .000$ ), conscientiousness ( $r = -.22, p = .000$ ), having Anglo friends ( $r = -.22, p = .000$ ), years in U.S. ( $r = -.21, p = .000$ ), anxiety ( $r = .20, p = .000$ ), having Mexican American friends ( $r = -.20, p = .000$ ), agreeableness ( $r = -.19, p = .000$ ), respondent's years of schooling ( $r = -.18, p = .000$ ), perceived support from family ( $r = -.15, p = .000$ ), father's years of schooling ( $r = -.15, p = .001$ ), satisfaction with life ( $r = -.14, p = .001$ ), open-mindedness ( $r = -.14, p = .000$ ), openness to experience ( $r = -.13, p = .001$ ), age of arrival in U.S. ( $r = .12, p = .004$ ), extraversion ( $r = -.12, p = .003$ ), SALT leadership behaviors ( $r = -.09, p = .032$ ), and Spanish proficiency ( $r = .08, p = .049$ ).

A difference is also found in acculturative stress as a result of citizenship status, between U.S. citizens ( $M = 2.45$ ) and legal U.S. residents ( $M = 2.67, p = .009$ ) and between U.S. citizens ( $M = 2.45$ ) and those who are presumably undocumented ( $M =$

2.77,  $p = .000$ ). No significant difference is found in acculturative stress between legal U.S. residents and those who are presumably undocumented.

A significant difference in acculturative stress is found between those from urban settings ( $M = 2.57$ ) and those from rural settings ( $M = 2.79$ ,  $p = .002$ ), and between those from urban settings ( $M = 2.57$ ) and those from small towns ( $M = 2.73$ ,  $p = .012$ ). No significant difference in acculturative stress is found between those from rural settings and small towns.

In this study, sojourners are found to suffer from more acculturative stress ( $M = 2.91$ ) than settlers ( $M = 2.60$ ,  $p = .000$ ). Those who remit monies abroad also report suffering from more acculturative stress ( $M = 2.73$ ) than those who do not ( $M = 2.63$ ,  $p = .036$ ).

In a hierarchical regression, nine variables are found in this study to predict acculturative stress ( $p < .05$ ), including perceived discrimination ( $\beta = .47$ ,  $p = .000$ ), mother's years of schooling ( $\beta = .25$ ,  $p = .000$ ), English proficiency ( $\beta = -.24$ ,  $p = .000$ ), self-esteem ( $\beta = -.21$ ,  $p = .028$ ), conscientiousness ( $\beta = -.20$ ,  $p = .006$ ), father's years of schooling ( $\beta = -.18$ ,  $p = .010$ ), self-reported SALT leadership behaviors ( $\beta = .16$ ,  $p = .022$ ), sojourner/settler status ( $\beta = -.12$ ,  $p = .004$ ), and having Anglo friends ( $\beta = -.12$ ,  $p = .024$ ).

### Loneliness

The present study confirms the correlations found in the literature of loneliness with depression ( $r = .58$ ,  $p = .000$ ), self-esteem ( $r = -.57$ ,  $p = .000$ ), anxiety ( $r = .38$ ,  $p = .000$ ), and acculturative stress ( $r = .37$ ,  $p = .000$ ). For this sample, loneliness is also found to correlate with psychological adjustment ( $r = -.71$ ,  $p = .000$ ), agreeableness ( $r =$

-.55,  $p = .000$ ), perceived support from friends ( $r = -.54, p = .000$ ), self-efficacy ( $r = -.51, p = .000$ ), flexibility ( $r = -.49, p = .000$ ), neuroticism ( $r = .47, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.47, p = .000$ ), perceived support from family ( $r = -.47, p = .000$ ), emotional stability ( $r = -.47, p = .000$ ), extraversion ( $r = -.44, p = .000$ ), perceived support from a significant other ( $r = -.44, p = .000$ ), achievement striving ( $r = -.41, p = .000$ ), SALT leadership behaviors ( $r = -.40, p = .000$ ), conscientiousness ( $r = -.38, p = .000$ ), open-mindedness ( $r = -.38, p = .000$ ), perceived discrimination ( $r = .37, p = .000$ ), openness to experience ( $r = -.37, p = .000$ ), perceived rejection ( $r = .36, p = .000$ ), having Anglo friends ( $r = -.28, p = .000$ ), having Mexican American friends ( $r = -.28, p = .000$ ), satisfaction with life ( $r = -.27, p = .000$ ), English proficiency ( $r = -.27, p = .000$ ), religiosity ( $r = -.25, p = .000$ ), personal knowledge of religion ( $r = -.24, p = .000$ ), church attendance ( $r = -.23, p = .000$ ), having Mexican friends ( $r = -.23, p = .000$ ), respondent's years of schooling ( $r = -.22, p = .000$ ), having Latin American friends ( $r = -.22, p = .000$ ), mother's years of schooling ( $r = -.20, p = .000$ ), frequency of prayer ( $r = -.20, p = .000$ ), father's years of schooling ( $r = -.19, p = .001$ ), years in the U.S. ( $r = -.12, p = .003$ ), personal importance of religion ( $r = -.12, p = .002$ ), Mexican identity ( $r = -.11, p = .009$ ), and age of arrival in the U.S. ( $r = .08, p = .046$ ).

The settlers in this sample possess lower scores for loneliness ( $M = 2.29$ ) than sojourners ( $M = 2.51, p = .000$ ). A difference is also found in loneliness as a result of citizenship status, between U.S. citizens ( $M = 2.21$ ) and those who are presumably undocumented ( $M = 2.38, p = .031$ ). In this sample, those who live with another person outside of wedlock are also more lonely ( $M = 2.57$ ) and less psychologically adjusted ( $M$

= 3.34) than those who are married ( $M = 2.27, p = .018$ , and  $M = 3.64, p = .003$ , respectively).

In a hierarchical regression, four variables are found in this study to predict loneliness ( $p < .05$ ), including depression ( $\beta = -1.44, p = .000$ ), satisfaction with life ( $\beta = 1.33, p = .000$ ), anxiety ( $\beta = -1.13, p = .000$ ), and self-esteem ( $\beta = 1.07, p = .000$ ).

#### Perceived Discrimination

The present study confirms the correlations found in the literature of perceived discrimination with acculturative stress ( $r = .55, p = .000$ ), self-esteem ( $r = -.22, p = .000$ ), depression ( $r = .20, p = .000$ ), having Anglo friends ( $r = -.20, p = .000$ ), parents' education ( $r = -.16, p = .000$  for mothers and  $r = -.19, p = .000$  for fathers), years in the U.S. ( $r = -.13, p = .001$ ), anxiety ( $r = .12, p = .003$ ), and having Latino (Mexican) friends ( $r = -.10, p = .017$ ). In contrast to the literature, however, the present study is unable to confirm a correlation between perceived discrimination and Latino identity.

For this sample, perceived discrimination is also found to correlate with perceived rejection ( $r = .92, p = .000$ ), loneliness ( $r = .37, p = .000$ ), psychological adjustment ( $r = -.28, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.24, p = .000$ ), flexibility ( $r = -.24, p = .000$ ), self-efficacy ( $r = -.24, p = .000$ ), English proficiency ( $r = -.22, p = .000$ ), perceived support from family ( $r = -.21, p = .000$ ), perceived support from friends ( $r = -.20, p = .000$ ), respondent's years of schooling ( $r = -.20, p = .000$ ), neuroticism ( $r = .19, p = .000$ ), emotional stability ( $r = -.19, p = .000$ ), agreeableness ( $r = -.16, p = .000$ ), satisfaction with life ( $r = -.16, p = .000$ ), conscientiousness ( $r = -.14, p = .001$ ), darkness of skin color ( $r = .13, p = .002$ ), achievement striving ( $r = -.13, p = .002$ ), open-mindedness ( $r = -.11, p = .009$ ), age of arrival in the U.S. ( $r = .10, p = .017$ ),

openness to experience ( $r = -.10, p = .016$ ), American identity ( $r = -.10, p = .015$ ), perceived support from a significant other ( $r = -.09, p = .037$ ), and SALT leadership behaviors ( $r = -.08, p = .046$ ).

A difference is also found in perceived discrimination as a result of citizenship status, between U.S. citizens ( $M = 1.93$ ) and legal U.S. residents ( $M = 2.30, p = .003$ ) and between U.S. citizens ( $M = 1.93$ ) and those who are presumably undocumented ( $M = 2.30, p = .000$ ). No significant difference is found in perceived discrimination between legal U.S. residents and those who are presumably undocumented.

In this study, sojourners are found to suffer from more perceived discrimination ( $M = 2.45$ ) than settlers ( $M = 2.12, p = .000$ ). A significant difference in perceived discrimination is also found between those from urban settings ( $M = 2.02$ ) and those from rural settings ( $M = 2.43, p = .000$ ), and between those from urban settings ( $M = 2.02$ ) and those from small towns ( $M = 2.30, p = .002$ ). No significant difference in perceived discrimination is found between those from rural settings and small towns.

In a hierarchical regression, four variables are found in the present study to predict perceived discrimination ( $p < .05$ ), including perceived rejection ( $\beta = .88, p = .000$ ), English proficiency ( $\beta = .12, p = .000$ ), acculturative stress ( $\beta = .10, p = .000$ ), loneliness ( $\beta = .07, p = .027$ ), perceived support from family ( $\beta = -.05, p = .034$ ), U.S. (Anglo) acculturation ( $\beta = .04, p = .045$ ), and skin color ( $\beta = .04, p = .027$ ).

#### Perceived Rejection

The present study confirms the difference found in the literature between perceived rejection as a result of citizenship status. For the sample of this study, a difference is found in perceived rejection as a result of citizenship status, between U.S.

citizens ( $M = 1.89$ ) and legal U.S. residents ( $M = 2.32, p = .001$ ) and between U.S.

citizens ( $M = 1.89$ ) and those who are presumably undocumented ( $M = 2.38, p = .000$ ).

No significant difference is found in perceived rejection between legal U.S. residents and those who are presumably undocumented.

For this sample, perceived rejection is also found to correlate with perceived discrimination ( $r = .92, p = .000$ ), acculturative stress ( $r = .50, p = .000$ ), loneliness ( $r = .36, p = .000$ ), psychological adjustment ( $r = -.29, p = .000$ ), English proficiency ( $r = -.28, p = .000$ ), self-efficacy ( $r = -.26, p = .000$ ), self-esteem ( $r = -.24, p = .000$ ), having Anglo friends ( $r = -.24, p = .000$ ), depression ( $r = .23, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = -.23, p = .000$ ), flexibility ( $r = -.23, p = .000$ ), having Mexican American friends ( $r = -.22, p = .000$ ), neuroticism ( $r = .21, p = .000$ ), respondent's years of schooling ( $r = -.21, p = .000$ ), emotional stability ( $r = -.21, p = .000$ ), perceived support from friends ( $r = -.20, p = .000$ ), father's years of schooling ( $r = -.19, p = .000$ ), perceived support from family ( $r = -.17, p = .000$ ), mother's years of schooling ( $r = -.16, p = .000$ ), years in the U.S. ( $r = -.16, p = .000$ ), satisfaction with life ( $r = -.16, p = .000$ ), anxiety ( $r = .15, p = .000$ ), open-mindedness ( $r = -.15, p = .000$ ), agreeableness ( $r = -.15, p = .000$ ), conscientiousness ( $r = -.14, p = .001$ ), achievement striving ( $r = -.14, p = .001$ ), openness to experience ( $r = -.13, p = .001$ ), darkness of skin color ( $r = .12, p = .006$ ), SALT leadership behaviors ( $r = -.12, p = .004$ ), having Latin American friends ( $r = -.12, p = .003$ ), extraversion ( $r = -.12, p = .003$ ), American identity ( $r = -.10, p = .016$ ), age of arrival in the U.S. ( $r = .09, p = .030$ ), perceived support from a significant other ( $r = -.09, p = .028$ ), personal knowledge of religion ( $r = -.09, p = .032$ ), and Spanish proficiency ( $r = .08, p = .045$ ).

A significant difference is found in perceived rejection as a result of civil status, with those who are living with another person outside of wedlock reporting more perceived rejection ( $M = 2.64$ ) than those who are single ( $M = 2.09, p = .020$ ).

In this study, sojourners are found to suffer from more perceived rejection ( $M = 2.49$ ) than settlers ( $M = 2.17, p = .001$ ). A significant difference in perceived rejection is also found between those from urban settings ( $M = 2.01$ ) and those from rural settings ( $M = 2.51, p = .000$ ), and between those from urban settings ( $M = 2.01$ ) and those from small towns ( $M = 2.40, p = .000$ ). No significant difference in perceived discrimination is found between those from rural settings and small towns.

In a hierarchical regression, four variables are found in this study to predict perceived rejection ( $p < .05$ ), including perceived discrimination ( $\beta = .91, p = .000$ ), English proficiency ( $\beta = .10, p = .001$ ), age of arrival in the U.S. ( $\beta = -.07, p = .035$ ), and agreeableness ( $\beta = .06, p = .042$ ).

#### Spanish-speaking Adult Leadership in Texas

Though the literature contains no known quantitative study of the leadership behaviors of Spanish-speaking adults in the United States, the leadership behaviors that the respondents in this study perceive themselves as possessing (a.k.a., self-reported SALT leadership behaviors) are found to correlate with open-mindedness ( $r = .71, p = .000$ ), self-efficacy ( $r = .66, p = .000$ ), openness to experience ( $r = .64, p = .000$ ), conscientiousness ( $r = .61, p = .000$ ), agreeableness ( $r = .59, p = .000$ ), self-esteem ( $r = .57, p = .000$ ), achievement striving ( $r = .55, p = .000$ ), psychological adjustment ( $r = .51, p = .000$ ), extraversion ( $r = .42, p = .000$ ), self-reported NoMaL leadership behaviors ( $r = .40, p = .000$ ), loneliness ( $r = -.40, p = .000$ ), depression ( $r = -.38, p =$

.000), perceived support from friends ( $r = .37, p = .000$ ), anxiety ( $r = -.37, p = .000$ ), flexibility ( $r = .36, p = .000$ ), perceived support from family ( $r = .34, p = .000$ ), religiosity ( $r = .34, p = .000$ ), frequency of prayer ( $r = .33, p = .000$ ), perceived support from a significant other ( $r = .32, p = .000$ ), emotional stability ( $r = .31, p = .000$ ), neuroticism ( $r = -.31, p = .000$ ), personal knowledge of religion ( $r = .28, p = .000$ ), satisfaction with life ( $r = .28, p = .000$ ), personal importance of religion ( $r = .25, p = .000$ ), having Mexican American friends ( $r = .25, p = .000$ ), having Anglo friends ( $r = .23, p = .000$ ), church attendance ( $r = .20, p = .000$ ), age ( $r = .18, p = .000$ ), having Latin American friends ( $r = .18, p = .000$ ), English proficiency ( $r = .17, p = .000$ ), having Mexican friends ( $r = .16, p = .000$ ), respondent's years of schooling ( $r = .12, p = .003$ ), years in the U.S. ( $r = .12, p = .004$ ), Mexican American identity ( $r = .12, p = .005$ ), perceived rejection ( $r = -.12, p = .004$ ), darkness of skin color ( $r = -.12, p = .003$ ), amount of remittance during the past 12 months ( $r = .11, p = .009$ ), hours worked per week ( $r = .11, p = .006$ ), age of arrival in the U.S. ( $r = .09, p = .035$ ), acculturative stress ( $r = -.09, p = .032$ ), and perceived discrimination ( $r = -.08, p = .046$ ).

A significant difference is found in self-reported SALT leadership behaviors as a result of civil status, with married respondents giving themselves higher self-reports in leadership ( $M = 3.96$ ) than those who live with another person outside of wedlock ( $M = 3.68, p = .008$ ).

In this study, settlers are found with higher self-reports of SALT leadership behaviors ( $M = 3.93$ ) than sojourners ( $M = 3.78, p = .002$ ), and those who remit money to family and friends provide higher self-reports of SALT leadership behaviors ( $M = 3.97$ ) than those who do not remit ( $M = 3.83, p = .001$ ). Those who are employed are



found to possess higher self-reports of SALT leadership behaviors ( $M = 3.93$ ) than those who are not ( $M = 3.80, p = .008$ ).

In a hierarchical regression, fourteen variables are found in this study to predict self-reported SALT leadership behaviors ( $p < .05$ ), including depression ( $\beta = .30, p = .001$ ), open-mindedness ( $\beta = .27, p = .000$ ), self-esteem ( $\beta = .27, p = .000$ ), conscientiousness ( $\beta = .15, p = .005$ ), father's years of schooling ( $\beta = -.14, p = .010$ ), satisfaction with life ( $\beta = .13, p = .000$ ), Spanish proficiency ( $\beta = .12, p = .000$ ), openness to experience ( $\beta = .12, p = .015$ ), sex ( $\beta = .12, p = .001$ ), agreeableness ( $\beta = .11, p = .032$ ), having Anglo friends ( $\beta = .10, p = .016$ ), perceived support from friends ( $\beta = .10, p = .021$ ), acculturative stress ( $\beta = .10, p = .022$ ), and having Mexican American friends ( $\beta = .09, p = .024$ ).

#### Non-Malevolent Leadership

Though the literature contains no known quantitative study of the leadership behaviors of Spanish-speaking adults in the United States, the self-reported non-malevolent leadership behaviors of respondents in this study are found to correlate with self-esteem ( $r = .56, p = .000$ ), agreeableness ( $r = .55, p = .000$ ), flexibility ( $r = .55, p = .000$ ), self-efficacy ( $r = .55, p = .000$ ), achievement striving ( $r = .54, p = .000$ ), psychological adjustment ( $r = .54, p = .000$ ), conscientiousness ( $r = .54, p = .000$ ), depression ( $r = -.53, p = .000$ ), emotional stability ( $r = .51, p = .000$ ), neuroticism ( $r = -.51, p = .000$ ), loneliness ( $r = -.47, p = .000$ ), open-mindedness ( $r = .43, p = .000$ ), anxiety ( $r = -.43, p = .000$ ), self-reported SALT leadership behaviors ( $r = .40, p = .000$ ), openness to experience ( $r = .32, p = .000$ ), acculturative stress ( $r = -.31, p = .000$ ), frequency of prayer ( $r = .27, p = .000$ ), religiosity ( $r = .27, p = .000$ ), personal

knowledge of religion ( $r = .26, p = .000$ ), perceived discrimination ( $r = -.24, p = .000$ ), perceived support from family ( $r = .23, p = .000$ ), perceived support from a significant other ( $r = .23, p = .000$ ), perceived rejection ( $r = -.23, p = .000$ ), perceived support from friends ( $r = .19, p = .000$ ), extraversion ( $r = .18, p = .000$ ), personal importance of religion ( $r = .18, p = .000$ ), respondent's years of schooling ( $r = .17, p = .000$ ), having Mexican American friends ( $r = .17, p = .000$ ), Mexican identity ( $r = .16, p = .002$ ), English proficiency ( $r = .16, p = .000$ ), having Anglo friends ( $r = .16, p = .000$ ), church attendance ( $r = .13, p = .000$ ), Anglo identity ( $r = -.13, p = .002$ ), father's years of schooling ( $r = .12, p = .006$ ), American identity ( $r = -.12, p = .003$ ), having Mexican friends ( $r = .11, p = .005$ ), age ( $r = .10, p = .014$ ), having Latin American friends ( $r = .10, p = .013$ ), mother's years of schooling ( $r = .09, p = .026$ ), and satisfaction with life ( $r = .09, p = .027$ ).

In this study, settlers are found to possess higher self-reports of NoMaL leadership behaviors ( $M = 4.12$ ) than sojourners ( $M = 3.92, p = .002$ ).

In a hierarchical regression, four variables are found in this study to predict self-reported NoMaL leadership behaviors ( $p < .05$ ), including flexibility ( $\beta = .20, p = .001$ ), agreeableness ( $\beta = .19, p = .003$ ), extraversion ( $\beta = -.19, p = .000$ ), and subject's environment of origin ( $\beta = .13, p = .006$ ).

## CHAPTER FIVE - CONCLUSION

### Discussion and Interpretation of Results

Various conclusions can be drawn from the present study, both with respect to the correlates with the self-reported leadership behaviors of Spanish-speaking adults in Central Texas, and also with respect to the correlates with other variables found in cross-cultural studies.

#### Self-Reported Leadership Behaviors and Citizenship Status

When employing a two-factor model for first-order GLOBE leader behaviors, it is found that no difference exists in self-reported leadership behaviors for the present sample as a result of citizenship status. That is, whether the Spanish-speaking adults in this study are U.S. citizens, legal U.S. residents or presumably undocumented, they largely perceive themselves as acting with similar leadership behaviors. This is particularly interesting in light of the fact that, though there is no significant difference in self-reported leadership behaviors as a result of citizenship status, these same self-reported leadership behaviors are found to significantly correlate with each of the remaining nine independent variables in this study (viz., age, sex, the Big Five personality factors, perceived support and acculturative stress).

Thus, no statistical support is lent by this study to the original hypothesis of this work, that granting a legal citizenship status to the 10.79 million undocumented individuals currently residing in the United States would assist them in perceiving themselves to be greater leaders. Rather, according to this study, members of the undocumented, Spanish-speaking adult population of Central Texas likely perceive themselves as acting with leadership behaviors that do not greatly differ from those of

U.S. citizens and legal U.S. residents. In this respect, the present study extends the body of literature in leadership studies.

#### Self-Reported Leadership Behaviors and Personality

The results of this study confirm Judge, Bono, Ilies and Gerhardt's (2002) meta analysis of personality traits and leadership behaviors. Judge et al. found that four of the "Big Five" personality traits positively correlate with good leadership. This is confirmed in the present study, in which these same four personality traits are found to positively relate to self-reported SALT leadership behaviors. Judge et al. also found that the one negative personality trait (viz., neuroticism) negatively relates to good leadership. This is reflected in the statistically significant negative correlation witnessed in the present study between neuroticism and self-reported NoMaL leadership behaviors. Though different measures for personality traits and leadership behaviors are used in the present study (viz., the International Personality Item Pool and the GLOBE Leader Behaviors Scale), the results of this study fit well with previous research. In this respect, the present study confirms the literature on leadership and personality studies.

In this study, the strongest partial correlations between self-reported leadership behaviors and personality traits are found between self-reported SALT leadership behaviors and openness to experience ( $r_p = .34, p = .000$ ), self-reported NoMaL leadership behaviors and agreeableness ( $r_p = .33, p = .000$ ), NoMaL and Neuroticism ( $r_p = -.33, p = .000$ ), and SALT and conscientiousness ( $r_p = .31, p = .000$ ). Other significant correlations are found between SALT and agreeableness ( $r_p = .22, p = .000$ ), NoMaL and conscientiousness ( $r_p = .22, p = .000$ ), NoMaL and extraversion ( $r_p = -.16, p = .000$ ), and SALT and extraversion ( $r_p = .10, p = .012$ ).

### Self-Reported Leadership Behaviors and Sex

The results of the present study diverge from Eagly and Johannesen-Schmidt's (2003) meta analysis on gender and leadership. Whereas Eagly and Johannesen-Schmidt found that women possess higher scores on transformational leadership than men. The men in this study perceive themselves as exercising SALT leadership behaviors slightly more than the women in this study. There are, of course, important differences between the present study and the work of Eagly and Johannesen-Schmidt, including the fact that the present study is based on self-reports by respondents, rather than reports by supervisors and/or subordinates. Based on the literature review contained in the present work and its research into varying cultural characteristics, it might be hypothesized that the perception by Spanish-Speaking men that they more greatly exercise leadership behaviors may be due, for instance, to such cultural characteristics as *machismo*, *hembrismo* and *marianismo*, the perception that men must be "men" and that women must be submissive. In such a cultural context, it might be imagined that men feel pressure to exercise perceived superiority over women—in the home, in the workplace and in society—and that women, in turn, may not perceive themselves to be the leaders they likely are. It can be imagined that such cultural characteristics could easily influence the self-reports of both men and women, causing men of this population to have higher self-reports than women with respect to leadership behaviors. In this respect, the present study extends the research of leadership, cross-cultural studies and gender studies.

### Self-Reported Leadership Behaviors and Age

The correlation in the literature between age and self-reported leadership behaviors is confirmed in the present study. This is not surprising. More surprising,

perhaps, is the fact that this partial correlation ( $r_p = .15, p = .002$ ) is not stronger in the present study.

#### Self-Reported Leadership Behaviors and Perceived Support

Like the correlation between self-reported leadership behaviors and age, the correlation between self-reported leadership behaviors and perceived support from friends in the present study is not strong ( $r_p = .16, p = .012$ ). This is not entirely surprising, considering the fact that neither perceived support from family nor perceived support from a significant other is found to contribute to self-reported leadership behaviors in this study.

#### Self-Reported Leadership Behaviors and Acculturative Stress

In this study, the interesting finding with respect to the correlation between self-reported leadership behaviors and acculturative stress is that one set of leadership behaviors (viz., SALT) positively correlates with acculturative stress, while the other set of leadership behaviors (viz., NoMaL) negatively correlates with acculturative stress. As one might predict, the more acculturative stress that a respondent suffers, the less s/he perceives him/herself as acting with non-malevolent behaviors. Interestingly, however, the more acculturative stress that a respondent suffers, the more s/he perceives him/herself as acting with SALT leadership behaviors. One might wonder whether some persons perceive themselves as acting more nobly in the face of pressures and stressors, thus leading them to positively evaluate themselves regardless of the stressors they face. If this is indeed the case, this may help to explain the lack of difference in self-reported leadership behaviors as a result of citizenship status as well.

#### Self-Reported Leadership Behaviors

*Spanish-speaking Adult Leadership in Texas.* The literature contains no known quantitative study of the leadership behaviors of Spanish-speaking adults in the United States. In this study, the self-reported leadership behaviors of the participants can be divided into two categories: behaviors that typify Spanish-speaking Adult Leadership in Texas (SALT) and behaviors that might best be described as Non-Malevolent Leadership (NoMaL). In this study, self-reported SALT and NoMaL leadership behaviors are found to correlate.

For the present sample, self-reported SALT leadership behaviors are found to correlate with all Big Five personality traits. Self-reported SALT leadership behaviors are also found to positively correlate with open-mindedness, self-efficacy, self-esteem, achievement striving, psychological adjustment, flexibility, emotional stability, and satisfaction with life. Conversely, self-reported SALT leadership behaviors negatively correlate with loneliness, depression, anxiety, perceived rejection, acculturative stress, and perceived discrimination.

In this study, self-reported SALT leadership behaviors are found to correlate with perceived support from family, perceived support from friends, and perceived support from a significant other. They also correlate with religiosity and its four facets.

Self-reported SALT leadership behaviors are found in this study to correlate with the demographic variables of age, respondent's years of schooling, years in the U.S., darkness of skin color, hours worked per week, amount of remittance during the past 12 months, and age of arrival in the U.S. A significant difference is found in self-reported SALT leadership behaviors as a result of civil status, with married respondents giving themselves higher self-reports in leadership than those who live with another person

outside of wedlock. Settlers are also found to have higher self-reports of SALT leadership behaviors than sojourners. Additionally, those who are employed and those who remit money to family and friends provide higher self-reports of SALT leadership behaviors than those who are unemployed and/or do not remit.

It might be advanced that the English-speaking and Mexican American participants in this study perceive themselves to be acting with greater SALT leadership behaviors than the Spanish-speaking participants in this study, as is evident in the correlation between self-reported SALT leadership behaviors and having Mexican American friends, having Anglo friends, English proficiency, and Mexican American identity.

*Non-Malevolent Leadership.* Though no known quantitative studies exist of the leadership characteristics of Spanish-speaking adults in the United States, self-reported NoMaL leadership behaviors are found in the present study to correlate with self-reported SALT leadership behaviors.

In this study, self-reported NoMaL leadership behaviors are found to correlate with all Big Five personality traits. They are found to positively correlate with self-esteem, flexibility, self-efficacy, achievement striving, psychological adjustment, emotional stability, open-mindedness, and satisfaction with life. Self-reported NoMaL leadership behaviors are also found to negatively correlate with depression, loneliness, anxiety, acculturative stress, perceived discrimination, and perceived rejection.

In this study, self-reported NoMaL leadership behaviors are found to correlate with perceived support from family, friends, and a significant other. They also correlate with the variable of religiosity and its four facets.



Self-reported NoMaL leadership behaviors are found in this study to correlate with the demographic variables of respondent's years of schooling, father's years of schooling, mother's years of schooling, and age. Settlers are also found with higher self-reports of NoMaL leadership behaviors than sojourners.

Despite positive correlations with English proficiency and having Anglo friends, self-reported NoMaL leadership behaviors enjoy a negative relationship with Anglo and American identity. The reasons for this might be explored in future studies. Conversely, NoMaL leadership behaviors enjoy a positive correlation with having Mexican American friends, Mexican identity, and having Mexican friends.

#### Correlations of Other Variables Found in Cross-Cultural Studies

*Citizenship Status.* In the present study, it is no surprise that U.S. citizens enjoy higher mean levels of education over legal U.S. residents and those who are presumably undocumented. It is also no surprise that the same is true of the educational levels of their parents. It is surprising, however, that the present study is unable to confirm a difference in English proficiency as a result of citizenship status. One would expect that U.S. citizens might perceive themselves as speaking English more proficiently than legal U.S. residents and those who are presumed to be undocumented. Because being a legal U.S. resident is often a step toward becoming a U.S. citizen, it is also surprising that legal U.S. residents in this study enjoy a higher mean age than the U.S. citizens in this study. This may also contribute to this group (i.e., legal U.S. residents) enjoying a higher mean number of children than U.S. citizens in this study. As a whole, though, U.S. citizens are found to live in the U.S. longer than legal U.S. residents and those who are presumably undocumented. The fact that the undocumented often have less systems of social support

likely contributes to the fact that the presumably undocumented respondents in this study report higher levels of loneliness than the U.S. citizens in this study.

*Immigrant Generation.* The present study is unable to confirm differences in the literature with respect to religiosity, frequency of prayer, perceived importance of religion and having immigrant friends as a result of one's immigrant generation. The literature suggests that first-generation immigrants have higher rates of church attendance than second- or third-generation immigrants. This is not the case in this study. Here, second- and third-generation immigrants are found to attend church more regularly than first-generation immigrants. A possible explanation for this might be that the survey is shared with a larger percentage of non-church-attending first-generation immigrants than non-church-attending second- and third-generation immigrants.

*Years in the United States.* The present study confirms the positive correlations in the literature of years in the U.S. with English proficiency and number of children. It also confirms the negative correlation in the literature of years in the U.S. with amount of remittances, perceived discrimination, and orientation to one's natal culture. The present study, however, is not able to confirm a correlation between years in the U.S. and depression. The negative correlation in this study between years in the U.S. and age of arrival in the U.S. suggests that Spanish-speaking immigrants in Central Texas are increasingly older at the time in which they cross into the United States. In this sample, it is not surprising to find that one's years in the U.S. positively correlates with American identity, having Anglo friends and the exercise of SALT leadership behaviors. Neither is it surprising to find that years in the U.S. negatively correlates with acculturative stress, neuroticism, Spanish-proficiency, perceived rejection, father's years of schooling,

mother's years of schooling, Mexican identity, having Latin American friends and loneliness. Because age correlates with various facets of religiosity, it is no surprise to find in this study that years in the U.S. positively correlates with church attendance, religiosity, frequency of prayer, and personal importance of religion. Years in the U.S. is also found to correlate with agreeableness and achievement striving. This is surprising insofar as these two correlates are typically associated with undocumented persons and first-generation immigrants.

*Latino Acculturation.* The present study is unable to confirm correlations in the literature between Latino acculturation and Latino identity, Spanish proficiency, English proficiency or years in the U.S. This study does, however, reveal a slight negative correlation between Latino acculturation and self-efficacy. In this study, the less one associates with his/her Latino culture, the more self-efficacious s/he perceives him/herself to be.

*Latino Identity.* Because the previous paragraph notes the negative correlation between Latino acculturation and self-efficacy, the positive correlation in this study of Latino identity with self-esteem is intriguing and merits further study. Though this study is able to confirm the correlation found in the literature of Latino identity with religiosity, this study is unable to confirm correlations of Latino identity with Latino acculturation, U.S. acculturation, church attendance, acculturative stress or perceived discrimination.

*Mexican Identity.* In this study, Mexican identity enjoys a positive correlation with self-esteem and self-efficacy. It is no surprise to find in this study positive correlations between Mexican identity and religiosity, Spanish proficiency, and having Mexican friends. The correlation of Mexican identity and religiosity may help to explain

the correlation in this study of Mexican identity with personal knowledge of religion and frequency of prayer. It is not surprising to find negative correlations of Mexican identity with American identity, Anglo identity, Mexican American identity, and years in the U.S. Surveying the cultural characteristics of Mexico, it is not surprising to find that Mexican identity correlates with agreeableness. It is somewhat surprising, though, to find that Mexican identity also positively correlates with conscientiousness. This merits additional study. Additionally, Mexican identity positively correlates with psychological adjustment and negatively correlates with loneliness and depression. The relationship between national or ethnic identity and psychological adjustment might thus be further probed.

*Mexican American Identity.* In this study, Mexican American identity is found to be very distinct from Mexican identity. Not surprisingly, Mexican American identity positively correlates with Anglo identity, American identity, having Mexican American friends, years in the U.S., having Anglo friends, and English proficiency. It also negatively correlates with age of arrival in the U.S., Mexican identity, Spanish proficiency, and amount of remittances. Those who identify themselves as Mexican American also tend to exercise SALT leadership traits, and to feel more support from family, friends, and a significant other.

*Spanish Proficiency.* Not surprisingly, Spanish proficiency is found in this study to positively correlate with Mexican identity, having Mexican friends, age of arrival in the U.S., acculturative stress and perceived rejection. Spanish proficiency is found to negatively correlate with years in the U.S., having Anglo friends, Anglo identity, American identity, Mexican American identity, English proficiency, respondent's years of schooling, and mother's years of schooling. Interestingly, Spanish-speaking adults

perceive themselves as highly religious, with Spanish proficiency also positively correlating with personal importance of religion, religiosity, frequency of prayer, and church attendance. This is likely due to the heavy influence of Roman Catholicism in the Spanish-speaking nations of Latin America, as indicated in the literature review of this work.

*Immigrant Friends.* This study confirms the correlation found in the literature between having immigrant friends (i.e., having Mexican and Latin American friends, in this study) and perceived discrimination. Not surprisingly, positive correlations are also found in this study between having Mexican friends and having Latin American friends, having Mexican American friends, and Spanish proficiency. Though having Latin American friends is not found to correlate with these latter two variables, having Latin American friends is, perhaps surprisingly, found to correlate with English proficiency and Mexican American identity.

Whereas having Mexican friends is found only to correlate with the personality domains of agreeableness and conscientiousness, having Latin American friends is found to correlate with all of the Big Five personality traits.

Those who have immigrant friends generally feel supported by others, with correlations being seen in this study between having Mexican friends and perceived support from family, perceived support from friends, and perceived support from a significant other. Correlations are also seen in this study between having Latin American friends and perceived support from family, perceived support from friends, and perceived support from a significant other. The negative correlations found in this study between having Mexican or Latin American friends and loneliness is thus not surprising.

Having Mexican friends is found to correlate with self-efficacy and self-esteem, as does having Latin American friends.

Both having Mexican friends and having Latin American friends correlate with such variables that assist with successful cross-cultural adaptation as open-mindedness, psychological adjustment, and flexibility.

Whereas having Latin American friends is not found to correlate with achievement striving, having Mexican friends is found to correlate with achievement striving. Having Latin American friends alone correlates with perceived rejection, emotional stability, years in the U.S., depression, and anxiety.

Those who have immigrant friends perceive themselves as exercising SALT leadership behaviors and NoMaL leadership behaviors.

The correlations in the literature between first-generation immigrants and various facets of religiosity also seem to be confirmed through the correlations of having Mexican friends with religiosity and personal importance of religion, though no facets of religiosity are found to significantly correlate with having Latin American friends.

*U.S. Acculturation.* This study confirms the correlation found in the literature between U.S. acculturation (or Anglo orientation) and American identity. Not surprisingly, a difference is also found in Anglo orientation as a result of immigrant generation, with second- and third-generation immigrants being more oriented toward Anglo-American culture than first-generation immigrants.

*U.S. Cultural Identity.* A correlation is found in the literature between U.S. cultural identity and U.S. acculturation. In the present study, although Anglo identity is

found to significantly correlate with U.S. (or Anglo) acculturation, no correlation is found between American identity and U.S. acculturation.

Not surprisingly, Anglo identity and American identity are found to correlate with one another. Both are also found to correlate with Mexican identity, Mexican American identity, Spanish proficiency, English proficiency, having Anglo friends, and having Mexican American friends. American identity alone is found to correlate with having Latin American friends.

Though American identity alone is found to correlate with agreeableness, both Anglo identity and American identity are found to correlate with conscientiousness. Both Anglo identity and American identity are also found to correlate with NoMaL leadership behaviors, self-esteem, achievement striving, number of children, and age of arrival in the U.S. Unlike Anglo identity, American identity is found to correlate with several other variables, including perceived discrimination, perceived rejection, respondent's years of schooling, mother's years of schooling, father's years of schooling, years in the U.S., religiosity, personal importance of religion, flexibility, and depression.

*English Proficiency.* The present study confirms the positive correlations found in the literature between English proficiency and years in the U.S., and between English proficiency and flexibility. This study also confirms the negative correlations in the literature of English proficiency with depression and neuroticism. Interestingly, the present study is not able to confirm a difference in English proficiency as a result of citizenship status, as found in the literature.

English proficiency is found to correlate with self-reported SALT leadership behaviors and NoMaL leadership behaviors. English proficiency is also found to correlate

with such demographic variables as age, age of arrival in the U.S., respondent's years of schooling, mother's years of schooling, father's years of schooling, number of children, amount of remittances during the past 12 months, hours worked per week, and darkness of skin color.

A relationship is found in this study between English proficiency and three of the Big Five personality factors: openness to experience, agreeableness, and extraversion. English proficiency enjoys a positive correlation to perceived support from family, perceived support from friends, psychological adjustment, self-efficacy, self-esteem, open-mindedness, emotional stability, and achievement striving. English proficiency also enjoys a negative correlation to acculturative stress, perceived rejection, loneliness, perceived discrimination, and anxiety.

Interestingly, English proficiency positively correlates with personal knowledge of religion. Because personal knowledge of religion is the one facet of religiosity that loads less well with the other factors, it can be presumed that Spanish-speaking respondents are less knowledgeable about their religion than English-speaking respondents.

Not surprisingly, English proficiency is found to correlate with having Anglo friends, having Mexican American friends, American identity, Mexican American identity, Spanish proficiency, and Anglo identity.

*Anglo Friends.* The present study confirms the negative correlation found in the literature between having Anglo friends and perceived discrimination, but is unable to confirm a correlation between having Anglo friends and immigrant generation. In this



study, no difference is found in having Anglo friends as a result of the respondent being a first- or second-generation immigrant.

Having Anglo friends is found to correlate with self-reported SALT and NoMaL leadership behaviors, and with all of the Big Five personality domains. Having Anglo friends also correlates with psychological adjustment, self-efficacy, emotional stability, self-esteem, flexibility, achievement striving, and open-mindedness.

Not surprisingly, having Anglo friends is found to negatively correlate with loneliness, perceived rejection, acculturative stress, depression, and anxiety. Respondents with Anglo friends also feel supported by family, friends, and a significant other.

Having Anglo friends correlates with a number of demographic variables, including age of arrival in the U.S., years in the U.S., respondent's years of schooling, number of children, father's years of schooling, mother's years of schooling, and hours worked per week. It also correlates with personal knowledge of religion.

It is not surprising that having Anglo friends is found to correlate with English proficiency, having Mexican American friends, American identity, Anglo identity, Spanish proficiency, or Mexican American identity. It is more surprising to find positive correlations of having Anglo friends with having Latin American friends and Mexican friends.

#### Correlations with Demographic Variables

*Age.* The present study is unable to confirm any relationship between age and environment of origin, self-esteem and depression, as suggested in the literature. Age is, however, found to correlate with self-reported SALT and NoMaL leadership behaviors.

Age is also found to positively correlate with the personality factors of conscientiousness and agreeableness.

In this study, age is found to vary with perceived support from a significant other, as well as with the demographic variables of age of arrival in the U.S., number of children, years in the U.S., mother's years of schooling, father's years of schooling, and respondent's years of schooling.

Age significantly co-varies with religiosity, and with all four facets of this construct.

Age is also found to correlate with achievement striving, English proficiency, open-mindedness, flexibility, self-efficacy, and anxiety.

A significant difference in mean age is found among all three citizenship statuses. It is not surprising that those who are presumably undocumented are younger than their peers who are U.S. citizens or legal residents. It is surprising, however, that the legal U.S. residents in this study are older than the U.S. citizens in this study.

*Sex.* In the literature, there exists a difference in anxiety and depression as a result of sex. The present study confirms this, with women reporting a higher mean score for both anxiety and depression than men. In this study, anxiety is found to be the greater predictor of sex. Similarly, the women in this study are found to have higher self-reports of neuroticism than men. Conversely, men rate themselves more highly on emotional stability than women.

Though the women in this study enjoy more years of education than men, the men in this study possess higher self-reports on a number of indicators. In this study, Spanish-speaking men perceive themselves as being more open to experience than women. They

also report feeling greater support from their families than women. Interestingly, the men in this study perceive themselves as being darker in skin color than the women of this study.

Not surprisingly, men report working more hours per week than women, and they report sending more money abroad during the past 12 months than women.

The present study found Spanish-speaking women to be more agreeable than men. This may relate to the Latin American concepts of *hembrismo* and *marianismo*, as pointed out in the literature review of this work. The women in this sample are also found to have higher scores for religiosity than men, and they report attending church more frequently and praying more frequently than men.

*Years of Schooling.* The present study confirms the correlation found in the literature between self-esteem and years of study, leading one to believe that greater education provides a person greater self-esteem. Respondents' years of schooling are also found to correlate with self-reported SALT and NoMaL leadership behaviors. These correlations are no surprise insofar as self-confidence and intelligence have long been considered leadership traits.

The present study suggests that Spanish-speaking adults in Central Texas who are U.S. citizens enjoy a significant difference in education when compared with legal U.S. residents and those who are presumably undocumented. This is not surprising insofar as the poverty and various collectivist pressures in many Latin American nations lead many young people to drop out of school in order to support their families.

Like self-reported leadership behaviors, years of schooling negatively correlates with neuroticism and positively correlates with the other four Big Five personality traits.

Apart from self-reported leadership traits, years of schooling is one of only a few factors to correlate with all of the Big Five personality constructs. Of these five, though, only conscientiousness is found to predict years of schooling.

Years of formal schooling seems to protect respondents from a number of challenges, including loneliness, perceived rejection, perceived discrimination, acculturative stress, depression, and anxiety. Respondents with more education perceive greater support from their families and friends. They also enjoy greater psychological adjustment and emotional stability. Further, they report possessing various traits that are helpful in cross-cultural adjustment: open-mindedness, flexibility, self-efficacy, and achievement striving.

The positive correlations of respondents' years of schooling with their mothers' years of schooling and their father's years of schooling likely suggests that students with more resources of support (e.g., better educated parents who may, in turn, enjoy higher incomes) are able to complete more years of formal schooling than their peers who lack such resources. Perhaps frighteningly, though, the negative correlation between education and number of children in this study suggests that more children are being raised by parents with less education. In this study, number of children is found to be the greatest predictor of years of formal schooling.

Fortunately, the years of education enjoyed by individuals continues to increase over time, as is evident in the negative correlation between age and years of schooling and between years of schooling and age of arrival in the U.S. These correlations between age and years of schooling may also be reflected in the difference found in this study in years of schooling as a result of civil status, with those who are single, and are thus

younger, enjoying more years of formal schooling than those who are married or those who are living with another person outside of wedlock.

The Spanish-speaking adults in this study who come from cities presumably enjoy more economic and educational resources, thus enabling them to complete more years of study than their peers who come from small towns and rural settings. In this study, environment of origin is found to be the third greatest predictor of years of schooling. Those who remit monies to family and friends outside the United States are found to have a slightly lower mean education than those who do not remit, and the amount remitted negatively correlates with formal years of schooling.

In this study, those who enjoy more education possess less relationship with Latin American cultures, as is evident in the negative correlation between years of schooling and Spanish proficiency and in the positive correlation between years of schooling and English proficiency, having Anglo friends, having Mexican American friends, and American identity. In this study, both English proficiency and Spanish proficiency are found to be predictors of years of schooling.

*Parents' Years of Schooling.* The present study partially confirms the correlation found in the literature of parents' years of schooling with citizenship status and perceived discrimination. Though no correlation is found in the present study between fathers' years of schooling and perceived discrimination, mothers' years of schooling negatively correlates with perceived discrimination. Respondents whose mothers enjoy more education rate themselves as experiencing less discrimination. This is in line with the finding in this study that respondent's education is also negatively correlated with perceived discrimination.

In the present study, a difference is also found in years of formal schooling by respondent's mothers as a result of citizenship status, between the mothers of U.S. citizens and of legal U.S. residents and between the mothers of U.S. citizens and of those who are presumably undocumented. No significant difference is found in years of formal schooling between the mothers of legal U.S. residents and the mothers of those who are presumably undocumented. Similarly, a difference is found in years of formal schooling by respondent's fathers as a result of citizenship status, between the fathers of U.S. citizens and of legal U.S. residents and between the fathers of U.S. citizens and of those who are presumably undocumented. No significant difference is found in years of formal schooling between the fathers of legal U.S. residents and fathers of those who are presumably undocumented.

For this sample, parents' years of schooling are found to correlate with self-reported NoMaL leadership behaviors, suggesting that parents who enjoy more education perceive themselves as leading in less malevolent ways. No correlation is found between parents' years of schooling and self-reported SALT leadership behaviors.

Parents' years of formal schooling is found to significantly correlate with three of the Big Five personality traits: openness to experience, extraversion and neuroticism. The years of schooling by respondents' fathers are also found to correlate less strongly with the other two Big Five personality factors: agreeableness and conscientiousness. This is not surprising insofar as all five personality traits are also found to correlate with respondents' years of schooling.

Parents' years of formal schooling seem to protect respondents from a number of challenges, including loneliness, perceived rejection and depression. In addition, fathers'

years of schooling seem to protect respondents from perceived discrimination, acculturative stress and anxiety.

Interestingly, respondents whose parents enjoy greater education feel more support not from their families, but from their friends. They enjoy greater psychological adjustment and emotional stability. They also enjoy higher self-reports on a number of traits that are found to facilitate cross-cultural adjustment, including open-mindedness, self-esteem and self-efficacy.

Similarly, respondents' years of schooling, parents' years of schooling continues to increase over time, as is evident in the positive correlation between respondents' age and parents' years of formal education. Correlations are also found between parents' years of schooling and other demographic variables, including years in the U.S., age of arrival in the U.S., amount of money remitted during the past 12 months, number of children. Educated parents, it seems, serve as a contraceptive.

Whereas personal knowledge of religion is the only facet of religiosity to correlate with respondents' years of education, parents' years of schooling correlates with personal knowledge of religion, personal importance of religion, church attendance, frequency of prayer (for fathers only) and religiosity. Thus, it seems, the more schooling respondents and their parents have received, the more respondents know about their religion, but the less they practice and believe in the importance of their religion.

Parents' years of schooling are also found to correlate with such measures of acculturation as American identity, English proficiency and Spanish proficiency.

Like respondents, parents who raised their children in urban settings seemingly enjoyed more educational opportunities, as is evidenced in the difference found in this

study in parents' years of schooling as a result of environment. The parents who raised their children in urban settings enjoyed a considerable educational advantage over parents who raised their children in small-town settings and rural environments.

The predictors of mothers' and fathers' years of formal schooling radically differ in this study. Mothers' years of schooling can be predicted more by respondents' frequency of personal prayer, age of arrival in the U.S., achievement striving, years in the U.S., and loneliness. In contrast, fathers' years of schooling can be predicted by hours worked per week, respondent's years of schooling, and self-reported SALT leadership behaviors. Common predictors for mothers' and fathers' years of schooling include perceived acculturative stress by respondents, environment of origin, and Spanish proficiency.

*Civil Status.* In this study, self-reported SALT leadership behaviors are found to differ as a result of civil status, with married respondents giving themselves higher self-reports in SALT leadership behaviors than those who live with another person outside of wedlock. This difference might be explored in future studies.

Interestingly, those who are married report that they are more agreeable than those who live with another person outside of wedlock, but they are much less agreeable than those who are widowed, perhaps due to the age of the persons in the latter category. Marriage and divorce, it seems, also serve to heighten one's conscientiousness, as a significant difference is found in the conscientiousness scores of those who are single from those who are married and those who are divorced.

Married respondents report enjoying more family support than those who live with another person outside of wedlock. Those who live with another person outside of



wedlock report less support from friends than those who are single, those who are married, and those who are widowed. Those who are married also perceive more support from a significant other than those who are single, those who live with another person outside of wedlock, those who are separated, and those who are divorced. Those who live with another person outside of wedlock report more perceived rejection than those who are single. They also report being more lonely and less psychologically adjusted than those who are married. These differences in perceived support and emotional well-being as a result of civil status might be explored in future studies.

A significant difference is found in respondents' years of schooling as a result of civil status, with those who are single enjoying more years of schooling than those who are married and those who live with another person outside of wedlock. This might be interpreted as supporting early leadership theories that distinguished between a focus on relationships and a focus on production. In this study, those who are single seem to be more focused on their studies and education (i.e., production) rather than on relationships.

This study reveals that marriage may be a motivator toward greater religiosity, as those who are married in this study express a stronger importance for religion than those who are single and those who live with another person outside of wedlock. Those who are married attend church more often than those who are single, and those who live with another person outside of wedlock, and they possess a greater personal knowledge of religion than those who live with another person outside of wedlock. In this study, those who are single or who live with another person outside of wedlock pray less frequently than their married peers. Those who are single are found in this study to pray less frequently than those who are married, divorced or widowed, and those who live with

another person outside of wedlock are found to pray less frequently than those who are married or widowed. Overall, those who are married are found to possess higher scores for religiosity than those who are single or living with another person outside of wedlock. These differences in religiosity and religious practices as a result of civil status might be probed in future studies.

To live with another person outside of wedlock is often considered a grave sin in Latin American cultures. Many persons in these cultures use the phrase *vivir en el pecado* [to live in sin] to express that they live with another person outside of wedlock. It would seem, then, that a person would have to be more open-minded with respect to such taboos, if s/he are to live in such a way. The present study, however, finds the opposite to be true. A significant difference is found in open-mindedness as a result of civil status, with those who live with another person outside of wedlock manifesting less open-mindedness than those who are married or those who are widowed. One might also imagine that such individuals prefer an unmarried status so as to enjoy a bit more flexibility and freedom. This cannot be confirmed in the present study, since those who live with another person outside of wedlock share lower self-reports for flexibility, self-efficacy and achievement striving than those who are married. These differences in personality traits as a result of civil status might be explored in future studies, particularly since these traits are found by the literature to facilitate cross-cultural adaptation.

*Number of Children.* The present study confirms the correlation found in the literature between number of children and years in the U.S. In this study, number of children also correlates with agreeableness and openness to experience. The more children that a respondent has, the more agreeable and less open to experience s/he is.

Reinforcing the notion that education serves as a contraceptive, the number of children by respondents in this study are found to negatively correlate with the years of formal schooling by respondents, their mothers and their fathers.

The number of children slightly correlates with perceived support from a significant other. Number of children also correlates to various facets of religiosity, including personal knowledge of religion, church attendance, frequency of prayer, and religiosity. This fits well with the previously-mentioned differences in religiosity and religious practices found in this study as a result of civil status.

Those who have more children also seem to be more closely tied to Latin American cultures than to the predominant U.S. culture, as evidenced in the correlation of number of children with such measures of acculturation as English proficiency, having Anglo friends, American identity, Anglo identity, Spanish proficiency, and having Mexican friends. This might also be confirmed by the significant difference found in this study between the number of children by legal U.S. residents when compared to U.S. citizens.

Similar to the differences found in education due to environment of origin, differences are also found in this study in the number of children that respondents have, based on their environments of origin. In this study, respondents from urban settings are found to have less children than those from small towns or rural settings.

*Age of Arrival in the U.S.* In contrast to the literature, the present study reveals no difference in age of arrival in the U.S. as a result of sex. A difference in age of arrival is found, however, as a result of environment of origin, with those from urban areas arriving in the U.S. at an earlier age than those who come from rural areas and those who

come from small town environments. Those who come to the U.S. at an early age also enjoy more education, as evidenced in the correlations found in this study between age of arrival and formal years of schooling by respondents, their mothers, and their fathers. Interestingly, for this sample, no predictors are found for age of arrival in the U.S.

For this sample, age of arrival in the U.S. is also found to correlate with conscientiousness, achievement striving, and self-reported SALT leadership behaviors. Age of arrival in the U.S. is also positively related to such challenges as acculturative stress, perceived discrimination, perceived rejection, and loneliness.

Age of arrival in the U.S. is found to correlate with number of children, as well as with frequency of prayer, religiosity, personal importance of religion, and church attendance.

Additionally, those who arrive in the U.S. at an earlier age are found in this study to be more oriented to the U.S. culture, as evidenced in the negative correlation of age of arrival with such measures of acculturation as English proficiency, having Anglo friends, American identity, Mexican American identity, having Mexican American friends and Anglo identity, and the positive correlation of age of arrival with such measures as Spanish proficiency and Mexican identity.

*Environment of Origin.* The present study confirms the difference found in the literature for age of arrival in the U.S. as a result of environment of origin. In the sample of this study, those who come from urban areas arrive in the U.S. at a younger age than those who come from rural areas or small town environments. The present study also expands the present literature by finding significant difference in openness to experience, acculturative stress, perceived discrimination, perceived rejection, years of schooling,

mother's years of schooling, father's years of schooling, number of children, personal importance of religion and personal knowledge of religion as a result of environment of origin.

In this study, a significant difference in openness to experience based on environment of origin is found, with those from urban settings possessing higher self-reports on openness than those from small towns or rural settings. Those from urban settings possess more years of formal schooling, as do their mothers and fathers, than those from small towns and those from rural settings.

Those from urban settings suffer less acculturative stress than those from small towns and rural settings. This group also perceives less discrimination and rejection than those from small towns and those from rural settings.

Respondents from urban settings have less children than respondents from small towns and rural settings. Though they possess more personal knowledge of their religion than those from rural settings, they also lend less personal importance to religion than those from small-town settings.

*Sojourner/Settler Status.* Though the present study is not able to confirm the difference found in the literature between sojourner/settler status as a result of sex, this study does extend the literature with respect to quantitative data on sojourners and settlers. In the present study, a difference is found in self-reported SALT and NoMaL leadership behaviors, agreeableness, acculturative stress, perceived support from friends, perceived support of a significant other, perceived discrimination, perceived rejection, years in the U.S., age of arrival in the U.S., remittances, knowledge of religion,

religiosity, open-mindedness, flexibility, self-efficacy, loneliness and psychological adjustment as a result of sojourner/settler status.

Settlers are found to possess higher self-reports of SALT leadership behaviors and NoMaL leadership behaviors than sojourners. This heightened perception by settlers of themselves as leaders may result from their having spent more time than sojourners in their present host culture and from the subsequent establishment of relationships in that culture.

Of the Big Five personality traits, a difference is found only in agreeableness as a result of settler/sojourner status, with settlers perceiving themselves as more agreeable than sojourners. This is interesting insofar as one might otherwise expect that those who only intend to temporarily reside within a host culture might perceive themselves as acting in more agreeable ways than those who are more accustomed to that culture and desire to remain within that culture.

Negatively, sojourners are found to suffer from more acculturative stress, perceived discrimination and perceived rejection than settlers. This is particularly interesting in light of the fact that emotional stability, anxiety and acculturative stress are found to be three of the five principal predictors of sojourner/settler status in this study. Settlers also perceive more support from their friends and a significant other than sojourners do. These differences, as well as a possible cause-effect relationship between these variables, might be explored in future studies.

Settlers arrived in the U.S. at an earlier age than sojourners and have spent more years in the U.S. than sojourners. They are likely more accustomed to the culture of their host society and can more easily perceive themselves as remaining within that society.

Age of arrival in the U.S. is found to be the second greatest predictor of sojourner/settler status in this study, followed closely by such measures of employment as hours worked per week and being employed.

Settlers report possessing more knowledge of their religion than sojourners and are found to have higher scores for religiosity than sojourners. The impact of immigration on an individual's knowledge and practice of his/her religion might also be explored in future studies.

Settlers report being more open-minded, flexible and self-efficacious than sojourners. The settlers in this sample possess lower scores for loneliness than sojourners, and higher scores in psychological adjustment than sojourners. These differences as a result of sojourner/settler status might be further probed.

*Remittances.* The present study confirms the correlation found in literature between amount of remittances and years in the U.S., and the difference found in the literature between years in the U.S. as a result of the decision to send money abroad during the past 12 months. The present study also extends the literature in a number of significant ways with respect to the remittance patterns of Spanish-speaking adults.

For this sample, for instance, the amount of money remitted during the past 12 months is found to correlate with self-reported SALT leadership behaviors, conscientiousness, and openness to experience. This is not surprising insofar as the expression of leadership behaviors implies relationship with others, and insofar as conscientiousness might heighten one's awareness of and/or concern for the situation of others. Amount of remittances is also found to correlate in this study with open-mindedness, flexibility, self-esteem, and self-efficacy. These traits likely help immigrants

to succeed within their host culture and to perceive themselves as more able to share their resources with others in need.

It is not surprising to find in this study that amount of remittances is found to positively correlate with hours worked per week. Of more interest is the positive correlation between amount of remittances and age of arrival in the U.S. and the negative correlation between amount of remittances and respondents' years of schooling, their mothers' years of schooling, and their fathers' years of schooling.

Though the amount of remittances is not found to significantly correlate with variables related to Latino acculturation or Mexican orientation, it is found to negatively correlate with such variables for U.S. acculturation as English proficiency and Mexican American identity. Spanish proficiency and English proficiency are found to be predictors of the amount of remittances by respondents, but only after perceived discrimination, perceived support from a significant other, hours worked per week, and loneliness. Except for hours worked per week, these last predictors are not found to significantly correlate with the amount of remittances by respondents.

The present study also extends the literature through the differences found in self-reported SALT leadership behaviors, conscientiousness, acculturative stress, years of schooling, mother's years of schooling, father's years of schooling, age of arrival in the U.S., hours worked per week, anxiety, open-mindedness, flexibility, depression, self-esteem, self-efficacy, achievement striving and psychological adjustment as a result of the decision to send remittances during the past 12 months.

Those who remit money to family and friends are found to have higher self-reports for SALT leadership behaviors and conscientiousness than those who do not



remit. This is similar to the correlation above between the amount of remittances made and these two variables. Similar to the correlations above, those who remit monies are also found in this study to be more open-minded and flexible than those who do not. In this study, flexibility is found to be the principal predictor of amount of remittances made during the previous 12 months.

Positively, those who remit monies abroad possess higher self esteem and self-efficacy than those who do not, and they report greater achievement striving and psychological adjustment than those who do not. Similarly, those who remit monies abroad possess lower self-reports of anxiety and depression than those who do not. Before being quick to conclude that the decision to remit monies abroad is an indicator of health and adjustment, though, one must take into consideration the fact that those who remit also report suffering from more acculturative stress than those who do not.

Those who remit monies have a slightly lower mean education than those who do not remit. Their mothers and fathers also enjoy less years of schooling than the mothers and fathers of those who do not remit monies. This is consistent with the correlations found above, between amount of remittances and years of formal schooling by respondents and their parents. Also similar to the correlations above is the fact that those who remit monies abroad arrived in the U.S. later in life and work more hours per week than those who do not remit.

A difference is found in the amount of money remitted during the past 12 months as a result of citizenship status, between U.S. citizens and legal U.S. residents and between U.S. citizens and those who are presumably undocumented. No significant

difference is found in the amount of remittances between legal U.S. residents and those who are presumably undocumented.

Those who are employed likely have more means and can thus more easily remit monies abroad. This may be reflected in the fact that the respondents in this study who are employed remit a greater amount of money abroad during the past 12 months than those who are not employed, and that the men in this study report sending more money abroad during the past 12 months than women.

*Employment.* Though the present study is unable to confirm a relationship between employment and citizenship status, it does extend the literature with respect to the correlations with employment among the Spanish-speaking adult population. For this sample, a significant difference is found in self-reported SALT leadership behaviors, openness to experience, number of children, remittances, anxiety, depression, self-efficacy, achievement striving and psychological adjustment as a result of employment.

Those who are employed possess higher self-reports for SALT leadership behaviors and openness to experience than those who are not employed.

A lack of employment may be a source of anxiety and depression, as is evidenced by the fact that respondents in this study who are employed suffer less anxiety and depression than those who are not employed. Those who are employed also report higher self-efficacy, achievement striving and psychological adjustment than those who are not employed.

Not surprisingly, the respondents in this study who are employed remit a greater amount of money abroad during the past 12 months. Perhaps more surprising is the fact that sojourner/settler status is the sole predictor of employment status for this sample.

*Hours Worked Per Week.* Though the present study is not able to confirm any significant correlation between number of hours worked per week and anxiety, it does extend the literature with respect to correlations between hours worked per week and self-reported SALT leadership behaviors, openness to experience, number of children, age of arrival in the U.S., amount of remittances during the past 12 months, self-efficacy, achievement striving, psychological adjustment, English proficiency, and Anglo friends. Of these correlations, only number of children is found to predict number of hours worked per week, but only after father's years of schooling and years in the U.S.

In this study, men report working more hours per week than women. Those who remit monies abroad also report working more hours per week than those who do not remit.

*Skin Color.* The present study confirms the correlation found in the literature between darkness of skin color and perceived discrimination. For this sample, perceived discrimination is found to be the second-greatest predictor of skin color, after anxiety.

The present study also extends the literature through a number of correlations with skin color. In the present study, darkness of skin color is found to negatively correlate with self-reported SALT leadership behaviors, conscientiousness, openness to experience, extraversion, and open-mindedness. Not surprisingly, darkness of skin color is also found to positively correlate with perceived rejection. Perhaps more surprisingly, darkness of skin color is found to positively correlate with English proficiency. This correlation cannot be explained by the present literature review or by the present researcher's knowledge or experience. Additionally, the men in this study perceive themselves as being darker in skin color than women.

Interestingly, darkness of skin color negatively correlates with such variables as personal importance of religion, frequency of prayer, and religiosity. These correlations might be explored in future studies.

#### Correlations with Various Facets of Religiosity

*Religiosity.* In the literature, there exists a significant relationship between religiosity and satisfaction with life, Latino identity and immigrant generation. For the sample of this study, two of these correlations are confirmed, with religiosity being significantly related to satisfaction with life and Mexican identity. Because many people in the highly Roman Catholic nation of Mexico are perceived to be devotional or religious, the latter correlation is not surprising. A similar positive correlation is found in this study between religiosity and having Mexican American friends, having Mexican friends, and Spanish proficiency, while a negative relationship is found between religiosity and American identity. In this study, however, no difference is found in religiosity as a result of immigrant generation, and the difference found in the literature of first-generation immigrants being more religious than second- or third-generation immigrants cannot be confirmed.

In this study, religiosity is found to correlate with numerous variables, including self-reported SALT leadership behaviors and NoMaL leadership behaviors, and all Big Five personality traits. Because religiosity is often expressed in individual piety and devotion, particularly in Latin America, it is not surprising to find that extraversion is the personality trait least strongly correlated with religiosity.

Religiosity is found in this study to correlate with the positive traits of flexibility, self-efficacy, achievement striving, psychological adjustment, open-mindedness, self-

esteem, and emotional stability. It is also found to negatively correlate with loneliness, depression, and anxiety. Fitting with the negative correlation of religiosity with loneliness, respondents with higher scores in religiosity perceive themselves as receiving support from family, friends, and a significant other.

Religiosity is found to positively correlate with such demographic variables as age, number of children, age of arrival in the U.S., and years in the U.S.. Interestingly, it also negatively correlates with darkness of skin color, mother's years of schooling, and father's years of schooling. Because of these last two correlations, it is not surprising to find that religiosity less strongly correlates with personal knowledge of religion than with personal importance of religion, church attendance, or frequency of prayer.

The women in this sample are found to have higher scores for religiosity than men. This is not surprising in light of the fact that Latin American women often have higher rates of church attendance than Latin American men. A significant difference is also found in religiosity as a result of civil status, with those who are married possessing higher scores for religiosity than those who are single or living with another person outside of wedlock. Additionally, settlers are found to have higher scores for religiosity than sojourners. These correlations might provide the basis for further studies.

Interestingly, despite such numerous correlations and relationships, no variables are found in this study to predict religiosity.

*Personal Importance of Religion.* Though the present study is unable to confirm a difference in personal importance of religion as a result of immigrant generation, it is able to confirm correlations found in the literature of personal importance of religion with frequency of prayer and depression.

The present study also extends the literature by linking personal importance of religion to self-reported SALT and NoMaL leadership behaviors, and to such personality traits as agreeableness, conscientiousness, neuroticism, and openness to experience. Personal importance of religion is also found in this study to correlate with such positive indicators as satisfaction with life, emotional stability, open-mindedness, flexibility, self-esteem, self-efficacy, achievement striving, and psychological adjustment. Those who perceive religion to be important also perceive themselves to be supported by family, friends and a significant other. Personal importance of religion also negatively correlates with anxiety and loneliness.

It is not surprising to find in this study that personal importance of religion is found to positively correlate with religiosity, church attendance, and personal knowledge of religion. In contrast, the negative correlation of personal importance of religion with parents' education is worthy of further exploration.

Cultural attitudes concerning the importance of religion are likely revealed in the negative correlation of personal importance of religion with American identity, and positive correlations of the same with Spanish proficiency and having Mexican friends. These correlations might be further explored in future studies, as well as the difference found in this study in personal importance of religion as a result of civil status. In this study, for instance, those who are married state that religion is more important to them than those who are single and those who live with another person outside of wedlock. These differences might be explored in future studies.

Not surprisingly, the predictors of personal importance of religion in this study are found to be frequency of personal prayer, church attendance, personal knowledge of religion, and having Mexican friends.

*Church Attendance.* Though the present study is unable to confirm any correlation of church attendance with Latino identity or having immigrant friends, it is able to confirm a correlation found in the literature of church attendance with Spanish proficiency and depression. The present study also confirms that a difference exists in church attendance as a result of immigrant generation, between first-generation immigrants and second- and third-generation immigrants.

The present study extends the literature on church attendance behaviors of Spanish-speaking adults in Central Texas, with church attendance being found in this study to correlate with self-reported SALT and NoMaL leadership behaviors, and with the personality traits of agreeableness, extraversion, neuroticism, and conscientiousness.

Like personal importance of religion, church attendance is found to positively correlate with perceived support from family, perceived support from friends, and perceived support from a significant other, and to negatively correlate with parents' years of schooling.

Church attendance is found to positively correlate with such traits as flexibility, psychological adjustment, self-efficacy, achievement striving, emotional stability, self-esteem, satisfaction with life, and open-mindedness. It is also found to negatively correlate with anxiety and loneliness.

Not surprisingly, church attendance highly correlates with religiosity, personal importance of religion, frequency of prayer, and personal knowledge of religion. Three of

these variables are chief predictors of church attendance: personal importance of religion, frequency of personal prayer, and personal knowledge of religion. Church attendance is also found to be predicted to a lesser extent by open-mindedness and U.S. (Anglo) acculturation.

Surprisingly, church attendance does not correlate with any variables related to Latino acculturation (e.g., Spanish proficiency or having Mexican friends), though it does positively correlate with having Mexican American friends, an indicator that otherwise speaks to U.S. acculturation (which is found to be a predictor of church attendance, as noted above). This suggests that the Mexican Americans in the present study may perceive themselves as attending religious services more frequently than the Mexicans in this study.

Not surprisingly, the women in this study report attending church more frequently than men. A significant difference is also found in church attendance as a result of civil status, with those who are married attending church more often than those who are single, and those who live with another person outside of wedlock. The reasons for these might be explored in future studies.

*Personal Knowledge of Religion.* Because no known correlations with personal knowledge of religion are uncovered in the present literature review on Spanish-speaking adults and other immigrant populations, this study greatly extends the literature with respect to personal knowledge of religion. For this sample, personal knowledge of religion correlates with self-reported SALT and NoMaL leadership behaviors, as well as with all Big Five personality traits. Personal knowledge of religion positively correlates with such variables as self-efficacy, psychological adjustment, self-esteem, open-



mindedness, flexibility, achievement striving, emotional stability, and satisfaction with life. Personal knowledge of religion also negatively correlates with anxiety, depression, and loneliness.

Like personal importance of religion and church attendance, those who perceive themselves as possessing more knowledge of their religion also perceive more support from family, friends and a significant other. Unlike the other two variables, though, which negatively correlate with parents' education, personal knowledge of religion is found to positively correlate with both the respondents' education and parents' education.

Not surprisingly, personal knowledge of religion highly correlates with religiosity, church attendance, frequency of prayer, and personal importance of religion. Of the four factors that comprise the construct of religiosity, however, personal knowledge of religion is found to correlate least well with the remaining three items. In this study, personal knowledge of religion is found to be predicted only by personal importance of religion, frequency of personal prayer, and church attendance.

Whereas personal knowledge of religion does not correlate with Anglo, Mexican American or American identity, it does correlate with Mexican identity, and whereas it does not correlate with having Mexican friends, it does correlate with having Anglo friends and Mexican American friends. Personal knowledge of religion does not correlate with Spanish proficiency, but it is found to positively correlate with English proficiency. These correlations might be explored in future studies.

Because the married respondents in this study report a higher importance for religion and higher rates of church attendance, it is not surprising to find that they also possess a greater personal knowledge of religion than those who live with another person

outside of wedlock. Interestingly, settlers report possessing more knowledge of their religion than sojourners.

*Frequency of Prayer.* The present study confirms the correlation found in the literature between frequency of prayer and personal importance of religion. It also confirms a difference found in frequency of prayer as a result of immigrant generation.

The present study extends the literature on frequency of prayer by correlating this variable with self-reported SALT and NoMaL leadership behaviors, and with the personality traits of agreeableness, conscientiousness, openness to experience, extraversion, and neuroticism. Frequency of prayer is also found to positively correlate with achievement striving, flexibility, open-mindedness, self-efficacy, psychological adjustment, self-esteem, emotional stability, and satisfaction with life. Negative correlations with frequency of prayer are found with loneliness, anxiety, and depression. Those who pray more often perceive greater support from family, friends and a significant other.

Interestingly, just as darker skin color is found to negatively correlate with personal importance of religion, so, too, is darkness of skin color negatively related to frequency of prayer. The reasons for these correlations are unknown.

Not surprisingly, frequency of prayer is found not only to correlate with personal importance of religion, but also to highly correlate with religiosity, church attendance, and personal knowledge of religion. Chief predictors of frequency of prayer include personal importance of religion, church attendance, and personal knowledge of religion, age of arrival in the U.S., and achievement striving.

Whereas other facets of religiosity are found to correlate with mother's years of schooling, frequency of prayer is found only to correlate with father's years of schooling. Interestingly, though, whereas mothers' years of schooling are found to predict frequency of prayer, fathers' years of schooling does not.

Additionally, whereas frequency of prayer is found to enjoy a positive correlation with Mexican identity and Spanish proficiency, a correlation is found between frequency of prayer and having Mexican American friends, but not between frequency of prayer and having Mexican friends.

In this study, women report praying more frequently than men. A significant difference is found in frequency of prayer as a result of civil status, with those who are single praying less frequently than those who are married, divorced or widowed. A significant difference is also found in frequency of prayer, with those who live with another person outside of wedlock praying less frequently than those who are married or widowed. The reasons for these differences might be explored in future studies.

#### Correlations with Big Five Personality Traits

*Extraversion.* In the literature, there exists a significant relationship of extraversion with agreeableness and psychological adjustment. For the sample of this study, these correlations are confirmed, with extraversion being significantly related to agreeableness and psychological adjustment. In this study, extraversion is also found to be related to the other three Big Five traits: openness to experience, neuroticism, and conscientiousness. Openness to experience and agreeableness are found in this study to be two of the three top predictors of extraversion.

For this sample, extraversion is found to correlate with self-reported SALT leadership behaviors, as well as NoMaL leadership behaviors. Extraversion is also found to enjoy a positive correlation to self-efficacy, self-esteem, open-mindedness, emotional stability, achievement striving, and flexibility, as well as a negative relationship to depression, loneliness, and anxiety.

Though extraversion is not found to be related to perceived discrimination, it is found to negatively correlate with perceived rejection and acculturative stress. It is also interesting to note the negative correlation between extraversion and darkness of skin color. Conversely, extraversion is found to positively correlate with perceived support from family, friends, and a significant other.

The fact that extraversion is found to correlate with respondent's years of schooling, father's years of schooling, and mother's years of schooling may reflect that increased social skills are part of the educational process. The fact that extraversion is positively related to frequency of prayer, personal knowledge of religion, religiosity, and church attendance is more difficult to explain and merits further study.

Though extraversion is not found to correlate with Spanish proficiency or having Mexican friends, it is found to correlate with English proficiency, as well as with having Anglo friends, having Latin American friends, and having Mexican American friends.

*Agreeableness.* In the literature, there exists a significant relationship between agreeableness and extraversion, neuroticism, openness to experience, and psychological adjustment. For the sample of this study, all these correlations are confirmed, with agreeableness being significantly related to psychological adjustment, openness to

experience, extraversion, and neuroticism. In the sample of this study, agreeableness is found to enjoy an even stronger correlation with conscientiousness.

Agreeableness is found to positively correlate with self-reported SALT and NoMaL leadership behaviors, as well as with such positive attributes as open-mindedness, self-efficacy, flexibility, self-esteem, achievement striving, emotional stability, and satisfaction with life. Conversely, agreeableness is found to negatively correlate with loneliness, depression, and anxiety, as well as with acculturative stress, perceived discrimination and perceived rejection.

Respondents with higher self-reports of agreeableness also have higher reports of perceived support from family, friends, and a significant other. A positive correlation is also found between agreeableness and religiosity, as well as with such factors of religiosity as frequency of prayer, personal knowledge of religion, personal importance of religion, and church attendance.

Though no significant correlation is found between agreeableness and mother's years of education, agreeableness is found to positively correlate with respondent's years of schooling and father's years of schooling, as well as to age and years in the U.S. In light of such cultural forces as *machismo*, *hembrismo* and *marianismo*, it is not surprising to find in this study that women are found to have higher mean scores in agreeableness than men. Nor is it surprising to find that married and widowed respondents are more agreeable, as indicated by the significant difference in agreeableness as a result of civil status, with individuals living with another person outside of wedlock scoring lower in agreeableness than those who are married and lower than those who are widowed.

Considering that a large number of undocumented individuals might be presumed to be

sojourners, though, it is surprising to find that the settlers in this study are found to be more agreeable than the sojourners in this study. This difference might be probed in future research.

American respondents in this study seem to perceive themselves as less agreeable, as indicated by the negative relationship between agreeableness and American identity and the positive relationship between agreeableness and Mexican identity.

*Conscientiousness.* In the literature, there exists a significant relationship between conscientiousness and psychological adjustment. For the sample of this study, this correlation is confirmed, with conscientiousness being significantly related to psychological adjustment. In this study, conscientiousness is also found to be related to the other four Big Five personality traits.

Conscientiousness is found to strongly correlate with such positive attributes as self-efficacy, achievement striving, open-mindedness, self-esteem, flexibility, emotional stability, and satisfaction with life. It less strongly correlates with such negative attributes as depression, anxiety, and loneliness. The top three predictors of conscientiousness in this study are found to be achievement striving, self-efficacy, and open-mindedness.

For this sample, conscientiousness is found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, friends, and a significant other. Conscientiousness positively correlates with religiosity and such facets of religiosity as frequency of prayer, personal knowledge of religion, personal importance of religion, and church attendance. Conscientiousness is found to negatively correlate with acculturative stress, perceived discrimination, and perceived rejection.

Though conscientiousness is not found to correlate with mother's years of schooling, it does positively correlate with respondent's years of schooling and father's years of schooling, as well as with age and age of arrival in the U.S. It is also found to negatively correlate with darkness of skin color. A significant difference is found in conscientiousness as a result of civil status, with single individuals scoring lower in conscientious than those who are married and those who are divorced. Not surprisingly, those who remit money to family and friends provide higher self-reports on conscientiousness than those who do not remit, and conscientiousness is further found to correlate with the amount of money remitted during the past 12 months.

In this study, those who identify with the U.S. culture seem to be less conscientious than those from Latin American cultures, as evidenced in the negative correlations of conscientiousness with American identity, Anglo identity, and having Anglo friends, and the positive correlations of conscientiousness with Mexican identity, having Mexican friends, having Mexican American friends, and having Latin American friends. This difference in conscientiousness as a result of cultural orientation might be explored in future studies.

*Openness to Experience.* In the literature, there exists a significant relationship between openness to experience and agreeableness, depression and psychological adjustment. For the sample of this study, all of these correlations are confirmed, with openness to experience being significantly related to psychological adjustment, agreeableness, and depression. In addition to agreeableness, openness to experience is also found to correlate with the other three Big Five traits.

For this sample, openness to experience is found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with such positive attributes as self-efficacy, open-mindedness, self-esteem, achievement striving, emotional stability, flexibility, and satisfaction with life. Four of these variables are found among the seven top predictors of openness to experience: self-efficacy, open-mindedness, self-esteem, and self-reported SALT leadership behaviors. Openness to experience is also found to correlate with such measures of maladjustment as loneliness, anxiety, acculturative stress, perceived rejection, and perceived discrimination.

Openness to experience is found to positively correlate with perceived support from family, friends, and a significant other. It is also found to correlate with religiosity and such aspects of religiosity as personal knowledge of religion, frequency of prayer, and personal importance of religion.

Openness to experience is found to correlate with such demographic variables as respondent's years of schooling, father's years of schooling, mother's years of schooling, number of children, darkness of skin color, hours worked per week, and amount of money remitted during the past 12 months. In this study, men have higher self-reports for openness to experience than women, and those who are employed possess higher scores in openness to experience than those who are not. A significant difference in openness to experience is also found between those from urban settings and those from rural settings, and between those from urban settings and those from small towns. These last differences are likely not surprising, since many people from urban areas are often considered to be more open-minded than their peers from rural areas. In this study, environment of origin is found to be one of seven predictors of openness to experience.



Respondents with English-speaking friends apparently perceive themselves as being more open to experience, as witnessed in the correlations between openness to experience and English proficiency, having Anglo friends, and having Mexican American friends.

*Neuroticism.* In the literature, there exists a significant relationship between neuroticism and agreeableness, self-efficacy, English proficiency, acculturative stress, and psychological adjustment. For the sample of this study, all five correlations are confirmed, with neuroticism being related to psychological adjustment, self-efficacy, agreeableness, acculturative stress, and English proficiency.

For this sample, neuroticism is also found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with the remaining three Big Five personality traits: conscientiousness, extraversion, and openness to experience. Neuroticism is found to negatively correlate with such positive attributes as flexibility, self-esteem, achievement striving, open-mindedness, and satisfaction with life. It is also found to positively correlate with anxiety and loneliness, perceived rejection, and perceived discrimination.

Respondents with high self-reports of neuroticism perceive less support from family, friends, and a significant other. They also report being less religious, with lower self-reports on such aspects of religiosity as personal knowledge of religion, frequency of prayer, church attendance, and personal importance of religion.

Demographically, neuroticism is negatively related to respondent's years of schooling, father's years of schooling, mother's years of schooling, and years in the U.S.. Further, in this study, women have higher self-reports of neuroticism than men.

Respondents who are more acculturated to the U.S. culture provide lower self-reports for neuroticism, as evidenced in the negative correlation of neuroticism with having Anglo and Mexican American friends. In the present study, no variables are found to predict neuroticism.

#### Correlations with Other Variables of Positive Adjustment

*Satisfaction with Life.* In the literature, there exists a significant relationship between satisfaction with life and religiosity. For the sample of this study, this correlation is confirmed, with satisfaction with life being significantly related to religiosity. In this study, satisfaction with life is also found to correlate with other facets of religiosity, including personal importance of religion, frequency of prayer, personal knowledge of religion, and church attendance.

For this sample, satisfaction with life is found to correlate with self-reported SALT leadership behaviors and NoMaL leadership behaviors, as well as with all Big Five personality traits. Satisfaction with life is found to correlate with such positive personal attributes as psychological adjustment, self-esteem, self-efficacy, emotional stability, open-mindedness, flexibility, and achievement striving. It is also found to negatively correlate with depression, anxiety, and loneliness. Three of the top four predictors of satisfaction with life in this study are depression, anxiety, and loneliness.

Satisfaction with life is found to positively correlate with perceived support by family, friends, and a significant other, and to negatively correlate with perceived discrimination, perceived rejection, and acculturative stress.

Satisfaction with life is found to correlate less strongly with such variables as having Mexican friends, having Mexican American friends, having Latin American

friends, years in the U.S., and Mexican American identity. These correlations might be explored in future studies.

*Open-mindedness.* In the literature, there exists a significant relationship between open-mindedness and psychological adjustment. For the sample of this study, this correlation is confirmed, with open-mindedness being significantly related to psychological adjustment.

In this study, open-mindedness is found to correlate with all Big Five personality traits. Three of the top six predictors of open-mindedness include agreeableness, conscientiousness, and openness to experience. Open-mindedness is also found to positively correlate with self-efficacy, self-esteem, achievement striving, emotional stability, flexibility, and satisfaction with life, as well as to negatively correlate with such indicators of maladjustment as depression, anxiety and loneliness, perceived rejection, acculturative stress, and perceived discrimination.

For this sample, open-mindedness is found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, friends, and a significant other. Open-mindedness is found to correlate with religiosity, as well as with all facets of religiosity. It is not surprising that open-minded individuals would feel less need to attend regular church services. Interestingly, church attendance is the seventh of ten predictors of open-mindedness.

Open-mindedness is found to correlate with such demographic variables as respondent's years of schooling, father's years of schooling, mother's years of schooling, amount of remittances during the past 12 months, age, years in the U.S., and darkness of skin color. In this study, settlers report being more open-minded than sojourners, and

those who remit monies to family and friends abroad perceive themselves as more open-minded than those who do not. Open-mindedness would certainly be an important attribute in deciding to remain within a host culture and/or to share earnings with family members and friends abroad. A significant difference is found in open-mindedness as a result of civil status, with those who live with another person outside of wedlock manifesting less open-mindedness than those who are married or those who are widowed. This is interesting insofar as living with another person outside of wedlock is taboo in many Latin American nations, including Mexico. One would otherwise anticipate that persons in such situations would be more open-minded than those who are not living in such situations. This difference might be explored in future studies.

Though open-mindedness is found to correlate with Mexican identity and having Mexican friends, it is also found to correlate with English proficiency, having Anglo friends, and having Mexican American friends.

*Flexibility.* In the literature, there exists a significant relationship between flexibility and English proficiency and self-efficacy. For the sample of this study, these correlations are confirmed, with flexibility being significantly related to self-efficacy and English proficiency.

In the present study, flexibility is also found to correlate with all Big Five personality traits. It is interesting to note that flexibility correlates most strongly with neuroticism and least strongly with openness to experience, which might otherwise be presumed to be a trait possessed by flexible individuals. The top two predictors of flexibility in this study are neuroticism and agreeableness.

Flexibility is found to correlate with such positive attributes as emotional stability, psychological adjustment, self-esteem, achievement striving, open-mindedness, and satisfaction with life. It is also found to negatively correlate with such indicators of maladjustment as depression, anxiety, loneliness, acculturative stress, perceived discrimination, and perceived rejection. After neuroticism and agreeableness, the primary predictors of flexibility in this study are anxiety and depression.

For this sample, flexibility is found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, friends, and a significant other. Flexibility is found to correlate with religiosity, as well as all facets of religiosity.

Though flexibility is found to correlate with age and respondent's years of schooling, no significant relationship is found between flexibility and parents' years of schooling. Flexibility is also found to correlate less strongly with years in the U.S. and amount of money remitted during the past 12 months. In this study, settlers report being more flexible than sojourners, and those who remit monies are more flexible than those who do not. The first difference is interesting insofar as it would otherwise be expected that sojourners would be called to exercise greater flexibility than their more stable peers, who are settlers. Additionally, a significant difference is found in flexibility as a result of civil status, with those who live with another person outside of wedlock manifesting less flexibility than those who are married. As with the similar difference in open-mindedness as a result of civil status, this difference is unexpected and might be explored in future studies.

The negative correlation between flexibility and American identity is unexplained in light of positive correlations between flexibility and having Mexican American friends, having Anglo friends, and having Mexican friends. This might be further explored in future studies. Mexican identity is found among the seven chief predictors of flexibility.

*Achievement Striving.* In the literature, there exists a significant relationship between achievement striving and personal importance of religion. For the sample of this study, this correlation is confirmed, with achievement striving being significantly related to personal importance of religion.

Achievement striving is found to correlate with all Big Five personality traits. Conscientiousness and neuroticism are found to be the first and fourth greatest predictors of achievement striving.

Achievement striving is found to positively correlate with self-efficacy, self-esteem, open-mindedness, psychological adjustment, emotional stability, flexibility, and satisfaction with life. Two of these variables, self-esteem and self-efficacy, are found to be the second- and third-greatest predictors of achievement striving. Achievement striving is also found to negatively correlate with such indicators of maladjustment as depression, loneliness, anxiety, acculturative stress, perceived rejection, and perceived discrimination.

For this sample, achievement striving is found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, friends, and a significant other. Achievement striving is found to correlate with religiosity, and with all facets of religiosity except personal importance of religion. Frequency of prayer is found to be one of eight predictors of achievement striving.

Achievement striving is found to correlate with such demographic variables as age, hours worked per week, respondent's years of schooling, years in the U.S., and age of arrival in the U.S.. Mother's years of schooling and age of arrival in the U.S. are found to be two predictors of achievement striving.

A significant difference is found in achievement striving as a result of civil status, with those who live with another person outside of wedlock reporting less achievement striving than those who are married. Those who remit monies abroad also possess greater achievement striving than those who do not, and those who are employed report higher achievement striving than those who are not employed. While the last difference might be expected, the other two differences might be explored in future studies.

Greater achievement striving is apparently possessed by Spanish-speaking adults who have learned English, but who continue to identify with the Mexican rather than U.S. culture, as is evident in the positive correlations of achievement striving with having Anglo friends, having Mexican friends, English proficiency, Mexican identity, and having Mexican American friends, and the negative correlations of achievement striving with American and Anglo identity.

*Self-Efficacy.* In the literature, there exists a significant relationship between self-efficacy and flexibility, Spanish proficiency, self-esteem, psychological adjustment and acculturative stress. For the sample of this study, four of these correlations are confirmed, with self-efficacy being significantly related to self-esteem, psychological adjustment, flexibility, and acculturative stress. No correlation is found in the present sample between self-efficacy and Spanish proficiency.

Self-efficacy is found in the present study to correlate with all Big Five personality traits. It is also found to correlate with open-mindedness, achievement striving, emotional stability, and satisfaction with life. The five predictors of self-efficacy in this study are open-mindedness, achievement striving, openness to experience, conscientiousness, and extraversion. A negative correlation is found between self-efficacy and such indicators of maladjustment as depression, loneliness, anxiety, perceived rejection, and perceived discrimination.

For this sample, self-efficacy is also found to correlate with self-reported SALT and NoMaL leadership behaviors, and with perceived support from family, friends, and a significant other. Self-efficacy is found to correlate with religiosity, as well as with personal knowledge of religion, frequency of prayer, personal importance of religion, and church attendance.

Self-efficacy is found to correlate with respondent's years of schooling, father's years of schooling, mother's years of schooling, age, years in the U.S., amount of money remitted during the past 12 months, and hours worked per week. A significant difference is found in self-efficacy as a result of civil status, with those who live with another person outside of wedlock reporting less self-efficacy than those who are married. In this study, settlers report being more self-efficacious than sojourners, and those who remit monies abroad report higher self-efficacy than those who do not. Those who are employed also report higher self-efficacy than those who are not employed. These differences might be explored in future studies.

Self-efficacy is also found to correlate with having Anglo friends, English proficiency, having Mexican American friends, and Mexican identity.



*Self-Esteem.* In the literature, there exists a significant relationship between self-esteem and self-efficacy, age, education, Latino identity, acculturative stress, perceived discrimination, loneliness, anxiety and depression. For the sample of this study, nearly all of these correlations are confirmed, with self-esteem being significantly related to depression, self-efficacy, loneliness, anxiety, acculturative stress, perceived discrimination, respondent's years of schooling, Mexican identity. In the present study, self-esteem is not found to correlate with age, and three of the four predictors of self-esteem are found to be depression, anxiety, and loneliness.

Self-esteem is also found to correlate with all Big Five personality traits. In addition to self-efficacy, self-esteem is found to positively correlate with psychological adjustment, achievement striving, open-mindedness, emotional stability, flexibility, and satisfaction with life. In addition to its negative correlations with depression, loneliness, anxiety, acculturative stress and perceived discrimination, self-esteem is also found to negatively correlate with perceived rejection.

For this sample, self-esteem is found to correlate with self-reported SALT and NoMaL leadership behaviors, and with perceived support from family, friends, and a significant other. Self-esteem is also found to correlate with religiosity and with all four facets of religiosity.

Demographically, self-esteem is found to correlate with respondent's years of schooling, father's years of schooling, mother's years of schooling, and amount of money remitted in the past 12 months. Those who remit monies abroad also report higher self-esteem than those who do not.

Though self-esteem is found to positively correlate with English proficiency, having Anglo friends, having Mexican American friends, and having Mexican friends, negative correlations are found in the relationship of self-esteem with American identity and Anglo identity. These negative correlations might be further explored in future studies.

*Emotional Stability.* In the literature, there exists a significant relationship of emotional stability with flexibility and perceived support from friends. For the sample of this study, both correlations are confirmed, with emotional stability being significantly related to flexibility and perceived support from friends. For this study, emotional stability is also found to correlate with perceived support from family and from a significant other.

Emotional stability is the reversed score of neuroticism, and it is found in this study to correlate with the other four Big Five personality traits. Positive correlations are found between emotional stability and psychological adjustment, self-esteem, self-efficacy, achievement striving, open-mindedness, and satisfaction with life. Negative correlations are found between emotional stability and anxiety, loneliness, acculturative stress, perceived rejection, and perceived discrimination.

For this sample, emotional stability is found to correlate with self-reported SALT and NoMaL leadership behaviors. It is also found to correlate with religiosity and with the four facets of religiosity.

Emotional stability is found to correlate with the demographic variables of respondent's years of schooling, father's years of schooling, mother's years of schooling,

and years in the U.S. In this study, men rate themselves more highly on emotional stability than women.

Emotional stability is also found to correlate with having Anglo friends, English proficiency, and having Mexican American friends. Interestingly, no variables in this study are found to predict emotional stability.

*Psychological Adjustment.* In the literature, there exists a significant relationship between psychological adjustment and extraversion, agreeableness, neuroticism, openness to experience, self-efficacy, open-mindedness, and acculturative stress. For the sample of this study, all of these correlations are confirmed. Though not found in the literature, a correlation is also found in this study between psychological adjustment and the Big Five personality trait of conscientiousness.

Psychological adjustment is found to positively correlate with self-esteem, emotional stability, satisfaction with life, flexibility, achievement striving. In this study, achievement striving alone is found to predict psychological adjustment. Psychological adjustment is also found to negatively correlate with depression, anxiety, loneliness, perceived rejection, and perceived discrimination.

For this sample, psychological adjustment is also found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, friends, and a significant other. Psychological adjustment is found to correlate with religiosity as well as with its four facets.

Psychological adjustment is found to correlate with the demographic variables of respondent's years of schooling, father's years of schooling, mother's years of schooling, years in the U.S., and hours worked per week. The settlers in this sample possess higher

scores in psychological adjustment than sojourners. Those who remit monies abroad also possess greater psychological adjustment than those who do not, and those who are employed report higher psychological adjustment than those who are not employed. Existing as a sojourner and/or being unemployed likely contribute to the stressors that inhibit psychological adjustment.

Respondents who are more oriented toward the Anglo American culture also seem to enjoy greater psychological adjustment, as evidenced in the slightly stronger correlations between psychological adjustment and having Anglo friends, English proficiency, and having Mexican American friends, than with having Mexican friends or with Mexican identity.

#### Correlations with Variables of Maladjustment

*Anxiety.* In the literature, there exists a significant relationship between anxiety and sex, hours worked per week, perceived family support, perceived support from friends, perceived support from a significant other, self-esteem, loneliness, depression, and perceived discrimination. For the sample of this study, all but one of these correlations are confirmed, with anxiety being related to depression, self-esteem, loneliness, perceived support from family, perceived support from friends, perceived support from a significant other, and perceived discrimination. In this sample, anxiety is not found to correlate with hours worked per week. For the sample of this study, there exists a difference in anxiety as a result of sex, with women reporting a higher mean score for anxiety than men.

Anxiety is found to correlate with all Big Five personality traits.

The extremely strong correlation between anxiety and neuroticism is not surprising, since

eight of the ten factors that comprise each scale are identical. Anxiety is found to negatively correlate with emotional stability, psychological adjustment, flexibility, self-efficacy, open-mindedness, achievement striving, and satisfaction with life. In addition to its correlations with depression, loneliness and perceived discrimination, anxiety is found to positively correlate with acculturative stress and perceived rejection.

For this sample, anxiety is found to negatively correlate with self-reported SALT and NoMaL leadership behaviors. It is also found to negatively correlate with religiosity and its four facets.

Though anxiety is not found to correlate with respondent's or mother's years of schooling, it is found to correlate with father's years of schooling, as well as with age and years in the U.S. Those who remit monies abroad have lower self-reports of anxiety than those who do not, and those who are employed suffer less anxiety than those who are not employed.

Respondents who speak English and are more oriented to the U.S. culture report suffering less anxiety, as is evidenced in the negative correlations between anxiety and having Anglo friends, English proficiency, and Mexican American friends. Further studies might explore the anxiety generated by the inability to speak the language of the host culture and/or to associate with individuals from that culture.

*Depression.* In the literature, there exists a significant relationship between depression and age, sex, years in the U.S., English proficiency, personal importance of religion, church attendance, openness to experience, self-esteem, perceived family support, perceived support from friends, perceived support from a significant other, loneliness, and perceived discrimination. For the sample of this study, all but two of these

correlations (viz., age and years in the U.S.) are confirmed, with depression being related to self-esteem, loneliness, openness to experience, perceived support from family, perceived support from a significant other, perceived support from friends, perceived discrimination, English proficiency, personal importance of religion, and church attendance. No significant correlation is found in this sample between depression and age or years in the U.S. In this study, there exists a difference in depression as a result of sex, with women reporting a higher mean score for depression than men.

In addition to its correlation with openness to experience, depression is found in this study to correlate with the other four Big Five personality traits. In addition to its correlation with self-esteem, depression is found to be negatively related with psychological adjustment, emotional stability, self-efficacy, flexibility, achievement striving, open-mindedness, and satisfaction with life. In addition to its correlations with loneliness and perceived discrimination, depression is also found in this study to positively correlate with anxiety, acculturative stress, and perceived rejection.

For this sample, depression is found to correlate with self-reported SALT and NoMaL leadership behaviors. In addition to its correlation with church attendance and personal importance of religion, depression is also found in this study to correlate with religiosity, personal knowledge of religion, and frequency of prayer.

Though the correlation found in the literature of depression with age and years in the U.S. cannot be confirmed by the present study, depression is found in this study to correlate with respondent's years of schooling, father's years of schooling, and mother's years of schooling. Those who remit monies abroad also have lower self-reports of

depression than those who do not, and those who are employed suffer less depression than those who are not.

Friendships appear to reduce the likelihood for depression, as is evident in the negative correlations of depression with having Anglo friends, having Latin American friends and having Mexican American friends. Respondents who identify with the U.S. culture over the Mexican culture seem to suffer greater depression, as is evident in the positive correlation of depression with American identity and the negative correlation of depression with Mexican identity. The reasons for this might be explored in future studies.

*Loneliness.* In the literature, there exists a significant relationship between loneliness and self-esteem, acculturative stress, anxiety and depression. For the sample of this study, these correlations are confirmed, with loneliness being related to depression, self-esteem, anxiety, and acculturative stress.

Loneliness is found in this study to correlate with all Big Five personality traits. Loneliness is found to negatively correlate with psychological adjustment, self-efficacy, flexibility, emotional stability, achievement striving, open-mindedness, and satisfaction with life, and to positively correlate with perceived discrimination and perceived rejection.

For this sample, loneliness is also found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, perceived support from friends, and perceived support from a significant other. Loneliness correlates with religiosity and with each of its four facets.

Loneliness is found in this study to correlate with the demographic variables of respondent's years of schooling, mother's years of schooling, father's years of schooling, years in U.S., and age of arrival in U.S.. The settlers in this sample possess lower scores for loneliness than sojourners. This is not surprising, since sojourners view themselves as only temporarily residing in a host culture and would thus be likely to establish less relationships in that culture than those who intend to remain within that culture. A difference is also found in loneliness as a result of citizenship status, between U.S. citizens and those who are presumably undocumented. In this sample, those who live with another person outside of wedlock are also more lonely and less psychologically adjusted than those who are married.

Not surprisingly, respondents with friends perceive themselves to be less lonely, as is evident in the correlation of loneliness with having Anglo friends, having Mexican American friends, having Mexican friends, and having Latin American friends. Whereas one might expect the negative correlation between loneliness and English proficiency in this study, future studies might explore the reasons for which loneliness might negatively correlate with Mexican identity.

#### Correlations with Variables of Perceived Social Support

*Perceived Support from Family.* In the literature, there exists a significant relationship of perceived support from family with anxiety and depression. For the sample of this study, these correlations are confirmed, with perceived support from family being significantly related to depression and anxiety. Not surprisingly, perceived support from family correlates with perceived support from friends and from a significant other.



All Big Five personality traits are found to correlate with perceived support from family. Perceived support from family positively correlates with psychological adjustment, self-efficacy, self-esteem, open-mindedness, satisfaction with life, flexibility, and achievement striving. Perceived support from family negatively correlates with loneliness, perceived discrimination, perceived rejection, and acculturative stress. Interestingly, perceived discrimination is the second of four predictors of perceived support of family in this study.

For this sample, perceived support from family is found to correlate with self-reported SALT and NoMaL leadership behaviors. It is also found to correlate with religiosity and its four facets.

In this study, perceived support from family is found to correlate with respondent's years of schooling, and men report feeling greater support from their families than women. Sex is found in this study to be the fourth greatest predictor of perceived support from family. A significant difference is also found in perceived family support as a result of civil status, with married respondents enjoying more perceived family support than those who live with another person outside of wedlock. This last difference is not surprising in light of the fact that living with another person outside of wedlock is often considered by other family members as taboo or "living in sin." The fact that men feel more supported by family than women might merit further exploration.

Though no correlation is found of perceived support from family with American or Anglo identity, a positive correlation is found with Mexican American identity and Mexican identity. These two correlations are likely reflected in the further correlations of perceived support from family with English proficiency and Spanish proficiency. Having

friends also correlates with perceived support of family, as is evident in the correlation of perceived support of family with having Mexican friends, Mexican American friends, and Anglo friends.

*Perceived Support from Friends.* In the literature, there exists a significant relationship between perceived support from friends and emotional stability, anxiety, depression, and acculturative stress. For the sample of this study, all these correlations are confirmed, with perceived support from friends being significantly related to emotional stability, anxiety, depression, and acculturative stress. Not surprisingly, perceived support from friends is found to correlate with perceived support from family and a significant other.

In this study, perceived support from friends is related to all Big Five personality factors. In addition to its correlation with emotional stability, perceived support from friends is found to correlate with psychological adjustment, self-efficacy, open-mindedness, flexibility, self-esteem, satisfaction with life, and achievement striving. In addition to its correlation with anxiety, depression and acculturative stress, perceived support from friends is also found to negatively correlate with loneliness, perceived discrimination, and perceived rejection.

For this sample, perceived support from family is found to correlate with self-reported SALT and NoMaL leadership behaviors. It is also found to correlate with religiosity and its four facets.

In contrast to perceived support from family, which only correlates with respondent's years of schooling, perceived support from friends is found to correlate with respondent's years of schooling, mother's years of schooling, and father's years of

schooling. In this study, settlers perceive more support from their friends than sojourners do. A significant difference is also found in perceived support by friends as a result of civil status, with those living with another person outside of wedlock reporting less support from friends than those who are single, those who are married, and those who are widowed. Again, future studies might consider the perceptions by others of persons living with others outside of wedlock. In this study, such persons seem to enjoy less support from family and friends.

Though no correlation is found of perceived support from friends with American, Anglo or Mexican identity, a positive correlation is found with Mexican American identity. A similar correlation is found between perceived support from friends and English proficiency. Having friends also correlates with perceived support of friends, though not as strongly as one might expect, as is evident in correlations of perceived support of friends with having Mexican American friends, having Mexican friends, and having Anglo friends.

*Perceived Support from a Significant Other.* In the literature, there exists a significant relationship of perceived support from a significant other with anxiety and depression. For the sample of this study, both correlations are confirmed, with perceived support from a significant other being significantly related to depression and anxiety. Not surprisingly, perceived support from a significant other is found in this study to correlate with perceived support from family and perceived support from friends.

Perceived support from a significant other is found to correlate with all Big Five personality traits. It is also found to positively correlate with psychological adjustment, open-mindedness, self-esteem, self-efficacy, satisfaction with life, achievement striving,

flexibility, and emotional stability. In addition to its negative correlations with depression and anxiety, perceived support of a significant other is also found to correlate with loneliness, perceived discrimination, and perceived rejection.

For this sample, perceived support from a significant other is found to correlate with self-reported SALT and NoMaL leadership behaviors. It also correlates with religiosity and its four facets.

Unlike perceived support from family and friends, perceived support of a significant other is not found to correlate with the education of respondents or their parents. It does, however, correlate with years in U.S., age, and number of children. In this study, settlers perceived more support from a significant other than sojourners. Not surprisingly, a significant difference is also found in perceived support by a significant other as a result of civil status, with those who are married reporting more support from a significant other than those who are single, those who live with another person outside of wedlock, those who are separated, and those who are divorced.

Mexican Americans appear to feel more support from a significant other, as is evidenced in the correlation between perceived support of a significant other and Mexican American identity. Respondents with friends also tend to report support from a significant other, as is evidenced in the correlation between support of a significant other and having Mexican friends, having Anglo friends, having Mexican American friends, and having Latin American friends.

#### Correlations with Variables of Maladjustment in Cross-cultural Adaptation

*Acculturative Stress.* In the literature, there exists a significant relationship between acculturative stress and Latino identity, perceived support from friends, self-

efficacy, self-esteem, psychological adjustment, neuroticism, loneliness, and perceived discrimination. For the sample of this study, all but one of these correlations are confirmed (viz., all but Latino identity), with acculturative stress being related to perceived discrimination, loneliness, psychological adjustment, self-esteem, neuroticism, self-efficacy, and perceived support from friends.

In addition to its correlation with neuroticism, acculturative stress is found in this study to correlate with the other Big Five personality traits. In addition to its correlations with psychological adjustment, self-esteem and self-efficacy, acculturative stress is also found to correlate with emotional stability, flexibility, achievement striving, satisfaction with life, and open-mindedness. In addition to its correlation with perceived discrimination and loneliness, it is also found to correlate with perceived rejection, depression, and anxiety.

For this sample, acculturative stress is found to correlate with self-reported SALT and NoMaL leadership behaviors. In addition to perceived support from friends, and though it is not found to correlate with perceived support of a significant other, acculturative stress is found to correlate with perceived support from family.

Demographically, acculturative stress is related to years in U.S., respondent's years of schooling, father's years of schooling, and age of arrival in U.S.. Not surprisingly, in this study, a difference is found in acculturative stress as a result of citizenship status, between U.S. citizens and legal U.S. residents and between U.S. citizens and those who are presumably undocumented. Also not surprising, sojourners are found to suffer from more acculturative stress than settlers.

A significant difference in acculturative stress is found between those from urban settings and those from rural settings, and between those from urban settings and those from small towns. Those who remit also report suffering from more acculturative stress than those who do not.

Respondents who are more oriented toward the U.S. culture experience less acculturative stress, as is evidenced in the negative correlation of acculturative stress with English proficiency, having Anglo friends, and having Mexican American friends, and the negative correlation of acculturative stress with Spanish proficiency.

*Perceived Discrimination.* In the literature, there exists a significant relationship between perceived discrimination and years in the U.S., parents' education, Anglo friends, Latino friends, Latino identity, self-esteem, acculturative stress, depression, and anxiety. For the sample of this study, all but one of these correlations (viz., Latino identity) are confirmed, with perceived discrimination being related to acculturative stress, self-esteem, having Mexican American friends, depression, having Anglo friends, father's years of schooling, mother's years of schooling, years in U.S., anxiety, and having Latin American friends.

Perceived discrimination is found to correlate with four of the Big Five personality traits. In addition to its correlations with self-esteem, perceived discrimination is also found to negatively correlate with psychological adjustment, self-efficacy, flexibility, emotional stability, satisfaction with life, achievement striving, and open-mindedness. In addition to its correlations with acculturative stress, depression and anxiety, perceived discrimination is also found to positively correlate with perceived rejection and loneliness.

For this sample, perceived discrimination is found to correlate with self-reported SALT and NoMaL leadership behaviors, and with perceived support from family, perceived support from friends, and perceived support from a significant other.

Perceived discrimination is found to correlate with the demographic variables of respondent's years of schooling, darkness of skin color, and age of arrival in U.S.. Not surprisingly, a difference is found in perceived discrimination as a result of citizenship status, between U.S. citizens and legal U.S. residents and between U.S. citizens and those who are presumably undocumented. Also not surprisingly, sojourners are found to suffer from more perceived discrimination than settlers. More interestingly, a significant difference in perceived discrimination is found between those from urban settings and those from rural settings, and between those from urban settings and those from small towns.

It is also of no surprise that perceived discrimination in this study is found to negatively correlate with English proficiency and American identity.

*Perceived Rejection.* In the literature, there exists a significant relationship between perceived rejection and citizenship status. For the sample of this study, this difference in perceived rejection as a result of citizenship status is confirmed between U.S. citizens and legal U.S. residents and between U.S. citizens and those who are presumably undocumented.

In this study, perceived rejection is found to correlate with all Big Five personality traits. Perceived rejection is also found to negatively correlate with psychological adjustment, self-efficacy, self-esteem, flexibility, emotional stability, satisfaction with life, open-mindedness, and achievement striving, and to positively

correlate with perceived discrimination, acculturative stress, loneliness, depression, and anxiety.

For this sample, perceived rejection is found to correlate with self-reported SALT and NoMaL leadership behaviors, as well as with perceived support from family, perceived support from friends, and perceived support from a significant other. Of all the facets of religiosity, perceived rejection alone correlates with personal knowledge of religion.

The negative correlation between perceived rejection and personal knowledge of religion might be extended to knowledge in general, as is evidenced in the negative correlation of perceived rejection with respondent's years of schooling, father's years of schooling, and mother's years of schooling. Not surprisingly, other correlations with perceived rejection include years in the U.S., skin color, and age of arrival in the U.S. A significant difference is found in perceived rejection as a result of civil status, with those who are living with another person outside of wedlock reporting more perceived rejection than those who are single. This is not surprising insofar as living in this state is often viewed with suspect or as a taboo by those of conservative religious persuasions within Latin American societies. Not surprisingly, sojourners are found to suffer from perceived rejection than settlers, and a significant difference in perceived rejection is found between those from urban settings and those from rural settings, and between those from urban settings and those from small towns.

Those who are more oriented toward the U.S. culture perceive less rejection, as evidenced in the negative correlations of perceived rejection and English proficiency,



having Anglo friends, having Mexican American friends, and American identity, and the positive correlation between perceived rejection and Spanish proficiency.

#### Significant Contributions of the Present Study

The present research is the first known quantitative study of a possible correlation between citizenship status and self-reported leadership behaviors. According to the results of the first testing of the null hypothesis, when considering the 13 first-order GLOBE leader behaviors as 13 separate dependent variables, undocumented individuals presently residing in the U.S. might perceive themselves as exercising greater charismatic (visionary) and diplomatic leadership behaviors are they to enjoy legal status as U.S. citizens. In this respect, it is conceivable that the results of the present study may be of some benefit in the present debate on a possible comprehensive reform of public policy on U.S. immigration law. Extreme caution in over-interpreting these results, however, is necessary in light of the second testing of the null hypothesis, in which, based on a factor analysis of the GLOBE first-order leader behaviors, the use of only two factors for the thirteen constructs leads one to conclude that there is no significant difference in citizenship status and self-reported leadership behaviors when controlling for age, sex, personality, perceived support from friends and acculturative shock.

More importantly, the present study is a significant contribution to the literature insofar as it illuminates numerous correlations and differences found among a sample of 617 Spanish-speaking adults in Central Texas.

#### Limitations of the Present Study

The present researcher reiterates the principal limitation of the present study. The present study is based on a limited sample size ( $N = 617$ ) of Spanish-speaking adults

residing in Central Texas during the limited time frame of the present study. The extent to which the findings of this study might be generalized to the larger population of Spanish-speaking individuals residing in the U.S. may rightly be questioned.

#### Recommendations for Future Research

The present research project might easily serve as a springboard for further research in the area of leadership studies, personality and acculturation studies. The data set amassed for this study, for instance, raises the following questions:

1. Why do differences exist in self-reported leadership behaviors, psychological adjustment, perceived support, loneliness, religiosity, open-mindedness, flexibility, achievement striving and self-efficacy as a result of civil status, between those who are married and those who are living with another person outside of wedlock?
2. What factors contribute to the differences in perceived rejection and self-reported SALT leadership behaviors for those who live with others outside of wedlock, such that they report lower scores for both than those who are married?
3. What factors contribute to the negative correlation found in the present study of self-reported NoMaL leadership behaviors with Anglo and American identity?
4. What factors contribute to the correlation found in the present study between satisfaction with life and cultural identity?
5. What factors contribute to the correlations found in the present study between extraversion and various facets of religiosity?
6. Why do differences exist in religiosity, between sojourners and settlers?
7. Why do differences exist in the personality trait of agreement as a result of sojourners/settler status?

8. Why do differences exist in the personality trait of conscientiousness as a result of cultural orientation?
9. What factors contribute to the negative correlation found in the present study of self-esteem with Anglo and American identity?
10. What factors contribute to the negative correlation found in the present study between flexibility and American identity?
11. What factors contribute to the positive correlation found in the present study between depression and American identity, and the negative correlation between depression and Mexican identity?
12. What factors contribute to the negative correlation found in the present study between loneliness and Mexican identity?
13. To what degree is anxiety caused by an inability to proficiently speak the language of the host culture and/or to relate to individuals in the host culture who speak that language?
14. What factors contribute to the differences in perceptions of support by family between men and women and among those who live with others outside of wedlock, such that woman and those living outside of wedlock perceive less support from their families than men and those who are married?

### Conclusion

Though far from conclusive, this study of the self-reported leadership behaviors of Spanish-speaking adults in Central Texas is important for its initial exploration of the correlation between self-reported leadership behaviors and citizenship status, and for its exposition of the various correlations and differences found for the many variables in the

survey instrument of this study. It is the prayer of the present researcher that this study might contribute to the ongoing debate within our nation regarding the presence and contribution of the 10.8 million undocumented individuals who so greatly contribute to our society.

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## APPENDIX A – INFORMED CONSENT IN ENGLISH

Note: The following informed consent was prepared for Internal Review Board approval only and was not shared with the Spanish-speaking participants in the present investigation.

### Informed Consent

You are invited to take part in a research study on the leadership characteristics of Spanish-speaking adults in Central Texas. The information in this form is meant to help you decide whether or not you might wish to participate in this study.

The purpose of this study is to explore possible correlations between the leadership characteristics of individuals and their personality traits, cultural characteristics, and level of acculturation in U.S. society.

If you participate in this research, you will be asked to complete a demographic survey, the GLOBE Leader Behaviors Scale, various subscales of the International Personality Item Pool, the GLOBE Societal Culture Scales, the Acculturation Rating Scale for Mexican Americans, the Perceived Stress Scale, the Culture Shock Questionnaire, the Satisfaction with Life Scale, the Multidimensional Scale of Perceived Social Support, the Revised UCLA Loneliness Scale, and the Measure of Perceived Discrimination.

It will take approximately 45-60 minutes to complete all of the questions.

There are no known risks to you from being in this research study.

You are not expected to receive any personal benefit from being in this research study. Your participation in this study, however, will contribute to the body of literature on the leadership characteristics of Spanish-speaking persons residing in Central Texas,

and may potentially contribute to the present debate on comprehensive immigration reform in this nation.

There is no cost to you for participating in this research study.

The data collected in this study is anonymous. No names or identifying information will be recorded during the study. There will be no way to connect your identity with any of your responses.

Your participation in this research is completely voluntary. If you choose to participate, you may stop participation at any time without penalty.

If you have any questions or concerns during or after this study, please contact the researcher, Jayme Lee Mathias at (512) 477-1099 or [jmathias@craustin.com](mailto:jmathias@craustin.com).

If you have any questions or concerns regarding your rights as a participant, please contact Dr. Cynthia Gonzalez, the chairperson of the Institutional Review Board at Our Lady of the Lake University at (210) 434-6711, ext. 8152, or [cggonzalez1@lake.ollusa.edu](mailto:cggonzalez1@lake.ollusa.edu).

Your signature below indicates that you voluntarily agree to participate in this study. This signed consent form will be kept separate from your survey forms, and there will be no way of matching your consent form to your completed survey forms. This consent form is signed in duplicate, such that both you and the researcher will be able to retain a copy of it.

Printed Name of Participant: \_\_\_\_\_

Signature of Participant: \_\_\_\_\_ Date of Signature: \_\_\_\_\_

Printed Name of Researcher: Jayme Lee Mathias

Researcher's Signature: \_\_\_\_\_ Date of Signature: \_\_\_\_\_

## APPENDIX B – INFORMED CONSENT IN SPANISH

Note: The following informed consent was shared with the Spanish-speaking participants in the present investigation.

### Consentimiento Informado

Usted está invitado a participar en un estudio de las características de liderazgo de los adultos hispano-parlantes en el Centro de Texas. La información en esta forma le ayudará a decidir si desea participar en este estudio.

El propósito de este estudio es explorar las posibles correlaciones entre las características de liderazgo de un individuo y sus rasgos de personalidad, sus características culturales, y su aculturación en la sociedad de los EE.UU.

Si participa usted en esta investigación, se le pide llenar un formulario demográfico, la Escala GLOBE de Comportamientos de Liderazgo, varias subescalas IPIP sobre la personalidad, las Escalas GLOBE de Cultura, la Escala de Aculturación para México-Americanos, la Escala de Tensión Percibida, el Cuestionario de Choque Cultural, la Escala de Satisfacción con la Vida, la Escala Multidimensional de Apoyo Social Percibido, la Escala Revisada UCLA sobre la Soledad, y la Escala de Discriminación Percibida.

Se necesitan aproximadamente 45 a 60 minutos para contestar todas las preguntas.

No hay ningún riesgo para usted si participa en esta investigación.

Tampoco usted va a recibir ninguna ventaja personal por participar en esta investigación. Sin embargo, su participación en este estudio contribuirá a enriquecer la literatura sobre las características de liderazgo de los adultos hispano-parlantes en el

Centro de Texas, y puede potencialmente contribuir a la actual discusión sobre una posible reforma inmigratoria en esta nación.

No hay ningún costo para su participación en este estudio.

Los datos recibidos en este estudio son anónimos. No se registrará ningún nombre o información durante el estudio que podría identificar a una persona. De esta manera, no habrá ninguna manera de conectar su identidad con cualesquiera de sus respuestas.

Su participación en esta investigación es totalmente voluntaria. Si usted elige participar, puede salir del estudio en cualquier momento sin ningún efecto.

Si usted tiene algunas preguntas o preocupaciones durante o después de este estudio, favor de no dudar en contactar al investigador, Jayme Lee Mathías al (512) 477-1099, o a [jmathias@craustin.com](mailto:jmathias@craustin.com).

Si usted tiene algunas preguntas o preocupaciones con respecto a sus derechos como participante en este estudio, favor de contactar a la Doctora Cynthia González, Presidenta del Comité Examinador de la Universidad de Nuestra Señora del Lago en San Antonio, al (210) 434-6711, ext. 8152, o a [cggonzalez1@lake.ollusa.edu](mailto:cggonzalez1@lake.ollusa.edu).

Su firma abajo indica que usted está de acuerdo en participar voluntariamente en este estudio. Se guardará este consentimiento a parte del formulario de esta investigación, así que no habrá manera de emparejar su forma de consentimiento y su formulario. Usted firmará una copia de este consentimiento, y la otra copia es para usted.

Nombre del participante (en letras de molde): \_\_\_\_\_

Firma del participante: \_\_\_\_\_ Fecha: \_\_\_\_\_

Nombre del investigador: Jayme Lee Mathias

Firma del investigador: \_\_\_\_\_ Fecha: \_\_\_\_\_



## APPENDIX C – SURVEY INSTRUMENT IN ENGLISH

Note: The following survey instrument was prepared for Internal Review Board approval only and was not shared with the Spanish-speaking participants in the present investigation.

### Survey of Spanish-Speaking Adults Residing in Central Texas

#### Part One - Demographic Questionnaire

*To maintain your anonymity, please do not write your name on this survey. Since there is no way to identify the persons who are participating in this survey, please respond to the following questions as accurately and honestly as possible. If you make a mistake, please erase or cross out the original answer, such that your intended answer will be obvious.*

1. How old are you? \_\_\_\_\_ years old
2. What is your sex? Male / Female
3. In what state and country were you born? State: \_\_\_\_\_ Country: \_\_\_\_\_
4. How many years of formal schooling have you completed? \_\_\_\_\_ years
5. Where was your mother born? State: \_\_\_\_\_ Country: \_\_\_\_\_
6. How many years of formal schooling did your mother complete? \_\_\_\_\_ years
7. Where was your father born? State: \_\_\_\_\_ Country: \_\_\_\_\_
8. How many years of formal schooling did your father complete? \_\_\_\_\_ years
9. What is your marital status? Single / With Another / Married / Separated / Divorced / Widowed
10. How many children do you have? \_\_\_\_\_
11. How many years have you lived in the U.S.? \_\_\_\_\_ years
12. Place an "X" in front of all the statements that are true of you:
  - \_\_\_\_\_ Yes, I am familiar with the challenges faced by undocumented persons
  - \_\_\_\_\_ Yes, I have a Texas driver's license
  - \_\_\_\_\_ Yes, being an immigrant has affected my personal and professional development
  - \_\_\_\_\_ Yes, I am registered to vote in the state of Texas
  - \_\_\_\_\_ Yes, the challenges of being an immigrant affect me
  - \_\_\_\_\_ Yes, I have a passport from the Republic of Mexico
  - \_\_\_\_\_ Yes, I am a legal resident of the U.S.A.
  - \_\_\_\_\_ Yes, I am a citizen of the U.S.A.
13. In what type of environment were you raised?  
Urban / Smaller Town / Rural
14. How do you consider the United States? As a nation in which you are...

merely supporting your family / residing temporarily / establishing roots

15. During the past year, how much money have you sent to family outside the U.S.? \$ \_\_\_\_\_

16. During the past weeks, how many hours have you worked per week on average? \_\_\_\_\_ hours

17. How would you describe your skin color?

White / Light Brown / Brown / Dark Brown / Black

18. What is your religion? \_\_\_\_\_

19. How important is religion to you?

Not important at all / Somewhat important / Important / Very important / Extremely important

20. How frequently do you attend religious services?

Never / Not often / Periodically / Very often / Almost always

21. How much do you know about your religion?

Nothing at all / Very little / Somewhat / Quite a bit / Very much

22. How often do you pray?

Never / Not often / Often / Very often / Almost always

23. How important should religion be for a person?

Not important at all / Somewhat important / Important / Very important / Extremely important

### Part Two – Satisfaction with Life Scale

*Using the scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.*

<p><b>5 = Strongly agree</b>  <b>4 = Agree</b>  <b>3 = Neither agree nor disagree</b>  <b>2 = Disagree</b>  <b>1 = Strongly disagree</b></p>
--

\_\_\_\_\_ In most ways, my life is close to my ideal.

\_\_\_\_\_ The conditions of my life are excellent.

\_\_\_\_\_ I am satisfied with my life.

\_\_\_\_\_ So far, I have gotten the most important things I want in life.

\_\_\_\_\_ If I could live my life over, I would change almost nothing.

### Part Three – GLOBE Leader Behaviors Scale

*Describe yourself as you honestly see yourself, in relation to other people you know of the same sex as you are, and roughly your same age. On the line in front of each statement, write the number from the scale below that best indicates the extent to which the word describes you.*

- 5 = Very true of me**  
**4 = Somewhat true of me**  
**3 = Neither true nor false of me**  
**2 = Somewhat untrue of me**  
**1 = Very untrue of me**

- |   |   |
|---|---|
| <p>_____ <b>Diplomatic</b> (Skilled at interpersonal relations; tactful)</p> <p>_____ <b>Mediator</b> (Intervenes to solve conflicts between individuals)</p> <p>_____ <b>Positive</b> (Generally optimistic and confident)</p> <p>_____ <b>Improvement-oriented</b> (Seeks continuous performance improvement)</p> <p>_____ <b>Inspirational</b> (Inspires emotions, beliefs, values, and behaviors of others; inspires others to be motivated to work hard)</p> <p>_____ <b>Anticipatory</b> (Anticipates, attempts to forecast events, considers what will happen in the future)</p> <p>_____ <b>Risk taker</b> (Willing to invest major resources in endeavors that do not have high probability of success)</p> <p>_____ <b>Sincere</b> (Means what he/she says; earnest)</p> <p>_____ <b>Trustworthy</b> (Deserves trust; can be believed and relied upon to keep his/her word)</p> <p>_____ <b>Worldly</b> (Interested in temporal events; has a world outlook)</p> <p>_____ <b>Intra-group conflict avoider</b> (Avoids disputes with members of his/her group)</p> <p>_____ <b>Administratively-skilled</b> (Able to plan, organize, coordinate and control the work of a large number (over 75) of individuals)</p> <p>_____ <b>Just</b> (Acts according to what is right or fair)</p> <p>_____ <b>Win/win problem-solver</b> (Able to identify solutions which satisfy individuals with diverse and conflicting interests)</p> | <p>_____ <b>Clear</b> (Easily understood)</p> <p>_____ <b>Integrator</b> (Integrates people or things into cohesive, working whole)</p> <p>_____ <b>Calm</b> (Not easily distressed)</p> <p>_____ <b>Loyal</b> (Stays with and supports friends even when they have substantial problems or difficulties)</p> <p>_____ <b>Collaborative</b> (Works jointly with others)</p> <p>_____ <b>Encouraging</b> (Gives courage, confidence or hope through reassuring and advising)</p> <p>_____ <b>Morale booster</b> (Increases morale of subordinates by offering encouragement, praise, and/or by being confident)</p> <p>_____ <b>Orderly</b> (Is organized and methodological in work)</p> <p>_____ <b>Prepared</b> (Is ready for future events)</p> <p>_____ <b>Fraternal</b> (Tends to be a good friend of subordinates)</p> <p>_____ <b>Generous</b> (Willing to give time, money, resources, and help others)</p> <p>_____ <b>Modest</b> (Does not boast, presents self in a humble manner)</p> <p>_____ <b>Intelligent</b> (Smart; learns and understands easily)</p> <p>_____ <b>Decisive</b> (Makes decisions firmly &amp; quickly)</p> <p>_____ <b>Consultative</b> (Consults with others before making plans or taking action)</p> <p>_____ <b>Irritable</b> (Moody; easily agitated)</p> <p>_____ <b>Enthusiastic</b> (Demonstrates and imparts strong positive emotions for work )</p> <p>_____ <b>Vindictive</b> (Vengeful; seeks revenge when wronged)</p> |
|---|---|

**5 = Very true of me**  
**4 = Somewhat true of me**  
**3 = Neither true nor false of me**  
**2 = Somewhat untrue of me**  
**1 = Very untrue of me**

- |   |   |
|---|---|
| <p>_____ <b>Compassionate</b> (Has empathy for others; inclined to be helpful or show mercy)</p> <p>_____ <b>Subdued</b> (Suppressed, quiet, tame)</p> <p>_____ <b>Intellectually-stimulating</b> (Encourages others to think and use their minds; challenges beliefs, stereotypes and attitudes of others)</p> <p>_____ <b>Organized</b> (Well-organized, methodical, orderly)</p> <p>_____ <b>Informed</b> (Knowledgeable; aware of information)</p> <p>_____ <b>Effective Bargainer</b> (Is able to negotiate effectively; able to make transactions with others on favorable terms)</p> <p>_____ <b>Egotistical</b> (Conceited; convinced of own abilities)</p> <p>_____ <b>Non-cooperative</b> (Unwilling to work jointly with others)</p> <p>_____ <b>Logical</b> (Applies logic when thinking)</p> <p>_____ <b>Foresight</b> (Anticipates possible future events)</p> <p>_____ <b>Plans ahead</b> (Anticipates and prepares in advance)</p> <p>_____ <b>Intuitive</b> (Has extra insight)</p> <p>_____ <b>Self-effacing</b> (Present self in a modest way)</p> <p>_____ <b>Able to Anticipate</b> (Able to successfully anticipate future needs)</p> <p>_____ <b>Motive arouser</b> (Mobilizes and activates followers)</p> <p>_____ <b>Convincing</b> (Unusually able to persuade others of his/her viewpoint)</p> <p>_____ <b>Communicative</b> (Communicates with others frequently)</p> <p>_____ <b>Excellence-oriented</b> (Strives for excellence in performance of self and subordinates)</p> | <p>_____ <b>Confidence builder</b> (Instills others with confidence by showing confidence in them)</p> <p>_____ <b>Group-oriented</b> (Concerned with the welfare of the group)</p> <p>_____ <b>Self-sacrificial</b> (Foregoes self-interests and makes personal sacrifices in the interest of a goal or vision)</p> <p>_____ <b>Patient</b> (Has and shows patience)</p> <p>_____ <b>Honest</b> (Speaks and acts truthfully)</p> <p>_____ <b>Dynamic</b> (Highly involved, energetic, enthused, motivated)</p> <p>_____ <b>Coordinator</b> (Integrates and manages work of subordinates)</p> <p>_____ <b>Team builder</b> (Able to induce group members to work together)</p> <p>_____ <b>Cynical</b> (Tends to believe the worst about people and events)</p> <p>_____ <b>Performance-oriented</b> (Sets high standards of performance)</p> <p>_____ <b>Motivational</b> (Stimulates others to put forth efforts above and beyond the call of duty and make personal sacrifices)</p> <p>_____ <b>Visionary</b> (Has a vision and imagination of the future)</p> <p>_____ <b>Willful</b> (Strong-willed, determined, resolute, persistent)</p> <p>_____ <b>Dishonest</b> (Fraudulent, insincere)</p> <p>_____ <b>Hostile</b> (Actively unfriendly, acts negatively toward others)</p> <p>_____ <b>Future-oriented</b> (Makes plans and takes actions based on future goals)</p> <p>_____ <b>Good administrator</b> (Has ability and takes actions based on future goals)</p> <p>_____ <b>Dependable</b> (Reliable)</p> |
|---|---|

### Part Four – The International Personality Item Pool

#### *How Accurately Can You Describe Yourself?*

*Describe yourself as you generally are now, not as you wish to be in the future. Describe yourself as you honestly see yourself, in relation to other people you know of the same sex as you are, and roughly your same age.*

*On the line in front of each statement, write the number from the scale below that best indicates the extent to which the statement describes you.*

- 5 = Very true of me**  
**4 = Somewhat true of me**  
**3 = Neither true nor false of me**  
**2 = Somewhat untrue of me**  
**1 = Very untrue of me**

- |   |  |
|---|--|
| <p>_____ I am the life of the party.</p> <p>_____ I feel little concern for others.</p> <p>_____ I am always prepared.</p> <p>_____ I get stressed out easily.</p> <p>_____ I have a rich vocabulary.</p> <p>_____ I set others at ease.</p> <p>_____ I rarely get irritated.</p> <p>_____ I dislike myself.</p> <p>_____ I misjudge situations.</p> <p>_____ I don't talk a lot.</p> <p>_____ I am interested in people.</p> <p>_____ I have a vivid imagination.</p> <p>_____ I adjust easily.</p> <p>_____ I feel desperate.</p> <p>_____ I accomplish a lot of work.</p> <p>_____ I try to identify the reasons for my actions.</p> <p>_____ When interacting with a group of people, I am often bothered by at least one of them.</p> <p>_____ I am less capable than most people.</p> <p>_____ I do more than what's expected of me.</p> <p>_____ I leave my belongings around.</p> <p>_____ I am relaxed most of the time.</p> <p>_____ I make decisions only after I have all of the facts.</p> <p>_____ I react strongly to criticism.</p> <p>_____ I am not easily frustrated.</p> <p>_____ I question my ability to do my work properly.</p> | <p>_____ I have difficulty understanding abstract ideas.</p> <p>_____ I use difficult words.</p> <p>_____ I am not interested in abstract ideas.</p> <p>_____ I don't think about different possibilities when making decisions.</p> <p>_____ I am often down in the dumps.</p> <p>_____ I just know that I will be a success.</p> <p>_____ I do just enough work to get by.</p> <p>_____ I complete tasks successfully.</p> <p>_____ I feel comfortable around people.</p> <p>_____ I insult people.</p> <p>_____ I pay attention to details.</p> <p>_____ I worry about things.</p> <p>_____ I don't understand things.</p> <p>_____ I keep in the background.</p> <p>_____ I make a mess of things.</p> <p>_____ I seldom feel blue.</p> <p>_____ I get upset easily.</p> <p>_____ I am valued by others for my objectivity.</p> <p>_____ I get upset if others change the way that I have arranged things.</p> <p>_____ I plunge into tasks with all my heart.</p> <p>_____ I have a low opinion of myself.</p> <p>_____ I know my strengths.</p> <p>_____ I excel in what I do.</p> <p>_____ I have little to contribute.</p> <p>_____ I start conversations.</p> |
|---|--|

**5 = Very true of me**  
**4 = Somewhat true of me**  
**3 = Neither true nor false of me**  
**2 = Somewhat untrue of me**  
**1 = Very untrue of me**

- |   |   |
|---|---|
| <input type="checkbox"/> I am not interested in other people's problems.          | <input type="checkbox"/> I try to have good reasons for my important decisions. |
| <input type="checkbox"/> I get chores done right away.                            | <input type="checkbox"/> I am valued by my friends for my good judgment.        |
| <input type="checkbox"/> I am easily disturbed.                                   | <input type="checkbox"/> I am annoyed by others' mistakes.                      |
| <input type="checkbox"/> I have excellent ideas.                                  | <input type="checkbox"/> I find it difficult to get down to work.               |
| <input type="checkbox"/> I am a firm believer in thinking things through.         | <input type="checkbox"/> I feel I'm unable to deal with things.                 |
| <input type="checkbox"/> I am hard to convince.                                   | <input type="checkbox"/> I hang around doing nothing.                           |
| <input type="checkbox"/> I feel that my life lacks direction.                     | <input type="checkbox"/> I am sure of my ground.                                |
| <input type="checkbox"/> I like to take responsibility for making decisions.      | <input type="checkbox"/> I shirk my duties.                                     |
| <input type="checkbox"/> I do a lot in my spare time.                             | <input type="checkbox"/> I have frequent mood swings.                           |
| <input type="checkbox"/> I don't see the consequences of things.                  | <input type="checkbox"/> I don't like to draw attention to myself.              |
| <input type="checkbox"/> I have little to say.                                    | <input type="checkbox"/> I don't tend to think things through critically.       |
| <input type="checkbox"/> I have a soft heart.                                     | <input type="checkbox"/> I can't stand being contradicted.                      |
| <input type="checkbox"/> I am not easily bothered by things.                      | <input type="checkbox"/> I know how to get things done.                         |
| <input type="checkbox"/> I take time out for others.                              | <input type="checkbox"/> I don't mind being the center of attention.            |
| <input type="checkbox"/> I often forget to put things back in their proper place. | <input type="checkbox"/> I feel others' emotions.                               |
| <input type="checkbox"/> I do not have a good imagination.                        | <input type="checkbox"/> I follow a schedule.                                   |
| <input type="checkbox"/> I weigh the pro's and the con's.                         | <input type="checkbox"/> I get irritated easily.                                |
| <input type="checkbox"/> I am good at taking advice.                              | <input type="checkbox"/> I spend time reflecting on things.                     |
| <input type="checkbox"/> I need a push to get started.                            | <input type="checkbox"/> I am hard to reason with.                              |
| <input type="checkbox"/> I feel comfortable with myself.                          | <input type="checkbox"/> I come up with good solutions.                         |
| <input type="checkbox"/> I handle tasks smoothly.                                 | <input type="checkbox"/> I am quiet around strangers.                           |
| <input type="checkbox"/> I talk to a lot of different people at parties.          | <input type="checkbox"/> I am exacting in my work.                              |
| <input type="checkbox"/> I am not really interested in others.                    | <input type="checkbox"/> I often feel blue.                                     |
| <input type="checkbox"/> I like order.  | <input type="checkbox"/> I am full of ideas.                                    |
| <input type="checkbox"/> I change my mood a lot. -                                | <input type="checkbox"/> I am hard to satisfy.                                  |
| <input type="checkbox"/> I am quick to understand things.                         |   |

### Part Five – Multidimensional Scale of Perceived Social Support

Using the scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- 5 = Strongly agree**  
**4 = Agree**  
**3 = Neither agree nor disagree**  
**2 = Disagree**  
**1 = Strongly disagree**

- |  |  |
|--|--|
| <p>_____ There is a special person who is around when I am in need.</p> <p>_____ There is a special person with whom I can share my joys and sorrows.</p> <p>_____ My family really tries to help me.</p> <p>_____ I get the emotional help and support I need from my family.</p> <p>_____ I have a special person who is a real source of comfort to me.</p> <p>_____ My friends really try to help me.</p> <p>_____ I can count on my friends when things go wrong.</p> | <p>_____ I can talk about my problems with my family.</p> <p>_____ My family is willing to help me make decisions.</p> <p>_____ I have friends with whom I can share my joys and sorrows.</p> <p>_____ There is a special person in my life who cares about my feelings.</p> <p>_____ I can talk about my problems with my friends.</p> <p>_____ One day, I would like to return to live in my home country.</p> |
|--|--|

### Part Six – Mumford's Culture Shock Questionnaire

For each question, rate yourself on the 1-to-5 scale, and enter the number in the space preceding the question. If you can't decide between a 2 and a 3, or between a 3 and a 4, pick the 2 or 4, as that will tend to give a more clear profile.

- 5 = Almost always**  
**4 = Often**  
**3 = Somewhat**  
**2 = Very little**  
**1 = Never**

- |  |   |
|--|---|
| <p>_____ I feel strain from my efforts to adapt to U.S. culture.</p> <p>_____ I have been missing my family and friends back home.</p> <p>_____ I generally feel accepted by local people of the U.S. culture.</p> <p>_____ I sometimes want to escape from U.S. culture altogether.</p> <p>_____ I sometimes feel confused about my role or identity in the U.S. culture.</p> <p>_____ I have found things in U.S. culture to be shocking or disgusting.</p> <p>_____ I sometimes feel helpless or powerless when trying to cope with U.S. culture.</p> | <p>_____ I sometimes feel anxious or awkward when meeting people of the U.S. culture.</p> <p>_____ When talking to people, I can make sense of their gestures or facial expressions.</p> <p>_____ I feel uncomfortable when people stare at me when I go out.</p> <p>_____ When I go shopping, I feel as though people may be trying to cheat me.</p> <p>_____ I find it difficult to be polite to Americans.</p> |
|--|---|

### Part Seven – Measure of Perceived Discrimination

*Indicate how often you have felt the way described in each statement using the following scale:*

**5 = Very often**  
**4 = Fairly often**  
**3 = Sometimes**  
**2 = Almost never**  
**1 = Never**

- \_\_\_\_\_ My supervisor(s) at work treat me unfairly or negatively because of my ethnic background.
- \_\_\_\_\_ People I deal with treat me unfairly or negatively because of my ethnic background.
- \_\_\_\_\_ Others treat me unfairly or negatively because of my ethnic background.
- \_\_\_\_\_ Others behave in an unfair or negative way toward my ethnic group.
- \_\_\_\_\_ I feel I am not wanted in American society.
- \_\_\_\_\_ I don't feel accepted by Americans.
- \_\_\_\_\_ I feel that Americans have something against me.

### Part Eight – Revised UCLA Loneliness Scale

*Indicate how often you have felt the way described in each statement using the following scale:*

**5 = Very often**  
**4 = Fairly often**  
**3 = Sometimes**  
**2 = Almost never**  
**1 = Never**

- |   |  |
|---|--|
| _____ I feel in tune with the people around me.                 | _____ I feel left out.                           |
| _____ I lack companionship.                                     | _____ My social relationships are superficial.   |
| _____ There is no one I can turn to.                            | _____ No one really knows me well.               |
| _____ I do not feel alone.                                      | _____ I feel isolated from others.               |
| _____ I feel part of a group of friends.                        | _____ I can find companionship when I want it.   |
| _____ I have a lot in common with the people around me.         | _____ There are people who really understand me. |
| _____ I am no longer close to anyone.                           | _____ I am unhappy being so withdrawn.           |
| _____ My interests and ideas are not shared by those around me. | _____ People are around me but not with me.      |
| _____ I am an outgoing person.                                  | _____ There are people I can talk to.            |
| _____ There are people I feel close to.                         | _____ There are people I can turn to.            |



### Part Nine – Acculturation Rating Scale for Mexican Americans

*For each question, rate yourself on the 1-to-5 scale, and enter the number in the space preceding the question. If you can't decide between a 2 and a 3, or between a 3 and a 4, pick the 2 or 4, as that will tend to give a more clear profile.*

**5 = Almost always**

**4 = Often**

**3 = Somewhat**

**2 = Very little**

**1 = Never**

- |   |  |
|---|--|
| _____ I speak Spanish                             | _____ I have had much contact with Mexico.                               |
| _____ I speak English                             | _____ I have had much contact with the U.S.                              |
| _____ I enjoy speaking Spanish                    | _____ My father identifies (or identified) himself as "mexicano"         |
| _____ I enjoy speaking English                    | _____ My mother identifies (or identified) herself as "mexicana"         |
| _____ I associate with Anglos                     | _____ While I was growing up, my friends were of Anglo origin            |
| _____ I associate with Mexicans                   | _____ While I was growing up, my friends were of Mexican origin          |
| _____ I associate with Mexican Americans          | _____ While I was growing up, my friends were of Mexican American origin |
| _____ I enjoy listening to Spanish language music | _____ My family cooks Mexican foods                                      |
| _____ I enjoy listening to English language music | _____ My friends now are of Anglo origin                                 |
| _____ I enjoy Spanish language TV                 | _____ My friends now are of Mexican origin                               |
| _____ I enjoy English language TV                 | _____ My friends now are of Mexican American origin                      |
| _____ I enjoy English language movies             | _____ I like to identify myself as an Anglo American                     |
| _____ I enjoy Spanish language movies             | _____ I like to identify myself as a Mexican                             |
| _____ I enjoy reading (e.g., books) in Spanish    | _____ I like to identify myself as a Mexican American                    |
| _____ I enjoy reading (e.g., books) in English    | _____ I like to identify myself as an American                           |
| _____ I write (e.g., letters) in Spanish          |  |
| _____ I write (e.g., letters) in English          |  |
| _____ My thinking is done in the English language |  |
| _____ My thinking is done in the Spanish language |  |

## APPENDIX D – SURVEY INSTRUMENT IN SPANISH

Note: The following informed consent was shared with the Spanish-speaking participants in the present investigation.

**Encuesta de Adultos Hispano-Parlantes  
en el Centro de Texas**

**Parte Uno - Cuestionario Demográfico**

*Esta encuesta es anónima, así que favor de no escribir tu nombre en ella. Como no hay manera de identificar a las personas que están participando en esta encuesta, responde por favor a las siguientes preguntas tan honesta y exactamente como sea posible. Si cometes un error, favor de borrar o cruzar bien tu respuesta original, para que sea obvia cuál es la respuesta deseada.*

1. ¿Cuántos años tienes? \_\_\_\_\_ años
2. ¿Eres hombre o mujer? Hombre / Mujer
3. ¿En qué estado y país naciste? Estado: \_\_\_\_\_ País: \_\_\_\_\_
4. ¿Cuántos años de estudios tienes? \_\_\_\_\_ años
5. ¿En dónde nació tu mamá? Estado: \_\_\_\_\_ País: \_\_\_\_\_
6. ¿Cuántos años de estudios hizo tu mamá? \_\_\_\_\_ años
7. ¿En dónde nació tu papá? Estado: \_\_\_\_\_ País: \_\_\_\_\_
8. ¿Cuántos años de estudios hizo tu papá? \_\_\_\_\_ años
9. ¿Cuál es tu estado civil? Soltero / Unión Libre / Casado / Separado / Divorciado / Viudo
10. ¿Cuántos hijos tienes? \_\_\_\_\_
11. ¿Hace cuántos años has vivido en los EE.UU.? \_\_\_\_\_ años
12. Escribe una "X" delante de todas las frases que son verdaderas para ti:
  - \_\_\_\_\_ Sí, conozco los retos que las personas indocumentadas enfrentan aquí en EE.UU.
  - \_\_\_\_\_ Sí, tengo una licencia para conducir en Texas.
  - \_\_\_\_\_ Sí, ser un inmigrante ha afectado mi desarrollo personal y laboral.
  - \_\_\_\_\_ Sí, estoy registrado para votar en Texas.
  - \_\_\_\_\_ Sí, creo que la problemática de ser inmigrante afecte a mi persona.
  - \_\_\_\_\_ Sí, tengo un pasaporte de la república mexicana.
  - \_\_\_\_\_ Sí, soy residente legal aquí en los EE.UU.
  - \_\_\_\_\_ Sí, soy ciudadano de los EE.UU.
13. El lugar de origen del que vienes:  
Ciudad / Pueblo / Comunidad Rural
14. ¿Cómo has considerado a EE.UU.?  
Nación nada mas por compromiso / Nación de paso / Nación para establecerte
15. El año pasado, ¿qué monto de dinero has enviado a tus familiares fuera de los EE.UU.?  
\$ \_\_\_\_\_
16. En las últimas semanas, ¿cuántas horas has trabajado en cada una? \_\_\_\_\_ horas

17. ¿Qué color de piel tienes?

Blanco / Moreno Claro / Moreno / Moreno Oscuro / Negro

18. ¿Cuál es tu religión? \_\_\_\_\_

19. Para ti, ¿qué tan importante es la religión?

No lo es / Algo importante / Importante / Muy importante / Extremadamente importante

20. ¿Qué tan frecuentemente asistes a los servicios religiosos?

Nunca / No a menudo / Periódicamente / Muy a menudo / Casi siempre

21. ¿Cuánto sabes de tu religión?

Nada / Muy poco / Algo / Bastante / Mucho

22. ¿Qué tan frecuentemente rezas?

Nunca / No a menudo / Periódicamente / Muy a menudo / Casi siempre

23. ¿Qué tan importante debe ser la religión para una persona?

No lo es / Algo importante / Importante / Muy importante / Extremadamente importante

### Parte Dos – Escala de Satisfacción con la Vida

*Usando la escala de abajo, indica si estás de acuerdo o no con cada frase, escribiendo el número apropiado en la línea junto a la frase. Favor de ser abierto y honesto en tus respuestas.*

<p><b>5 = Muy de acuerdo</b>  <b>4 = De acuerdo</b>  <b>3 = Ni de acuerdo ni en desacuerdo</b>  <b>2 = En desacuerdo</b>  <b>1 = Muy en desacuerdo</b></p>
--

\_\_\_\_\_ En la mayoría de las cosas, mi vida está cerca de mi ideal.

\_\_\_\_\_ Las condiciones de mi vida son excelentes.

\_\_\_\_\_ Estoy satisfecho con mi vida.

\_\_\_\_\_ Hasta la fecha, he conseguido las cosas que para mí son importantes en la vida.

\_\_\_\_\_ Si volviese a nacer, no cambiaría casi nada de mi vida.

## Parte Dos – Escala de Liderazgo GLOBE

*De acuerdo a las circunstancias de tu vida, escribe el número de la escala de abajo en la línea al lado de cada palabra, que mejor describa qué tan cierto o falso es la palabra acerca de ti.*

- 5 = Muy cierto de mí**  
**4 = Un poco cierto de mí**  
**3 = Ni cierto ni falso**  
**2 = Un poco falso de mí**  
**1 = Muy falso de mí**

- |   |   |
|---|---|
| <p>_____ <b>Diplomático</b> (Skilled at interpersonal relations; tactful)</p> <p>_____ <b>Mediador</b> (Intervenes to solve conflicts between individuals)</p> <p>_____ <b>Positivo</b> (Generally optimistic and confident)</p> <p>_____ <b>Siempre buscando cómo mejorar</b> (Seeks continuous performance improvement)</p> <p>_____ <b>Inspirativo</b> (Inspires emotions, beliefs, values, and behaviors of others; inspires others to be motivated to work hard)</p> <p>_____ <b>Pensando en el futuro</b> (Anticipates, attempts to forecast events, considers what will happen in the future)</p> <p>_____ <b>Arriesgado</b> (Willing to invest major resources in endeavors that do not have high probability of success)</p> <p>_____ <b>Sincero</b> (Means what he/she says; earnest)</p> <p>_____ <b>Digno de confianza</b> (Deserves trust; can be believed and relied upon to keep his/her word)</p> <p>_____ <b>Mundano</b> (Interested in temporal events; has a world outlook)</p> <p>_____ <b>Pacifista</b> (Avoids disputes with members of his/her group)</p> <p>_____ <b>Con habilidades administrativas</b> (Able to plan, organize, coordinate and control the work of a large number (over 75) of individuals)</p> <p>_____ <b>Justo</b> (Acts according to what is right or fair)</p> <p>_____ <b>Integrador</b> (Integrates people or things into cohesive, working whole)</p> <p>_____ <b>Capaz de solucionar problemas de manera en que todos se benefician</b> (Able to identify solutions which satisfy individuals with diverse and conflicting interests)</p> <p>_____ <b>Entendible</b> (Easily understood)</p> <p>_____ <b>Calmado</b> (Not easily distressed)</p> | <p>_____ <b>Fiel</b> (Stays with and supports friends even when they have substantial problems or difficulties)</p> <p>_____ <b>Colaborador</b> (Works jointly with others)</p> <p>_____ <b>Animador</b> (Gives courage, confidence or hope through reassuring and advising)</p> <p>_____ <b>Incrementa la moral</b> (Increases morale of subordinates by offering encouragement, praise, and/or by being confident)</p> <p>_____ <b>Ordenado</b> (Is organized and methodological in work)</p> <p>_____ <b>Preparado</b> (Is ready for future events)</p> <p>_____ <b>Fraternal</b> (Tends to be a good friend of subordinates)</p> <p>_____ <b>Generoso</b> (Willing to give time, money, resources, and help others)</p> <p>_____ <b>Modesto</b> (Does not boast; presents self in a humble manner)</p> <p>_____ <b>Inteligente</b> (Smart; learns and understands easily)</p> <p>_____ <b>Decisivo</b> (Makes decisions firmly and quickly)</p> <p>_____ <b>Abierto a las ideas de los demás</b> (Consults with others before making plans or taking action)</p> <p>_____ <b>Irritable</b> (Moody; easily agitated)</p> <p>_____ <b>Entusiasta</b> (Demonstrates and imparts strong positive emotions for work )</p> <p>_____ <b>Vengativo</b> (Vengeful; seeks revenge when wronged)</p> <p>_____ <b>Compasivo</b> (Has empathy for others; inclined to be helpful or show mercy)</p> <p>_____ <b>Sumiso</b> (Suppressed, quiet, tame)</p> <p>_____ <b>Intelectualmente-estimulante</b> (Encourages others to think and use their minds; challenges beliefs, stereotypes and attitudes of others)</p> <p>_____ <b>Organizado</b> (Well-organized, methodical, orderly)</p> |
|---|---|

- 5 = Muy cierto de mí**  
**4 = Un poco cierto de mí**  
**3 = Ni cierto ni falso**  
**2 = Un poco falso de mí**  
**1 = Muy falso de mí**

- |   |   |
|---|---|
| <p>_____ <b>Informado</b> (Knowledgeable; aware of information)</p> <p>_____ <b>Negociador Eficaz</b> (Is able to negotiate effectively; able to make transactions with others on favorable terms)</p> <p>_____ <b>Egoísta</b> (Conceited; convinced of own abilities)</p> <p>_____ <b>No cooperativo</b> (Unwilling to work jointly with others)</p> <p>_____ <b>Lógico</b> (Applies logic when thinking)</p> <p>_____ <b>Precavido</b> (Anticipates possible future events)</p> <p>_____ <b>Planificador</b> (Anticipates and prepares in advance)</p> <p>_____ <b>Intuitivo</b> (Has extra insight)</p> <p>_____ <b>Retraído</b> (Present self in a modest way)</p> <p>_____ <b>Anticipativo</b> (Able to successfully anticipate future needs)</p> <p>_____ <b>Motivador</b> (Mobilizes and activates followers)</p> <p>_____ <b>Convinciente</b> (Unusually able to persuade others of his/her viewpoint)</p> <p>_____ <b>Comunicativo</b> (Communicates with others frequently)</p> <p>_____ <b>Orientado a la excelencia</b> (Strives for excellence in performance of self and subordinates)</p> <p>_____ <b>Constructor de la confianza</b> (Instills others with confidence by showing confidence in them)</p> <p>_____ <b>Orientado al grupo</b> (Concerned with the welfare of the group)</p> | <p>_____ <b>Abnegado</b> (Foregoes self-interests and makes personal sacrifices in the interest of a goal or vision)</p> <p>_____ <b>Paciente</b> (Has and shows patience)</p> <p>_____ <b>Honesto</b> (Speaks and acts truthfully)</p> <p>_____ <b>Dinámico</b> (Highly involved, energetic, enthused, motivated)</p> <p>_____ <b>Coordinador</b> (Integrates and manages work of subordinates)</p> <p>_____ <b>Propulsor de equipos</b> (Able to induce group members to work together)</p> <p>_____ <b>Cínico</b> (Tends to believe the worst about people and events)</p> <p>_____ <b>Orientado al funcionamiento</b> (Sets high standards of performance)</p> <p>_____ <b>Animador</b> (Stimulates others to put forth efforts above and beyond the call of duty and make personal sacrifices)</p> <p>_____ <b>Visionario</b> (Has a vision and imagination of the future)</p> <p>_____ <b>Impositivo</b> (Strong-willed, determined, resolute, persistent)</p> <p>_____ <b>Deshonesto</b> (Fraudulent, insincere)</p> <p>_____ <b>Cortante</b> (Actively unfriendly, acts negatively toward others)</p> <p>_____ <b>Futurista</b> (Makes plans and takes actions based on future goals)</p> <p>_____ <b>Buen administrador</b> (Has ability and takes actions based on future goals)</p> <p>_____ <b>Confiable</b> (Reliable)</p> |
|---|---|

### Parte Cuatro – Inventario de Personalidad IPIP

*¿Puedes describirte con exactitud?*

*Descríbete como generalmente eres, no como deseas ser en el futuro. Descríbete como honestamente te ves, en comparación con otras personas del mismo género y edad.*

*En la línea delante de cada declaración, escribe el número de la escala debajo que mejor indica si la declaración es...*

- 5 = Verdad de mí**  
**4 = Un poco verdad de mí**  
**3 = Ni verdad ni falso**  
**2 = Un poco falso de mí**  
**1 = Muy falso de mí**

- |   |   |
|---|---|
| <p>_____ Soy el alma de la fiesta.</p> <p>_____ Siento poca preocupación por otros.</p> <p>_____ Siempre estoy preparado.</p> <p>_____ Me estreso con facilidad.</p> <p>_____ Tengo un vocabulario amplio.</p> <p>_____ Hago que otros se sientan a gusto.</p> <p>_____ Muy raras veces me molesto.</p> <p>_____ Me desprecio con frecuencia.</p> <p>_____ Juzgo mal las situaciones.</p> <p>_____ No hablo mucho.</p> <p>_____ Tengo interés en la gente.</p> <p>_____ Tengo una imaginación viva.</p> <p>_____ Soy flexible.</p> <p>_____ Me siento desesperado.</p> <p>_____ Realizo mucho trabajo.</p> <p>_____ Trato de identificar las razones para mis acciones.</p> <p>_____ Al trabajar con un grupo de personas, por lo regular me molesto con alguna de ellas.</p> <p>_____ Soy menos capaz que la mayoría de la gente.</p> <p>_____ Hago más de lo que se espera de mí.</p> <p>_____ Dejo mis pertenencias en cualquier lugar.</p> <p>_____ La mayor parte del tiempo, me siento relajado.</p> <p>_____ Tomo decisiones sólo después de obtener todos los datos.</p> <p>_____ Soy impulsivo cuando me critican.</p> <p>_____ No me frustran fácilmente las cosas.</p> <p>_____ Dudo de mi capacidad de hacer bien mi trabajo.</p> <p>_____ Tengo dificultad en entender ideas más abstractas.</p> | <p>_____ Uso palabras difíciles.</p> <p>_____ No tengo interés en ideas más abstractas.</p> <p>_____ No pienso en diversas posibilidades cuando tomo decisiones.</p> <p>_____ A menudo me siento deprimido.</p> <p>_____ Yo sé que lograré el objetivo.</p> <p>_____ Me limito en el tiempo nada mas para pasar el momento.</p> <p>_____ Cumpro mis funciones con éxito.</p> <p>_____ Me siento cómodo con la gente.</p> <p>_____ Insulto a la gente.</p> <p>_____ Presto atención a los detalles.</p> <p>_____ Me preocupo de las cosas.</p> <p>_____ No entiendo las cosas.</p> <p>_____ Me quedo en el fondo.</p> <p>_____ Origino problemas de las cosas que pasan.</p> <p>_____ Raramente me siento deprimido.</p> <p>_____ Me altero con facilidad.</p> <p>_____ Otros me valoran por mi objetividad.</p> <p>_____ Me molesta cuando otras personas cambian las cosas que yo he arreglado.</p> <p>_____ Cumpro mis tareas con todo el corazón.</p> <p>_____ Tengo un autoestima bajo.</p> <p>_____ Reconozco mi fortaleza.</p> <p>_____ Sobresalgo en lo que hago.</p> <p>_____ No tengo mucho para contribuir.</p> <p>_____ Tomo la iniciativa en las conversaciones.</p> <p>_____ No estoy interesado en los problemas de otras personas.</p> |
|---|---|

- 5 = Verdad de mí**  
**4 = Un poco verdad de mí**  
**3 = Ni verdad ni falso**  
**2 = Un poco falso de mí**  
**1 = Muy falso de mí**

- |   |   |
|---|---|
| <input type="checkbox"/> Enseguida cumplo con mis funciones.                          | <input type="checkbox"/> Frecuentemente cambio de humor.                                |
| <input type="checkbox"/> Fácilmente me molesto.                                       | <input type="checkbox"/> Entiendo rápidamente.  |
| <input type="checkbox"/> Tengo ideas excelentes.                                      | <input type="checkbox"/> Trato de tener buenas razones para mis decisiones importantes. |
| <input type="checkbox"/> Creo firmemente en pensar bien las cosas.                    | <input type="checkbox"/> Mis amigos me valoran por mi buena visibilidad de las cosas.   |
| <input type="checkbox"/> Es difícil convencerme.                                      | <input type="checkbox"/> Me molestan los errores de los demás.                          |
| <input type="checkbox"/> Siento que a mi vida le falta dirección.                     | <input type="checkbox"/> Es difícil para mí empezar a trabajar.                         |
| <input type="checkbox"/> Me gusta tomar responsabilidad por tomar decisiones.         | <input type="checkbox"/> Me siento incapaz de manejar las cosas.                        |
| <input type="checkbox"/> Hago mucho en mi tiempo libre.                               | <input type="checkbox"/> Muchas de las veces no hago nada.                              |
| <input type="checkbox"/> No percibo las consecuencias de las cosas.                   | <input type="checkbox"/> Estoy seguro de mis valores.                                   |
| <input type="checkbox"/> Tengo muy poco que decir.                                    | <input type="checkbox"/> Evado cumplir con mis deberes.                                 |
| <input type="checkbox"/> Tengo un corazón bondadoso.                                  | <input type="checkbox"/> Tengo frecuentes cambios de humor.                             |
| <input type="checkbox"/> A mí no me molestan fácilmente las cosas.                    | <input type="checkbox"/> No me gusta atraer la atención a mí mismo.                     |
| <input type="checkbox"/> Tomo tiempo para otras personas.                             | <input type="checkbox"/> No suelo pensar bien las cosas.                                |
| <input type="checkbox"/> A menudo se me olvida poner las cosas en el lugar apropiado. | <input type="checkbox"/> No me gusta que me contradigan.                                |
| <input type="checkbox"/> No tengo una buena imaginación.                              | <input type="checkbox"/> Sé cómo se realizan las cosas.                                 |
| <input type="checkbox"/> Considero los puntos positivos y negativos de las cosas.     | <input type="checkbox"/> No me molesta ser el centro de atención.                       |
| <input type="checkbox"/> Sigo los consejos de otras personas.                         | <input type="checkbox"/> Siento las emociones de los demás.                             |
| <input type="checkbox"/> Necesito que alguien me motive a trabajar.                   | <input type="checkbox"/> Sigo un horario.   |
| <input type="checkbox"/> Me siento cómodo conmigo mismo.                              | <input type="checkbox"/> Me molesto con facilidad.                                      |
| <input type="checkbox"/> Manejo mis responsabilidades con facilidad.                  | <input type="checkbox"/> Tomo tiempo para reflexionar.                                  |
| <input type="checkbox"/> En las fiestas, tengo facilidad de expresión.                | <input type="checkbox"/> Es difícil razonar conmigo.                                    |
| <input type="checkbox"/> Realmente no estoy interesado en los demás.                  | <input type="checkbox"/> Elaboro buenas soluciones.                                     |
| <input type="checkbox"/> Me gusta el orden.   | <input type="checkbox"/> Estoy callado cuando estoy con personas que no conozco.        |
|   | <input type="checkbox"/> Soy exigente en mi trabajo.                                    |
|   | <input type="checkbox"/> A menudo me siento triste.                                     |
|   | <input type="checkbox"/> Tengo muchas ideas.  |
|   | <input type="checkbox"/> Es difícil satisfacerme.                                       |

### Parte Cinco – Escala Multidimensional de Apoyo Social

Usando la escala de abajo, indica si estás de acuerdo o no con las siguientes frases, escribiendo el número apropiado en la línea junto a la frase. Favor de ser abierto y honesto en tus respuestas.

- 5 = Muy de acuerdo**  
**4 = De acuerdo**  
**3 = Ni de acuerdo ni en desacuerdo**  
**2 = En desacuerdo**  
**1 = Muy en desacuerdo**

- |  |  |
|--|--|
| <input type="checkbox"/> Hay una persona especial que está cerca cuando tengo necesidad.             | <input type="checkbox"/> Puedo contar con mis amigos cuando las cosas van mal.                       |
| <input type="checkbox"/> Hay una persona especial con quien puedo compartir mis alegrías y dolores.  | <input type="checkbox"/> Tengo amigos con quienes puedo compartir mis alegrías y dolores.            |
| <input type="checkbox"/> Mi familia realmente me trata de ayudar.                                    | <input type="checkbox"/> Hay una persona especial en mi vida a la cual le importan mis sentimientos. |
| <input type="checkbox"/> Yo recibo el apoyo y ayuda emocional que necesito de mi familia.            | <input type="checkbox"/> Mi familia está dispuesta a ayudarme a tomar decisiones.                    |
| <input type="checkbox"/> Tengo una persona especial que es una verdadera fuente de consuelo para mí. | <input type="checkbox"/> Puedo hablar con mis amigos de mis problemas.                               |
| <input type="checkbox"/> Mis amigos realmente tratan de ayudarme.                                    | <input type="checkbox"/> Algún día me gustaría regresar para vivir en el país donde nací.            |
| <input type="checkbox"/> Puedo hablar con mi familia de mis problemas.                               |  |

### Parte Seis – Cuestionario Mumford sobre el Choque Cultural

Para cada pregunta, clasifícate en una escala de 1 a 5, y escribe el número en el espacio en frente de la pregunta.

- 5 = Casi siempre**  
**4 = Muy a menudo**  
**3 = A veces**  
**2 = Casi nunca**  
**1 = Nunca**

- |   |   |
|---|---|
| <input type="checkbox"/> Mi situación es estresante para esforzar la adaptación de cultura de EE.UU.                      | <input type="checkbox"/> sentimientos encontrados dentro de la cultura de EE.UU.  |
| <input type="checkbox"/> Yo extraño a mis amigos y familiares y el regreso a casa.  | <input type="checkbox"/> Algunas veces he sentido la incomodidad y la intranquilidad con algunas personas de EE.UU. cuando las veo por primera vez. |
| <input type="checkbox"/> Generalmente yo me siento aceptado por la persona local de los EE.UU. y su cultura.              | <input type="checkbox"/> Cuando hablo con otras personas, puedo entender sus sentimientos y sus expresiones faciales.                               |
| <input type="checkbox"/> Algunas veces me siento con la necesidad de escapar de la cultura de EE.UU.                      | <input type="checkbox"/> Siento incomodidad al sentir la mirada de otra gente para conmigo.   |
| <input type="checkbox"/> Algunas veces me siento confundido acerca de mi papel o identidad dentro de la cultura de EE.UU. | <input type="checkbox"/> Cuando voy de compras, siento inseguridad con la persona que me está atendiendo.   |
| <input type="checkbox"/> He encontrado cosas en EE.UU. con la cultura que me han sorprendido y que me han decepcionado.   | <input type="checkbox"/> Para mí es difícil ser cortés, caballeroso y atento con las personas de EE.UU.   |
| <input type="checkbox"/> Algunas veces me he sentido desanimado y decepcionado, y he tenido                               |   |



### Parte Siete – Medida de Discriminación Percibida

Usando la siguiente escala, indica cuántas veces has sentido de la manera descrita en cada declaración.

- 5 = Casi siempre**  
**4 = A menudo**  
**3 = A veces**  
**2 = Casi nunca**  
**1 = Nunca**

- \_\_\_\_\_ Mi(s) supervisor(es) me trata(n) negativa o injustamente a causa de mi raza.  
 \_\_\_\_\_ La gente alrededor de mí me trata negativa o injustamente a causa de mi raza.  
 \_\_\_\_\_ Otros me tratan negativa o injustamente a causa de mi raza.  
 \_\_\_\_\_ Otros se comportan de una manera negativa o injusta con las personas de mi raza.  
 \_\_\_\_\_ Me siento rechazado por la sociedad norteamericana.  
 \_\_\_\_\_ No me siento aceptado por los norteamericanos.  
 \_\_\_\_\_ Siento que los norteamericanos tienen algo contra mí.

### Parte Ocho – Escala Revisada UCLA sobre la Soledad

Usando la siguiente escala, indica cuántas veces has sentido de la manera descrita en cada declaración.

- 5 = Casi siempre**  
**4 = A menudo**  
**3 = A veces**  
**2 = Casi nunca**  
**1 = Nunca**

- |  |  |
|--|--|
| _____ Me siento en armonía con las personas alrededor de mí.           | _____ Me siento aislado.                                   |
| _____ Me faltan compañeros.  | _____ Mis relaciones sociales son superficiales.           |
| _____ No hay nadie en quien yo pueda confiar.                          | _____ Nadie me conoce bien.                                |
| _____ No me siento solo.   | _____ Me siento aislado de los demás.                      |
| _____ Me siento parte de un grupo de amigos.                           | _____ Puedo encontrar compañeros cuando los necesito.      |
| _____ Tengo mucho en común con las personas alrededor de mí.           | _____ Hay personas que realmente me entienden.             |
| _____ Ya no me siento cerca de nadie.                                  | _____ No me siento contento al ser tan aislado.            |
| _____ Las personas alrededor de mí no comparten mis intereses o ideas. | _____ Hay personas alrededor de mí, pero no están conmigo. |
| _____ Soy una persona muy sociable.                                    | _____ Hay personas con las cuales puedo hablar.            |
| _____ Hay personas con las cuales me siento cerca.                     | _____ Hay personas en que puedo confiar.                   |

### Parte Nueve – Escala de Inculcación ARSMA-II

*Para cada pregunta, clasifícate en una escala de 1 a 5, y escribe el número en el espacio en frente de la pregunta. Si no puedes decidir entre el 2 y 3, o entre el 3 y 4, escoge el 2 o el 4, como así tendrás un perfil más claro.*

- 5 = Casi siempre**  
**4 = Muy a menudo**  
**3 = A veces**  
**2 = Casi nunca**  
**1 = Nunca**

- |  |  |
|--|--|
| <p>_____ Yo hablo español</p> <p>_____ Yo hablo inglés</p> <p>_____ Me gusta hablar en español</p> <p>_____ Me gusta hablar en inglés</p> <p>_____ Convivo con anglos</p> <p>_____ Convivo con mexicanos</p> <p>_____ Convivo con méxico-americanos</p> <p>_____ Me gusta la música mexicana (o en idioma español)</p> <p>_____ Me gusta la música en inglés</p> <p>_____ Me gusta ver programas en la televisión que sean en español</p> <p>_____ Me gusta ver programas en la televisión que sean en inglés</p> <p>_____ Me gusta ver películas en inglés</p> <p>_____ Me gusta ver películas en español</p> <p>_____ Me gusta leer (ej., libros) en español</p> <p>_____ Me gusta leer (ej., libros) en inglés</p> <p>_____ Escribo (ej., cartas) en español</p> <p>_____ Escribo (ej., cartas) en inglés</p> <p>_____ Mis pensamientos ocurren en el idioma inglés</p> | <p>_____ Mis pensamientos ocurren en el idioma español</p> <p>_____ Mi madre se identifica (o se identificaba) como mexicana</p> <p>_____ Mi padre se identifica (o se identificaba) como mexicano</p> <p>_____ Mis amigos/as de mi niñez eran de origen mexicano</p> <p>_____ Mis amigos/as de mi niñez eran de origen anglo-americano</p> <p>_____ Mis amigos/as de mi niñez eran de origen méxico-americano</p> <p>_____ Mis amigos recientes son anglo-americanos</p> <p>_____ Mis amigos recientes son mexicanos</p> <p>_____ Mis amigos recientes son méxico-americanos</p> <p>_____ Me gusta identificarme como anglo-americano</p> <p>_____ Me gusta identificarme como méxico-americano</p> <p>_____ Me gusta identificarme como mexicano</p> <p>_____ Me gusta identificarme como norteamericano</p> |
|--|--|

## APPENDIX E – SIGNIFICANT CORRELATIONS IN THE PRESENT STUDY

The following chart contains all the significant correlations ( $p < .05$ ) that emerged in the present study of 617 Spanish-speaking adults in Central Texas. All relationships that are not statistically significant are marked with a single dot. A key to all abbreviations is included at the end of this appendix.

	Age	YrUS	AgAr	Educ	FaEd	MoEd	#Ch	HrWk	Remit	Skin
Age	--	.51	.61	-.22	-.27	-.33	.23	•	•	•
YrUS	.51	--	-.37	•	-.12	-.10	.19	•	-.14	•
AgAr	.61	-.37	--	-.25	-.18	-.27	.48	-.09	.18	•
Educ	-.22	•	-.25	--	.53	.52	-.42	•	-.11	•
FaEd	-.27	-.12	-.18	.53	--	.79	-.32	•	-.09	•
MoEd	-.33	-.10	-.27	.52	.79	--	-.35	•	-.12	•
#Ch	.23	.19	.48	-.42	-.32	-.35	--	-.13	•	•
HrWk	•	-.09	-.09	•	•	•	-.13	--	.20	•
Remit	•	-.14	.18	-.11	-.09	-.12	•	.20	--	•
Skin	•	•	•	•	•	•	•	•	•	--
Relig	.32	.17	.18	•	-.11	-.11	.19	•	•	-.11
PIR	.23	.11	.15	•	-.15	-.14	.14	•	•	-.13
PKR	.12	•	•	.19	.12	.11	•	•	•	•
Pray	.35	.15	.24	•	-.10	•	.19	•	•	-.12
Chch	.27	.19	.11	•	-.14	-.14	.17	•	•	•
SALT	.18	.12	.09	.12	•	•	•	.11	.11	-.12
NoMal	.10	•	•	.17	.12	.09	•	•	•	•
Open	•	•	•	.28	.23	.19	-.13	.11	.10	-.11
Consc	.20	•	.21	.12	.09	•	•	•	.09	-.11
Extr	•	•	•	.20	.18	.17	•	•	•	-.10
Agre	.15	.18	•	.20	.10	•	.60	•	•	•
Neur	•	-.08	•	-.11	-.14	-.11	•	•	•	•
Opm	.12	.09	•	.16	.15	.09	•	•	.14	-.08
Flex	.12	.12	•	.11	•	•	•	•	.09	•
Est	•	•	•	.16	.17	.12	•	•	.08	•
Eff	.11	.10	•	.23	.21	.14	•	.09	.09	•

	Age	YrUS	AgAr	Educ	FaEd	MoEd	#Ch	HrWk	Remit	Skin
Ach	.22	.12	.12	.12	•	•	•	.13	•	•
Emot	•	.08	•	.11	.14	.11	•	•	•	•
Psy	•	.12	•	.16	.19	.16	•	.09	•	•
SWL	•	.10	•	•	•	•	•	•	•	•
Anx	-.09	-.09	•	•	-.11	•	•	•	•	•
Depr	•	•	•	-.16	-.17	-.14	•	•	•	•
Lone	•	-.12	.08	-.22	-.19	-.20	•	•	•	•
AccSt	•	-.21	.12	-.18	-.15	•	•	•	•	•
PD	•	-.13	.10	-.20	-.19	-.16	•	•	•	.13
PR	•	-.16	.09	-.21	-.19	-.16	•	•	•	.12
PSFam	•	•	•	.09	•	•	•	•	•	•
PSFr	•	•	•	.15	.12	.12	•	•	•	•
PSSig	.09	.11	•	•	•	•	.09	•	•	•
MexFr	•	•	•	•	•	•	.08	•	•	•
LAFr	•	-.10	-.12	•	•	•	•	•	•	•
MAFr	•	-.21	-.21	.12	•	•	•	•	•	•
AngFr	•	.31	-.34	.22	.14	.13	-.17	•	•	•
MexID	•	-.10	.11	•	•	•	•	•	•	•
MAID	•	-.16	-.21	•	•	•	•	•	-.08	•
AngID	•	•	-.14	•	•	•	-.09	•	•	•
AmID	•	.20	-.25	.09	•	.15	-.12	•	•	•
MexOr	•	-.09	-.09	•	•	•	•	•	•	•
AngOr	•	•	•	•	•	•	•	•	•	•
Span	•	-.20	.19	-.14	•	-.10	.09	•	•	•
Eng	-.20	.35	-.53	.44	.31	.33	-.35	.15	.19	.08

	Relig	PIR	PKR	Pray	Chch	SALT	NoMal	Open	Consc	Extr
Age	.32	.23	.12	.35	.27	.18	.10	•	.20	•
YrUS	.17	.11	•	.15	.19	.12	•	•	•	•
AgAr	.18	.15	•	.24	.11	.09	•	•	.21	•
Educ	•	•	.19	•	•	.12	.17	.28	.12	.20
FaEd	-.11	-.15	.12	-.10	-.14	•	.12	.23	.09	.18
MoEd	-.11	-.14	.11	•	-.14	•	.09	.19	•	.17
#Ch	.19	.14	•	.19	.17	•	•	-.13	•	•
HrWk	•	•	•	•	•	.11	•	.11	•	•
Remit	•	•	•	•	•	.11	•	.10	.09	•
Skin	-.11	-.13	•	-.12	•	-.12	•	-.11	-.11	-.10
Relig	--	.82	.64	.76	.76	.34	.27	.17	.24	.12
PIR	.82	--	.37	.49	.48	.25	.18	.09	.16	•
PKR	.64	.37	--	.37	.41	.28	.26	.26	.19	.14
Pray	.76	.49	.37	--	.45	.33	.27	.16	.26	.15
Chch	.76	.48	.41	.45	--	.20	.13	•	.13	.10
SALT	.34	.25	.28	.33	.20	--	.40	.64	.61	.42
NoMal	.27	.18	.26	.27	.13	.40	--	.32	.54	.18
Open	.17	.09	.26	.16	•	.64	.32	--	.53	.51
Consc	.24	.16	.19	.26	.13	.61	.54	.53	--	.31
Extr	.12	•	.14	.15	.10	.42	.18	.51	.31	--
Agre	.39	.28	.30	.34	.26	.59	.55	.46	.57	.39
Neur	-.17	-.11	-.20	-.15	-.14	-.31	-.51	-.30	-.41	-.36
Opm	.24	.20	.23	.24	.09	.71	.43	.65	.66	.37
Flex	.31	.27	.20	.27	.21	.36	.55	.27	.41	.28
Est	.22	.15	.23	.22	.12	.57	.56	.58	.64	.47
Eff	.28	.19	.26	.24	.19	.66	.55	.69	.71	.48

	Relig	PIR	PKR	Pray	Chch	SALT	NoMal	Open	Consc	Extr
Ach	.27	.18	.20	.28	.17	.55	.54	.52	.71	.32
Emot	.17	.11	.20	.15	.14	.31	.51	.30	.41	.36
Psy	.26	.17	.25	.23	.19	.51	.54	.49	.54	.47
SWL	.17	.15	.12	.14	.11	.28	.09	.18	.18	.12
Anx	-.17	-.12	-.17	-.17	-.14	-.37	-.43	-.33	-.38	-.33
Depr	-.18	•	-.21	-.15	-.12	-.38	-.53	-.41	-.48	-.45
Lone	-.25	-.12	-.24	-.20	-.23	-.40	-.47	-.37	-.38	-.44
AccSt	•	•	•	•	•	-.09	-.31	-.13	-.22	-.12
PD	•	•	•	•	•	-.08	-.24	-.10	-.14	•
PR	•	•	-.09	•	•	-.12	-.23	-.13	-.14	-.12
PSFam	.22	.19	.19	.17	.08	.34	.23	.30	.26	.23
PSFr	.24	.15	.24	.17	.18	.37	.19	.29	.21	.32
PSSig	.24	.21	.16	.20	.13	.32	.23	.21	.24	.13
MexFr	.11	.11	•	•	•	.16	.11	•	.17	•
LAFr	•	•	•	•	•	.18	.10	.14	.08	.17
MAFr	.14	•	.15	.12	.11	.25	.17	.16	.11	.14
AngFr	•	•	.13	•	•	.23	.16	.23	.12	.16
MexID	.12	•	.12	.09	•	•	.16	•	.14	•
MAID	•	•	•	•	•	.12	•	•	•	•
AngID	•	•	•	•	•	•	-.13	•	-.10	•
AmID	-.09	-.09	•	•	•	•	-.12	•	-.16	•
MexOr	•	•	•	•	•	•	•	•	•	•
AngOr	•	•	•	•	•	•	•	•	•	•
Span	.12	.13	•	.12	.09	•	•	•	•	•
Eng	•	•	.14	•	•	.17	.16	.24	•	.17

	Agre	Neur	Opm	Flex	Est	Eff	Ach	Emot	Psy	SWL	Anx
Age	.15	·	.12	.12	·	.11	.22	·	·	·	-.09
YrUS	.18	-.08	.09	.12	·	.10	.12	.08	.12	.10	-.09
AgAr	·	·	·	·	·	·	.12	·	·	·	·
Educ	.20	-.11	.16	.11	.16	.23	.12	.11	.16	·	·
FaEd	.10	-.14	.15	·	.17	.21	·	.14	.19	·	-.11
MoEd	·	-.11	.09	·	.12	.14	·	.11	.16	·	·
#Ch	.60	·	·	·	·	·	·	·	·	·	·
HrWk	·	·	·	·	·	.09	.13	·	.09	·	·
Remit	·	·	.14	.09	.08	.09	·	·	·	·	·
Skin	·	·	-.08	·	·	·	·	·	·	·	·
Relig	.39	-.17	.24	.31	.22	.28	.27	.17	.26	.17	-.17
PIR	.28	-.11	.20	.27	.15	.19	.18	.11	.17	.15	-.12
PKR	.30	-.20	.23	.20	.23	.26	.20	.20	.25	.12	-.17
Pray	.34	-.15	.24	.27	.22	.24	.28	.15	.23	.14	-.17
Chch	.26	-.14	.09	.21	.12	.19	.17	.14	.19	.11	-.14
SALT	.59	-.31	.71	.36	.57	.66	.55	.31	.51	.28	-.37
NoMal	.55	-.51	.43	.55	.56	.55	.54	.51	.54	.09	-.43
Open	.46	-.30	.65	.27	.58	.69	.52	.30	.49	.18	-.33
Consc	.57	-.41	.66	.41	.64	.71	.71	.41	.54	.18	-.38
Extr	.39	-.36	.37	.28	.47	.48	.32	.36	.47	.12	-.33
Agre	--	-.38	.59	.57	.53	.58	.52	.38	.50	.13	-.32
Neur	-.38	--	-.41	-.62	-.59	-.51	-.44	·	-.79	-.24	.90
Opm	.59	-.41	--	.40	.64	.73	.60	.41	.57	.23	-.44
Flex	.57	-.62	.40	--	.48	.48	.41	.62	.58	.16	-.50
Est	.53	-.59	.64	.48	--	.76	.68	.59	.83	.28	-.55
Eff	.58	-.51	.73	.48	.76	--	.71	.51	.68	.24	-.47

	Agre	Neur	Opm	Flex	Est	Eff	Ach	Emot	Psy	SWL	Anx
Ach	.52	-.44	.60	.41	.68	.71	--	.44	.56	.14	-.39
Emot	.38	·	.41	.62	.59	.51	.44	--	.79	.24	-.90
Psy	.50	-.79	.57	.58	.83	.68	.56	.79	--	.59	-.77
SWL	.13	-.24	.23	.16	.28	.24	.14	.24	.59	--	-.29
Anx	-.32	.90	-.44	-.50	-.55	-.47	-.39	-.90	-.77	-.29	--
Depr	-.43	.84	-.49	-.60	-.79	-.62	-.51	-.84	-.91	-.33	.76
Lone	-.55	.47	-.38	-.49	-.57	-.51	-.41	-.40	-.71	-.27	.38
AccSt	-.19	.27	-.14	-.25	-.31	-.27	-.25	-.27	-.34	-.14	.20
PD	-.16	.19	-.11	-.24	-.22	-.24	-.13	-.19	-.28	-.16	.12
PR	-.15	.21	-.15	-.23	-.24	-.26	-.14	-.21	-.29	-.16	.15
PSFam	.36	-.21	.30	.25	.32	.33	.23	.21	.40	.27	-.21
PSFr	.46	-.22	.28	.27	.25	.31	.17	.22	.36	.19	-.20
PSSig	.37	-.17	.30	.21	.28	.27	.24	.17	.36	.25	-.20
MexFr	.27	·	.14	.12	.11	.14	·	·	.13	.10	·
LAFr	.20	·	.08	.10	.11	.16	·	.11	.17	.10	-.08
MAFr	.29	-.13	.14	.18	.12	.17	.08	.13	.19	.13	-.11
AngFr	.22	-.19	.14	.16	.17	.21	.15	.19	.22	·	-.17
MexID	.15	·	.10	·	.10	.10	.11	·	.08	·	·
MAID	·	·	·	·	·	·	·	·	·	.09	·
AngID	·	·	·	·	-.08	·	-.10	·	·	·	·
AmID	-.12	·	·	-.09	-.10	·	-.14	·	·	·	·
MexOr	·	·	·	·	·	-.09	·	·	·	·	·
AngOr	·	·	·	·	·	·	·	·	·	·	·
Span	·	·	·	·	·	·	·	·	·	·	·
Eng	.20	-.16	.16	.11	.17	.20	.12	.16	.20	·	-.12



	Depr	Lone	AccSt	PD	PR	PSFam	PSFr	PSSig	MexFr	LAfr
Age	•	•	•	•	•	•	•	.09	•	•
YrUS	•	-.12	-.21	-.13	-.16	•	•	.11	•	.10
AgAr	•	.08	.12	.10	.09	•	•	•	•	-.12
Educ	-.16	-.22	-.18	-.20	-.21	.09	.15	•	•	•
FaEd	-.16	-.19	-.15	-.19	-.19	•	.12	•	•	•
MoEd	-.14	-.20	•	-.16	-.16	•	.12	•	•	•
#Ch	•	•	•	•	•	•	•	.09	.08	•
HrWk	•	•	•	•	•	•	•	•	•	•
Remit	•	•	•	•	•	•	•	•	•	•
Skin	•	•	•	.13	.12	•	•	•	•	•
Relig	-.18	-.25	•	•	•	.22	.24	.24	.11	•
PIR	•	-.12	•	•	•	.19	.15	.21	.11	•
PKR	-.21	-.24	•	•	-.09	.19	.24	.16	•	•
Pray	-.15	-.20	•	•	•	.17	.17	.20	•	•
Chch	-.12	-.23	•	•	•	.08	.18	.13	•	•
SALT	-.38	-.40	-.09	-.08	-.12	.34	.37	.32	.16	.18
NoMal	-.53	-.47	-.37	-.24	-.23	.23	.19	.23	.11	.10
Open	-.41	-.37	-.13	-.10	-.13	.30	.29	.21	•	.14
Consc	-.48	-.38	-.22	-.14	-.14	.26	.21	.24	.17	.08
Extr	-.45	-.44	-.12	•	-.12	.23	.32	.13	•	.17
Agre	-.43	-.55	-.19	-.16	-.15	.36	.46	.37	.27	.20
Neur	.84	.47	.27	.19	.21	-.21	-.22	-.17	•	•
Opm	-.49	-.38	-.14	-.11	-.15	.30	.28	.30	.14	.08
Flex	-.60	-.49	-.25	-.24	-.23	.25	.27	.21	.12	.10
Est	-.79	-.57	-.31	-.22	-.24	.32	.25	.28	.11	.11
Eff	-.62	-.51	-.27	-.24	-.26	.33	.31	.27	.14	.16

	Depr	Lone	AccSt	PD	PR	PSFam	PSFr	PSSig	MexFr	LAFr
Ach	-.51	-.41	-.25	-.13	-.14	.23	.17	.24	·	·
Emot	-.84	-.40	-.27	-.19	-.21	.21	.22	.17	·	.11
Psy	-.91	-.71	-.34	-.28	-.29	.40	.36	.36	.13	.17
SWL	-.33	-.27	-.14	-.16	-.16	.27	.19	.25	.10	.10
Anx	.76	.38	.20	.12	.15	-.21	-.20	-.20	·	-.08
Depr	--	.58	.28	.20	.23	-.31	-.27	-.28	·	-.12
Lone	.58	--	.37	.37	.36	-.47	-.54	-.44	-.23	-.22
AccSt	.28	.37	--	.55	.50	-.15	-.09	·	·	·
PD	.20	.37	.55	--	.92	-.21	-.20	-.09	-.10	·
PR	.23	.36	.50	.92	--	-.17	-.20	-.09	·	-.12
PSFam	-.31	-.47	-.15	-.21	-.17	--	.51	.57	.26	.13
PSFr	-.27	-.54	-.09	-.20	-.20	.51	--	.47	.22	.14
PSSig	-.28	-.44	·	-.09	-.09	.57	.47	--	.22	.14
MexFr	·	-.23	·	-.10	·	.26	.22	.22	--	.24
LAFr	-.12	-.22	·	·	-.12	.13	.14	.14	.24	--
MAFr	-.11	-.28	-.20	·	-.22	.22	.23	.17	.47	·
AngFr	-.20	-.28	-.22	-.20	-.24	.19	.18	.17	·	·
MexID	-.09	-.11	·	·	·	.09	·	·	.16	·
MAID	·	·	·	·	·	.12	.10	.10	·	·
AngID	·	·	·	·	·	·	.10	·	·	·
AmID	.08	·	·	-.10	-.10	·	·	·	·	·
MexOr	·	·	·	·	·	·	·	·	·	·
AngOr	·	·	·	·	·	·	·	·	·	·
Span	·	·	.08	·	.08	.09	·	·	.29	·
Eng	-.18	-.27	-.29	-.22	-.28	.12	.16	·	·	.17

	MAF	AngF	MxID	MAID	AngID	AmID	MxOr	AngOr	Span	Eng
Age	.	.	.	.	.	.	.	.	.	-.20
YrUS	-.21	.31	-.10	.16	.	.20	-.09	.	-.20	.35
AgAr	-.21	-.34	.11	-.21	-.14	-.25	-.09	.	.19	-.53
Educ	.12	.22	.	.	.	.09	.	.	-.14	.44
FaEd	.	.14	.	.	.	.	.	.	.	.31
MoEd	.	.13	.	.	.	.15	.	.	-.10	.33
#Ch	.	-.17	.	.	-.09	-.12	.	.	.09	-.35
HrWk	.	.	.	.	.	.	.	.	.	.15
Remit	.	.	.	-.08	.	.	.	.	.	-.19
Skin	.	.	.	.	.	.	.	.	.	.08
Relig	.14	.	.12	.	.	-.09	.	.	.12	.
PIR	.	.	.	.	.	-.09	.	.	.13	.
PKR	.15	.13	.12	.	.	.	.	.	.	.14
Pray	.12	.	.09	.	.	.	.	.	.12	.
Chch	.11	.	.	.	.	.	.	.	.09	.
SALT	.25	.23	.	.12	.	.	.	.	.	.17
NoMal	.17	.16	.16	.	-.13	-.12	.	.	.	.16
Open	.16	.23	.	.	.	.	.	.	.	.24
Consc	.11	.12	.14	.	-.10	-.16	.	.	.	.
Extr	.14	.16	.	.	.	.	.	.	.	.17
Agre	.29	.22	.15	.	.	-.12	.	.	.	.20
Neur	-.13	-.19	.	.	.	.	.	.	.	-.16
Opm	.14	.14	.10	.	.	.	.	.	.	.16
Flex	.18	.16	.	.	.	-.09	.	.	.	.11
Est	.12	.17	.10	.	-.08	-.10	.	.	.	.17
Eff	.17	.21	.10	.	.	.	-.09	.	.	.20

	MAF	AngF	MxID	MAID	AngID	AmID	MxOr	AngOr	Span	Eng
Ach	.08	.15	.11	•	-.10	-.14	•	•	•	.12
Emot	.13	.19	•	•	•	•	•	•	•	.16
Psy	.19	.22	.08	•	•	•	•	•	•	.20
SWL	.13	•	•	.09	•	•	•	•	•	•
Anx	-.11	-.17	•	•	•	•	•	•	•	-.12
Depr	-.11	-.20	-.09	•	•	.08	•	•	•	-.18
Lone	-.28	-.28	-.11	•	•	•	•	•	•	-.27
AccSt	-.20	-.22	•	•	•	•	•	•	.08	-.29
PD	•	-.20	•	•	•	-.10	•	•	•	-.22
PR	-.22	-.24	•	•	•	-.10	•	•	.08	-.28
PSFam	.22	.19	.09	.12	•	•	•	•	.09	.12
PSFr	.23	.18	•	.10	.10	•	•	•	•	.16
PSSig	.17	.17	•	.10	•	•	•	•	•	•
MexFr	.47	•	.16	•	•	•	•	•	.29	•
LAFr	•	•	•	•	•	•	•	•	•	.17
MAFr	--	.44	•	.22	.11	.18	•	•	•	.36
AngFr	.44	--	•	.16	.17	.18	•	•	-.17	.56
MexID	•	•	--	-.15	-.14	-.15	•	•	.29	•
MAID	.22	.16	-.15	--	.38	.32	•	•	-.09	.15
AngID	.11	.17	-.14	.38	--	.46	•	-.10	-.10	.11
AmID	.18	.18	-.15	.32	.46	--	•	•	-.15	.23
MexOr	•	•	•	•	•	•	--	.12	•	•
AngOr	•	•	•	•	-.10	•	.12	--	•	•
Span	•	-.17	.29	-.09	-.10	-.15	•	•	--	-.14
Eng	.36	.56	•	.15	.11	.23	•	•	-.14	--

The following is a key to the abbreviations used in this appendix.

*AccSt* = acculturative stress. *Ach* = achievement striving. *AgAr* = age of arrival in the U.S. *Agre* = agreeableness. *AmID* = American identity. *AngFr* = having Anglo friends. *AngID* = Anglo identity. *AngOr* = Anglo orientation. *Anx* = anxiety. *Chch* = frequency of church attendance. *Consc* = conscientiousness. *Depr* = depression. *Educ* = years of schooling. *Eff* = self-efficacy. *Emot* = emotional stability. *Eng* = English proficiency. *Est* = self-esteem. *Extr* = extraversion. *FaEd* = father's years of schooling. *Flex* = flexibility. *HrWk* = hours worked per week. *LAFr* = having Latin American friends. *Lone* = loneliness. *MAFr* = having Mexican American friends. *MAID* = Mexican American identity. *MexFr* = having Mexican friends. *MexID* = Mexican identity. *MexOr* = Mexican orientation. *MoEd* = mother's years of schooling. *Neur* = neuroticism. *NoMal* = self-reported NoMaL leadership behaviors. *Open* = openness to experience. *Opm* = open-mindedness. *PD* = perceived discrimination. *PIR* = perceived importance of religion. *PKR* = perceived knowledge of religion. *PR* = perceived rejection. *Pray* = frequency of personal prayer. *PSFam* = perceived support from family. *PSFr* = perceived support from friends. *PSSig* = perceived support from a significant other. *Psy* = psychological adjustment. *Relig* = religiosity. *Remit* = amount of money remitted abroad during the past 12 months. *SALT* = self-reported SALT leadership behaviors. *Skin* = perceived skin color. *Span* = Spanish proficiency. *SWL* = satisfaction with life. *YrUS* = Years in the U.S. *#Ch* = number of children.

## APPENDIX F – SIGNIFICANT DIFFERENCES IN THE PRESENT STUDY

The following list contains all the significant differences ( $p < .05$ ) that emerged in the present study with respect to the categorical variables contained therein. All mean scores are reported in the order of the two variables previously listed.

## Differences between men and women:

- years of schooling ( $M = 9.65$  years and  $10.41$  years)
- amount of remittances during the past 12 months ( $M = \$1,390$  and  $\$901$ )
- hours worked per week ( $M = 37.61$  and  $24.57$ )
- darkness of skin color ( $M = 2.18$  and  $2.02$ )
- agreeableness ( $M = 3.82$  and  $3.93$ )
- openness to experience ( $M = 3.58$  and  $3.44$ )
- emotional stability ( $M = 2.34$  and  $3.18$ )
- neuroticism ( $M = 2.65$  and  $2.82$ )
- anxiety ( $M = 2.68$  and  $2.88$ )
- depression ( $M = 2.32$  and  $2.47$ )
- perceived support of family ( $M = 4.27$  and  $4.10$ )
- religiosity ( $M = 3.79$  and  $3.94$ ).
- church attendance ( $M = 3.70$  and  $3.90$ )
- frequency of prayer ( $M = 3.72$  and  $4.02$ )

## Differences between U.S. citizens and legal U.S. residents:

- age ( $M = 37.80$  years and  $42.13$  years)
- years in the U.S. ( $M = 25.96$  years and  $17.63$  years)
- years of schooling ( $M = 12.40$  years and  $8.97$  years)
- mothers' years of schooling ( $M = 6.27$  years and  $3.77$  years)
- fathers' years of schooling ( $M = 6.16$  years and  $3.94$  years)
- number of children ( $M = 1.64$  and  $2.73$ )
- amount of remittances during the past 12 months ( $M = \$404.93$  and  $\$1,324.81$ ).
- acculturative stress ( $M = 2.45$  and  $2.67$ )
- perceived discrimination ( $M = 1.93$  and  $2.30$ )
- perceived rejection ( $M = 1.89$  and  $2.32$ )

## Differences between U.S. citizens and those who are presumably undocumented:

- age ( $M = 37.80$  years and  $34.79$  years)
- years in the U.S. ( $25.96$  years and  $11.92$  years)
- years of schooling ( $M = 12.40$  years and  $9.62$  years)
- mothers' years of schooling ( $M = 6.27$  years and  $4.45$  years)
- fathers' years of schooling ( $M = 6.16$  years and  $4.92$  years)
- amount of remittances during the past 12 months ( $M = \$404.93$  and  $\$1,301.60$ )
- loneliness ( $M = 2.21$  and  $2.38$ ).
- acculturative stress ( $M = 2.45$  and  $2.77$ )

- perceived discrimination ( $M = 1.93$  and  $2.30$ )
- perceived rejection ( $M = 1.89$  and  $2.38$ )

Differences between legal U.S. residents and those who are presumably undocumented:

- age ( $M = 42.13$  years and  $34.79$  years)
- years in the U.S. ( $M = 17.63$  years and  $11.82$  years).
- number of children ( $M = 2.73$  and  $2.07$ )

Differences between first-generation immigrants and immigrants of the second or more generation:

- church attendance ( $M = 3.77$  and  $4.10$ )
- Anglo orientation ( $M = 2.49$  and  $3.84$ ).

Differences between respondents who are single and respondents who are married:

- years of schooling ( $M = 11.86$  years and  $9.49$  years)
- mothers' years of schooling ( $M = 7.14$  years and  $4.02$  years)
- fathers' years of schooling ( $M = 7.10$  years and  $4.43$  years)
- conscientiousness ( $M = 3.66$  and  $3.91$ )
- perceived support of a significant other ( $M = 4.48$  and  $4.57$ )
- religiosity ( $M = 3.63$  and  $4.01$ ).
- personal importance of religion ( $M = 3.81$  and  $4.20$ )
- church attendance ( $M = 3.50$  and  $4.01$ )
- frequency of prayer ( $M = 3.53$  and  $4.04$ )

Differences between respondents who live with another person outside of wedlock (in *unión libre*) and respondents who are married:

- self-reported SALT leadership behaviors ( $M = 3.68$  and  $3.96$ )
- agreeableness ( $M = 3.64$  and  $3.96$ )
- open-mindedness ( $M = 3.54$  and  $3.85$ )
- flexibility ( $M = 3.10$  and  $3.43$ )
- self-efficacy ( $M = 3.55$  and  $3.82$ )
- achievement striving ( $M = 3.68$  and  $3.97$ )
- psychological adjustment ( $M = 3.34$  and  $3.64$ )
- perceived support of family ( $M = 3.70$  and  $4.34$ )
- perceived support of friends ( $M = 3.24$  and  $3.80$ )
- perceived support from a significant other ( $M = 4.18$  and  $4.57$ )
- loneliness ( $M = 2.57$  and  $2.27$ )
- religiosity ( $M = 3.60$  and  $4.01$ )
- personal importance of religion ( $M = 3.80$  and  $4.20$ )
- personal knowledge of religion ( $M = 3.12$  and  $3.51$ )
- church attendance ( $M = 3.36$  and  $4.01$ )
- frequency of prayer ( $M = 3.57$  and  $4.04$ )

Differences between respondents who are single and respondents who live with another person outside of wedlock (in *unión libre*):

- years of schooling ( $M = 11.86$  years and  $9.81$  years)
- mothers' years of schooling ( $M = 7.14$  years and  $3.98$  years)
- fathers' years of schooling ( $M = 7.10$  years and  $4.14$  years)
- perceived support of friends ( $M = 3.76$  and  $3.24$ )
- perceived rejection ( $M = 2.09$  and  $2.64$ )

Differences between respondents who live with another person outside of wedlock (in *unión libre*) and respondents who are widowed:

- agreeableness ( $M = 3.64$  and  $4.40$ )
- open-mindedness ( $M = 3.54$  and  $4.19$ )
- perceived support from friends ( $M = 3.24$  and  $4.41$ )
- frequency of prayer ( $M = 3.57$  and  $4.64$ )

Differences between respondents who are single and respondents who are divorced:

- mothers' years of schooling ( $M = 7.14$  years and  $3.96$  years)
- conscientiousness ( $M = 3.66$  and  $4.11$ )
- frequency of prayer ( $M = 3.53$  and  $4.29$ )

Difference between respondents who are married and respondents who are separated:

- perceived support of a significant other ( $M = 4.08$  and  $3.97$ )

Difference between respondents who are married and respondents who are divorced:

- perceived support of a significant other ( $M = 4.57$  and  $3.90$ )

Difference between respondents who are single and respondents who are widowed:

- frequency of prayer ( $M = 3.53$  and  $4.64$ )

Differences between respondents who come from cities and respondents who come from small towns:

- age of arrival in the U.S. ( $M = 18.80$  years and  $22.22$  years)
- years of schooling ( $M = 12.27$  years and  $8.87$  years)
- mothers' years of schooling ( $M = 6.76$  years and  $3.45$  years)
- fathers' years of schooling ( $M = 7.18$  and  $3.73$  years)
- number of children ( $M = 1.76$  and  $2.27$ )
- openness to experience ( $M = 3.61$  and  $3.46$ )
- acculturative stress ( $M = 2.57$  and  $2.73$ )
- perceived discrimination ( $M = 2.02$  and  $2.30$ )
- perceived rejection ( $M = 2.01$  and  $2.40$ )
- personal importance of religion ( $M = 3.54$  and  $4.19$ ).



Differences between respondents who come from cities and respondents who come from rural areas:

- age of arrival in the U.S. ( $M = 18.80$  years and  $22.13$  years)
- years of schooling ( $M = 12.27$  years and  $7.82$  years)
- mothers' years of schooling ( $M = 6.76$  years and  $2.61$  years)
- fathers' years of schooling ( $M = 7.18$  and  $2.57$ )
- number of children ( $M = 1.76$  and  $2.65$ )
- openness to experience ( $M = 3.61$  and  $3.36$ )
- acculturative stress ( $M = 2.57$  and  $2.79$ )
- perceived discrimination ( $M = 2.02$  and  $2.43$ )
- perceived rejection ( $M = 2.01$  and  $2.51$ )
- perceived importance of religion ( $M = 3.54$  and  $3.33$ )

Differences between sojourners (i.e., those who intend to remain within the U.S. only temporarily) and settlers (i.e., those who intend to remain in the U.S.):

- age of arrival in the U.S. ( $M = 25.54$  years and  $19.06$  years)
- years in the U.S. ( $M = 11.14$  years and  $17.65$  years)
- self-reported SALT leadership behaviors ( $M = 3.78$  and  $3.93$ )
- self-reported NoMaL leadership behaviors ( $M = 3.92$  and  $4.12$ )
- agreeableness ( $M = 3.72$  and  $3.94$ )
- open-mindedness ( $M = 3.70$  and  $3.82$ )
- flexibility ( $M = 3.20$  and  $3.38$ )
- self-efficacy ( $M = 3.67$  and  $3.79$ )
- psychological adjustment ( $M = 3.48$  and  $3.61$ )
- perceived support from friends ( $M = 3.56$  and  $3.77$ )
- perceived support of a significant other ( $M = 4.23$  and  $4.42$ )
- loneliness ( $M = 2.51$  and  $2.29$ )
- acculturative stress ( $M = 2.91$  and  $2.60$ )
- perceived discrimination ( $M = 2.45$  and  $2.12$ )
- perceived rejection ( $M = 2.49$  and  $2.17$ )
- perceived knowledge of religion ( $M = 3.32$  and  $3.47$ )
- religiosity ( $M = 3.77$  and  $3.90$ )

Differences between respondents who have made remittances (i.e., sent money to family and friends abroad) during the past 12 months and respondents who have not:

- years in the U.S. ( $M = 14.77$  years and  $17.72$  years)
- age of arrival in the U.S. ( $M = 23.01$  years and  $18.62$  years)
- years of schooling ( $M = 9.48$  years and  $10.63$  years)
- years of mothers' schooling ( $M = 4.04$  years and  $5.36$  years)
- years of fathers' schooling ( $M = 4.39$  years and  $5.58$  years)
- hours worked per week ( $M = 34.41$  hours and  $26.12$  hours)
- self-reported SALT leadership behaviors ( $M = 3.97$  and  $3.83$ )
- conscientiousness ( $M = 3.91$  and  $3.77$ )

- open-mindedness ( $M = 3.87$  and  $3.72$ )
- flexibility ( $M = 3.42$  and  $3.27$ )
- self-esteem ( $M = 3.88$  and  $3.73$ )
- self-efficacy ( $M = 3.83$  and  $3.71$ )
- achievement striving ( $M = 3.96$  and  $3.80$ )
- psychological adjustment ( $M = 3.63$  and  $3.53$ )
- depression ( $M = 2.33$  and  $2.47$ )
- anxiety ( $M = 2.74$  and  $2.86$ )
- acculturative stress ( $M = 2.73$  and  $2.63$ )

Differences between respondents who are employed and respondents who are not employed:

- number of children ( $M = 2.00$  and  $2.49$ )
- amount of remittances during the past 12 months ( $M = \$1,321.66$  and  $\$410.82$ )
- self-reported SALT leadership behaviors ( $M = 3.93$  and  $3.80$ )
- openness to experience ( $M = 3.54$  and  $3.39$ )
- self-efficacy ( $M = 3.80$  and  $3.66$ )
- achievement striving ( $M = 3.92$  and  $3.72$ )
- psychological adjustment ( $M = 3.61$  and  $3.50$ )
- anxiety ( $M = 2.77$  and  $2.91$ )
- depression ( $M = 2.37$  and  $2.53$ )

## APPENDIX G – PREDICTORS OF VARIABLES IN THE PRESENT STUDY

The following list contains the predictors ( $\beta < .05$ ) for all variables contained in the present study.

Age: [None]

Sex: anxiety ( $\beta = .28$ ), self-reported SALT leadership behaviors ( $\beta = -.28$ ), hours worked per week ( $\beta = -.21$ ), years of schooling ( $\beta = .18$ ), perceived support from family ( $\beta = -.17$ ), agreeableness ( $\beta = .16$ ), having Mexican American friends ( $\beta = .15$ ), perceived darkness of skin color ( $\beta = -.15$ ), perceived support from friends ( $\beta = .14$ ), satisfaction with life ( $\beta = .13$ ).

Civil status: age of arrival in the U.S. ( $\beta = .30$ ), number of children ( $\beta = .27$ ), hours worked per week ( $\beta = .19$ ), years in the U.S. ( $\beta = .16$ ).

Years in the U.S.: [None]

Age of arrival in the U.S.: [None]

Presumed citizenship status: years in the U.S. ( $\beta = .48$ ), immigrant generation ( $\beta = .23$ ), self-esteem ( $\beta = -.20$ ), English proficiency ( $\beta = .18$ ), years of schooling ( $\beta = .18$ ), Mexican American identity ( $\beta = .12$ ), Mexican identity ( $\beta = -.09$ ).

Immigrant generation: presumed citizenship status ( $\beta = .29$ ), age of arrival in the U.S. ( $\beta = -.24$ ), American identity ( $\beta = .16$ ), Mexican American identity ( $\beta = .15$ ), environment of origin ( $\beta = -.14$ ).

Sojourner/settler status: emotional stability ( $\beta = -.32$ ), age of arrival in the U.S. ( $\beta = -.29$ ), anxiety ( $\beta = -.26$ ), hours worked per week ( $\beta = .22$ ), acculturative stress ( $\beta = -.20$ ) being employed ( $\beta = -.19$ ).

Environment of origin: years of schooling ( $\beta = -.31$ ), years in the U.S. ( $\beta = -.23$ ), self-esteem ( $\beta = .22$ ), father's years of schooling ( $\beta = -.21$ ), age of arrival in the U.S. ( $\beta = -.19$ ), loneliness ( $\beta = -.19$ ), self-reported NoMaL leadership behaviors ( $\beta = -.16$ ), mother's years of schooling ( $\beta = -.16$ ), Anglo identity ( $\beta = -.15$ ), openness to experience ( $\beta = -.15$ ), immigrant generation ( $\beta = -.14$ ), perceived support from friends ( $\beta = .14$ ), American identity ( $\beta = .13$ ), perceived support of a significant other ( $\beta = -.12$ ), sex ( $\beta = -.11$ ).

Years of schooling: number of children ( $\beta = -.29$ ), English proficiency ( $\beta = .24$ ), environment of origin ( $\beta = -.22$ ), father's years of schooling ( $\beta = .21$ ), presumed citizenship status ( $\beta = .16$ ), conscientiousness ( $\beta = .13$ ), Spanish proficiency ( $\beta = -.10$ ), satisfaction with life ( $\beta = -.09$ ).

Father's years of schooling: mother's years of schooling ( $\beta = .69$ ), hours worked per week ( $\beta = .15$ ), years of schooling ( $\beta = .14$ ), self-reported SALT leadership behaviors ( $\beta = -.13$ ), acculturative stress ( $\beta = -.10$ ), environment of origin ( $\beta = -.10$ ), Spanish proficiency ( $\beta = .08$ ).

Mother's years of schooling: father's years of schooling ( $\beta = .68$ ), frequency of personal prayer ( $\beta = .18$ ), acculturative stress ( $\beta = .14$ ), age of arrival in the U.S. ( $\beta = -.13$ ), achievement striving ( $\beta = -.13$ ), years in the U.S. ( $\beta = -.11$ ), loneliness ( $\beta = -.11$ ), environment of origin ( $\beta = -.08$ ), Spanish proficiency ( $\beta = -.07$ ).

Number of children: Age of arrival in the U.S. ( $\beta = .45$ ), years in the U.S. ( $\beta = .42$ ), years of schooling ( $\beta = -.29$ ), hours worked per week ( $\beta = -.19$ ), civil status ( $\beta = .18$ ).

Whether the respondent is employed: sojourner/settler status ( $\beta = -.06$ ).

Hours worked per week: father's years of schooling ( $\beta = .13$ ), years in the U.S. ( $\beta = .13$ ), number of children ( $\beta = -.11$ ), sex ( $\beta = -.07$ ), civil status ( $\beta = .07$ ), amount of remittances ( $\beta = .07$ ), sojourner settler status ( $\beta = .07$ ).

Whether the respondent has remitted monies abroad during the past 12 months: flexibility ( $\beta = .18$ ), Mexican orientation ( $\beta = .12$ ).

Amount of remittances during the past 12 months: perceived discrimination ( $\beta = .26$ ), perceived support from a significant other ( $\beta = -.18$ ), hours worked per week ( $\beta = .17$ ), loneliness ( $\beta = -.16$ ), Spanish proficiency ( $\beta = -.16$ ), English proficiency ( $\beta = -.16$ ).

Perceived darkness of skin color: anxiety ( $\beta = .35$ ), perceived discrimination ( $\beta = .32$ ), extraversion ( $\beta = -.19$ ), sex ( $\beta = -.18$ ), perceived support from friends ( $\beta = .15$ ).

Religiosity: [None]

Perceived importance of religion: frequency of personal prayer ( $\beta = -.59$ ), frequency of church attendance ( $\beta = -.51$ ), personal knowledge of religion ( $\beta = -.41$ ), having Mexican friends ( $\beta = -.05$ ).

Perceived knowledge of religion: personal importance of religion ( $\beta = -1.02$ ), frequency of personal prayer ( $\beta = -.75$ ), frequency of church attendance ( $\beta = -.63$ ).

Frequency of personal prayer: personal importance of religion ( $\beta = -.87$ ), frequency of church attendance ( $\beta = -.57$ ), personal knowledge of religion ( $\beta = -.47$ ), age of arrival in the U.S. ( $\beta = .10$ ), mother's years of schooling ( $\beta = .10$ ), achievement striving ( $\beta = .09$ ).

Frequency of church attendance: perceived importance of religion ( $\beta = -.92$ ), frequency of personal prayer ( $\beta = -.66$ ), personal knowledge of religion ( $\beta = -.46$ ), open-mindedness ( $\beta = -.09$ ), U.S. (Anglo) orientation ( $\beta = .05$ ).

Self-reported SALT leadership behaviors: depression ( $\beta = .30$ ), open-mindedness ( $\beta = .27$ ), self-esteem ( $\beta = .27$ ), conscientiousness ( $\beta = .15$ ), father's years of schooling ( $\beta = -.14$ ), satisfaction with life ( $\beta = .13$ ), Spanish proficiency ( $\beta = .12$ ), openness to experience ( $\beta = .12$ ), sex ( $\beta = .12$ ), agreeableness ( $\beta = .11$ ), having Anglo friends ( $\beta = .10$ ), perceived support from friends ( $\beta = .10$ ), acculturative stress ( $\beta = .10$ ), having Mexican friends ( $\beta = .09$ ).

Self-reported NoMaL leadership behaviors: flexibility ( $\beta = .20$ ), agreeableness ( $\beta = .19$ ), extraversion ( $\beta = -.19$ ), environment of origin ( $\beta = .13$ ).

Openness to experience: self-efficacy ( $\beta = .29$ ), extraversion ( $\beta = .21$ ), open-mindedness ( $\beta = .18$ ), self-esteem ( $\beta = .17$ ), self-reported SALT leadership behaviors ( $\beta = .14$ ), age of arrival in the U.S. ( $\beta = -.12$ ), environment of origin ( $\beta = -.08$ ).

Conscientiousness: achievement striving ( $\beta = .38$ ), self-efficacy ( $\beta = .17$ ), open-mindedness ( $\beta = .16$ ), self-reported SALT leadership behaviors ( $\beta = .15$ ), agreeableness ( $\beta = .12$ ), acculturative stress ( $\beta = -.11$ ), English proficiency ( $\beta = -.11$ ), having Anglo friends ( $\beta = -.10$ ), years of schooling ( $\beta = .09$ ), American identity ( $\beta = -.07$ ).

Extraversion: openness to experience ( $\beta = .31$ ), loneliness ( $\beta = -.24$ ), agreeableness ( $\beta = .21$ ), perceived support from a significant other ( $\beta = -.20$ ), self-reported NoMaL leadership behaviors ( $\beta = -.20$ ).

Agreeableness: flexibility ( $\beta = .29$ ), open-mindedness ( $\beta = .20$ ), perceived rejection ( $\beta = .18$ ), perceived support from friends ( $\beta = .18$ ), extraversion ( $\beta = .14$ ), conscientiousness ( $\beta = .14$ ), loneliness ( $\beta = -.13$ ), self-reported NoMaL leadership behaviors ( $\beta = .13$ ), self-reported SALT leadership behaviors ( $\beta = .12$ ), years in the U.S. ( $\beta = .12$ ), satisfaction with life ( $\beta = -.08$ ), sex ( $\beta = .08$ ).

Neuroticism: [None]

Open-mindedness: self-efficacy ( $\beta = .29$ ), self-reported SALT leadership behaviors ( $\beta = .27$ ), agreeableness ( $\beta = .18$ ), conscientiousness ( $\beta = .17$ ), anxiety ( $\beta = -.17$ ), openness to experience ( $\beta = .15$ ), frequency of church attendance ( $\beta = -.14$ ), English proficiency ( $\beta = .11$ ), loneliness ( $\beta = .10$ ), perceived support of a significant other ( $\beta = .10$ ).

Flexibility: neuroticism ( $\beta = .57$ ), agreeableness ( $\beta = .35$ ), anxiety ( $\beta = .27$ ), depression ( $\beta = -.23$ ), self-reported NoMaL leadership behaviors ( $\beta = .16$ ), having remitted monies abroad during the past 12 months ( $\beta = .11$ ), Mexican identity ( $\beta = -.10$ ).

Self-esteem: depression ( $\beta = 1.35$ ), satisfaction with life ( $\beta = -1.25$ ), anxiety ( $\beta = 1.06$ ), loneliness ( $\beta = .94$ ).

Self-efficacy: open-mindedness ( $\beta = .21$ ), achievement striving ( $\beta = .20$ ), openness to experience ( $\beta = .19$ ), conscientiousness ( $\beta = .13$ ), extraversion ( $\beta = .08$ ).

Achievement striving: conscientiousness ( $\beta = .37$ ), self-esteem ( $\beta = .36$ ), self-efficacy ( $\beta = .25$ ), neuroticism ( $\beta = .22$ ), depression ( $\beta = .21$ ), frequency of personal prayer ( $\beta = .15$ ), mother's years of schooling ( $\beta = -.13$ ), age of arrival in the U.S. ( $\beta = .11$ ).

Emotional stability: [None]

Psychological adjustment: achievement striving ( $\beta = -2.74$ ).

Satisfaction with life: depression ( $\beta = 1.08$ ), anxiety ( $\beta = .84$ ), self-esteem ( $\beta = -.80$ ), loneliness ( $\beta = .75$ ).

Anxiety: depression ( $\beta = -1.28$ ), satisfaction with life ( $\beta = 1.18$ ), self-esteem ( $\beta = .95$ ), loneliness ( $\beta = .89$ ).

Depression: satisfaction with life ( $\beta = .93$ ), anxiety ( $\beta = -.78$ ), self-esteem ( $\beta = .74$ ), loneliness ( $\beta = -.70$ ).

Loneliness: depression ( $\beta = -1.44$ ), satisfaction with life ( $\beta = 1.33$ ), anxiety ( $\beta = -1.13$ ), self-esteem ( $\beta = 1.07$ ).

Acculturative stress: perceived discrimination ( $\beta = .47$ ), mother's years of schooling ( $\beta = .25$ ), English proficiency ( $\beta = -.24$ ), self-esteem ( $\beta = -.21$ ), conscientiousness ( $\beta = -.20$ ), father's years of schooling ( $\beta = -.18$ ), self-reported SALT leadership behaviors ( $\beta = .16$ ), sojourner/settler status ( $\beta = -.12$ ), having Anglo friends ( $\beta = -.12$ ).

Perceived discrimination: perceived rejection ( $\beta = .88$ ), English proficiency ( $\beta = .12$ ), acculturative stress ( $\beta = .10$ ), loneliness ( $\beta = .07$ ), perceived support from family ( $\beta = -.05$ ), U.S. (Anglo) orientation ( $\beta = .04$ ), perceived darkness of skin color ( $\beta = .04$ ).

Perceived rejection: perceived discrimination ( $\beta = .91$ ), English proficiency ( $\beta = .10$ ), age of arrival in the U.S. ( $\beta = -.07$ ), agreeableness ( $\beta = .06$ ).

Perceived support from family: perceived support of a significant other ( $\beta = .40$ ), perceived discrimination ( $\beta = -.24$ ), perceived support from friends ( $\beta = .16$ ), sex ( $\beta = -.12$ ).

Perceived support from friends: agreeableness ( $\beta = .27$ ), loneliness ( $\beta = -.26$ ), self-esteem ( $\beta = -.20$ ), perceived support from a significant other ( $\beta = .17$ ), self-reported SALT leadership behaviors ( $\beta = .16$ ), perceived support from family ( $\beta = .16$ ), Anglo identity ( $\beta = .14$ ), environment of origin ( $\beta = .12$ ), sex ( $\beta = .10$ ), perceived skin color ( $\beta = .10$ ).

Perceived support from a significant other: perceived support from family ( $\beta = .40$ ), loneliness ( $\beta = -.31$ ), extraversion ( $\beta = -.21$ ), perceived support from friends ( $\beta = .17$ ), open-mindedness ( $\beta = .17$ ), amount of remittances ( $\beta = -.15$ ), environment of origin ( $\beta = -.10$ ).

Having Mexican friends: personal importance of religion ( $\beta = -.30$ ), having Mexican American friends ( $\beta = .21$ ), Mexican identity ( $\beta = .20$ ), Spanish proficiency ( $\beta = .14$ ).

Having Latin American friends: hours worked per week ( $\beta = .19$ ), civil status ( $\beta = -.17$ ), perceived support from family ( $\beta = -.15$ ), sojourner/settler status ( $\beta = -.10$ ).

Having Mexican American friends: having Anglo friends ( $\beta = .21$ ), having Mexican friends ( $\beta = .19$ ), self-reported SALT leadership behaviors ( $\beta = .18$ ), age of arrival in the U.S. ( $\beta = -.16$ ), sex ( $\beta = .14$ ).

Having Anglo friends: anxiety ( $\beta = .27$ ), self-esteem ( $\beta = -.19$ ), conscientiousness ( $\beta = -.17$ ), self-reported SALT leadership behaviors ( $\beta = .17$ ), having Mexican American friends ( $\beta = .16$ ), acculturative stress ( $\beta = -.12$ ), Anglo identity ( $\beta = .10$ ).

Mexican identity: having Mexican friends ( $\beta = .23$ ), flexibility ( $\beta = -.21$ ), Spanish proficiency ( $\beta = .11$ ).

Mexican American identity: Anglo identity ( $\beta = .30$ ), presumed citizenship status ( $\beta = .17$ ), immigrant generation ( $\beta = .17$ ), having Mexican American friends ( $\beta = .15$ ).

Anglo identity: American identity ( $\beta = .35$ ), Mexican American identity ( $\beta = .28$ ), perceived support from friends ( $\beta = .18$ ), environment of origin ( $\beta = -.17$ ), having Anglo friends ( $\beta = .14$ ).

American identity: Anglo identity ( $\beta = .34$ ), years in the U.S. ( $\beta = .19$ ), immigrant generation ( $\beta = .16$ ), conscientiousness ( $\beta = -.16$ ), environment of origin ( $\beta = .13$ ), U.S. (Anglo) orientation ( $\beta = -.09$ ).

Mexican orientation: years in the U.S. ( $\beta = .17$ ), amount of remittances ( $\beta = .17$ ), presumed citizenship status ( $\beta = -.17$ ), U.S. (Anglo) orientation ( $\beta = .13$ ).

U.S. (Anglo) orientation: perceived discrimination ( $\beta = .31$ ), church attendance ( $\beta = .24$ ), American identity ( $\beta = -.14$ ), Latino acculturation ( $\beta = .13$ ).

Spanish proficiency: self-esteem ( $\beta = -.31$ ), self-reported SALT leadership behaviors ( $\beta = .30$ ), anxiety ( $\beta = .24$ ), father's years of schooling ( $\beta = .20$ ), amount of remittances ( $\beta = -.19$ ), mother's years of schooling ( $\beta = -.17$ ), years of schooling ( $\beta = -.17$ ), having Mexican friends ( $\beta = .15$ ), and Mexican identity ( $\beta = .10$ ).

English proficiency: perceived discrimination ( $\beta = .35$ ), perceived rejection ( $\beta = -.30$ ), age of arrival in the U.S. ( $\beta = -.24$ ), years of schooling ( $\beta = .19$ ), acculturative stress ( $\beta = -.16$ ), conscientiousness ( $\beta = -.13$ ), presumed citizenship status ( $\beta = .13$ ), open-mindedness ( $\beta = .13$ ), amount of remittances ( $\beta = -.09$ ).