Socialization of Respeto in Immigrant Mexican Families

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SOCIALIZATION OF RESPETO IN IMMIGRANT MEXICAN FAMILIES

by

Marsha Tafoya

A dissertation submitted in partial fulfillment
of the requirements for the degree

of

DOCTOR OF PHILOSOPHY

in

Psychology

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ABSTRACT

Socialization of Respeto in Mexican Immigrant Families

by

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Utah State University, 2016

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The purpose of this study was to examine the behavioral aspects and socialization of the cultural value of *respeto* in a community sample of Mexican immigrant mothers and fathers and their Mexican and Mexican American children. Cultural values are socialized in children from a very young age through parenting practices so that children learn and engage in behaviors that are culturally relevant within their culture. Respeto is a cultural value that the literature suggests is one of the most important values in Latina/o communities, especially of Mexican origin individuals.

Recommendations have been set forth from many fields including education, mental health, and health to take into account this cultural value in order to optimally engage Latinas/os in treatments. Cultural values have been successfully incorporated in evidenced-based treatments, such as cultural adaptations, but further examination and understanding of cultural values at a deeper level is needed in order to engage in culturally competent treatments and interventions.
To understand and examine respeto, two scales were developed from the literature, community experts, and psychologist experts to capture children’s behavioral aspects of respeto and how parents socialize this value in them. Behavioral observations were coded to capture children’s display of respeto behaviors when they were interacting with their mothers and fathers. In addition, the socialization of respeto behaviors were coded for both mothers and fathers. Children displayed more respeto behaviors to their fathers than to their mothers. There were no gender differences in displays of respeto behaviors or socialization of respeto by mothers or fathers. Respeto and socialization were not related to child outcomes. The only significant finding from the primary analyses was a significant correlation between parent sex and child display of respeto, with fathers experiencing more respeto than mothers, \( t(52) = 2.714, p = .009, d = 0.753 \).

One of the limitations was that this was a prevention sample and future research should examine children with a broader range of behavioral problems.
Socialization of Respeto in Mexican Immigrant Families

by

Marsha Tafoya

Respeto is a cultural value considered to be essential in Latina/o families. Latina/o parents endorse respeto as being an important to teaching to their children. Mental health professionals argue that it is important to understand cultural values in delivering appropriate and relevant services to ethnic and culturally diverse clients. Some experts argue that such focus on cultural context also improves the effectiveness of interventions. The current study examined the cultural value of respeto in immigrant Mexican parents with a child between 4 and 9 years of age. Two scales were developed to examine the behavioral displays of respeto in boys and girls. The scales were used to rate the children’s’ interactions with their parents, and to capture how parents socialized their children to engage in this cultural value. Findings suggested that both boys and girls engaged in more respeto behaviors when interacting with their fathers than mothers. Both mothers and fathers engaged similarly in socializing respeto to both boys and girls. Respeto and socialization of respeto was not found to be related to child outcomes. The nonsignificant findings may have resulted from limitations in the heterogeneity of the sample of children and families.
ACKNOWLEDGMENTS

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CHAPTER I
INTRODUCTION

Culture is defined by objective and subjective elements of the environment that are learned and shared by people over time and that create meaning in our everyday lives (Betancourt & López, 1993). The subjective aspects of culture include people’s values, ways of communicating, different roles and functions that individuals play in families, among other things. In the family context, children are socialized by their parents to engage in certain behaviors that are expressions of their cultural values and are intended to maintain cultural values and practices across generations (Calzada, Fernández, & Cortés, 2010; Hughes et al., 2006; Jung, Fuller, & Galindo, 2012; Reese, 2001). One especially important value for Latina/o parents is respeto (Calzada et al., 2010), defined as the expression of deference to authority through behaviors such as obedience, agreeableness, and self-regulation (emotional, physical) towards authority figures (Calzada et al., 2010; Lara Tapia, Gómez Alegría, & Fuentes, 1992; Mena, 1989).

Respeto can be easily translated into English as “respect,” and the literature reflects that parents in other cultural groups also expect and shape respectful behaviors in their children (Dixon, Graber, & Brooks-Gunn, 2008). However, what behaviors constitute respeto, in which contexts, for what children, and displayed to which persons, varies across groups. Because the specific behaviors that constitute respect in Latino/a families, from Latino/a children, displayed to parents and other adults are considered unique in a Latino/a context, the word respeto, rather than respect, will be used throughout this document to refer to a Latina/o cultural context.
For Latina/o families, respeto plays an important role in child rearing regardless of differences in acculturation status and demographics (Calzada et al., 2010). It appears that respeto may be a “pan-Latino cultural value” (Calzada et al., 2010). Cultural values shape cultural practices (Donovick, 2010; Phinney & Chavira, 1995), and parenting practices impact child mental health and wellbeing (Hoeve et al., 2009). It is important to understand how cultural values play a role in parenting practices, so that we may best understand how to support parents and children through the implementation of effective mental health interventions (Donovick, 2010). Little is known about the socialization of the cultural value of respeto and even how this cultural value is observed in Latina/o families.

Latinas/os comprise 17.4% of the total U.S. population, with 55 million counted in 2014 (Krogstad & Lopez, 2015). Approximately 65% of Latinas/os in the U.S. report Mexican origin (Motel & Patten, 2012). Moreover, there are approximately 17.6 million Latina/o children in the U.S., which is 24% of the children’s population (Annie E. Casey Foundation, 2014). In addition, Latino children from immigrant families are reported to have the steepest obstacles to succeed compared to other Latino children (Annie E. Casey Foundation, 2014).

Strong disparities have been documented over time in Latinas/os’ use of health services, including mental health (Cabassas, Zayas, & Hansen, 2006; Guarnaccia, Martinez, & Acosta, 2005; Isasi, Rastogi, & Molina, 2016; Lopez, Barrio, Kopelowics, & Vega, 2012). These disparities have been examined from many perspectives. Across Latina/o subgroups, Mexican and Mexican-Americans have particularly low utilization
rates (Alegría et al., 2007; Guarnaccia et al., 2005). Latinas/os with higher ethnic identity and stronger Latina/o social preferences are less likely to utilize mental health services, suggesting that cultural values are important (Keyes et al., 2012). This is especially true for prevention and early intervention services (Alegría et al., 2007). These statistics suggest there is a great need for adequate mental health services. Incorporating cultural values is essential in client engagement and culturally appropriate treatments (Alegría et al., 2007; Guarnaccia et al., 2005; Interián, Allen, Gara, & Escobar, 2008). One way to incorporate cultural values into evidence-based interventions is by the use of systematic cultural adaptations (Domenech Rodríguez & Bernal, 2012). An examination of respeto can help inform needed cultural adaptations to parenting interventions for Latina/o families.

There is observed progress in culturally adapting treatments to Latinas/os, especially in parenting interventions (e.g., Borrego, Anhalt, Terao, Vargas, & Urquiza, 2006; Domenech Rodríguez, Baumann, & Schwartz, 2011; Mariñez-Lora & Atkins, 2012; Martinez & Eddy, 2005), yet much work remains to be done to engage cultural adaptations at a deep (e.g., values, beliefs) rather than surface (e.g., language) level (Guarnaccia et al., 2005; Resnicow, Soler, Braithwaite, Ahluwalia, & Butler, 2000). The literature suggests that respeto is a major cultural value for Latinas/os that may relate to important parenting, health, mental health, and educational outcomes (Donovick, 2010; La Roche & Schriberg, 2004; Wurzman, Rounsaville, & Kleber, 1982).

Most of the literature empirically examining respeto has used qualitative methods. There are no known published self-report scales that have been developed to measure and
capture this cultural value for quantitative examination. The present study seeks to address this gap by developing a scale that captures the cultural value of respeto and use observational data to assess this value as it relates to mental health outcomes in Latina/o families. Moreover, “when culture (or subjective culture) is defined in terms of psychological relevant elements, such as roles and values, it becomes amenable to measurement” (Betancourt & López, 1993, p. 630). In addition, Betancourt and López suggested, “the relationship of the cultural element to psychological phenomena can be directly assessed” and that it is “possible to deal with the complexity of the concept and at the same time pursue an understanding of the role of culture in psychology” (p. 630). Developing assessments based on qualitative and observational data in studies of Latina/o parenting is important and can assist in treatment interventions (Halgunseth, Ispa, & Rudy, 2006).

The current study sought to better understand the cultural value of respeto in Mexican immigrant families. Respeto is widely talked about in the literature when working with Latina/o families as an essential value to integrate in treatment, interventions, and research to be culturally competent and more effective. It is unclear how respeto looks behaviorally, and how it can be engaged in treatment interventions, especially when parents are socializing their children and engaging in parenting interactions. Knowing how Latina/o parents socialize their children to behave with respeto and how it is used in their daily interactions is important in Latina/o families, as this is a central value and is necessary to create harmony in the family. A greater understanding of how respeto is exhibited behaviorally will give therapists and
researchers a deeper understanding on how to integrate this value in treatment and interventions.
CHAPTER II
REVIEW OF THE LITERATURE

This review of literature is divided into eight sections: (a) Latina/o population, (b) cultural values, socialization, and parenting, (c) cultural value of respeto, (d) role of acculturation, (e) role of gender roles, (f) role of SES, (g) treatment acceptability and cultural adaptations, (h) summary and research questions.

Latina/o Population

According to the 2010 U.S. Census, the Latina/o population comprised 16% of the total U.S. population and since 2000 has grown by 43%, making them one of the fastest growing ethnic minority groups in the U.S., with 10.7 million Latina/o family households (U.S. Census Bureau, 2011). Since 2010, the Latino population has continued to grow and by 2014 it reached 17.4% of the total U.S. population (Krogstad & Lopez, 2015). Moreover, Latinas/os make up the youngest population, where one third of the population is under the age of 18, and more specifically, 47% are U.S. born (Patten, 2016). Furthermore, it is reported that one-in-four schoolchildren and one-in-four newborns are Latina/o in the U.S. (Pew Research Center, 2009). These proportions are already changing the demographic characteristics of schools (Fry & Lopez, 2012) and communities and will likely change the landscape of therapy rooms, especially for those providing services to children and families (Dingfelder, 2005). Given the significant numbers of Latina/o children in the U.S., it is important to understand how cultural values play a role in the way that these children are socialized and how cultural values are
practiced in their everyday lives to provide culturally appropriate interventions and services.

**Cultural Values, Socialization, and Parenting**

Culture is learned by the way that certain behaviors are taught and accepted, which then becomes part of the identities of individuals within cultural groups (Wodarski, 1992). Parents play an important role in teaching their children about cultural behaviors (Rogoff, 2003). Culture is an important factor in shaping parenting and behaviors in children (Kotchick & Forehead, 2002; Ogbu, 1981). Ogbu advanced a model to explain how culture was essential to understand the way that parents engage in parenting and socialization in their goal to teach their children to master cultural competencies or culturally-based behaviors for survival and success in society. Ogbu stated, “competencies-cognitive, linguistic, social-emotional, and practical-are cultural requirements which parents and other child-rearing agents are obligated to inculcate in their children” (p. 417).

There have been documented differences in developmental goals and interactions between parents and their children, especially between ethnic minority populations (i.e. Hispanic/Latino) and White Americans (Garcia Coll, 1990). Garcia Coll suggested that the cultural context needed to be understood when understanding parent-child interactions because they have been shown to be different depending on the ethnic group that is being studied. For example, Olvera-Ezzell, Power, and Cousins (1993) found that cultural beliefs played a role in Mexican American mother’s socialization practices for
their children’s eating habits.

When thinking of children’s socialization process and parenting, one has to understand that it is an integration of the families’ experience, structure, history, biological, social, economic and cultural background (Forehand & Kotchick, 1996; Garcia Coll, 1990; Ogbu, 1981). Zayas and Solari (1994) suggested that parents and their children’s behaviors are a result of socialization that takes place within their own cultural context, making culture important not only in the way that parents socialize their children but the way that they have been socialized to teach or parent so that their children behave according to their cultural context.

Zayas and Solari (1994) discussed the importance of ensuring researchers and practitioners understand the socialization of cultural values in Hispanic/Latino children and families, where it is important to understand behaviors, values, and attitudes to intervene effectively. In their review of the literature, Zayas and Solari concluded that “parents’ socialization values, beliefs, goals, and behaviors are determined in large measure by what their culture defines as good parenting and preferred child behaviors for each gender” (p. 202). Furthermore, they found that Latino parents were likely to socialize their children on how to behave within their own culture rather than mainstream U.S. culture, suggesting that parents highly value socializing their children to their own cultural values (Zayas & Solari, 1994).

Socialization, which is implemented by parenting, is vital to understand child-rearing practices, children’s behaviors, and parental expectations and goals which are embedded and explained within a culture context. Moreover, parents may see their role to
be loving, caring, and understanding in the development of their children where they listen, advise, guide and teach them (including respect; Delgado & Ford, 1998). Delgado and Ford suggested that children’s development and behaviors cannot be seen as separate from their cultural values and their cultural systems that support their development. Parents’ beliefs influence children’s behaviors based on their sociocultural context.

In qualitative studies, Latina/o parents have discussed their rationale for incorporating cultural values in the way that they parent; it is important for them to pass these values from one generation to the next (Reese, 2001). Halgunseth et al. (2006) described three core Latina/o cultural values (familismo, respeto, and educación) as parenting goals in the Latina/o parenting literature. Calzada et al. (2010) also described three Latina/o cultural values that Mexican and Dominican mothers reported as important, “familia, religion, and respeto.” In a qualitative study of parenting practices among Dominican and Puerto Rican mothers and their adolescent children, Guilamo-Ramos et al. (2007) reported that parental monitoring was demonstrated through Latino cultural values, such as respeto. Parents reported that they taught their adolescents respeto by being strict and consistent, and never ignoring their children’s misbehavior. The adolescents, in turn, reported that their “responsibilities were to assist, respect, and support their families” (Guilamo-Ramos et al., 2007, p. 24). In addition, they described that being able to demonstrate respeto to their parents was important and necessary in earning trust. Relevant to the broader literature in parenting, the authors suggested that the cultural value of respeto is consistent with the construct of demandingness or control.

There are many aspects that can influence parenting in Latina/o families,
including the cultural values of familismo and respeto. In a review of the literature on parental control, the ways that Latina/o parents engage in parenting practices have been influenced by many factors, among them cultural values (including respeto), acculturation processes, acculturative stress, and parental attributions (Halgunseth et al., 2006). Furthermore, Halgunseth et al. reported that cultural values, such as familismo, respeto, and educación are core values across Latina/o groups, and that they are important factors in parenting decisions. The cultural value of respeto is believed to be reinforced in children at a very early age in regards to engaging in all of their behaviors with respect/respeto (Walters, Fazio, Hernandez, & Segarra, 2002).

**Respeto**

The study of Latina/o cultural values emerged in the literature as a consequence of education issues and concerns that were noted in Mexican American youth in the U.S. mainstream school system (Bryant & Meadow, 1976). Differences were also observed in the psychology field mainly from clinical settings, such as with psychotherapy and substance abuse treatments, where there were visible differences in Latina/o values compared to other groups that needed to be considered to work effectively with Latinas/os (Valdes, 1983; Wurzman et al., 1982). This resulted in consideration of cultural values as crucial, in order to provide better outcomes to traditional services that were viewed as less relevant to Latina/o clients and perhaps failed to provide a sense of validation and a feeling of being understood (Wurzman et al., 1982).

The Latino cultural value of respect began to appear in the literature and was
initially studied when trying to understand the cultural differences of Mexican and American youth (Peck, 1967; Peck & Diaz-Guerrero, 1967). The construct of respeto is different in Latina/o culture than what respect was reported and observed in U.S. mainstream culture. Peck and Diaz-Guerrero stated:

...although the Spanish word *respeto* and the English word respect, are identical in origin, very similar in form, and similar in dictionary definition, the actual behavior patterns and the conceptual association surrounding these terms might, we thought, differ significantly in the two cultures. (p. 275)

The authors described two different patterns that emerged from their study examining respeto in the U.S. and Mexico with college students. They suggested that the “American pattern” consisted of “relatively detached, self-assured equalitarianism,” and the “Mexican pattern” as “one of close-knit, highly emotionalized, reciprocal dependence and dutifulness, within a firmly authoritarian framework” (Peck & Diaz-Guerrero, 1967, p. 281).

Peck and Diaz-Guerrero (1967) found that Mexican college students both in the U.S. and Mexico characterized the value of respect as being comprised of: affection, expecting protection from, avoid trespassing on rights, having to obey like it or not, and a duty to obey, which were different than the White American participants or Mexican students in the U.S. that were more acculturated. Moreover, the authors reported that the Mexican students appeared to see respect as “an extremely intimate relationship, involving a good deal of strong personal feeling” where most of their participants reported “the respect relationship as an intricate web of reciprocal duties and dependencies, cast in a hierarchical mold, with strong feelings of emotional involvement to support it, and, sometimes, to strain it.” (p. 280).
Peck and Diaz-Guerrero (1967) reported that for “Americans,” respect was defined as valuing “equality” and not having strong personal emotional connection to the relationship. The authors suggested that the reason of why some of the Mexican American students might endorse some of the aspects of the U.S. definition of respeto were based on the acculturation process and adapting to U.S. culture. Interestingly, they also found that those samples from both the U.S. and Mexico that were located on the border of U.S./Mexico showed a unique pattern on how they defined respeto, suggesting that acculturation has a significant influence in both cultures (Peck & Diaz-Guerrero, 1967).

The value of respeto has also been documented as being important in other areas, such as in education and mental health. Christensen (1975) discussed that when counseling Puerto Ricans clients, it was important to understand the complexity of their migration history, identities, and cultural values. Christensen described respeto as characterized by respectful behaviors toward “authority, family, and tradition” (p. 355). The author suggested that counselors working with Puerto Ricans should have an understanding of not only the cultural values but rather understand how these values contribute to their behaviors. In addition, Latina/o cultural values, including respeto, have been reported to be an important part in improving treatment adherence when working with Latina/o clients/patients (Antshel, 2002).

Cultural values are important in understanding Latino’s beliefs and practices in childrearing, parenting practices, education, and mental health. Respeto has been understood and defined as relational; that is, respeto occurs in the context of interpersonal
interactions. A central goal of respeto is to maintain harmony in relationships broadly and support hierarchies in families specifically (Congress, 1990; Gloria, 1999). Respeto has also been defined as a parenting goal, where respeto is the “maintenance of harmonious interpersonal relationships through respect for self and others” (Halgunst et al., 2006, p. 1286).

Buriel and Rivera (1980) found significant differences in the value of respeto between 86 White American and 80 Mexican American high school students from California, in a study examining fatalism and locus of control. Using the Rotter’s Internal-External Locus of Control (I-E) scale, respeto was manifested differently whereas Mexican Americans reported more internal respect they were less fatalistic than White Americans. The authors suggested that this might be understood in the way that culture plays a role in relationships such as endorsing personalismo, due to the items that the subscale of respect examined, and therefore look different for Mexican Americans and White Americans.

There are many qualitative studies that have explored the cultural value of respeto. In a study of child-rearing values, Arcia and Johnson (1998) explored Mexican mother’s values for their children where children that were being respectful, being obedient, and being responsible were ranked as highly valued. The value of respect was complex in their interviews, where being obedient, responsible, and respectful were connected with one another (Arcia & Johnson, 1998). Also, being respectful or respetuoso was seen as a desirable characteristic in children, as well as being compliant, well behaved, and being quick to internalize parental values. The mothers described that
these characteristics were learned through educating their children by telling them what to do repeatedly and for the children to obey what they are being told until these values or characteristics are inculcated (Arcia & Johnson, 1998).

Respeto can be a value that is instilled, modeled, and shaped by parents to their children at a very early age. It appears that the cultural value of respeto is valued within relationships, especially between parents and children. In a study of child-rearing values in Puerto Rican mothers, the value of respeto and obedience was highly ranked by the participants, along with honesty and responsibility (Gonzalez-Ramos, Zayas, & Cohen, 1998). The child-rearing value of being respectful and obedient consisted of accepting the parents’ authority, taking into consideration their feelings, and knowing that each individual has dignity no matter what job they might have (Gonzalez-Ramos et al., 1998). Moreover, respeto has been found to shape parenting practices in Latina/o families, although it was not directly related to child outcomes (Donovick, 2010).

There were other child-rearing values that entailed factors of respeto and being considerate of others, such as carrying oneself with dignity, where children should earn respect of others even if at times it is difficult. These factors of respeto also appear to play a role in relationships, such as getting along with others and valuing older persons (Gonzalez-Ramos et al., 1998). This raises questions of how respeto is defined. In one way it is defined as egalitarian, where people are treated respectfully regardless of their status and yet there seems to also be a hierarchical aspect where those with certain status and age need to be shown more respeto. Moreover, respeto in parenting and socialization appears to be about creating harmony rather than the child engaging in obedience.
Latina/o parents report and express their beliefs of the importance of their children developing a strong sense of respect and obedience towards adults that are related to them, other adults, children and other’s property (Calzada et al., 2010; Delgado & Ford, 1998). In addition, they described respect as reciprocal and inculcated by parents, where a child who respects others will be respected as well and see respect for others as part of their family values, including the concept of being “bien educado” which is translated to being well-behaved/well-educated.

**Dimensions of Respeto**

Calzada et al. (2010) examined respeto as it related to Latina/o parenting in a qualitative study with 48 Mexican and Dominican mothers. Participants were asked questions about how they taught and socialized respeto to their children, as well as changes they saw with this value across generations. Respeto was reported to be present in all interactions, not only with elders or parents, but also with strangers (public behavior) and other children (engaging in collectivistic social behaviors). Participants reported an expectation that children express respeto in all interactions with everyone, but it was expressed differently based on whom the interaction was with (i.e., sharing with peers). The study also identified four subdomains that behaviorally captured the cultural values of respeto, which included obedience, deference, decorum, and public behavior (Calzada et al., 2010). These subdomains were defined as follows.

- **Obedience** refers to the expectation that children do as they are told without question.
- **Deference** refers to the courtesy owed to the elders and people of high status.
- **Decorum** dictates the appropriate behaviors for social interactions, particularly in more formalized situations.
- **Public behavior** refers to the set of boundaries imposed on the behavioral expression of children in public situations. (p. 83)
Mothers suggested that socialization of respeto started in early childhood and that the expectations of children engaging in respectful behavior and mothers’ tolerance of disrespectful behavior was dependent on children’s ages. For example, mothers reported that by the age of 4 or 5, children should understand what is right and wrong, and if children engage in behavior that is wrong then they are behaving disrespectfully. Moreover, mothers suggested that respeto is taught constantly without an option, and is shaped through discipline techniques that include losing privileges and spanking (Calzada et al., 2010).

In Calzada et al. (2010), mothers described generational differences of how respeto was demonstrated. For example, mothers reported that when they were growing up, being respectful meant that they engaged in unquestioned obedience. At the same time, even though they all strongly believed that their children should be obedient to show respeto, they felt that not allowing their children to express themselves was being disrespectful to their own children. Mothers believed that their children should be able to express and communicate with them, as long as it was done in a respectful manner (e.g., using polite tone and words). These observations suggest that respeto may be a value that changes over time.

**Behavioral Manifestations and Measures**

The cultural value of respeto appears to have specific behavioral markers in parent-child relationship. For example, Cooper, Baker, and Polichar (1993) examined respect in family communication in 393 adolescents of different ethnic groups, including 96 Mexican participants. There were significant differences in the Mexican participants’
openness of communication with their parents. Youths reported more formal communication with fathers and that fathers were the ones who made decisions in the home. Respeto is expressed in the unquestioning acceptance of paternal directives (Cooper et al., 1993). The participants also reported that they did not feel comfortable communicating with their fathers regarding schooling, sexuality, and dating due to the expected behaviors associated with having respect for them.

There are no known published scales of respeto. Respeto has been measured by either subscale (Kao, McHugh, & Travis, 2007), items that suggest respectful behaviors in a particular scale, specifically scales that measure familism or obedience (Kao & Travis, 2005; Lara-Tapia et al., 1992), by qualitative research (Gloria, 1999; Reese, 2001) or from knowledge in the literature about what respect entails (Harding, 2006). Kao and Travis used the Filial Piety Scale (familismo scale), which includes respect, honor, support, and family unity from an elder’s perspective (parents of adult children). Lara-Tapia et al. (1992) used Diaz-Guerrero’s (1972) Obediencia Afiliativa versus Autoafirmacion Activa scale to measure respeto in their sample. There is an unpublished 10-item respeto scale by Domenech Rodríguez (2005). This scale was developed from the literature and reviewed by psychologists that are experts in Latino cultural values.

**Cultural Value That Persists Over Time**

For a value to be “cultural” it must be transmitted across generations (Betancourt & Lopez, 1993). There is evidence to support the intergenerational transmission of respeto. In a longitudinal study, Lara Tapia et al. (1992), concluded that sociocultural factors played an important role in shaping the value of respeto. This study was
conducted in Mexico City, Mexico with a sample of 705 adolescents in a 30-year follow-up study. Respeto was related to children’s behaviors toward parents and authority figures, with no gender differences in how those behaviors would be seen or valued (Lara Tapia et al., 1992).

Respeto was specifically described as a duty (i.e., having to always respect parents) by never doubting father’s words or parents’ requests, including elders and those in authority status. Results demonstrated that the respeto value was maintained, that the broad attitude of respecting your parents and respecting elders of authoritative status is conserved over time. There were also some pieces of respeto that did not carry over time. For example, items asking about the appropriateness of questioning parental requests and doubting the veracity of parental statements, showed a shift, as did an item asking about whether Mexican parents should be more just (91% of the same said yes compared to 75% in previous study; Lara Tapia et al., 1992) Another item that changed over time, was related to a daughter always having to obey her parents, where 49% endorsed this statement versus 86% in previous study.

The Role of Acculturation

Acculturation and Values

Understanding cultural values can be complex, especially when considering societal factors and experiences (i.e., discrimination, adaptation) that can impact someone’s values. In the case of first and second generation Latinas/os, it is especially important to consider the acculturation process and the possible conflict between
Acculturation is defined as the social and psychological process in which change occurs upon having contact with a different culture at the individual or group level (Sam, 2006). This suggests that one’s cultural values will be impacted due to the constant contact with another culture, especially one that is dominant. This is important to understand as we work with Latina/o families because cultural values shape our behaviors and the way that we interact not only with society but also within our families.

The acculturation process can be difficult when adapting and living in a culture that is different, where acculturative stress can occur and impact one’s values and well-being. Acculturative stress is type of stress that is a result from the acculturation process and can result in anxiety and depression, feelings of marginality and alienation, heightened levels of psychosomatic symptoms, and identity confusion (Berry, Kim, Minde, & Mok, 1987).

Moreover, the acculturation process is different between children and their parents which can create further conflict. Martinez (2006) discussed the concept of deferential acculturation between the child and their parents, where having a gap in acculturation creates conflict between them. This can be seen as a parent having specific expectations of child’s behavior based on their cultural values (i.e., respeto) and child engaging in this “respeto” behavior that might be more consistent with U.S. values or way of behaving respectful (such as questioning parent vs. obey parents’ wishes).

There has been great variability in how the process of acculturation has been considered. Individuals experiencing the conflict between cultures can be judged as
exhibiting paranoid traits and characteristics and can be viewed as pathological (Valdes, 1983). They can also be understood as experiencing acculturative stress. Therefore, it is important to mention that acculturation can have an impact on understanding behavior and adjustment. More specifically, for first and second generation Latinas/os acculturation may have a role in how parents endorse values and how they shape child behaviors and way of being. According to Calzada et al. (2010), respeto plays an important role in child rearing in Latino families regardless of differences in acculturation status and demographics, making respeto an important value for children socialization.

The literature on parenting suggests that levels of acculturation shape parenting (Capps et al., 2010), child behaviors (Ramirez, 2012; Santisteban, Coatsworth, Briones, Kurtines, & Szapocznik, 2012), and children’s development (Grau et al., 2015). For example, Santisteban et al. found that higher parental acculturation was associated with higher externalizing behaviors in children; whereas, less parental acculturation was associated with less externalizing behaviors. They found that parenting practices have a direct effect on externalizing behaviors. Moreover, Ramirez found that parental increase of acculturation was related to an increase of attention problems, aggression, and oppositional behavior in children in Latinos.

Buriel, Mercado, Rodriguez, and Chavez (1991), examining parenting practices, found generational differences in disciplinary actions between U.S.-born Mexican mothers and Mexican mothers, were Mexican mothers were more likely to use physical discipline and verbal reasoning than U.S.-born Mexican mothers. In addition, both foreign- and U.S.-born mothers preferred disciplining by taking privileges (i.e., no TV or
playing with friend) over spanking. Buriel et al. suggested that engaging in verbal reasoning after spanking may point to a disciplinary style that reinforces socialization goals that are consistent with their culture.

Calzada and Eyberg (2002) found that for Puerto Rican and Dominican mothers, higher acculturation was related to more warmth and involvement with their children. The authors suggested that a possible explanation might be due to the stressors that less acculturated mothers might experience and how that may impact their parenting practices and behaviors. Moreover, other studies have found that Latina mothers that were more acculturated demonstrated higher parental engagement (Grau et al., 2015), greater consistency in discipline of Mexican and Mexican-American mothers (Dumka, Roosa, & Jackson, 1997), and less directive approach to socializing their children’s eating habits (Cousins, Power, & Olvera-Ezzell, 1993).

In another study, immigrant Latina/o parents reported using less spanking toward their young children compared to U.S.-born Latino parents (Lee & Altschul, 2015). In addition, they found that immigrant Latino parents were more likely to endorse traditional gender roles, such as father’s and mother’s role in the family. Moreover, acculturation is related to the extent to which other family members participate in parenting such as grandparents, where higher mother acculturation has been related to higher parenting engagement by grandmother (Grau et al., 2015).

There have been limited studies examining acculturation and father’s involvement and parenting with mixed findings. Acculturation as measured by language, where English was spoken in the home, was related to less nurturing and less reported physical
care but reported more involvement in cognitively stimulating activities in fathers (Capps et al., 2010). In contrast, acculturation measured by U.S. citizenship was related to less paternal warmth compared to Mexican immigrant fathers that were non-citizens (Capps et al., 2010).

There may be a variety of explanations to have mixed results when examining acculturation and parenting, such as the different ways that acculturation is measured in studies. Acculturation alone might not be a good indicator to understand the complexity of the acculturation process that might be hard to capture in measurements. Furthermore, studies looking at the Latino population maybe too broad in grouping different groups together, which it might be better to study specific groups in research studies to better understand this concept given the many cultural differences in Latinos (Borrego, Ibanez, Spendlove, & Pemberton, 2007). Furthermore, there are many factors including history that influence and shape parenting (Forehand & Kotchick, 1996).

**Acculturative Stress and Parenting and Cultural Values**

There are some studies that have suggested that acculturative stress is related to parenting in Latinos. Martinez (2006) found that differential acculturation, which is the difference in acculturation processes between children and their parents, can be seen as cultural values may be in conflict and have an influence in parenting practices. Martinez found that there was a relationship between the parent and youth acculturation gap/possible conflict was related to less effective parenting, more parental acculturation related to less effective parenting. Furthermore, he found that less effective parenting was
associated with more substance-use likelihood (alcohol and tobacco) in Latino youth predominantly of Mexican origin.

Moreover, Leidy, Guerra, and Toro (2010) conducted focus groups to better understand the barriers for Latina/o immigrant parents and positive parenting practices. They found that and experiences of acculturation stress influenced their parenting practices, which included acculturation gaps with their children (i.e., differential acculturation), legal status, discrimination, and language barriers.

Moreover, acculturative stress may impact the endorsement of one’s cultural values, including respeto. A. G. Gil, Wagner, and Vega (2000) found that acculturative stress was associated with lower parental respect in Latina/o adolescents. The authors suggested that as acculturation increases, acculturative stress increases, which then is related to reducing of traditional Latino familistic values including respeto. Not only can it impact how cultural values are endorsed in the socialization by the parents, but also to the extent to which children endorse such values.

The Role of Gender in Latino Families

Gender roles are important to explore in families, as mothers’ and fathers’ roles are shaped by their own understanding and expression of their own gender roles in which they have been socialized. Barker, Cook, and Borrego (2010) suggested that parental gender roles should be examined in parenting interventions to better understand the role that they play. Furthermore, Lee and Altschul (2015) found that Latina mothers’ endorsement of traditional gender norms had a small protective effect on spanking, where
traditional parents were less likely to report spanking as a parenting strategy. In particular, there are unique gender differences in persons of Latina/o or of Mexican origin, such as the concepts of *machismo* and *marianismo*.

Machismo is the traditional gender role in Latino males that suggests that they are superior to women in their behaviors and choices, strong, expect obedience, and respect. Machismo has also been defined as having positive aspects, such as being providers, protectors, and being family oriented (Falicov, 1998; R. M. Gil & Vazquez, 1996). Machismo can be seen as a set of behaviors and attitudes that men are socialized into in Latina/o families that are within their cultural context. In the case of parenting, it may be that fathers expect respect from their children at all times, with no questions asked, and expect to be obeyed all the time because they are the head of the households. In addition, it may be that the concept of machismo entails that Latino fathers are the ones that make all the main decisions in child-rearing, including discipline. In addition, boys may already be socialized to some of these characteristics which may influence how they behave within their families, behaving differently (i.e., showing respect) to their mothers and fathers.

Marianismo is the traditional gender role in Latina women that would suggest that women should hold similar views and behaviors as the Virgin Mary or a nun in purity, being obedient to men, and engaging in self-sacrifice and suffering although this construct has been challenged especially with Latinas in the U.S. suggesting that it also holds positive traits (i.e., independent, strong, generous; Falicov, 1998; R. M. Gil & Vazques, 1996). When we think about how marianismo may play a role in parenting and
socialization of their children, one might assume that they may have different expectations, where they might not be the main disciplinarians in two-parent households, it may influence their parenting styles, and can influence their socialization of daughters versus sons.

It is important to note that while traditional gender roles such as marianismo and machismo should be explored as we are exploring socialization and child-rearing practices in Latina/o families, they are more complex than the way that they may be understood and defined in the literature, where these constructs may appear to be negative and limiting characteristics but also have positive characteristics (Casas, Wagenheim, Banchero, Mendoza-Romero, 1994; Falicov, 2010).

Moreover, acculturation processes can influence to what extent these traditional gender roles are endorsed. For example, Lee and Altschul (2015) found that foreign-born Latina/o parents were more likely to endorse traditional gender roles than U.S.-born Latina/o parents. This study will not examine these traditional gender role constructs but will examine gender in the context of socialization and engaging in respeto behaviors in children in the parent-child interactions.

One of the major limitations in studies of parenting practices in Latinas/os is that it is mostly done with Latina mothers and not fathers. There are a few studies that have examined gender differences in Latina/o parents. Borrego et al. (2007) found gender differences in acceptability of different parenting strategies in a sample of Mexican Americans. They found that mothers rated higher acceptability of token economy than fathers did and also that fathers rated spanking higher than mothers. Moreover,
Domenech Rodríguez, Davis, Rodríguez, and Bates (2006) found that Latino fathers’ parenting practices were related to internalizing and externalizing behaviors in children, but not mothers’ parenting practices.

Holtrop, Smith, and Scott (2015) found that for Latina immigrant mothers, monitoring, skill encouragement, and problem solving alone was related to their child’s externalizing behaviors. Monitoring and skill development were associated with less externalizing behaviors and problem solving was related to more externalizing behaviors. Whereas with fathers, discipline, skills encouragement, and problem solving were associated with externalizing behaviors (Holtrop et al., 2015). Discipline and problem solving was related to more externalizing behaviors and skills encouragement with less externalizing behaviors. Moreover, in a study by Julian, McKenry, and McKelvey (1994), Latino fathers reported placing a greater importance on the child being obedient than mothers.

There have been some studies that have examined Latino fathers in parenting. For example, in a study examining parental involvement in immigrant Mexican fathers including engaging in caregiving, warmth, nurturing, involvement in cognitively stimulating activities, and physical care, there were many factors that contributed to paternal involvement, including acculturation, social support, positive perceptions of the father role, maternal characteristics (Capps et al., 2010). These parenting characteristics in Latino fathers can be different than other fathers from other ethnic/racial backgrounds, such as White Americans. For example, Sotomayor-Peterson, Card, and Wilhelm (2013) found that regardless of acculturation, Latino fathers were found to be more engaged in
nurturing than White American fathers.

There have been some noted differences in the role of fathers and parenting. Fitzpatrick, Caldera, Pursley, and Wampler (1999) conducted a qualitative study to examine the roles of fathers of Mexican origin (1st and 2nd generation) in parenting. Both Mexican mothers and fathers reported that they felt that the role for fathers were to be disciplinarians, among other roles including providers, role models, teachers, participants, playmates, and emotional supporters. Father’s described their roles in child-rearing practices, including disciplinary practices, and role models for instilling values to children.

Moreover, mothers and fathers reported differences in the role of the father in child-rearing, where the expectation was that the father’s role was more as a provider/breadwinner and mother’s role was more inclusive of taking care of the home and children. In addition, fathers reported to participate in child care and household tasks, such as caretaking: baths, putting kids to sleep, and feeding (Fitzpatrick et al., 1999). Other aspects that fathers reported being aware and considerate of was ways in which social, occupational, and economic choices affected their children’s well-being. Fathers and mothers both reported the importance of father’s role was of a disciplinarian and fathers use of fear as a disciplinary tool, which they indicated was not physical. Although this is what both mother and fathers endorsed, some mothers reported having some disagreements on the harshness of father’s discipline with their children. Last, fathers and mothers also described fathers as role models for their families, in terms of instilling values, guiding their children related to behavior/education, monitoring and modifying
behaviors (Fitzpatrick et al., 1999).

It is important to understand how gender plays a role in the way that mothers and fathers socialize their children based on their gender as well. Calzada and Eyberg (2002) compared parenting practices of mothers of boys and mothers of girls. There were some minor differences; Dominican mothers of girls significantly scored higher on democratic parenting than mothers of boys. Also, among Puerto Rican mothers of daughters, they reported higher on warmth and involvement compared to mothers of boys. This suggests that there may be differences in the way that mothers engage in their parenting practices and behaviors based on the gender of their child. Moreover, when children are socialized in the cultural value of respeto through parenting, gender may play a major role in the way that parents engage in this process and have different expectations depending on their own gender and the gender of their child.

The Role of Parenting, Socioeconomic Status, and Outcomes

Socioeconomic status (SES) is an important factor to understand in the context of parenting. We know that Latina/o youth have been found to be economically disadvantaged compared to Asian and White youth (Pong, Hao, & Gardner, 2005), with children from Latina/o immigrant families being more economically disadvantaged than other Latina/o children (Annie E. Casey Foundation, 2012). Studies have found that SES impacts families significantly, including parenting practices (Bradley, Corwyn, McAdoo, & García Coll, 2001; Julian et al., 1994; McLoyd, Jayarante, Ceballo, & Borquez, 1994).

McLoyd et al. (1994) suggested that parenting in low SES conditions can bring
specific stressors that might not be present in other SES groups, such as financial strains and stress, harsher discipline practices, and less emotional availability from parents. McLoyd et al. found that maternal stressors were indirectly related (due to mother’s psychological well-being) to adolescent’s socioemotional functioning, such as cognitive distress, increased depression, increased anxiety, and lower self-esteem.

Bradley et al. (2001) found differences in parenting practices between poor and nonpoor Latina/o families. Poor Latina mothers reported less parental responsiveness, were less likely to answer child’s questions or requests, less likely to convey positive feelings about their child, and less likely to converse with child excluding scolding (Bradley et al., 2001). It appears that parenting is disrupted and influenced by the SES of the family, which may be due to the negative impact that financial strains and the psychological impact of poverty has in parenting.

Education can be seen as a predictor of SES, with more education being explored as a factor in influencing parenting practices. Calzada and Eyberg (2002) found that higher paternal education was related to more positive interactions between Latina mothers (Dominican and Puerto Rican) and their children with fewer nonreasoning/punitive discipline in their families. In addition, Gau et al. (2015) found that higher levels of maternal education were related to Latina mother’s display of more positive affect and mothers that were employed displayed more directedness.

It has been documented that SES plays a role with parenting practices in how parents shape behavior. Lequerica and Hermosa (1995) found that in low SES Latina/o preschool children and their mothers, their mothers were more likely to discipline by
using harsher methods, such as spanking/hitting (71.2%) and yelling (67.3%). Moreover, mothers also reported other methods such as rewarding good behavior (65.4%), and using talking/explaining methods (46.2%).

In addition, Lequerica and Hermosa (1995) found that Latina/o children’s externalizing behaviors were significant related to both yelling and spanking parenting methods. Moreover, the literature consistently points out that respeto is a cultural value that is important and central in parenting practices in Latino families in the U.S. regardless of country of origin and SES (Harwood, Leyendecker, Carlson, Asencio, & Miller, 2002). If we understand that socialization of cultural values is through parenting practices, one may suggest that the way that one is socialized in their cultural values (i.e. respeto) is influenced by SES.

**Parenting**

There are some differences that have been noted in the literature when examining parenting practices of Latina/o parents compared to other ethnic and racial groups. In a study examining parenting strategies of Latina/o and European American parents, Latina mothers reported higher control practices (Varela, Sanchez-Sosa, Biggs, & Luis, 2009). Cardona, Nicholson, and Fox (2000) also examined parenting practices between Latina and White American mothers in the U.S. Latina mothers scored higher on discipline practices and lower on nurturing compared to White American mothers. Furthermore, the opposite was found for Latino fathers, where they reported to be more engaged in nurturing than White American fathers (Sotomayor-Peterson et al., 2013).

Julian et al. (1994) found that Latina/o parents placed greater importance on being
independent, exercising self-control, obeying, and getting along with others compared to Asian Americans, African Americans, and White Americans. Pong et al. (2005) found that Latina/o parents of first- and second-generation youth were more likely to be strict and make unilateral decisions without involving their children compared to White parents.

The way that mothers understand the function of parenting and their children’s behavior is important to understand, as this influences the way that they might engage in parenting strategies to shape their children’s behaviors. Calzada and Eyberg (2002) explored normative parenting practices, dimensions of behaviors, and patterns in Latina mothers of young children and found specific parenting strategies that these mothers were more likely to endorse. The authors found that mothers reported engaging in high levels of positive parenting, practices that were consistent with authoritative parenting patterns without the use of punitive or harsh and inconsistent parenting, and parenting practices associated with authoritarian parenting pattern.

In addition, mothers reported using praise and affection, as well as rarely or never using physical punishment, criticism or argument as a form of discipline (Calzada & Eyberg, 2002). Moreover, more than 80% of the mothers reported showing respect for their child’s opinions by encouraging them to express themselves, suggesting that respeto is highly valued in a reciprocal manner, which was one of the parenting styles and dimension’s item scale.

Latina/o parents might also have different ways of understanding their children’s behavior. For example, Latina mothers attributed individual differences to children’s
misbehaviors, such as child temperament as well as certain developmental periods where parents would see more of certain behaviors (Calzada, Basil, & Fernandez, 2012). Moreover, the majority of the mothers reported that they did not believe that parenting practices and child misbehavior were related and attributed it to individual child differences and external influences on the child (i.e., sibling conflict, exposure to violence). One of the five focus groups did discuss how they felt that parenting was related with children’s behaviors, specifying that if parents were not sufficiently strict with their children then children misbehaved. Parents also discussed the importance of building and maintaining strong parent-child relationships and engaging in using positive attention with their children. In addition, they discussed that parents feeling disempowered (e.g., kids threatening to call police if spanking child) contributed to child misbehavior.

Latina/o parents may have a different set of goals for parenting, that include socialization of cultural values and practices in their children. Calzada et al. (2010) found that Latina mothers of young children valued obedience and respeto in their children and relied on physical discipline and hierarchical parent-child relationship to instill these values in their children. In addition, Latina mothers considered themselves responsible for their children’s development of respeto. They felt that acquiring these skills would make their children well behaved children.

**Parenting and Child Outcomes**

Research suggests that Latina/o children report more anxiety symptoms than European Americans (Luis, Varela, & Moore, 2008; Varela et al., 2009). Moreover,
acculturation may play a role in symptomology in Latino children. For example, Lara-Cinisomo, Xue, and Brooks-Gunn (2013) found that first generation (those born outside the U.S.) and second generation (those born in the U.S. but parents are born outside U.S.) children experienced more internalizing behaviors than third generation (those that were born in the U.S. with at least one parent born in the U.S). In addition, Mexican and Mexican American children have been reported to experience more anxiety than White Americans (Luis et al., 2008). Moreover, those that are born outside the U.S. are likely to experience higher levels of anxiety (Glover, Pumariega, Holzer, Wise, & Rodriguez, 1999; Lara-Cinisomo et al., 2013).

Many studies have demonstrated that parenting practices/styles are related to children’s mental health, including both internalizing and externalizing behaviors (Domenech Rodríguez et al., 2006; Windle et al., 2010). Windle et. al. found that higher levels of externalizing behaviors were significantly predicted by lower parental monitoring, lower parental norms, lower parental education levels, and maternal nurturance by parental interaction in Latina/o adolescents. In addition, higher levels of internalizing problems were predicted by lower levels of parental monitoring, parental education, and by the maternal nurturance by parental monitoring interaction. Moreover, Varela et al. (2009), found that in a sample with Latinas/os, parenting and mother control was associated with child-reported anxiety.

Domenech Rodríguez et al. (2006) found paternal parenting practices were related to internalizing and externalizing behaviors in Latina/o children. Furthermore, Merianos, King, Vidourek, and Nabors (2015) found that Latina/o adolescents with low
authoritative parenting were significantly more likely to report recent alcohol use and binge drinking than those with high authoritative parenting.

There are a number of studies that have explored positive parenting by Latina/o parents is related positive child outcomes. In a study by Leidy et al. (2010), positive parenting in Latina/o parents was related positively to children’s self-esteem, child social problem-solving, and child social self-efficacy. Dumka et al. (1997) also found that positive parenting in Mexican and Mexican American mothers predicted lower levels of maladjustment, including lower levels of depression in their children.

Moreover, parental monitoring and skills encouragement have been found to be associated with less externalizing behaviors in Mexican American families (Holtrop et al., 2015). Furthermore, Pong et al. (2005) found that parent-child closeness predicted higher GPA; those who reported a close relationship with their parents had a higher GPA in Latina/o, Asian/Asian American, and White American families.

Other forms of parenting practices have shown poor child outcomes in Latina/o families. Parke et al. (2004) found that paternal hostile parenting predicted higher levels of child emotional and behavioral problems in Mexican Americans. Holtrop et al. (2015) found that discipline and problem solving were related to externalizing behaviors in Latina/o immigrant families; higher levels of discipline and problem solving were related to more externalizing behaviors. Moreover, in Mexican and Mexican American mothers, inconsistent discipline was significantly related to children’s conduct disorder and depression (Dumka et al., 1997).

There is research that supports that harsh punishment or discipline can have long
lasting effects in children. In a longitudinal study by Coley, Kull, and Carrano (2014) examining the impact of spanking found that there were long-term effects. Increased use of spanking was associated with long-term internalizing and externalizing behaviors in both Latina/o and African American children.

The literature suggests that there are many different ways that parenting practices are related to their children’s behaviors and well-being. Moreover, in a study by Yomtov, Plunkett, Sands, and Reid (2015), found that Latina/o adolescent’s self-efficacy and relational self-esteem was found to be related to their perceptions of parental support. For example, if adolescents perceived psychologically controlling behaviors from their parents here reported less self-efficacy. Furthermore, for Latina adolescents that perceived psychological controlling parental behaviors reported lower self-esteem (Yomtov et al., 2015).

**Cultural Values in Treatment/Interventions**

**Treatment Acceptability in Latina/o Parents**

Understanding traditional cultural values and practices is important when children enter a system where they are receiving health or mental health services (Garcia Coll, 1990). Garcia Coll discussed the importance of social and cultural factors as markers of the infant’s health status, affecting both the utilization of health care services and the adoption of health-promoting life-styles (e.g., good nutrition).

Barker et al. (2010) suggested that culturally adapting parenting interventions by integrating cultural values is essential to provide more effective treatments for Latinas/os.
The authors specifically suggested that the cultural value of respeto should be examined in parent-child interaction in parenting interventions/treatments. Moreover, they discussed the importance of examining respeto in terms of the children’s expected and wanted behavior by their parents.

Borrego et al. (2007) examined treatment acceptability Mexican American parents for parenting interventions, including strategies such as response cost, time-out, positive practice, token economy, differential attention, spanking, and medication. Borrego and colleagues found that acculturation was not related to treatment acceptability and that Mexican American parents viewed response cost (punishment-based technique) as the most acceptable intervention for managing a child’s problem behavior. In addition, parents viewed time-out, positive practice, and token economy as moderately acceptable and differential attention, spanking, and medication as less acceptable.

Calzada et al. (2012) conducted a qualitative study examining Latina mothers’ treatment acceptability of evidenced-based parenting interventions. Mothers reported acceptance of parent-child play, use of praise and privileges as reward for good behavior, and elimination of harsh verbal discipline using a firm voice. Mothers did not agree and rejected the idea of ignoring children that are upset/crying because they felt that there needed to be child-parent communication when children express being upset. At the same time, mothers reported that if a child is whining or tantruming they felt that they also needed to communicate with their children to ensure they were okay and not engaging in neglectful behaviors towards their children. Furthermore, they also rejected the idea of eliminating spanking as a disciplinary strategy. Mothers described spanking as a primary
strategy for discipline, as well as viewed as necessary for raising well-behaved children (Calzada et al., 2012).

**Cultural Adaptations**

Given the importance of integrating cultural values into interventions, there has been a shift to culturally adapt evidence-based interventions to effectively serve specific communities based on their unique cultural contexts. Cultural adaptations entail modifying treatment content and changes to the therapeutic relationship and delivery in order to adapt to the client’s worldviews and their behaviors (Domenech Rodríguez et al., 2011). Some examples of modifications would include using language that is culturally appropriate, the use of metaphors, integration of cultural values and working collaborative with community experts or important members for feedback on modifications (Barrera, Castro, Strycker, & Toobert, 2012; Domenech Rodríguez et al., 2011). Moreover, Resnicow et al. (2000) discussed surface (i.e., language) and deep (i.e., values) structure features of culturally sensitive interventions that include incorporating cultural values in treatment design and implementation. Surface structures of culturally sensitive treatments are more “superficial” and focus on how the intervention fits within the culture (i.e., music, food, language), and deep structures integrate the population’s cultural values into the treatment.

There is strong evidence that suggests that culturally adapted interventions of evidence-based treatments work (Bernal, Jiménez-Chafey, & Domenech Rodríguez, 2009). Griner and Smith (2006) conducted a meta-analysis that found across 76 studies that there were moderately strong benefits of culturally adapted interventions ($d = 0.45$)
and that those interventions targeted to a specific cultural group were four times more effective \((d = 0.49)\). Those whose interventions conducted in client’s native language were twice as effective.

Benish, Quintana, and Wampold (2011) conducted a multilevel-model, direct-comparison meta-analysis of published and unpublished studies where they found that culturally adapted psychotherapy is more effective than those that are not adapted \((d = 0.32)\). Moreover, another meta-analysis with 65 experimental and quasi-experimental studies found similar results \((d = 0.46)\) that suggest that cultural adaptations are more effective for people of color, especially when specific groups are targeted (e.g., Latinos) as compared to multiethnic groups (Smith, Domenech Rodriguez, & Bernal, 2011).

**Summary and Research Questions**

Cultural values have been studied in Latinas/os in order to understand their behaviors, especially where there appears to be observable and very significant differences between Latinas/os and other ethnic groups. The literature related to the cultural value of respeto emerged from observations of its role in education and in psychotherapy treatment. Moreover, cultural values are instilled in children by their parents through the way that they are socialized in their homes and environment (i.e., through parenting). Understanding these cultural values can help psychotherapists provide appropriate culturally competent treatment or interventions in working with Latinos (American Psychological Association [APA], 2003). Furthermore, having knowledge of cultural values and the role that they play for cultural competency and
evidence-based practices are essential for ethical and professional psychologists (APA, 2003; APA Presidential Task Force on Evidence-Based Practice, 2006; Whaley & Davis, 2007).

The literature suggests that cultural values are important for professionals to consider when working with children and families (McDermott, 2001). Furthermore, McDermott suggested that in order to provide services in a culturally appropriate way, therapists must examine their own values as they influence the way that they might approach and understand services, as well as know their limitations of knowledge and consult as much as needed.

The present study seeks to contribute to the present literature by focusing on a specific Latino subgroup, Mexican origin families. The research questions for this study are: (a) is parental socialization of respeto different between mothers and fathers?, (b) is parental socialization of respeto different in boys and girls?, (c) is child respeto related to parental socialization?, (d) do children display respeto toward mothers and fathers differently?, (e) do boys and girls have different levels of respeto displays?, (f) are behavioral observations of respeto related to child outcomes, specifically externalizing behaviors?

To answer these questions, a respeto observational scale was developed for the present research. The scale underwent expert review and pilot testing before it was used to code and examine parent-child interactions. Further information is provided in the methods section.
CHAPTER III
METHODS

Design

The current study used data from a larger study that examined parenting practices of first-generation Mexican parents of children 4 to 9 years of age in the context of intervention research. This project was funded by a NIMH grant (K01-MH066297) and a Utah State University New Faculty Grant to Melanie Domenech Rodriguez, PhD. For the present study, a correlational design was used to assess the relationship between respeto and child outcomes using behavioral observations between parents and children (see Appendix D for behavioral observations protocol).

Participants

The present study consisted of 58 Spanish-speaking families with a target child between 4 and 9 years of age in a small city in northern Utah. Table 1 presents a summary of demographic information. The families consisted of two-opposite-sex-parent families, where both parents were from Mexico, with Mexican and U.S.-born children. Mothers’ age ranged from 26 to 50 years \( (M = 35.34, SD = 5.55) \) and fathers’ age raged from 21 to 47 years \( (M = 32.44, SD = 5.36) \). Most of the participants reported low SES and most parents had some high school education or less. For children, girls’ age ranged from 4 to 9 \( (M = 6.60, SD = 1.44) \) and boy’s age ranged from 5 to 9 \( (M = 7.04, SD = 1.40) \).
Table 1

Participant's Characteristics

<table>
<thead>
<tr>
<th>Demographic variables</th>
<th>Mothers (N = 58)</th>
<th>Fathers (N = 58)</th>
<th>Girls (N = 32)</th>
<th>Boys (N = 26)</th>
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<tr>
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</table>
Procedures

The current study used two existing datasets collected over the course of an NIMH-grant funded research study (K01-MH066297). The first dataset was from the pilot effort to test observational procedures for an intervention study (see Informed Consent forms in Appendix A). Fifty families were recruited for that study. The second study was a randomized controlled trial to test the effectiveness of *Criando con Amor: Promoviendo Armonia y Superación*, a Parent Management Training – Oregon model (PMTO) intervention (Domenech Rodríguez, 2008). Eighty-six families participated in that randomized controlled trial. Data for this study was the total Mexican origin two-parent families across both studies. Both studies used the same recruitment and data collection procedures that are explained here.

Families were recruited through announcements made at local churches and schools (i.e., flyers and community parent groups), flyers placed at strategic community locations, active recruitment by research assistants, and word-of-mouth from past participants, with word-of-mouth referrals being the majority (46%; Domenech Rodríguez et al., 2006). Families made phone contact with the researchers to determine qualification to participate in the study and to set up an appointment. To participate in the parent study families needed to be Spanish-speaking Latina/o, two biological parent, single parents, and step-parent families with a child between the ages of 4 to 9 years of age. Once families were determined to qualify for participation, an appointment was scheduled for families to visit a laboratory setting at a university or at a local community elementary school. The appointments were set up to accommodate participants; therefore,
they occurred during the day and nighttime hours, on weekdays and weekends, and childcare and transportation were provided when needed. For the present observational study, only families with two parents born in Mexico were included in the final sample.

Data collection was conducted in two separate rooms. Parents were asked to be in one room where they filled out questionnaires (demographics and CBCL measure) with one or two researchers present to answer questions. In addition, for parents for whom literacy was an issue, one researcher would accompany the parent to a separate room and read the survey items. This set-up was in place to ensure each parent’s privacy, as well as prevent data contamination (i.e., verbal responses impacting other parent’s responses). It took approximately 1 hour for parents to complete filling out survey data.

The larger study was part of the development of a culturally adapted parenting intervention for Spanish-speaking Latinas/os, *Criando con Amor: Promoviendo Armonía y Superación*, a Parent Management Training – Oregon model (PMTO) intervention (Domenech Rodriguez, 2008). The larger study included having parents engage in different tasks with their child, such as problem solving task, skills building task, and cooperation task. For the current study, the problem solving activity was used to examine the parent-child interaction; in this activity parent and child would be more likely to engage in some conflict than in the other tasks as they were working through a specific problem and therefore might be able to capture children engaging in respeto or non-respeto behaviors. The problem solving activity occurred after parents and their child engaged in a family cooperation task and was approximately 5 minutes in from the beginning of the observation period.
In the problem solving activities, both parents separately engaged in this activity with their child. The decision as to which parent would first engage in the activity with the child was based on a Latin Squares table created to ensure that order did not affect study results. The observation room had one to three video cameras and a television and videocassette recorder (VCR) on a stand. There were two sofas where the parent and the child could sit comfortably. Parent and child were instructed to solve a preselected problem (from the Hot Topic list). The Hot Topic List consisted of common issues that parents have with their children (i.e., going to sleep, homework). One topic was selected by the parent and one by the child. The order of presentation was again based on the Latin Squares table. Each family was paid $50 for their participation in assessment activities. Childcare was provided, parking was paid, and a snack was provided for families during the short break. In rare instances, transportation was arranged and paid.

**Measures**

The various information questionnaires are described below and copies of all measures are included in Appendix B.

**Demographics**

Participants were asked about their sex, age, race/ethnicity, religion, acculturation status, and parent education/SES.

**Acculturation**

Acculturation was measured by using the Acculturation Rating Scale for Mexican
Americans-II (ARSMA-II; Cuéllar, Arnold, & Maldonado, 1995). This scale is meant to capture four types of acculturation adaptation (assimilation, integration, separation, and marginalization). The ARSMA-II was a modification of the ARSMA (Cuéllar, Harris, & Jasso, 1980) and has been shown to be highly correlated with the original ARSMA ($r = .89$). The ARSMA-II is a 30-item self-report inventory developed to assess multidimensional behavioral aspects of acculturation on 5-point Likert-type scale.

Anchors range from 1 (**not at all**) to 5 (**almost always**). This scale is meant to capture cultural orientation towards the Mexican culture (MOS) and Anglo culture (AOS), and has had good reliability with Cronbach’s alpha .88 for MOS and .86 for AOS. Cronbach’s alpha was .75 for MOS and .88 for AOS for this study.

**Generational Status**

Generational status was measured based on the ARSMA-II by asking, “choose the generation that best applies to you?” The choices included: (a) “1st: you were born in Mexico or other country, but now live in the USA,” (b) “2nd: you were born in the USA, but both parents born in Mexico or other country,” (c) “3rd: you were born in the USA, and one parent was born in the USA, but one parent was born in Mexico or other country,” (d) “4th: you were born in the USA, and both parents born in the USA, but all grandparents were born in Mexico or other country,” (e) “5th: you and both parents born in the USA, but at least one (or more) grandparent(s) was born in Mexico or other country,” (f) “6th: you, both parents, and all grandparents born in the USA.”
Child Outcomes

Child outcomes were measured using The Child Behavior Checklist (CBCL; Achenbach & Rescorla, 2000). The CBCL is a caregiver rating scale for assessing behavioral and emotional problems in children. There are three global ratings: internalizing, externalizing, and total behavior problem. The composite scores classify children into either nonclinical, borderline, or clinical level of behavioral problems. This assessment has been culturally adapted and translated to be used with Spanish-speakers in the U.S. (Wild, Furtado, & Angalakuditi, 2012) and has been found to have good validity and reliability in Mexican children with Cronbach’s alpha of .90 for internalizing problems, .94 for externalizing problems, and .97 for the total scale (Albores-Gallo, Esperón-Vargas, Cárdenas Zetina, Pérez Soriano, & Villanueva, 2007). For the purpose of this study, we will focus on internalizing, externalizing, and total behaviors measured through this instrument.

The CBCL has been used as a screening tool for mental health service, prevention, and for diagnostics (Biederman et al., 2001; Lequerica, & Hermosa, 1995). In addition, the CBCL has been shown to correlate modestly with independent ratings of child difficult behaviors observed in video-taped mother-child play interactions of Puerto Rican and African Americans (Leadbeater & Bishop, 1994).

Observational Scale Development of Respeto

No known observational scale of respeto existed that had been used to measure observable indicators of respeto. Scale development was based on the literature’s description of observable behaviors that the cultural value of respeto entails.
Two separate scales were developed and used. The items for the observational scale of respeto were culled from the literature describing observable behaviors of the cultural value of respeto (see Appendix C). From the literature, other items related to parental socialization of cultural values and respeto were used to develop items for the socialization scale (see Appendix C). Items were published in either Spanish or English. For the purposes of expert interviews, items were translated so that experts had the items in both English and Spanish. Translators were four bilingual/bicultural individuals, including two graduate students in psychology, a psychology professor, and a Spanish language teacher. Items were translated to the other language by primary investigator and then back translated by the Spanish language teacher. The remaining two translators reviewed the translations for accuracy independently.

After bilingual surveys for experts were developed, Ms. Tafoya and Dr. Domenech Rodríguez made contact with six first generation Mexican community members and eight Mexican origin psychologists that were known experts in Latino/a cultural values and parenting for expert reviews.

Psychology experts were contacted in both the U.S. and Mexico, are of Mexican origin, and are known to do research and interventions with Mexican communities. An invitation was sent through email and they were provided with a link to an online survey that was anonymous. For the community experts, Ms. Tafoya contacted a community expert of Latino background, but not of Mexican origin, to assist with recruitment of the community experts that were Mexican immigrant parents. Ms. Tafoya provided participants with the opportunity to conduct their responses via online anonymous survey
or paper-pencil without collecting any identifying information. All community experts chose to complete the survey in person. Ms. Tafoya was available to community experts to assist with the survey, by answering any questions they had regarding the items.

Experts provided ratings for the items and had the opportunity to suggest new items. They were given an expert rater form with items that were rated on a scale to 1 (strongly disagree) to 5 (strongly agree). Items that had 80% agreement between experts as measuring respeto were kept for scale. A factor analysis and reliability analyses was conducted.

Two scales were developed by creating items that were influenced by the literature on respeto and behavior and by obtaining feedback from six community experts and eight psychologist experts. This was obtained by placing the items in a Likert-type scale rated between 1 (completely false) and 5 (completely true). In addition, to better understand respeto, three questions were asked regarding how raters defined respeto, how children showed respeto, and how parents socialized their children to engage in respeto.

Community Experts

The community experts were six Mexican immigrant mothers in a small city community that provided feedback on the scale items and understanding of the construct of respeto. They were recruited through a community informant. Ms. Tafoya provided them with the survey and was able to answer any questions they had about the survey. The majority of the community experts agreed that the items presented captured respeto behaviors in children, as well as their parental behavior when they are socializing their
children to engage in respeto behaviors. The item that they did not agree that captured respeto was, “when talking with parent, child does not look into parent eyes.” Members reported that they felt that looking into their eyes was not a form of respect or disrespect, and that they felt that it was important that when interacting with their children that their child look at them in the eyes. Moreover, some members reported that it was especially important to have eye contact when the child is communicating or the parent is parenting because they can know if child is lying or not.

**Definition of Respeto**

The community experts were asked, “how do you define respeto?” The community experts reported that respeto was defined as a reciprocal behavioral interaction between parents, child, and any other person, place, or thing. Experts reported that respect was reciprocal and equal “para recibir el respeto tiene uno que también darlo” which translates that for one to receive respect one has to also give it. Members also defined it as knowing how to listen and accepting others for who they are, accepting the opinion of others, especially of children because they are seen as important. In addition, respeto was defined as engaging in behavior with another person where you treat a person in a way that you don’t cause harm, be thoughtful and considerate of their feelings, as well as age.

**Children’s Display of Respeto Toward Parents**

Community members were asked, “how do you know when your children are showing you respeto?” All community members reported that when their children do
what they have been asked (engage in obedience) or expected to do. They reported that respeto can be seen in the way that they communicate with their parents, such as talking to parents formally with usted and not “talk back.” They also reported that respeto can be shown by the way that they interact with them, when they engage in good behaviors, they show respeto between siblings and do not cause harm.

**Socialization of Respeto**

Community members were asked, “how do you teach respeto to your children?” The community members reported that through their interactions, spending time with them, and conversations with their children they taught their children respeto. Members reported that one way was by modeling in order to teach them how to interact and ask for things that they need and want, as well as reinforcing their behavior when they are engaging in respeto. Another way that members reported was through listening to their opinions and showing them to respect the opinions of others. Members also reported that they can show them by teaching them manners, such as not using swear words with themselves or others, how to behave in other people’s homes (e.g., greeting/say good-bye), be helpful if needed, listen and do not interrupt others when they are talking.

Moreover, the community members shared that their understanding of respeto was learned and taught from their parents by their parents shaping their behaviors through parenting and having conversations regarding their behavior. Mothers shared that this was consistent with their way of showing their children how to engage in respeto.
Professional/Field Experts

The professional experts comprised of eight Mexican or Mexican American psychologists that were knowledgeable of Mexican cultural values and worked with Mexican communities through research and/or clinical practice. These members were identified through professional networks. A total of 10 members were invited through email, with a link to an anonymous survey through Qualtrics System from the university that recorded their answers. The survey was open until the six surveys were collected, but two more surveys were collected since they were started already and submitted. The majority of the experts agreed that the items presented captured respeto behaviors in children, as well as their parental behavior when they are socializing their children to engage in respeto behaviors. There were some items that were scored as not sure/not clear in both scales, which was different than the community experts. Items were: 2, 8, 9, 11, and 16 in child behavioral displays of respeto and items 5, 8, and 13 for socialization of respeto (see Table 2).

Definition of Respeto

The professional experts were asked, “how do you define respeto?” The professional experts reported that respeto was defined as a highly important value and expectation from their children. Experts reported that it entails good behavior by children, demeanor, having good manners, and compliance to their parents or those that are elders. For example, one expert defined it as “respeto is the act of acknowledging parent's authority, presence, and status, and showing deference towards them.” Experts described
Table 2

*Child Behavioral Displays of Respeto*

<table>
<thead>
<tr>
<th>Item #</th>
<th>Item description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Child follows parent’s instructions or what parent commands.</td>
</tr>
<tr>
<td>2.</td>
<td>Child look into parent eyes when parent is talking to child.</td>
</tr>
<tr>
<td>3.</td>
<td>Child calls parent by his or her first name during the interaction. [reverse]</td>
</tr>
<tr>
<td>4.</td>
<td>When the parent speaks, child stays quiet.</td>
</tr>
<tr>
<td>5.</td>
<td>Child questions parental directives, commands, instructions. [reverse]</td>
</tr>
<tr>
<td>6.</td>
<td>Child was courteous towards parent.</td>
</tr>
<tr>
<td>7.</td>
<td>Child responds to parent in a soft/calm tone of voice.</td>
</tr>
<tr>
<td>8.</td>
<td>Child waits for parent instruction before engaging in activity, command, or a task</td>
</tr>
<tr>
<td>9.</td>
<td>Child waits to engage in a task or activity until parent directs them.</td>
</tr>
<tr>
<td>10.</td>
<td>Child demands attention. [reverse]</td>
</tr>
<tr>
<td>11.</td>
<td>Child sits quietly while adults speak.</td>
</tr>
<tr>
<td>13.</td>
<td>Child interrupts parent when he or she speaks. [reverse]</td>
</tr>
<tr>
<td>14.</td>
<td>Child talks back. [reverse]</td>
</tr>
<tr>
<td>15.</td>
<td>Child tantrums. [reverse]</td>
</tr>
<tr>
<td>17.</td>
<td>Child uses swear words. [reverse]</td>
</tr>
<tr>
<td>18.</td>
<td>Child expresses agreement with parent’s opinion.</td>
</tr>
<tr>
<td>19.</td>
<td>When parent interrupts, the child stops speaking and listens.</td>
</tr>
<tr>
<td>20.</td>
<td>Child shows gratitude towards parent via language.</td>
</tr>
<tr>
<td>21.</td>
<td>When parent interrupts child, child defers to parental input.</td>
</tr>
<tr>
<td>22.</td>
<td>Child shows interest in parent activities.</td>
</tr>
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</table>

...it as a harmonious relationship and interactions between parents and children, that consists of being amicable, cordial, and engagement of behaviors that avoid insulting, aggravating, or physically hitting someone. Moreover, one expert discussed that respeto also consists of keeping some physical distance between people and things that do not belong to someone. In addition, one expert defined it as “an understanding and
appreciation (which includes an emotional component) of the fact that the parent has the child's best interest in mind, which is demonstrated by a willingness to accept guidance from the parent and a trust in the parent's ability to guide toward something positive.”

**Children’s Display of Respeto to Parents**

Expert members were asked, “how do Latino/a parents know when children are showing respeto?” Experts reported that respeto can be displayed behaviorally, through listening, speaking in a “regulated” voice, obedience, not interrupting, being “educado” (well-mannered, polite), using “usted” instead of “tú,” not using bad words, saying “hello.” Experts also reported that these behaviors might look different based on the child’s age and on the context. In addition, experts reported that showing respeto is children being open to what parents say or guidance, being able to express themselves whether in agreeableness or disagreeableness in a calm manner, being “humble” where they might show it by lowering their visual contact, but one expert suggested that looking at parent’s eye is a sign of respect and displaying that they are paying attention to them.

**Socialization of Respeto**

Professional experts were asked, “how do Latina/o parents teach respeto to their children?” Experts suggested that parents teach respeto verbally by expressing/stating expectations and modeling expected behaviors. Experts also suggested that this is done by parents socializing or instructing children beforehand about how to behave in certain situations or events, especially since they might not discipline the child in public. Experts stated that teaching occurs in the “form of correction and setting boundaries when the
child fails to show respect” which can be done by stating expected behaviors, prompting children to correct their behavior, using modeling, or “consejos.” In addition, one expert discussed the irony of how some parent’s own behaviors to teach respeto might be ironic when wanting to teach children respect, for example insulting or physically hitting their children.

Both community and psychologist experts agreed that the items provided captured respeto. Additional items were added to both the child behavioral displays of respeto and parental socialization of respeto. All of the expert’s feedback was taken into account when finalizing both the child behavior display of respeto and the parental socialization.

**Coding**

Coding was completed by two coders, the primary investigator (Mexican American, female, bilingual, and bicultural) and an undergraduate research assistant that was also bilingual, bicultural, and Mexican American. It has been recommended that coders understand and be of the same cultural background in order to capture observed behaviors that are understood within the participant’s cultural context (Gonzales, Cauce, & Mason, 1996).

The coders watched a problem solving task lasting 5 min where a parent chose a problem to work on. These videos were watched completely, followed by then immediately coding the interaction using the respeto behavioral and socialization scales. Coders watched the videos twice, rating children’s behavior first with the respeto behavioral scale and then parents with the socialization scale.
Prior to engaging in coding parent-child interactions, both coders piloted the scale by watching other parent-child interaction videos. The coders double coded videos and checked reliability until adequate (.70 or higher) inter-rater agreement was reached on two consecutive videos. After reliability was achieved, there were random double-coding to prevent and evaluate coder drift. A total of about 15% of videos were double coded.

At the end of the coding, reliability coder drifted. Coders went back and recoded videos, where each coder watched the videos, scored them, and worked together until consensus was reached. Inter rater reliabilities were conducted and verified (see Table 3).

**Final Scales**

All scale scores were first calculated for mothers and fathers, which were the mean scores of each item in the *Child Behavioral Displays of Respeto with Mothers* and

<table>
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<th>Dad socialization</th>
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<td>.930</td>
<td>.981</td>
<td>.963</td>
</tr>
<tr>
<td>9</td>
<td>.845</td>
<td>.855</td>
<td>.711</td>
<td>.902</td>
</tr>
<tr>
<td>10</td>
<td>.707</td>
<td>.791</td>
<td>.910</td>
<td>.964</td>
</tr>
<tr>
<td>11</td>
<td>.972</td>
<td>.925</td>
<td>.948</td>
<td>.974</td>
</tr>
<tr>
<td>12</td>
<td>.976</td>
<td>.931</td>
<td>.991</td>
<td>.984</td>
</tr>
</tbody>
</table>
Child Behaviors Displays of Respeto with Fathers (see Table 2 for description of items).

Scales were evaluated via factor analysis, and then reliabilities for final scales.

Respeto Behavioral Scales

For mothers, the reliability of the 22-item scale was acceptable with an alpha of .924. A principal components factor analysis specifying one factor suggested that items 3, 16, and 17 did not load strongly (see Table 4). An examination of the items was

Table 4

Factor Analysis Results for Behavioral Displays of Respeto

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor loading</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mothers</td>
<td>Fathers</td>
<td></td>
</tr>
<tr>
<td>1. Child follows parents instructions or what parent commands.</td>
<td>.808</td>
<td>.830</td>
<td></td>
</tr>
<tr>
<td>2. Child look into parent eyes when parent is talking to child.</td>
<td>.662</td>
<td>.612</td>
<td></td>
</tr>
<tr>
<td>3. Child calls parent by his or her first name during the interaction. [reverse]</td>
<td>.085</td>
<td>.157</td>
<td></td>
</tr>
<tr>
<td>4. When the parent speaks, child stays quiet.</td>
<td>.815</td>
<td>.731</td>
<td></td>
</tr>
<tr>
<td>6. Child was courteous towards parent.</td>
<td>.840</td>
<td>.833</td>
<td></td>
</tr>
<tr>
<td>7. Child responds to parent in a soft/calm tone of voice.</td>
<td>.719</td>
<td>.771</td>
<td></td>
</tr>
<tr>
<td>8. Child waits for parent instruction before engaging in activity, command, or a task.</td>
<td>.487</td>
<td>.641</td>
<td></td>
</tr>
<tr>
<td>9. Child waits to engage in a task or activity until parent directs them.</td>
<td>.526</td>
<td>.648</td>
<td></td>
</tr>
<tr>
<td>10. Child demands attention. [reverse]</td>
<td>.517</td>
<td>.672</td>
<td></td>
</tr>
<tr>
<td>11. Child sits quietly while adults speaks.</td>
<td>.810</td>
<td>.799</td>
<td></td>
</tr>
<tr>
<td>12. Child listens attentively.</td>
<td>.831</td>
<td>.802</td>
<td></td>
</tr>
<tr>
<td>13. Child interrupts parent when he or she speaks. [reverse]</td>
<td>.704</td>
<td>.611</td>
<td></td>
</tr>
<tr>
<td>14. Child talks back. [reverse]</td>
<td>.646</td>
<td>.713</td>
<td></td>
</tr>
<tr>
<td>15. Child tantrums. [reverse]</td>
<td>.471</td>
<td>.702</td>
<td></td>
</tr>
<tr>
<td>16. Child plays quietly/nondisruptively with objects.</td>
<td>.165</td>
<td>.590</td>
<td></td>
</tr>
<tr>
<td>17. Child uses swear words. [reverse]</td>
<td>.072</td>
<td>.284</td>
<td></td>
</tr>
<tr>
<td>18. Child expresses agreement with parent’s opinion.</td>
<td>.644</td>
<td>.658</td>
<td></td>
</tr>
<tr>
<td>19. When parent interrupts, the child stops speaking and listens.</td>
<td>.743</td>
<td>.491</td>
<td></td>
</tr>
<tr>
<td>20. Child shows gratitude towards parent via language.</td>
<td>.868</td>
<td>.748</td>
<td></td>
</tr>
<tr>
<td>21. When parent interrupts child, child defers to parental input.</td>
<td>.787</td>
<td>.626</td>
<td></td>
</tr>
<tr>
<td>22. Child shows interest in parent activities.</td>
<td>.708</td>
<td>.683</td>
<td></td>
</tr>
<tr>
<td>Eigenvalue</td>
<td>9.37</td>
<td>9.72</td>
<td></td>
</tr>
<tr>
<td>Percent of variance</td>
<td>42.6</td>
<td>44.2</td>
<td></td>
</tr>
</tbody>
</table>
conducted and items 3 and 16 were removed based on some of the feedback from the experts that suggested that these specific items were dependent on the context. For example, for item 16 parents felt that the behavior depended on the developmental age and social location of the display of the behavior. Item 17 was kept due to having strong support from the experts that if a child engaged in such behavior (“using swear words”), there was no question that child was engaging in disrespectful behavior. It may be that it did not load strongly in this sample because most of the children in the study did not exhibit this behavior. Once items 3 and 16 were removed, reliabilities were calculated. The 20 item scale of Child Behavioral Displays of Respeto with Mothers had an alpha of .931. See Table 5 for final factor loadings. The final scale is listed in Table 6.

For fathers, the reliability of the 22-item scale was acceptable with an alpha of .933. A principal components factor analysis specifying one factor suggested that items 3 and 17 did not load strongly (see Table 4). An examination of the items was conducted and item 3 was removed based on some of the feedback from the experts that suggested that the specific item was depended on the context. Again, item 17 was kept due to having strong support from the experts that if a child engaged in such behavior (“using swear words”), there was no question that child was engaging in disrespectful behavior. Item 16 was also removed based on the expert feedback and to keep consistency in the scales for both mothers and fathers. Once items 3 and 16 were removed, reliability was calculated again. The 20 item scale of Child Behavioral Displays of Respeto with fathers had an alpha of .934.
Table 5

*Factor Analysis Results for Final Scale: Behavioral Displays of Respeto*

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor loading</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mothers</td>
<td>Fathers</td>
<td></td>
</tr>
<tr>
<td>1. Child follows parents instructions or what parent commands.</td>
<td>.807</td>
<td>.832</td>
<td></td>
</tr>
<tr>
<td>2. Child look into parent eyes when parent is talking to child.</td>
<td>.662</td>
<td>.621</td>
<td></td>
</tr>
<tr>
<td>4. When the parent speaks, child stays quiet.</td>
<td>.817</td>
<td>.737</td>
<td></td>
</tr>
<tr>
<td>5. Child questions parental directives, commands, instructions. [reverse]</td>
<td>.507</td>
<td>.592</td>
<td></td>
</tr>
<tr>
<td>6. Child was courteous towards parent.</td>
<td>.840</td>
<td>.831</td>
<td></td>
</tr>
<tr>
<td>7. Child responds to parent in a soft/calm tone of voice.</td>
<td>.718</td>
<td>.777</td>
<td></td>
</tr>
<tr>
<td>8. Child waits for parent instruction before engaging in activity, command, or a task.</td>
<td>.486</td>
<td>.635</td>
<td></td>
</tr>
<tr>
<td>9. Child waits to engage in a task or activity until parent directs them.</td>
<td>.526</td>
<td>.640</td>
<td></td>
</tr>
<tr>
<td>10. Child demands attention. [reverse]</td>
<td>.523</td>
<td>.672</td>
<td></td>
</tr>
<tr>
<td>11. Child sits quietly while adults speaks.</td>
<td>.816</td>
<td>.805</td>
<td></td>
</tr>
<tr>
<td>12. Child listens attentively.</td>
<td>.829</td>
<td>.803</td>
<td></td>
</tr>
<tr>
<td>13 Child interrupts parent when he or she speaks. [reverse]</td>
<td>.704</td>
<td>.621</td>
<td></td>
</tr>
<tr>
<td>15. Child tantrums. [reverse]</td>
<td>.471</td>
<td>.697</td>
<td></td>
</tr>
<tr>
<td>17. Child uses swear words. [reverse]</td>
<td>.067</td>
<td>.285</td>
<td></td>
</tr>
<tr>
<td>18. Child expresses agreement with parent’s opinion.</td>
<td>.641</td>
<td>.653</td>
<td></td>
</tr>
<tr>
<td>19. When parent interrupts, the child stops speaking and listens.</td>
<td>.742</td>
<td>.489</td>
<td></td>
</tr>
<tr>
<td>20. Child shows gratitude towards parent via language.</td>
<td>.868</td>
<td>.738</td>
<td></td>
</tr>
<tr>
<td>21. When parent interrupts child, child defers to parental input.</td>
<td>.786</td>
<td>.624</td>
<td></td>
</tr>
<tr>
<td>22. Child shows interest in parent activities.</td>
<td>.708</td>
<td>.690</td>
<td></td>
</tr>
<tr>
<td>Eigenvalue</td>
<td>9.34</td>
<td>9.37</td>
<td></td>
</tr>
<tr>
<td>Percent of variance</td>
<td>47.7</td>
<td>46.9</td>
<td></td>
</tr>
</tbody>
</table>

**Socialization Scales**

All scale scores were calculated for mothers and fathers as mean scores of each scale (see Table 7 for a description of the items). Higher scores indicated higher socialization of respeto. Factor analysis and Cronbach’s alpha were used to examine and build the final scales.
Table 6

Final Scale: Child Behavioral Displays of Respeto

<table>
<thead>
<tr>
<th>Item #</th>
<th>Item description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Child follows parents instructions or what parent commands.</td>
</tr>
<tr>
<td>2.</td>
<td>Child look into parent eyes when parent is talking to child.</td>
</tr>
<tr>
<td>3.</td>
<td>When the parent speaks, child stays quiet.</td>
</tr>
<tr>
<td>5.</td>
<td>Child was courteous towards parent.</td>
</tr>
<tr>
<td>7.</td>
<td>Child waits for parent instruction before engaging in activity, command, or a task.</td>
</tr>
<tr>
<td>8.</td>
<td>Child waits to engage in a task or activity until parent directs them.</td>
</tr>
<tr>
<td>9.</td>
<td>Child demands attention. [reverse]</td>
</tr>
<tr>
<td>10.</td>
<td>Child sits quietly while adults speaks.</td>
</tr>
<tr>
<td>12.</td>
<td>Child interrupts parent when he or she speaks. [reverse]</td>
</tr>
<tr>
<td>14.</td>
<td>Child tantrums. [reverse]</td>
</tr>
<tr>
<td>15.</td>
<td>Child uses swear words. [reverse]</td>
</tr>
<tr>
<td>16.</td>
<td>Child expresses agreement with parent’s opinion.</td>
</tr>
<tr>
<td>17.</td>
<td>When parent interrupts, the child stops speaking and listens.</td>
</tr>
<tr>
<td>18.</td>
<td>Child shows gratitude towards parent via language.</td>
</tr>
<tr>
<td>19.</td>
<td>When parent interrupts child, child defers to parental input.</td>
</tr>
<tr>
<td>20.</td>
<td>Child shows interest in parent activities.</td>
</tr>
</tbody>
</table>

For mothers, all 15 items were used to calculate reliability. Reliability with all items had an alpha of .861. A principal components factor analysis specifying one factor suggested that items 5, 6, 14, and 15 did not load strongly (see Table 8). An examination of the items was conducted with feedback that the experts provided. Although experts agreed, especially the community experts, that the behaviors in these four items did capture respeto, they felt these behaviors were dependent on the context in which they occurred. For example, item 15 “child tantrums” community experts provided feedback that suggested that when a child is throwing a tantrum, it might be because children were
Table 7

Socialization of Respeto Items

<table>
<thead>
<tr>
<th>Item #</th>
<th>Item description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Parent specifies appropriate behaviors for social interactions (e.g., listening).</td>
</tr>
<tr>
<td>2.</td>
<td>Parent specifies appropriate specific behaviors (e.g., sitting still).</td>
</tr>
<tr>
<td>3.</td>
<td>Parent ignores child misbehavior. [reverse]</td>
</tr>
<tr>
<td>4.</td>
<td>Parent corrected child.</td>
</tr>
<tr>
<td>5.</td>
<td>Parent solicits child input. [reverse]</td>
</tr>
<tr>
<td>6.</td>
<td>Parent listens when child speaks.</td>
</tr>
<tr>
<td>7.</td>
<td>Parent talks in a firm voice when giving command or instruction to child.</td>
</tr>
<tr>
<td>8.</td>
<td>Parent corrects the child: interruptions (does not allow the child to interrupt).</td>
</tr>
<tr>
<td>11.</td>
<td>Parent prompts the child to listen.</td>
</tr>
<tr>
<td>12.</td>
<td>Parent corrects the child on voice, posture, movement (e.g., running).</td>
</tr>
<tr>
<td>13.</td>
<td>Parent encourages on-task behavior.</td>
</tr>
<tr>
<td>14.</td>
<td>Parent praises child for compliance (e.g., listening, sitting still, engaging in the activity).</td>
</tr>
<tr>
<td>15.</td>
<td>Parent makes reference to “respect” or “respectful behavior”.</td>
</tr>
</tbody>
</table>

tired. Experts also acknowledged that tantrums may be normal for the child’s age and developmental level and therefore felt that in those cases it would not be disrespectful for their child to engage in such behaviors. Other items were also removed based on father’s results of the socialization scale.

For fathers, reliability was calculated for the 15 items and it had an alpha of .816. A principal components factor analysis specifying one factor suggested that items 5, 6, 7, 11, 13, 14, and 15 did not load strongly (see Table 8). Further analyses were conducted to see if there were more constructs that were showing in scale for fathers since about half of the items were not loading strongly. An unconstrained factor analysis was conducted to assess the items, which resulted in five factors (see Table 9). After examination of the factors and items, we determined to focus on one of the factors, since the other two had
Table 8

*Summary of Factor Analysis for Socialization of Respeto*

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor loadings</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mothers</td>
<td>Fathers</td>
<td></td>
</tr>
<tr>
<td>1. Parent specifies appropriate behaviors for social interactions (e.g., listening).</td>
<td>.893</td>
<td>.910</td>
<td></td>
</tr>
<tr>
<td>2. Parent specifies appropriate specific behaviors (e.g., sitting still).</td>
<td>.862</td>
<td>.883</td>
<td></td>
</tr>
<tr>
<td>3. Parent ignores child misbehavior. [reverse]</td>
<td>.800</td>
<td>.842</td>
<td></td>
</tr>
<tr>
<td>4. Parent corrected child.</td>
<td>.882</td>
<td>.851</td>
<td></td>
</tr>
<tr>
<td>5. Parent solicits child input. [reverse]</td>
<td>-.324</td>
<td>-.148</td>
<td></td>
</tr>
<tr>
<td>6. Parent listens when child speaks.</td>
<td>.044</td>
<td>.340</td>
<td></td>
</tr>
<tr>
<td>7. Parent talks in a firm voice when giving command or instruction to child.</td>
<td>.421</td>
<td>.200</td>
<td></td>
</tr>
<tr>
<td>8. Parent corrects the child: interruptions (does not allow the child to interrupt).</td>
<td>.492</td>
<td>.472</td>
<td></td>
</tr>
<tr>
<td>9. Parent verbalizes clear expectations for child behavior.</td>
<td>.760</td>
<td>.821</td>
<td></td>
</tr>
<tr>
<td>10. Parent expects obedience.</td>
<td>.824</td>
<td>.701</td>
<td></td>
</tr>
<tr>
<td>11. Parent prompts the child to listen.</td>
<td>.659</td>
<td>.293</td>
<td></td>
</tr>
<tr>
<td>12. Parent corrects the child on voice, posture, movement (e.g., running).</td>
<td>.852</td>
<td>.806</td>
<td></td>
</tr>
<tr>
<td>13. Parent encourages on-task behavior.</td>
<td>.473</td>
<td>.347</td>
<td></td>
</tr>
<tr>
<td>14. Parent praises child for compliance (e.g., listening, sitting still, engaging in the activity).</td>
<td>.379</td>
<td>.182</td>
<td></td>
</tr>
<tr>
<td>15. Parent makes reference to “respect” or “respectful behavior”.</td>
<td>.361</td>
<td>.072</td>
<td></td>
</tr>
</tbody>
</table>

| Eigenvalue | 6.40 | 5.50 |

| Percent of variance | 42.7 | 36.7 |

only three items. We decided to retain the items that were more conservative, as well as examined feedback from the experts on the items.

The final Socialization of Respeto scale included items 1, 2, 3, 4, 8, 9, 10, and 12 (see Table 10). The socialization scale was reduced to an 8-item scale for both mothers and fathers to maintain consistency. We decided that we wanted to keep it to a one-factor solution because we felt that the items were measuring one construct and not different
constructs. Reliabilities were conducted again with final 8-items, which resulted with alphas of .928 for mother socialization scale and .916 for father socialization scale. The final Socialization of Respeto scale is in Table 11.

Table 9

Unrestrained Factor Analysis for Socialization of Respeto for Fathers

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor loadings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>1. Parent specifies appropriate behaviors for social interactions</td>
<td>.934</td>
</tr>
<tr>
<td>(e.g., listening).</td>
<td></td>
</tr>
<tr>
<td>2. Parent specifies appropriate specific behaviors (e.g., sitting</td>
<td>.939</td>
</tr>
<tr>
<td>still).</td>
<td></td>
</tr>
<tr>
<td>3. Parent ignores child misbehavior. [reverse]</td>
<td>.867</td>
</tr>
<tr>
<td>4. Parent corrected child.</td>
<td>.840</td>
</tr>
<tr>
<td>5. Parent solicits child input. [reverse]</td>
<td>.027</td>
</tr>
<tr>
<td>6. Parent listens when child speaks.</td>
<td>.276</td>
</tr>
<tr>
<td>7. Parent talks in a firm voice when giving command or</td>
<td>.081</td>
</tr>
<tr>
<td>instruction to child.</td>
<td></td>
</tr>
<tr>
<td>8. Parent corrects the child: interruptions (does not allow the</td>
<td>.336</td>
</tr>
<tr>
<td>child to interrupt).</td>
<td></td>
</tr>
<tr>
<td>9. Parent verbalizes clear expectations for child behavior.</td>
<td>.812</td>
</tr>
<tr>
<td>10. Parent expects obedience.</td>
<td>.616</td>
</tr>
<tr>
<td>11. Parent prompts the child to listen.</td>
<td>.344</td>
</tr>
<tr>
<td>12. Parent corrects the child on voice, posture, movement</td>
<td>.758</td>
</tr>
<tr>
<td>(e.g., running).</td>
<td></td>
</tr>
<tr>
<td>13. Parent encourages on-task behavior.</td>
<td>.133</td>
</tr>
<tr>
<td>14. Parent praises child for compliance (e.g., listening, sitting</td>
<td>.066</td>
</tr>
<tr>
<td>still, engaging in the activity).</td>
<td></td>
</tr>
<tr>
<td>15. Parent makes reference to “respect” or “respectful behavior.”</td>
<td>-.060</td>
</tr>
</tbody>
</table>
Table 10

*Final Factor Analysis for Socialization of Respeto*

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor loadings</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Parent specifies appropriate behaviors for social interactions (e.g., listening).</td>
<td>.925</td>
<td>.926</td>
<td></td>
</tr>
<tr>
<td>2. Parent specifies appropriate specific behaviors (e.g., sitting still).</td>
<td>.891</td>
<td>.908</td>
<td></td>
</tr>
<tr>
<td>3. Parent ignores child misbehavior. [reverse]</td>
<td>.831</td>
<td>.862</td>
<td></td>
</tr>
<tr>
<td>4. Parent corrected child.</td>
<td>.896</td>
<td>.844</td>
<td></td>
</tr>
<tr>
<td>8. Parent corrects the child: interruptions (does not allow the child to interrupt).</td>
<td>.524</td>
<td>.451</td>
<td></td>
</tr>
<tr>
<td>9. Parent verbalizes clear expectations for child behavior.</td>
<td>.778</td>
<td>.850</td>
<td></td>
</tr>
<tr>
<td>10. Parent expects obedience.</td>
<td>.813</td>
<td>.692</td>
<td></td>
</tr>
<tr>
<td>12. Parent corrects the child on voice, posture, movement (e.g., running).</td>
<td>.843</td>
<td>.785</td>
<td></td>
</tr>
</tbody>
</table>

| Eigenvalue              | 5.40 | 5.16 |
| Percent of variance     | 67.4 | 64.5 |

Table 11

*Final Scale: Socialization of Respeto*

<table>
<thead>
<tr>
<th>Item #</th>
<th>Item description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Parent specifies appropriate behaviors for social interactions (e.g., listening).</td>
</tr>
<tr>
<td>2.</td>
<td>Parent specifies appropriate specific behaviors (e.g., sitting still).</td>
</tr>
<tr>
<td>3.</td>
<td>Parent ignores child misbehavior. [reverse]</td>
</tr>
<tr>
<td>4.</td>
<td>Parent corrected child.</td>
</tr>
<tr>
<td>5.</td>
<td>Parent corrects the child: interruptions (does not allow the child to interrupt).</td>
</tr>
<tr>
<td>6.</td>
<td>Parent verbalizes clear expectations for child behavior.</td>
</tr>
<tr>
<td>7.</td>
<td>Parent expects obedience.</td>
</tr>
<tr>
<td>8.</td>
<td>Parent corrects the child on voice, posture, movement (e.g., running).</td>
</tr>
</tbody>
</table>
CHAPTER IV

RESULTS

Descriptive Analyses

Descriptive analyses were conducted on the variables of interest, such as demographics, CBCL instrument, Child Behavioral Displays of Respeto Scale, Parental Socialization of Respeto, and parental acculturation status. Table 1 showed participant’s characteristics, which include child and parental generational status, education, and SES.

The sample consisted of 1st generation immigrant parents from Mexico and 1st and 2nd generation Mexican and Mexican-American children. Children’s education ranged from kindergarten to 4th grade and most of the parents had less than a high school education. The families were of low SES. Table 12 presents means, standard deviations, and skewness statistics for study variables, and Table 13 presents this information for respetos scales separately for mothers and fathers. Tests of skewness statistics suggested that the scales were in violation of the assumption of normality, due to being greater than twice the standard error. A log base 10 transformation was performed for the children behavioral displays of respeto and parental socialization of respeto. An inverse transformation was done, in which the variables needed to be reflected prior to the log base 10 transformation due to the negative skew; re-reflection following transformation returned the variable to its original form. Transformation completely eliminated or greatly reduced problems with skewness for most variables. The transformed data were used for all subsequent statistical procedures for this study.
Table 12

Means, Standard Deviation, and Skewness for All Variables

<table>
<thead>
<tr>
<th>Scale</th>
<th>n</th>
<th>M</th>
<th>SD</th>
<th>Range</th>
<th>Observed range</th>
<th>Skew</th>
<th>Kurtosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother Respeto</td>
<td>56</td>
<td>3.709</td>
<td>0.801</td>
<td>1 – 5</td>
<td>1.50 – 4.90</td>
<td>-2.781</td>
<td>0.916</td>
</tr>
<tr>
<td>Mother Socialization</td>
<td>56</td>
<td>3.609</td>
<td>0.997</td>
<td>1 – 5</td>
<td>1.25 – 5.00</td>
<td>-1.317</td>
<td>3.542</td>
</tr>
<tr>
<td>Father Respeto</td>
<td>55</td>
<td>3.896</td>
<td>0.754</td>
<td>1 – 5</td>
<td>1.30 – 4.80</td>
<td>-4.475</td>
<td>3.542</td>
</tr>
<tr>
<td>Father Socialization</td>
<td>55</td>
<td>3.577</td>
<td>0.856</td>
<td>1 – 5</td>
<td>2.25 – 5.00</td>
<td>0.335</td>
<td>-2.022</td>
</tr>
<tr>
<td>Mother MOS</td>
<td>50</td>
<td>71.74</td>
<td>5.872</td>
<td>17 – 85</td>
<td>54.0 – 82.0</td>
<td>-2.110</td>
<td>0.991</td>
</tr>
<tr>
<td>Mother AOS</td>
<td>53</td>
<td>28.75</td>
<td>8.535</td>
<td>17 – 85</td>
<td>17.0 – 52.0</td>
<td>3.220</td>
<td>1.036</td>
</tr>
<tr>
<td>Father MOS</td>
<td>52</td>
<td>66.85</td>
<td>7.376</td>
<td>13 – 65</td>
<td>54.0 – 81.0</td>
<td>-0.779</td>
<td>-1.592</td>
</tr>
<tr>
<td>Father AOS</td>
<td>53</td>
<td>30.94</td>
<td>7.926</td>
<td>13 – 65</td>
<td>16.0 – 51.0</td>
<td>1.954</td>
<td>0.2236</td>
</tr>
<tr>
<td>CBCL: Mother total problem</td>
<td>57</td>
<td>57.84</td>
<td>8.368</td>
<td>0 – 100</td>
<td>38 – 78</td>
<td>0.633</td>
<td>-0.069</td>
</tr>
<tr>
<td>CBCL: Mother externalizing</td>
<td>57</td>
<td>56.79</td>
<td>8.701</td>
<td>0 – 100</td>
<td>34 – 85</td>
<td>1.418</td>
<td>1.865</td>
</tr>
<tr>
<td>CBCL: Mother internalizing</td>
<td>57</td>
<td>58.54</td>
<td>8.490</td>
<td>0 – 100</td>
<td>41 – 79</td>
<td>0.114</td>
<td>-0.809</td>
</tr>
<tr>
<td>CBCL: Father total problems</td>
<td>56</td>
<td>56.25</td>
<td>9.364</td>
<td>0 – 100</td>
<td>34 – 75</td>
<td>0.119</td>
<td>-0.226</td>
</tr>
<tr>
<td>CBCL: Father externalizing</td>
<td>56</td>
<td>55.25</td>
<td>8.995</td>
<td>0 – 100</td>
<td>34 – 78</td>
<td>-0.030</td>
<td>0.315</td>
</tr>
<tr>
<td>CBCL: Father internalizing</td>
<td>56</td>
<td>57.13</td>
<td>10.168</td>
<td>0 – 100</td>
<td>29 – 77</td>
<td>-0.100</td>
<td>-0.420</td>
</tr>
</tbody>
</table>

Table 13

Means, Standard Deviation, and Skewness for Socialization and Respeto for Children

<table>
<thead>
<tr>
<th>Scale</th>
<th>n</th>
<th>M</th>
<th>SD</th>
<th>Scale range</th>
<th>Observed range</th>
<th>Skew</th>
<th>Kurtosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socialization by mothers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>30</td>
<td>3.554</td>
<td>1.007</td>
<td>1 – 5</td>
<td>1.25 – 4.88</td>
<td>-0.956</td>
<td>-0.821</td>
</tr>
<tr>
<td>Boys</td>
<td>26</td>
<td>3.673</td>
<td>1.002</td>
<td>1 – 5</td>
<td>2.00 – 5.00</td>
<td>-1.015</td>
<td>-1.232</td>
</tr>
<tr>
<td>Socialization by fathers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girl</td>
<td>30</td>
<td>3.600</td>
<td>0.829</td>
<td>1 – 5</td>
<td>2.25 – 5.00</td>
<td>0.461</td>
<td>-1.388</td>
</tr>
<tr>
<td>Boy</td>
<td>25</td>
<td>3.550</td>
<td>0.912</td>
<td>1 – 5</td>
<td>2.25 – 5.00</td>
<td>0.112</td>
<td>-1.612</td>
</tr>
<tr>
<td>Mother respeto</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>30</td>
<td>3.805</td>
<td>0.788</td>
<td>1 – 5</td>
<td>1.75 – 4.90</td>
<td>0.300</td>
<td>-0.7395</td>
</tr>
<tr>
<td>Boys</td>
<td>26</td>
<td>3.598</td>
<td>0.817</td>
<td>1 – 5</td>
<td>1.50 – 4.75</td>
<td>0.187</td>
<td>-0.162</td>
</tr>
<tr>
<td>Father respeto</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>30</td>
<td>3.922</td>
<td>0.829</td>
<td>1 – 5</td>
<td>1.30 – 4.80</td>
<td>2.162</td>
<td>0.696</td>
</tr>
<tr>
<td>Boys</td>
<td>25</td>
<td>3.864</td>
<td>0.669</td>
<td>1 – 5</td>
<td>2.35 – 4.80</td>
<td>0.041</td>
<td>-0.599</td>
</tr>
</tbody>
</table>
Overall, parents were low on acculturation. Mothers and fathers were high on Mexican Orientation and low on Anglo Orientation suggesting that they were more traditional and endorsed their Mexican cultural values. Furthermore, Table 13 shows that mothers and fathers both engaged in high socialization of respeto in their children, both boys and girls. Table 13, shows that also both boys and girls displayed high respeto behaviors in the interaction with their mothers and fathers.

**Primary Analyses**

Dependent samples and independent samples $t$ tests were conducted to answer the research questions: (a) Is parental socialization of respeto different between mothers and fathers? (b) Is parental socialization of respeto different in boys and girls? (c) Do boys and girls have different levels of respeto displays? (d) Do children display respeto toward mothers and fathers differentially? Correlation statistics were calculated to see if there was a relationship between (e) child respeto and parental socialization and (f) respeto and CBCL (internalizing, externalizing, and total problems). The final Child Behavioral Display of Respeto and Socialization of Respeto scales were used for the analysis.

RQ1: A dependent samples $t$ test was conducted to examine differences between mothers and fathers in their socialization of respeto. There were no statistical differences between mothers and fathers, $t(52) = -0.085, p = .933, d = -0.024$. Both parents engaged in the socialization of respeto similarly.

RQ2: Furthermore, independent samples $t$ tests were conducted to examine if parental socialization of respeto was different in boys and girls. There were no
statistically differences in boys and girls for mothers, $t(54) = -0.442, p = .660, d = -0.120$, or fathers, $t(53) = 0.214, p = .831, d = 0.059$. Boys and girls were socialized similarly by both parents.

RQ3: Pearson correlations were conducted to examine the relationship between respeto and socialization of respeto. There was no statistically significant relationship between these two scales, suggesting that they are two different constructs (see Table 14).

RQ4: Dependent samples $t$ tests were conducted to examine if children displayed respeto behaviors during their interaction differently towards mothers and fathers. Children showed more respeto behaviors towards fathers than mothers, $t(52) = 2.714, p = .009, d = 0.753$. A one way analysis of variance taking child sex into account showed no significant differences between boys and girls on their respeto towards fathers $F(1, 53) = 0.244, p = .624, d = -0.134$, or towards mothers, $F(1, 54) = 1.147, p = .289, d = -0.287$.

Table 14

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mother respeto</td>
<td>-</td>
<td>.524***</td>
<td>.060</td>
<td>.060</td>
<td>-.110</td>
<td>.048</td>
<td>-.060</td>
</tr>
<tr>
<td>2. Father respeto</td>
<td></td>
<td>-</td>
<td>.192</td>
<td>.034</td>
<td>-.038</td>
<td>.228</td>
<td>.087</td>
</tr>
<tr>
<td>3. Mother socialization</td>
<td>.060</td>
<td>.060</td>
<td>-</td>
<td>.167</td>
<td>-.121</td>
<td>-.140</td>
<td>-.123</td>
</tr>
<tr>
<td>4. Father socialization</td>
<td>.192</td>
<td>.034</td>
<td>.167</td>
<td>-</td>
<td>.205</td>
<td>.072</td>
<td>.096</td>
</tr>
<tr>
<td>5. CBCL: Internalizing</td>
<td>.176</td>
<td>.248</td>
<td>.002</td>
<td>-.034</td>
<td>-</td>
<td>.595***</td>
<td>.866***</td>
</tr>
<tr>
<td>6. CBCL: Externalizing</td>
<td>.147</td>
<td>.182</td>
<td>.068</td>
<td>.167</td>
<td>.435***</td>
<td>-</td>
<td>.861***</td>
</tr>
<tr>
<td>7. CBCL: Total</td>
<td>.184</td>
<td>.269*</td>
<td>.020</td>
<td>.018</td>
<td>.829***</td>
<td>.793***</td>
<td>-</td>
</tr>
</tbody>
</table>

* $p < .05$.

*** $p < .001$ (2-tailed).

Note. Mothers’ CBCL scores are below the diagonal and father’s CBCL scores are above the diagonal.
RQ5: Correlations were conducted to examine if the cultural value of respeto was related to child behavioral outcomes. When examined the children display of respeto behaviors and socialization of respeto to internalizing, externalizing, and total problem behaviors of the CBCL, there were no statistically significant relationships.

Posthoc Analyses

Further analyses were conducted to assess if there was a statistically significant relationship between parental acculturation and children’s behavioral display of respeto, parental socialization of respeto, and child outcomes. In addition, since there were no significant findings with internalizing, externalizing, and total problem behaviors of the CBCL, further analysis were conducted with the individual subscales to see if these variables were related.

Correlations were conducted to examine these relationships and there were some significant findings. Father’s acculturation was related to father’s report of total internalizing behaviors, where Anglo Orientation was negatively related to internalizing behaviors of their children, $r = -.312, p = .026$ There were other no significant relationships for acculturation status in father and mothers.

Child behavior display of respeto in fathers were positively related to mother’s report of children’s somatic complaints, $r = .285, p = .037$ and mother’s report of total problems, $r = .269, p = .049$. For mothers, child behavioral display of respeto was positively related to mother’s report to children’s somatic complains, $r = .344, p = .010$, and mother’s report of children’s rule breaking behavior, $r = .338, p = .031$. 
CHAPTER V
DISCUSSION

The purpose of this study was to examine and have a deeper understanding of the cultural value of respeto in Mexican families. More specifically how respeto is observed behaviorally in children when they interact with their parents and how parents shape their children to engage in this value that is highly endorsed in Mexican and Latina/o communities. Respeto has been suggested to be essential and part of the everyday life of Latinas/os, where parent’s goal is to socialize their children through parenting to teach them to behave within their cultural values and context. Furthermore, cultural values, especially respeto have been said to be a value that is fundamental in not only understanding the Latino culture, but be understood in the context of integration of treatments to providing culturally appropriate interventions when working with this population.

Summary

Overall, the present study represents a healthy community sample. This sample was a preventive sample from a larger study that was created to develop and validate a culturally adapted parenting intervention. On average, the majority of the children highly engaged in respeto behaviors similarly to both their mothers and fathers. In addition, mothers and fathers engaged in socializing of respeto similarly to their children during the interaction observed.

There were no significant differences between girls and boys in their observed
display of respeto behaviors. It may be that for this age group, respeto is expected similarly and might change with age as children might be socialized differently during adolescence. The literature suggests that although Mexican children engage in respeto behaviors over time, it changes to what extent they endorse respeto behaviors (Lara Tapia et al., 1992).

Children did significantly display more respeto behaviors to their fathers than their mothers. Perhaps traditional gender roles played a role in children’s display of respeto behavior, but this was not examined in this study. For example, for the role of machismo, men would hold more authority than women, and obedience and respect may be always expected (Falicov, 1998; Gil & Vazquez, 1996). It would make sense that if children were behaving according to their understanding of Mexican traditional gender roles, that they would be engaging in more respectful behaviors towards their fathers. Furthermore, the literature suggests that children behave better for fathers than mothers across cultures.

There were no significant differences between mothers and father’s socialization of respeto during the interaction. Mothers and fathers both engaged in high socialization of respeto in their children. This is consistent with the literature that respeto is an essential cultural value that is important in child rearing (Calzada et al., 2010). Furthermore, the literature suggests that cultural values are part of parenting, where parents socialize their children in a way to teach them to behave in a culturally specific manner given their cultural context.

When examining links between respeto behaviors and socialization of respeto
with child outcomes, there were no significant results with internalizing, externalizing, and total problem behaviors using the CBCL. Additional analyses were conducted, where the subscales of the CBCL were used and found some significant findings. Children’s respeto with fathers and mothers was significant related to mother’s report of children’s somatic complaints. Perhaps children that are engaging in more respeto behaviors are more aware of the desired behaviors that mothers and fathers are wanting to see in them, which may be related to having more internalized symptoms, such as somatic complaints when they are interacting with their parents. Also, respeto in fathers was significantly related to mother’s report of total problems and for mothers, children’s respeto was related to mother’s report of children’s rule breaking behavior. Although children might be engaging in desired behaviors within their cultural context with fathers, they may be behaving differently with their mothers, where their behavior is seen as less respectful and therefore it is related to mother’s total problems in their children. It appears that the limited findings are linked to mother’s report of their children’s behaviors, which may be that children behave different with their mothers and perhaps their mothers spend more time child rearing their children which they might have a better picture of their children’s behaviors.

Additional post hoc analyses were conducted examining acculturation in respeto, socialization, and child outcome. There was only one significant finding where father’s acculturation was related to father’s report of total internalizing behaviors. Father’s Anglo Orientation was negatively related to internalizing behaviors of their children. There is mixed findings in the acculturation literature and children’s outcomes. This may
be because acculturation is a complex process to measure and it is measured in ways that might not necessarily truly capture this construct.

**Respeto Scale**

There were no known scales that have measured respeto behaviorally in the Latina/o community. Two scales were developed from the literature and from experts in both the Mexican immigrant community and experts in the field of psychology that are known to research cultural values in Mexican communities or do intervention work with these communities. Scales where finalized by conducting a factor analysis and feedback from the experts, which were then used to code children’s behavioral displays of respeto with both their mother and fathers.

Respeto behaviors by both girls and boys were evident during the parent-child interactions. The scale formation supported the constellation of behaviors as a unified construct. This is important as we continue to have support that this cultural value is important in Mexican families and that not only do children engage in this value behaviorally with their parents, but that parent socialize this value through parenting.

Respeto has been redefined in a manner that is not viewed as hierarchical but rather reciprocal with all individuals and things based on the study experts’ definition of respeto and feedback of the items provided. Parents suggested that they too have to engage in respeto behaviors such as listening to their children and treating them well to be able to receive behaviors that are respeto. In addition, parents discussed that they needed to model respeto behaviors and also shape this behavior through parenting/socializing their children. Future research should perhaps try to capture the
reciprocal nature of this cultural value within parent-child interactions to examine how it displayed and how parents maintain their status as authority figures in the interaction.

In addition, further qualitative may help researchers truly understand the complexity of respeto in families. Calzada and colleagues have conducted qualitative research with mothers of Mexican, Puerto Rican, and Dominican backgrounds to understand respeto as it is related to parenting and socialization (Calzada, 2010; Calzada & Eyberg, 2002). Qualitative research can provide a deeper insight to what constitutes respeto as mothers, fathers, and children. It would be beneficial to get father’s perspectives on respeto and socialization of respeto in their children to better understand how they understand it and engage in shaping this behavior to make interventions that can be tailored to incorporate this value for both mothers and fathers.

**Understanding Respeto and Socialization**

The experts in this sample described respeto similarly as in the literature, but with more emphasis on being more relational and reciprocal in essence create a harmonious relationship between children and their families. Experts defined respeto as a reciprocal behavioral interaction between parents, child, and any other person, place or thing. Respeto was suggested to be expressed behaviorally, where the emphasis was on children obeying parents, parents and children listening to one another, mannerisms, demeanor, and compliance. In addition, respeto was seen as a behavior that children and parents engage in that promotes harmony, thoughtfulness and consideration for others, and does not cause harm physically or emotionally.

The experts suggested that the way that children show respeto is mainly through
obedience. Where it can be displayed through compliance by doing what they are asked and also engage in expected behaviors. Moreover, they suggested that it is through interactions with anyone (i.e., getting along with siblings) and objects. Furthermore, a major way that they suggested that children show respeto is through communication, where it can be how children talk (i.e., listening, not talking back, regulating their emotions), including how they speak to their parents (i.e., formal), using “usted” versus “tú” greeting and saying good bye to everyone, and not swearing or using insulting words.

Experts all agreed that socialization of respeto occurs through parenting and modeling. That socialization happens with interacting and spending time with their children, where parents have the opportunity to model respeto behaviors, correct disrespectful behaviors and set boundaries (i.e., give instruction before going to the store about expected behaviors) to teach them to engage in respeto. In addition, experts stated that socializing is also verbal, such as having conversations with their children and giving them “consejos” / advise with the purpose of teaching them how to be respectful.

All the experts also said that the extent of how a child and parent engaged in these respeto behaviors is contextual, where age and their contexts needs to be taken into account. Furthermore, experts agreed that children looking into the parent’s eye, when parent is talking to them is respeto and that perhaps in past generations that was not seen as a respeto behavior.
Limitations and Future Directions

There are various limitations in the present study that should be noted. One limitation is that this sample is a prevention sample, which might have a restricted range of behaviors observed during the interaction. Being part of a larger study, the families that had significant behavioral problems with their children were referred for services in the community for immediate intervention. Perhaps having a sample where children had more behavioral problems could have captured a better examination of how respeto is related to child outcomes and socialization by their parents. It may be that a child that is engaged in more problematic behaviors might be socialized at a higher rate and might display less of respeto behaviors when interacting with their parents. Future research can utilize this scale with children that exhibit a broader range of behaviors and examine their display of respeto behaviors with their parents and the extent to which parents socialize this value in their children.

Another limitation is that the observation of respeto might be complex. For example, if parents are able to see and capture when a child is not engaging in respeto behaviors, then it may signal parents’ need for greater deliberate socialization. This would mean that children and parents would be interacting in order for parents to see respeto and be able to socialize their children to behave according to this value. Experts in this study suggested that although respeto is behavioral, it is depended on the context and children’s age.

Acculturative stress should be taken into account when examining cultural values, especially that of respeto. Acculturative stress can impact the extent in which not only
parents endorse their own cultural values, but the extent that their children endorse them. If parents do not endorse traditional cultural values, then socialization will look different in their children. Furthermore, if a parent highly endorses traditional cultural values, such as respeto but their child does not, this may create additional stressors in the parent-child interaction because of the differences of cultural values due to the acculturation process.

Future research should examine the cultural value of respeto in relation to development in children. Perhaps this sample was limited in the expectations of respeto and socialization given children’s’ ages, but may look different as children begin to grow into adolescence where their socialization may shift due, for example, to traditional gender roles of girls and boys. It would be important how adolescent boys and girls display respeto behaviors towards parents and how mothers and fathers socialize their children. Moreover, it may be that some respeto behaviors are gender-neutral and may be more visible for younger children where others are specific to gender may be seen as children are developing through puberty and adolescence. An example of this in adolescent may be clearly see in parents’ expectations of dating behaviors for heterosexual boys as compared to girls where parents may not expect to meet boys’ dates but expect girls to be picked up at their door and introduced to their date.

Traditional gender roles might have been important to explore to better understand to the extent that mothers and fathers in this sample engaged in their parenting practices (Borrego et al., 2010). For example, it may be that the cultural gender roles of marianismo and machismo should be examined as it is related to respeto. For example, how much respeto behaviors are expected for mothers and fathers in relation to these
gender roles, and to the extent in which parents engage in socializing their children based on how much they themselves endorse these roles. It may be that machismo played a role in the way that children viewed their father’s with possibly more authority than their mothers and therefore showed more respeto behaviors. In addition, fathers might be more consistent with socialization of respeto behavior because it is a behavior that they expect and will reinforce in their interactions with their children. More research should include fathers, especially since most of the parenting and socialization studies in Latinas/os are with Latina mothers. Perhaps even having qualitative studies with Latino fathers were respeto is examined as it is related to their parenting practices and socialization goals.

Another limitation that may be present is that there may have been underpowered to detect differences, which might explain why there were very limited significant findings. Power analysis suggested this sample size but the research did not exist (generic power analysis). It may be that this type of research may warrant that a larger sample size is needed to truly capture how this concept is related to children outcomes.

Moreover, there might have been some measurement issues. The task may not have been the most conducive to observe a broad range of behaviors. Observation tasks that are specifically developed for an observation of respeto may be most helpful in eliciting a broad range of behaviors.

Additionally, the laboratory setting may have suppressed more spontaneous and accurate child and parent behavior. Perhaps having the parent child interactions in the home would have been more ideal to possibly see children and their parents interact in their own environment, where they are more likely to feel more comfortable in their
behaviors, engage in interactions where a child might behave disrespectful or respectful, and be able to capture how parents socialize their children in the moment on how to engage in respeto. For example, Cousins et al. (1993) went to the families’ home and asked them to do what they usually do during that time of the day while they observed the family when examining socialization practices in healthy eating habits.

Lastly, it may be useful to give the scale as a self-reported scale and see if parents are able to capture their children’s respeto behavior. Perhaps they would be able to capture this behavior based on their own understanding of respeto within their own cultural context. It may be that the scale would need to be modified based on the behaviors that experts would feel that they would be able to capture in their home or their environment.

**Conclusions**

In conclusion, this study examined the observational behavioral aspects of respeto, including children’s display of behaviors and parent’s socialization of this value in parent-child interactions. Display of respeto behaviors was common between girls and boys and socialization of respeto between mothers and fathers were seen during the observed interaction. Children showed more respeto towards fathers than mothers, although the display of behaviors was high for both suggesting that children engage in respeto behaviors when they are interacting with their parents. Post hoc results showed that respeto was related to mother’s report of somatic complaints, disruptive behaviors, and total problems.
Two scales were developed for this study to capture respeto behaviors and socialization. Items were developed from the literature and from experts in the community and the psychology field. These scales can help better understand the cultural value of respeto at a deeper level to better understand the importance of it in parent-child interactions and be able to truly integrate it in interventions when culturally adapting treatments for Mexican families.
REFERENCES


Calzada, E. J. (2010). Bringing culture into parent training with Latinos. *Cognitive and Behavioral Practice, 17*, 167-175. 10.1016/j.cbpra.2010.01.003


Appendix A

Informed Consent
Forma de Consentimiento
Intervención para Padres Latinos Hispano-parlantes

Introducción y Propósito: Melanie Domenech Rodríguez (MDR), es profesora en el departamento de psicología de la Utah State University y está estudiando la efectividad de una intervención para padres Latinos. Lo hemos seleccionado para participar en este estudio porque tiene un niño/a de 5 a 9 años de edad quien tiene comportamientos difíciles.

Procedimientos: La participación en este estudio incluye 4 evaluaciones. Algunas familias participarán en un grupo para padres de 8 semanas. Otras familias estarán en una lista de espera. Las evaluaciones se harán antes de que empiece el grupo, inmediatamente después de la última reunión, y 3 y 6 meses después. Se requieren múltiples evaluaciones para que podamos entender que impacto tiene la intervención a través del tiempo. Durante las evaluaciones, contestarán cuestionarios y participarán en grabaciones de video. Las grabaciones se usarán para codificar los comportamientos de padres, madres, e hijos. Los videos se utilizarán para propósitos de investigación solamente y se guardarán en un archivo bajo llave en la oficina de MDR en el departamento de psicología por 5 años.

Riesgos:

Evaluación: Su participación conlleva ciertos riesgos: la pérdida de confidencialidad, estrés y/o incomodidad por responder a los cuestionarios y participar en la grabación. Para evitar el estrés, puede saltar preguntas que no quiera contestar. Puede también detener la grabación. Si hay algún conflicto serio durante la grabación, MDR o un asistente de investigación intervendrá para asistir a la familia en resolver el conflicto.

Intervención: Porque la intervención será en grupo, la confidencialidad de los participantes puede ser violada por otro participante. Para minimizar esto, se discutirán las reglas de grupo regularmente. Puede que el comportamiento del niño/a empeore durante la intervención. Nos mantendremos al tanto de esto y se proveerá asistencia como sea necesario.

Si se identifica algún otro riesgo, se le informaría inmediatamente, y se tomarán medidas para garantizar su bienestar físico y psicológico.

Confidencialidad: Todos los datos serán protegidos de acuerdo a leyes estatales y federales. La confidencialidad se rompe solo en casos extremos de abuso de un menor, riesgo a la vida del participante, o riesgo a la vida de otra persona. La confidencialidad no se rompe por asuntos de inmigración.

Beneficios: Los hallazgos de este estudio pueden ayudar a otras familias Latinas que están teniendo dificultad con el comportamiento de sus hijos. Se proyecta que los beneficios serán muchos más que los riesgos envueltos por participar en este estudio.

Evaluación: Es posible que haya (o no) beneficios directos por su participación en la evaluación. MDR aprenderá acerca de la utilidad de una intervención para padres Latinos. Los hallazgos de este estudio proveerán apoyo crítico para el esfuerzo a nivel nacional de proveer servicios de salud mental a familias Latinas.

Intervención: La intervención puede ser benéfica para reducir los problemas de conducta de su hijo/a. A la larga, la disponibilidad de un buen tratamiento para padres Latinos será de beneficio a la comunidad así como a aquellos que trabajan con familias Latinas.

Pago: No se pagará por participar en la intervención. Se pagará participar en las evaluaciones: $25 a la
familia por la primera evaluación, $35 por la segunda, $50 por la tercera, y $75 por la última. Se le dará un pequeño regalo al niño cuando se complete cada evaluación. El regalo consistirá de juguetes pequeños tales como un carrito, barajas miniaturas, o cosas similares. El pago y regalo se darán después de haberse completado la evaluación.

**Participación:** Su participación en esta investigación es completamente voluntaria. Puede retirar su participación en cualquier momento y sin penalidad. A los niños de 7 años, o mayores, se les pedirá que estén de acuerdo con participar; el consentimiento de estos niños es necesario para participar. La grabación de video será destruida si retira su participación. Usted tiene derecho a limitar lo que se graba. Usted tiene derecho a hacer preguntas en cualquier momento.

Si tiene alguna preocupación acerca de la investigación o los procedimientos usados, y no se siente cómodo discutiendo sus preocupaciones con MDR o su asistente de investigación, puede comunicarse con True Rubal al 435-797-1821. Ella es la Administradora del Comité Institucional de Repaso (Institutional Review Board) en la Utah State University y es bilingüe.

He leído, o alguien me ha leído, esta forma completa, y entiendo el propósito del estudio que la Dra. Melanie Domenech Rodríguez está llevando a cabo en Utah State University. Entiendo que hay riesgos y beneficios potenciales; entiendo lo que debo hacer y con quién debo hablar si tengo alguna pregunta, duda o preocupación. Si tengo alguna pregunta, sé que puedo llamar a la profesora Domenech Rodríguez, al (435) 797-3059. Con mi firma abajo, doy mi consentimiento para participar en este estudio.

____________________________  _____________
Nombre del Participante  Fecha

____________________________
Firma del Participante

____________________________  _____________
Melanie Domenech-Rodriguez, Ph.D.  Fecha
Appendix B

Measures
(a) ¿Hasta qué grado fue a la escuela? (Indique con un círculo la respuesta)
1 Primaria – 5
2 Secundaria 7 – 8
3 Preparatoria 9 – 12
4 Universidad o Colegio 1 – 2 años
5 Universidad o Colegio 3 – 4 años
6 Graduado, o grado más alto de Colegio o Universidad

(b) ¿En qué país? __________________

Indique con un círculo el número de la generación que considere adecuada para usted. Dé solamente una respuesta.
1 1ª generación = Usted nació en México u otro país [no en los Estados Unidos (USA)].
2 2ª generación = Usted nació en los Estados Unidos Americanos (USA), sus padres nacieron en México o en otro país.
3 3ª generación = Usted nació en los Estados Unidos Americanos (USA), sus padres también nacieron en los Estados Unidos (USA) y sus abuelos nacieron en México o en otro país.
4 4ª generación = Usted nació en los Estados Unidos Americanos (USA), sus padres nacieron en los Estados Unidos Americanos (USA y por lo menos uno de sus abuelos nació en México o algún otro país.
5 5ª generación = Usted y sus padres y todos sus abuelos nacieron en los Estados Unidos (USA).

Por favor conteste las siguientes preguntas usando la escala de 1 al 5:

<table>
<thead>
<tr>
<th></th>
<th>Nada</th>
<th>Un poco o A veces</th>
<th>Media, Raro</th>
<th>Mucho o muy frecuente</th>
<th>Muchísimo o casi todo el tiempo</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yo hablo Español</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2. Yo hablo Inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3. Me gusta hablar en Español</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4. Me asocio con Anglos</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5. Yo me asocio con Latinos o Hispanos</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6. Me gusta la música en español</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7. Me gusta la música en inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8. Me gusta ver programas de televisión en español</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>5</td>
</tr>
<tr>
<td>9. Me gusta ver programas de televisión en inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>10. Me gusta ver películas en inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>11. Me gusta ver películas en español</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>12. Me gusta leer (por ej., libros) en español</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>13. Me gusta leer (por ej., libros) en Inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>ID#</td>
<td>Nada</td>
<td>Un poquito o A veces</td>
<td>Moderado</td>
<td>Mucho o muy frecuente</td>
<td>Mucho o Casi todo el tiempo</td>
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</tr>
<tr>
<td>14. Escribo (por ej., cartas) en inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>5</td>
</tr>
<tr>
<td>15. Escribo (por ej., cartas) en español</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>5</td>
</tr>
<tr>
<td>16. Mis pensamientos ocurren en el idioma inglés</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>5</td>
</tr>
<tr>
<td>17. Mis pensamientos ocurren en el idioma español</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>5</td>
</tr>
<tr>
<td>18. Mi contacto con mi país de origen ha sido …</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>19. Mi contacto con los Estados Unidos Americanos ha sido …</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>20. Mi padre se identifica (o se identificaba) con su país de origen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>21. Mi madre se identifica (o se identificaba) con su país de origen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>22. Mis amigos(as) de mi niñez eran de origen Latino o Hispano</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>23. Mis amigos(as) de mi niñez eran de origen Anglo Americano</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>24. Mi familia cocina comidas de mi país de origen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>25. Mis amigos recientes son Anglo Americanos</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>26. Mis amigos recientes son Latinos o Hispanos</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>27. Me gusta identificarme como Anglo Americano</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>28. Me gusta identificarme con mi región de origen (por ej., como Norte Americano si es Mexicano)</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>29. Me gusta identificarme con mi país de origen (por ej., como Mexicano)</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>30. Me gusta identificarme como un(a) Americano(a)</td>
<td>1</td>
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<td>5</td>
</tr>
</tbody>
</table>
**Preguntas Demográficas**

**Información general:**

¿Cuál es su país de nacimiento? 

¿Cuál es su código postal? 

¿Cuántas personas viven en su casa? (a) adultos (b) niños

¿Cuál es su estatus de trabajo?
- [ ] Jornada completa
- [ ] Tarea Parcial
- [ ] Desempleado
- [ ] Estudiante
- [ ] Jubilado/retirado
- [ ] Ama de Casa
- [ ] Otra

¿Cuál fue, aproximadamente el ingreso total de su casa el año pasado? (incluya todas las fuentes de ingreso)

- [ ] Menos de $10,000
- [ ] Entre $10,000 y $15,000
- [ ] Entre $15,001 y $20,000
- [ ] Entre $20,001 y $25,000
- [ ] Entre $25,001 y $35,000
- [ ] Entre $35,001 y $50,000
- [ ] Entre $50,001 y $75,000
- [ ] Entre $75,001 y $100,000
- [ ] Más de $100,000

**SFS:**

Su familia tiene suficiente dinero para ...

<table>
<thead>
<tr>
<th></th>
<th>Siempre</th>
<th>Casi Siempre</th>
<th>Algunas Veces</th>
<th>Nunca</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comprar comida</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comprar gasolina para el coche o camión</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pagar las cuentas</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mantener la casa arreglada</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comprar útiles escolares</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Comprar la ropa que necesita</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comprar la ropa que quiere</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hacer cosas divertidas como ir al cine o comer en un restaurante</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Comprar regalos para Navidad y otras fechas especiales</td>
<td></td>
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</tr>
</tbody>
</table>
HOT ISSUES CHECKLIST

Estamos interesados en los desacuerdos entre padres e y cuán difícil es hablar acerca de estos desacuerdos. Por favor lea la siguiente lista de problemas que otras familias han identificado y díganos cuán frustrante es esta área para usted y el niño que está participando en este estudio. N/A = No es apropiado a la edad de mi hijo, nunca ha sido un problema.

<table>
<thead>
<tr>
<th>PROBLEMA</th>
<th>N/A</th>
<th>Para Nada</th>
<th>Un Poco</th>
<th>Fuerte</th>
<th>Bastante</th>
<th>Increíblemente Fuerte</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Acostarse a dormir</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2. Limpiar el cuarto</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3. Hacer las tareas escolares</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4. Problemas con el teléfono</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5. Usando el televisor</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6. Limpieza (baños, duchas, etc.)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7. Que ropa ponerse</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8. Hacer mucho ruido en la casa</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9. Modales en la mesa</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>10. Peleas con hermanos o hermanas</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>11. Uso de malas palabras</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>12. Compartir cosas o espacio con hermano(a)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>13. Dinero (lo que le dan los padres, como gasta el dinero, como gana dinero)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>14. Escoger libros, películas, videos, música</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>15. Tocar el estéreo o radio muy fuerte</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>16. Cuidar de sus cosas o animales</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>17. Quienes deben ser los amigos</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>18. Estar a tiempo (llegar a casa, llegar a la escuela, levantarse a tiempo)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>19. Mentir</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>20. Ayudar en la casa y quehaceres</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>21. Le contesta o discute con los padres</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>22. Molesta a los padres cuando los padres quieren estar solos</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>23. Pone los ropa en los muebles</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>24. Hace quejarse en la casa</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>25. Comida fuera de comer (que come, cuando come, no se come toda la comida)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>26. Lo que hace por su cuenta (como pasa el tiempo libre)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>27. Usando o tomando cosas que no le pertenecen al niño</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>28. Mal comportamiento / actitud</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>29. Cuestiones de castigo</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>30. Asistir a eventos familiares</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>31. Computadora (uso inapropiado de la Internet, juegos de video)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>32. Juegos violentos</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>33. Problemas académicos</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
Appendix C

Respeto Scales
Child Behavioral Displays of Respeto: Scale for Mothers and Fathers

These items are rated as 1 (completely false), 2 (somewhat false), 3 (unsure, neither true or false), 4 (somewhat true), or 5 (completely true)

1. Child follows parents instructions or what parent commands (Obedience)
2. Child look into parent eyes when parent is talking to child
3. When the parent speaks, child stays quiet
4. Child questions parental directives, commands, instructions
5. Child was courteous towards parent
6. Child responds to parent in a soft/calm tone of voice
7. Child waits for parent instruction before engaging in activity, command, or a task
8. Child waits to engage in a task or activity until parent directs them.
9. Child demands attention [Rev]
10. Child sits quietly while adults speaks.
11. Child listens attentively
12. Child interrupts parent when he or she speaks REV
13. Child talks back
15. Child uses swear words (REV).
16. Child expresses agreement with parent’s opinion (interpersonal harmony)
17. When parent interrupts, the child stops speaking and listens
18. Child shows gratitude towards parent via language
19. When parent interrupts child, child defers to parental input.
20. Child shows interest in parent activities
Parental Socialization of Respeto: Scale for Mothers and Fathers

These items are rated as 1 (completely false), 2 (somewhat false), 3 (unsure, neither true or false), 4 (somewhat true), or 5 (completely true)

1. Parent specifies appropriate behaviors for social interactions (e.g., listening)(decorum)
2. Parent specifies appropriate specific behaviors (e.g., sitting still) (decorum)
3. Parent ignores child misbehavior [Rev]
4. Parent corrected child
5. Parent corrects the child: interruptions (does not allow the child to interrupt)
6. Parent verbalizes clear expectations for child behavior
7. Parent expects obedience
8. Parent corrects the child on voice, posture, movement (e.g., running)
Appendix D

Protocol for Behavioral Observations
Data Collection:

Prior to Data Collection:
- Reserve an observation room; preferably the Child Therapy Room (Rm 403) with one of the adjoining observation rooms (401 or 405).
- Reserve a room, near the observation room but not adjacent if possible, for the child care provider and the child.
- Set up child care arrangements (see Child Care Provider List).
- Prepare clipboards with questionnaires in order of administration.

Welcome the family:
Show everyone where they will be:
- Start in Room 458
  - Vamos a empezar el estudio aquí. Mamá y Papá van a estar aquí llenando cuestionarios, mientras que los niños van a estar en otro cuarto con (Child Care Provider). Vamos ahora a ver el cuarto donde van a estar los niños.
- Go to Child Care Room ___ (reserved therapy room)
  - Los niños van a estar aquí con _______ (Child Care Provider). Antes de seguir adelante, tenemos unas películas aquí para los niños y queremos asegurarnos de que está bien con los papás que los niños vean estas películas. Show parents all the movies and ask them if they want us to remove any of them – this is a good time to make parents feel comfortable, and to drive the message home that we are deferring to their judgment of how to care for their children.
  - If there is more than one child, leave the children in the room, except for the Participating Child.
- Go to Observation Room ___ (reserved therapy room)
  - Cuando mamá y papá acaben de llenar los cuestionarios, vamos todos a venir aquí. Éstas son las cámaras y el equipo de grabación, por favor no lo toquen durante la grabación. Una vez empezemos las observaciones (Child) estará en este cuarto el tiempo completo. Para la primera parte de la observación le pediremos a (Parent #1) que esté en el cuarto con (Child). Luego tomaremos un descanso corto y le pediremos a (Parent #2) que entre en el cuarto con (Child). Es importante que permanezcan sentados en estas sillas mientras están en este cuarto para poder verlos bien en la grabación.
  - Get assent from child at this time.
- Drop child off with child care provider. Go back to 458 with Mom and Dad.
Introduction to Data Collection:

1. Give each parent a clipboard with all the questionnaires already in order of administration.

2. Explain that the first item is the consent form. Lo primero que tienen en su paquete es la hoja de consentimiento. Es importante que sepan todo lo que dice ahí para que puedan saber lo que vamos a hacer aquí hoy y asegurar que estén de acuerdo con participar en el estudio. Si gustan les puedo leer el contenido, o pueden tomar unos minutos para leerlo ustedes.

3. Van a llenar estos cuestionarios juntos, pero queremos que trabajen independientemente, es decir, no chequeen sus contestaciones con las de su esposo o esposa.

4. CBCL: Para este próximo cuestionario, van a contestar solo las preguntas que estén marcadas en amarillo. Observe the parents to make sure when they are finished with the cover page they turn the pages to continue answering the questions. When they are finished with the cover page, read the instructions for the CBCL out loud, and ask the parents to follow along. Then read the first item and make sure the parents understand how to fill out the questionnaire. If they do, let them continue on their own, if they don’t, offer to read the next item out loud. Continue to do this until it is clear that the parents can continue answering items by themselves.

5. Administer Hot Issues Checklist. Again, remind parents they cannot work on their answers together. Once they have finished answering the items, ask the parents to rank the top four things --preferably on the “hot” end of the continuum-- that they would be willing to talk to their children about. Por favor, ahora quisiéramos que enumeren, del uno al cuatro, las cosas que estarían dispuestos a hablar con su hijo(a) durante el estudio. When selecting the hot topics for the lab tasks, if child and parent picked the same topic, give Mom and then Dad the preference for discussing the issue.

a. **Researcher #2 will meet with child briefly to fill out hot topics questionnaire. Let parent know this is where the researcher is going. Use the same procedures as for the parents.**

6. Once they are done, let parents know that there are more questionnaires and they can fill them out as the other parent in participating in the observation.

Take both Parents and Child to observation room for Activity #1.
**Behavioral Observation Activities**

**ACTIVITY #1: Fun Family Activity**

Por favor usen estos 5 minutos para planear una actividad familiar. Planeen algo que sea divertido y que puedan hacer en esta semana que viene. No tiene que costar nada; tiene que ser algo que puedan hacer de veras. Comiencen.

**START STOP WATCH* – 5 minutes**

Come back in. Ahora le vamos a pedir a (Parent #2) que venga con nosotros a terminar unos cuestionarios. (RA takes Parent #2 into Room 458 to finish questionnaires). Administer Background Questionnaire, Acculturation Rating Scale, and Parenting Questionnaire.

Go to instructions for Activity #2. Parent #2 can finish questionnaires. After Parent #2 is done, he or she may choose to spend time with Child and the child care provider.

**ACTIVITY #2: Problem Solving Task: Child Selected Issue**

**Be aware that Activity #2 and #3 are counterbalanced. Check on the appropriate order**

Para esta actividad, siéntense en estas sillas (show parent and child where to sit; shift cameras around as needed to get facial expressions)). Nos interesa ver como las familias hablan acerca de diferentes asuntos. Primero van a hablar de un asunto que tú (Child) escogiste. Luego hablarán de un problema o asunto que usted (Parent) escogió.

Por los próximos 5 minutos van a hablar de el asunto que escogiste tú (Child), que es (Issue). Hablen acerca de este problema y traten de encontrar una manera de solucionarlo. Si acaban de hablar del asunto, pueden hablar de lo que ustedes quieran, pero por favor manténganse sentados en estas sillas y no hablen de otros problemas que hayan

* Begin stopwatch as soon as the door closes behind the researcher.
escogido. Acuérdense, quedense en estas sillas hasta que yo regrese.

Regresaré en 5 minutos. ¿Tienen alguna pregunta?

Comiencen.

START STOP WATCH – 5 minutes

ACTIVITY #3: Problem Solving Task: Parent Selected Issue

Ahora, por los próximos 5 minutos, van a hablar acerca de un asunto o problema que escogió usted (Mother), que es (Issue). Hablen acerca de este problema y traten de encontrar una manera de solucionarlo. Si acaban de hablar del asunto, pueden hablar de lo que ustedes quieran, pero no hablen de otros problemas que hayan escogido.

Comiencen.

START STOP WATCH – 5 minutes

ACTIVITY #4: Skills-building

Materials: Folder with School Task materials appropriate to child’s grade
2 pencils with erasers

Say to parent: Por los próximos 8 minutos, por favor trabaje con (Child’s Name) usando los materiales en este fólder. Estos materiales son el tipo de tarea escolar que (Child’s Name) traería de la escuela. Las instrucciones están en las hojas de trabajo y los lápices están en el fólder.

If parent asks where they should do this task, tell them they need to stay where the cameras can capture their image. Try to give as little direction as possible. As you’re walking out of the room, tell them to begin. Comiencen.

START STOPWATCH – 8 minutes.
Once the task is finished, remove folder from the room and remove the task from the folder. Mark them with “mom” or “dad” at the top of the page to indicate which parent worked with the child on the completed task.

**BREAK**

When the task is completed, the family will take a short break (10 minutes) in the Child Care Room.

**ACTIVITY #5: Problem Solving Task: Child Selected Issue**

**Be aware that Activity #5 and #6 are counterbalanced. Check on the appropriate order**

Para esta actividad, siéntense en estas sillas (show parent and child where to sit; shift cameras around as needed to get facial expressions). Nos interesa ver como las familias hablan acerca de diferentes asuntos. Primero van a hablar de un asunto que tú (Child) escogiste. Luego hablarán de un problema o asunto que usted (Parent) escogió.

Por los próximos 5 minutos van a hablar de el asunto que escogiste tú (Child), que es (Issue). Hablen acerca de este problema y traten de encontrar una manera de solucionarlo. Si acaban de hablar del asunto, pueden hablar de lo que ustedes quieran, pero por favor manténganse sentados en estas sillas y no hablen de otros problemas que hayan escogido. Acuérdense, quedense en estas sillas hasta que yo regrese.

Regresaré en 5 minutos. ¿Tienen alguna pregunta?

Comiencen.

START STOP WATCH – 5 minutes
ACTIVITY #6: Problem Solving Task: Parent Selected Issue

Ahora, por los próximos 5 minutos, van a hablar acerca de un asunto o problema que escogió usted (Parent), que es (Issue). Hablen acerca de este problema y traten de encontrar una manera de solucionarlo. Si acaban de hablar del asunto, pueden hablar de lo que ustedes quieran, pero no hablen de otros problemas que hayan escogido.

Comiencen.

ACTIVITY #7: Skills-building

Materials: Folder with School Task materials appropriate to child’s grade
2 pencils with erasers

Say to parent: Por los próximos 8 minutos, por favor trabaje con (Child’s Name) usando los materiales en este fólder. Estos materiales son el tipo de tarea escolar que (Child’s Name) traería de la escuela. Las instrucciones están en las hojas de trabajo y los lápices están en el fólder.

If parent asks where they should do this task, tell them they need to stay where the cameras can capture their image. Try to give as little direction as possible. As you’re walking out of the room, tell them to begin Comiencen.

START STOPWATCH – 8 minutes.

DEBRIEFING

MATERIALS: Observational Procedures Questionnaire
Parent Receipts
Envelope with copy of consent form, PI business card,
$50
Referral form, and flyers
Child’s grab bag
Bring both parents into the room, take child to child care provider. Give last questionnaire to fill out to parents. Once they are done, say, ¿Cómo se sienten después de haber participado en la investigación? ¿Tienen alguna pregunta o comentario para nosotros? Les agradecemos mucho su participación. Nos queda llenar los recibos para confirmar que les pagamos por su participación. Fill out receipts, and give one copy to parent, along with envelope that contains copy of consent form, PI business card, and $50 payment.

Por último, si tienen vecinos o familia que ustedes crean que pueden estar interesados en este estudio, déjenles saber que todavía estamos buscando participantes. Si ellos nos dicen que ustedes los refirieron al estudio, les enviaremos a ustedes $10 como agradecimiento por su recomendación. Si les interesa referir a otros al estudio, por favor dennos su nombre y dirección en esta hoja para poder enviarles el cheque de agradecimiento. Por favor queden tranquilos que esta información será usada solamente para pagarles; no se les enviará ninguna otra correspondencia que ustedes no hayan pedido.

On the way out, stop in the child care room, give the child a grab bag, and thank the child for participating in the study. (Ex.: ¡Muchas gracias (Child) por ayudarnos con nuestro estudio!)
Education

Ph.D.  
Utah State University, Logan, UT  
2016  
Combined Program in Clinical, Counseling, and School Psychology (APA approved)  
Dissertation: Socialization of *respeto* in immigrant Mexican families.  
Chair: Melanie M. Domenech Rodríguez, Ph.D.

M.S.  
Utah State University, Logan, UT  
2011  
Counseling Psychology  
Chair: Renee V. Galliher, Ph.D.

B.A.  
DePaul University, Chicago, IL  
2006  
Psychology, Spanish Minor  
2005  
*Universidad Cumplutense de Madrid*, Madrid, Spain  
Semester Abroad (Spanish)

APA Pre Doctoral Training

9/14-9/15  
Pre-Doctoral Intern, Institute for Multicultural Counseling and Education Services, Los Angeles, CA  
Responsibilities: Provided individual and family therapy to Wraparound program children/adolescents and their families referred by DCFS or probation. Worked in a multidisciplinary team and coordinated treatment goals for team members to provide a variety of services for families. Provided trauma-focused CBT therapy to immigrant adolescents and their families. Therapy was conducted in Spanish and English. Active research team member in Stigma in Mental Health Study.  
Specialty Trainings:  
Trauma-Focused CBT, First Responders Training, Multicultural Competence/Advocacy  
Supervisors: Gilbert Morquecho, Ph.D., & Ali Jazaheri, Ph.D.
Clinical Experience

7/11-12/13 Intern Therapist, Family Institute of Northern Utah, Logan, UT
Responsibilities: Provide psychological services for Spanish-speaking Latina/os who are survivors/victims of domestic violence and other forms of violence. Provide court-ordered substance abuse, anger management, and domestic violence perpetrator treatment for Spanish-speaking clients, as well as parent training, individual, couples, family therapy and crisis management.
Supervisor: Carolyn Barcus, Ed.D.

8/11-6/13 Mental Health Specialist, Bear River Head Start, Logan, UT
Responsibilities: Provide psychological services to Early and Preschool Head Start children and their families (parent training, individual, couples and family therapy) via home visits, telehealth services, and face-to-face. Conducted classroom observations, and assisted teachers with child and classroom behavioral interventions. Provided monthly staff trainings on mental health issues related to their students and families.
Supervisors: Melanie M. Domenech Rodríguez, Ph.D.; David Stein, Ph.D.

8/12-6/13 & Graduate Student Therapist, Equipo Bilingüe: Advanced Practicum in Latina/o Community, Logan, UT
8/10-6/11 Advanced practicum providing psychological services to rural Spanish-speaking Latina/o families and at-risk adolescents, including family and individual therapy.
Supervisor: Melanie M. Domenech Rodríguez, Ph.D.

8/10-6/11 Student Therapist, Multicultural School/Child Practicum at Centro de la Familia, Providence, UT & Logan High School, Logan, UT
Provide psychological services to rural Spanish-speaking families, including family and individual therapy, and culturally-adapted parent training groups. LHS: provide psychological services to at-risk Latina/o high school students.
Supervisor: Melanie M. Domenech Rodríguez, Ph.D.

4/11-5/11 Group Therapist, Centro de la Familia, Providence, UT
Responsibilities: Led a psycho-educational group, “Smart Steps: Embrace the Journey,” for Latina/o youth in stepfamilies to learn effective communication skills, anger management, stress management and relationship building skills.
Supervisors: Melanie M. Domenech Rodríguez, Ph.D.; Lara Linares, M.S.

8/10-5/11 Student Therapist, Utah State University Counseling and Psychological Services, Logan, UT
Responsibilities: Provide psychological services to college students who presented with diverse concerns (depression, anxiety, trauma, identity concerns, relationship problems, life cycle transition difficulties, sexual orientation concerns), co-facilitate workshops and outreach presentations. Supervisor: Amy Kleiner, Ph.D.

2011 Group Co-Leader, Centro de la Familia, Providence, UT

8/09-5/10 Student Therapist, Utah State University Community Clinic, Logan, UT
Responsibilities: Provide assessment and psychotherapy services to families, adults, adolescents and parent training for child clients. Supervisors: Susan L. Crowley, Ph.D.; Kyle M. Hancock, Ph.D.

2009 Group Co-Leader, Logan, UT

Other Professional Experience

2006-2008 Treatment Counselor, Youth Outreach Services, Melrose Park, IL
Responsibilities: Provided individual, group, and family counseling. Provided case management, conducted needs assessments, collaborations in the community and high schools. Developed and delivered school-based curricula: substance abuse, gang intervention, anger management, and life-skills groups (40 hrs a wk). Supervisors: James Ogle, LCSW; Araceli Ramirez, LCSW

2006-2008 Hotline Crisis Counselor, Mujeres Latinas en Acción, Chicago, IL
Responsibilities: On call Domestic Violence crisis counselor, educated victims of domestic violence about laws, developed safety plans, referred clients to shelters, lawyers, counseling services in their community (4-8 hrs a wk). Supervisor: Isidra Moreno, M.S.

2004-2005 Counselor and Intake Worker, Mujeres Latinas en Acción, Chicago/Cicero, IL
Responsibilities: Provided individual counseling with Spanish-speaking victims of domestic violence, On-site domestic violence crisis counselor, provided psycho-educational materials to victims of domestic violence,
developed safety plans, referred clients to shelters, legal services, or other counseling services in their community (8-16 hrs a wk).
Supervisor: Isidra Moreno, M.S.

**Teaching Experience**

2016  **Instructor, Developmental Psychology (Psy 1100)**
Spring  Utah State University, Logan, UT
Instructor for distance education for broadcast and on-site undergraduate students. This course provides an introduction to physical, cognitive, emotional and social aspects of human development throughout the life span. This course takes an interdisciplinary approach toward human development that is based on science and applied toward the goal of solving important human problems. Responsibilities: Lecture, address student’s concerns and questions, development of lectures and exams, and grading.

2014  **Teaching Assistant, Educational Psychology (Psy 3600)**
Winter  Utah State University, Logan, UT
Teacher’s Assistant for online educational psychology course geared towards teaching educational majors psychological theories and strategies that will allow them to be more effective instructors and assist their students to be more successful. Responsibilities: facilitating learning of online instructional materials, addressing student’s concerns and questions, and grading.
Supervisor: Carrie Madden, M.S.

2013  **Instructor, Educational Psychology (Psy 3660)**
Fall  Utah State University, Logan, UT
Online instructor for educational psychology course geared towards teaching educational majors psychological theories and strategies that will allow them to be more effective instructors and assist their students to be more successful. Responsibilities: facilitating learning of online instructional materials, addressing student’s concerns and questions, develop exams, and grading.

2013  **Instructor, Psychological Statistics (Psy 2800)**
Summer  Utah State University, Logan, UT
Online instructor for psychological statistics course geared towards teaching students theoretical foundations and its applications. Responsibilities: facilitating learning of online instructional materials, addressing student’s concerns and questions, develop exams, and grading.
Supervisor: Renee Galliher, Ph.D.
2012  Instructor, Psychological Statistics (Psy 2800)
Summer  Utah State University, Logan, UT
Online instructor for psychological statistics course geared towards
teaching students theoretical foundations and its applications.
Responsibilities: facilitating learning of online instructional materials,
addressing student’s concerns and questions, develop exams, and grading.
Supervisor: Renee Galliher, Ph.D.

2011  Instructor, Psychological Statistics (Psy 2800)
Summer  Utah State University, Logan, UT
Online instructor for psychological statistics course geared towards
teaching students theoretical foundations and its applications.
Responsibilities: facilitating learning of online instructional materials,
addressing student’s concerns and questions, develop exams, and grading.
Supervisor: Renee Galliher, Ph.D.

2010/11  Teaching Assistant, Psychological Statistics (Psy 2800)
Utah State University, Logan, UT
Responsibilities: Assist in the development of exams, grading, assisting
with student’s concerns and tutoring, supervision of stats tutors, and assist
with lectures for Psychological Statistics 2800 course.
Supervisor: Renee V. Galliher, Ph.D.

2004  Teacher, El Centro de Educación y Cultura, Heartland Alliance,
Chicago, IL
DePaul University, Chicago, IL
Responsibilities: ESL Teacher Levels 1, 3 & 4 and Spanish literacy
teacher working with immigrant adults. Work on alphabetization with
students as well as basic English skills. Prepare lesson plans and
conducted five classes per week. Administer BEST tests; Performed
administrative tasks.

Guest Lectures

2010 & 2012  Guest Lecturer, Cultural Competence with Latinos
Diversity Issues in Treatment and Assessment (Psy6290)
Utah State University, Logan, UT
Carolyn Barcus, Ed.D.

2010  Guest Lecturer, Educational Psychology Course, Utah State University
Participated in a panel talking about ways that future educators can
become more culturally competent when working with diverse student and
families
Annel Cordero, M.S.
2009  **Guest Presenter**, Little Village High School, Chicago, IL
Led group discussion about going to college and possible career paths in psychology to Latino/a and African-American students in AP Psychology.

**Mentorship Experience**

2011/12  **Mentor/Support Group for 1st Generation Ethnic Minority Undergraduates**
Utah State University, Logan, UT
Developed workshops/groups to learn about the process of applying to graduate school as well as provide one-on-one support for these students.

2010/11  **USU combined mentor for 1st year students.**
Utah State University, Logan, UT
Paired with 1st generation ethnic minority student to mentor them throughout their 1st year and learn how to navigate support systems and resources.

2005/11  **Mentor, Ronald E. McNair Scholars program**
DePaul University, Chicago, IL
Responsibilities: Mentor scholars in exploring graduate education and schools, preparation, application process, advising. Participate in panels and workshops about the graduate school process and preparation. Mentor scholars in graduate school.

2004/05  **Bilingual Tutor**
Chopin Elementary School, Chicago, IL
Responsibilities: Bilingual tutor/mentor to newly arrived immigrant children adjusting to school and their new environment

2004/05  **Mentor**
El Centro de Educación y Cultura, Chicago, IL
Mentor to newly arrived immigrant children adjusting to school and their new environment.

2004  **Bilingual Tutor**
Kelvyn Park High School, Chicago, IL
Responsibilities: Bilingual tutor for students struggling with literacy and English as a second language.

**Clinical Outreach/Community Engagement**

IMCES staff training, Los Angeles, CA.

**Tafoya, M.** (2015, January). *Domestic violence and barriers to interventions.* Presented at Wraparound team meeting with therapists, child and family specialists, facilitators, and parent partners, Los Angeles, CA.


**Tafoya, M.** (2012, March). *Racial microaggression: What are they and why should we care?*” for doctoral students in combined psychology program. Utah State University, Logan, UT.

**Tafoya, M.** (2011, May). *¿Qué es la salud mental, terapia, y como puede ayudar a mejorar a mi familia?* Presented at Centro de la Familia, Providence, UT.

Domenech Rodriguez, M. & Tafoya, M. (2010, October). La comunicación entre parejas. Presented at Centro de la Familia, Providence, UT.

Tafoya, M. (2011, January). Getting into graduate school. Conducted a workshop for 1st generation college students on steps to apply for graduate school. Counseling and Psychological Services, Utah State University, Logan, UT.


Helms, L. & Tafoya, M. (2010, October). Distress Tolerance. Co-facilitated a Distress Tolerance workshop to college students. Counseling and Psychological Services, Utah State University, Logan, UT.


Research Positions

8/08-9/12 Student Researcher
Mexican-American Adolescents’ Relationships and Culture Study
Utah State University
Responsibilities: Collaboration with participating schools, data collection, data management, supervision of undergraduate research assistants, data analysis, and dissemination of results.
Supervisor: Renee V. Galliher, Ph.D.

2009/11  
Research Assistant  
Native American Environmental Health and Education Research  
Utah State University  
Responsibilities: Travel to Native American communities to develop research questions. Assist with project development, grant writing, and with data analysis.
Supervisor: Gayle S. Morse, Ph.D.

2005  
Summer Scholar  
Michigan State University McNair/SROP Scholars Program  
Michigan State University  
Responsibilities: Conducted independent study with data previously collected, “Mental health of Latino/a farmworkers: Evidence from a Midwestern state.” Formulated hypotheses, analyzed data in SPSS, wrote report in APA style, presented paper and poster at conferences.
Mentor: René Rosenbaum, Ph.D.

2004  
Scholar  
McNair Scholars Program Summer Research Project  
DePaul University  
Responsibilities: Conducted independent study with data previously collected, “The role of familial factors and generational status in Latino youth’s educational aspirations and expectations.” Formulated hypotheses, analyzed data in SPSS, wrote report in APA style, presented paper and poster at conferences.
Mentor: Bernadette Sánchez, Ph.D.

2004/05  
Research Assistant  
Service-Learning Research Project  
DePaul University  
Responsibilities: Transcribed and analyzed qualitative data from Spanish and English interviews of Latino community members and university students. Learned interview techniques, basics of qualitative methods, interview transcription, thematic analysis, and program evaluation.
Supervisors: Lucia d’Arlach, M.A. and Bernadette Sánchez, Ph.D.

2003/04  
Research Assistant  
Acculturation and Cultural Identity Research Project
DePaul University
Responsibilities: Completed NIH training for research with human participants, assisted in recruitment of child and adult participants, administered surveys, collected and entered data in SPSS, contacted local businesses for donations. Participated in “College Talks” to inform Latino high school students about options for pursuing higher education and in the planning of a parent group to address issues related to parenting adolescents.
Supervisor: Research Assistant for Rebecca Ford, M. A. and Kathy Grant, Ph.D.

Research Presentations


Ann Arbor, MI.


Professional Service

2015 Committee Member, Access and Diversity Center Scholarships
Utah State University, Logan, UT
Responsibilities: Reviewed scholarship applications and scored based on criteria.

2011 Division 45 Student Campus Representative
Utah State University, Logan, UT
Responsibilities: Recruitment of ethnic minority students to join division 45, hold meetings throughout semesters by discussing clinical cases and research applicable to ethnic and minority issues.
2011 **Facilitator**, Latino Family Day
Utah State University, Logan, UT
Facilitated Latino student panel/experience workshop for the Latino Family Day participants at USU.

2010/11 **Committee Member**, Latino Family Day
Utah State University, Logan, UT
Collaborate with interdisciplinary team to plan and execute a Latino family day event to increase access to higher education to the Latino community.

2010-12 **Volunteer**, Society for Indian Psychologists Conference
Utah State University, Logan, UT
Assisted with a variety of tasks such as helping visiting students, setting up equipment and organization tasks, as assigned by the Director of the conference.
Supervisor: Carolyn Barcus, Ed.D.; Gayle Morse, Ph.D.

2010 **Reviewer**, Division 45 Conference
Division 45, American Psychological Association
Assisted in reviewing proposal submissions for the First Division 45 Conference.

2009 **Volunteer**, Society for Indian Psychologists Conference, Utah State University, Logan, UT
Assisted with a variety of tasks such as helping visiting students, setting up equipment and organization tasks, as assigned by the Director of the conference.
Supervisor: Carolyn Barcus, Ed.D.

2009 **Volunteer**, 36th Annual Echoing Traditional Ways pow wow
Utah State University, Logan, UT
Assisted with registration and administrative duties.

2008 **Volunteer**, Community Abuse Prevention Services Agency
Logan, UT
Volunteer to raise money for the organization.

2007/08 **Volunteer, DePaul University**
Met with high school students to talk about the process to apply to college

2004/2005 **English as a Second Language Volunteer Coordinator**
Heartland Alliance for Human Needs and Human Rights
Chicago, IL
Responsibilities: Proctored and graded tests for entrance into ESL and Spanish Literacy program, provided referral sources in the community

**Professional Affiliations**

The National Latina/o Psychological Association  
The Society of Indian Psychologists

**Languages**

Fluent in Spanish and English.

**Honors and Awards**

- 2013/14  Utah State University Graduate Studies Dissertation Fellowship  
- 2012  Travel Award Scholarship, National Latina/o Psychological Association  
- 2012  Walter R. Borg Applied Research and Practice Award  
- 2012  APA Division 45 Graduate Student Conference Scholarship  
- 2011/12  Carolyn Barcus Diversity Scholarship, Utah State University  
- 2010  Travel Award Scholarship, National Latina/o Psychological Association  
- 2010  The Graduate Student Professional Conference Award, Utah State University  
- 2010  The Graduate Student Professional Conference Award, Utah State University  
- 2009/10  Seeley Hinkley Scholarship, Utah State University  
- 2008  Travel Award Scholarship, National Latina/o Psychological Association  
- 2008/09  Seeley Hinkley Scholarship, Utah State University  
- 2005  Dean’s List, DePaul University  
- 2005  Heartland Alliance for Human Needs & Human Rights Volunteer Service Award  
- 2004/05  Charlotte Adams-Kathryn Jeffries Memorial Book Scholarship  
- 2004/06  Ronald E. McNair Postbaccalaureate Achievement Program  
- 2004  Northern Trust Bank Scholarship  
- 2004  Psi Chi, National Honor Society in Psychology, lifetime member  
- 2003  National Scholars Honor Society  
- 2001/04  National Dean’s List  
- 2002  President’s List, Triton College

**Specialty Trainings/Workshops Attended**


New Mexican communities. Workshop at the National Latina/o Psychological Association Conference, Albuquerque, NM.


New Hope Crisis Center. (2012, October). Box Elder County Domestic Violence Conference. Workshops on issues related to working with survivors of DV. Brigham City, UT.


The Utah Domestic Violence Coalition (2010, July). Three day Domestic Violence Training, Logan, UT.


Burrow-Sanchez, J. (2009, April). Using Motivational Interviewing to promote behavior change. Utah State University, Logan, UT.