

ACCULTURATION, ETHNIC IDENTITY, RESILIENCE, SELF-ESTEEM AND
GENERAL WELL-BEING: A PSYCHOSOCIAL STUDY
OF COLOMBIANS IN THE UNITED STATES

by

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DEDICATION

To my nieces and nephew—Jessica Lynn, Ryan Joseph, Jennifer,
Ana Isabela and Brandi

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I started this journey five years ago, primarily because it entailed a trip to Monterrey, Mexico for one year and a return ticket to the United States. At the time I did not take into account that the return ticket was to Texas, let alone to a city named Arlington, of which I had never heard. I joined a bi-national doctorate program between The University of Texas at Arlington (UTA) and La Universidad Autónoma de Nuevo Leon, Monterrey, Mexico (UANL). This has indeed been an incredible expedition, sometimes hazardous, sometimes challenging, but always very rewarding and a great learning experience; both intellectually and personally. As such, it would have not been possible without the support of many people.

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I dedicate this work to my nieces and nephew: Ana Isabela, Jennifer, Ryan Joseph, Jessica Lynn, and Brandi. I hope my accomplishment paves the way for them so they can

dream high and believe that it is all possible. Their joy, happiness and success are of utmost importance to me. They hold the future in their hands and I hope to be there to assist them in any way necessary. They have been a great source of inspiration throughout the pursuit of my degree and academic endeavors as I thought of them at each step of my journey and I cherish their love very much. Also, to the memory of my dear friend Alicia; her story of courage serves as an example of resilience, despite adverse circumstances.

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ABSTRACT

ACCULTURATION, ETHNIC IDENTITY, RESILIENCE, SELF-ESTEEM AND GENERAL WELL-BEING: A PSYCHOSOCIAL STUDY OF COLOMBIANS IN THE UNITED STATES

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This research sought to identify the factors that contribute to the well-being of Colombians in the United States by exploring the differences in their well-being across three waves of immigration. It examined the extent to which acculturation, ethnic identity, self-esteem, and resilience explain well-being. Although Colombians represent one of the largest groups of immigrants from South America, studies available to date are based on groups with ethnic labels such as “Hispanics” or “Latinos.” The Colombian government estimates that there are about 1.5 million Colombians, including documented and undocumented, residing in this country. This investigation used time periods of Colombian migration as first wave: 1945–1965; second wave: 1966–1990; and third wave: 1991–2002.

Contrary to expected results, acculturation did not correlate with nor predicted well-being, by wave or as a group. Ethnic identity also did not correlate with well-being. However, results indicate that ethnic identity negatively predicts well-being for Colombian males who entered the U.S. during wave 3; thus, as their extent of ethnic identity increased, their well-being decreased. Findings show that there is no significant difference in resilience across waves; conversely, a correlation between resilience and well-being for all participants in the study was significant and positive. Additionally, resilience was a predictor of well-being in the absence of control variables. Further research would need to assess whether the definition of resilience is different from culture to culture in order to interpret these findings completely. Self-esteem correlated with well-being and was a predictor of well-being. Colombian participants in the sample, both as a group and divided by waves, exhibited high levels of well-being as their level of self-esteem increased.

This study aimed to not only identify factors that contribute to the well-being of Colombians in the U.S., but also to assist in the search for scales that are appropriate to study this population. Further research is needed to fully establish the validity of scales used in this study. Additionally, it is important to determine if these scales are measuring the same underlying constructs as the original scales were validated on.

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CHAPTER I

INTRODUCTION

Immigration can be considered one of life's major transitions. The experience of each immigrant is influenced by the reasons he/she leaves the country of origin, the resources, and the attraction to the country he/she has chosen to immigrate to (Segal, 2002). Since the sixteenth century, many immigrants have been leaving their country, and arriving in the U.S., the land of democracy, opportunity, and justice for all, and their reception in the new land also colors their experience.

People leave their country of origin for numerous reasons: as political refugees, as economic emigrants, for religious reasons, searching for adventure, looking for educational opportunities, or just taking an extended vacation. Segal (2002) states that "while migration may occur as a response to crisis, it can at the same time be a search for opportunity" (p. 3). The process of immigration begins while the person is still in his/her home country, and it entails gains and losses for everyone involved. This process is extensive, difficult, stressful, and in a lot of cases, traumatic. In order for the immigrant to succeed, the immigrant has to be able to cope with the new environment, as well as with personal factors (Segal).

Migration has an impact on the immigrant's intent to permanently stay in another place; this movement may have both, positive and negative consequences to the person's well-being. The resettlement experience affects psychosocial adjustment, and there are many factors that influence immigrant health and psychological well-being, to include some

specific demographic and migration characteristics, coping resources, and perceptions of life circumstances (Christopher & Aroian, 1998). Moving to a new country may contribute to improvement in the quality of life, which in turn can influence the person's psychosocial adjustment, or it can have an adverse consequence creating new unresolved psychosocial problems for the immigrant.

Few studies have been found regarding positive outcomes of the migration experience (Beiser, 1982; Kuo & Tsai, 1986; Rosen, 1973), but they have been restricted to the rural-urban experience of the migrant (Beiser, 1982) or to the social support they have encountered (Kuo, 1978). Therefore, further study is needed to increase understanding of the factors that influence immigrant psychosocial well-being and environmental conditions that facilitate immigrants' successful adjustment and improve their mental health (Christopher & Aroian, 1998).

In studying the immigration experience, it is important to analyze the process of adaptation and the explanation of the different forms of integration, the conditions under which the integration takes place and how this process is shaped. Many theories have been used to study the immigration experience. *Acculturation* continues to be an important concept in explaining the adaptation process into a new culture and the relationship between the dominant and the "cultural group," as Berry (1990) prefers to call the minority groups. Regardless of the name, several theorists feel that the more power minority groups have, the less willing they will be to adjust to the new culture. Furthermore, when discussing *assimilation*, Alba and Nee (1997) consider that "a group can be in rapid process of assimilation according to some external standard, while their members may still consider themselves quite foreign to the receiving society" (p. 827).

According to Phinney (1998), people's attitude towards their own cultural group is essential to their psychological well-being; therefore ethnic identity becomes a basic part of acculturation. Resilience, a personal characteristic of an individual who facilitates the ability to make the required psychosocial adjustments when faced with adversity (Richmind & Bearslee, 1988; Wagnild & Young, 1990b), and self-esteem—the ability to form an identity and attach a value to it (McKay & Fanning, 2000)—are important concepts to consider when studying the process of immigrants' adaptation in the host society.

This study focuses on Colombian immigrants residing in the United States with the goal of identifying traits that contribute to their psychosocial well-being. Although Colombians represent one of the largest groups of immigrants from South America, a great number of studies and research available in the U.S. are based on groups with ethnic labels such as "Hispanics" or "Latinos." Most of these studies are conducted with Cuban, Cuban American, Puerto Rican, or mixed Mexican or Mexican American populations. Other studies are done with unspecified group of Spanish speaking or Spanish surnamed populations. This approach is misleading since there are very important ethnic and cultural differences among groups, whether Latin American or Caribbean. Furthermore, although the first wave of Colombian immigrants began to arrive to the U.S. around 1945, there are limited available historical references concerning Colombian immigrants. According to Guarnizo, Sanchez and Roach (1999), "While Colombians constitute an important wave of immigrants; nonetheless they are an understudied ethnic group" (p. 5).

Overall, the Colombian government estimates that 10% of Colombians, close to 5 million persons, presently reside outside of the country. According to the 2000 U.S. Census, there are approximately 500,000 documented Colombian-born immigrants residing in the

U.S. (Immigration, 2002). However, the Colombian government estimates that there are about 1.5 million, including documented and the undocumented Colombians, residing in this country (Conexión Colombia, 2005). The number of Colombians in the U.S. is increasing dramatically; therefore, it is necessary to understand and address the economic, social, and political impacts this group of immigrants is creating (Collier & Gamarra, 2001).

CHAPTER II

THEORETICAL PERSPECTIVES AND REVIEW OF THE LITERATURE

This chapter is presented in three sections. Since the focus of this study is about Colombians in the United States, the literature on immigration has a relevant place, therefore a *Conceptual Framework of Immigration* is presented, which includes a review, analysis and critique of political, economic and social theories, frameworks and perspectives that influence the human migration experience.

The second section will analyze a *Conceptual Framework of Well-being* guiding empirical research on well-being. This section focuses on discussing acculturation, ethnic identity, resilience and self-esteem as a framework to study the well-being of Colombian immigrants residing in the United States.

The third section will address the concept of immigration waves as a backdrop to Colombian immigrants' experience in the U.S. A review and analyses of the relevant research available on Colombians as it relates to their immigration experience and their well-being will also be included. Research questions raised by this literature review are presented at the end of the chapter and form the basis and objectives of the research study.

Human Migration Theory

Emigration can be a hard and heartless matter in terms of what is abandoned in the old country and what is usurped in the new one. Migration means cruel survival in identity terms, too, for the very cataclysms in which millions perish open up new forms of identity to the survivors. (Erickson, 1964, p. 178)

Immigration can be considered one of life's major transitions. It has been suggested that migration is similar to the developmental task of separation during adolescence; however, the person is now not mourning the childhood parents, but instead, the loss of a country (Yee, 1989). Initially immigrants express sadness and feeling out of touch with themselves and reality, suggesting they are grieving what they left behind in their country of origin (Mirsky, 1991). This sentiment has been shared by many throughout centuries, such as Euripides, who in 431 B.C. stated, "There is no greater sorrow on earth than the loss of one's native land" (as quoted by Mayadas & Elliott, 1992). As immigrants are able to work through their loss and separation, they are also able to reintegrate aspects of their self that have to do with their past and their country of origin, with present experiences of their self.

The immigration process has been explained, discussed and theorized by numerous theorists in different social science and policy disciplines. According to Portes (1997), several social scientists from different disciplines who have studied this phenomenon, have agreed on a number of fundamental realities regarding reasons for migration: (1) the constant demand for a flexible supply of work, (2) the pressures and limitations of sending Third World economics, (3) the dislocations shaped by struggles for the creation and control of national states in less developed regions, and (4) the microstructures of support created by migrants themselves across political borders. Furthermore, Portes considers that "contemporary immigration theory has not only sought to understand the fundamental forces driving the process, but has even gone beyond them to explore how social networks, community normative expectations, and household strategies modify and, at times, subvert those structural determinants" (1997, p. 801).

Despite this advance, when analyzing the division between macro-structural issues, the role of global capitalist expansion on the onset of migrant flow or the power of the state system to regulate such movements, the micro-structural issues, and the effects of community networks on individual decision to migrate, Portes concludes that these two levels cannot be integrated. Consequently, he argues, that there can be no overall encircling theory of immigration, since the “different areas that compose this field are so disparate that they can only be unified at a highly abstract and probably vacuous level” (Portes, 1997, p. 810).

Given the present rate of immigration, modernization and globalization, it is estimated that the migratory flows will increase worldwide. Therefore, even if there can be no overall encircling theory of immigration, it is necessary to continue advancing theories that can explain aspects of immigration with a “reasonable margin of certainty [by] drawing on the wealth of historical and contemporary research on immigration” (Portes 1997, p. 812). The purpose of this section is to analyze a number of frameworks that have been used to conceptualize the immigration phenomenon.

Conceptual Framework of Immigration

A conceptual framework of immigration is proposed in order to critique and analyze political, economic and social theories, frameworks and perspectives that focus on human migration and influence the immigrant experience, as these provide an important theoretical context for this study (see figure 1).

Numerous theories of human migration have developed during the last quarter of the century, but they are hard to define, complicated to measure and have many faces and forms, and are “thus resistant to theory-building” (Arango, 2000, p. 1). Several authors emphasize that migration theories have “taken the form of a string of separate, generally unconnected

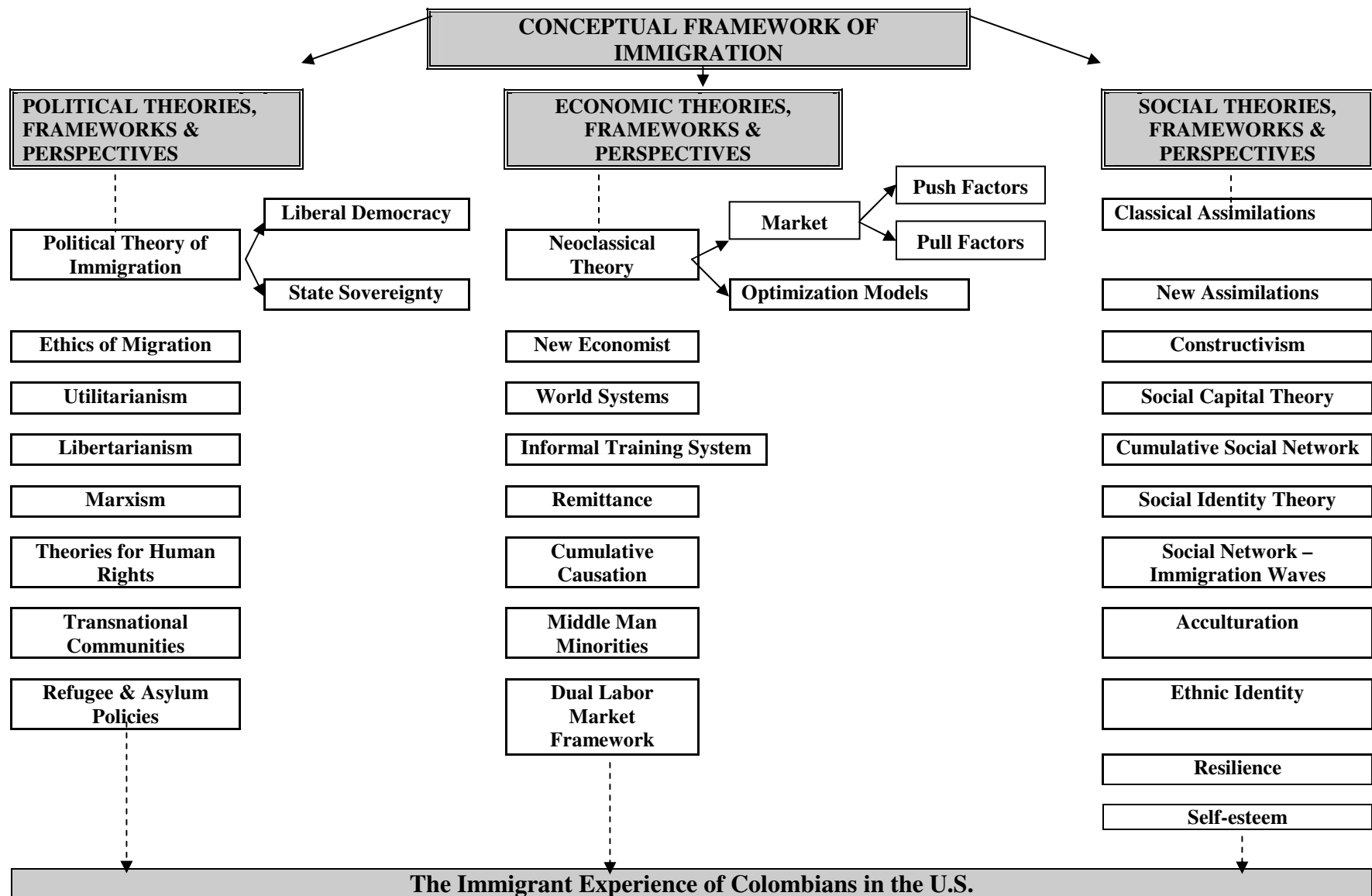


Figure 2.1. Conceptual framework of immigration.

theories, models, and empirical generalizations, rather than a cumulative sequence of contributions” (Arango, 2000, p. 1), and Portes (1997) agrees with this notion. Others have utilized theoretical frameworks (Howe & Jackson, 2004; Segal, 2002) to discuss the immigration experience, the trend of immigration and their impact in the United States and the world.

Theoretical frameworks assist in conceptualizing the phenomenon of immigration. According to Howe and Jackson (2004), there are several ways that the topic of immigration can be explained through frameworks. First, the frameworks can be divided by distinguishing explanations in terms of push versus pull factors. Push factors are considered those that generate strains within a region or sending country, and range from political havoc, like refugees and political prisoners, to unemployment and poverty (labor migrants). Pull factors direct immigration flows and include all the reasons why a specific country is attractive to the immigrant. Most frameworks take in both, push/pull factors, or lean towards one for their explanations.

Another way to understand how frameworks approach migration is by distinguishing explanations in terms of qualitative versus quantitative models. On the one hand, some frameworks encompass a body of theory and statistical tests that are primarily quantitative. At the other end, some are almost entirely qualitative, and some networks use both types of models. Similarly, some of the frameworks use methods ranging from social forces, history, cultural or community values, to those that stress rational choice, markets and individual incentives (Howe & Jackson, 2004).

A third way to distinguish the frameworks is by determining whether they tend to propose either a “long-term rising or falling trend in global migration” (Howe & Jackson,

2004, p. 19). The neoclassical framework considers that the pressure of migration should decrease with time, as the living standards of the sending and the receiving countries come together. This framework expects either a decline or stability on long-term basis. The policy framework proposes that by attending to public positions, it is possible that a decline occurs, especially since in numerous receiving countries, the public has turned against immigration during the last decades (Howe & Jackson, 2004). Following this framework, several theorists have attempted to address immigration from a political and policy perspective.

Political Theories, Frameworks and Perspectives

Given the global increase of immigration, which was estimated at approximately 150 million in the year 2000 (IOM, 2000), immigration has become a political and politicized phenomenon of the twenty-first century (Parker & Brassett, 2005). International migration, a basic feature of globalization, has become a newsworthy issue in public, political and academic debates both in the United States and other countries. Therefore the U.S., as well as other economically advanced societies, will continue to receive substantial immigration. The incorporation of immigrants in the country of residence is a complex process that takes many years and usually lasts several generations. Although migration is one of the fundamental characteristics of human societies, most social scientists only became interested in this phenomenon about the 1920s. Moreover, they have focused mainly on the modern period, when transatlantic migrations gained considerable attention.

Political theory of immigration has sought to deal with questions regarding the duty of liberal-democratic states' governments, a self-governing representative system, and its individual citizens, "who enjoy freedom and equality under law and together form a people within a liberal-democratic nation-state. Thus, liberal democracy means individual rights,

national citizenship, and democratic representation” (Fonte, 2001, p. 1). One of the central questions political theory considers is if the liberal–democratic state is responsible to address the underlying causes of immigration in order to alleviate the home country’s condition of those that otherwise would emigrate. Another question is whether there should be “free movement” (Samers, 2003, p. 1) in the countries of the world and all national and international borders should be abolished. Some theorist agree with this notion and therefore advocate for allowing all the different categories of migrants refugees, asylum seekers, family reunification, economic and “cultural” migrants into the country (Samers, 2003). Others strongly advocate for immigration to be controlled and more restrictive policies to be enacted (O’Sullivan, 2004).

At the heart of the issues lie the principles of state–sovereignty. The sovereign state is considered to be the “community,” that special space within which the ideals of justice and freedom and the temporal goals of its people can be formulated and made a reality. Given this definition, “political theory cannot be applied internationally” (Parker & Brassett, 2005, p. 236), therefore, moral values cannot subsist beyond the state. Hence, the states are free to exclude all or to select freely to admit some and exclude others; consequently, the right of the states to impose its sovereign will conflict with the beliefs of individual justice (Parker & Brassett, 2005).

Within the political debate, the ethical debate has also raised numerous and profound questions regarding the role of the sovereign state in immigration related issues. These issues are considered “central ambiguities within the liberal thought [and are analyzed] via a discussion of the ethics of migration” (Parker & Brassett, 2005, p. 251). The discussion centers around what policies, if any, are morally legitimate, and what are morally

impermissible criteria for selection in first admission policies. It also addresses whether the rights and duties of permanent residents are similar to, or justifiably different from, those of citizens, and whether the governments have the duty to naturalize all permanent residents or they may refuse some, and if so, what would be the morally legitimate criteria of exclusion. Finally, it looks at the minimal moral requirements for incorporation with regard to not only legal incorporation of permanent residents and naturalized citizens, but also with regard to a broad range of economic, social and cultural policies (Parker & Brassett, 2005).

The international political debate has discussed utilitarianism, libertarianism, Marxism and liberal thinkers' notions. Liberalism is associated with the expansive tradition and ideals of human freedom, less inequality and equal opportunity; nonetheless, these concepts have received a great number of interpretations. The discussion widely encompasses not only the physical borders that separate the countries and its inhabitants, but also, the boundaries each immigrant brings from birth as the genetic composition, race, color, language, and other factors beyond a person's control. The controversy is ongoing because borders are arbitrary and the idea of democracy does not necessarily guarantee justice for all, creating tension "within the liberal-democratic state" (Parker & Brassett, 2005, p. 243).

The ideas of justice for all and equal opportunity have been central to the U.S. Constitution, yet in discussing the major immigration reforms and the strategies that have been used by the government to regulate migration, Hing (2004) contends that, although a nation of immigrants, there are two Americas—the one that embraces immigrants and the one that harbors nativistic and xenophobic sentiments. According to Hing, from the colonial period to the Civil War, there were great efforts to define America on the basis of race, ethnicity, religion and political views. The ideal American citizen, who was white and

predominantly of Anglo-Saxon background, has enjoyed cultural and economic privileges and has been protected by legislation and public policies. Hing discusses the McCarran-Walter Act of 1952, which excluded communist, homosexuals and “other undesirables.” He also describes the years between 1965 and 1990 as the period when the southwest border was politicized. It was also during this time that the Mexican border began to be controlled, since the number of undocumented Latinos, especially Mexicans, increased dramatically. Due to this increase “Operation Gatekeeper” was enacted, which resulted in numerous abuses from the U.S.-Mexico border patrol and more than 2,000 deaths over a 10-year period. The author affirms that despite this data, neither the government nor INS officials questioned these deaths (Hing, 2004).

Refugee and asylum policies have also become a relevant issue. The United States passed the Refugee Act of 1980, which was intended to bring the U.S. into conformity with the *United Nations Protocol Relating to the Status of Refugees of 1968*, but its policies have been manipulated to admit only those identified as “acceptable” and reject those who are “unacceptable.” Hing argues that, although this Act was supposed to allow the government a more “uniform and independent asylum decision making process” (p. 257), there is evidence that it continues to be used as a way to strengthen anti-Communist attitudes, as it relates to Cubans and Chinese, and to reject Haitians as unacceptable (Hing, 2004; Martin, 1994).

The United States often debates the humanitarian aims of Washington in opening its arms to the oppressed and the domestic and international challenges that the country faces in granting refuge and political asylum to those who have well-founded fear of persecution (Hing, 2004; Martin, 1994). Whether implicit or explicit, the refugee and political asylum policy appears to recognize or build on the strengths or assets of those who fear persecution

and who apply for refugee status or political asylum. According to Martinez-Brawley and Zorita (2001), it is assumed by many that it is “in the interest of the U.S. to receive and support these individuals, whether because of their political philosophy or of international treaties” (p. 58).

Due to the difficult and enduring situations faced by refugees and those seeking political asylum, many organizations advocate for their rights, hence, the political theory of human rights becoming an important political issue. This is partly the case because many people are uprooted and forced to leave their homes. This poses humanitarian and other challenges, for bordering countries and, more and more, for the developed nations of the West. At the beginning of the globalization process they and immigrants in general, have become an important dimension of the modern world. Where these migrants are not explicitly welcomed (e.g., to fill demographic or economic needs) they create a serious challenge to the capacities of receiving states to control migration flows. The political theory of human rights examines conflicts and contradictions between human rights claims and national sovereignty, cultural difference, and democracy. Over the past decades, human rights law has occupied an increasingly central role in the discussion of development. Many believe that sustainable development cannot be attained without the adequate protection of individuals’ human rights and freedoms. However, groups that have been historically underrepresented within human rights institutions, such as women, ethnic minorities and indigenous peoples, question to what extent human rights law really protects the rights of everyone regardless of gender, race or ethnicity. It is questionable if indigenous women, for example, could use human rights to protect their rights to natural resources on which they depend for their identity as indigenous people as well as their economical survival.

Samers (2003) emphasizes that immigration policies, especially refugee and political asylum policies, are central to the working of the liberal state, since the “signing of the international refugee conventions also carries with it a certain legitimacy within the International diplomatic community” (p. 212) and may serve to obtain financial gains through trade agreements and other privileges given to the states that have signed. Münz and Weiner (1997) contend that “international migration and refugee movements are not simply domestic issues, but also foreign policy” (p. 353). They assert that there are policies aimed at reducing the flow of refugees and migration and some are more effective than others. Of these, policies that contribute to better employment, higher wages, and economic growth have decreased emigration flow in the long run. Münz and Weiner advocate for cooperative agreements between countries at different levels to look at ways that the cost can be shared, while searching for solutions. They feel that there is a link between “migration and refugee issues to the full range of foreign policy tools in order to influence conditions within countries that force people to leave” (p. 355).

Since the 1990s, there is an interest in studying the effect that public policy has on immigration and how the design of policy and its enforcement encourages immigration and affects immigration behavior (Espenshade, 1990, 1994). It is also of interest to investigate how policies and laws change overall, and what determines the direction of these policies. Specifically related to immigration, it is important to analyze when there is a true enticement to limit migration, or when it is just the intention of legislators to conciliate the public opinion by passing figurative measures.

One of the main questions to entertain is if the national policies of immigration are determined by other social, geopolitical or demographic trends that are believed to be taking

place (Howe & Jackson, 2004). One of these trends is the establishment of “transnational communities,” described as “dense networks across political borders created by immigrants in their quest for economic advancement and social recognition” (Portes, 1997, p. 812). Transnational communities have a distinct character and impact the political, economic and social interest, both in the “sending” and in the “receiving” countries. The courses of these networks are “reinforced by technologies that facilitate rapid displacement across long distances and instant communications” (p. 813). As Fonte claims, this new trend may constitute a “universal and modern worldview that challenges in theory and practice both the liberal democratic nation-state in general and the American regime in particular” (Fonte, 2001, p. 2). Furthermore, in order for social science to play an instrumental role in the formulation of international migration policies, it is advisable that multi-disciplinary theories be used to help devise them, and better communication needs to be established between the professionals in the field of migration and policy makers (Urzua, 2000).

Economic Theories, Frameworks and Perspectives

Traditional theory explaining processes of international migration is basically economic in nature: wage differentials between countries or regions and the costs incurred by moving are seen as basic features. Historical-structural approaches try to explain migration flows as a consequence of the unequal allocation of factors of production, at the same time reinforcing inequality. The experience of immigration has been extensively documented by social scientist from an economic perspective. Urzua (2000), considers that the reason why there is a “contradiction between policy recommendations and research findings is due to the weight of economic theory in migration policy” (p. 1). The economic impacts of immigration affect all layers of society. There has been extensive debate over President Bush’s proposed

reforms on immigration, because they concentrate on the economic impact on the nation. Whether they would help overcome possible economic problems or they would “displaced low paid Americans and depress wages” (O’Sullivan, 2004, p. 33), it is important to analyze different theories and theoretical frameworks to understand the impact immigrants are having on the economic sphere of society.

The neoclassical theory is based on the premise that there is a “global labor market and that migrants will move from low-wage countries to high-wage countries if and when the wage differential is larger than the cost of moving” (Howe & Jackson, 2004, p. 20), has been widely used since the “classical political economy of the nineteenth century” (p. 20), to explain the reasons for emigrating. It promoted large groups of young people from poor countries who aspire to improve their socio economic conditions, to move to countries that have money, land and the possibility of a better future. This framework has been employed in numerous studies since 1950, using “marketplace and optimization models” which describe push factors, the supply, and pull factors, the demand, to describe migrant behavior (Howe & Jackson, 2004, p. 20).

Segal (2002) adheres to this when elaborating on the reasons why people migrate. She contends that the push and the pull factors determine the reasons why people migrate. When considering the “push” and “pull factors,” immigrants also take into account whether they plan to leave their country for an indefinite period or whether they have the intentions to return after they have been able to accomplish their economic goals. The push factors often include: lack of economic opportunity; persecution (political/legal/religious); or the hope of a family to survive financially by sending one member to search for better economic

opportunities. In many countries remittances, the sending of money to relatives, constitute one of the greatest economic resources.

New economist theorists agree with Segal, and state that migration entails a series of decisions which are made by all family members. They reject the idea that immigration is a onetime decision made by one individual or by the head of the family. One or more family members are sent to a foreign country to not only improve their financial situation in receiving remittances, but also to be able to have diverse sources of income and protect themselves from possible risk. These theorists propose that the differences in wages are not a very significant factor in determining the migration behavior, therefore, even if the sending country was economically developed, the migration trend would not be reduced (Howe & Jackson, 2004). The new economist framework began in the 1980s with theorists attempting to explain specific reasons for market failure, the importance of the remittance flows—especially the cross-border ones—and the potential problems of the brain drains from the sending countries (Stark, 2004; Stark & Bloom 1985; Taylor, 1999).

The pull factors may include the increase in economic opportunity; freedom from political or religious persecution as well as freedom from expectations that are restrictive in the country of origin (especially societal and traditional), the prospect of reunifying with family members, the chance of pursuing a higher education, and the hope of safety for those trying to get away from turmoil in their own countries.

Given that the status of the person, as well as his or her assets, are contributing factors in the immigration process, often, those with more socio economic and educational resources leave first, since they have the means to pay the expenses. Once in the new country, they can use their skills to obtain employment. In some cases, those without

financial means and skills may not be able to migrate, but on other occasions, since they may not have a lot in their home land, those without means and skills may be willing to take a chance in pursuing their fortune in a foreign territory. The writer contends that international migration is “driven by imbalances in supply and demand for labor” (Segal, 2002, p. 6). Whatever the reason to migrate, the push and the pull factors take place in a cycle, providing immigrants the encouragement to venture out in the hopes of a brighter future, when the home country is pushing them out.

Contrary to the neoclassical theory, world systems theorists argue that immigration occurs only after “societies have been incorporated into the capitalist world market” (Howe & Jackson, 2004, p. 21). They argue that people only begin to migrate after their society has been “globalized and marketized, and after all of the social and cultural dislocations that accompany this process, do people begin to pick up and move in response to their perceived relative deprivation” (p. 21). They further assert that the migration flows are directed towards those countries that established ties with their country during their colonization period.

This theory is based on the 1974 historico-structuralist ideas of Immanuel Wallerstein, which state that “immigration is part of a unidirectional global evolution in which ‘periphery’ economies generally do not replicate the success of the ‘lead’ economies” (Howe & Jackson, 2004, p. 21). Recent studies Portes and Rumbaut (1996) and Sassen (1988) using this framework have looked at the changes in attitude that contribute with the increase of global migration and what sustains them. It is believed that the patterns follow by immigrants who start sending remittances and visiting their country accelerate the migration trend of the sending country.

Several authors concur when explaining that for voluntary immigrants, the primary reason for emigrating is the gap they experience between what they desire and their ability to obtain it in their home country. Portes and Rumbaut (1990) utilize three concepts to identify those immigrants that leave their country voluntarily: (1) laborers or labor migrants who often have low levels of education and limited skills, (2) entrepreneurs or entrepreneurial with business experience who are looking for growth and opportunities, and (3) professionals or professional immigrants that are educated and have “strong professional skills” (p. 9). This last group emigrates to advance their professional careers and is considered to produce the brain drain in their country of origin (Portes & Rumbaut, 1990; Segal 2002).

Once in the receiving country, immigrants find their way to incorporate themselves to the labor market. Some create informal training system, “a mechanism that not only replenishes the supply of entrepreneurs in immigrant communities, but can offer attractive mobility opportunities for the more experienced and skilled workers” (Portes, 1997, p. 802). In other cases, immigrants who are usually undocumented, find it difficult to obtain work, therefore, they accept low-wage employment in order to sustain themselves and their families. According to some theorists, these immigrants create what they call the dual labor market framework. This framework began in England with John Stuart Mill and it was originally applied to the different social classes. It was later used to explain immigration labor in 1979, by Piore and in 1988, by Dickens & Lang, among others. This framework posits that in countries with a large immigrant population, the segmentation of jobs often become reinforced by itself. In many cases, jobs that pay low wages become linked with immigrant workers, often undocumented. Due to this perception, a great number of non-immigrant workers no longer consider these jobs; therefore, a social class division occurs,

separating the labor market in two. Although there are debates about the belief of the division of wages, and the importance of this framework, there is an agreement that immigrants tend to look for work on the basis of their perceived class status and cultural aptitudes.

Many immigrants, who have arrived to pursue economic well-being through establishment of small informal businesses, have been called the middleman minorities. Blalock, (1967); Bonacicha (1973); Bonacich & Modell, (1980); Turner and Bonacich, (1980) and Zenner, (1980) used the term middleman minorities to refer to those groups in specific societies that, according to them, had established a “middle” status in the economic system between the group at the top of the hierarchy, the dominant group, and the groups at the bottom, the subordinate groups. These groups are usually shopkeepers, independent professionals, moneylenders, or traders who “perform economic duties that those at the top find distasteful or lacking in prestige, and they frequently supply business and professional services to members of ethnic minorities who lack such skills and resources” (Marger, 1991, p. 52).

Middleman theorists contend that these minority groups develop a very close relationship with people from their same group, especially in light of the bitterness and antagonism displayed by both, the dominant and the subordinate groups. They further state that these middleman minorities find occupations that do not require a long commitment, because their intentions are to return to their country of origin. Although this theory does not include all the members of the specific minority group, it does force scholars to study minority groups within a multi-ethnic society (Marger, 1991).

Regardless of the kind of job immigrants obtain, and how much they make, it is often more than what they had at home. Migrants send remittances home on a regular basis and

raise the standard of living of their family members who remained in their countries. This causes the rest of the community experience further relative deprivation, which increases the probability that members from the community will migrate themselves, creating what theorists have called cumulative causation (Massey, 1990; Myrdal, 1957).

Numerous studies have been conducted to study the theories of migration and economic theories in relationship to remittances, the conditions in the destination region and the future evolution of the original and destination regions, international wage labor migration, and other related topics. The role of the state system in the origins and control of international migration flows has been analyzed by several theorists (Zolberg, Suhrke & Aguayo, 1986; Zolberg, 1989). According to Zolberg (1989):

Enforced borders represent the crucial dividing line between the developed world or core and the increasingly subordinate economic periphery can be transformed into series of propositions about between-country economic inequalities, the role of migration flows in ameliorating them, and that the political borders in reproducing the global hierarchy. (p. 809)

In studying immigration with broader issues of political economy, the individual migrants' characteristics and adaptation process can be avoided (Portes, 1997).

Given that most economic models, theories and frameworks can be utilized in quantitative, as well as projection studies, economists and demographers find them very useful, but despite their attractiveness, these models have been criticized by researchers who feel that they do not take into account the "role of culture and social ties" (Howe & Jackson, 2004, p. 21).

Social Theories, Frameworks and Perspectives

International migration has become a key characteristic of post-industrial society and is one of the most important manifestations of the process currently identified as globalization. Other disciplines have contributed to theory formation to explain this phenomenon. Sociology and anthropology have contributed to explain the mechanisms of selection (who moves and who stays) and continuation that work at different levels: individuals, households, networks of fellow countrymen across borders. The immigrant experience take us from classical assimilationism, through pluralism, theories of ethnicity and constructivism and the new assimilationism, in which there is a more explicit purpose to keep the old ideal on the one hand, and scientific observations and propositions on the other. Additionally, there are also other theories and theoretical frameworks by which the immigration experience has been explained.

Social network theorists hypothesize that immigrations waves usually start by a large number of individuals from a small number of communities in the sending country, migrating to a small number of communities in the receiving country. They assert that the combination of kin and other social resources in both, the sending and the receiving country, makes it more likely for individuals to migrate. It is also felt that by using networks, the migration experience can be less dangerous, less costly, less traumatizing, while at the same time relatives and friends can assist in the search for jobs and housing. Furthermore, these networks can assist in the acculturation process of the new immigrant (Howe & Jackson, 2004).

The Social Network Framework began in the 1980s. Social network theorists include Hugo (1981) and Gurak and Caces (1992). Coleman (1988) and Massey & Zeneto (1999)

have generated models of migration by incorporating social capital theory. These theorists posit that the early pioneers usually determine the location their countrymen and women will follow. Even in countries where migration starts slowly, it is difficult to stop it, since “networks tend to create immigration momentum” (Howe & Jackson, 2004, p. 22). This momentum may be perpetuated by family reunification policies, which have encouraged a larger flow of immigrants.

The possibility that a person may migrate because of the number of people he or she knows that have migrated, constitutes the *cumulative social networks*. Theorists speculate that the greater the number of present or former migrants a person in a sending area knows, the greater the probability that he or she will also migrate (Massey & Garcia España, 1987; Massey & Espinosa, 1996).

Theories, Models and Frameworks for the Immigrant Experience

During a great part of the twentieth century, there were numerous theories regarding the process a person went through in order to adjust and incorporate into the main stream society. Robert Parks, from the University of Chicago, was the first sociologist to discuss the concept of the “melting pot.” In 1914, based on the ecological model, Park developed his three-stage model that included contact, accommodation, and assimilation (Pearsons, 1987). According to this theory, people from different cultures avoid conflict by accommodating to each other. Therefore, different ethnic communities come together as a result of this contact. Parks proposed that as people began to accommodate to each other, they began to acculturate to the main culture, which resulted in intermarriages and mixed relationships. Parks considered this process of acculturation progressive and contended that it was also

irreversible. Although greatly modified, Parks model has been the basis to explain the process of newcomers adjusting to another country (Padilla & Perez, 2003).

Acculturation is defined in different ways across studies, publications, frameworks and perspectives (Celano & Tyler, 1990; Duan & Vu, 2000; Nguyen & von Eye, 2002). It is a response to the host culture and generally begins once immigrants enter the host country (Berry, 1990; Celano & Tyler, 1990). Acculturation is thought to be a continuous process in which the acculturating group has unique thoughts, behaviors and lifestyles (Berry, Kim, & Boski, 1988; Trimble, 2003). Berry (1990), asserts that acculturation occurs on two levels—population and individual. On the population level changes occur in political organization, the economy and the social structure. Changes in behavior, values, identity, and attitudes are reflected at the individual level. Overall, it entails changes in values, behaviors, and cultural attitudes that take place after contact is made among individuals of the two cultures (Berry, 1986, 2003).

Acculturation has placed importance on the attitudes of the host or dominant culture towards the minority culture, thus, ethnic identity becomes the most essential aspect of the process of acculturation that occurs when immigrants arrive to the receiving country. Ethnic identity is therefore, that part of acculturation related to the personal sense of each individual belonging to a culture or group which is a sub-group of a larger society (Phinney, 1990). According to Phinney (1998), each person's attitude towards their own cultural group is essential to their psychological well-being, especially in a society where his or her ethnic group may be discriminated against, poorly represented economically or politically in the media, and either physically or verbally abused. The concept of ethnic identity offers the

person the means to comprehend how important it is to be self-assured when one's identity is being threatened (Phinney, 1998).

Self esteem, defined as the ability to form an identity and attach a value to it (McKay & Fanning, 2000), and as that aspect of self concept that evaluates the self, has been found to correlate with ethnic identity, showing that a strong and secure ethnic identity is generally associated with high self-esteem (Phinney, 1990). Padilla, Cervantes, Maldonado, and García (1998) found that being proficient in English is positively associated to higher self-esteem among immigrants. Self esteem is an important construct; it is a measure of the person's anticipation of events that are positive and the person's willingness to come near objects and others. Investigators of self-esteem have usually been interested in both, the reasons prior and the consequences of self-esteem, therefore, they have studied the social conditions and psychological developments that contribute to the formation and maintenance of self-esteem. Hewitt (2002) posits that self-esteem has been entrenched in the psychological ideas of acceptance of the child within early in life, receiving positive evaluation from people significant to the person, being compared with others in a favorable way, as well as being compared with the ideal self, and the ability to take successful action. He argues that self-esteem is a socially constructed emotion that could be called "mood." (p. 140), and as such, it can be an indicator of well-being.

Resilience on the other hand is an inferred process because it implies that the individual is presently doing ok, as well as that there have been exceptional circumstances that threaten positive outcomes (Masten & Reed, 2002). Resilience has been used to study the outcome of immigrant journeys since it has been associated with the person's capacity to withstand life stressors, thrive and make meaning from challenges. Cultural resilience refers

to the capacity of specific human cultures to endure stressors such as contact with other cultures, disasters, etc. Many human cultures have disappeared, at the same time as others have survived. Those which survive have done so, at least partly, due to considerable cultural resilience (Neil, 2004). Cultural resilience refers to the ability of culture to uphold critical cultural knowledge all the way through generations regardless of challenges and complexities. Particular attention will be paid to Acculturation, Ethnic Identity, Resilience, and Self-esteem theories in the context of the conceptual framework for the study.

A comprehensive illustration of the immigrant experience is given by Segal (2002). As she describes the immigrant's experience, she asserts that the immigration process starts in the country of origin, and that there are many circumstances that leads someone to migrate, which include both, their personal situations and the country's conditions. The latter may include political turmoil, lack of economic opportunities, and lack of social, cultural or religious freedom. She underlines that the educated and well to do individuals usually form the first wave of immigrants to leave and are later followed by those with fewer skills and lower socio-economic status. Overall, she feels that when considering the reasons why someone migrates, it is necessary to evaluate the religious, economic, social, political, and cultural conditions in the country of origin. It is also important to analyze the status of the group in context, as well as explore the person's experience in the home country (Segal).

According to Segal (2002), education, vocation, language competence, and class/caste are determinant factors contributing to the immigration experience. She contends that this experience is affected by whether leaving the country is planned or unplanned; voluntary or forced; legal or illegal; safe or dangerous; easy or difficult. She asserts that even if the emigration is planned, it does not necessarily indicate that it is voluntary, but often, it

does mean that the conditions in the home country are rather stable. She maintains that even when the move is planned, safe and legal, the reaction to emigration is ambivalent, although it is easier for those with higher status and socio economic resources.

In discussing the immigration experience, Segal (2002) relates that there are just as many reasons for someone to come to a specific country as there are to leave their own country. She proposes an analysis of whether this experience was easy or difficult; legal or undocumented; pleasant or traumatic; direct or indirect. According to her, this experience can be less traumatic if the immigrants have been able to obtain easy entry into the country of choice, if the entrance was legal, although this does not guaranteed easy entry, and if the first person the immigrant becomes in contact with is welcoming. It also depends on whether the person had to go through another country in order to reach the destination of choice (Segal).

Segal (2002) affirms that the immigration experience and the reaction it causes have to be viewed from both, the immigrant's perspective, as well as from the context of the receiving country. The response to the immigration process includes the immigrant's resources for immigration, their psychological strengths, language competence, social support, professional and vocational skills, economic resources, as well as color of skin. The readiness of the receiving country for acceptance of immigrants depends on the immigration policies at the time of arrival, the opportunities, obstacles, programs, services, language facility of the immigrant, and again, the skin color plays an important role. She further accentuates that "to understand the process of transition, both sets of variables—the strengths of the immigrants and the readiness of the receiving country—must be explored, as must their interaction" (Segal, 2002, p. 28).

When discussing the adjustment to the receiving country, Segal (2002) posits that the literature available suggests that there is a continuum that explains how an immigrant adjusts to a new country. This adjustment depends on the individual's characteristics, as well as how the receiving country accepts the person. Also, where a person stands in the continuum may change over time. The writer uses the theories of acculturation and assimilation on the one extreme, followed by segmented assimilation, integration, accommodation, separation, and marginalization. She presents the theory of rejection at the opposite end. She concludes by saying that there is no formula that can explain how a person will respond to the immigration process, especially because the determinant factors are many. These factors include the individual's aptitudes, as well as the receiving countries willingness and readiness to accept newcomers. Each person's experience and ability to adjust will be different. Regardless of whether an immigrant has the legal documents or not to enter the country of choice, the common characteristic the person needs is "ambition, energy, fortitude, and adaptability" (Segal, 2002, p. 8).

In studying the immigration experience, it is important to analyze the process of adaptation and the explanation of the different forms of integration, the conditions under which the integration takes place and how this process is shaped. An important issue in this connection is the discussion of the differences and similarities in integration processes in the past and in the present. Another important concept to contemplate when analyzing the immigrant's experience is that of stereotypes. According to Marger (1991), the term "stereotypes" was introduced by Walter Lippmann in 1922 to describe images people have in their heads that have not been acquired through direct personal experience. When referring to ethnic stereotypes, selected traits of a group are chosen by members of other groups who

overemphasize them to establish a quick portrayal of the group. Other authors have referred to stereotypes as being a particular language used to support the ideas held about a specific group which creates judgments towards all members of the group. After someone knows the specific image attached to the group, all members of said group are perceived according to that picture. In immigration studies it is important to recognize the unique characteristics of both, the individuals and their cultures therefore Social Identity Theory offers important insights to counter stereotyping.

Social Identity Theory

Social identity theory is a social psychological theory that explains intergroup relations, group processes, and the social self (Hogg, Terry, & White, 1995). Social identity was conceptualized as that aspect of a person's self concept based on their group membership. It has been described as our understanding of who we are in relation to others, which leads us to immediately, upon meeting someone, locate the person on our social map for identification purposes.

Social identity can be described as the link between the psychology of the individual and the structure of social groups within which the self is implanted. Social identity refers on the one hand, to the aspects of self-knowledge that occurs when one is a member of a specific social group and has been influenced by the shared socializations that this membership implies. In other words, the identity that is located within the individual self-concept (Brewer & Hewstone, 2004).

In this sense, social identities are aspects of the self that have been influenced in a particular way by the act of being a member of a social group and the experiences that are shared with other members of such group. The emphasis is on the content of identity, the

expectations, beliefs, customs, ideologies and attitudes associated with belonging to a particular group (Brewer & Hewstone, 2004).

On the other hand, social identity can also be interpreted as the perception of self as an essential or interchangeable part of a social unit or larger group (Brewer & Hewstone, 2004). This meaning is used by self-categorization theory which describes social identity as the combination of self-definitions based on the social categories into which one falls and feels one belongs, which describe and prescribe the person's attributes as a member of the group (Hogg et al., 1995). In this sense, self-categorization theory pulls away from the perception of the self as a unique person (Turner, Hogg, Oakes, Reicher & Wetherell, 1987). These two views of social identity are the inverse of each other. From one point of view, social identity is the group within the self, and from the other, it is the self within the group.

Historical background of Social Identity Theory. Social Identity theory originated in Britain around 1959 with the work of Henri Tajfel on cognitive and social belief aspects of racism, prejudice, and discrimination, as well as on perception in order to explain intergroup discrimination, intergroup relations and social conflict (Tajfel, 1978; Tajfel & Turner, 1979). He later expanded and formulated it in the 1970s with the collaboration of John Turner and others at the University of Bristol (Hogg et al., 1995).

Self-Categorization Theory. During the 1980s, John Turner proposed Self-Categorization Theory as a theoretical component of social identity theory, and although it is different in some aspects, it has been considered to be part of the same “theoretical and metatheoretical enterprise as social identity theory” (Hogg et al., 1995, p. 259). Self-Categorization Theory, as an extension of social identity theory, creates concepts of separation or connections between “me” and “us” and can be extended to include judgments

about “us” and “them.” It incorporates numerous topics such as self-concept, self-concept as cognitive product, self-concept as social product, self-concept in socio-cultural context, self-esteem, self-expansion and many others.

Social Categorization developed the discussion of the self-concept contained in social identity theory; therefore it is considered the theory of Self-Concept (Tyler & Smith, 1999). With the development of self-categorization theory, research has included group processes in general. This trend has continued with work on group cohesiveness, social influence, social cooperation, crowd behavior, social cognition and other topics. Self-categorization theory also addresses, in general, the analysis of categorization. Work has been done following this trend on issues like stereotyping and social judgment (Turner, 1982, 1985; Turner et al., 1987).

Key concepts of Social Identity Theory. The core argument of social identity theory (often referred to as SIT) is that people use group memberships to define themselves (Tyler et al., 1999). According to Tyler, “Social Groups exist in individuals because they define an important aspect of the self, both by defining the dimensions through which people categorize the world and by providing the valence through which people evaluate their positions along these dimensions” (Tyler et al., 1999, p. 6). This theory focuses on the ways in which individuals perceive and categorize themselves based on their social and personal identities. It hypothesizes that the self is multifaceted, dynamic, and responsible for mediating the relationship between the individual behavior and the social structures (Hogg et al., 1995).

The self develops an image that includes the personal self, which mirrors distinctive aspects of the self, and a social self, which mirrors information about the groups to which

people belong (Tyler, Kramer & John, 1999). According to Tajfel (1982), most people are motivated by the desire to develop and maintain a favorable self-image; therefore people seek to join groups that have a positive social status because their sense of self is influenced by information about these groups. After people make a distinction of the social categories in their world, they “then partly judge their worth as individuals through the positive status of the groups to which they belong” (Tyler et al, 1999. p. 2). Once in the group, people try to increase the category of the group they are in (in-group bias) and to lessen the status of other groups (out-group derogation).

Social identity theory proposes that by improving the status of their group, people enhance their feelings about themselves. Therefore, their desire to augment their social selves motivates their attitudes and behaviors in the intergroup activities (Tyler et al., 1999). In this sense, people want to maximize the value of the groups to which they belong because their social self is influenced by such value. Consequently, the social self influences feelings of self worth and self-esteem (Tyler et al., 1999).

Theoretical underpinnings, techniques and goals of Social Identity Theory. Social identity theory, being a socio-psychological theory, has had a scientific, positivistic, investigative framework since its initial development. The theory’s founder, Henri Tajfel, demonstrated in 1981 the important “identity-conferring properties of group membership through a series of classic minimal group experiments” (Tyler et al., 1999, p. 2) where he created groups by using meaningless distinctions. In these experiments he found that group categories had powerful effects on people’s attitudes and behaviors towards their own and other groups. Since then, a large quantity of analysis and research has been done to study the core argument of social identity theory which states that people use group memberships to

define themselves, and researchers have taken a diverse approach to this argument (Tyler et al).

The concepts of self, identity, and social identity have occupied a very important place in social psychology's theory and research. Some researchers have elaborated and extended both social identity and self-categorization theory in order to study the social self. Others have assumed that the social self exists and continue to search for ways to elaborate the nature and function of the social self. A great number have also explored the influence of social context on the social self (Tyler et al., 1999). Readings, research and analysis on the social self cross levels of analysis with topics, functions and processes that persist from intrapersonal to intergroup levels (Brewer & Hewstone, 2004).

Even though there has been vast research done on social identity, literature available on the subject does not describe a variety of techniques used to conduct the research; the ones that are primarily mentioned are questionnaires, interviews and a series of lab experiments in which participants are assigned to groups and specific tests are administered to them. Literature on social identity and self categorization focuses on explaining the differences between individual and group behavior in a qualitative way; that is, in terms of the level at which the self and others are categorized and a general or in-depth analyses is usually done (Brewer & Hewstone, 2004).

Social Identity and Group Processes. One of the core issues in working with groups is the connection between people and the groups to which they belong. Many fields, including social psychology, and social work are interested in knowing the reasons why people join groups, follow the group rules and act on behalf of the group. In studying these phenomena, it is important to address two aspects that are equally important when studying people's

relation to groups. The first is the impact the group has on the individuals that belong to the group, and the second aspect involves the effect of the individual on the group (Tyler et al., 1999).

Groups in general have formal and informal authority structures, which include: hierarchies, rules and authorities. It is believed that groups can be studied by understanding the connection between group members and authority figures or key group representatives (Tyler et al., 1999). In this sense, it can be said that groups can be defined by shared histories, norms and status of the group members and the authority figures (Levine & Moreland, 1993).

Tyler and Smith (1999) state that the psychology “of authority relations can help people understand the psychology of the connection between people and the groups to which they belong” (p. 224). Based on social identity theory, Tyler and Smith showed evidence supporting that identity issues are important for understanding authority relations. Their research showed that people usually draw information relevant to identity from the groups they belong to, especially, from their interactions with key group representatives. This information, in turn, has great influence on how people relate voluntarily on behalf of the group and their self image (Tyler & Smith).

Empirical Studies Using Social Identity Theory. Social identity theory was founded in order to study the social belief aspects of racism, prejudice, and discrimination and as an effort to explain intergroup discrimination, intergroup relations and social conflict (Tajfel, 1978; Tajfel & Turner, 1979). Numerous studies have been done on these subjects and they have primarily sought to understand the perception, motivations and impact groups have on individuals and the individuals have on groups. Tyler and Smith (1999) have studied the

process of social identity in groups and organizational settings that have hierarchy, structure, rules and authorities. They have found that in organizations, both the status of the group to which people belong (pride) and people's status in those groups (respect) influence individuals (Taylor et al., 2003). If these groups, whether the government, the community or a person's place of employment, do not offer its participants opportunities to maintain an acceptable quality of life, it is unlikely that their social conditions will improve.

Social identity theory's research is positivistic in nature and there is evidence of empirical research and theory on the concepts of Self and Identity, on the study of the interplay between the individual self and collective selves, and on exploring the self as a product of interpersonal and group processes. On the other hand, the literature does not specify the monitoring or evaluation of any specific intervention. Social identity theory meets the minimum requirements of the model of social work research which uses qualitative and quantitative methodologies and works with the interpretations of the individuals, but it falls short in being able to use its knowledge base to aid in the design of effective social work interventions.

Migration has become a key feature of modern cities. A great number of immigrants and their children have gravitated to urban areas and, in doing so, added a new element to the diversities that already existed. This development, which can be observed in cities in North America, brings to mind diverse feelings. Some people express their concern about social problems related with the integration of immigrants, while others welcome the new opportunities and developments that are associated with immigration and the rise of ethnic diversity. The integration of newcomers in world cities is a difficult process and is dependent on the characteristics of immigrants and their neighborhoods, the character of the urban

structure, and the interaction between them. Although immigrants have made their way in industrial and post-industrial cities in advanced economies, and they have contributed to social, cultural and economic change in those cities, immigration policies need to address the numerous issues raised by immigration. Furthermore, additional research is necessary to understand the immigration experience of diverse groups and the factors that have contributed to their overall well-being.

Conceptual Framework of Well-being

The well-being of immigrants has been widely documented on the basis of existing theory and research. Early research sought the need to obtain a better understanding of the relationship between conditions in society and in the family and how healthy individuals could adjust to their environment. Several models have been developed, recommended and tested to further the understanding of psychological and health outcomes for diverse immigrant groups. Phinney et al. (2001) suggest an “international model for understanding psychological outcomes for immigration [and asserts that the] combination of a strong ethnic identity and a strong national identity promotes the best adaptation” (p. 1). She states that the relationship between the characteristics and attitudes of immigrants, as well as the response of the host society are the best determinants of psychological well-being. This relationship is also affected by the status of the immigrant group the person belongs to (Phinney et al.).

Mahoney (2004) studied the well-being of Caribbean immigrants. She contends that overall, the health and well-being of immigrants in the United States can be explained by the social factors they bring with them from their country and the way they integrate into the new society socially, economically, and politically. According to her, it is also important to consider how their personal characteristics either helps them succeed or holds them back and

to recognize that the process of adaptation and accommodation also influences the effect of the immigrant experience.

Psychosocial well-being of immigrants has also been studied by using a framework of acculturation, ethnic identity and racial identity (Kuo-Jackson, 2000). This author asserts that individuals from a minority culture must deal with four psychosocial issues to include: (1) conflict between cultures, (2) racism and discrimination, (3) protecting their cultural and ethnic traditions, and (4) facing/confronting their minority status (Kuo-Jackson, 2000).

Other studies have looked at the relationship between acculturation, ethnic identity and psychological well-being with diverse communities. Abouguendia (2001) studied the acculturative stressors, ethnic identity and psychological well-being among immigrants and second-generation individuals in the North American population. Psychological well-being has also been considered in the realm of specific demographic characteristics and life satisfaction (Christopher & Aroian, 1998).

Previous research has clearly documented the importance of understanding the immigrant adjustment to the receiving country from different theoretical perspectives, but no research has been found that studies the psychosocial well-being of immigrants from the acculturation, ethnic identity, resilience and self-esteem perspective. In studying the well-being of Colombians in the U.S., a framework based on the acculturation, ethnic identity, resilience and self-esteem theories was utilized (see figure 2).

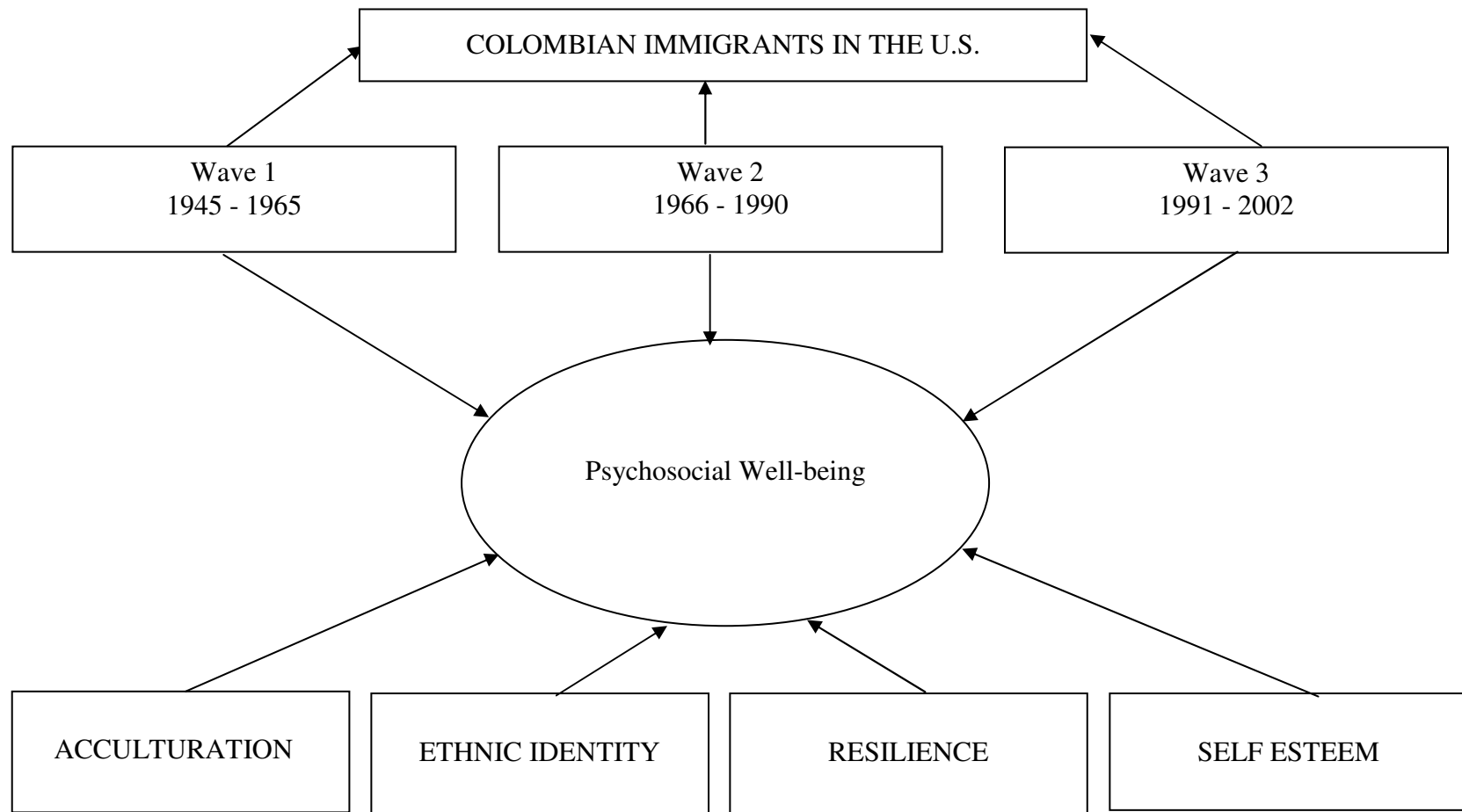


Figure 2.2. Framework of psychosocial well-being of Colombian immigrants in the U.S.

Acculturatrion

Culture and Acculturation

Culture has been defined as shared beliefs, values, customs, norms, roles, and self-definitions among a group of people (Triandis, 1996). Culture has also been defined as a “set of attitude, behaviors, and symbols shared by a large group of people usually communicated from one generation to the next” (Shiraev & Levy, 2001, p. 5).

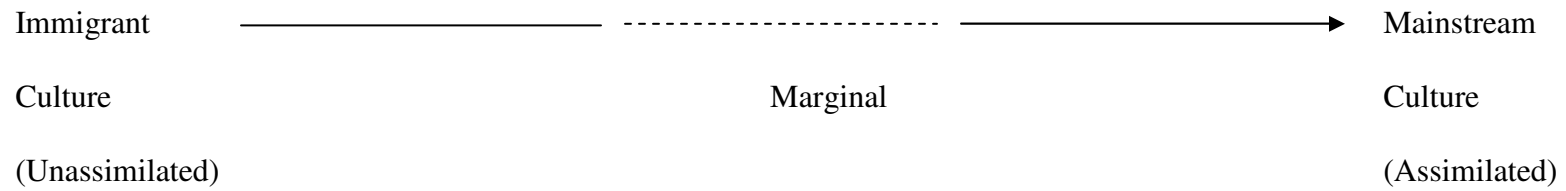
Acculturation therefore, is defined as the changes that groups and individuals experience when they come into contact with two or more cultures. Acculturation includes the psychological, social, and cultural aspects of the adaptation process and outcome (Williams & Berry, 1991). While changes can occur in both cultural groups, it is usually the non-dominant or minority group that experiences the most change. The minority group often accepts or is forced to accept the language, religion, laws, and educational institutions of the host culture. Acculturation reflects the degree of agreement with the norms, values, attitudes, beliefs and preferences of a particular group to the host society and culture (Marino, Stuart & Minas, 2000; Berry, 1992).

Modifications also occurs on the individual level, persuading individuals of both the minority culture as well as the host culture to make variation in their behavior, daily life, adaptation and relationships (Berry, 1998; Berry & Sam, 1997). Schmitz (2001) considers that “acculturation cannot be understood as a simple process of reaction to changes in the cultural context, but rather as an active and sometimes a creative dealing with challenges experienced by immigrants when confronted with cultural changes” (p. 230).

Acculturation: Theoretical Developments, Frameworks & Models

The acculturation process has been redefined by many theorists since Parks discussed the concept of the melting pot in 1914; based on the ecological model, his three stage model included (1) contact, (2) accommodation, and (3) assimilation (Persons, 1987). Parks considered this process of acculturation progressive and contended that it was also irreversible, asserting that as people had contact, they began to accommodate to each other, and then to acculturate or assimilate to the main society, which resulted in intermarriages and mixed relationships. Although greatly modified, Parks' model has been the basis to explain the process of newcomers adjusting to another country (Padilla & Perez, 2003).

In 1936 Redfield, Linton, and Herskovits, expanded the definition by explaining that acculturation involves those occurrences that take place when people from different cultures share their experiences on regular basis, resulting in changes either in one or more of the groups. In 1954 a group of scientist from the Social Science Research Council modified the definition of acculturation to include a value system, roles, personality factors and development sequences. They theorized that the acculturation was selective and took place when the person was ready for the experience. Acculturation was then viewed as a *linear* and *assimilated* pattern, moving from one end of the continuum, indicated by the person participating in his or her own culture, and going to the other extreme of the same continuum, reflecting that the person would adapt, assimilate and be involved with the host culture only (Berry, 1997; Pham & Harris, 2001; Trimble, 2003). This model has also been described as Unilinear or Unidirectional model of acculturation where the midpoint indicates marginal acculturation (Buriel & De Ment, 1997) (see figure 3).



Buriel and De Ment (1997) – Unilinear or Unidirectional Model of acculturation- the midpoint indicates marginal acculturation

Figure 2.3. Unilinear or Unidirectional Model of Acculturation.

Thus, an acculturated individual has little or no interest in preserving their culture of origin, and must be fully assimilated to the host country, according to this model. The level of acculturation of this unilinear model was seen by some, as a function of the length of time spent in the host country or the generational status of the immigrant, indicating that a person is expected to acculturate overtime, and if this did not occur, the individual would experience stress, anxiety and alienation (Gordon, 1978). Other theorist tended to measure acculturation based on a single dimension such as assessing a person's ability to speak, read or write English (Mendoza, 1984).

Although the conceptualization of acculturation was still unilinear, the process was additionally expanded in 1967, when the term psychological acculturation was used by Graves to study the individual level of acculturation. This term refers to the way individuals change as a result of the contact they have with another culture and by being part of the acculturative changes taking place in their own culture. It engages input and continuity with the habitual psychological characteristics of the person (Berry, 1990).

The concept of psychological acculturation was later extended in 1974 by Teske and Nelson, and in 1978 by Szapocznik, Scopetta, Kurtines, and Aranalde, via their including behaviors and values. The behavioral dimension comprises language and the involvement in the activities of the other culture, and "the values dimension reflects relational style, person-nature relationships, beliefs about human nature, and time orientation" (Kim & Abreau, 2001, p. 396). Berry concurred with this and added that the psychological functioning of immigrants changed in at least six specific areas: Cognitive styles, personality, language, attitudes, identity, and acculturative stress, as a result of the acculturation process. Furthermore, he included the categories of assimilation, integration, rejection, and

deculturation, recognizing the importance of societies that are multicultural, and that in these societies, minority individuals and groups, can choose to what degree they want to advance in their process of acculturation (Berry, 1980; Padilla & Perez, 2003).

This unilinear conceptualization of acculturation was questioned by many theorists (Padilla, 1980; Szapocznik & Kurtines, 1980; Ramirez, 1984; Mendoza, 1984, 1989) who considered that it did not allow for the explanation of biculturalism, in other words, maintaining participation and involvement in both, the culture of origin and the host culture. In an effort to further the understanding of biculturalism, Padilla (1980), proposed that the acculturation process entails the understanding and knowledge of both, the host and the individual's culture (Cultural awareness) and the loyalty an individual has for an ethnic group over another (Ethnic loyalty). This includes which group the individual prefers, or the individual's cultural identity, language preference, and which group the individual feels proud about (ethnic pride) and which group the individual identifies and affiliates with (identity). Both, cultural awareness and ethnic loyalty are reflected in clothing style, food choices, social activities and other aspects of the individual's lifestyle. In this sense, Padilla's model of acculturation suggests that acculturation to a new society is linked to the amount of commitment an individual has for each culture, reflected in the degree of cultural awareness and ethnic loyalty.

Szapocznik, Scopetta, Kurtines, and Aranalde (1978) had previously noted the importance of biculturalism on the premise that a person could retain their own culture while interacting with the host culture. Szapocznik & Kurtines (1980), and Szapocznik, Kurtines & Fernandez, (1980), proposed a bilinear model of acculturation, after studying Cuban Americans and noting that the existing theories did not account for biculturalism because

they did not take into account interaction with both the culture of origin and the host culture by the same individual. These authors are attributed with being the first ones to devise a bilinear measurement model of acculturation. In this bilinear model, acculturation is also measured along a single continuum with one end reflecting high involvement with the culture of origin whereas the other ends represents high participation in the host culture or assimilation, with the midpoint representing biculturalism or the same amount of adherence to both cultures. This model has also been referred to as Bipolar Model of Acculturation (Nguyen & von Eye, 2002) or Dual Cultural Unilinear Model (Kim & Abreau, 2001) (see figure 4).

The bilinear model proposes that immigrants can become acculturated without totally giving up their culture of origin. Bicultural individuals are seen as learning to function in both cultures and being able to adapt their behavior in order to respond to different circumstances (Buriel & De Ment, 1997). According to this model, biculturalism is seen as normal and adaptive, whereas over acculturation and under acculturation are considered maladaptive. In this sense, this model also reflects an unidirectional approach to acculturation indicating that individuals from the minority culture become acculturated over time. Buriel, et.al, (1997) proposed that specific variables such as education/ educational opportunities, degree of discrimination and prejudice from the main stream society and the possibility for involvement with the host culture contribute towards the degree or direction of acculturation across generations (Buriel & De Mante, 1997). Other theorist have used the term functional acculturation, to assert that individuals incorporate specific cultural behaviors to assist in their functioning in the host culture, but retain or do not give up their cultural values and ethnic identities (Duan & Vu, 2000).



Bipolar Model of Acculturation (Nguyen & von Eye, 2002) or Dual Cultural Unilinear Model (Kim & Abreau, 2001)

Figure 2.4. Bipolar Model of Acculturation or Dual Cultural Unilinear Model.

The bilinear model has been criticized by Nguyen and his associates who argue that it presents an “either-or” association indicating that a strong identity in one culture is related to a weak identity in the other culture (Nguyen et al., 1999; Nguyen & von Eye, 2002). This approach is also viewed as being inclined toward the host culture, since individuals that are said to be acculturated, must have a strong involvement with the host society. Furthermore, it is disputed that changes over time, both cultural and societal, are not taken into consideration and that the model does not differentiate between “mock” versus “true” biculturalism (Nguyen & von Eye, 2002, Szapocznik & Kurtines, 1980). Mock biculturalism reflects those who are marginalized and alienated from both cultures while true biculturalism describes those who are integrated into two cultures. Furthermore, these theorists suggest that the bipolar model does not distinguish between those who strongly identify with both groups and those individuals who do not strongly identify with either group, or that according to this model, both groups of individuals would fall at the midpoint (Nguyen et al., 1999; Nguyen & von Eye, 2002). Although many researches have criticized this model of acculturation, this approach has been consistently used to guide acculturation research and the majority of the measurements that have been developed attempt to incorporate biculturalism using this model.

Berry (1990) also proposed a model to measure acculturation. Although he had initially included integration and assimilation as part of the process of acculturation, it was not until 1990 when he incorporated the separation and marginalization approach into his model. Berry proposed that immigrants’ way of dealing with acculturation could be understood by answering two questions: “Is it considered to be of value to maintain cultural identity and characteristics?” and “Is it considered to be of value to maintain relationship

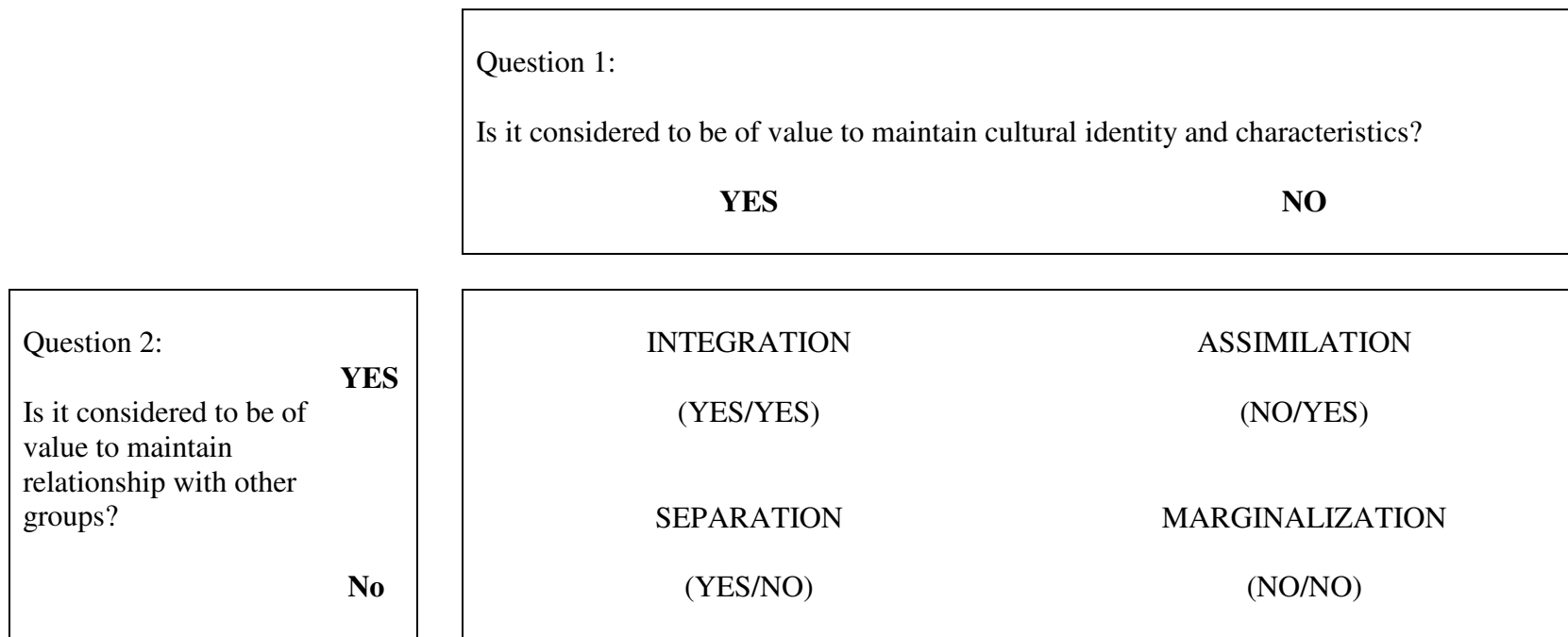


Figure 2.5. Berry's Model of Acculturation.*

*Berry, 1990, 2003

with other groups?” (Berry, 1990, p. 216). Responses to these questions can be divided into the four possibilities referred to as “acculturation strategies or attitudes,” which include, integration (yes/yes), assimilation (no/yes), separation (yes/no), and marginalization (no/no) (Berry, 1990). (see figure 5). These attitudes represent the overall degree of adherence to the culture of origin and that of the host country and each culture is characterized by a separate continuum.

Marginalization refers to the lack of interest in maintaining the culture of origin as well as lack of interest in obtaining or acquiring proficiency in the host culture (Kim & Abreau, 2001). Marginalization occurs when individuals become decultured (Buriel & De Ment, 1997), and cultural heritage is lost (Berry, 2003). According to Berry, this stage is associated with a considerable amount of anxiety and uncertainty both, at the group and at the individual level. This acculturation mode is represented by the individual’s strong feelings against society, as well as feelings of loss of identity and rupture. Marginalization is considered the most difficult and problematic of the four acculturation attitudes, since psychological and social contact with both the culture of origin and the host culture is diminished and the individual is not expected to function nor relate well to others in general (Berry, 2003; Kim & Abreau, 2001).

Separation occurs when individuals embrace and want to preserve their own cultural values, identity and characteristics, desiring to exist independently of the host society while having little or no interest in interacting and avoiding contact and participation with members of the host culture. Separation occurs when the individual chooses to maintain an extant identity and reject the larger society. These individuals display the least amount of change (Berry, 2003). On the other hand, an individual is *integrated* when he or she maintains

interest in the culture of origin while keeping daily contact with individuals from the host or dominant culture. Integration represents biculturalism; therefore these individuals develop a combination of values and identity from both cultures, desiring to function proficiently in both cultures (Berry, 2003; Kim & Abreau, 2001). Those individuals who are *assimilated*, adopt the host culture's values and identities by maintaining daily interaction with members from the host society rejecting or having very little interest in their own country (Berry, 1990).

The type of acculturation strategy that is selected has implications for psychosocial adjustment. According to Berry (1997), using the integration strategy, an individual has a better opportunity to have a healthy adaptation. Those who feel alienated or marginalized from their own culture are the least adapted and are said to have the most problems leading to increased risk of mental and psychological problems (Berry, 1997b). Some studies have found that although integration was the preferred attitude, it was followed by separation and marginalization, which ranked equally, and the least preferred mode of acculturation was assimilation (Berry, 1997).

Berry's framework reflects a two dimensional or bidimensional Model of acculturation which measures a general level of acculturation along the continua of adherence to the culture of origin and the host culture (Kim & Abreau, 2001). Two-dimensional models of acculturation distinguish between the two major aspects of acculturation, which are the maintenance of the heritage culture and the adjustment to the host society as two distinct concepts that can be different and independent of each other (Phinney, 2001).

Berry contends that the meaning of acculturation has erroneously been associated with assimilation (Berry, 1990). This may be the result of the models of acculturation reflecting the view of society and scholars at the time. Historically, assimilation has been used both as a concept and a theory. Although many researchers present assimilation as a concept representing the American society ethnocentric beliefs, others feel that its treatment is unfair since the intellectual and social context in which it was developed could still make a meaningful contribution to the study of the present ethnic relations taking place in the United States (Alba & Nee, 1999).

The concept of assimilation was initially defined in 1921 and 1969 by Park and E. Burgess, as “a process of interpretation and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons and groups and, by sharing their experience and history, are incorporated with them in a common cultural life” (p. 735, as cited by Alba & Nee, 1999). As indicated by its definition, assimilation refers to the new immigrants movement from “formal and informal ethnic associations and other social institutions and into the host society’s non-ethnic ones” (Gans, 1999, p. 162). The concept was later used for scientific studies of immigration by Robert E. Park, in Chicago.

Gans (1999) considers that in a society, acculturation can occur faster than assimilation since the individuals can go through the acculturation process at their own pace, but they are unable to assimilate unless they are allowed to do so by the main stream society. Assimilation theorist advocate for “*Rethinking Assimilation Theory for a new Era of Immigration*” (Alba & Nee, pp. 137-160), arguing that this is the best way to describe and understand “the integration into the mainstream experienced across generations by many individuals and ethnic groups”. Some also advocate for a “Reconciliation of Assimilation and

Pluralism” (Gans, 1999, pp. 161-171) and other interventions in order to help in the understanding of the concept. For purpose of this study, *assimilation* occurs when individuals adopt the host culture’s values and identity by maintaining daily interaction with members from the host society rejecting or having very little interest in their own culture (Berry, 1990).

The Study of Acculturation and Its Variables

One of the most important variables in understanding the behaviors and attitudes of immigrants is their degree of acculturation (Zane & Mak, 2003). As a result, acculturation studies have increased consistently during the last twenty years. It is suggested that level of acculturation has helped in the decision making process of counseling and mental health services, especially as it can affect the presenting problems and concerns, the individuals’ understanding of the root of their issues and the family’s view and response to treatment. Range of diagnosis, treatment outcomes, mental health resources use and attendance are said to be impacted by the level of acculturation (Roysircar-Sodowsky & Maestas, 2000).

Researchers agree that individuals can be involved in their culture of origin, as well as in the host culture, and that their degree of involvement can vary independently (Berry, 1990; Celano & Tyler, 1990; Phinney, 2001; Nguyen & von Eye, 2002). Berry (1990) asserts that to study acculturation, it is important to examine the features of the host or dominant culture, as well as those of the culture of origin or the acculturating group. In doing this, it is important to ascertain the purpose of the contact or why is it taking place and is this contact voluntary or forced, the length of the contact or how long has this interaction been occurring, the permanence of the minority group—is this group in the host country on a permanent basis, is their stay permanent or is it voluntary? The population size—how large is this

group? Is the group size increasing or declining? Does it form a “majority”? What policies are being set for the acculturating group? Does the group have a methodical reaction to acculturation? Are they assimilating to the main stream culture? Are they separating themselves? Are they resisting or accepting acculturation influences? Or are they being selective in what they consider acculturative? And what qualities does the dominant culture have that can help assist the acculturating group? Are there characteristics of the mainstream culture that have an influence on the acculturation process? (Berry, 1990).

Furthermore, it is important to establish if the acculturating group is in a traditional environment or in a displaced setting such as a refugee camp or reservation (Berry, 1990). Sam (2000) concurs with Berry and adds that there is a need to differentiate between pre-migration and post-migration variables, type of migration (forced migration or refugees/asylees, volunteer migration, visitors), individual and group differences, and culture of origin and the host culture. Berry, Kim and Boski (1998) assert that immigrants go through numerous changes as a result of the acculturation process. They group the changes into: Physical, which include the new climate and the search for residence; Biological, which incorporate changes in diet, disease or illnesses; Social, which takes into account leaving friends and forming new relationships; Linguistic, having to learn and deal with a new language; Cultural, changes which include differences in political, economic, and religious ideologies and Psychological adaptation, consisting of challenges to previously held attitudes, values, and mental health indicators.

Researchers agree that acculturation varies based on the individual and group variables and not all members of a group go through the same acculturation process and to the same degree. Furthermore, acculturation can be irregular across different domains and

behaviors. Consequently, an individual can be separated in one aspect (e.g., views regarding marriage), and integrated in another feature (e.g., language) (Marino et al, 2001), but overall it takes place along behavioral and psychological dimensions (Marino et al., 2000; Berry, 1990).

Behavioral acculturation is represented through changes in observable, external conditions such as language, food, social skills, and music that is known and fits what is considered normal in the host culture (Marino et al., 2000). Psychological acculturation is a more complicated process and is reflected in changes that take place in the psychological characteristics, surrounding circumstances, or amount of contact an individual has to attain a better match with other aspects of the structure in which they are living (Berry et al., 1988).

Although many of the studies on acculturation of immigrants has been done focusing on the behavioral aspects of acculturation (Marino et al., 1990; Celano & Tyler, 1990), data suggest that behavioral acculturation is not necessarily related to changes in values, attitudes, beliefs or ethnic identity. Furthermore, it has also been found that measuring the most observable features of the host culture, does not reflect the degree to which an individual is adapted to the values and norms of the main stream culture (Marino et al., 1990; Nguyen & von Eye, 2002). It is possible to be behaviorally acculturated to the main stream culture to be able to survive in the new country, but at the same time maintain the cultural values and ethnic identity of the culture of origin (Marin & Gamba, 2003; Celano & Tyler, 1990). Additionally, an individual's behavioral acculturation to the host culture, does not necessarily indicates that the individual is psychologically satisfied in the host country (Shapiro, de la Rocha, Radecki & Dinh, 1999).

According to Marin and Gamba (2003), the influence of acculturation in changing values and cultural preferences has significant repercussions in society, although the value system is a characteristic of a culture that may change more slowly than most observable features of behavioral acculturation (Marino et al., 2000).

The psychological aspect of acculturation has also been understudied. An individual's psychological acculturation and adaptation, which include the changes that occur in individuals and groups as a response to the environment, depends to a great degree on the group influences. Also, the level of group acculturation is influenced by the society of origin as well as the host society (Berry, 1997b). Marino et al (2000) assessed psychological acculturation by looking at cultural preferences, self identity, and value orientation. Value systems have been employed to evaluate psychological acculturation and differences between and within ethnic groups (Marino et al., 2000). Consequently, Marino and his colleagues recommend that in order to fully understand the acculturation process, it is necessary to study the behavioral, the value system, ethnic identity and psychological aspects of acculturation.

Acculturation: toward a Multilinear-Multicultural Measurement Model

Cross-cultural research indicates that the arrival to a new country impacts individuals in different ways. Some immigrants continue to behave in ways similar to how they did in their countries of origin, some completely take on behaviors of the host country/culture, and some find a compromise between the two cultures and adjust their behavior accordingly. This last solution appears to be the most common since it provides both modifications in behavior patterns and stability. Despite this finding, researches have observed distinctive differences in the behavior adaptations of individuals and cultural groups. Furthermore, research has

shown that the behavioral adjustments vary across milieus, from social activities, school, the workplace and the home. Additionally, some specific behaviors, such as overt behaviors, may be changed voluntarily, but other behaviors such as those that form the core value system, may be more resistant to alteration (Schmitz, 2001).

Presently, acculturation theory is being extended towards a multilinear-multidimensional measurement model that incorporates assessing acculturation in different spheres of society. The multilinear- multidimensional model of acculturation proposes that individuals are able to demonstrate involvement with their culture of origin, as well as involvement with the host culture, and that the degree of their involvement can fluctuate independently (Berry 1990, Nguyen et al., 1999; Nguyen & von Eye, 2002; Phinney 1990, 2001).

Furthermore, the multilinear-multidimensional model is an extension of the bi-dimensional model and incorporates acculturation measurements that represent changes in diverse situations reflecting varied cultures (Kim & Abreau, 2001). This allows for multiculturalism which affirms that various cultures can subsist in society at the same time (Phinney, 2001). “This complex model of acculturation potentially could lead to a fuller measurement model and better explain the complexities of the adaptation process experienced by ethnic minorities in the United States” (Kim & Abreau, 2001, p. 399).

Acculturation Studies and Instruments about Colombians

Although Kim & Abreau, (2001), identified 23 instruments to measure acculturation of Hispanic Americans, they did not find any instrument specifically designed to study Colombians or Colombian Americans in the U.S.. The 23 instruments found have been used

to study Hispanics in general, Cuban Americans, Mexican Americans and Puerto Rican Americans (Kim & Abreau, 2001). To date, no search has yield results on studies done regarding the process of acculturation of Colombians in the U.S.

Ethnic Identity

Definitions and Theoretical Developments

Most identity development models focus on the psychological process of defining the self tracing their roots to Erick Erikson (1959, 1964) and his psychological research, Marcia (1980) and the identity formation studies, or Jean Piaget (1955) with his cognitive structural work. The psychological and cognitive structural models state that growth occurs linearly, succeeding step by step, while the current models refer to ethnic identity as a progression occurring over a lifespan (Evans, Forney, & Guido-DiBrito, 1998; Helms, 1993).

There is no one definition of ethnic identity, furthermore, the construct of ethnic identity has been under considerable scrutiny in recent decades. Although many researchers agree that ethnic identity is an active process of immigrants' acculturation, the two terms are frequently used interchangeably since the distinction between ethnic identity and acculturation is not clear (Liebkind, 2001; Phinney, 1998). To bring light to the confusion, Phinney (2001) clarifies that ethnic identity is seen as the feature of acculturation that becomes the most important part of the acculturation process which deals with the individual and focuses on the relationship the person has with his or her own group as a subgroup of the larger group or society (Phinney, 1990).

In her literature review of ethnic identity, Phinney (1990) describes three theoretical frameworks of research: identity formation, social identity, and acculturation. While these frameworks overlap in their general conceptualizations of ethnic identity, they differ in the

specific aspects they emphasize. As a result, the range of investigations and focus of ethnic identity research has been broad, including self-identification as the core facet (Lay & Verkuyten, 1999), group membership (Tajfel, 1974), attitudes toward one's ethnic group, ethnic involvement, and cultural values and beliefs (Phinney, 1990). Other researchers emphasize feelings of devotion and belonging (Martinez & Dukes, 1997), feelings of mutual attitudes and ideals (Kibria, 2000), and some point to more symbolic representations such as familiarity with the history of one's group, as well as knowledge of the language and cultural practices (Rosenthal & Hrynevich, 1985).

Social psychologists have long been interested in studying ethnic identity and have conceptualized it within the framework of social identity theory which posits that belonging to a group contributes to maintaining a positive self-concept. Thus, ethnic identity has often been taken as being that portion of one's general social identity that draws from the membership in the person's ethnic group (Tajfel, 1974), and that brings the value and emotional worth that comes attached to that membership (Tajfel, 1981). Phinney (1990) further defines it as an individual's attainment and retention of cultural uniqueness that are integrated into the self-concept, which develops in the background of the individual being a member of a minority ethnic group within the larger society. These researchers agree that social identity theory looks at the complexities resulting from negotiating two cultures, therefore, the individual must compete with conflicting attitudes, values and behaviors between their culture of origin and the host culture. In this sense, the individual is forced to either keep his or her cultural identity or create a bicultural identity (Phinney, 1998).

In situations where the group is not viewed positively, individuals may work hard to develop pride with their group, to reframe aspects of the group that could be seen as inferior,

and to highlight the uniqueness of their ethnic group (Phinney, 1998). It is believed that a strong sense of group identification and a sense of belonging contributes to well-being (Phinney, 1998). Phinney (2003) also found that ethnic identity works as a significant source that allows ethnic and racial minorities to be resilient against discrimination.

Ethnic Identity Achievement

Ethnic identity is not a static construct and varies over an individual's life span. Phinney (1998) proposes that ethnic identity develops overtime, as a result of the individual's exploration and decision making process regarding what part they want culture to play in their lives. She developed a framework for understanding the steps a person goes through in achieving ethnic identity. Initially, the individual may have not explored or been exposed, or thought of his/her ethnic identity. She refers to these individuals as having an "unexamined ethnic identity". At this stage, there is often, although not always, a preference for the host culture over the culture of origin. The second stage encompasses the exploration of the individual's ethnicity, which she labels the "awakening" or "encounter." During this stage the person often immerses in the culture of origin, reads books, goes to social events and seeks friends from the same ethnic group. In some instances, there is also a rejection of the host culture or of specific features such as attitudes, values, its people. Once the individual learns to appreciate their ethnicity at a greater level, the ethnic identity achievement or internalization occurs (Phinney, 1998). Attaining ethnic achievement may have diverse meanings, according to each individual. Even after attaining ethnic achievement, the individual does not necessarily display a strong connection to their culture of origin. Thus, ethnic identity achievement occurs when the individual understands his/her culture and is

self-assured of the choices made about upholding or not the culture of origin's customs and values (Phinney, 1998).

The Study of Ethnic Identity and its Variables

The part that ethnic identity plays on the psychological well-being of ethnic minority individuals has been researched by many, but one of the shortcomings of this research is that it is primarily theoretical and when done empirically, most of the studies look at the concept of ethnic identity with children and young adolescents and very few have taken in to account adults or later adolescents. Despite this limitation, ethnic identity construct has been used successfully to study psychological well-being by numerous researchers. Pizarro & Vera (2001), observed the amount, quality, and frequency of contact one maintains with the cultural group of origin. Others have examined the attitudes and feelings towards the individual's cultural group (Berry, 1998; Berry & Sam, 1997), yet others looked at responses to racism, discrimination, stereotypes and the coping strategies used in the process (Niemann, 2001).

It has also been documented that ethnic identity positively correlates with well-being, self-esteem and resilience. Zhou & Bankston (1998) found that high levels of ethnic identity and attachment are linked to behaviors that allow for stronger academic performance and greater motivation. Also, in a meta- analysis conducted by Sam (2000), a moderate but consistent relationship between ethnic identity and self-esteem was found. Researchers assert that ethnic minorities with a strong ethnic identity are more predisposed to feeling as being part of the larger group or society. These ethnic minorities also maintain a positive and higher sense of well-being, are more resilient to life stressors and changes and have higher self-esteem (Lee & Davis, 2000; Phinney & Alipuria, 1996; Ying, Lee & Tsai, 2000).

Ethnic Identity Studies and Instruments about Colombians

As of the year 2001, a search for instruments that measure Latina/Latino ethnic identity resulted in the authors identifying only one instrument that appeared to measure what they had defined as ethnic identity in a population of Mexican women, but the validity of this instrument was unclear (Fischer & Moradi, 2001). Other research with Latinos has used the *Multigroup Ethnic Identity Measure (MEIM)* developed by Phinney in 1992, but it has focused primarily on adolescents. Although the present investigation proposes to study adults, this scale will be utilized to measure ethnic identity of Colombian immigrant due to the fact that to date, no search has yielded results on studies done regarding ethnic identity of Colombians in the U.S.

Resilience

Definitions and Application

Resilience has been defined as the capacity to withstand life stressors, thrive and make meaning from challenges. Cultural resilience refers to the capacity of specific human cultures to endure stressors such as contact with other cultures, disasters, etc. Many human cultures have disappeared, at the same time as others have survived. Those which survive have done so, at least partly, due to considerable cultural resilience (Neil, 2002). Cultural resilience refers to the ability of culture to uphold critical cultural knowledge all the way through generations regardless of challenges and complexities.

It is also a type of phenomena distinguished by patterns of constructive adaptation within the realm of significant adversity or risk. Resilience is an inferred process because it

implies that the individual is presently doing ok, as well as that there have been exceptional circumstances that threaten positive outcomes (Masten & Reed, 2002).

The immigration experience, leaving one's country and arriving to a host country, can have major psychosocial impact on the quality of life of an individual. Adjusting to a new life, in a new nation, provides many challenges and sacrifices (Willgerodt, Miller, & McElmurry, 2002). As a consequence, immigrants are believed to be at high risk for mental health problems (Santos, Bohon, & Sanchez-Sosa, 1998). Therefore, the study of resilience is very relevant when investigating the psychosocial well-being of Colombians in the U.S.

Self-esteem

Definition and Application

Self-esteem has been defined as the ability to form an identity and attach a value to it (McKay & Fanning, 2000). Self-esteem has also been defined as that aspect of self concept that evaluates the self. It is usually measured by a scale that indicates positive self-affirming or negative- self demeaning. Investigators of self-esteem have usually been interested in both, the reasons prior and the consequences of self-esteem, therefore, they have studied the social conditions and psychological developments that contribute to the formation and maintenance of self-esteem.

Hewitt (2002) posits that self-esteem has been entrenched in the psychological ideas of acceptance of the child within early in life, receiving positive evaluation from people significant to the person, being compared with others in a favorable way, as well as being compared with the ideal self, and the ability to take successful action. He argues that self-esteem is a socially constructed emotion that could be called mood, and such, it can be an indicator of well-being. Studies have found a correlation between ethnic identity and self-

esteem, showing that a strong and secure ethnic identity is generally associated with high self-esteem (Phinney, 1990). Padilla et al. (1998) found that being proficient in English is positively associated to higher self-esteem among immigrants. Self-esteem is an important construct; it is a measure of the person's anticipation of events that are positive and the person's willingness to come near objects and others.

Colombians in the U.S.

Immigration Waves are a Backdrop to the Colombian Immigrants' Experience in the U.S.

From the Multicultural theorist's perception, the American society is made up of diverse and heterogeneous ethnic and racial groups, including those called minority, as well as the dominant European American majority group (Zhou & Bankston, 1998). Multiculturalist view immigrants as actively participating in the shaping of their lives and consider them integral segments of the American society. The immigrant experience of the minority groups in the United States can be explained in numerous ways. For purpose of this study, the experience of Colombians in the U.S. will be explained by the three waves of immigration pattern of Colombians documented by several writers (Sanchez, 2003;

The Republic of Colombia: A brief Journey through Its Territory and History

Colombia has often been described as a country of contrast and even contradictions. These contracts and contradictions can be seen in its geography, its people, its economy, but more so in its politics, both past and present. An enigma to many (Osterling, 1989), and an exceptional country to others (Dix, 1987), "Colombia may be the least attended to, by

scholars and media in the United States, of all the countries in Latin America, with exception of the negative attention given to the drug traffic” (Dix, 1987, p. 1).

The Republic of Colombia has a population of 44,379,598 as of July 2007, ranking third in Latin America only after Brazil, and Mexico. Colombia declared its independence from Spain on July 20, 1810. During the pre-Colombian period, what is today known as Colombia was inhabited by indigenous peoples who were primarily hunters or nomadic farmers. The Chibchas were the largest indigenous group in this region. Ethnic diversity in Colombia is a result of the mixture of indigenous peoples, Spanish colonists, and Africans. Based on their language and customs, only about 1% of the people can be identified as fully indigenous today. Also, about 58% of the population is “mestizo” (i.e., mixed white and Indian) 20% white, 14% mulattoes (i.e., mixed white and black blood), 4% black and 3% mixed black-indigenous (MPI, 2008). The primary language spoken is Spanish and the predominant religion is Catholic (MPI, 2008; Dix, 1987; Osterling, 1989).

Colombia’s diverse climate and landscape allows the cultivation and production of a wide variety of crops to include: flowers, sugarcane, coconuts, bananas, plantains, rice, cotton, tobacco, cassava, coffee, and other vegetables, as well as great number of tropical fruits, dairy products and poultry. As it has been said by many, Colombia has been gifted with minerals and energy resources having the largest coal reserves in Latin America and being second to Brazil in hydroelectric potential, as well as possessing considerable amounts of ferronickel, silver, gold, platinum and emeralds (Dix, 1987; Osterling, 1989; U.S. Department of State, 2004).

Despite its great richness, during the earlier part of the twentieth century the discrepancies in the way of life between the social classes in Colombia began to grow at an

alarming pace. Colombia, through most of its history, has lived under the feudal system - A small group of families controlling the great majority of the wealth and the greatest percentage of its people living in conditions that would be considered by the U.S. to be below the poverty level. Presently, Colombia faces difficult economic turbulence, including high unemployment rates, decrease in real wages and purchasing power, increased levels of poverty and extreme income disparities (Sanchez, 2003).

Colombia is one of Latin Americas oldest, and probably most stable functioning democracies, governed by a civilian president, elected every four years, with the possibility of reelection. For the most part, presidential and congressional elections always take place without major significant disruptions, as well as the political power is transferred to the incoming political party, usually without problems (Dix, 1987; Osterling, 1989; U.S. Department of State, 2004).

Colombians have been migrating to the U.S. since the early twentieth century, and represent one of the largest groups of immigrants from South America (Sanchez, 2003; Guarnizo, Sanchez & Roach, 1999; Reimers, 2005). Their immigration experience will be explained within the content of waves.

While there is a consensus in the literature available about the immigration patterns of Colombians to the United States unfolding in three waves, there is somewhat of a discrepancy regarding the exact periods and there is limited information as to the reasons that led to these patterns. Collier and Gamarra (2001), and the statistics available at *Conexion Colombia*, the Web site promoted by the Colombian government, list the periods to be from 1950 until the end of the 1970s, late 1970s until mid 1990s, and mid 1990s until the present.

On the other hand, Sanchez (2003) suggests three time periods of immigration to the U.S. in his dissertation *Colombian Immigration to Queens, New York: The Transnational Re-imagining of Urban Political Space*: 1945-1965; 1966-1990; and 1991-2000. He links the time frames to the internal conditions that surrounded the Colombian migration, as well as with the United States' immigration policies and the overall receiving context.

Statistics from the 2000 US Census indicate that there are approximately 500,000 documented Colombian born immigrants residing in the U.S. (Immigration and Naturalization Services, [INS], 2002). Many contend that this is not an accurate count, since it does not capture the undocumented persons who, because of fear of deportation, avoided the process of census count. Consequently, the exact number of Colombians in the U.S. is difficult to determine, especially through the 2000 US Census (Sanchez, 2003; Reimers, 2005; Collier & Gamarra, 2001). In 1999 alone, 366,000 Colombians applied for immigrant visas (Sanchez & Gomez, 2001). Furthermore, the Colombian government estimates that 10%, close to 5 million nationals, presently reside outside the home country, and about 1.5

Table 2.1. Colombian Population in the U.S. by State

State	Colombian Population
Florida	157,371
New York	111,272
New Jersey	69,754
California	35,083
Texas	22,073
Massachusetts	15,286
Connecticut	12,009
Illinois	11,856
Louisiana, PA, & other states	Approximately 114,600

Source: (Migration Policy Institute, 2006)

million, both documented and undocumented, can be found all over the United States (Conexión Colombia, 2005). As table 1 indicates, the primary states where they have established themselves include Florida, 157,371, New York, 111,272 and New Jersey, 69,754 (MPI, 2006) (see table 2.1).

Although there are large Colombian populations in several cities of the United States (New York, New Jersey, Los Angeles, Houston, New Orleans, Chicago, Boston), available empirical knowledge is limited regarding their reception. There are primarily two studies that address the migration of Colombians to the U.S. While Sanchez's (2003) time periods of the waves are historically linked to the domestic circumstances that surrounded their migration, his study focuses primarily on the "New York context of reception" (p. 54). Collier and Gamarra (2001), on the other hand, focus on the "Colombian Diaspora in South Florida" (p. 1). For the purpose of this study, the immigration experience of Colombians in the U.S. will be described using similar time periods as Sanchez's conceptualization of the emigration waves.

Colombian Migration from 1945 to 1964: First Wave

The first wave of Colombian migration to the U.S. corresponds with the political turmoil of the time and the 1949 assassination of Jorge Eliecer Gaitan, a young politician who was the leader of the Liberal Party. This incident gave birth to the period known as *La Violencia*, (The Violence), a brutal struggle and civil war between the liberal and the conservative party, which cost over 200,000 lives (Reimers, 2005; Sanchez, 2003; Collier & Gamarra, 2001; Osterling, 1989; Dix, 1987) and shattered most of the agriculture in the country (Reimers, 2005). Also, thousands of people were displaced and forced to migrate to major cities (Reimers, 2005; Sanchez, 2003; Osterling, 1989; Dix, 1987). As a solution to

this internal crisis, the two elite political parties which dominated the country designed a pact known as *El Frente Nacional* (National Front), which gave alternate power to their parties during a sixteen-year period (Sanchez, 2003; Osterling, 1989; Dix, 1987). This created an “exclusionary political system”, which, together with the domestic political violence, the lack of economic opportunities, and the financial and cultural magnetism to the US, further hastened the out migration (Sanchez, 2003, p.58).

While the unstable economic and political situation in the home country were the primary push factors, Collier and Gamarra (2001) contend that during this period individuals from the middle, upper-middle, and upper classes—primarily from the large cities of Bogotá, Medellin, and Cali—not only came in search of better economic prospects, but also to look for adventure. They state that “Colombians are risk-takers, have a sense of adventure and a history of migrating” (Collier & Gamarra, 2001, p. 3). During the 1930s there were 1,233 Colombian residents in the U.S., by the 1940s this number had reached 3,858, by the 1950s, the figure had increased to 18,048, and by 1960 there were 72,028 permanent Colombian residents (United States Immigration and Naturalization Service, [USINS], 1970).

The primary factors that have attracted Colombians to the U.S. throughout their migratory patterns include “the promise of jobs, peace, and stability. . .these immigrants have sought to escape the political violence, while searching for economic opportunities” (Collier & Gamarra, 2001, p. 4). Sanchez (2003) adds that besides the economic incentives, there is also a cultural attraction to the U.S. According to Collier and Gamarra (2001), most Colombian migrants initially traveled to “New York and other large cities where jobs were more plentiful and other Spanish-speaking migrant groups had concentrated” (p. 3). New York had a specific appeal for “pioneers” who perceived it as being first-rate. They wanted to

break new ground, learn English and continue their formal education (Sanchez, 2003). Later, other cities began to have similar draws as New York.

Sanchez (2003) describes New York City as the main site for Colombians to migrate to during the first wave. The incorporation of Colombians into the job market after World War II in New York was characterized by that city's labor market that was dependent "on a goods producing economy that revolved around a light industrial sector" (Sanchez, 2003, p. 61). It was also affected by the ethnic and racial mixture of the people already residing in the city; therefore most Colombians became part of the dual labor market. Except for some professionals able to find jobs in their fields of expertise, the employment available for most immigrants had low levels of union representation, low-wages, little opportunity for salary-based jobs and upper mobility, as well as poor working conditions (Urrea-Giraldo, 1987; Sanchez, 2003). Therefore, a social class division occurred that divided the labor market in two (Piore, 1979; Dickens & Lang, 1988), but Colombians were in the upper half of the market. According to Sanchez (2003), the "generalized perception among employers that Colombians were highly qualified and disciplined workers," and the negative view they seemed to hold about Puerto Ricans, aided Colombians to incorporate into the labor market more quickly and to move upward (Sanchez, 2003, p. 62).

Although Colombians would reach Florida, only a small number from the first wave stayed there, in contrast to the second wave (Collier & Gamarra, 2001). By the second wave, Miami had become largely dominated by Hispanics and was a central center for the international trade of drugs. Despite the drug phenomenon, there was an increase of legal businesses, and international trade between Florida and Colombia augmented significantly.

This situation helped the state's middle class to expand. As such, these immigrants became a vital support network for later arrivals (Collier & Gamarra, 2001, p.4).

Colombian Migration from 1965 to 1989: Wave 2

The years between 1965 and 1989 were marked by changes in the immigration laws in the United States and the worsening situation in Colombia, both politically and economically (Sanchez, 2003). During these years, Colombia experienced contradictory economic and political panoramas. By 1964 a large percentage of the country's income was controlled by a small number of families (Sanchez; Osterling, 1989; Dix, 1987). The earnings inequality continued through the 1970s, causing a decrease in public income and ability to buy goods (Sanchez, Osterling, Dix). There were also growing levels of internal political violence in the countryside (Osterling). The weak political and economic state of the country was further complicated by the fact that Colombia was emerging as a major producer, trafficker and supplier of marijuana and cocaine (Sanchez, Osterling) as well as heroin (Osterling). According to Wilson and Zambrano (1994), Colombia surfaced as the major actor in the processing and distribution of cocaine's chain of global commodity during this period.

During these years, in addition to the search for more and better economic opportunities, many Colombians left their homes to escape the increasing levels of drug related violence, the economic and political insecurity, and the government's and the military's response to these factors (Collier & Gamarra, 2001; Sanchez, 2003). Émigrés were still mainly young males and their families who belonged to all socioeconomic classes, though an increasing number of upper-class individuals also left (Collier & Gamarra, 2001). They came mostly from the large interior cities of the country, but also from the cities known

as coffee producers, and the city of Barranquilla, which is located on the northern coast. Migration of Colombians to the U.S. rose significantly during this period. By the end of the 1980s, there were 122,849 Colombians residing in the U.S. (USINS, 1995).

The U.S. Immigration and Naturalization Act's 1965 amendments, which allowed every country a quota of 20,000 new immigrants per year (Collier & Gamarra, 2001, Hing, 2004) and also had a provision for family reunification (Hing, 2004), made it possible for many relatives to immigrate, thereby, creating a great influx of Colombians and other Latin Americans during the late 1960s and 1980s (Sanchez, 2003).

The great incursion of Colombians that occurred after the 1965 amendment to the Immigration and Naturalization Act can be explained as a social process, perpetuated by the family reunification provision, where kin and other social resources in both Colombia and the U.S. made it more likely for individuals to migrate (Sanchez, 2003). Colombian migration was usually not a one-time decision made by one individual or by the head of the family; it entailed a series of decisions made by all family members (Urrea Giraldo, 1982; Garcia-Castro, 1986; Sanchez, 2003).

The social networks already established and the relatives who had previously arrived in New York and Florida made the migration experience less dangerous, costly, and traumatizing. At the same time, relatives, neighbors, churches, and friends usually assisted in the search for jobs and housing (Urrea Giraldo, 1982; Garcia-Castro, 1986; Sanchez, 2003; Tazi, 2004). Colombians who had a high level of education and knowledge of the English language were able to find jobs in banks, insurance companies or other businesses. However, many found themselves being cast in the part of the "racially and ethnically segmented labor markets that were less remunerative" (Sanchez, 2003, p. 70), such as manufacturing

companies and cleaning enterprises that served mainly offices in Manhattan. Women also found work in sewing factories and domestic work (Sanchez, 2003).

A distinctive characteristic of the 1980s was the growing number of migrants who were given jobs by the international drug cartels, which set up centers and networks to distribute drugs illegally throughout the U.S. These drug cartels had a significant effect on the economy of many cities, since they did allow for the establishment of lawful businesses that provided employment to numerous immigrants (Sanchez, 2003; Collier & Gamarra, 2001; Thoumi, 1995).

Many Colombians who came to the U.S. during these years were affected by the stereotyping and stigmatizing of the drug epidemic. Colombians were often referred to as drug traffickers (Tazi, 2004; Sanchez, 2003; Collier & Gamarra, 2001; Jones-Correa, 1998). This was a particular language used to support the ideas held about Colombians that created biased judgments towards all Colombians since they were perceived according to this image of drug traffickers. Jones-Correa (1998) asserts that the classification of Colombian immigrants as drug traffickers resulted in the deterioration of their way of life. This categorization also diminished the trust among Colombians and kept them from associating with members of their ethnic group who were not part of their family, friends, community network, or other associates (Collier & Gamarra, 2001, Sanchez, 2003). Although the negative stereotyping of Colombians as drug traffickers has not completely disappeared, it was a significant problem that affected Colombians' identity during the years 1970s to the mid 1990s (Collier & Gamarra, 2001).

Colombian Migration from 1990 to 2008: Wave 3

(Although Sanchez's study delineated the third wave up until the year 2000, this researcher will extend the third wave until the year 2008. Some statistics and a brief rationale will be presented at the end).

The decade of the 1990s was marked not only by the emerging internal/external political crises, but also by an alarming linkage between drug traffickers and the guerrilla groups, especially the FARC (Fuerzas Armadas Revolucionarias de Colombia), which wanted complete control of the drug trade (Shifter, 1999; Sanchez, 2003; Collier & Gamarra, 2001, Reimers, 2005). This created a significant concern for the government of the United States and its military. Consequently, the U.S. administration pledged millions of dollars to assist the Colombian government to eradicate the drugs and to battle insurgency (Shifter 1999; Sanchez, 2003; Collier & Gamarra, 2001, Reimers, 2005). The political and economic turbulence in Colombia, the increasing violence, the personal security threats of extortion, kidnapping and murder, caused a large number of affluent individuals and families, as well as professionals, to migrate (Reimers, 2005; Sanchez, 2003; Collier & Gamarra, 2001). These new immigrants were of all ages, and came from all over Colombia (Collier & Gamarra, 2001).

By the 1990s many middle, upper-middle, and upper-class individuals and trained professionals entered the United States on tourist visas but stayed without legal documents after their visas expired (Collier & Gamarra, 2001; Reimers, 2005). Many stayed in New York, primarily in New York City, Bronx, Brooklyn, Manhattan, Queens and Richmond (Sanchez, 2003), and South Florida, (Miami-Dade, Broward, Palm Beach, and Monroe Counties) (Collier & Gamarra, 2001). The pull to these two geographical locations include

the advantage that a person can speak, interact, and run a business knowing Spanish only. There are social networks already established (i.e., family and friends from their region), who assist them in obtaining housing and provide them with contacts for employment. Many have had the opportunity to establish businesses and enterprises that are ethnically based and geared toward the Colombian communities (e.g., restaurants, newspapers, bars and night clubs), and they offer a lifestyle comfortably similar to that of Colombia (Sanchez, 2003; Collier & Gamarra, 2001). Additional pull factors to South Florida include its proximity to Colombia and good weather (Collier & Gamarra, 2001).

Most individuals, who arrived in the 1990s, if undocumented, have found themselves experiencing concerns and frustrations at their inability to obtain legal status, regardless of their educational and socio-economic background. They find it difficult to understand the U.S. system and accept that they cannot obtain licenses and permits to work in their line of business or profession. They are not used to, for example, to “compete for jobs based upon their qualifications; instead, they are used to gaining employment through close networks of family and friends” (Collier & Gamarra, 2001, p. 9). Overall, third wave immigrants from the upper classes “tend to feel that they have dropped one or more social classes since their arrival in the United States” (Collier & Gamarra, 2001, p. 9).

Collier and Gamarra (2001) found that the kinds of jobs the Colombian immigrant from the third wave chooses differ according to their financial status. The upper-class individuals usually do not have any problems entering the country with an investor’s visa since they can easily pay the \$250,000 fee or pay high legal fees to immigration attorneys to represent them at INS hearings. Some Colombians have chosen to keep their businesses in their country (they are referred to as “transnational business persons”) in hopes that the

economy improves. It is also a way to maintain their social status, which would be affected if the businesses were sold. Some who do sell and lose equity in the sale of their assets but do not have the \$250,000 required for the investor visa, continue to look for investment opportunities nevertheless. Many Colombian based businesses are operating in numerous cities, such as in East Boston, where the Colombian community has grown significantly. Reimers (2005) contends that in 2002, approximately 80% of the businesses there were run by Colombians. Furthermore, many professional have to accept jobs outside of their profession. Many qualified migrants “without proper licenses, work visas, or job opportunities, have reverted to working low-paying jobs...some work two or three low-paying jobs to support their families, a situation experienced by many migrant groups upon arrival in the United States” (Collier and Gamarra, p. 9).

Colombians requested that they be granted Temporary Protective Status (TPS), as many feel that the request is based on merit because of threats from “guerrillas, paramilitaries, common criminals, and government security forces are more severe than the threats that drove other Latin American and Caribbean groups to come to the U.S. before them” (Collier & Gamarra, 2001, p. 3). The Department of State refused to grant TPS to Colombians on November 2003, stating that the home conditions had improved and that a significant number of Colombians had already been granted asylum (Reimers, 2005).

Many Colombians entered as political refugees or have applied for asylum. In 2001, 5,672 Colombians were granted asylum in the United States, even though the government “did not appear eager to admit Colombians as regular refugees” (Reimers, 2005, p. 154). In 2003, 3,250 Colombians were granted asylum (Bérubé, 2005), in 2004, 2,896, in 2005, 2,211

and in 2006, 2,189 were granted asylum according to the Department of Homeland Security (2007).

This study followed similar conceptualizations of immigration waves of Colombians to the U.S. as Sanchez (2003), however, this researcher has extended wave three until the year 2008, due to several reasons, as explained below. First, there are reports that the violence in Colombia is decreasing. Although terrorist groups, including the FARC and other criminal organizations continue to kidnap civilians and political people who they hold for ransom or to use as bargain when negotiating with the government, the FARC has lost several of its top leaders after the killing and capture of several senior commanders in recent months, and President Uribe's government has been successful in reestablishing some sense of security and safety in the country, especially in the larger cities.

Regardless of the fact that these groups do not discriminate on the basis of nationality, occupation, or other factors and they continue to hold captive Colombian's ex-presidential candidate, Ingrid Betancourt who was kidnapped on February 23, 2002, three Government contractors from the U.S., who were captured when their plane crashed in a remote region of Colombia in February, 2003, and approximately 700 other Colombians, the incidence of kidnapping has reportedly decreased considerably.

It is unknown to this researcher at this time whether Colombians' emigration has decreased, but in the U.S., due to the onset of the war on terrorism and the creation of the Department of Homeland Security in March 2003, the Bush administration has greatly expanded the detention and imprisonment of immigrants which has created a problem of unregulated immigrant detention. President's Bush fight against "undocumented immigration" has resulted in an "out-of-control immigration enforcement regime that

consigns immigrants to a labyrinth of unregulated detention centers, jails, and prisons throughout the country” (Barry, 2008, p. 1). 2008 is an election year, therefore the “Department of Homeland Security's widening immigrant round-up”, and President Bush’s anti-immigration laws and regime will have to be dealt with by the next administration.

Given the reports that the home situation has improved in Colombia, the severe consequences faced by undocumented immigrants as a result of “tighter immigration controls and security issues raised after September 11, 2001” (Bérubé, 2005, p. 1), and the uncertainty of the present immigration laws in the U.S., it is probable that Colombians who leave their country will be less likely to consider this their host country and will choose new destinations in Europe (Bérubé, 2005), which in turn will stop the large influx of Colombians to the U.S., therefore putting an end to Wave Three of Colombian immigration to the United States.

Other Studies about Colombians in the U.S.

Very few empirical studies have been found that deal directly with the immigration experience of Colombians to the US. The limited literature available suggests that Guarnizo, et al. (1999) were some of the pioneers who wrote about Colombians in the U.S.. In their investigation: *Mistrust: Colombians in New York City and Los Angeles*, the authors argue that although Colombians is a large community in US, there are many reasons why they often keep silent and are therefore, understudied. In 2001 Collier and Gamarra ran focus groups to study some elements of the immigration of Colombians in South Florida. In what they called their working papers series (WPS), they wrote: *Colombian Diaspora in South Florida: A Report of The Colombian Studies Institute’s Colombian Diaspora Project* and provided a guideline for the study of the immigration experience of Colombians.

In his dissertation *Colombian Immigration to Queens, New York: The Transnational Re-imagining of Urban Political Space*, Sanchez (2002), addressed the issues of Colombian immigration to Queens County, New York. He organized the three time periods of Colombian migration to the U.S. (1995-1964; 1965-1989; and 1990-2000 and specifically links the time frames to the internal conditions that surrounded the Colombian migration, as well as with the United States' immigration policies and the overall receiving context. Furthermore, Duque- Páramo, (2004), in her qualitative research, *Colombian Immigrant Children in the United States: Representations of food and the Process of Creolization*, studied the experience of adjustment of Colombian immigrant children through the ways in which they talk about the food they eat in the United States and the food they ate in Colombia. Besides the above mention empirical research studies, no study has been found that specifically measures the immigrant experience of Colombians using the framework proposed by this study or a similar framework.

Research Questions

Given the review of the theories and empirical studies presented in regard to human migration and the well-being of Colombians in the U.S., several questions remain unanswered in the literature:

1. What is the relationship among levels of well-being, acculturation, ethnic identity, resilience and self-esteem between Colombian immigrants from the first, second and third waves?
2. What are the most important predictors, if any, of well-being among the level of acculturation, ethnic identity, resilience, and self-esteem for each of the three waves of immigrants?

3. Are there differences in the levels of well-being, acculturation, ethnic identity, resilience and self-esteem between Colombian immigrants from the first, second and third waves?

CHAPTER III

METHODOLOGY

This research sought to identify factors that contribute to the well-being of Colombians in the United States. In addition, the study explored the differences in well-being among Colombians across the three waves of immigration and examined the extent to which acculturation, ethnic identity, self-esteem, and resilience explain well-being.

This investigation was organized using similar time periods of Colombian migration as suggested by Sanchez (2003). These time periods were modified by one year in an attempt to obtain a larger sample size for wave 1. Wave 3 only comprises up until the year 2002, due to the fact that this study was looking at first generation immigrants who had resided in the U.S. for five years or longer since it is estimated that it takes approximately five years for a person to adapt to the new country. The time periods used for this study were: wave 1, 1945-1965; wave 2, 1966-1990; and wave 3-1991-2002.

It was also stipulated that participants had to have arrived in the U.S. after age five. According to Park (1999), individuals who immigrated to the receiving country before the age of five years are considered to belong/be part of the second generation of immigrants due to the number of years of education and socialization with those who were actually born in the receiving country. It is also considered that those individuals migrated at a time when they had not been fully acculturated into their heritage culture (Sam, 2000). Therefore, this study focused

on Colombians who migrated to the U.S. after their fifth birthday and who, according to the above definition, are considered first generation immigrants.

Understanding the well-being of Colombian immigrants in the United States is essential given the immigration reforms taking place and the effect they have on Colombian immigrants. For mental health professionals, it is even more important so they can be more successful in their interventions when providing services to this community.

Research Design

This study employed an exploratory survey design. Since the study of Colombians in the U.S., especially as it relates to their psychosocial well-being, is a new and relatively underreported area, this exploratory study will yield new insights into the well-being of Colombians in the U.S. Surveys were used because they are the best method to conduct research that uses individual participants as their element of analysis and that seeks to collect original data in order to describe a specific population (Rubin & Babbie, 2001). Due to the specific research design of this study, the results cannot be statistically generalized to the population from which the data was drawn.

Hypotheses

1. There are different correlational relationships as follow:

- 1.1 There is a positive relationship between level of acculturation and well-being of Colombians who belong to wave 1 and wave 2.

- 1.2 There is a strong positive correlation between well-being and extent of ethnic identity among Colombians from Wave one and wave two.

1.3 There is a positive relationship between well-being and self-esteem of Colombian immigrants who arrived to the US during Wave three.

1.4 There is a positive relationship between well-being and resilience of Colombian immigrants who arrived to the US during Wave three.

2. There is likely to be differences in the levels of well-being, acculturation, ethnic identity, resilience and self-esteem among Colombian immigrants from waves 1, 2, and 3:

2.1 Colombians from wave 1 and wave 2 will score significantly higher than Colombians from the wave 3 on the level of acculturation.

2.2 Colombians from wave 1 and wave 2 will score significantly higher than Colombians from the wave 3 on the level of ethnic identity.

2.3 Colombians from wave 3 will score significantly higher than Colombians from wave 1 and wave 2 on the level of resilience.

2.4 Colombians from wave 3 will score significantly higher than Colombians wave 1 and wave 2 on the level of self-esteem.

2.5 The level of well-being in individuals who entered the U.S. during wave 3 is likely to be lower than those who entered during wave 1 and wave 2.

3. There are different predictors of well-being for each one of the waves:

3.1 Acculturation will be a significant predictor of well-being for those individuals in the wave 1 and wave 2.

3.2 Resilience will be a significant predictor of well-being for those individuals in the wave 3.

3.3 Self-esteem will be significant predictors of well-being for those individuals in the wave 3.

3.4 Acculturation will be a significant predictor of well-being for Colombians across the waves.

Sample

Participants

For purpose of this study, respondents born in Colombia who were 18 years old or older at the time of participation, who immigrated to the U.S. between the years 1945 and 2002, and who were five years old or older at the time of arrival were eligible to participate.

Sampling technique

The non-probability snow-ball sampling technique was used in this study. Given that Colombian immigrants reside all over the United States and that there is no comprehensive list of all the Colombians in the U.S. that could be used to select a random sample and which would facilitate easy access to them, the snowball was the most appropriate sampling technique for the purpose of this study (Rubin & Babbie, 2001).

Recruitment strategy

To facilitate the collection of the data, research assistants were sought out from California, Pennsylvania, Florida and Texas. These research assistants were chosen for their connection to the Colombian community in their respective areas and their desire to assist in collecting the data for this study. Using the snowball sampling technique, the researcher and the research assistants initially contacted Colombians that they knew and who met the criteria and requested their participation. They then asked those participants the name and addresses of other Colombians who they knew, who met the criteria and who were interested in

participating. Respondents were asked to inform their relatives or friends about the study to determine if they had an interest in taking part in it.

Research assistants training

The research assistants were given a formal orientation via telephone, which included information regarding the requirements of ethical research issues and compliance with The University of Texas at Arlington's Institutional Review Board (IRB) and La Universidad Autónoma de Nuevo León. Furthermore, they were provided with an assistant orientation manual (see appendix G; appendix H) in writing. They were also advised that the primary researcher would be the only person who would have access to the data once it was in the sealed envelope. Also, they were informed that no monetary compensation would be given for their assistance or participation in the study. The primary researcher sent each research assistant 25 brown envelopes, both in English and Spanish, with all the necessary documents for data collection. Due to the fact that they were not giving structured interviews, they were only giving the envelopes out to the respondents and picking them up; inter-rater reliability was not considered necessary. The research assistants were asked to protect confidential information and maintain integrity in handling the instruments.

Procedure

All materials for this investigation were prepared by the primary researcher, both in English and Spanish. Interested individuals received a brown envelope that included a *Cover Letter* (see appendix A; appendix B) advising the participants that the purpose of the study was to identify the factors that contribute to the well-being of Colombian immigrants residing in the United States, and providing a contact telephone number, a separate written

Informed Consent Form (see appendix C; appendix D) and the questionnaire (see appendix E; appendix F). To maintain anonymity, no identifying information was requested on the questionnaire. However, question 151 asked participants if they were willing to participate in a study that would consist of individual interviews. If they responded yes and wanted to provide their identifying information for this purpose, they were directed to the following page which they could detach from the main questionnaire and which was kept on a separate envelope by the researcher and the research assistants.

The participants were informed that their participation in the study was voluntary and that no monetary compensation would be offered for their participation. They were then asked if they preferred to complete the questionnaire in English or Spanish. First, the participants were given the consent form, were asked to read it and sign it and it was collected by the researcher or the research assistant. Then, the participant was given the questionnaire to answer. After the participants were done answering the questionnaire, it was placed back in the brown clasp envelope, and it was sealed. In cases where the participants requested to be allowed to take the questionnaire home and return it at a later time, the researcher or the research assistant made arrangements to collect them. It was estimated that the questionnaire took approximately 40 minutes to complete. The research assistants were asked to place the envelopes in a locked filing cabinet until the researcher traveled to their respective state to pick up the completed questionnaires.

The questionnaires and the consent forms are being kept by the researcher in a locked file cabinet for a period of three years. Approval for the research was obtained from The University of Texas at Arlington's Institutional Review Board (IRB).

Sample size

There is a lack of agreement as to how large a selected sample size should be in social work research. Numerous authors suggest rule-of-thumb to determine the number of subjects required to conduct multiple regression analysis. These rule of thumb are proposed based on diverse principles. Some authors calculate a rule of thumb incorporating effect size, level of significance and power (Cohen, 1988, 1992; Green, 1991). Other authors advocate for a minimum sample size for regression analysis (Marks, 1966; Harris, 1975; Nunnally, 1978; Wampold & Freund, 1987; Green, 1991). Yet others propose a rule of thumb based on a ratio of sample size to number of predictors (Tabachnick & Fidell, 1989).

The calculation of sample size is a function of the level of statistical power, effect size, and significance level. Cohen (1992) recommends *Power* (one minus the probability of making a type II error [not rejecting a false null hypothesis] to be set at 0.80 and alpha, the probability of committing a type I error [incorrectly rejecting the null hypothesis]) be selected at 0.05. He further states that a typical study in social sciences has a medium effect size. Based on Cohen's table II (1992), the recommendation for this study with 5 predicting variables, a power of 0.80 (alpha=0.05), and a medium effect size, is 91 subjects per wave and 273 subjects in the study sample.

Tabachnick and Fidell (1989) suggest that the number of subjects for each predictor or independent variable in a regression analysis should be a minimum of 5 to 1 and ideally 20 times more cases. They state that the requirement should be "at least 5 times more cases than Independent Variables—at least 25 cases if 5 Independent Variables are used" (pp. 128-129). Following these recommendations, the study sample for this study, which contained 5

independent variables, should have a maximum of 300 (100 subjects per wave) and a minimum of 75 (25 per wave).

Wampold and Freund (1987) and Rubin and Babbie (2001), propose calculating the sample on a ratio of N to p , at least 10 to 1. This would give a minimum recommendation of 50 subjects per wave, 150 for the total study sample. Harris' (1975) rule of thumb, on the other hand, states that "the minimum number of subjects should be $N \geq 50 + m$, (where m =predictors). This rule-of-thumb is reasonably accurate for medium effect-size studies with less than 7 predictors. Following this rule of thumb this study should have $50 + 5 = 55$ subjects per wave. This would involve a minimum of 165 in the study sample. Based on the above recommendations, with 5 predicting variables (Acculturation, Ethnic Identity, Resilience, Self-esteem and Wave), this study followed Tabachnick and Fidell's (1989) requirement which is that of involving a maximum of 300 (100 subjects per wave) and a minimum of 75 (25 per wave).

Variables and Measurements

The theoretical framework of psychosocial well-being, discussed in chapter 2 served as the guiding principal for the selection of variables used in this study to describe the degree of well-being of Colombian immigrants in the U.S. Well-being of immigrants has been studied by using numerous frameworks. Well-being is described as the "state of being happy, healthy, or prosperous" (American Heritage Dictionary, 1981). Psychological well-being includes emotional feelings of pleasure related to the current life experience of the individual (Campbell, 1981; Dupuy, 1997). Furthermore, psychosocial well-being addresses the relationship between conditions in society (i.e., social factors, demographic factors, SES), how healthy individuals can adjust to their environment, and the psychological state of the

individual. The World Health Organization (WHO) defines well-being as a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity (WHO, 1996).

A challenge in cross-cultural research is obtaining reliable and valid instruments that are not culturally biased. Despite an extensive literature review, as reported earlier, not one validated measure was found that tested all of the specific variables used in this study, therefore, for the purpose of this study, five different scales were used for the independent and dependent variables for the three waves (the time periods were: wave 1, 1945-1965; wave 2, 1966-1990; and wave 3, 1991-2002):

Dependent Variable. Well-being, the dependent variable, was tested using the *General Well-being Schedule* (GWB) (1985) (see appendix I; appendix J).

Independent Variables. The independent variables and the respective measures were: acculturation (*Modified Marino Acculturation Scale for Colombians*, Marino et al., 2000), ethnic identity (*Multigroup Ethnic Identity Measure* [MEIM], Phinney, 1992), resilience (*Resilience Scale*, Wagnild & Young, 1987), and self-esteem (*Rosenberg Self-esteem Scale*, Rosenberg, 1965) (see appendix I; appendix J).

The measure obtained for each scale was analyzed as a variable; as a result, the statistical analysis was conducted using validated scales, both in English and Spanish, for the variables of well-being, resilience and self-esteem. The Acculturation scale was validated in English, and although the author of the scale reported that it had been translated into Spanish, he did not have a copy of the Spanish version, and this researcher was unable to find a copy of said scale, therefore, it required translation into Spanish. Although the author of the Ethnic Identity scale provided a copy of the translated version to Spanish of the scale, she reported

that she is not familiar with any studies that have used the Spanish version, therefore it is not validated. Cronbach's alpha indices of internal consistency are reported for each scale in the results section. Thus, the questionnaire used in the present study consists of 151 questions. Furthermore, a pilot test of the questionnaire was conducted with Colombian and Colombian Americans who spoke both languages and who had a minimum of a two-year educational degree in the U.S. to evaluate the format and design of the modified and translated questionnaires. Table 3.1 represents the construction of the present study questionnaire. The psychometric properties of each of the five scales are as follows:

Table 3.1. Construction of the Present Study Questionnaire

Variable	Scales	Present Study Questionnaire
General well-being	General Well-being Schedule (GWB), (1985).	Questions 95 to 112.
Acculturation	The Marino Acculturation Scale, (2000).	Questions 1 to 47 and Demographic Questions 113 to 144
Ethnic identity	Multigroup Ethnic Identity Measure (MEIM) (1992).	Questions 48 to 59, Questions 145,147,148,149
Resilience	The Resilience Scale (RS)	Questions 60 to 84
Self-esteem	The Rosenberg Self-esteem Scale.	Questions 85 to 94

General Well-being

The General Well-being Schedule (GWB), (1985) is a brief, reliable, and valid instrument used in population studies to assess psychological well-being and distress. It contains 18 items and was originally hypothesized to have six subscales, domains or

dimensions (anxiety, depression, positive well-being, self-control, vitality, and general health), but previous research has not yielded a consistent factor structure.

All the items refer to a one-month time frame. Items 1-14 are scored on a six-point scale that represents either the frequency or the intensity, while items 15-18 are scored from 0-10. Items 1, 3, 6, 7, 9, 11, 15, and 16 are reversed scored. Due to these items being reversed, 14 is subtracted from the total score, after reversing the mentioned items, resulting in a total possible range of scores from 0 to 110. Lower scores represent greater distress. The GWB was used in a sample of 599 overweight African American women who participated in multicenter weight loss trial (Taylor, Poston, Haddock, Blackburn, Heber, Heymsfield, & Foreyt, 2003). The researchers concluded that the results of this study suggest that the GWB is a reliable and valid measure of psychological well-being in African American women”.

The scale in Spanish was validated with a group of Mexican America women involved in a community-based weight-loss study. Factor analysis indicated a four-factor solution. The researchers in the study found that the 18-item GWB demonstrated strong internal consistency for the total alpha Cronbach score of 0.91. Also, all items met the minimal criteria for retention, and the general scoring method of all 18 items appeared to “produce a strong measure of subjective well-being, while the utility of the subscale scores has not been adequately demonstrated” (Poston, Olvera, Yanez, Haddock, Dunn, Hanis, Foreyt, 1998, p. 61). (Although there was adequate reliability for the subscales [0.67 to 0.91], there are still concerns with the stability of factor 4 [which only consists of 2 items], and the overall utility of the subscales). Also, the researchers recommend that the scale be used as a unidimensional measure when studying this population. For purpose of this study, the total

score (6 factors) of *The General Well-being Schedule* (GWB) was used and the translated version to Spanish was obtained. The scale can be used without further authorization.

Acculturation

Acculturation will be studied as an independent variable. It is defined as the changes that Colombians experience when they come into contact with the North American culture. Acculturation includes the psychological, social, and cultural aspects of the adaptation process and outcome (Williams & Berry, 1991). Acculturation reflects the degree of agreement with the norms, values, attitudes, beliefs and preferences of a particular group to the host society and culture (Marino, Stuart & Minas, 2000; Berry, 1992). For purpose of this study, the *Marino Acculturation Scale* (Marino et al. 2000) has been modified to explore acculturation of Colombians in the U.S.

The Marino Acculturation Scale is an instrument that measures the conventional behavioral aspects of acculturation as well as the psychological acculturation while retaining value orientations, cultural preference, self-identification and idealized lifestyle (see appendix K). Although their study was based on a sample from the Vietnamese community of Melbourne, Australia, their aim was to develop a questionnaire that could be adapted for use in any migrant community by excluding culture-specific items. In the original instrument, items concerning behavioral acculturation, cultural preferences, self-identification and idealized lifestyles, reflected a bi-polar model of acculturation (Marino et al., 2000). Questions allowed respondents to identify with their culture of origin (traditional value) or the host culture (assimilation), and a middle score would indicate equal behavioral patterns with both cultures and integration.

The Marino et al. (2000) acculturation scale is a self-report instrument that contains 89 statements divided into 23 items measuring demographic and socioeconomic information; 15 items measuring behavioral acculturation and 51 questions assessing psychological acculturation. The 23 demographic and socioeconomic items include questions asking participants gender, age, educational background, and more.

Behavioral acculturation is represented through changes in observable, external conditions such as language, food, social skills, and music that is known and fits what is considered normal in the host culture (Marino et al., 2000). Behavioral acculturation was initially measured using a 15-item scale that asks questions similar to other acculturation scales about language spoken at home, and language preference in speaking, reading, radio and TV programming, as well as food, social activities and friends. In this case, it asked about participants' involvement in various Australian and Vietnamese activities. These questions are constructed in ordinal multiple-choice format (1=immigrant culture pole and 5=host culture pole). A middle score indicates an integration of both cultures. Of the 15 items, six were eliminated from the final study and two more were later discarded. It was determined that the behavioral scale did not lose information with these seven items, as compared to the 15 items. The Cronbach's alpha for the 7-item behavioral acculturation scale was 0.79.

An individual's psychological acculturation and adaptation, which includes the changes that occur in individuals and groups as a response to the environment, depends to a great degree on the group influences. Also, the level of group acculturation is influenced by the society of origin as well as the host society (Berry, 1997b). Marino et al (2000) assessed psychological acculturation by looking at cultural preferences, self identity, and value

orientation. Value systems were employed to evaluate psychological acculturation and differences between and within ethnic groups (Marino et al.).

The psychological acculturation section of the Marino's scale is divided into two subsections. The first sub-section consists of five items about idealized lifestyle and cultural preferences, and one section evaluating self-identification. Options are given from 1 to 5, comparable to the behavioral acculturation items. The second section encompasses 45 statements that evaluate Kluckhohn and Strodtbeck's five-value orientation, whose value theory states that there are universal sets of values that can be measured in any culture (1973). Scores from the three items in each of the value subscales were totaled as individual's scores on each of the value subscales. Cronbach's alpha for each of the 15-value subscales ranged from 0.55 to 0.81. Due to the fact that internal consistency was based on three items only, 0.50 was considered to be an acceptable level.

This scale, which was written in English, was constructed using a Likert-scale response system in which participants' rate each statement according to the extent to which they agree with the statement. The scale was translated following Brislin's (1970) guidelines, in which translation and back translation were provided by bilingual Vietnamese translators who had completed postsecondary education. To ensure that the documents were equivalent, Marino et al. (2000) and a bilingual Vietnamese clinical psychologist worked on achieving agreement of the translations. Furthermore, a pilot test of the questionnaire was conducted to evaluate the format and design of the questionnaire. Marino et al studied Vietnamese and Australian participants living in Melbourne, Australia.

The Modified Marino "Acculturation Scale" for Vietnamese-Le adapted the Marino's Acculturation Scale (see appendix L) to make it consistent with a bidimensional/

multidimensional model of acculturation to study Vietnamese living in the U.S. Therefore, questions in the behavioral acculturation, cultural preferences and self-identity items were changed to statements. For her study, Australia and Australian were replaced with U.S. and North American. The Cronbach's alpha for the Modified Acculturation Scale for Vietnamese was 0.76.

For this study, the *Modified Marino Acculturation Scale for Vietnamese* was modified for Colombians (see appendix M), following similar modifications done by Le (2004). For purpose of the present study, Vietnam and Vietnamese were replaced with Colombia and Colombian. The current items on the behavioral acculturation section used cultural orientations of the Colombian and the North American culture. For every behavioral acculturation, cultural preference and self-identity statement referring to the Colombian culture, there is a separate, but equal statement referring to the U.S. or the North American culture. All items have been constructed on a 5-point Likert scale (1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree).

The final modified *Acculturation Scale for Colombians* consists of 74 of the original 76 questions found in the *Modified Acculturation Scale for Vietnamese* used by Le (2004). Of these, 53 questions compose the acculturation scale with 24 items measuring behavioral acculturation (1-24), 29 items measuring psychological acculturation, of which 10 items measure cultural preference (25-34), 17 items assess values (37a-47b), and two items measure self-identity (35 & 36). The first four questions from section I are reverse coded. Low scores of the *Modified Acculturation Scale* (after recoding) indicate low acculturation towards the Colombian U.S. Culture and high scores indicate high acculturation toward the

Colombian/U.S. Culture. For purpose of this study, this scale was analyzed as the *acculturation* variable.

Of the 23 demographic questions included in the *Modified Acculturation Scale for Vietnamese* (Le, 2004), 21 were used with minor variations to reflect the population for this study, Colombians, and their country of origin, Colombia. Since the present study is addressing the well-being of Colombian immigrants, no reference was made to the place of birth of the respondent or their generational status in the U.S. Additionally, 14 new questions were added to the demographic section to assist in the overall assessment of Colombians in the U.S.

The Modified Acculturation Scale for Colombians was translated to Spanish (see appendix N) by a bilingual translator who had completed a master's degree. Translation and back translation were provided by two Colombians who had completed postsecondary education. Also, this researcher and a professional translator who was born in Colombia worked on achieving agreement of the translations.

Level of acculturation plays a very important and critical role in the behaviors and attitudes of immigrants and refugees. Although there has been much research done in the area of acculturation and over 23 instruments have been developed to study different Latino/Hispanic groups, there is no research or instrument specifically developed to study the acculturation of the Colombian population. The above instrument is a step forward in this endeavor.

Ethnic Identity

Ethnic identity assessed as an independent variable, refers to the relationship the person has with his or her own group as a subgroup of the larger group or society (Phinney,

1900). The 15-item scale, *Multigroup Ethnic Identity Measure (MEIM)* developed by Phinney (1992), was used to establish how Colombians feel about and react towards their ethnic group. In the present study, Ethnic Identity includes questions 48-59, plus questions 146,148,149.

Multigroup Ethnic Identity Measure (MEIM) is a 15 items scale developed by Phinney (1992) to measure ethnic identity (see appendix O-English, appendix P-Spanish). The range of scores is from 1 (strongly disagree) to 4 (strongly agree). A higher score on the MEIM represents a more positive ethnic identity. The MEIM was originally used with adolescents and young adults from various groups. It has subsequently been used widely in dozens of studies on various ethnic groups, including Asian college students. The scale has correlated with self-esteem, subjective well-being, and social connectedness (Lee, 2003; Lee et al., 2000; Phinney, 1992) and it has consistently shown good reliability, typically with alphas above 0.80 across a wide range of ethnic groups and ages. In 1999, after a factor analysis was done based on a large sample of adolescents from diverse ethnocultural groups, Phinney deduced that the measure could best be thought of as comprising two factors, ethnic identity search (a developmental and cognitive component) and affirmation, belonging, and commitment (an affective component); two other items were dropped and a few other modifications were made.

The ethnic identity search factor includes items 1, 2, 4, 8, and 10; and the affirmation, belonging, and commitment factor comprises items 3, 5, 6, 7, 9, 11, 12. (None of the items are reversed.) Phinney (1992) prefers using the mean of the item scores (the mean of the 12 items) for an overall score. She also suggests that if desired, the mean of the five items for search and the seven items for affirmation could also be used. Items 13, 14, and 15 are used

only for purposes of identification and categorization by ethnicity. For purpose of this research, the Other-group orientation scale, which was developed with the original MEIM, will not be used, as it is considered to be a separate construct. The translated version to Spanish of the Ethnic Identity Scale was obtained from the author. The scale can be used without further permission.

Resilience

Resilience is defined as a personal characteristic of an individual that facilitates the ability to make the required psychosocial adjustments when faced with adversity (Richmind & Bearslee, 1988; Wagnild & Young, 1993). Resilience will be measured as an independent variable using the Resilience scale (Wagnild & Young, 1993). In the present study, questions 60 to 84 constitute the Resilience scale.

The Resilience Scale (RS) was derived from a qualitative study of older women who had adjusted to a personal loss successfully (Wagnild & Young, 1987) (see appendix Q-English, appendix R-Spanish). The instrument contains 25 items that measure resilience on a 7-point Likert scale. The responses range from agree to disagree and the scores from 25 to 175. The higher scores reflect more resilience.

The scale was initially constructed with 50 items based on the statements made by the older women during their interviews. A pre-test of the scale was done for readability, initial reliability, and clarity of items in a group of 39 undergraduate nursing students. The items that had low variance and high intercorrelation were removed keeping the scale at 25 items. Internal consistency among the 25 items was obtained with a Cronbach's alpha coefficient of 0.89 (Wagnild & Young, 1990). Additional psychometric evaluation was done with a

randomly selected sample of 810 community-dwelling adults which yield an internal consistency reliability coefficient of 0.91 for the total RS (Wagnild & Young, 1993).

According to Wagnild and Young (1993), an explanatory Principal Component Factor Analysis suggested a unique factor which was supported by the scree plot. Due to the percentage of variance accounted for by each factor and the number of factors with eigenvalues greater than 1.0, a two -actor solution was suggested. Factor 1 was labeled *Personal Competence* and included 17 items reflecting self-reliance, independence, perseverance, determination, mastery, and resourcefulness. Factor 2 was labeled *Acceptance of Self and Life* and incorporated items representing a balance perspective of life, flexibility, adaptability and balance (Wagnild & Young, 1993).

The translated version to Spanish of the Resilience Scale (RS) was obtained from the author. The resilience scale was translated by Heilemann, Lee, and Kury (2003), and validated as part of a larger study with low income Mexican American women in the U.S. The reliability and validity of the scale was tested with 147 of the 315 women who participated in the larger study and who preferred to read and write in Spanish. The original scale in English consisted of 25 items, but due to two items having low item-total loadings, these were removed. The final Spanish version was modified and consisted of 23 items. Chi square difference test showed that the two factor solution explains variance in a more useful way than the one factor solution. Cronbach's alpha was 0.93. The authors report that construct validity was obtained by a significant positive correlation between resilience and life satisfaction ($r=0.36$; $p<0.001$), and a significant negative correlation between resilience and depressive symptoms ($r= -0.29$; $p<0.01$). The scale can be used without further permission.

Self-esteem

Self-esteem, the ability to form an identity and attach a value to it (McKay & Fanning, 2000), will be assessed as an independent variable using the Rosenberg's Self Esteem Scale (items 85 to 94).

The Rosenberg Self-esteem Scale was used to measure self-esteem (Rosenberg, 1965) (see appendix S-English, see appendix T-Spanish). This scale is a global, 10-item, unidimensional measure of positive or negative self-regard. The *Rosenberg Self-esteem Scale* is a very widely used self-esteem measure in social science research. It has demonstrated good reliability and validity across a large number of different sample groups. The original sample for which the scale was developed in the 1960s consisted of 5,024 high school juniors and seniors from 10 randomly selected schools in New York State and was scored as a Guttman scale (although designed as a Guttman scale, the SES is now commonly scored as a Likert scale). The scale generally has high reliability: test-retest correlations are typically in the range of 0.82 to 0.88, and Cronbach's alpha for various samples are in the range of 0.77 to 0.88

Respondents are asked to indicate the extent to which they agree with statements such as *I take a positive attitude towards myself* and *I am able to do things as well as most other people*, on a 4-point scale (1=strongly agree to 4=strongly disagree). Positively worded items were reversed and scored so that a high score indicates high self-esteem; scores range from 10-40. There are no discrete cut-off points to delineate high and low self-esteem, as the author posed that the results are relevant to the norms of the specific population studied. Divergent validity has been demonstrated as this test correlated negatively with aspects of

self-regard such as anxiety (-0.64), depression (-0.54), and anomie (-0.43), and positively with general self-regard (0.78) (Fleming & Courtney, 1984).

The SES has been widely used and validated with various ethnic groups such as South Africans (Bomman, 1999), Persians (Sahpurian, Hojat, & Nayerahmadi, 1987), Spaniards (Baños & Guillen, 2000), and South Asians, East Asian and Middle Eastern (Abouguendia, 2001). The scale has also been translated to several languages like Estonian (Pullman & Allik, 2000), Farsi (Shapurian et al., 1987) and Spanish (Echeburua, 1995).

The Spanish translation of the scale, which was obtained and used for this study, was validated by Baños & Guillen (2000) in a study with a sample of 266 adults. They reported satisfactory internal consistency, (Alpha Cronbach 0.83), and an adequate homogeneity of the scale.

The Rosenberg SES may be used without explicit permission, for educational and professional research. The author's family, however, would like to be kept informed of its use and any published research resulting from its use.

Demographic Variables of Interest

Prior research findings on migration and well-being literature revealed that demographic correlates of psychological well-being accounted for less than 15% of the variability in well-being (Andrews & Withey, 1976; Campbell, 1976; Diener, 1984), therefore suggesting that demographic characteristics by themselves do not have a strong influence on well-being.

Despite this finding, for purpose of this study, two demographic variables were considered of great importance: sex/gender, and legal status. Although the theory employed in this study did not warrant separate analysis for men and women, the literature available

about Colombians in the U.S. does not indicate that the immigration experience for men is different from the experience for women, and the responses were not analyzed according to gender (*gender* is a variable of *interest*). The researcher attempted to maximize the variability for gender to the degree possible and attempted to collect data on the same number of males as females from each wave. This may allow the exploration of possible differences on well-being of immigrants according to gender, which may serve as the basis for future research.

Also, given the assumption that those immigrants who are legally residing in the U.S. (documented) may have a higher level of well-being, efforts were made to collect data from the same number of documented and undocumented respondents in each wave. However, due to the delicate nature of the subject and anticipating that many may fear consequences if they identify themselves as undocumented, this investigation did not propose to analyze the responses according to legal status.

Data Analysis

The data gathered was entered and analyzed using the Statistical Program for the Social Sciences (SPSS). Descriptive statistics (e.g., M, SD, frequencies) were computed for each variable. Internal consistency reliability for each of the scale in this study was assessed on the total score of the scale by calculating the Cronbach's Alphas and will be reported in the results chapter.

A Pearson product moment correlational matrix was generated for all variables, for all three waves, to determine if level of acculturation, ethnic identity, resilience, self-esteem and well-being are correlated, what is the strength of this correlation, and which characteristics are significantly correlated.

Univariate analysis of variance (ANOVA), a statistical procedure that calculates the significance of mean differences on a DV between two groups (Agresti & Finlay, 1997, cited in Mertler & Vannatta, 2001, p. 67), was utilized to examine if there is a significant difference between the three waves in respondents' well-being based on their levels of Acculturation, Ethnic Identity, Resilience and Self-esteem. If a significant ANOVA was to be obtained, post-hoc tests were to be done to determine which groups were different from which others.

Multiple regression analysis was conducted to determine what amount of variation in well-being, the criterion variable (DV) is accounted for by the degrees of acculturation, ethnic identity, resilience and self-esteem, the predictor variables (IV), also, whether this differs by group, and which of these independent variables are significant predictors of well-being for the studied population.

CHAPTER IV

STUDY FINDINGS

This chapter, which outlines the findings of the present study, will be divided in four sections. The first section will describe the demographic characteristics of the participants. The second section will report the findings of reliability and validity of the scales used in this study. The third section will provide the outcome of the statistical tests of the hypotheses. The last section will describe other significant findings; will present an exploratory analysis and a summary of the significant findings.

Demographic Characteristics

Two hundred forty eight Colombian immigrants completed the questionnaire as designed for this study (24.8 % of the approximate total number of questionnaires distributed). The final sample consisted of 30 (12.1%) Colombians from wave one, 133 (53.6%) from wave two, and 85 (34.3%) from wave 3. Geographical distribution of the sample is as follows: 97 (39.1%) of the respondents resided in Florida, 72 (29%) in California, 40 (16.1%) in PA and 39 (15.7%) were from the state of Texas (this researcher received several questionnaires from other states but the numbers were low, therefore they were included with those from Texas) (see table 4.1). Of the questionnaires that were completed, 52 were answered in English (21.0%) and 196 (79.0%) in Spanish. Of the respondents, 150 (60.5%) were female and 95 (38.3%) were males and three did not specify their gender (two answered the questionnaire in English and one in Spanish). Of

these, 73 (37.2%) males answered the questionnaire in Spanish v. 22 (42.3%) in English and 122 (62.2%) females answered in Spanish versus 28 (53.8%) in English (see table 4.2).

Table 4.1. Geographical Distribution of the Study Sample

States where respondents reside*	Number of Respondents by WAVES						Total	%
	WAVE 1	%	WAVE 2	%	WAVE 3	%		
California	9	30.0	36	27.1	27	31.8	72	29.0
Florida	12	40.0	50	37.6	35	41.2	97	39.1
Texas	9	30.0	19	14.3	11	12.9	39	15.7
Pennsylvania	0	0.0	28	21.1	12	14.1	40	16.1
Total	30	100.0	133	100.0	85	100.0	248	100.0

*Questionnaires received from other states were added to Texas

Table 4.2. Number of Questionnaires Answered by Gender and Language

Gender/Language	Male	%	Female	%	Total	%
English	22	42.3	28	53.8	50	21.0
Spanish	73	37.2	122	62.2	195	79.0
Total	95	100.0	150	100.0	245	100.0*

*Three participants did not report their gender

Table 4.3. Number of Participants by Wave and Gender

Wave/ Gender	WAVE 1	%	WAVE 2	%	WAVE 3	%	Total	%
Male	18	60.0	51	38.3	26	30.6	95	38.8
Female	12	40.0	81	60.9	57	67.1	150	60.5
Total	30	100.0	132	99.2	83	97.6	245	98.8

*Three participants did not report their gender (one from wave 2 and two from wave 3).

Of the respondents from wave 1, 12 (40.0%) were female and 18 (60.0%) were males; from wave 2, 81 (60.9 %) were females and 51 (38.3%) were males and one did not respond. From wave 3, 57 (67.7 %) were females, 26 (30.6 %) were males, and two did not answer the question (see table 4.3).

The median age for the participants in the study was 48 years. Their ages ranged from 19 to 79. Question 113 (What is your age?) was divided into six categories as follows: 11 participants from ages 19 to 24; 37 from 25 to 35; 58 from 36 to 45; 74 from 46-55; 37 from 56 to 65; and 27 from 66 to 79. Four did not report their age. In wave 1 the participants' ages ranged from 44 to 77; in wave 2 from 28 to 79; and in wave 3 their ages ranged from 19 to 79 (see table 4.4).

Table 4.4. Participants' Current Age of Participants by Waves and Categories

Wave/ Age*	WAVE 1	%	WAVE 2	%	WAVE 3	%	Total	%
19-24	0	0.0	1	3.3	10	11.8	11	4.4
25-34	0	0.0	6	4.5	31	36.9	37	14.9
35-44	1	3.3	34	25.6	23	27.4	58	23.8
45-54	3	10.0	58	43.6	13	15.3	74	30.3
55-64	12	40.0	21	15.8	4	4.7	37	14.9
64-79	14	46.7	10	7.7	3	3.5	27	10.9
Total	30	100.0	130	97.7	84	98.8	244	98.4

*4 Participants did not report their age (Three from wave 2 & 1 from wave 3).

Among the participants, 59 (23.8%) reported being single/never been married, of these, 39 (26%) were females, 20 (21.1%) males; 136 (55.2%); married or living together, were 77 {51.3%} females, 59 {62.1%} males; 9 (3.6%); were separated, 5 (3.3%) females, 4 (4.2%) males; 35 (14.1%) were divorced, 22 (14.7%) females, 12 (12.6) males); 4 (1.6%)

were widowed (females) and one person indicated “other” (1 female), but did not specify, and three (2 females and one person, who did not identify gender) did not respond.

From wave 1, one person reported being single/never been married (1 (5.6%) male), 25 being married or living together (11 (91.7%) females, 14 (77.8%) males), 4 divorced (1 (8.3%) female, 3 (16.7%) males). From wave two, twenty seven persons reported being single/never been married (17 (21.0%) females, 10 (19.6%) males), 76 being married or living together (44 (54.3) females, 32 (62.7) males), six being separated (3 females (3.7%), 3 (5.9) males), 19 divorced (13 (16.0%) females, 6 (11.8%) males), two being widows (2 (1.5%) females) and two females did not report their status. Additionally, from wave three, 31 reported being single/never been married (22 (38.6%) females, 9 (34.6%) males), 35 being married or living with a significant other (22 (38.6%) females, 13 (50.0%) males), three being separated (2 (3.5%) females, 1 (3.8%) male), 12 divorced (8 females, 3 (11.5) males), two widowed (2 (3.5%) females) and one female did not report her marital status (see table 4.5).

The range of the age of the participants at the time of entering the United States was from 5.5 to 67 years old, the median age being 25 and the mode 18 years of age. Consistent with Marino et al. (2002), and Le (2003), age at the time of entry was divided into six categories. Seventy eight (31.5%) participants indicated that they arrived to the United States at age 20 or younger, however, the majority of the participants, 84 (33.9%) arrived between the ages of 21 to 30; 49 (19.8%) arrived between the ages of 31 to 40; 17 (6.9%) arrived between ages 41 to 50; 11(4.4%) between 51 to 60 and one person reported arriving at age 61 or older. Ten respondents did not indicate their age at the time of arrival.

Table 4.5. Participants' Marital Status of Participants by Wave

	WAVE 1				WAVE 2				WAVE 3					
Wave/Marital Status	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Total	%
Single/never married	1	5.6	0	0.0	10	19.6	17	21.0	9	34.6	22	38.6	59	23.8
Married or live together	14	77.8	11	91.7	32	62.7	44	54.3	13	50.0	22	38.6	136	55.2
Separated	0	0.0	0	0.0	3	5.9	3	3.7	1	3.8	2	3.5	9	3.6
Divorced	3	16.7	1	8.3	6	11.8	13	16.0	3	11.5	8	14.0	35	14.1
Widowed	0	0.0	0	0.0	0	0.0	2	2.5	0	0.0	2	3.5	4	1.6
Other	0	0.0	0	0.0	0	0.0	1	1.2	0	0.0	1	1.8	1	0.4
Total	18	100.0	12	100.0	51	100.0	80	98.8	26	100.0	57	100.0	244*	

* Four participants did not indicate their marital status.

Of the 78 who came between the age of 5.5 and 20, 54 (36.0%) were females and 24 (25.3%) were males; 83 respondents came between the ages 21 and 30, 49 (32.7%) females and 34 (35.8%) males; 48 came between the ages of 31 and 40, 30 (20.0%) females, and 18 (18.9%) males; 17 respondents came between ages 41 and 50, 8 (5.3%) females and 9 (9.5%) males; 11 came between the ages 51 and 60, 4 (2.7%) females and 7 (7.4%) males; and one female (.71%) came at age 61 or older. Four women and six men did not state their age at arrival (see table 4. 6).

Table 4.6. Participants' Age of Participants at Time of Arrival to the U.S. by Gender

Gender/Age at Arrival	Male*	%	Female*	%	Total	%
5.5-20	24	25.3	54	36.00	78	31.50
21-30	34	35.8	49	32.70	83	65.30
31-40	18	18.9	30	20.00	48	85.10
41-50	9	9.5	8	5.30	17	91.90
51-60	7	7.4	4	2.70	11	96.40
61 or older	0	0.0	1	0.71	1	0.71
Total	92	96.8	146	97.30	238	

*10 participants did not respond

When divided by wave, out of the 30 participants who responded from wave 1, 14 (46.7%) arrived between ages 5.5 and 20; 9 (30.0%) arrived between age 21 and 30; 3 (10.0%) arrived between 31 and 40; 1 (3.3%) arrived between 41 and 50; 29 arrived between 51 and 60; and 1 arrived at 61 or older.

From the 133 participants who arrived in wave 2, 43 (32.3%) arrived between 5.5 and 20; 43 (32.3%) between 21 and 30; 27 (20.3%) between 31 and 40; 9 (6.8 %) between 41 and

50; and 6 (4.5%) between 51 and 60. Five participants from wave 2 did not indicate their age at time of arrival.

Eighty five participants arrived in wave three. Of these, 21 (24.7%) reported arriving between 5.5 and 20 years old; 32 (37.6%) between 21 and 30; 19 (22.4%) between 31 and 40; Seven (8.2%) between age 41 and 50; one arrived (1.2%) at age 61 and older; and two participants did not answer the question (see table 4.7).

Table 4.7. Participants' Age at Time of Arrival to the U.S. by Category and Wave

Wave Age at Time of Arrival	WAVE 1	%	WAVE 2	%	WAVE 3	%
5.5-20	14	46.7	43	32.3	21	24.7
21-30	9	30.0	43	32.3	32	37.6
31-40	3	10.0	27	20.3	19	22.4
41-50	1	3.3	9	6.8	7	8.2
51-60	2	6.7	6	4.5	3	3.5
61 or older	2	6.7	0	0.0	1	1.2
No response	1	3.3	5	3.8	2	2.4
Total	30	100.0	133	100.0	85	100.0

Participants reported that the primary reason for coming to the U.S. was for economic/financial (79 [31.0%]), followed by 51 (20.6 %) who indicated they were reuniting with family members, 8 (3.2%) due to political reasons, 42 (16.9%) came for educational purposes, 9 (3.6%) due to the armed conflict, and 14 (5.6%) came to the U.S. as children (older than 5 years of age). 45 people indicated other and their reasons such as marriage proposal, parent getting married, to get their legal residency, a change of life, job relocation, children's education, family reunification, to explore opportunities, lack of safety in Colombia, personal fulfillment, personal challenge, adventure, to find peace and

tranquility, to search for better opportunities, and for one person, it was “rule of Law” (see table 4.8).

Table 4.8. Participants’ Reasons for Immigrating to the U.S. by Wave

Wave/Reason for Immigrating*	WAVE 1	%	WAVE 2	%	WAVE 3	%	Total	%
Family reunion	5	16.7	35	26.3	11	12.9	51	20.6
Financial	6	20.0	48	36.1	25	29.4	79	31.9
Political	1	3.3	48	36.1	25	29.4	79	31.9
Educational	10	33.3	12	9.0	20	23.5	42	16.9
Armed conflict	0	0.0	3	2.3	6	7.1	9	3.6
Arrived as child**	2	6.7	7	5.3	5	5.9	14	5.6
Total	24	80.0	109	82.0	70	82.4	203	81.9

*Six participants from wave one, 24 participants from wave 2, and *15 from wave 3- a total of 45 (18.1%) indicated other reasons.

**older than 5 years

Regardless of their reason for migrating, the primary way Colombians in the sample entered the U.S. was with a tourist visa 81 (32.7%), followed by those who entered after obtaining their immigrant visas issued abroad, 71 (28.6 %); 24 (9.7%), with student visas; 14 (5.6 %) who entered with a temporary residence status; 13 (5.2%) who entered undocumented; 7 (2.8%) entered as political refugees and 3 (1.2%) reported other reasons, among which are entering as a diplomat and entering with a fiancée visa (see table 4.9).

At the present time, 15 (6.0%) respondents indicated that they are Colombian residents and are only visiting the U.S.; 62 (25 %) are Colombian citizens, and permanent residents of the U.S. (they have their “green card”); 24 (9.7 %) are Colombian citizens and

undocumented residents in the U.S.; 55 (22.2%) report being U.S. citizens through naturalization but have not maintained their Colombian citizenship (do not have a Colombian

Table 4.9. Participants' Entry Status to the U.S. by Wave

Wave/Entry Status	WAVE 1	%	WAVE 2	%	WAVE 3	%	Total	%
Immigrant visa issued abroad	21	70.0	37	27.8	13	15.3	71	28.6
Student visa	2	6.7	11	8.3	11	12.9	24	9.7
Tourist visa	2	6.7	39	29.3	40	47.1	81	32.7
Work visa	0	0.0	12	9.0	0	0.0	12	4.8
Temporary Residence	3	10.0	9	6.8	2	2.4	14	5.6
Undocumented*	0	0.0	12	12.0	1	1.2	13	5.2
Political refugee	0	0.0	3	2.3	4	4.7	7	2.8
Other	0	0.0	0	0.0	3	3.5	3	1.2
Missing	2	6.7	10	7.5	11	12.9	23	9.3
Total	30	100.0	133	100.0	85	100.0	248	100.0

*May or may not be legalized

passport); and 75 (30.2%) respondents indicated being dual citizens and having both, the Colombian and the U.S. passports. Additionally, five people marked other and 12 did not

Table 4.10. Participants' Current Legal Status

Status	Frequency	%
Colombian citizen-visiting	15	6.0
Colombian citizen-permanent resident*	62	25.0
Columbian citizen-undocumented resident	24	9.7
American citizen, naturalized	55	22.2
Dual citizen, Colombian-American passport	75	30.2
Other	5	2.0
Missing	12	4.8
Total	248	100.0

*Green Card

respond. Among the respondents who indicated “other,” the list includes having political asylum and a work visa (see table 4.10).

When asked about the highest level of education completed in the U.S., 53 (21.4 %), 31 females and 22 males had attended some college or specialized training; 33 (13.3%), 8 females and 23 males had completed a graduate or doctorate degree (two people in this category did not indicate their gender); 30 (12.1%), 19 females and 10 males had attended college or university (one person in this category did not indicate gender); 26 (10.5%) completed high school (18 females and 8 males); Additionally, 7 (2.8%) completed some high school, one (0.4%) completed elementary school and five (2.0%) completed some elementary school. Furthermore, 61 (21.6) 41 females and 20 males indicated they had not attended any educational institution in the U.S., 4 (1.6%) people indicated they had attended other educational programs and 28 (11.3 %) (21 females and 7 males) did not answer the question (see table 4.11).

Table 4.11. Participants’ Level of Education Completed in the U.S.

Status	Frequency	%
Some elementary school	5	2.0
Elementary school completed	1	0.4
Some high school	7	2.8
High school graduate	26	10.5
Some college or specialized training	53	21.4
College or university graduate	30	12.1
Graduate or doctoral degree	33	13.3
None	61	24.6
Other	4	1.6
Missing	28	11.3
Total	248	100.0

Regarding the highest level of education completed in Colombia, 64, (25.8%) graduated from high school (37 females and 27 males), 60 (24.2%) graduated from college or university (27 females and 31 males), 38 (15.3%) completed some high school (29 females and 9 males), 32 (12.9%) completed some college or university (22 females and 10 males), 18 (7.3%) attended some technical school (15 females and 3 males), 14 (5.6%) attended some elementary school (9 females and 4 males {one person did not specify gender}, 11 (4.4%) graduated from elementary school (8 females and 3 males), 9 (3.6%) had completed a graduate or doctorate degree prior to arriving to the U.S. (2 females and 7 males), one female answered “other” and one male indicated he did not attend any educational institution in Colombia (see table 4.12).

Table 4.12. Participants Level of Education Completed in Colombia

Level of Education	Frequency	%
Some primary school	14	5.6
Completed primary (5 th grade)	11	4.4
Some secondary (segundaria)	38	15.3
Completed secondary (graduado de bachillerato)	64	25.8
School of commerce/technical school/sena	18	7.3
Some university	32	12.9
College or university graduate	60	24.2
Masters or doctoral degree	9	3.6
None	1	0.4
Other	1	0.4
Total	248	100.0

Regarding their main occupation in the U.S., 23 (9.3%) respondents indicated that they have had executives position (13 males & 8 females); 45 (18.1%) have had professional/paraprofessional positions (22 males & 23 females); 22 (8.9%) have held

positions as technicians (16 males and 6 females); 29 (11.7%) have worked as clerks/sales persons/office worker (7 males and 22 females); 40 (16.1%) as machine operators-laborers (12 males and 27 females); 23 (9.3%) own their own business or are self-employed (10 males and 13 females); 19 (7.7%) are homemakers (19 females); 13 (5.2%) are students (1 males and 12 females); 2 (.8%) people have worked as day laborers/farm workers (1 male and 1 female); and 31 (12.5%) reported having others jobs (12 males and 19 females). Among the other jobs, respondents indicated they have worked as babysitter, driver, valet parking attendant, cleaning, housekeeping, waiter/waitress, hair dresser, handyman, clerk, counselor, and dishwasher (see table 4.13).

Table 4.13. Participants' Main Occupation in the United States by Gender

Gender/Occupation	Male*	%	Female*	%	Total	%
Executive*	13	13.7	8	5.3	23	9.3
Professional-paraprofessional	22	23.2	23	15.3	45	18.1
Technician	16	16.8	6	4.0	22	8.9
Clerk/sales/office	7	7.4	22	14.7	29	11.7
Machine operator-laborer*	12	12.6	27	18.0	40	16.1
Day labor-farm worker	1	1.1	1	0.7	2	0.8
Business owner-self employed	10	10.5	13	8.7	23	9.3
Homemaker	0	0.0	19	12.7	19	7.7
Student	1	1.1	12	8.0	13	5.2
Other	12	12.6	19	12.7	31	12.5
Total	94	100.0	150	100.0	248	100.0

*Two executives and one machine operator did not specified their gender

Forty eight (19.4%) respondents reported having a household income over \$80,000; 39 (15.7%) reported their household income to be between \$30,001 and \$40,000; 31 (12.5%) between \$50,001 and \$60,000; 29 (11.7%) between \$20,001 and \$30,000; 23 (9.3%) between \$40,001 and \$50,000; 20 (8.1%) between \$60,001 and \$70,000; 15 (6.0 %) respondents

indicated their household income is between \$70,001 and \$80,000 and the same number indicated having a household income less than \$10,000. Furthermore, 12 (4.8%) reported their household income is between \$10,001 and \$20,000 and 16 participants did not answer the question (see table 4.14).

Table 4.14. Participants' Current Household Income

Current Household Income	Frequency	%
\$10,001-20,000	12	4.8
\$20,001-30,000	29	11.7
\$30,001-40,000	39	15.7
\$40,001-50,000	23	9.3
\$50,001-60,000	31	12.5
\$60,001-70,000	20	8.1
\$70,001-80,000	15	6.0
Over \$80,000	48	19.4
Missing	16	6.5
Total	248	100.0

Roman Catholic was indicated as the current religious affiliation by 191 (77.9%) of the respondents. Twenty four respondents (9.7%) indicated they do not have a religious

Table 4.15. Participants' Current Religious Affiliation

Religion	Frequency	%
Roman Catholic	191	77.0
Jewish	2	0.8
MCC-Jehovah Witness	4	1.6
Colombian indigenous religions	1	0.4
No religious affiliation	24	9.7
Other	10	4.0
Missing	16	6.5
Total	248	100.0

affiliation, 4 (1.6%) indicated they are Jehovah witness, 2 (.8%) are affiliated to the Jewish religion and one person (.4%) to a Colombian indigenous religion. Ten (4.0%) participants indicated the alternative “other” and 16 (6.5%) did not answer the question (see table 4.15).

Reliability and Validity of the Instruments Used in This Study

Due to the fact that after an extensive literature review, this researcher did not find any instruments that had been validated to study Colombians, specifically as it relates to their well-being in the U.S., five scales were utilized in this investigation as an attempt to establish instruments that are appropriate to study Colombians in the U.S.

The independent variables associated with the theoretical framework for well-being among Colombians for this study are acculturation, ethnic identity, self-esteem and resilience and the dependent variable is well-being. This section will explore reliability and validity issues regarding the five scales used in this study.

The Modified Marino Acculturation Scale for Colombians. The modified Marino Acculturation Scale for Colombians was adopted following similar adaptations done in a study of Vietnamese immigrants and refugees (Le, 2003). Although the original study was based on a sample from the Vietnamese community of Melbourne, Australia, the authors’ aim was to develop a questionnaire that could be adapted for use in any migrant community by excluding culture-specific items.

Despite those efforts, the modified acculturation scale for Colombians presented several problems. As a result of a large number of questions left unanswered from this particular scale (Q.5: I use English with my spouse/partner=25, Q.6: I use Spanish with my

spouse/partner=24, Q.7: I use English with my children=33, Q.8: I use Spanish with my children=34, Q.9: I use English with my parents=29, Q.10: I use Spanish with my parents=27, Q.33: I like that my children friends be American=24, Q.34: I like that my children friends be Colombian=25), these 8 questions were removed from the original results. Additionally, questions 23 and 24 which asked to what extend the respondents participate in events, festivals, celebrations, and traditions, organized by either the Colombians or the American community, and the two identification questions (35 and 36) were also dropped from the scale due to their having also a great number of missing values. In spite of removing these 4 additional questions, descriptive statistics reported $N=188$ (60 missing values). Due to these difficulties, the responses left were used as one scale. From the respondents, 40 answered the questionnaire in English and 148 in Spanish.

The Cronbach Alpha of the modified scale (41 items) for the current sample was 0.668 ($N=188$). Furthermore, the internal consistency reliability estimate for the English version of the scale was 0.707 ($N=40$), and internal consistency of the Spanish version of the scale was 0.663 ($N=148$).

An independent-samples t-test comparing the mean scores of the responses obtained from those who answered the questionnaire in English and those who answered in Spanish was calculated. No significant difference was found ($t(186) = -0.613, p > 0.05$). The mean score of those who answered in English ($m=99.1000, sd=12.55715$) was not significantly different from those who answered in Spanish ($m=100.41, sd=11.77790$) (see table 4.16).

Further research is needed to determine if the modified acculturation scale can indeed be a good scale to use with the Colombian population, but modifications are needed. The acculturation questionnaire does not take into account the fact that respondents may not have

Table 4.16. Cronbach's Alpha and Independent t-test for the Acculturation Scale

Modified Marino Acculturation Scale for Colombians					
Cronbach's Alpha Total Scale	Cronbach's Alpha- English	Cronbach's Alpha- Spanish	Independent- samples t-test	Mean & SD- English	Mean & SD- Spanish
668 (N=188)	707 (N=40)	0.663 (N=148)	$t(186)=0.613$, $p>.05$	$m=99.1000$, $sd=12.55715$	$m=100.41$, $sd=11.77790$

a partner, children or parents with whom they communicate. An option of “not applicable” is recommended to avoid the large number of missing data.

Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992). The MEIM is comprised of 12 measurable items (and three for identification purposes). As previously stated, the range of scores is from 1 (strongly disagree) to 4 (strongly agree) and a higher score on the MEIM represents a more positive ethnic identity. However, after reviewing the responses to the questions in this scale it was determined that several questions had a greater number of “Strongly Disagree” & “Disagree” than “Strongly Agree” & “Agree”. For example, *Q51-I think a lot about how my life will be affected by my ethnic group membership*, which is intended to be a positive question, 25 people in this study responded that they strongly disagree, and 117 responded that they disagree, for a total of 142 respondents who answered the question in a negative way, in comparison to 101 who answered it in a positive way. Analyzing the responses by gender, 53.7% of males and 60% of females answered the question negatively (see table 4.17).

Similar kind of responses were obtained for questions: *Q48-I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs, and Q49-I am active in organizations or social groups that include mostly members of my own ethnic group.* Despite this inconsistency with the desired responses, a factor analysis shows that as reported by Phinney (1992), the scale is comprised of two factors, the *ethnic identity search* factor includes items 48, 49, 51, 55, and 57; and the *affirmation, belonging, and commitment* factor comprises items 50, 52, 53, 54, 56, 58 and 59, which explain 52.82% and 11.41% of the item variance respectively.

Table 4.17. Q51-I Think a Lot about How My Life will be Affected
by My Ethnic Group Membership

	Male	%	Female	%	Frequency	%
Strongly disagree	10	10.5	15	10.0	25	10.1
Disagree	41	43.2	75	50.0	117	47.2
Agree	30	31.6	49	32.7	81	32.7
Strongly agree	11	11.6	9	6.0	20	8.1
Total	92	96.8	148	98.7	243	98.0
Missing	3	3.2	2	1.3	5	2.0
Total	95	100.0	150	100.0	248	100.0

The Internal consistency reliability of the ethnic identity scale (12 items) for the current sample was 0.902 ($N=221$). Forty six Colombians responded the questions in English. The internal consistency reliability estimate for the English version of the scale was 0.892 ($N=46$), and 175 responded to the questions on the scale in Spanish. The internal consistency of the Spanish version of the scale was 0.904 ($N=175$).

An independent-samples t-test comparing the mean scores of the responses obtained from those who answered the questionnaire in English and those who answered in Spanish was calculated. No significant difference was found ($t(219)=369, p>0.05$). The mean score of those who answered in English ($m=36.0870, sd=5.01476$) was not significantly different from those who answered in Spanish ($m=35.6914, sd=6.80151$) (see table 4.18).

Table 4.18. Cronbach's Alpha and Independent t-test for the Ethnic Identity Scale

Multigroup Ethnic Identity Measure					
Cronbach's Alpha Total Scale	Cronbach's Alpha-English	Cronbach's Alpha-Spanish	Independent-samples t-test	Mean & SD-English	Mean & SD-Spanish
0.902 (N=221)	0.892 (N=46)	0.904 (N=175)	$t(219)=369, p>.05$	$m=36.0870, sd=5.01476$	$m=35.6914, sd=6.80151$

Although the MEIM is highly reliable with the Colombian sample, further analysis is needed to determine if it is appropriate to use with an adult population since this measure has been used primarily with adolescents. Thus, the number of negative responses to some of the questions may be an indication that some of the questions in the scale may not be appropriate when studying adults.

The Resilience Scale (RS) (Wagnild & Young, 1993).-As stated previously, the RS is comprised of 25 items which measure resilience on a 7-point Likert scale. The responses range from agree to disagree and the scores from 25 to 175. The higher scores reflect more resilience.

An initial factor analysis for the present study yielded 4 components; 9 questions comprise component one: 1, 2, 3, 4, 5, 6, 8, 10 and 15, and account for 22.875% of the

variance. Six questions encompass factor two: 13, 19, 21, 23, 24, 25 and account for 18.947% of the variance. Component three contains 7 questions: 9, 14, 16, 17, 18, 20, 22, and account for 16.264% of the variance, and three questions (7, 11, and 12) load on component four, which account for 7.215% of the variance. Furthermore, a factor analysis of the English version of the scale yielded 8 components, whereas the Spanish version of the scale has four components.

The Cronbach's Alpha of the resilience scale (25 items) for the current sample was 0.952 ($N=218$). Forty two Colombians completed the English version. The internal consistency reliability estimate for the English version of the scale was 0.846 ($N=42$), and 175 completed the scale in Spanish. The internal consistency of the Spanish version of the scale was 0.958 ($N=175$).

An independent-samples t-test comparing the mean scores of the responses obtained from those who answered the questionnaire in English and those who answered in Spanish found a significant difference between the means of the two groups ($t(140.192)=2.081$, $p<0.05$). The mean score of those who answered in English ($m=150.88$, $sd=13.24352$) was significantly different from those who answered in Spanish ($m=144.54$, $sd=27.92740$) (see table 4.19).

Table 4.19. Cronbach's Alpha and Independent t-test for the Resilience Scale

Resilience Scale					
Cronbach's Alpha Total Scale	Cronbach's Alpha-English	Cronbach's Alpha-Spanish	Independent-samples t-test	Mean & SD-English	Mean & SD-Spanish
0.952 ($N=218$)	0.846 ($N=42$)	0.958 ($N=175$)	$t(140.192)=2.081$, $p<.05$	$m=150.88$, $sd=13.24352$	$m=144.54$, $sd=27.92740$

Although the mean score of those who answered the questionnaire in English is different than the mean score of those who answered it in Spanish, it cannot be concluded that the two are measuring different things or that they are different constructs. There are many other variables that need to be accounted for. A factor to consider is that the translated version of the scale used may not be measuring the same five characteristics. Even though the translated version of the scale was obtained through the writer of the scale, minor modifications were made to include males since the translated version obtained had been used with a Spanish female group only.

While the resilience scale is highly reliable with the Colombian sample, further factor analysis is needed, using different solutions, such as 2-factor or 3-factor, to determine how the items are loading and to address them from a theoretical point. Also, further analysis is required looking at more specific differences in the two groups, those who answered the questionnaire in English and those who answered in Spanish such as: Which individuals took the Spanish version? Are there differences in their ages, gender, education, life experience, marital status, employment, years in the U.S.? Furthermore, it is important to determine if there is a differential item functioning between the English and the Spanish version of the scale.

The Rosenberg Self-esteem Scale (Rosenberg, 1965). The Internal consistency reliability test, Cronbach's Alpha, of the self-esteem scale (10 items) for the current sample was 0.785 ($N=226$). Forty seven Colombians responded the questionnaire in English. The internal consistency reliability estimate for the English version of the scale was 0.818

($N=47$), and 179 responded to the questions on the scale in Spanish. The internal consistency of the Spanish version of the scale was 0.783 ($N=179$).

An independent-samples T-test comparing the mean scores of the responses obtained from those who answered the questionnaire in English and those who answered in Spanish was calculated. No significant difference was found ($t(224)=0.482, p>0.05$). The mean score of those who answered in English ($m=34.0851, sd=4.13274$) was not significantly different from those who answered in Spanish ($m=33.7263, sd=4.63959$) (see table 4.20).

Table 4.20. Cronbach's Alpha and Independent t-test for the Self-esteem Scale

Rosenberg Self-esteem Scale					
Cronbach's Alpha Total Scale	Cronbach's Alpha-English	Cronbach's Alpha-Spanish	Independent-samples t-test	Mean & SD-English	Mean & SD-Spanish
785 ($N=226$)	0.818 ($N=47$)	0.783 ($N=179$)	$t(224)=0.482, p>.05$	$m=34.0851, sd=4.13274$	$m=33.7263, sd=4.63959$

Although the self-esteem scale showed good reliability in this study and mean scores of both the English and the Spanish versions are not significant, further analysis is needed to determine that it is indeed a good scale to use with the Colombian population. While the Spanish version of the self-esteem scale was validated on an adult population in Spain, it is important to consider whether the constructs are understood by the Colombian (non-Spain) sample population in the same way. It is also important to analyze if the Colombian population has different characteristics or understanding and if the constructs assessed in the original scale may be differently understood by the respondents in the sample for this study.

General Well-being Schedule (GWB) (1985). The Internal consistency reliability test, Cronbach's Alpha, of the General Well-being Scale (18 items) for the current sample was 0.812 ($N=228$). Forty-eight Colombians responded the questionnaire in English. The internal consistency reliability estimate for the English version of the scale was 0.798 ($N=48$), and 180 responded to the questions on the scale in Spanish. The internal consistency of the Spanish version of the scale was 0.815($N=180$).

An independent-samples T-test comparing the mean scores of the responses obtained from those who answered the questionnaire in English and those who answered in Spanish was calculated. No significant difference was found ($t(226)=0.293$, $p>0.05$). The mean score of those who answered in English ($m=75.2500$, $sd=12.07688$) was not significantly different from those who answered in Spanish ($m=74.600$, $sd=14.03014$) (see table 4.21).

Table 4.21. Cronbach's Alpha and Independent t-test for the General Well-being Scale (GWB)

General Well-being Schedule					
Cronbach's Alpha Total Scale	Cronbach's Alpha-English	Cronbach's Alpha-Spanish	Independent-samples t-test	Mean & SD-English	Mean & SD-Spanish
0.812 ($N=228$)	0.798 ($N=48$)	0.815 ($N=180$)	$t(226)=0.293$, $p>.05$	$m=75.2500$, $sd=12.07688$	$m=74.600$, $sd=14.03014$

Factor analysis was conducted on the 18-item general well-being scale. Results indicate that the items are loading on four components, which account for 36.144%, 9.387%, 6.780% and 5.981% of the variance respectively. After further analysis, it was determined that most items load into the first component. Furthermore, a factor analysis of the English version of the scale yielded six components, whereas the Spanish version of the scale has

four components. Further analysis is needed to determine if the General well-being Scale is an appropriate scale to study the Colombian population, especially to assess their overall well-being, in the absence of physical or mental illness.

This study focused on Colombian immigrants residing in the United States with the goal to identify traits that contribute to their psychosocial well-being. This is an initial attempt to validate these instruments to study the Colombian population. Further research is needed to determine if all scales are measuring the same thing in the Colombian, Spanish speaking and the Colombian, English speaking population. Additionally, it is important to determine if these scales are measuring the same underlying constructs as the original scales were validated on.

Linear Relationship between Scales

A Pearson's correlation co-efficient was calculated for the relationship between all subjects in the sample's well-being and their level of acculturation, self-esteem, resilience and ethnic identity (see table 4.22). Two positive relationships that were significant were found for resilience ($r(106)=0.194$, $p<0.05$) and Self-esteem ($r(106)=0.397$, $p<0.01$) indicating that resilience and self-esteem are correlated with well-being for all participants in the sample (see table 4.22). There was no evidence of multicollinearity.

Correlation between Dependent and Independent Variables: All Participants

A Pearson's correlation co-efficient was calculated for the relationship between all subjects in the sample's level of acculturation, self-esteem, resilience and ethnic identity. A moderate

Table 4.22. Correlation between Well-being and All Independent Variables: All Participants

		Well-being	Resilience	Self-esteem	Ethnic Identity	Acculturation
Well-being	Pearson Correlation	1.000	0.194 [*]	0.397 ^{**}	-0.076	-0.162
	Sig. (2-tailed)	0.000	0.044	0.000	0.434	0.094
RESILIENCE	Pearson Correlation	0.194 [*]	1.000	0.219 [*]	0.155	-0.325 ^{**}
	Sig. (2-tailed)	0.044	0.000	0.023	0.109	0.001
Self Esteem	Pearson Correlation	0.397 ^{**}	0.219 [*]	1.000	0.269 ^{**}	-0.106
	Sig. (2-tailed)	0.000	0.023	0.000	0.005	0.276
Ethnic_Identity	Pearson Correlation	-0.076	0.155	0.269 ^{**}	1.000	-0.188
	Sig. (2-tailed)	0.434	0.109	0.005	0.000	0.051
Acculturation	Pearson Correlation	-0.162	-0.325 ^{**}	-0.106	-0.188	1.000
	Sig. (2-tailed)	0.094	0.001	0.276	0.051	0.000

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

a. Listwise N=108

Table 4.23. Correlation between All Independent Variables: All Participants

		Resilience	Self-esteem	Ethnic Identity	Acculturation
RESILIENCE	Pearson Correlation	1.000	0.304**	0.210**	-0.244**
	Sig. (2-tailed)	0.000	0.000	0.003	0.005
	N	218	203	200	129
Self Esteem	Pearson Correlation	0.304**	1.000	0.108	-0.129
	Sig. (2-tailed)	0.000	0.000	0.123	0.147
	N	203	226	205	128
Ethnic_Identity	Pearson Correlation	0.210**	0.108	1.000	-0.154
	Sig. (2-tailed)	0.003	0.123	0.000	0.084
	N	200	205	221	127
Acculturation	Pearson Correlation	-0.244**	-0.129	-0.154	1.000
	Sig. (2-tailed)	0.005	0.147	0.084	0.000
	N	129	128	127	137

**Correlation is significant at the 0.01 level (2-tailed). Excluding cases Pairwise

positive correlations was found between resilience and self-esteem ($r(203) = .304, p < .05$).

Also, a weak positive correlation that was significant was found between resilience and ethnic identity ($r(200) = -0.210, p < 0.05$). There is also a significant negative relationship between resilience and acculturation ($r(129) = -0.244, p < 0.05$) (see table 4.23).

Hypotheses and Analysis Used to Test the Hypotheses

Hypothesis 1. There are different correlational relationships as follow:

1.1 There is a positive relationship between level of acculturation and well-being for Colombians who entered during the first and second wave.

A Pearson's correlation coefficient was calculated to test if there was a relationship between acculturation and well-being among the subjects in the first and second wave. No significance was found ($r(87) = -0.191, p > 0.05$) between acculturation and well-being. Per these results, acculturation is not related to well-being for participants in waves 1 and 2 (see table 4.24).

Table 4.24. Correlation between Well-being and
Acculturation: Wave 1 and Wave 2

		Correlations	
		Acculturation	Well-being
Acculturation	Pearson Correlation	1.000	-0.191
	Sig. (2-tailed)	0.000	0.073
	N	94	89
Well-being	Pearson Correlation	-0.191	1.000
	Sig. (2-tailed)	0.073	0.000
	N	89	147

1.2 There is a strong positive correlation between well-being and extent of ethnic identity among Colombians from the first and second wave.

A Pearson's correlation coefficient was calculated for the relationship between subjects extent of ethnic identity and their level of well-being. No significant relationship was found $r(135) = -0.006, p > 0.05$, indicating that ethnic identity is not related to well-being for participants in waves 1 and 2 (see table 4.25).

Table 4.25. Correlation between Well-being and Ethnic Identity: Wave 1 and Wave 2

		Correlations	
		Acculturation	Ethnic Identity
Acculturation	Pearson Correlation	1.000	0.006
	Sig. (2-tailed)	0.000	0.947
	N	147	137
Ethnic Identity	Pearson Correlation	0.006	1.00
	Sig. (2-tailed)	0.947	0.000
	N	137	147

1.3 There is a positive relationship between well-being and self-esteem of Colombian immigrants who arrived to the U.S. during the third wave.

A Pearson's correlation co-efficient was calculated for the relationship between subjects self-esteem and their level of well-being. A positive relationship that was significant was found $r(74) = -0.322, p < 0.05$. Self-esteem is correlated with well-being for participants' in wave 3 (see table 4.26).

1.4 There is a positive relationship between well-being and resilience of Colombian immigrants who arrived to the U.S. during wave 3.

Table 4.26. Correlation between Well-being and Self-esteem: Wave 3

		Correlations	
		Well-being	Self-esteem
Well-being	Pearson Correlation	1.000	0.322 ^{**}
	Sig. (2-tailed)	0.000	0.005
	N	81	76
Self-esteem	Pearson Correlation	0.322 ^{**}	1.000
	Sig. (2-tailed)	0.005	0.000
	N	76	80

^{**}Correlation is significant at the 0.01 level (2-tailed).

Table 4.27. Correlation between Well-being and Resilience: Wave 3

		Correlations	
		Well-being	Resilience 3
Well-being	Pearson Correlation	1.000	0.214
	Sig. (2-tailed)	0.000	0.065
	N	81	75
Resilience 3	Pearson Correlation	0.214	1.000
	Sig. (2-tailed)	0.065	0.000
	N	75	78

A Pearson's correlation co-efficient was calculated for the relationship between subjects in wave 3 resilience and level of well-being. No significant relationship was found

($r(73) = -0.221, p > 0.05$). Resilience is not correlated to well-being for participants in wave 3 (see table 4.27).

Hypothesis 2. There is likely to be differences in the levels of well-being, acculturation, ethnic identity, resilience and self-esteem among Colombian immigrants from wave 1, wave 2 and wave 3 as follows:

2.1 Colombians from wave 1 and wave 2 will score significantly higher than Colombians from wave 3 on the level of acculturation.

One Way ANOVA was computed (see table 4.28) comparing level of acculturation between the waves. No significant difference was found ($F(2,134) = 1.939, p > 0.05$). Participants from the three waves did not differ significantly in their level of acculturation.

Table 4.28. One Way Analysis of Variance (ANOVA)
Comparing Acculturation between the Waves

Acculturation	Sum of Squares	df	Mean Square	F	Sig.
Between groups	859.247	2	429.624	1.939	0.148
Within groups	29690.023	134	221.567		
Total	30549.270	136			

2.2 Colombians from wave 1 and wave 2 will score significantly lower than Colombians from wave 3 on the level of ethnic identity.

One Way ANOVA was computed (see table 4.29) comparing extent of ethnic identity between the waves. No significant difference was found ($F(2,218) = 0.425, p > 0.05$) between the extend of ethnic identity among the participants across the waves.

2.3 Colombians from wave three will score significantly higher than Colombians from wave one and wave two on the level of resilience.

One Way ANOVA was computed (see table 4.30) comparing the extent of resilience between the waves. No significant difference was found ($F(2,218)=0.549$, $p>0.05$) in the level of resilience among participants across the waves.

Table 4.29. One Way Analysis of Variance (ANOVA)
Comparing Ethnic Identity between the Waves

Ethnic Identity	Sum of Squares	df	Mean Square	F	Sig.
Between groups	35.702	2	17.851	0.425	0.654
Within groups	9150.986	218	41.977		
Total	9186.688	220			

Table 4.30. One Way Analysis of Variance (ANOVA)
Comparing Resilience between the Waves

Resilience	Sum of Squares	df	Mean Square	F	Sig.
Between groups	664.815	2	332.407	0.549	0.578
Within groups	131989.113	218	605.455		
Total	132653.928	220			

2.4 Colombians from wave three will score significantly higher than Colombians from wave one and wave two on the level of self-esteem.

One Way ANOVA was computed (see table 4.31) comparing extent of self-esteem between the waves. No significant difference was found ($F(2,223)=0.533$, $p>0.05$) in the level of self-esteem among participants from the three waves.

2.5 The level of well-being in individuals who entered the US during wave three is likely to be lower than those who entered during wave one and wave two.

Table 4.31. One Way Analysis of Variance (ANOVA)
Comparing Self Esteem between the Waves

Self Esteem	Sum of Squares	df	Mean Square	F	Sig.
Between groups	21.992	2	10.996	0.533	0.588
Within groups	4600.048	223	20.628		
Total	4622.040	225			

One Way ANOVA was computed (see table 4.32) comparing the level of well-being between the waves. No significant difference was found ($F(2,225)=0.237$, $p>0.05$) in the level of well-being among participants from the three waves.

Table 4. 32. One Way Analysis of Variance (ANOVA)
Comparing Well-being between the Waves

Central Well-being	Sum of Squares	df	Mean Square	F	Sig.
Between groups	88.363	2	44.181	0.237	0.790
Within groups	42017.848	225	186.746		
Total	42106.211	227			

Hypothesis 3. There are different predictors of well-being for each one of the waves:

3.1 Acculturation will be a significant predictor of well-being for those individuals in wave one and wave two.

In order to test if acculturation is a significant predictor of well-being for Colombians who entered the U.S. during wave 1, a multiple linear regression was performed (see table 4.33) controlling for all independent variables (resilience, ethnic identity, self-esteem, and acculturation). Regression results showed no significance ($R^2=0.349$, $R^2_{adj}=0.059$, $F\{4, 9\}=1.421$, $p>0.05$). Therefore, acculturation is not a predictor factor of well-being for those Colombians who entered the U.S. during wave 1.

Table 4.33. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity (IV): Wave 1

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-0.730	134.643	---	-0.005	0.996
RESILIENCE	0.243	0.465	0.185	0.523	0.613
Self esteem	2.180	1.343	0.473	1.623	0.139
Ethnic identity	-0.726	0.815	-0.339	-0.891	0.396
Acculturation	-0.079	0.435	-0.065	-0.181	0.861

*Note: No significant results are found when excluding cases pairwise.
N= 14

In order to test if acculturation is a significant predictor of well-being for Colombians who entered the U.S. during wave 2, a multiple linear regression was performed (see table 4.34) controlling for all independent variables (resilience, ethnic identity, self-esteem, and acculturation). Regression results ($R^2=.200$, $R^2_{adj}=0.143$, $F [4, 56]=3.494$, $p<0.05$), indicate that the overall model significantly predicts well-being. This model accounts for 20% of the variance in well-being. Per the results, it can be concluded that self-esteem significantly predicts well-being for all Colombians who entered the U.S. during wave 2. Subjects well-being increased by 0.982 units for each unit increase of self-esteem when all other IVs are held constant. However, acculturation is not a predictor factor of well-being for those Colombians who entered the U.S. during wave 2

3.2 Resilience will be a significant predictor of well-being for those individuals in wave 3.

Table 4.34. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity (IV): Wave 2

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	37.697	20.487	---	1.840	0.071
RESILIENCE	0.009	0.062	0.018	0.145	0.886
Self esteem	0.982	0.318	0.387	3.091	0.003
Ethnic identity	0.006	0.229	0.003	0.024	0.981
Acculturation	-0.156	0.085	-0.231	-1.849	0.070

*Note: Same results are obtained excluding cases pairwise
N= 60

3.3 Self-esteem will be a significant predictor of well-being for those individuals in wave 3.

In order to assess whether self-esteem and resilience predict well-being for Colombians who arrived in the U.S. during wave 3, a multiple linear regression was performed (see table 4.35), controlling for all independent variables (resilience, ethnic identity, self-esteem, and acculturation). Regression results ($R^2=0.388$, $R^2_{adj}=0.304$, $F [4, 29]=4.596$, $p<0.05$), indicate that the overall model significantly predicts well-being. This model accounts for 38.8.% of the variance in well-being. Results indicate that resilience does not predict well-being; however, self-esteem significantly predicts well-being for all Colombians who entered the U.S. during wave 3. Additionally, there is a significant but negative relationship between ethnic identity and well-being. Per the results, it can be concluded that subjects well-being increased by 1.580 units for each unit increase of self-esteem when all other IVs are held constant. Furthermore, results indicate that the well-being

of Colombians in the wave three decreases by -0.907 units for each unit increase of ethnic identity when all other IVs are held constant.

Table 4.35. Multiple Linear Regression*—Well-being- (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity (IV): Wave 3

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta		
1	(Constant)	45.455	44.757	---	1.016	0.318
	RESILIENCE	0.125	0.097	0.246	1.282	0.210
	Self esteem	1.580	0.771	0.394	2.048	0.050
	Ethnic identity	-0.907	0.315	-0.486	-2.883	0.007
	Acculturation	-0.072	0.161	-0.080	-0.448	0.658

*Note: There are no significant results if regression is run excluding cases pairwise.
N=34

3.4 Acculturation will be a significant predictor of well-being for Colombians across the waves.

In order to find out if acculturation is a significant predictor of well-being for Colombians in the study sample, a multiple linear regression was performed (see table 4.36) controlling for all independent variables (resilience, ethnic identity, self-esteem, and acculturation) and excluding cases list-wise. Regression results ($R^2=0.225$, $R^2_{adj}=0.195$, $F[4,104]=7.493$, $p<0.05$), showed that some of the independent variables in the model are significant predictors. Per the results, it can be concluded that all four independent variables accounts for 22.5% of the variance in well-being. Results indicate that not only self-esteem significantly predicts well-being for all Colombians in the study, but also that there is a significant but negative relationship between ethnic identity and well-being. Subjects well-

being increased by .1.461 units for each unit increase of self-esteem when all other IV's are held constant. Furthermore, the results indicate that Colombians well-being decreases by -.484 for each unit increase of ethnic identity when all other IV's are held constant.

Table 4.36. Multiple Linear Regression—Well-being (DV)
and Acculturation, Self-esteem, Resilience,
Ethnic Identity (IV): All Participants

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	49.635	20.354	---	2.439	0.016
Acculturation	-0.115	0.083	-0.129	-1.394	0.166
Self Esteem	1.461	0.315	0.424	4.632	0.000
Resilience 3	0.058	0.057	0.095	1.012	0.314
Ethnic identity	-0.484	0.193	-0.229	-2.507	0.014

Excluding Cases Listwise
N = 108

Other Significant Findings

Multiple linear regressions were performed holding all IV constant (acculturation, ethnic identity, resilience and self-esteem), controlling for missing values and dummy coding numerous demographic questions to find out if any of the demographic characteristics in the study significantly predict well-being for Colombians who participated in the study. Missing data were deleted from the analysis using the list-wise deletion method. The significant results obtained will be described as follows:

Significant Regressions with Demographic Variables

1. Regression by Gender: All Participants: Females

A multiple linear regression was performed (see Table 4.37) to find out if any of the four independent variables (resilience, ethnic identity, self-esteem, and acculturation) was significant at the 0.05 level in a sample of Colombians, from the study sample, by gender. Regression results ($R^2=0.183$, $R^2_{adj}=0.123$, $F [4, 55]=3.075$, $p<0.05$), indicate that the overall model significantly predicts well-being. This model accounts for 18.3% of the variance in well-being. Results indicate that only self-esteem significantly predicts well-being for all Colombian females in the sample. Per the results, it can be concluded that female subjects' well-being increased by 1.267 units for each unit increase of self-esteem when all other IVs are held constant.

Table 4.37. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity (IV): Females

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	43.881	28.171	---	1.558	0.125
RESILIENCE	0.067	0.091	0.097	0.739	0.463
Self esteem	1.267	0.418	0.382	3.034	0.004
Ethnic identity	-0.321	0.260	-0.153	-1.231	0.223
Acculturation	-0.095	0.111	-0.112	-0.856	0.395

*Note: Same results are obtained excluding cases pairwise
N=60

2. Regression by Gender: All Participants: Males

A multiple linear regression was performed (see table 4.38) to find out if any of the four independent variables (resilience, ethnic identity, self-esteem, and acculturation) was a significant predictor of well-being for Colombian males in the study. Results ($R^2=0.377$, $R^2_{adj}=0.316$, $F [4, 41]=6.1936$, $p<0.05$), indicate that the overall model significantly predicts well-being. This model accounts for 37.7.0% of the variance in well-being. Per the results, not only self-esteem significantly predicts well-being for all Colombian males in the sample, but also there is a significant but negative relationship between ethnic identity and well-being for male subjects in the study. It can be concluded that male subjects' well-being increased by 1.687 units for each unit increase of self-esteem when all other IVs are held constant. Furthermore, results indicate that the well-being of Colombian males decreases by -0.975 units for each unit increase of ethnic identity when all other IVs are held constant.

Table 4.38. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity (IV): Males

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	69.207	30.444	---	2.273	0.028
RESILIENCE	0.073	0.068	0.147	1.079	0.287
Self esteem	1.687	0.476	0.489	3.546	0.001
Ethnic identity	-0.975	0.291	-0.465	-3.348	0.002
Acculturation	-0.175	0.121	-0.199	-1.446	0.156

*Note: Same results are obtained excluding cases pairwise
N = 48

3. Marital status: Separated—All Participants

To determine if marital status was a predictor of well-being for all participants in the study, a multiple linear regression was performed (see table 4.39) controlling for all independent variables and dummy coding each one of the possible responses. When designating “Separated” as the referent group, and all others as the base group, results ($R^2=.255$, $R^2_{adj}=0.218$, $F [5, 100]=6.845$, $p<0.05$), indicated that the overall model significantly predicts well-being. This model accounts for 25.5.0% of the variance in well-being.

Self-esteem significantly predicts well-being for all Colombians in the sample. There is a significant but negative relationship between ethnic identity and well-being. In addition, there is also a negative relationship between well-being and being separated.

Table 4.39. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Marital Status Separated (IV): All Participants

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	52.134	20.535	---	2.539	0.013
RESILIENCE	0.056	0.058	0.091	0.969	0.335
Self esteem	1.334	0.320	0.387	4.169	0.000
Ethnic identity	-0.462	0.193	-0.218	-2.392	0.019
Acculturation	-0.105	0.083	-0.117	-1.259	0.211
q117 dummy separated	-17.742	8.872	-0.177	-2.000	0.048

*Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

N = 106

Per the results, it can be concluded that subjects well-being increased by 1.334 units for each unit increase of self-esteem when all other IVs are held constant. It can also be concluded that Colombians well-being decreases by -0.462 units for each unit increase of ethnic identity when all other IVs and marital status are held constant. The results also indicate that the well-being of those Colombians who are “separated” is -17.742 units lower than the well-being of Colombians with other marital status.

4. Marital Status: Separated—Wave 2

To determine if there was significant difference among those Colombians who had reported their marital status as “separated,” according to the wave they entered to the United States, a multiple linear regression was performed controlling for all independent variables. Results indicate that being separated is a significant, but negative predictor of well-being and self-esteem positively predicts well-being for those Colombians who entered during wave 2. Regression results ($R^2=0.230$, $R^2_{adj}=0.158$, $F [5, 53]=3.170$, $p<0.05$), indicate that the overall model accounts for 23% of the variance in well-being. Per the results, it can be concluded that the well-being of those Colombians who entered the U.S. during wave 2 and reported being separated increased by 0.886 units for each unit increase of self-esteem when all other IVs are held constant. It can also be concluded that the well-being of those Colombians who came to the U.S. during wave two and are separated is -19.942 units lower than the well-being of Colombians with other marital status (see table 4.40).

Table 4.40. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Marital Status Separated (IV): Wave 2

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	64.789	25.301	---	2.561	0.013
RESILIENCE	0.000	0.076	0.281	0.003	0.998
Self esteem	0.886	0.412	0.015	2.152	0.036
Ethnic identity	0.034	0.285	-0.185	0.120	0.905
Acculturation	-0.155	0.106	-0.277	-1.457	0.151
q117 dummy separated	-19.942	8.995	---	-2.217	0.031

*Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

N = 59

5. Marital status: Separated—Females

To determine if there was significant difference among those Colombians who had reported their marital status as “separated,” according to gender, a linear multiple regression was performed. Regression results ($R^2=0.242$, $R^2_{adj}=0.169$, $F [5, 52]=3.313$, $p<0.05$), indicate that the overall model significantly predicts well-being and accounts for 24.2% of the variance in well-being. Self-esteem significantly predicts well-being for all Colombian females in the sample. In addition, there is a significant but negative relationship between well-being and being separated. Per the results, it can be concluded that the well-being of Colombian females who reported being separated increased by 1.114 units for each unit increase of self-esteem when all other IVs are held constant. It can also be concluded that the well-being of the females who reported being separated is -27.044 units lower than the well-being of all the other females in the study with other marital status (see table 4.41).

Table 4.41. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Marital Status Separated (IV): Females

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	43.797	28.593	---	1.532	0.132
RESILIENCE	0.063	0.091	0.091	0.691	0.493
Self esteem	1.114	0.420	0.335	2.652	0.011
Ethnic identity	-0.281	0.260	-0.134	-1.080	0.285
Acculturation	-0.064	0.113	-0.075	-0.570	0.571
q117 dummy separated	-27.044	13.285	-0.253	-2.036	0.047

Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.
N=58

6. Marital Status: Divorced—All Participants

A multiple linear regression was performed controlling for all independent variables and dummy coding “Divorced” as the referent group, and all others as the base group. Results ($R^2=0.257$, $R^2_{adj}=0.219$, $F [5, 100]=6.901$, $p<0.05$), indicate that the overall model significantly predicts well-being and accounts for 25.7% of the variance in well-being.

Self-esteem significantly predicts well-being for all Colombians in the sample and there is a significant but negative relationship between ethnic identity and well-being. In addition, there is a positive relationship between well-being and being divorced for all participants in the study. It can be concluded that subjects’ well-being increased by 1.498 units for each unit increase of self-esteem. Colombians well-being decreases by -0.477 units

for each unit increase of ethnic identity and the well-being of those Colombians that are divorced is 6.830 higher than Colombians with other marital status (see table 4.42).

Table 4.42. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Marital Status Divorced (IV): All Participants

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	52.458	20.520	---	2.556	0.012
RESILIENCE	0.045	0.058	0.073	0.776	0.440
Self esteem	1.498	0.314	0.435	4.767	0.000
Ethnic identity	-0.477	0.192	-0.225	-2.476	0.015
Acculturation	-0.137	0.083	-0.154	-1.646	0.103
q117 divorce dummy	6.830	3.326	0.179	2.054	0.043

*Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

*Note: when regression is performed excluding cases pairwise or listwise, splitting the variable gender, only self-esteem significantly predicts well-being.

N = 106

7. Marital status: Divorced—Wave 3

To determine if being divorced was a predictor of well-being for all participants in the study, according to wave, a multiple linear regression was performed controlling for all independent variables and for marital status-divorced. Regression results ($R^2=0.536$, $R^2_{adj}=0.450$, $F [5, 27]=6.238$, $p<0.05$), indicate that the overall model significantly predicts well-being and accounts for 53.6% of the variance in well-being.

Self-esteem significantly predicts well-being and there is a significant positive relationship between well-being and being divorced among those Colombians who entered

the U.S. during wave three. In addition, there is a significant but negative relationship between ethnic identity and well-being.

Per the results, it can be concluded that the well-being of Colombians who entered the U.S. during wave 3 and reported being divorced increased by 1.875 units for each unit increase of self-esteem when all other IVs are held constant. Also, Colombians well-being decreases by -0.978 units for each unit increase of ethnic identity when all other IVs and marital status-divorced are held constant. Additionally, the well-being of those Colombians that are divorced and who entered during wave three is 13.592 units higher than Colombians who reported other marital status and who entered during wave 3 (see table 4.43).

Table 4.43. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Marital Status Divorced (IV): Wave 3

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	44.501	41.377	---	1.075	0.292
Acculturation	-0.104	0.149	-0.115	-0.694	0.493
Ethnic identity	-0.978	0.286	-0.522	-3.415	0.002
Self esteem	1.875	0.704	0.467	2.664	0.013
RESILIENCE	0.096	0.089	0.187	1.071	0.294
q117 divorce dummy	13.592	4.631	0.393	2.935	0.007

*Note: There are no significant results if regression is run excluding cases pairwise N=33

8. Entry Status: Political Refugee—All Participants

To determine if the way Colombians entered the United States was a predictor of well-being for all participants in the study, a multiple linear regression was performed (see

table 4.48) controlling for all independent variables and dummy coding each one of the possible responses. When designating “Political Refugee” as the referent group, and all others as the base group, regression results ($R^2=0.319$, $R^2_{adj}=0.283$, $F [5, 95]=8.898$, $p<0.05$), indicate that the overall model significantly predicts well-being and accounts for 31.9% of the variance in well-being (see table 4.44).

Self-esteem significantly predicts well-being for all Colombians in the sample, there is a significant but negative relationship between ethnic identity and well-being and there is a negative relationship between well-being and having entered as a political refugee.

Table 4.44. Multiple Linear Regression—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Entry Status—Political Refugee (IV): All Participants

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	45.146	19.776	---	2.283	0.025
Acculturation	-0.129	0.081	-0.145	-1.591	0.115
Ethnic identity	-0.452	0.196	-0.208	-2.302	0.024
Self esteem	1.679	0.310	0.492	5.418	0.000
RESILIENCE	0.052	0.055	0.086	0.938	0.351
Dummy entry status	-17.140	5.353	-0.275	-3.202	0.002

*Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

N = 101

It can be concluded that subjects' well-being increased by 1.679 units for each unit increase of self-esteem that Colombians well-being decreases by -.452 units for each unit increase of ethnic identity and that the well-being of those Colombians who entered as political refugees is -17.140 units lower than Colombians with other entry status.

9. Entry Status- Political Refugee: Wave 2

To determine if there was a difference in well-being by wave among those Colombians in the study who reported entering the U.S. as “political Refugees,” a multiple linear regression was performed controlling for all independent variables and splitting the sample size by wave. Regression results ($R^2=0.343$, R^2_{adj} 0.279, F [5, 51]=5.330, $p<0.05$), indicate that there is a negative relationship between well-being and having entered as a political refugee during wave two (see table 4.45).

Table 4.45. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Entry Status Political Refugee (IV): Wave 2

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	47.969	23.952	---	2.003	0.051
Acculturation	-0.167	0.101	-0.199	-1.664	0.102
Ethnic identity	-0.064	0.266	-0.029	-0.242	0.810
Self esteem	1.427	0.382	0.455	3.736	0.000
RESILIENCE	0.033	0.071	0.055	0.463	0.645
Entry status-Political Refugee	-23.483	6.787	-0.402	-3.460	0.001

*Note: Same results are obtained excluding cases pairwise
N=57

The overall model accounts for 34.3% of the variance in well-being. It can be concluded that subjects’ well-being increased by 1.427 units for each unit increase of self-esteem and that the well-being of those Colombians who entered the United States as political refugees during the second wave is -23.483 units lower than Colombians with other entry status.

10. Entry Status- Political Refugee: Males

To determine if there was a difference in well-being by gender among those Colombians in the study who had reported entering the U.S. as “Political Refugees” a multiple linear regression was performed controlling for all independent variables and splitting the sample size by gender. Regression results ($R^2=0.494$, $R^2_{adj}=0.428$, $F [5, 38]=7.432$, $p<0.05$), indicate that there is a significant but negative relationship between well-being and having entered as a political refugee for the males in the sample. The overall model accounts for 49.4% of the variance in well-being (see able 4.46).

Table 4. 46. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Entry Status Political Refugee (IV): Males

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	63.493	28.793	---	2.205	0.034
Acculturation	-0.171	0.117	-0.186	-1.456	0.153
Ethnic identity	-0.925	0.274	-0.433	-3.376	0.002
Self esteem	1.758	0.451	0.496	3.899	0.000
RESILIENCE	0.086	0.064	0.172	1.340	0.188
Entry status-Political Refugee	-18.359	7.113	-0.301	-2.581	0.014

Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

N = 44

It can be concluded that the well-being of the males in the sample increased by 1.758 units for each unit increase of self-esteem, that Colombians well-being decreases by -0.925 units for each unit increase of ethnic identity and that the well-being of those Colombian

males who entered the United States as political refugees is -18.359 lower than Colombian males with other entry status.

11. Employment Status—Self-employed

To determine if the present employment status of Colombians in the sample was a predictor of well-being, a multiple linear regression was performed controlling for all independent variables and dummy coding each one of the possible responses. When designating “Self-employed” as the referent group, and all others as the base group, regression results ($R^2=0.267$, $R^2_{adj}=0.230$, $F [5, 101]=7.345$, $p<0.05$), indicate that the overall model significantly predicts well-being and accounts for 26.7% of the variance in well-being.

Table 4.47. Multiple Linear Regression*—Well-being (DV) and Acculturation, Self-esteem, Resilience, Ethnic Identity, Present Employment-Self-Employed (IV): All Participants

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	48.107	20.150	---	2.387	0.019
Acculturation	-0.087	0.083	-0.097	-1.051	0.296
Ethnic identity	-0.470	0.191	-0.222	-2.464	0.015
Self esteem	1.457	0.310	0.423	4.696	0.000
RESILIENCE	0.044	0.057	0.071	0.772	0.442
Self- Employed	-8.380	3.514	-0.208	-2.385	0.019

*Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

*Note: when regression is performed excluding cases pairwise or listwise, regressing by gender and wave, only self-esteem significantly predicts well-being.

N = 107

Self-esteem significantly predicts well-being for all Colombians in the sample, there is a significant but negative relationship between ethnic identity and well-being, and there is a negative relationship between well-being and being self-employed. Per the results, it can be concluded that subjects' well-being increased by 1.457 units for each unit increase of self-esteem, that Colombians well-being decreases by -0.470 units for each unit increase of ethnic identity and that the well-being of those Colombians in the sample who are self-employed is -8.380 lower than Colombians with other employment status (see able 4.47).

12. Household Annual Income: All Participants

To determine if current household annual income was a predictor of well-being, a multiple linear regression was performed controlling for all independent variables except for acculturation and dummy coding each one of the possible responses. When designating "Less than \$10,000, \$10,001-20,000 and \$2001-30,000" as the referent group, and all others as the

Table 4. 48. Multiple Linear Regression*—Well-being (DV) and Self-esteem, Resilience, Ethnic Identity, Annual Household Income—Less than 30,000 (IV): All Participants

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	41.044	9.437	---	4.349	0.000
RESILIENCE	0.090	0.046	0.144	1.952	0.053
Self esteem	0.932	0.224	0.310	4.158	0.000
Income-less 30	-5.359	2.232	-0.170	-2.401	0.017
Ethnic identity	-0.303	0.152	-0.143	-1.995	0.048

*Note: when regression is performed excluding cases pairwise, only self-esteem significantly predicts well-being.

*Note: when regression is performed excluding cases pairwise or listwise, regressing by gender and wave, only self-esteem significantly predicts well-being.

N = 175 (Acculturation not controlled for)

base group, regression results ($R^2=0.170$, $R^2_{adj}=0.151$, $F [4, 170]=8.727$, $p<0.05$), indicate that the overall model significantly predicts well-being and accounts for 17% of the variance in well-being (see table 4.48).

Self-esteem significantly predicts well-being for all Colombians in the sample, there is a significant but negative relationship between ethnic identity and well-being and there is a negative relationship between well-being and having an annual household income of \$30,000 or less. It can be concluded that subjects' well-being increased by 0.932 units for each unit increase of self-esteem, that Colombians well-being decreases by -0.303 units for each unit increase of ethnic identity and that Colombians with a current household annual income of \$30,000 dollars or less have their well-being reduced by -5.359 units over Colombians who have an annual income over \$30,001.

An Exploratory Analysis

Self-esteem as a Mediator Variable

Given the results of the regression tests performed for this study, the researcher is theorizing that a mediational model exists between self-esteem (mediator), resilience (IV), and well-being (DV). In order to test for mediation, three regressions were performed.

First, regressing self-esteem on resilience

Self-esteem _____ $p \leq .000$ _____ Resilience

Table 4.49. Simple Linear Regression Resilience (DV) and Self-esteem (IV)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1054.165	12.307	---	85.653	0.000
Self esteem	1.624	0.359	0.303	4.530	0.000

a. Dependent Variable: Resilience

Second, regressing well-being on resilience

Well-being _____ $p < .007$ _____ Resilience

Table 4.50. Simple Linear Regression Resilience (DV) and Well-being (IV)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1088.162	8.211	---	132.523	0.000
Well-being	0.297	0.108	0.188	2.739	0.007

Third, regressing well-being on both, resilience and self-esteem

Well-being _____ Resilience & Self-esteem

Table 4.51. Multiple Linear Regression, Well-being (DV) and Resilience and Self-esteem (IV)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-18.517	48.351		-0.383	0.702
Resilience	0.052	0.045	0.082	1.161	0.247
Self esteem	1.013	0.220	0.327	4.606	0.000

The equations of these three regressions provide the connections in the mediational model. Mediation is established, first, by Resilience affecting Self-esteem; second by Resilience affecting well-being; and finally, by Self-esteem affecting well-being. Furthermore, resilience has no effect on well-being when self-esteem is controlled for (Baron & Kenny, 1986).

This exploratory analysis indicates that self-esteem has a mediating effect between resilience and well-being. Future studies need to look at the relationship between these variables and the role of self-esteem as an intervening variable between resilience and well-being.

Summary of Significant Findings

1. There is a significant and positive correlation between well-being with resilience and self-esteem for participants in the study.
2. A positive and significant relationship between well-being and self-esteem for participants in wave 3.
3. No significant difference was found in the level of acculturation, ethnic identity, self-esteem, resilience and well-being among participants across the waves.
4. There are no significant predictors of well-being in wave 1
5. Self-esteem is the only predictor of well-being for participants who arrived in the U.S. during wave 2.
6. There are two significant predictors of well-being for those participants who arrived in the U.S. during wave 3: self-esteem positively predicts well-being and ethnic identity negatively predicts well-being.

7. Self-esteem significantly and positively predicts well-being for Colombian females in the sample.

8. Self-esteem significantly and positively predicts well-being for Colombian males in the sample, but also there is a significant and negative relationship between ethnic identity and well-being for male subjects in the study.

9. There is a significant and negative relationship between well-being and being separated for Colombian women who entered the U.S. during wave 2.

10. There is a significant and positive relationship between well-being and being divorced for participants in the study who entered the U.S. during wave 3.

11. There is a significant but negative relationship between well-being, being male, and having entered the U.S. as a political refugee during wave 2.

12. There is a significant and negative relationship between well-being and being self-employed for Colombians in the study.

13. There is a significant and negative relationship between well-being and having an annual household income of \$30,000 or less.

14. An exploratory analysis indicates that self-esteem has a mediating effect between resilience and well-being. Future studies need to look at the relationship between these variables and the role of self-esteem as an intervening variable between resilience and well-being.

CHAPTER V

DISCUSSION AND CONCLUSION

Although between the years 1990 and 2000, Colombians comprised the largest number of South American born immigrants who entered the U.S, and in the year 2000, Colombians accounted for 26.4% of the overall South America-born population in the United States (Migration Policy Institute, 2006), a great number of studies and research available in the United States are based on groups with ethnic labels such as “Hispanics” or “Latinos.” Most of these studies are conducted with Cuban, Cuban-American, Puerto Rican, or mixed Mexican or Mexican-American populations. Other studies are done with unspecified group of Spanish speaking or Spanish surnamed populations. This approach is misleading, since there are very important ethnic and cultural differences among groups, whether Latin American or Caribbean (Rumbaut, 1996).

This research sought to identify factors that contribute to the well-being of Colombians in the United States. In addition, the study explored the differences in well-being among Colombians across the three waves of immigration. It examined the extent to which acculturation, ethnic identity, self-esteem, and resilience explain well-being.

A discussion of the study findings will be provided in the following section. The way these findings relate to the literature, the strengths and limitations of the study as well as the implications for social work practice, policy, education and future research will be addressed. Also, conclusions will be presented.

Participants' Characteristics: An Overview

The participants in this study represented a diverse sample of the Colombian immigrant in the U.S., as evidenced by the demographic characteristics. 248 participants volunteered to answer the questionnaire. They ranged from ages 19 to 79; 1.6% (four participants) reported being unemployed, 59.3% (147) work fulltime, and approximately 66% have a household income of \$40,000 or more and 29.8% reported having an annual income of \$80,000 or more. Contrary to Gonzalez-Eastep (2007), only 24.1% of respondents reported a household of \$30,000 or less, compared to 55% in her sample. Similarities with other studies include a large percentage of Colombians reporting being single (23.8%). According to Gonzalez-Eastep (2007), in her study about family support and help seeking behavior of Colombian immigrants, 33% of the participants reported being single. Participants for this study reported a high level of educational achievement, over 88.0% have completed some college or specialized training or above. Additionally 13.3% reported having obtained an advanced degree. These findings concur with Gonzalez-Eastep (2007), and Collier and Gamarra (2001) who describe the Colombian immigrant in the United States as being well-educated.

Colombians who entered the U.S. as political refugees reported a lower level of well-being. Given the continued violence in Colombia, this finding is not surprising. This specific study did not ask any other question regarding the exposure to trauma; therefore there is no other reference to the degree of suffering or the respondents' attempts to seek mental health services. Gonzalez-Eastep (2007) found that out of 31 participants who reported trauma, only 9 looked for available mental health services, but that their interpretation of trauma differ

greatly. After further analysis, Colombian males who entered during wave 2 as political refugees reported a lower level of well-being. Although Colombians have lived amidst violence for over 40 years, the literature indicates that it was in the late 1980's (last part of wave two) and the 1990s (wave 3) when most Colombians sought to leave the country due to the violence. It would be of great interest to further study the plight that the Colombian political refugees have had to face in the U.S., whether it differs according to wave, and what kind of services are available for this population.

The present study supported previous findings regarding Colombians entering the U.S. as tourists and staying in the country (Collier & Gamarra, 2001; Reimers, 2005). Thirty-seven percent (81) of the participants indicated they had entered with a tourist visa, 30 males and 51 females. Of these, two entered during wave one, 39 during wave 2 and 40 during wave 3. However, contrary to Collier and Gamarra's findings regarding the difficulties undocumented Colombians have encountered in the United States and their inability to obtain legal documents, only 9.7%, (7 males and 17 females) are presently undocumented. Of these, 16 entered during wave 3, which concurs with the literature about Colombians coming to the U.S. after the 1990s on tourist visas and staying, even after their visa expired. It is of interest to note, that the Colombians who reported being undocumented did not report any significant level of lack of well-being per regression results of legal status-undocumented and well-being, therefore, it could be concluded that despite not having legal documents to reside in the U.S., they have been able to manage their livelihood without having negative effects on their well-being. Regression results also indicate that although 62.1% (154) reported the area where the family came from was a city and 61.7% (155) also

reported a city as the area where the family came to; this did not have any significant effect on their well-being. This finding is also consistent with the literature; Collier and Gamarra, (2001) found that Colombians mostly came from the large interior cities of the country and also from the cities known as coffee producers, as well as from the city of Barranquilla, to cities where they had their social networks, therefore relying on family members and friends to help them adjust to the new country. Thus, the areas where Colombians come from and arrive to, although important, do not have an impact on their well-being.

Another interesting finding, that is also not a predictor of well-being, is that 30.2% of the respondents reported having dual citizenship. In other words, they report having a U.S. passport and a Colombian passport. The Colombian government granted dual citizenship to Colombians living abroad in 1991. As Sanchez states (2003), “The Colombian constitutional reforms of 1991 ushered in the passage of dual citizenship provisions and set the framework for encouraging Colombian immigrants to naturalize in the United States and participate in the receiving political system” (pp. 153-154). Findings in the present study support that Colombians are seizing the opportunity to become U.S. citizens while maintaining the Colombian citizenship. Results also indicate that 22.2% of Colombians in the sample have become naturalized citizens of the U.S., but do not have a Colombian passport. These findings can be representative of the present political atmosphere in the U.S. Great emphasis is being placed on immigrants who have had legal resident status for five years or more to become naturalized citizens, which gives them the right to vote and more political power to make an impact in the coming presidential elections, as both the Democratic and the Republican candidates struggle to win over Latino voters (Hirschfield-Davis, June 8, 2008).

According to the U.S. Department of Homeland Security (2006), between 2005 and 2006, the number of applications filed for naturalization increased by 130,000 and the number of completed naturalizations increased by 100,000. This increase was the result of a larger number of applications being filed and processed. In 2005, 604,280 persons became naturalized citizens and of these 11,396 (1.9%) were Colombians. In the year 2006, 15,698 (2.2%) Colombians out of 702,589 (a 16% increase) total became naturalized citizens (U.S. Department of Homeland Security, 2006).

Colombians in the sample, as well as in the literature (Collier & Gamarra, 2001; Sanchez, 2003) have held diverse jobs in the U.S., based on their education and skill. The participants in this study that reported working as executives (9.3%), professionals or paraprofessionals (18.1%), clerk/sales person/office worker (11.7%), technicians (8.9%), machine operators (16.1%), day laborer/farm worker (.8%), homemaker (7.7%), student (5.2%), and other (12.5) reported no significance in their well-being. However, regression results indicate that the 9.3% of the respondents who reported being Business Owner/Self employed did show lower well-being. It is unknown if this finding is a result of the impact the present economy is having on the citizens of the U.S., or if it is the consequence of Colombian businesses not thriving or enduring more difficult times to succeed, or other cultural and social issues, such as discrimination.

Previous studies have found no significant difference in the immigration experience of Colombian males and females (Collier & Gamarra, 2001; Sanchez, 2003). However the present study found some significant differences, according to gender. In chapter 4, it was already reported that males from wave 3's well-being scores decreased as their ethnic

identity scores increased and males from wave three who entered as political refugees presented lower levels of well-being. The present study also found that marital status predicts well-being. Females from the wave two, who were separated, reported lower levels of well-being than the females with other marital status. This finding can be understood given the present economic situation in the U.S. and understanding that a marital separation, besides the emotional distress that it causes, also brings the reduction of income, where women often have to move from a home to an apartment, also having to assume additional responsibility for their children, if any. For the women in this study, being separated lowers their well-being. An inverse result is found however, for those males and females who are divorced and who entered the U.S. during wave three in that they reported an increase in well-being, regardless of gender. One possible explanation to this finding is that society no longer expects couples to remain married given the irreconcilable differences of the two individuals, and that these individuals are doing well despite their marital disruption.

Having the above findings as a backdrop, the hypotheses findings will be discussed.

Hypotheses regarding acculturation: All four hypotheses **Rejected**

1.1 There is a positive relationship between level of acculturation and well-being for Colombians who entered during the first and second wave. 2.1 Colombians from the first and second waves will score significantly higher than Colombians from the third wave on the level of acculturation.

3.1 Acculturation will be a significant predictor of well-being for those individuals in the first and second wave.

3.4 Acculturation will be a significant predictor of well-being for Colombians across the waves.

It was hypothesized that acculturation would be a major correlate and predictor of well-being. Also, that respondents from Wave one and Wave two would score significantly higher than participants from the Wave three, on their level of acculturation. Contrary to the expected results, acculturation did not correlate with nor predict well-being for the Colombians in the study, by wave or as a group. A possible explanation is that the Marino modified acculturation scale did not encompass the realistic indicators of the behavioral or psychological components of the acculturation of Colombians. It appears that acculturation, although an easy to understand concept, is difficult to measure and there are inconsistent findings that have been obtained by different researchers. This stresses the need for culturally specific instruments, especially designed for Colombians. Prior to its design, it is important to understand the way Colombians acculturate in order to measure their degree of acculturation with more certainty. Also, the instruments needs to be tested and validated on Colombian populations prior to research being conducted.

Hypotheses regarding ethnic identity: Both hypotheses **Rejected**

1.2 There is a strong positive correlation between well-being and extent of ethnic identity among Colombians from the first and second wave.

2.2 Colombians from the first and second waves will score significantly higher than Colombians from the third wave on the level of ethnic identity.

Ethnic identity was also hypothesized to correlate with well-being and to be a predictor of well-being. Results from the analysis done regarding the extent of ethnic identity

for the population in this study, reveals that not only there is no relationship between ethnic identity and well-being, but also, that as the extent of well-being increases for the participants in the study, their level of well-being decreases. Additional results indicated that the males who arrived to the U.S. during wave 3 reported a decrease of well-being as their extent of ethnic identity would increase. Thus, male participants from Wave three seem to have a strong identity to the Colombian culture or ethnic group, but this identity seems to create a decrease of well-being.

Studies have found that ethnic identity decreased between first and second generation immigrants (Buriel, 1987), and that an increase in acculturation to the host culture leads to a decrease of identity with one's culture. Only first generation Colombians participated in this study and their degree of acculturation was not significant. It can be concluded that the males in this study as first generation immigrants did not show a significant degree of acculturation to the mainstream society due to a strong attachment to their ethnic group, which in turn negatively impacts their well-being. Although a strong ethnic identity can be a safeguard to experiences of racial discrimination (Cross, 1955), it can also be an impediment of well-being.

Another possible explanation to be considered when analyzing the results of the present study is that the identity of adults is not equivalent to identity of adolescents. Some researchers have argued that self-concept in childhood is different than self-concept in adulthood. They suggest that the structure of the ethnic identity concept, which includes self-concept, may also be different in children as compared to adults. The present study used the MEIM which has largely been used with adolescents in school settings, and several questions

were answered contrary to what was expected. Education in school settings in the U.S. creates socialization for children and youth that is not experienced by the adult immigrants. Therefore, the socialization experience of children and adult immigrants is different. Thus, it may be that a specific scale oriented to an adult population, may result in more significant and positive findings.

Results of ethnic identity having a significant, but negative impact on well-being were not expected, but can be explained by exploring feelings of discrimination, marginalization or exclusion from the main stream society, dissatisfaction outside the country of origin, and cultural uncertainty. As Colombian males feel they belong to their group, their ethnic identity is delineated by their subjective personal knowledge about their group, and the pride Colombians feel for being members of said ethnic group. Strong ethnic identity of Colombian males in the sample does not seem to be a safeguard to their overall well-being; therefore, it impacts them negatively.

Hypotheses regarding resilience: All three hypotheses **Rejected**

1.4 There is a positive relationship between well-being and resilience of Colombian immigrants who arrived to the U.S. during the third wave.

2.3 Colombians from the third wave will score significantly higher than Colombians from the first and second wave on the level of resilience.

3.2 Resilience will be a significant predictor of well-being for those individuals in the third wave.

A correlation between well-being and resilience for all the participants in the study showed significant and positive, therefore indicating that there is a relationship between

resilience and well-being for all participants. On the other hand, resilience is not correlated to well-being for those participants in wave three, but it does correlate with self-esteem, ethnic identity and acculturation. Furthermore, findings show that there is no significance in the level of resilience by wave.

It was also hypothesized that high scores in the resilience scale would predict high scores in the well-being scale for those participants who entered the U.S. during wave 3 since in previous studies resilience has been found to be higher in recent immigrants to the U.S., but decreases with later generations (Gonzalez, 2006). In the present study no significant relationship emerged, therefore it can be concluded that resilience was not a predictor of well-being for Colombians in wave three, when controlling for all other independent variables. However, by itself, resilience does predict well-being for all participants in the study.

Resilience has been defined as the capacity to withstand life stressors, thrive and make meaning from challenges, despite difficult circumstances (Garmezy, 1993; Masten & Reed, 2002; Rutter, 1987). Portes (1984) found that resilience decreases, as acculturation increases. Although resilience scores were high in the present study, they were not indicators of well-being for the most recent Colombian immigrants, those in wave 3, and only predicted well-being of all Colombians in the study when acculturation, ethnic identity and self-esteem were not controlled for. Further research would need to assess whether the definition of resilience is different from culture to culture in order to fully interpret these findings.

Hypotheses regarding self-esteem: All three hypotheses **Accepted**

1.3 There is a positive relationship between well-being and self-esteem of Colombian immigrants who arrived to the US during the third wave.

2.4 Colombians from the third wave will score significantly higher than Colombians from the first and second wave on the level of self-esteem.

3.3 Self-esteem will be significant predictors of well-being for those individuals in the third wave.

In the present study, self-esteem correlated with well-being and was a predictor variable of well-being. Additionally, significant variance was found in the well-being of Colombians in the study. Similar to previous studies (Gonzalez-Eastep, 2007), Colombian participants in the sample, as a group, and divided by waves, exhibited high levels of well-being, as their level of self-esteem increased. In studies done with Latinos, self-esteem has had a strong correlation with family functioning (Green & Way, 2005), ethnic-racial identity (Phinney, 1992), and depression. High levels of self-esteem have been associated with factors such as having good family support and high family functioning (Gonzalez-Eastep, 2007), but given the strong association, researchers have wondered if the reported high levels of self-esteem have been a barrier against the effects of other variables, in this case, acculturation, ethnic identity and resilience.

Strengths and Limitations of the Study

Strengths

The present study evaluated the relationship of acculturation, ethnic identity, resilience, self-esteem, and well-being among Colombian immigrants in the United States. One of the primary strengths of this investigation is the fact that it is an exploratory study,

since this researcher found no prior attempts to study these variables with this population. This in itself was a contribution to the knowledge base.

This study assessed participants in their usual environment. All data used in the study are primary data collected by the researcher with the help of Colombian research assistants in several cities across the United States with instruments especially selected for this study. By participating in the collection of data, participants were engaged in self-review; it involved life review and life achievement, which operated both in a positive and a negative way. In several instances participants expressed that they had become more in touch with their identity as Colombians after answering the questionnaire. On the other hand, several Colombians stated that they felt unable to answer the questionnaire since the overall questions, and especially those about their present well-being, triggered mixed emotions they needed to deal with.

The sample was purposive and reflects numerous characteristics consistent with the literature regarding the immigration experience of Colombians in the United States. For example, the study found only limited difference between males and females consistent with the literature, which states that Colombian males and females experience immigration in the United States in very similar ways. Additionally, the study used instruments that were promising for use with the Colombian community since they presented reasonable to very high reliability results.

This research was groundbreaking in its goal of assessing the factors contributing to the well-being of Colombian immigrants. Although the results have to be considered with caution, the study can open the doors to future research, policies, programs, and interventions

regarding the specific mental health assessment and treatment of Colombians in the United States.

Limitations

In interpreting the findings of this study, several limitations need to be considered. Although 248 Colombians answered the questionnaire, the sample was reduced by incomplete questionnaires (missing data). A number of questions were not answered; therefore, the sample power was lower than expected. One of the possible reasons for the amount of missing data may be that questions were too personal and the respondents did not feel comfortable answering them. On several occasions, potential participants indicated that at this time they were unable to answer the questionnaire for personal reasons. It was also indicated by some of the research assistants that in some situations Colombians were afraid to respond because they were undocumented.

A factor that prevented a more in-depth comparison of the Colombians by wave was receiving a low response in wave 1. Numerous efforts were made to locate Colombians that had arrived during wave one, but when found, many refused to answer the questionnaire, and some that did agree to answer it, never followed through returning it. Additionally, one question that was asked several times was: What's in it for me? This researcher did not offer any financial incentive or reward to participants.

A number of methodological limitations also need to be taken into account. First, this study used a snowball sampling technique; a large number of the participants were located through friends and contacts initiated by either the researcher or the research assistants.

Therefore the results may be biased towards one group of respondents with similar characteristics.

Second, the design of the questionnaire presented limitations. A number of research assistants and this researcher heard potential participants stating that the questionnaire was too long and it took too much time to complete. On occasions, people got anxious not only because of its length, but also because of the kind of questions being asked and how demanding it was, since it sometimes required one-on-one orientation for completion. It was also expressed to this researcher that some of the questions were not understood, since the concepts were too conceptual; in other words, the terms and topics were unfamiliar. These concerns may indicate that it is possible that the population studied was relatively homogenous and therefore major differences in what the constructs were trying to measure were not indicated.

Regarding the scales used, there were also several limitations. Of particular interest is the fact that some of the questions did not apply specifically to the sample population; this could be another explanation for the large number of missing data. In this case, the greatest number of unanswered questions occurred with the acculturation scale, which asks about ways of communicating with a partner and children. Careful consideration needs to be taken when designing the specific scales to include the particular characteristics of the population being studied. The result of this study showed that 23.8% of the sample is presently single or has never been married, and this has also proven true in previous studies (Gonzalez-Eastep, 2007; Migration Policy Institute, 2006); consequently, to avoid the great number of missing

values when studying Colombians, it is necessary to include an option “does not apply” when asking about husband/wife/significant other and children.

The main limitation of this study was the use of scales that were developed in the English language and had been validated with other ethnic groups. Although most of them had been translated into Spanish, they had primarily been used with Mexican or Mexican Americans (resilience) and with Spanish subjects (self-esteem, well-being). In the case of the ethnic identity scale, although it had been translated to Spanish by the writer, it had not been validated in any study; furthermore, it had been designed to assess the level of ethnic identity in adolescents. Also, the items in some of the scales may not reflect culturally sensitive behaviors and attitudes of the Colombian population.

Given that this study aimed to not only identify factors that contribute to the well-being of Colombians in the United States, but also to assist in the search for scales that are appropriate to study this population, the limitations of this study are a step forward in contributing towards those aims.

Implication for Social Work Practice, Policy, Education and Research

Implication for Social Work Practice

The United States is a country of immigrants, but given the many challenges immigrants of all races, ethnic groups, religious backgrounds, and sexual orientations face, the social work profession must ask two main questions: What is different about the immigrants of today? What is social work’s role in the twenty-first century? The fear that some have about this country being controlled by immigrants is unfounded given the fact that this is a country of immigrants and has always been controlled by immigrants. Africans from

the South of the Sahara were among the first immigrants to this country in the 1600s (Weinstein & Pillai, 2001). Between 1820 and 1920, Europeans started immigrating to the United States. The economic situation of the country and new immigration laws reduced the influx of immigrants in the 1930s, but after 1955, a new wave of immigrants started arriving. This new wave consisted primarily of Latin Americans, especially Mexicans, Caribbean and Asians (Weinstein & Pillai, 2001). In 2003 the foreign-born population of the U.S. was approximately 31.1 million (Migration Policy Institute, 2003). Recent data indicates that over a quarter (26.7%) of the total foreign-born population are Asian descendents, while approximately 40% are from South, Central America, Mexico, or the Caribbean. Again, these figures do not account for Colombians and immigrants from other countries that are presently residing in the United States without legal documents.

As the social work profession is challenged to gain a better understanding of diversity, social workers need to be culturally sensitive and competent to work effectively with clients and people from all different backgrounds. Although as a group, Latinos/Hispanics and South Americans, specifically, share many characteristics, when examined closely, there is great variation according to the country of birth (Migration Policy Institute, 2006). Therefore, it is necessary to examine, treat, and study Latino groups individually as proposed by many researchers (Kouyoumdjian, Zamboanga, & Hansen, 2003; Portes & Rumbaut, 1996; Umana-Taylor, Diversi, & Fine, 2002) and not as a collective racial group.

Social work professionals play an important role in assisting immigrants to manage and resolve the difficulties of their immigrant adaptation, their psychosocial adjustments, and

their successful acculturation in the new country. Social workers need to be cognizant of the importance of the extent of acculturation in treating immigrants regardless of the setting. Interventions should take into account the different generations of immigrations since the same strategies may not apply to all generations.

In the present study, one of the most significant findings is the report of lower well-being by those Colombians who reported entering the U.S. as refugees or asylees. Social work agencies need to be prepared to evaluate whether this population is presenting clinical issues and to provide them assistance. Although they present as immigrants, their primary identity is that of refugee and they may require special services and interventions. Refugee and asylee issues go beyond national borders, thus, “as a champion of the poor, dispossessed, oppressed and persecuted, international Social Work holds a central place in contributing to refugee welfare” (Mayadas & Elliott, 2002, p. 110).

Social workers need to identify the stressors and adaptation to the traumatic events of refugees and immigrants in general (Mahoney, 2004); in this case many Colombians were witnesses to mass murders, killings of their family members, neighbors, and communities and many were victims of threats, kidnappings, and assaults (Collier & Gamarra, 2001; Reimers, 2005; Sanchez, 2001; Tazi, 2004). As Tazi (2004) reports, “Warring guerrilla groups continue to torment villages with their violence, while family members in Colombia and the United States mourn helplessly” (p. 236). It is unknown how many of these immigrants continue to be affected by the memory of the gruesome events they suffered, causing them to still worry and fear for their lives, which in turn disrupts their everyday life.

According to Gerow (1997), after such trauma as reported by Colombians—threats, abductions, torture, and murder in their families—painful symptoms arise as a consequence.

As a result, in addressing the health and social well-being of Colombians in the United States, human services workers need to consider their “backgrounds, the probability and degree of trauma, and the resources available to and among the clients” (Fong, 2004, p. 6). The degree to which people cope with the effects of disasters “depends on a number of factors including personal resilience, i.e., the capacity to return to a perceived state of normalcy, and the social and political climate” experienced (Matthews, 2004, p. 73). Thus, social workers are confronted with the need to incorporate new knowledge and skills that can assist the specific community they are serving (Matthews).

Also, due to clients’ identifying with social workers or practitioners from their own ethnic background to help them enhance their mental health, interventions should include ethnic identity-related material and treatment. Further insight into ethnic identity, acculturation, resilience, self-esteem, and well-being among immigrants, especially Colombians, will provide social workers a direction for engaging with clients, provide multicultural assessment, and design interventions that will contribute in increasing their mental health and the utilization of services.

Implication for Social Work Policy

Social workers must be aware and have knowledge of immigration laws and policy to better serve Colombian immigrants. They also must be prepared to advocate for and assist in new policies moving forward as soon as the opportunity arises, as well as to implement the ones that will address the specific needs of Colombians.

It is essential for policy makers to really address the needs of the people who enter as refugees or as asylees. Since their primary identity becomes that of a refugee, and not just that of a voluntary immigrant, they encounter more difficulties that may not be fully addressed by the present policies. Social work's "response to the refugee issues [should be to] support the government in its effort to integrate refugees, to facilitate an open exchange between refugees and citizens, and to work with refugees to find self-sufficiency " (Mayadas & Elliott, 2002, p. 110).

Social workers should also work with federal governments in designing policies that would help in the adaptation process of all immigrants regardless of their entry status or present legal situation. Additionally, it is very important for social workers to help local and state governments formulate specific regulations that will assist immigrants to preserve their culture, traditions, and values, while integrating to the mainstream culture.

Implication for Social Work Education

It is important for social work educators to develop workable teaching models that recognize the effect of acculturation, ethnic identity, self-esteem, and resilience on the well-being of Colombians and immigrants in general. Also, it is essential to provide education and programs for culturally diverse groups to lessen discrimination.

Social work educators have the professional responsibility to train social workers to understand an immigrant's prior experiences and the relationship between an immigrant's adjustment and his or her subsequent well-being. This will assist the social work profession in obtaining a theoretical understanding of positive socialization processes of different ethnic

and cultural groups. It will also help social workers understand, plan, and implement appropriate services for them.

In regards to the Colombian community particularly, social work educators can train social workers to provide Colombian clients with opportunities to become bicultural by providing or referring them to English as Second Language classes, making available diverse educational programs, and other avenues to help them incorporate into the mainstream culture, while maintaining the Colombian culture.

Implication for Social Work Research

There are several important implications for social work research, given the findings of the present study. Future research should aim at evaluating Colombians using community samples that are heterogeneous. It would also be beneficial to examine results of a random sample investigation that would significantly influence findings differently from the present study. In addition, generational status of Colombians should be measured and considered in evaluating their psychosocial well-being.

Of utmost importance is the fact that scales need to be designed for the specific group studied. It is important for researchers to understand about culture. It is not likely that one cultural group is similar to another cultural group; therefore, there is a need to find out about cultures before taking scales designed with a specific group in mind to test a different group. Due to the many cultural differences, even between same ethnic groups, such as Hispanic, all groups cannot be lumped together. All immigrants' cultures are not the same. Scales, such as the acculturation questionnaire, do not take into account the fact that respondents may not

have a partner, children, or parents with whom they communicate. An option of “not applicable” is recommended to avoid a large number of missing data.

The use of triangulation presents as very important given the results of the present study, including several one-on-one interviews to get more in-depth responses and to test out some of the unknowns that one does not know how to interpret. These interviews or a qualitative study will be beneficial to capture the immigrants’ well-being, as well as their level of acculturation, ethnic identity, self-esteem, and resilience.

Conclusions

Currently, there is a strong anti-immigrant social and political climate in the United States. The present Administration continues to invest great resources in national border protection, and several borders are being unofficially protected by civilian groups. Several anti-immigrant bills have been passed, especially after the terrorist attack to the twin towers on September 11, 2001, making living conditions and treatment of immigrants very difficult. Extreme provisions buried in some of the bills passed go beyond targeting immigrants who reside in the United States without legal documents to targeting immigrants who have legal status, citizens, and those applying for citizenship. Thus, the legal right to reside in the United States has been threatened, and Colombians have been caught in the crossfire.

The employment verification and border security provisions are unrealistic and overly aggressive and may do more harm than good. Several bills strike at civil liberties by taking away basic rights like a day in court and a meaningful defense. Many immigrants, who have been arrested primarily at their place of employment, have not been allowed to contact their families and have been housed at detention centers for months at a time, without being given

due process. President Bush has received great support from Congress and has kept his promise of guaranteeing enough beds for all undocumented immigrants being detained.

According to Berry (2008):

Immigration and Customs Enforcement (ICE), the DHS agency responsible for immigrant "detention and removal," has 32,000 beds at its immediate disposition, with another 1,000 scheduled to come on line in 2009. In 2008 ICE is spending \$1.7 billion on immigrant detention, in addition to the \$700 million for enforcement and removal operations. DHS says it can guarantee the availability of a bed for any immigrant in its care. At the onset of the immigration crackdown two years ago, ICE dubbed its promise to find a detention center or prison bed for all arrested immigrants "Operation Reservation Guaranteed." That operation has been subsumed into ICE's Detention Operations Coordination Center. The Justice Department has a similar initiative to ensure that the U.S. Marshals Service has beds available for detainees—about 180,000 a year, of whom more than 30% are held on immigration charges (Barry, 2008, p.1).

While measures are needed to secure the borders and enforce the immigration laws, most of the policies in effect are unlikely to do enough to resolve the difficult problem of illegal immigration. Many undocumented immigrants have already been deported and many more will go further underground. Instead of attempting to alleviate our nation's immigration crisis, the continued attacks to undocumented immigrants will seriously disrupt the economy, and continue to fail to secure our borders. Different policies have addressed the decrease of legal immigration, the elimination of social services for legal immigrants and the elimination of educational and health benefits for American-born children of undocumented immigrants (Richman, 2008; Vigdor, 2008). It is unknown to what degree these policies have affected Colombians.

While measures are needed to secure the borders and enforce the immigration laws, most of the policies in effect are unlikely to do enough to resolve the difficult problem of

illegal immigration. Many undocumented immigrants have already been deported and many more will go further underground. Instead of attempting to alleviate our nation's immigration crisis, the continued attacks to undocumented immigrants will seriously disrupt the economy, and continue to fail to secure our borders. Different policies have addressed the decrease of legal immigration (Wilgoren, 1997), the elimination of social services for legal immigrants (Gorow, 1997; Grosfeld, 1997; Mear, 1997), and the elimination of educational and health benefits for American-born children of undocumented immigrants (Snow, 1997). It is unknown to what degree these policies have affected Colombians.

Regardless of the present anti-immigrant climate in the United States, many Colombians have worked together in an effort to establish a national organization that can be representative of Colombians in the United States as means to promote the socio-economic, and political empowerment of Colombians and Colombian-Americans in the U.S., as well as to promulgate the Colombian culture. The first Colombian Convention was held in Atlanta in 2001, where an umbrella organization, the National Association of Colombian American Organizations (NACAO), was created, and representatives from several areas were elected. Each representative had the responsibility of forming a local umbrella organization with the purpose of working with the different Colombian organizations in the area. By the time the second Colombian Convention was held in Houston, Texas in 2002, many of the local organizations were disintegrating and debilitating the already fragmented NACAO. Although NACAO only stands as a memory, it was a first attempt of Colombians in the U.S. to establish their presence as an important immigrant group in this country. Since then, many leaders at the national level continued contemplating the idea of forming a national

organization that was inclusive and could represent Colombians. With this goal in mind, after two years of planning and numerous attempts to reach Colombians in diverse parts of the country, a two-day assembly was held on June 15, 2008 in the state of New Jersey and a new organization called the “Colombian Alliance in the United States of America” (CAUSA) was formed. Its goal is to make an impact by working on immigration, social, cultural, commercial, political issues, by structuring the organization and providing the avenue for young Colombian “juventudes” to come together and create social networks to strengthen relationships and provide assistance to other Colombian youth in the country.

The Colombian government has created a Website program, Colombia Nos Une” (Colombia Unite Us), to establish contact with Colombians in the exterior, to communicate, work, discuss and establish public politics with the aim to assist Colombians in the exterior. Another organization, Conexion Colombia, was created also with the purpose of maintaining ongoing communication with Colombians in the exterior.

The connection between Colombia and the United States extends to all areas, political, social, cultural and economical. Therefore, it would be appropriate to explore the intricacies of the relationship between the U.S. and Colombia and to search for possible solutions when immigration reform is such an important issue and the effect on Colombian immigrants is unparalleled. Due to the fact that social policies against immigrants are being proposed and to a great degree approved, and that social services and the financial resources for immigrants are being limited, and that Colombians continue to arrive to the United States, it is imperative that the social programs developed to assist immigrants in the United States,

specifically Colombians, be based on a concrete understanding of the factors that contribute to the overall well-being of Colombians in the United States.

Note: As this researcher was defending this dissertation on July 2, 2008, Colombian's ex-presidential candidate, Ingrid Betancourt, who was kidnapped on February 23, 2002, three government contractors from the U.S., who were captured when their plane crashed in a remote region of Colombia in February 2003, and 11 Colombian policemen and soldiers, were rescued by Colombian security forces. On July 20, 2008, Colombia will be celebrating its 198th anniversary of independence and President Uribe is promoting the safety, the trust and the love for our country. Many Colombian leaders worldwide are calling for peaceful demonstration against the guerrilla groups, the kidnappings and the violence in the country and in favor of the release of the many other Colombians who remain captives. Thus, the dream for peace in Colombia seems closer to being a reality.

APPENDIX A
COVER LETTER
(English)

Dear Colombian Compatriot,

You are invited to participate in a study that is seeking to identify the factors that contribute to the psychosocial well-being in Colombian immigrants residing in the United States. Understanding which factors contribute to Colombians' psychosocial well-being is a particularly important issue for mental health professionals to consider in planning services which facilitate culturally sensitive work with Colombians. The outcome of this investigation is the basis of a doctoral dissertation in Social Work.

Your participation is completely voluntary and you can discontinue your participation in this study at any time, without consequence. Also, you are free not to answer any questions that you find too personal or sensitive. If you agree to participate, I, or one of my research assistants, will ask you to sign a consent form and answer a questionnaire. It is very important that you sign the consent form so we are able to include your answers in our results. To preserve anonymity and confidentiality, please be sure to return the consent form to the person who provided you with the documents. You will then be asked to answer the questionnaire. It is estimated that the questionnaire will take approximately 45 minutes to complete. Once you finish, please place the completed questionnaire in the envelope supplied and seal it. Please return the envelope to the person who handed you the forms. Once the envelope is sealed, only I, the primary researcher, will have access to the information provided.

The information collected will remain confidential within the constraints of state and federal law. Your responses will be totaled and combined with the responses of other participants and the results may be submitted for publication in academic journals and other outlets and/or presented in scientific meetings in an anonymous, aggregate form. However, no individual identifying information will be used.

If you have questions about this project or your rights as a research participant, please contact the principal investigator at the address below or the doctoral dissertation advisor, Dr. Doreen Elliott, at delliott@uta.edu. You may keep this form.
Thank you very much for your participation.

Principal Investigator:

Cándida (Candy) Madrigal
Doctoral Candidate,
212 S. Cooper Street #123
Arlington, TX 76013
(817)801-5785
candymadrigal@yahoo.com

APPENDIX B
COVER LETTER
(Spanish)

Estimado Compatriota Colombiano,

Lo invito a participar en un estudio dirigido a buscar e identificar los factores que contribuyen al bienestar psicológico-social de los inmigrantes colombianos en los Estados Unidos. La identificación y entendimiento de los factores que inciden en el bienestar psicológico-social de los colombianos es importante para ayudar a los profesionales de salud mental en la planeación de servicios que consulten necesidades de la cultura colombiana. Los resultados de este estudio serán la base de la investigación que adelanto para cumplir con requisitos del programa de doctorado en trabajo social en que me encuentro comprometida.

Su participación en este estudio es completamente voluntaria y puede interrumpirla, sin consecuencias adversas, en cualquier momento. Además, usted tiene libertad absoluta para decidir no responder preguntas que considere demasiado íntimas u ofensivas. Si usted elige participar en esta encuesta, yo o uno de mis asistentes de investigación, le pedirá que firme una carta de consentimiento y complete un cuestionario. Es muy importante que firme la carta de consentimiento para poder incluir sus datos en mi estudio. Con el fin de mantener los requisitos de confidencialidad, usted deberá devolver firmado dicho consentimiento a la persona quien le dió los documentos. Luego se le pedirá que conteste un cuestionario, cuyo diligenciamiento se estima que le tomará aproximadamente 45 minutos. Al terminar de contestar el cuestionario, se le pedirá que lo coloque en el sobre que se le proveerá, lo selle, y lo devuelva a la persona quien le suministró dichos documentos. Después de que el sobre haya sido sellado, solamente yo, como investigadora principal, tendré acceso a esa información.

Los datos recabados continuarán siendo considerados como confidenciales de acuerdo con las limitaciones establecidas por las leyes estatales y federales. Sus respuestas se sumarán con las de otros participantes en el estudio y los resultados podrían ser publicados en revistas académicas y/o presentados en forma anónima y consolidada en foros científicos. No se presentará ninguna información que sea identificable con persona alguna.

Si usted tiene preguntas sobre este estudio o sobre sus derechos como participante, puede contactarme directamente, en las direcciones y números que siguen a continuación, o dirigirse a mi consejera de disertación, la Dra. Doreen Elliott, en su correo electrónico delliott@uta.edu. Si desea puede quedarse con una copia de este documento. Muchísimas gracias por su participación.

Investigadora Principal:
Cándida (Candy) Madrigal

Candidata al Doctorado,
Universidad de Texas en Arlington
Universidad Autónoma de Nuevo León,
Monterrey, México
212 S. Cooper Street #123
Arlington, TX 76013
(817)801-5785
candymadrigal@yahoo.com

APPENDIX C

INFORMED CONSENT

(English)



THE UNIVERSITY OF TEXAS AT ARLINGTON

INFORMED CONSENT

PRINCIPAL INVESTIGATOR: Cándida R. Madrigal

TITLE OF PROJECT: **Acculturation, Ethnic Identity, Resilience, Self-esteem and General Well-being: A Psychosocial Study of Colombian Immigrants in the USA**

This Informed Consent will explain about being a research subject in an investigation. It is important that you read this material carefully and then decide if you wish to participate as a volunteer in a research study being conducted by Cándida R. Madrigal, a Ph.D. candidate at the University of Texas at Arlington and La Universidad Autónoma de Nuevo León, Monterrey, México.

PURPOSE:

The purpose(s) of this research study is/are as follows:

- This study is seeking to identify the factors that contribute to the well-being in Colombian immigrants residing in the United States.
- This study examines the extent to which acculturation, ethnic identity, resilience and self-esteem explain well-being.
- Furthermore, the present study will compare Colombian immigrants from the first, second and third waves (those who arrived between the years 1945 to 1965; 1966- 1990; and 1991-2002, respectively), with respect to well-being and will explore the relationships between these variables for the three groups.

DURATION

The expected duration of your participation is 45 minutes. There will be 300 subjects participating from all over the United States.

PROCEDURES

The procedures, which will involve you as a research subject, include:

1. Reading this consent form, Signing this consent form, and Completing the questionnaire

POSSIBLE RISKS/DISCOMFORTS

It is not anticipated that you will experience any discomfort or risk as a result of participating in this investigation. Nevertheless, since your participation is completely voluntary, if you feel uncomfortable answering any questions, you can withdraw from the study at any time without consequence. Also, you are free not to answer any specific questions that you find too personal or sensitive.

However, after you have finished and returned your questionnaire, you can no longer withdraw from the study because your questionnaire will not be identifiable as belonging to you. This action guarantees that your participation is anonymous. There is no penalty for choosing not to participate. However, I am very interested in your responses as I feel my study can make a valuable contribution to understanding the general well-being of Colombians in the US.

POSSIBLE BENEFITS

The possible benefits of your participation are:

- Participants in this study will be able to come in contact with their culture and understand their immigration experience.

PRINCIPAL INVESTIGATOR: Cándida R. Madrigal

TITLE OF PROJECT: ***Acculturation, Ethnic Identity, Resilience, Self-esteem and General Well-being: A Psychosocial Study of Colombian Immigrants in the USA***

- Participants in this study will be able to get a sense of their ethnic identity by reflecting on the questions being asked. They may also feel a sense of empowerment by their understanding of how they overcame many obstacles inherent in the immigrant experience.
- This study will also provide insight as to what laws, policies, social and mental health programs could be implemented to promote well-being, not only of Colombian immigrants, but also of the diverse immigrant groups in the United States that have become members of the American society.

No rewards or remuneration will be offered to participants.

ALTERNATIVE PROCEDURES / TREATMENTS

There are no alternative procedures or course of treatment that might be available if you elect not to participate in this study.

CONFIDENTIALITY

Every attempt will be made to see that your study results are kept confidential. A copy of the records from this study will be stored in Dr. Doreen Elliott's office, in a locked file cabinet for at least 3 years after the end of this research. Her office is located at 211 S. Cooper Street, A-201B, Arlington, TX, 76019.

The results of this study may be published and/or presented at meetings without naming you as a subject. Although your rights and privacy will be maintained, the Secretary of the Department of Health and Human Services, the UTA IRB, and personnel particular to this research (Cándida R. Madrigal, and the UTA Social Work Department) have access to the study records. Your informed consent form and questionnaire will be kept completely confidential and separately according to current legal requirements. They will not be revealed unless required by law, or as noted above.

FINANCIAL COSTS

There will be no financial cost to you as a participant in this research study.

CONTACT FOR QUESTIONS

If you have any questions, problems or research-related medical problems at any time, you may call Cándida R. Madrigal at (817) 801-5785 or Dr. Doreen Elliott at (817) 272-3930. You may call the Chairman of the Institutional Review Board at (817) 272-1235 for any questions you may have about your rights as a research subject.

VOLUNTARY PARTICIPATION

Participation in this research study is voluntary.

You may refuse to participate or quit at any time. If you quit or refuse to participate, the benefits (or treatment) to which you are otherwise entitled will not be affected. You may quit by refusing to answer the questionnaire. However, after you have finished and returned your questionnaire, you can no longer withdraw from the study because your questionnaire will not be identifiable as belonging to you. This action guarantees that your participation has been anonymous.

By signing below, you confirm that you have read or had this document read to you. You have been and will continue to be given the chance to ask questions. However, after returning the completed questionnaire, you will no longer be able to withdraw from the study because it will not be possible to identify your completed document. You freely and voluntarily choose to be in this research project.

PRINCIPAL INVESTIGATOR and/or _____
RESEARCH ASSISTANT _____ DATE _____

SIGNATURE OF PARTICIPANT _____
DATE _____

APPENDIX D

INFORMED CONSENT
(Spanish)



THE UNIVERSITY OF TEXAS AT ARLINGTON

CONSENTIMIENTO INFORMADO

INVESTIGADOR PRINCIPAL Cándida R. Madrigal

TITULO DEL PROYECTO: **Adaptación a la Cultura, Identidad Étnica, “Resiliencia” (Capacidad de Recuperación Anímica), Autoestima y Bienestar General: Un Estudio Psicológico-social de los Inmigrantes Colombianos en los Estados Unidos.**

Este documento de consentimiento informado explicará en qué consiste ser materia de investigación en un estudio investigativo. Es importante que usted lea este material cuidadosamente y luego decida si desea participar como voluntario en una investigación que está llevando a cabo Cándida Madrigal, una candidata al doctorado de la Universidad de Texas en Arlington y la Universidad Autónoma de Nuevo León, Monterrey, México.

PROPÓSITO DEL ESTUDIO

Este estudio busca identificar los factores que contribuyen al bienestar psicológico-social en los inmigrantes colombianos residentes en los Estados Unidos. Este estudio examina hasta que punto la adaptación a la cultura, la identidad étnica, la “resiliencia” y la autoestima explican el bienestar de los colombianos. Además, el presente estudio comparará inmigrantes que pertenecen a la primera, segunda o tercera ola de inmigración (los que llegaron entre los años 1945 a 1965; 1966- 1990; y 1991-2002, respectivamente), con respecto al bienestar y explorará la relación entre estas variables en los tres grupos.

DURACION:

Se espera que su participación en el estudio tomará aproximadamente 45 minutos. Habrá un total de 300 personas participando, provenientes de todas partes en los Estados Unidos.

PROCEDIMIENTOS

Los procedimientos que le conciernen a usted como parte en este estudio incluyen:

- (1) Leer el documento del consentimiento informado y firmarlo si está de acuerdo en participar.
- (2) Diligenciar un cuestionario.

POSIBLES RIESGOS O INCOMODIDADES:

No se anticipa que su participación en este estudio le implique incomodidad o riesgo alguno. Sin embargo, dado que usted participa de manera completamente voluntaria, si se siente incómodo al contestar alguna pregunta, usted puede retirarse del estudio en cualquier momento sin que ello tenga consecuencias adversas. Además, usted tiene plena libertad para abstenerse de contestar cualquier pregunta que considere demasiado íntima u ofensiva. Sin embargo, a partir del momento que haya terminado y devuelto el cuestionario no podrá pedir que se excluyan sus respuestas debido a que éstas ya no será posible identificarlas. Esto garantiza que su participación haya sido anónima. No hay ninguna sanción si decide no participar. Sin embargo, estoy muy interesada en sus respuestas porque considero que este estudio constituye un aporte valioso a la comprensión del bienestar general de los colombianos en los Estados Unidos.

POSIBLES BENEFICIOS:

Los participantes en este estudio entrarán en contacto con su cultura y entenderán su proceso de inmigrante. También podrán obtener un sentido de su identidad étnica al reflexionar sobre las preguntas que se encuentran en el cuestionario. Igualmente podrán sentirse empoderados al darse

INVESTIGADOR PRINCIPAL Cándida R. Madrigal

TITULO DEL PROYECTO: Adaptación a la Cultura, Identidad Étnica, “Resiliencia” (Capacidad de Recuperación Anímica), Autoestima y Bienestar General: Un Estudio Psicológico-social de los Inmigrantes Colombianos en los Estados Unidos.

cuenta que han logrado sobreponerse a muchas barreras que son inherentes a la experiencia migratoria. Este estudio también proveerá luces en cuanto al tipo de leyes, políticas, programas sociales o de salud mental que son susceptibles de ser implantados para promover el bienestar, no solo de los inmigrantes colombianos, sino también de los diversos grupos étnicos que se han convertido en miembros de la sociedad estadounidense. No se ofrecerá remuneración ni pagos monetarios por participar en este estudio.

PROCEDIMIENTOS O TRATAMIENTOS ALTERNATIVOS

No hay procedimientos o tratamientos alternos disponibles en caso que usted decida no participar en este estudio.

CONFIDENCIALIDAD

Se realizará un esfuerzo total para asegurar que la información y los resultados de este estudio sean tratados en forma confidencial. Copias de los documentos de este estudio serán conservadas bajo llave, por un periodo mínimo de tres años. Los resultados y conclusiones de este estudio podrán ser publicados o presentados en foros sin revelar el nombre o identidad de quienes hayan suministrado datos. Aunque se tomarán precauciones para mantener sus derechos e intimidad, el Secretario del Departamento de Salud y Servicios Humanos, la Junta Evaluadora de

la Universidad de Texas en Arlington, y los trabajadores vinculados a esta investigación (Cándida (Candy) R. Madrigal y el Departamento de Trabajo Social) tendrán acceso a los documentos e información relacionados con este estudio. Su documento de consentimiento informado y el cuestionario se mantendrán bajo total confidencialidad y se archivarán por separado según lo indica la ley. Estos no serán compartidos con otras personas a menos que haya un pronunciamiento legal o se sigan las indicaciones mencionadas anteriormente.

COSTO ECONOMICO

Usted no incurrirá en costos financieros por participar en este estudio.

CON QUIEN HABLAR SI TIENE PREGUNTAS

Usted podrá comunicarse con Candy Madrigal al teléfono (817)801-5785, o con la Doctora Doreen Elliott al (817)272-3930 si tiene preguntas acerca de la investigación. Usted podrá comunicarse con el director de la Junta Evaluadora de la UTA, llamando al teléfono (817) 272-1235 si tiene preguntas relacionadas con sus derechos como materia de investigación en un estudio.

PARTICIPACION VOLUNTARIA

Su participación en este estudio investigativo es voluntaria. Usted puede rehusar participar o puede retirarse del estudio en cualquier momento que lo desee. Usted no perderá los beneficios o el tratamiento, a que de todos modos tenga derecho, por abstenerse de participar en el estudio. A usted se le ha dado, y seguirá teniendo, la oportunidad de hacer preguntas y de discutir su participación con el investigador. Sin embargo, a partir del momento que complete y entregue el cuestionario, no podrá pedir que se excluyan sus respuestas debido a que éstas ya no se pueden identificar. Esto garantiza que su participación haya sido anónima. Su firma a continuación confirma que usted ha leído este documento o que alguien se lo ha leído. Usted ha decidido de manera libre y espontánea participar en este proyecto de investigación.

INVESTIGADOR(A) PRINCIPAL y/o Asistente de Investigación

Fecha

FIRMA DEL PARTICIPANTE

Fecha

APPENDIX E
QUESTIONNAIRE
(English)

QUESTIONNAIRE

SECTION I. This section deals with language use and with your customs. Please answer each question by putting an “X” in the box that corresponds to your answer. There are no right or wrong answers. Please answer as many questions as possible. If a question does not apply to you, please continue to the next question.

		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
		1	2	3	4	5
1.	It is difficult for me to understand English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	It is difficult for me to understand Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	It is difficult to express myself in English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	It is difficult to express myself in Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	I use English with my spouse/partner.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	I use Spanish with my spouse/partner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	I use English with my children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	I use Spanish with my children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	I use English with my parents.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	I use Spanish with my parents.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	As a very young child, the first language I spoke was English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	As a very young child, the first language I spoke was Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	I use English at work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	I use Spanish at work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	I listen to American music and radio program.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	I listen to Spanish music and radio programs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	I read newspaper, magazines or books in English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	I read newspaper, magazines or books in Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	I am involved in American clubs/social groups/etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	I am involved in Spanish clubs/social groups/etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	Many of my close friends and acquaintances are American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	Many of my close friends and acquaintances are Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Always	Often	Sometimes	Rarely	Never
		1	2	3	4	5
22.	To what extent do you participate in events, festivals, celebrations, and traditions, organized by the Colombian community?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	To what extent do you participate in events, festivals, celebrations, and traditions, organized by the American community?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
		1	2	3	4	5
24.	If I have the opportunity, I like to speak English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	If I have the opportunity, I like to speak Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	I like my friends to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	I like my friends to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	I like my neighbors to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29.	I like my neighbors to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	I like the way of celebrating weddings, birthdays, etc. to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	I like the way of celebrating weddings, birthdays, etc. to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	I like that my children's friends be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	I like that my children's friends be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	I consider myself to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35.	I consider myself to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECTION II. Below there are groups of Statements that describe what people believe. Some people will agree and others disagree. Read each of the statements and check appropriate box to indicate the extent to which you agree or disagree. There are no right or wrong answers. Please answer as many questions as possible.

		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
		1	2	3	4	5
36.	a. The human race should try to find out why natural disasters occur and develop ways to control and overcome them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. The human race should live in harmony with nature to avoid the occurrence of natural disasters.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37.	People's greatest concern should be with the present moment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	The ideal job is one which I can produce tangible, measurable results.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	a. It is good that decisions are in the hands of one person, the leader of the group or family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. If somebody needs to make a good decision, all the people should discuss it and come to an agreement on what is best.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	It is best to concentrate on what is happening now, the past is finished and no one can be sure of the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Any spare time is a waste unless we can show something for it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	a. Problems are solved by the leader of the family or the group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. People solve problems best by discussion and agreement with their equals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	a. People have the ability to control the forces of nature.					
	b. It is possible and beneficial for people to live in harmony with the forces of nature.					

		Strongly Agree	Agree	Neither Agree nor	Disagree	Strongly Disagree
		1	2	3	4	5
44.	The best way to go in life is to deal only with the concerns of the present.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	a. People should learn to shape their destiny.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. When people live in harmony with nature, life should go well.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	a. People should obey their family or group leaders in defining and in achieving their own goals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. People should define their goals and achieve them through mutually supportive relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECTION III. In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. The following questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

In order to indicate how much you agree or disagree with each of the following statements, please mark with an “X” the box which corresponds to your answer. There are no right or wrong answers. Please answer as many questions as possible.

		Strongly Disagree	Disagree	Agree	Strongly Agree
		1	2	3	4
48.	I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49.	I am active in organizations or social groups that include mostly members of my own ethnic group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50.	I have a clear sense of my ethnic background and what it means for me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51.	I think a lot about how my life will be affected by my ethnic group membership.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52.	I am happy that I am a member of the group I belong to.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53.	I have a strong sense of belonging to my own ethnic group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54.	I understand pretty well what my ethnic group membership means to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55.	In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56.	I have a lot of pride in my ethnic group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57.	I participate in cultural practices of my own group, such as special food, music, or customs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58.	I feel a strong attachment towards my own ethnic group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59.	I feel good about my cultural or ethnic background.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

[illegible]

SECTION V. Below is a list of statements dealing with your general feelings about yourself. Please answer each question by putting an “X” in the box that corresponds to your answer. There are no right or wrong answers. Please answer as many questions as possible.

		Strongly Agree	Agree	Disagree	Strongly Disagree
		1	2	3	4
85.	I feel that I'm a person of worth, at least on an equal plane with others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
86.	I feel that I have a number of good qualities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
87.	All in all, I am inclined to feel that I am a failure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
88.	I am able to do things as well as most other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
89.	I feel I do not have much to be proud of.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
90.	I take a positive attitude toward myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
91.	On the whole, I am satisfied with myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
92.	I wish I could have more respect for myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
93.	I certainly feel useless at times.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
94.	At times I think I am no good at all.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECTION VI. READ – This section contains questions about how you feel and how things have been going with you. For each question, mark (X) to the answer which best applies to you. There are no right or wrong answers. Please answer as many questions as possible.

95. How have you been feeling in general? (DURING THE PAST MONTH)	1. <input type="checkbox"/> In excellent spirits 2. <input type="checkbox"/> In very good spirits 3. <input type="checkbox"/> In good spirits mostly 4. <input type="checkbox"/> I have been up and down in spirits a lot 5. <input type="checkbox"/> In low spirits mostly 6. <input type="checkbox"/> In very low spirits
96. Have you been bothered by nervousness or your “nerves”? (DURING THE PAST MONTH)	1. <input type="checkbox"/> Extremely so – to the point where I could not work or take care of things 2. <input type="checkbox"/> Very much so 3. <input type="checkbox"/> Quite a bit 4. <input type="checkbox"/> Some – enough to bother me 5. <input type="checkbox"/> A little 6. <input type="checkbox"/> Not at all
97. Have you been in firm control of your behavior, thoughts, emotions, or feelings? (DURING THE PAST MONTH)	1. <input type="checkbox"/> Yes, definitely so 2. <input type="checkbox"/> Yes, for the most part 3. <input type="checkbox"/> Generally so 4. <input type="checkbox"/> Not too well 5. <input type="checkbox"/> No, and I am somewhat disturbed 6. <input type="checkbox"/> No, and I am very disturbed

98. Have you felt so sad, discouraged, hopeless, or had so many problems that you wondered if anything is worthwhile? (DURING THE PAST MONTH)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Extremely so – to the point that I have just about given up <input type="checkbox"/> Very much so <input type="checkbox"/> Quite a bit <input type="checkbox"/> Some – enough to bother me <input type="checkbox"/> A little <input type="checkbox"/> Not at all
99. Have you been under or felt you were under any strain, stress, or pressure? (DURING THE PAST MONTH)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Yes – almost more than I could bear or stand <input type="checkbox"/> Yes – quite a bit of pressure <input type="checkbox"/> Yes – some – more than usual <input type="checkbox"/> Yes – some – but also usual <input type="checkbox"/> Yes – a little <input type="checkbox"/> Not at all
100. How happy, satisfied, or pleased have you been with your personal life? (DURING THE PAST MONTH)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Extremely happy – could not have been more satisfied or pleased <input type="checkbox"/> Very happy <input type="checkbox"/> Fairly happy <input type="checkbox"/> Satisfied – pleased <input type="checkbox"/> Somewhat dissatisfied <input type="checkbox"/> Very dissatisfied
101. Have you had any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel, or of your memory? (DURING THE PAST MONTH)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Not at all <input type="checkbox"/> Only a little <input type="checkbox"/> Some – but not enough to be concerned or worried about <input type="checkbox"/> Some and I have been a little concerned <input type="checkbox"/> Some and I am quite concerned <input type="checkbox"/> Yes, very much so and I am very concerned

102. Have you been anxious, worried, or upset? (DURING THE PAST MONTH)	1.	<input type="checkbox"/>	Extremely so – to the point of being sick or almost sick
	2.	<input type="checkbox"/>	Very much so
	3.	<input type="checkbox"/>	Quite a bit
	4.	<input type="checkbox"/>	Some – enough to bother me
	5.	<input type="checkbox"/>	A little bit
	6.	<input type="checkbox"/>	Not at all
103. Have you been waking up fresh and rested? (DURING THE PAST MONTH)	1.	<input type="checkbox"/>	Every day
	2.	<input type="checkbox"/>	Most every day
	3.	<input type="checkbox"/>	Fairly often
	4.	<input type="checkbox"/>	Less than half the time
	5.	<input type="checkbox"/>	Rarely
	6.	<input type="checkbox"/>	None of the time
104. Have you been bothered by any illness, bodily disorder, pains, or fears about your health? (DURING THE PAST MONTH)	1.	<input type="checkbox"/>	All the time
	2.	<input type="checkbox"/>	Most of the time
	3.	<input type="checkbox"/>	A good bit of the time
	4.	<input type="checkbox"/>	Some of the time
	5.	<input type="checkbox"/>	A little of the time
	6.	<input type="checkbox"/>	None of the time
105. Has your daily life been full of things that were interesting to you? (DURING THE PAST MONTH)	1.	<input type="checkbox"/>	All the time
	2.	<input type="checkbox"/>	Most of the time
	3.	<input type="checkbox"/>	A good bit of the time
	4.	<input type="checkbox"/>	Some of the time
	5.	<input type="checkbox"/>	A little of the time
	6.	<input type="checkbox"/>	None of the time
106. Have you felt down-hearted and blue? (DURING THE PAST MONTH)	1.	<input type="checkbox"/>	All the time
	2.	<input type="checkbox"/>	Most of the time
	3.	<input type="checkbox"/>	A good bit of the time
	4.	<input type="checkbox"/>	Some of the time
	5.	<input type="checkbox"/>	A little of the time
	6.	<input type="checkbox"/>	None of the time
107. Have you been feeling emotionally stable and sure of yourself? (DURING THE PAST MONTH)	1.	<input type="checkbox"/>	All the time
	2.	<input type="checkbox"/>	Most of the time
	3.	<input type="checkbox"/>	A good bit of the time
	4.	<input type="checkbox"/>	Some of the time
	5.	<input type="checkbox"/>	A little of the time
	6.	<input type="checkbox"/>	None of the time

108. Have you felt tired, worn out, used-up, or exhausted? (DURING THE PAST MONTH)	1. <input type="checkbox"/> All the time 2. <input type="checkbox"/> Most of the time 3. <input type="checkbox"/> A good bit of the time 4. <input type="checkbox"/> Some of the time 5. <input type="checkbox"/> A little of the time 6. <input type="checkbox"/> None of the time
<p>For each of the four scales bellow, note that the words at each end of the 0 to 10 scales describe opposite feelings. Circle any number along the bar which seems closest to how you have generally felt DURING THE PAST MONTH.</p>	
109. How concerned or worried about your health have you been? (DURING THE PAST MONTH)	O__1__2__3__4__5__6__7__8__9__10 Not concerned at all Very concerned
110. How relaxed or tense have you been? (DURING THE PAST MONTH)	O__1__2__3__4__5__6__7__8__9__10 Very relaxed Very tense
111. How much energy, pep, or vitality have you felt? (DURING THE PAST MONTH)	O__1__2__3__4__5__6__7__8__9__10 No energy at all, listless Very Energetic, dynamic
112. How depressed or cheerful have you been? (DURING THE PAST MONTH)	O__1__2__3__4__5__6__7__8__9__10 Very depressed Very cheerful

SECTION VII. Please answer as many questions as possible. Most of the questions only require putting an “X” in the box which corresponds to your answer.

113. What is your age?

114. How old were you when you arrived to the United States? If you do not remember the exact age, please give an approximate age.

115. What is your gender identity?

- | | |
|---------------------------|--------------------------|
| a. Female | <input type="checkbox"/> |
| b. Male | <input type="checkbox"/> |
| c. Transgender | <input type="checkbox"/> |
| d. Other (Please specify) | <hr/> |

116. How would you describe your sexual identity/orientation?

- | | | | |
|--------------------------|--------------------------|--------------------|--------------------------|
| a. Heterosexual/Straight | <input type="checkbox"/> | e. Bisexual | <input type="checkbox"/> |
| b. Lesbian | <input type="checkbox"/> | f. Other (Specify) | <hr/> |
| c. Gay | <input type="checkbox"/> | | <hr/> |

117. What is your marital status?

- | | | | |
|--------------------------------|--------------------------|--------------------|--------------------------|
| a. Single / Never been married | <input type="checkbox"/> | d. Divorced | <input type="checkbox"/> |
| b. Married or living together | <input type="checkbox"/> | e. Widowed | <input type="checkbox"/> |
| c. Separated | <input type="checkbox"/> | f. Other (Specify) | <hr/> |

118. What do you consider to be your current religious affiliation?

- | | | | |
|------------------------|--------------------------|--|--------------------------|
| a. Roman Catholic | <input type="checkbox"/> | f. Mennonite | <input type="checkbox"/> |
| b. Jewish | <input type="checkbox"/> | g. Colombian Afro-descendant religions | <input type="checkbox"/> |
| c. MCC-Jehovah Witness | <input type="checkbox"/> | h. Colombian indigenous religions | <input type="checkbox"/> |
| d. Methodist | <input type="checkbox"/> | i. No religious affiliation | <input type="checkbox"/> |

- e. Mormon ☐ j Other (Specify) _____

119. What is your approximate current household annual income?

- | | |
|--|---|
| <input type="checkbox"/> a. Less than \$10,000 | <input type="checkbox"/> f. \$50,001-60,000 |
| <input type="checkbox"/> b. \$10,001-20,000 | <input type="checkbox"/> g. \$60,001-70,000 |
| <input type="checkbox"/> c. \$20,001-30,000 | <input type="checkbox"/> h. \$70,001-80,000 |
| <input type="checkbox"/> d. \$30,001-40,000 | <input type="checkbox"/> i. Over 80,001 |
| <input type="checkbox"/> e. \$40,001-50,000 | |

120. What is the total number of persons living in your current household?

Please indicate who these people are and how many: (Mark ALL that apply)

- | | | | |
|----------------------|--------------------------|---------------------------|--------------------------|
| a. Spouse or partner | <input type="checkbox"/> | f. Cousins | <input type="checkbox"/> |
| b. Children | <input type="checkbox"/> | g. Grandparents | <input type="checkbox"/> |
| c. Parents | <input type="checkbox"/> | h. Friends | <input type="checkbox"/> |
| d. Siblings | <input type="checkbox"/> | i. Other (Please specify) | _____ |
| e. Aunts/ uncles | <input type="checkbox"/> | | |

	Colombia (a)	USA (b)	Other (please specify) (c)
121 Where was your father born?	<input type="checkbox"/>	<input type="checkbox"/>	
.			
122 Where was your mother born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
.			
123 Where was your father's father born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
.			
124 Where was your father's mother born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
.			
125 Where was your mother's father born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
.			
126 Where was your mother's mother born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
.			

127. From which state (Departamento) and hamlet, village, town or city in Colombia does your family come?

City/Town/Village/Hamlet _____ State _____

128. The area where you/your family came from can be described as:

- | | | | |
|----------------------------------|--------------------------|----------------------|--------------------------|
| a. Remote rural area | <input type="checkbox"/> | e. City | <input type="checkbox"/> |
| b. Hamlet (smaller than Village) | <input type="checkbox"/> | f. Metropolitan area | <input type="checkbox"/> |
| c. Village | <input type="checkbox"/> | g. Do not know | <input type="checkbox"/> |
| d. Town | <input type="checkbox"/> | h. Other (specify) | _____ |

129. In what year did you first arrive in the United States? (Please specify)

130. If this date is different from when you permanently established yourself in the United States, please indicate the year you permanently established yourself in the U.S.

131. What is the name of the hamlet, village, town or city and the state where you live now? (Please specify)

132. If this is different from where you permanently settled in the US, please indicate the hamlet, village, town or city and the state where you permanently settled in the US (Please specify)

133. The area where you/your family came to can be described as:

- | | | | |
|----------------------|--------------------------|----------------------|--------------------------|
| a. Remote rural area | <input type="checkbox"/> | e. City | <input type="checkbox"/> |
| b. Hamlet | <input type="checkbox"/> | f. Metropolitan area | <input type="checkbox"/> |
| c. Village | <input type="checkbox"/> | g. Do not know | <input type="checkbox"/> |
| d. Town | <input type="checkbox"/> | h. Other (specify) | _____ |

134. What would you say was your main reason for immigrating to the US?

- | | |
|--|--------------------------|
| a. Family reunion | <input type="checkbox"/> |
| b. Financial/Economic | <input type="checkbox"/> |
| c. Political | <input type="checkbox"/> |
| d. Educational opportunities | <input type="checkbox"/> |
| e. Armed Conflict | <input type="checkbox"/> |
| f. Arrived as a child (older than 5 years) | <input type="checkbox"/> |
| g. Other reasons (Specify) | _____ |

135. What was your entry status into the US?

- a. Immigrant visa issued abroad ☐
 - b. Student visa ☐
 - c. Tourist Visa ☐
 - d. Work Visa ☐
 - e. Temporary residence ☐
 - f. Undocumented (may or may not be presently legalized) ☐
 - g. Political Refugee ☐
 - h. Other (Please specify) ☐
-

136. What is your current status?

- a. Colombian citizen- Visiting Status ☐
 - b. Colombian citizen-Permanent Resident (Green card) ☐
 - c. Colombian citizen- Undocumented Resident ☐
 - d. American citizen, naturalized ☐
 - e. Dual citizen, Colombian and American Passports ☐
 - f. Other (Please Specify) ☐
-

137. What is the highest level of education you have completed in the U.S.?

- a. Some elementary school ☐
 - b. Elementary school completed (6th grade) ☐
 - c. Completed Jr. High (7th & 8th grade) ☐
 - d. Some high school ☐
 - e. High School graduate ☐
 - f. Some college or specialized training ☐
 - g. College or University graduate ☐
 - h. Graduate or Doctoral Degree ☐
 - i. None ☐
 - j. Other (Please specify) ☐
-

138. Have you attended English Language Classes?

Yes ☐ **No** ☐

139. What is the highest level of education you completed in Colombia?

- a. Some Primary school ☐
- b. Completed Primary School (5th grade) ☐
- c. Some Secondary School (Segundaria) ☐
- d. Completed Secondary School (Graduado de Bachillerato) ☐
- e. School of Commerce/ Technical school/Sena ☐
- f. Some university ☐
- g. College or University graduate (specify) _____
- h. Masters Degree or Doctoral Degree (specify) _____
- i. Other (Please specify) _____
- j. None _____

140. What has been your main occupation in the United States?

- a. Executive (specify) _____
- b. Professional/Para-professional (specify) _____
- c. Technician ☐
- d. Clerk/sales person/office worker ☐
- e. Machine operator-laborer ☐
- f. Day laborer, Farm worker ☐
- g. Business owner/ Self- employed (specify) _____
- h. Homemaker ☐
- i. Student ☐
- j. Other (Please specify) _____

141. What was your main occupation in Colombia?

- a. Executive (specify) _____
- b. Professional/Para-professional (Specify) _____
- c. Technician ☐
- d. Clerk/sales person/office worker ☐
- e. Machine operator-laborer ☐
- f. Day laborer, Farm worker ☐
- g. Business owner/ Self- employed (Specify) _____
- h. Homemaker ☐
- i. Student ☐
- j. Other (Please specify) _____

142. What is your present employment status?

- a. Employed full time ☐
 - b. Employed part time ☐
 - c. Never employed/ Have never worked ☐
 - d. Unemployed, looking for work (receiving benefits) ☐
 - e. Unemployed, looking for work (Not receiving benefits) ☐
 - f. Unemployed, not looking for work ☐
 - g. Self- employed ☐
 - h. Homemaker ☐
 - i. Other (Please specify) ☐
-

143. What was your employment status before leaving Colombia?

- a. Employed full time ☐
 - b. Employed part time ☐
 - c. Never employed/ Never worked ☐
 - d. Unemployed, looked for work (received benefits) ☐
 - e. Unemployed, looked for work (did not received benefits) ☐
 - f. Unemployed, Not looking for work ☐
 - g. Self- employed ☐
 - h. Homemaker ☐
 - i. Other (Please specify) ☐
-

144. What is your spouse's present employment status?

- a. I do not have a spouse ☐
 - b. Employed full time ☐
 - c. Employed part time ☐
 - d. Never employed/ Have never worked ☐
 - e. Unemployed, looking for work (receiving benefits) ☐
 - f. Unemployed, looking for work (Not receiving benefits) ☐
 - g. Unemployed, not looking for work ☐
 - h. Self- employed ☐
 - i. Homemaker ☐
 - j. Other (Please specify) ☐
-

145. What was your spouse's employment status before leaving Colombia?

- a. I did not have a spouse before leaving Colombia ☐
 - b. Employed full time ☐
 - c. Employed part time ☐
 - d. Never employed/ Never worked ☐
 - e. Unemployed, looked for work (received benefits) ☐
 - f. Unemployed, looked for work (did not receive benefits) ☐
 - g. Unemployed, did not look for work ☐
 - h. Self- employed ☐
 - i. Homemaker ☐
 - j. Other (Please specify) ☐
-

146. What is your ethnic background?

- a. Colombian born from Colombian descent (both parents) ☐
 - b. Colombian born from Colombian descent (one parent) ☐
 - c. Colombian born of African descent ☐
 - d. Colombian born of Indian (indigenous) descent ☐
 - e. Colombian born of European descent ☐
 - f. Mestizo/a- Colombian born, parents belong to two different ethnic groups ☐
 - g. I do not know ☐
 - h. Other (Please specify) ☐
-

147. What do you consider to be your ethnic identity right now?

- a. Hispanic/ Latin ☐
 - b. American ☐
 - c. I do not know ☐
 - d. Other (Please specify) ☐
-

148. What is your father's ethnic background?

- a. Colombian born of Colombian descent (both parents) ☐
 - b. Colombian born of Colombian descent (one parent) ☐
 - c. Colombian born of African descent ☐
 - d. Colombian born of Indigenous descent ☐
 - e. Colombian born of European descent ☐
 - f. Mestizo: Colombian born of mixed descent (both parents belong to different ethnic groups) ☐
 - g. Hispanic or Latino, including Mexican American, Central American, South American, Caribbean (Please specify) ☐
 - h. American ☐
 - i. I do not know ☐
 - j. Other (Please Specify) ☐
-

149. What is your mother's ethnic background?

- a. Colombian born of Colombian descent (both parents) ☐
 - b. Colombian born of Colombian descent (one parent) ☐
 - c. Colombian born of African descent ☐
 - d. Colombian born of Indigenous descent ☐
 - e. Colombian born of European descent ☐
 - f. Mestizo: Colombian born of mixed descent (both parents belong to different ethnic groups) ☐
 - g. Hispanic or Latino, including Mexican American, Central American, South American, Caribbean (Please specify) ☐
 - h. American ☐
 - i. I do not know ☐
 - j. Other (Please Specify) ☐
-

150. What is your spouse/significant other's ethnic background?

- a. Colombian born of Colombian descent (both parents) ☐
 - b. Colombian born of Colombian descent (one parent) ☐
 - c. Colombian born of African descent ☐
 - d. Colombian born of Indigenous descent ☐
 - e. Colombian born of European descent ☐
 - f. Mestizo: Colombian born of mixed descent (both parents belong to different ethnic groups) ☐
 - g. Hispanic or Latino, including Mexican American, Central American, South American, Caribbean (Please specify) ☐
 - h. American ☐
 - i. I do not know ☐
 - j. Other (Please Specify) ☐
-

151. Would you be willing to participate in a study that would consist of individual interviews? Yes _____ No _____

If yes, please go to the following page.

If you have any comments at all, please write them below:

THANK YOU FOR YOUR HELP!

PLEASE PLACE THIS QUESTIONNAIRE IN THE ENVELOPE, SEAL THE ENVELOPE
AND RETURN IT TO THE CONTACT PERSON

Principal Investigator:

Cándida (Candy) Madrigal, MSW, Doctoral Candidate

Address: 212 S. Cooper Street #123, Arlington, YX 76013

Phone: (817)801-5785

E-mail: candymadrigal@yahoo.com

Please detach this form from the questionnaire

Thank you for being willing to further participate in a study that would consist of individual interviews. I would appreciate if you contact me either by phone or e-mail, using the information provided at the end of the cover letter you were given before answering the questionnaire. This will continue to guarantee the privacy of every one who answered the questionnaire.

If you prefer, you can provide me your information (name, address, phone number, e-mail address, if available) and I will contact you.

Please be informed that this information will not appear in any report and will be kept separate from the data you have provided in the survey.

Name:

Address:

Phone number:

E-mail address:

APPENDIX F
QUESTIONNAIRE
(Spanish)

CUESTIONARIO

SECCION I. Esta sección se refiere al uso del lenguaje y a sus costumbres. Por favor marque con una “X” el espacio que corresponda con su respuesta. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas posible. Si una pregunta no es aplicable en su situación, por favor no la conteste y siga a la siguiente.

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
1.	Es difícil para mí entender Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Es difícil para mi entender Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Es difícil expresarme en Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Es difícil para mi expresarme en Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Me comunico en Ingles con mi esposo(a), compañero(a)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Me comunico en Español con mi esposo/compañero(a)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Me comunico en Ingles con mis hijos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Me comunico en Español con mis hijos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	Me comunico en Ingles con mis padres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	Me comunico en Español con mis padres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	Desde niño(a), la primera lengua que hable fue Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Desde niño(a) la primera lengua que hable fue Español.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	En el trabajo me comunico en Ingles	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	En el trabajo me comunico en Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	Escucho música americana y programas de radio americanos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	Escucho música en Español y programas de radio hispanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	Leo periódicos, revistas o libros en Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	Leo periódicos, revistas o libros en Español.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
19.	Participo en clubes, grupos sociales americanos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	Participo en clubes/ grupos sociales hispanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	Muchos de mis amigos cercanos y conocidos son americanos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	Muchos de mis amigos cercanos y conocidos son colombianos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Siempre	Frecuente- mente	Algunas veces	Rara vez	Nunca
		1	2	3	4	5
23.	¿Qué tanto participa UD. en eventos, festivales, celebraciones y tradiciones organizados por la comunidad colombiana?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	¿Qué tanto participa UD. en eventos, festivales, celebraciones y tradiciones organizados por la comunidad americana?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
25.	Si tengo la oportunidad, me gusta hablar en Inglés	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	Si tengo la oportunidad, me gusta hablar en Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en	En Desacuerdo	Fuertemente en Desacuerdo
27.	Me gusta que mis amigos sean americanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	Me gusta que mis amigos sean colombianos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29.	Me gusta que mis vecinos sean americanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	Me gusta que mis vecinos sean colombianos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	Me gusta celebrar bodas, cumpleaños, etc. al estilo americano.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	Me gusta celebrar bodas, cumpleaños, etc. al estilo colombiano.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	Me gusta que los amigos de mis hijos/as sean americanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	Me gusta que los amigos de mis hijos/as sean colombianos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35.	Me considero americano/a	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	Me considero colombiano/a	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sección II: A continuación hay grupos de afirmaciones que describen lo que la gente cree. Algunas personas estarán de acuerdo y otras en desacuerdo. Lea cada una de las afirmaciones y coloque una “X” en la casilla que mejor exprese su acuerdo o desacuerdo. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas que pueda.

		Fuertemente de acuerdo	De Acuerdo	Ni de acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
37.	a. La raza humana debería tratar de averiguar por que ocurren los desastres naturales y desarrollar formas de controlarlos y sobreponerse a ellos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. La raza humana debería vivir en armonía con la naturaleza para evitar el acontecimiento de desastres naturales.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	La mayor preocupación de la gente debería ser el momento actual.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	El trabajo ideal es uno donde yo pueda producir resultados tangibles y medibles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	a. Es bueno que las decisiones estén en manos de una persona, ya sea el líder del grupo o familia.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. Si alguien necesita tomar una buena decisión, todas las personas deberían considerar las diferentes opciones y acordar la que sea la mejor.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Es mejor concentrarse en lo que esta sucediendo en el presente; el pasado quedo atrás y nadie esta seguro del futuro.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Cualquier tiempo libre es una perdida a menos que hayamos logrado algo productivo.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	a. Los problemas son resueltos por el líder de la familia o del grupo.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. La gente resuelve problemas mejor dialogando y llegando a acuerdos con sus pares	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

44.	a. La gente tiene la habilidad para controlar las fuerzas de la naturaleza	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. Es posible y benéfico para las personas vivir en armonía con las fuerzas de la naturaleza.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	La mejor manera de vivir la vida es atendiendo solo las cosas que conciernen al presente.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	a. La gente debería aprender a definir/formar su destino.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. Cuando la gente vive en armonía con la naturaleza, la vida debería andar bien	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47.	a. La gente debería obedecer al líder de su familia o grupo en definir y alcanzar sus propias metas/objetivos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. La gente debería definir sus objetivos/metast y alcanzarlas a través del apoyo mutuo en sus relaciones.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECCION III.

En este país, la gente proviene de muchos diferentes países y posee diversas culturas, las cuales son identificadas con distintas palabras para describir sus antecedentes o grupo étnico. En este cuestionario usamos la frase “grupo étnico” para referirnos a esas diferentes culturas de origen. Algunos nombres de estos grupos étnicos son, por ejemplo: hispano o latino, negro o africano-americano, asiático-americano, chino, filipino, indígena americano, mexicano-americano, caucásico o blanco, italiano-americano y muchos otros. Las siguientes preguntas tienen que ver con su grupo étnico, como se siente usted al respecto y cómo reacciona ante dicha realidad.

Para indicar hasta qué grado está de acuerdo o no con las siguientes afirmaciones, por favor marque con una “X” la casilla que corresponda con su respuesta. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas posible.

		Fuertemente en Desacuerdo	En Desacuerdo	De Acuerdo	Fuertemente de Acuerdo
		1	2	3	4
48.	He dedicado tiempo para averiguar más acerca de mi grupo étnico, como su historia, tradiciones y costumbres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49.	Participo en organizaciones o grupos sociales en los cuales la mayoría de sus miembros son de mi propio grupo étnico	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50.	Tengo una idea clara de mis antecedentes étnicos y lo que ello significa para mí.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51.	Pienso mucho acerca de cómo mi vida se vera afectada por mi participación en mi grupo étnico	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52.	Me siento contento de ser parte del grupo al que pertenezco.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53.	Tengo un fuerte sentido de pertenencia hacia mi propio grupo étnico.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54.	Entiendo bastante bien lo que significa para mi ser parte de mi propio grupo étnico	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55.	Para aprender más acerca de mis raíces étnicas, con frecuencia he hablado con otros acerca de mi grupo étnico.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56.	Estoy muy orgulloso/a de mi grupo étnico.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente en Desacuerdo	En Desacuerdo	De Acuerdo	Fuertemente de Acuerdo
		1	2	3	4
57.	Participo en actividades culturales de mi propio grupo étnico como, por ejemplo: comidas típicas, música y sus costumbres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58.	Siento un vínculo fuerte con mi grupo étnico.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59.	Me siento a gusto con mi herencia cultural y étnica.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECTION V. A continuación hay una lista de afirmaciones relacionadas con sentimientos en general que tiene acerca de usted mismo. Por favor, lea cada una y marque con una “X” la casilla que corresponda con su respuesta. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas posible.

		Fuertemente de Acuerdo	De Acuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4
85.	Siento que soy una persona que vale, por lo menos estoy en el mismo nivel que los demás.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
86.	Siento que tengo un número de buenas cualidades.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
87.	Al fin de cuentas, me inclino a sentir que soy un fracaso.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
88.	Puedo hacer cosas tan bien como la mayoría de la gente.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
89.	Siento que no tengo mucho de que sentirme orgulloso(a)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
90.	Tengo una actitud positiva hacia si mismo(a).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
91.	En general, estoy satisfecho(a) conmigo mismo(a).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
92.	Me gustaría tener más respeto para si mismo(a).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
93.	De verdad me siento inútil a veces.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
94.	A veces, pienso que no soy bueno(a) para nada.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECCION VI. Esta sección contiene preguntas acerca de cómo se siente o cómo le está yendo. En cada pregunta marque (X) en la frase que mejor describa su situación. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas posible.

95. En general, ¿cómo se ha venido sintiendo? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> De excelente ánimo <input type="checkbox"/> De muy buen ánimo <input type="checkbox"/> De buen ánimo la mayor parte <input type="checkbox"/> Por lo general he sentido que mi ánimo sube y baja cantidades <input type="checkbox"/> La mayor parte con poco ánimo <input type="checkbox"/> Con el ánimo caído
96. ¿Ha padecido de nervios, se ha sentido nervioso? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Considerablemente- hasta el punto de no poder trabajar o ejecutar los quehaceres <input type="checkbox"/> Muchísimo <input type="checkbox"/> Bastante <input type="checkbox"/> Algo- lo suficiente para sentirme molesta(o) <input type="checkbox"/> Un poco <input type="checkbox"/> No, en absoluto
97. ¿Ha tenido control sobre su conducta, pensamientos, emociones o sentimientos? (DURANTE EL MES PASADO)	1. 1. 2. 3. 4. 5.	<input type="checkbox"/> Definitivamente sí <input type="checkbox"/> Sí, la mayor parte del tiempo <input type="checkbox"/> Generalmente <input type="checkbox"/> No muy bien <input type="checkbox"/> No, y estoy algo perturbada(o) <input type="checkbox"/> No, y estoy bastante perturbada(o)
98. ¿Se ha sentido tan triste, desanimada(o), sin esperanzas, o ha tenido tantos problemas que ha llegado a preguntarse si hay algo que valga la pena? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Considerablemente- al punto que prácticamente me he dado por vencida(o) <input type="checkbox"/> Muchísimo <input type="checkbox"/> Bastante <input type="checkbox"/> Algo, lo suficiente para sentirme molesta(o) <input type="checkbox"/> Poco <input type="checkbox"/> No, en absoluto
99. ¿Ha estado o se ha sentido bajo tirantez, estrés, o presión? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Sí- casi más de lo que puedo aguantar <input type="checkbox"/> Sí- bastante presión <input type="checkbox"/> Sí- algo más de lo usual <input type="checkbox"/> Sí- algo, pero lo usual <input type="checkbox"/> Sí- un poco <input type="checkbox"/> No, en absoluto

100. ¿Qué tan feliz, satisfecha(o), o complacida(o) se ha sentido con respecto a su vida? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Extremadamente feliz- no podría estar más satisfecha(o) o complacida(o) <input type="checkbox"/> Muy feliz <input type="checkbox"/> Moderadamente feliz <input type="checkbox"/> Satisfecha(o)-complacida(o) <input type="checkbox"/> Algo insatisfecha(o) <input type="checkbox"/> Muy insatisfecha(o)
101. ¿Ha tenido alguna razón para preguntarse si podría estar perdiendo la cabeza, o perdiendo el control de sus actos, manera de hablar, pensar o de su memoria? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> No, en absoluto <input type="checkbox"/> Solo un poco <input type="checkbox"/> Algo- pero no lo suficiente para preocuparme <input type="checkbox"/> Algo y he estado un poco preocupada(o) <input type="checkbox"/> Algo y estoy bastante preocupada(o) <input type="checkbox"/> Sí, mucho y estoy muy preocupada(o)
102. ¿Se ha sentido con ansiedad, preocupada(o) o molesta(o)? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> En extremo- al punto de sentirme enferma(o) o estar prácticamente enferma(o) <input type="checkbox"/> Demasiado <input type="checkbox"/> Bastante <input type="checkbox"/> Algo- lo suficiente para sentirme molesta(o) <input type="checkbox"/> Un poco <input type="checkbox"/> No, en absoluto
103. ¿Se ha estado despertando como nueva(o) y descansada(o)? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Todos los días <input type="checkbox"/> Casi todos los días <input type="checkbox"/> Con frecuencia <input type="checkbox"/> Menos de la mitad del tiempo <input type="checkbox"/> Rara vez <input type="checkbox"/> Ninguna vez
104. ¿Se ha sentido mal por alguna enfermedad, irregularidad física, dolor o temores respecto a su salud? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Todo el tiempo <input type="checkbox"/> La mayor parte del tiempo <input type="checkbox"/> Buena parte del tiempo <input type="checkbox"/> Parte del tiempo <input type="checkbox"/> Un poco <input type="checkbox"/> Ninguna vez

105. ¿Ha estado su vida diariamente llena de cosas que fueron interesantes para usted? (DURANTE EL MES PASADO)	7. 1. 2. 3. 4. 5.	<input type="checkbox"/> Todo el tiempo <input type="checkbox"/> La mayor parte del tiempo <input type="checkbox"/> Una buena parte del tiempo <input type="checkbox"/> Algunas veces <input type="checkbox"/> Un poco <input type="checkbox"/> Ninguna vez
106. ¿Se ha sentido desanimada(o) y triste? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Todo el tiempo <input type="checkbox"/> La mayor parte del tiempo <input type="checkbox"/> Una buena parte del tiempo <input type="checkbox"/> Algunas veces <input type="checkbox"/> Un poco <input type="checkbox"/> Ninguna vez
107. ¿Se ha sentido emocionalmente estable y segura(o) de si misma(o)? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Todo el tiempo <input type="checkbox"/> La mayor parte del tiempo <input type="checkbox"/> Una buena parte del tiempo <input type="checkbox"/> Algunas veces <input type="checkbox"/> Un poco <input type="checkbox"/> Ninguna vez
108. ¿Se ha sentido cansada(o), agotada(o) o exhausta(o)? (DURANTE EL MES PASADO)	1. 2. 3. 4. 5. 6.	<input type="checkbox"/> Todo el tiempo <input type="checkbox"/> La mayor parte del tiempo <input type="checkbox"/> Una buena parte del tiempo <input type="checkbox"/> Algunas veces <input type="checkbox"/> Un poco <input type="checkbox"/> Ninguna vez
<p>En la siguiente escala, de 0 a 10, las palabras que están en los extremos, 0 y 10, describen sentimientos contrarios. Coloque un círculo en el número que mas se acerque a cómo usted se ha sentido en general. (DURANTE EL MES PASADO)</p>		
109. ¿Qué tan pendiente o preocupada(o) de su salud ha estado? (DURANTE EL MES PASADO)	<p>0__1__2__3__4__5__6__7__8__9__10</p> <p>No, nada preocupada(o) Muy preocupada(o)</p>	
110. ¿Qué tan relajada(o) o tensa(o) ha estado? (DURANTE EL MES PASADO)	<p>0__1__2__3__4__5__6__7__8__9__10</p> <p>Muy Relajada(o) Muy Tensa(o)</p>	

111. ¿Qué tan energética(o) y llena(o) de vitalidad se ha sentido? (DURANTE EL MES PASADO)	O __1__2__3__4__5__6__7__8__9__ 10	
	Nada de energía, desalentada(o)	Mucha energía, dinámica(o)

112. ¿Qué tan deprimida(o) o alegre se ha sentido? (DURANTE EL MES PASADO)	O __1__2__3__4__5__6__7__8__9__ 10	
	Muy deprimida(o)	Muy alegre

SECCION VII. Información demográfica. Por favor conteste tantas preguntas como le sea posible. En la mayoría solo se requiere colocar una “X” en el espacio que corresponde a su respuesta.

113. ¿Cuál es su edad?

114. ¿Qué edad tenía cuando llegó a los Estados Unidos? (Si no recuerda, suministre la edad aproximada)

115. ¿Cuál es su sexo/género?

- | | |
|---------------------------------|--------------------------|
| g. Femenino | <input type="checkbox"/> |
| h. Masculino | <input type="checkbox"/> |
| i. Trans-genero (Sexo cambiado) | <input type="checkbox"/> |
| j. Otro (Por favor especifique) | <input type="checkbox"/> |
-

116. ¿Cómo describiría su identidad/orientación sexual?

- | | | | |
|-----------------|--------------------------|---------------|--------------------------|
| g. Heterosexual | <input type="checkbox"/> | d. Bisexual | <input type="checkbox"/> |
| h. Homosexual | <input type="checkbox"/> | k. Otro | |
| | | (especifique) | |
| i. Lesbiana | | | <hr/> |

117. ¿Cuál es su estado civil?

- | | | | |
|-----------------------------------|--------------------------|------------------|--------------------------|
| a. Soltera(o)/Nunca casada(o) | <input type="checkbox"/> | d. Divorciada(o) | <input type="checkbox"/> |
| b. Casada(o) o viviendo en pareja | <input type="checkbox"/> | e. Viuda(o) | <input type="checkbox"/> |
| c. Separada(o) | <input type="checkbox"/> | f. Otro | |
| | | (especifique) | <hr/> |

118. ¿Cuál considera su actual afiliación religiosa?

- | | | | |
|-----------------------|--------------------------|-------------------------------------|--------------------------|
| b. Católica Romana | <input type="checkbox"/> | f. Menonita | <input type="checkbox"/> |
| b. Judaísmo | <input type="checkbox"/> | g. Religiones Afro descendiente | <input type="checkbox"/> |
| c. Testigos de Jehová | <input type="checkbox"/> | h. Religiones indígenas colombianas | <input type="checkbox"/> |
| d. Metodista | <input type="checkbox"/> | i. Ninguna afiliación religiosa | <input type="checkbox"/> |
| e. Mormona | <input type="checkbox"/> | j. Otra (especifique) | <hr/> |

119. ¿Cuál es el ingreso total anual aproximado de todas las personas que viven en su hogar, actualmente?

- | | |
|---|---|
| <input type="checkbox"/> a. Menos de \$10,000 | <input type="checkbox"/> f. \$50,001-60,000 |
| <input type="checkbox"/> b. \$10,001-20,000 | <input type="checkbox"/> g. \$60,001-70,000 |
| <input type="checkbox"/> c. \$20,001-30,000 | <input type="checkbox"/> h. \$70,001-80,000 |
| <input type="checkbox"/> d. \$30,001-40,000 | <input type="checkbox"/> i. Más de 80,001 |
| <input type="checkbox"/> e. \$40,001-50,000 | |

120. ¿Cuál es el número total de personas que viven actualmente en su hogar?

Por favor indique quiénes son y cuantas personas viven allí, marcando todas las casillas que sean pertinentes.

- | | | | |
|-----------------------------|--------------------------|------------------------|--------------------------|
| e. Esposa(o) o compañera(o) | <input type="checkbox"/> | j. Primas/os | <input type="checkbox"/> |
| f. Hijos | <input type="checkbox"/> | k. abuelos | <input type="checkbox"/> |
| g. Padres | <input type="checkbox"/> | l. Amistades | <input type="checkbox"/> |
| h. Hermanas/os | <input type="checkbox"/> | i. Otros (especifique) | |
| i. Tías/os | <input type="checkbox"/> | | |

	Colombia (a)	USA (b)	Otro (especifique) (c)
121. ¿Donde nació su padre?	<input type="checkbox"/>	<input type="checkbox"/>	_____
122. ¿Donde nació su madre?	<input type="checkbox"/>	<input type="checkbox"/>	_____
123. ¿Donde nació el padre de su padre?	<input type="checkbox"/>	<input type="checkbox"/>	_____
124. ¿Donde nació la madre de su padre?	<input type="checkbox"/>	<input type="checkbox"/>	_____
125. ¿Donde nació el padre de su madre?	<input type="checkbox"/>	<input type="checkbox"/>	_____
126. ¿Donde nació la madre de su madre?	<input type="checkbox"/>	<input type="checkbox"/>	_____

127. ¿De qué aldea/vereda/ pueblo/ ciudad y departamento de Colombia es oriunda su familia?

Ciudad/Pueblo/Vereda/Aldea _____ Departamento _____

128. El área de donde vino su familia se puede describir como:

- | | | | |
|----------------------|--------------------------|-----------------------|--------------------------|
| a. Área rural remota | <input type="checkbox"/> | e. Ciudad | <input type="checkbox"/> |
| b. Aldea | <input type="checkbox"/> | f. Área Metropolitana | <input type="checkbox"/> |
| c. Vereda | <input type="checkbox"/> | g. No lo se | <input type="checkbox"/> |
| d. Pueblo | <input type="checkbox"/> | h. Otro (especifique) | _____ |

129. Indique el año en que vino por primera vez a los EE.UU. _____
130. Si esta fecha es diferente de aquella en que se estableció permanentemente, por favor indique el año en que se estableció permanentemente en los EE.UU. _____
131. ¿Cuál es el nombre de la aldea, vereda, pueblo, o ciudad y el estado donde vive actualmente? _____
132. Si hoy vive en una aldea, vereda, pueblo, o ciudad y un estado diferente al lugar donde se estableció inicialmente, por favor indique en que aldea, vereda, pueblo, o ciudad y estado se estableció inicialmente al llegar a los EE.UU. _____

133. El área a donde usted y/o su familia llegó se puede describir como:

- | | | | |
|----------------------|--------------------------|-----------------------|--------------------------|
| a. Área rural remota | <input type="checkbox"/> | e. Ciudad | <input type="checkbox"/> |
| b. Aldea | <input type="checkbox"/> | f. Área Metropolitana | <input type="checkbox"/> |
| c. Vereda | <input type="checkbox"/> | g. No lo se | <input type="checkbox"/> |
| d. Pueblo | <input type="checkbox"/> | h. Otro (especifique) | _____ |

134. ¿Cuál fue la razón principal por la que emigró a los EE.UU.?

- | | |
|---|--------------------------|
| h. Reunirme con la familia | <input type="checkbox"/> |
| i. Financiera/Económica | <input type="checkbox"/> |
| j. Política | <input type="checkbox"/> |
| k. Oportunidades para estudiar | <input type="checkbox"/> |
| l. Conflicto Armado | <input type="checkbox"/> |
| m. Me trajeron mis padres de niño (mayor de 5 años) | <input type="checkbox"/> |
| n. Otra (especifique) | _____ |

135. ¿Cuál fue su estatus al ingresar a los EE.UU.?

- | | |
|--|--------------------------|
| i. Visa de inmigrante tramitada en el extranjero | <input type="checkbox"/> |
| j. Visa de estudiante | <input type="checkbox"/> |
| k. Visa de turista | <input type="checkbox"/> |
| l. Visa de trabajo | <input type="checkbox"/> |
| m. Residencia temporal | <input type="checkbox"/> |
| n. Indocumentada(o) (puede tener o no tener estatus legal actualmente) | <input type="checkbox"/> |
| o. Refugiado Político | <input type="checkbox"/> |
| p. Otro (especifique) | _____ |

136. ¿Cuál es su estatus actual?

- g. Ciudadana(o) colombiana(o)- estatus de visitante ☐
 - h. Ciudadana(o) colombiana(o)- Residente permanente (con “tarjeta verde”) ☐
 - i. Ciudadana(o) colombiana(o)- Residente indocumentada(o) ☐
 - j. Ciudadano americano, nacionalizado ☐
 - k. Doble ciudadanía - Pasaporte colombiano y americano ☐
 - l. Otro (especifique) ☐
-

137. ¿Cuál es el nivel más alto de estudios que ha completado en EE.UU.?

- k. Algo de escuela primaria (“elementary”) ☐
- l. Escuela primaria completa (sexto grado) (“elementary”) ☐
- m. Educación intermedia completa (“Junior High”) (años 7th & 8th) ☐
- n. Algo de bachillerato (“High School”) ☐
- o. Graduado de Bachiller (“High School”) ☐
- p. Algo de universidad o estudios técnicos especializados ☐
- q. Graduado universitario (Título de “Bachelors”-Licenciatura) ☐
- r. Postgrados- Maestría (“Masters Degree”) o Doctorado ☐
- s. Ninguno ☐
- t. Otro (especifique) ☐

138. ¿Ha tomado clases de Inglés?

- a. Si ☐ b. No ☐

139. ¿Cuál fue el nivel más alto de estudios que completó en Colombia?

- k. Algo de primaria ☐
 - l. Primaria completa (5° año) ☐
 - m. Algo de bachillerato ☐
 - n. Graduado de Bachillerato ☐
 - o. Escuela de secretariado y comercio/Escuela técnica/Sena ☐
 - p. Algo de universidad ☐
 - q. Título universitario (especifique) ☐
 - r. Título de postgrado (Masters)/ Maestría o Doctorado (especifique) ☐
 - s. Ninguno ☐
 - t. Otro (especifique) ☐
-

140. ¿Cuál ha sido su principal ocupación en EE.UU.?

- | | | | |
|----|--|--------------------------|-------|
| k. | Ejecutiva(o) (Especifique) | <input type="checkbox"/> | |
| l. | Profesional (Ingeniera(o)/Administrativa(o) Especialista (especifique) | | _____ |
| m. | Técnico | <input type="checkbox"/> | |
| n. | Oficinista/Secretaria(o)/Vendedora(o) | <input type="checkbox"/> | |
| o. | Operaria(o) de fabrica, obrera(o) | <input type="checkbox"/> | |
| p. | Peón, jornalera(o)/Trabajadora(o) de campo | <input type="checkbox"/> | |
| q. | Negocio propio (especifique) | <input type="checkbox"/> | _____ |
| r. | Ama(o) de casa | <input type="checkbox"/> | |
| s. | Estudiante | <input type="checkbox"/> | |
| t. | Otro (especifique) | | _____ |

141. ¿Cuál fue su principal ocupación en Colombia?

- | | | | |
|----|---|--------------------------|-------|
| a. | Ejecutiva(o) (Especifique) | | _____ |
| b. | Profesional (Ingeniera(o)/Administrativa(o) Especialista(especifique) | | _____ |
| c. | Técnico | <input type="checkbox"/> | |
| d. | Oficinista/Secretaria(o)/Vendedora(o) | <input type="checkbox"/> | |
| e. | Operaria(o) de fabrica, obrera(o) | <input type="checkbox"/> | |
| f. | Peón, jornalera(o)/ Trabajadora(o) de campo | <input type="checkbox"/> | |
| g. | Negocio propio (especifique) | | _____ |
| h. | Ama(o) de casa | <input type="checkbox"/> | |
| i. | Estudiante | <input type="checkbox"/> | |
| j. | Otro (especifique) | | _____ |

142. ¿Cuál es su situación laboral actual?

- | | | |
|----|---|--------------------------|
| j. | Empleado de tiempo completo | <input type="checkbox"/> |
| k. | Empleado de medio tiempo | <input type="checkbox"/> |
| l. | Nunca me he empleado/ Nunca he trabajado | <input type="checkbox"/> |
| m. | Estoy sin empleo, buscando trabajo (recibiendo beneficios) | <input type="checkbox"/> |
| n. | Estoy sin empleo, buscando trabajo (sin recibir beneficios) | <input type="checkbox"/> |
| o. | Estoy sin trabajo, no estoy buscando trabajo | <input type="checkbox"/> |
| p. | Trabajo por mi cuenta (Self-employed) | <input type="checkbox"/> |
| q. | Ama(o) de casa | <input type="checkbox"/> |
| r. | Otro (especifique) | _____ |

143. ¿Cuál era su situación laboral antes de salir de Colombia?

- a. Empleado de tiempo completo ☐
 - b. Empleado de medio tiempo ☐
 - c. Nunca tuve empleo/Nunca trabaje ☐
 - d. Estaba sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - e. Estaba sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - f. Sin trabajo, no estaba buscando trabajo ☐
 - g. Trabajaba por mi cuenta (Self-employed) ☐
 - h. Ama(o) de casa ☐
 - i. Otro (especifique) ☐
-

144. ¿Cuál es la situación laboral actual de su esposo/a?

- k. No tengo esposo (a) ☐
 - l. Empleado(a) de tiempo completo ☐
 - m. Empleado(a) de medio tiempo ☐
 - n. Nunca ha sido empleado(a) / Nunca ha trabajado ☐
 - o. Esta sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - p. Esta sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - q. Sin trabajo, no esta buscando trabajo ☐
 - r. Trabaja por su cuenta (Self-employed) ☐
 - s. Ama(o) de casa ☐
 - t. Otro (especifique) ☐
-

145. ¿Cuál era la situación laboral de su esposo/a antes de salir de Colombia?

- a. No tenía esposo (a) antes de salir de Colombia ☐
 - b. Empleado(a) de tiempo completo ☐
 - c. Empleado(a) de medio tiempo ☐
 - d. Nunca estuvo empleado(a) / Nunca trabajó ☐
 - e. Estaba sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - f. Estaba sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - g. Sin trabajo, no estaba buscando trabajo ☐
 - h. Trabajaba por su cuenta (Self-employed) ☐
 - i. Ama(o) de casa ☐
 - j. Otro (especifique) ☐
-

146. ¿A qué grupo étnico pertenece usted?

- i. Nacido/a en Colombia descendiente de colombianos (de madre y padre) ☐
 - j. Nacido/a en Colombia descendiente de colombianos (solo de madre o de padre) ☐
 - k. Nacido/a en Colombia descendiente de africanos ☐
 - l. Nacido/a en Colombia descendiente de indígenas ☐
 - m. Nacido/a en Colombia de descendencia europea ☐
 - n. Nacida(o) en Colombia de descendencia mestiza (Mis padres pertenecen a dos grupos étnicos diferentes) ☐
 - o. No lo se ☐
 - p. Otro (especifique) ☐
-

147. ¿Cuál considera usted que es su identidad étnica actual?

- a. Hispano/ Latino ☐
 - b. Americano/a ☐
 - c. No lo se ☐
 - d. Otro (especifique) ☐
-

148. ¿Cuál es el origen étnico de su padre?

- a. Nacido en Colombia descendiente de colombianos (de madre y padre) ☐
 - b. Nacido en Colombia descendiente de colombianos (solo de madre o de padre) ☐
 - c. Nacido en Colombia descendiente de africanos ☐
 - d. Nacido en Colombia descendiente de indígenas ☐
 - e. Nacido en Colombia de descendencia europea ☐
 - f. Mestizo: Nacido en Colombia de descendencia mixta (ambos padres pertenecen a grupos étnicos diferentes) ☐
 - g. Hispano o Latino, incluyendo mexicano-americano, centro americano, sur americano, caribeño (especifique) ☐
 - h. Americano ☐
 - i. No lo se ☐
 - j. Otro (especifique) ☐
-

149.

150. ¿Cuál es el origen étnico de su madre?

- a. Nacida en Colombia descendiente de colombianos (de madre y padre) ☐
- b. Nacida en Colombia descendiente de colombianos (solo de madre o de padre) ☐
- c. Nacida en Colombia descendiente de africanos ☐
- d. Nacida en Colombia descendiente de indígenas ☐
- e. Nacida en Colombia de descendencia europea ☐
- f. Mestiza: Nacida en Colombia de descendencia mixta (ambos padres pertenecen a grupos étnicos diferentes) ☐
- g. Hispano o Latino, incluyendo mexicano-americano, centro americano, sur americano, caribeño (especifique) ☐
- h. Americano _____
- i. No lo se ☐
- j. Otro (especifique) ☐

151. ¿Cuál es el origen étnico de su esposo/a/compañero/a?

- a. Nacido/a en Colombia descendiente de colombianos (de madre y padre) ☐
- b. Nacido/a en Colombia descendiente de colombianos (solo de madre o de padre) ☐
- c. Nacido/a en Colombia descendiente de africanos ☐
- d. Nacido/a en Colombia descendiente de indígenas ☐
- e. Nacido/a en Colombia de descendencia europea ☐
- f. Mestizo(a): Nacido(a) en Colombia de descendencia mixta (ambos padres pertenecen a grupos étnicos diferentes) ☐
- g. Hispano o Latino, incluyendo mexicano-americano, centro americano, sur americano, caribeño (especifique) ☐
- h. Americano ☐
- i. No lo se ☐
- j. Otro (especifique) _____

152. ¿Estaría dispuesto a participar en un estudio basado en entrevistas individualizadas? Sí_____No_____.

En caso afirmativo, por favor diríjase a la siguiente página.

Si tiene algún comentario, por favor escríbalo en las siguientes líneas:

¡MUCHAS GRACIAS POR SU PARTICIPACIÓN!

**POR FAVOR COLOQUE ESTE CUESTIONARIO DENTRO DEL SOBRE Y
ENTREGUÉSELO AL/LA ASISTENTE**

Investigadora Principal:

Cándida (Candy) Madrigal,

Candidata al Doctorado

212 S. Cooper Street #123

Arlington, TX 76013

(817)801-5785

candymadrigal@yahoo.com

Favor desprender esta hoja del cuestionario

Muchas gracias por estar dispuesto a colaborar adicionalmente mediante su participación en un estudio en el cual efectuaremos entrevistas individualizadas. Le agradecería comunicarse conmigo en cualquier forma que desee, utilizando la información al final de la carta al participante, la cual le fue entregada antes de empezar el cuestionario. De esta manera continuamos garantizando el anonimato total de las personas que diligenciaron el cuestionario.

Si usted prefiere, yo puedo iniciar el contacto y para ello le agradecería que me suministre cierta información que hará posible nuestro intercambio, o sea, nombre, dirección, número de teléfono y dirección de correo-e, si tiene. **Me permito reiterar que esta información no identificará a título personal a nadie en mis estudios y que se manejará aparte de la investigación para mi doctorado. Esta será archivada en un lugar distinto al de los cuestionarios.**

Nombre: _____

Dirección: _____

Número de teléfono: _____

Dirección de correo-e: _____

APPENDIX G

RESEARCH ASSISTANTS TRAINING AND
PROCEDURES MANUAL
(English)

RESEARCH ASSISTANTS TRAINING AND PROCEDURES MANUAL

Dear Research Assistant:

Thank you very much for agreeing to assist in the collection of data for this investigation. Your ties to the Colombian community and your potential contribution are of great importance to this study. This investigation constitutes the basis of my doctoral dissertation in Social Work. The title of my dissertation will be: *Acculturation, Ethnic identity, Resilience, Self-esteem and General Well-being: A Psychosocial Study of Colombian Immigrants in the USA*.

Please review and become familiar with this *Training and Procedures Manual*. It has been designed to assist you in understanding your role as a Research Assistant in this study and the procedures you need to follow. Again, many thanks for your cooperation.

Expected Start Date

This research study will be initiated upon approval of the Research Protocol submitted to the Institutional Review Board for the Protection of Human Subjects (IRB), per University of Texas at Arlington's requirements.

Topics

- Objectives of the Study
- Benefits of the Study
- Participation Eligibility Criteria
- Specific Information About the Study
- Participants' Selection
- Method used to Collect Data
- Procedures
- Collecting/Keeping Completed Questionnaires
- Ethical Issues

TRAINING AND PROCEDURES MANUAL FOR RESEARCH ASSISTANTS

- **Objectives of the Study**

This study seeks to identify the factors that contribute to the well-being among Colombian immigrants residing in the United States. It aims to examine the extent to which acculturation, ethnic identity, resilience, self-esteem and general well-being explain psychosocial well-being. Furthermore, the present study will compare the well-being of three distinct waves of Colombian immigrants which are keyed to their date of arrival, i.e.,

the first, second and third waves (including those who arrived between 1945 and 1965; 1966 and 1990; and 1991 and 2002, respectively), and it will also explore the relationships among these variables in the three groups.

- **Benefits of the Study**

This study will focus on all Colombian immigrants, regardless of the legality of their immigrant status, residing in the United States with the goal of identifying those traits that contribute to their well-being. Participants in this study will be able to come in contact with their culture and better understand their immigration experience. They will be able to get a sense of their ethnic identity by reflecting on the questions being asked. They may also feel a sense of accomplishment and empowerment through the understanding of how they overcame many barriers inherent in the immigrant experience. This study will also provide insight as to what laws, policies, social and mental health programs could be implemented to promote the well-being, not only of Colombian immigrants, but also of the diverse immigrant groups that have become members of the American society.

- **Participation Eligibility Criteria**

In this study, respondents who were born in Colombia and meet all of the following conditions are eligible to participate in the manner outlined in this manual:

- --Must be now 18 or older
- --Arrived in the United States between 1945 and 2002
- --Was at least 5 years old upon arrival in the United States

Consequently, all Colombians who are now younger than 18, or those Colombians who arrived to the US either before 1945 or after 2002, or those Colombians who arrived between the years 1945 and 2002, but were younger than 5 years of age at the time of arrival, are not eligible to participate in this study.

- **Specific Information About the Study**

This study aims to have 300 participants answering the questionnaire, 100 from each of the immigration wave periods indicated above. Participants will be sought throughout the territory of the United States, but especially from California, Florida, Pennsylvania and Texas.

- **Participants' Selection**

Using the “snowball sampling technique”, Assistants (and this researcher) will be expected to initially identify and contact Colombians that are known by them and who meet the eligibility criteria to participate and request them to be part of this study. These initially selected participants will then be asked to provide information leading to the location of other Colombians known by them, such as relatives or friends who may be interested in participating in the study. There is no specified number of participants that an Assistant has

to contact or number of filled-in questionnaires that must be returned. Any number of completed questionnaires delivered by an Assistant will be a great contribution to this study.

- **Method used to Collect data**

A questionnaire composed of standardized instruments, measuring the extent to which acculturation, ethnic identity, resilience, self-esteem and general well-being explain well-being in Colombian immigrants residing in the U.S., will be administered to Colombians who are eligible to participate in the study. The questionnaire will be available both in English and Spanish. It is estimated that the instruments will take approximately 45 minutes to complete. (Please see attached questionnaires - English and Spanish).

- **Procedures**

1. I, the Primary Researcher, will send to each Assistant approximately 25 packages containing all the necessary documents for data collection, individually placed in envelopes identified with the words *English questionnaires* or *Spanish questionnaires* and the corresponding version of the instruments. All documents will be available both in English and Spanish. After Assistants verify that a person meets the requirements for inclusion in the study and the person expresses a desire to participate, then that person will be asked if they prefer to answer the questionnaire in English or Spanish.
2. Assistants will provide each study participant an envelope with the documentation in the language requested which includes:
 - Cover letter
 - Informed consent form
 - A copy of the questionnaire
3. Assistants will then draw the potential participant's attention to:
 - a) The "Cover Letter" which explains the purpose of the study. Participants can keep this document.
 - b) Assistants will provide orientation and support to participants during the consent process. Participants must have sufficient time to read the consent form and Assistant ensures that they do understand its meaning and intent. Assistant must make sure that the consent form is signed by each participant.
 - c) It is very important that the Assistant also signs each form. To preserve anonymity and confidentiality of the participants, Assistants must be sure to place the consent form inside the separate envelope which has been provided.

- **Collecting/Keeping Completed Questionnaires**

Assistant can either wait for the participant to finish answering the questionnaire or make arrangements to pick up the questionnaire at a later time. In the few cases in which participants request to be allowed to take the questionnaire home and return it at a later time, Assistant will make arrangements to collect them.

- 1) It is very important that once the participant finishes answering the questionnaire, that it is placed in the envelope provided for this purpose and that it is properly sealed. Two additional envelopes have been supplied; one for the consent form and another one for the personal identifying information in case the persons are willing to participate in a personal interview.
- 2) Assistant must keep the sealed envelopes in a locked file cabinet until the Primary Researcher makes the necessary arrangements to collect them.

Ethical Considerations

Please advise each participant of the following:

1. Participation in the study is voluntary.
2. To maintain anonymity, no personal identification data will be requested in the questionnaire. The only personal information requested at the end of the questionnaire is in case the person is willing to participate in a personal interview. This sheet will also be placed in a separate envelope from the questionnaire.
3. The Primary Researcher has been responsible for the selection and preparation of all materials for the research.
4. Envelopes containing all necessary documents will be mailed to the Assistants. The Assistants will then give out the questionnaires to the participants.
5. Prior to starting the questionnaire, Assistants instruct participants to sign the consent form. Assistant also needs to sign the consent form and place it in the brown envelope. If the consent form is not signed by both the participant and the Researcher or the Assistant, the questionnaire will be shredded by the Primary Researcher.
6. After the participant finishes answering the questionnaire, it will be placed in the envelope and it will be sealed.
7. Assistant does not review questionnaire answers at any time.
8. Assistant is accountable for protecting confidential information and ensuring total integrity in handling all study documents.
9. Assistant must keep completed instruments in a locked filing cabinet until they are returned to the Primary Researcher.
10. Only I, as the Primary Researcher, will have access to the data and authority to retrieve it once it is in a sealed envelope.
11. No monetary compensation will be offered for the participation in the study.
12. It is not anticipated that a participant will experience any discomfort or risk resulting from participation in this investigation. Nevertheless, since participation is completely voluntary, if a participant feels uncomfortable answering any questions, he/she can abstain from answering specific questions that they find too personal or sensitive. They can also withdraw from the study at any time without consequence.
13. However, participants who finished and returned the questionnaire can no longer withdraw from the study because the nameless questionnaires cannot be traceable to anyone. This action is part of the methodology which assures total participants' anonymity.

14. There is no penalty or adverse consequences for choosing not to participate. I look forward to having many participants in this study. I am very interested in all of their responses, since I feel that my study will make a valuable contribution to the understanding of conditions leading to the well-being of Colombians in the United States.

Should Assistants have any questions or need additional information, I can be contacted at the phone number or e-mail address listed below.

Principal Investigator/ Primary Researcher:
Cándida (Candy) Madrigal
Doctoral Candidate,
212 S. Cooper Street #123
Arlington, YX 76013
Phone: (817)905-5955
E-mail: candymadrigal@yahoo.com

APPENDIX H

RESEARCH ASSISTANTS TRAINING AND
PROCEDURES MANUAL
(Spanish)

MANUAL DE ORIENTACIÓN Y PROCEDIMIENTO PARA LOS ASISTENTES DE INVESTIGACIÓN

Estimado(a) asistente/ayudante de investigación:

Muchas gracias por aceptar ayudarme en coleccionar la informacion para este estudio. El proposito de esta investigacion es identificar los factores que contribuyen al bienestar psico-sociales de los colombianos que residen en los Estados Unidos. Este estudio evalua el nivel en el que el proceso de adaptacion a la cultura americana, la identidad etnica, la estima propia y la capacidad de superar crisis influyen en el bienestar psico-social de la persona.

Seran elegibles para participar en este estudio personas nacidas en Colombia quienes tengan 18 años de edad o más, quienes hayan inmigrado a los Estados Unidos dentro de los años 1945 a 2002 y quienes hayan tenido 5 años de edad o más al llegar a los Estados Unidos. Los participantes serán seleccionados en varias ciudades de los Estados Unidos. Su responsabilidad, como asistente en la investigacion, será repartir y coleccionar los cuestionarios en la ciudad correspondiente. Usted ha sido elegido como asistente de esta investigacion por la relacion que tiene con la comunidad colombiana y por el deseo que ha expresado en colaborar en la recoleccion de datos para este estudio.

ORIENTACIÓN Y PROCEDIMIENTO PARA LOS ASISTENTES DE INVESTIGACIÓN

1. Usted ha sido formalmente entrenado como *Asistente de Investigación* para colaborar en este estudio.
2. Esta orientacion formal e instrucciones incluirán temas/asuntos éticos relacionados a la investigacion de acuerdo con la Universidad de Texas y los requerimientos del *Institucional Review Board* de Arlington.
3. Como investigador principal, yo le enviare 25 paquetes con todos los documentos necesarios para el estudio. Cada paquete será enviado en sobres amarillos de broche

con las palabras *cuestionarios en ingles o cuestionarios en español* con la versión del instrumento que corresponda.

4. Usando las conexiones y amistades que tienes (“muestra de la técnica de la pelota de nieve”), se te pide que identifiques y contactes colombianos que conoces y que cumplan con los requisitos para participar en este estudio para contestar el cuestionario.
5. Si la persona puede y desea participar, se le pregunta si prefiere contestar el cuestionario en ingles o en español. Todos los documentos estarán disponibles en los dos idiomas.
6. Se te requiere proveer a la persona el sobre amarillo con las palabras *cuestionario en ingles o cuestionario en español*, el cual contiene:
 - a) Carta de Presentación
 - b) Formulario de consentimiento de confidencialidad
 - c) Copia del cuestionario en el idioma solicitado
7. Se te pide que llames/enfatices la atención del participante hacia la *Carta de Presentación* la cual explica el propósito del estudio. El participante puede quedarse con este documento.
8. Se te requiere proveer al participante suficiente tiempo para leer la forma de consentimiento y firmarla. Es muy importante que usted también firme esta forma y la coloque dentro de otro sobre amarillo, disponible para estos documentos. Cada Asistente de Investigación se hará responsable de guardar estos sobres con el documento de Consentimiento en este sobre, aparte de los cuestionarios.
9. Al participante empezar a contestar el cuestionario, puedes esperar que el participante termine de contestar el cuestionario, o puedes hacer arreglos para recoger el cuestionario después. En caso que el participante pida que se le permita llevar el cuestionario a la casa y regresarlo después, harás arreglos para obtenerlo.
10. Es muy importante que una vez que el participante termine de contestar el cuestionario, este sea colocado dentro del sobre amarillo de donde provenía, y que el sobre sea sellado. Cada Asistente de Investigación se hará responsable de guardar estos sobres con los cuestionarios contestados.
11. Si es necesario, use la técnica de la” bola de nieve con los participantes” para lograr que un número mayor contesten el cuestionario. En este caso se le pregunta a las personas que contestaron el cuestionario si pueden proveer información necesaria para localizar otros colombianos que ellos conozcan, en este caso pueden ser sus familiares o amigos que podrían estar interesados en participar en el estudio.

Consideraciones Éticas

1. Necesitas informar a los participantes que su participación en el estudio es voluntaria.
2. Para mantener el anonimato, no se requerirá información de identidad personal en el cuestionario.
3. Yo, como investigadora principal, prepararé todo el material de la investigación/estudio.
4. Tu responsabilidad será proveer el sobre amarillo a los encuestados/participantes.
5. Antes de empezar el cuestionario, le pedirás al participante firmar la forma/Carta de consentimiento. Tú también necesitas firmar este documento de consentimiento y colocarla en el sobre amarillo designado específicamente para estos documentos.
6. Se estima que el cuestionario tomara aproximadamente 45 minutos para ser contestado.
7. Luego recogerás el cuestionario, individualmente, cada uno en su respectivo sobre.
8. Se te pide colocar los sobres con los cuestionarios ya contestados en un gabinete bajo llave hasta que yo haga planes para recogerlos.
9. Se te requiere mantener la información confidencial y tu integridad en el manejo de documentos.
10. Únicamente mi persona, como investigador principal, tendrá acceso a los datos una vez que estén en el sobre sellado.
11. No se ofrecerá compensación monetaria por participar en este estudio.

Muchas gracias por tu colaboración

Investigador Principal/ Primary Researcher:
Cándida (Candy) Madrigal
Candidata al Doctorado,
212 S. Cooper Street #123
Arlington, YX 76013
(817)905-5955
candymadrigal@yahoo.com

APPENDIX I
GENERAL WELL-BEING SCHEDULE
(English)

THE GENERAL WELL-BEING SCHEDULE (GWB)

READ – This section contains questions about how you feel and how things have been going with you. For each question, mark (x) the answer which best applies to you.

<p>1. How have been feeling in general? (DURING THE PAST MONTH)</p>	<p>1. <input type="checkbox"/> In excellent spirits 2. <input type="checkbox"/> In very good spirits 3. <input type="checkbox"/> In good spirits mostly 4. <input type="checkbox"/> I have been up and down in spirits a lot 5. <input type="checkbox"/> In low spirits mostly 6. <input type="checkbox"/> In very low spirits</p>
<p>2. Have you been bothered by nervousness or your “nerves” (DURING THE PAST MONTH)</p>	<p>1. <input type="checkbox"/> Extremely so – to the point where I could not work or take care of things. 2. <input type="checkbox"/> Very much so 3. <input type="checkbox"/> Quite a bit 4. <input type="checkbox"/> Some – enough to bother me 5. <input type="checkbox"/> A little 6. <input type="checkbox"/> Not at all</p>
<p>3. Have you been in firm control of your behavior, thoughts, emotions OR feelings? (DURING THE PAST MONTH)</p>	<p>1 <input type="checkbox"/> Yes, definitely so 2 <input type="checkbox"/> Yes, for the most part 3 <input type="checkbox"/> Generally so 4 <input type="checkbox"/> Not too well 5 <input type="checkbox"/> No, and I am somewhat disturbed 6 <input type="checkbox"/> No, and I am very disturbed</p>
<p>4. Have you felt so sad, discouraged, hopeless, or had so many problems that you wondered if anything was worthwhile? (DURING THE PAST MONTH)</p>	<p>1 <input type="checkbox"/> Extremely so – to the point where I could not work or take care of things. 2 <input type="checkbox"/> Very much so 3 <input type="checkbox"/> Quite a bit 4 <input type="checkbox"/> Some – enough to bother me 5 <input type="checkbox"/> A little 6 <input type="checkbox"/> Not at all</p>
<p>5. Have you been under or felt you were under any strain, stress, or pressure? (DURING THE PAST MONTH)</p>	<p>1 <input type="checkbox"/> Yes – almost more than I could bear or stand 2 <input type="checkbox"/> Yes - quite a bit of pressure 3 <input type="checkbox"/> Yes – some – more than usual 4 <input type="checkbox"/> Yes – some – but about usual 5 <input type="checkbox"/> Yes – a little 6 <input type="checkbox"/> No at all</p>

6. How happy, satisfied, or have you been with your personal life? (DURING THE PAST MONTH)	1 <input type="checkbox"/> Extremely happy – could not have been more satisfied or pleased 2 <input type="checkbox"/> Very happy 3 <input type="checkbox"/> Fairly happy 4 <input type="checkbox"/> Satisfied – pleased 5 <input type="checkbox"/> Somewhat Dissatisfied 6 <input type="checkbox"/> Very dissatisfied
7. Have you had any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel, or of your memory? (DURING THE PAST MONTH)	1 <input type="checkbox"/> Not at all 2 <input type="checkbox"/> Only a little 3 <input type="checkbox"/> Some – but not enough to be concerned or worried about 4 <input type="checkbox"/> Some and I have been a little concerned 5 <input type="checkbox"/> Some and I am quite concerned 6 <input type="checkbox"/> Yes, very much so and I am very concerned
8. Have you been anxious, worried, or upset? (DURING THE PAST MONTH)	1 <input type="checkbox"/> Extremely so – to the point of being sick 2 <input type="checkbox"/> Very much so 3 <input type="checkbox"/> Quite a bit 4 <input type="checkbox"/> Some—enough to bother me 5 <input type="checkbox"/> A little bit 6 <input type="checkbox"/> Not at all
9. Have you waking up fresh and rested? (DURING THE PAST MONTH)	1 <input type="checkbox"/> Every day 2 <input type="checkbox"/> Most every day 3 <input type="checkbox"/> Fairly often 4 <input type="checkbox"/> Less than haft the time 5 <input type="checkbox"/> Rarely 6 <input type="checkbox"/> None of the time
10. Have you been bothered by any illness, bodily disorder, pains, or fears about your health? (DURING THE PASTMONTH)	1 <input type="checkbox"/> All the time 2 <input type="checkbox"/> Most of the time 3 <input type="checkbox"/> A good bit of the time 4 <input type="checkbox"/> Some of the time 5 <input type="checkbox"/> A little of the time 6 <input type="checkbox"/> None of the time
11. Has your daily life been full of things that were interesting to you? (DURING THE PAST MONTH)	1 <input type="checkbox"/> All the time 2 <input type="checkbox"/> Most of the time 3 <input type="checkbox"/> A good bit of the time 4 <input type="checkbox"/> Some of the time 5 <input type="checkbox"/> A little of the time 6 <input type="checkbox"/> None of the time

12. Have you felt down-hearted and blue? (DURING THE PAST MONTH)	1 <input type="checkbox"/> All the time 2 <input type="checkbox"/> Most of the time 3 <input type="checkbox"/> A good bit of the time 4 <input type="checkbox"/> Some of the time 5 <input type="checkbox"/> A little of the time 6 <input type="checkbox"/> None of the time
13. Have you been feeling emotionally stable and sure of yourself? (DURING THE PAST MONTH)	1 <input type="checkbox"/> All the time 2 <input type="checkbox"/> Most of the time 3 <input type="checkbox"/> A good bit of the time 4 <input type="checkbox"/> Some of the time 5 <input type="checkbox"/> A little of the time 6 <input type="checkbox"/> None of the time
14. Have you felt tired, worn out, used-up, or exhausted? (DURING THE PAST MONTH)	1 <input type="checkbox"/> All the time 2 <input type="checkbox"/> Most of the time 3 <input type="checkbox"/> A good bit of the time 4 <input type="checkbox"/> Some of the time 5 <input type="checkbox"/> A little of the time 6 <input type="checkbox"/> None of the time

<p>15. How concerned or worried about your HEALTH have you been? (DURING THE PAST MONTH)</p>	<p>For each of the scales below, note that the words at each end of the 0 to 10 scale describe opposite feelings. Circle any number along the bar which seems closest to how you have generally felt. (DURING THE PAST MONTH)</p> <p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>0</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td> </tr> </table> <p>Not concerned at all Very concerned</p>	0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10		
<p>16. How RELAXED or TENSE have you been? (DURING THE PAST MONTH)</p>	<p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>0</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td> </tr> </table> <p>Not relaxed Very tense</p>	0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10		
<p>17. How much ENERGY, PEP, VITALITY have you felt? (DURING THE PAST MONTH)</p>	<p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>0</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td> </tr> </table> <p>Not energy AT All, Listless Very ENERGETIC dynamic</p>	0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10		
<p>18. How DEPRESSED or CHEERFUL have you been? (DURING THE PAST MONTH)</p>	<p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>0</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td> </tr> </table> <p>Very depressed Very cheerful</p>	0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10		

APPENDIX J

GENERAL WELL-BEING SCHEDULE
(Spanish)

ESCALA DE BIENESTAR GENERAL (GWB)

LEA – Esta sección contiene preguntas acerca de cómo se siente o cómo le ha ido. Por cada pregunta marque (x) en la frase que mejor describe su opinión.

19. En general, ¿Cómo se ha sentido? (DURANTE EL PASADO MES)	1 <input type="checkbox"/> De excelente humor 2 <input type="checkbox"/> De muy buen humor 3 <input type="checkbox"/> Principalmente de buen humor 4 <input type="checkbox"/> Por lo regular de buen y mal humor 5 <input type="checkbox"/> Principalmente de mal humor 6 <input type="checkbox"/> De muy mal humor
20. ¿Ha padecido de nervios? (DURANTE EL PASADO MES)	1 <input type="checkbox"/> Extremadamente-al punto de no Poder trabajar/hacer quehaceres. 2 <input type="checkbox"/> Demasiado 3 <input type="checkbox"/> Mucho 4 <input type="checkbox"/> Algo-lo suficiente para molestarme 5 <input type="checkbox"/> Poco 6 <input type="checkbox"/> Para nada
21. ¿Ha estado en firme control de sus acciones, pensamientos, emociones o sentimientos? (DURANTE EL PASADO MES)	1 <input type="checkbox"/> Definitivamente sí 2 <input type="checkbox"/> Sí , la mayor parte del tiempo. 3 <input type="checkbox"/> Generalmente 4 <input type="checkbox"/> No muy bien 5 <input type="checkbox"/> No, he estado un poco perturbada 6 <input type="checkbox"/> No, he estado bastante perturbada
22. ¿Se ha sentido tan cansada, desanimada, sin esperanzas, o ha tenido tantos problemas que se ha llegado a preguntar si algo vale la pena? (DURANTE EL MES PASADO)	1 <input type="checkbox"/> Extremadamente – al punto que ya casi me doy por vencida. 2 <input type="checkbox"/> Demasiado 3 <input type="checkbox"/> Mucho 4 <input type="checkbox"/> Algo, lo suficiente para que me moleste 5 <input type="checkbox"/> Poco 6 <input type="checkbox"/> Para Nada
23. ¿Ha estado o se ha sentido bajo estrés, tensión o presión? (DURANTE EL MES PASADO)	1 <input type="checkbox"/> Sí – casi más de lo que puedo aguantar. 2 <input type="checkbox"/> Sí – bastante presión 3 <input type="checkbox"/> Sí – más de lo usual 4 <input type="checkbox"/> Sí – algo, lo usual 5 <input type="checkbox"/> Sí – un poco 6 <input type="checkbox"/> Para nada

<p>24. ¿Que tan feliz, satisfecha o complacida se siente con respecto a su vida personal? (DURANTE EL MES PASADO)</p>	<p>1 <input type="checkbox"/> Extremadamente feliz – no podría estar más satisfecha o complacida 2 <input type="checkbox"/> Muy feliz 3 <input type="checkbox"/> Moderadamente feliz 4 <input type="checkbox"/> Satisfecha – complacida 5 <input type="checkbox"/> Algo insatisfecha 6 <input type="checkbox"/> Bastante insatisfecha</p>
<p>25. ¿Ha tenido alguna razón para preguntarse si podría estar perdiendo la cabeza, o perdiendo control de sus actos, manera de hablar, pensamientos o de su memoria? (DURANTE EL MES PASADO)</p>	<p>1 <input type="checkbox"/> Para nada 2 <input type="checkbox"/> Solo un poquito 3 <input type="checkbox"/> Algo – pero no lo suficiente para preocuparme 4 <input type="checkbox"/> Algo y he estado un poco preocupada 5 <input type="checkbox"/> Algo y he estado muy preocupada 6 <input type="checkbox"/> Sí, mucho y he estado bastante preocupada</p>
<p>26. ¿Se ha sentido con ansiedad, preocupada o molesta? (DURANTE EL MES PASADO)</p>	<p>1. <input type="checkbox"/> Extremadamente – al punto de sentirme enferma o casi enferma 2. <input type="checkbox"/> Demasiado 3. <input type="checkbox"/> Mucho 4. <input type="checkbox"/> Algo – lo necesario para que me moleste 5. <input type="checkbox"/> Poco 6. <input type="checkbox"/> Para nada</p>
<p>27. ¿Se ha estado sintiendo como nueva y descansada cuando se levanta (DURANTE EL MES PASADO)</p>	<p>1 <input type="checkbox"/> Todo los días 2 <input type="checkbox"/> Casi todos los días 3 <input type="checkbox"/> Con frecuencia 4 <input type="checkbox"/> Menos de la mitad del tiempo 5 <input type="checkbox"/> Rara vez 6 <input type="checkbox"/> Para nada</p>
<p>28. ¿Se ha sentido mal por alguna enfermedad, molestia física, dolor o miedo con respecto a su salud? (DUARNTE EL MES PASADO)</p>	<p>1 <input type="checkbox"/> Todo el tiempo 1 <input type="checkbox"/> La mayor parte del tiempo 1 <input type="checkbox"/> Una buena parte del tiempo 1 <input type="checkbox"/> Algunas veces 1 <input type="checkbox"/> Un poco 1 <input type="checkbox"/> Para nada</p>

29. ¿Ha estado su vida diaria llena de cosas interesantes para usted? (DURANTE EL MES PASADO)	1 <input type="checkbox"/> Todo el tiempo 2 <input type="checkbox"/> La mayor parte del tiempo 3 <input type="checkbox"/> Una buena parte del tiempo 4 <input type="checkbox"/> Algunas veces 5 <input type="checkbox"/> Un poco 6 <input type="checkbox"/> Para nada
30. ¿Se ha sentido desanimada y triste? (DURANTE EL MES PASADO)	1 <input type="checkbox"/> Todo el tiempo 2 <input type="checkbox"/> La mayor parte del tiempo 3 <input type="checkbox"/> Una buena parte del tiempo 4 <input type="checkbox"/> Algunas veces 5 <input type="checkbox"/> Un poco 6 <input type="checkbox"/> Para nada
31. ¿Se ha sentido emocionalmente estable y segura de sí misma? (DURANTE EL MES PASADO)	1 <input type="checkbox"/> Todo el tiempo 2 <input type="checkbox"/> La mayor parte del tiempo 3 <input type="checkbox"/> Una buena parte del tiempo 4 <input type="checkbox"/> Algunas veces 5 <input type="checkbox"/> Un poco 6 <input type="checkbox"/> Para nada
32. ¿Se ha sentido cansada, agotada o exhausta? (DURANTE EL MES PASADO)	1 <input type="checkbox"/> Todo el tiempo 2 <input type="checkbox"/> La mayor parte del tiempo 3 <input type="checkbox"/> Una buena parte del tiempo 4 <input type="checkbox"/> Algunas veces 5 <input type="checkbox"/> Un poco 6 <input type="checkbox"/> Para nada

<p>33. ¿Qué tan preocupada o pendiente de su salud ha estado? (DURANTE EL MES PASADO)</p>	<p>En cada una de las siguientes escalas, las palabras que están en los extremos 0 y 10 describen sentimientos opuestos. Circule el número que sea el más cercano a cómo se ha sentido. (DURANTE EL PASADO MES)</p> <p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> </tr> </table> <p>No he estado Preocupada He estado muy preocupada</p>											
<p>34. Qué tan relajada o tensa ha estado? (DURANTE EL MES PASADO)</p>	<p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> </tr> </table> <p>Muy relajada Muy tensa</p>											
<p>35. Qué tan energética y llena de vitalidad se ha sentido? (DURANTE EL MES PASADO)</p>	<p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> </tr> </table> <p>No tengo nada de energía He tenido mucha energía</p>											
<p>36. Qué tan deprimida o entusiasta se ha sentido? (DURANTE EL MES PASADO)</p>	<p>0 1 2 3 4 5 6 7 8 9 10</p> <table border="1" style="width: 100%; text-align: center;"> <tr> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> <td style="width: 25px; height: 30px;"></td> </tr> </table> <p>Muy deprimida Muy contenta</p>											

APPENDIX K
MARINO ACCULTURATION SCALE

AUSTRALIAN ACCULTURATION SCALE

SECTION I. THIS SECTION DEALS WITH LANGUAGE USE AND YOUR CUSTOMS. PLEASE ALL IN THE BLANK SPACE OR CIRCLE ONE NUMBER TO MARK YOUR RESPONSE WHICH BEST DESCRIBES YOU.

m

Q-1. HOW DIFFICULT IS IT FOR YOU TO UNDERSTAND SPEAK ENGLISH?

1. Do not understand English at all
2. Very difficult
3. Quite difficult
4. Slightly difficult
5. Not at all difficult

Q-2. HOW DIFFICULT IS IT FOR YOU TO UNDERSTAND SPEAK VIETNAMESE?

1. Do not understand Vietnamese at all
2. Very difficult
3. Quite difficult
4. Slightly difficult
5. Not at all difficult

Q-3. HOW DIFFICULT IT IS FOR YOU TO EXPRESS YOURSELF IN ENGLISH?

1. Do not speak English at all
2. Very difficult
3. Quite difficult
4. Slightly difficult
5. Not at all difficult

Q-4. HOW DIFFICULT IT IS FOR YOU TO EXPRESS YOURSELF IN VIETNAMESE?

1. Do not speak Vietnamese at all
2. Very difficult
3. Quite difficult
4. Slightly difficult
5. Not at all difficult

Q-5. WHAT LANGUAGE(S) DO YOU GENERALLY USE WITH YOUR SPOUSE/PARTNER?

1. No spouse or partner
2. Vietnamese
3. Mostly Vietnamese, some English
4. Vietnamese and English equally
5. Mostly English, some Vietnamese
6. English only
7. Other Language (Others only or Other and English)

Q-6. IF YOU HAVE CHILDREN, WHAT LANGUAGE(S) DO YOU GENERALLY USE WITH THEM?

1. No children
2. Vietnamese
3. Mostly Vietnamese, some English
4. Vietnamese and English equally
5. Mostly English, some Vietnamese
6. English only
7. Other (others only, or other and English)

Q-7. IF YOU HAVE CONTACT ACT WITH YOUR PARENTS, WHAT LANGUAGE(S) DO YOU GENERALLY USE WITH THEM?

1. No contact with parents
2. Vietnamese
3. Mostly Vietnamese, some English
4. Vietnamese and English equally
5. Mostly English, some Vietnamese
6. English only
7. other (Others only or Other and English) _____

Q-8. AS A CHILD, WHAT WAS THE FIRST LANGUAGE(S) THAT YOU SPOKE?

1. Vietnamese
2. Vietnamese and English at the same time
3. English
4. Other Language (Specify) _____

Q-9. WHAT LANGUAGE(S) DO YOU GENERALLY USE AT WORK?

1. Vietnamese
2. Mostly Vietnamese, some English
3. Vietnamese and English equally
4. Mostly English, some Vietnamese
5. English only

Q-10. WHAT SORT OF MUSIC AND RADIO PROGRAMS DO YOU USUALLY LISTEN TO?

1. Vietnamese
2. Mostly Vietnamese, some English
3. Vietnamese and English equally
4. Mostly English, some Vietnamese
5. English only

6. Other (Others only or other and English)
7. No work/work at home

Q-11. IN WHAT LANGUAGE ARE THE NEWSPAPERS, MAGAZINES OR BOOKS YOU USUALLY READ?

1. Vietnamese
 2. Mostly Vietnamese, some English
 3. Vietnamese and English equally
 4. Mostly English, some Vietnamese
 5. English only
 6. Other (others only or Other and English)
-

Q-13. ARE YOUR CLOSE FRIENDS AND ACQUAINTANCES'?

1. ALL Vietnamese or Vietnamese descent
 2. Mostly Vietnamese/Vietnamese descent, some Australian
 3. Vietnamese/Vietnamese descent and Australian equally
 4. Mostly Australian, some Vietnamese
 5. Vietnamese descent
 6. All Australian
 5. Neither Vietnamese nor Australian
 6. Other (Other ethnicities only or Other and Australian)
-

Q-15. FROM WHICH REGION DOES YOUR FAMILY COME?

1. H8 NQi.
2. H8i PhOng.
3. ThUs Thien
4. DB N&-1g.
5. Quang Nam.
6. Quang NgŞi.
7. Binh Dinh.
8. Phu Yen.
9. Kh8nh Haa (Nha Trang).
10. PleilaJ.
11. Phan Rang.
12. Phan Thiet
13. DOnG Nai (Bien HOa).
14. VUng Tau.
15. S8i Gon.
16. Long An.
17. MY Tho.
18. Long Xuy~n.
19. R~ Gia
20. S6c Trilng.
21. C8 Miu.
22. Ndi l:hac (ghi ro)

6. Other (Others only or Other and English)

Q-12. WHAT SORT OF CLUBS/SOCIAL GROUPS/ ETC. ARE YOU INVOLVED IN?

1. Vietnamese
2. Mainly Vietnamese/some Australian
3. Vietnamese and Australian equally
4. Mainly Australian, some Vietnamese
5. Other (Specify) _____
5. None

Q-14. IF YOU MIGRATED TO AUSTAAUA. WHAT WOULD YOU SAY WAS YOUR MAIN REASON FOR MIGRATING?

1. Did not migrate
 2. Family reunion
 3. Financial/Economic
 4. Political
 5. Education opportunities
 6. Arrived as a child
 7. Other (specify) _____
-

Q-16. THE AREA WHERE YOU I YOUR FAMILY CAME FROM WAS:

1. Village
2. Small town
3. Large town
4. City
5. Regional capita!
6. Do not mow

Q-17. WHAT IS THE NAME OF THE SUBURB WHERE YOU LIVE?

Q-18. IN WHAT YEAR DID YOU FIRST ARRIVE IN AUSTRALIA?

1. 19 __
2. Born in Australia

Q-19. SEX

1. Female
2. Male

Q-20. MARITAL STATUS

1. Single (go to 0-22)
2. Married or de facto marriage
3. Separated/divorced
4. Widowed
5. Other (Specify) _____

Q-21. WHAT IS YOUR SPOUSE'S/PARTNER'S ETHNIC BACKGROUND?

1. Vietnamese born
2. Australian born from Vietnamese descent (both parents)
3. Australian born from Vietnamese descent (one parent)
4. Australian born from non-Anglo-Celtic descent
5. Australian born from Anglo-Celtic descent
6. Other (Specify) _____

PLEASE, MARK (X) IN THE APPROPRIATE BOX.

	Vietnam	Australia	Other
Q-22. Where were you born?			
Q-23. Where was your born?			
Q-24. Where was your born?			
Q-25. Where was your father born?			
Q-26. Where was your father's mother born?			
Q-27. Where was your mother's father born?			
Q-28. Where was your Mother's mother born?			

Q-29. WHAT IS YOUR CURRENT CITIZENSHIP STATUS?

1. Vietnamese citizen
2. Australian citizen, naturalized
3. Australian citizen by birth
4. Dual citizenship, Vietnamese and Australian Passports
5. Other (Specify) _____

Q-30. WHAT IS YOUR RELIGION

1. Catholic
2. Buddhist
3. Cao Dai
4. Hoa Hao
5. No Religion
6. Other Religion (Specify) _____

Q-31. WHAT IS THE HIGHEST LEVEL OF EDUCATION HAVE YOU HAD IN AUSTRALIA?

1. None
2. Some primary school
3. Primary school complete
4. Some secondary school
5. Secondary school complete
6. Trade School
7. University or tertiary education
8. English classes

Q-32. WHAT IS THE HIGHEST LEVEL OF EDUCATION HAVE YOU HAD IN VIETNAM?

1. None
2. Some primary school
3. Primary school complete
4. Some secondary school
5. Secondary complete
6. Trade School
7. University or tertiary education

Q-33. WHAT HAS BEEN YOUR MAIN OCCUPATION IN AUSTRALIA?

1. Manager/administrator
2. Professional/Paraprofessional
3. Qualified trades-person
4. Clerk, personal services, sales person
5. Machine operator, laborer
6. Student
7. Other (Specify) _____

Q-35. IF YOU HAVE THE OPPORTUNITY, DO YOU GENERALLY PREFER TO SPEAK

1. Vietnamese
2. No preference
3. English
4. Other Language

Q-37. I WOULD PREFER MY NBGHBOURS TO BE

1. Vietnamese or Vietnamese descent
2. No particular preference
3. Australian
4. Other (specify) _____

Q-39. I WOULD PREFER THAT MY CHILDREN's FRIENDS BE

1. Vietnamese or Vietnamese descent
2. No particular preference
3. Australian
4. Other (specify) _____

Q-34. TO WHAT EXTENT DO YOU PARTIOPATE IN EVENTS, FESTIVALS, CB.EBRATIONS, TRADITIONS, ORGANSED BY THE VIETNAMESE COMMUNITY?

1. Often
2. Sometimes
3. Never

Q-36. I WOULD PREFER MY FRIENDS TO BE

1. Vietnamese or Vietnamese descent
2. No particular preference
3. Australian
4. Other (specify) _____

Q-3B.1 WOULD PREFER THE WAY OF CB.EBRATING WEDDINGS, BIRTHDAYS, ETC. TO BE

1. Vietnamese
2. No particular preference
3. Australian
4. Other (specify) _____

Q-40. DO YOU CONSIDER YOURSELF TO BE

1. Vietnamese
2. Vietnamese-Australian, but more Vietnamese
3. Vietnamese - Australian equally
4. Vietnamese-Australian, but more Australian
5. Australian
6. Other (specify) _____

SECTION 2: Below there are groups of statements that describe what people believe. Some people will agree and others disagree. Read each of the statements and tick the appropriate box to indicate the extent to which you agree or disagree. There are no right or wrong answers, but make sure you answer all the items.

			Strongl y Agree	Agree	Neither Agree Nor Disagr ee	Disagr ee	Strongl y Agree
1.	a.	The human race should try to find out why natural disasters occur and develop ways to control and overcome them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	There is nothing the human race can do to save or protect itself from natural disasters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	The human race should live in harmony with nature to avoid the occurrence of natural disasters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.	a.	It is best to make sacrifices in the present so that the future will be better.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	The best way to live is to keep up the old ways and try to bring them back When they are lost or forgotten.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	People's greatest concern should be with the present moment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.	a.	The idea of job is one which lets me improve myself by developing different kinds of interests and talents.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	The ideal job is one that is not too demanding of my time and energy, so that I can have time to enjoy myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	The ideal job is one in which I can produce tangible, measurable results.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.	a.	Even though sometimes people do bad things, people are essentially good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	People are essentially neither good nor bad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	Even though people sometimes do good things, people are essentially bad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.	a.	In a group or family, it is better that people make their own decisions independent of other people, including relatives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	It is better that decisions are in the hands of one person, the leader of the group or family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	If somebody needs to make -a decision, all the people should discuss it and come to an agreement on what is best.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.	a.	People ere born with an inclination to be good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	Individuals are born equally inclined to be good and bad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	People are born with en inclination to be bad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.	a.	If we work hard and sacrifice little now the future will be better.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	The ways of the past are the best, if we change them, things will get worse.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	It is best to concentrate on what is happening now, the past is finished and no one can be sure of the future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8.	a.	Spare time should be used to make people healthier, wiser or deeper.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	Spare time should be used according to what a person feels in that moment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	Any spare time is 8 waste unless we can show something for it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9.	a.	In dealing with any problem it is better to depend on yourself rather than on others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	Problems are best solved by the leader of the family or the group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	People solve problems best by discussion and agreement with their equals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	It is possible and beneficial for people to live in harmony with the forces of nature.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10..	a.	People have the ability to control the forces of nature.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	There is not much people can do to control the forces of nature.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11.	a.	The best way to go in life is to plan to work towards the future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	The best way to go in life is to hold on to and strengthen the traditions of the past	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	The best way to go in life is to deal only with the concerns of the present	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12.	a.	Human nature is inherently good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	Human nature is inherently neither good nor bad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	Human nature is inherently bad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13.	a.	My main aim in life is to become a wiser and more understanding person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	My main aim in life is to be free and do whatever I enjoy at the time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	My life would be meaningless unless I won:: hard to accomplish things.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14.	a.	People can and must learn to shape their destiny.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	People should just accept and adjust to their fate, good or bad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	When people live in harmony with nature, life almost always goes well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15.	a.	It is better if people define and achieve their own. goals, and avoid dependence on others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	b.	It is better if people obey their family or group leaders in defining and in achieving their own goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	c.	It is better if people define their goals and achieve them through mutually supportive relationships.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. WHAT IS YOUR CURRENT HOUSEHOLD ANNUAL INCOME?

- | | |
|-------------------------|------------------------|
| 1. Less than \$ 15,000 | 3. \$22,001 - \$32,000 |
| 2. \$15,001 - \$ 22,000 | 4. More than \$32,000 |

18. WHAT IS YOUR CURRENT AGE GROUP?

- | | |
|-------------------|-----------------------|
| 1. 15 to 24 years | 4. 45 to 54 years |
| 2. 25 to 34 years | 5. 55 to 64 years |
| 3. 35 to 44 years | 6. More than 65 years |

It would be very helpful to us if you would agree to complete this questionnaire on a second occasion. Would you agree to do so?

1. Yes
2. No

If you have any comments at all, please write them below:

THANK YOU FOR YOUR HELP

APPENDIX L

MODIFIED ACCULTURATION SCALE
(Vietnamese)

MODIFIED ACCULTURATION SCALE
(Vietnamese)

SECTION 1. THIS SECTION DEALS WITH LANGUAGE USE AND YOUR CUSTOMS. PLEASE FILL IN THE BLANK SPACE OR CIRCLE ONE NUMBER TO MARK YOUR RESPONSE WHICH BEST DESCRIBES YOU.

Q-1. It is difficult for me to understand English.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-2. It is difficult for me to understand Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-3. It is difficult to express myself in English.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-4. It is difficult to express myself in Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-5. I use English with my spouse/partner.

____ No spouse or partner

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-6. I use Vietnamese with my spouse/partner.

____ No spouse or partner

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-7. I use English with my children.

_____No children

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-8. I use Vietnamese with my children.

_____No children

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-9. I use English with my parents.

_____No contact with parents

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-10. I use Vietnamese with my parents.

_____No contact with parents

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-11. As a very young child, the first language I spoke was English.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-12. As a very young child, the first language I spoke was Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-13. I use English at work.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-14. I use Vietnamese at work.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-15. I listen to American music and radio program.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-16. I listen to Vietnamese music and radio programs.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-17. I read newspaper, magazines or books in English.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-18. I read newspaper, magazines or books in Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-19. I am involved in American clubs/social groups/etc.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-20. I am involved in Vietnamese clubs/social groups/etc.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-21. Many of my close friends and acquaintances are American.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-22. Many of my close friends and acquaintances are Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-23. If you immigrated to United States. What would you say was your main reason for immigrating?

1. Did not immigrate
2. Family reunion
3. Financial/Economic
4. Political
5. Educational opportunities
6. Arrived as a child
7. Other reasons (Specify)_____

Q-24. From which region does your family come?

1. Há Naoi	12. Phan Thiet
2. Hải Phòng	13. Dong Nai (Bien Hoa)
3. Thừa Thiên (Huế)	14. Vung Tàu
4. Đà Nẵng	15. Sài Gòn
5. Quang Nam	16. Long An
6. Quang Ngãi	17. Mỹ Tho
7. Bình Định	18. Long Xuyên
8. Phú Yên	19. Rạch Giá
9. Khá Hóa (Nha Trang)	20. Sóc Trăng
10. Pleiku	21. Cà Mau
11. Phan Rang	22. Other (Specify)_____

Q-25. The area where you/your family came from was:

1. Village
2. Small town
3. Large town
4. City
5. Regional capital
6. Do not know

Q-26. What is the name of the suburb where you live?

Q-27. In what year did you first arrive in United States?

1. _____
2. Born in the United States

Q-28. Sex

1. Female
2. Male

Q-29. Marital Status

1. Single (go to Q-22)
2. Married or de facto marriage
3. Separated/divorced
4. Widowed
5. Other (Specify)_____

Q-30. What is/was your spouse's/partner's ethnic background?

1. Vietnamese born
2. American born from Vietnamese descent (both parents)
3. American born from Vietnamese descent (one parent)
4. American born from non-Anglo-Celtic decent
5. American born from Anglo-Celtic decent
6. Other (Specify)_____

PLEASE MARK (X) THE APPROPRIATE BOX.

	Vietnam	American	Other
Q-31. Where were you born?			
Q-32. Where was your father born?			
Q-33. Where was your mother born?			
Q-34. Where was your father's father born?			
Q-35. Where was your father's mother born?			
Q-36. Where was your mother's father born?			
Q-37. Where was your mother's mother born?			

Q-38. What is your current citizenship status?

1. Vietnamese citizen
2. American citizen, naturalized
3. American citizen by birth
4. Dual citizen, Vietnamese and American Passports
5. Other (Specify)_____

Q-39. What is your religion?

1. Catholic
2. Buddhist
3. Cao uái
4. Hóa Háo
5. No Religion
6. Other Religion (Specify)_____

Q-40. What is the highest level of education have you had in the U.S.?

1. None
2. Some primary school
3. Primary school complete
4. Some secondary school
5. Secondary school complete
6. Trade school
7. University or tertiary education
8. English classes

Q-41. What is the highest level of education have you had in Vietnam?

1. None
2. Some primary school
3. Primary school complete
4. Some secondary school
5. Secondary school complete
6. University or tertiary education

Q-42. What has been your main occupation in America?

1. Manager/administrator
2. Professional/Para-professional
3. Qualified trades-person
4. Clerk, personal services, sales person
5. Machine operator, laborer
6. Student
7. Other (Specify) _____

Q-43. To what extend do you participate in events, festivals, celebrations, traditions, organized by the Vietnamese community?

Always	Often	Sometimes	Rarely	Never
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Q-44. To what extend do you participate in events, festivals, celebrations, traditions, organized by the American community?

Always	Often	Sometimes	Rarely	Never
--------	-------	-----------	--------	-------

Q-45. If I have the opportunity, I like to speak English.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
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Q-46. If I have the opportunity, I like to speak Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-47. I like my friends to be American.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-48. I like my friends to be Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-49. I like my neighbors to be American.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-50. I like my neighbors to be Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-51. I like the way of celebrating weddings, birthdays, etc. to be American.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-52. I like the way of celebrating weddings, birthdays, etc. to be Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-53. I like that my children's friends be American.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-54. I like that my children's friends be Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-55. I consider myself to be American.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Q-56. I consider myself to be Vietnamese.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
-------------------	-------	-------------------------------	----------	----------------------

Section 2: Below there are groups of Statements that describe what people believe. Some people will agree and others disagree. Read each of the statements and check appropriate box to indicate the extent to which to which you agree or disagree. There are no right or wrong answers, but make sure you answer all the items.

SA = Strongly Agree A = Agree NA/DA = Neither Agree nor Disagree D = Disagree SD = Strongly Disagree	<table border="1"> <tr> <td>SA</td> <td>A</td> <td>NA/DA</td> <td>D</td> <td>SD</td> </tr> </table>	SA	A	NA/DA	D	SD					
SA	A	NA/DA	D	SD							
1. a. The human race should try to find out why natural disasters occur and develop ways to control and overcome them. b. The human race should live in harmony with nature to avoid the occurrence of natural disasters.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
2. People's greatest concern should be with the present moment.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
3. The ideal job is one which I can produce tangible, measurable results.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
4. a. It is good that decisions are in the hands of one person, the leader of the group or family b. If somebody needs to make a good decision, all the people should discuss it and come to an agreement on what is best.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
5. It is best to concentrate on what is happening now, the past is finished and no one can be sure of the future.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							

6. Any spare time is a waste unless we can show something for it.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
7. a. Problems are solved by the leader of the family or the group. b. People solve problems best by discussing and agreement with their equals.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
8. a. People have the ability to control the forces of nature. b. It is possible and beneficial for people to live in harmony with the forces of nature.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
9. The best way to go in life is to deal only with the concerns of the present.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
10. a. People should learn to shape their destiny. b. When people live in harmony with nature, life should go well.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
11. a. People should obey their family or group leaders in defining and in achieving their own goals. b. People should define their goals and achieve them through mutually supportive relationships.	<table border="1"> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> <tr> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> <td><input type="checkbox"/></td> </tr> </table>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>							

Q-12. What is your current household annual income?

1. less than \$10,000
2. \$10,001-20,000
3. \$20,001-30,000
4. \$30,001-40,000

Q-13. What is your current age?_____

Q-14. What is your generational status in the U.S.?

1. 1st generation (born outside of the USA and immigrated to the U.S.)
2. Age at the time of immigration to the U.S.
_____age 7 or younger
_____age 8 or older

If you have any comments at all, please write them below:

THANK YOU FOR YOUR HELP

PLEASE SEAL THIS QUESTIONNAIRE IN THE ENVELOPE AND RETURN TO
CONTACT PERSON

Melinda Hang Le
University of Nebraska-Lincoln
114 Teachers College Hall
P.O. Box 880345
Lincoln, NE 68588-0345

APPENDIX M

MARINO MODIFIED ACCULTURATION SCALE
FOR COLOMBIANS
(English)

**MARINO MODIFIED ACCULTURATION SCALE
FOR COLOMBIANS**

SECTION I. This section deals with language use and with your customs. Please answer each question by putting an “X” in the box that corresponds to your answer. There are no right or wrong answers. Please answer as many questions as possible. If a question does not apply to you, please continue to the next question.

		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
		1	2	3	4	5
1.	It is difficult for me to understand English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	It is difficult for me to understand Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	It is difficult to express myself in English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	It is difficult to express myself in Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	I use English with my spouse/partner.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	I use Spanish with my spouse/partner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	I use English with my children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	I use Spanish with my children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	I use English with my parents.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	I use Spanish with my parents.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	As a very young child, the first language I spoke was English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	As a very young child, the first language I spoke was Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	I use English at work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	I use Spanish at work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	I listen to American music and radio program.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	I listen to Spanish music and radio programs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	I read newspaper, magazines or books in English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	I read newspaper, magazines or books in Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	I am involved in American clubs/social groups/etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	I am involved in Spanish clubs/social groups/etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	Many of my close friends and acquaintances are American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	Many of my close friends and acquaintances are Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Always	Often	Sometimes	Rarely	Never
		1	2	3	4	5
23.	To what extent do you participate in events, festivals, celebrations, and traditions, organized by the Colombian community?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	To what extent do you participate in events, festivals, celebrations, and traditions, organized by the American community?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
		1	2	3	4	5
25.	If I have the opportunity, I like to speak English.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	If I have the opportunity, I like to speak Spanish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	I like my friends to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	I like my friends to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29.	I like my neighbors to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	I like my neighbors to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	I like the way of celebrating weddings, birthdays, etc. to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	I like the way of celebrating weddings, birthdays, etc. to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	I like that my children's friends be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	I like that my children's friends be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35.	I consider myself to be American.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	I consider myself to be Colombian.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECTION II. Below there are groups of Statements that describe what people believe. Some people will agree and others disagree. Read each of the statements and check appropriate box to indicate the extent to which you agree or disagree. There are no right or wrong answers. Please answer as many questions as possible.

		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
		1	2	3	4	5
37.	a. The human race should try to find out why natural disasters occur and develop ways to control and overcome them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. The human race should live in harmony with nature to avoid the occurrence of natural disasters.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	People's greatest concern should be with the present moment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	The ideal job is one which I can produce tangible, measurable results.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	a. It is good that decisions are in the hands of one person, the leader of the group or family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. If somebody needs to make a good decision, all the people should discuss it and come to an agreement on what is best.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	It is best to concentrate on what is happening now, the past is finished and no one can be sure of the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Any spare time is a waste unless we can show something for it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	a. Problems are solved by the leader of the family or the group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. People solve problems best by discussion and agreement with their equals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44.	a. People have the ability to control the forces of nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. It is possible and beneficial for people to live in harmony with the forces of nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

45.	The best way to go in life is to deal only with the concerns of the present.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	a. People should learn to shape their destiny.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. When people live in harmony with nature, life should go well.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47.	a. People should obey their family or group leaders in defining and in achieving their own goals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	b. People should define their goals and achieve them through mutually supportive relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

DEMOGRAPHIC INFORMATION

Please answer as many questions as possible. Most of the questions only require putting an “X” in the box which corresponds to your answer.

48. What is your age?

49. What is your gender identity?

- | | | |
|---------------------------|--------------------------|-------|
| l. Female | <input type="checkbox"/> | |
| m. Male | <input type="checkbox"/> | |
| n. Transgender | <input type="checkbox"/> | |
| o. Other (Please specify) | <input type="checkbox"/> | <hr/> |

50. What is your marital status?

- | | | | |
|--------------------------------|--------------------------|--------------------|--------------------------|
| d. Single / Never been married | <input type="checkbox"/> | j. Divorced | <input type="checkbox"/> |
| e. Married or living together | <input type="checkbox"/> | k. Widowed | <input type="checkbox"/> |
| f. Separated | <input type="checkbox"/> | l. Other (Specify) | <hr/> |

51. What do you consider to be your current religious affiliation?

- | | | | |
|------------------------|--------------------------|--|--------------------------|
| f. Roman Catholic | <input type="checkbox"/> | f. Mennonite | <input type="checkbox"/> |
| b. Jewish | <input type="checkbox"/> | g. Colombian Afro-descendant religions | <input type="checkbox"/> |
| c. MCC-Jehovah Witness | <input type="checkbox"/> | h. Colombian indigenous religions | <input type="checkbox"/> |
| d. Methodist | <input type="checkbox"/> | i. No religious affiliation | <input type="checkbox"/> |
| e. Mormon | <input type="checkbox"/> | j. Other (Specify) | <hr/> |

52. What is your approximate current household annual income?

- | | |
|--|--|
| <input type="checkbox"/> a. Less than \$10,000
<input type="checkbox"/> b. \$10,001-20,000
<input type="checkbox"/> c. \$20,001-30,000
<input type="checkbox"/> d. \$30,001-40,000
<input type="checkbox"/> e. \$40,001-50,000 | <input type="checkbox"/> f. \$50,001-60,000
<input type="checkbox"/> g. \$60,001-70,000
<input type="checkbox"/> h. \$70,001-80,000
<input type="checkbox"/> i. Over 80,001 |
|--|--|

53. What is the total number of persons living in your current household? _____

Please indicate who these people are and how many: (Mark ALL that apply)

- | | | | |
|----------------------|--------------------------|---------------------------|--------------------------|
| j. Spouse or partner | <input type="checkbox"/> | m. Cousins | <input type="checkbox"/> |
| k. Children | <input type="checkbox"/> | n. Grandparents | <input type="checkbox"/> |
| l. Parents | <input type="checkbox"/> | o. Friends | <input type="checkbox"/> |
| m. Siblings | <input type="checkbox"/> | p. Other (Please specify) | _____ |
| e. Aunts/ uncles | <input type="checkbox"/> | | |

	Colombia (a)	USA (b)	Other (please specify) (c)
54. Where was your father born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
55. Where was your mother born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
56. Where was your father's father born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
57. Where was your father's mother born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
58.. Where was your mother's father born?	<input type="checkbox"/>	<input type="checkbox"/>	_____
59. Where was your mother's mother born?	<input type="checkbox"/>	<input type="checkbox"/>	_____

60. From which state (Departamento) and hamlet, village, town or city in Colombia does your family come?

City/Town/Village/Hamlet _____ State _____

61. The area where you/your family came from can be described as:

- | | | | |
|-------------------------------------|--------------------------|----------------------|--------------------------|
| a. Remote rural area | <input type="checkbox"/> | e. City | <input type="checkbox"/> |
| b. Hamlet (smaller than
Village) | <input type="checkbox"/> | f. Metropolitan area | <input type="checkbox"/> |
| c. Village | <input type="checkbox"/> | g. Do not know | <input type="checkbox"/> |
| d. Town | <input type="checkbox"/> | h. Other (specify) | _____ |

62. In what year did you first arrive in the United States? (Please specify)

63. If this date is different from when you permanently established yourself in the United States, please indicate the year you permanently established yourself in the US.

64. What is the name of the hamlet, village, town or city and the state where you live now? (Please specify)

65. If this is different from where you permanently settled in the US, please indicate the hamlet, village, town or city and the state where you permanently settled in the US (Please specify)

66. The area where you/your family came to can be described as:

- a. Remote rural area ☐
- b. Hamlet ☐
- c. Village ☐
- d. Town ☐

- e. City ☐
- f. Metropolitan area ☐
- g. Do not know ☐
- h. Other (specify) ☐

67. What would you say was your main reason for immigrating to the US?

- o. Family reunion ☐
- p. Financial/Economic ☐
- q. Political ☐
- r. Educational opportunities ☐
- s. Armed Conflict ☐
- t. Arrived as a child (older than 5 years) ☐
- u. Other reasons (Specify) ☐

Other (Please specify)

68. What is your current status?

- m. Colombian citizen- Visiting Status ☐
- n. Colombian citizen-Permanent Resident (Green card) ☐
- o. Colombian citizen- Undocumented Resident ☐
- p. American citizen, naturalized ☐
- q. Dual citizen, Colombian and American Passports ☐
- r. Other (Please Specify) _____

69. What is the highest level of education you have completed in the U.S.?

- u. Some elementary school ☐
- v. Elementary school completed (6th grade) ☐
- w. Completed Jr. High (7th & 8th grade) ☐
- x. Some high school ☐
- y. High School graduate ☐
- z. Some college or specialized training ☐
- aa. College or University graduate ☐
- bb. Graduate or Doctoral Degree ☐
- cc. None ☐
- dd. Other (Please specify) ☐

70. What is the highest level of education you completed in Colombia?

- u. Some Primary school ☐
- v. Completed Primary School (5th grade) ☐
- w. Some Secondary School (Segundaria) ☐
- x. Completed Secondary School (Graduado de Bachillerato) ☐
- y. School of Commerce/ Technical school/Sena ☐
- z. Some university ☐
- aa. College or University graduate (specify) _____
- bb. Masters Degree or Doctoral Degree (specify) _____
- cc. Other (Please specify) _____
- dd. None _____

71. What has been your main occupation in the United States?

- u. Executive (specify) _____
- v. Professional/Para-professional (specify) _____
- w. Technician ☐
- x. Clerk/sales person/office worker ☐
- y. Machine operator-laborer ☐
- z. Day laborer, Farm worker ☐
- aa. Business owner/ Self- employed (specify) _____
- bb. Homemaker ☐
- cc. Student ☐
- dd. Other (Please specify) _____

72. What was your main occupation in Colombia?

- k. Executive (specify) _____
- l. Professional/Para-professional (Specify) _____
- m. Technician ☐
- n. Clerk/sales person/office worker ☐
- o. Machine operator-laborer ☐
- p. Day laborer, Farm worker ☐
- q. Business owner/ Self- employed (Specify) _____
- r. Homemaker ☐
- s. Student ☐
- t. Other (Please specify) _____

73. What is your present employment status?

- s. Employed full time ☐
- t. Employed part time ☐
- u. Never employed/ Have never worked ☐
- v. Unemployed, looking for work (receiving benefits) ☐
- w. Unemployed, looking for work (Not receiving benefits) ☐
- x. Unemployed, not looking for work ☐
- y. Self- employed ☐
- z. Homemaker ☐
- aa. Other (Please specify) _____

74. What was your employment status before leaving Colombia?

- j. Employed full time ☐
 - k. Employed part time ☐
 - l. Never employed/ Never worked ☐
 - m. Unemployed, looked for work (received benefits) ☐
 - n. Unemployed, looked for work (did not received benefits) ☐
 - o. Unemployed, Not looking for work ☐
 - p. Self- employed ☐
 - q. Homemaker ☐
 - r. Other (Please specify) ☐
-

75. What is your spouse's present employment status?

- u. I do not have a spouse ☐
 - v. Employed full time ☐
 - w. Employed part time ☐
 - x. Never employed/ Have never worked ☐
 - y. Unemployed, looking for work (receiving benefits) ☐
 - z. Unemployed, looking for work (Not receiving benefits) ☐
 - aa. Unemployed, not looking for work ☐
 - bb. Self- employed ☐
 - cc. Homemaker ☐
 - dd. Other (Please specify) ☐
-

76. What was your spouse's employment status before leaving Colombia?

- k. I did not have a spouse before leaving Colombia ☐
 - l. Employed full time ☐
 - m. Employed part time ☐
 - n. Never employed/ Never worked ☐
 - o. Unemployed, looked for work (received benefits) ☐
 - p. Unemployed, looked for work (did not receive benefits) ☐
 - q. Unemployed, did not look for work ☐
 - r. Self- employed ☐
 - s. Homemaker ☐
 - t. Other (Please specify) ☐
-

77. What is your spouse/significant other's ethnic background?

- a. Colombian born of Colombian descent (both parents) ☐
- b. Colombian born of Colombian descent (one parent) ☐
- c. Colombian born of African descent ☐
- d. Colombian born of Indigenous descent ☐
- e. Colombian born of European descent ☐
- f. Mestizo: Colombian born of mixed descent (both parents belong to different ethnic groups) ☐
- g. Hispanic or Latino, including Mexican American, Central American, South American, Caribbean (Please specify) ☐
- h. American ☐
- i. I do not know ☐
- j. Other (Please Specify) ☐

APPENDIX N

MARINO MODIFIED ACCULTURATION SCALE
FOR COLOMBIANS
(Spanish)

**MARINO ESCALA DE ACULTURACIÓN MODIFICADA
PARA COLOMBIANOS**

SECCION I. Esta sección se refiere al uso del lenguaje y a sus costumbres. Por favor marque con una “X” el espacio que corresponda con su respuesta. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas posible. Si una pregunta no es aplicable en su situación, por favor no la conteste y siga a la siguiente.

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
1.	Es difícil para mí entender Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Es difícil para mi entender Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Es difícil expresarme en Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Es difícil para mi expresarme en Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Me comunico en Ingles con mi esposo(a), compañero(a)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Me comunico en Español con mi esposo/compañero(a)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Me comunico en Ingles con mis hijos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Me comunico en Español con mis hijos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	Me comunico en Ingles con mis padres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	Me comunico en Español con mis padres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	Desde niño(a), la primera lengua que hable fue Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Desde niño(a) la primera lengua que hable fue Español.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	En el trabajo me comunico en Ingles	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	En el trabajo me comunico en Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	Escucho música americana y programas de radio americanos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	Escucho música en Español y programas de radio hispanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	Leo periódicos, revistas o libros en Ingles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	Leo periódicos, revistas o libros en Español.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	Participo en clubes, grupos sociales americanos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	Participo en clubes/ grupos sociales hispanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente de Acuerdo	De Acuerdo	Ni de Acuerdo ni desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
21.	Muchos de mis amigos cercanos y conocidos son americanos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	Muchos de mis amigos cercanos y conocidos son colombianos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Siempre	Frecuentemente	Algunas veces	Rara vez	Nunca
		1	2	3	4	5
23.	¿Qué tanto participa UD. en eventos, festivales, celebraciones y tradiciones organizados por la comunidad colombiana?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	¿Qué tanto participa UD. en eventos, festivales, celebraciones y tradiciones organizados por la comunidad americana?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
25.	Si tengo la oportunidad, me gusta hablar en Inglés	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	Si tengo la oportunidad, me gusta hablar en Español	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	Me gusta que mis amigos sean americanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Fuertemente de acuerdo	De Acuerdo	Ni de Acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
28.	Me gusta que mis amigos sean colombianos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29.	Me gusta que mis vecinos sean americanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	Me gusta que mis vecinos sean colombianos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	Me gusta celebrar bodas, cumpleaños, etc. al estilo americano.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	Me gusta celebrar bodas, cumpleaños, etc. al estilo colombiano.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	Me gusta que los amigos de mis hijos/as sean americanos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	Me gusta que los amigos de mis hijos/as sean colombianos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35.	Me considero americano/a	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	Me considero colombiano/a	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sección II: A continuación hay grupos de afirmaciones que describen lo que la gente cree. Algunas personas estarán de acuerdo y otras en desacuerdo. Lea cada una de las afirmaciones y coloque una “X” en la casilla que mejor exprese su acuerdo o desacuerdo. No hay respuestas correctas o incorrectas. Por favor conteste la mayor cantidad de preguntas que pueda.

		Fuertemente de acuerdo	De Acuerdo	Ni de acuerdo ni en Desacuerdo	En Desacuerdo	Fuertemente en Desacuerdo
		1	2	3	4	5
37.	c. La raza humana debería tratar de averiguar por qué ocurren los desastres naturales y desarrollar formas de controlarlos y sobreponerse a ellos.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d. La raza humana debería vivir en armonía con la naturaleza para evitar el acontecimiento de desastres naturales.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	La mayor preocupación de la gente debería ser el momento actual.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	El trabajo ideal es uno donde yo pueda producir resultados tangibles y medibles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	c. Es bueno que las decisiones estén en manos de una persona, ya sea el líder del grupo o familia.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d. Si alguien necesita tomar una buena decisión, todas las personas deberían considerar las diferentes opciones y acordar la que sea la mejor.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Es mejor concentrarse en lo que está sucediendo en el presente; el pasado quedo atrás y nadie está seguro del futuro.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Cualquier tiempo libre es una pérdida a menos que hayamos logrado algo productivo.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	c. Los problemas son resueltos por el líder de la familia o del grupo.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d. La gente resuelve problemas mejor dialogando y llegando a acuerdos con sus pares	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

44.	c. La gente tiene la habilidad para controlar las fuerzas de la naturaleza	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d. Es posible y benéfico para las personas vivir en armonía con las fuerzas de la naturaleza.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	La mejor manera de vivir la vida es atendiendo solo las cosas que conciernen al presente.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	c. La gente debería aprender a definir/formar su destino.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d. Cuando la gente vive en armonía con la naturaleza, la vida debería andar bien	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47.	c. La gente debería obedecer al líder de su familia o grupo en definir y alcanzar sus propias metas/objetivos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d. La gente debería definir sus objetivos/metast y alcanzarlas a través del apoyo mutuo en sus relaciones.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

SECCION VII. Información demográfica. Por favor conteste tantas preguntas como le sea posible. En la mayoría solo se requiere colocar una “X” en el espacio que corresponde a su respuesta.

113. ¿Cuál es su edad?

153. ¿Cuál es su sexo/género?

- | | |
|--------------------------------|--------------------------|
| § Femenino | <input type="checkbox"/> |
| § Masculino | <input type="checkbox"/> |
| § Trans-genero (Sexo cambiado) | <input type="checkbox"/> |
| § Otro (Por favor especifique) | <input type="checkbox"/> |

154. ¿Cuál es su estado civil?

- | | | | |
|-----------------------------------|--------------------------|------------------|--------------------------|
| d. Soltera(o)/Nunca casada(o) | <input type="checkbox"/> | g. Divorciada(o) | <input type="checkbox"/> |
| e. Casada(o) o viviendo en pareja | <input type="checkbox"/> | h. Viuda(o) | <input type="checkbox"/> |
| f. Separada(o) | <input type="checkbox"/> | i. Otro | |
| | | (especifique) | <input type="checkbox"/> |

155. ¿Cuál considera su actual afiliación religiosa?

- | | | | |
|-----------------------|--------------------------|-------------------------------------|--------------------------|
| g. Católica Romana | <input type="checkbox"/> | f. Menonita | <input type="checkbox"/> |
| b. Judaísmo | <input type="checkbox"/> | g. Religiones Afro descendiente | <input type="checkbox"/> |
| h. Testigos de Jehová | <input type="checkbox"/> | h. Religiones indígenas colombianas | <input type="checkbox"/> |
| i. Metodista | <input type="checkbox"/> | i. Ninguna afiliación religiosa | <input type="checkbox"/> |
| j. Mormona | <input type="checkbox"/> | j. Otra (especifique) | <input type="checkbox"/> |

156. ¿Cuál es el ingreso total anual aproximado de todas las personas que viven en su hogar, actualmente?

- | | |
|---|---|
| <input type="checkbox"/> a. Menos de \$10,000 | <input type="checkbox"/> f. \$50,001-60,000 |
| <input type="checkbox"/> b. \$10,001-20,000 | <input type="checkbox"/> g. \$60,001-70,000 |
| <input type="checkbox"/> c. \$20,001-30,000 | <input type="checkbox"/> h. \$70,001-80,000 |
| <input type="checkbox"/> d. \$30,001-40,000 | <input type="checkbox"/> i. Más de 80,001 |
| <input type="checkbox"/> e. \$40,001-50,000 | |

157. ¿Cuál es el número total de personas que viven actualmente en su hogar?

Por favor indique quiénes son y cuantas personas viven allí, marcando todas las casillas que sean pertinentes.

- | | | | |
|-----------------------------|--------------------------|------------------------|--------------------------|
| n. Esposa(o) o compañera(o) | <input type="checkbox"/> | q. Primas/os | <input type="checkbox"/> |
| o. Hijos | <input type="checkbox"/> | r. abuelos | <input type="checkbox"/> |
| p. Padres | <input type="checkbox"/> | s. Amistades | <input type="checkbox"/> |
| q. Hermanas/os | <input type="checkbox"/> | i. Otros (especifique) | |
| r. Tías/os | <input type="checkbox"/> | | |

- | | Colombia
(a) | USA
(b) | Otro (especifique)
(c) |
|---|--------------------------|--------------------------|---------------------------|
| 158. ¿Donde nació su padre? | <input type="checkbox"/> | <input type="checkbox"/> | |
| 159. ¿Donde nació su madre? | <input type="checkbox"/> | <input type="checkbox"/> | |
| 160. ¿Donde nació el padre de su padre? | <input type="checkbox"/> | <input type="checkbox"/> | |
| 161. ¿Donde nació la madre de su padre? | <input type="checkbox"/> | <input type="checkbox"/> | |
| 162. ¿Donde nació el padre de su madre? | <input type="checkbox"/> | <input type="checkbox"/> | |
| 163. ¿Donde nació la madre de su madre? | <input type="checkbox"/> | <input type="checkbox"/> | |

164. ¿De qué aldea/vereda/ pueblo/ ciudad y departamento de Colombia es oriunda su familia?

Ciudad/Pueblo/Vereda/Aldea _____ Departamento _____

165. El área de donde vino su familia se puede describir como:

- | | | | |
|----------------------|--------------------------|-----------------------|--------------------------|
| a. Área rural remota | <input type="checkbox"/> | e. Ciudad | <input type="checkbox"/> |
| b. Aldea | <input type="checkbox"/> | f. Área Metropolitana | <input type="checkbox"/> |
| c. Vereda | <input type="checkbox"/> | g. No lo se | <input type="checkbox"/> |
| d. Pueblo | <input type="checkbox"/> | h. Otro (especifique) | _____ |

166. Indique el año en que vino por primera vez a los EE.UU. _____
167. Si esta fecha es diferente de aquella en que se estableció permanentemente, por favor indique el año en que se estableció permanentemente en los EEUU. _____
168. ¿Cuál es el nombre de la aldea, vereda, pueblo, o ciudad y el estado donde vive actualmente? _____
169. Si hoy vive en una aldea, vereda, pueblo, o ciudad y un estado diferente al lugar donde se estableció inicialmente, por favor _____

indique en que aldea, vereda, pueblo, o ciudad y estado se estableció inicialmente al llegar a los EE.UU.

170. El área a donde usted y/o su familia llegó se puede describir como:

- | | | | |
|----------------------|--------------------------|-----------------------|--------------------------|
| a. Área rural remota | <input type="checkbox"/> | e. Ciudad | <input type="checkbox"/> |
| b. Aldea | <input type="checkbox"/> | f. Área Metropolitana | <input type="checkbox"/> |
| c. Vereda | <input type="checkbox"/> | g. No lo se | <input type="checkbox"/> |
| d. Pueblo | <input type="checkbox"/> | h. Otro (especifique) | _____ |

171. ¿Cuál fue la razón principal por la que emigró a los EE.UU.?

- | | |
|--|--------------------------|
| v. Reunirme con la familia | <input type="checkbox"/> |
| w. Financiera/Económica | <input type="checkbox"/> |
| x. Política | <input type="checkbox"/> |
| y. Oportunidades para estudiar | <input type="checkbox"/> |
| z. Conflicto Armado | <input type="checkbox"/> |
| aa. Me trajeron mis padres de niño (mayor de 5 años) | <input type="checkbox"/> |
| bb. Otra (especifique) | _____ |

172. ¿Cuál es su estatus actual?

- | | |
|---|--------------------------|
| s. Ciudadana(o) colombiana(o)- estatus de visitante | <input type="checkbox"/> |
| t. Ciudadana(o) colombiana(o)- Residente permanente (con “tarjeta verde”) | <input type="checkbox"/> |
| u. Ciudadana(o) colombiana(o)- Residente indocumentada(o) | <input type="checkbox"/> |
| v. Ciudadano americano, nacionalizado | <input type="checkbox"/> |
| w. Doble ciudadanía - Pasaporte colombiano y americano | <input type="checkbox"/> |
| x. Otro (especifique) | _____ |

173. ¿Cuál es el nivel más alto de estudios que ha completado en EE.UU.?

- | | |
|--|--------------------------|
| ee. Algo de escuela primaria (“elementary”) | <input type="checkbox"/> |
| ff. Escuela primaria completa (sexto grado) (“elementary”) | <input type="checkbox"/> |
| gg. Educación intermedia completa (“Junior High”) (años 7th & 8th) | <input type="checkbox"/> |
| hh. Algo de bachillerato (“High School”) | <input type="checkbox"/> |
| ii. Graduado de Bachiller (“High School”) | <input type="checkbox"/> |
| jj. Algo de universidad o estudios técnicos especializados | <input type="checkbox"/> |
| kk. Graduado universitario (Título de “Bachelors”-Licenciatura) | <input type="checkbox"/> |
| ll. Postgrados- Maestría (“Masters Degree”) o Doctorado | <input type="checkbox"/> |
| mm. Ninguno | <input type="checkbox"/> |
| nn. Otro (especifique) | _____ |

174. ¿Cuál fue el nivel más alto de estudios que completó en Colombia?

- | | | |
|-----|---|--------------------------|
| ee. | Algo de primaria | <input type="checkbox"/> |
| ff. | Primaria completa (5° año) | <input type="checkbox"/> |
| gg. | Algo de bachillerato | <input type="checkbox"/> |
| hh. | Graduado de Bachillerato | <input type="checkbox"/> |
| ii. | Escuela de secretariado y comercio/Escuela técnica/Sena | <input type="checkbox"/> |
| jj. | Algo de universidad | <input type="checkbox"/> |
| kk. | Título universitario (especifique) | <input type="checkbox"/> |
| ll. | Título de postgrado (Masters)/ Maestría o Doctorado (especifique) | <input type="checkbox"/> |
| mm. | Ninguno | <input type="checkbox"/> |
| nn. | Otro (especifique) | <input type="checkbox"/> |

175. ¿Cuál ha sido su principal ocupación en EE.UU.?

- | | | |
|-----|--|--------------------------|
| ee. | Ejecutiva(o) (Especifique) | <input type="checkbox"/> |
| ff. | Profesional (Ingeniera(o)/Administrativa(o) Especialista (especifique) | <input type="checkbox"/> |
| gg. | Técnico | <input type="checkbox"/> |
| hh. | Oficinista/Secretaria(o)/Vendedora(o) | <input type="checkbox"/> |
| ii. | Operaria(o) de fabrica, obrera(o) | <input type="checkbox"/> |
| jj. | Peón, jornalera(o)/Trabajadora(o) de campo | <input type="checkbox"/> |
| kk. | Negocio propio (especifique) | <input type="checkbox"/> |
| ll. | Ama(o) de casa | <input type="checkbox"/> |
| mm. | Estudiante | <input type="checkbox"/> |
| nn. | Otro (especifique) | <input type="checkbox"/> |

176. ¿Cuál fue su principal ocupación en Colombia?

- | | | |
|----|---|--------------------------|
| a. | Ejecutiva(o) (Especifique) | <input type="checkbox"/> |
| b. | Profesional (Ingeniera(o)/Administrativa(o) Especialista(especifique) | <input type="checkbox"/> |
| c. | Técnico | <input type="checkbox"/> |
| d. | Oficinista/Secretaria(o)/Vendedora(o) | <input type="checkbox"/> |
| e. | Operaria(o) de fabrica, obrera(o) | <input type="checkbox"/> |
| f. | Peón, jornalera(o)/ Trabajadora(o) de campo | <input type="checkbox"/> |
| g. | Negocio propio (especifique) | <input type="checkbox"/> |
| h. | Ama(o) de casa | <input type="checkbox"/> |
| i. | Estudiante | <input type="checkbox"/> |
| j. | Otro (especifique) | <input type="checkbox"/> |

177. ¿Cuál es su situación laboral actual?

- bb. Empleado de tiempo completo ☐
 - cc. Empleado de medio tiempo ☐
 - dd. Nunca me he empleado/ Nunca he trabajado ☐
 - ee. Estoy sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - ff. Estoy sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - gg. Estoy sin trabajo, no estoy buscando trabajo ☐
 - hh. Trabajo por mi cuenta (Self-employed) ☐
 - ii. Ama(o) de casa ☐
 - jj. Otro (especifique) ☐
-

178. ¿Cuál era su situación laboral antes de salir de Colombia?

- j. Empleado de tiempo completo ☐
 - k. Empleado de medio tiempo ☐
 - l. Nunca tuve empleo/Nunca trabajé ☐
 - m. Estaba sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - n. Estaba sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - o. Sin trabajo, no estaba buscando trabajo ☐
 - p. Trabajaba por mi cuenta (Self-employed) ☐
 - q. Ama(o) de casa ☐
 - r. Otro (especifique) ☐
-

179. ¿Cuál es la situación laboral actual de su esposo/a?

- ee. No tengo esposo (a) ☐
 - ff. Empleado(a) de tiempo completo ☐
 - gg. Empleado(a) de medio tiempo ☐
 - hh. Nunca ha sido empleado(a) / Nunca ha trabajado ☐
 - ii. Esta sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - jj. Esta sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - kk. Sin trabajo, no está buscando trabajo ☐
 - ll. Trabaja por su cuenta (Self-employed) ☐
 - mm. Ama(o) de casa ☐
 - nn. Otro (especifique) ☐
-

180. ¿Cuál era la situación laboral de su esposo/a antes de salir de Colombia?

- k. No tenía esposo (a) antes de salir de Colombia ☐
 - l. Empleado(a) de tiempo completo ☐
 - m. Empleado(a) de medio tiempo ☐
 - n. Nunca estuvo empleado(a) / Nunca trabajó ☐
 - o. Estaba sin empleo, buscando trabajo (recibiendo beneficios) ☐
 - p. Estaba sin empleo, buscando trabajo (sin recibir beneficios) ☐
 - q. Sin trabajo, no estaba buscando trabajo ☐
 - r. Trabajaba por su cuenta (Self-employed) ☐
 - s. Ama(o) de casa ☐
 - t. Otro (especifique) ☐
-

181. ¿Cuál es el origen étnico de su esposo/a/compañero/a?

- k. Nacido/a en Colombia descendiente de colombianos (de madre y padre) ☐
 - l. Nacido/a en Colombia descendiente de colombianos (solo de madre o de padre) ☐
 - m. Nacido/a en Colombia descendiente de africanos ☐
 - n. Nacido/a en Colombia descendiente de indígenas ☐
 - o. Nacido/a en Colombia de descendencia europea ☐
 - p. Mestizo(a): Nacido(a) en Colombia de descendencia mixta (ambos padres pertenecen a grupos étnicos diferentes) ☐
 - q. Hispano o Latino, incluyendo mexicano-americano, centro americano, sur americano, caribeño (especifique) ☐
 - r. Americano ☐
 - s. No lo se ☐
 - t. Otro (especifique) ☐
-

APPENDIX O

THE MULTIGROUP ETHNIC IDENTITY MEASURE
(FOR COLOMBIANS) (MEIM)
(English)

THE MULTIGROUP ETHNIC IDENTITY MEASURE (MEIM)

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be _____

Use the numbers below to indicate how much you agree or disagree with each statement.

(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree

- 1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.
- 2- I am active in organizations or social groups that include mostly members of my own ethnic group.
- 3- I have a clear sense of my ethnic background and what it means for me.
- 4- I think a lot about how my life will be affected by my ethnic group membership.
- 5- I am happy that I am a member of the group I belong to.
- 6- I have a strong sense of belonging to my own ethnic group.
- 7- I understand pretty well what my ethnic group membership means to me.
- 8- In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.
- 9- I have a lot of pride in my ethnic group.
- 10- I participate in cultural practices of my own group, such as special food, music, or customs.
- 11- I feel a strong attachment towards my own ethnic group.
- 12- I feel good about my cultural or ethnic background.
- 13- My ethnicity is
 1. Colombian-Black
 2. Colombian-European
 3. Colombian/Indian
 4. Colombian
 5. Hispanic/Latino
 7. Mixed; Parents are from two different groups
 8. Other (write in): _____
- 14- My father's ethnicity is (use numbers above)
- 15- My mother's ethnicity is (use numbers above)

APPENDIX P

THE MULTIGROUP ETHNIC IDENTITY MEASURE
(FOR COLOMBIANS) (MEIM)
(Spanish)

La Medida de Identidad de Multigrupos Étnico Revisada (MEIM-2):

Para Colombianos

En este país, la gente viene de diferentes culturas y países. En este cuestionario usamos la palabra “grupo étnico” para referirnos a esas diferentes culturas de origen. Algunos nombres de estos grupos étnicos son, por ejemplo, Mexicanos-Americanos, Hispanos, Negros, Asiáticos-Americanos, Indios-Americanos, Anglo-Americanos, y Blancos.

El pertenecer a uno o a varios grupos étnicos, y los sentimientos que tenemos al respecto, tienen una influencia en diferentes áreas de nuestra vida. Las siguientes frases tienen el propósito de definir cuáles son tus actitudes y pensamientos en referencia a tu grupo étnico.

Por favor llena el siguiente cuestionario:

En términos de grupos étnicos, yo me considero: _____

Usa los números que se encuentran abajo para calificar cada frase de acuerdo tu opinión al respecto:

- 1 = muy en desacuerdo
- 2 = un tanto en desacuerdo
- 3 = neutral
- 4 = un tanto de acuerdo
- 5 = muy de acuerdo

1. He dedicado tiempo para averiguar más acerca de mi grupo étnico, como la historia, tradiciones y costumbres.
2. Estoy activo en organizaciones o grupos sociales en los cuales la mayoría de sus miembros son de mi propio grupo étnico
3. Tengo una idea clara de lo que es mi grupo étnico y lo que significa para mí.
4. He pensado bastante en como mi grupo étnico influye en mi vida.
5. Me siento contento de pertenecer a mi grupo étnico.

6. Me siento muy identificado con el grupo étnico al que pertenezco.
7. Entiendo claramente lo que significa pertenecer a mi propio grupo étnico
8. Para aprender más acerca de mis raíces étnicas, he hablado con otros acerca de mi grupo étnico.
9. Estoy orgulloso/a de mi grupo étnico.
10. Participo en actividades culturales de mi propio grupo étnico como, por ejemplo, comidas especiales, música y costumbres.
11. Siento un gran afecto hacia mi grupo étnico.
12. Me siento a gusto con mi herencia cultural y étnica.
13. Mi etnicidad es:
 1. Colombiano-Negro/a
 2. Colombiano-Europeo/a,
 3. Colombiano/Indio/a
 4. Colombiano/a
 5. Hispano/a o Latino/a
 6. Mixto/a; mis padres son de dos diferentes grupos étnicos
 7. Otros (escríbalo): _____
14. El grupo étnico de mi padre es (use los números de arriba para contestar esta pregunta): _____
15. El grupo étnico de mi madre es (use los números de arriba para contestar esta pregunta): _____

APPENDIX Q
RESILIENCE SCALE (RS)
(English)

RESILIENCE SCALE (RS)

Please circle a number indicating how much you agree or disagree with each statement.

Disagree

Agree

1. When I make plans I follow through with them.
1 2 3 4 5 6 7
2. I usually manage one way or another.
1 2 3 4 5 6 7
3. I am able to depend on myself more than anyone else.
1 2 3 4 5 6 7
4. Keeping interested in things is important to me.
1 2 3 4 5 6 7
5. I can be on my own if I have to.
1 2 3 4 5 6 7
6. I feel proud that I have accomplished things in my life.
1 2 3 4 5 6 7
7. I usually take things in my stride.
1 2 3 4 5 6 7
8. I am friends with myself.
1 2 3 4 5 6 7
9. I feel that I can handle many things at a time.
1 2 3 4 5 6 7
10. I am determined.
1 2 3 4 5 6 7
11. I seldom wonder what the point of it all is.
1 2 3 4 5 6 7
12. I take things one day at a time.
1 2 3 4 5 6 7
13. I can get through difficult times because I've experienced difficulty before.
1 2 3 4 5 6 7

14. I have self-discipline.

1 2 3 4 5 6 7

15. I keep interested in things.

1 2 3 4 5 6 7

16. I can usually find something to laugh about.

1 2 3 4 5 6 7

17. My belief in myself gets me through hard times.

1 2 3 4 5 6 7

18. In an emergency, I'm somebody people generally can rely on.

1 2 3 4 5 6 7

19. I can usually look at a situation in a number of ways.

1 2 3 4 5 6 7

20. Sometimes I make myself do things whether I want to or not.

1 2 3 4 5 6 7

21. My life has meaning.

1 2 3 4 5 6 7

22. I do not dwell on things that I can't do anything about.

1 2 3 4 5 6 7

23. When I am in a difficult situation, I can usually find my way out of it.

1 2 3 4 5 6 7

24. I have enough energy to do what I have to do.

1 2 3 4 5 6 7

25. It's okay if there are people who don't like me.

1 2 3 4 5 6 7

APPENDIX R
RESILIENCE SCALE (RS)
ESCALA DE RESILIENCIA (RS)
(Spanish)

ESCALA DE RESILIENCIA

Instrucciones: Las siguientes oraciones tienen que ver con su flexibilidad, o sea, su capacidad para adaptarse a las situaciones. Por favor, lea cada oración y marque con un círculo el número que mejor indique lo que usted siente al respecto.

Desde el extremo 1 = No, estoy totalmente en desacuerdo

El otro extremo 7 = Sí, estoy totalmente de acuerdo

Los otros números entre 2 y 6 indican hasta dónde está de acuerdo o no.

	Totalmente en desacuerdo				totalmente de acuerdo		
1. Siempre cumplo los planes que hago	1	2	3	4	5	6	7
2. De alguna manera me las arreglo para hacer las cosas.	1	2	3	4	5	6	7
3. Puedo contar más conmigo misma/o, que con ningún otro	1	2	3	4	5	6	7
4. Me es importante mantenerme interesada/o en las cosas	1	2	3	4	5	6	7
5. Podría mantenerme/vivir sola/o si fuera necesario	1	2	3	4	5	6	7
6. Me siento orgullosa/o de lo que he logrado en mi vida	1	2	3	4	5	6	7
7. Normalmente llevo las cosas con calma	1	2	3	4	5	6	7
8. Tengo amistad conmigo misma/o	1	2	3	4	5	6	7
9. Siento que puedo manejar muchas cosas a la vez	1	2	3	4	5	6	7
10. Soy muy resuelta/o (decidida/o)	1	2	3	4	5	6	7
11. Rara vez me cuestiono la razón de vivir	1	2	3	4	5	6	7
12. Las cosas las enfrento día por día	1	2	3	4	5	6	7
13. Logro aguantar los momentos difíciles porque ya conozco las dificultades	1	2	3	4	5	6	7
14. Tengo auto-disciplina	1	2	3	4	5	6	7
15. Me mantengo interesada/o en las cosas	1	2	3	4	5	6	7
16. Normalmente puedo encontrar algo que me haga reír	1	2	3	4	5	6	7
17. Mi confianza en mí misma/o me ayuda a aguantar los tiempos difíciles	1	2	3	4	5	6	7
18. Cuando hay una emergencia, generalmente la gente sabe que puede contar conmigo	1	2	3	4	5	6	7
19. Casi siempre puedo mirar una situación desde distintos puntos de vista	1	2	3	4	5	6	7

20. A veces me obligo a hacer las cosas, lo quiera o no	1	2	3	4	5	6	7
21. Mi vida tiene importancia	1	2	3	4	5	6	7
22. No me quedo pegada/o en las cosas con las que nada puedo hacer	1	2	3	4	5	6	7
23. Cuando me veo en una situación difícil, normalmente logro encontrarle la salida	1	2	3	4	5	6	7
24. Tengo la energía que necesito para hacer lo que debo	1	2	3	4	5	6	7
25. Está bien que haya gente que no me quiera	1	2	3	4	5	6	7

© Wagnild and Young (1987).

Spanish translation: Heilemann, Lee, and Kury (2003).

APPENDIX S

ROSENBERG SELF-ESTEEM SCALE
(English)

ROSENBERG SELF-ESTEEM SCALE

BELOW IS A LIST OF STATEMENTS DEALING WITH YOUR GENERAL FEELINGS ABOUT YOURSELF. IF YOU **STRONGLY AGREE**, CIRCLE **SA**. IF YOU **AGREE** WITH THE STATEMENT, CIRCLE **A**. IF YOU **DISAGREE**, CIRCLE **D**. IF YOU **STRONGLY DISAGREE**, CIRCLE **SD**.

		1. STRONGLY AGREE	2 AGREE	3. DISAGREE	4. STRONGLY DISAGREE
1.	I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD
2.	I feel that I have a number of good qualities.	SA	A	D	SD
3.	All in all, I am inclined to feel that I am a failure.**	SA	A	D	SD
4.	I am able to do things as well as most other people.	SA	A	D	SD
5.	I feel I do not have much to be proud of.**	SA	A	D	SD
6.	I take a positive attitude toward myself.	SA	A	D	SD
7.	On the whole, I am satisfied with myself.	SA	A	D	SD
8.	I wish I could have more respect for myself**	SA	A	D	SD
9.	I certainly feel useless at times.**	SA	A	D	SD
10.	At times I think I am no good at all.**	SA	A	D	SD

APPENDIX T

ROSENBERG SELF-ESTEEM SCALE

CUESTIONARIO DE AUTO ESTIMA ROSENBERG

(Spanish)

CUESTIONARIO DE AUTO ESTIMA ROSENBERG

A CONTINUACIÓN HAY UNA LISTA DE FRASES RELACIONADOS CON SENTIMIENTOS EN GENERAL QUE TIENE ACERCA DE USTED MISMO. SI ESTA **COMPLETAMENTE DE ACUERDO**, MARQUE CON UNA X LAS LETRAS **CA**. SI ESTAS **DE ACUERDO**, CIRCULA LA LETRA **A**. SI ESTAS EN **DESACUERDO** CIRCULA LA LETRA **D**. SI ESTAS EN **COMPLETO DESACUERDO**, CIRCULA LS LETRAS **CD**

		1. COMPLETAMENTE DE ACUERDO	2 DE ACUERDO	3. En DESACUERDO	4. COMPLETAMENTE EN DESACUERDO
1.	Siento que soy una persona que tiene valor, por lo menos al mismo nivel que los demás.	CA	A	D	CD
2.	Siento que tengo buenas cualidades.	CA	A	D	CD
3.	A fin de cuentas, me inclino a pensar que soy un fracasado(a).	CA	A	D	CD
4.	Soy capaz de hacer las cosas tan bien como las hace la mayoría de las personas.	CA	A	D	CD
5.	Siento que no tengo mucho de que estar orgulloso.	CA	A	D	CD
6.	Tomo una actitud positiva hacia mí mismo(a).	CA	A	D	CD
7.	En general, estoy satisfecho(a) conmigo mismo(a).	CA	A	D	CD

8.	Desearía tener más respeto por mi mismo(a).	CA	A	D	CD
9.	Definitivamente, algunas veces me siento inútil.	CA	A	D	CD
10.	Algunas veces pienso que definitivamente, no sirvo para nada.	CA	A	D	CD

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BIOGRAPHICAL STATEMENT

Cándida R. Madrigal was born in Colombia and immigrated to the United States at age 13. She arrived to the state of Pennsylvania where she completed high school and her Bachelor's degree. She moved to Los Angeles, California, and obtained a Masters in Social Work Degree from the University of California, Long Beach. She will graduate in August 2008, with two PhD's from the Doctoral Program in International Comparative Social Welfare Policy between Monterrey, Mexico, and The University of Texas at Arlington, School of Social Work. She was awarded the Council on Social Work Education (CSWE) Minority Fellowship (Mental Health and Substance Abuse Clinical Fellowship Program) for three years to assist her in completing her doctorate program. She has received additional scholarships and several community and academic awards. In 2007 she was inducted into Who's Who Among Students in American Universities and Colleges.

Dr. Madrigal's research, scholarship and teaching areas include cultural diversity, multiculturalism, human rights, immigration, refugees, human trafficking, mental health policies and programs that will positively impact the delivery of services to ethnic/racial minority groups, focusing on the Latino population and particularly on Colombians in the U.S., international social work and direct practice. Her article, Push and Pull Factors: A Profile of Colombian Migration to the United States was published in 2006 in *Social Development Issues*.

Dr. Madrigal will become a full-time tenure track faculty member at San Francisco State University, School of Social Work in the fall, 2008.