

Latino Adolescents' Organized Activities: Understanding the Role of Ethnicity and
Culture in Shaping Participation

by

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A Dissertation Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

Approved August 2014 by the
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ARIZONA STATE UNIVERSITY

December 2014

ABSTRACT

Organized activity participation is associated with a wide array of positive developmental outcomes. Latinos are one of the largest and fastest growing ethnic groups in the U.S., yet are less likely to participate in organized activities than their peers. Theoretically, the alignment or fit between adolescents' and their activities' characteristics is critical to support youths' use and engagement in organized activities. Using qualitative data in Study 1, I examined parents' and adolescents' perspectives and experiences related to several indicators of ethnicity and culture in their activities. Results suggested that alignment on Spanish-language use was critical for participation. However, some Latino families did not prefer aspects of ethnicity and culture in their activities because adolescents learned about their culture with family or because adolescents wanted to fit in with their majority White peers. Study 2 tested quantitatively whether features of ethnicity and culture in the activity mattered for Latino adolescents' experiences during activities. Ethnic and cultural features in activities, particularly respect for one's ethnicity and culture, fostered positive experiences during activities. Unexpectedly, some ethnic and cultural features were detrimental, such that overt teaching about ethnicity and culture was related to negative feelings during the activity. There was little evidence that the relation between ethnic and cultural features in activities and concurrent experiences varied by Latino cultural orientation. Integrating the findings across these two studies, there was mixed evidence for the traditional theoretical notions that optimal development occurs in environments that fit with individual's characteristics. Complementary fit was optimal when adolescents' needs were considered across the many contexts in which their lives are embedded, including their families and neighborhoods. I recommend that

practitioners should take care in learning about the specific families and youth that their activity serves to best understand how to meet their needs. Some aspects of culture, such as Spanish-language use may be critical for participation; other aspects may require special attention from activity leaders, such as teaching about ethnicity and culture. This dissertation is an important step in understanding how to best design activities that promote the recruitment and retention of Latino youth in organized activities.

This dissertation is dedicated to my best friend and loving husband, Idean Ettekal, and to all youth who find solace, challenge, comradery, and tenacity in life, beautifully packaged in a sport or club – as I once did – for these are the skills that have made me successful.

ACKNOWLEDGMENTS

“Persistence, memorize the definition” was the best advice my mentor could have provided. This journey would have not been possible without the outstanding support, guidance, and training – both formal and informal – from Dr. Sandra Simpkins. Sandi’s mentorship proved invaluable and I am grateful to have received such individualized attention from a scholar I deeply respect.

I would also like to thank my committee members, Cecilia Menjivar, Adriana Umana-Taylor, Roger Millsap, and Kim Updegraff, who have each contributed to my development as an academic scholar in unique ways. I am lucky to have had the opportunity to work with such renowned scholars and value the opportunities for growth that you have fostered along the way. A special thanks to Roger Millsap for inspiring my inner statistician. Our conversations about “the really cool parts” of measurement invariance and your infectious smile that could make anyone laugh at a stats joke will be remembered.

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Overarching Introduction

The after-school hours are crucial for adolescents' development; such that, how youth spend their time after school can promote or inhibit healthy development (Afterschool Alliance, 2005). Juvenile delinquency, such as drug and alcohol use, vandalism, and risky sexual activity, peaks during the after-school hours (Osgood, Anderson, & Shaffer, 2005). In contrast, adolescents can also use their after-school time to engage in positive endeavors, such as participating in organized after-school activities (e.g., Mahoney, Vandell, Simpkins, & Zarrett, 2009). Participation in organized activities deters engagement in negative behaviors and promotes positive youth development. Indeed, organized activity participation is associated with several positive developmental outcomes, such as increased academic achievement, psychological adjustment, and physical health, as well as reduced delinquency, for both Latino and White adolescents (Farb & Matjasko, 2012; Fredricks & Simpkins, 2012; Mahoney et al., 2009). Although over eight million children participated in organized activities in recent years, nearly 15 million school-aged children spend their after-school hours unsupervised and would benefit from participation in an after-school program (Afterschool Alliance, 2005). More research is needed to learn how to promote participation in organized after-school activities.

The degree to which adolescents utilize organized activities varies by ethnicity. Latino adolescents have lower participation rates than White adolescents and other ethnic minority groups (Fredricks & Simpkins, 2012). In fact, one study found that White youth were 3 times more likely to participate in school sports and clubs than their Latino peers (Gibson, Gándara, & Koyma, 2004). Although Latinos participate at low rates, research

suggests that their participation is associated with several psychological, social, and academic benefits (Fredricks & Simpkins, 2012; Riggs, Bohnert, Guzman, & Davidson, 2010). Latinos comprise over 17% of the U.S. population and account for nearly 45% of the population growth over the last decade in the U.S. (U.S. Census Bureau, 2011). Understanding the processes and factors that shape Latino youth's activity participation may help with recruitment and retention efforts for this critical population. The overarching goal of this dissertation is to explore how aspects of ethnicity and culture, related to the individual and the activity setting, might shape Latino youth's participation and experiences in organized activities.

Overarching Theoretical Framework

The integrative model of child development denotes that ethnic minority youth's development cannot be adequately understood without serious consideration of factors related to ethnicity and culture (García Coll, Crnic, Lamberty, & Wasik, 1996). Ethnicity and culture need to be considered to fully understand the participation decisions and activity experiences for Latino adolescents. García Coll and colleagues (1996) posit that ethnicity will influence Latino adolescents' development through ethnic-based social phenomena, such as discrimination. These social phenomena influence the opportunities afforded to Latino youth and structure their environments in ways that either promote or inhibit their development. Although Latinos share the same ethnic background, there is variation in how they experience their ethnicity, such as experiences with discrimination, in different settings (Tatum, 1992). For example, discrimination from non-Latino peers is elevated in settings where Latinos are the numerical minority (Gibson et al., 2004). Divisions within Latinos, based on indicators of cultural orientation (e.g., Spanish

language use), lead to discrimination from other Latino peers in ethnically homogenous settings (Bejarano, 2005). This implies that in order to understand the role of ethnicity in Latino adolescents' participation, we need to examine how ethnicity might be experienced in settings that vary by ethnic composition.

The adaptive culture is another critical aspect in the integrative model (García Coll et al., 1996). The term adaptive suggests that an individual's construction of culture depends on experiences that occur in a given sociocultural context. For ethnic minority youth in the U.S., an individual's culture is a compilation of their native culture and the mainstream American culture. Some Latino youth remain oriented toward their native Latino culture, others tend to embrace the receiving mainstream American culture, and some may adhere to aspects of both Latino and mainstream American culture (Schwartz, Unger, Zamboanga, & Szapocznik, 2010; Weinreich, 2009). In other words, some Latinos may define their culture more heavily based on either Latino or mainstream American culture, whereas others may conceive of a blended culture with features of both. Nevertheless, the adaptive culture directly influences family practices, such as daily routines, and individual development. Development is optimized when there is cultural congruence between the individual and the context (García Coll et al., 1996). We posit that congruence between Latino adolescents' activities and their cultural values and practices should promote their participation and optimize their developmental experiences.

Despite the importance of ethnicity and culture to the development of Latino youth, few researchers have examined these processes in regard to adolescents' activity participation (Fredricks & Simpkins, 2012). For example, scholars have made great

strides in identifying the key features of program quality and their role in supporting youth development (Durlak & Weissberg, 2007; Eccles & Gootman, 2002; Yohalem, Wilson-Ahlstrom, Fischer, & Shinn, 2007). However, one limitation of this work is that most research focuses on universal aspects of quality and pays only cursory attention to ethnicity and culture (see Yohalem et al., 2007, for a detailed review of program quality measures). Much of the program quality research has taken a “one size fits all” approach to design programs, which may potentially exclude some important aspects, such as ethnicity and culture, in the activity setting (c.f., Tatum, 1992).

The Current Studies

Preliminary research suggests that markers of cultural orientation (e.g., generation status, nativity) predict whether and in which activities Latino adolescents participate (Borden et al., 2006; Fredricks & Simpkins, 2012; Simpkins, O’Donnell, Delgado, & Becnel, 2011). Although these findings are important for understanding activity participation rates among Latinos, they provide little insight into what aspects of ethnicity and culture matter and specifically how ethnicity and culture might shape participation. The overarching goal of this two-study dissertation is to understand how aspects of ethnicity and culture matter for participation. We take a mixed-methods approach utilizing rich qualitative data in the first study and quantitative data in the second study. Study 1 uses a within-ethnic group design to explore Mexican-origin parents’ and adolescents’ perspectives on four theoretically derived indicators of ethnicity and culture that are expected to shape participation. We explore whether there is cultural congruence between individuals and activities by quantitatively testing whether individuals’ preferences and experiences vary based on Mexican orientation and the school setting.

Study 2 provides a more explicit test of the theoretical notions of cultural congruence. In Study 2, we use an adapted scale that measures the extent to which Latino adolescents' activities afford cultural learning experiences and are respectful of individual's ethnicity and culture. We test whether features of ethnicity and culture in the activity predict adolescents' concurrent experiences during the activity and whether cultural congruence between the adolescent and activity optimizes these experiences. These are important advances in understanding how activity participation is uniquely shaped by individuals and the larger sociocultural context in which their lives are embedded. Given that this area of research is in its infancy, our hope is that these findings identify the next steps for research that should advance our understanding of the role of ethnicity and culture in organized activities.

Study 1: Mexican-Origin Parents' and Adolescents' Perspectives on Cultural Competence in Organized Activities

Participation in structured, high-quality, organized after-school activities is associated with a myriad of positive developmental outcomes for Latino youth (Fredricks & Simpkins, 2012). For example, participating in organized activities, especially activities with cultural significance, is one of the primary reasons that Mexican-origin adolescents graduated from high school and did not drop out (Gibson et al., 2004). Organized activities include school- and community-based after-school programs that have adult leaders and meet at regularly scheduled times (Mahoney, Harris, & Eccles, 2006). Although Latinos are one of the largest and fastest growing ethnic groups in the U.S. (Ruggles et al., 2011), they are less likely to participate in organized activities than their peers (Fredricks & Simpkins, 2012). In fact, White students were approximately three times more likely to participate than their Mexican-origin peers in a large racially diverse high school (Gibson et al., 2004). Given the potential positive impacts of activities, it is important to understand the factors that underlie Latino youth's participation.

Lack of access to activities and cost are two of the common reasons put forward to explain why ethnic minority youth have low attendance (Bejarano, 2005; Mahoney et al., 2009). This perspective not only confounds socioeconomic status with race and ethnicity, but it is overly simplistic. An adolescent's decision to participate in any particular activity is complex and multi-determined. Theoretical models on normative development for ethnic minority youth highlight the role of ethnicity and race in addition to socioeconomic status (e.g., García Coll et al., 1996). Yet in much of the literature on

youths' organized activities, ethnicity or race has been used as a grouping variable from which to make comparisons. Complementary work focusing on the intragroup diversity of Latinos is limited. Latino adolescents' experiences vary by setting characteristics, such as school ethnic composition (e.g., Graham, 2006), and individual characteristics, such as cultural orientation (Bejarano, 2005; Valenzuela, 1999). Documenting what predicts the diversity of Latino adolescents' activity participation is vital to design activities that reflect the true diversity among Latino youth.

Recent work on the predictors of participation among Latino adolescents suggests that ethnic and cultural indicators were more consistent predictors than markers of socioeconomic status (Simpkins et al., 2011). Much of the limited work to date on this topic has focused on *markers* of ethnicity and culture; there is little research on how ethnicity and culture specifically matter for participation, or on Latino adolescents' and parents' perspectives on these issues. It is only through the eyes of youth themselves that ethnographers have begun to unveil the nuances of Mexican-origin adolescents' experiences in organized activities in the U.S. (Bejarano, 2005; Gibson et al., 2004). The overarching goal of the current study is to explore Mexican-origin adolescents' and their parents' perspectives of preferences and experiences regarding aspects of ethnicity and culture in organized activities.

Theoretical Perspectives on Ethnicity, Culture, and Activity Participation

According to the integrative model of child development (García Coll et al., 1996), the development of ethnically diverse youth cannot be understood without considering social position factors, like social class, race, gender, and ethnicity. We focus on the role of ethnicity because social class and gender have been examined to a greater

extent in terms of organized activities and previous research suggests ethnicity may be a determining factor in Mexican-origin adolescents' activity participation (Mahoney et al., 2009; Simpkins et al., 2011). García Coll and colleagues (1996) define ethnicity as membership in a group that has a common national heritage and shares a common culture which includes language, attitudes, values, and behavioral practices. Although Mexican-origin youth in the U.S. share the same national heritage, individuals vary in the extent to which they adhere to native Mexican culture (i.e., enculturation) and mainstream American culture (i.e., acculturation), which can shift over time. Rich ethnographic works suggests that Mexican-origin youth also vary in the way they experience their ethnicity, such as their experiences with ethnic discrimination (Bejarano, 2005; Gibson et al., 2004). Therefore, to examine the role of ethnicity in Mexican-origin youth's organized activities, researchers need to consider both ethnicity and culture.

In their discussion of settings, García Coll and colleagues (1996) emphasized that development is optimized in settings, such as schools, that support and align with adolescents' ethnicity and culture. Further, ethnic and cultural gaps can inhibit families' use of services, such as the health care system (e.g., Brown, 2007). Therefore, the compatibility between the activity setting with the youth and their families might shape their utilization of activities and the extent to which activities support positive youth development. These notions of compatibility between the setting and individual align with motivation theories noting that adolescents are most likely to enroll and stay in activities that feel like home or that facilitate a sense of belonging (Deci & Ryan, 2011; Deutsch & Hirsch, 2002; Fredricks, Hackett, & Bregman, 2010). In summary, Mexican-

origin adolescents may feel a strong sense of belonging when their activities are compatible with their ethnicity and culture.

Cultural Competence in Latino Adolescents' Organized Activities

Cultural competence is based on the notion that the compatibility between settings and individuals determines the effectiveness of the setting. Cultural competence is a framework developed in the fields of medicine and education which refers to the ability to interact effectively with individuals from different cultures and ethnic backgrounds. For example, culturally competent medical doctors had knowledge of their patients' cultural practices and good cross-cultural communication skills, which improved patient outcomes (Brown, 2007). Simpkins and Riggs (in press) extended this framework to suggest that cultural competence is important for the enrollment and developmental outcomes of ethnic minority youth in organized activities.

Cultural competence in organized activities spans three levels, including structural, organizational, and professional factors (see Appendix A for full table of indicators). All three levels focus on the cultural alignment between the activity and the youth and families it serves. Organizational factors focus on who comprises the organization and how staff are hired and trained, such as hiring leaders who share ethnic and cultural backgrounds with the participants. Structural factors include the content of the activity and how the content is delivered (e.g., language use). Professional factors are staff members' skills, such as understanding how to reduce discrimination in settings with ethnically diverse individuals. Across the three levels, there are 14 broad indicators, but the empirical research on each indicator is limited. The most basic observable indicators provide a good starting point for studying cultural competence in activities.

In this study, we focus on four indicators which span all three levels of cultural competence in activities: language use (structural), cultural content (structural), the ethnicity of the individuals (organizational), and discrimination (professional). The first three indicators, namely language use, cultural content, and people's ethnicity, cover some of the basic ways a setting and individual might be compatible in terms of ethnicity and culture as outlined in the integrative model of child development (García Coll et al., 1996). The fourth indicator, discrimination, is highlighted in the integrative model of child development as one of the ways that ethnicity can directly influence youths' social interactions in settings. Furthermore, families and adolescent participants are privy to these aspects of activity cultural competence, which is not true of other aspects of cultural competence, such as staff training. These four indicators also cover some of the most basic questions families consider in making activity decisions, such as what they do there, what kind of people are there, and how well people are treated there. Although cultural competence is theorized to be central to ethnic minority youth's activity participation, researchers have yet to ask adolescents and parents what they think about these issues. Next, we review the relevant research on each of the four indicators of cultural competence in activities: language use, cultural content, individuals' ethnicity, and discrimination.

Language use. Simpkins and Riggs (in press), suggested that all communication should be available in the participants' and families' preferred language and style. Not only is it challenging to communicate unless individuals share a common language, language "is the quintessential way in which humans make meaningful connections with one another" (Gay, 2010, p. 79). Ethnic minority adolescents had higher academic

achievement, sense of belonging, and engagement in classrooms that promoted bilingualism than classrooms where they were restricted from using their native language (e.g., Bejarano, 2005; Gay, 2010). Further, feelings of embarrassment about their accent and fear about mispronouncing English words inhibited primary Spanish-speaking Mexican-origin adolescents from participating in English dominant classes (Gibson et al., 2004).

Language use is one area that has received some attention in the previous research on organized activities, albeit the findings appear contradictory. On the one hand, some Latino youth said they did not join activities because Spanish was discouraged there or the leaders did not understand Spanish (Borden et al., 2006; Simpkins, Delgado, Price, Quach, & Starbuck, 2013). On the other hand, learning and speaking English was a central reason some Latino youth joined activities (Perkins et al., 2007). Importantly, these studies focus largely on the perspectives of adolescents who attend activities. To our knowledge, the perspectives of parents as well as adolescents who do not attend activities have not been documented. If language use is a critical barrier, studies with families that have adolescents who do not participate are needed.

Cultural content. Simpkins and Riggs (in press) proposed that to the extent possible, the content of what is taught should align with youths' and families' values and practices. Research on schools supports this claim suggesting that teachers must deviate from the standard one-size-fits-all curriculum and incorporate multicultural curriculums that are inclusive of people of color to support the positive development of ethnic minorities (Tatum, 2000). Even minor changes, such as incorporating aspects of ethnicity and culture into school curricula (e.g., singing Mexican songs; Tatum, 2000), bolsters

positive development for ethnically and culturally diverse youth (e.g., group solidarity, positive emotions; Gay, 2010; Valenzuela, 1999). Activity leaders can incorporate aspects of ethnicity and culture through direct and indirect ways (Umaña–Taylor, 2001). Leaders can directly teach about ethnicity or culture, such as reading a book about Mexican history in a book club or celebrating a native Mexican holiday. Activity leaders can also teach youth about ethnicity and culture in more subtle ways. For example, Mexican-origin youth learn about their culture by being in settings decorated to reflect native Mexican culture. Our study is one of the first to our knowledge to examine individuals’ preferences for learning about ethnicity and culture in organized activities; therefore, we focus on the most obvious, direct ways of learning.

Some recent work addresses the potential implications of cultural content in activities. García and Gaddes (2012) collected qualitative data on literacy instruction among a small group of Latina adolescents in an after-school writing program. The program was designed to increase adolescents’ ability to write in a culturally-relevant and meaningful way. Adolescents’ motivation and autonomy in the program increased through reading culturally authentic stories and poems. Further, learning about ethnicity and culture in organized activities supported ethnic identity development for Latino adolescents even after controlling for family ethnic socialization (Riggs et al., 2010). Cultural content may support adolescents’ motivation and overall adjustment by providing a way for youth to more deeply connect to the activity, but it is unclear if adolescents and parents intentionally seek out activities where they can learn about their ethnicity and culture.

Individuals' ethnicity. One component of cultural competence in activities at the organizational level is staffing adults who reflect the local diversity (Simpkins & Riggs, in press). Due to the limited work on organized activities, we draw upon the school and mentoring literatures to provide insight. Ethnic minority adults are underrepresented in U.S. schools and mentoring programs (National Center for Education Statistics, 2003; Spencer, Basualdo-Delmonico, & Lewis, 2011; Tatum, 2000). Not only are most school teachers in the U.S. White, but they have been raised and educated in predominantly White communities, and have not received professional development training on racial, ethnic, or cultural thinking (Tatum, 2000). Thus, many teachers are ill-prepared to address issues related to ethnicity or culture of other groups (Gibson et al., 2004; Valenzuela, 1999).

Having same-ethnic school teachers is associated with increased classroom achievement, reduced behavioral problems, and more positive social interactions (e.g., Dee, 2005; Georgiades, Boyle, & Fife, 2013; Jackson, Barth, Powell, & Lochman, 2006). Ethnic minority parents and youth felt that same-ethnic teachers promoted school success because they served as role models (Tatum, 2004) and were perceived as more legitimate than White teachers (Valenzuela, 1999). This work on schools suggests that people should prefer same-ethnic activity leaders. However, the mentoring literature calls that assumption into question. Although some parents explicitly said they preferred same-ethnic adult mentors for their child because they could share cultural traditions and serve as positive role models, other parents were reluctant to express a preference because they did not believe same-ethnic mentors were an option (Spencer et al., 2011).

Although activity cultural competence focuses on leader ethnicity, the research on schools highlights that peer ethnicity may be an important organizational characteristic to consider as well. Social pressures from peers related to race and ethnicity are formidable especially in ethnically diverse settings (Tatum, 2004). Youth of various racial or ethnic groups exhibit preferences for same-ethnic friends (Schaefer, Simpkins, Vest, & Price, 2011). This may be because ethnic similarity facilitates youth's sense of belonging in relationships and larger settings (e.g., Benner & Crosnoe, 2011; Benner & Graham, 2011; Georgiades et al., 2013) and promotes positive perceptions of fitting in one's peer group (Tatum, 2004; Gibson et al., 2004). Indeed, Latino youth in the U.S. felt a strong sense of comfort with same-ethnic peers in schools and organized activities (Bejarano, 2005; García Coll & Marks, 2009; Gibson et al., 2004). Further, ethnic minority adolescents were least likely to participate in activities in schools where there were few ethnic minority peers (Okamoto, Herda, & Hartzog, 2013). In summary, the existing literature suggests that leader and peer ethnicity are important, but we do not yet know specifically what parents' and adolescents' preferences are for same-ethnic individuals in activities.

Discrimination. Ethnicity influences individuals' social position in a context, which affects social processes, such as discrimination (García Coll et al., 1996). Discrimination is one of the primary stressors that Latino youth cope with and has negative developmental implications (Pérez, Fortuna, & Alegria, 2008). Although youths' experiences with discrimination varies by cultural orientation and the larger context (Valenzuela, 1999; White et al., in preparation), many immigrant and non-immigrant Latino adolescents experience discrimination from adults and peers in school settings (e.g., Bejarano, 2005; Stodolska & Yi, 2003).

To date, the preliminary evidence about discrimination in activities is limited and mixed. Ethnographic data suggest that discrimination in urban community-based programs was relatively low (Deutsch, 2008). However, leaders report that dealing with discrimination among youth in activities is one of the primary dilemmas that they struggle to manage (Larson & Walker, 2006). Further, Latino adults' use of recreational facilities was determined, in part, by their anticipation of discrimination at the facility (Sharaievska, Stodolska, Shinew, & Kim, 2010). It is possible that the mixed findings are, in part, because discrimination is more pronounced for certain youth. Mexican-origin families residing in mostly White neighborhoods thought ethnic discrimination might be one reason why Latino adolescents in general did not participate in activities (Simpkins et al., 2013). Similarly, ethnographers found that recent Mexican immigrant students thought they were excluded from extracurricular activities by their US-born Mexican-origin peers because they were perceived as being too traditional and did not speak English well (Bejarano, 2005). We extend this literature by examining parents' and adolescents' perspectives, as well as rich information about discrimination that is experienced in the activity.

For Whom Does Cultural Competence in Activities Matter Most?

Ethnicity and culture are complex, multi-dimensional constructs that are meaningful to individuals in unique ways (García Coll et al., 1996; Phinney, 1996). Although Mexican-origin individuals are all members of the same ethnic group, there is variation in their experiences related to their ethnicity across various contexts and the degree to which they adhere to their native Mexican culture (e.g., Gonzales, Knight, Birman, & Sirolli, 2004; Schwartz et al., 2010; Tadmor, Tetlock, & Peng, 2009). We

assert that these four indicators of activity cultural competence may be more salient for some Mexican-origin individuals than others depending on the larger context and their enculturation.

The integrative model of child development notes that social experiences related to ethnicity may be more salient for some Mexican-origin youth depending on the broader context (e.g., García Coll et al., 1996). Organized activities are nested within schools and neighborhoods; however, youth during the adolescent period often participate in school-based activities with school-based peers (Mahoney et al., 2009; Gibson et al., 2004). Setting characteristics, such as ethnic composition, may be more salient at the school- rather than neighborhood-level for participation. Ethnic minority adolescents often de-emphasize their ethnicity to fit into peer groups in schools where they are the numerical minority (Tatum, 1992). Further, experiences with discrimination were elevated in settings with few ethnic minority youth (Bejarano, 2005; Tatum, 1992; Tatum, 2004; White et al., in preparation), which might help explain why ethnic minority youth were less likely to participate in activities (e.g., Okamoto et al., 2013). We posit that parents' and adolescents' perspectives on cultural competence likely vary by school. Specifically, we expect preferences for and experiences with Mexican cultural indicators in activities will be lower, but experience with discrimination will be higher, in schools where Latinos are the numerical minority compared to schools comprised of mostly Latinos.

These school-level differences may reflect, in part, diversity at the individual-level in terms of individuals' orientation toward Mexican culture. Variation in cultural orientation may alter what aspects of culture an individual prefers. The contradictory

findings on language use are an excellent example. The predominant use of English in activities was appealing for some Latinos, but it was a deterrent for others (Perkins et al., 2007; Simpkins et al., 2013). As such, we examine differences in parents' and adolescents' perspectives of cultural competence by school as well as three indicators of cultural orientation, namely foreign-born status (compared to US-born), Spanish language use, and Mexican cultural orientation. We expect individuals who are highly oriented toward Latino culture (e.g., foreign-born and primary Spanish speakers) to have higher preferences and experiences related to Mexican cultural indicators in activities than individuals who are less oriented toward Latino culture.

Summary and Study Goals

Theoretically, cultural competence in activity settings may be important for Mexican-origin youth's enrolling and staying in organized activities (Simpkins & Riggs, in press). However, there is limited empirical research on indicators of cultural competence in activities. Although theory and preliminary empirical findings provide some expectations, we combined inductive and deductive approaches to allow for new discoveries and unexpected findings in this emergent area. A qualitative research design affords the most optimal means by which to truly explore our research questions. Qualitative research is particularly strong for discerning the meaning of contexts and understanding the nature of social interactions or individuals in particular contexts (Yoshikawa, Weisner, Kalil, & Way, 2008).

We used a within-ethnic group design to examine Mexican-origin individuals' perspectives of cultural competence in activities. We focus on Mexican-origin individuals because they represent the largest Latino ethnic group in the U.S. (Lopez, Gonzalez-

Barrera, & Cuddington, 2013) and often have poorer developmental outcomes compared to other Latino ethnic groups (e.g., Laird, DeBell, & Chapman, 2006). Further, given that our understanding of cultural competence in activities is in its infancy, it is helpful to begin with one group to gain an initial understanding. Researchers can then examine the extent to which the same processes apply to Mexican-origin adolescents in different settings and to different ethnic groups (García Coll & Marks, 2009). Because adolescents' activity participation is often determined by both adolescent and family processes, our primary goal is to elucidate Mexican-origin adolescents' and parents' perspectives of the four basic cultural competence indicators: language use, cultural content, individuals' ethnicity, and discrimination.

Our secondary goal is to test quantitatively if adolescents' and parents' perspectives vary by school and Mexican cultural orientation. A unique aspect of our sample is that individuals were drawn from three schools that varied in terms of socioeconomic status and ethnic composition. This sampling strategy allowed us to explore whether phenomenon varied by the larger context. Further, as noted previously, the variation in Mexican-origin adolescents' Mexican cultural orientation may help identify for whom these indicators of cultural competence matter most.

Methods

Participants

Purposive sampling techniques were used to select 34 Mexican-origin 7th grade adolescents and a parent from one public middle school in each of three neighborhoods (see Table 1). The neighborhoods and schools were selected to recruit participants to help capture the variability within Latino families in the U.S. and understand if the processes

varied by schools. The schools and neighborhoods surrounding the schools varied in terms of socioeconomic status and ethnic composition. In particular, School A and Neighborhood A had the fewer Hispanics and higher socioeconomic statuses than Schools B and C and Neighborhoods B and C, respectively.

A few additional characteristics about the schools and neighborhoods are worth noting. School A was a high-achieving school excelling significantly above state performance goals and one feature of this status was having multiple high quality extracurricular activity offerings. Schools B and C differed from each other in terms of immigration history and experiences with racial/ethnic tensions. The principal from School C, who previously held an administrative position in School B, noted that School C had more recent immigrant families than School B (personal communication, 2011). In the neighborhood around School B, there was a history of cross-ethnic group tensions between Hispanics and African Americans. Parents in School B restricted their adolescents' access to certain places in the neighborhood, including a community-based activity center, because they thought older African American youth who frequented such centers were a bad influence in part due to their age and in part due to their race (Simpkins et al., 2013). Finally, there was a history of within-ethnic group tension in School C, such that there were social divisions among Mexican-origin youth based on their nativity, which has been found in other schools (c.f., Bejarano, 2005).

The sample was stratified by school (i.e., approximately 30% of participants from each school), fall activity participation (i.e., approximately 50% currently participated in an activity), and gender (i.e., approximately 50% female). Adolescents who did and did not participate in an organized activity were matched on several factors that predict

participation, including adolescents' gender, grade point average, proximity to the school, language preference, and nativity (Mahoney et al., 2009). Participants were randomly selected within each group if multiple matches were possible (Gibson-Davis & Duncan, 2005). Although adolescents were selected based on participation in the fall, many adolescents switched their activity, dropped out of an activity, or joined a new activity over time. Mothers were requested to participate as they are often the primary caregiver of youth, but some fathers also participated (Parra-Cardona, Córdova, Holtrop, Villarruel, & Wieling, 2008).

Adolescents were 53% female, 100% Mexican-origin (such that at least one parent was of Mexican descent), and 47% participated in an activity in the fall. A little over half of the adolescents spoke at least some Spanish (53%) and most were born in the US (88%). Parents (97% mothers, 64% Latino) were on average 39.6 years old and approximately 71% was born outside of the US. Nearly half of the parents were primary Spanish speakers (44%), whereas 26% spoke only English and 24% were bilingual. Full sample demographics are presented by school in Table 1.

Procedures

Participants were interviewed individually in their homes during January, May, and June 2010 to examine activity participation in fall 2009, spring 2010, and summer 2010. Qualitative data collected through semi-structured interviews and quantitative data collected from surveys were included. All study materials were available in English and Spanish. We used both forward-translation and review team/committee approaches to translate materials (Knight, Roosa, & Umaña-Taylor, 2009). The qualitative interview protocols and the quantitative scales were translated from English into Spanish by two

bilingual individuals. Next, the principal investigator and graduate students worked with the two translators to evaluate the translated protocols and items to determine meaningfulness in Spanish.

One adolescent and 17 parent interviews were conducted in Spanish; the remaining interviews were conducted in English. The bilingual interviewers and transcribers were primary Spanish speakers and lived in these local communities. The interviews lasted 45-90 minutes. To promote trustworthiness (or validity) of the qualitative data, the interviews were tape recorded and transcribed verbatim (Lofland, Snow, Anderson, & Lofland, 2006). In addition, the interviewing team had weekly meetings to discuss any concerns. The qualitative portions of the interviews were translated and transcribed through the following steps: (a) the interview was transcribed in Spanish, (b) the Spanish transcription was checked by a second person, (c) any discrepancies were resolved, (d) the Spanish transcription was translated into English, (e) the translation was checked by a second person, and (f) any discrepancies were resolved.

Qualitative data. The team used a semi-structured interview protocol and had weekly meetings during data collection to promote interviewer consistency. Many questions were asked of adolescents and parents to capitalize on informant triangulation (Detzner, 1992). The initial qualitative data were used to adapt subsequent interview protocols. The qualitative interview topics covered six major domains: demographics (e.g., cultural orientation), activity participation, the activity setting, experiences in the activity, support for activities, and beliefs about activities. Similar questions were included in each interview (i.e., fall, spring and summer) to capture changes over time or differences for adolescents who changed activities. Adolescents were interviewed about

several different types of activities at each wave: fall 2009 (20 activities were discussed: 40% sports, 35% arts, 20% clubs, 5% religious), spring 1010 (19 activities were discussed: 53% sports, 37% arts, 5% clubs, 5% religious), and summer 2010 (7 activities were discussed: 71% sports, 29% arts).

Specific questions were asked that related to each of the four indicators of cultural competence: language use, cultural content, ethnicity of the individuals, and discrimination. We briefly review the questions related to each indicator here, however Appendix B includes a detailed list of interview topics and example questions. Participants' perspectives on language use were elicited through general questions about language use ("How important is that [you/your child] can use and understand Spanish? Why or why not?") and questions about language in activities (e.g., "What language [do/does] [you/the leader] speak at the activity? Does that matter?"). Participants were asked questions specifically about Mexican culture in activities (e.g., "How important is it that [you/your child] participate in activities that reflect Mexican cultural or use Spanish? Why?" and "[Have/has] [you/your child] learned anything about Mexican culture in the activity?"). Questions related to individual's ethnicity were asked separately about leaders and peers. We asked participants what their leaders' and peers' ethnicities were and what their preferences were in that regard (e.g., "What ethnicity is [your/your child's] activity leader? Does that matter?" and "Would you prefer an activity with Mexican leaders/peers?"). Finally, questions specifically about discrimination were not included, but there were other sections of the interview that prompted such discussions (e.g., "Have you ever wanted to quit going to an activity?"; "Has there ever been an activity that you wanted to join, but didn't? Why not?").

Quantitative data. Three indicators of cultural orientation were included for parents and adolescents. Individuals' *foreign-born status* (0=no, 1=yes) was determined based on the response to one question, "Were you born in the US?" Parents and adolescents reported their *Spanish language use* based on 3 responses to the question, "What language do you use most often?" (mostly Spanish, both languages equally, or mostly English). Because few adolescents were mostly Spanish-speakers ($n=3$), adolescent's Spanish language use was compared across two groups (mostly Spanish or both languages equally versus mostly English). To measure parents' and adolescents' Mexican cultural orientation, we administered the Acculturation Rating Scale for Mexican Americans (ARSMA II; Cuéllar, Arnold, & Maldonado, 1995) during the May interview. We used the Mexican orientation subscale (e.g., "I liked to identify myself as an Anglo/Mexican American," "I think in Spanish/English"; 1=*not at all*, 5=*extremely often or almost always*; parent's Mexican orientation, $\alpha = .94$; $M = 3.89$, $SD = .92$; adolescents' Mexican orientation, $\alpha = .82$; $M = 3.68$, $SD = .62$). Parents' and adolescents' scores were dichotomized into high and low Mexican orientation by a mean split (cf., Simpkins, Vest, & Price, 2011). Finally, because school was confounded with socioeconomic status, we included indicators (based on a median split and conceptual meaningfulness) of parents' self-reported low versus high income (0 = *less than or equal to \$29,000 per year*, 1 = *greater than \$29,000 per year*) and education (0 = *high school diploma or less*, 1 = *at least some college*).

Analysis Plan

Preliminary data analysis was conducted through qualitative data coding procedures in Dedoose v.4.5. The coding team consisted of the principal investigator, the

primary graduate student, a collaborator from another university who specializes in research on Latino adolescents, and undergraduate research assistants. The data analysis was a mixture of deductive and inductive primary and secondary coding (Ryan & Bernard, 2003). First, the research team used thematic analysis to code each of the four indicators of cultural competence (i.e., language use, cultural content, individual's ethnicity, and discrimination). The team discussed any new themes related to the four indicators and changes to the definition that surfaced throughout the coding process and decided as a team what changes should be incorporated into the code manual. The team kept a code manual that was continually updated as themes were revised (Appendix C; DeCuir-Gunby, Marshall, & McCulloch, 2011).

Team members completed systematic training by learning the definition of each code and practicing coding in Dedoose on a training case until they reached adequate inter-rater reliability (kappas $>.80$). We double-coded approximately 20% of the transcripts in order to establish inter-rater reliability (kappas $>.80$). As coding progressed, coders used memos to note ideas about the themes and relations among themes (Lofland et al., 2006). Where possible, all six transcripts for each family were coded by the same person to promote constant comparison of themes across time and participants within each family (Emerson, Fretz, & Shaw, 1995).

Identification of sub-themes. Next, we used within- and across-case analyses to identify underlying sub-themes within each of the four broad themes on cultural competence (e.g., leader language, ethnicity). This method is useful for identifying similarities and differences in themes by making systematic comparisons across and within units of analysis (Ryan & Bernard, 2003). The within-case analysis was used to

identify common sub-themes for each participant across all of their interviews. We used this information to determine each participant's experiences and preferences related to the adolescents' activities. For adolescents, this was their own experiences and preferences; however, parents' perspectives are of what they thought their adolescents experienced and their preferences for their adolescents' activities. After the team agreed upon each participant's experiences and preferences for each cultural competence indicator, participants were grouped based on their experiences and preferences. For example, all participants who preferred that they or their adolescents have a Spanish-speaking leader were grouped together. Then, we used across-case analyses to examine the common reasons underlying these preferences across participants within each group. Each step was coded individually by the author and the faculty principal investigator and agreed upon in weekly meetings.

In addition to this thematic analysis, we compiled data displays in order to understand relations among the coded sub-themes. Specifically, we organized the data in the form of short summaries and counts (Miles & Huberman, 1994). For example, we created grids where people with a preference for Spanish-speaking leaders received a code of 1 whereas everyone who did not prefer Spanish-speaking leaders received a 0. We used these numeric codes to test whether individuals with specific experiences and preferences were more likely than chance to be in certain contexts (i.e., school, parents' education and income) or have a higher Mexican cultural orientation (i.e., foreign-born status, Spanish language use, Mexican orientation). Fisher's exact tests (for 2 X 2 tables) and Fisher-Freeman-Halton exact tests (for tables larger than 2 X 2) were used to examine these differences. Given the small sample size, we discuss the quantitative

findings that have at least medium ($\phi = .30$) effect sizes (Rosenthal & Rosnow, 1991). We examined the standardized adjusted residuals to determine which cells were significantly different than expected by chance.

Patterns of preferences across themes. After examining each of the four cultural competence indicators independently and in-depth, we were interested in whether participants had similar preferences across four indicators. For each participant, we used the numeric codes mentioned above to examine if individuals varied in whether they preferred to have Mexican ethnicity or culture in all, none, or some aspects of cultural competence in activities. This indicator was based on individuals' preferences for (a) Spanish-speaking leaders, (b) Mexican leaders or peers, and (c) Mexican cultural content. Preferences for Mexican leaders and peers were combined into one indicator in this analysis so that the overall indicator was weighted equally across the various aspects of cultural competence. In addition, discrimination was not included because we did not collect preferences on discrimination.

For each participant, we computed the percentage of cultural competence indicators in which they expressed a preference for Mexican ethnicity or culture. Percentages were used instead of counts because some participants did not discuss all three preferences. Individuals were grouped based on whether they had *no preferences* for Mexican ethnicity or culture (i.e., 0%), *moderate preferences* (i.e., they preferred 33%-50% of the indicators), or *high preferences* (i.e., they preferred 67%-100% of the indicators). Next, we examined differences of these three groups by contextual (i.e., school, parents' education and income) and individual (foreign-born status, Spanish

language use, Mexican orientation) characteristics using the Fisher exact tests mentioned in the previous paragraph.

Results

In this section, we explain the results for each theme separately and then present findings for participants' preferences across themes. Within each theme, we present: (1) what participants experienced, (2) within-case analyses of underlying sub-themes for participants' preferences, (3) group differences across school and cultural orientation, and (4) across-case analyses of the underlying reasons for preferences within each group. Throughout each section, we present representative quotations from participants. Each section follows this format with one exception; we did not collect data about participants' preferences regarding discrimination. These results are presented for each of the four themes: language use, cultural content, individual's ethnicity, and discrimination. Finally, we present patterns of participants' preferences across themes and group differences in school and cultural orientation for the across-theme groups (i.e., no, moderate or high preferences).

Activity Leaders' Language Use

Participants discussed what language their current activity leaders used and their preference for having Spanish-speaking activity leaders. Overall, 23 parents and 18 adolescents discussed the languages used by 56 leaders in their current activities (30% were bilingual or primary Spanish speakers). Adolescents in School A were less likely to have a Spanish-speaking leader. However, parents who were primary Spanish speakers as well as adolescents who spoke Spanish and had high Mexican orientations were more likely than chance to have leaders who were bilingual or primary Spanish speakers (Table

2). When looking at preferences, 22% of adolescents and 39% of parents said they would prefer a leader who spoke Spanish. This preference was more pronounced among parents in School C and among parents whose primary language was Spanish (Table 2). When we compared individuals' preferences and experiences, the results suggested that adolescents' (but not parents') preferences and experiences matched more often than expected; such that, adolescents who preferred Spanish-speaking leaders actually had a Spanish-speaking leader more often than expected by chance (Adolescents: Fisher's exact $p = .14$, $\phi = .54$, $ASR=2.3$; Parents: Fisher's exact $p=.52$, $\phi=.29$). Next, we discuss the reasons why participants either preferred having a Spanish-speaking leader or felt it was not important.

There were two primary reasons that participants preferred Spanish-speaking leaders. First and foremost, Spanish-speaking leaders enabled communication. One mother stated poignantly, "I would be able to communicate with them. I would be able to ask them if my daughter is interested in music or how my daughter is doing. Is she behaving or is everything going well." Although this sentiment was more common among parents, particularly parents from School C who spoke little or no English, some adolescents felt having a Spanish-speaking leader eased communication when they could not figure out how to say something in English as they "could just say it in Spanish." The second reason Spanish-speaking leaders were important was because individuals felt that the Spanish language "is a part of the culture, of the family" (a parent in School C). Similarly, another parent said, "It is very important that they know [Spanish] because it helps them so much to know about the Mexican cultures." For these participants, speaking Spanish aided communication and a connection with their cultural roots.

Despite the importance of Spanish-speaking leaders to some individuals, many participants (61% of parents, 78% of adolescents) thought that having Spanish-speaking leaders was “not that important” or “didn’t really matter.” Among these individuals, many felt that the leader “doesn’t have to speak Spanish,” because the adolescents spoke and understood English or because some adolescents in the study “did not understand or speak Spanish.” These individuals were focused on communication between the leader and adolescent and thought the lack of Spanish-speaking leaders did not impede leader-adolescent communication. Some individuals also felt that English-speaking leaders were the norm, as suggested by one adolescent in School C who said that, “it doesn’t matter because most all the teachers speak English. I’m getting used to it.”

Cultural Content

Participants discussed their experiences learning about Mexican culture in activities. Overall, 24 adolescents and 27 parents discussed 83 different activities. Having cultural content in an activity was more common among Spanish-speaking and high Mexican oriented adolescents than chance (Table 3). However, in most of the activities (80%), participants said the activity “had nothing to do with Mexican culture.” Some of these participants laughed in response to the question, such as one parent who said, “Um, no. Not at all [giggling]”, whereas others said the activities were “more about American culture.” Interestingly, some of these participants described learning about Mexican culture in the activity (14% of the activities) in more subtle ways because “there’s mostly Hispanics there” and they talked informally “about what your families do to celebrate” or “the culture in your family.” Only a few participants said adolescents directly learned about Mexican culture in their activities (20% of the activities). This occurred most often

in art activities (72%) where adolescents sang or played Mexican songs. For example, a parent in School C noted, “Yes [her daughter learned about Mexican culture], but *De Colores* is the only song her teacher learned.” As this parent notes, however, many of these experiences provided fairly limited exposure to Mexican culture.

Participants (27 parents and 29 adolescents) also discussed their preferences for cultural content in activities. Overall, 70% of parents and 69% of adolescents said they “would like [Mexican activities]” or thought learning Mexican culture in activities would be “awesome”, “fun”, or “cool.” These preferences only varied by one individual characteristic, namely preferences for cultural content were more pronounced among parents who were primary Spanish speakers (Table 3). When comparing individuals’ current experiences with their preferences, there was a stronger correspondence between parents’ preferences and their perceptions of youth experiences than expected by chance; such that, parents who wanted their adolescent to learn about Mexican culture also thought their adolescent was learning about Mexican culture in his/her current activity (Fisher’s exact $p=.05$, $\phi=.44$, $ASR=2.1$). This correspondence between preferences and experiences did not emerge for adolescents (Fisher’s exact $p = .66$, $\phi = .02$). Next, we turn to the data to gain a deeper understanding of individuals’ preferences for cultural content. Although both parents and adolescents expressed specific preferences for learning about culture in activities, adolescents had a difficult time articulating the reasons behind their preferences. Therefore, much of our discussion on the reasons behind individuals’ preferences draws on parents’ responses.

Parents who preferred Mexican culture in their adolescents’ activities provided three main reasons: (a) because “I don’t know that much about that [Mexican culture]”,

(b) to “continue with their Mexican roots”, and (c) “because of the [Spanish] language”. For example, one mother in School A thought activities could teach her children things she felt she was unable to teach: “Yeah, [cultural content is] important because [my husband and I] don’t always know a lot. I came [to the US] when I was 9 and my husband has been [in the US] since he was 9 or 10 also.” Other parents thought Mexican activities were important to reinforce what they were currently teaching their child at home about their Mexican roots. A mother in School B said, “It’s very important because that way [her children] feel that they are not just Americans because they were born here. They are also part of you because they are Mexican and they cannot, for me, forget it.” Finally, some parents thought their adolescents’ Spanish skills needed to be strengthened, but at the same time did not believe other aspects of Mexican culture necessarily needed to be taught, such as this parent who said:

I’m not a big fan of [teaching Mexican culture in activities]. If they get it, great. If they don’t, I don’t think it’s a big deal because they get enough culture here at the house. Well, the language maybe, the writing and the reading. I would like him to brush up more on that.

These participants preferred Mexican activities to learn, extend, or reinforce their Mexican cultural heritage.

As alluded to in the last quotation, some parents believed it was not necessary for their adolescent to learn Mexican culture in an activity because they were learning enough at home. Sometimes parents explicitly did not want their adolescents to learn about Mexican culture in activities because what they were learning outside of the home was not authentic. For example, a mother in School A said:

Mexico doesn't celebrate Cinco de Mayo. Even the Mexican food that's out there [in the US] is not the food that we eat [in Mexico]. I think the Mexican culture you experience outside is the American-Mexican culture. It's not the real Mexican culture.

Parents such as this one thought it was not important to have cultural content in activities because it was not the authentic Mexican culture they wanted their children to learn.

Other parents did not prefer cultural content because "it doesn't interest" their children. A parent in School A described her son's experience taking guitar lessons:

[His] instructor was wanting to focus on Mexican songs and he was like, 'I'll never play that'. He wanted rock. He wanted My Chemical Romance. She [the instructor] wanted to do La Bamba. He was just like 'No, that's not me.' It was the exact same cords, but she was tying them to Mexican songs and he's not interested. So he quit.

These parents seemed to indicate that their children did not have an interest in Mexican culture, which was consistent with some of the adolescents' perspectives. For example, an adolescent boy in School B said, "it doesn't get my attention much." An adolescent girl in School A even said, "I think it's okay, but at that the same time if it has nothing to do with the topic then it's kinda weird learning about that." Even though many adolescents thought that Mexican activities would be cool or fun, they also thought they were "not available", "weren't looking for them", or "hadn't thought about them."

Incorporating cultural content in activities did not seem to interest these adolescents or change their perception of activities, such as making an activity more interesting or important.

Individuals' Ethnicity

Leader ethnicity. Participants discussed the ethnicity of the current activity leaders and their preferences for having Mexican/Latino leaders in general.¹ Participants reported the ethnicity of 51 current leaders. Just less than half (45%) were White and 29% were Latino. Having Latino leaders was more likely in School B, but less likely in School A than chance (Table 4). Some participants thought having a Mexican-origin or Latino leader was moderately to definitely “important” (39% of parents and 31% of adolescents), whereas others felt the leader’s ethnicity was “not at all important” (55% of parents and 63% of adolescents). A third group emerged who did not specify a preference largely because they thought they did not have a choice with regard to their leader’s ethnicity (7% of parents and 6% of adolescents). Preferring Latino leaders was less likely among English-speaking parents than chance, but these preferences did not vary by school or adolescents’ cultural orientation (Table 4). In addition, individuals’ preferences for leader ethnicity were not related to their current experiences (Adolescents: Fisher’s exact $p = .29$, $\phi = .40$, ASRs < 1.96; Parents: Fisher’s exact $p = .52$, $\phi = .40$, ASRs < 1.96). Next, we discuss the reasoning behind individuals’ preferences.

Many of the participants who thought Mexican-origin or Latino leaders were important said that they made them “feel more comfortable” or they “serve as role models.” For example, a mother in School A described why a Mexican-origin /Latino leader was important:

I think so because then [my daughter] would know a little bit more than not only just what she learned [in the activity], but just know the culture, the feeling. It’s

¹ We often use the terminology ‘Mexican-origin /Latino’ because some participants specifically said Mexican-origin whereas others used the broader term Latino.

the heart. You know what I mean? Her last leader was Hispanic and I really felt comfortable with her. I felt close with her just because of that bond.

Similarly, a mother in School B said Mexican-origin leaders were “good, because [the Mexican leaders] know [the adolescents’] roots. This is important. They are more humble and they are more understanding.” For some individuals, the leader did not need to be of Mexican or Latino descent specifically, but still needed to have knowledge of Mexican culture. For example, a mother in School B, said:

It would depend on how knowledgeable the person is because if you’re not Mexican and you don’t know anything about Mexicans then that would be a problem. But, if it’s someone who has studied Mexican culture and knows what he’s going to be teaching about then I wouldn’t have a problem with it.

Participants felt that having a shared cultural connection with the leader promoted their sense of comfort and belonging.

Participants who thought leader ethnicity was not important most often said that the leader’s ability to run the activity successfully was paramount. These participants were less concerned with leader ethnicity because they wanted leaders who “are qualified and have been finger printed”, “treat [her son] good”, or “are good quality people.” One mother in School A said that Mexican/Latino leaders were, “Not at all important. Doesn't matter. It just matters if they know what they're doing.” Similarly, an adolescent said, “It doesn't really matter to me the race. It just matters to me if they teach me something. If they teach me with respect and all that.” For these participants, leaders’ ethnicity was not a strong preference because there were more concerned with other leader qualities.

Finally, some of the participants noted that they were used to having non-Latino, White teachers and leaders and were unable to choose a Mexican leader even if they wanted to. In describing her lack of choice, a parent in School B said,

I don't think [the leader's ethnicity] is very important because we are in an American nation and I can't pick who is going to be her coach, who is going to be her teacher. I can't say I want it to be a Mexican so that she learns Mexican things.

Similarly, having White leaders made an adolescent in School C "feel normal because pretty much all my life I've had American teachers and stuff." In these cases, participants did not put forward preferences for a specific ethnicity as they felt their preferences did not matter due to a lack of choice.

Peer ethnicity. Overall, 32 parents and 22 adolescents discussed the ethnicity of peers in 39 activities (77% had mostly Mexican/Latino peers). As one might expect, adolescents were more likely to be in activities with Mexican or Latino peers in School B, but less likely in School A than chance (Table 5). Furthermore, these experiences varied by adolescents' and parents' characteristics. Having Latino peers was less likely among adolescents whose family income was greater than \$29,000 annually, but more likely among adolescents who were bilingual or primary Spanish speakers. Parents with at least some college education reported that their adolescents had Latino peers in their activities less often than chance.

Three groups emerged regarding preferences for peers' ethnicity: Having Mexican/Latino peers was "important" (47% of parents, 55% of adolescents), "not very important" (44% of parents, 36% of adolescents), or participants preferred diverse peers

(9% of parents, 9% of adolescents). Notably, there were more participants who preferred diversity than expected among adolescents in School A, adolescents from high income families, and parents who spoke mostly English (Table 5). There were no differences when comparing individual's experiences and preferences (Adolescents: Fisher's exact $p = .40$, $\phi = .37$, $ASRs < 1.96$; Parents: Fisher's exact $p = 1.00$, $\phi = .00$). Next, we provide the unique reasons for participants' preferences within each group.

Participants thought that Mexican/Latino peers were important for two primary reasons: Mexican/Latino peers provided a feeling of "comfort" or a "sense of belonging" and Mexican/Latino peers enabled the adolescents to "share experiences about their culture" or "learn their roots." For example, a girl in School B said, "I mean they were, it was cool, cause like we're all Mexican and we could share our experiences. Like, 'oh, I went to a quinceañera'." Similarly, an adolescent in School C said band and choir felt "like a big family" because of her Mexican/Latino peers. Mexican/Latino peers provided comfort for adolescents and, at least from the parents' perspective, helped adolescents learn more about their culture.

Conversely, some participants thought having Mexican/Latino peers was "not very important" or "doesn't matter" largely because they were already in activities with Mexican/Latino peers or they were able to connect with Mexican/Latino peers outside of the activities. For example, many adolescents in Schools B and C were in activities where "everybody's mostly Mexican" and having many Mexican peers was "normal" or made them feel "the same." Peers' ethnicity may not be as salient for adolescents who attend schools and activities where they are already among mostly Latinos. Other participants had Mexican/Latino peers elsewhere, as stated by one mother in School A who said, "I

have a very large Hispanic family and my kids are with Hispanics all the time. So I don't make it a point that whatever activity they're in that there has to be Hispanics there." For these participants, it seems as though having Mexican/Latino peers in activities was not a strong priority because it was something they already had in their lives.

One unexpected finding was that some participants preferred having ethnically diverse peers in activities. For example, a wrestler in School A discussed the positive implications of diversity:

Some people might have something against that race or culture and it [the activity] brings them together. They kind of get used to having them around as a team. They got to work with them so they become friends eventually.

Similarly, a parent in School B, which is in a neighborhood with a history of racial tension between Latino and African American adolescents, said that by participating on an athletic team her son:

Is a real team member now. He's learned how to be around other people. He has Black people on his team and White people. You know, diversity. He used to really disrespect other people of color [referring to black adolescents] and now he has learned to get along with and respect those kids.

The positive experiences adolescents had interacting with a diverse peer group in activities encouraged these participants to respect other ethnic groups.

To get a stronger sense of participants' preferences for same-ethnic individuals in activities, we compared participants' preferences for same-ethnic leaders versus peers. Participants seemed to have stronger preferences for same-ethnic peers than same-ethnic leaders. This divergence stemmed from their differential views on leader and peer

influence where leader influence was largely confined to the activity-related skills leaders would teach adolescents. In contrast, individuals thought peers had a broader influence on adolescents' lives that had the potential to be either good or bad. As articulated by one mother who said:

It is more important that their friends are [Mexican] than the adults because [the adolescents] can share different things with companions about how they are with their families. That is why I think it is important that they get together with other Mexican kids.

In other words, peers are an extension of the family and family practices. Parents wanted their children to be with peers who were likely to be a good influence and come from solid families. Some thought having Mexican/Latino peers increased the likelihood that they come from a good family and have the potential to be a good influence on other adolescents.

Discrimination

Participants discussed instances of discrimination and prejudice generally and in their current activities. Before presenting these findings, it is important to place the broader study in historical context because there was a significant change in the political climate of the area where these data were collected. On April 23, 2010, Governor Jan Brewer of Arizona signed into law Senate Bill (SB) 1070 which required all residents of Arizona over the age of 14 who were not U.S. citizens to register with the U.S. government and carry their registration documents at all times. SB 1070 formally went into effect on July 29, 2010. This law was a widely publicized and controversial topic during the second and third interviews. Importantly, participants were not prompted to

discuss SB 1070 specifically; however, discussion about the law organically arose from twelve participants. Many of these discussions were related to skin color (5 participants), such as one parent who said the bill would “affect everyone just by having darker skin.” Other parents discussed the general political climate and prejudicial nature of the bill (6 participants). One mother discussed the negative sentiment toward Mexican-origin individuals:

We live in a place right now where a lot of what you see on TV and a lot of what you hear in the media is that it’s not okay to be Mexican. Mexican culture right now in Arizona is very volatile.

Two parents were so concerned that their children would be stopped by immigration that they did not allow their children outside of their residence aside from school. One teen from School C discussed how her family would be moving back to Mexico for fear of the bill.

Overall, 29 participants mentioned discrimination, which did not vary (quantitatively or qualitatively) by school or reporter (School A: N=11; School B: N=10; School C: N=8 parents; Fisher exact $p = .30$; $\phi = .28$; ASRs < 1.96). Although discrimination and prejudice (or the lack thereof) was mentioned by several participants, only a small set of these experiences occurred in organized activities (17%). Because this study is about organized activities, we focus our attention on the experiences related to discrimination within activities. Experiences with discrimination in the activity were more likely than chance among bilingual parents (Table 6). Discriminatory experiences did not vary by school or adolescents’ characteristics.

When mentioned, adolescents were likely to couch their experiences as teasing or “just like a big ole joke” that everyone laughed about. For example, a Latina softball player in School A described a joke between herself and her White teammates where her teammate said, “[The coach] only quit because [the adolescent] is Mexican.” Other adolescents were teased about how they pronounced English words or about ethnic stereotypes. For example, a track participant in School A said the members of the soccer team were always trying to get him to quit track and join the soccer team because “there’s no Mexicans” and “soccer’s just for Mexican people.” Overall, most participants described their experiences with ethnic teasing as something they “laughed along with”; however, many of the experiences could be negatively perceived.

Some other experiences were less subtle. One mother, who lived in School A, described the differential treatment her two sons received based on the color of their skin. She said:

It’s like, you know, if you’re Mexican and you’re brown it becomes a color issue really. My [lighter skinned son] is so fair, he gets by with anything. My [darker skinned son] does not. [My darker skinned son] was in these environments with all of these White kids and they wouldn’t let him participate. He was told that some of the other kids had more talent.”

Some of the mentions were about the lack of discrimination or that their activity participation helped reduce discrimination. Individuals thought adolescents were “treated equally” or the coach was “only concerned with skills.” As noted in the previous section on peer ethnicity, having a diverse group of peers helped an adolescent become less

prejudiced. These experiences suggest that participating with ethnically diverse peers may have the potential to help reduce discrimination.

Patterns of Preferences Across Themes

Up to this point, we have discussed individuals' preferences separately for each indicator of cultural competence. We complemented those analyses by comparing patterns of preferences across three indicators: leader language, cultural content, and individual's ethnicity. Overall, 13 participants (7 parents, 6 adolescents) were grouped together in the *no preferences* group because they never expressed a preference for Spanish-speaking leaders, Mexican cultural content, or same-ethnic peers/leaders in activities. Second, 20 participants (9 parents, 11 adolescents) had *moderate preferences* because they wanted to see Mexican ethnicity or culture in one or two aspects of activities, but not all (i.e., 33%-50% of the themes). The third and largest group and 31 participants (18 parents, 15 adolescents) had *high preferences* because they wanted Mexican ethnicity or culture in most aspects of the activity mentioned (i.e., 67%-100% of the themes).

We used Fisher exact tests to determine if individuals in each group were more likely than chance to have certain family and individual characteristics (Table 7). Participants in the high preferences group were markedly different from the other two groups among both parents and adolescents. Having high preferences was more likely than chance among adolescents in School C as well as high Mexican oriented adolescents. Having high preferences were more likely than chance among parents who were foreign-born and primary Spanish speakers. These results indicate that more

enculturated parents and adolescents, as well as those in School C, prefer activities that align with their ethnicity or culture in multiple ways.

Discussion

The primary goal of this study was to explore parents' and adolescents' experiences and preferences related to four features of cultural competence in activities. Our secondary goal was to test quantitatively if parents' and adolescents' perspectives varied by school and cultural orientation. Our study was both deductive and inductive in nature; in that, we remained open to new discoveries even though we had some specific expectations based on theory and the literature. Theory suggests that individuals are likely to seek out and benefit most from activities that align with their culture or ethnicity (Eccles et al., 1993; García Coll et al., 1996; Simpkins & Riggs, in press). This traditional notion of “fit” suggests that similarity between individuals and settings is the primary mechanism influencing developmental outcomes. However, our findings suggest that fit may be more complex than these traditional notions of fit based on similarity and that fit in terms of complementary may be important as well. Our discussion highlights the nuances related to understanding and optimizing fit, as well as variations in these processes across settings.

Similarity and Complementarity in Person-Environment Fit

García Coll and colleagues (1996) discuss person-environment fit in terms of the similarity between the person and the context in the integrative model of child development. We had stronger evidence for this type of fit regarding leader language than the other cultural competence indicators. Although only about one-third of the sample had or preferred a Spanish-speaking leader, these experiences and preferences were

heightened among Spanish-speaking participants. The fit for Spanish language may be the strongest because of the close alignment between the activity and individual indicators (i.e., language use) or because shared language is more of a necessity to enable communication and youths' participation. Despite this example that supports traditional conceptions of fit, data on the other indicators of cultural competence challenge the notion that fit is always based on similarity.

Families varied in whether they preferred cultural content in activities that was similar to what they experienced at home or complemented their home life. On the one hand, some families wanted cultural content in their activities to reinforce the attitudes, values, and behaviors that characterize their families and home life. Fit based on similarity also emerged for individuals who did not prefer activities with Mexican cultural content because they did emphasize Mexican culture in their lives broadly, in the family, or in the activity context. On the other hand, some families described fit being achieved through a complementary manner. Some individuals preferred Mexican culture in activities because adolescents were not learning about it at home or their parents were not able to teach it themselves. Similarly, some individuals did not prefer Mexican culture in activities because parents 'had it covered' at home (e.g., cultural content) or adolescents had those experiences with their family and family friends (e.g., interactions with same-ethnic individuals). Understanding fit only in terms of similarity may not adequately address adolescents' needs because of the complexities of adolescents' lives.

Adolescents are nested within a series of interconnected contexts, including activities, schools, families, and neighborhoods (Bronfenbrenner & Morris, 2006). Some families considered the fit of adolescents' experiences across contexts in order to

optimize positive development, which is reminiscent of parents talking about having a well-rounded child. Middle and upper class families use organized activities to provide such complementary experiences to build the set of skills their children need to be successful (Friedman, 2013; Lareau, 2003). Whether the underlying mechanism of fit is similarity or complementarity may depend on whether an individual thinks the feature or experience is central to their development in all settings versus it is something they can acquire in a specific setting.

Unpacking Instances Where There Was a Lack of Fit

There were instances in which individuals' cultural orientation seemed like it was not aligned with their preferences. Individual's discussions on the lack of fit unveiled the nuances of Latino individuals' preferences and experiences related to ethnicity and culture. One of the primary discussions among individuals who on the surface seemed to have preferences that did not fit their orientation was based on variation in their adherence to specific aspects of Mexican culture. Individuals expressed different preferences for traditional versus modern Mexican culture. Some youth did not want to participate in activities reflective of traditional Mexican culture, such as Mariachi bands or ballet Folklorico, although other youth did participate in those activities or thought they were "cool." Several youth expressed a stronger preference for modern Mexican culture than the traditional features that many of their parents embraced. For example, many individuals thought some cultural songs, such as *De Colores*, were songs their parents learned as children and now were too traditional and not reflective of Mexican youth culture.

There was also variation in the degree to which individuals wanted a blending of mainstream American culture and Mexican culture, which aligns with ethnographic work on Latino populations (Bejarano, 2005; Valenzuela, 1999). The celebration of Cinco de Mayo provides an excellent example of the blending of cultures. The high school that Bejarano (2005) studied had a school-wide celebration for Cinco de Mayo, but there was a mixed reception among the Latino students. Some Latino adolescents did not embrace this “American celebration” of a Mexican holiday and expressed sentiments that they wanted to be distinguished from mainstream American culture (Bejarano, 2005, p. 46). However, other Latino adolescents enjoyed the celebration because it was a holiday focused on Mexican culture that their White friends also enjoyed celebrating (Bejarano, 2005). Many participants in our study did not prefer the Americanized version of Mexican culture suggesting that Cinco de Mayo was not “a real Mexican holiday.” It is unlikely that one particular version of Mexican culture, one that is traditional, modern, or blends aspects of other cultures, will appeal to all Mexican adolescents or all Mexican adolescents with high Mexican cultural orientations. Individuals likely look for a version of culture in activities that fits their own conception and that they are accustomed to in their daily lives more broadly.

Another possibility for the lack of fit on ethnicity and culture was because fit was achieved on other characteristics. The fit between an individual and an activity can be assessed along a multitude of indicators, including but not limited to ethnicity and culture, skills, motivation or interest, and psychosocial development. For many individuals, leaders’ ability to teach the activity skill and work with children took higher priority than their ethnicity, which makes sense; it is unlikely a parent would want a

Mexican or Latino adult to work with their child if the adult was a poor teacher or did not know how to work with children. Similarly, many felt that although learning about culture in activities would be nice, there are many activities where explicitly teaching about Mexican culture would be odd. These examples suggest that there is variation among Mexican-origin individuals in how they prioritize different indicators of fit.

In line with person-environment fit theory, how families prioritize indicators of fit may depend on adolescents' developmental needs (Eccles et al., 1993). According to Erikson (1968), early adolescents are in the industry versus inferiority stage and are focused on their competence or abilities in domains. Thus, it is not surprising that some families thought that activities should be largely selected based on adolescents' interests and skills. The prioritizing of ethnicity and culture over competencies may not occur until adolescents move into the identity stage. Ethnic identity theories denote that one central task of adolescence is exploring the meaning of their ethnicity and culture for their sense of self (Phinney, 1993). We may not have captured these processes in our study because ethnic identity exploration and achievement often does not increase until middle to late adolescence (Umaña-Taylor et al., 2014). Developmental processes may focus adolescents in our study to prioritize the fit of an activity to their skill levels and competence over fit based on ethnicity and culture.

Understanding Processes Within Larger School Contexts

The larger context can influence individual processes in several ways. Schools and neighborhoods provide a finite set of activities. Families' ability to choose an activity with a particular cultural feature is limited by what is available. For example, adolescents in School A participated in fewer activities with Latino leaders and Latino peers than

expected by chance. According to cognitive dissonance theory (Festinger, 1957), it is possible that individuals who have limited exposure or access to activities with Latino individuals over time lower their preference for activities with those characteristics and build preferences around what is available to them. Such cognitive shifts are echoed in individuals' speech about "getting used to" having White and non-Spanish speaking teachers. Such shifts may have led to preferences for diverse peers in School A. Having diverse peers in activities was helpful in promoting an appreciation of diversity and cross-ethnic interpersonal relationships. However, it is unclear if individuals in School A preferred diversity because diversity characterized the activities in their surroundings or because of the experiences a diverse peer group afforded.

Ethnically diverse settings may lead adolescents to think about or call attention to issues related to race and ethnicity more than adolescents in ethnically homogenous settings (Tatum, 2004; Umaña-Taylor, 2004). In some cases, accentuating one's ethnicity and culture in diverse settings could have negative implications as youth are trying to fit in and develop a sense of belonging with their peers. For example, speaking Spanish may have drawn unwanted attention to Mexican-origin adolescents in School A (c.f., Bejarano, 2005). Some ethnic minority adolescents in schools where they are the numerical minority "act White" or speak English in an effort to fit in and enhance their social status in the school (Bejarano, 2005; Tatum, 2004). Peer pressure and the importance of peer influence are heightened during adolescence (Brown, 2004). Many adolescents do not have the capacity to resist peer influence and conformity, especially early adolescents (Steinberg & Monahan, 2007). The early adolescent years may be a critical time for adolescents to fit in. Activities that highlight how Mexican-origin

adolescents as different from their majority peers may hamper social integration and cohesion among peers.

Contrary to our expectations, ethnic discrimination was not heightened for Mexican-origin adolescents in the school with mostly White peers. In fact, few families in our study had experiences with discrimination in activities even though several mentioned discrimination in regard to the new immigration law. Given the timing of data collection and the salience of ethnicity during this time, one might expect discrimination would be more prevalent in activities and that people might be more attuned to such behaviors. The low prevalence of discrimination found in this study is surprising, but similar to other reports of discrimination in ethnic minority youth's activities (i.e., Deutsch, 2008) and in schools (Douglass, 2013).

At least three explanations are possible to account for the low rates of ethnic discrimination. First and the most optimistic view is that activities may be a safe haven for adolescents that guards against larger societal ethnic/racial tensions, and youth avoid the activities where they either experienced or anticipated discrimination (Sharaievska et al., 2010; Simpkins et al., 2013). Second, and in line with cognitive dissonance theory (Festinger, 1957), adolescents may disregard or downplay the discrimination they experience. Ethnic minority youth may face the dilemma of either putting up with or reconciling the discrimination they experience or not participating in that activity any longer as there are often limited options for any particular type of activity. Third, we may not have captured all discriminatory experiences. Ethnic discrimination may occur in subtle ways disguised by humor or through ethnic teasing (Douglass, 2013; Sue et al.,

2007). Nevertheless, we purport that ethnic discrimination either subtle or blatant could be seriously detrimental given the potential negative impact on activity participation.

Thus far, we have discussed the larger context in terms of differences in the ethnic composition of the schools. However, it is also important to acknowledge the confounding nature of ethnicity/culture and socioeconomic status (SES). School A was also distinct from the other schools because these families had higher SES than families in School B and C, which may have led to differences in their preferences for ethnicity and culture in activities. For families in School A, learning the skill in the activity seemed to be the priority. This aligns with previous studies which have found that higher SES families used organized activities as a means to develop specific skills that would help their children get into college and prosper in a competitive society (Friedman, 2013). Many of the parents in Friedman's (2013) study attributed their success to their own competitive drive and perseverance which they were trying to instill in their children through organized activities. Families in School A in our study may have been focused on cultivating similar skills leading to a lower prioritizing of ethnicity and culture in activities.

This is also reminiscent of Lareau's (2003) work on social class. Lareau (2003) found that many low socioeconomic status families considered organized activities a luxury that they could not afford. In fact, youth in families with limited resources often did not participate in activities because they spent their after-school hours helping their families at home, such as doing chores or caring for younger siblings (Lareau, 2003; Simpkins et al., 2012). Contrary to the higher SES families in School A, culture and ethnicity may have been more important to the families in Schools B and C in our study

because of mechanisms related to SES. Lareau (2003) found that activity participation among youth from low SES families was contingent on the family's value of the activity. For these families, indicators of ethnicity and culture may be critical for recruitment and retention in activities. Taken together these findings suggest that the variability in preferences for indicators of cultural competence in activities may be due to differences in social class.

Limitations and Future Directions

This study was one of the first to our knowledge to examine individuals' preferences for features of ethnicity and culture in activities. We provide important insights into this emerging area, but the findings must be considered in light of a few important limitations. As is with all qualitative work, our study provides richness and depth of participants' perspectives, but lacks generalizability with regard to the findings (Yoshikawa et al., 2008). With these limitations in mind, we provide a few important directions for future research.

The primary goal of this study was to highlight some of the ways that cultural competence in activities matters. We focused on four indicators of cultural competence to determine whether multiple indicators warrant future in-depth studies, which our findings do suggest. Cultural content was experienced in a small percentage of the activities, but future research on this indicator is of merit. We assessed overt cultural content, but not the covert or subtle ways that adolescents learn about their culture (e.g., Umaña-Taylor, 2001). The ability for leaders to incorporate overt cultural content depends on the activity type, such that art activities seemed to be more amenable to cultural content than sports activities. However, covert cultural teachings may be easily incorporated into a wider

range of activities. For example, adolescents learn cultural mannerisms and norms for interacting, such as greeting others with a kiss on the cheek (Bejarano, 2005), which does not depend on the type of activity. Parents in our study mentioned that being around other Mexican peers gave adolescents a platform through which to discuss cultural experiences and provide a deeper connection and exploration of their culture (c.f., Fuligni & Fuligni, 2007). It is possible that learning about Mexican culture occurs more often in covert ways than the overt ways in activities, but more research is needed to understand participants' perspectives on covert versus overt cultural learning.

The secondary goal of this study was to understand whether adolescents and their activities “fit.” Person-environment fit theory denotes that positive development should be optimized in settings where there is alignment between characteristics of the individual and the setting (Eccles et al., 1993). A test of person-environment fit should also involve a test of whether *developmental outcomes* were optimized in such settings. Although we did not focus on adolescents' outcomes, we did provide important information about the potential nuances of the meaning of fit. One of the major contributions of this study is our deeper understanding of fit in terms of similarity and complementarity. However, future studies should include developmental outcomes to specifically test the implications of fit based on similarity versus complementarity.

Finally, this study captured the experiences of a particular Mexican-origin population in the southwest. The political climate of the area where these data were collected was characterized by a negative sentiment toward Mexican-origin individuals. Further, these data were collected in a state bordering Mexico and the salience of ethnicity was likely increased because of border tensions. Prior research documents the

uniqueness of immigrant families' experiences in border towns (Bejarano, 2005). Thus, it is unclear if these findings would generalize to the larger population of Mexican-origin individuals in the U.S. These results are likely a product of the interaction between individual's characteristics and the nature of the larger societal context at the time these data were collected. Future research should explore whether these findings extend to other geographic regions, to larger samples of Mexican-origin families, and how to best capture the variation within Mexican-origin families in terms of indicators of ethnicity and culture.

Conclusion

Cultural competence, as evidenced by congruence in terms of ethnicity and culture between adolescents and their activities, is complex and perhaps more nuanced than theories denote. Some may look for activities that are congruent with the rest of their lives, but others are seeking activities that fill certain holes or fulfill a particular purpose. Also, fitting in as the numerical minority or the developmental focus on skill development may supersede preferences for particular ethnic and cultural features during early adolescence. Designing cultural competent activities will require a deep understanding of the ethnicities and cultures of the youth the activity serves. We urge activity leaders and practitioners to carefully consider the variability within ethnic groups, what individuals believe is the role of activities in youth development, and the dynamics of the larger contexts in which these activities and families are embedded. Ethnic minority youth benefit substantially from participating in organized activities, but it is important to design activities in such a way that fits their individual needs.

Study 2: Understanding How Ethnic and Cultural Features in Organized Activities Matter for Latino Adolescents' Experiences

Latino adolescents' participation in organized activities is related to several positive psychosocial outcomes, including self-esteem, academic achievement and reduced problem behaviors (Fredricks & Simpkins, 2012). Latino youth are one of the largest and fastest growing ethnic minority groups in the US (Ruggles et al., 2011); yet, they have one of the lowest participation rates as a group (Fredricks & Simpkins, 2012). In fact, in a large diverse high school in the West, Latino adolescents were three times less likely to participate in school clubs or sports than their White peers (Gibson et al., 2004). Some research suggests that aspects of ethnicity and culture at the individual level, such as generation status, predict Latino youth's participation (Borden et al., 2006; Simpkins et al., 2013). However, in order to fully understand the participation experiences of individuals within activity settings, complementary work on the role of ethnicity and culture in the activity setting is needed.

A myriad of programs are encompassed under the umbrella of organized activities. The variability in the quality of those programs matters considerably. Youths' experiences in activities are most positive and their developmental growth is optimized in high quality activities (Yohalem & Wilson-Ahlstrom, 2010). Although great strides have been made in our understanding of what high quality activities look like, the tools currently available for measuring activity quality adhere to a "one size fits all" agenda (Durlak & Weissberg, 2007; Yohalem & Wilson-Ahlstrom, 2010). These measures focus on universal aspects of quality, such as positive peer relationships and physical safety (Yohalem et al., 2007). One of the central critiques of the existing work on program

quality is that indicators of ethnicity and culture have not been adequately addressed. Indicators of ethnicity and culture in activity settings may help us to more fully understand Latino youths' activity participation and experiences.

Theory and empirical research suggest that learning about ethnicity and culture is an important part of identity development, which is a central task of adolescence (e.g., Phinney, 1996; Umaña-Taylor, Yazedjian, & Bámaca-Gómez, 2004). Indeed, parents' ethnic socialization behaviors, or the ways in which they teach their children about their ethnicity and culture, are important for adolescent development (see Hughes et al., 2006 for a review; Umaña-Taylor, Bámaca, & Guimond, 2009). However, adolescents' identities are also shaped by their surroundings and experiences in non-familial settings (e.g., Umaña-Taylor et al., 2014). As such, learning about ethnicity and culture in activity settings may be one way in which activities can foster positive experiences for Latino youth. Given the lack of quantitative measurement tools available for assessing ethnic and cultural features in activity settings, the first aim of this study was to capture overt teaching, covert teaching, and respect, in activities by adapting a current measure of family ethnic socialization (i.e., Family Ethnic Socialization Measure [FESM]; Umaña-Taylor, 2001). The second goal of this study is to examine the predictive utility of the scale by testing relations between ethnic and cultural features in activity settings and experiences during the activity.

Person-Environment Fit: Moving Away from the “One Size Fits All” Approach

Many of the ways researchers have conceptualized and measured activity settings address broad universal needs (Yohalem et al., 2007). Although these universal needs are important aspects of activity settings, there may be more nuanced aspects that also need

to be taken into account. According to person-environment fit theory, the degree to which the individual and environmental characteristics match predicts the extent to which youth will flourish in those settings (Eccles et al., 1993). That is, settings that match adolescents' individual characteristics, including their needs, values, and goals should optimize adolescents' positive development. Given the centrality of ethnicity and culture to the normative development of Latino youth (e.g., García Coll et al., 1996), activities that incorporate aspects of ethnicity and culture may optimize Latino adolescents' positive experiences in those activities.

Empirical research on interventions provides support for the importance of ethnicity and culture in person-environment fit for Latino youth. Betancourt and Flynn (2009) suggested that interventions are most likely to influence outcomes for ethnic minority youth when they emphasize youth's ethnicity and culture. Indeed, smoking interventions emphasizing Latino culture (e.g., Marsiglia, Yabiku, Kulis, Nieri, & Lewin, 2010) and obesity interventions incorporating aspects of familism (Stevens, 2010) have shown significant impacts on youth's outcomes. Similarly, ethnic and cultural features in organized activities may matter for activity experiences.

Ethnic and Cultural Socialization: Extending Beyond the Family

Youth learn about their ethnicity and culture through interactions with their families, communities, and peers, among other socialization agents (e.g., Knight, Bernal, Garza, Cota, & Ocampo, 1993; Umaña-Taylor & Fine, 2004; Umaña-Taylor et al., 2014). The family is the first and primary socializing agents in young children's lives. Not surprisingly, the majority of research on ethnic socialization focuses on families and parents. Some of the ways Latino parents socialize their children include exposure to

cultural practices (e.g., native foods, traditions), spending time with individuals of similar ethnic backgrounds, and speaking their native language (Hughes et al., 2006; Quintana & Vera, 1999; Suárez–Orozco, Suárez–Orozco, & Todorova, 2008).

One of the most widely used measures of family ethnic socialization is the Family Ethnic Socialization Measure (FESM) developed by Umaña–Taylor (2001). The FESM is a self-reported measure capturing overt and covert ways in which parents teach their children about their ethnicity or culture. Overt ethnic socialization includes instances in which parents intentionally teach their children about their ethnicity or culture, such as by reading culturally-relevant stories to their children. Covert ethnic socialization occurs when youth learn about their ethnicity or culture inadvertently, such as by living in a home that is decorated to reflect their ethnic heritage. The FESM has good reliability and validity (Umaña–Taylor, 2001), and predicts a variety of adjustment outcomes, such as self-esteem and ethnic identity achievement (e.g., Umaña–Taylor et al., 2004; Umaña–Taylor, Vargas–Chanes, Garcia, & Gonzales–Backen, 2008).

What ethnic and cultural features are important in activities? Ethnic socialization in the family is described as teaching youth about their ethnicity and culture in direct and indirect ways (Umaña–Taylor, 2001). Like families, activities can be a place where youth learn about their ethnicity and culture in direct and indirect ways. Although some activities may focus on teaching youth about ethnicity or culture, like empowerment clubs focused on developing ethnic minority youth (e.g., Migrant Student Association; Gibson et al., 2004), this is often not the primary focus of many after-school activities. Many activities strive to support youth developmentally by teaching a particular skill, such as athletics or arts, or by completing a project (e.g., a social

awareness video campaign; Tolman & Pittman, 2001). As part of their overarching goal, many programs also strive to teach youth other critical life skills, such as working together in a positive atmosphere (Eccles & Gootman, 2002; Larson, 2000). Given the goals of many organized activities, we posit that additional features beyond teaching need to be assessed to capture all ethnic and cultural features in activity settings.

Like schools, activities often bring together youth from a variety of ethnic and cultural backgrounds (e.g., Durlak & Weissberg, 2007). Although some activities may be ethnically homogenous in terms of the youth participants, activity leaders tend to represent a wide range of diverse backgrounds (e.g., Fiester, White, Reisner, & Castle, 2000; Walker & Arbreton, 2004). Having an activity setting that is respectful of adolescents' ethnicity and culture may be an important feature in settings that bring together individuals from various backgrounds. For example, teaching respect for diversity and reducing ethnic biases is a critical feature for school success (Valencia, 2002). Indeed, research on program quality suggests that respect is important. Eccles and Gootman (2002) described several features of organized activities that are necessary to promote positive youth development. Respect is incorporated or supports several of these features, but is most central to fostering supportive relationships and positive social norms. Respect is the foundation on which to promote harmonious intergroup relations, bridge cultural differences, and foster adolescents' positive moral development (Eccles & Gootman, 2002). Adolescents are also more likely to join and stay in activities which they feel a sense of belonging and comradery with their fellow participants (Hirsch, Deutsch, & DuBois, 2011). Respect for adolescents' ethnicities and cultures may be one way to promote this sense of belonging for Latino adolescents.

To fully capture the role of ethnicity and culture in activities, we address two important lacunas in the current literature. First, covert and overt ethnic socialization are distinct and should be measured independently to fully capture the ways in which youth learn about their ethnicity and culture. Second, respect needs to be assessed in addition to ethnic and cultural learning. Therefore, in this study, we examine three dimensions of ethnic and cultural features in activities: (1) teaching about ethnicity and culture in direct (overt) ways, (2) teaching about ethnicity and culture in indirect (covert) ways, and (3) promoting equality and respect.

What experiences might ethnic and cultural features in activities predict?

Only one study to our knowledge has quantitatively examined outcomes related to ethnic socialization in the activity setting. Using an adapted version of Umaña–Taylor’s (2001) FESM, Riggs and colleagues (2010) found that ethnic socialization in activities, aggregated across overt and covert socialization, positively predicted healthy identity development (i.e., higher exploration, commitment and positive feelings toward one’s ethnic group) even after accounting for family ethnic socialization. However, Riggs and colleagues’ (2010) study does not distinguish between covert and overt ethnic socialization and ethnic and cultural respect was not assessed.

Another important limitation of Riggs and colleagues’ (2010) study is that the outcomes were global indicators of well-being (e.g., self-worth). Participation in activities is expected to promote one’s overall well-being through the experiences youth have during the activity (Durlak, Mahoney, Bohnert, & Parente, 2010). Youth’s experiences are most positive in high quality organized activities (Yohalem & Wilson–Ahlstrom, 2010). Eccles and Gootman (2002) describe several features of high quality

activities, including promoting adolescents' sense of belonging, efficacy and mattering, and family involvement. They argued that these features are most likely to support positive experiences in activities when they were aligned with youths' culture. For example, learning about ethnicity and culture supports efficacy and meaning, which in turn has been shown to support engagement and motivation (Eccles & Gootman, 2002). Ethnic and cultural features may help bridge cultural differences among co-participants and between adolescents' home and extrafamilial lives, which in turn foster adolescents' positive emotions and social support for one another during the activity. In summary, activities that incorporate features of ethnicity and culture should promote positive experiences across an array of indicators for Latino adolescents.

An in-depth qualitative study of an after-school writing program helps to understand why ethnic and cultural features might impact activity experiences. García and Gaddes (2012) studied the impact of a culturally responsive reading and writing workshop on Latina adolescents' individual experiences and the development of their writing abilities. Adolescents read stories written specifically for Latinos/as and stories about the Latino/a experience in the U.S. The writing workshop enriched adolescents' affective, psychological and social experiences in the activity. First, adolescents' reported feeling intense emotions while reading the literature and described their own writing experiences after reading the literature as cathartic. Second, reading literature from Latina authors deepened adolescents' value of the program and increased their motivation to continue developing their own writing skills. Third, some of the readings, such as one on cross-ethnic tensions in the *Borderlands*, prompted discussions about adolescents' current difficulties with peers. Subsequently, adolescents reported a high level of support among

their peers and felt more capable of dealing with ethnic tensions between themselves and their African American peers in school. Although this study represents one specific activity with a group of ethnically homogenous youth, it provides support that ethnic and cultural features in activities might support adolescents' experiences affectively, psychologically, and socially.

Within-Group Variation Among Latinos

Up to this point, we have considered Latino adolescents as a singular group where all Latino youth would equally benefit from attending activities with rich ethnic and cultural features. That may or may not be the case. Latino adolescents are a very diverse group. For example, we must take into account that Latino youth vary considerably in the degree to which they are oriented toward their native Latino culture (Knight et al., 1993). Some Latino adolescents are highly engaged in Latino culture, whereas others are not at all engaged in Latino culture. According to person–environment fit theory (Eccles et al., 1993), this variability in youths' orientation toward Latino culture and the match between the youth's orientation and the cultural emphasis in the activity setting must be considered to accurately predict their associated outcomes. Specifically, adolescents' positive experiences should be optimized in activities that emphasize Latino culture when adolescents have a high Latino orientation because the activity setting is more aligned with their behaviors, attitudes, and values. Furthermore, the ethnic and cultural features in activities will be negative predictors of adolescents' positive experiences when adolescents have a low Latino cultural orientation. Engaging in practices aligned with Latino culture is important to consider because requiring adolescents to subscribe to a different set of behavioral norms in extra-familial contexts is related to negative

outcomes. For example, prohibiting immigrant adolescents from speaking their native language in school impedes academic achievement (Lee, Hill–Bonnet, & Gillispie, 2008). In this study, we include three indicators of adolescents’ orientation toward Latino culture, namely behavioral orientation, Spanish language use, and nativity.

Summary and Study Goals

Our overarching aim is to understand the role of ethnicity and culture in activities. Given the lack of measures for this emerging area of research, we adapted an existing quantitative measure to be more inclusive of features of ethnicity and culture that matter in activities. Specifically, we adapted the FESM (Umaña–Taylor, 2001) to capture features related to the covert and overt socialization of ethnicity and culture in activity settings, as well as added items to capture features related to respect. Thus, our first goal is to establish the psychometric properties of the ethnic and cultural features in activities scale, which is theorized to have three subscales: overt teaching, covert teaching, and respect.

Our second goal is substantive in nature and twofold. We test *whether* and for *whom* ethnic and cultural features in activities predict adolescents’ experiences during the activity. We assess whether ethnic and cultural features in activities predict three areas of activity experiences: affective (i.e., emotions, motivation), psychological (i.e., engagement, autonomy), and social (i.e., social support, ethnic discrimination) experiences. We examine for whom these relations hold by testing whether Latino cultural orientation moderates relations between ethnic and cultural features in activities and activity experiences.

Methods

Participants

These data were drawn from a larger study in which the sample varied by (1) whether or not adolescents participated in an activity, (2) participation in different types of activities (e.g., school vs. community, arts vs. sports), (3) gender, (4) school, and (5) ethnicity. Latino and non-Latino White adolescents were included in the larger study because they are the two largest racial/ethnic groups in the surrounding area. As a result of these complex selection criteria, we used a tiered selection process to recruit participants.

Latino and non-Latino White 7th grade adolescents (M age = 12.4) and their parents ($N=297$ dyads) were recruited from one middle or junior high school in each of four neighborhoods in a metropolitan city in the southwest (Common Core Data, 2009; United States Census, 2011). The schools and neighborhoods varied in terms of socioeconomic status and ethnic composition (Table 8). Because students were selected in each school and most activities are nested within school, we focus on the school description rather than the neighborhood. School A had the least Hispanics and the smallest percentage of students receiving free/reduced lunch, whereas Schools B and C were largely Hispanic and had the highest percentage of students receiving free/reduced lunch. School D was more average (i.e., ~50%) in terms of ethnic composition and percent receiving free/reduced lunch.

Although Schools B and C are similar according to their basic composition, there were also notable differences between the schools. The principal of School C had previously held an administrative position in School B. When she described her

differential experiences in the two schools, she noted that there were more recent immigrant Mexican families in School C whereas there were more Mexican families in School B who had lived in the US for several generations (personal communication, 2011). Adolescents in these schools also experienced different racial or ethnic tensions. In School B, there was a history of racial tension between Hispanics and African Americans (Simpkins et al., 2013). Some families restricted their adolescents' access to certain places in the neighborhood where they thought older African Americans hung out, like the local community center, as parents were concerned that those older youth were a bad influence. In School C, however, some of the adolescents in the current data described how there were divisions and even name calling among the youth based on whether they were born in Mexico or the US. Similar to other work in Arizona (Bejarano, 2005), some of the adolescents were considered Mexican by their peers only if they were born in Mexico.

Within each school, three groups of adolescents were recruited. First, we selected adolescents who participated in a range of school-based activities, including school clubs (29%; e.g., student council), sports (39%; e.g., basketball), and art (32%; e.g., drama). Adolescents were only selected if they participated in an activity that included at least one Latino participant and if the activity was offered as an extracurricular activity in at least two of the four schools. Once an adolescent was selected, we recruited other adolescents in the activity to join the study. To adequately account for the nesting of students within activities, we strived to recruit at least five participants from each school-based activity (Range of participants per activity = 1 – 14; $M = 5$). Next, we selected two other groups of youth to obtain a range of organized activity experiences: community

activity participants and non-participants. Because this was a school-based study, we did not recruit additional adolescents from the community activities. Adolescents who did and did not participate in an organized activity were matched on several factors that predict participation, including adolescents' gender, grade point average, proximity to the school, language preference, and nativity (Mahoney et al., 2009). Participants were randomly selected within each group if multiple matches were possible (Gibson–Davis & Duncan, 2005).

Questions posed in the current study focus on experiences of Latino adolescents. Demographics for the Latino sample are presented in Table 9 for the overall Latino sample, by school, and by activity participation. The sample was 54.0% female. Parents were on average 38.3 years old and approximately 62.1% were foreign-born. The majority of the adolescents participated in at least one school-based activity (62.6 %); 13.1% participated in a community-based activity and 24.2% were non-active. These activity participation rates are comparable to rates reported in nationally representative samples (e.g., Hofferth & Sandberg, 2001).

In order to address the current research questions, the sample was constrained to Latino adolescents who participated in an organized activity. The adolescents retained (n=150) were about equally divided on gender (60.0% female). Recruitment was distributed comparably across the four schools: School A (n=24, 16.0% of the sample), School B (n=48, 32.0%), School C (n=35, 23.3%), and School D (n=43, 28.7%). Of the parent sample, 55.3% were primary Spanish speakers, 37.2% were foreign-born, 64.6% were currently married, and the median annual income for the family was about \$30,000–\$35,000.

We compared the retained sample (Latino activity participants) to the excluded Latino sample (non-participants) on several demographic variables. Continuous variables were compared across samples using independent samples t-tests whereas the categorical variables were compared using chi-square tests. To determine the magnitude of group differences, we computed the corresponding effect size for each statistical test (i.e., Cohen's d for t-tests and Cramer's ϕ for chi-square tests). The two samples did not significantly differ on age ($t(196)=1.72, p=.09, d=.25$), parents' income ($t(190)=1.86, p=.07, d=.27$), parents' education ($t(195)=0.88, p=.38, d=.13$), foreign-born status ($X^2(1) = 0.20, p = .67, \phi = .03$), or language preference ($t(196)=0.63, p=.53, d=.09$). Although the effect sizes were small, individuals in the retained sample were somewhat more likely to be female than chance ($X^2(1) = 8.85, p < .01, \phi = .21$; adjusted standardized residual = 3.0).

Procedures

Phone interviews were conducted with parents and adolescents during the 2011–2012 school year lasting approximately 60–90 minutes. Follow-up interviews were conducted with adolescents in the summer of 2012 (approximately 3-6 months later) lasting about 20 minutes. Before each interview, families were mailed a copy of the response scales to use during the interview. Nearly all interviewers were bilingual and all interviews were conducted in the participants' preferred language. Approximately 55% of parents were interviewed in Spanish, whereas nearly all adolescents were interviewed in English (99%). Bilingual interviewers were individuals who were native Spanish speakers who resided in the local communities. Parents and adolescents were each paid \$50 for the interview and adolescents were paid \$20 for the follow-up interview.

Measures

All measures used in the current study come from the initial interview except adolescents' cultural orientation. Parents and adolescents reported basic demographic information (e.g., age, gender, race, language use, and education). Adolescents completed quantitative scales measuring ethnic and cultural features in activities, as well as several measures of activity experiences. There was no missing data on the ethnic and cultural features in activities scale and there was negligible missing data on the outcomes (i.e., five items were missing across the whole sample). Because no adolescent was missing all items on the primary measure of interest or all items on any outcome measure, all adolescents were retained in the analyses. Missing data was accounted for in the analysis using full information maximum likelihood.

Ethnic and cultural features in activities. Adolescents described the extent to which ethnic and cultural features were experienced in the activity in which they currently participated. Specifically, they rated their activity in terms of covert teaching, overt teaching, and respect by completing the ethnic and cultural features in activities scale (Riggs et al., 2010; Umaña-Taylor, 2001). The scale included the original overt and covert items (five items each) reworded from the FESM (Umaña-Taylor, 2001) to apply to organized activities, as well as four additional items that capture respect in activities (all items are listed in Appendix D; 1 = *strongly disagree*, 5 = *strongly agree*). The respect subscale items were developed based on theory and empirical research that ethnic and cultural respect is important in schools and activities (e.g., Chang & Le, 2010; Simpkins et al., 2013; Valencia, 2002). One item was dropped from the respect scale due to low reliability (i.e., item 2; “The activity leaders encourage me to respect the beliefs of

my ethnic and cultural background”). All three scales were reliable (Chronbach’s alphas > .70; see Tables 10 and 11 for item- and scale-level descriptive statistics).

Activity experiences. Adolescents reported their experiences in a current activity through a variety of indicators, many of which have been used in previous research and have adequate reliability and validity. Scales measured experiences across three domains: affective, psychological, and social experiences (See Table 10 for means, standard deviations, and Chronbach’s alphas; see Appendix E for a list of all outcome measures and items).

Affective experiences included youths’ feelings and motivation. Adolescents described their positive (three items; e.g., “how often do you feel happy at the activity?”) and negative (seven items; e.g., “how often do you feel lonely at the activity?”) feelings (0 = *never*, 4 = *always*; Shernoff & Vandell, 2007). Motivation was measured with two indicators (Eccles et al., 1993): self-concept of ability (four items; e.g., “How good would you be at learning something new at this activity?”; 0 = *not very good*, 6 = *very good*) and value (six items; e.g., “How important is this activity?”; 0 = *Not at all important*, 6 = *very important*).

Two scales were included to measure youths’ psychological experiences: psychological engagement (six items; e.g., “I feel challenged in a good way in this program”; 0 = *strongly disagree*, 5 = *strongly agree*; Moore & Hansen, 2012) and the autonomy subscale of the After-School Environment Scale (four items; e.g., “My leaders let me decided what to do at the activity”; 0 = *never*, 4 = *always*; Rosenthal & Vandell, 1996).

Finally, adolescents described their social experiences at activities by reporting on social support and ethnic discrimination. Social support was measured using two subscales from the After-School Environment Scale (Rosenthal & Vandell, 1996): leader support (five items, e.g., “How much do the leaders go out of their way to help kids at the activity?”; 0 = *never*, 4 = *always*) and peer support (six items, e.g., “I can really trust the other kids there”, 1 = *never*, 4 = *always*). Two scales assessed adolescents’ experiences with discrimination (adapted from Johnston & Delgado, 2004) from different sources: peer discrimination (six items; e.g., “The kids at your activity call you names because you are [adolescent’s ethnicity]”; 0 = *strongly disagree*, 3 = *strongly agree*) and leader discrimination (five items; e.g., “The leaders at the activity have negative beliefs about [adolescent’s ethnic group]”; 0 = *strongly disagree*, 3 = *strongly agree*).

Cultural orientation. Three indicators of Latino cultural orientation were included, namely behavioral orientation, Spanish language use, and nativity status (See Table 10 for descriptive statistics and reliability). Behavioral orientation was measured using adolescents’ reports on the Mexican orientation subscale of the Acculturation Rating Scale for Mexican Americans (ARSMA II; Cuéllar et al., 1995) administered during the follow-up interview (six items; e.g., “I liked to identify myself as a Mexican American”; 0 = *not at all*, 4 = *extremely often or almost always*). The other two indicators, Spanish language use and nativity status, were based on adolescents’ reports on items in the initial interview. Spanish language use was the mean of four items indicating adolescents’ language use across different contexts (e.g., “In general, what language do you use most often?”; 0 = *only English*, 4 = *only Spanish*; Marin, Sabogal,

Marin, Otero–Sabogal, & Pérez–Stable, 1987). Nativity status was adolescent’s report on one item indicating where they were born (0 = *US-born*, 1 = *foreign-born*).

Analysis Plan

Our analysis plan aligns with the two main study goals. First, we tested the psychometric properties of the ethnic and cultural features in activities scale. Second, we tested relations between ethnic and cultural features in activities and activity experiences and whether these relations were moderated by adolescents’ orientation toward Latino culture. Below, we describe the analytic steps for each of these goals.

Psychometric properties of the scale. Based on theory and empirical research, we expected that three latent dimensions underlie the ethnic and cultural features in activities scale, namely covert teaching, overt teaching, and respect (see Figure 1). We examined this three-factor measurement model for the scale using confirmatory factor analysis (CFA) through a structural equation modeling (SEM) framework in Mplus v.5.1 (Muthen & Muthen, 2007). Next, we describe the model estimation procedures, model specification, and model fit evaluation.

Model estimation procedures were used to account for non-normality. Our measures were on Likert-type scales which are non-normal by definition; we used the maximum likelihood robust (MLR) estimator to provide robust standard errors. Although our data were technically ordered categorical (i.e., Likert-type), we proceeded with the MLR estimator, rather than a categorical estimator, because we had an adequate number of response categories to yield similar estimates regardless of the estimator (Kline, 2011). Adolescents were nested within activities; however, we do not account for nesting in the

model estimation for two reasons². The intraclass correlations (ICCs) suggested a negligible degree of between-activity variation (Range = 0.003–0.197) as compared to typical ICCs in similar research (0.150 – 0.250) where students are nested within school-based organizational factors, such as classrooms (Hedges & Hedberg, 2007).

Alternatively, scholars suggest that the design effect, a function of the ICC and the average cluster size (Design effect = $1 + [(average\ cluster\ size = 2.606) - 1] * intraclass\ correlation$), should be considered. All design effects for the ten outcomes were less than 2.000 (range = 1.004 – 1.238), suggesting that the between-activity variation was ignorable (Muthen & Santorra, 1995).

Model specification for the CFA began by establishing a baseline model for the three-factor structure of the ethnic and cultural features in activities scale. First, we estimated a baseline model with each of the items loading on their respective scales with no cross-loadings. We expected that the three constructs were related; thus, we allowed the three latent factors to covary. No covariances between the unique variance terms were estimated in the baseline model, because our participant to parameter ratio was too low. A participant to parameter ratio of at least 5 is recommended (e.g., Worthington & Whittaker, 2006) and a model estimating all possible covariances among the within factor unique variance terms would yield a participant to parameter ratio of 1.23. Any respecifications made to this baseline measurement model were chosen based on modification indices produced by La Grange Multiplier tests and considering theoretical and empirical meaningfulness.

² To ensure that the nested nature of the data did not bias regression coefficients, we conducted all analyses in Mplus (a) without accounting for activity nesting and (b) accounting for activity nesting using the “complex” command (i.e., adjusting standard errors). Results were similar across the two sets of analyses. Results from the latter set of analyses accounting for activity nesting are available from the first author.

We evaluated model fit using several indices for global fit and fit of individual parameters. Specifically, we examined the model chi-square statistics which evaluate the null hypothesis of perfect fit (Kline, 2011), as well as the following approximate fit indices with recommended thresholds (Millsap, 2007): Root Mean Square Error of Approximation ($RMSEA \leq .05$; Browne & Cudeck, 1993), Standardized Root Mean Square Residual ($SRMR \leq .08$; Hu & Bentler, 1999), and Comparative Fit Index ($CFI \geq .95$; Hu & Bentler, 1999).

Relations between covert teaching, overt teaching, and respect with activity experiences. Our second goal was to assess relations between ethnic and cultural features in activities and activity experiences and to test whether those relations were moderated by cultural orientation. Unfortunately, we could not add latent interaction terms to test moderation in the latent models due to sample size constraints. Thus, we estimated all predictive models using only observed scores (i.e., *mean scores*) for all indicators³.

Because some indicators of activity experiences are highly correlated and could result in substantial multicollinearity, we tested each of the 10 outcomes in separate models. Each model included the following effects: socio-demographic controls (parents' education, parents' income, gender), three main effects for ethnic and cultural features (i.e., covert teaching, overt teaching, and respect), three main effects for cultural

³ To ensure that the measurement properties of the covert teaching, overt teaching, and respect scales were trustworthy and generalizable from the latent to observed framework, we estimated two additional sets of models. Specifically, we estimated a set of models where covert/overt/respect predicted each outcome in the latent variable framework (i.e., using SEM) and in the observed framework (i.e., using path models) in order to understand if there were differences in the results based on whether the model included latent or only observed variables. These models included the main effect for covert teaching, overt teaching, and respect, but did not include the interactions with cultural orientation. We used the same model estimation, re-specification, and evaluation procedures described under goal 1. The results were largely similar across the latent and observed models. Model fit is presented in Appendix F and model coefficients are presented in Appendix G.

orientation (i.e., Latino orientation, Spanish language use, and foreign-born status), and nine interaction terms between covert teaching/overt teaching/respect and Latino orientation/Spanish language use/foreign-born status⁴ (Cohen, Cohen, West, & Aiken, 2003). The main effects for ethnic and cultural features and well as cultural orientation were always retained in the models regardless of significance. Given the number of predictors, we dropped the control variables and interaction terms from the final models if they were non-significant for parsimony. The covert teaching, overt teaching, and respect scales, as well as continuous moderators (i.e., Latino orientation and Spanish language use), were centered prior to computing the interaction term (Cohen et al., 2003). All significant interactions were followed up using simple slope analyses (Cohen et al., 2003) through the online calculator at www.quantpsy.org (Preacher, Curran, & Bauer, 2006).

Results

First, we present descriptive statistics for the ethnic and cultural features in activities scale, as well as the hypothesized moderators and outcomes. As shown in Table 11, the 15 items of the ethnic and cultural features in activities scale were all significantly and positively correlated with one another with the exception of one pair of items (i.e., 5 and 13). Correlations among the items intended to measure each latent factor were moderate or large (*r Range*: covert teaching = .48 – .69; overt teaching = .26 – .54; respect = .51 – .61). Descriptive statistics for all observed scales are presented in Table 10. Next, we present results by the two main study goals.

⁴ To ensure that the stability of our models was not affected by multi-collinearity among the interaction terms, we also conducted an additional set of analyses testing each interaction term in a separate model. The findings across the two sets of analyses were similar. For parsimony, we present the analyses with all interaction terms in the same model, dropping non-significant effects.

Psychometric Properties of the Scale

We hypothesized a three-factor structure model for the ethnic and cultural features in activities scale, with latent factors for covert teaching, overt teaching, and respect. A series of CFAs were estimated to test the three-factor structure model of the ethnic and cultural features in activities scale. CFAs support the proposed factor structure of the scale. Model fit indices are presented in Table 12. To improve model fit, four changes were made. Item 2 was dropped due to double loadings on the overt teaching and respect factors. Three unique covariance terms were freed based on theory and empirical evidence (see Table 12 for a short description of each term). The final model had good fit to the data (Table 12). As shown in Figure 1, the latent factors for covert, overt, and respect were moderately positively correlated ($r_s = .50$ – 1.01). The correlation between covert teaching and overt teaching was greater than 1. Experts have noted that standardized values greater than 1 are possible and do not necessarily signify a problem with the model (Joreskog, 1999). Standardized factor loadings were relatively high for all loadings on each latent factor (Ranges: covert = $.68$ – $.82$; overt = $.44$ – $.76$; respect = $.72$ – $.81$).

Adolescents were nested within four schools; however, we did not have enough schools in our data to estimate between-school variation on the latent factors. Because our schools represent diverse contexts (e.g., socioeconomic status, ethnic heterogeneity), it was important to determine at minimum if there were school-level differences in the latent factors. The individual factor scores were saved from the final CFA retained above. An ANOVA indicated that the means for covert teaching, overt teaching, and respect

were similar across the four schools ($F(3, 146) = 2.56, p = .06$; $F(3, 146) = 2.46, p = .07$; $F(3, 146) = .08, p = .97$, respectively).

Relations between Covert Teaching, Overt Teaching, and Respect with Activity Experiences

Our second goal was to assess relations between ethnic and cultural features in activities and activity experiences and to test whether these relations varied by adolescents' cultural orientation. We do not report fit statistics because all models were just identified (i.e., unrestricted model with zero degrees of freedom) and fit the data perfectly.

The control variables were dropped because the coefficients were small and statistically non-significant in nearly all models. Only two of five parameter estimates for the control variables predicting activity experiences were statistically significant. Coefficients for the main effects (i.e., covert teaching, overt teaching, respect) and moderators (i.e., Latino orientation, Spanish language use, nativity) were similar across the models with and without control variables. Thus, based on the rule of parsimony, we proceeded by excluding the control variables from all analyses.

Next, we discuss our hypothesized main effects and interactions by the three domains of activity experiences: affective, psychological, and social. We discuss our findings in terms of the size of the effect using the standardized beta weights (i.e., standardized partial regression coefficients). Quantitative scholars (e.g., Schielzeth, 2010) note that standardized beta weights are scale independent and are interpreted similarly to a correlation coefficient (.10 = small effect, .30 = medium effect, .50 = large effect), but can be overinflated in the case of substantial multi-collinearity. Because there is some

evidence of multi-collinearity among the predictors and we were interested in the practical implications of the findings, we present all findings, but focus our substantive interpretations on effects that were medium or larger.

Affective experiences. We examined four outcomes related to affective experiences: adolescents' experience of positive and negative feelings while at the activity, their beliefs about their ability in the activity (i.e., self-concept of ability), and their value of the activity. As shown in Table 13, overt and covert teaching did not predict many of these outcomes. Interestingly, respect predicted increased positive feelings and decreased negative feelings, but overt teaching predicted increases in adolescents' negative feelings while at their activity. These effects were small to moderate in size. Only one cultural orientation indicator significantly predicted any of the affective experiences, but was small in size. That is, Latino orientation was related to increases in adolescents' value of the activity. Across the four models predicting affective experiences, only one interaction term was statistically significant and had a small effect. Specifically, the relation between overt teaching and negative feelings varied by Latino orientation (Figure 2). Overt teaching was related to adolescents reporting that they experienced more negative feelings while at the activity for adolescents who had average or high Latino orientations ($z = 2.62, p < .001$; $z = 3.50, p < .001$, respectively), but there was no relation between overt teaching and negative feelings for adolescents with low Latino orientation ($z = 0.54, p = .59$).

Psychological experiences. Two outcomes were examined regarding psychological experiences, namely engagement in the activity and autonomy adolescents experience at the activity. There were only two effects that were medium or larger (Table

14): overt teaching was related to decreased engagement and increased autonomy in the activity. Neither covert teaching nor respect significantly predicted psychological experiences. Two of the 18 interaction terms were significant, but both had small effect sizes. First, the relation between overt teaching and engagement varied by Spanish language use (see Figure 3). Specifically, overt teaching was related to lower adolescent engagement in the activity for adolescents who had low or average Spanish language use ($z = -4.16, p < .001$; $z = -3.04, p < .01$, respectively), but there was no relation between overt teaching and engagement in the activity for adolescents who had high Spanish language use ($z = -0.95, p = .34$). Next, the relation between respect and autonomy varied by Spanish language use (Figure 4). Respect was related to decreased autonomy in the activity for adolescents who had high Spanish language use ($z = -2.01, p < .05$), but there was no relation between respect and autonomy in the activity for adolescents who had low or average Spanish language use ($z = 1.36, p = .18$; $z = -0.65, p = 0.52$; respectively).

Social experiences. We tested four indicators of adolescents' social experiences with people in the activity: leader support, peer support, leader discrimination, and peer discrimination. Respect was related to increased leader/peer support and decreased leader/peer discrimination (Table 15). However, the only one of these relations was moderate in size, namely between respect and leader discrimination. Neither covert nor overt teaching significantly predicted social experiences. None of the cultural orientation indicators significantly predicted social experiences. Two of the 36 interaction terms were significant, but both were small in size. First, the relation between covert teaching and leader discrimination varied by Spanish language use. As shown in Figure 5, covert teaching was related to significant decreases in leader discrimination in the activity for

adolescents who had high Spanish language use ($z = -1.96, p = .05$), but there was no relation between covert teaching and leader discrimination in the activity for adolescents who had low or average Spanish language use ($z = 1.57, p = .12$; $z = -0.53, p = .60$; respectively). Second, the relation between respect and peer discrimination varied by Spanish language use (Figure 6). Respect was related to significant decreases in peer discrimination in the activity for adolescents who had average or high Spanish language use ($z = -3.10, p < .001$; $z = -3.13, p < .01$, respectively), but there was no relation between respect and peer discrimination in the activity for adolescents who had low Latino orientation ($z = -0.95, p = .34$).

Discussion

The overarching goal of this study was to test how ethnic and cultural features in activities predicted Latino adolescents' experiences in those activities. Adolescents can reliably report on the extent to which their activity is characterized by overt teaching, covert teaching, and respect. Overall, the findings suggest that respect may be more important than teaching about ethnicity and culture for adolescents' experiences during activities. Although person–environment fit theory would suggest that adolescents' experiences would be optimized in activities that fit their cultural orientation, the results provide weak, mixed support.

Capturing Features of Ethnicity and Culture in Activities

Only one study, to our knowledge, has quantitatively captured ethnic and cultural features in activities. Like our study, Riggs and colleagues (2010) used a scale adapted from Umaña–Taylor's Family Ethnic Socialization Measure (2001) to measure ethnic and cultural features in an after-school youth program. Unlike our study, these authors did not

distinguish between covert and overt socialization experiences, nor did they measure ethnic and cultural respect. Our findings suggest that overt teaching and covert teaching are worth separating as they are distinct features and predict unique adolescent experiences. Furthermore, respect seems to capture an important activity characteristic for Latino adolescents. These three indicators evidenced strong reliability and construct validity (i.e., identification of the three unique factors in the CFA; Nunnally & Bernstein, 1994) which provides support for the use of this quantitative scale to capture features of ethnicity and culture in activities. Next, we describe the predictive utility of the ethnic and cultural features in activities scale that help to understand the potential implications of ethnic and culture features for activity experiences.

One of the most consistent findings of this study was the importance of respect. Adolescents who felt respected in the activity reported increased positive emotional experiences, as well increased support from their peers and leaders. Although being respected in a context may improve experiences for all adolescents, respect may be particularly important for Latino adolescents. Discrimination is a challenge faced by many Latino youth (Pérez et al., 2008). Mexican-origin adolescents can be confronted with discrimination on multiple fronts, such that they have been the recipients of discrimination by majority groups, but also from other Mexican adolescents who differ on nativity or cultural orientation (Bejarano, 2005; Valenzuela, 1999). Further, a wealth of studies describes the disrespect and marginalization many ethnic minority adolescents feel at school (Bejarano, 2005; Tatum, 2004; Valenzuela, 1999). During the adolescent years in the US, youth tend to participate in more school-based activities compared to community-based activities (e.g., Gibson et al., 2004). Respect may be critical in

supporting Latino adolescents' sense of belonging in an activity, particularly when that activity is embedded within a larger context where they feel marginalized.

Indeed, respect is important for how adolescents feel about themselves and others in their activity. An ethnography at a Boys and Girls Club in an urban area where many ethnic minority youth attended helps to understand why respect is important (Deutsch, 2008). One of Deutsch's major findings was that respect was a key word in adolescents' descriptions of themselves and their relationships with others in the club. Adolescents described the reciprocal nature of respect; adolescents who did not *give* respect felt as disconnected from the club as adolescents who did not *feel* respected. Adolescents felt a sense of belonging, were happy to be in the activity, and were most engaged in the activity when respect was reciprocated. Youth also described the cultural connotations associated with respect. African American adolescents thought deference to adults was indubitable, especially toward White leaders, because of the deep historical roots of submission in slavery. *Respeto* is an important value in Latino culture, which includes obedience to authority (Schwartz et al., 2010). This value may be important to study for Latino adolescents in the U.S. because some mainstream American values, such as individualism and competition, are discordant with or underemphasize respect. These findings hint toward the need for a more culturally derived framework of the role of respect in ethnic minority adolescents' organized activities.

Learning about culture or ethnicity in the activity did not consistently predict adolescents' experiences. Covert teaching did not predict adolescents' experiences and overt teaching only predicted two outcomes for specific groups, which we return to later. One reason that learning about ethnicity and culture may not strongly predict adolescents'

experiences is that we did not consider outcomes that are closely aligned with covert and overt teaching. Riggs and colleagues (2010) found that ethnic socialization in the activity measured broadly was not associated with global indicators of well-being (e.g., self-worth), but predicted increased ethnic identity achievement. Learning about ethnicity and culture in the activity may be important for both ethnic identity processes during the activity and ethnic identity content (Umaña-Taylor et al., 2014). For example, adolescents who experience more overt and covert teaching may explore their ethnic identity more deeply and develop positive feelings about their ethnic group as noted in a culturally rich after-school writing program (García & Gaddes, 2010).

There may also be developmental implications for learning about ethnicity and culture. Specifically, learning about ethnicity and culture may be more important for processes that emerge in middle to late adolescence. The participants in this study were at the beginning of adolescence, most of whom were 12-years-of-age. According to Erikson (1968), youth who are 12 years old are at the end of the industry versus inferiority stage. In this stage, youth focus on their competencies, which are often the main focus of organized activities. Youths' attention and energy at this age may be more devoted to competency life tasks. Although some of the youth may have transitioned to the next stage that focuses on identity (i.e., identity versus role confusion), early adolescents may not be as attentive to or glean as many insights about ethnicity and culture from activities as they might later in adolescence when they are more attuned to those issues.

Development in Context: Latino Adolescents as a Group

According to person-environment fit theory (Eccles et al., 1993), settings that match adolescents' individual characteristics, including their cultural orientation, should

optimize adolescents' positive development. Our findings suggest that the relation between ethnic and cultural features in activities and activity experiences did not vary consistently by cultural orientation. This does not mean that person–environment fit does not matter. As noted in our qualitative findings in the previous study, it may be that fit on other characteristics, such as interest or skill, may be most salient in organized activities at this developmental stage. Relatedly, we focused on activities that adolescents currently attend – not activities they quit or decided not to join. It is possible that fit in terms of ethnicity and culture is important, but exerts influence on decisions to join or quit an activity.

Next, we discuss some potential implications for person–environment fit based on our findings with one caveat. Our discussion of the moderation analyses does not focus on specific interactions; rather we discuss some of the general trends that have emerged in previous research and hold promise for future research. We do this because a small number of interactions emerged as statistically significant and all had small effect sizes. We are also cautious to discuss potential implications of any specific interaction given the number of tests that were estimated. The possibility remains that the significant effects may be attributed to Type I error.

With these qualifications in mind, the small interactions with respect hint to the notion that some Latino adolescents might be particularly receptive to welcoming environments that promote respect for diversity. For example, Mexican adolescents with limited English language skills often disengage in classrooms due to feelings of embarrassment (Valenzuela, 1999) and are rejected by their English-speaking Mexican peers because of the stigma associated with being Mexican in the school (Bejarano,

2005). Person–environment fit may be important for the subset of Latino adolescents who are repeatedly teased or marginalized at school. It is possible, especially given the cross-sectional nature of the data, that leaders and peers who appreciate diversity may create a more welcoming environment through the physical environment, as well as how they interact with others in activities.

The moderate main effects and small interactions with overt teaching predicting more negative feelings and less engagement during the activity warrant discussion. Related research suggests that the implications of overt teaching can be complex and the specific content that is taught matters (Bejarano, 2005; Valenzuela, 1999). Some Mexican families considered the Mexican culture that they experience in mainstream American society to be an Americanized version or an “old school” traditional version that does not recognize contemporaneous Mexican culture (Bejarano, 2005). This may lead adolescents to experience more negative emotions at the activity, such as frustration and anger. Furthermore, some adolescents may not be interested in learning about their Latino ethnicity or culture. Lack of interest in overt teaching might be prevalent among adolescents who are less oriented toward Mexican culture or ethnic minority adolescents who just want to fit into mainstream American culture (Bejarano, 2005). Teaching about ethnicity and culture is a sensitive matter that can elicit intense personal reactions and can strain interpersonal relations if not done correctly (Garcia & Gaddes, 2010; Tatum, 2001). In order to be done effectively, the exact nature of the content should be carefully considered and other elements may need to be present, such as a respectful environment.

Limitations and Future Directions

The goal of this study was to provide initial insights into the potential implications of ethnic and cultural features in activities. These insights provide some important first steps in this emerging area; however, these findings must be considered in light of a few important limitations. These limitations are largely related to our sampling strategy and study design. This was a study of organized activity participation in general, so our activities spanned the range of activity types. There may be specific areas to target in future research that help to narrow the lens on how ethnic and cultural features matter in activities.

First, the activities selected in this study varied by type (e.g., arts, sports), but were not selected based on their varying potential for teaching about ethnicity and culture. Overt teaching may be limited in many activities, because most activities concentrate a specific topic or set of skills (Mahoney et al., 2009). Activities where the topic is central to ethnic minority youth, such as The Migrant Student Association (Gibson et al., 2004), may be more amenable to teaching about ethnicity and culture. Alternatively, teaching about ethnicity and culture may be easier to incorporate into activities with multiple components, such as the Boys and Girls Clubs of America (BGCA), rather than activities focused on one specific topic or skill, such as a volleyball team or ballet lessons. Activities, such as BGCA, often rotate youth through different components, such as sports, arts, and service activities. Adding a cultural component to such activities may be one way to incorporate features of youth's ethnicity and culture. Surveying a range of activities that vary in terms of overt teaching is a definite next step in overt and covert teaching.

Next, more research is needed to address the ethnic composition of activities. Leaders experience challenges related to ethnicity and culture in activities that are ethnically homogenous as well as those that are diverse. For example, in some ethnically homogenous activities youth engaged in ethnic teasing (e.g., derogatory ethnic epithets) that was intended to be funny, but made the leader uncomfortable (Larson & Walker, 2010). But, handling issues related to ethnicity and culture or teaching about these topics within diverse settings can have additional challenges (Tatum, 1992). Activity leaders suggest that balancing tensions between the activity and youth's outside lives is particularly difficult in diverse activities because youth's outside lives often represent a wide range of cultural values and routines (Larson & Walker, 2010). For example, some immigrant families did not want their adolescents in activities because they thought the context promoted negative behaviors. Leaders had to work with families to explain the value of the activity and reconcile cultural differences about how youth should spend their out-of-school time (Larson & Walker, 2010). More research is needed to understand how practitioners can best support adolescents in activities that are ethnically homogenous and diverse.

Third, our conclusions about person–environment fit may be limited because of the relatively small sample size and the lack of variability on some indicators. One reason covert and overt teaching may not have predicted activity experiences is due to low power. It is possible that these relations would emerge in larger sample sizes. Another reason may be that some of the indicators that we used to account for the heterogeneity within Latino adolescents had limited variability, such as foreign-born status. Accounting

for other ways in which Latino adolescents vary, such as family ethnic socialization experiences, may be important in future studies.

Finally, perhaps the most compelling finding of this study is the importance of respect for adolescents' experiences in their activities. One limitation with our measure was that we only captured respect from leaders. Research suggests that respect has a different dynamic in youth–leader and youth–youth relationships. Adolescents felt respect from leaders was obligatory because that was their job and that respect from peers was more difficult to earn (Deutsch, 2008). Peer respect may also have important implications for adolescents' activity experiences, but more research is needed to gain a full understanding of the dynamics of respect and how to best quantitatively capture respect. For example, what does a respectful activity environment look like? Are respectful interpersonal relations similar for adolescents with their peers versus leaders? How do activity leaders promote respect and what are the specific ways to train leaders to promote respect? Mixed methods research may help to unveil the nuances of respect in organized activity settings and how to quantitatively capture respect in larger sample sizes.

Conclusion

To our knowledge, little work has addressed whether and for whom features of ethnicity and culture in activities may matter. We adapted a measure of ethnic and cultural features in activities that assesses covert teaching, overt teaching, and respect. We demonstrated that ethnic and cultural features predicted Latino adolescents' concurrent experiences in activities, especially with regard to respect. Although not decisive, we alluded to some of the ways that person–environment fit may matter for

ethnic minority adolescents in activities. In particular, the importance of person–environment fit may vary across settings (e.g., activities versus families) and by individual characteristics (e.g., age). Organized activities are settings of positive youth development for Latino youth (Fredricks & Simpkins, 2012). Supporting activity participation is one way to promote resiliency among this crucial population. This study provides an important step toward understanding how to best design high quality programs for Latino adolescents and highlights critical features that should be considered in all work on ethnic minority adolescents’ activity participation.

Overarching Dissertation Conclusion

Organized activity participation is associated with a wide range of positive psychosocial outcomes, such as academic achievement, and deters negative behaviors, such as substance use (Mahoney et al., 2009). Ethnic minority youth, especially those who are at-risk for poor developmental outcomes, benefit substantially from participating in activities (Fredricks & Simpkins, 2012). Given that ethnic minority youth, particularly Latino adolescents, have one of the lowest participation rates as a group (e.g., Gibson et al., 1999), one of the main goals of this study was to provide insight into ways to potentially promote Latino youth's participation in activities. According to multiple theoretical perspectives, the alignment or fit between the adolescents' characteristics and the activity setting is critical to support youths' use and engagement in activities (Eccles & Gootman, 2002; Eccles et al., 1993; García Coll et al., 1996). Theories on activities specifically (Eccles & Gootman, 2002), as well as normative development for ethnic minority youth (García Coll et al., 1996), stress the importance of fit in terms of ethnicity and culture. The findings from this mixed-method two-study dissertation challenge some of the common theoretical assumptions of fit.

Challenging Traditional Theoretical Assumptions

According to person–environment fit theory (Eccles et al., 1993) and the integrative model of child development (García Coll et al., 1996), fit is defined based on whether the characteristics of the adolescent and the setting are similar or aligned. Indeed, our findings support that fit can be achieved through the traditional notions of fit based on similarity. If we followed the conception of fit based on similarity, we might recommend that all Latino adolescents who are highly engaged in Latino culture should

seek out activities that emphasize Latino culture, such as activities that teach about Latino ethnicity and culture and are comprised of Latino individuals. Alas, ethnicity and culture proved to be much more nuanced and activities with such features do not capture what all Latino adolescents and parents preferred. Participating in activities with these features may, in fact, be less than optimal for some Latino youth.

Alternatively, our data suggest that fit can be achieved through similarity for some, but also can be achieved through complementary means for others. Many of our participants said that having Mexican ethnic and cultural features in activities was not necessary because adolescents were engaged in other contexts with those features. For example, there was fit for some Latino adolescents in activities that lacked indicators of ethnicity and culture because their cultural learning occurred primarily with their families or in their home lives. Latino adolescents who are highly engaged in Latino culture could fulfill their ethnic and cultural needs across multiple settings, including but not restricted to activities.

Our findings are not definitive, but allude to some of the mechanisms underlying fit. Whether fit through similarity or complementarity matters may depend on the ethnic composition of the school in which the activity is nested. For example, complementary fit may be optimal in schools where Latinos are the numerical minority and participate in fewer activities than their White peers. When Latinos are the numerical minority, they often just want to fit in with their majority peer crowds at school and at school-based activities. Under these circumstances, it may be optimal to learn about ethnicity and culture in other settings, such as with the family or at home.

A Push Towards a Culturally Informed Paradigm

To date, our general understanding of activities is that they are uniquely poised to promote positive youth development due to a synergy of features that are distinct from other contexts (Eccles & Gootman, 2002; Larson, 2000). Until recently, scholars have largely thought of activities as good ways for all youth to spend their out-of-school time. However, new information has emerged suggesting that *all activities* are not good for *all youth*. A fit between the adolescent and the activity, whether in a similarity or complementary fashion, optimizes developmental outcomes. Admittedly, these notions come largely from post-hoc explanations of poor person–environment fit which have been used to explain negative outcomes. For example, youth problem behavior actually increased after participating in activities with low adult supervision (Mahoney, Eccles, & Larson, 2004). The initial message of this work was that we should steer adolescents away from some certain activities and towards others. However, we suggest that activities should be altered to fit the needs of the youth and families it serves. To really understand this though, explicit tests of person–environment fit are needed, especially on indicators of ethnicity and culture.

Our findings suggest that ethnicity and culture are not the sole driving factors of participation, even for ethnicity minority youth. Cultural indicators should be considered in combination with the indicators we already know to impact participation. Thus, the information we provide does not change our current understanding of activities, but incorporates new ideas for addressing ethnicity and culture in activities. Nevertheless, our findings do suggest that ethnic minority families consider ethnicity and culture for participation decisions and that ethnicity and culture matter for how ethnic minority

adolescents experience their activities. Respect may matter for most if not all ethnic minorities, but other indicators of ethnicity and culture may be more nuanced. Next, we provide a few considerations for integrating ethnicity and culture into activities.

A Cautionary Note to Practitioners: Know the Youth, Families, and Community You Serve

In 2014, the Arizona Center for After-School Excellence rolled out recommendations on after-school quality improvement for the state of Arizona (Arizona Center for Afterschool Excellence, 2014). One of their criteria is *equity and inclusion*. The key principle is that all youth should thrive in the setting regardless of their ethnicity and culture. Their recommendation encompasses many of the indicators we have considered in our study, such as using the primary language of the youth and engaging in cultural activities. One of the key findings from our study is that individuals of the same ethnic heritage experience culture differently. Leaders would be remiss to assume that all Latino youth want the same set of ethnic and cultural features and that all Latino youth have similar life experiences and current concerns. Thus, we should not assume that any given indicator of cultural competence would be experienced the same, even among an ethnically homogenous subset of youth.

Latinos adolescents as a group, as well as each Latino ethnic group, include a range of individuals (Schwartz et al., 2010). Leaders should take care to understand the specific ethnic and peer dynamics within their activity, the local schools, and the neighborhood. In some contexts, understanding cross-group relations between Whites and Latinos may help facilitate group cohesion. For example, Latinos may face discrimination from Whites based on societal stereotypes about Latinos (García Coll et

al., 1996). In ethnically homogenous contexts, more depth and understanding of Latino culture and the intragroup tensions within Latinos may be needed. Within Latinos, discrimination can be based on certain indicators of Latino ethnicity and culture, such as citizenship, immigration status, and Spanish language use (Bejarano, 2005). Understanding these nuances will be vital to promoting harmonious peer relations across and within ethnic groups.

Certain indicators of cultural competence may require special attention, such as overt teaching. Our findings suggest that Latino culture is individually defined and that overt teaching is not always linked to positive experiences in activities. Although there are some common conceptions of Latino culture, such as *familism* and *respeto*, these features carry different weight and are perceived differently for many Latinos (Schwartz et al., 2010; Vázquez–García, García Coll, Erkut, Alarcón, & Tropp, 2004; Weinreich, 2009). Before incorporating cultural teaching curriculums, leaders should listen to the voices of the youth to address what *they* understand their culture to be. Teaching about ethnicity and culture in the wrong way can have negative repercussions. However, when done correctly, many ethnic minority youth embrace and thrive learning about their culture. This can be one step towards making the activity more meaningful for ethnic minority youth and reminding them that they matter.

Conclusion

Historically speaking, much of the research on organized activities has focused on understanding activities from the “outside.” That is, we have gained an understanding of what participation patterns look like (e.g., duration of participation for ethnic minority groups) and what individual attributes predict participation, such as indicators of ethnicity

and culture. However, we need to move to “inside” activities to gain a deeper understanding of how to design activities, especially for ethnic minority youth. For example, we know that respect for ethnicity and culture matters, but we do not know what it looks like or how to advise leaders to intentionally design respectful environments (Deutsch, 2008). This will require an understanding of the processes within activities that occur at the individual- and group-level. Ethnicity and culture impact each of these levels, as well as the relations between levels. These nuances of participation need to be addressed if we are to gain a deeper understanding of activity participation for ethnic minority youth. Ethnicity and culture impact participation by trickling down from the larger context (e.g., societal norms related to ethnicity and culture) to impact the individuals’ behaviors, attitudes, and values. The “outside–inside” approach is necessary for understanding ethnic minority youth’s participation.

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Table 1

Study 1 Sample Demographics Presented by School

	School A (n=10 parent–child dyads)	School B (n=12 parent–child dyads)	School C (n=12 parent–child dyads)
School characteristics			
Grade levels (# of students)	6–8 (1,030)	6–8 (1,175)	7–9 (830)
% Free or reduced lunch	15%	72%	85%
% Hispanic	18%	88%	92%
Neighborhood characteristics			
Median income	\$55,000	\$20,000	\$15,000
% Hispanic	15%	78%	45%
Adolescent characteristics			
Sex	6 girls, 4 boys	6 girls, 6 boys	6 girls, 6 boys
Language preference	1 some or more Spanish 9 only English	7 some or more Spanish 5 only English	10 some or more Spanish 2 only English
Foreign-born	1	3	0
Parent characteristics			
Median income	\$50,000–\$59,999	\$20,000–\$29,999	\$10,000–\$19,999
Median education	Some college	Some high school	Some high school
Language preference	6 English only 3 bilingual 1 Spanish only	1 English only 4 bilingual 7 Spanish only	0 English only 3 bilingual 9 Spanish only
Age	M = 39.50 years	M = 38.73 years	M = 40.08 years
Foreign-born	3	10	11

Table 2

Participants' Experiences and Preferences for Spanish-Speaking Leaders by Family and Individual Characteristics

	Experiences			Preferences		
	Fisher's p	Phi	Having a Spanish-speaking leader was (ASR)	Fisher's p	Phi	Preferring Spanish-speaking leader was (ASR)
Adolescents						
School	0.09	0.46	Less likely in School A (-2.1)	1.00	0.13	
High income ^a	0.18	0.36	--	1.00	0.05	
High education ^b	0.45	0.12		0.36	0.23	
Foreign-born	0.41	0.24		0.59	0.21	
Spanish language use ^c	0.05	0.44	More likely if spoke some or more Spanish (+2.1)	1.00	0.12	
High Mexican orientation ^d	0.07	0.45	More likely if high orientation (+2.1)	1.00	0.13	
Parents						
School	0.46	0.33	--	0.12	0.46	More likely in School C (+2.2)
High income ^a	0.23	0.41	--	0.67	0.12	
High education ^b	0.15	0.42	--	0.07	0.41	--
Foreign-born	0.52	0.32	--	0.34	0.27	
Spanish language use ^c	0.24	0.45	More likely if primary Spanish-speaker (+1.9)	0.06	0.54	More likely if primary Spanish-speaker (+2.5)
High Mexican orientation ^d	1.00	0.06		0.63	0.20	

Note. Bolded values are those with a moderate or larger effect size.

^aHigh income = greater than \$29,000 per year.

^bHigh education = some or more college.

^cSpanish language use was coded differently for adolescents and parents: Adolescents = mostly English versus some or more Spanish; Parents = mostly English versus bilingual versus mostly Spanish.

^dHigh Mexican orientation = greater than the sample mean.

ASR = Adjusted standardized residual interpreted as (+ greater than chance, - less than chance): > 1.96 = $p < .05$, > 2.58 = $p < .01$, and > 3.29 = $p < .001$.

--No comparisons were statistically significant.

Table 3

Participants' Experiences and Preferences for Cultural Content by Family and Individual Characteristics

	Experiences			Preferences		
	Fisher's p	Phi	Having cultural content was (ASR)	Fisher's p	Phi	Having a preference for cultural content was (ASR)
	Adolescents					
School	0.30	0.37	--	0.32	0.29	
High income ^a	0.64	0.17		0.29	0.20	
High education ^b	0.16	0.31	--	0.44	0.11	
Foreign-born	0.39	0.24		0.65	0.01	
Spanish language use ^c	0.01	0.59	More likely if spoke some or more Spanish (+2.9)	0.45	0.10	
High Mexican orientation ^d	0.06	0.49	More likely if high orientation (+2.2)	0.44	0.12	
	Parents					
School	0.89	0.11		0.32	0.29	
High income ^a	1.00	0.06		0.66	0.01	
High education ^b	0.60	0.03		0.51	0.08	
Foreign-born	0.67	0.16		0.33	0.23	
Spanish language use ^c	0.88	0.15		0.02	0.51	More likely if primary Spanish-speaker (+2.7).
High Mexican orientation ^d	1.00	0.05		0.52	0.09	

Note. Bolded values are those with a moderate or larger effect size.

^aHigh income = greater than \$29,000 per year.

^bHigh education = some or more college.

^cSpanish language use was coded differently for adolescents and parents: Adolescents = mostly English versus some or more Spanish; Parents = mostly English versus bilingual versus mostly Spanish.

^dHigh Mexican orientation = greater than the sample mean.

ASR = Adjusted standardized residual interpreted as (+ greater than chance, - less than chance): > 1.96 = $p < .05$, > 2.58 = $p < .01$, and > 3.29 = $p < .001$.

--No comparisons were statistically significant.

Table 4

Participants' Experiences and Preferences for Latino Leaders by Family and Individual Characteristics

	Experiences			Preferences		
	Fisher's p	Phi	Having Latino leaders was (ASR)	Fisher's p	Phi	Having a preference for Latino leaders was (ASR)
Adolescents						
School	0.01	0.80	More in School B (+3.2); less likely in School A (-2.7)	0.63	0.44	--
High income ^a	0.35	0.27		0.99	0.22	
High education ^b	0.24	0.29		0.34	0.26	
Foreign-born	0.18	0.37	--	0.59	0.29	
Spanish language use ^c	0.37	0.27		0.47	0.32	--
High Mexican orientation ^d	1.00	0.07		0.60	0.29	
Parents						
School	0.99	0.09		0.50	0.32	--
High income ^a	0.56	0.28		0.99	0.05	
High education ^b	0.66	0.05		0.61	0.22	
Foreign-born	1.00	0.05		0.81	0.19	
Spanish language use ^c	0.38	0.43	--	0.09	0.50	Less likely if primary English-speaker (-2.2).
High Mexican orientation ^d	1.00	0.07		0.31	0.31	--

Note. Bolded values are those with a moderate or larger effect size.

^aHigh income = greater than \$29,000 per year.

^bHigh education = some or more college.

^cSpanish language use was coded differently for adolescents and parents: Adolescents = mostly English versus some or more Spanish; Parents = mostly English versus bilingual versus mostly Spanish.

^dHigh Mexican orientation = greater than the sample mean.

ASR = Adjusted standardized residual interpreted as (+ greater than chance, - less than chance): > 1.96 = $p < .05$, > 2.58 = $p < .01$, and > 3.29 = $p < .001$.

--No comparisons were statistically significant.

Table 5

Participants' Experiences and Preferences for Latino Peers by Family and Individual Characteristics

	Experiences			Preferences		
	Fisher's p	Phi	Having Latino peers was (ASR)	Fisher's p	Phi	Having a preference for Latino peers was (ASR)
Adolescents						
School	0.01	0.89	More likely in School B (2.0); less likely in School A (-4.3)	0.05	0.69	More likely in School C (+2.3); less likely in School A (-2.2); More likely to prefer diverse peers in School A (+2.4)
High income ^a	0.11	0.45	Less likely if higher income (-2.0)	0.24	0.45	More likely if higher income (+2.0)
High education ^b	0.38	0.13		0.34	0.42	--
Foreign-born	1.00	0.08		1.00	0.08	
Spanish language use ^c	0.01	0.55	More likely if spoke some or more Spanish (+2.6)	0.11	0.42	--
High Mexican orientation ^d	0.99	0.33	--	0.35	0.37	--
Parents						
School	0.14	0.73	--	0.63	0.31	--
High income ^a	1.00	0.00		0.46	0.30	--
High education ^b	0.05	1.00	Less likely if higher education (-2.4)	0.34	0.30	--
Foreign-born	0.43	0.47	--	0.32	0.29	
Spanish language use ^c	0.14	0.75	--	0.16	0.46	Less likely if primary English-speaker (-2.0)
High Mexican orientation ^d	0.99	0.33	--	0.70	0.21	

Note. Bolded values are those with a moderate or larger effect size.

^aHigh income = greater than \$29,000 per year.

^bHigh education = some or more college.

^cSpanish language use was coded differently for adolescents and parents: Adolescents = mostly English versus some or more Spanish; Parents = mostly English versus bilingual versus mostly Spanish.

^dHigh Mexican orientation = greater than the sample mean.

ASR = Adjusted standardized residual interpreted as (+ greater than chance, - less than chance): $> 1.96 = p < .05$, $> 2.58 = p < .01$, and $> 3.29 = p < .001$.

--No comparisons were statistically significant.

Table 6

Participants' Experiences with Discrimination in Activities by Family and Individual Characteristics

	Fisher's p	Phi	Experiencing discrimination was (ASR)
Adolescents			
School	0.66	0.17	
High income ^a	1.00	0.07	
High education ^b	0.37	0.15	
Foreign-born	0.32	0.20	
Spanish language use ^c	0.32	0.20	
High Mexican orientation ^d	0.60	0.19	
Parents			
School	0.83	0.11	
High income ^a	1.00	0.07	
High education ^b	0.37	0.15	
Foreign-born	1.00	0.02	
Spanish language use ^c	0.11	0.37	More likely if bilingual (+2.1)
High Mexican orientation ^d	1.00	0.05	

Note. Bolded values are those with a moderate or larger effect size.

^aHigh income = greater than \$29,000 per year.

^bHigh education = some or more college.

^cSpanish language use was coded differently for adolescents and parents: Adolescents = mostly English versus some or more Spanish; Parents = mostly English versus bilingual versus mostly Spanish.

^dHigh Mexican orientation = greater than the sample mean.

ASR = Adjusted standardized residual interpreted as (+ greater than chance, - less than chance): $> 1.96 = p < .05$, $> 2.58 = p < .01$, and $> 3.29 = p < .001$.

--No comparisons were statistically significant.

Table 7

Patterns of Preferences Across Themes by Family and Individual Characteristics

	Fisher's p	Phi	High preferences for Mexican ethnicity or culture were (ASR)
Adolescents			
School	0.15	0.46	More likely in School C (+2.5)
High income ^a	0.70	0.16	
High education ^b	0.61	0.21	
Foreign-born	0.72	0.17	
Spanish language use ^c	0.12	0.38	--
High Mexican orientation ^d	0.01	0.63	More likely if high Mexican oriented (+2.8)
Parents			
School	0.24	0.43	--
High income ^a	0.31	0.28	
High education ^b	0.42	0.24	
Foreign-born	0.15	0.37	More likely if foreign-born (+2.0)
Spanish language use ^c	0.12	0.49	More likely if primary Spanish speaker (+2.1)
High Mexican orientation ^d	0.24	0.33	--

Note. Bolded values are those with a moderate or larger effect size.

^aHigh income = greater than \$29,000 per year.

^bHigh education = some or more college.

^cSpanish language use was coded differently for adolescents and parents: Adolescents = mostly English versus some or more Spanish; Parents = mostly English versus bilingual versus mostly Spanish.

^dHigh Mexican orientation = greater than the sample mean.

ASR = Adjusted standardized residual interpreted as (+ greater than chance, - less than chance): $> 1.96 = p < .05$, $> 2.58 = p < .01$, and $> 3.29 = p < .001$.

--No comparisons were statistically significant.

Table 8

Study 2 School and Neighborhood Characteristics

	<u>School A</u>	<u>School B</u>	<u>School C</u>	<u>School D</u>
School characteristics				
Grade levels (# of students)	6–8 (1,030)	6–8 (1,175)	7–9 (830)	7–8 (955)
% Free or reduced lunch	15%	72%	85%	50%
% Hispanic	18%	88%	92%	49%
Neighborhood characteristics				
Median income	\$90,000	\$53,000	\$42,000	\$79,000
% Hispanic	15%	72%	59%	17%

Table 9

Study 2 Latino Sample Demographics Presented by School and Activity Status

	School					Activity status		
	<u>Overall</u>	<u>A</u>	<u>B</u>	<u>C</u>	<u>D</u>	<u>School-based activity</u>	<u>Community activity</u>	<u>Non-participant</u>
Adolescents								
N(%)	198	28(14.1)	68(34.3)	45(22.7)	57(28.8)	124(62.6)	26(13.1)	48(24.2)
Female, N(%)	107(54.0)	18(9.1)	34(17.2)	25(12.6)	30(15.2)	77(38.9)	13(6.6)	17(8.6)
Foreign-born, N(%)	33(11.1)	3(1.5)	9(4.5)	15(7.6)	6(3.0)	20(10.1)	4(2.0)	9(4.5)
Age, <i>M(SD)</i>	12.4(.57)	12.3(.60)	12.3(.51)	12.5(.63)	12.5(.57)	12.3(.52)	12.7(.45)	12.5(.65)
Parents								
N(%)	195	28(14.4)	65(33.3)	45(23.1)	57(29.2)	122(62.6)	25(12.8)	48(24.6)
Foreign-born, N(%)	121(62.1)	9(4.6)	48(24.6)	34(17.4)	30(15.4)	73(37.4)	19(9.7)	29(14.9)
Annual income (<i>MDN</i>)	\$25k-\$30k	>\$60k	\$20k-\$25k	\$15k-\$20k	\$25k-\$30k	\$25k-\$30k	\$30k-\$35k	\$20k-\$25k
Spanish speaking, N(%)	106(54.4)	4(2.1)	44(22.6)	32(16.4)	26(13.3)	66(33.8)	15(7.7)	25(12.8)
Married, N(%)	116(59.5)	20(10.3)	38(19.5)	26(13.3)	32(16.4)	79(40.5)	16(8.2)	21(10.8)
Age, <i>M(SD)</i>	38.3(6.6)	40.6(8.1)	38.3(6.8)	36.8(5.8)	38.3(6.0)	39.1(7.0)	36.0(4.5)	37.4(6.3)

Notes. Percentages are of the total sample.

MDN = Median.

k=thousand.

Table 10

Correlations and Descriptive Information for the Observed Scales

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1.	Covert teaching	--															
2.	Overt teaching	.81**	--														
3.	Respect	.46**	.44**	--													
4.	Negative feelings	-.10	-.19*	.09	--												
5.	Positive feelings	.19*	.21*	.32**	-.20*	--											
6.	Self-concept	.02	.07	.11	-.23***	.29***	--										
7.	Value	.11	.14	.17*	-.22***	.46***	.57***	--									
8.	Engagement	.08	-.03	.17*	-.22***	.37***	.32***	.46*	--								
9.	Autonomy	.24**	.30**	.11	-.02	.17*	.09	.15	.07	--							
10.	Leader support	.07	.04	.26**	-.20*	.39***	.31***	.35***	.47***	.24***	--						
11.	Peer support	.12	.10	.18*	-.25***	.40***	.40***	.44***	.46***	.09	.51***	--					
12.	Peer discrimination	-.07	-.02	-.27**	.18*	-.27***	-.29***	-.22***	-.26***	-.06	-.30***	-.25***	--				
13.	Leader discrimination	-.11	-.09	-.43**	.18*	-.24***	-.30***	-.18*	-.20*	.02	-.23***	-.11	.75***	--			
14.	Latino orientation	.19*	.18*	-.04	-.02	.09	.05	.09	.08	-.04	-.02	.14	.04	.19*	--		
15.	Spanish language use	-.07	-.05	.14	-.09	-.02	-.02	-.09	-.03	-.15	-.11	.05	.18*	.30***	.66***	--	
16.	Foreign-born	.02	-.01	-.07	-.02	-.04	-.10	-.12	-.06	-.19	-.17*	-.06	.06	.13	.22***	.35***	--
	Mean	2.04	1.63	2.87	0.57	3.11	4.50	4.90	3.07	1.89	3.19	3.29	0.40	0.24	1.77	0.87	0.16
	SD	0.76	0.85	0.81	0.50	0.66	0.85	0.80	0.48	0.71	0.56	0.55	0.49	0.42	1.02	0.77	0.37
	Chronbach's alpha	.87	.73	.84	.76	.50	.71	.75	.61	.56	.64	.74	.90	.94	.91	.74	NA

Note. *** $p < .001$. ** $p < .01$. * $p < .05$.

NA=not applicable.

Table 11

Correlations Among Items on the Ethnic and Cultural Features in Activities Scale

Item number and stem	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 O - teach about EOCB														
2 D - encourage to respect EOCB	.63***													
3 R - respect holidays related to EOCB	.28***	.45***												
4 R - understand EOCB	.33***	.47***	.61***											
5 R - flexible when family obligations	.22***	.35***	.58***	.60***										
6 O - talk about importance of EOCB	.64***	.61***	.36***	.39***	.34***									
7 O - teach about history of EOCB	.62***	.48***	.27***	.26***	.30***	.69***								
8 R - respect EOCB	.26***	.42***	.54***	.57***	.51***	.38***	.27***							
9 C - hang out with same EOCB	.34***	.36***	.31***	.25***	.25***	.37***	.33***	.29***						
10 C - holidays specific to EOCB	.39***	.37***	.32***	.37***	.37***	.43***	.50***	.33***	.45***					
11 C - listen to music by EOCB	.41***	.34***	.29***	.32***	.28***	.46***	.53***	.36***	.20*	.44***				
12 O - attend things that reflect EOCB	.50***	.41***	.25***	.34***	.24***	.51***	.50***	.27***	.33***	.52***	.47***			
13 C - feel strong attachment to EOCB	.34***	.33***	.18*	.18*	.08	.41***	.40***	.35***	.26***	.34***	.29***	.30***		
14 O - do things specific to EOCB	.48***	.40***	.17*	.27***	.23***	.52***	.56***	.30***	.35***	.60***	.54***	.58***	.45***	
15 C - activity space decorated for EOCB	.53***	.42***	.18*	.23***	.16*	.62***	.65***	.23***	.26***	.49***	.54***	.49***	.34***	.59***

Note. EOCB = ethnic or cultural background. O = overt teaching. D = item dropped. C = covert teaching. R = respect.

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

Table 12

Model Fit for Confirmatory Factor Analyses for the Ethnic and Cultural Features in Activities Scale

Model	Description	Chi-square	CFI	TLI	Log likelihood	AIC	BIC	RMSEA	SRMR
1	All latent factors correlated	$\chi^2(87) = 165.48,$ $p < .001$	0.910	0.891	-2776.25	5648.50	5641.10	0.078	0.078
2	Item 2 dropped ^a	$\chi^2(74) = 109.18,$ $p < .01$	0.955	0.944	-2584.88	5259.76	5252.82	0.056	0.054
3	Unique variances for items 10 and 14 covaried	$\chi^2(73) = 101.91,$ $p < .05$	0.963	0.953	-2579.95	5251.88	5244.79	0.051	0.054
4	Unique variances for items 8 and 13 covaried	$\chi^2(72) = 93.12,$ $p < .05$	0.973	0.966	-2574.64	5243.29	5236.04	0.044	0.052
5	Unique variances for items 9 and 10 covaried	$\chi^2(71) = 84.43,$ ns	0.983	0.978	-2570.11	5236.22	5228.82	0.036	0.051

Note. Model 6 was the final model retained.

Items: 2=encourage to respect beliefs of ethnic or cultural background, 8=respect my ethnic or cultural background, 9=hang out with youth who are the same ethnic or cultural background, 10=celebrate holidays for ethnic or cultural background, 13=strong attachment to my ethnic or cultural background, 14=do things specific to my ethnic or cultural background.

^aItem 2 was dropped due to double loading on the respect and overt factors.

Table 13

Standardized Path Estimates for Models Testing Relations between Covert teaching, Overt Teaching, and Respect with Affective Experiences

Predictor	Negative feelings	Positive feelings	Self-concept of ability	Value
	β (SE)	β (SE)	β (SE)	β (SE)
Covert	-0.05 (.12)	-0.02 (.13)	-0.14 (.14)	-0.05 (.13)
Overt	0.31 (.11)**	0.07 (.12)	0.13 (.15)	0.08 (.14)
Respect	-0.26 (.08)**	0.29 (.09)***	0.13 (.11)	0.12 (.10)
Latino orientation	-0.01 (.11)	0.13 (.12)	0.19 (.11)	0.24 (.09)**
Spanish language use	-0.09 (.11)	-0.06 (.13)	-0.10 (.12)	-0.20 (.11)
Foreign-born	-0.00 (.09)	-0.03 (.09)	-0.08 (.10)	-0.08 (.10)
Overt X Latino orientation	0.25 (.08)**	----	----	----

Note. The main effects for ethnic and cultural features and well as cultural orientation were always retained in the models regardless of significance. Given the number of predictors, we dropped the control variables and interaction terms from the final models if they were non-significant for parsimony.

** $p < .01$. *** $p < .001$.

---Interaction not included in model because it was statistically non-significant.

Table 14

Standardized Path Estimates for Models Testing Relations between Covert teaching, Overt Teaching, and Respect with Psychological Experiences

Predictor	Engagement	Autonomy
	β (SE)	β (SE)
Covert	0.23 (.13)	0.03 (.13)
Overt	-0.33 (.12)**	0.31 (.12)*
Respect	0.17 (.10)	-0.05 (.09)
Latino orientation	0.26 (.11)*	0.04 (.12)
Spanish language use	-0.13 (.11)	-0.18 (.13)
Foreign-born	-0.06 (.09)	-0.13 (.09)
Overt X Spanish language use	0.14 (.07)*	----
Respect X Spanish language use	----	-0.17 (.07)*

Note. The main effects for ethnic and cultural features and well as cultural orientation were always retained in the models regardless of significance. Given the number of predictors, we dropped the control variables and interaction terms from the final models if they were non-significant for parsimony.

* $p < .05$. ** $p < .01$.

----Interaction not included in model because it was statistically non-significant.

Table 15

Standardized Path Estimates for Models Testing Relations between Covert teaching, Overt Teaching, and Respect with Social Experiences

Predictor	Leader support	Peer support	Leader discrimination	Peer discrimination
	β (SE)	β (SE)	β (SE)	β (SE)
Covert	0.01 (.14)	0.04 (.12)	-0.05 (.14)	-0.05 (.13)
Overt	-0.10 (.14)	-0.04 (.14)	0.12 (.15)	0.17 (.14)
Respect	0.28 (.09)**	0.18 (.09)*	-0.40 (.11)***	-0.28 (.10)***
Latino orientation	0.12 (.12)	0.15 (.10)	0.00 (.11)	-0.12 (.09)
Spanish language use	-0.09 (.12)	0.00 (.10)	0.20 (.12)	0.19 (.11)
Foreign-born	-0.15 (.08)	-0.08 (.09)	0.03 (.10)	0.01 (.10)
Covert X Spanish language use	----	----	-0.18 (.07)**	----
Respect X Spanish language use	----	----	----	-0.15 (.08)*

Note. The main effects for ethnic and cultural features and well as cultural orientation were always retained in the models regardless of significance. Given the number of predictors, we dropped the control variables and interaction terms from the final models if they were non-significant for parsimony.

* $p < .05$. ** $p < .01$. *** $p < .001$.

----Interaction not included in model because it was statistically non-significant.

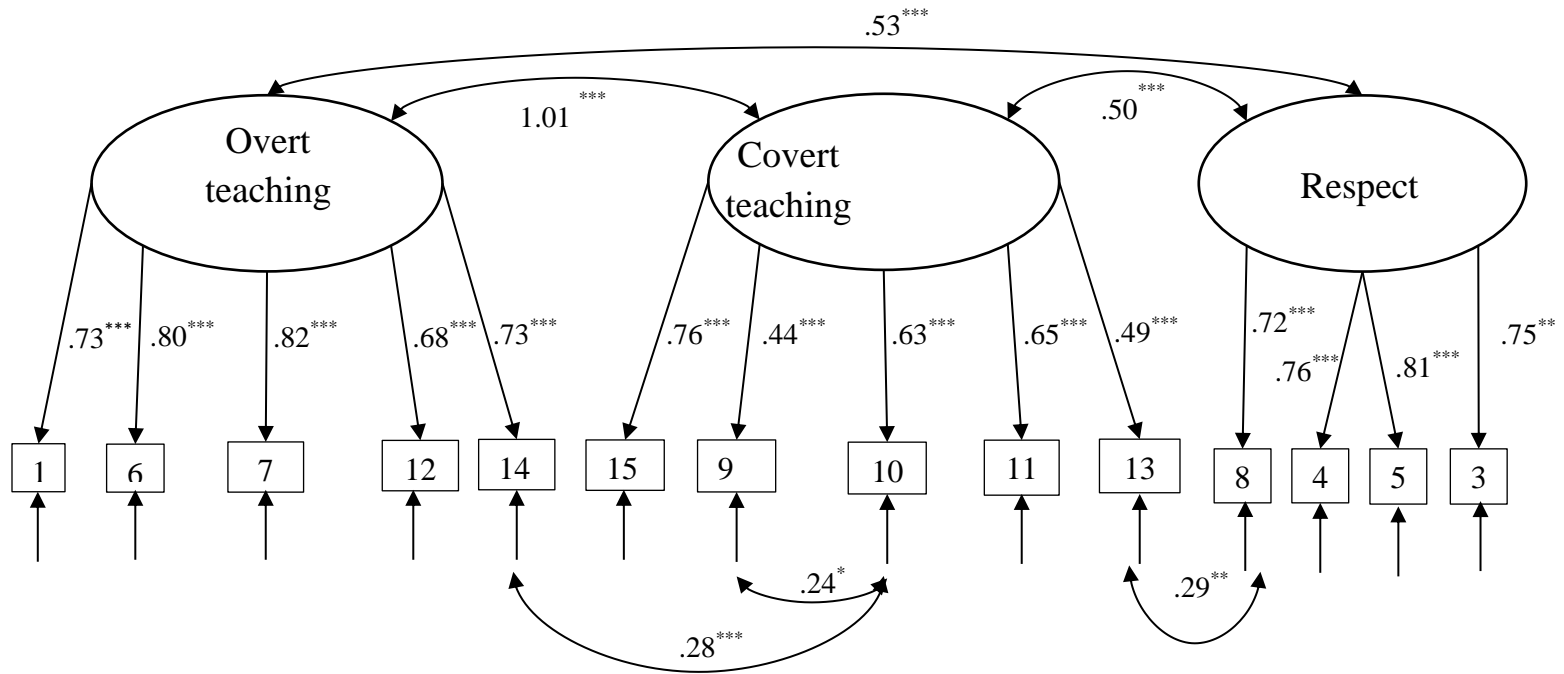


Figure 1. Standardized coefficients for the three-factor confirmatory factor analysis of the ethnic and cultural features in activities scale. Factor loadings for the first items on each factor (i.e., item 1 on covert, item 15 on overt, and item 8 on respect) were set to 1.0 in order to set the metric and identify the model.

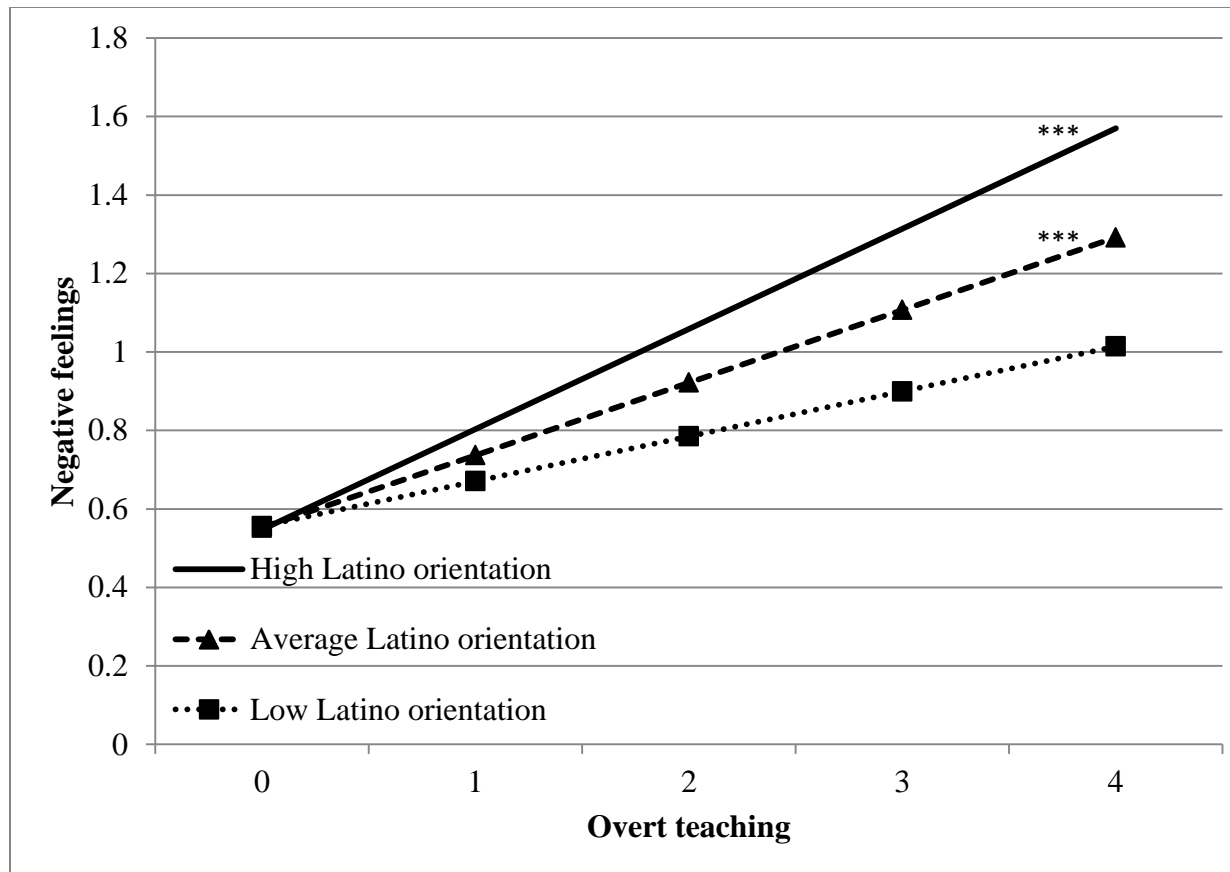


Figure 2. Relations between overt teaching and negative feelings by Latino orientation. *** $p < .001$.

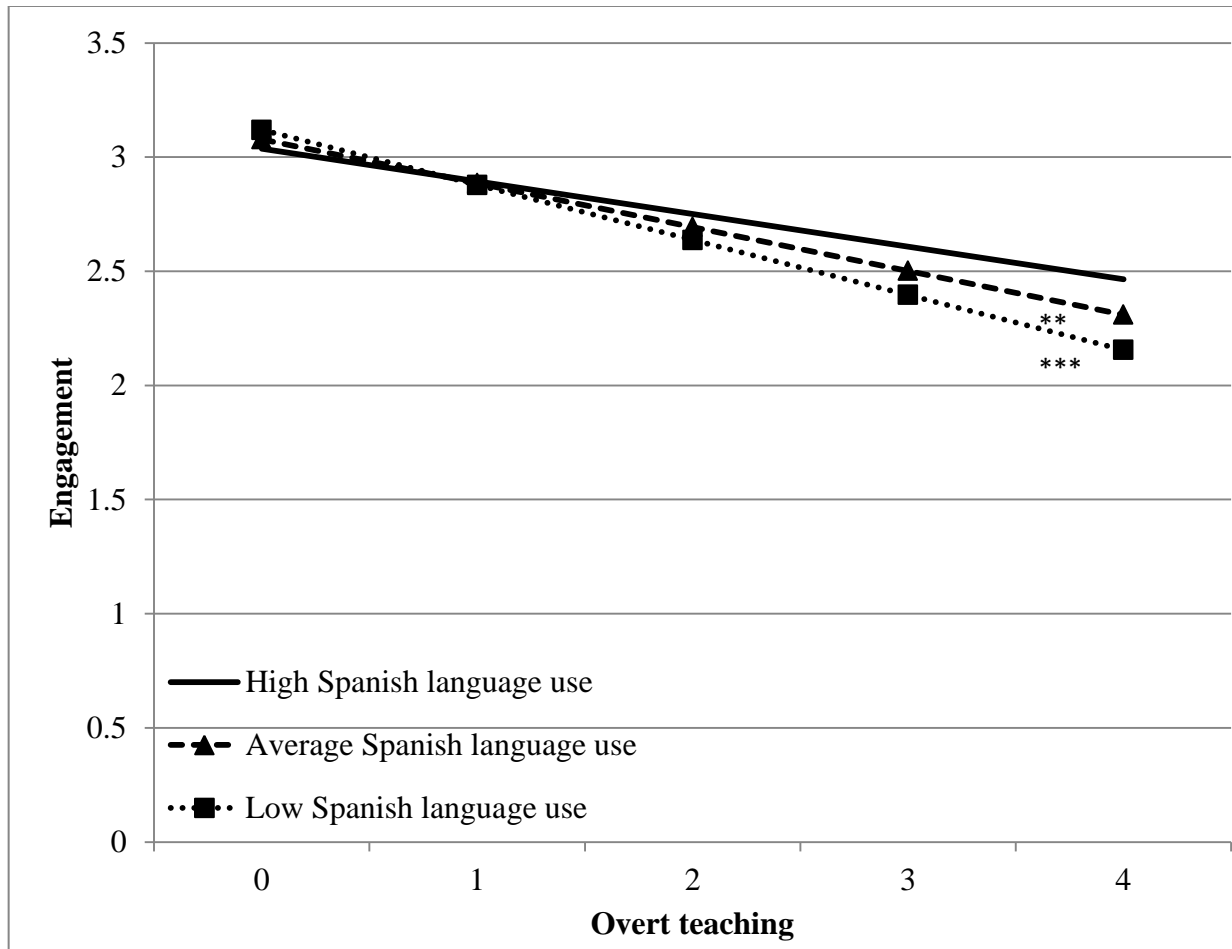


Figure 3. Relations between overt teaching and engagement by Spanish language use. $**p < .01$. $***p < .001$.

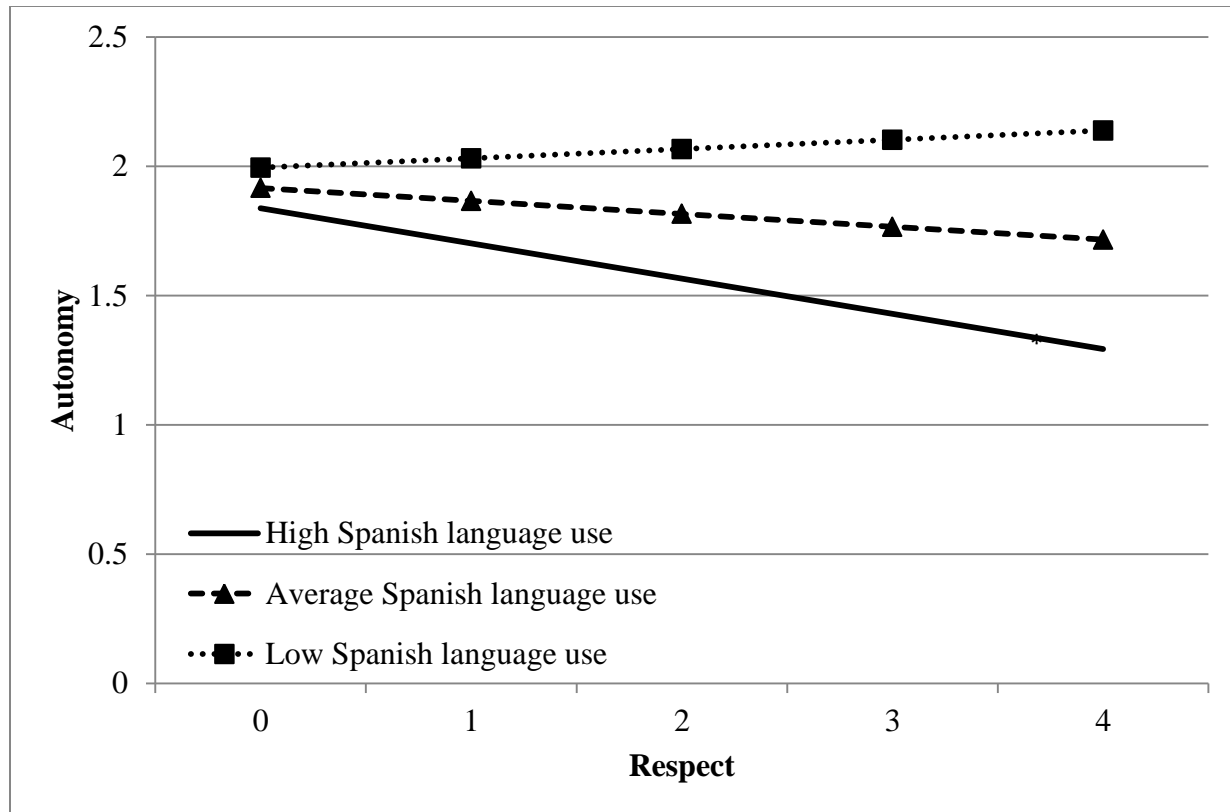


Figure 4. Relations between respect and autonomy by Spanish language use. $*p < .05$.

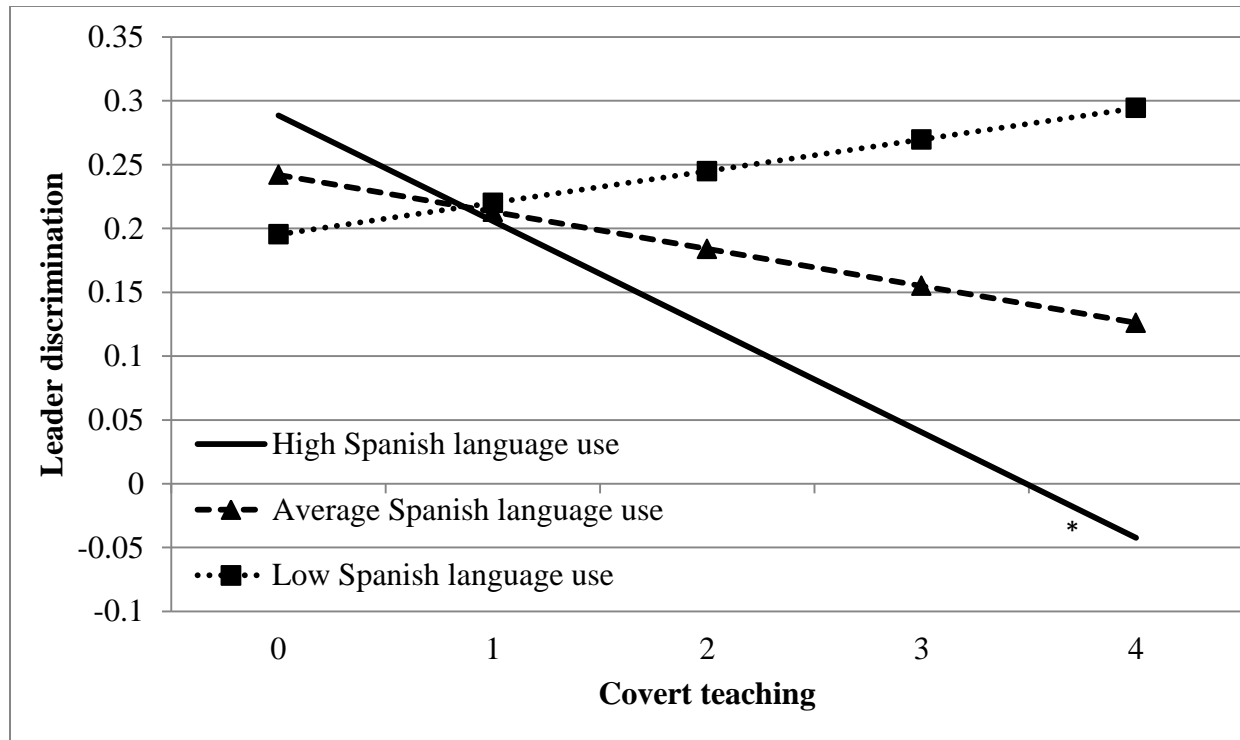


Figure 5. Relations between covert teaching and leader discrimination by Spanish language use. $*p < .05$.

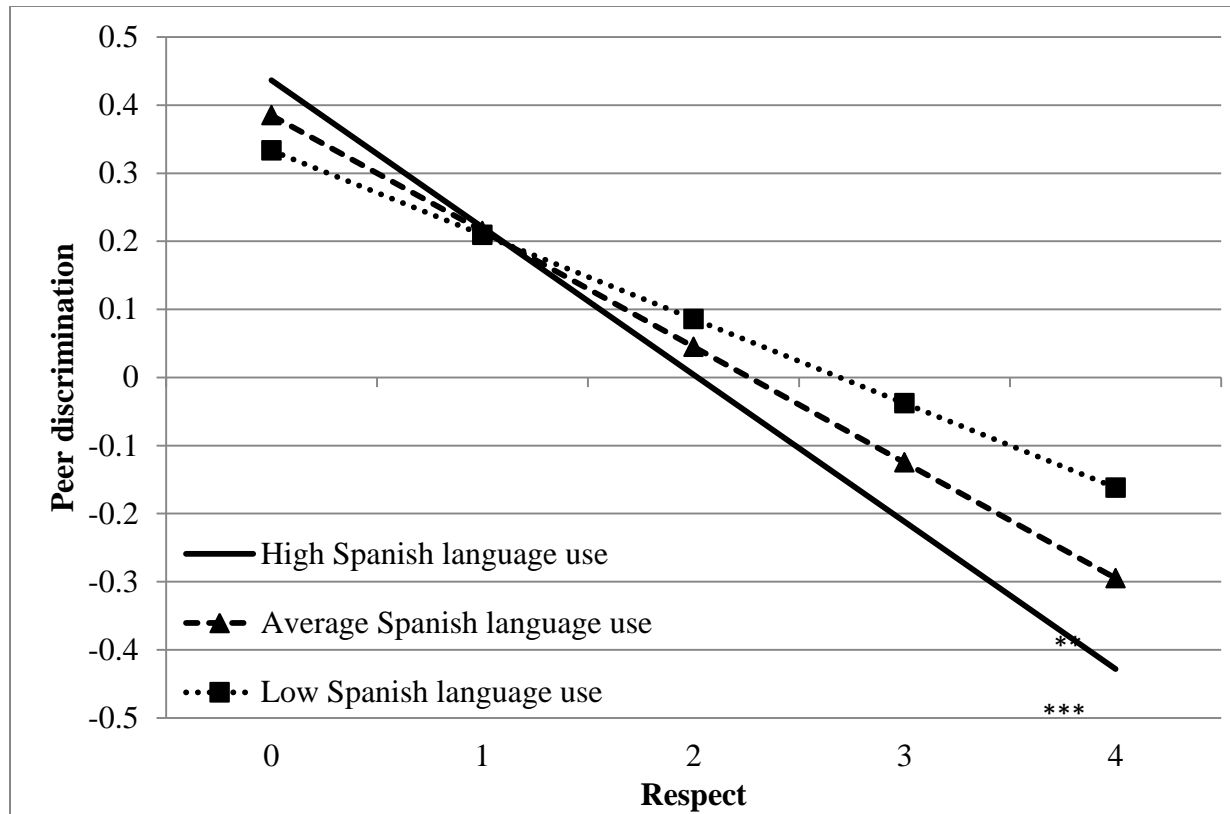


Figure 6. Relations between respect and peer discrimination by Spanish language use. $**p < .01$. $***p < .001$.

APPENDIX A

SIMPKINS' AND RIGGS' (IN PRESS) INDICATORS OF CULTURAL
COMPETENCE IN ORGANIZED ACTIVITIES

Organizational Factors
<ul style="list-style-type: none"> • Have an advisory board that includes members reflecting local diversity to design the ASP and staff training
<ul style="list-style-type: none"> • Hire and retain staff reflecting local diversity
<ul style="list-style-type: none"> • Hire staff with specialized college-level course work and/or professional development preparing them to work with diverse youth and families
<ul style="list-style-type: none"> • Have initial and ongoing staff training on diversity of families in the local area
Structural Factors
<ul style="list-style-type: none"> • All communication is available in the languages and communication styles (email, eye contact) youth and families prefer
<ul style="list-style-type: none"> • Opportunities are available for youth regardless of background
<ul style="list-style-type: none"> • Physical environment is welcoming and accessible to all youth and families
<ul style="list-style-type: none"> • To the extent possible, content is responsive to and/or actively promotes youths' and families' values and practices related to diversity, such as teaching songs from several cultures in music
<ul style="list-style-type: none"> • Have a written policy and procedures on how the ASP is welcoming to all youth and families
After-School Staff Professional Factors
Staff should...
<ul style="list-style-type: none"> • Have knowledge about the youth and families in the area
<ul style="list-style-type: none"> • Have positive attitudes about all youth and families
<ul style="list-style-type: none"> • Have skills to counter potential biases and discrimination or practices that are degrading to particular groups
<ul style="list-style-type: none"> • Engage in culturally sensitive interactions with youth and families
<ul style="list-style-type: none"> • Be sensitive to families' values and work with families to bridge any differences or conflicts with families

APPENDIX B

QUALITATIVE INTERVIEW TOPICS INCLUDED IN THE CASE STUDIES

Topic	Summary	Interview and respondent		
		January	May	Summer
Background Information				
Time diary	A recant of what the teen did, where they do it, and with whom, for a full typical weekday and weekend day.	Youth, Parent	Youth, Parent	Youth, Parent
Summer job	Details about any paid work the teenager engaged in over the summer and decisions to work			Youth, Parent
Travel to Mexico	What planned trips the family or teen has to Mexico, or visits from family members who live in Mexico			Youth, Parent
Values	What is important to the teen (specific probes for being bilingual, being Mexican)		Youth	
Adolescents' Activity Participation				
Activity history	What activities the teen participated in and for how long during 6 th grade, and when they were younger.	Youth, Parent	Youth	
General activity info	Specifics about their activities, such as location, general goal, how they signed up, and who participates	Youth, Parent	Youth, Parent	Youth, Parent
Activities in Mexico	Youth experiences with activities in Mexico		Youth	
Activity Setting				
Culture in activities	Perceptions of Mexican or American culture in their activity	Youth	Youth	Youth
Leaders and Peers at activity	What the leaders and peers at their activity are like and parent(s)'s relationship with the leader	Youth, Parent	Youth, Parent	Youth, Parent
Typical day at activity	What happens on a typical day at their activity		Youth	Youth, Parent
Activity Experiences				
Activity Experiences	What is an awesome memory and a frustrating memory during their activity and how that has impacted them. What is interesting about the activity to them.	Youth	Youth, Parent	Youth, Parent
Changes in motivation	How the importance and reason for participating has changed from signing up to now.	Youth	Youth	Youth

Topic	Summary	Interview and respondent		
		January	May	Summer
What learned	What teen has learned while doing the activity, specifically probing for cultural orientations		Youth, Parent	Youth, Parent
Reasons for participating	Reasons for participation and changes in perception of activity	Youth	Youth	Youth
Non-participation and quitting an activity	If they quit their fall activity, why they quit, and if they did not enroll in an activity they were interested in, why		Youth, Parent	Youth
Missing activity	Why they might miss their activity		Youth, Parent	Youth
Family and Friend Support				
Friendship diagram and chart	List top 5 friends, their demographic and activity participation, and then discuss how friendship(s) have changed since last visit	Youth	Youth	Youth
Friends and activities	What friends do activities with them and what this is like	Youth	Youth	Youth
Support	Who supports the teen or makes the teen feel bad about going to their activity	Youth, Parent	Youth, Parent	Youth, Parent
Parenting	Parent rules and decision making surrounding activities and parenting challenges during the school year vs. the summer	Parent		Parent
Family impact	Family challenges and changes due to adolescents participation	Parent		
Childhood activities	What activities the parent participated in and knew of while a child and how this influences their parenting		Parent	Parent
Family members' activities	Other family members' participation in organized activities		Parent	
Beliefs about Activities				
Knowledge	Knowledge of activities available in their school and community and their perception of what is required to enroll and participate during the school year and summer	Youth, Parent		Youth, Parent
Pile sort task	Sort a stack of activities into different categories (e.g. easy vs. hard to join)			Youth, Parent

Topic	Summary	Interview and respondent		
		January	May	Summer
Activity beliefs	General beliefs about what teen should do after school and when these beliefs differ (e.g. by gender, age)	Youth, Parent		
Culture and activities	Knowledge and importance of cultural activities and how activities might differ between Mexican and American culture	Youth, Parent		
Preferences	Perceptions of what are good and bad programs for teenagers	Parent		

APPENDIX C
QUALITATIVE CODEMANUAL

ETHNICITY AND CULTURE IN ACTIVITIES

CODEMANUAL FOR CASE STUDY QUALITATIVE CODING

1. Discrimination
2. Ethnicity
 - a. Peer ethnicity
 - b. Leader ethnicity
3. Language
 - a. Leader language
4. Engagement
 - a. Behavioral – activity
 - i. Formal
 - ii. Available
 - b. Importance by question

THEMES

There are several secondary codes. After we have coded all transcripts for the primary culture code, we will code anything coded as culture with the secondary codes. Some culture references may be double coded, whereas some may not receive a secondary code. Some codes are divided into tertiary codes. In this case, you would code for culture, the secondary code, and then the tertiary code.

- **Discrimination**: References to negative expectations or treatments about characteristics or behaviors of a person or a group of people based on their ethnicity or race; also racial jokes. It generally involves some sort of exclusion or rejection. It can be both general/vague talk or specific talk, focused on a group or an individual, or a stereotype. This code captures if leaders or adolescents say racist or derogatory statements about a racial/ethnic group (even if people from that racial/ethnic group are not present). These statements are intended to be insulting or derogatory. These statements are often made in a hurtful nature though others may not verbally or physically show signs of discomfort or insult. Discrimination may occur on the individual or group level, as described below. However, the discrimination code should be used, not these subcodes. These are just examples of different ways that discrimination might occur.
 - **Individual discrimination**: refers to why they or others do not participate because of an individual characteristic or behavior. It includes the idea that a person is being specifically being discriminated or targeted.
 - **EXAMPLES**:
 - Ex 1: “Sometimes they say no, how am I going to deal with a white person over there, I’d rather stay home”
 - **Group discrimination**: refers to a general assumption that they are a group sharing a characteristic or behavior that is discriminated against.

- **EXAMPLES:**
 - Ex 1: “They abandon too much and don’t finish their classes, the Latinos. Because in the small schools, many of them aren’t from here and we don’t have legal documentation so then when they enter the university or college then they are going to ask them for their socials. So many, even if they do have good grades, that’s as far as they get because they are too expensive”
 - NOTE: The above is an example of how one comment could provide us with two separate pieces of information and thus coded twice. While it is an example of a cultural resources (needing documentation) it is also a discrimination against a group (Mexicans are undocumented).
 - Ex 2: “White people...um maybe they might pick like white people because there’s more white people and I guess that makes them like confident and then there’s like like one Mexican and that doesn’t make them really confident so so like that isn’t really equal so I don’t know. What was the question?”
- **Ethnicity**: This code captures the race/ethnicity of the people in the activity. This includes the youth, leaders and helpers that participate *in the activity* regularly. This is any mention of the race/ethnicity of people, whether viewed positively or negatively. This also includes any mention of ethnic similarity (being the same race/ethnicity as others) or ethnic dissimilarity (being different races/ethnicities) whether the specific race/ethnicity has been mentioned. Here are some examples:
 - **EXAMPLES:**
 - Ex 1: I’m the only one on the team, well I have one other friend, but I guess we’re the only ones (in response to question, “Are there Mexican kids on the team?”).
 - Ex 2: Well, my mom wanted me to go to the church group instead because the person that runs it is Mexican.
- **Language**: This code captures the language that the people use in the activity and outside of the activity. This includes the language that the youth, leaders, helpers and any other person that is affiliated with the activity uses. There are a series of questions asking parents and teenagers to indicate what languages they use in different contexts. These specific questions should be coded, along with any other mention of language use.
 - **SPECIFIC QUESTIONS:**
 - Q 1: (Spring II) Do you usually use Spanish, English or Both? What language do you usually use when speaking to (you parents, siblings, friends, teachers, activity leaders, people in your neighborhood or in local stores)?
 - Q 2: (Spring II) How important to you is it that you can use and understand Spanish? Why or why not?
 - **EXAMPLES:**

- Ex 1: Well, once a week we learn a new Spanish phrase, but mostly we just talk in English.
 - Ex 2: Well, I speak Spanish and so does my friend, but when we're at practice we only speak English.
- **Engagement**: This code encompasses two aspects of engagement in ethnic or cultural formal or informal activities, namely active and passive engagement. This includes Mexican and American culture. *Active* engagement is any reference to actively doing something related to ethnicity or culture. We use the term *passive* engagement to refer to the underlying beliefs and attitudes towards engagement in ethnic or cultural formal or informal activities. Everything gets coded under the blanket "engagement" code. These sub-areas of engagement are provided for background and explanation of the code. Active engagement includes covert instances in which youth or parents are actively learning about their culture (e.g., reading a book about Mexican history), engaged in a cultural activity (e.g., attending a cultural festival), or hanging out with people from their culture (e.g., hanging out with other Mexican teenagers). This includes concrete instances in which youth are learning about specific aspects of their culture in the activity. This could also include abstract instances where individuals connect their culture to the activity somehow (e.g., by feeling culturally connected to the activities they're doing). Passive engagement involves the underlying feelings associated with engagement in ethnicity and culture. This includes *importance* of culture/ethnicity, *interest* in culture/ethnic-related activities, and *desire* to engage in culture/ethnic-related activities. There are specific questions which asked parents and teenagers to indicate how important their culture or ethnicity is to them. These questions should be coded, along with any other instances where parents or teenagers talk about their culture being important. Note that this can also include the *lack of importance* of culture or ethnicity. For example, some individuals may indicate that culture does not mean anything to them and they do not care if they learn about culture (this would be included). There were specific questions created to facilitate discussion of this topic. These should be coded, as well as any other mention of cultural importance that occurs beyond this section.
 - **SPECIFIC QUESTIONS:**
 - a. Q 1: (Spring I) Are there activities available that teach you about American and/or Mexican culture?
 - b. Q 1: (Spring I) Do you think that 7th graders should spend time after school learning about being Mexican/American or doing things related to Mexican/American culture? Why?
 - c. Q 2: (Spring I) How important is it that (you/your kids) participate in activities that reflect Mexican culture or use Spanish? Why?
 - d. Q 3: (Spring I) How important is it to you that your child learn and use Mexican/American traditions, such as celebrating Mexican/American holidays or learning about the history of Mexico/America? Why?
 - **EXAMPLES:**
 - a. Ex 1: "We play Mexican music in the orchestra."

- b. Ex 2: “I felt like I could get really involved in my son’s sport because soccer is a Mexican thing, it’s part of my culture”
- **Engagement TERTIARY codes**: There are 3 sub-codes within engagement.
 1. **Behavioral – activity**: This code captures behavioral engagement or *doing things* related to ethnicity or culture **IN THE ACTIVITY**. The activity could be formal or informal (if the interview was about an informal activity). All informal activities that are discussed in relation to behavioral engagement beyond the particular activity that the participant was interviewed about (e.g., learning about culture at a family gathering), gets coded under “behavioral – other”. This code is only meant for ethnic or cultural learning in activities. This includes both specific experiences the family has had learning culture in activities, as well as discussions about *the potential to learn culture* in activities (e.g., are there activities available where you can learn about culture?). This code is divided into 3 sub-codes that distinguish what type of activity is being discussed and whether the participant actually engaged in culture in activities or just discussed the potential learn culture in activities.
 - a. **Formal** – this code is used when the family discusses specific experiences where they learned culture in their **FORMAL** activity (NOTE: this also includes instances where the family suggests that they did not learn about culture in their activity).
 - b. **Available** – this code is used when the family is discussing the potential to learn culture in activities. In other words, this code is used whenever families are **NOT** actually engaging in culture in activities (e.g., they are just discussing the possible activities or ways that teenagers can learn about culture in their activities).
 2. **Importance by question**: This code captures how important the family thinks learning about ethnicity and culture is, but through specific questions asked in the interview. Only these specific questions should be coded with this code.
 - **SPECIFIC QUESTIONS**:
 - Q 1: (Spring I) Do you think that 7th graders should spend time after school learning about being Mexican/American or doing things related to Mexican/American culture? Why?
 - Q 2: (Spring I) How important is it that (you/your kids) participate in activities that reflect Mexican culture or use Spanish? Why? Does [child] do any of these activities?
 - Q 3: (Spring I) Do you think that 7th graders should spend time after school learning about being

American or doing things related to American culture? Why?

- Q 4: (Spring I) How important is it to you to have your kids participate in activities that other Mexican youth participate in?
- Q 5: (Spring I) How important is it to you to have your kids participate in activities where the adults are Mexican?
- Q 6: (Spring I) Are there activities in the area that help teenagers learn about American culture or the English language? What do you think about those activities? Does [child] do any of these activities?
- Q 7: (Spring II) How important is it to you that your child learn and use Mexican/American traditions, such as celebrating Mexican/American holidays or learning about the history of Mexico/America? Why? What do you do to teach your child Mexican traditions?
- Q 8: (Spring II) How important to you is it that your child learn and use American traditions, such as celebrating American holidays or learning about the history of America? Why? What do you do to teach your child American traditions?

APPENDIX D

ETHNIC AND CULTURAL FEATURES IN ACTIVITIES SCALE

Instructions:				
Now, I would like to get a sense of how much you think and hear about your ethnic or cultural background when you are at your activity. Please tell me how much each of the following things happen at your activity (1= <i>strongly disagree</i> , 5= <i>strongly agree</i>).				
Item	English	Spanish	Latent factor	Source
The activity leaders...				
1	Teach me about my ethnic or cultural background.	Me enseñan acerca de mi origen étnico o cultura.	Content	Umaña-Taylor (2001)
2	Encourage me to respect the beliefs of my ethnic or cultural background.	Me animan a respetar las creencias de mi origen étnico o cultura.	Respect	original
3	Respect when I have holidays or events related to my ethnic or cultural background.	Respetan cuando tengo vacaciones o eventos relacionados con mi origen étnico o cultura.	Respect	original
4	Understand my ethnic or cultural background.	Entienden mi origen étnico o cultura.	Respect	original
5	Are flexible when I have family obligations or events related to my ethnic or cultural background.	Son flexibles cuando tengo obligaciones de mi familia o eventos.	Respect	original
6	Talk to me about how important it is to know about my ethnic or cultural background.	Me hablan sobre la importancia que es saber acerca de mi origen étnico o cultura.	Content	Umaña-Taylor (2001)
7	Teach me about the history of my ethnic or cultural background.	Me enseñan sobre la historia de mi origen étnico o cultura.	Content	Umaña-Taylor (2001)
8	Respect my ethnic or cultural background.	Respetan a mi origen étnico o cultura.	Respect	original
At the after-school activity...				
9	I hang out with teenagers who share the same ethnic background as me.	Yo salgo con los adolescentes que comparten el mismo origen étnico que yo.	Content	Umaña-Taylor (2001)
10	We celebrate holidays that are specific to my ethnic or cultural background.	Celebramos fiestas que son específicamente de mi origen étnico o cultura.	Content	Umaña-Taylor (2001)
11	We listen to music sung or played by artists from my ethnic or cultural background.	Escuchamos música cantada o interpretada por artistas de mi origen étnico o cultura.	Content	Umaña-Taylor (2001)
12	We attend things such as concert, plays, festivals, or other events that represent my	Asistimos a cosas tales como conciertos, obras de teatro, festivales u otros eventos que representan	Content	Umaña-Taylor

	ethnic or cultural background.	mi origen étnico o cultura.		(2001)
13	I feel a strong attachment to my ethnic or cultural background.	Ciento un fuerte apego a mi origen étnico o cultura.	Content	original
14	We do things that are specific to my ethnic group.	Hacemos las cosas que son específicamente para mi origen étnico o cultura.	Content	Umaña-Taylor (2001)
15	The activity room or space is decorated with things that reflect my ethnic or cultural background.	La sala de la actividad o el espacio está decorado con las cosas que reflejan mi origen étnico o cultura.	Content	Umaña-Taylor (2001)

APPENDIX E
OUTCOME MEASURES

Feelings Scale (Shernoff & Vandell, 2007)			
Item	English	Spanish	Subscale
	Tell me how often you usually feel each of these emotions when you are at the activity. (0= <i>never</i> , 4= <i>always</i>)	Dime con qué frecuencia has sentido cada uno de estas emociones cuando estás en la actividad. (0= <i>nunca</i> , 4= <i>always</i>)	
1	Happy	Feliz	Positive
2	Relaxed	Relajado	Positive
3	Proud	Orgullosa	Positive
4	Bored	Aburrido	Negative
5	Angry	Enojado	Negative
6	Sad	Triste	Negative
7	Scared	Miedo	Negative
8	Lonely	Solo	Negative
9	Worried	Preocupado	Negative
10	Stressed	Estresado	Negative
Motivation Scale (Eccles et al., 1993)			
Item	English	Spanish	Subscale
	I'd like to talk for a few minutes about your thoughts about this activity.	Me gustaría hablar unos minutos sobre tus pensamientos acerca de la actividad.	
1	How good at this activity are you? (0=not at all good, 6=very good)	Que tan bueno/a eres en esta actividad? (0=para nada bueno, 6= muy bueno)	Self-concept of ability
2	How good would you be learning something new at this activity? (0=not very good, 6=very good)	Que tan bueno/a serias en aprender algo nuevo en esta actividad? (0=no muy bueno, 6=muy bueno)	Self-concept of ability
3	Compared to other activities, how good are you at this activity? (0=a lot worse, 6=a lot better)	En comparación con otras actividades, que tan bueno/a eres en esta actividad? (0=mucho peor, 6=mucho mejor)	Self-concept of ability
4	If you were to list all of the other students from best to worst in this activity where are you? (0=one of the worst, 6=one of the best)	Si tu nombraras todos los estudiantes de mejor a peor en esta actividad en donde estarías tu? (0=uno de los peores, 6=uno de los mejores)	Self-concept of ability
5	How useful is what you learn in this activity?	Que tan útil es lo que se aprende en esta	Value

	(0=not useful, 6=a lot more useful)	actividad? (0=no es útil, 6=muy útil)	
6	Compared to other activities, how useful is this activity? (0=not as useful, 6=a lot more useful)	En comparación con otras actividades, que tan útil es esta actividad? (0=no es tan útil, 6= mucho mas útil)	Value
7	For me, being good in this activity is? (0=unimportant, 6=important)	Para mí, ser bueno en esta actividad es? (0=sin importancia, 6=importante)	Value
8	I find working on this activity? (0=boring, 6=interesting)	Me parece trabajar en esta actividad? (0= aburrido, 6=interesante)	Value
9	How much do you like this activity? (0=a Little, 6=a lot)	Cuanto te gusta esta actividad? (0= un poco, 6=mucho)	Value
10	Compared to other activities, how much do you like this activity? (0=not as good as other activities, 6=a lot better than other activities)	En comparación con otras actividades, cuanto te gusta esta actividad? (0= no es tan buena actividad como otras actividades, 6= mucho mejor que otras actividades)	Value
Engagement Scale (Moore & Hansen, 2012)			
Item	English Tell me how much you agree with each of the following statement about when you are the activity. (0= <i>strongly disagree</i> , 4= <i>strongly agree</i>)	Spanish Me gustaría hablar unos minutos sobre tus pensamientos acerca de la actividad. (0= <i>totalmente en desacuerdo</i> , 4= <i>totalmente de acuerdo</i>)	Subscale
1	There are always things I'm trying to work on and achieve in this activity.	Siempre hay cosas que estoy tratando de trabajar y lograr en esta actividad.	NA
2	I feel challenged in a good way in this activity.	Me siento desafiado en un buen sentido en esta actividad.	NA
3 ^a	What we do in this activity is boring.	Lo que hacemos en esta actividad es aburrido.	NA
4 ^a	I'm not working toward anything in this activity.	No estoy trabajando para nada en esta actividad.	NA
5	What we do in this activity is both difficult and enjoyable.	Lo que hacemos en esta actividad es a la vez difícil y agradable.	NA

6 ^a	The goals people are working on in this activity are not important to me.	Los objetivos de las personas en esta actividad no son importante para mí.	NA
After-School Environment Scale (Rosenthal & Vandell, 1996)			
Item	English Let's talk a little about your experiences at the activity. Tell me how much each of the following things happens. (0= <i>never</i> , 4= <i>always</i>)	Spanish Hablemos un poco acerca sobre tus experiencias en la actividad. Dime que tan seguido pasa lo siguiente. (0= <i>nunca</i> , 4= <i>siempre</i>)	Subscale
1	I can be by myself there whenever I want to	Yo puedo ser yo mismo allí cuando yo quiero	Autonomy
2 ^b	We get into trouble for talking when we aren't suppose too	Nos metemos en problemas por hablar cuando no se debemos.	Autonomy
3	I get to choose what I want to do there	Yo puedo elegir lo que quiero hacer allí.	Autonomy
4 ^b	I have to do what's planned, no matter what	Yo tengo que hacer lo que está planeado, no importa que.	Autonomy
5	I get to do what I want to do there	Yo puedo hacer lo que quiero allí.	Autonomy
6	The leaders let me decide what to do there	Los líderes dejan que decida lo que quiero hacer allí.	Autonomy
7	I can tell the leaders there about my problems if I need to	Puedo decirle a mis líderes sobre mis problemas si es necesario.	Leader support
8 ^b	It seems like the leaders never leave us alone there	Parece que los líderes nunca nos deja solos allí.	Leader support
9	The leaders there care about me	Los líderes se preocupan por mí.	Leader support
10	I trust the leaders there	Yo tengo confianza en los líderes allí.	Leader support
11	The leaders really listen to me when I have something important to say	Los líderes realmente me escuchan cuando tengo algo importante que decir.	Leader support
12 ^b	The leaders are very strict there	Los líderes son muy estrictos.	Leader support
13 ^b	The leaders are always telling me what to do	Los líderes siempre me están diciendo lo que debo hacer.	Leader support
14	The leaders go out of their way to help kids there	Los líderes hacen mucho para ayudar a los	Leader

		adolescentes allí.	support
15 ^b	The leaders yell a lot	Los líderes gritan mucho allí.	Leader support
16	I get to know other kids really well there	Yo llego a conocer a otros adolescentes muy bien allí.	Peer support
17	I have a good time playing with other kids there	Me la pasó padre jugando allí con otros adolescentes.	Peer support
18	I have a lot of friends there	Tengo bien muchos amigos allí.	Peer support
19	I like the kids there	Me gustan los otros adolescentes de allí.	Peer support
20	I can really trust the other kids there	Yo realmente puedo confiar en los otros adolescentes.	Peer support
21 ^a	I have a hard time finding friends there	Tengo dificultad para encontrar amigos allí.	Peer support
Discrimination Scale (adapted from Johnston & Delgado, 2004)			
Item	English I would like you to tell me how much you agree with each statement. (0= <i>strongly disagree</i> , 4= <i>strongly agree</i>)	Spanish Hablemos un poco acerca sobre tus experiencias en la actividad. Dime que tan seguido pasa lo siguiente. (0= <i>totalmente en desacuerdo</i> , 4= <i>totalmente de acuerdo</i>)	Subscale
1	The kids have negative beliefs about teen's ethnicity that affect way they treat you.	Tienen creencias negativas sobre (ORIGEN ETNICO DEL ADOLESCENTE) adolescentes que afectan a la forma en que te tratan.	Peer
2	The kids would exclude you from things they do outside the activity(like not invite you to go out with him, not invite you to their houses or not let you join their games, because you are[teen's ethnicity]).	Te excluyen de las cosas que hacen fuera de la actividad como no invitarte a salir con ellos, no te invitan a sus casas, o no te dejan juntarte en sus juegos porque eres (ORIGEN ETNICO DEL ADOLESCENTE)	Peer
3	The kids would call you names because of teen's ethnicity.	Te llaman nombres porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Peer
4	The kids would assume you aren't as smart or good at activity because of ethnicity.	Asumen que tú no eres tan inteligente o no sería tan bueno en la actividad como los otros niños porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Peer

5	The kids would not hangout with you at activity because of teen's ethnicity.	No se pasarían el tiempo contigo en la actividad porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Peer
6	The kids would treat you badly because of teen's ethnicity.	Te tratarían mal porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Peer
7	The leaders have negative beliefs about teen's ethnicity that affect way they treat (you/teen)	Tienen creencias negativas sobre (ORIGEN ETNICO DEL ADOLESCENTE) que afecta la forma en que te tratan?	Leaders
8	The leaders would not interact with (you/teen) as much as others because of teen's ethnicity	No hablan contigo tanto como los otros niños porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Leaders
9	The leaders would call (you/teen) names because of teen's ethnicity	Te llaman nombres porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Leaders
10	The leaders would assume (you/teen) (aren't/ isn't) as smart or good at activity because of ethnicity	Asumen que no eres tan inteligente o no serías tan bueno en la actividad como los otros niños porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Leaders
11	The leaders would treat (you/teen) badly because of teen's ethnicity	Te tratarían mal porque eres (ORIGEN ETNICO DEL ADOLESCENTE)?	Leaders
Notes. ^a Item was reverse coded. ^b Item was dropped from the scale.			

APPENDIX F

MODEL FIT FOR THE LATENT TWO-FACTOR STRUCTURE MODELS

PREDICTING ACTIVITY EXPERIENCES

Outcome	Chi-square	CFI	TLI	Log likelihood	AIC	BIC	RMSEA	SRMR
Emotions								
Negative feelings ^a	$\chi^2(200) = 237.71, p < .05$	0.968	0.963	-3810.21	7770.43	7758.87	0.035	0.061
Positive feelings	$\chi^2(127) = 153.40, ns$	0.972	0.967	-3277.50	6679.01	6669.45	0.037	0.057
Motivation								
Self-concept of ability	$\chi^2(144) = 160.41, ns$	0.984	0.981	-3619.15	7368.31	7358.29	0.028	0.054
Value ^b	$\chi^2(179) = 214.06, p < .05$	0.969	0.963	-4059.86	8265.72	8254.47	0.036	0.06
Engagement								
Psychological engagement	$\chi^2(181) = 201.96, ns$	0.979	0.976	-3777.72	7697.44	7686.49	0.028	0.064
Autonomy	$\chi^2(144) = 169.08, ns$	0.974	0.969	-3570.55	7271.10	7261.08	0.034	0.056
Social support								
Leader support	$\chi^2(162) = 188.86, ns$	0.974	0.969	-3614.97	7365.94	7355.46	0.033	0.065
Peer support ^c	$\chi^2(180) = 193.53, ns$	0.988	0.986	-3737.23	7618.47	7607.37	0.022	0.068
Ethnic discrimination								
Peer discrimination ^d	$\chi^2(179) = 220.03, p < .05$	0.971	0.966	-3230.54	6607.08	6595.8	0.039	0.062
Leader discrimination ^e	$\chi^2(161) = 172.54, ns$	0.992	0.99	-2878.85	5895.70	5885.06	0.022	0.056

Note. ^{abcde}Errors correlated for the following items: ^a2 (scared), 4 (angry); ^b8 (interesting), 9 (like); 8, 10 (like compared to other); ^c16 (like the kids), 12 (trust the kids); ^d2 (exclude from things), 6 (treat badly); 1 (negative beliefs), 5 (do not hang out); ^e2 (do not interact), 4 (assume not good)

APPENDIX G

STANDARDIZED COEFFICIENTS FOR THE LATENT AND OBSERVED MODELS

Standardized Coefficients for the Latent and Observed Models with Content and Respect
Predicting Affective Experiences

	Negative feelings		Positive feelings		Self-concept of ability		Value	
	B	(SE)	B	(SE)	B	(SE)	B	(SE)
Latent								
Content	0.34	(.12) ^{***}	0.11	(.14)	0.04	(.13)	0.16	(.16)
Respect	-0.24	(.11) [*]	0.47	(.15) ^{***}	0.13	(.15)	0.10	(.16)
Observed								
Content	0.28	(.10) ^{***}	0.03	(.09)	-0.02	(.10)	0.05	(.10)
Respect	-0.22	(.09) [*]	0.32	(.09) ^{***}	0.12	(.11)	0.15	(.10)

Note. ^{*} $p < .05$. ^{***} $p < .001$.

Standardized Coefficients for the Latent and Observed Models with Content and Respect
Predicting Psychological Experiences

	Engagement		Autonomy	
	B	(SE)	B	(SE)
Latent				
Content	-0.09	(.05) [†]	0.35	(.14) ^{***}
Respect	0.34	(.15) [*]	-0.04	(.14)
Observed				
Content	-0.08	(.10)	0.30	(.09) ^{***}
Respect	0.19	(.12)	-0.03	(.09)

Note. [†] $p < .10$. ^{*} $p < .05$. ^{***} $p < .001$.

Standardized Coefficients for the Latent and Observed Models with Content and Respect
Predicting Social Experiences

	Leader support		Peer support		Leader discrimination		Peer discrimination	
	B	(SE)	B	(SE)	B	(SE)	B	(SE)
Latent								
Content	-0.07	(.12)	0.13	(.13)	0.17	(.10) [†]	0.19	(.08) [*]
Respect	0.4	(.13) ^{***}	0.19	(.13)	-0.39	(.10) ^{***}	-0.56	(.09) ^{***}
Observed								
Content	-0.11	(.09)	0.03	(.09)	0.13	(.08)	0.17	(.07) [*]
Respect	0.3	(.10) ^{***}	0.16	(.09) [†]	-0.31	(.09) ^{***}	-0.49	(.08) [*]

Note. [†] $p < .10$. ^{*} $p < .05$. ^{***} $p < .001$.