Intergenerational Transmission of Religious Values in Mexican American Families

by

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ABSTRACT

Data from 749 Mexican-origin families across a seven-year span was used to test a model of the processes that moderate and mediate the transmission of religious values from parent to child. There were four separate reports of parenting practices (mother-report, father-report, adolescent's report on mother, and adolescents report on father) and models were tested separately based on each report. Results suggest the mother's role was more influential than fathers in transmitting religious values to their child, across parent and adolescent-report. In addition, results revealed different, and opposing effects for mother's self-report of parenting practices and adolescents report on mother's parenting behavior. Adolescents' perceptions of maternal acceptance and consistency increased the likelihood of adolescents maintaining their religious values across adolescence, whereas mothers' self-reported parenting practices negatively predicted late adolescents' religious values. Lastly, results of this study lend support for the differential role of mothers in fathers in the development of adolescents' social competence, specifically in the context of their religious values and use of positive parenting practices. The findings highlight the unique contributions of each reports' perceptions in studying the transmission of religious values in families, as well, as the distinct role of mothers and fathers in the development of adolescents' social competence.

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INTRODUCTION

Intergenerational transmission of culture involves passing on cultural beliefs, norms, and values from one generation to the next (Schönpflug, 2009). Often, the parent socializes the child in these cultural ideas with the goals of cultural continuity and having the child successfully adapt to their social environment. However, cultural transmission is not a passive process and requires parents' effort to teach the culture as well as social learning on the child's behalf. The process of cultural transmission can be made even more complicated when the family has migrated to a new country and youth start to assimilate to the host country's culture, as is the case with many Mexican-American families. Parents then have to decide the extent to which they want to transmit the cultural ideas of their home country and what that content will be. Cultural values, in particular, are thought to be a core component involved in the change or maintenance of culture (Shönpflug, 2001), as they provide standards for action and inform daily behaviors and life decisions. Thus, the transmission of cultural values is of great importance for cultural identification and continuity; however, the specific interactions that occur between parent and child to facilitate effective transmission are unclear. This study examines the intergenerational transmission of religious values, in particular, as situated in the context of positive parenting practices. A comprehensive understanding of this process is incomplete without also considering what is required on the child's behalf to internalize these values. As such, we also examine the role of peer social competence as a child-driven mechanism in this transmission process. In addition, evidence suggests mothers and fathers might differentially contribute to the transmission of religion (Bao, Whitbeck, Hoyt, & Conger, 1999; Clark, Worthington, & Danser, 1988; Dickie, Ajega,

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Kobylak, & Nixon, 2006) and development of their child's social competence

(Attili,Vermigli, & Roazzi, 2010; Laible & Carlo, 2004; MacDonald & Parke, 1984;

Pettit, Brown, Mize, & Lindsey, 1998). The current study aims to examine

intergenerational transmission of religious values in Mexican-American families by

assessing three valuable aspects of the process: 1) parent socialization practices as a

context of transmission, 2) peer social competence as a child-driven mechanism, 3) and

parents' gender. In doing so, we advance a culturally informed extension of an

established theoretical framework of religious socialization, the channeling theory

(Cornwall, 1988; Himmelfarb, 1980).

THEORETICAL FOUNDATION

Religious values are a central feature of Mexican culture and can be thought of as

having a symbiotic relationship to other distinct cultural values, such as *familismo*, a

value that is defined by a strong identification with the family unit and strong feelings of

obligation, loyalty, and reciprocity for family members (Sabogal, Marín, Otero-Sabogal,

Marín, & Perez-Stable, 1987). For example, Catholicism, Mexico's predominant religious

affiliation, functions to reinforce Mexican values by promoting traditional family roles

and obligations, while simultaneously integrating Mexican cultural markers, such as

having mariachis perform during religious services (Calvillo & Bailey, 2015). Another

example of religion's strong presence in the Mexican culture is the popular devotion to

the Virgen de Guadalupe. The image of the Virgin is heavily intertwined in the national

culture and is widely celebrated across private acts of devotion, public festivals, and

national displays of veneration. Furthermore, the story of the Virgen de Guadalupe acts

as more than a symbol of the Catholic religion; it also promotes a shared history within

the group and encourages identification with the country of the apparition (Baquedano-Lopez, 2001; Calvillo & Bailey, 2015). The centrality of religion in Mexican-origin populations is reflected by the higher rates of religiosity among U.S. Latinos compared to their European-American counterparts (Wallace, Forman, Caldwell, & Willis, 2003).

Beyond promoting cultural identity and supporting other cultural values, religion also functions as source of support by offering social capital to immigrants and ethnic minorities who face many challenges during the assimilation process in the United States. Mexican–origin families might choose to maintain religious values in part due to the sense of culture, community, social comfort, and financial assistance (Calvillo & Bailey, 2015; Hirschman, 2004). Indeed, research has demonstrated the beneficial effects of religion on the mental health of Latinos (Ai, Aisenberg, Weiss, & Salazar, 2014). In addition to playing a major role in Mexican culture and health, religion also has a unique affordance in comparison to other cultural values. Although the process of assimilation for Mexican-Americans can involve negotiation of cultural values, the American cultural value of religious freedom allows for religious diversity. This makes it so that religious values do not necessarily have to be compromised in order for Mexican-Americans to successfully integrate into mainstream culture and society. Religion's pervasive and salutary role in Mexican culture beckons further understanding of how religious values are socialized across generations.

The channeling theory: parents, peers, and religious values

The influential role of parents in the religious socialization of youth is established in the channeling theory (Cornwall, 1988; Himmelfarb, 1979). Developed and refined

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through the work of several authors, the channeling theory proposes that families socialize their children by channeling them into groups and experiences that reinforce religious values with the hope that these values will persist into adulthood (Himmelfarb, 1980). In this sense, parents are the primary agent and peers are secondary agents. In its initial stage of development, the theory proposed that parental influence on children's religiosity decreased over age, as peers became a more salient context for socialization (Francis & Brown, 1991). However, later research showed a direct effect of family socialization efforts that persisted across adolescence (Myers, 1996). Current understanding of the channeling theory rests on findings from Martin, White, and Perlman (2003), which demonstrated that parents have a direct influence on children's religiosity across adolescence, but parents' socialization of religion was also mediated through peer affiliation. These findings suggest parental socialization and peer socialization are distinct, but related processes.

A central tenet of the channeling theory, that parents channel their children towards certain peer groups and experiences that serve to reinforce parent-endorsed values, implies a process of *social teaching* and *social learning,* which the theory does not directly address. At first, parents are responsible for *socializing* values in their children through various means of social teaching and exposure to values. As children become more autonomous and start to actively select their social environment in adolescence, the transmission process shifts from social teaching by the parents to a child-driven enculturation process, where the child takes a more active role in social learning with peers. Thus, parent-led socialization and child-driven enculturation are two processes involved in the transmission of culture (Shönpflug, 2001).

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This study aims to address these implicit processes and proposes that the transmission of parents' religious values is more effective when it occurs in a socialization context that serves to facilitate the child's internalization of these values. In particular, successful transmission of religious values is likely to occur when parents simultaneously value religion and engage in promotive socialization practices with their child. That is, transmission of religious values from parent to adolescent might be moderated by the use of positive parent socialization practices. Socialization is a process that involves the deliberate shaping of individuals, often by parents, to better adapt to their social environment. A common way parents socialize their children is through the use of child-rearing practices. It is important to consider the possibility that the same child rearing practices that act as a promotive context for the transmission of values may also act as a conducive context for other positive developmental outcomes. Given the relation between child-rearing practices, peers, and social learning in youth it may be that the child's peer social competence is an underlying factor in the transmission of religious values. As follows, parental socialization may involve deliberate exposure to religious values along with the broader socialization of social competencies then enable youth to effectively engage with peer groups that further channel and support internalization of religious values (Figure 1). In essence, this model of religious transmission examines the direct, indirect, and interactive effects of parents' religious values and child-rearing practices on late adolescents' religious values, while also giving attention to the child-driven process in which the child plays an active role in internalizing religious values through social learning with peers. In this model, the child's peer social competence acts

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as a central mechanism for the maintenance or change in religious values across adolescence.

The present study aims to expand the channeling theory by addressing the social teaching and social learning aspects involved in the transmission of religious values in a longitudinal study of 749 Mexican American families (Roosa, Liu, Torres, Gonzales, Knight, & Saenz, 2008). The channeling theory (Cornwall, 1988; Himmelfarb, 1980) describes parents and peers as having direct influence on the socialization of values for adolescents. In particular, this study will examine the role of parents' religious values in the context of competence-enhancing socialization practices as they relate to their child's religious values across adolescence. Specifically, the study will examine socialization practices hypothesized to provide the conditions in which parent religious values are most likely to be internalized by developing youth. However, there is also a need to attend to what the adolescent contributes to his/her social relationships that might facilitate the transmission of values. Peer social competence at the seventh grade is hypothesized to be a child-driven enculturation process that mediates the effects of parental socialization efforts in the fifth grade on late adolescents' religious values in the twelfth grade. Thus, the overarching goal of the study, as depicted in Figure 1, is to test how parent-driven socialization combines with parent religious values to influence the religious values of developing youth directly and indirectly by facilitating youth social competencies when interacting with their peers.

Figure 1: Conceptual Model.

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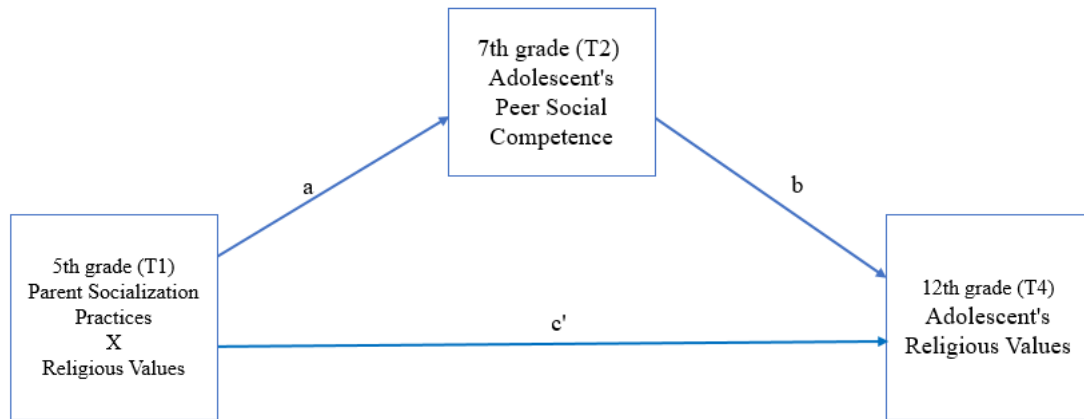
Family context effects on religious values and peer social competence

Substantial evidence suggests family experiences are associated with youths' later behaviors, values, and attitudes in areas including religious beliefs and social relationships (Button, Stallings, Rhee, Corley, Hewitt, 2011; Conger, Cui, Bryant, & Elder, 2000; Koenig, McGue, Iacono, 2008). The social experiences children share with their parents serve to promulgate social norms through learned behavior and internalization of values (Oetting, Donnermeyer, Trimble, & Beauvais, 1998). As previously mentioned, child-rearing practices are a common method through which parents socialize norms, behaviors, and values in their child with the goal of having the child successfully adapt to society. One marker of successful adaption in adolescence is peer social competence.

Peer social competence is defined as the ability to engage in effective behavior with peers in order to obtain socially relevant goals, such as social support, and to maintain positive relationships over time (Cohen, Clark, & Sherrod, 1986; Ford & Tisak, 1983; Laursen, Furman, & Mooney, 2006; Riggio, 1986; Rubin & Rose-Krasner, 1992;

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Schneider, Ackerman, & Kanfer, 1996; Denham, 2006). Thus, peer social competence is operationalized as functional behavior involving maintenance of social relationships over time and acquiring socially relevant goals. Consideration for others is hypothesized to be an important part of maintaining social relationships and perceived social support from friends reflects the social goal component of peer social competence. By examining facets of consideration for others and perceived social support from friends in our definition of social competence, we are better able to capture its dynamic nature.

Effective disciplinary practices are essential in the socialization process (Baumrind, 1991) and provide a fertile ground for adolescents to develop skills and attitudes that foster peer social competence, which will facilitate strong ties with peers and allow for peer socialization. Through parental disciplinary actions, adolescents learn to avoid behaviors that are not consistent with parental norms or values. In addition, internalization of values is most likely to occur when the child can accurately and consistently perceive parental messages of what is appropriate or inappropriate (Grusec & Goodnow, 1994). For example, *consistent discipline* has been found to reduce deviant peer affiliation (Marshall & Chassin, 2000), whereas inconsistent discipline had been linked to more deviant behavior and less socially competent behavior (Halgunseth, Perkins, Lippold, & Nix, 2013). Although consistent discipline is an understudied aspect in the development of social competence, there is evidence to believe it plays an important role in promoting related areas of development, such as moral cognition (Laible, Eye, & Carlo, 2008). Thus, consistent discipline is a candidate facilitator of religious transmission through its nature of providing consistent messages of socially acceptable behaviors and values and the expectation that these social rules should be

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followed. Additionally, consistent discipline may simultaneously bolster social competence through the enhancement of moral cognition, including greater consideration for others.

While disciplinary practices serve to discern desired behaviors and values, its effectiveness depends on the context in which it is administered (Grusec, Danyliuk, Kil, & O'Neill, 2017). The meaning that children take from disciplinary action influences their interpretation of the disciplinary action and this may vary as a function whether parents are accepting or rejecting. For example, the relation between physical punishment and externalizing problems is greater when parents are lower in warmth than when they are high on this dimension of acceptance (Simons, Wu, Lin, Gordon, & Conger, 2000). Presumably, children's perception of whether discipline is coming from a place of care versus rejection influences their level of compliance to the message being sent by parents. *Parental acceptance*, therefore, is likely to encourage internalization of social competencies and values that are taught through consistent discipline. As a whole, parental socialization efforts involving high levels of consistent discipline and acceptance may serve a dual function in the transmission process: 1) To effectively socialize values and 2) to foster social competence, so youth are able to continue acquiring these values from peers through enculturation.

The role of mothers and fathers

Although the relation between parenting and adolescent outcomes has been extensively examined, there has been less attention given to the unique influences of mothers and fathers, particularly in the socialization of values and peer competence. In

fact, a major weakness of prior theoretical work on the transmission of religion has been that reports of parenting and family contexts have usually been answered by only one parent or have relied solely on adolescents' report on their parents' behaviors and values (Myers, 1996; Martin, White, & Perlman, 2003). This creates a problem in assuming that one parent's report on parenting behaviors, styles, or values can be generalized to both parents. Prior research has generally found that mothers are more influential than fathers in the religious transmission process (Bao, Whitbeck, Hoyt, & Conger, 1999; Cark, Worthington, & Dancer, 1986; Leon & Liew, 2017; Martin, White, & Perlman, 2003). However, there have also been nuanced findings supporting the idea that mothers and fathers are differentially influential in the socialization process and in shaping religious experiences. For example, Flor and Knapp (2001) found a paradoxical effect regarding the role mothers and fathers in religious transmission such that as fathers' dyadic discussion with daughters about religion and fathers' desire for daughters to be religious increased, the daughters were less likely to see religion as important. Mothers did not have this effect on their daughters. Another study found that mothers and fathers influenced different facets in the transmission of religion, such that mothers influence their sons' practical application of religion and fathers influenced sons' church attendance (Clark, Worthington, & Danser, 1988).

Parental influences on the development of adolescent social competence are also thought to vary between mothers and fathers. One study found that high levels of perceived maternal support and low levels of perceived maternal control were predictive of adolescent social competence, whereas perceptions of fathers' parenting behaviors were not predictive (Laible & Carlo, 2004). These findings are contrasted with another

study that found parental control was related to adolescents' development of relational aggression, while maternal control was not (Kawabata, Alink, Tseng, van Ijzendoorn, & Crick, 2011). The differential effects that are found between mothers and fathers may be described by role theory (Hosley & Montemayor, 1997), which describes how gender informs traditional parenting roles. In this framework, mothers are traditionally thought of as more of a caregiver, adopting a warmer style of parenting and generally being more involved as they spend more time with their children. Fathers, in contrast, adopt a goal-oriented form of parenting that prioritizes instrumentality rather than warmth. That is, fathers may focus more on providing and take on the role of disciplinarian with their children (Holmbeck, Paikoff, & Brooks-Gunn, 1995). Thus, mothers and fathers may adopt different parenting behaviors to achieve a child-rearing goal. For example, mothers may utilize parental warmth to foster a close relationship and promote social competence in their child, while fathers might use a disciplinary strategy to correct behavior that is not in-line with family values or with their perception of socially competent behavior. Given the evidence that mothers and fathers might differentially influence both the transmission of religious values and the development of social competence, it would be wise to examine their influence separately in order to avoid the assumption that our definition of competence-enhancing parenting practices will function similarly across mothers and fathers.

An additional reason for assessing mothers and father separately in this study lies in the need for cultural consideration with this sample. Parent-child relationships occur in a socio-cultural context (Cabrera, Tamis-LeMonda, Bradley, Hofferth, & Lamb, 2000), which may affect mother-child and father-child relationship differently than can be

predicted from traditional research on parenting. Most research on parenting has relied on the predominant parenting frameworks of Baumrind (1971) and Maccoby, and Martin (1983) that may not capture the influence of certain cultural values on parenting behaviors. As recent research has demonstrated, parenting styles among Mexican-origin parents do not fully adhere to these traditional dimensions of parenting (White, Zeiders, Gonzales, Tein, & Roosa, 2013). Furthermore, research on Latino fathers is scarce (Cabrera & Garcia-Coll, 2004), especially in regards to religious socialization and the development of social competence during adolescence. Because the role of Latino fathers in these processes are relatively unexamined, this study would benefit from examining hypothesized processes for mothers and fathers separately in order to make more accurate and culturally appropriate interpretations of our results.

Parent and adolescent report on parenting practices

Examining parent- and adolescent-report on parenting practices (e.g. consistent discipline and acceptance) in separate models strengthens the ability to comprehensively examine this transition process as each reporter may offer different operational perspectives that are valid contributions to the constructs. An additional reason to examine parent- and adolescent-report separately is based on a review examining differences between reporters on the perceptions of parenting behaviors (Taber, 2010). This review demonstrated mixed support regarding the accuracy of adolescents' reports and agreement between parent and child. More specifically, the review found that parents are more likely to provide more positive ratings of their own behaviors compared to adolescent-report. Furthermore, parent-child agreement was found to be higher for

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behaviors that are more concrete (e.g. discipline and control) compared to behaviors that are more abstract (e.g. acceptance and support). Because this study examines parent practices as being composed of both consistent discipline and parental acceptance, the models are tested separately for parent- and adolescent-report in consideration of the inherent discrepancies between reporters. Lastly, there is a strong theoretical perspective that adolescents' *perceptions* of parenting behavior may be more important than parents' *actual* behavior (Demo, Small, & Savin-Williams, 1987; Gecas & Schwalbe, 1986; Schaefer, 1965). Testing the models separately for each reporter will allow for exploration of possible differences in the transmission process based on reporter.

Developmental considerations

The developmental timing of the socialization/enculturation process involved in acquiring and maintaining religious values is an important consideration. As echoed throughout developmental theory, the family and school are primary agents of socialization for a child when they are in grade school. As children transition into adolescence, peers become a much more salient source of influence (Oetting, 1999). This shift in socialization sources is accompanied by the greater autonomy youth have in selecting their environment and the greater importance of social competence involved in establishing and maintaining peer relationships. Early adolescence, therefore, is a crucial time in which peer social competence may be essential to further reinforce parent-endorsed values. For this reason, it is hypothesized that early exposure to religious values by parents and positive, parental socialization efforts (5th grade) will foster peer social

competence in early adolescence (7th grade) which, in turn, will contribute to the maintenance of religious values in late adolescence (12th grade).

Study aims and hypotheses

The goal of this study is to test a model of intergenerational cultural transmission whereby parental socialization practices interact with parents' religious values to predict late adolescents' religious values directly and indirectly (mediated) through the socialization of adolescents' peer social competence. Parent socialization practices will be analyzed as a composite of consistent discipline and acceptance, given that these practices are theorized to be most effective when they occur together rather than in isolation. Similarly, peer social competence is organized as a composite variable consisting of peer social competence, consideration for others, and perceived social support. We will test this model separately for mothers and fathers, given evidence to suggest that they may play different roles in the socialization of values and social competence (Bao, Whitbeck, Hoyt, & Conger, 1999; Cark, Worthington, & Dancer, 1986; Flor & Knapp, 2001; Kawabata, Alink, Tseng, van Ijzendoorn, & Crick, 2011; Laible & Carlo, 2004; Leon & Liew, 2017; Martin, White, & Perlman, 2003). We will also test the maternal and paternal models twice, first with parent self-report of their socialization practices and then with adolescent report. Since theory suggests that youth's perceptions of parenting might be more predictive of adolescent outcomes than parents' report, it is possible that adolescents' perceptions of parenting will be more important than parents' perceptions when testing the moderating effects of maternal and paternal socialization practices.

We hypothesize parental socialization practices and parent religious values (T1; 5th grade) will have direct effects on late adolescent's religious values (T3; 12th grade) and indirect effects that are mediated by peer social competence (T2; See Figure 2). We also hypothesize that parental socialization practices will moderate the effects of parents' religious values. Specifically, we hypothesize that parental religious values are more likely to predict late adolescents' religious values and peer social competence in the context of these positive parent socialization practices. Although not shown in Figure 2, economic hardship and adolescent gender were included as covariates in all models.

Figure 2: Conceptual Model.
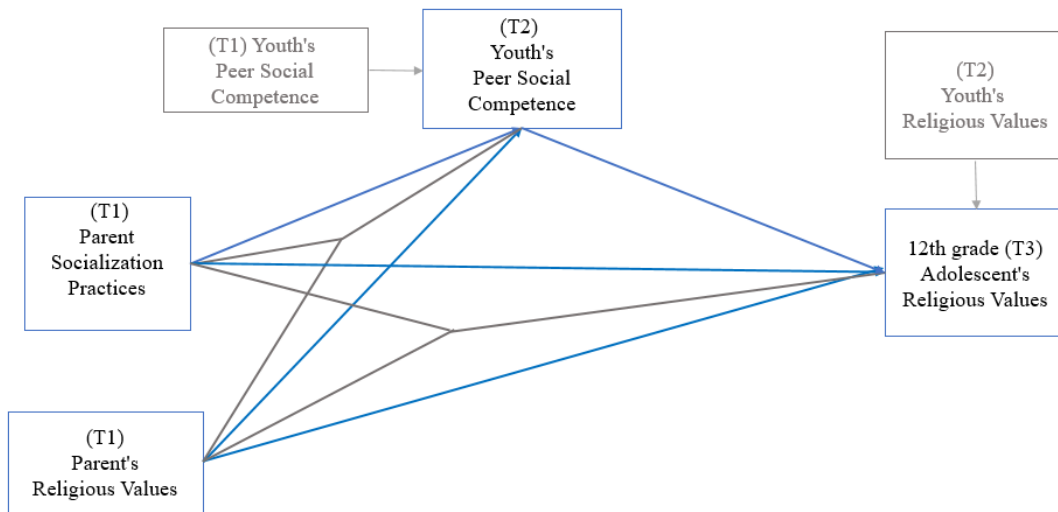
METHODS

Participants

Data for this study comes from the first (5th grade), second (7th), and fourth (12th) waves of an ongoing longitudinal study investigating the role of culture and context in the lives of Mexican-American families (Roosa et al., 2008). Participants at T1

were 749 Mexican American youths and their parents who were selected from rosters of schools that served ethnically and linguistically diverse communities in a large southwestern metropolitan area. Eligible families met the following criteria: (a) they had a fifth grader attending a sampled school; (b) both mother and child agreed to participate; (c) the mother was the child's biological mother, lived with the child, and self-identified as Mexican or Mexican American; (d) the child's biological father was also reported to be of Mexican origin; (e) the child was not severely learning disabled; and (e) no step-father or mother's boyfriend was living with the child (unless the boyfriend was the biological father of the target child).

At Time 1 (5th grade), 48.9% of young adolescents were female and 51.1% were male. Family incomes ranged from less than US $5,000 to over US $95,000, with the average family reporting an income of US $25,000 – US $30,000. A majority of adolescents (82.4%) was interviewed in English, and a majority of mothers (70%) and fathers (77%) were interviewed in Spanish. The mean age of mothers in our study was 35.88 years (SD=5.81) and mothers reported an average of 10.33 (SD=3.67) years of education. The mean age of fathers in our study was 38.09 years (SD= 6.26) and reported an average of 10 (SD= 3.94) years of education. The mean age of adolescents was 10.43 years (SD= .54). A majority of mothers and fathers were born in Mexico (74.4%; 79.9%), while a majority of adolescents were born in the United States (70.2%). At Time 2, approximately 2 years after Time 1 data collection, 710 families were re-interviewed, when most adolescents were in the 7th grade. At Time 3, approximately 5 years after T2 data collection, 628 families were interviewed, when most adolescents were in the 12th grade.

Procedure

Communities in this sample were selected based on a combination of random and purposive sampling. Within these communities, schools from the metropolitan area were chosen to represent the economic, cultural, and social diversity of the city (see Roosa et al., 2008 for a description of sampling methods). These schools were chosen from 237 potential schools in the metropolitan area with at least 20 Latino students in the fifth grade. Potential schools were identified based on the cultural context of the communities for which they serve. Cultural context was operationalized based on: a) the Mexican American population density; b) the percentage of elected and appointed Latino office holders; c) the number of churches providing services in Spanish; d) the number of locally owned stores selling traditional Latino foods, medicines, and household items; and 2) the presence of traditional Mexican-style stores (e.g., carnicerias). The score from each indicator was standardized and summed to create a community cultural context score (i.e., level of support for Mexican culture). The 237 school communities were then organized from lowest to highest based on the community cultural context score. Five school communities represented Mexican ethnic enclaves as they were on the high end of the scale. An additional 25 schools were systematically selected from the remainder of this list by choosing a random starting point within the 10 lowest scores and selecting every ninth score (school) thereafter to represent the complete spectrum of community contexts. In total, 47 schools were selected and organized into 42 distinct communities. This schools sample consisted of 45% large urban, 6% midsize urban, 36% large suburb, 6% small suburb, 2% rural fringe, and 4% rural distant communities (National Center for Education Statistics, 2006). The percent of students eligible for free/reduced lunch at

these schools ranged from 8% to 100% ($M = 67\%$; $SD = 27\%$). The proportion of

Hispanics ranged from 15% to 98% ($M = 70\%$; $SD = 24\%$).

Recruitment materials in both Spanish and English were then sent home with all

fifth children in the selected schools. Families were asked to provide their contact

information on these materials if they were interested in participating in this study. Over

85% of the families who provided contact information were eligible for screening and

1,085 met eligibility criteria. Mother and adolescent participation was required, but father

participation was optional. 749 families participated in computer-assisted personal

interviews, scheduled at the family's convenience. Interviews were about 2.5 hours long

and each interviewer received at least 40 hours of training, which included information

on project's goals, characteristics of the target population, the importance of professional

conduct when visiting participants' homes as well as throughout the process, and the

critical role they would play in collecting the data. Interviews for the parents and child

were conducted independently of each other and at separate locations. Interviewers read

each survey question and possible response aloud in participants' preferred language to

reduce problems related to variations in literacy levels. Families were compensated US

$45, US $50, and US $60 per participating family member at Time 1, Time 2, and Time

3, respectively.

Measures

Economic Hardship. Economic hardship (Appendix A; Conger & Elder, 1994) is

composed of four subscales: Inability to Make Ends Meet (2 items; "*Think back over the*

past 3 months and tell us how much difficulty you had with paying your bills"), Not

Enough Money for Necessities (7 items*; "You had enough money to afford the kind of food you needed."*), Economic Adjustments/Cutbacks (9 items; "*In the last 3 months, has your family changed food shopping or eating habits a lot to save money?*"), and Financial Strain (2 items; "*In the next three months, how often do you expect that you and your family will experience bad times such as poor housing or not having enough food?*"). Prior psychometric analyses provide support for an overall economic hardship scales composed of these four subscales ($\alpha = .76$). Furthermore, this measure has been shown to operate equivalently across ethnicities (Anglo vs. Mexican American) and language use (English vs. Spanish; Barrera, Caples, & Tein, 2001). Zeiders, Roosa, and Tein (2011) have demonstrated validity for this economic hardship structure with the current sample. Specifically, we used mother's report of the family's economic hardship; higher scores represent greater economic hardship.

Religious Values. Religious values were measured as part of the Mexican American Cultural Values Scale (MACVS; Appendix B; Knight, Gonzales, Saenz, Bonds, German, Deardoff, Roosa, Updegraff, 2010), which asks participants to rate how much they believe certain statements regarding religious values. Mothers, fathers, and adolescents each reported on this scale consisting of 8 items with responses ranging from "1= Not at all." to "5= Completely." Sample items for religious values include, "God is first, family is second" and " One's belief in God gives inner strength and meaning to life." Responses for this variable were taken at all time points. Cronbach alpha coefficients for this measure were all acceptable; see Table 1 for alpha coefficients for each reporter and relevant time points.

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Parental Socialization. Parent socialization was assessed as a composite variable comprised of consistent discipline and parental acceptance. Each of these measures were assessed by mother, adolescent report on mother, father, and adolescent report on father. Measures of parental acceptance and consistent discipline were derived from two subscales of the Children's Report of Parent Behavior Inventory (Appendix C and D; Schaefer, 1965). The items describe common parental behaviors and responses (1= *almost never or never to* 5= *almost always or always)* indicate how often the parent engages in this behavior. Examples of parental acceptance items include, "You saw your child's good points more than his/her faults." and "You understood your child's problems and worries." A sample item for consistent discipline reads, "When your child broke a rule, you made sure s/he received the punishment you said s/he would get." Adolescents reported on both mothers and fathers for these two measures. All responses were collected at T1. Correlations among the two subscales that comprised the parental socialization composite were r= .51 for mother report, r= .50 for adolescent report on mother, r= .54 for father report, r= .45 for adolescent report on father. The Cronbach alpha coefficient for each measure was acceptable; see Table 1 for alpha coefficients for each reporter.

Peer Social Competence. The composite variable of peer social competence is composed of the following three measures: peer competence, consideration for others, and perceived social support from friends. Adolescents reported on peer competence with eight items derived from the Coatsworth Competence Scale (α = .60 at T1, α = .66 at T2; Appendix E; Coatsworth & Sandler, 1993; Garmezy & Tellegen, 1984; Harter, 1982; Kohn, 1977). Adolescents were asked to rate how true the statements were for him/her,

with responses ranging from "1= Not at all true" to "5= Very true". Sample items for peer competence include, "You get along well with others your age." and "You have at least one close friend that does a lot of things with you and you can share secrets with." Consideration for others was derived from a subscale of the Weinberger Adjustment Inventory (α = .73 at T1, α = .76 at T2; WAI; Appendix F; Weinberger & Schwartz, 1990). The six items from the subscale asks adolescents to rate from 1 to 5 (1=Almost Never to 5=Almost Always) how often over the "past three months" their behavior could be described by various statements, with higher scores indicating greater consideration of others. A sample item reads, "You make sure that doing what you want will not cause problems for others." Peer social support was measured as part of the Multidimensional Scale of Perceived Social Support (α = .83 at T1, α = .87 at T2; Appendix G; Zimet, Dahlem, Zimet, & Farley, 1988). The four items on the measure ask adolescents to rate how true various statements are for them. A sample item reads, "You have friends with whom you can share your joys and sorrows." Responses for these measures were taken at T1 and T2. Correlations among these three measures at T1 ranged from .34 to .57. At T2, the correlations ranged from .32 to .57.

Data Analytic Plan

The goal of this study was to test the direct and indirect effects of parents' religious values and parental socialization practices on late adolescents' religious values as mediated by peer social competence. Structural equation modeling (SEM), using Mplus version 8 (Muthén & Muthén, 1998-2017) was used to test the model shown in Figure 2. An advantage of SEM is that it simultaneously estimates all paths in a model

while controlling for the influence of all other variables. Several indices, comparative fit index (CFI), root-mean-square-error of approximation (RMSEA), and standardized root-mean-square residual (SRMR), were examined to evaluate model fit. Good (acceptable) fit is reflected by a CFI > .95 (.90), RMSEA < .05 (.08), and SRMR < .05 (Hu & Bentler, 1999; Kline, 2005). To capture the different reporters in our study, we tested four versions of each statistical model: a maternal model with maternal report of socialization and religious values, an adolescent model with adolescent's report on mother's socialization, a paternal model using paternal report of these variables, and an adolescent model with adolescent's report on father's socialization.

Missingness. The data for this study contained attrition from T1 to T3. To handle this missing data, full-information maximum likelihood estimation (FIML; Enders, 2010) was used. FIML was used because the data did not exceed conventional cutoffs of 2 for skewness and 7 for kurtosis (West, Finch, & Curran, 1995). In addition, there were at least five response categories for each measure. It is generally assumed that if the data is approximately normal and there are at least five ordered categories, data may be treated as continuous without much distortion to the fit indices using FIML (Bollen, 1989; Finney & DiStefano, 2006). Bootstrapping was used to account for the moderate non-normality in the sample. This approach reduced bias due to missing data and allowed testing of the models on the full sample of 749 families.

Covariates. Adolescent's gender was included as a covariate in the models in order to test for more generalized effects. We also controlled for peer social competence at T1 in order to make predictive claims of parent socialization efforts on adolescents'

peer social competence at T2. Similarly, we controlled for adolescent's religious values at T2 in order to make predictive claims of late adolescents' religious values at T3. Lastly, we included family's economic hardship as a covariate. Economic hardship is used as an indicator of socioeconomic status (SES) as other objective indicators of income poverty may not have a similar meaning with this population, who may not hold a U.S. frame of reference of economic pressure (Parke et al., 2004).

Probing of Interactions. When interactions were significant, follow up analyses were conducted to probe simple slopes of W1 parent religious values on T2 peer social competence and T3 adolescent religious values at +1 *SD*/ -1 *SD* of the mean of T1 parent socialization practices. To obtain interpretable simple intercepts, relevant predictors and covariates were mean-centered.

Tests of Mediation. Three mediation paths were tested: The independent, indirect effects of T1 parents' religious values and T1 parent socialization practices on T3 adolescents' religious values were tested as mediated by adolescents' T2 peer social competence. Additionally, T1 parent socialization practices was tested as a moderator of T1 parents' religious values on T3 adolescents' religious values as mediated by T2 peer social competence. These conditional indirect effects were tested as the products of: 1) the a_1 path (parent's religious values and adolescent's peer social competence) and the b path (peer social competence and adolescents religious values), 2) the a_2 path (parenting practices and adolescent's peer social competence) and the b path, and 3) the a_3 path (interaction between parent's religious values and parenting practices) and the b path.

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RESULTS

Preliminary Analyses

Attrition analyses. From the initial sample of 749 youths (T1, 5th grade), 627

(83.7%) of families were re-interviewed at Wave 4 (T3; 12th grade). Those families that

had dropped out at Wave 4 (T3) were compared on all baseline variables of the study

with those families who completed the interview at Wave 4. Results showed mostly no

differences in adolescent report variables (gender, religious values, mother's acceptance,

mother's consistent discipline, father's acceptance, father's consistent discipline, peer

competence, consideration of others, and perceived social support from friends). Only

two significant differences emerged. For the families who remained in the study at Wave

4, there were fewer male adolescents (t (747) = 2.82, p= .005) and adolescents reported

higher acceptance from their father (t (502) = -2.35, p= .019). Regarding mother and

father-report variables (religious values, acceptance, and consistent discipline), no

significant difference emerged between families who remained in the study at Wave 4

and those who dropped out.

Similarly, families with two patriating parents (mothers and fathers) were

compared to families where only the mother participated on all baseline variables of the

study. Results indicated that there were no significant differences in adolescent report

variables nor were there any differences in any parent report variables.

Descriptive statistics. Means, standard deviations, range, and normality

(skewness and kurtosis) were obtained for all measured variables prior to hypothesis

testing to ensure the quality of the data (see Table 1). None of the variables exceeded

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conventional cutoffs of 2 for skewness and 7 for kurtosis (West, Finch, & Curran, 1995).

Tables 2 and 3 display descriptive statistics of religious affiliation in our sample, which is predominantly Catholic. Data on religious affiliation for mothers and father were collected at T1, when children were in 5th grade.

Correlations among key study variables. Correlations between all measured variables in the study were assessed to ensure correlations were in the expected directions (see Table 4, 5, 6, and 7 for maternal, adolescent report on mother, paternal, and adolescent report on father models, respectively). Economic hardship was significantly and negatively correlated with T1 parent socialization practices across all reporters except adolescent report on mother. Mother's religious values at T1 were significantly and positively correlated with adolescent's religious values across T1, T2, and T3; however, mother's religious values were not correlated with adolescent's peer social competence. Mother's report on her parent socialization practices at T1 was significantly and positively correlated with mother's own religious values; however, it was not correlated with adolescent's religious values at any time points nor adolescent's peer social competence at either time point. Adolescent's report on mother's socialization practices was positively associated with adolescent's religious values at T1, T2, and T3; it was also correlated with peer social competence at T1 and T2.

Father's religious values at T1 were positively correlated with adolescent's religious values across all three time points; however, it was not correlated with adolescent's peer social competence. Father report on parent socialization practices was positively correlated with father's religious values; however, it was not correlated with

adolescent's religious values or peer social competence at any of the time points. Adolescent's report on father's socialization practices was positively correlated with adolescent's religious values at T1, T2, and T3. In addition, it was positively associated with peer social competence at T1 and T2. Adolescent's peer social competence at T2 was positively correlated with adolescent's religious values at T2 and T3.

Mediation Models

All mediation analyses were conducted using bootstrapping (Preacher, Rucker, & Hayes, 2007). Figures 3, 4, 5, and 6 provide the unstandardized coefficients for the path models. For visual clarity, we report only the significant associations. Figures 7 and 8 display plots for significant interactions.

All models were assessed for gender invariance. To test for (adolescent) gender differences, the chi-square values of the common models, in which parameters for predictors and covariates were constrained to be equal for genders, and corresponding gender-specific models, in which parameters were freely estimated by gender, were subtracted from each other. If the value of the chi-square difference was greater than the cutoff value based on degrees of freedom, then we would conclude there were gender differences. Results indicated there were no gender differences for any of the models. Thus, these models are not included.

Maternal report. The mediation model with maternal report of parent socialization practices was tested (χ^2 (7) = 5.89, p=. 55; CFI= 1.00; SRMR= .01; RMSEA= .00; Figure 3). Mother's religious values positively predicted adolescents' religious values, *b*=. 26, *SE*=. 07, *p*<. 001. Interestingly, mother's socialization practices

predicted a decrease in religious values for late adolescents, $b= -.09$, $SE=. 04$, $p<. 05$. Mother's religious values and socialization practices did not predict peer social competence; the interaction term was not a significant predictor of late adolescents' religious values or the mediator, peer social competence. Lastly, mediation was not supported for this model.

Adolescent report on mother's socialization practices. Adolescents' report on maternal socialization practices were then examined as a moderator of mothers' religious values (χ^2 (7) = 7.45, p= .38; CFI=.1.00; SRMR= .01; RMSEA= .01). Maternal religious values, $b= .26$, $SE= .06$, $p< .01$, and socialization practices, $b= .10$, $SE=. 04$, $p< .05$, remained as significant, independent predictors of late adolescents' religious values. In addition, the interaction between the two predictors significantly predicted late adolescents' religious values, $b= .13$, $SE= .06$, $p< .05$; however, it did not predict social competence. Maternal socialization practices predicted greater social competence in middle adolescence, $b= .12$, $SE= .04$, $p< .001$. Mediation was not supported for this model (figure 4). Because the interaction between maternal religious values and socialization practices was significant, the simple slope effects of maternal religious values were assessed at high, mean, and low levels of adolescents' report on mothers' socialization practices. T1 maternal religious values significantly predicted T3 adolescent religious values at high, $b= .35$, $SE= .08$, $p< .01$, mean, $b= .26$, $SE= .06$, $p< .01$, and low, $b= .16$, $SE= .08$, $p< .05$, levels of T1 socialization practices (figure 7).

Paternal report. The direct and indirect effects of fathers' religious values, self-reported parenting practices, and the interaction between the two on late adolescents'

religious values were examined (χ^2 (7) = 6.20, p= .52; CFI=1.00; SRMR= .01; RMSEA= .00). Paternal religious values significantly predicted adolescents' religious values, b= .7, SE= .08, p< .05. Neither paternal religious values nor father report of socialization practices predicted peer social competence. Additionally, peer social competence did not predict late adolescents' religious values. Mediation was not supported in this model. There was not a significant interaction between paternal religious values and socialization practices (figure 5).

Adolescent report on father's socialization practices. Lastly, we examined adolescents' report on fathers' socialization practices (χ^2 (7) = 6.12, p= .53; CFI=1.00; SRMR=.02; RMSEA=.00; figure 6). Neither paternal religious values nor adolescents' report on fathers' socialization practices were a significant predictor of late adolescents' religious values. Similarly, the interaction between paternal religious values and socialization practices did not predict late adolescent's religious values. Contrary to our hypothesis, paternal religious values negatively predicted peer social competence, b= -.11, SE=. 05, p<. 05, whereas adolescent report on fathers' socialization practices were a positive predictor of social competence, b= .16, SE= .04, p< .001. In addition, there was a significant interaction between paternal religious values and socialization practices in predicting peer social competence, b= .16, SE= .06, p< .01. Thus, the simple effects of paternal religious values on peer social competence were assessed at high, mean, and low levels of adolescents' report on fathers' socialization practices. T1 paternal religious values negatively predicted T2 peer social competence at low, b= -.22, SE=.07, p<.01, and mean, b= -.11, SE=.05, p<.05, but not at high levels of socialization practices (figure 8). That is, paternal religious values had a negative influence on social competence,

unless adolescents reported fathers utilized high levels of these positive parenting practices.

DISCUSSION

Past research on religious transmission has largely overlooked the parenting context in which the process is situated, with the exception of a few studies (e.g. Bao, Whitbeck, Hoyt, & Conger, 1999; Vermeer, Janssen, & Scheepers, 2012). Even fewer studies have explored child-driven mechanisms involved in the transmission process and fewer have examined the process across the span of childhood to late adolescence. Furthermore, a vast majority of studies have focused on predominantly White, protestant populations and typically assess parent- or adolescent-report, as opposed to both. This study builds on prior research and examines the direct and indirect effects of parents' religious values, parenting practices, and the moderating role of parenting practices as they relate to the maintenance or change in late adolescents' religious values. In addition, we examine peer social competence as a novel child-driven mechanism of action involved in this process. By testing this model with a longitudinal sample of Mexican-origin, predominantly Catholic families, we also expand the channeling theory (Cornwall, 1988; Himmelfarb, 1979) to include a more diverse population. Lastly, by examining this model separately for mother-, father-, and adolescent- report on mother and father, we contribute to a more comprehensive understanding of the intergenerational transmission of religious values in Mexican-origin families.

As expected, maternal religious values positively predicted late adolescents' religious values in models that included both maternal and adolescent-report of maternal

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parenting. Contrary to our hypothesis, maternal report of positive parenting practices in childhood predicted a decrease in religious values in late adolescence. In the adolescent-report of mother model, parenting practices positively predicted religious values in late adolescence. These findings are consistent with previous work demonstrating a positive relationship between adolescents' perceived parental acceptance and religiosity (Bao, Whitbeck, Hoyt, & Conger, 1999). In addition, it lends support to the theoretical assumption that adolescents' *perception* of parenting behavior is more important in supporting religious values transmission than parents' own rating of their behavior. In this case, it appears that neither is more important than the other in predicting religious values, but rather that they operate in different and even contradictory ways.

Parenting practices did not moderate the effects of maternal religious values in the maternal report model, but the interaction was significant in the adolescent-report on mother model. More specifically, maternal religious values positively predicted late adolescents' religious values and this relationship was strengthened as adolescents' perceived positive parenting practices from their mother increased. That is, the higher the levels of adolescent-perceived acceptance and consistent discipline from mother in childhood, the greater likelihood that religious values are maintained in late adolescence. This finding is consistent with prior literature suggesting successful transmission of parental beliefs, norms, and values is more likely to occur in the context of sensitive and responsive parenting (Grusec, 1997; Kochanska and Thompson, 1997).

Except in the adolescent-report of father model, paternal religious values also positively predicted late adolescents' religious values. However, neither father-report nor

adolescent-report of father's parenting practices were significant predictors of late adolescents' religious values. The interaction between paternal religious values and parenting practices also did not predict late adolescents' religious values in either model. These findings are consistent with prior research suggesting that mothers may be more influential than fathers in the transmission of religious values (Bao, Whitbeck, Hoyt, & Conger, 1999; Cark, Worthington, & Dancer, 1986; Leon & Liew, 2017; Martin, White, & Perlman, 2003).

In addition to late adolescents' religious values, parents' religious values and their parenting practices also had interesting effects on adolescents' peer social competence. In the maternal report model, maternal religious values and parenting practices did not predict peer social competence. However, adolescents' report on mothers' parenting practices significantly predicted peer social competence, consistent with our hypothesis. Similarly, paternal religious values and parenting practices in the father-report model were not significant predictors of adolescents peer social competence. In the adolescent-report on father model, paternal religious values negatively predicted peer social competence, but the combined parenting practices of consistent discipline and acceptance positively predicted peer social competence. The interaction between the two was also significant such that paternal religious values negatively predicted peer social competence, except when adolescents perceived high levels of consistent discipline and acceptance from fathers. One possible explanation for this finding is that fathers with strong religious values might be more conservative, traditional, and strict with their child in a way that limits their exploration and autonomy in adolescence. This may lead to reduced social competence as the adolescent is not able to partake in the same

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experiences as their peers. In a sense, these positive parenting practices may be acting as a protective factor in the context of high paternal religious values to promote the development of peer social competence.

Mediation by peer social competence was not supported in any of the models. This may be because social competence reflects a broad, functional capacity that extends beyond the scope of what the channeling theory proposes. Peer affiliation was the targeted mediator in the traditional channeling theory (Martin, White, & Perlman, 2003), with specific affiliation to religious peers as the mechanism of action. However, research has shown that indicators of peer social competence in adolescent, popularity and social adaptability, are linked to both prosocial and minor delinquent behavior (Allen, Porter, McFarland, Marsh, & McElhaney, 2005). Assessing peer social competence might have also indirectly captured levels of both delinquent and prosocial behavior, which strays from the channeling theory and introduces error that our model did not account for. Similarly, we proposed that a child's ability for social learning is just as important as parents' ability to effectively socialize. Social competence can be construed to be an indicator of effective social learning, but it is not a direct measure of this capacity.

In general, there is strong evidence for the dominant role of mothers in the religious transmission process in Mexican-origin families, regardless of adolescent gender or the family's socioeconomic status. This is consistent with a majority of past research on religious transmission, as well as on the socialization of cultural values (Knight, Berkel, Umaña-Taylor, Gonzales, Ettekal, Jaconis, & Boyd, 2011). In addition, there were unexpected findings regarding the role of mothers and fathers in the

development of adolescents' social competence that revealed a more complex relation between parents' religious values and their use of positive parenting practices. These results echo findings from previous research suggesting that mothers and fathers may differentially predict development of social competence (Kawabata, Alink, Tseng, van Ijzendoorn, & Crick, 2011; Laible & Carlo, 2004; Kawabata, Alink, Tseng, van Ijzendoorn, & Crick, 2011).

Of course, this study is not without limitations. First, there were relatively fewer fathers than mothers involved in the study. It is possible that fathers who chose to participate, versus not to participate, are different in certain qualities that were not captured in our attrition analysis. Second, it is possible that mothers and fathers take on complementary roles in parenting, such that one is the nurturer and one is the disciplinarian. Given that our definition of positive parenting practices includes both discipline and acceptance, future work would benefit from detangling the effects of the two parenting practices and examining whether they function differently for mothers and fathers in the religious transmission process. Alternatively, a family systems approach would aid in examining how the transmission process operates in the family unit. Third, our measure of parenting practices was not specific to religious socialization practices and thus did not benefit from the more direct examination of specific practices parents engage in to socialize religious values, such as talking about the importance of religion or using an inductive type of discipline to frame children's behavior in the context of religious values. A compelling avenue of research on the intergenerational transmission of religious values would be to determine these specific religious socialization practices through the use of qualitative interviews or behavioral observations.

Despite these limitations, this study provides unique contributions to the study of the intergenerational transmission of religious values. Drawing from the channeling theory, we expanded this theoretical framework to include a more diverse sample of predominantly Catholic, Mexican-origin families. Furthermore, this study advances current research on religious transmission in several ways. By examining the transmission process within a parenting context, the findings highlight the importance of considering parent-driven practices that serve to enhance religious transmission. In addition, assessing both parent- and adolescent-report of parenting practices revealed the complex nature of the transmission process and how each member of the process provides a unique perspective. Given our contradictory findings regarding mothers' parenting practices, future research examining the effects of mothers should aim to include both mother and adolescent report. Lastly, this study joins growing work on the role of fathers in Latino families and emphasizes the importance of examining how cultural values and parenting practices interact to predict positive adolescent outcomes, such as social competence.

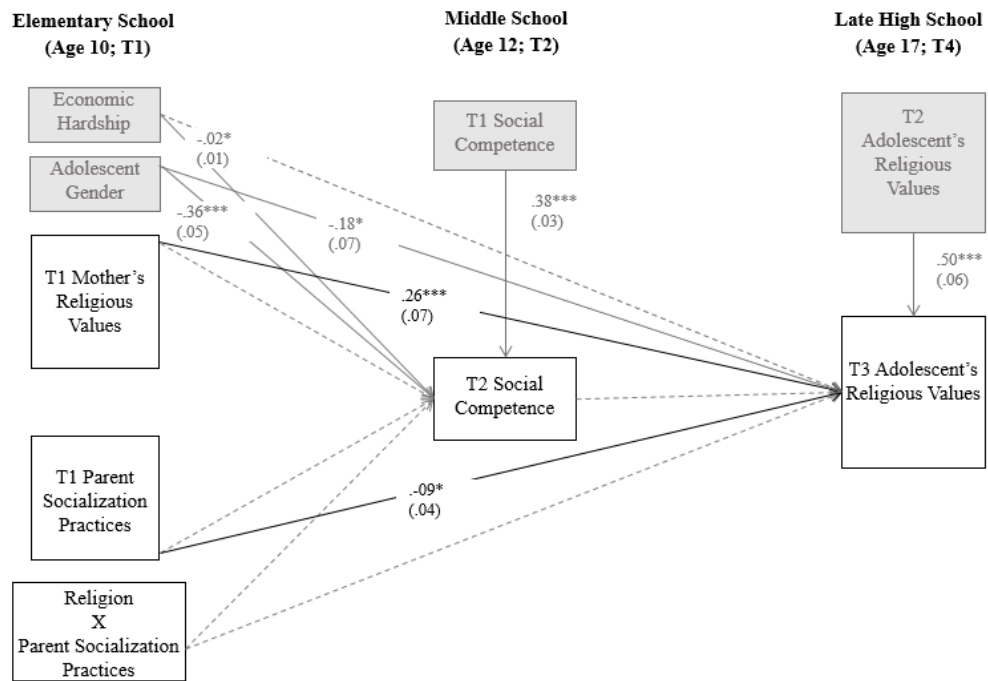*Figure 3*. Mediation model for maternal report.

Elementary School
(Age 10; T1)

Middle School
(Age 12; T2)

Late High School
(Age 17; T4)

Economic
Hardship

-.02*
(.01)

Adolescent
Gender

-.36***
(.05)

T1 Mother's
Religious
Values

-.18*
(.07)

.26***
(.07)

T1 Social
Competence

.38***
(.03)

T2
Adolescent's
Religious
Values

.50***
(.06)

T2 Social
Competence

T3 Adolescent's
Religious Values

T1 Parent
Socialization
Practices

-.09*
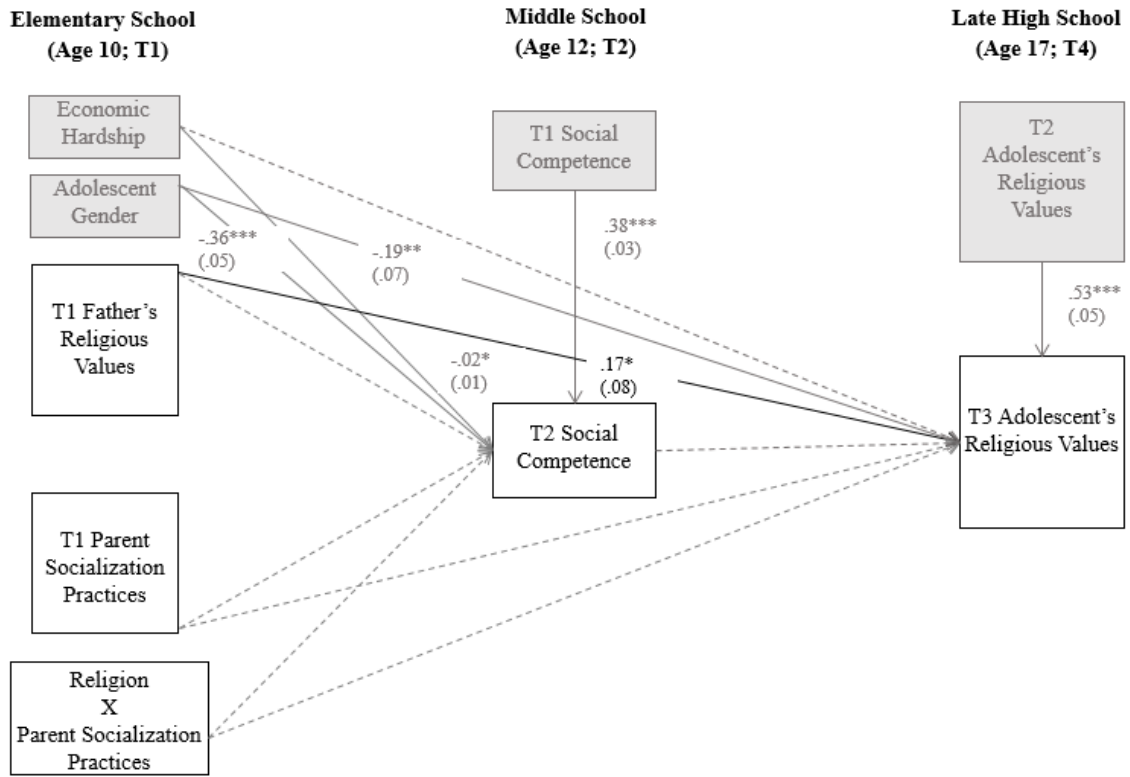(.04)

Religion
X
Parent Socialization
Practices

Figure 3. Model for mother report. *Note*: Standard errors for path coefficient follow in parentheses. Significant paths are solid lines; non-significant paths are dashed. *Unstandardized* path coefficients are reported. * $p < .05$. ** $p < .01$. *** $p < .001$.

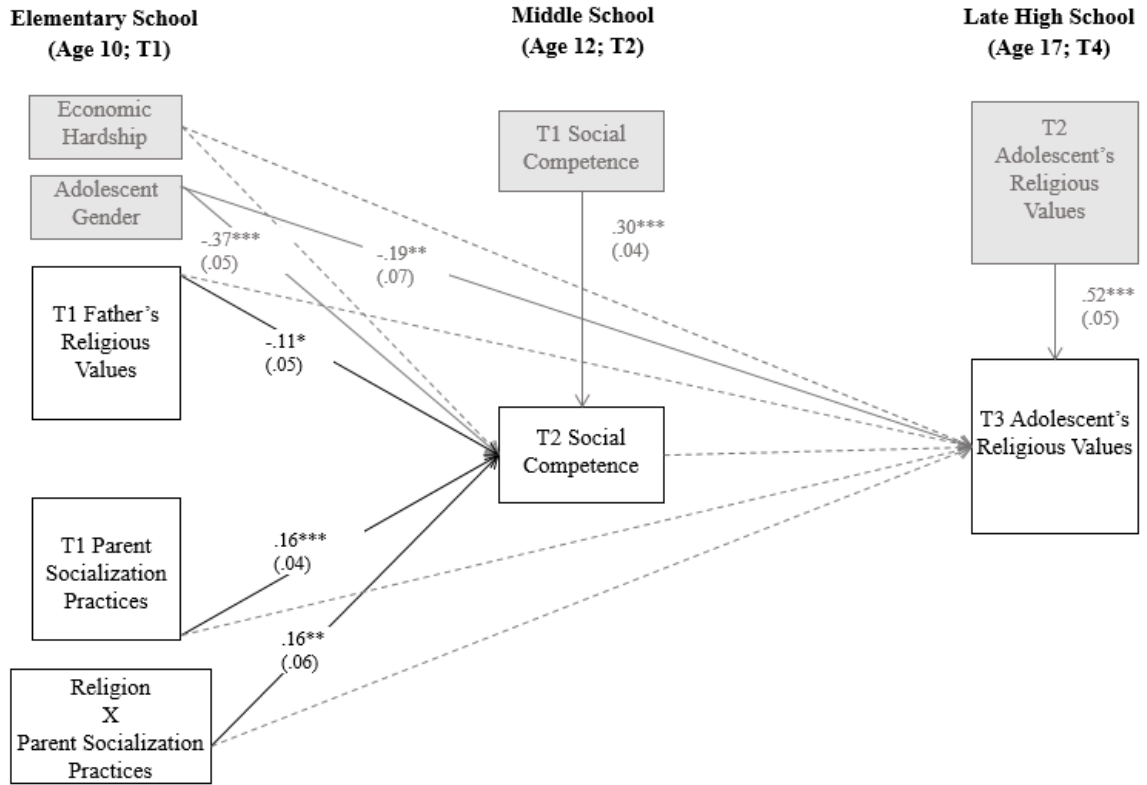*Figure 4.* Mediation model for adolescent report on mother.
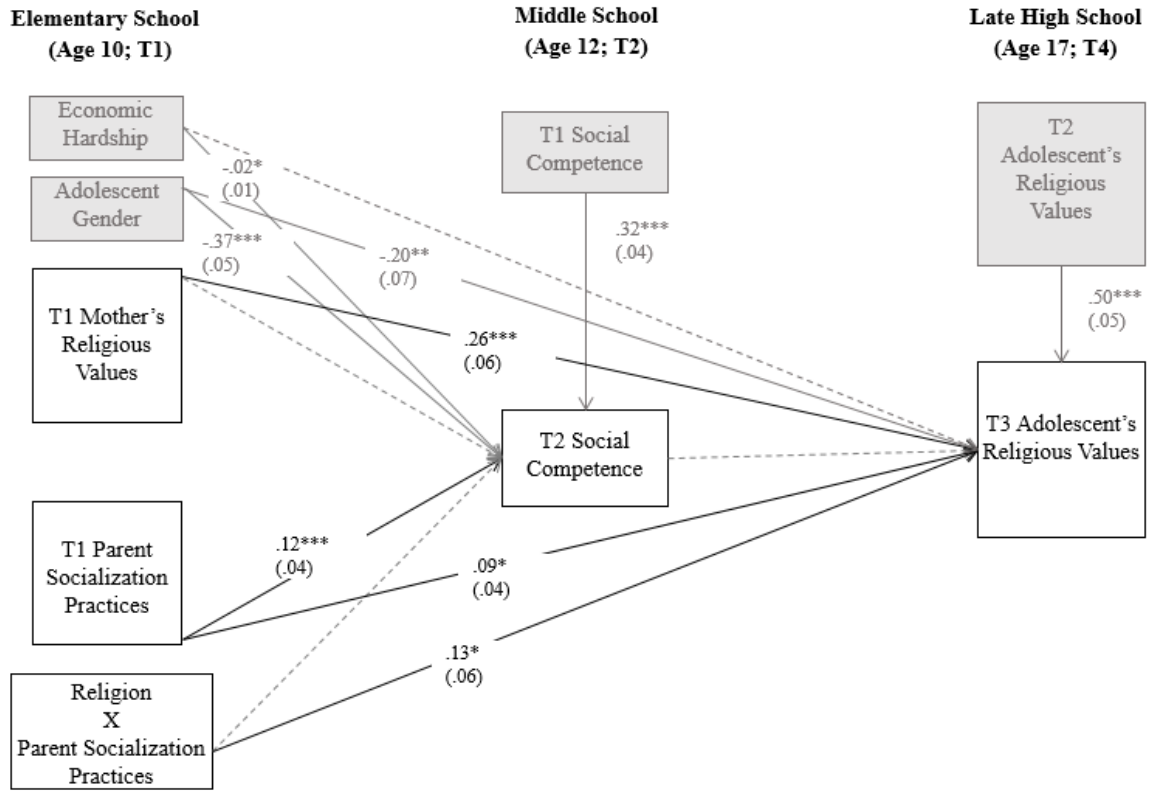
Figure 4. Model for adolescent's report on mother. *Note*: Standard errors for path coefficient follow in parentheses. Significant paths are solid lines; non-significant paths are dashed. *Unstandardized* path coefficients are reported. $^* p < .05.$ $^{**} p < .01.$ $^{***} p < .001.$

Figure 5. Mediation model for paternal report.

Figure 5. Model for paternal report. *Note*: Standard errors for path coefficient follow in parentheses. Significant paths are solid lines; non-significant paths are dashed. *Unstandardized* path coefficients are reported. * $p < .05$. ** $p < .01$. *** $p < .001$.

Figure 6. Mediation model for adolescent report on father.

Figure 6. Model for adolescent's report on father. *Note*: Standard errors for path coefficient follow in parentheses. Significant paths are solid lines; non-significant paths are dashed. *Unstandardized* path coefficients are reported. * *p* < .05. ** *p* < .01. ***p<.001.

Figure 7. Interaction between mother's religious values and adolescent report on
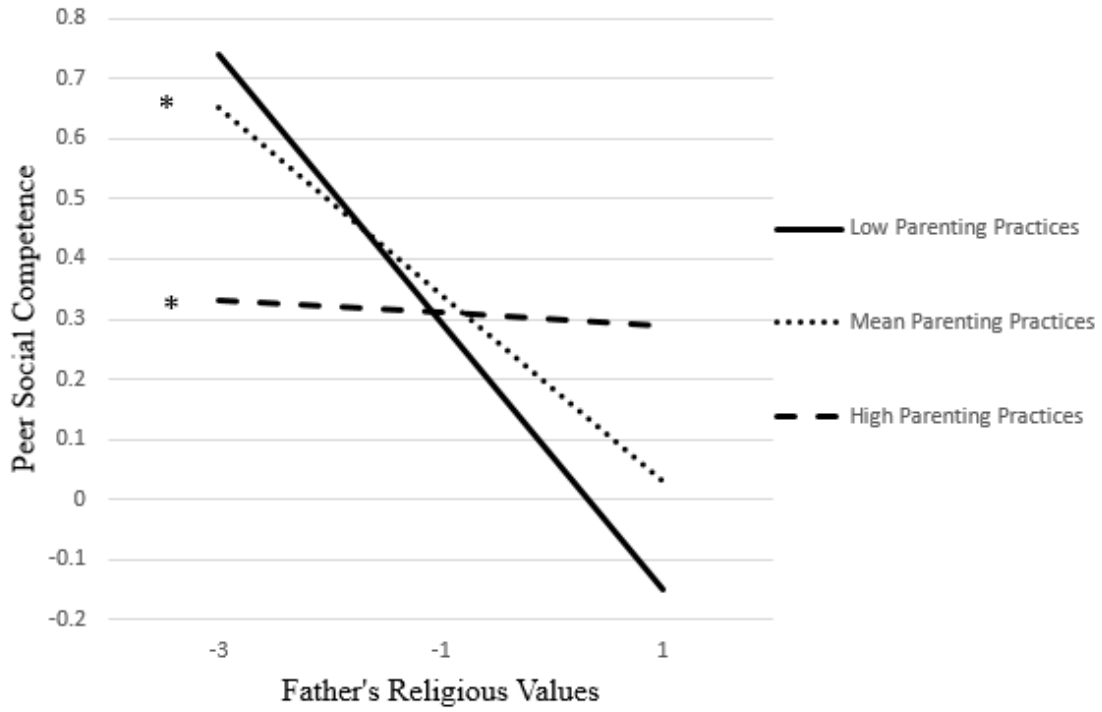
mother's socialization practices on late adolescent's religious values.
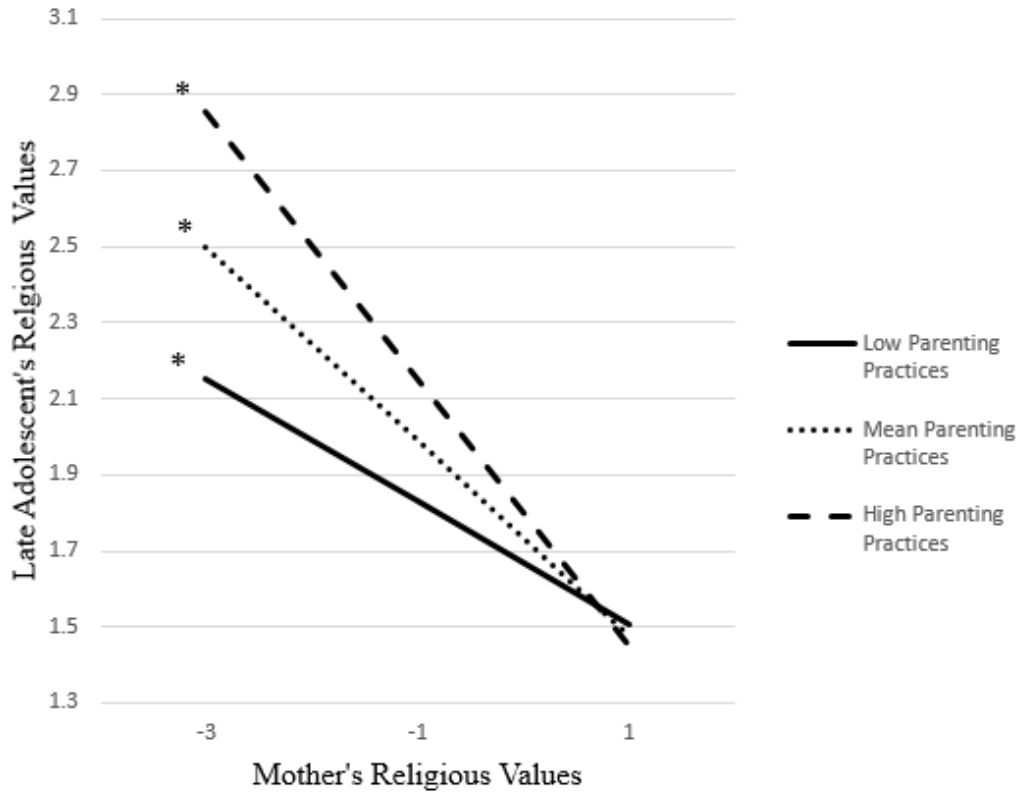
Figure 8. Interaction between father's religious values and adolescent report on father's

socialization practices on adolescent's peer social competence.

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Table 1. Means, Standard Deviations, Skewness, and Kurtosis of Study Variables.

	N	Min.	Max.	Mean	Std. Dev.	Skew-ness	Kurt-osis	Alpha
(T1) Mother's Religious Values	748	1	5	4.51	.597	-1.978	4.924	.864
(T1) Father's Religious Values	467	1.29	5	4.42	.626	-1.729	3.892	.856
(T1) Mother- reported Total Economic Hardship	745	-5.52	9.43	-.0024	3.242	.365	-.552	.756
(T1) Adolescent's Religious Values	748	1.86	5	4.43	.512	-1.206	1.585	.712
(T2) Adolescent's Religious Values	710	1.57	5	4.08	.694	-.741	.005	.850
(T3) Adolescent's Religious Values	627	1	5	3.67	.945	-.576	-.264	.929
(T1) Mother-reported Consistent Discipline	747	1.88	5	4.05	.690	-.580	-.280	.811
(T1) Mother-reported Acceptance	748	2.50	5	4.43	.494	-.973	.732	.786
(T1) Father-reported Consistent Discipline	467	1.13	5	3.71	.769	-.453	-.135	.820
(T1) Father-reported Acceptance	467	2.38	5	4.20	.536	-.605	.027	.743
(T1) Adolescent report on mother's consistent discipline	749	1	5	4.01	.741	-.811	2.88	.731
(T1) Adolescent report on mother's acceptance	749	1.5	5	4.41	.587	-1.539	.510	.818
(T1) Adolescent report on father's consistent discipline	504	1.25	5	3.97	.871	-.732	-.189	.763

(T1) Adolescent report on father's acceptance	504	1.25	5	4.33	.708	-1.426	1.95	.869
(T1) Peer Social Competence	749	1	5	4.20	.690	-1.115	1.330	.598
(T1) Consideration for Others	749	1.17	5	3.93	.760	-.753	.217	.733
(T1) Perceived Social Support from Friends	749	1	5	3.98	.932	-1.031	.493	.829
(T2) Peer Social Competence	710	1.60	5	4.15	.692	-.822	.221	.663
(T2) Consideration for Others	710	1	5	3.74	.713	-.410	-.121	.758
(T2) Perceived Social Support from Friends	710	1.25	5	4.06	.861	-.905	.171	.865

T1= Time 1, 5th grade; T2= Time2, 7th grade; T3=Time 3, 12th grade

Table 2. Descriptive Summary of Religious Affiliation: Mother Report.

Variable	Frequency	Percent	Cumulative Percent
No religion	33	4.4	4.4
Catholic	578	77.2	81.6
Protestant	112	15	96.5
Mormon	9	1.2	97.7
Other Religion	17	2.3	100

Table 3. Descriptive Summary of Religious Affiliation: Father Report.

Variable	Frequency	Percent	Cumulative Percent
No religion	24	5.1	5.1
Catholic	366	78.4	83.5
Protestant	65	13.9	97.4
Mormon	5	1.1	98.5
Other Religion	7	1.5	100

Table 4. Correlations among Key Study Variables: Mother Report.

Variable	1	2	3	4	5	6	7	8
1. (T1) Economic Hardship	--							
2. (T1) Mother's Religious Values	-.002	--						
3. (T1) Adolescent's Religious Values	.007	.115**	--					
4. (T2) Adolescent's Religious Values	-.024	.223**	.404**	--				
5. (T3) Adolescent's Religious Values	-.053	.249**	.228**	.402**	--			
6. (T1) Parent Socialization Practices	-.114**	.171**	-.002	.032	-.025	--		
7. (T1) Peer Social Competence	-.071	.011	.193**	.108**	.071	.035	--	
8. (T2) Peer Social Competence	-.098**	.053	.022	.218**	.124**	.065	.400**	--
N	745	748	748	710	627	747	749	710

Table 5. Correlations among Key Study Variables: Adolescent Report on Mother

Variable	1	2	3	4	5	6	7	8
1. (T1) Economic Hardship	--							
2. (T1) Mother's Religious Values	-.002	--						
3. (T1) Adolescent's Religious Values	.007	.115**	--					
4. (T2) Adolescent's Religious Values	-.024	.223**	.404**	--				
5. (T3) Adolescent's Religious Values	-0.053	.249**	.228**	.402**	--			
6. (T1) Parent Socialization Practices	-.055	.056	.252**	.078**	.115**	--		
7. (T1) Peer Social Competence	-.071	.011	.193**	.108**	.071	.485**	--	
8. (T2) Peer Social Competence	-.098**	.053	.022	.218**	.124**	.286**	.400**	--
N	745	748	748	710	627	749	749	710

Table 6. Correlations among Key Study Variables: Paternal Report

Variable	1	2	3	4	5	6	7	8
1. (T1) Economic Hardship	--							
2. (T1) Father's Religious Values	.055	--						
3. (T1) Adolescent's Religious Values	.007	.147**	--					
4. (T2) Adolescent's Religious Values	-.024	.117*	.404**	--				
5. (T3) Adolescent's Religious Values	-.053	.153**	.228**	.402**	--			
6. (T1) Parent Socialization Practices	-.118**	.254**	.019	.037	-.032	--		
7. (T1) Peer Social Competence	-.071	-.024	.193**	.108**	.071	.013	--	
8. (T2) Peer Social Competence	-.098**	-.080	.022	.218**	.124**	-.064	.400**	--
N	745	467	748	710	627	466	749	710

Table 7. Correlations among Key Study Variables: Adolescent Report on Father

Variable	1	2	3	4	5	6	7	8
1. (T1) Economic Hardship	--							
2. (T1) Father's Religious Values	.055	--						
3. (T1) Adolescent's Religious Values	.007	.147**	--					
4. (T2) Adolescent's Religious Values	-.024	.117**	.404**	--				
5. (T3) Adolescent's Religious Values	-.053	.153**	.228**	.402**	--			
6. (T1) Parent Socialization Practices	-.104**	-.019	.298**	.107*	.136**	--		
7. (T1) Peer Social Competence	-.071	-.024	.193**	.108**	.071	.455**	--	
8. (T2) Peer Social Competence	-.098**	-.083	.022	.218**	.124**	.315**	.400**	--
N	745	467	748	710	627	504	749	710

APPENDIX A

ECONOMIC HARDSHIP

Interviewer: I am interested in learning about how often you expect that you and your family will experience the following in the next 3 months.

Entrevistador: Estoy interesado(a) en aprender que tan seguido usted y su familia piensan que van a experimentar estos eventos en los próximos 3 meses.

1. Think back over the past 3 months and tell us how much difficulty you had with paying your bills. Would you say you had (reverse coded):
   Ahora, piense en los últimos tres meses y digame cuánta dificultad usted tuvo en pagar sus cuentas. Diría usted que tuvo:

1. A great deal of difficulty	1. Muchísima dificultad
2. Quite a bit of difficulty	2. Bastante dificultad
3. Some difficulty	3. Algo de dificultad
4. A little difficulty	4. Un poco de dificultad
5. No difficulty at all	5. Nada de dificultad

2. Think again over the past 3 months. Generally, at the end of each month did you end up with:
   Piense otra vez en los últimos tres meses. Por favor dígame generalmente al final del mes usted se quedó con:

1. More than enough money left	1. Más que suficiente dinero de sobra
2. Some money left	2. Algo dinero de sobra
3. Just enough money left	3. Apenas suficiente dinero
4. Somewhat short of money	4. Algo corta de dinero
5. Very short of money	5. Muy corta de dinero

Interviewer: Please think about how you felt about your family's economic situation over the past 3 months. Indicate how true each statement is for your family.

Entrevistador: Por favor piense en como se ha sentido en relación a la situación económica de su familia, en los últimos tres meses, y dígame que tan cierto es para usted, y su familia cada una de las siguientes frases.

3. Your family had enough money to afford the kind of home you needed.
   Su familia tuvo suficiente dinero para proporcionar el tipo de hogar que necesitaron.

1. Not at all true	1. Nada cierto

2. A little true

3. Somewhat true

4. Mostly true

5. Very true

2. Un poco cierto

3. Algo cierto

4. Cierto

5. Muy cierto

4. You had enough money to afford the kind of clothing you needed.

Ustedes tuvieron suficiente dinero para proporcionar el tipo de ropa que necesitaron.

5. You had enough money to afford the kind of furniture or household appliances you needed.

Ustedes tuvieron suficiente dinero para proporcionar el tipo de muebles o aparatos del hogar que necesitaron.

6. You had enough money to afford the kind of car you needed.

Ustedes tuvieron suficiente dinero para proporcionar el tipo de automóvil que necesitaron.

7. You had enough money to afford the kind of food you needed.

Ustedes tuvieron suficiente dinero para proporcionar el tipo de comida que necesitaron.

8. You had enough money to afford the kind of medical care you needed.

Ustedes tuvieron suficiente dinero para proporcionar el tipo de servicios médicos que necesitaron.

9. Your family had enough money to afford leisure and recreational activities.

Su familia tuvo suficiente dinero para proporcionarse actividades recreativas y de diversion.

Interviewer: In the last 3 months, has your family made any of the following adjustments because of financial difficulties?

Entrevistador: En los últimos tres meses, ¿Ha realizado su familia alguno de los siguientes ajustes, debido a una necesidad financiera?

10. …changed food shopping or eating habits a lot to save money?

¿…cambiaron mucho su manera de comer o hacer compras para ahorrar dinero?

1. Yes

2. No

1. Si

2. No

11. …shut down the heat or air conditioning to save money even though it made the house uncomfortable?

¿…apagaron el calenton o aire acondicionado para ahorrar dinero aunque la casa se sintiera incomoda?

12. …did not go to see the doctor or dentist because you did not have the money?

¿...no fueron a ver al doctor o dentista debido a que no tenían dinero?

13. …fell far behind in paying bills?

¿...se atrazaron en sus pagos de las cuentas?

14. …asked relative or friends for money or food to help you get by?

¿...le pidieron a sus parientes o amigos dinero o comida para ayudarse?

15. …added another job to help make ends meet?

¿...consiguieron otro trabajo para que les alcanzara?

16. …received government assistance?

¿…recibieron ayuda del gobierno?

17. …sold some possessions because you needed the money (even though you really wanted to keep them)?

¿...vendieron algunas cosas porque ustedes necesitaron el dinero (aunque ustedes deveras querían quedarse con ellas)?

18. …moved to another house or apartment to save some money?

¿…se mudaron a otra casa o apartamento para ahorrar dinero?

19. In the next three months, how often do you expect that you and your family will experience bad times such as poor housing or not having enough food?

¿En los próximos tres meses, que tan seguido espera que usted y su familia pasen por tiempos difíciles como no tener una vivienda adecuada o no tener suficiente comida?

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)
5. Almost always or always	5. Casi siempre o siempre

20. In the next three months, how often do you expect that you will have to do without the basic things that your family needs?

¿En los próximos tres meses, que tan seguido espera que ustedes tendrán que vérselas sin las cosas básicas que su familia necesita?

APPENDIX B

RELIGIOUS VALUES

Interviewer: The next statements are about what people may think or believe. Remember, there are no right or wrong answers. Tell me how much you believe the following statements.

Entrevistador: Las siguientes frases son acerca de lo que la gente puede pensar o creer. Recuerde, no hay respuestas correctas o incorrectas. Dígame con cuanta firmeza usted cree en las siguientes frases.

1. Parents should teach their children to pray.

Con cuánta firmeza cree que los padres deberían enseñarle a sus hijos a rezar.

1. Not at all	1. Nada
2. A little	2. Poquito
3. Somewhat	3. Algo
4. Very much	4. Bastante
5. Completely	5. Completamente

2. God is first; family is second.

Dios está primero, la familia está segundo.

3. One's belief in God gives inner strength and meaning to life.

La creencia en Dios da fuerza interna y significado a la vida.

4. If everything is taken away, one still has their faith in God.

Si a uno le quitan todo, todavía le queda la fe en Dios.

5. It is important to thank God every day for all one has.

Es importante darle gracias a Dios todos los días por todo lo que tenemos.

6. It is important to follow the Word of God.

Es importante seguir la palabra de Dios

7. Religion should be an important part of one's life.

La religión debería ser una parte importante de la vida.

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APPENDIX C

CHILDREN'S REPORT OF PARENT BEHAVIOR: CONSISTENT DISCIPLINE

Parent Report

Interviewer: I would like you to think about the past three months since. While I ask you some questions about your experiences with your child, please tell me how often each of these statements was true for you, that is: how often each statement describes your experiences with your child during the past three months.

Entrevistador: Me gustaría que pensaras en tu vida durante los últimos tres meses.Primero te voy a preguntar acerca de ti y de su hijo/a. Por favor dime que tan seguido cada una de estas frases fue cierta durante los últimos tres meses.

1. When you made a rule for your child, you made sure it was followed.

Cuando hizo una regla para su hijo/a, se aseguró de que él/ella la cumpliera.

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)
5. Almost always or always	5. Casi siempre o siempre

2. When your child broke a rule, you made sure s/he received the punishment you said s/he would get.

Cuandosu hijo/a no cumplió con alguna regla, usted se aseguró de que él/ella haya recibido el castigo que usted dijo que él/ella iba recibir.

3. When your child broke a rule, you did what you said you were going to do.

Cuando su hijo/a no cumplió con alguna regla, usted hizo lo que dijo que iba hacer.

4. You thought carefully about the rules you made for your child.

Pensó con cuidado acerca de las reglas que hizo para su hijo/a.

5. You thought carefully about what to do if your child broke a rule.

Usted pensó con cuidado en qué hacer si su hijo/a rompía alguna regla.

6. You clearly told TC about the rules you expected him/her to follow.

Usted claramente le dijo a TC acerca de las reglas que esperaba que él/ella siguiera.

7. You carefully explained to your child exactly what you expected him/her to do.

Le explicó con cuidado a su hijo/a exactamente lo que esperaba que él/ella hiciera.

8. You clearly told your child what punishment s/he would get if s/he broke a rule.

Le dijo claramente a su hijo/a que castigo él/ella iba a recibir si no cumplía con alguna regla.

9. TC got out of a punishment by arguing with you or making excuses (reverse coded).

Tu evitó un castigo discutiendo con usted o poniendo excusas.

10. You punished your child for doing something one time, but ignored it another time (reverse coded).

Castigó a su hijo/a por hacer una cosa en una ocasión, pero lo ignoró la siguiente vez.

Adolescent Report on Mother

1. When your mother made a rule for you, she made sure it was followed.

Cuando tu mamá hizo una regla para ti, se aseguro que la siguieras.

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)
5. Almost always or always	5. Casi siempre o siempre

2. When you broke a rule, your mother made sure you received the punishment she said you would get.

Cuando no seguiste una regla, tu mamá aseguro de que recibieras el castigo que ella dijo que recibirías.

3. When you broke a rule, your mother did what she said she was going to do.

Cuando no cumpliste con una regla, tu mamá hizo lo que dijo que haría.

4. Your mother thought carefully about the rules she made for you.

Tu mamá pensó con cuidado acerca de las reglas que hizo para ti.

5. Your mother thought carefully about what to do if you broke a rule.

Tu mamá pensó cuidadosamente en que hacer si rompías una regla.

6. Your mother clearly told you about the rules she expected you to follow.

Tu mamá te dijo claramente de las reglas que ella esperaba que siguieras.

7. Your mother carefully explained to you exactly what she expected you to do.

Tu mamá te explico con cuidado lo que exactamente esperaba que hicieras.

8. Your mother clearly told you what punishment you would get if you broke a rule.

Tu mamá te dijo claramente cuál castigo recibirías si no seguías una regla

9. You got out of a punishment by arguing with your mother or making excuses.

Te salvaste de un castigo discutiendo con tu mamá o dándole excusas.

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10. Your mother punished you for doing something one time, but ignored it another time.

Tu mamá te castigo por hacer algo una vez pero lo ignoro otra vez.

Adolescent Report on Father

2. When your father made a rule for you, he made sure it was followed.

Cuando tu papá hizo una regla para ti, se aseguro que la siguieras.

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)
5. Almost always or always	5. Casi siempre o siempre

11. When you broke a rule, your father made sure you received the punishment he said you would get.

Cuando no seguiste una regla, tu papá aseguro de que recibieras el castigo que el dijo que recibirías.

12. When you broke a rule, your father did what he said he was going to do.

Cuando no cumpliste con una regla, tu papá hizo lo que dijo que haría.

13. Your father thought carefully about the rules he made for you.

Tu papá pensó con cuidado acerca de las reglas que hizo para ti.

14. Your father thought carefully about what to do if you broke a rule.

Tu papá pensó cuidadosamente en que hacer si rompías una regla.

15. Your father clearly told you about the rules he expected you to follow.

Tu papá te dijo claramente de las reglas que el esperaba que siguieras.

16. Your father carefully explained to you exactly what he expected you to do.

Tu papá te explico con cuidado lo que exactamente esperaba que hicieras.

17. Your father clearly told you what punishment you would get if you broke a rule.

Tu papá te dijo claramente cuál castigo recibirías si no seguías una regla

18. You got out of a punishment by arguing with your father or making excuses.

Te salvaste de un castigo discutiendo con tu papá o dándole excusas.

19. Your father punished you for doing something one time, but ignored it another time.

Tu papá te castigo por hacer algo una vez pero lo ignoro otra vez.

APPENDIX D

CHILDREN'S REPORT OF PARENT BEHAVIOR: ACCEPTANCE

Parent Report

Interviewer: I would like you to think about the past three months since. While I ask you some questions about your experiences with your child, please tell me how often each of these statements was true for you, that is: how often each statement describes your experiences with your child during the past three months.

Entrevistador: Me gustaría que pensaras en tu vida durante los últimos tres meses.Primero te voy a preguntar acerca de ti y de su hijo/a. Por favor dime que tan seguido cada una de estas frases fue cierta durante los últimos tres meses.

1. You made TC feel better after talking over his/her worries with him/her.

Usted hizo sentir mejor a TC después de platicar con él/ella sobre sus preocupaciones.

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)
5. Almost always or always	5. Casi siempre o siempre

2. You saw your child's good points more than his/her faults.

Usted se fijó más en los puntos buenos de su hijo/a, que en sus fallas.

3. You spoke to your child in a warm and friendly voice.

Usted habló con su hijo/a con una voz amigable y templada.

4. You understood your child's problems and worries.

Usted comprendió los problemas y preocupaciones de su hijo/a.

5. You were able to make your child feel better when s/he was upset.

Usted fue capaz de hacer sentir mejor a su hijo/a cuando él/ella se sentía mal.

6. You cheered your child up when s/he was sad.

Animó a su hijo/a cuando él/ella estaba triste.

7. You had a good time with your child.

Usted tuvo un buen tiempo con su hijo/a.

8. You told or showed your child that you liked him/her just the way s/he was.

Usted le dijo o le mostró a su hijo/a que lo/a quería tal como es.

Adolescent Report on Mother

1. Your mother made you feel better after talking over your worries with her.

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Tu mamá hizo que te sintieras mejor después de que le platicaste acerca de tus preocupaciones.

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)
5. Almost always or always	5. Casi siempre o siempre

2. Your mother saw your good points more than your faults.

Tu mamá vio más tus puntos buenos que tus fallas.

3. Your mother spoke to you in a warm and friendly voice.

Tu mamá hablo contigo con una voz amigable y templada.

4. Your mother understood your problems and worries.

Tu mamá entendió tus problemas y preocupaciones.

5. Your mother was able to make you feel better when you were upset.

Tu mamá fue capaz de hacerte sentir mejor cuando te sentías mal.

6. Your mother cheered you up when you were sad.

Tu mamá te animo cuando estabas triste..

7. Your mother had a good time with you.

Tu mamá tuvo un buen tiempo con tigo.

8. Your mother told or showed you that she liked you just the way you are.

Tu mamá te dijo o te mostró que te quería tal como eres.

Adolescent Report on Father

9. Your father made you feel better after talking over your worries with him.

Tu papá hizo que te sintieras mejor después de que le platicaste acerca de tus preocupaciones.

1. Almost never or never	1. Casi nunca o nunca
2. Once in a while	2. De vez en cuando
3. Sometimes	3. A veces
4. A lot of the time (frequently)	4. Muchas veces (frecuentamente)

5. Almost always or always   5. Casi siempre o siempre

10. Your father saw your good points more than your faults.

Tu papá vio más tus puntos buenos que tus fallas.

11. Your father spoke to you in a warm and friendly voice.

Tu papá hablo contigo con una voz amigable y templada.

12. Your father understood your problems and worries.

Tu papá entendió tus problemas y preocupaciones.

13. Your father was able to make you feel better when you were upset.

Tu papá fue capaz de hacerte sentir mejor cuando te sentías mal.

14. Your father cheered you up when you were sad.

Tu papá te animo cuando estabas triste..

15. Your father had a good time with you.

Tu papá tuvo un buen tiempo con tigo.

16. Your father told or showed you that she liked you just the way you are.

Tu papá te dijo o te mostró que te quería tal como eres.

APPENDIX E

COATSWORTH COMPETENCE SCALE

Interviewer: When answering the next few statements please think about other kids your age, but not your brothers or sisters. Listen to each statement and tell me how true it is for you.

Entrevistador: Cuando contestes las siguientes preguntas piensa en otros niños de tu edad, pero no en tus hermanos o hermanas. Escucha cada frase y dime que tan cierta es para ti.

1. You have a lot of arguments or fights with kids your age in your neighborhood (reverse coded).

Tienes muchos argumentos o peleas con otros niños de tu edad en tu vecindario.

1. Not at all true	1. Nada cierto
2. A little true	2. Un poco cierto
3. Somewhat true	3. Algo cierto
4. Mostly true	4. Cierto
5. Very true	5. Muy cierto

2. You get into fights at school (reverse coded).

Te metes en peleas en la escuela.

3. Compared to others your age, you have lots of friends.

Comparado(a) con otros niños de tu edad, tienes muchos amigos.

4. You get along well with others your age.

Te llevas bien con otros niños de tu edad.

5. You are liked by lots of kids your age.

Le caes bien a muchos niños de tu edad.

6. Others your age do not ask you to do things with them very often (reverse coded).

Otros niños de tu edad no te piden que hagas cosas con ellos.

7. You have at least one close friend that does a lot of things with you and you can share secrets with.

Tienes a lo menos un buen amigo que hace muchas cosas contigo y con quien puedes compartir tus secretos.

8. You help other kids in your class.

Tú ayudas a otros niños en tu clase.

APPENDIX F

WEINBERGER ADJUSTMENT INVENTORY: CONSIDERATION FOR OTHERS

Interviewer: Now I am interested in learning more about you. Please tell me how true the following statements are about you.

Entrevistador: Ahora estoy interesado(a) en aprener más de ti. Por favor dime que tan cierto es cada frase para ti.

1. You often go out of your way to do things for other people.

Muchas veces dejas de hacer tus asuntos por hacer cosas por otras personas.

1. Not at all true	1. Nada cierto
2. A little true	2. Un poco cierto
3. Somewhat true	3. Algo cierto
4. Mostly true	4. Cierto
5. Very true	5. Muy cierto

2. You enjoy doing things for other people, even when you do not receive anything in return.

Tú disfrutas haciendo cosas para otras personas, aun cuando tú no recibes nada a cambio.

3. Before you do something, you think about how it will affect people around you.

Antes de hacer alguna cosa piensas en como le va afectar a la gente cerca de ti.

4. You try very hard not to hurt people's feelings.

Tú te esmeras para no lastimar los sentimientos de otras personas.

5. You make sure that doing what you want will not cause problems for others.

Tú te aseguras que lo que tú quieres hacer, no va a causar problemas para otros.

6. You think about other people's feelings before you do something they might not like.

Tú piensas en los sentimientos de otras personas antes de hacer algo que no les gustaría.

APPENDIX G

MULTIDIMENSIONAL SCALE OF PERCEIVED SOCIAL SUPPORT

Interviewer: Now we would like to ask you some questions about your relations with some important people in your life. First, please think about the family members who live with you such as your parent(s) and any brothers or sisters, and please tell me how true each of these statements is for you.

Entrevistador: Ahora, me gustaría hacerte preguntas sobre tus relaciones con personas importantes en tu vida. Primero, piensa por favor en tu familia más cercana, tu mamá, (si se aplica, tu papá), (y si se aplica, tus hermanos); por favor dime que tan cierto es cada una de estas frases para ti.

1. Your friends really try to help you.

Mis amigos de veras tratan de ayudarme

1. Not at all true	1. Nada cierto
2. A little true	2. Un poco cierto
3. Somewhat true	3. Algo cierto
4. Mostly true	4. Cierto
5. Very true	5. Muy cierto

2. You can count on your friends when things go wrong.

Puedo contar con mis amigos cuando las cosas no van bien.

3. You have friends with whom you can share your joys and sorrows.

Tengo amigos con quienes puedo compartir mi felicidad y mi tristeza.

4. You can talk about your problems with your friends.

Puedo hablar de mis problemas con mis amigos.