

# Development and Validation of the Latinx *Respeto* Values and Behaviors Scales: Extending and Disentangling the Construct

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## Introduction

### ACCULTURATION

- Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups<sup>1</sup>
- Traditionally, acculturation was viewed as a one-dimensional process in which Latinx youth completely disengaged from or never learned about their Latinx culture because they adopted aspects of the dominant U.S. culture<sup>2</sup>
- More recent multidimensional acculturation theory suggests that Latinx youth can acculturate and enculturate simultaneously<sup>2</sup>
- Enculturation is the process by which Latinx youth learn and engage in the practices, values, and identifications of their Latinx culture<sup>3</sup>
- Consistent with this notion, acculturation has been associated with the risk for depressive symptom among Latinx youth<sup>4</sup> but less is known about the associations of enculturation with depressive symptoms.

### RESPECTO LITERATURE

- Respeto* relates to “knowing the level of courtesy and decorum required in a given situation in relation to other people of a particular age, sex and social status”<sup>5</sup>
- Generally, literature has revealed mixed findings regarding the impact of *respeto* on mental health outcomes.
- Some literature have found higher levels of *respeto* are related to better mental health and behavioral outcomes<sup>6,7,8</sup>
- Meanwhile others have found a negative relationship<sup>9</sup>
- One reason for the mixed literature might be tied to the methodological/measurement approaches, along with values do not always translate into behaviors.

### RESPECTO SCALES

- While there are scales that measure the *respeto* value<sup>10, 11</sup>, no scale has been developed that directly measures *respeto* values and behavior in a multidimensional manner.

## Purpose

The purpose of this study was to develop and validate a scale that could be used to measure *respeto* values and behaviors in order to help address a number of measurement and conceptual issues in *respeto* acculturation research.

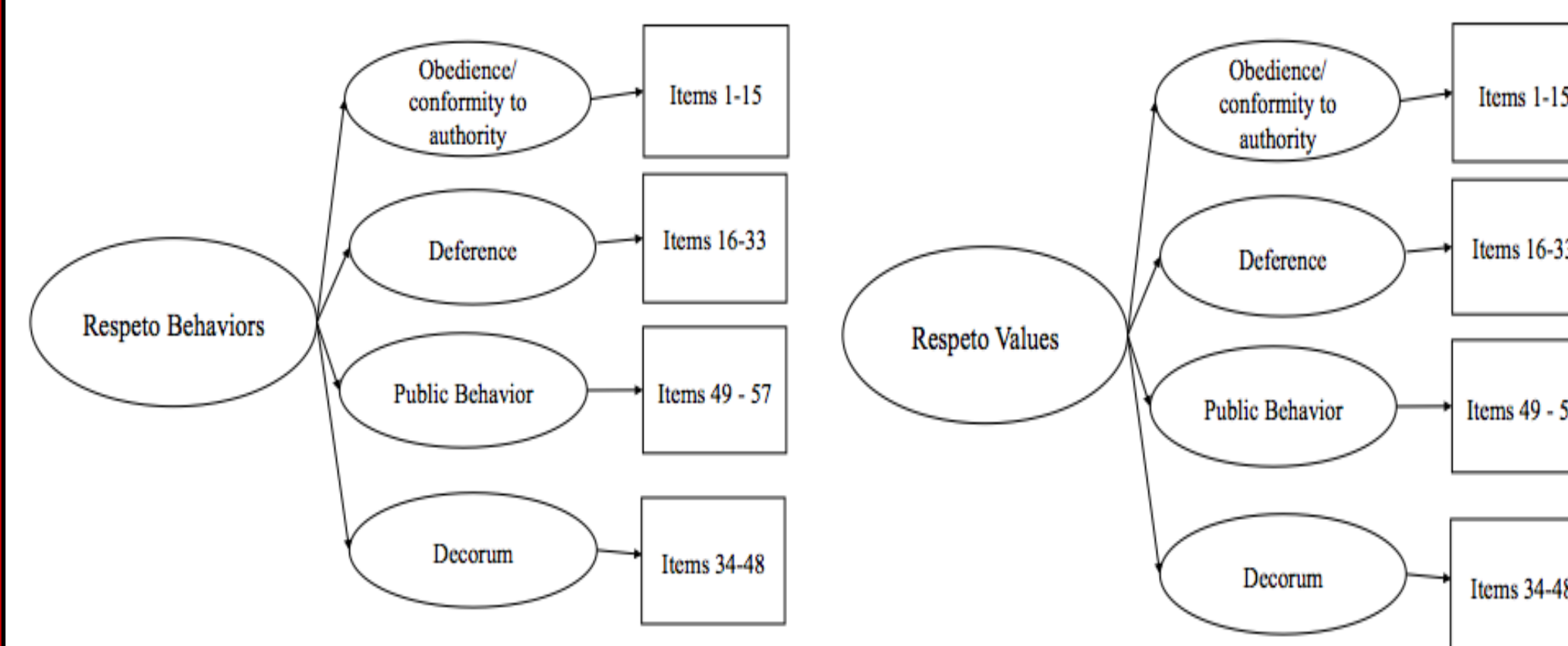


## Item Development

### LATINX RESPECTO SCALES

Respeto Behaviors Scale Items	Respeto Values Scale Items	Subscale
1. If I do not agree with my parents, I do not do what they tell me to.*	1. An individual should do what their parents say even if they do not agree.	Obedience/conformity to authority
2. I obey my parents whether I agree with them or not.	2. Whether a person agrees or not, they should obey their parents.	
3. I follow the requests of authority figures even if I do not want to.	3. It is acceptable for someone to not listen to the requests of authority figures.	
4. I question my parents' authority*.	4. An individual should not question their parents' authority.	
5. I do not ask questions when my parents tell me what to do.	5. An individual should not ask questions when their parents tell them what to do.	
6. If an elder tells me to do something, I do it without questioning them.	6. When one's elder tells them what to do, one should do it without questions.	
7. I look my elders in the eye when they tell me to do something.	7. When being told to do something by an elder, one should look them in the eye.	
8. I do not look elders in the eye when they are telling me what to do.*	8. When one is being told what to do by an authority figure, it is not important to look them in the eye.*	
9. I look my parents in the eye when they are giving me commands.	9. When an individual's parents tell them to do something, the individual should look their parents in the eye.	
10. I talk when my parents are disciplining me for doing something wrong.*	10. When one is being disciplined by an authority figure, they should remain quiet.	
11. I stay quiet when being reprimanded or disciplined by my parents or elders.	11. One should stay quiet when reprimanded or disciplined by their elders.	
12. I do not speak when authority figures are getting after me for wrongdoings.*	12. It is acceptable for one to talk when authority figures are getting after them for wrongdoings.*	
13. I do not argue with elders.	13. When an individual does something wrong, they should take their punishment without talking back.	
14. I talk back to my parents.*	14. If an individual talks back to their parents, this is disrespectful.	
15. I do not openly disagree with authority figures.	15. One should not openly disagree with authority figures.	
16. I do not listen in on, or participate in, a conversation between my parents or elders.	16. An individual should never listen in on, or participate in, a conversation between parents or elders.	Decorum
17. I do not join in on adult conversations.*	17. One should not participate in adult conversations.	
18. I join in on conversations with elders when uninvited.*	18. One should not participate in conversations between their elders.	
19. I do not express disagreement with authority figures.	19. One should not express disagreement with authority figures.	
20. I express disagreement with my parents or elders*.	20. It is acceptable to openly disagree with one's elders*.	
21. I agree with what adults say without questioning them.	21. One should agree with what adults say without question.	
22. If there are no other seats available, I will offer my seat to my elders.	22. If there are no other seats available, it is acceptable to not offer one's seat to an elder that is standing.*	
23. I sit down if there is an available seat, even if my parents do not have a seat*.	23. An individual should offer their seat to their parents.	
24. I offer my seat to authority figures when they do not have a place to sit.	24. If no other seats are available, one should offer their seat to an authority figure who is standing.	
25. I wait until all my elders have a seat before I sit down.	25. One should wait until all of the elders have a seat before sitting down.	
26. I will sit down even if my parents or elders are not sitting down*.	26. Before taking a seat, one should ensure that all adults are seated.	
27. I look to see when authority figures sit down before I sit down.	27. Once authority figures take a seat, only then should one also take a seat, but not before.	
28. I offer to help my parents.	28. One should offer to help their elders.	
29. I offer to help when elders are in need.	29. An individual should offer to help their parents.	
30. I do not offer to help my parents, even if they seem to be in need*.	30. It is acceptable to not help adults if one does not want to.*	
31. I defer to the wishes of adults.	31. One should defer to adult wishes.	
32. I do what I want to rather than going along with the wishes of my parents.*	32. An individual should defer to the what their parents want.	
33. I do what I want to do, no matter what the wishes are of my elders.*	33. When what one wants and what their elders want are in conflict, one should follow the wishes of their elders.	
34. I use bad words.*	34. One should not use bad words.	
35. I do not use curse words.	35. It is acceptable to use curse words.*	
36. I use profanity when I speak.*	36. Using profanity is not acceptable.	
37. I avoid using a rude tone of voice.	37. An individual should avoid using a rude tone of voice.	
38. I speak in a rude tone when interacting with authority figures.*	38. When speaking with elders, one should not speak with a rude tone.	
39. I speak in a polite tone when talking to my parents.	39. An individual should speak in a polite tone when around their parents.	
40. I say "please" when I am asking for a favor from another person.	40. When one is making a request, they should use the word "please."	
41. I say "thank you" when someone does something for me.	41. One should say "thank you" when someone has done something for them.	
42. I thank others when they do nice things for me.	42. It is important to thank others when they do something nice for you.	
43. I greet adults politely.	43. One should greet adults politely.	
44. I do not greet elders when they arrive to my home.*	44. When an elder arrives, one should greet them.	
45. When my parents arrive, I greet them.	45. An individual should greet their parents when they arrive.	
46. I address my elders formally (e.g., Mr., Mrs., Usted, Ustedes).	46. One should address elders formally (e.g., Mr., Mrs., Usted, Ustedes).	
47. I address my elders by their first names, even if they have not asked me to do so.*	47. One should not address an elder by their first name.	
48. I call my parents by their first name.*	48. It is acceptable for a person to call their parents by their first name.*	
49. When visiting someone's home, I touch things without permission.*	49. When visiting someone's home, an individual should not touch anything without permission.	
50. I get permission before I touch things that belong to others.	50. One should ask permission before touching other people's things.	
51. If I want to touch another person's belongings, I ask first.	51. If an individual wants to touch another person's belongings, one should ask first.	
52. I am calm when I am in public situations.	52. One should stay calm in public situations.	
53. I am quiet when I am in public.	53. One should remain quiet when they are in public places.	
54. I yell in public.*	54. It is acceptable to be loud when one is in public.*	
55. I run around and yell when I am indoors.*	55. It is acceptable to be noisy in an indoor setting.*	
56. I am not noisy in an indoor setting.	56. One should not run around noisily indoors.	
57. I do not run around and make noise in an indoor, public place.	57. An individual should not run around noisily in indoor, public places.	

## Hypothesized Factor Structures



## Methods

### PARTICIPANTS

- 1052 Latinx emerging adults
- 2 public universities in Texas
- Ages:** 18-25 ( $M = 20.68$ ,  $SD = 4.26$ )
- Gender:** 66.1 % women, 33.7% men
- Ethnicity:** 85.4% Mexican descent

### DATA ANALYTIC STRATEGY

- Language in values-based scale was altered to reflect behaviors.
- Mplus 7.2 software was used.
- CFA was conducted to develop the best-fitting and parsimonious model.

### INSTRUMENTS

- Latinx Respeto Behaviors & Values Scales** ( $\alpha = .91-.94$ )
  - Based on study by Calzada, Fernandez, & Cortes<sup>12</sup>
  - Sample item:** “Accept parental authority without questioning it”
- Ethnic Identity Scale** ( $\alpha = 0.92$  affirmation,  $\alpha = 0.88$  exploration,  $\alpha = 0.88$  resolution)<sup>13</sup>
  - Sample item:** “I understand how I feel about my ethnicity”
- Individualism and Collectivism Scale** ( $\alpha = 0.84$  individualism,  $\alpha = 0.88$  collectivism)<sup>14</sup>
  - Sample item:** “I would sacrifice an activity that I enjoy very much if my family did not approve of it”
- Brief Acculturation Rating Scale for Mexican Americans-II** ( $\alpha = 0.65$  AOS,  $\alpha = 0.93$  MOS)<sup>15</sup>
  - Sample item:** “I enjoy Spanish language TV”

## Results

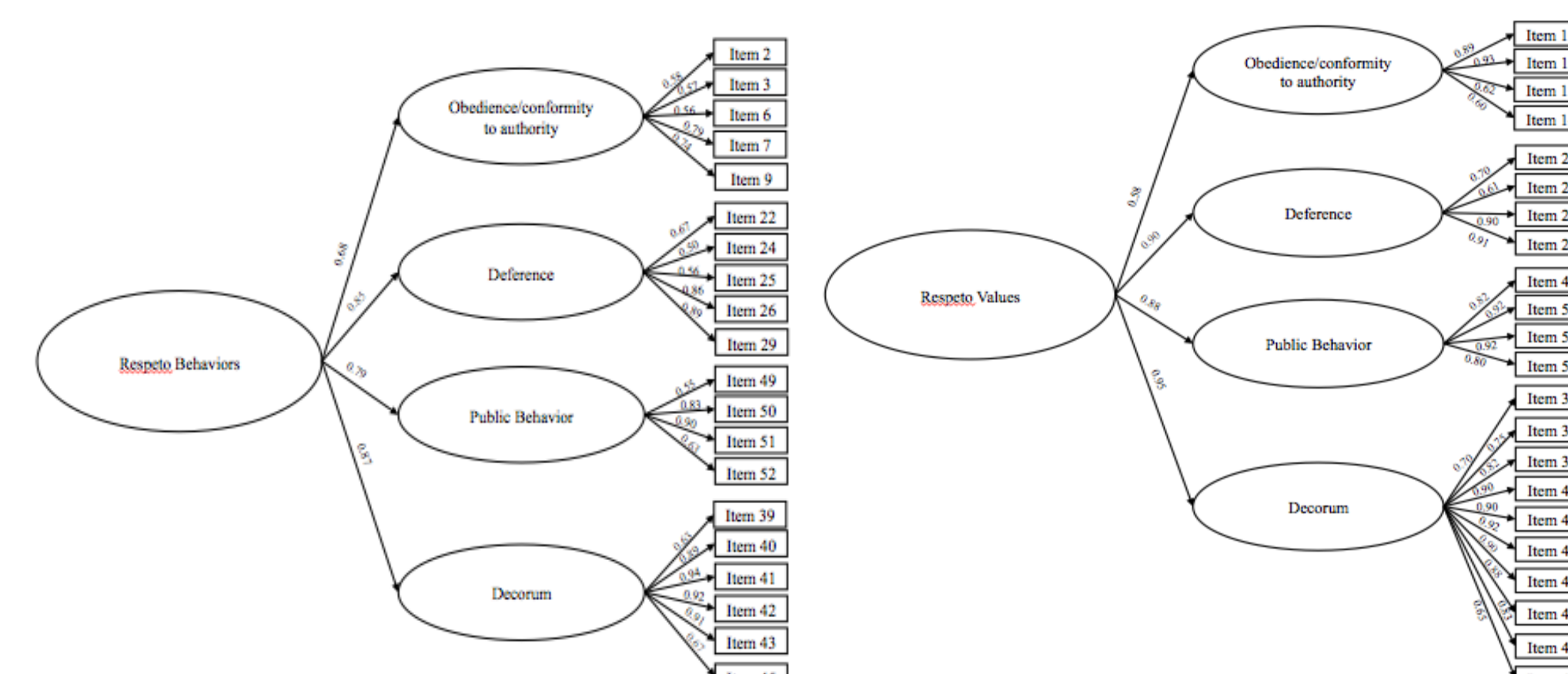
### RESPECTO VALUES SCALE CFA'S

- Initial model (57-item) revealed poor fit:
  - RMSEA = 0.093; CFI = 0.636; TLI = 0.622; SRMR = 0.117
- Final model (22-item) revealed acceptable model fit:
  - RMSEA = 0.082; CFI = 0.932; TLI = 0.923; SRMR = 0.059

### RESPECTO BEHAVIORS SCALE CFA'S

- Initial model (57-item) revealed poor fit:
  - RMSEA = 0.090; CFI = 0.551; TLI = 0.533; SRMR = 0.112
- Final model (20-item) revealed acceptable model fit:
  - RMSEA = 0.087; CFI = 0.902; TLI = 0.888; SRMR = 0.063

### ACCEPTED FACTOR STRUCTURES



## Conclusions

### SUMMARY

- The study produced a 20-item scale for *respeto*-behaviors and a 22-item scale for *respeto*-values, both with good model fit that can be used to measure *respeto* values and behaviors.
- The scale demonstrated good reliability and had significant correlations with other ethnicity-related variables, highlighting good validity.

### IMPLICATIONS

- The *respeto* values and behaviors scales can be used, in conjunction with ethnic identity scales to gain a more holistic representation of the salience of *respeto* in a Latinx individual's life.
- The *respeto* values and behaviors scales can be used to test incongruence between behaviors and values, which can shed light on any cognitive dissonance that might be occurring, especially since the literature indicates that incongruence can lead to poor outcomes.
- It can help us observe any differences in mental health outcomes between *respeto* behaviors and values. Utilization of the *respeto* values and based behaviors scales may provide useful information that might help predict mental health outcomes as they pertain to *respeto* values and behaviors.

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