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Feminine Gender Identification and Mother-Daughter Connectedness as Predictors and Sociocultural Buffers Against Adult Sexual Victimization in Latinas and Caucasians

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by

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We the undersigned committee hereby approve the attached Doctoral Research Project, "Feminine Gender Identification and Mother-Daughter Connectedness as Predictors and Sociocultural Buffers Against Adult Sexual Victimization in Latinas and Caucasians"

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Abstract

Title: Feminine Gender Identification and Mother-Daughter Connectedness as Predictors and Sociocultural Buffers Against Adult Sexual Victimization in Latinas and Caucasians

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The growing body of literature on childhood sexual abuse (CSA) has highlighted increased risk for adult re-victimization and transgenerational sexual abuse such that children of adult women with CSA histories are at increased risk for being sexually abused. Despite these research trends, there is less research specific to victimization risk and transgenerational sexual abuse. Furthermore, there is limited information on ethnic/racial differences in these trends, particularly regarding Latinas. Despite research suggesting an over-representation of reported CSA among Latina children, there are apparent disparities suggesting underreporting of sexual victimization among Latinas in adulthood. The present study examines interactional effects of sociocultural factors, such as Latina Feminine Identity, internalized sexual objectification, and mother-daughter connectedness as either potential buffers against, or predictors of sexual victimization in Latinas. Furthermore, the study explored whether these same independent variables predicted trauma symptoms as well. The current study aimed to create a new measure in the field that operationally defines the Latina identity based on the theoretical literature, which speaks to the duality of Latina feminine identity epitomizing saintly qualities similar to the Virgin Mary as the consummate mother and caretaker, as well as the powerful seductress who owns her beauty and sensuality as a woman. It was supported that high maternal connectedness was a buffer against sexual victimization in Latina

women, but not Caucasian women. Additionally, the desirability quality was found to be related to increased risk of sexual victimization in Latina women who had low connectedness with their mothers. Findings for trauma symptoms and sexual objectification were marginal overall, with some indication that Caucasians reported more sexual objectification than Latinas and a negative correlation between trauma symptoms and sexual victimization among Caucasians.

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Introduction

Background: Ethnic Disparities in Latin American Female Sexual Victimization

As clinical professionals in the mental health field servicing psychiatric inpatients, one is continually inundated with anecdotal case histories of adolescent female clients who have tragic stories resulting in their compromised psychological and physical states. "*I wasn't a prostitute. I've been raped too many times to be a prostitute,*" was the comment from a 14-year old Latina girl retelling her story of child sexual abuse (CSA). CSA is a common story that reverberates throughout the lives of many young women. It is recapitulated through generations of women whose experiences are invalidated by social constructs that support victim blaming and decreases the blaming and sentencing of perpetrators (Bernard, Loughnon, Marchal, Godart, & Klein, 2015; Viki, Abrams & Masser, 2004). As a result, many young women are less likely to seek help and to utilize resources to protect them from re-victimization (Holland, 2019). Furthermore, CSA can lead to the manifestation of physical and mental health problems (Black et al., 2011).

Accordingly, there is a growing body of literature, which indicates that Latin American children experience higher rates of exposure to violence and abuse, as compared to their Caucasian American counterparts (Crouch, Hanson, Saunders, Kilpatrick & Resnick, 2000; Graham, Lanier, & Johnson-Motoyama, 2016; Newcomb, Munoz & Vargas Carmona, 2009; López et al., 2017). More specifically, several studies that examined cross-cultural variation in the incidence of CSA have reported ethnic disparities; noting higher rates of child sexual abuse allegations among Latino children,

as compared to African American and Caucasian children (Graham, Lanier, & Johnson-Motoyama, 2016; Newcomb, Munoz, & Vargas Carmona, 2009). Graham et. al. (2016) conducted a meta-analysis from the 2012 *National Child Abuse and Neglect* data set, which included the results from Latino children, and concluded that Latino children were significantly more likely to be referred to the child welfare system for alleged CSA, as compared to their African American and Caucasian counterparts. Additionally, in a study of 223 Latino and Caucasian American high school students ages 16-19, Newcomb et. al. (2009), found that Latino adolescents were significantly more likely to have experienced CSA, compared to their Caucasian counterparts regardless of gender (44.4% of Latinos vs. 27.8% of Caucasians).

Additionally, there is concern that rates of childhood sexual abuse (CSA) are significantly more elevated among Latin American females, as compared to other groups, with 54.2% of adolescent Latin American females endorsing CSA, as compared to 28.1% of adolescent Caucasian American females (Newcomb, Munoz, & Vargas Carmona, 2009). Accordingly, the U.S. Department of Justice's *National Survey of Violence Against Women* (Tjaden & Thoennes, 2000) found that among the 17.6% of women (compared to 3% of men) who reported an attempted or completed rape, over half also reported an incident of sexual assault occurring prior to age eighteen. Further, research findings draw a link between child sexual abuse (CSA), and subsequent sexual re-victimization in adult women as cited by several researchers (Tjaden & Thoennes, 2000; Boesten, 2016). That is, women who experienced sexual violence prior to age 18 (i.e., CSA), were generally at increased risk for re-victimization in adulthood (Tjaden &

Thoennes, 2000). *Sexual victimization* refers to the experience of becoming a victim of sexual assault (i.e., rape), attempted sexual assault, or unwanted sexual contact, typically by force or coercion (Black et al., 2011). Therefore, these findings would suggest that given the cultural disparities in CSA, in which Latina girls are over-represented in reports (Newcomb, Munoz & Vargas Carmona, 2009), this trajectory of sexual abuse perpetrated against Latina girls would continue into their adulthood. Accordingly, among an adult sample, Sorenson, Siegel, Golding, & Stein (1991) found that the earlier onset of sexual victimization predicted future subsequent re-victimization persisting into adulthood. As such, the mean average number of sexual assaults was 3.2 in 2/3 of sexually victimized individuals (Sorenson et al., 1991). These findings suggest that given the cultural disparities in CSA, in which Latina girls are over-represented in child welfare reports (Newcomb et al., 2009), that this trajectory of sexual abuse perpetrated against Latina girls would continue into their adulthood in the form of sexual re-victimizations.

However, despite the evidence regarding higher prevalence rates of CSA among Latina populations, the evidence for adult Latina female victimization is less definitive. Instead, there are equivocal findings regarding the prevalence rates, as compared to other ethnic/cultural groups. More specifically, cross cultural rates of Latina female victimization appear to yield conflicting findings. For instance, in the 2010 *National Intimate Partner and Sexual Violence* survey, Latina women experienced the lowest lifetime prevalence of rape (14.6%; i.e. 1 in 7), when compared to 4 other ethnic groups (African-American 22%, Caucasian 18.8%, American Indian or Alaska Native 26.9%, Multiracial 33.5%) (Black et al., 2011). These findings were suggestive of Latina women

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being *less* likely to experience sexual assault, than women of other ethnicities (Black et al., 2011). In other studies, no differences were found among Latino populations and other ethnic/cultural groups. For example, Ford (2012) found no significant differences in the likelihood of experiencing sexual victimization among a sample of low-income Latino, Caucasian and African American women.

Overall, based upon the observed discrepancy between research studies that compare cross-cultural adult female sexual victimization histories, and those that compare children who have endorsed or have been reported as experiencing CSA, there appears to be a change in responding, as Latina girls grow into women. Although there are no such studies comparing CSA report rates to adult Latina sexual victimization endorsement rates, the cross-cultural studies (Graham, Lanier, & Johnson-Motoyama, 2016; Newcomb, Munoz & Vargas Carmona, 2009) cited with higher rates in childhood for Latina girls, compared to adulthood (Black et.al, 2011; Ford 2012), suggest a declining trend across developmental age from childhood to adulthood among Latinas. As such, one may speculate why such disparities exist among Latinas as a function of age development from young girls to adult women.

One possible explanation for these disparities is that childhood sexual victimization is more likely to be identified, given the highly vulnerable nature of children. Consequently, children are generally under the oversight of a variety of outside agencies that will work to protect them, with a number of adult caretakers, such as teachers/counselors/physicians, and thus have multiple potential additional reporting

sources, including family members, teachers, etc. Childhood sexual abuse (CSA) is typically reported by an adult or caregiver, generally excluding the influence of the victim's wishes to either disclose or not disclose. Conversely, adult sexual violence against adult women is typically reported at the will of the victim. Therefore, as young Latina girls grow into women, reports of sexual victimization are more likely to be generated by the actual victim themselves. Thus, as adults, when making the decision to disclose sexual violence perpetrated against them, Latina women may be less inclined to report potential victimization, resulting in perceived declining trends of sexual violence against adult Latinas. Accordingly, Sorensen & Siegel (1992) reported, compared to their Non-Latino counterparts, that Latina women were significantly less likely to report experiencing a rape. Lefley, Scott, Llabre, and Hicks (1993) in reflecting on these findings cited under-reporting among Latina women as being the cause. That is, Latina women were possibly just as likely to have been raped, but instead chose not to report it. Therefore, although there may be underreporting among adult Latinas, it is conceivable that the actual rates of sexual victimization have not really declined, but rather that the victims have underreported sexual victimization.

Latinas Socio-Cultural Contributions for Failure to Report Adult Sexual Victimization

Researchers (Black et al., 2011; Tjaden & Thoennes, 2000) concur that Latina women were significantly less likely to report sexual violence, even in studies that noted they were equally as likely as their non-Latina counterparts to endorse having been physically assaulted. Such trends could be due to several factors including:

1. *Shame* and *self-blame.* Researchers (Ahrens, Rios-Mandel, Isas, & del Carmen Lopez, 2010; Gidycz & Koss, 1991; Lefley et al.,1993) found that Latinas may harbor feelings of shame and self-blame about the sexual violation, which is fostered by socio-cultural traditional collectivistic beliefs regarding the importance of family preservation at all cost, which is rooted in *Familismo*, and gender stereotypical expectations that subjugate women to their male counterparts as depicted in *marianismo* and *machismo*. Cultural concepts such as *Familismo* and *marianismo*, may perpetuate *victim-blaming* (Ahrens et al., 2010; Lefley, Scott, Llabre, & Hicks, 1993) resulting in negative consequences for victims who pursue legal actions against their perpetrators, such as the loss of resources in the forms of financial stability and family cohesion.

2. *Patriarchal Infra-structures*. Additionally, within *patriarchal societies* there is a tendency to protect male perpetrators. As such, there may be *either poor or under- utilized societal infrastructures for protecting victims and prosecuting their male perpetrators*. That is, adult Latinas may harbor notions that reporting such sexual victimization would likely not result in any significant changes in their situations. Reasons for such thinking may relate to Latinas residing in patriarchally-driven communities that are less likely to prosecute male perpetrators for sexual acts against women (Boeston, 2016; Wirtz, Alvarez, Guedes, Brumana, Movar, & Glass, 2016).

3. *Internalized Sexual Objectification*. Finally, there may be a general sense that there was no perceived violation, due to an *internalized sexual objectification* interwoven into the fabric of the Latina's female gender identity schema. Subsequently, she may be inclined to normalize, rationalize, or excuse the sexual violence perpetrated against them.

Under-reporting of Adult Re-victimization Among Latinas Rooted in Familismo: Socio-Cultural Contexts for Perpetuating Latinas' Shame and Self-blame Regarding Sexual Victimization.

While sexual violence is always the fault of the perpetrator, the very nature of sexual violence is likely to induce some degree of embarrassment or shame within the victim. Accordingly, research points to an increased sense of shame among Latina sexual victims, which was associated with greater levels of underreporting of rape incidences (Ahrens et. al., 2010; Gidycz & Koss, 1991; Lefley, Scott, Llabre, & Hicks, 1993). Social or cultural contexts may influence the degree to which Latina victims blame themselves, or interpret the violent sexual act as not being rape, particularly in instances where it occurs within a marriage or is intra-familial. Ahrens & colleagues (2010) examine socio-cultural factors, such as a deeply held value for *Familismo*, among Latinas, which may interfere with the ability to acknowledge and/or feel comfortable with disclosing sexual victimization. *Familismo* is defined as the prioritizing of the family above all else and the preservation and protection of the family, at all costs. Therefore, in instances of intra-familial rape, the adult Latina may be less inclined to report the sexual violence

perpetrated against her for fear of the deleterious consequences that may prohibit her from holding her family together, which may feel shameful.

As is commonly found in collectivistic cultures, such as among Latin Americans, the family unit is more important than the individual family member. Therefore, females in families that hold tightly to *Familismo* tenets may experience an extreme internalization of this self-sacrificial concept, which would result in seeing the victim as a problem for the family rather than considering the negative ramifications for the victim as an individual. With the Latinas' internalization of a sacrificial value system, which may prohibit the acknowledgement of intra-familial rape/incest in tandem with the view that women are to be submissive to their male powerbase, families might instead be encouraged to try to "*work things out*" amongst themselves. This notion of domestic disturbances being conceptualized as being a private family matter, especially when they are sexual in nature, are indicative of the Latino construct of *Familismo/*familism. Accordingly, *Familismo* suggests that the needs of family members are to be supported and managed within the family, in which its members collectively rally around the identified member to make decisions about how matters should be ultimately handled with the overall good of the family in mind. Related to *Familismo*, is the belief that the actions of one affects all those around them, with the preservation of the family being most important and, thus, requires all family members to be involved. This family dynamic of multiple member involvement in all aspects of the family and decision making is considered by some as either a healthy or normalized form of *enmeshment*. Highly prevalent among Latino families, such *enmeshment* can manifests in over-

involvement, dependence, and discouraging of self-differentiation by parents with their children, and similarly husbands with their wives (Ghali, 1982; Canino & Canino, 1980; Tropp, Erkut, Coll, Alarcón, Vázquez García, 1999; Marsiglia, Kulis, Parsai, Villar & Garcia, 2009). Accordingly, Delgado and Tennstedt (1997) speak to the strong attachment nature among family members within the concept of *Familismo*. Thus, social or cultural contexts such as *Familismo* may influence the degree to which, particularly female victims, engage in self-blaming behaviors, or reframe the sexual assault as not being rape. Instead they may justify, normalize, pardon, condone, or excuse the sexual violence, and perpetrator.

Patriarchal societal infrastructures within Latin American countries that fails to support and protect its victims.

Such tendencies, thereby, lead to underreporting, or denial of sexual victimization as abusive, and are further perpetuated by the limited resources and infrastructure available to help women and children who fall victim to sexual violence. Boeston (2016) talks about how such protective societal infrastructures are sometimes non-existent in some Latin American countries. While hospitals and law enforcement are generally the first line of contact for those who experience violence, the belief that domestic violence and child abuse should be viewed as "*family problems,*" might decrease an authority figure's perception of the need to intervene in the report of a case of intrafamilial or intra-marital sexual assault (Boesten, 2016). Boesten (2016) cites numerous frontline tasks forces in various Latin American countries (Bolivia, Columbia, Ecuador, Mexico, Paraguay, and

Peru) designated for the purposes of addressing such domestic issues, whose websites, at

the time of investigation, made no reference to sexual violence as one of the matters they

addressed. More specifically related to the poor infrastructure in Latin American

countries, these investigative task forces most often were frequently located in police

departments with poorly trained staff, who during inquisitions would invalidate the

female victim, directing victim-blaming questions towards them such as:

- "What did you do (to provoke the situation)?"

- "What were you wearing (at the time of the assault)?"

- "Did you sufficiently protest loudly?"

Consistent with Boesten's (2016) assessment, such questions serve not only to

invalidate the victim of the sexual violence perpetrated against her, but also served to re-

traumatize (Becker-Blease & Freyd, 2006). Accordingly, in a meta-analytic review of

child protective protocols in Latin American and Caribbean countries, Wirtz and

colleagues (2016) pointed out that several national protocols do not even have a

mandatory reporting system designating various professionals interacting with, and

accessible to, the general population, to report any suspected child maltreatment.

Relatedly, Wirtz et. al. (2016) added that such mandatory reporting protocols were,

instead, often viewed as being more harmful to victims of abuse because, in some of

these countries, there were either limited or no alternative resources for the victim's

removal from the home. As such, it is conceivable that these poor infrastructures, and

limited resources for protecting victims perpetuated a culture in which abuse is largely

dealt with at the familial level, rather than promoting a judicial process for the victim.

These outlined examples of compromised systems that do not sufficiently protect sexually violated victims, point toward significant obstacles and potential negative consequences that may ensue for women who attempt to take legal action against their perpetrators, and the potential negative consequences that may ensue were they to attempt to take legal action.

   As a result, those relegated to the lower status in the family hierarchy i.e., the children and the women, may be expected to conform, acquiesce, or sacrifice for those higher up in the family's hierarchy, i.e., the adults and the men. Thus, when the perpetrators are family members, who may also be part of the powerbase leadership, there may be a vested interest in sacrificing the sexually abused victim, for the overall good and preservation of family functioning. Motives for making such compromises on the part of the female Latina victim may be the goal of maintaining the family's financial stability and survival through the monetary resources provided by the male perpetrator, particularly among lower SES Latino families (Erez & Globokar, 2009). For instance, in a review of the literature on help seeking behaviors of Latina victims of interpersonal violence, Rizo and Macy (2011) found that common barriers to accessing help included Latin American cultural expectations for women to maintain family loyalty and self-sacrifice. There may also be components of the motivation in underreporting that may not be conscious to the individual due to sex as taboo being insidiously imbedded deep within the family and ethnic cultural values.

Additionally, infrastructural deficits outlined earlier are not limited to Latin American countries. Even within the United States, strategies aimed at supposedly protecting U.S. borders, pose significant risk for the under-reporting of sexual victimization for first generation, and non-U.S. born immigrants without legal documentation. Latina women in this group may fall prey to added risk of sexual victimization with no perceived recourse for pursuing legal action, due to a lack of knowledge about the types of legal action they could pursue in the United States (Rizo & Macy, 2011). Accordingly, researchers (Erez & Golobokar, 2009; Rizo & Macy, 2011) have cited related factors for the decision to not seek help for sexual victimization, including poor English proficiency, financial dependency, social isolation, and undocumented status. In contrast, Sabina, Cuevas, and Rodriguez (2015) spoke to the tendency among Latina teens who experienced dating violence to be more likely to seek formal help from school authorities. In comparing the separate data findings of Rizo and Macy (2011) and Sabina et al., (2015), one sees a trend of increased acculturation at an earlier age being associated with greater exposure to, and decisions towards, more formal help-seeking in instances of sexual victimization.

With respect to undocumented immigrants in the United States, other consequences may include fear of deportation (Erez & Globokar, 2009), and risk of separation from the Latina's family, particularly her children who may be U.S. born. Accordingly, as of May 30th, 2019, estimates indicate that approximately 2,000 unaccompanied migrant minors were being housed at the border, as a function of the current U.S. administration's deportation efforts with respect to its Mexican borders (Hauslohner & Sacchetti, 2019). This risk of separation from her children, who are left isolated at the U.S. border's

interim containment camps, in subpar housing-living conditions, present an unfathomable fate to the Latina mother, who holds her role as protector of her children and family as sacred. Thus, legal status might affect a Latina woman's decision to not report. That is, Latina women who are in the U.S. illegally may be less likely to report their sexual victimization due to potential ramifications for deportation and being separated from family members, which based on the tenets of *Familismo,* they hold sacred. Fear of deportation is driven by its potential threat to the unity and well-being of their families, especially if they have children who are legal residents of the United States. As discussed, related to the core cultural tenets of *Familismo,* and *marianismo*, which is the traditional feminine Latina's identity, the goal will be to protect her children, and preserve her family at all costs by avoiding the risk of deportation with a report of sexual victimization. Accordingly, Erez and Globokar (2009) reported that among a sample of battered Latina women, 75% reported having their immigration status used against them by their abusers.

However, in stark contrast to some Latin American countries in which the poor infrastructure and justice systems seem highly punitive, evoking fear of retaliation for the Latina victims, the United States possesses greater accessibility to support resources (Boeston, 2016; Wirtz et al., 2016) . Such support resources are incorporated into multiple societal agencies aimed at information dissemination to all aspects of the general population, for the prevention of sexual assault, and protection of its victims. As seen with Sabina et. al. (2015), such formal authority-driven help seeking supports for teens who experienced dating violence, were embedded within the school system geared

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toward reaching the targeted teen population. Within the United States, such infrastructural supports are embedded within a variety of systems to reach the general public. In addition to school systems, they are located within hospitals, social services for foster care and financial assistance, as well as police stations.

Sabina et al. (2015) also suggest that in instances of more acculturated immigrant women who came to the United States early in age, compared to less acculturated Latinas who migrated as adults, there may be a greater perception of control over their situation. With their added years of being in the United States, acculturated Latinas may possess greater knowledge of the United States' stricter legal system for receiving justice if sexually assaulted, in which a variety of legalized mandatory reporters across numerous professional domains interact with the general public, thereby increasing their accessibility and likelihood of reporting sexual assault. As such, a Latina's level of increased acculturation to the United States (U.S.). may positively affect her perception of receiving justice in regard to her victimization, and thereby determine not only her labeling of sexual assault, but also her willingness to report the sexual assault. Accordingly, Sabina, Cuevas, and Schally (2013) found that United States born Latinas were more likely to report sexual victimization compared to their Latin American immigrant counterparts. It is conceivable that the "Anglo-oriented qualities" Sabina et. al. (2013) associated with greater acculturation among US born Latinas resulted in a greater likelihood of labeling their sexual assault experiences as rape, and thereby advocating for themselves by reporting the rape, in hopes of receiving help and support. Therefore, a possible reason why Sabina et al. (2013) found lower rates of victimization among less

acculturated Latinas, was conceivably due to Latino cultural sanctions, which may inhibit more traditional Latinas from identifying, labeling, and report their own sexual assault experiences as rape.

Under-reporting of adult Latina re-victimization rooted in marianismo and machismo: sociocultural contexts for perpetuating Latina's shame and self-blame regarding sexual victimization.

Of equal significance is the centrality of the Latina's identity in how she defines what it means to be a "*good woman*," as prescribed by the Latina concept of *marianismo*. *Marianismo* offers gender role expectancy mandates for females to not only be family orientated (*Familismo*) and interdependent, but pure and chaste and subordinate to her male counterparts. As the consummate mother who is likened to the Virgin Mary, the Latina woman is to be self-sacrificing and dedicated to the family. In addition, she must embody attributes of purity, holiness, spirituality, and chastity. The incorporation of *marianismo* into the Latina's identity is a function of Latin women's socialization, which begins in childhood, and is shaped through familial, cultural, and societal expectations, to subsequently determine the way in which women behave, speak, dress, and view themselves. *Marianismo* represents internalized gender role stereotypes that are ingrained within the very fabric of the Latina's core sense of self, which has clearly defined societally shared expectations and mandates, for what it means to be a "*good woman*" in Latin American cultures (Castillo & Cano, 2007).

Accordingly, among samples of Latinas, research (Boeston, 2016; Gidycz & Koss, 1991; Lefley, Scott, Llabre, & Hicks, 1993) has drawn a link between internalized highly traditional conservative identities, as depicted in *marianismo*, and an increased sense of shame, which subsequently results in Latinas being less likely to report sexual violence perpetrated against them. More specifically, conservative ideologies in their Latina identity were associated with holding themselves to very high standards of purity and chastity, which are inherent in *marianismo* (Castillo & Cano, 2007). As dictated by *marianismo*, among a community sample of Latina women, Ahrens et. al. (2010) found that Latina women rated avoidance around *"taboo"* discussions about sex as the primary reason why they would be less inclined to report a "*hypothetical sexual victimization*." As such, it stands to reason that such high ratings among Latina women would be further hampered by conflicting feelings of allegiance to the familial perpetrator, which was also cited by Ahrens et. al. (2010), as an additional reason why Latina women would be less inclined to report a "*hypothetical rape.*" Such conflicting feelings among Latinas, in relation to a sexual assault, would subsequently foster internalized feelings of self-blame for the sexual assault perpetrated against them. Accordingly, Lefley, Scott, Diabre and Hicks (1993) found in their cross-cultural analysis of women's perceptions of *victim-blaming*, that Latina women were significantly more likely than African American, and Caucasian women to report blaming themselves for sexual victimization. Additional findings suggested that these same women endorsed that men within their culture would also blame them, as the victims. In summation, Lefley, Scott, Llabre, & Hicks (1993) suggested that Latina women experienced high levels of avoidance for sexual discussion

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and denial around sexual victimization. Such avoidance may highlight an internal

conflict that arises from being sexually violated, in the juxtaposition of also harboring an

internalized personal, familial, and societal expectation for being the embodiment of

purity. With such internalized self-attributions of purity regarding one's feminine

identity, are also notions of subservience to their male counterparts, all of which, are

consistent with the Latina concept of *marianismo*.

Gender stereotypical notions of *marianismo* are further supported by the

institutionalization of women's submissiveness where, as alluded to earlier, many Latin-

American countries have political infrastructures that uphold stereotypic gender roles,

and generally place women in more submissive roles (Boesten, 2016). As a result, the

few women who do report and press charges, often find their perpetrators receive little to

no consequences for their actions (Boesten, 2016; Ahrens et al., 2010). Thus, Latina

women may fail to report sexual victimization, knowing the cultural sanctions in place

within society may only serve to protect their male perpetrators rather than supporting

them (Wirtz et al., 2016). Boesten (2016) discusses that reports from Latin American

countries indicate that Latina women may be at increased risk for sexual violence due to

living in countries with male-dominated socio-political systems, which could be

perceived as being unsupportive of the rights of women. Furthermore, the resources to

help Latinas who fall victim to sexual violence may be limited or non-existent.

Accordingly, Boesten (2016) noted limited availability of statistics on women's sexual

victimization in many Latin American countries, which is presumed to be attributable to a

lack of departments dedicated to collecting data on reports of sexual violence, as well as the treatment for victims.

In this way, the cultivation of the Latina identity is not solely derived from the gender role expectancies for Latinas as seen through *marianismo* but is also equally influenced by its juxtaposition in relation to the stereotypical male gender role expectancies as seen in *machismo*. Among Latinos, *traditional machismo* connotes socio-cultural notions of male gender expectations and stereotypes for dominance, prowess, and submission of their female counterparts. *Traditional machismo* has been associated with notions of *toxic masculinity* that are more aligned with negative attributes. Accordingly, Gonzalez et al., (2016) cited higher levels of aggression among men who endorsed *traditional machismo*. Although predominantly comprised of a Caucasian upper class to upper middle class male sample (83% of n=114), there is also evidence suggesting that such *toxic masculinity*, as might be seen with *traditional machismo*, in tandem with a sense of entitlement, was predictive of male participants' endorsement of the decision to commit a rape when presented with an acquaintance rape vignette (Hill & Fisher, 2001).

However, it is important to note that while several researchers (Mirande, 1979; Niemann, 2004) posit theoretical notions of *traditional machismo*, that acknowledge fairly negative connotations of Latin men's masculinity associated with *toxic masculinity* (i.e. dominance, aggression, sexism, sexual prowess), alternate forms of *machismo* also incorporate some positive attributes (i.e. honor and bravery). As such, it would be faulty to extrapolate from the more extreme gender stereotypical forms of *traditional machismo,*

that all Latin men would be prone to feel entitled, and thereby, more likely to succumb to rape as suggested by Hill and Fisher (2001), as was demonstrated with their predominant Caucasian sample.

In fact, there is an emerging body of literature that emphasizes the more positive aspects of the Latin male identity that is deeply rooted in *familismo*. Arciniega, Anderson, Tovar-Blank, and Tracey (2008), examined the importance of distinguishing between two realms of a Latino masculine identity as depicted in extreme *machismo*, versus more gentlemanly qualities seen in *caballerismo*. As per Arciniega et al., (2008), the *caballero* is chivalrous, brave, and takes seriously, his responsibility to provide and protect his family, for which he takes great pride. Such pride is deeply connected to his sense of self, and perceptions of success in his identity as a man. Thus, such emulations of Latin manhood depicted in *caballerismo* are antithetical polar opposites to the stereotypical traditional extreme forms of *machismo*, which might be more associated with rape endorsements as seen in the Hill and Fisher (2001) study. Accordingly, Hill and Fisher's (2001) findings specifically emphasize the critical influential role a male's sense of entitlement playing more into the decision to rape in tandem with *toxic masculinity*, which is more consistent with *machismo*, rather than the tenets of *caballerismo*.

Under-reporting among Re-victimized Adult Latinas rooted in Rape Culture and Sexual Objectification's minimizing of Sexual Violence against women.

However, such gender role stereotypes as seen in the embodiment of more *extreme traditional forms of machismo*, akin to *toxic masculinity*, may become fertile breeding

ground for female sexual objectification and victimization, perpetuating an acceptance of a sub- "*Rape Culture*." More generally, 1970's feminists have coined the term "*Rape Culture,*" suggesting the perceived social expectations of sexual prowess, aggression, and dominance for men, which shape the expectations for the treatment of women. Further, such notions are supported by traditionally conservative gender role stereotypes akin to extreme forms of *machismo* and *marianismo* (Rentschler, 2014). Such gender role stereotypes suggest that women are expected to be submissive while men are to be excessively masculine and dominant. The resulting attempts to dominate women, therefore, potentiate an acceptability of the sexual assault of women. Consistent with *rape culture*, men are praised for their sexual prowess while women are blamed for incidents of sexual assault or harassment. Such notions become culturized when societies, including policymakers and those in positions of power and authority, encourage the internalization the "Rape Culture" concepts, which contribute to "*victim blaming,*" as was reported by Latina women (Lefley et. al. ,1993; Ahrens et. al., 2010), especially when citing reasons why they would not report a hypothetical rape (Ahrens et. al., 2010).

While sexual assault is unquestioningly always the fault of the perpetrator, there is value in shedding light on these internalized attitudes about sexuality and gender stereotypes among both men and women. Such gender stereotypic examinations are especially salient in the context of Latino culture, in which there are suspected elevated rates of female sexual victimization originating in childhood (Graham et. al., 2016; Newcomb et. al. 2009). This is suspected to potentially lead to later re-victimization which isthen less likely to be reported for a variety of cultural reasons previously

outlined (i.e. societal and institutionalized gender expectancies and attributions that foster the blaming of the female victim, with little to no consequences for the male perpetrator).

Thus, the problem of sexual violence against women is deeply rooted historically in cultural socializations regarding male dominance, patriarchal societies, and sexism. For example, American common law dating back to the 19th century has been cited to condone chastisement, or corporal punishment, of women by their husbands as a man's legal "prerogative" (Siegel, 1996). While this extreme form of sexism may sound appalling in modern society, these same tenets underlie and contribute to the increased sexual victimization of women today, as a function of female subjugation and sexual objectification, for which the Latin community is not immune. For Latinas, there is also the tendency for women to be accused of behaving, dressing, or even speaking in a way that could be interpreted as alluring and desirable (Boesten, 2016) such that a woman might be perceived as culpable for her own assault (i.e. rape myth) (Lefley et al., 1993) in addition to and expectation to maintain their *marianismo* presentation as pure and sanctified. Thus, the sexually alluring schema in the juxtaposition of *marianismo's* purity and sanctification create a phenomenon that perpetuates stereotypic expectations of contradictory poles of feminine identity. Thereby, it is suggestive that the Latina identity incorporates a dualistic co-existence of both submissiveness and sexual availability in women.

Accordingly, *Sexual Objectification* and *Rape Culture* theories speak to the socialization process of women, within their cultural contexts, to internalize self-

objectification constructs as sexual objects for others' pleasure, whereby, the adult female victim may not interpret the sexual victimization as abusive, problematic or illegal as previously discussed.

Sexual Objectification

Women's sexual objectification, or the concept of deducing a woman to the use of her sexual body parts, has been examined with regards to its influence on sexual victimization. Sexual objectification can be both internal (indicating how a woman views her own body) and external (how others project the use of a woman's body). This might start with a woman being gawked at or receiving exorbitant attention for her sexual body parts with indication of the woman as a person being reduced to her body, and its use for pleasing others. *Objectification theory*, developed by Fredrickson and Roberts, (1997) states that women who experience sexual objectification might be prone to internalizing these messages, thereby believing that their importance is measured by the use and/or display of her body parts for the sake of pleasing others.

Franz, DiLillo, and Gervais (2016) explored the relationship between women's *sexual objectification*, *sexual assertiveness* (i.e. one's ability to decline unwanted sexual advances), and sexual victimization. They hypothesized that sexual objectification would influence sexual victimization in that higher rates of sexual objectification among women would correlate with higher rates of sexual victimization. The results indicated that women with higher levels of both internal and external sexual objectification, had higher rates of sexual victimization. Higher levels of sexual objectification were also

significantly associated with lower levels of sexual assertiveness. Thus, these findings

suggested a link between the socialization of women through internalized sexual

objectification, resulting in decreased sexual assertiveness. Accordingly, both were

presumed to result in an increased risk for sexual victimization.

Other research supports similar linkages between sexual victimization and women's

internalized views of themselves as they are shaped by social phenomena. In a study of

Belgian undergraduate students, Bernard, Loughan, Marchal, Godart, and Klein (2015)

observed differences between male and female respondents who were asked to view

neutral and overly sexualized (sexually objectified) images of women, who were

presented as being rape victims. In instances where participants saw a sexualized image

of a woman (versus images of less sexualized/neutral victims), the participants were less

likely to blame the perpetrator of the rape and instead blame the victim. The results

determined there were no significant differences between male and female respondents,

which indicated that female respondents were just as likely as their male counterparts to

blame the victim when images of sexually objectified women were presented. Similarly,

Loughnan, Pina, Vasquez and Puvia (2013) found among a sample of British

undergraduate students, that participants were more likely to blame a fictitious victim for

her own sexual assault, if the victim was presented in a sexualized manner (i.e. wearing a

bikini) as opposed to a non-sexualized manner (i.e. wearing jeans and a t-shirt).

Thus, the findings of Franz, DiLillo, & Gervais (2016), Bernard et. al (2015) and

Loughnan et. al (2013) not only point toward the inherent nature of sexual objectification

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and internalized sexual objectification, but also the gender role expectations that are ingrained within both the male and female psyche that result in the formulation of negative judgements against women for her display and use of her body parts. That is, that a woman is deemed responsible for the sexual misconduct of men, simply because of the clothing she wears. More specifically, the findings of Franz et al. (2016) speak to socialization as an aspect of culture, which may in turn cause women to internalize their sexual objectification. These internalized experiences of sexual objectification may cause women to find it difficult to be assertive in sexual situations. This lack of sexual assertiveness is also seen in Latin American culture where women who internalize concepts of *marianismo* and traditional gender roles might find it difficult to engage in help seeking behaviors in instances of rape due to shame and self-blame (Lefley et al., 1993; Gidycz & Koss, 1991). Additionally, such reticence is spurred due to internalized notions that pleasing men is an expectation for women (Low & Organista, 2000; Boesten, 2016). Similarly, such internalized sexual objectification at a societal and cultural level are likely to result in women's reticent to self-disclose their own sexual assault, similar to what was found among Latina women (Erez & Globokar, 2009; Rizo & Macy, 2011). A woman's knowledge that others might blame her for the assault, as we seen with Lefley et al. (1993) among Latina women, due to the way she dresses or acts, may lead her to feel invalidated, and thereby reduce the likelihood of reporting the assault and/or even seeking help as was seen with Ahrens et al., (2010) when Latina women acknowledged feeling that nobody would believe them and feeling ashamed as reasons why Latina women might not report sexual assault.

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Rape Culture

Such notions of internalized sexual objectification are rooted in a rape culture that perpetuates *cultural hegemony*; a sociological concept proposed by Antonio Gramsci (1971). Gramsci (1971) describes this as the process of having a marginalized group (i.e., women) internalize and accept the subordinate nature of their class value in society, that serves to maintain the status of the powerbase (i.e., men), thereby keeping the marginalized group subjugated. Such thinking plays a major role in perpetuating a rape culture that is ultimately and subsequently accepted by women, in which internalized sexual objectification or self-blame is evident, especially in the context of an intimate partner sexual victimization (i.e., with a boyfriend or husband). Accordingly, Boesten (2016) discusses the likelihood that Latina women in cultures with more internalized traditional submissive gender roles may be less likely to recognize instances of sexual victimization, especially within the family unit, thus leading to an underreporting or denial of sexual victimization as abusive. Some women may have difficulty conceptualizing rape by an acquaintance or a spouse as being rape or coercive, given the contextual intricacies of familiarity, and a belief that it is a women's duty to provide her spouse/partner sexual pleasure (Boesten, 2016; González-López, 2015). Boesten (2016), in reflecting on the writings of González-López and Herman spoke, to this phenomenon, noting the familial expectation for girls to fulfill wifely duties of service to adult male figures, often intermixing household chores and sex as expected forms of "service" to male authoritative figures.

"In this same patriarchal arrangement that sees women serving men sexually, sisters or cousins may become the objects of the sexual experimentation of brothers or male cousins. From a very young age, the assumed 'natural' passivity and servitude of women is used to satisfy the assumed 'natural' sexual needs of men." (p.12)

This may lead to differences in perceptions, and acknowledgement of sexual victimization, especially within the context of internalized beliefs about sexual violence, which muddies the waters in terms of understanding exactly what does and does not constitute sexual violence.

Along with patriarchal values comes the Spanish term *machismo*, which encompasses a man's masculinity, strength, and dominance. These male-dominated social structures may only exist in the context of cultural hegemony, or phenomena in which dominant cultural roles are so ingrained in the fabric of the society that the submissive members "buy in" to what their subjugated roles should be, thereby embracing a lower stance as part of their duty and culture. In male dominated societies, this is perpetuated in the woman's behavior, where she reenacts this submissive role and subsequently transfers these attitudes to her progeny leading to transgenerational victimization patterns.

Contrasting with the concept of *marianismo*, there is another side of Latina cultural identification that embraces more physical aspects of womanhood, such as sexuality, sensuality, and beauty. Popular culture and negative stereotypes can also play a part in gender role expectations of Latinas. Stereotypes that encompass the "*Spicy Latina*" have

been criticized to support notions of Latinas being "*mysterious, hypersexual, exotic*, or a *little crazy*" (Blay, 2016). While media and popular culture have been criticized for reinforcing stringent beauty expectations for females, patriarchally driven societies may be especially at risk for reinforcing the internalization and overvaluing of these more physical, sexualized characteristics among women, especially among Latin American cultures. Valerie Menard (1997) discusses the pro's and con's of the Hollywood stereotype "*Luscious Latina*" in which Latina Hollywood actresses such as Rita Hayworth and Salma Hayek gained their fame in part from being type casted into roles as attractive with an ability to "*spitfire*"—or speak quickly in Spanish when annoyed. While Menard (1997) cites some concerns for the negative aspect of this role, noting the common stereotypes of Latinas playing either subservient maid roles, or sexy "*luscious Latina*" roles; she concludes that many Latina women have embraced the *luscious Latina* stereotype as a compliment to their beauty, rather than a stereotyped objectification of Latina women (Menard, 1997). Menard (1997) notes a connection between the Latina's beauty and her sexual prowess seen as powerful "womanly wiles," which emphasizes her strengths, rather than her weaknesses.

However, this notion of the "*Luscious Latina*," who is beautiful, sensual, sexy, and desirable, might easily be contorted or misconstrued within a patriarchally-driven society where women are objectified. Additionally, it may also be confusing presenting a mixed message to the Latina psyche and identity that she should also embody a glorified, sanctified and purified image of the Virgin Mary as dictated by *marianismo*. While a focus on a women's appearance is not especially unique to Latina culture, such public

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global cultural acceptance of the Latina's beauty being inextricably tied to her sexuality as a positive characteristic might be internalized, and valued in more patriarchally-driven societies, where their expectations may call for women to respond to the demands of dominant males. Accordingly, women with CSA histories are especially at risk for confounding the societal messages that being "sexy" and desirable is good, with their own experiences of sexual abuse, and thereby minimize their victimization and objectification, while perhaps even internalizing it.

Self-objectification conceptualizations that may shape one's perspective that the sexual victimization experienced is not abusive, are increasingly more likely in instances where there is a repeated, and significant history of childhood sexual abuse (CSA), which has been notably higher among child Latino populations (Graham, Lanier, & Johnson-Motoyama, 2016; Newcomb, Munoz & Vargas Carmona, 2009). Some research suggests that women who experience CSA might have two types of adverse reactions: sexual avoidance, or destructive sexual behavior, which includes higher risk sex, such as higher number of partners (Merrill, Guimond, Thompson & Milner, 2003). Women who experienced coercive sexual abuse where they might have been "groomed" with gifts or otherwise coerced into allowing the abuse to occur, were more likely to engage in destructive sexual behaviors, such as having many sexual partners, and engaging in risky sex. Conversely, those who experienced more severe abuse tended to affiliate sex with threat of violence (i.e. forceful sexual assault) and they were more likely to engage in sexual avoidance (Merrill, Guimond, Thompson & Milner, 2003). The authors described "severe" CSA as abuse that involved "…intercourse, use of force, father-figure as a

perpetrator, multiple perpetrators and [multiple] incidents" (Merrill et al., 2001 p. 992). According to Merrill and colleagues (2003), women who engage in destructive sexual behaviors may be prone to having more sexual partners or entering sexual relationships with more domineering men, thus elevating their risk of re-victimization. This may indicate an internalization of the attitude that ones' sexuality serves as a commodity or exchange of goods in meeting ones' basic needs, and thereby a mechanism of survival.

The authors' findings are congruent with citations from Finkelhor and Browne's (1985) conceptualization that adults with histories of CSA, will engage in polarized sexual behavior that is either hypersexual or sexually avoidant. It is suspected that hypersexual reactions may be reflective of women finding value in sex after experiencing repeated victimization. Sexual value might include distorted views of sexual abuse as being affiliated with beauty, or of sex being a commodity which is used in an exchange of goods or having needs met. In conjunction with the many conceptualizations of societal expectations for women vs. men, it is easy to see how *victim blaming* attitudes *and internalized sexual objectification*, might contribute to these distorted views of sex within a victim of repeated sexual assaults.

Acculturation and Latina Sexual Victimization

Culturally traditional ideologies of the Latina identity, as seen in *marianismo,* serve as influential factors in the Latina woman's perceptions of rape, shame, and self-blame in weighing the decision to report. However, other researchers have alluded to the contributing and intersectional effects of North American acculturation. In fact, Sabina, Cuevas and Schally (2013) assert that being assimilated Latinas in North American

culture, in favor of abandoning one's more traditional Latina identity, as seen in

Marianismo, places them at increased risk for being sexually victimized, due to others

attempting to exert control over them. Sabina et. al. (2013) reported that women who had

recently emigrated from a Latin American country, were significantly less likely to report

sexual assault as compared to more established 1st generation Latinas in the United

States. The authors also reported that women with more masculine and "*Anglo-oriented*"

identities, as indicators of their greater acculturation, tended to be at higher risk for sexual

victimization. Their explanation was that women with less traditional Latina identities

such as those found in *marianismo*, might be subject to more interpersonal discord within

their families or marriages, due to conflicts in the division of labor, as they take on

occupational pursuits. Additionally, women who adopted these more "*Anglo-oriented*"

ideals might be subject to hostility or discrimination as they attempt to break free from

the *marianismo* stereotypical ideal for Latina women, especially if their acculturation

process takes on less conservative physical presentation in clothing, and sexual

behaviors.

It is noteworthy, however, that Sabina et. al. (2013) did not speculate as to the

possibility that the Latina women with more "*Anglo-oriented*" and masculine qualities,

might be more likely to report sexual victimization due to adapting a more acculturated

U.S. orientation that supports acknowledgement and disclosure of sexual victimization.

Accordingly, they may possess a much lower threshold for acceptance of unwanted

sexual advances, and therefore, a higher propensity toward sexual assertiveness. As such,

acculturated "*Anglo-oriented*" Latinas would thereby be more likely to label sexual

victimization, report it, and subsequently seek our support resources judicially, or otherwise.

Thus, given the various ways of interpreting the data presented by Sabina et. al. (2013), it is less clear whether Latina acculturation serves as a potential risk factor, or a potential protective buffer given the potential confound in reporting bias by the two types of Latinas (i.e. Traditional vs. "Anglo-Oriented"/acculturated). That is, as newer immigrants unaware of how to navigate the U.S. host culture's resources for due process, who hold more conservative cultural gender specific core values associated with *familismo* and *marianismo*, where sexual discussions are taboo, and victim-blaming and shaming are inherent causes for non-disclosure, gaining an accurate assessment of the level of sexual victimization among this more conservative Latina Identity female population will be problematic and questionable. With the same token, being more familiar with US culture, acculturated/"Anglo-oriented" Latina are potentially more likely to interface with information dissemination for more readily labeling sexual victimization, and aware of their rights for due process under the legal system that fosters greater empowerment, and increased reports of sexual victimization. Such disparities, as a function of Latina identity, speak to the incongruency in the literature regarding the over-representation Latinos in CSA rates, as compared to the mixed findings in adulthood. This disparity in Adult Latina sexual victimization reports appears to be a function of under-reporting for a variety of reasons that appear culturally related to aspects of the Latina identity. Thus, the acculturated Latina is likely to have a lower threshold of acceptance for sexual victimization and being controlled by others, which

makes her more likely to report, even the most minor of offenses. As such, there exists a

need for subsequent research to examine acculturation in tandem with core belief systems

associated with Latina identity that may impact rates of self-disclosures of sexual

victimization in both childhood and adulthood. Accordingly, given that dualistic poles

seem to emerge in Latina Identity, greater research is required to better understand if

specific aspects of the Latina Identity (*marianismo* vs. *luscious Latina*) may serve as

either a risk factor, or protective buffer contributing to subsequent sexual victimization

and reporting. For which acculturation may be assumed to be associated with greater

acceptance of the *luscious Latina* identity that embodies a sexual assertiveness, which

embraces the Latina's beauty and sensuality, versus a more conservative identity among

traditional Latinas espousing core tenants of *marianismo* and *familismo* such as purity,

spirituality/religiosity, and motherhood. Accordingly, there would be a need for

subsequent research to delineate if Latina Identity is indeed polarized, being either a

luscious Latina or *marianismo*, or instead some healthy balance of the two, which may in

fact be on separate continuums. Accordingly, it will be equally important to answer the

question if a key protective buffer to Latina sexual victimization is the embodiment of a

Latina Identity that is a balanced healthy fusion of the *marianismo-luscious Latina*.

Protective Factors that Influence Sexual Victimization in Women: Parental Connectedness and Transgenerational Transmission of Internalized Attitudes of Sexual Victimization

Thus far several risk factors, such as *societal sexual objectification* and *internalized sexual objectification*, in tandem with certain aspects of Latina Identity are speculated to be associated with sexual victimization. However, it is equally important to consider protective factors, which may decrease the risk of sexual victimization. Parent-child *connectedness* in tandem with a healthy balanced Latina identity, which is transmitted from mother to daughter, may serve as a protective buffer against sexual victimization among Latinas. Parental *connectedness* is defined as how close/comfortable a child feels with openly talking to parents. Parental *connectedness* represents a sense of oneness and connectivity with one's caregivers, which mimics the phenomena of *familismo* in Latino culture, where a shared connectedness and sometimes enmeshment is fostered. This might include how close one feels to their parent, how much one thinks their parent cares about them. It has also been repeatedly found to serve as a protective factor against sexual victimization among girls of varying ethnic backgrounds (Testa, Hoffman, & Livingston, 2011; East & Hokoda, 2015). Of note, Kast, Eisenberg, & Sieving (2015) noted perceived parental caring was one of the strongest protective factors against dating violence among a sample of Latino adolescents. Testa, Hoffman, & Livingston (2011) found that among mothers and their 12th grade daughters, mothers who had a history of childhood sexual abuse or sexual victimization by age fourteen were more likely to display permissive attitudes about

sexual activity toward their daughters. This study found that mothers' permissive attitudes about their daughters' sexual activity was significantly affiliated with increased presence of childhood sexual abuse and/or sexual victimization by age 14 in the daughters themselves (Testa, Hoffman, Livingston, 2011). The results indicated that mother-daughter connectedness was an important protective factor against sexual victimization. It is important to note that racial and cultural differences between the mother-daughter dyads were not collected in this study, thus there is limited knowledge and understanding of how this connectedness factor is affected in the relationship between Latina mothers and daughters. One suspicion is that higher levels of connectedness in mothers with sexual victimization might not serve as a buffer, but instead encourage transmission of sexual acceptance within male dominated cultures wherein exist largely accepted cultural hegemony.

Related indicators *of Parental Connectedness* have been found to include daughters perceived level of communication with their parents, along with what was termed parental strictness. With respect to communication, Testa, Hoffman, & Livingston (2011) found that adolescent girls' perception that their mothers had effective communication with them, served as a significant protective factor. Parental strictness included a high degree monitoring of their teenagers' whereabouts and disapproval of their teenager's sexual activity. As such, parental strictness was found to serve as a protective factor against sexual victimization among teenaged girls (East & Hokoda, 2015). Generally, parents with less approving attitudes about teenage sex, had children with lower incidences of sexual victimization (Testa, Hoffman, & Livingston, 2011; East

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& Hokoda, 2015). Accordingly, such levels of *parental strictness* and conservative attitudes regarding sex would be consistent with more traditional Latin American practices as seen in the tenants of *marianismo*.

Conversely, Testa, Hoffman, and Livingston (2011) found that mothers who experienced CSA themselves, and held more accepting of attitudes about sex, were more likely to have daughters who experienced CSA. This finding is particularly important, as Testa et al. (2011) also noted that mothers who had been sexually victimized were more likely to hold accepting attitudes about teenaged sex, as compared to those without sexual victimization histories. These findings might be considered congruent with previously discussed conceptualizations that women who experience CSA, especially of a more severe nature, might later in life become desensitized to sexual experiences, have more sexual partners, (Finkelhor & Browne,1985; Merrill, Guimond, Thompson & Milner, 2003), and view sex as a means to an end, rather than a personal, intimate experience (Boesten, 2016; González-López, 2015).

While the aforementioned studies yielded results that support specific social phenomena that are likely to affect the risk for sexual victimization among women, all of the studies allude to continued need for literature that exams ethnic and cultural factors that might influence these phenomena in either a negative or positive light. Thus, further research in evaluating the complex roles that familial, social, and cultural contexts play in the transmission of sexual victimization among girls, subsequently burgeoning intro women, is equally important. As such, it is suspected that these internalized attitudes

about sexual experiences might be transferred from mother to daughter, and thus, perpetuate an increased risk for sexual abuse of her daughter. Such patterns point toward the transgenerational transmission of sexual objectification and sexual victimization that can get perpetuated within families. With Latino populations being reported to have some of the highest incidents of CSA compared to other ethnic groups, it does beg the question how such similar transgenerational patterns may unfold in the Latino community overlaid with cultural traditions which may place young girls at increased risk for sexual victimization as previously alluded to in the literature. That is, given the propensity for victim blaming attitudes among certain Latin American cultures, in instances of CSA, there may be a conditioning that such incestual acts are a matter for internal family resolution. Additionally, such internal handling within an enmeshed family, could also result in some warped conditioning of the CSA being a "rite of passage" (Boesten, 2016; Gonzalez-Lopez, 2015) rather than a crime against the individual family member.

If, in fact, internalized attitudes about sex can be transferred from mother to child, one may also extrapolate that the opposite to occur, with respect to more sexually conservative attitudes as seen in *Marianismo*, which may be passed down from mother to daughter, thereby resulting in less sexual victimization among offspring of parents with less accepting attitudes about sex (Testa, Hoffman, & Livingston, 2011; East & Hokoda, 2015). Therefore, in evaluating Latinas, one might suspect that women who ascribe to more sexually conservative cultural attitudes as seen in *marianismo* might be less likely to experience CSA and, revictimization in adulthood. This might be aligned with the trends found by Sabina et al. (2015) in which less acculturated immigrant Latina

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women reported lower levels of sexual victimization. Interestingly, such notions present a viable alternate explanation to the lower rates of reported sexual victimization among Latino women being attributable to simply under-reporting because of cultural sanctions in favor of protecting the family derived from *familismo*, and internalized victim-blaming and shame.

By contrast, women who ascribe to a more sexualized, even *objectified* identification (which might be condoned by patriarchal sociocultural norms), may be more likely to have experienced CSA, and later revictimization in adulthood. Ultimately, the suspicion is that another cultural factor outside of acculturation level might be mediating the relationship between Latinas who have higher and lower levels of sexual victimization histories. It is suspected that identification with *marianismo* or identification with an overly sexualized presentation of the Latina woman, which may be associated with an extreme unidimensional "*Luscious Latina*" core identity, might influence the Latina's sense of internalized sexual objectification, based on the Latina's socialization in an extreme dichotomous fashion, as either a *Marianismo* or *Luscious Latina.*. One may even speculate that women who ascribe to a more sexualized identification, as might be seen with the extreme unidimensional pole of the Luscious Latina identity, may also tend to experience more interpersonal sexual objectification resulting in internalized sexual objectification, potentially have lower connectedness with their maternal figures, and, in turn, have higher rates of CSA, and later adulthood revictimization. Conversely, women who ascribe to an extreme unidimensional *marianismo* identity, might experience less interpersonal sexual objectification, have higher connectedness with their maternal

figures and, in turn, have lower rates of CSA and later adulthood revictimization. There is

also the possibility that women who have a more tempered balanced identity aligning

both with the *marianismo* identity, and the *luscious Latina Identity*, in which they share a

connectedness with their maternal figures, may also report lower CSA, and subsequent

adulthood re-victimization. Thereby, this more balanced view of sexuality within the

Latina women would invariably foster a healthier self-conceptualization potentially

mitigating the risk of sexual victimization.

Victimization and PTSD/Anxiety

Latinos, like many immigrants in the United States, experience hardships associated

with the acculturation process that pose additional risk factors for exacerbating the rates

of female victimization. In the process of immigrating to the U.S., Latinos are at an

elevated risk of experiencing hardships and events that may be traumatic, such as

exposure to the elements, discrimination, physical violence, and sexual assault (Phipps &

Degges-White, 2014). The exposure to such events coupled with difficulty transitioning

to a new country, with new cultural norms and potential exposure to xenophobic

attitudes, serve as multiple threats that place many immigrants at elevated risk of

developing maladaptive reactions to trauma and negative stressors (Phipps & Degges-

White, 2014). Indeed, several research studies indicate that Latinos are at elevated risk

for developing Posttraumatic Stress Disorder (PTSD) (Zvolensky et al., 2018; Pole, Best,

Metzler, & Marmar, 2005). While literature that explores the reason for increased risk

among Latinos is limited, Pole et. al (2005) examined the rates of trauma exposure,

PTSD symptoms, and coping styles affiliated with PTSD in a group of Latino police officers. The study results indicated that Latino police officers endorsed significantly higher rates of passive coping (wishful thinking, self-blaming and social support coping), significantly higher rates of peritraumatic stress signs (i.e. dissociation), and significantly higher rates of PTSD symptoms as compared to non-Latino African American and non-Latino Caucasian counterparts. The authors explained that passive coping styles might be affiliated with culturally ingrained Judeo-Christian religious notions of fatalistic thinking (i.e. believing things happen for a reason), and self-blaming, or internalizing the belief that traumatic events occur if the individual "deserves" it (Pole et. al, 2005). The authors speculated that dealing with post traumatic symptoms might serve as "penance" for the perceived "wrongdoing" that lead to the traumatic event in the first place. While active coping and a perceived internal locus of control has been found to be a protective factor against PTSD symptoms, these fatalistic and self-blaming attitudes represent an external locus of control, which may then perpetuate or exacerbate PTSD symptoms in those with trauma exposure (Pole et. al, 2005). This notion of being at fault for a traumatic event ties into the phenomena of self-blame tendencies that were found among Latina women that made them less likely to report sexual victimization (Lefley et al, 1993). The evidence found by Pole & colleagues (2005) provides an indicator that Latina women who are both victims of sexual assault and ascribed to self-blaming tendencies may ultimately exacerbate PTSD symptomatology among the more extreme traditional conservative *Marianismo Identity*. Indeed Low and Organista (2000) discuss extreme feelings of violation that might exacerbate trauma symptoms in some Latina victims of sexual

assault who might ascribe to the more extreme traditional conservative *Marianismo Identity*. Low and Organista continue by discussing the many challenges that Latina victims of sexual assault face in the U.S., including being members of a marginalized group, which may in turn leave Latinas feeling as though their concerns might not be taken seriously by authority figures. Another threat discussed by Low and Organista, that comes with being a member of a marginalized group, is the sense of needing to protect male members of the marginalized group, who are more likely to experience longer and harsher sentences as compared to members of majority groups. These multiple minority stressors coupled with cultural factors of self-blame, lead to a unique experience for Latina victims of sexual assault in which trauma symptoms are likely to be seems more frequently as compared to their Caucasian and African American counterparts.

Transgenerational Transmission of Trauma

The concept of transgenerational trauma refers to the transmission of trauma symptoms from parent to child based upon the continual presentation of anxiety, hypervigilance, unresolved grief and/or depression within the parent that interferes with the parents' ability to form healthy attachments to their children or properly meet the children's emotional needs (Lurie-Beck, 2007). Transgenerational trauma may also refer to trauma spread through stories of traumatic experiences and observing the affective reactions of those who experienced the event first-hand. Indeed, many researchers have found that traumatic experiences of an individual can elicit a ripple effect. Some researchers suggest that the existence of transgenerational secondary trauma places

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children of Latin American immigrants at risk for developing post-traumatic symptoms related to hearing about the negative experiences of close relatives (Phipps & Degges-White, 2014). According to attachment theory, individuals develop their subsequent understanding of interpersonal interactions and romantic relationships through their attachment with their parents. Parent-child attachment is an integral part of child development and emotional wellbeing. Traumatic experiences could have continual repercussions transmitted from the parent to the child of a trauma survivor in that the parent might present as neglectful of the child's needs for closeness, thereby altering the level of parent-child connectedness. Indeed, recent research suggests that high levels of connectedness between parents and their adolescent children are associated with decreased risk of sexual victimization (Testa, Hoffman & Livingston, 2011) and delinquent behaviors in adolescents (Resnick et al., 1997), hence the lack of connectedness might serve to elevate the risk of sexual victimization among children of trauma survivors. While transgenerational trauma can be affiliated with several forms of traumatic experiences, the effect that this phenomenon has on the relationship between mothers and daughters with respect to how daughters are socialized to react/respond to sexual victimization is an important area for observation, especially within Latin American families. To further explore the familial components of intergenerational trauma, Testa, Hoffman, & Livingston (2011) findings infer the possibility for fostering transgenerational trauma due to the perpetuated sexual victimization in offspring of women with similar sexual victimizations themselves, which was evident in low connectedness mother-daughter dyads. Thus, in the same way maternal connectedness

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could serve as a potential protective factor against sexual victimization, it stands to reason, that the same would be true for the transgenerational nature of trauma.

Summary

It is important to examine cultural factors that contribute to the victimization of Latina women, which may likely originate with childhood sexual abuse for young girls, and result in subsequent re-victimization as women in the years that follow (Boesten, 2016; Tjaden & Thoennes, 2000). However, there is limited research on the cultural and racial variations of victimization among racial and ethnic minority women, and the socio-cultural norms that might place certain women at higher risk for sexual victimization within specific cultures groups, such as Latinas who experience the highest rates of sexual victimization as children (Graham, Lanier, & Johnson-Motoyama, 2016; Newcomb, Munoz, & Vargas Carmona, 2009). Overall, there are gaps within the literature with respect to Latinas' experience of sexual victimization. Accordingly, there is little empirical investigation of the socio-cultural elements that perpetuate or mitigate the likelihood of re-victimization among Latina women, nor examine the racial/ethnic differences in *maternal connectedness* that may serve as protective buffers against sexual victimization among Latina women.

Addedly, some studies (Sorenson & Siegel, 1992; Lefley et al. 1993; Ahrens et al., 2010) have pointed to the importance of understanding how Latin American values might discourage Latina women from reporting their sexual assault due to the notions of victim-blaming, shame, and *Familismo* that places the good of the family above the individual

victim. Such tenets may serve not only to reduce reporting of victimization but also make the victim reluctant to label their sexual assault/victimization as a coping strategy that potentially protects the self and ultimately the family. While other findings (Sabina et al., 2013) indicate that being an immigrant, versus American-born Latino, might perpetuate practices of more traditional conservative values that decrease the risk of sexual victimization. These disparate findings point toward the importance of further exploring how the mother-daughter relationship among Latinas, which based on cultural traditions tend to be fairly enmeshed, might reflect internalized patriarchal constructs that support perceptions, attitudes and behaviors that may either buffer Latinas against sexual victimization, or place them increased risk for not only experiencing sexual assaults, especially among those with a personal or familial history of sexual violence (Sorenson et al., 1991; Testa, Hoffman, & Livingston, 2011), but also increasing the risk of trauma resulting in subsequent PTSD. However, in order to answer such complex questions regarding the intersection of internalized cultural mores with Latina sexual victimization, it is essential to ascertain the Latina's core identity as reflections of socio-cultural mores either being sexually conservative and virtuous as depicted in a *marianismo* Identity, or ultra-sexualized based in internalized sexual objectification that may be demonstrated via a *luscious Latina* identity, as a measure of her desirability. To date no such measure has been cultivated that seeks to measure these divergent poles, and their subsequent integration into the Latina psyche. Nor have they sought to evaluate the components which may serve either as protective cultural buffers, or perpetuations of added risk for sexual victimization among Latinas, who as children are at increased risk for sexual

victimization (Graham, Lanier, & Johnson-Motoyama, 2016; Newcomb, Munoz & Vargas Carmona, 2009). Additionally, this tension between culture-bound expectations, and the tendency toward avoidance (which in itself, can exacerbate trauma symptoms), may lead to heightened PTSD symptomatology in Latina women, as compared to other cultural groups such as Caucasian and African American women.

Goals of present study

The goal of the present study is to explore how mother-daughter connectedness, internalized identification with traditional *marianismo* and *luscious Latina* feminine identity, and *sexual objectification* play a role in women's endorsement of lifetime history *sexual victimization, internalized sexual objectification* and current *trauma symptoms*. The concept of Latina feminine identification will be captured through a culturally neutral questionnaire, designed by the authors with items crafted based on concepts supported by the literature, that explore female submissiveness, male dominance (patriarchal), and Christian and/or religious oriented attitudes, as well as a woman's sensuality, and sense of desirability and beauty as indicators of her strength and power, define a woman's gender identification.

Therefore, we are postulating that there will be an interaction of Latina Identity and Maternal Connectedness that predicts the level of perceived trauma, and rates of sexual re-victimization among Latina women. It is speculated that the cultural tendencies towards connectivity and enmeshment within Latin American cultures, when interacting with an ideally healthy Latina identity, in which there is a healthy balance between the

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wholesome sense of self that nurtures the family, and owns her sensuality as a beautiful and strong woman, will serves as potential buffers for against subsequent adult sexual re-victimization, and less internalized sexual objectification.

Hypotheses

- *H1:* Internalized sexual objectification, Sexual victimization and trauma symptoms will be positively correlated with one another.

- *H2:* There will be higher reports of internalized sexual objectification, sexual victimization, and trauma symptoms among Latina women as compared to their Caucasian counterparts.

- *H3:* It is expected that women in general who report high, as compared to low, levels of CONNECTEDNESS with their mothers will report lower levels of sexual victimization, sexual objectification, and trauma symptoms.

- *H4:* It is expected that there will be an interactional effect between CONNECTEDNESS and varying combinations of the Marianismo and Desirability subscales (1=Undifferentiated, 2=Marianismo, 3=Desirability, 4=Balanced) on the newly created measure, the Desirability and Marianismo Acknowledgement Scale (DAMAS).

    H4a: Latinas in who identify in the 3=Desirability gender identity (high desirability, low marianismo) on the DAMAS, will report higher rates of sexual objectification, sexual victimization, and trauma symptoms in both the High and Low CONNECTEDNESS conditions as compared to all

other categories of the DAMAS (1=Undifferentiated, 2=Marianismo, and 4=Balanced).

H4b: Latina females who report high MATERNAL CONNECTEDNESS and endorse a 2=Marianismo identity on the DAMAS (high marianismo and low Desirability), will likely to report lower rates of both objective and internalized sexual objectification, as well as less sexual victimization but will report higher levels of trauma symptoms, due to the established literature on harbored shame and potential self-blame, even if a sexual assault did occur. Additionally, if in stances of sexual assault when the victimization is denied, not addressed, and not spoken of it can exacerbate PTSD symptoms.

H4c: Latina females who report a 4=Balanced gender identity on the DAMAS (as demonstrated in high DAMAS scores for both the Marianismo and Desirability), in tandem with high MATERNAL CONNECTEDNESS will report lower rates of both objective and internalized sexual objectification, sexual victimization, and trauma symptoms as compared to their Caucasian counterparts.

Methods

Design

The current study will be a 3x2x2 between-groups factorial design in which RACE (Caucasian, Latina), Gender Identity (High, Low), and CONNECTEDNESS

(High, Low) are the independent variables. Dependent variables will include *internalized sexual objectification, sexual victimization* history*,* and *PTSD symptoms*. Given the ethnic disparities in socioeconomic status in the general population (Ford, 2012), SES will be used as a covariate. Additionally, there will be a focus on over-sampling from the Latina population, in which Spanish may be a first language. As result, there may be some variation regarding migration status, and the generational level of living in the United States. As such, the acculturation level of the sample will be assessed and used as a second covariate.

Participants

Recruitment.

Participants were recruited through the local community in Melbourne, Florida area, college/university campuses in Florida, social media networks, snowball sampling through social media. Participants will be recruited from other colleges/universities via online recruitment letter (Appendix N). Participant eligibility requirements will include being an adult female over the age of 18 from any of the following ethnic/racial groups: Caucasian, African American, or Latina. The participant sample was a subset of a larger sample being utilized for the *Childhood Experiences and Later Adult Outcomes* study, a research study that included male and female adult participants.

Recruitment included posting on listservs (Florida Sexual Abuse Response Team [SART], Collaborative Family Healthcare Association [CFHA]), emails to national Hispanic/Latino organizations, emails to researchers and professors from universities various universities, paper flyers distributed at a local outpatient community mental

health center, as well as local restaurants, grocery stores and Hispanic Center. A main source for recruitment included emails, social media posts (Facebook, Instagram, LinkedIn), and text messages that encouraged snowball sampling via asking participants to share the link with new potential participants. Additionally, Florida Tech students were recruited to complete the survey via Sona Research Participation system and receive course credit for various courses in Fall 2019. All participants who completed the entire survey were prompted with information on how to submit their name for a drawing for a $25 Amazon eGift Card. This incentive was advertised on flyers with QR codes for individuals to use in order to access surveys. The drawing was in no way linked to the participants' responses.

There were 278 participants recruited in total for the *Childhood Experiences and Later Adult Outcomes* study. The participants indicated recruitment type via the following categories:

- Florida Tech Campus: n=75 (27%)

- Social Media: n=79 (28.4%)

- Flyer: n=4 (1.4)

- Email/recruitment from another college/university: n=11 (4%)

- Other: n=95 (34.2%)

The remaining participants (*n=*14, 5%) did not indicate recruitment type. Participants who specified their recruitment type (*n=*94) fell within the following general categories:

- "Friend/colleague": *n=*62

- "Listserv/email or other reference/recruitment/referral": *n=*7

- Social Media (Facebook): *n=*1

- Florida Tech Research System, FIT Classroom or FIT Student: *n=*24

One participant declined the informed consent (0.36%) and all others (*n=277*) accepted informed consent (99.64%).

- Of the 277 participants *n=271* (97.8%) initiated the survey.

- A total of *n=267* (96.39%) participants indicated a gender, with *n=230* (86.1%) female participants and *n=37* (13.9%) male respondents.

- A total of *n=262* (94.58%) participants indicated their numerical age. The average age of participants was *M=31.42*, with a range of 18-73 years, *SD=11.34* and a mode of 19 years.

- A total of *n=209* (75.45%) participants completed all measures within the survey.

Racial/ethnic category options originally included the following: Black/African American, White/Caucasian, Latino/Hispanic, Asian, Pacific Islander/Native Hawaiian, Native American, Multiracial, and Other. Participants were permitted to select all racial/ethnic backgrounds with which they identify and were able to submit a text entry for the "Other" category if none of the options fit their self-identification. After all racial/ethnic groups were reviewed (including those in the "Other" category and those who selected multiple groups), race/ethnicity was coded into the following categories:

1= White/Caucasian

2=Black/African American

3=Latino/Hispanic

4=Asian/Middle Eastern

5= Pacific Islander/Native Hawaiian

6=Native American

7=Multiracial

Some participants identified two or more racial/ethnic backgrounds without identifying as "Multiracial." In situations in which participants identified with two or more ethnic backgrounds, but did not select "Multiracial," it was decided to categorize the participant as 7= "Multiracial" with a few exceptions to be discussed further below. Overall, there were a small number of participants (n=10) who did not identify as "Multiracial," but after review of their responding met study criteria for being in the "Multiracial" category. They are as follows:

- *n*=2 identified as "Black/African American" and "White/Caucasian".

- *n*=2 identified as "White/Caucasian" and "Asian".

- *n*=1 identified as "Black/African American," "Asian," "Pacific Islander/Native Hawaiian," and "Native American".

- *n*=1 participant identified as "Black/African American," "Latino/Hispanic," and "Asian".

- *n*=1 identified as "Black/African American" and "Latino/Hispanic" but not as "Multiracial".

- *n*=2 identified as "White/Caucasian" and "Latino/Hispanic" but not as "Multiracial".

- *n*=1 identified as "White/Caucasian," "Latino/Hispanic," and "Other" with no text entry to specify the "Other" race/ethnicity.

There was *n*=1 participant who identified as "Multiracial" and "Latino/Hispanic," but did not indicate an additional racial/ethnic identity. This participant was recategorized

as "Latino/Hispanic". The following participants (*n*=8) who self-declared at least one ethnic background in the "Other" category were reviewed and recoded as follows:

- *n*=1 participant who identified as "Black/African American" and "Other: German/Irish" (#61) was recoded to "Multiracial."

- *n*=1 participant who identified as "Other: Mediterranean" was recoded to "White/Caucasian."

- *n*=1 participant who identified as "Latino/Hispanic," "Multiracial," "Asian," and "Other: Alaskan Native" was coded as "Multiracial."

- *n*=2 participants who identified as "Other: Middle Eastern" were recoded as "Asian/Middle Eastern."

- *n*=1 participant who identified as "Other: European Swedish" was recoded as "White/Caucasian".

- *n*=1 participant who identified as "Other: White/Egyptian" was recoded as "Multiracial".

- *n*=1 participant who identified as "Other: Arab" was recoded as "Asian/Middle Eastern".

In total, *n*=264 (95.3%) participants indicated their racial/ethnic category. After all the above cases were reviewed and appropriately re-categorized, racial/ethnic background frequency distributions were as follows:

- White/Caucasian: *n*=125 (45%)

- Black/African American: *n*=40 (14.4%)

- Latino/Hispanic: *n*=59 (21.2%)

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- Asian/Middle Eastern: *n=12* (4.3%)

- Multiracial: *n=28* (10.1%)—(Note: all individuals who indicated being the Pacific Islander/Native Hawaiian and/or Native American happened to fall within the multiracial category).

With regards to the overall larger study, of the 277 individuals who consented to the survey, *n=209* completed 100% of the *Childhood Experiences and Later Adulthood Outcomes* survey. Overall, 59 participants completed less than 71% of the survey, including six participants who completed 0% of the survey after agreeing to the informed consent.

Current Study Sample.

Generally, the overall response rates for the current study, which was a part of a larger overall study is as follows:

- One participant declined the informed consent (0.36%) and all others (*n=277*) accepted informed consent (99.64%).

- Of the 277 participants, 158 (57.04%) met study criteria of identifying as either White/Caucasian or Latina, with *n=102* Caucasian and *n=56* Latina. Multiracial participants were not included in the study sample, with one exception (see above).

- The number of participants who met study criteria and started the survey beyond demographic questionnaire was *n=150* (94.9%).

Of the 158 participants, 156 indicated their numerical age, yielding an average age of *M=33.19* with a range of 18-73 years, standard deviation of *SD=12.07* years. Of

the sample, 37 participants (23.4%) indicated hearing about the study via Florida Tech Campus, 53 participants (33.5%) noted Facebook/social media, 4 participants (2.5%) indicated a Flyer, 6 participants (3.8%) indicated an email or recruitment from another college/university, and 57 (36.1%) of the sample indicate another recruitment source. Of the other recruitment sources,

Sixty-one participants (38.6%) indicated that they were current Florida Tech students or faculty member/staff while the remaining 97 participants (61.4%) of the sample denied being affiliated with Florida Tech. Of the 61 participants who indicated being affiliated with Florida Tech, 36 participants (59.02%) indicated being on-campus students, five participants (8.2%) indicated being on-line students and three participants (4.92%) indicated being Staff/Faculty/Other and 17 participants did not indicate their affiliation with Florida Tech. Marital status ranged as follows: single (never married) *n*=79 (50%), married *n*=62 (39.2%), divorced *n*=15 (9.5%), separated *n*=2 (1.3%). Participants with children were n=71 (44.9%) and participants without children were n=87 (55.1%). Of those who reported having children, the average number of children that participants reported was M=4.2, SD=1.12, range 3-9 children. The average Hollingshead Score for the entire sample was M=33.31 (Upper Middle Class), S=15.77 with a range from 11-65. Overall sample was as follows: Lower Class=6 (3.8%), Lower Middle Class=21 (13.3%), Middle Class=51 (32.3%), Upper Middle Class=57(36.1%), Upper Class=23 (14.6%).

Of the Caucasian female sample, *n*=100 participants indicated their numerical age. The age range for the Caucasian sample was 18-67 years, with a mean of *M*=30.91,

a standard deviation of *SD*=11.07 and range or 18-67. The average Hollingshead Score for Caucasians was M=34.2 (Upper Middle Class), with a standard deviation of SD=15.8 and a range of 11-65. Overall sample distributions for Caucasians were as follows: Lower Class=4 (3.9%) Lower Middle Class=15 (14.7%), Middle Class=33 (32.4%), Upper Middle Class=38 (37.3%), and Upper Class=12 (11.8%).

The age range for the Latina sample was 18-73 years, with a mean of M=37.25 years, a standard deviation of SD=12.8. The average Hollingshead Score for Latinas was M=31.7 (borderline of Middle Class and Upper Middle Class), SD=15.74 with a range of 11-65. Overall sample was as follows: Lower Class=2 (3.6%) Lower Middle Class=6 (10.7%), Middle Class=18 (32.1%), Upper Middle Class=19 (33.9%), Upper Class=11 (19.6%). Latin American and Hispanic nationalities represented in this sample included: Argentina, Puerto Rico, Spain, Bolivia, Brazil, Colombia, Cuba, Ecuador, Venezuela, El Salvador, Mexico, Peru, and the Dominican Republic. The average acculturation score was M=-.37 (Approximately Balanced Bicultural, SD=1.1 with a range of -2.78-2.56.

Procedures

Archival data was used to complete this study. Approval from the Institutional Review Board (IRB) at Florida Institute of Technology was obtained prior to data collection. Participants were provided a link that directed them to the online survey. The consent form was displayed providing information about the study and allowed the participant to consent or decline participation in the study. Following consent, the questionnaires of the study were available for completion. After completion, the participant was provided a debriefing form that expressed gratitude for participation and provided

information regarding emergency mental health resources, resources for support for PTSD and sexual assault. The online survey consisted of several measures related to intimate partnerships, sexual victimization history, internalized sexual objectification, parenting behaviors, mother-daughter connectedness, ethnic and feminine identity, acculturation, and mental health symptoms related to PTSD symptoms and alcohol drinking behaviors. However, for the purposes of the current study, the measures of interest will focus on the following variables: Feminine Gender Identity, Acculturation, Mother Daughter Connectedness, Sexual Victimization History, Internalized Sexual objectification, and PTSD.

Participants were asked to fill out an on-line Qualtrics survey. The survey presented informed consent to the participant, which was required prior to study participation. The survey then proceeded to the demographic questionnaire. The Acculturation Rating Scale for Mexican Americans-II (ARSMA-II) was presented to all participants who identified as Hispanic/Latino in any way (i.e. multiracial). The next measure presented was the *Desirability and Marianismo Acknowledgement Scale* (DAMAS) (See Appendix F, Pobee-Mensah & Chavez, 2018), which measured identification with stereotypic gender roles within Latin America and/or patriarchal cultures. It is important that this measure was administered prior to the *Revised Sexual Experiences Survey* (Testa, Hoffman, & Livingston, 2011)*, so as not to prime women to be reminded of negative sexual experiences prior to completing a survey that queries their feminine identification. The third measure to be presented was the *Impact of Events Scale* (See Appendix D; Weiss, 2004) which measured signs and symptoms of PTSD in

women. The fourth item was the *Revised Sexual Experiences Survey* (See Appendix H, Testa, Hoffman, & Livingston, 2011)*,* which measured adult and childhood history of sexual victimization and involvement of substances (either by the victim or the perpetrator). The fifth measure presented was the *Interpersonal Sexual Objectification Scale (ISOS)* (See appendix E, Kozee et al., 2007) measured internalized experiences of sexual victimization among women. The sixth and final measure presented was the *Mother-Child Connectedness Scale* (Appendix G, Resnick et al., 1997) which measured perceived connectedness between women and their mothers. Estimated time of survey was roughly 45 minutes. Participants were forewarned of the potential negative effects of survey participation in the informed consent, including that of potential emotional distress and responding to questions that some might find somewhat disturbing. Participants were provided national resources for domestic violence hotlines, suicide hotlines, sexual assault crisis lines, PTSD resources and counseling services at the end of the survey to ensure proper instruction for follow-up should the participants find any survey items overly triggering and experience a change in emotional state.

Measures

Independent Variables.

Demographic questionnaire.

Participants were asked to complete a demographic questionnaire, which will assess participants' age, race, marital/relationship status and gender. Additionally, participants were asked to answer questions about their number of children, race of their children and their maternal figure's marital/relationship status and race. Race was used as

an independent variable with two levels: Latina, and Caucasian. Data from participants who do not identify with any of these races was collected, reported upon, and archived for potential future use.

Parental Connectedness.

In order to measure connectedness between participants and their mothers, the present study utilized the *Mother-Daughter Connectedness Scale*—a four item measure used previously in a Longitudinal Study on Adolescent Health (Resnick et al., 1997), as adapted by Testa, Hoffman, & Livingston (2011) for use with adolescent girls and their mothers. The adapted version of the measure includes items that question female participants' perceived connectedness to their mothers. The measure includes the four questions, measured with a 5-point Likert scale with the following anchors: "1" *Not close at all*, "2" *Not very close*, "3" *Somewhat close*, "4" *Quite close*, and "4" *Extremely close*. The items are as follows:

1. *"How close do you feel to your mother?"*
2. *"How much do you think your mother cares about you?"*
3. *"Overall, how satisfied are you with your relationship with your mother?"*
4. *"How loved and wanted do you feel?"*

Higher values on the scale indicate higher levels of mother-daughter connectedness. The *Mother-Daughter Connectedness* scale has been found to have good internal consistency (Cronbach's alpha= .85) when it was utilized as part of the National Longitudinal Study of Adolescent Health (Resnick et al., 1997). The National Longitudinal Study of Adolescent Health was a research study that obtained archival data from a nationally representative sample of 20,745 adolescents who were in grades seven

through twelve at the time during the 1994-1995 school year (Mueller & Hanes, 2012). A total of 12,118 participant responses were used in the Resnick et al. (1997) study which evaluated risk behaviors and family connectedness in adolescents. The results indicated that perceived parent-child connectedness served as a protective factor against health risks such as emotional distress, suicidal thoughts/behaviors, violence, used of cigarettes, alcohol and marijuana, and early age of sexual debut (Resnick et al., 1997). Other studies, which used different subsets of samples from the National Longitudinal Study of Adolescent Health, have reported good internal consistency with the measure Cronbach's alpha= .79 (Mueller & Haines, 2012). There appears to be limited information available about the use of this measure with adult children, as compared to adolescents, thus the current study might serve to provide additional information on its use with other populations, and particularly with ethnically diverse groups.

Feminine Gender Identity.

The *Desirability and Marianismo Acknowledgement Scale* (DAMAS; Pobee-Mensah & Chavez, 2018) is a newly created measure for the purposes of this study to assess ethnic identity interfacing with gender identity among Latina women based on two major constructs of femininity and motherhood. Items for this measure tap into the constructs of ethnic feminine identity that are grounded in theoretical principles associated with Latina women's identity with the *marianismo* construct (Castillo & Cano, 2007), especially in the juxtaposition of her male counterparts as seen with the *machismo* (Arciniega et al, 2008) construct, and her identity as a sensual feminine being.

Given the strong Judeo-Christian influences in Latino culture that predominantly unfold in Catholicism (Boesten, 2016), feminine identity within Latina culture incorporates the internalization of the Latina women's embodiment of puritanical attributes associated with the Virgin Mary. Accordingly, *marianismo* not only embodies the notions of purity, but the sacred, powerful, and influential domain of motherhood. For Latinas with these beliefs, great emphasis is put on her role as *nurturer* and *matriarch* in her role to rear not only her children, but subsequent generations as well. She is the consummate fabric of what holds the family together, and thus carries the heavy burden if things fall apart. However, the Latina female's identity reflects also a duality of not just her purified role as a maternal figure, but also as a sensual and desirable being whose role is to hold the home together by meeting the needs of the male figurehead in the home.

Initial generation of the number of items for the DAMAS (see appendix F) stemmed from a review of the theoretical literature including items associated with both the marianismo and sensual being constructs. Item generators were a team of female researchers between the ages of 20-30 consisting of one faculty member of Latina descent, and one female graduate students of European descent, two female graduate students of African-American descent, one male graduate student of European descent, and the current author of mixed European and African descent who had also resided in Mexico for 5 weeks, and was a fluent Spanish speaker. The initial items were presented to a Latina focus group of women (n=3) ages 18 and older, from a variety of different Latin-American and Spanish Speaking Caribbean-American countries, such as Puerto Rico, Mexico, El Salvador, Colombia, and Venezuela. Initial flyers (See appendix O)

were sent out via websites, social media, and also placed on university campuses. Latina participants took the DAMAS survey in Qualtrics and were asked to provide feedback discussion of the items initially generated, as well as offer additional items regarding assessment of Latina identity. Focus group members were asked questions that are affiliated with Latin American feminine identity. Particularly, for each item of the DAMAS participants were asked whether each item resonated as part of their cultural upbringing. However, items on the measure were phrased in a culturally neutral manner to extend the external validity application to other cultural groups such as African American, Asian, Caucasian, etc. The authors then reviewed the feedback from the focus group participants and added or deleted items to the measure based on feedback from participants regarding how well the item resonated as part of their cultural upbringing as a Latina. Additionally, the phrasing of some items was adjusted based on focus group feedback. One of the goals of the current study will be to use this newly designed measure to ascertain its psychometric properties but establishing convergent validity with other similar measures, namely the Marianismo Beliefs Scale (Castillo & Canas, 2007) and the Bem Sex Role Inventory Scale (Bem, 1974).

Marianismo Beliefs Scale (MBS).

The Marianismo Beliefs Scale (Castillo & Canas, 2007) is a 24-item measure designed to capture Latinas level of endorsement of the gender-based marianismo roles based on their beliefs of what a Latina "should be". The measure includes five factors which the authors developed in accordance with the theoretical structure of marianismo

concept. The factors include measure items, beginning with the prompt "A Latina should be" classified as follows:

Factor 1: Family Pillar

A source of strength for her family.

Considered the main sources of strength of her family

Keep the family unified.

Teach their children to be loyal to the family.

Do things that make my family happy.

Factor 2: Virtuous and Chaste

Remain(ed) a virgin until marriage.

Wait until after marriage to have children.

Be pure.

Adopt the values taught by her religion.

Be faithful to her partner.

Factor 3: Subordinate to Other

Satisfy her partner's sexual needs without argument.

Not speak out against men.

Respect men's opinions even when she does not agree.

Avoid saying no to people.

Do anything a male in the family asks her to do.

Factor 4: Silencing self to maintain harmony

Not discuss birth control.

Not express her needs to her partner.

Feel guilty about telling people what she needs.

Not talk about sex.

Be forgiving in all aspects.

Always be agreeable to men's decisions.

Factor 5: Spiritual pillar

The spiritual leader of the family.

Responsible for taking family to religious services.

Responsible for the spiritual growth of the family.

The authors have reported this measure to have satisfactory validity in measuring *marianismo beliefs.* Specifically, the authors reported low correlation between the MBS and Anglo-orientation scale of the ARSMA-II behavioral acculturation, ranging from correlation coefficients of -0.07 to 0.05, indicating good discriminant validity according to their hypothesis that these two constructs would not be correlated. Additionally, convergent validity between the MBS and three other cultural constructs, *Familismo, Self-Construal* and *Silencing Self* all ranged between correlation coefficients of .28 and .48, all demonstrating significant convergent validity between constructs the measure was intended to capture. Additionally, the authors noted the Family Pillar, Virtuous and Chaste, Subordinate to Other, Self- silencing to Maintain Harmony, and Spiritual Pillar subscales to have alpha coefficients ranging from of 0.76 to 0.85.

Bem Sex Role Inventory Scale (BSRI).

The Bem Sex Role Inventory (Bem, 1974) (See appendix K) is a 60-item measure in which participants measure their level of endorsement with a single-word characteristic via rating on a 7-point Likert Scale with scales ranging from "1" Never or almost never true to "7" Always or almost always true. Scoring of the measure yields a Masculinity score, a Femininity score and an Androgyny score, as well as the optional Social Desirability Score. These scores are determined by averaging Likert scale responses for items that load onto their respective subscales. The items include characteristics that have been classified as either *feminine, masculine* or *neutral* (neither *masculine* nor *feminine*). The original measure was validated in the United States with undergraduate student participants from Stanford University and Foothill Junior College (Bem, 1974). Internal consistency of the BSRI have been reported alpha coefficient=.86 for Masculinity, .80 for Femininity and .75 for social desirability with reliability reported (Bem, 1974). Additionally, the measure has been reported to have high test-retest reliability after 4-weeks, with correlations reported as follows: Masculinity r=.90, Femininity r=.90, Androgyny r=.93 and Social Desirability r=.89. As the item measures level of endorsement with *masculine*, *feminine* or *androgynous* identification, it mimics the DAMAS (Pobee-Mensah & Chavez, 2018) in capturing level of endorsement of feminine qualities. As such, the BRSI will be used in cross validation the DAMAS, including determining accurate measurement of feminine qualities and providing discriminate validity with the masculine qualities. Additionally, in the Bem (1974) study, the relationship between Masculinity and Femininity was reported to be logically

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independent, noting that the two scales do not necessarily indicated a negative correlation since levels of endorsement of each quality can occur simultaneously. This finding is what might be expected with the DAMAS measure in determining *marianismo*, *luscious Latina* and *neutral* identifications.

Dependent Variables.

Sexual Objectification.

The *Interpersonal Sexual Objectification Scale* (Kozee, Tylka, Augustus-Horvath, & Denchik, 2007) is a 21-item survey that was developed to measure women's objective and internalized interpersonal experiences of sexual objectification (See appendix E). This measure was designed to capture subtle sexual objectification that might be experienced daily, as well as more overt unwanted sexual advances, with the intention to better understand how varying experiences of sexual objectification play a role in women's psychological wellbeing. The measure consists of items that are rated by the participant according to level of endorsement on a 5-point Likert-type scale where "1"=never, "2"=rarely, "3"=occasionally, "4"=frequently, "5"=almost always. Higher scores on the measure are indicative of higher levels of interpersonal sexual objectification. The measure was originally validated with a sample of *n*=342 women ages 17-30 years (*m*=18.45) enrolled in a large Midwestern university. The sample consisted of the following racial demographics: 85.7% Caucasian, 5.6% Black, 5.0% Asian American, 2% Latina, 0.9% multiracial and 0.9% international. It was found to have good internal consistency with Cronbach's alpha=.92 for the overall measure, .91 for *body evaluation* subscale and .78 for *unwanted explicit sexual advances* subscale.

Additionally, the authors have reported the ISOS to have good convergent and discriminant validity (Kozee et al., 2007). The authors noted no significant differences between means scores of Caucasian women and Women of Color ("Women of Color" included all non-Caucasian women due to limited representation from specific racial groups). The authors also noted no significant differences between the socioeconomic status of Caucasian women vs. Women of Color; however, it is noteworthy that the location of the sample and limited representation from a variety of ethnic groups might have led to some influence on these results. The proposed study aims to collect data from a more ethnically diverse sample with more age diversity as well, thus end results should be compared to previous studies to further expand upon representative data. The authors reported that interpersonal sexual objectification was significantly related to self-objectification $r=.45$. For the purposes of this study, the only items used were the items from the Body Evaluation scale. In addition, the items were revised to capture internalized sexual objectification rather than solely instances of interpersonal sexual objectification. ISOS items were revised as follows:

1. If you were whistled at while walking down a street, how often would it bother you?

2. If you noticed someone staring at your breasts when you were talking to them, how often would it bother you?

3. If you felt like or knew that someone was evaluating your physical appearance, how often would it bother you?

4. If you felt that someone was staring at your body, how often would it bother you?

5. If you noticed someone leering at your body, how often would it bother you?

6. If you heard a rude, sexual remark made about your body, how often would it bother you?

7. If you were honked at when you were walking down the street, how often would it bother you?

8. If you saw someone stare at one or more of your body parts, how often would it bother you?

9. If you overheard inappropriate sexual comments made about your body, how often would it bother you?

10. If you noticed that someone was not listening to what you were saying, but instead gazing at your body or a body part, how often would it bother you?

11. If you heard someone make sexual comments or innuendos when noticing your body, how often would it bother you?

Sexual victimization.

Participants will complete the *Revised Sexual Experiences Survey* (R-SES), a 20-item measure that assesses unwanted sexual experiences since age 14 (Testa, Hoffman, & Livingston, 2011, see Appendix B). The original SES has been reported to have moderate interrater reliability between self-report as compared to interviewer administration (r= .73 for women's reported victimization level) and internal consistency of Cronbach's alpha=.74 (Koss & Gidycz, 1985). Koss and Gidycz (1985) revealed that women who had been raped were equally as likely to endorse symptoms in the self-report measure, as they were in the interviewer style measure. This measure, however, was originally

validated based on a sample of *n=242* women and *n=144*, all of whom were college students at a university in Ohio. The subset of *n=242* women was comprised of 92% Caucasian and 8% African American participants, thus there was no data collected on Latina participants. Thus, it has been determined that valid results are likely to be obtained via the self-report version of this measure as well. It will be imperative to compare results of this survey in the current study with the Latina population in comparison to rates of reporting of sexual victimization among Latina adults in aforementioned studies (Sabina et al., 2013; Tjaden, 2000) as this measure was originally intended to detect sexual experiences that may go unrecognized as abuse (Koss & Gidycz, 1985). This item has been further revised by the current authors (see Appendix B) to separate victimization in adulthood (ages 18+) from victimization in childhood (under 18) in order to measure rates of revictimization after childhood sexual assault. Conventional severity-ranking scoring includes the following rankings for severity:

- "5": Completed rape by intoxication or physical force
- "4": Attempted rape by intoxication or physical force
- "3" Completed rape by verbal coercion
- "2" Attempted rape by verbal coercion
- "1" Sexual contact by verbal coercion, intoxication, or physical force
- "0" No history of sexual assault

The above delineated conventional method of scoring has been deemed a valid method of examining the data along with two other methods, labeled the "combined outcomes and separated tactics severity-ranking scheme" and the "Separated outcomes and tactics severity-ranking scheme" (Davis, Gilmore, Cynthia, Stappenbeck, Balsan, George, & Norris, 2014). Davis et al. (2014) indicated in their comparative study of

scoring methods, that other methods beyond the conventional method might better capture different levels of severity based on victimization type and tactics used to perpetrate the victimization. As the current study aims to determine the presence of victimization, rather than necessarily the severity, the conventional method was deemed appropriate for the purposes of the study. However, use of other scoring methods might be beneficial in future studies utilizing the archival data.

Trauma Symptoms.

To measure presence of trauma symptoms, the *Impact of Events Scale-Revised* (IES-R) will be used to determine the presence and intensity of PTSD symptoms in reaction to a traumatic event (Weiss, 2007, see Appendix D). The IES-R consists of 22 items and is a self-report measure that identifies PTSD symptoms and severity over the past week. It includes three subscales—Intrusion, Avoidance, and Hyperarousal, which speak to the quality of trauma symptoms experienced by the individual. These subscales were deemed highly internally consistent, with Intrusion subscale alpha levels ranging from .87-.92, Avoidance alpha levels ranging from .85-.86 and Hyperarousal alpha levels ranging from .79-.89 in the original study completed by Weiss & Marmar, 1997. Test-retest reliability was estimated with correlation coefficients ranging from .57-.94 for Intrusion, .51-.89 for Avoidance, and .59-.92 for hyperarousal, and overall test-retest reliability across a 6-month interval ranged from .89-.94 for the entire measure (Weiss & Marmar, 1997). A total score of 24 or more indicates PTSD is a clinical concern and will likely have partial PTSD or some of the symptoms. A total score of 33 and above

represents the cutoff for a probable diagnosis of PTSD. A score of 37 or more indicates a

PTSD diagnosis and is high enough to suppress one's immune system's functioning, even

10 years after an impact event (Weiss, 2007). In a later study, the IES-R was found to

have acceptable sensitivity in properly detecting PTSD in a sample of n=182 participants,

78% of whom were women and 22% men, who were all victims of a motor vehicle

accident (Beck, Grant, Read, Clapp, Coffey, Miller & Palyo, 2008). Participants ranged

in age from 18 to 79 years and racial demographics indicated the sample was 83%

Caucasian, 13% Black, 2% Latino, and .5% Asian.

Covariate Variables.

Socioeconomic Status (SES).

Participants will complete the <u>Hollingshead Socioeconomic Index</u> (Stewart &

Schwartz 2003) embedded within the demographic measures to assess for socioeconomic

status. The *Hollingshead Index* ranks seven occupational types and seven educational

levels. The occupational types divided into the following categories: Lower occupational

class, Lower-middle occupational class, Upper-middle occupational class, Upper

occupational class. For the purposes of scoring, each occupational type and education

level are given a score from 1-7, with the score of "1" representing the higher level of

occupation (i.e., professional) and education (i.e., a graduate degree), and a "7" indicative

of the lowest level for both aforementioned factors. The following formula is utilized for

determining social class: (Occupation Score X 7) + (Education Score X 4). Scores

ranging from 11- 17 is considered Upper Class; 18-31, Upper-Middle Class; 32-47,

Middle Class; 48-63, Lower Middle Class; and 64-77, Lower Class.

Acculturation.

The <u>*Acculturation Rating Scale for Mexican Americans, version 2*</u> (ARSMA-II) is a 30-item acculturation measure used to determine level of acculturation to United States culture vs. home culture among Latinos (See appendix J). It has been cited to have strong construct validity and strong concurrent validity (Cuéllar, Arnold, Maldonado, 1995). It contains has two scales including Scale 1 which measures contains the *Mexican Orientation Subscale* (MOS), and the *Anglo Orientation Subscale* (AOS), (Cuellar, Arnold, Gonzalez, 1995) and Scale 2, a marginalization subscale, which will not be utilized for the purposes of this study. The MOS contains 17 items and has an internal consistency score of alpha=.88, and the AOS contains 13 items and has an internal consistency score of alpha= .83. The items are scored on a 5-point Likert scale, which captures the participant's level of endorsement of various culturally based statements, with the following anchors: "1" Not at All, "2" Very little or not very often, "3" Moderately, "4" More or very often, and "5" Extremely often or Almost Always. The measure is scored by calculating a mean for both the MOS and the AOS, then the MOS mean is subtracted from the AOS mean, which results in the acculturation score. The score represents where one stands on a continuum where low scores indicate a "Very Mexican (Latino) Orientation" and high score indicate a "Very Anglo Orientation". Scores on this continuum are categorized as follows:

Level 1: Very Mexican Orientation—mean less than -1.33

Level 2: Approximately Balanced Bicultural—mean is between -1.33 and -.07

Level 3: Slightly Anglo Oriented Bicultural—mean is between -.07 and 1.19

Level 4: Strongly Anglo Oriented—mean is between 1.19 and 2.45

Level 5: Very Assimilated or Anglicized Individual—mean greater than 2.45

Results

Preliminary Analysis

Establishment of Psychometric Properties of the DAMAS.

A principal component orthogonal exploratory factor analysis was conducted with all Caucasian and Latina women in the sample (n=146) who completed the DAMAS survey in order to determine naturally occurring factors within the DAMAS measure. The initial factor analysis with the entire sample yielded eight factors from the 33-item measure. Upon review, many of these factors had grouped items from the measure that did not make logical sense together. Thus, exploratory factor analyses were conducted with the Latina sample and then the Caucasian sample separately in order to determine whether more coherent factors could be derived from these separate racial groups. Exploratory factor analyses revealed eight factors with the Caucasian sample and ten factors with the Latina sample. Review of the two analyses revealed that the Caucasian group had more logically structured factors as compared to the Latina group, which was smaller (n=52) and did not yield a coherent factor analytic structure which could be utilized to test hypotheses H4a-H4c. It is suspected that this was due to the Caucasian group's larger sample size (n=94). Due to this, the factor analytic structure derived from the Caucasian sample was utilized to establish subscales from the DAMAS for the purposes of this study. Forced factor structures 2-8 were reviewed and it was decided that the forced four factor analytic structure was the best fit for the items from the measure.

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Reliability analyses were then conducted for each of the four factors among each racial group (Caucasian and Latina) and then with the entire sample. The reliability analyses revealed strong reliability coefficients among both the Caucasian (Cronbach's alpha range=.558-.912) and Latina samples (Cronbach's alpha range=.565-.878) as well as with the total sample (Cronbach's alpha range=.571-.905), indicating that the subscales derived by the four-factor structure with the Caucasian sample had good internal consistency across both racial samples and with the entire sample (see Table 1) for factor loadings). The factors were labeled as follows:

        Factor 1: Traditional Femininity/Marianismo

        Factor 2: Desirability—Social Expectations

        Factor 3: Culture

        Factor 4: Sensuality

Table 1

Factor Loadings for Exploratory Factor Analysis with Varimax Rotation of DAMAS items: Caucasian Sample

Component	Factor Loading	% of Variance	Cumulative %	Cronbach's Alpha	Eigen Value
Factor 1— "Traditional Femininity/ Marianismo"		24.37	33.8	Caucasian=.91 Latina=.87 Total=.91	11.16
1. As a woman... I consider my religion to be an important part of my cultural identification.	0.69				

6. As a woman... Being a good woman means being a woman of God/Allah.	0.73				
8. As a woman... if you are unable to have children, then you are not a real woman.	0.53				
12. As a woman... it is important to remain a virgin until marriage.	0.77				
13. As a woman... it is important to have a man who protects the family.	0.62				
15. As a woman... it is important to embody spiritual purity.	0.73				
16. As a woman... it is, or one day will be, my duty to be a good mother.	0.52				
20. As a woman... it is important to have a man who will provide for the family.	0.59				
21. As a woman... being able to have children is an	0.63				

important part of my identity.					
22. As a woman... it is important for me to be strong and assertive.	-0.62				
25. As a woman... - Being able to have children is an important part of being a woman.	0.48				
27. As a woman... - The primary responsibility of raising children lies with the mother.	0.61				
28. As a woman... - It is important to embody sexual purity.	0.82				
29. As a woman... - It is important to make the man think he is leading.	0.66				
30. As a woman... - In my intimate relationship with my partner, it is important for me to be delicate and approachable.	0.58				
31. As a woman... - It is important NOT to detract	0.65				

from the man's strength and power					
32. As a woman... - It is important to have a man as the head of the house.	0.77				
Factor 2— "Desirability— Social Expectations"		12.74	40.64	Caucasian=.8 Latina=.79 Total=.8	2.26
2. As a woman...it is my job to keep my partner interested in me.	0.56				
3. As a woman... oftentimes I feel compelled to be exceptionally giving in my relationships, sometimes at my own expense.	0.54				
5. As a woman...when considering most of the heterosexual divorced couples I know, it was mostly the woman's fault that the divorce occurred.	0.51				
9. As a woman...it is important to be sexy.	0.57				

Item					
11. As a woman...it is important to be a good cook.	0.62				
17. As a woman...it is important to be beautiful.	0.56				
19. As a woman...it is important for the woman to uphold an intimate relationship by keeping sex life exciting.	0.65				
24. As a woman...it is important to take care of the home.	0.55				
26. As a woman...it is important to make my partner feel strong and important.	0.51				
Factor Structure Factor 3—"Culture"		9.47	46.82	Caucasian=.75 Latina=.59 Total=.75	2.04
4. As a woman... I consider my spirituality to be an important part of my cultural identification.	0.6				

10. As a woman...in raising children, it is important to teach them to speak the language of our people.	0.62				
18. As a woman...in raising children, it is important to teach them our culture.	0.83				
23. As a woman...it is my duty to be a good, respectful daughter.	0.49				
33. As a woman...it is important to be virtuous.	0.6				
Factor Structure Factor 4— "Sensuality"		6.09	52.67	Caucasian=.56 Latina=.56 Total=.57	1.93
7. As a woman... - I embrace my sensuality.	0.79				
14. As a woman... - I embrace the curves of my body.	0.55				

For scoring purposes, since Factor 4 "Sensuality" appeared to tap into the

desirability constructs that were initially hypothesized, it was decided to average the

mean scores from the "Sensuality" subscale and the mean scores from the "Desirability—

Social Expectations" subscale in order to derive a "Desirability Total Score". The

"Desirability Total Score" was later utilized in tandem with the Factor 1—"Marianismo"

subscale in order to test hypotheses regarding High and Low levels of Marianismo and

Desirability as captured by the DAMAS.

After completion of the exploratory factor analysis, Pearson's correlations were

conducted between the DAMAS total score, the DAMAS "Marianismo" and

"Desirability—Social Expectations", the BSRI Masculinity and Femininity subscales,

and the MBS total as well as the four subscales of the MBS (Family Pillar, Virtuous and

Chaste, Subordinate to Other, Silencing self to maintain harmony, Spiritual Pillar) in

order to determine both convergent and divergent validity.

BSRI Femininity and Masculinity Subscales

The DAMAS total was significantly positively correlated with the BSRI

Femininity Subscale ($r=.41$, $p<.01$), indicating good convergent validity with the

traditional feminine qualities the DAMAS was intended to capture. Subscales 1through 3

of the DAMAS were also significantly positively correlated with the BSRI Femininity

Subscale, with Pearson's correlation coefficients ranging from $r=.31-.37$ and $p<.01$ for

the Marianismo, Desirability—Social Expectations and the Culture subscales. This would

further support good convergent validity in that the items on these subscales also tap into

traditional feminine qualities. The Sensuality subscale of the DAMAS, however, did not

correlated with the BSRI-Femininity Subscale ($r=.09$, $p=.289$), which demonstrates good

convergent validity of this subscale, as it was intended to tap into more aggressive, less

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traditional feminine qualities. It is noteworthy that this subscale has two items, thus this likely limited the ability to establish a strong negative correlation with the BSRI Femininity.

MBS Total and Subscales

Additionally, the DAMAS total was slightly negatively correlated with the BSRI Masculinity Subscale (r=-.006, p=.94), which demonstrates that the DAMAS had good convergent validity when compared against masculine qualities in the BSRI. Subscales 1 through 3 of the DAMAS were also not correlated with the BSRI Masculinity Subscale, further supporting good divergent validity as these items were not intended to tap into masculine qualities. Lastly, the Sensuality subscale of the DAMAS was significantly positively correlated with the BSRI Masculinity Subscale (r=.25, p<.01), which further supports good convergent validity with this subscale that was intended to tap into more masculine qualities.

With regards to the MBS, the DAMAS was significantly and positively correlated with the MBS total (r=.76, p<.01) indicating that the overall measure has strong convergent validity with a well-established measure of the marianismo construct. Additionally, the DAMAS total was significantly and positively correlated with all subscales of the MBS with Pearson's correlation coefficients ranging from .397-.755 (p<.01). Subscales 1-3 all correlated significantly and positively with the MBS subscales, with the exception of Factor 4-Sensuality, which had non-significant correlations with all five of the MBS subscales, as would be expected since Factor 4 taps into a different construct than marianismo.

ARSMA-II

 Lastly, the DAMAS was compared with the ARSMA-II to determine correlations between the DAMAS subscales and acculturation level. There were no significant correlations between any of the DAMAS subscales and ARSMA-II acculturation scores. This likely is reflective of the more acculturated Latina population that was captured in the sample size.

Table 2

Pearson Correlations for Cross Validation of the DAMAS with the BSRI, MBS Subscales and the ARSMA-II.

DAMAS	BSRI Masc. Score	BSRI Fem. Score	MBS Total	MBS Family Pillar	MBS Virtuous Chaste	MBS Subordinate to Others	MBS Silencing	MBS Spiritual Pillar	ARSMA-II
Total	-0.01	.41**	.76**	.55**	.76**	.48**	.4**	.48**	-0.02
Traditional Femininity/ Marianismo Desirability /Social Expectations	-0.15	.38**	.77**	.47**	.76**	.51**	.46**	.48**	-0.07
	0.09	.31**	.55**	.50**	.48**	.38**	.24**	.35**	0.17
Culture	0.08	.37**	.52**	.51**	.61**	.21*	0.16	.34**	-0.32
Sensuality	.25**	0.09	0.14	0.03	0.15	0.1	0.08	0.11	0.09

*p<.05, **p<.01 Correlation is significant for 2-tailed test.

Pearson's correlations were run to determine correlations between the DAMAS total and each of its four subscales. Overall, correlations were positive and significant, with the exception of the sensuality subscale, which measures a different construct (see table).

Pearson Correlations for DAMAS Total and Four Subscales

	DAMAS Total	Traditional Femininity/ Marianismo	Desirability-Social Expectations	Culture	Sensuality
DAMAS Total	1	-	-	-	-
Traditional Femininity/ Marianismo	.938**	1	-	-	-
Desirability-Social Expectations	.798**	.611**	1	-	-
Culture	.753**	.610**	.534**	1	-
Sensuality	.240**	0.097	0.150	.183*	1

*$p<.05$ level (2-tailed), **$p<.01$ level (2-tailed).

For the purposes of creating categories to test our hypotheses, the participants' scores for each subscale were calculated for the total sample. For the DAMAS Factor Analysis sample, a Desirability Total Score was calculated by adding the mean score for the Factor 2—Desirability—Social Expectations and the mean score for Factor4—Sensuality and computing a mean for both of these scores (Total Desirability Score). The Total Desirability subscale yielded a mean score of M=3.29, median=3.36, SD=.597 and range from 1.72-4.94. Median split categories were then calculated for the DAMAS Total Desirability scores by categorizing scores less than or equal to 3.35 as 1 or "Low" and

scores greater than or equal to the median of 3.36 as 2 or "High". A "Marianismo" total

score was calculated by computing the mean score for items that loaded onto Factor 1.

The Marianismo subscale yielded a mean score of M=2.53, median=2.58, SD=.82 and

range from 1-4.76. Median split categories were then calculated for the DAMAS

Marianismo scores by categorizing scores less than or equal to 2.57 as 1 or "Low" and

scores greater than or equal to the median of 2.58 as 2 or "High". Participants were then

grouped into Gender Identity categories for the DAMAS based on their scores falling

within either the High or Low category in their Marianismo and Desirability scores. The

Gender Identity groupings were categorized as follows:

"1=Undifferentiated": Low Total Desirability and Low Marianismo

"2=Marianismo": Low Total Desirability and High Marianismo

"3=Desirability": High Total Desirability and Low Marianismo

"4=Balanced": High Total Desirability and High Marianismo

Main Analyses.

The DAMAS average score was calculated for the total sample of n=147

participants M=3, SD=.63, range 1.42-4.97. Within the Gender Identity DAMAS

categories for the total sample there were: n=42 (26.6%) Undifferentiated, n=28 (17.7%)

Marianismo, n=29 (18.4%) Desirability, and n=48 (30.4) Balanced. A reliability analysis

was conducted for the 33 items of the DAMAS. Of the 195 women in the main analyses,

171 (87.7%) had valid responses for the DAMAS and 24 (12.3%) were excluded due to

invalid responses. The analysis yielded a mean score of M=3.22, a range of 1.36-4.33,

and a Cronbach's alpha of .95.

The mean sum score for CONNECTEDNESS was M=16.88, SD=3.6, range= 6-20. The maximum sum score for this measure was 20 and the minimum was 4, with higher scores indicating higher connectedness. Participants were categorized as Low or High CONNECTEDNESS based on a median split in which at or above the median of 18 were grouped as "high" and scores below the median were grouped as "low". There were n=58 participants in the Low CONNECTEDNESS group and n=79 participants in the high CONNECTEDNESS group (n=137 total). Cronbach's alpha for n=4 items of the IES for this sample was .91.

The SES-R had an average sum score of M=10.85, SD=14.63 with a range of 0-64. The ISOS had an average sum score of M=21.92, SD=9.62, range 11-55, with a maximum score for this measure being 55 and the minimum being 11 and higher scores indicating more endorsement of internalized sexual objectification (note—the items were reverse scored in order to properly reflect higher scores indicating higher internalized sexual objectification). Cronbach's alpha for n=20 items of the IES for this sample was .92.

The IES had an average sum score of M=28.06, SD=16.68, range 0-77 and the maximum score for this measure being 88 and minimum being 0. Scores ranging from 24-32 indicated partial PTSD or PTSD symptoms, 33-38 indicates a clinical cutoff for probable PTSD diagnosis and 39 or above is indicated to be high enough to effect one's immune system (Weiss, 2007). It is noteworthy that while the average scores for the sample do indicate PTSD symptoms were common among the sample, this information cannot be utilized to determine whether participants had PTSD as many did not indicate an event that occurred and some others indicated events that did not meet criteria for

PTSD (e.g. work related stress). Thus, for the purposes of this study we focus only on scores of reported trauma symptoms rather than on the presence or absence of PTSD. Cronbach's alpha for n=22 items of the IES for this sample was .92.

Covariates: Socioeconomic status, age, marital status.

In order to determine if there were significant group differences of socioeconomic status, a MANOVA was run in which RACE, CONNECTEDNESS and GENDER IDENTITY were the independent variables, and *socioeconomic status* was the dependent variable. The analyses revealed no significant differences in Hollingshead scores between races, connectedness levels, and gender identity, thus socioeconomic status was not used as a covariate in the main analyses. Chi-square tests were run to determine whether there were significant differences on the independent variables (High and Low Connectedness, High and Low Gender Identity) and the dependent variables (Victimization, Internal Sexual Objectification, and PTSD symptoms). There were significant racial group differences with respect to marital status [χ^2 (3)=9.124, p<.05] such that Caucasian participants were more likely to report being single (59.7%) as opposed to being married (33.1%), divorced (5.6%) or separated (1.6%) as compared to their Latina counterparts who were likely to equally report being either single (41.1%) or married (42.9%) and less likely to be divorced (16.1%) or separated (0%) (see Figure 1). However, there were no significant differences between High and Low Connectedness scores with respect to marital status [χ^2 (3)=.091, NS].

Marital Status by Race/Ethnicity
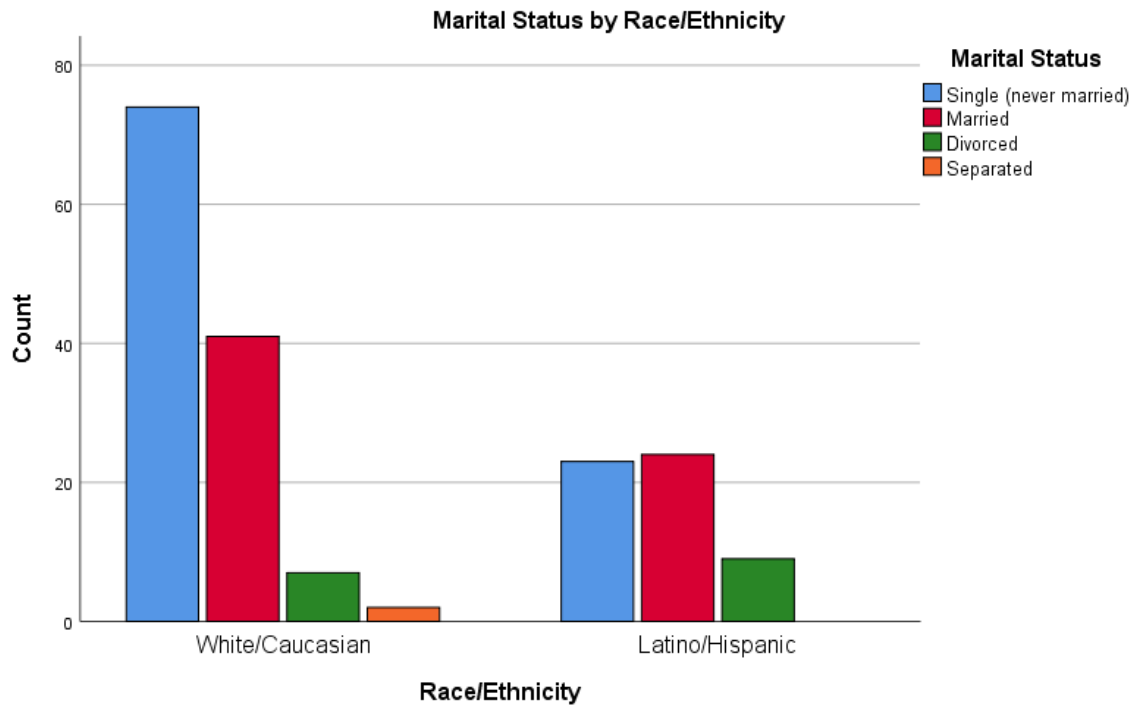
Figure 1.

There were significant differences with respect to Gender Identity groupings "1=Undifferentiated", "2=Traditional Femininity/Marianismo", "3=Desirability", and "4=Balanced" with respect to marital status [χ^2 (9) =26.08, p<.01]. Based on Figure 2, Undifferentiated (41.6%) and Desirability (22.1%) were more likely to report being single as oppose to being married respectively (Undifferentiated-14%; Desirability – 12.3%). However, conversely, Balanced (45.6%) and Marianismo (28.1%) and were more likely to report being married, as opposed to being single respectively (Balanced - 22.1%; Marianismo-14.3%).

Marital Status by Gender Identity
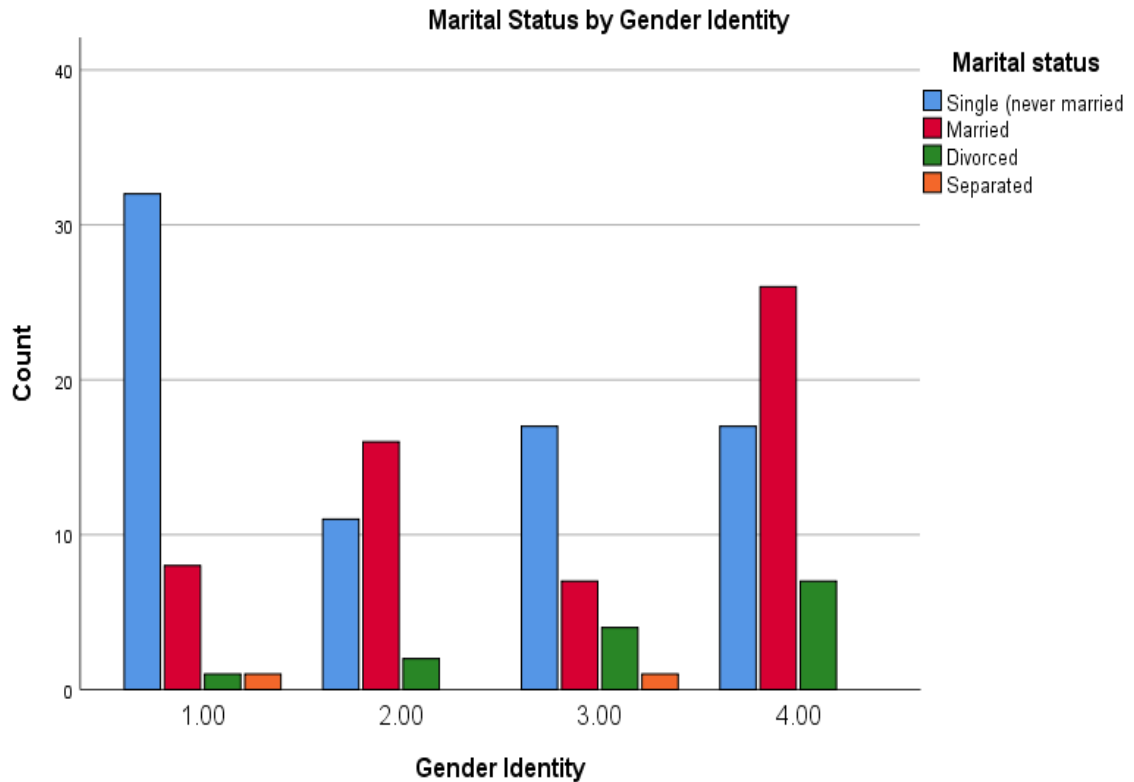
Figure 2.

Chi-square tests were run to determine whether there were significant differences in marital status within Gender Identity groups based on RACE. For Latinas n=52, there were no significant differences between Gender Identity groups based on marital status [χ^2 (6)=7.29, p=.295, NS]. For Caucasians n=95 there was a significant difference in marital status depending on Gender Identity group [χ^2 (9)=18.97, p<.05]. Based on Figure 3, Undifferentiated (76.47%) and Desirability (65%) were more likely to report being single as oppose to being married respectively (Undifferentiated-17.65%; Desirability – 20%). However, conversely, Balanced (57.14%) and Marianismo (60%) and were more

likely to report being married, as opposed to being single respectively (Balanced -38.1%; Marianismo-35%).
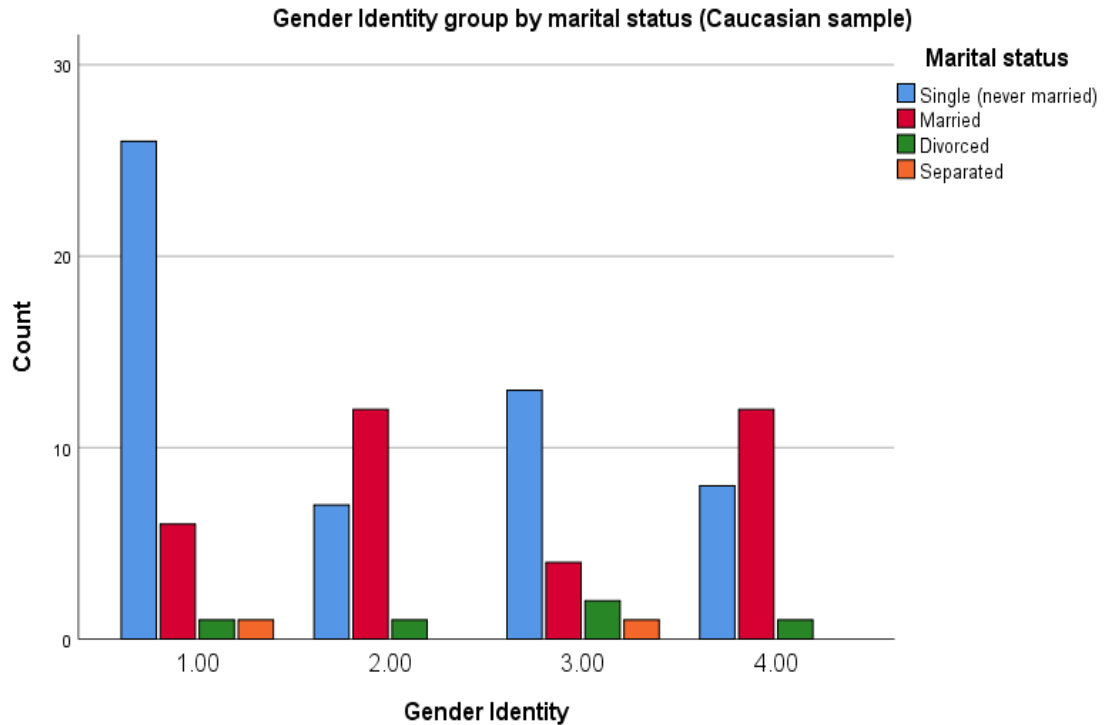
Figure 3.

H1: Internalized *sexual objectification, Sexual victimization* and *trauma symptoms* will be positively correlated with one another.

A Pearson's correlation was conducted to determine correlations between internalized *sexual objectification, sexual victimization,* and *trauma symptoms.* Hypothesis 1 was partially supported. Consistent with previous literature, sexual victimization was significantly and positively correlated with trauma symptoms (r=.216, p<.01, n=149), such that greater victimization was associated with greater trauma symptoms. However, it appeared that internalized sexual objectification had no significant association with respect to both victimization (r=-.041, p=.632, n=137, NS),

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and PTSD (r=-.123, p=.158, n=134, NS). For the overall sample for each measure, mean

scores were as follows: trauma symptoms (M= 27.93, SD= 16.79, n=150), victimization

(M=9.99, SD=14.15, n=153), and internalized sexual objectification (M=21.92, SD=9.62,

n=142).

Further, given the significant difference in sample size amongst Latinas and

Caucasians, it was decided to pursue subsequent exploratory analysis within each cultural

group to assess the relationship of the three variables of trauma symptoms, victimization,

and internalized sexual objectification. With respect to the Latina sample, there was

partial support for internalized sexual objectification being associated with trauma

symptoms. However, the relationship was such that internalized sexual objectification

was negatively associated with trauma symptoms (r= -.318, n=48, p<.05). That is to say

that the more Latinas endorsed internalized sexual objectification, the less likely they

were to report trauma symptoms. However, there was no such association found between

sexual objectification and victimization (r=-.08, n=49, p=.58, NS). In addition, there

were no significant associations found with respect to victimization and trauma

symptoms (r=.253, n=48, p=.083, NS).

With respect to the Caucasian sample, consistent with the findings reported for

the overall sample, there was no significant relationship for sexual objectification with

respect to victimization (r=-.04, n=88, p=.713, NS) and trauma symptoms (r=-.018,

n=86, p=-.018, NS). However, unlike the earlier presented findings for the overall

sample, there was no significant relationship between victimization and trauma

symptoms (r=.189, n=85, p=.083, NS). For the overall sample for each measure, mean

scores were as follows: trauma symptoms (M= 28.67, SD= 16.45, n=86), victimization

(M=12.39, SD=15.29, *n*=88), and internalized sexual objectification (M=22.32, SD=9.73, *n*=92).

H2: There will be higher reports of internalized sexual objectification, sexual victimization, and trauma symptoms among Latina women as compared to their Caucasian counterparts.

H3: It is expected that women in general who report high, as compared to low, levels of CONNECTEDNESS with their mothers will report lower levels of sexual victimization, sexual objectification, and *trauma symptoms*.

In striving for parsimony, both hypotheses 2 and 3 were tested using one MANOVA in which both RACE and CONNECTEDNESS served as the 2 independent factors, with 3 dependent variables including: *sexual victimization*, *internalized sexual objectification* and *trauma symptoms*. In addition, given that significant differences found in both variables with respect to AGE and MARITAL STATUS, both AGE and MARITAL STATUS were entered into the model as covariates to statistically control for any potential confounds associated with both these variables. However, it was found that in the multivariate model, AGE was not significant at the multivariate level [$F(3,132)=.483$, $p=.695$, NS]. As such, it was subsequently removed from the model. Therefore, the new resulting model only had one covariate, which was MARITAL STATUS which was found to be significant at the multivariate level of analysis [$F(3,133)=3.565$, $p<.05$].

It was hypothesized that there would be a main effect of both RACE (H2) and CONNECTEDNESS (H3), at the multivariate level of analysis. However, at the multivariate level of analysis, neither main effect was found to be significant for

internalized objectification, *sexual victimization*, and *trauma symptoms*, thus H2 and H3 were not fully supported. Instead, a significant interaction of RACE x CONNECTEDNESS was found [F(3, 133)=2.814, p<.05] at the multivariate level of analysis. At the univariate level of analysis, a marginal interactional effect was found for both *sexual victimization* [F(1, 133) =3.36, p=.069] and *internalized objectification* [F(1, 133) =3.593, p=.06]. A MANOVA was then conducted among individuals who were classified in the Low CONNECTEDNESS group which yielded no significant differences between Caucasians and Latinas in *sexual victimization* [F(1, 108)=.072, p=.789] and *internalized objectification* [F(1,108)=.022, p=.882].

A subsequent MANOVA was conducted among individuals who were classified in the high CONNECTEDNESS group which yielded significant differences at the multivariate level between Caucasians and Latinas in *sexual victimization* [F(1,117)=6.573, p<.01]. However, in the high CONNECTEDNESS condition, the findings were such that Latinas (M=4.62, SD=7.67, n=29) reported lower *sexual victimization* as compared to their Caucasian counterparts (M=12.39, SD=15.29, n=88), which partially supports H3 in that Latina women with high CONNECTEDNESS reported lower sexual victimization. These findings suggest that high levels of CONNECTEDNESS may serve as a potential moderator and buffer for Latinas that it results in fewer victimizing experiences.

At the univariate level of analysis, there was a marginally significant main effect of RACE on *sexual objectification* [F(1, 117) =3.90, p=.051] such that Caucasians (M=22.63, SD=9.82) were more likely to report sexual objectification as compared to Latinas (M=19.17, SD=7.52).

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_H4:_ It is expected that there will be an interactional effect between CONNECTEDNESS and varying combinations of the Traditional Femininity/Marianismo and Desirability scores on the DAMAS.

_H4a:_ Latinas in category 3-Desirability on the DAMAS, will report higher rates of _sexual objectification_, _sexual victimization,_ and _trauma symptoms_ in both the High and Low CONNECTEDNESS conditions as compared to all other categories of the DAMAS (1=Undifferentiated, 2=Marianismo, and 4=Balanced).

A MANOVA was conducted among the Latina sample in which independent variables included Gender Identity (four levels, 1=Undifferentiated, 2=Marianismo, 3=Desirability, 4=Balanced) and Connectedness (High/Low) and dependent variables included _sexual objectification_, _sexual victimization,_ and _trauma symptoms_ with covariates of Age and Marital status. The initial MANOVA revealed no significant differences in Age and Marital status, thus the test was run again with these covariates removed.

Main Effects.

At the multivariate level there was a significant main effect for Gender Identity [$F(9, 48)=2.09$, $p<.05$]. At the univariate level, there was a significant main effect for Gender Identity on sexual victimization [$F(3, 48)=2.96$, $p<.05$], such that Latinas with "3=Desirability" Gender Identity (M=16, SD=20.02, n=8) were significant more likely to report sexual victimization as compared to Latinas with the "4=Balanced" Gender Identity (M=6.27, SD=8.84, n=26). No other significant results were found for sexual victimization. Additionally, at the univariate level there was a significant main effect of Gender Identity on sexual objectification [$F(3, 48)=2.95$, $p<.05$] such that Latinas who

identified as the "4=Balanced" Gender Identity (M=26.04, SD=14.94, n=26) were

significantly more likely to report sexual objectification as compared to Latinas with the

"1=Undifferentiated" Gender Identity (M=25.25, SD=15.91, n=8). No other significant

results were found for sexual objectification. No significant main effects were found for

Gender Identity nor CONNECTEDNESS on trauma symptoms.

At the multivariate level, there was a marginal main effect for

CONNECTEDNESS [F(3, 48)=2.36, p=.087]. At the univariate level, there was a

significant effect of CONNECTEDNESS on sexual victimization [F(1, 48)=6.36, p<.05]

such that Latinas with Low CONNECTEDNESS (M=13.15, SD=17.32, n=20) were

significantly more likely to report sexual victimization as compared to Latinas with High

CONNECTEDNESS (M=4.79, SD=7.76, n=28). There were no significant effects for

CONNECTEDNESS on sexual objectification and trauma symptoms.

Interactional Effects.

There was also a marginal interaction effect at the multivariate level for Gender

Identity and CONNECTEDNESS [F(9, 48)=1.61, Hotelling's Trace p=.12]. At the

univariate level, there was an interaction effect between Gender Identity and

CONNECTEDNESS on sexual victimization [F(3, 48)=3.93, p<.05]. There were no

significant interactional effects between Gender Identity and CONNECTEDNESS on the

dependent variables of sexual objectification and PTSD symptoms.

- Low CONNECTEDNESS: In order to probe the interaction effect, an ANOVA

  was run among Low CONNECTEDNESS Latinas with an IV of Gender Identity

  and DV of sexual victimization. There was a marginally significant main effect

  for Gender Identity among Low CONNECTEDNESS Latinas [F(3,20)=2.76,

p=.08]. Based on Bonferroni simple effects test, the group that demonstrated the greatest amount of victimization were "3=Desirable" (M=35, SD=21.93, n=3) relative to "1=Undifferentiated" (M=0, SD=0, n=2) and "4=Balanced" (M=9.5, SD=11.68, n=14) Gender Identity groups. This partially supports H4a. Thus, there was a trend in which Low CONNECTEDNESS Latinas tended to have higher victimization if they identified as "3=Desirable" when compared to "1=Undifferentiated" and "4=Balanced" Latinas, but not when compared to "2=Marianismo" Latinas.

- <u>High CONNECTEDNESS:</u> In order to probe the interaction effect, a subsequent ANOVA was run among High CONNECTEDNESS Latinas with an IV of Gender Identity and DV of sexual victimization. At the univariate level there were no significant main effects among Low CONNECTEDNESS Latinas at any level of Gender Identity on their sexual victimization scores.

- <u>Gender Identity Levels 1 through 4:</u> Finally, four ANOVAS were run to determine main effects of CONNECTNESS among each group of Gender Identities. Among the four ANOVAS, there were no significant main effects found for CONNECTEDNESS on sexual victimization on any of the Gender Identity levels with the exception of the "3=Desirability" [$F_{(1,8)}=9.67$, $p<.05$].

<u>H4b:</u> Latina females who identify as "2=Traditional Femininity/Marianismo" Gender Identity who report high CONNECTEDNESS will report lower rates of *internalized sexual objectification,* as well as *sexual victimization* but will report higher levels of *trauma symptoms,* due to the established literature on harbored shame and potential self-blame, even if a sexual assault did not occur. Additionally, if in stances of sexual assault

when the victimization is denied, not addressed, and not spoken of it can exacerbate trauma symptoms.

H4c: Latina females with "4=Balanced" Gender Identity in tandem with high CONNECTEDNESS will report lower rates of *sexual objectification, sexual victimization*, and *trauma symptoms* as compared to their Caucasian counterparts.

A MANOVA was conducted in which Caucasians and Latinas who identified as "4=Balanced" and High CONNECTEDNESS were evaluated to test H4c in determining whether there was a significant main effect of RACE on the dependent variables sexual victimization, sexual objectification, and PTSD symptoms. Marital status and age were used as covariates which revealed no significant differences; thus the test was run again without any covariates. At the multivariate level the results revealed a significant main effect of RACE [$F(1,22)=4.2$, $p<.05$] within this group (High CONNECTEDNESS and Balanced Gender Identity). At the univariate level, there was a significant main effect of RACE on sexual victimization [$F(1,22)=12.54$, $p<.01$]. The trend observed was such that Caucasians (M=15.25, SD=11.35, n=8) with this identification were significantly more likely to report sexual victimization as compared to Latinas (M=3.5, SD=4.11, n=14). The results revealed no significant differences between Caucasians' and Latinas' reports of sexual objectification, and PTSD symptoms.

Discussion

Contributions

Establishment of psychometric properties of the DAMAS.

There are many contributions this study brings to the literature. Firstly, the establishment of psychometric properties for a new cultural measure was a significant contribution. While it was not ideal that the exploratory factor analysis was established with the Caucasian sample (as this measure was designed to measure sociocultural constructs within the Latina community) it is noteworthy that the lack of coherent structure within the factors derived from the Latina sample is likely related to the smaller sample size. It is also suspected that many of the traditional and religious values that the DAMAS aims to measure were still reflected in the subscales derived from the Caucasian sample as a large proportion of the sample was from Florida, which is historically a more conservative region of the U.S. and might overlap in terms of conservative, traditional or religious values found within Latin American culture. This may further explain why the internal consistency for the DAMAS subscales was high among both Caucasian and Latina samples. It is also noteworthy that the Latina sample represented in this study was also relatively high socioeconomic status and relatively more acculturated to U.S. culture. Because the internal consistency findings were strong within the Latina sample and the DAMAS correlated strongly with the MBS, a more psychometrically sound measure which taps into many of the same constructs at the DAMAS, it is likely that the DAMAS is a strong measure that would benefit from further validation with a larger and more diverse sample size of Latina women. Additionally, there was some difficulty in

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establishing a logical desirability subscale within the DAMAS. It is noteworthy that although the exploratory factor analysis with the Latina sample did not fit the DAMAS well, within this sample as well as the Caucasian and total sample, the desirability items consistently fell onto a distinct factor from the marianismo items. This lends to the suspicion that the desirability construct does exist, however, the DAMAS had too few items to truly capture its presence.

The role of feminine gender identity and parental connectedness in sexual victimization, sexual objectification, and trauma symptoms.

While the findings of this study, overall, were relatively varied, there were meaningful and significant findings within many of the hypotheses that were tested. Firstly, the hypothesis regarding directionality of the relationship between sexual victimization, sexual objectification and trauma symptoms was only partially supported. While it was found that sexual victimization was significantly correlated with trauma symptoms, there was no correlation found between sexual objectification and sexual victimization, nor sexual objectification and trauma symptoms among the total sample in the initial analyses. Upon further exploration between racial groups it was found that internalized sexual objectification was negatively correlated with trauma symptoms among Latinas, indicating that higher levels of internalized sexual objectification among Latinas was affiliated with less PTSD symptoms. Based on theoretical findings on sexual objectification and victim blaming discussed previously (Bernard et al., 2015; Loughnan et al., 2013), this may be consistent with the concept that the normalizing of sexual objectification may lead to normalizing of objectifying experiences. Thus, experiences of

sexual victimization might not be perceived as victimization by the victim, and may lead to underreporting of victimization (Erez & Globokar, 2009; Rizo & Macy, 2011; Lefley et al., 1993).

Within the Caucasian sample, it was found that there was no significant relationship between sexual victimization and PTSD symptoms, potentially indicating a lower risk for PTSD within this sample. Conversely, it may be that within this homogenous sample of Caucasians (which is suspected to be more socially conservative), similar concepts of normalizing of sexual victimization could be present, and contribute to less perceived stress related to being sexually victimized. Furthermore, regarding the initial hypotheses H2 and H3 were not fully supported, it is noteworthy that in testing these hypotheses an interactional effect between race and connectedness was found, such that Latinas with high connectedness reported lower sexual victimization. This finding is consistent with the previous literature (Testa, Hoffman, & Livingston, 2011; East & Hokoda, 2015) and may be further support for the presence of a sociocultural buffer against sexual victimization in Latinas.

One of the major findings of this study was that Latinas with Desirability gender identity were significantly more likely to report sexual victimization. This supported the initial hypothesis that Desirability might be affiliated with sexual victimization and thus, in turn, with revictimization. It is also noteworthy that Latinas with Balanced gender identities were more likely to report sexual victimization as compared to those with Undifferentiated identities, as the high desirability score also loads onto the Balanced identity category, which may further indicate that Desirability and sexual victimization

could be interrelated. Additionally, Latinas who scored in the Desirability category of gender identity and who had low maternal connectedness demonstrated higher sexual victimization as compared to those in the Undifferentiated group and in the Balanced category. This not only supports our hypothesis, but also lends meaningful implications to the importance of connectedness among Latinas. It appears that lack of familial support may place Latinas who have a more sexualized identity at greater risk of experiencing sexual victimization. Since the Latina sample was more acculturated and higher socioeconomic status, it is suspected that endorsement of the Desirability gender identity along with being more acculturated and less traditional would be unsupported within some traditional Latin American households, thereby leading to lower connectedness with parents. As was previously speculated, connectedness with parents likely serves as a buffer against sexual victimization amongst Latinas. Hence, in espousing less traditional, more acculturated and more sexualized identity, it is possible that these women would receive less support in a traditional cultural environment and be subjected to more victim blaming mentalities, which may in turn increase risk for sexual victimization. This argument contrasts with that of Sabina et al. (2013) who suspected that more acculturated Latinas were at increased risk of sexual victimization. Instead, it is suspected there is a mediating effect of a sexualized and less traditional identity, which may contrast with the environment in which she is raised and lead to decreased support and familial connectedness, which then leads to increased risk of victimization.

It is also noteworthy that there was a significant main effect of race on sexual victimization within the Balanced gender identity and high connectedness group. Results indicated that Caucasian participants within this group reported increased sexual

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victimization as compared to Latinas. This may serve as further validity that the connectedness factor is a unique factor to Latin American culture and thus serves as a stronger buffer within Latinas as compared to Caucasians. It is unclear why connectedness and Balanced gender identity was affiliated with increased sexual victimization among Caucasian women per se, however, it is suspected this may again be affiliated with the desirability construct being represented within the Balanced gender identity. One might suspect the buffering factor for Latinas was predominantly within the high connectedness and the duality of espousing both high Desirability and high Marianismo scores, which might indicate a balance of both traditional religiosity/femininity and embracing sensuality. It might be suspected that these Latina women have a healthy balance between sexuality and traditionalism which is also supported within their environment (hence the high connectedness scores).

The nature of this study provided contributions to trauma and cultural research on multiple levels. Firstly, it expands upon the body of research measuring social constructs of sexual objectification and its affiliation with sexual victimization in women. Specifically, this study evaluated Latina populations and attempted to determine which aspects of their cultural feminine identity may serve as either buffer against, or place them at risk for, subsequent sexual victimization. To date, there have been no ethnic identity measures that seek to address the dual nature of Latina femininity identity, for which one was created for the purposes of this study and will greatly contribute to the literature for examining the dual nature of femininity and apply it to a host of other behavioral phenomena. Even more importantly, information from this study can potentially serve to enhance positive mental health by establishing one's healthy sense of

self in a solidified ethnic identity (Umaña-Taylor, 2004), which is inherent to fostering good mental health (Mann, Hosman, Schaalma & Vries, 2004). It also has implications for family therapy through promoting connectedness between parents and their children, and especially girls, as a potential protective factor. Nowhere in the literature have such implications for treatment been discussed to-date. The knowledge garnered regarding the buffering aspects of the Latina identity could be used to inform treatment as vehicles for empowerment in prevention subsequent victimization, not just for Latinas but as lessons for all women, especially in today's very current real issues that have spurred the "*Me too*" movement. Women continue to face lofty challenges in maintaining basic safety, and receiving justice against wrongdoings, particularly with regards to sexual harassment, violence, and sexual victimization. To this point, the growing attention received by the "*Me Too*" movement, a social media campaign, illuminates the permissive attitudes towards the subjugation of women, and the power differentials between men and women that plays into the acceptance of sexual harassment and the sexual victimization (i.e. rape) of women. As such this study's findings have the potential for social relevance in pointing towards a better understanding how the internalization of these permissive attitudes might, in turn, negatively affect outcomes among women, while also highlighting the buffering attitudes that might lead to positive outcomes.

Limitations

It is noteworthy that, while the study provided meaningful information regarding sexual victimization, connectedness and the duality of feminine gender identity, it is noteworthy that there were very few significant findings with regards to trauma

symptoms and internalized objectification. Firstly, it appears that with the overall sample there were few differences in reports of trauma symptoms. It is possibly that the overrepresentation of Caucasians and the lower representation of Latinas may have limited significant findings. Additionally, the targeted sample was not specifically a clinical sample, thus it is possible that the lack of significant findings for trauma symptoms is affiliated with the fact that the sample was likely predominantly non-clinical in nature, thus most participants were likely to have low or marginal PTSD scores.

With regards to internalized sexual objectification, it is noteworthy that the ISOS items administered included the 11-item Body Evaluation scale only (excluding the Unwanted Sexual Advances scale) and that these items were rephrased to ask the participant how much it would bother her if the situation were to occur. Since the Body Evaluation Scale items were not administered in their original format, it is not possible to know how often these instances of interpersonal sexual objectification actually occurred, thus limiting the study in having no basis under which to understand whether the participants experienced much sexual objectification in their lives. It is also arguable that the way in which the items were revised might not truly capture the construct of internalized sexual objectification. The items are phrased to ask how participants would respond to instances of interpersonal sexual objectification, but they fail to measure how sociocultural messages and/or expectations about women might be internalized and interfere with the participant's attitudes and perceptions of herself or women in general.

While this study's review of mother-daughter connectedness provides some insight into the role of familial relationships in the potential buffering and perpetuating of victimization in tandem with Latina's feminine cultural identification, it is limited in that

the authors are making extrapolations based solely on the participants' perceptions of their maternal caregiver. This is due to the current study's methodology, which prevents the authors from acquiring genuine dyadic data, which would need to include the maternal caregivers). Ideally it would be preferred for future studies to interview both the maternal caregiver and participants regarding their cultural Latina identity as well as sexual victimization history for more objective data collection given that research often reports in disparity between parents and their children on the accounts of the same relationship and experiences (Alquilino, 1999). Although there were attempts to oversample among the Latina population, such populations tend to be harder to recruit for participation in studies either due to a variety of factions such as smaller population numbers as well as wariness regarding research for fear of being misrepresented or pathologized (George, Duran, & Norris, 2014), especially given the highly sensitive topic of sexuality and sexual victimization for which Latinas may consider taboo to discuss (Ahrens et al., 2010, Lefley et al., 1993). Furthermore, limited sample size, and geographic limitations likely thwarted the generalizability of the results.

Future Directions

While this study was able to capture good convergent validity between the DAMAS measure and the Marianismo Beliefs Scale and the Femininity subscale of the BSRI, as well as good divergent validity with the Masculinity scale of the BSRI, it is noteworthy that some constructs were not accurately captured through the exploratory factor analysis. Particularly, the one aspect of the Desirability construct (Sensuality) overlapped with the Masculinity subscale of the BSRI, indicating that the Sensuality subscale might be capturing the more masculine qualities that we suspect are present in

the desirability construct. However, since the desirability-social expectations measure only had 9 items and the Sensuality subscale had 2 items, it is suspected that the DAMAS did not have enough desirability items to sufficiently tap into this construct. Therefore, future studies would benefit from adding more theoretically derived items to the desirability measure in order to better capture this cultural construct. Additionally, the total sample size of Latina women for the DAMAS factor analysis was low (n=52), and thus it is suspected that the lower number of participants likely thwarted the ability to accurately depict the desirability construct. Other factors that likely contributed to the poor factor analytic support for the desirability construct within the Latina sample include the fact that the sample was biased in that it was comprised of nearly one quarter Florida Tech Students (n=13, 23.2%) who were generally balanced bicultural or slightly Anglo oriented in their ARSMA-II acculturation ratings (51.8% approximately balanced bicultural, 25% slightly Anglo oriented) and fell within a certain socioeconomic group (32.1% middle class and 33.9% upper middle class). Future studies would benefit from attaining a more nationally representative sample of Latinas women, or perhaps even a more internationally representative sample in which data from a larger and more diverse group of Latina women could be obtained in order to better validate the desirability subscale of the DAMAS.

One shortcoming of this study was its lack of ability to assess mother-daughter dyads in connectedness. This limited the study in its ability to compare mother-perceptions vs. daughter-perceptions of connectedness. Future studies would benefit from not only attaining dyadic information regarding mothers, but also assessing the mother's Gender Identity as compared to the daughter's, in order to assess how similarities or

differences in mother-daughter Gender Identity might affect sexual victimization, and internalized sexual objectification.

Additionally, with regards to the Latina sample, a major shortcoming of this study was the fact that the measure could not be offered in Spanish. This prevented capturing Latinas who might have been less acculturated, and thus, limited the results to only bilingual/multilingual Latinas or English only speaking Latinas. Future studies would benefit from translating the measures into Spanish to increase representation among a more heterogenous group of Latinas. Future studies might also seek to be replicated in Latin American countries/territories to compare Gender Identity findings between less acculturated women in their natural environment, to women residing in predominantly English-speaking environments who might have different social expectations.

It would also be important to utilize the ISOS both in its original form and its modified form in order to capture how often interpersonal sexual objectification occurs for participants, rather than simply how much the hypothetical experiences would bother them. Another measure that captures the more subtle instances of internalized sexual objectification, possibly including vignettes that tap into sociocultural constructs, might also aid in better capturing the construct of internalized sexual victimization, which is a subjective construct and is difficult to measure. Future studies might also consider a similar study that measures transgenerational sexual victimization in mother-daughter dyads to enhance understanding as to how family dynamics coupled with socio-cultural factors might interact in the occurrence of sexual victimization and presentation of PTSD symptoms.

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Appendix A
Informed Consent - Online Participants

We are requesting your participation in a graduate student research study involving an exploration of the relationship between cultural factors (gender roles, spirituality), parent-child relationships/upbringing, and sexual experiences, alcohol use, and overall emotional wellbeing. You must be 18 years old or older to participate in this study.

If you agree to participate in this study, you will answer questions from an online survey. The survey will ask about your demographic information, religiousness, spirituality, and alcohol consumption. Additionally the survey will ask about your relationship with your parents and/or children, your sexual experiences and your emotional wellbeing. Your name **will not** be recorded during the survey. You will be assigned an anonymous code number and your replies will be unidentifiable. We assure you that any reports about this research will contain data that are anonymous or statistical in nature. The survey will take approximately thirty minutes to complete. Your participation will not subject you to any physical pain or risk, but because some of the interview questions seek to solicit personal information, you may be subject to some stress, embarrassment or recollections of negative events. At the end of this survey, you will be debriefed and offered multiple referral resources if you feel the need to seek help due to any discomfort that may arise.

The goal of this study is to contribute to the research literature as it pertains to cultural factors (gender roles and religiousness/spirituality), and parenting, in relation to sexual experiences, alcohol drinking behaviors and overall emotional wellbeing. You will receive no monetary compensation for participating in this study. However, you can choose to enter yourself in a raffle to win a $25 Amazon eGift Card. You will receive the e-mail address and your code upon completion of the online survey. Your email address for the raffle **will not** be linked to your survey responses.

Any questions you have regarding this research may be directed to Felipa T. Chavez, Ph.D. at chavezf@fit.edu. Information involving the conduct and review of research involving humans may be obtained from the Chair of the Institutional Review Board of the Florida Institute of Technology, Dr. Jignya Patel at FIT_IRB@fit.edu 321-674-7347.
Continuing with the survey indicates that you agree to participate in this research and that:

1. You have read and understand the information written above.

2. You affirm that you are 18 years old or older.

3. You understand that your participation is voluntary and that refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled; and,

4. You understand that you are free to discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled.

❑ I Have Read Everything Above & I Agree to Participate

Appendix B
Informed Consent - Online Participants (Focus Group)

We are requesting your feedback on a new measure that is being created for a graduate student research study. The measure will ask your personal perceptions about cultural factors that may resonate with some Latina women, including gender role expectations, religiosity, and perceptions of sexuality/sensuality. The measure is worded in a culturally neutral way, so that we might use measure these tendencies among other ethnic groups to determine their presence or absence among other groups as well.

If you agree to participate, you will answer questions from an online survey, and provide written feedback regarding whether the items resonate with your perceptions or those within your family/community as being common expectations for Latina women. Your name **<u>will not</u>** be recorded during the survey. You will be assigned an anonymous code number and your replies will be unidentifiable. We assure you that any reports about this research will contain data that are anonymous or statistical in nature. The survey will take approximately 5-10 minutes to complete, with additional time expected for your personal responses. Your participation will not subject you to any physical pain or risk, but because some of the interview questions seek to solicit personal information, you may be subject to some concern, embarrassment or recollections of negative relationships. At the end of this survey, you will be debriefed and offered multiple referral resources if you feel the need to seek help due to any discomfort that may arise.

The goal of this study is to contribute to the research literature as it pertains to cultural factors (gender roles and religiousness/spirituality) and parenting, in relation to sexual experiences, alcohol drinking behaviors and overall emotional well being. You will receive no monetary compensation for participating in this study.

Any questions you have regarding this research may be directed to Felipa T. Chavez, Ph.D. at chavezf@fit.edu. Information involving the conduct and review of research involving humans may be obtained from the Chair of the Institutional Review Board of the Florida Institute of Technology, Dr. Jignya Patel at FIT_IRB@fit.edu 321-674-7347.

Continuing with the survey indicates that you agree to participate in this research and that:

1. You have read and understand the information written above.
2. You affirm that you are <u>18 years old or older</u>.
3. You understand that your participation is voluntary and that refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled; and,
4. You understand that you are free to discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled.
❑ I Have Read Everything Above & I Agree to Participate

Appendix C
Demographic Questionnaire

Please fill out the following questions about yourself: (Place participant's info second following demographic info on the maternal caregiver.)

1. What is your gender?
   - □ Male
   - □ Female
2. What is your age?
   - □ 18-24 years
   - □ 25-40 years
   - □ Over 40 years
3. How old are you? _____ (In qualtrics indicate year)
4. What is your race/ethnicity (Select all that apply)?
   - □ White
   - □ Black
   - □ Hispanic/Latino
   - □ Asian
   - □ Pacific Islander
   - □ Native American
   - □ Multiracial
   - □ Other Specify (_____)
5. What country were you born in?_____.
6. What country is your family of origin from? _____.
7. What is your current marital status?
   - □ Married
   - □ Single
   - □ Divorced
   - □ Separated
8. Please select the description within each category that most applies to you.

   OCCUPATIONAL SCALE
   1. Major executive of large concerns, major professional, and proprietor.
   2. Lesser professional and proprietor, and business manager
   3. Administrative personnel, owner of small business and minor professional.
   4. Clerical and sales worker, and technician.
   5. Skilled trade.
   6. Machine operator and semiskilled worker.
   7. Unskilled employee.

   EDUCATIONAL SCALE
   1. Professional (Master's degree, doctorate or professional degree).
   2. College graduate.
   3. 1-3 years college or business school.
   4. High school graduate.
   5. 10-11 years of schooling.

6. 7-9 years of schooling.
7. Under 7 years of schooling.
9. Do you have any children?
  □ Yes
  □ No (skip logic to maternal caregiver)

10. How many daughters do you have?
  □ Text entry (0=skip logic to sons)
11. Age of 1st daughter (Answer for each daughter up to 5+)_____
  What is the race/ethnicity of your 1st daughter?
  □ White
  □ Black
  □ Hispanic
  □ Asian
  □ Pacific Islander
  □ Native American
  □ Biracial
  □ Other Specify (_____)

12. How many sons do you have?
  □ Text Entry (0=skip logic to maternal caregiver)
13. Age of 1st son (Answer for each son up to 5+)_____
  What is the race/ethnicity of your 1st son?
  □ White
  □ Black
  □ Hispanic
  □ Asian
  □ Pacific Islander
  □ Native American
  □ Biracial
  □ Other Specify (_____)

Please fill out the following questions about your maternal caregiver: (Place this section first, then have them fill out the items regarding themselves the participants, then for their children if applicable).

1. What is your maternal caregiver's race/ethnicity?
  □ White
  □ Black
  □ Hispanic
  □ Asian
  □ Pacific Islander
  □ Native American
  □ Biracial

□ Other Specify (_____)
2. What is your maternal caregiver's current marital status?
   □ Married
   □ Single
   □ Divorced
   □ Separated
3. Please select the description within each category that most applies to your maternal caregiver when growing up.

OCCUPATIONAL SCALE

1. Major executive of large concerns, major professional, and proprietor.
2. Lesser professional and proprietor, and business manager
3. Administrative personnel, owner of small business and minor professional.
4. Clerical and sales worker, and technician.
5. Skilled trade.
6. Machine operator and semiskilled worker.
7. Unskilled employee.

EDUCATIONAL SCALE

8. Professional (Master's degree, doctorate or professional degree).
9. College graduate.
10. 1-3 years college or business school.
11. High school graduate.
12. 10-11 years of schooling.
13. 7-9 years of schooling.
14. Under 7 years of schooling.

IMPACT OF EVENTS SCALE-Revised (IES-R)
(Weiss, 2007)

INSTRUCTIONS: Below is a list of difficulties people sometimes have after stressful life events. Please read each item, and then indicate how distressing each difficulty has been for you DURING THE PAST SEVEN DAYS with respect to _____ (event) that occurred on _____ (date).
How much have you been distressed or bothered by these difficulties?

	Not at all	A little bit	Moderately	Quite a bit	Extremely
1. Any reminder brought back feelings about it	0	1	2	3	4
2. I had trouble staying asleep	0	1	2	3	4
3. Other things kept making me think about it.	0	1	2	3	4
4. I felt irritable and angry	0	1	2	3	4
5. I avoided letting myself get upset when I thought about it or was reminded of it	0	1	2	3	4
6. I thought about it when I didn't mean to	0	1	2	3	4
7. I felt as if it hadn't happened or wasn't real.	0		2	3	4

8. I stayed away from reminders of it.	0	1	2	3	4
9. Pictures about it popped into my mind.	0	1	2	3	4
10. I was jumpy and easily startled.	0	1	2	3	4
11. I tried not to think about it.	0	1	2	3	4
12. I was aware that I still had a lot of feelings about it, but I didn't deal with them.	0	1	2	3	4
13. My feelings about it were kind of numb.	0	1	2	3	4
14. I found myself acting or feeling like I was back at that time.	0	1	2	3	4
15. I had trouble falling asleep.	0	1	2	3	4
16. I had waves of strong feelings about it.	0	1	2	3	4
17. I tried to remove it from my memory.	0	1	2	3	4
18. I had trouble concentrating.	0	1	2	3	4

19. Reminders of it caused me to have physical reactions, such as sweating, trouble breathing, nausea, or a pounding heart.	0	1	2	3	4
20. I had dreams about it.	0	1	2	3	4
21. I felt watchful and on-guard.	0	1	2	3	4
22. I tried not to talk about it.	0	1	2	3	4

Total IES-R Score:_____

INT: 1, 2, 3, 6, 9, 14, 16, 20
AVD: 5, 7, 8, 11, 12, 13, 17,22
HYP:4, 10, 15, 18,19, 21

Revised Impact of Event Scale (22 questions):

The revised version of the Impact of Event Scale (IES-r) has seven additional questions and a scoring range of 0 to 88.

On this test, scores that exceed 24 can be quite meaningful. High scores have the following associations.

Score (IES-r)	**Consequence**
24 or more	PTSD is a clinical concern. Those with scores this high who do not have full PTSD will have partial PTSD or at least some of the symptoms.
33 and above	This represents the best cutoff for a probable diagnosis of PTSD

| 37 or more | **This is high enough to suppress your immune** |
| | **system's functioning** (even 10 years after an impact event). |

The IES-R is very helpful in measuring the affect of routine life stress, everyday traumas and acute stress

Interpersonal Sexual Objectification Scale (ISOS)

(Kozee et al., 2007)

Directions for Participants: Please think carefully about your experiences in **the past year** as you answer the questions below.

1. *Revised:* If you were whistled at while walking down a street, how often would it bother you? *(Original: How often have you been whistled at while walking down a street?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

2. *Revised:* If you noticed someone staring at your breasts when you were talking to them, how often would it bother you? *(Original: How often have you noticed someone staring at your breasts when you are talking to them?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

3. *Revised:* If you felt like or knew that someone was evaluating your physical appearance, how often would it bother you? *(Original: How often have you felt like or known that someone was evaluating your physical appearance?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

4. *Revised:* If you felt that someone was staring at your body, how often would it bother you? *(Original: How often have you felt that someone was staring at your body?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

5. *Revised:* If you noticed someone leering at your body, how often would it bother you? *(Original: How often have you noticed someone leering at your body?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

6. *Revised:* If you heard a rude, sexual remark made about your body, how often would it bother you? *(Original: How often have you heard a rude, sexual remark made about your body?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

7. *How often have you been touched or fondled against your will? (Item removed for this study)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

8. *How often have you been the victim of sexual harassment (on the job, in school, etc)? (Item removed for this study)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

9. *Revised:* If you were honked at when you were walking down the street, how often would it bother you? *(Original: How often have you been honked at when you were walking down the street?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

10. *Revised:* If you saw someone stare at one or more of your body parts, how often would it bother you? *(Original: How often have you seen someone stare at one or more of your body parts?)*

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

11. **Revised:** If you overheard inappropriate sexual comments made about your body, how often would it bother you? **(Original: How often have you overheard inappropriate sexual comments made about your body?)**

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

12. **Revised:** If you noticed that someone was not listening to what you were saying, but instead gazing at your body or a body part, how often would it bother you? **(Original: How often have you noticed that someone was not listening to what you were saying, but instead gazing at your body or a body part?)**

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

13. **Revised:** If you heard someone make sexual comments or innuendos when noticing your body, how often would it bother you? **(Original: How often have you heard someone make sexual comments or innuendos when noticing your body?)**

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

14. How often has someone grabbed or pinched one of your private body areas against your will? **(Removed for this study).**

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

15. How often has someone made a degrading sexual gesture towards you? **(Removed for this study)**

1	2	3	4	5
Never	Rarely	Occasionally	Frequently	Almost Always

Scoring: For the total score, add up the responses associated with each item to arrive at a summed score.

For the Body Evaluation subscale score, add up the responses with items 1, 2, 3, 4, 5, 6, 9, 10, 11, 12, and 13.

For the Unwanted Explicit Sexual Advances subscale score, add up the responses with items 7, 8, 14, and 15.

Desirability and Marianismo Acknowledgement Scale (DAMAS)

(Pobee-Mensah & Chavez, 2020)

Please endorse your level of agreement with each of the following items as it pertains to how you feel in your identity as a woman:
(Marianismo)

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1.	I consider my religion to be an important part of my cultural identification.					
2.	I consider my spirituality to be an important part of my cultural identification.	•	•	•	•	•
3.	It is important to embody purity.	•	•	•	•	•
4.	Being a good woman means being a woman of God/Allah.	•	•	•	•	•
5.	Often times I feel compelled to be exceptionally giving in my relationships, sometimes at my own expense.	•	•	•	•	•
6.	When considering most of the	•	•	•	•	•

heterosexual divorced couples I know, it was mostly the woman's fault that the divorce occurred.

7.	It is my job to keep my partner interested in me.	•	•	•	•	•
8.	I embrace my sensuality	•	•	•	•	•
9.	I embrace the curves of body	•	•	•	•	•
10.	It is important to be sexy	•	•	•	•	•
11.	It is important to be beautiful	•	•	•	•	•
12.	It is important for the woman to uphold the relationship by keeping the sex life exciting, while maintaining a virtuous presentation to other men, so as not to make the man jealous.	•	•	•	•	•

13. It is important to be a good cook.	•	•	•	•	•
14. It is important to take care of the home	•	•	•	•	•
15. Being able to have children is an important part of my identity as a woman.	•	•	•	•	•
16. Being able to have children is an important part of being a woman.	•	•	•	•	•
17. If you are unable to have children, then you are not a real woman.	•	•	•	•	•
18. It is or will one day be my duty to be a good mother.	•	•	•	•	•
19. In raising children, it is important to teach them our culture.	•	•	•	•	•
20. In raising children, it is important to teach them to speak the	•	•	•	•	•

language of
our people.

21. The primary
    responsibility
    of raising
    children lies
    with the
    mother

    •   •   •   •   •

22. It is my duty
    to be a good,
    respectful
    daughter.

    •   •   •   •   •

23. It is important
    to make my
    partner feel
    strong &
    important

    •   •   •   •   •

24. It is important
    to have a man
    as the head of
    the house

    •   •   •   •   •

25. It is important
    to have a man
    who will
    provide for
    the family

    •   •   •   •   •

26. It is important
    to have a man
    who protects
    the family

    •   •   •   •   •

27. It is important
    to make the
    man think he
    is leading

    •   •   •   •   •

Mother-Daughter Connectedness Scale

(Resnick et al., 1997), as adapted by Testa, Hoffman, & Livingston (2011)

1. How close do you feel to your mother?

    (1) Not close at all
    (2) Not very close
    (3) Somewhat close
    (4) Quite close
    (5) Extremely close

2. How much do you think your mother cares about you?

    (1) Not at all
    (2) Not very much
    (3) Somewhat
    (4) Quite a bit
    (5) Extremely

3. Overall, how satisfied are you with your relationship with your mother?

    (1) Not at all
    (2) Not very much
    (3) Somewhat
    (4) Quite a bit
    (5) Extremely

4. How loved and wanted do you feel by your mother?

    (1) Not at all
    (2) Not very much
    (3) Somewhat
    (4) Quite a bit
    (5) Extremely

Revised Sexual Experiences Survey
(Koss & Gidycz, 1985; Testa, Hoffman, & Livingston, 2011)

Has anyone ever overwhelmed you with arguments about sex or continual pressure for sex in order to . . .

1. Fondle, kiss or touch you sexually when you indicated that you didn't want to

   No

   Yes, before I was 18 years old.

   Yes, after I was 18 years old or older.

   Yes, both before and after I was 19 years old.

2. Try to have sexual intercourse with you (but it did not happen) when you indicated that you didn't want to?

   No

   Yes, before I was 18 years old.

   Yes, after I was 18 years old or older.

   Yes, both before and after I was 19 years old.

3. Succeed in making you have sexual intercourse when you indicated that you didn't want to?

   No

   Yes, before I was 18 years old.

   Yes, after I was 18 years old or older.

   Yes, both before and after I was 19 years old.

4. Make you do oral sex or have it done to you when you indicated that you didn't want to?

   No

   Yes, before I was 18 years old.

   Yes, after I was 18 years old or older.

   Yes, both before and after I was 19 years old.

5. Make you have anal sex or penetrate you with a finger or objects when you indicated that you didn't want to?

   No

   Yes, before I was 18 years old.

   Yes, after I was 18 years old or older.

   Yes, both before and after I was 19 years old.

Has anyone ever threatened to physically harm you or someone close to you in order to . . .

6. Fondle, kiss or touch you sexually when you indicated that you didn't want to?

   No

   Yes, before I was 18 years old.

   Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

7. Try to have sexual intercourse with you (but it did not happen) when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

8. Succeed in making you have sexual intercourse when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

9. Make you do oral sex or have it done to you when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

10. Make you have anal sex or penetrate you with a finger or objects when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

Has anyone ever used physical force (such as holding you down) in order to . . .

11. Fondle, kiss or touch you sexually when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

12. Try to have sexual intercourse with you (but it did not happen) when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

13. Succeed in making you have sexual intercourse when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

14. Make you do oral sex or have it done to you when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

15. Make you have anal sex or penetrate you with a finger or objects when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

When you were incapacitated (e.g., by drugs or alcohol) and unable to object or consent has anyone ever . .

16. Fondled, kissed or touched you sexually when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

17. Tried to have sexual intercourse with you (but it did not happen) when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

18. Succeeded in making you have sexual intercourse when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

19. Made you do oral sex or have it done to you when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

20. Made you have anal sex or penetrated you with a finger or objects when you indicated that you didn't want to?

No

Yes, before I was 18 years old.

Yes, after I was 18 years old or older.

Yes, both before and after I was 19 years old.

Appendix I

Marianismo Beliefs Scale
(Castillo, Perez, Castillo & Ghoseh, 2010)

Instructions: The statements below represent some of the different expectations for Latinas (revised: "women"). For each statement, please mark the answer that best describes what you believe, **what you were taught and what you actually practice.**

A woman . . .	Strongly Disagree 1	Disagree 2	Agree 3	Strongly Agree 4
1.) must be a source of strength for her family.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
2.) is considered the main source of strength of her family.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
3.) mother must keep the family unified.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
4.) should teach her children to be loyal to the family.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
5.) should do things that make her family happy.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
6.) should (should have) remain(ed) a virgin until marriage.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
7.) should wait until after marriage to have children.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
8.) should be pure.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
9.) should adopt the values taught by her religion.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
10.) should be faithful to her partner.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
11.) should satisfy her partner's sexual needs without argument.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
12.) should not speak out against men.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐
13.) should respect men's opinions even when she does not agree.				
Was this part of your cultural upbringing?:	☐	☐	☐	☐

14.) should avoid saying no to people.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

15.) should do anything a male in the family asks her to do.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

16.) should not discuss birth control.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

17.) should not express her needs to her partner.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

18.) should feel guilty about telling people what she needs.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

19.) should not talk about sex.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

20.) should be forgiving in all aspects.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

21.) should always be agreeable to men's decisions.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

22.) should be the spiritual leader of the family.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

23.) is responsible for taking family to religious services.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

24.) is responsible for the spiritual growth of the family.
Was this part of your cultural upbringing?: ☐   ☐   ☐   ☐

Though the Castillo et al. 2010 validity study supported both first---order and second—order models, the model was a better fit at the second---order. Thus, calculation and use of subscale scores are recommended. The usual response options are on a 4-point scale, from *strongly disagree* (1) to *strongly agree* (4). The score is calculated as the mean of items in each subscale or of the scale as a whole. Higher scores ($M > 2.5$) indicate more affinity to marianismo beliefs, depending on whether using subscale scores (e.g., Spiritual Pillar) or total scores.

MBS Subscales and Items

Family Pillar: Items 1---5
A source of strength for her family.
Considered the main source of strength of her family.
Keep the family unified.

Teach their children to be loyal to the family. Do things that make her family happy.

Virtuous and Chaste: Items 6---10
remain(ed) a virgin until marriage.
Wait until after marriage to have children.
Be pure.
Adopt the values taught by her religion.
Be faithful to her partner.

Subordinate to Others: Items 11---15
Satisfy her partner's sexual needs without argument.
Not speak out against men.
Respect men's opinions even when she does not agree.
Avoid saying no to people.
Do anything a male in the family asks her to do.

Silencing Self to Maintain Harmony: Items 16---21
Not discuss birth control.
Not express her needs to her partner.
Feel guilty about telling people what she needs.
Not talk about sex.
Be forgiving in all aspects.
Always be agreeable to men's decisions.

Spiritual Pillar: Items 22---24
The spiritual leader of the family.
Responsible for taking family to religious services.
Responsible for the spiritual growth of the family.

Appendix J
Acculturation Rating Scale for Mexican Americans-II (ARSMA-II)
(Cuéllar, Arnold, & Maldonado, 1995)

Choose the answer that best corresponds to each item.	Not at all	Very little or not very often	Moderately	More or very often	Extremely often or almost always
1. I speak Spanish.	1	2	3	4	5
2. I speak English.	1	2	3	4	5
3. I enjoy speaking Spanish.	1	2	3	4	5
4. I associate with Anglos.	1	2	3	4	5
5. I associate with Mexicans (specific) and/or Mexican (specific) Americans.	1	2	3	4	5
6. I enjoy listening to Spanish language music.	1	2	3	4	5
7. I enjoy listening to English language music.	1	2	3	4	5
8. I enjoy Spanish language TV.	1	2	3	4	5
9. I enjoy English language TV.	1	2	3	4	5
10. I enjoy English language movies.	1	2	3	4	5
11. I enjoy Spanish language movies.	1	2	3	4	5
12. I enjoy reading in Spanish (e.g. books).	1	2	3	4	5
13. I enjoy reading in English (e.g. books).	1	2	3	4	5

14. I write in Spanish (e.g. letters).	1	2	3	4	5
15. I write in English.	1	2	3	4	5
16. My thinking is done in the English language.	1	2	3	4	5
17. My thinking is done in the Spanish language.	1	2	3	4	5
18. My contact with Mexico (specific) has been…	1	2	3	4	5
19. My contact with the USA has been.	1	2	3	4	5
20. My father identifies himself as "Mexicano" (specific).	1	2	3	4	5
21. My mother identifies herself as "Mexicana" (specific).	1	2	3	4	5
22. My friends while I was growing up were of Mexican (specific) origin.	1	2	3	4	5
23. My friends while I was growing up were of Anglo origin.	1	2	3	4	5
24. My family cooks Mexican (specific) foods.	1	2	3	4	5
25. My friends now are of Anglo (specific) origin.	1	2	3	4	5
26. My friends now are of Mexican (specific) origin.	1	2	3	4	5

29. I like to identify myself as a Mexican (specific).	1	2	3	4	5
30. I like to identify myself as an American.	1	2	3	4	5

Appendix K
Bem Sex Role Inventory Long Form
(Bem, 1974)

The following are a list of descriptive words. Please answer according to how well they describe you.	Never or almost never true	Rarely True	Sometimes, but infrequently true	Neutral	Sometimes true	Usually true	Almost Always True
1. Self-Reliant	1	2	3	4	5	6	7
2. Yielding	1	2	3	4	5	6	7
3. Helpful	1	2	3	4	5	6	7
4. Defends own beliefs	1	2	3	4	5	6	7
5. Cheerful	1	2	3	4	5	6	7
6. Moody	1	2	3	4	5	6	7
7. Independent	1	2	3	4	5	6	7
8. Shy	1	2	3	4	5	6	7
9. Conscientious	1	2	3	4	5	6	7
10. Athletic	1	2	3	4	5	6	7
11. Affectionate	1	2	3	4	5	6	7
12. Theatrical	1	2	3	4	5	6	7
13. Assertive	1	2	3	4	5	6	7
14. Flatterable	1	2	3	4	5	6	7
15. Happy	1	2	3	4	5	6	7
16. Strong Personality	1	2	3	4	5	6	7
17. Loyal	1	2	3	4	5	6	7
18. Unpredictable	1	2	3	4	5	6	7
19. Forceful	1	2	3	4	5	6	7
20. Feminine	1	2	3	4	5	6	7
21. Reliable	1	2	3	4	5	6	7

22. Analytical	1	2	3	4	5	6	7
23. Sympathetic	1	2	3	4	5	6	7
24. Jealous	1	2	3	4	5	6	7
25. Has leadership abilities	1	2	3	4	5	6	7
26. Sensitive to the needs of others	1	2	3	4	5	6	7
27. Truthful	1	2	3	4	5	6	7
28. Willing to take risks	1	2	3	4	5	6	7
29. Understanding	1	2	3	4	5	6	7
30. Secretive	1	2	3	4	5	6	7
31. Makes decisions easily	1	2	3	4	5	6	7
32. Compassionate	1	2	3	4	5	6	7
33. Sincere	1	2	3	4	5	6	7
34. Self-sufficient	1	2	3	4	5	6	7
35. Eager to soothe hurt feelings	1	2	3	4	5	6	7
36. Conceited	1	2	3	4	5	6	7
37. Dominant	1	2	3	4	5	6	7
38. Soft spoken	1	2	3	4	5	6	7
39. Likeable	1	2	3	4	5	6	7
40. Masculine	1	2	3	4	5	6	7
41. Warm	1	2	3	4	5	6	7
42. Solemn	1	2	3	4	5	6	7

43. Willing to take a stand	1	2	3	4	5	6	7
44. Tender	1	2	3	4	5	6	7
45. Friendly	1	2	3	4	5	6	7
46. Aggressive	1	2	3	4	5	6	7
47. Gullible	1	2	3	4	5	6	7
48. Inefficient	1	2	3	4	5	6	7
49. Acts as a leader	1	2	3	4	5	6	7
50. Childlike	1	2	3	4	5	6	7
51. Adaptable	1	2	3	4	5	6	7
52. Individualistic	1	2	3	4	5	6	7
53. Does not use harsh language	1	2	3	4	5	6	7
54. Unsystematic	1	2	3	4	5	6	7
55. Competitive	1	2	3	4	5	6	7
56. Loves children	1	2	3	4	5	6	7
57. Tactful	1	2	3	4	5	6	7
58. Ambitious	1	2	3	4	5	6	7
59. Gentle	1	2	3	4	5	6	7
60. Conventional	1	2	3	4	5	6	7

Appendix L
Counseling/Emergency Resources

The following resources provide Free and Confidential Support 24/7. In the event of any life threatening and/or medical emergency, please call 911 and seek assistance from police, fire department and/or ambulance.

National Suicide Prevention Lifeline: emotional support to those who may be in distress and need a listening ear, help with managing a crisis situation, and/or assistance with information/referral services.

Phone: 1-800-TALK/8255

Website: https://suicidepreventionlifeline.org

Crisis Text Line: emotional support to those who may be in distress and need a listening ear, help with management a crisis situation, and/or assistance with information/referral services.
Text "home" to: 741741
Website: https://www.crisistextline.org/

National Sexual Assault Hotline: emotional support to those who may have experienced rape, sexual assault, and/or incest
Phone: 1-800-656-HOPE/4673
Website: https:/www.rainn.org/

National Teen Dating Abuse Helpline: emotional support to those who may be questioning or experiencing unhealthy aspects of their relationship
Phone: 1-866-331-9474
Text "Loveis" to: 22522
Website: http://www.loveisrespect.org/

National Domestic Violence Hotline: emotional support to those who may be experiencing domestic violence and/.or may be questioning unhealthy aspects of their relationship.
Phone: 1-800-799-7233
Website: http://www.thehotline.org./

SAMHSA's National Helpline: emotional support to those who may be facing mental health and/or substance use difficulties.
Phone: 1-800-662-HELP/4357
Website: https:// www.samhsa.gov/find-help/national-helpline

Veterans Crisis Line: emotional support to veterans and their families/friends who may be in distress and need a listening ear, help with managing a crisis situation, and/or assistance with information/referral services.
Phone: 1-800-273-TALK/8255
Text to: 838255
Website: https://www.veteranscrisisline.net/

Appendix M

Debriefing/Thank You Page – Online Participants

We appreciate your time and willingness to complete this survey.

Your participation is very much appreciated. We realize the potentially sensitive nature of some of the questions being asked. If you find you are experiencing some difficulties after thinking about some of the questions asked in this survey and are interested in seeking help for sexual assault, sexual harassment or domestic violence, the National Sexual assault Hotline (Phone: 1-800-656-HOPE/4673, email: https:/www.rainn.org/), The National Domestic Violence hotline (Phone: 1-800-799-7233, Website: http://www.thehotline.org./), and The National Teen Dating Abuses Hotline (Phone: 1-866-331-9474, Text "Loveis" to: 22522, Website: http://www.loveisrespect.org/) are supportive resources available.

Additionally, if you are interested in seeking help for depression, anxiety, post-traumatic stress or another mental health problem SAMSHA's National Helpline (Phone: 1-800-662-HELP/4357, Website: https:// www.samhsa.gov/find-help/national-helpline) is a resource available that can provide emotional support. If you reside in Brevard County, the Brevard Healthcare Forum is another referral website available (http://brevardhealthcareforum.org/). If you are interested in accessing these resources, it is recommended that you print this screen or copy the information now for future reference.

To enter a drawing for a $25 Amazon eGift Card, send an email to culturestudy@yahoo.com with the word "drawing" in the subject line and the code "8588" in the body of the e-mail. No personal information is needed. The drawing is optional. The winner will be chosen randomly and contacted via email. Regarding confidentiality, your e-mail address will not be linked to your survey answers. If you happen to reveal your name in your e-mail address or signature line, it will not be used in the study.

Thank you again for your participation in this survey.

Please consider participating in future surveys.

Any questions you have regarding this research may be directed to the researchers or the chair of the Institutional Review Board, Dr. Lisa Steelman. See contact information below.

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150 West University Blvd., Melbourne, FL 32901

Dr. Jignya Patel IRB Chairperson

FIT_IRB@fit.edu 321-674-7347

150 West University Blvd., Melbourne, FL 32901

Thank You for completing this survey!

Appendix N
On-line Focus Group Recruitment Letter

Calling All Local Latinas!

We are conducting an on-line focus group in order to gain opinions on a new measure on culture and socialization of Latin American women. This would require any Latina women over the age of 18 to simply review the items on-line and provide feedback on whether they resonate as a common theme found among women in Latin American culture. We greatly value your input on this as it pertains to socialization of women within Latin American culture. Come help support us in expanding the research on Latinas!

Principal Investigator: Felipa T. Chavez, Ph.D
Secondary Researcher: Erika Pobee-Mensah, M.S.

Appendix O
Study Participant Recruitment Letter

Dear Participant,

We would like to extend an invitation for you to participate in this current study. The questionnaires used in this study are brief and this entire survey takes approximately thirty to forty-five minutes to complete.

Information from this study will add to the research literature on the relationship between cultural factors (gender roles, spirituality), parent-child relationships/upbringing, and sexual experiences, alcohol use, and overall emotional wellbeing. You must be 18 years old or older to participate in this study.

As an additional incentive, there will be drawing for a $25.00 Amazon eGift Card. Directions for entering the drawing can be found at the end of this survey.

Thank you in advance for your time and participation in this study.

Sincerely,

Erika Pobee-Mensah, M.S.

Felipa T. Chavez, Ph.D.

Florida Institute of Technology

Appendix P

Debriefing/Thank You Page – Focus Group Online Participants

We appreciate your time and willingness to review the items in his survey. Your participation has aided in expanding upon the literature in understanding how cultural factors affect mental health, and risk factors in childhood and adulthood. We understand the nature of these questions is personal and might incite negative feelings or concerns. If you have questions, please note that you are free to contact the researchers. If any items triggered you to recall negative relationships and you are interested in seeking help the following are resources available for those who might be seeking help for sexual assault, domestic violence or dating violence:

- Infertility Support: https://resolve.org/support/for-friends-and-family/
- National Sexual Assault Hotline (Phone: 1-800-656-HOPE/4673, email: https:/www.rainn.org/
- The National Domestic Violence hotline (Phone: 1-800-799-7233, Website: http://www.thehotline.org./),
- The National Teen Dating Abuses Hotline (Phone: 1-866-331-9474, Text "Loveis" to: 22522, Website: http://www.loveisrespect.org/)

Additionally, if you are interested in seeking help for a mental health problem SAMSHA's National Helpline (Phone: 1-800-662-HELP/4357, Website: https:// www.samhsa.gov/find-help/national-helpline) is a resource available that can provide emotional support. If you reside in Brevard County, the Brevard Healthcare Forum is another referral website available (http://brevardhealthcareforum.org/). If you are interested in accessing these resources, it is recommended that you print this screen or copy the information now for future reference.

Any questions you have regarding this research may be directed to the researchers or the chair of the Institutional Review Board, Dr. Jingya Patel. See contact information below.

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Your participation is very much appreciated. Thank you again for your participation in this survey. Please consider participating in future surveys.