

LIMA, MARIA CRISTINA F., Ph.D. The Role of Acculturation on Sense of Fairness of the Division of Family Labor and Marital Quality among Brazilian Immigrants in the U.S. (2012)

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Over 1 million people are admitted into the United States each year with the status of legal permanent residents. Brazilian immigrants in the U.S. are a relatively small population; however, their numbers are growing to approximately 800,000 to 1 million. Among immigrant couples, partners may acculturate using different attitudes and at different paces. Also, acculturation involves changes in many domains, including the perceptions of fairness in the division of family labor, which may have implications for marital quality. The current study aimed to evaluate the relationships among acculturation, sense of fairness of the division of family labor, and marital quality among Brazilian immigrants in the U.S. An additional purpose of this study was to address this growing and yet under studied population.

Results suggest that there is a significant relationship between sense of fairness of the division of family labor and marital quality among Brazilian immigrant married women, in that perceptions of unfairness in the division of labor contribute to decrease marital quality. However, the associations involving acculturation were not confirmed. There are two possible explanations for these non-significant findings. First, it is possible that Brazilian women are more similar to their American counterparts in regards to sense of fairness than previously thought. Therefore, being more or less acculturated would not be predictive of sense of fairness among this particular sample. Second, the findings of the current study also point to the need to look more closely at the instrumentation used

to measure acculturation, to review its concept and indicators. It is recommended that instruments measuring acculturation among Brazilian immigrants should be specifically designed to address the uniqueness of this specific population. In addition, acculturation measure should be updated to assess the possibility that remote acculturation may occur by mean of mass communication between geographically separated groups.

It is important for counselors who work with Brazilian immigrant couples to be knowledgeable of the demographic realities these couples face (e.g., decreased career mobility and lower rates of domestic help), as well as marital dynamics involving partners sense of fairness with changing expectations of the division of family labor and marital quality.

THE ROLE OF ACCULTURATION ON SENSE OF FAIRNESS OF THE DIVISION
OF FAMILY LABOR AND MARITAL QUALITY AMONG BRAZILIAN
IMMIGRANTS IN THE U.S.

by

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CHAPTER I

INTRODUCTION

According to the United States Department of Homeland Security (USDHS), over 1 million people are admitted into the United States each year with the status of legal permanent residents (2010). In 2006, the number of these documented immigrants was 1.3 million. According to the Migration Policy Institute (2007), the total number of immigrants in that year, including people without legal documentation, was estimated at 1.8 million. Brazilian immigrants are a relatively small immigrant population; however, their numbers are increasing. According to the USDHS, in 2001 there were 9,448 new lawful Brazilian immigrants admitted to the U.S., while in 2006 the number had increased to 17,903. Although this number dropped to 12,258 in 2010, probably due to the economic crisis in the U.S. while Brazil experienced economic growth and stability, the Brazilian population living in the U.S. is still growing. Nevertheless, the exact number of Brazilians is difficult to estimate due to the unknown number of immigrants without legal documentation. According to researchers (Braga & Jouet-Pastre, 2008; Margolis, 2008; McDonnell & de Lourenço, 2009; Oliveira, 2002), there are between 800,000 and 1 million Brazilians living in the U.S. Furthermore, Siqueira and Jansen (2008) indicated that the profile of Brazilian immigrants is changing from single males who come to the U.S. to work temporarily to couples with young children who end up

settling in this country. There is growing evidence that Brazilian couples who immigrate to the U.S. face unique challenges to their relationships.

The Brazilian Population

Brazilian couples who immigrate to the U.S. bring with them family values, attitudes, and behaviors based on their experiences in Brazilian society. Historically, Brazilian society was built upon a patriarchal model adopted by Portuguese colonizers (DeBiaggi, 2002; Pierson, 1954). The structure of the family included the nuclear family comprised of husband, wife, and children and the extended family, including relatives and kinship of several generations, headed by the patriarch. Even though the patriarchal family type has declined since the 1950s, some of its characteristics persist in Brazilian society, such as traditional gender roles (DeBiaggi, 2002).

Gender roles refer to attitudes and behaviors that are attributed to and considered appropriate for men and women in a specific society based solely on gender (Brannon, 2008). Traditional gender roles are reflected in the division of family labor, which is the distribution of domestic work such as household tasks (e.g., cooking, cleaning, doing the laundry, yardwork, and maintenance) and childcare (DeBiaggi, 2002). In a traditional division of family labor, men are responsible for providing for the family, while women are responsible for taking care of family life. DeBiaggi reported that there are variations in the participation of men in the division of family labor based upon regional and social class differences; however, caring for the family remains the women's primary responsibility, even for those who are in dual-earner relationships.

From the 1970s to 1990s, Brazilian women's participation in the labor force rose from 1 in 5 working to more than 1 in 3, while the proportion of working women leaving their careers when getting married decreased (DeBiaggi, 2002). In addition, according to the Ministério da Educação e Cultura (MEC), the percent of Brazilian women pursuing higher education has been increasing in the past decade, and in 2009 it was 57.1% (2010). Along with transformations regarding higher education and participation in the paid work force, women's gender role expectations are changing (DeBiaggi, 2002), and Brazilian women, following a path similar to that of American women, are demanding greater participation of men in the distribution of family labor.

However, changes are occurring at a slower pace, and the gap between partners' participation in family labor is greater in Brazil than in the U.S. (Greenstein, 2009). In a study involving married women in 30 nations, Greenstein observed that wives in the U.S. completed 71.1% of household labor while in Brazil this percentage was 84.2%. In addition, Brazilian women differed from women in the U.S. in the perception of fairness of the division of household labor. Even though Brazilian women completed a greater share of family labor, they reported a higher sense of fairness with this arrangement when compared to American women; that is, Brazilian women had a greater tendency to perceive the unequal division of labor as fair.

Upon immigration, Brazilian couples are exposed to different family values and couple behaviors. Korin and Petry (2005) reported that most Brazilian couples who immigrate to the U.S. are urban middle-class couples with at least a high school level of education. Among these couples, some adopt a more egalitarian view of marriage

following immigration; that is, men often adopt greater participation in sharing the family labor than they did in Brazil. However, this is not an easy transition for many couples. When couples immigrate, they face the challenges of reviewing and renegotiating their marital arrangement in terms of division of family labor. While some are successful, many experience conflict resulting in marital distress and possible separation or divorce.

Acculturation

Immigration is an experience accompanied by several unique challenges, including financial stress, experiences of discrimination, mental health issues (e.g., depression, anxiety, anger), missing one's homeland, loss of family members left behind, and language barriers (Berry, 2001; D'Urso, Reynaga, & Patterson, 2009). Along with immigration, there are the challenges associated with the process of acculturation, which, according to Berry (2005), "is the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members" (p. 698). Acculturation occurs in different life domains (e.g., social relations, family relations, workplace), impacts several aspects of life (e.g., language, lifestyle, social interactions, principles, and values), and proceeds at different rates for various individuals (Berry, 1997, 2005; Lechuga, 2008; Rivera, 2010).

Berry, Kim, Power, Young, and Bujaki (1989) observed different strategies individuals and groups use throughout the process of acculturation: (a) assimilation, (b) separation, (c) marginalization, and (d) integration. The adoption of these different strategies depend upon what a group or individual values to retain from the culture of origin (orientation toward original culture) in intersection with what is considered

desirable to acquire from the new culture (orientation toward host culture). According to Berry (1997), assimilation occurs when a group or individual considers it undesirable to maintain values of the culture of origin and is open to adopt the values of the new culture. An example of assimilation is the experience of an immigrant who adopts the language of the host country and, at the same time, regards teaching the home country language to their children as not valuable. Separation occurs when the new culture is rejected and contact with the new society is restricted at the same time that the culture of origin is maintained. An example of separation is the experience of an immigrant who resists learning the language of the host country and maintains contact only with people who speak the original language. Marginalization is the process by which individuals lose contact with their values and identity from the culture of origin, but do not make positive relations with the new culture. An example of marginalization is the situation of an immigrant who loses contact with the religious practices of the country of origin, but does not identify with the mainstream religion in the new country. Finally, integration is the process in which the group or individual maintains valuable aspects from the original culture while relating to and accepting positive values of the new culture. An example of integration is the experience of an immigrant who appreciates art and music in the new country and at the same time continues to value artistic and musical expressions from the original culture

Adaptation to a new culture can be a source of significant stress, and requires the development of new skills to cope with language barriers, changes in social support systems, underemployment, and discrimination (Torres & Rollock, 2004). According to

Berry (2005), the process of acculturation causes stress, which he called acculturative stress, and may have three possible outcomes depending upon the intensity of the cultural conflict. In the first situation, stress is temporary and the outcome is positive, serving as life enhancing. The second level of acculturative stress refers to cultural conflicts that compromise the wellbeing of individuals and groups, and undermine relationships within families. Finally, when acculturative stress is too high, conflicts may be overwhelming and debilitating to individuals' mental health so that they experience issues such as depression and anxiety.

Besides the individual distress that a person may experience while acculturating, members of a couple face additional challenges. Ataca and Berry (2002) argued there is a double challenge for couples who, in addition to their individual acculturation struggles, must undergo a process of marital adaptation associated with changes to child rearing practices, adjustments to family structure, and altered expectations of their traditional gender roles. Along with their individual social adaptation, married and cohabiting couples are challenged to adapt to their partners who are also experiencing changes from their acculturation process, often at differing rates. Thus, it can be speculated that partners who experience a similar process of acculturation may experience temporary stress that result in growth for the relationship, while partners who experience discrepancy between their acculturation process may be subject to greater conflict and marital distress.

Researchers (Dow, 2011; D'Urso et al., 2009; Marin & Gamba, 2003; Negy & Snyder, 1997; Noh, Wu, Speechley, & Kaspar, 1992; Rastogi & Thomas, 2009; Tang &

Dion, 1999) agree that the new cultural environment may bring disruption to the previously established relationship of couples and families in regards to parenting, division of labor, gender roles, and roles of extended family members. In her literature review, DeBiaggi (2002) reported that many women who migrated from Puerto Rico, Cuba, Mexico, Dominican Republic, and other Hispanic countries entered the labor force for the first time due to economic necessity following migration. Married women had a mixed experience in that they felt more independent, autonomous, and confident, while at the same time experiencing more stress as they continued to be responsible for family labor. For married women, being part of the labor force expanded their relationships outside the family and contributed to increased rates of participation in the host society. As a result, they developed new expectations (i.e., desired more equal sharing of household chores) about their husbands' participation in the division of family labor (Maciel, Putten, & Knudson-Martin, 2009). Even for couples who were already dual-earners in their country of origin, the experience of immigration may impact how the family labor is divided.

Among Brazilians, acculturation seems to have a similar impact on couples and on the quality of their relationship. In 2002, DeBiaggi completed a study of 50 Brazilian couples living in the greater Boston area in which she observed the relationships among acculturation, gender roles regarding the division of family labor, and marital satisfaction. She investigated the changes in gender roles that partners experienced with acculturation and its impact on marital satisfaction. Based on the results, DeBiaggi reported that women changed gender role expectations upon immigration, and women's marital

satisfaction was associated with greater participation by men in household chores and childcare.

DeBiaggi (2002) observed that immigrant couples often experienced conflict as a result of changes in their gender role expectations. Conflicts tend to arise when one spouse becomes more liberal in her gender role perspectives and expectations, while her partner does not change his practice in the same way. DeBiaggi referred to an unpublished qualitative study in which she conducted extensive interviews with five Brazilian families in the Boston area. In this qualitative study, she identified several themes among immigrant couples, such as separation from extended family, disappointment in not meeting financial goals, and lack of social support. Although several important themes related to the social adjustment process were noted, gender role conflict in the relationship was found to be the most frequently-occurring theme among immigrant couples.

DeBiaggi's (2002) study is unique for two reasons. First, it addressed the association between acculturation and gender roles regarding the division of family labor for predicting marital satisfaction. Second, it addressed the understudied population of Brazilian couples living in the U.S. The study was aligned with the current literature in that women have a tendency to perform more domestic labor than their partners (Bianchi, Milkie, Sayer, & Robinson, 2000), and this inequality may result in lower marital satisfaction (Amato, Johnson, Booth, & Rogers, 2003; Sutor, 1991). Despite the important results, DeBiaggi's (2002) study had a key limitation. Namely, the study failed

to include a fundamental variable that may capture nuances of marital satisfaction: specifically, the partners perceived sense of fairness of the division of family labor.

Sense of Fairness of the Division of Family Labor

In the U.S., an unequal division of family labor in which a woman is responsible for a disproportionate amount of household work has been identified as an important source of strain on marriage, with the potential to erode overall marital quality, especially among dual-earner couples (Himsel & Goldberg, 2003). More women than ever participate in the labor force and contribute to the family's income, yet there is evidence that many men do not share family labor equally (Crosby & Sabattini, 2006). Bianchi and Milkie (2010) reported that men's contribution to the family labor has increased in the past decade; however, among married couples, wives are still primarily responsible for both household labor and childcare.

One might expect this inequality in the division of family labor has a major impact on marital quality, especially for women; however, researchers (Bodi, Mikula, & Riederer, 2010; Greenstein, 1995; Mikula, 1998; Stevens, Kiger, & Mannon, 2005) have determined that the subjective perception of partners regarding the fairness of the labor distribution in their relationship is most important in terms of its impact on marital quality than the actual division of labor. In fact, in many instances, despite doing more of the domestic labor in their homes, a woman will perceive the unequal division of labor as just or fair. In other words, if a woman does 70% of household work but perceives this as fair, then for her this is an equitable distribution of labor. In fact, according to Crosby and Sabattini (2006), only 30% of women in relationships with an unequal distribution of

labor considered the division of labor as unfair. Yet, women who perceive the distribution of labor as unfair are more predisposed towards divorce (Frisco & Williams, 2003; Wilkie, Ferree, & Ratcliff, 1998). Thus, sense of fairness is an important variable in fully capturing the impact of the unequal division of labor on marital satisfaction.

Scholars (Major, 1993; Mikula, 1998; Thompson, 1991) have explained how women experience fairness regarding the division of family labor based on the concept of entitlement, which is a sense of deserving shaped by wants, needs, and values. For example, a woman may perceive the unequal division of labor as fair because she values her family caretaking role; thus, she does not feel she deserves equality. Complementary to this explanation, the Relative Deprivation Model (Crosby, 1976) offers an account of what contributes to the perception of injustice. This framework is based on the feeling of deprivation (i.e., the perception that one does not have what one deserves), which is determined within a frame of reference, based on comparison processes. This model explains how women experience changes in their sense of fairness; that is, how women change from a perception of justice to a perception of injustice. Thus, based on the concepts of entitlement and deprivation, sense of fairness is a subjective perception established by comparisons within a specific environment. So, individuals compare themselves to others who they perceive to be in similar situations to determine the fairness of their own condition. For example; a woman who does 80% of the household labor may be quite satisfied with this arrangement if most women in her social environment are responsible for 90% of the household labor. However, if this same

woman moves to a different social environment where women do 70% of the family work, she may feel deprivation, resulting in a shift in her perception of justice.

Researchers (Grote, Naylor, & Clark, 2002; Mikula, Schoebi, Jagoditsch, & Macher, 2009) have studied social comparisons to determine which kind of comparison referents are more important to a sense of fairness. Thompson (1991) suggested two types of comparison referents are central, depending upon whether the social comparisons are between-gender (e.g., women compare their share of domestic labor to that of their partners) or within-gender (e.g., women compare their share of domestic labor to that of other women). Using a different kind of comparison referent, Greenstein (2009) employed the Relative Deprivation Model to investigate the relationship between sense of fairness of the division of labor and satisfaction with family life. In a study involving married women in 30 nations, Greenstein explored a *generalized other* as a comparison referent. This generalized other was “the typical division of labor” in each nation. The concept of a generalized other suggests that, instead of within- or between-gender comparisons, it is the couple’s pattern of the division of labor that is compared to the typical division of labor in a specific social context. In this study, Greenstein suggested that national social context offered the frame of reference in which women made comparisons in order to determine the fairness of the division of family labor.

Greenstein’s (2009) study has several limitations. Data were gathered only from women, and not all the women were employed. Also, satisfaction with family life does not directly address marital satisfaction or marital quality. However, it is an important study as it speaks to the relevance of sociocultural context in determining sense of

fairness. The study provided evidence that culture and social environment play an important role in the perceptions of inequity in the division of family labor. Drawing upon Greenstein's study, it is speculated that sense of fairness may change when social context and comparison referents change. A study with immigrants provides the opportunity to investigate couples experiencing changes in their social context.

Lavee and Katz (2002) observed that couples experiencing cultural change are especially vulnerable to marital distress because of differences in values and cultural expectations. Lavee and Katz's study was conducted in Israel where participants of three different ethnic-religious groups (Muslim Arabs, Jews, and Christian Arabs) were classified according to their expected pattern of division of labor. Muslim Arab couples were categorized as traditional couples because they come from a culture in which the division of labor was expected to be gendered, with husbands as providers and wives as caretakers. Jewish couples were categorized as egalitarian couples because they come from a culture in which the division of labor was more equally divided between partners. Finally, Christian Arab couples were classified as transitioning couples because they come from a culture that was transitioning from a more traditional to more egalitarian patterns of division of family labor. The researchers determined that transitioning women felt greater deprivation with regard to division of family labor, as the contact with a more egalitarian culture changed their expectations regarding the contribution of their partners in the division of family labor and, as a consequence, these women experienced more conflict. These findings support the idea that immigrant couples experiencing

acculturation may be vulnerable to marital conflicts and distress which can directly impact marital quality.

Marital Quality

Marital quality is defined as the subjective evaluation of a married couple's relationship when considering adjustment, communication, and overall satisfaction with marriage (Spanier, 1976). Literature about intimate relationships has produced numerous theories that attempt to explain marital quality. Some models address the issue with a focus on personal characteristics of the partners. For example, the theories of love (Hendrick & Hendrick, 1997) and attachment (Koski & Shaver, 1997) are interested in how individuals behave in a close relationship, based on past experiences they bring to the relationship. Other models emphasize how individuals match, with special interest in understanding similarity between partners (Hojjat, 1997), and how conflicts are solved (Christensen & Walczynski, 1997; Erbert & Duck, 1997), among others. In addition, there are models with a focus on the interaction between partners, suggesting that both personal and socio-cultural conditions contribute to the quality of the relationship.

For the current study, the ecological model proposed by Huston (2000) seems appropriate to understand marital quality in its relation to acculturation and sense of fairness because this model attempts to understand marital quality as a process of interactions on three levels: personal, relational, and socio-cultural. The uniqueness of this model is that not only can different theories of marital quality be integrated, but the central focus is on the interconnection among the levels. For example, the relational level (i.e., conflict between partners regarding division of labor) is better understood when

personal issues (i.e., subjective perceptions of fairness of the division of labor) and socio-cultural issues (i.e., changes due to acculturation) are considered. Thus, based on the ecological model, to understand marital quality it is essential to have a broad approach that includes perspectives from different dimensions. In this study, there is an attempt to understand the interconnections among personal beliefs and behaviors regarding the gendered division of family labor, the relational dynamic involved in the sense of fairness, and the socio-cultural conditions associated with the process of evaluation of fairness and acculturation.

Sense of fairness and acculturation may impact not only the quality of the relationship, but also the risk of disruption. Researchers (McHale & Crouter, 1992; Wilkie et al., 1998) have demonstrated that changes in expectations about the division of family labor were found to be associated with decreases in marital satisfaction and an increased risk of divorce. In addition, as noted by DeMaris (2007), marriages are at greater risk for disruption when women feel the relationship is inequitable, particularly with regards to the division of family labor. Moreover, Parrillo (1991) verified that the divorce rate among immigrants of various backgrounds, excepting Asian and Mexican origin, was higher than in their homeland. In a study with a Cuban immigrant sample in the U.S., Queralt (1984) observed that Cuban women experienced shifts in family role expectations due to a greater participation in the labor force. The stress and role strain associated with changes in gender role expectations were then responsible for a higher rate of divorce among these Cuban immigrants.

This same phenomenon may hold true for Brazilian immigrants to the U.S., as the rate of divorce among Brazilian immigrants living in the U.S. appears to be higher than among nonimmigrant Brazilian couples. Although there are no precise data available for the divorce rate among Brazilian immigrants in the U.S., DeBiaggi (2002) observed a higher risk of divorce among this population, as the stress of acculturation resulted in lower marital satisfaction. She observed that changes in expectations regarding the division of family labor were associated with decreases in marital satisfaction, leading to possible marital disruption.

Although not all distressed marriages end up in divorce (or separation), low marital quality may undermine overall wellness and satisfaction with life (Proulx, Helms, & Buehler, 2007). Further, Amato and Hohmann-Marriott (2007) observed that divorce may be an option for partners in highly-distressed marriages; however, couples with low distress in the relationship may be able to restore harmony if they receive proper help. In other words, couples experiencing low levels of distress related to the division of family labor may be able to overcome the distress by becoming aware of the nature of the conflicts and by learning how to renegotiate family roles. Thus, it is important for counselors to understand the associations between sense of fairness of the division of family labor and its impact on marital quality, particularly when working with couples experiencing cultural changes, such as immigration to the U.S.

Purpose of the Study

The purpose of the current study was to investigate the relationships among acculturation, sense of fairness of the division of family labor, and marital quality among

married Brazilian dual-earner couples living in the U.S. The first specific aim of the investigation was to observe the mediating role of sense of fairness in the relationship between acculturation and marital quality. The second goal of the current study was to investigate the moderating effect of one's acculturation with the partner's acculturation in predicting sense of fairness and marital quality. Finally, the current study intended to observe the discrepancy in acculturation between partners and its relationship with sense of fairness and marital quality.

Advancing on DeBiaggi's (2002) research that examined the relationships among acculturation, gender roles, and marital quality, this study intended to explore sense of fairness rather than gender roles. Also, the current study drew upon the work of Greenstein (2009) who suggested that social context is important in determining the sense of fairness of the division of family labor among women. Yet, instead of addressing differing social contexts in 30 different nations, the proposed study focused on a population of Brazilian immigrants to the U.S., males and females, who were experiencing acculturation. It was hypothesized that, depending upon the level of acculturation, immigrants may adjust their sense of fairness of the division of family labor with implications to marital quality.

Statement of Research Questions

To address the problem described above, the following research questions were investigated:

Research Question 1: Controlling for the variables presence of children in the same household, length of stay in the U.S., Brazilian social support, and previous

experience with domestic helpers, is the wife's level of acculturation significantly predictive of her (a) sense of fairness, and (b) marital quality?

Research Question 2: Controlling for the variables presence of children in the same household, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers, is the husband's level of acculturation significantly predictive of his (a) sense of fairness, and (b) marital quality?

Research Question 3: Is the relationship between level of acculturation and marital quality significantly mediated by sense of fairness, for (a) wives, and (b) husbands?

Research Questions 4: Does the husband's level of acculturation have a significant moderating effect with the wife's level of acculturation on her (a) sense of fairness, and (b) marital quality?

Research Questions 5: Does the wife's level of acculturation have a significant moderating effect with the husband's level of acculturation on his (a) sense of fairness, and (b) marital quality?

Research Question 6: Is there a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and sense of fairness for (a) wives, and (b) husbands?

Research Question 7: Is there a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for (a) wives, and (b) husbands?

Need of the Study

A relevant question for counselors is how marital quality is affected by the process of immigration. To date, there are few studies that provide answers to this question, considering the experience of acculturation of the partners and their issues related to sense of fairness of the division of family labor. There is a gap in the literature using a sample of immigrants to investigate the links among acculturation, sense of fairness of the division of family labor, and marital quality. Moreover, understanding the experiences of Brazilian immigrants addressed another gap in the literature by investigating this growing but understudied population.

Brazilians are a unique population, as the only cultural group in South America who speak Portuguese and share a distinct historical and cultural background. Frequently, results from studies of Hispanic populations are generalized to Brazilians, often times generating inadequate comparisons. The current study intended to shed light on this distinct population of immigrants from Latin America regarding the associations among acculturation, sense of fairness of the division of family labor, and marital quality, so that the findings can be used for more accurate comparisons with other immigrants from South and Central America.

The U.S. is a country that attracts over 1 million immigrants every year. Practicing Counselors and Counselor Educators need to understand immigrant populations, especially regarding the implications of acculturation on marital quality. Immigrant couples are especially vulnerable to changes to their sense of fairness of the division of labor in their home. Counselors working with distressed immigrant couples

should be able to assess and address the links among acculturation, sense of fairness of the division of family labor, and marital quality. This study is important as a resource of information and insights for counselors and other helping professionals working with immigrant couples.

Definition of Terms

Acculturation. Acculturation is the process of cultural adaptation that occurs as a result of continued contact between two or more cultural groups and their individual members. Acculturation takes place at different domains (individual, social, and within couples). For the purpose of this study, acculturation level was measured by the subscale Anglo Orientation Scale (AOS) of the Acculturating Rating Scale for Mexican Americans – Revised (ARSMA–II).

Acculturation discrepancy within couples. Refers to the experience of different processes of acculturation between partners. For the purpose of this study, discrepancy occurs when partners have different levels of acculturation.

Acculturation strategies. According to Berry's (1997) model, there are four different outcomes resulting from the intersection between two basic attitudes, which are: maintaining original cultural values and participating in cultural values of the host society. The four strategies are integration (both attitudes, maintenance and participation, are high), assimilation (low maintenance and high participation), separation (high maintenance and low participation), and marginalization (both attitudes are low).

Acculturative stress. Refers to the stress that results from the process of acculturation.

There are three possible outcomes that vary in intensity from a temporary and positive stress, to a level of conflicts that undermine wellness and relationships, to an overwhelming experience with implications for mental health.

Dual-earner couples. Couples in a relationship in which both partners participate in the labor force.

Equal division of family labor. Refers to a pattern of division of family labor within a couple in which each partner contributes with equal participation. In an equal division of family labor, each partner contributes with a proportion close to 50% of the family labor performed by the couple, usually measured in amount of work done or time spent performing family tasks. Unequal division of family labor is a pattern of division of labor in which a partner does more of the family work than the other partner.

Equitable division of family labor. Refers to a pattern of division of family labor within a couple in which the fairness in the division of family tasks is based on a set of variables including income, time availability, values, needs, and wants. A division of family labor can be considered equitable, despite the proportional inequality.

Family labor. Family labor refers to tasks related to the family life. Family labor can be divided in household tasks and childcare. Examples of household tasks traditionally associated with women are cleaning, cooking, and laundry. Household tasks traditionally associated with men include mowing the lawn, house repairs, and car maintenance, among others.

Feeling of entitlement. Subjective sense of deserving.

Gender roles. Gender roles are related to attitudes and behaviors considered appropriate for women and men in a particular culture, such as men being responsible for providing financial support for the family, and women being responsible for taking care of the home and the children.

Marital quality. Marital quality is defined as the subjective evaluation of a married or cohabiting couple's relationship considering adjustment, communication, and satisfaction with the relationship. Marital quality is best understood as the result of interconnections in three levels: personal, relational, and socio-cultural. For the purpose of this study, marital quality was measured by the Dyadic Adjustment Scale (DAS).

Sense of fairness. Sense of fairness is the subjective perception partners have as to the fairness of the family labor distribution in their relationship. It involves several factors, such as time spent in paid work, the presence of young children, and one's values, needs, and attitudes. Sense of fairness is related to the feeling of entitlement. For the purpose of this study, sense of fairness was measured by the Evaluations of the Division of Family Work (EDFW).

Social comparisons. Process in which people compare their experience to the experience of others in similar situation, which are the comparison referents, in order to evaluate fairness of the experience.

Brief Overview

This research study contains five chapters. The purpose of the first chapter was to introduce the population of interest and concepts of acculturation, sense of fairness of the division of family labor, and marital quality. This chapter also introduced the idea of a possible impact of acculturation and sense of fairness on marital quality. In the second chapter, the researcher will review the literature relevant to the proposed study. The third chapter will describe the methodology to be utilized in the study, with details about the participants, the design of the study, the measurements, and the method of analysis. The fourth chapter will explain the obtained results, and the fifth and final chapter will be a discussion of the results, implications for the field of counseling, limitations to the current study, and future directions for research.

CHAPTER II

REVIEW OF RELATED LITERATURE

In chapter I the topic of this study was introduced, starting with a summary about the population of interest—Brazilian immigrants in the U.S. The rationale for exploring the relationships among acculturation, sense of fairness, and marital quality among Brazilian couples was discussed. In this chapter, the population and constructs addressed previously will be reviewed in greater depth. This chapter is composed of four main sections: Brazilian population, acculturation, sense of fairness of the division of family labor, and marital quality.

The Brazilian Population in the United States

The Brazilians are an interesting population to study because they are unique among other cultural groups in South America. The Brazilian culture is the result of a blend of several different cultures, and the Brazilian people represent a mixture of different ethnic origins. Unlike other cultural groups from South America who primarily speak Spanish, Brazilians speak Portuguese, giving them a distinctive linguistic unity. Nevertheless, there are few studies dedicated to Brazilian immigrants in the U.S. Furthermore, the number of Brazilians living in the U.S. today is difficult to estimate due to the uncertain number of people holding undocumented status (Braga & Jouet-Pastre, 2008). According to Braga and Jouet-Pastre, recorded estimates suggested that as of 2008 there were approximately 470,000 Brazilians in the U.S., including 170,000 without legal

documentation, while unofficial data suggested a count of as many as 1.5 million. The Brazilian government and press accept a more conservative number of approximately one million Brazilians. McDonnell and de Lourenço (2009) found a different unofficial estimate of 750,000 Brazilians in the United States. Oliveira (2002), based on data from the Brazilian Ministry of Foreign Relations, reported that there were 800,000 Brazilians living in the U.S. in 2002. Although there is disagreement regarding the count of this population, there is consensus that the official estimate of this population is low, and that the United States Census data underestimates this population (Margolis, 2008; McDonnell & de Lourenço, 2009). Furthermore, regardless of the exact number, the population has been estimated to be growing (USDHS, 2010).

According to 2001 data from the Brazilian Foreign Ministry (Beserra, 2008), a proportion of 90% of the Brazilian population in the U.S. lives on the East Coast. The largest population is in the New York/New Jersey area, followed by the Greater Boston area. There is also a growing population in Florida and California, and the movement is spreading to small communities across the nation (Braga & Jouet-Pastre, 2008). Using a sample of Brazilians from the West Coast, Beserra (2008) observed the presence of artists, businessmen, and other successful professionals, as well as students pursuing higher degrees. Oliveira (2002), investigating the Brazilian population in Florida, noticed a variety of occupations and social-economic classes, including successful professionals and businessmen, as well as low-paid workers in the service and construction sectors. Siqueira and Jansen (2008) observed that Brazilians from the Boston area tended to work in the service and construction sectors, and many worked in jobs not commensurate with

their education level. Further, in a study with Brazilian women in Boston, McDonnell and de Lourenço (2009) observed that almost all women were in the labor force, doing activities such as cleaning, domestic service, low-level nursing, and elder-care jobs.

Observing the growing number of Brazilian immigrants spreading across the U.S., one might wonder the reasons for migration among this specific population. In fact, the immigration of Brazilians to the U.S. is a relatively new phenomenon. Throughout the nineteenth century, Brazil was the third favorite destination of immigrants in the Americas, after the U.S. and Argentina. According to the Instituto Brasileiro de Geografia e Estatística (IBGE) (2000), Brazil continued to be a choice of destination of immigrants up to the 1940s.

In the 1970s, the direction of migration started to change, and in the second half of the 1980s, the phenomenon of Brazilians leaving the country became pronounced. The U.S. became one of the destinations of this wave of Brazilian migration, along with Portugal, Italy, Paraguay, and Japan. In 1996, 38% of Brazilians leaving the country had the U.S. as their destination, while in 2000, this percentage increased to 42% (Oliveira, 2002). The most often cited reasons for this migration included financial opportunity, social mobility, and underemployment (Braga & Jouet-Pastre, 2008). According to Siqueira and Jansen (2008), the purpose of this wave of immigration in the 1980's was not survival, but the desire to raise the standard of living. Brazilians started to immigrate to the U.S. to pursue social and economic improvement in their lives during a period of economic instability due to inflation (Sales, 2003).

Oliveira (2002) noticed that despite the fact that Brazil has a current stable economic situation with improvement in social conditions, Brazilians have continued to migrate to the U.S. In a study to investigate the reasons why Brazilians continue to immigrate to the U.S. today, Marcus (2009) found that, along with financial opportunity, Brazilians come to the U.S. to “fulfill a dream” that encompasses several components such as curiosity, family unity, and education. Costa (2008), in a study conducted in Canada, found similar reasons for leaving Brazil among Brazilians living in Toronto. According to her results, Brazilians leave their country seeking a better quality of life and greater job opportunities. Brazilians continue to move to the U.S.; however, the profile of the average immigrant has changed.

In the 1980s, Brazilian immigrants were young, male, middle-class, educated, and light skinned (Braga & Jouet-Pastre, 2008). They entered the country holding tourist visas and planned to return to Brazil after making a certain amount of money. However, this profile is changing to include Brazilians who are less educated, poorer, equally male and female, and who arrive in the U.S. with greater intention to permanently resettle. According to IBGE (2010), the shift toward greater gender balance among Brazilian immigrants has persisted as the number of men and women who moved to the U.S. in 2010 was similar (approximately 58,000 men and 60,000 women). In a study of Brazilians in Massachusetts, where there is a large concentration of this population, Siqueira and Jansen (2008) observed that most adults were married, and many children were being born in the U.S. Furthermore, in a study with Brazilians in Florida, Oliveira (2002) observed a large number of families (53.1% of a sample of 194 participants were

married). These data contrast with the profile of the first Brazilian immigrants in the 1980s who were male, single, and planned to return. It seems there is an increase in the number of couples and families who leave Brazil to settle in the U.S.

Brazilian Immigrants and Family Values

When Brazilian couples immigrate, they carry with them the family values of the Brazilian society. Originally, the Brazilian society was built according to the Portuguese patriarchal model (DeBiaggi, 2002; Pierson, 1954), which consisted of a nuclear family and also included relatives and kinship of several generations under the patriarch. This patriarchal model, from the Portuguese who colonized Brazil from the 1500s to the 1700s, was characterized by the dominating presence of a father who protected women and kept them in the home. Even less wealthy families adopted the patriarchal model.

Around the 1950s, the patriarchal family in Brazil started to change and the nuclear family became more important (DeBiaggi, 2002). However, DeBiaggi noted some of the characteristics of the patriarchal family persisted in the Brazilian society. For example, traditional gender roles are still the norm. As for the division of family labor, men are still primarily responsible for breadwinning, while women are responsible for the household and childcare. Even though differences in geographic location (urban versus rural area), social class, and level of education contribute to differences in gender expectations and division of labor in the Brazilian society, the average Brazilian couple still adopts traditional gender roles. For example, according to DeBiaggi, among the lower classes, females continue to be responsible for the traditional tasks of household and childcare, even in families where women are the primary breadwinners as well. In the

upper classes, it is generally expected that women pursue a career when they get married; however, their primary responsibility is caring for the family. As a result, women are in charge of balancing work and family and dealing with eventual conflicts and crises in this area. Even among university students, there is a tendency towards a traditional attitude regarding gender roles.

Nevertheless, women in Brazil are experiencing changes regarding gender role expectations, participation in paid work, and division of family labor that are similar to changes in American society. Comparable to the experience of the American women, there is an increasing participation of Brazilian women in the labor force, as well as a growing number of women in higher education (DeBiaggi, 2002). DeBiaggi reported that in the 1970s, 1 in 5 women were in the labor force, while in the 1990s, this proportion rose to 1 in 3. In 2009, according to MEC (2010), there were more women (55.1%) enrolled in higher education than men (44.9%). Along with these changes, women's expectations regarding gender roles are also changing in a similar direction as they have in the U.S., although at a slower rate. For example, the gap between men and women regarding equity in the division of family labor is larger in Brazil than in the U.S. (Greenstein, 2009).

From a large cross-cultural study involving 30 nations, Georgas, Berry, Van de Vijver, Kagitçibasi, and Poortinga (2006) observed that families around the world are similar in that mothers do more domestic labor and childcare than fathers, and fathers are more responsible for the material needs of the family. However, there are differences in the division of labor among countries (Davis & Greenstein, 2003), and the levels of

expectations about gender roles among women vary (Greenstein, 2009). In a study of perceptions of fairness of the division of household labor among women, Greenstein used data based on the equity level of 30 nations. Mexico was presented as the nation with the lowest equity level (3.28), while Sweden was presented with the highest equity level (5.53). The U.S. was presented with a score of 4.40, and Brazil with the score of 4.13, which suggested that the average gender equity in the U.S. is somewhat higher than in Brazil.

Greenstein (2009) also reported that American women contributed 71.1% of the domestic labor while Brazilian women contributed 84.2%. Regarding perceived fairness of the division of household labor, Brazilian women showed a tendency to perceive the unequal division of domestic labor as fairer when compared to American women. Based on Greenstein's results, there are important differences between American and Brazilian attitudes and behaviors regarding gender equity, division of family labor, and the sense of fairness of the division of family labor. When Brazilian couples immigrate to the U.S., they become aware of these differences, and this experience may have relevant implications for their marital relationship.

Implications of Immigration for Brazilian Couples

Immigration is a complex experience that goes beyond mere dislocation from one country to another. It involves a variety of changes, and adjustment to the values of the new culture is a major theme among immigrants. Among couples in particular, immigration impacts the established gender-role behaviors and attitudes and can destabilize family interactions (Cornille & Brotherton, 1993; DeBiaggi, 2002). Upon

immigration, Brazilian couples are exposed to different family values and behaviors. Adjusting (or not adjusting) to patterns of division of family labor that reflect more equity between partners is one of the challenges that couples may experience when they move to the U.S. In her study with Brazilian couples living in the metropolitan Boston area, DeBiaggi observed that family interactions were challenged by acculturation, especially when there were changes in the previously-established daily routines, such as division of family labor.

Contact with different family attitudes and behaviors may be a growth opportunity for couples as they learn to integrate what they consider positive values from both the Brazilian and the host society (Berry, 2005). However, for some couples, it also may be a stressful experience that can weaken family interactions and undermine marital quality when partners have difficulty overcoming the conflicts in cultural values. In addition, for couples in particular, a new layer of conflict may arise when partners have different experiences of acculturation and, as a result, are challenged to also adjust to each other (Ataca & Berry, 2002). The process of acculturation, both as a personal and a relational experience, may determine the quality of the couple's relationship as they start a new life after immigration.

Acculturation

Academic investigation of the interaction between cultures has been of interest to writers and scholars for many years. The fact that the encounter of cultures causes challenges for individuals is a phenomenon documented throughout history. American society in particular evolved from diverse cultures coming together (e.g., Europeans,

Africans, Native Americans, Asians, etc.), with the participation of people from many different cultural backgrounds. More recently, globalization and increased rates of migration have increased greater academic interest in how people adjust to new cultures. Acculturation has become an important variable of study among anthropologists, sociologists, psychologists, and counselors, as well as in other disciplines such as demography, economics, and political science, due to acculturation implications for education, mental health, and health care services (Berry, 2001; Rivera, 2010; Schwartz, Unger, Zamboanga, & Szapocznik, 2010).

The term acculturation was first used by American anthropologist Otis Tufton Mason in 1895 to study differences among Native Indians, Alaskan Natives, Africans, and New World Europeans (Wallace, Pomery, Latimer, Martinez, & Salovey, 2010). In the 1980s, social psychologists with a special interest in migration began to use the concept of acculturation to understand the process of individuals moving from one culture to another and its impact on their health (Berry, 2001). Even though the construct of acculturation has been discussed by scholars for over 100 years, there is ongoing debate on how to both conceptualize and measure acculturation (Rivera, 2010). In general, acculturation is defined as adjustments that occur as a result of exposure to different cultures. Berry (2005) defined acculturation as “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members” (p. 698).

Factors Impacting Acculturation

When one immigrates to a new country, numerous factors influence the process of acculturation, including motivations and expectations, age, gender, marital status, and language proficiency. Motivations for and about immigrating as well as expectations for the experience vary by group, but contribute in important ways to the shaping of the process of acculturation. Additionally, experiences that take place long before the actual move as individuals consider and think about immigration also impact how individuals acculturate (e.g., an individual's preparation for migration to accept a job offer in another country is different from the preparation for migration of an individual fleeing the homeland due to war and persecution).

Types of acculturating groups. Donà and Berry (1994) identified five types of acculturating groups: native people, ethnic groups, immigrants, sojourners, and refugees. Initially, the interest by scholars in diverse acculturating groups pertained mostly to ethnic minorities who resided in the U.S. for centuries (i.e., African-Americans and Native people). More recently, increased attention has been given to new immigrating groups, predominantly from Latin America and Asia. To simplify discussion of individuals or groups moving to the U.S., Schwartz et al. (2010), argued for the use of the generic term *migrant* to encompass all groups of people who permanently move from another country to the U.S. For these authors, migrants include immigrants, refugees, and asylum seekers (i.e., migrants fleeing from situations of political persecution).

According to Schwartz et al. (2010), the process of acculturation is more acute and impactful for people who move to a new country as compared to those confronted

with cross-cultural experiences while remaining in their native land. Schwartz et al. (2010) acknowledged that the process of acculturation of groups such as Native people and African Americans will be different due to subjugation (Native-Americans) and forced migration (African-Americans); therefore, their experience require specific study. Due to waves of migration to the U.S. beginning in the 1950's (Cubans, Mexicans, Asians, etc.), scholars interested in acculturation have focused their attention on specific migrant groups.

Donà and Berry (1994) observed that factors such as mobility, permanence and voluntariness are important aspects that influence the way people behave and adjust to a new culture. For example, ethnic minorities, such as African Americans and Native people, do not experience mobility, the actual experience of moving. African Americans experienced forced migration only during the initial period of capture by slave ships and transit to North America. Mobility is an experience associated with immigrants, sojourners (i.e., groups of people who come with the intention to stay for a temporary period of time, usually to study or work), and refugees. In addition, immigrants differ from sojourners in that they intend to be permanent residents, while sojourners are temporary migrants. As for voluntariness, some immigrants may experience the move as a choice, while refugees may be forced by circumstances such as war. Chung, Bermak, Ortiz, and Sandoval-Perez (2008) identified a new category of migrants, the undocumented immigrants. Chung et al. are interested in the unique challenges of each group and how these challenges contribute to the experience of acculturation. Among

undocumented immigrants, the stress of being caught adds an additional layer of complexity to the acculturation process.

Stages of migration. Among migrants, factors that impact acculturation relate to the entire experience of migration, beginning prior to moving and continuing during the migration process (Berry et al., 1989). Variables such as the cultural characteristics of the country of origin, the reasons and expectations of migration, as well as characteristics of the host society, all contribute to how people experience the changes associated with acculturation (Berry, 1997). Nevertheless, there are predictable stages that individuals experience as they move through the process of migration.

Sluzki (1979) identified stages of migration, each with distinct experiences. These stages are (a) preparatory, (b) moving, (c) overcompensation, and (d) decompensation or crisis. The first stage, preparatory stage, involves the motivation to move and is influenced by whether the migration is a free choice or forced by external circumstances. Migrants have various motivations for relocation, including the desire for better job opportunities, to reunite with family, or to flee from persecution. Differing motivations impact the process of acculturation in the degree to which an individual is open or closed to involvement in the new society.

The second stage of migration is around the actual moving (Sluzki, 1979). During this phase individuals may experience the desire to start a permanent new life with the intention to “burn bridges” with their original culture, or they may have the intention to eventually return to their homeland. Issues regarding legal status and whether the migrant is forced or chooses to leave also permeate this phase. For some migrants (e.g., refugees

and asylum seekers), the act of migrating may be experienced with trauma that will impact the adjustment to the new life.

The third stage is called a period of overcompensation (Sluzki, 1979). It is the period immediately following migration to the new country in which individuals and families are focused on survival and basic needs (i.e., housing and employment). If the members of a migrating family were psychologically close to one another prior to migration, during this phase they will likely seek support within the family, growing even closer. However, if family members were distant (physically or emotionally) to one another, they may become more distant and autonomous. At this stage, issues related more to the long-term acculturation process, such as language barriers and conflicts in values, are not yet fully present due to attention on initial adjustment.

The fourth stage is decompensation or crisis (Sluzki, 1979). This stage generally begins approximately 6 months following migration and is the phase in which acculturative stress may take place. Some individuals and families may experience a smooth adjustment with minor conflicts, while others may experience major conflicts that last for years. If crises occur, they do not take place in a vacuum. Rather, they relate to many aspects of the individual's life, beginning with the story of the migration, how each stage was lived, and how welcome they feel in the new society.

Regardless of the specifics of individual migrants' experiences, living under the influence of two cultures can present multiple challenges. Migrants face physical changes associated with the environment (e.g., moving from a rural to an urban area), biological changes (e.g., new diet and exposure to new diseases), and economic adjustments (e.g.,

loss of status and new employment). Furthermore, there are social changes in terms of support groups and friendships, as well as cultural adaptations involving superficial changes, such as food and clothing. In addition, migrants face more challenging issues such as use of a new language, exposure to new religions, new cultural traditions, and differing value systems. Indeed, acculturation is a complex and multifaceted experience that is influenced by factors that are in place long before migration occurs.

Other factors related to acculturation of migrants. Within the context of migration and acculturation, there are demographic factors that contribute to how an individual will move through the process of acculturation. For example, researchers (Dow, 2011; Lee, Sobal, & Frongillo, 2003) have studied the relationship between acculturation and exogenous variables such as gender, age, arrival age, length of stay, generation, socioeconomic status, level of education, marital status, and social support. Dow (2011) discussed factors that impact acculturation and reported that younger people adapt faster and, for this reason, the gap in acculturation between younger and older persons may create conflict and increase levels of stress related to acculturation. In addition, Dow argued that higher levels of education and socioeconomic status are associated with lower levels of acculturative stress and a greater likelihood of adopting the psychological beneficial acculturation style of integration. Related to length of stay, Dow indicated that the process of acculturation may be more stressful when migrants are in the beginning phase and are dealing with overwhelming new experiences; however, individuals who establish social connections within an ethnic community are able to mediate their stress. Dow also observed that being married benefits acculturation, as does

being a part of a family; however, conflicts within couples associated with redefinition of gender roles often contribute to women experiencing a higher risk of acculturative stress.

Of all the factors that influence acculturation, language is considered the most important. Clément, Noels, and Deneault (2001) argued that the importance of language lies in the fact that acculturation develops within the context of contact, and language, more than any other factor, facilitates contact. Thus, being able to communicate through the language of the new society contributes positively to the process of acculturation. To further investigate the impact of language on acculturation, Clément et al. conducted two studies into the role of language in relation to cultural identity, discrimination, and stress. In one study, they selected a sample of University of Ottawa (a bilingual institution) students, originally from Toronto and Quebec, who spoke English and French, respectively. Researchers observed that increased language confidence was positively related to more integration in terms of cultural identity. In the second study, Clément et al. drew participants from the East Indian community of Ottawa, and observed that language confidence moderated the significant relation between discrimination and stress.

Frameworks for Understanding Acculturation

Several theoretical frameworks have been developed to understand acculturation. These frameworks can be categorized into two primary approaches: assimilation or alternation (Costigan & Su, 2004; Smokowski, Rose, & Bacallao, 2008). From the assimilation perspective, as individuals acculturate they lose their original cultural identity, orientation, and values. Therefore, from this perspective acculturation is viewed

as a unidimensional process, giving the conceptualization a linear or bipolar nature (see Figure 1).

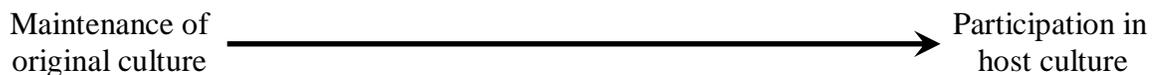


Figure 1. Linear Model of Acculturation.

By contrast, from the alternation perspective, cultural change is a multidimensional process in which aspects of the new culture can be integrated while important behaviors and values from the original culture as well as feelings of belonging to an ethnic cultural group can also be retained. The fact that these frameworks allow for the intersection of various cultural realities makes them bidimensional, multidimensional, or orthogonal (see Figure 2).

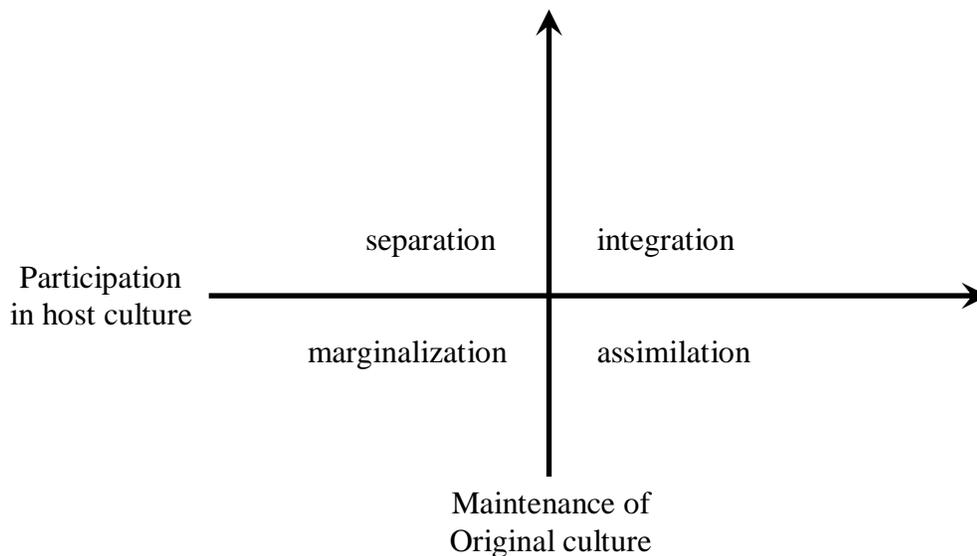


Figure 2. Bidimensional Model of Acculturation.

Linear model of acculturation. Smokowski et al. (2008) conceptualized acculturation in a linear model in which assimilation is on one extreme of a bipolar line and enculturation is on the other extreme. Assimilation refers to the adoption of behaviors and values of the new culture, while enculturation refers to maintenance of ethnic cultural values and behaviors. From this perspective, the concept of biculturalism is a moderate level between the two poles. A primary limitation of the linear model is that it is unable to capture the experiences of individuals who fully assimilate to the new culture while they maintain strong ties to the culture of origin. Alternatively, a bidimensional approach conceptualizes biculturalism as a situation in which both cultures are integrated (Berry et al., 1989).

Many researchers have conducted studies investigating the efficacy of both models, in attempts to determine if one model is preferable for conceptualizing and measuring acculturation. Lee et al. (2003) used both models (linear and bidimensional) to compare and investigate which better explained acculturation among Korean Americans. The authors concluded that the linear model was insufficient to explain acculturation among Korean Americans because it did not capture the experience of individuals who had a positive relationship between aspects of both cultures.

Sullivan et al. (2007) studied the relationship between the acculturation orientation of Hispanic adolescents and reports of family functioning and behavior problems. From a bidimensional approach, researchers were able to capture relevant information that a linear model could not. Sullivan et al. demonstrated that there were significant differences among adolescents who assimilated into the U.S. culture; those

who assimilated into the U.S. culture and scored low in maintaining values from their ethnic group showed the highest levels of aggressive behaviors, while adolescents who assimilated into the U.S. culture and scored high in maintaining values from their ethnic group presented highest levels of parental involvement, positive parenting, and family support. Thus, a bidimensional approach was more comprehensive and provided the ability to capture nuances of the subjects' involvement with both the host and original cultures.

Abraído-Lanza, Armbrister, Flórez, and Aguirre (2006) discussed the use of linear and bidimensional models of acculturation in the field of public health, where the linear perspective is the most widely used. The authors reported that the linear model inhibits a more comprehensive understanding of the links between acculturation and health outcomes, and suggested the bidimensional approach may be more helpful. For example, studies about obesity among Latinos should consider values from the original culture (e.g., healthier diet of rice and beans) that might be integrated in the lifestyle of bicultural Latinos with obesity issues. Nevertheless, linear models are still often used by researchers, which contributes to the variation in the conceptualization of constructs, and discrepancies in the findings of studies. Thus, when studying acculturation, researchers have been challenged to be clear about the conceptualization of the constructs under investigation as well as how they are measured (Rivera, 2010). In the current study, acculturation is conceptualized from a bidimensional approach based on Berry's (1997) model. Biculturalism is defined as involvement in two cultures in varying degrees.

Berry's model of acculturation. Berry's (1997) model is based on a bidimensional perspective that offers the possibility of conceptualizing acculturating individuals meaningfully involved in two cultures (origin and host), which is referred to as biculturalism (Donà & Berry, 1994). Berry et al. (1989) suggested that two important and basic questions are raised by individuals as they move through the process of acculturation. First, what is to be retained from the culture of origin? Second, is it positive to seek relations with the new culture? These questions can be answered independently by those acculturating, and the answers to these questions determine two basic attitudes: namely, the maintenance of valuable aspects of the original culture, and the desire to participate and seek values from the host culture.

Berry's (1997) model is the combination of these two orientations (maintenance of original culture and participation in the host culture) within an orthogonal framework (see Figure 2). The model is composed of four acculturation strategies: assimilation, integration, separation, and marginalization. The degree to which an individual adopts a particular strategy depends upon what is valuable to the group or individual to retain from the culture of origin in intersection with what is positive to acquire from the new culture. Integration is the process in which the group or individual maintains valuable aspects from the original culture and at the same time adopts positive values from the new culture. An assimilation strategy is adopted when the group or individual does not consider it valuable to maintain the cultural identity, practices, and values of origin and is open to relate to and seek the values of the new culture. A separation strategy is adopted when the new culture is rejected by the acculturating individual and contact with the new

society is restricted while, at the same time, investment in the culture of origin is maintained. Finally, a marginalization strategy is a result of an individual losing contact with the values, behaviors, and identity from the culture of origin and also not making positive relations with the host culture.

Dow (2011) observed that individuals who acculturate using the strategy of integration experience less stress related to acculturation and better psychological health than individuals who acculturate using other strategies. In fact, bicultural persons who have a disposition to seek the new culture as they maintain positive values of the culture of origin experience less stress than individuals who adapt using assimilation or separation. The worse adaptation condition is marginalization, which is rarely chosen by individuals and most often is imposed upon them by dominant groups that do not adopt multicultural ideologies (Donà & Berry, 1994).

Berry's (1997) bidimensional model is the most studied and tested model of acculturation (Rivera, 2010), and has been successfully used to explain the process of acculturation regarding different ethnic and minority groups. The primary critique of the model that has been made by researchers is that not all of the categories of acculturation strategies may exist in a given sample. For example, it seems difficult to find individuals or groups who fall within the marginalization category, who reject both cultures of origin and settlement at the same time. Cuéllar, Arnold, and Maldonado (1995) created the Acculturation Rating Scale for Mexican Americans–Revised (ARSMA–II) composed of two independent subscales to measure the four strategies. The validity of the scale that measures marginalization has been questioned since the instrument was developed

because it is difficult to find enough participants in a study who use the strategy of marginalization in their process of acculturation.

Also, it has been noted that some acculturation categories may be better understood if subcategories existed. Rivera (2010) discussed theories that attempt to expand Berry's (1997) model by replacing marginalization with two other categorizations, anomie and individualism. Anomie is the attitude of individuals who become alienated when they do not identify with either culture (origin or host), resulting in specific psychosocial problems. Individualism differs from anomie in that it might be a choice that creates no psychosocial or psychological difficulties. In addition, Schwartz et al. (2010) proposed two different forms of integration to address differences in how individuals experience the two cultures. They suggested that some individuals adapt by alternating between the two cultures, behaving as if the cultures were two separate streams in which individuals shift according to the context. Alternatively, other bicultural individuals adapt by synthesizing the two cultures into something new. Regardless of the critiques, Berry's model remains the most used and researched acculturation framework up to this date, and his four strategies of acculturation are widely used to explain how individuals and groups acculturate (Rivera, 2010).

Experiencing Acculturation

Adapting to the new culture. Individuals may experience different processes of acculturation based upon specific contexts, such as family, workplace, school, and friendships (Berry, 1997, 2005). For example, in the work environment, an individual might be well-integrated, while in the family environment their primary attitude may be

of separation. Even though bicultural persons are more flexible in their adaptation to the new culture, in that they are able to shift from one context to another in order to respond appropriately to different situations (Lechuga, 2008), individual members of a family may have differing degrees of flexibility. Among dual-earner couples, both partners are exposed to cultural differences between the home and work environment and are challenged to develop flexibility among different contexts; however, partners may vary in the degree to which they shift from one situation to the next.

Moreover, scholars are interested in what changes occur when individuals adapt to a new culture. According to Schwartz et al. (2010), the main components associated with changes resulting from the acculturation process are practices, values, and cultural identity. Practices that change with acculturation include language, social interactions, and daily behaviors (e.g., food, dress preferences, holiday celebrations, and media use). Values refer to feelings and beliefs about obligations and responsibilities. Cultural identity is a subjective identification, a sense of belonging, and how strongly one identifies with the culture (Costigan & Su, 2004; Lechuga, 2008).

Adaptation, whether beneficial or problematic, is the outcome of the acculturation process. Berry (1997) made a distinction between psychological and sociocultural adaptation. Psychological adaptation refers to the individual's wellbeing and satisfaction and is predicted by factors such as an individual's personality, social support, locus of control, and personal relationships. Sociocultural adaptation refers to the acquisition of new skills and cultural knowledge regarding the host society and is predicted by many factors, including cultural distance, identity, length of residence, language, gender, age,

and arrival age. Regardless of what changes when individuals adapt to a new culture or in which specific context, it is to be expected that cultural adaptation is experienced with a certain degree of stress.

Acculturative stress. The process of acculturation is normally experienced with varying degrees of stress, referred to as acculturative stress. Berry (2005) recognized that even though the process of acculturation may be associated with conflicts, it can also be a positive experience when integration is the outcome. Berry proposed three outcomes of the experience of acculturative stress based upon how intensely the stress is experienced. First, for some individuals and families the challenges of acculturation serve as life enhancement. Stress is temporary with positive outcomes and represents an opportunity to learn and adjust to a new culture. Second, acculturative stress may be caused by cultural conflicts that undermine the wellbeing of individuals and relationships within families and cultural groups. At this second level of acculturative stress, couples may experience specific conflicts that result in marital distress due to differences in their style of acculturation. Finally, when stress and conflicts are overwhelming, the experience of acculturation may become debilitating, with individuals experiencing mental-health issues, such as anxiety and depression. Researchers (Cortés, 2003; Gong, Takeuchi, Agbayani-Siewert, & Tacata, 2003; Organista, Organista, & Kurasaki, 2003) suggested that the relationship between acculturation and psychological distress (e.g., depression, anxiety, alcohol consumption, and substance abuse) was mediated by variables such as trauma, physical health status, loss of social support, and conflict experiences (e.g., racism and discrimination).

In this study, there is an interest in investigating the first and second outcomes of acculturative stress and their implications for couples and families. The acculturation process, as an experience of numerous changes involving family life, can enhance or undermine relationships within families. What contributes to a more or less positive outcome for a couple is an important topic that seems to involve issues pertaining to gender and gender role expectations.

Implications for Couples and Families

Generational and gender differences. Acculturation processes become complicated within the family due to various acculturation responses among family members (Santisteban & Mitrani, 2003), resulting in conflicts between parents and children, as well as potential gender differences. For example, Rosenthal, Ranieri, and Klimidis (1996) conducted a study with a sample of young Vietnamese migrants in Australia to investigate perceptions of parents' values, intergenerational conflict, and gender satisfaction during acculturation. The authors observed that adolescents had less traditional values than their parents, and girls in particular valued traditions less than boys and were less satisfied with their gender role. Subsequently, the girls experienced more conflicts related to intergenerational differences. Morrison and James (2009) studied intergenerational conflicts among Portuguese immigrant families in Canada, conducting qualitative interviews with 21 females and 28 males, and concluded that family members tended to adopt different strategies of acculturation that were specific to their generation and gender. They also observed that as family members acculturate, discord may arise.

Noh et al. (1992) investigated depression among adult Korean immigrants in Toronto and concluded that women showed more depression than men, especially those women who were employed. The authors suggested that depression among these women could be explained by the experience of conflicts between Korean traditional gender role expectations and the women's employment status upon immigration. In the same line of research, Tang and Dion (1999) investigated beliefs and expectations about gender roles among Chinese university students in Toronto and concluded that Chinese men were more traditional than women, that women experienced more conflicts, and that the process of acculturation may be more difficult for women because of conflicts between traditional gender roles and new expectations upon immigration. In a similar study, Negy and Snyder (1997) compared marriages of Mexican American and non-Hispanic White American couples. Differences between the two cultural groups were dissolved when controlling for demographic variables; however, among Mexican American couples, higher acculturation was related to higher levels of marital distress for wives, as they demand renegotiation of traditional gender roles.

Researchers have observed that the process of acculturation brings changes to values associated with gender roles, and that there is a relationship between these changes and marital distress, particularly for wives (DeBiaggi, 2002; D'Urso et al., 2009; Marin & Gamba, 2003). Furthermore, studies of Mexican American married fathers (Leaper & Valin, 1996) and Puerto Rican married fathers (Chun & Akutsu, 2003) found that men were adopting less traditional beliefs regarding gender roles; however, changes in their beliefs did not result in changes to their behaviors (i.e., gender role expectations). Thus,

according to Dion and Dion (2001), immigrant women often seek to renegotiate gender roles that impact the actual behaviors of men. When their expectations are not met, these women experience greater conflict (e.g., arguments with spouse) and marital distress.

Discrepancy in acculturation within couples. Ataca and Berry (2002) introduced marital adaptation as a third facet of the overall process of cultural adaptation, along with psychological and sociocultural adaptation. Married and cohabiting couples experience additional challenges with the acculturation process in that they not only face individual and sociocultural adaptation, but also are challenged to adapt to changes that result from their partner's acculturative process. In a study with Turkish couples in Canada, Ataca and Berry found that spouses may have different acculturation experiences, and that these differences may impact the couple's ability to negotiate situations that were normally approached together, such as child-rearing, social activities, and family daily life, including division of family labor.

Given the fact that partners may acculturate differently, they may also experience discrepancy in their acculturation strategy. When couples use a similar acculturation strategy (integration, assimilation, separation, or marginalization), they do not experience the added layer of challenge to adjust to one another, even though they may still experience cultural conflicts which can negatively impact marital quality. However, when partners use different acculturation strategies (e.g., wife acculturates by integrating the two cultures while husband acculturates using separation), married and cohabiting immigrants often face additional challenges related to adapting to a new culture, and readapting to one another. When partners experience acculturation differently there is

discrepancy between partners and the need to readapt to one another. The new adaptation to one another may bring tension and conflicts that may disrupt marital harmony and impact marital quality.

According to DeBiaggi (2002), among Brazilian immigrants there were relevant associations among acculturation, marital satisfaction, and division of family labor. Women who experienced changes in gender role expectations had a decrease in marital satisfaction when their partners did not experience the same changes. In other words, upon immigration, Brazilian women who expected their partners to participate more in the division of family labor, but did not receive a positive response, reported decreased marital satisfaction.

Sense of Fairness of the Division of Family Labor

Division of Family Labor

In American society, labor has traditionally been divided between genders. Conventionally, men are responsible for the breadwinning for the family, while women are responsible for the care of the home and the children. In other words, men do the paid work and women do the unpaid work, that is, the domestic labor (Brannon, 2008; Cunningham, 2005; Hochschild, 1989).

From the 1960's, the growing participation of women in the paid labor force promoted the emancipation of attitudes about gendered division of labor in American society, resulting in a shift of social ethics and beliefs regarding equality between men and women (Deutsch, 1999; Poeschl, 2007); however, the ideal of gender equality is not fully reflected in the actual division of household labor. Therefore, even though the

number of dual-earner families in the U.S. is growing, men are still associated with paid work and women with domestic labor (Crosby & Sabattini, 2006).

Types of family labor. Family labor refers to the unpaid work that is performed within the family and for the wellness of the family. Some domestic chores are traditionally associated with women, while others are associated with men. Traditional female tasks include domestic chores such as cooking, cleaning, and laundry (Blair & Johnson, 1992; Ferree, 1991). These are considered low-control tasks because they are highly demanding and family life depends on them (Bartley, Blanton, & Gilliard, 2005). Men's participation in family labor tends to be associated with tasks that are conventionally considered male tasks, such as house repairs, car maintenance, and lawn mowing. The domestic male tasks are considered high-control tasks because they are more easily controlled and less frequent, as well as less stressful in nature than the low-control tasks. Ferree (1991) observed an increase in men's help with conventionally female tasks (e.g., cleaning after the meals and shopping for groceries); however, women continue to hold the primary responsibility for the domestic labor, even if they are in a dual-earner relationship.

Beyond household work, female roles also encompass caretaking activities (e.g., eldercare and childcare) and the presence of children, in particular, contributes to the gendered division of labor among couples (Raley, Mattingly, & Bianchi, 2006). For example, Katz-Wise, Priess, and Hyde (2010) found that couples transitioning to parenthood experienced changes in their arrangement of division of labor, becoming more traditional, as women got more involved with childcare.

According to Deutsch (1999), family life is constantly changing and it has been noted that men's participation in childcare has increased consistently over recent years. As women have increased their participation in the labor force, men have also adapted their behaviors to sharing the work at home. Men tend not do as much household work as an equal division of labor would require, but they have increased their participation in childcare. Men are more involved with children; however, women remain primarily responsible for childcare (Bianchi et al., 2000).

Patterns of division of family labor. Couples make a variety of arrangements when they divide labor, based on their unique principles and practices. Principles refer to beliefs related to gender roles and reflect internal values about the division of labor in terms of more or less traditional, or egalitarian. Practices refer to how labor is actually divided, that is, whether the labor is more or less equally distributed. There are a variety of arrangements of division of labor (Ferree, 1991) which are subject to ongoing negotiation between partners (Deutsch, 1999; Ferree, 2010). Nevertheless, it is important to note that the arrangements by which couples divide labor has a direct impact on overall marital quality (Bartley et al., 2005).

Ravanera, Beaujot, and Liu (2009) conducted a study in which they identified five patterns of division of labor among married couples: (a) complementary-traditional, (b) women's double burden, (c) shared roles, (d) men's double burden, and (e) complementary-gender-reversed. The complementary-traditional is an arrangement in which husbands do more of the paid work, while wives do more of the domestic labor (i.e., the most traditional pattern). Even though this arrangement is declining, Ravanera et

al. found this arrangement present in one third of couples studied. The women's double burden is the second most prevalent pattern and occurred when wives were engaged in a similar amount of paid work as their partners but also did the majority of domestic labor (Hochschild, 1989). Although this is not the case for all marriages, this pattern represented more than one fourth of the couples studied. Shared roles is the pattern of division of labor in which partners divide paid and domestic work equally. This pattern represented approximately one fourth of couples in the study. Men's double burden is a pattern in which husbands do as much paid work as their partners, but performed more of the domestic work. Finally, the complementary-gender-reversed is the pattern in which husbands do more domestic labor and wives do more paid work. The men's double burden and the complementary-gender-reversed (i.e., the least traditional patterns), are becoming more frequent among couples; however, these patterns represented less than 15% of the participants in the study. Similar patterns are described in other studies (Raley et al., 2006), where the authors observed a decrease in arrangements in which men are solely responsible for the paid work and an increase in equal sharing of work between couples.

This line of research demonstrates that patterns of division of labor are changing, with a growing participation of women in paid work and more participation of men in the family labor; yet patterns that reflect inequality in the division of family labor are still salient. Moreover, the actual pattern of division of labor may not reflect the values and beliefs of the individuals within a couple. As Deutsch (1999) observed, men with traditional values may participate in domestic labor out of love for their family and

women who hold traditional values may participate in paid work out of economic necessity.

Helms, Walls, Crouter, and McHale (2010) conducted a study of couples in Pennsylvania that illustrated a gap between ideological principles and actual practices the couples held with regard to the division of labor, and highlighted implications for this reality on marital satisfaction. In the study, they examined four patterns of arrangements in terms of how couples viewed the financial contribution of each partner's work: main-secondary providers, coproviders, ambivalent coproviders, and mismatched couples. In the main-secondary provider arrangement, both men and women participated in paid work, but men believed their primary role was to provide for the family with their partners' earnings considered supplemental income. In the coprovider arrangement, both partners shared paid work and believed they were equally responsible for the family breadwinning. The ambivalent coproviders experienced internal conflicts between their beliefs and actions. Examples included couples in which women supported the family financially, but viewed their income as secondary. Finally, the pattern of mismatched couples characterized relational conflicts within the couple, in that partners had divergent attitudes about breadwinning. The research findings demonstrated the variability of patterns of division of labor among couples based on the interplay of stated beliefs and actual practices. The outcomes also suggested implications for levels of marital satisfaction that result from the experiences of conflicts at the personal and the relational levels. Almost half of the couples were in mismatched arrangements, and nearly one third were main-secondary couples. The most equitable division of labor (both paid and

unpaid) was experienced by the coproviders who, although they were in the minority, reported the highest levels of marital satisfaction.

Unequal division of family labor. Couples who have the most equitable division of labor appear also to report the highest levels of marital quality; however this is not the pattern adopted by the majority of couples (Helms et al., 2010). In fact, the majority of couples adopt patterns in which the woman does more family labor than the man. Three basic explanations for the gendered division of family labor between dual-earner couples are suggested in the extant research. Specifically, it has been suggested that women do a greater share of housework due to time availability, relative resources, and gender ideologies.

The time availability perspective argues that women do more housework simply because they have more available time for these tasks than do men. The relative resources perspective explicates the gender gap in the division of labor as a logical economic choice (i.e., whoever earns more does less housework). However, research suggests that these explanations are not accurate. For example, men who have more available time to do housework often do not do an increased amount of housework (Bianchi et al., 2000). The gender component is also evidenced by the finding that males who are economically dependent on their partners often do not do more housework than men who do not depend economically on their partners (Bianchi et al., 2000).

A more accurate explanation of why women do a greater portion of household labor may be that women choose to work less outside the home as they feel pressured to attend to family demands. This contributes to women earning less because they work

fewer hours and invest less in their career. Yet, this cycle of behavior among women (i.e., feeling pressured to care for family, working less and therefore earning less) makes it difficult to identify the cause and effect components.

Thus, the third explanation for the unequal division of family labor relies on gender role ideology as the primary factor behind division of labor arrangements among most couples (Gilbert & Rader, 2001). This perspective holds that beliefs and attitudes associated with roles that are considered appropriate for men and appropriate for women actually explain the gendered division of labor. Thus, internalized gender roles are likely the central but hidden factor that explains unequal division of labor. In fact, according to Bianchi et al. (2000), gender ideology is difficult to measure and often does not appear as a significant variable in research because people tend to respond in a socially acceptable way, favoring equality (at least in the beliefs that men and women should divide labor equally). It is clear then that beliefs regarding gender equality do not always correspond to the actual practice of equality in the division of family labor (Deustch, 1999; Ferree, 1991).

Research by Lothaller, Mikula, and Schoebi (2009) yielded results that are consistent with the above explanations—that time availability, relative resources, and gender ideology are useful in understanding the unequal division of family labor. In addition, they reported that other factors also contribute to inequality, such as the feeling of fulfillment in performing household work among women. In other words, women who feel fulfilled by performing family labor will favor inequality with the division of family labor. Thus, how women feel and perceive the arrangement of division of labor may be

more important for women's satisfaction than the actual division of labor. In addition, Freudenthaler and Mikula (1998) suggested that women's feelings of entitlement (i.e., a sense of deserving to receive rewards and positive outcomes in a fair way) and the sense of fairness (or justice) of the division of family labor are both important factors associated with how women respond to unequal division of labor.

Sense of Fairness

Even though the majority of women in relationships with men do more than half of the housework, most of them perceive the division of labor as fair (Grote et al., 2002; Major, 1993; Thompson, 1991). According to Greenstein (1996), in a study with married women, wives with more traditional beliefs about gender equality perceived the gendered division of labor as just. Conversely, wives with more egalitarian beliefs evaluated unequal division of labor as unfair. Thus, the more egalitarian the beliefs of wives were, the more they were affected by the sense of fairness of the division of labor. Wilkie et al. (1998) also found that wives and husbands tend to have gendered views about fairness. For both, the perception of fairness with the division of family labor was related to sharing the work they believed was their primary responsibility. Men's sense of fairness was more influenced by the contribution each partner made to the family income, while for women their sense of fairness was more tied to how domestic labor was shared. Wilkie et al. also determined that husband's beliefs about fairness affect wives more than the wives' beliefs affect husbands.

In a study regarding the influence of gender differences on satisfaction with and perception of fairness in the division of household chores, Mikula, Freudenthaler,

Brennacher-Kroll, and Brunschko (1997) conducted a study of male and female roommates who were university students sharing flats in Austria. The researchers found that even though the students had the same workload outside the home and the same financial contribution within the home, there were significant differences between males and females with regards to domestic work completed, with women doing a greater portion of the work than the men. Not surprisingly, the women were less satisfied with the unequal division of household chores, yet they did not perceive it as unfair. It seems that one's perception of fairness is determined less by the actual division of labor than by the perception of a discrepancy between the desired division of labor and what is actually taking place (Mikula & Freudenthaler, 2002).

Principles of justice in close relationships. During the 1990s, intrigued by the lack of perception of injustice among women experiencing inequality, scholars raised the relevant question as to which principle of distributive justice women use or should use to assess fairness in close relationships (Mikula & Lerner, 1994). The basic principles of distributive justice (i.e., justice in the distribution of conditions and goods), are equity, equality, and need (Deutsch, 1975). The principle of equity refers to the evaluation of justice based on the proportion of contributions and rewards. From this perspective, it is fair that men who participate with a greater proportion of income have the right to perform less housework, or it is fair that a woman who does not work outside the home is responsible for a greater share of household chores. The principle of equality refers to the evaluation of justice based only on outcomes, despite contributions. It resembles the feminist ideal of equality between genders in which couples divide paid and unpaid work

as closely as possible to 50/50. Additionally, in intimate relationships, need (e.g., emotional need, financial need) is also a principle of justice, reflecting specific arrangements in which love and altruism are components of the equation.

According to Deutsch (1975), equality is the most appropriate principle of justice that can be utilized in close relationships; however, there is a lack of agreement about this among scholars. On the surface, equality would seem to be the ideal; however, for many couples there is a balance that involves love and kindness, in which equity as a subjective perception becomes more important than objective equality (Sprecher & Schwartz, 1994). Wagstaff, Huggins, and Perfect (1993) reported that the principle of equity is the most influential factor in family situations because when equity is applied, consideration of the balance between contributions and outcomes is taken into account. According to Van Yperen and Buunk (1994), when one is operating from a position of equality, one considers only contributions (e.g., attention, love, accommodation to the other) or outcomes (e.g., being in an interesting work, feeling free to do what one wants, meeting other people). By contrast, when operating from the position of equity one considers the balance between contributions and outcomes. Moreover, in close relationships in which there is love and concern for one another, individual need may be the most salient principle in specific circumstances. For example, it seems fair that a family will spend more resources taking care of a sick child than distributing resources equally among all family members. Thus, when assessing justice in close relationships, it is difficult to determine the most appropriate rule of justice to apply (Van Yperen & Buunk, 1990).

Sprecher and Schwartz (1994) observed that in close relationships there is an overlap between equity and equality, and Clark and Chrisman (1994) found evidence to support each one of the three principles of justice, suggesting an integration. Thus, research on assessment of fairness in close relationships has evolved to consider other explanations of how one experiences fairness in their relationship, especially with regard to the division of family labor. Hartman, Yrle, and Galle (1999) contributed to the discussion by noting the need to observe not only distributive justice, but also procedural justice, in that sense of fairness is related to participation in decision-making. Procedural justice refers to how decisions about the distribution of goods and conditions are made. When partners negotiate the distribution of family labor and actively participate in the decision, they tend to perceive the distribution as fair.

Sense of entitlement. Major (1993) described the concept of entitlement (i.e., a sense of deserving) to explain how people choose and apply the basic principles of justice within a family context. From the perspective of entitlement, people evaluate what they deserve based on whether they feel entitled to or deserving of a division of labor based on equity, equality, or need. In a qualitative study designed to identify spouses' choice for equal or equitable distribution of family work, Gager (2008) found that there were no differences between males and females, as both used the principles of equity or equality in similar ways to evaluate fairness in the division of family labor; however, overall, women demonstrated lower senses of entitlement.

Entitlement is a subjective perception of justice that is more fundamental than the principles of equality, equity, or need. In fact, Freudenthaler and Mikula (1998) argued

that sense of entitlement is the most basic component of justice. Two important models based on one's sense of entitlement are the Distributive Justice Framework (Major, 1993; Thompson, 1991) and the Relative Deprivation Model (Crosby, 1976). The Distributive Justice Framework is a comprehensive explanation for the sense of fairness regarding the division of family labor (Mikula & Freudenthaler, 2002) and explains factors that contribute to entitlement as a means of explaining what makes women feel they deserve a certain pattern of division of family labor.

An additional approach to the study of sense of fairness is the Relative Deprivation Model, which explains factors that contribute to one's perception of unfairness. The focus of the model is deprivation, that is, how women arrive at their perception that the division of family labor within their relationship is unfair. Although both the Distributive Justice Framework and the Relative Deprivation Model are important for understanding sense of fairness, the Relative Deprivation Model is more appropriate for comprehending the feeling of deprivation that results from changes that immigrant couples experience in the new social context.

Models of Sense of Fairness

Distributive Justice Framework. The Distributive Justice Framework (Major, 1993; Thompson, 1991) is one attempt to explain why women in unequal division of labor evaluate their arrangement as fair. Thompson (1991) suggested that entitlement is derived from a complex experience in which justifications, outcome values, and comparison referents are interconnected to contribute to a sense of fairness in intimate relationships. Justifications refer to what is appropriate in the arrangement of division of

labor. Braun, Lewis-Epstein, Stier, and Baumgartner (2008) proposed that time availability, relative resources, and gender ideology (the explanations for unequal division of labor) explain sense of fairness. Women may evaluate unequal divisions of labor as fair because they accept the arrangement as suitable, usually without considering the underlying disadvantages (Davis, 2005; Viers & Prouty, 2001). Other justifications that can buffer the sense of fairness are related to procedural justice issues in that women perceive fairness when they participate in the decision about how family labor is distributed (Hawkins, Marshall, & Meiners, 1995).

Outcome values refer to what people value and want in their family relationships, such as marital happiness, family harmony, and caring for others. Outcome values are important in shaping justifications (Thompson, 1991). Grote et al. (2002) tested the links between outcome values and perceived fairness, measuring enjoyment of family work, spousal appreciation, and perceived competence at family labor. The authors supported the association between outcome values and perceived fairness, and suggested that women's enjoyment of performing domestic tasks as well as men's perception that the partner is more competent are both predictors of perceived fairness. These results are consistent with Hawkins et al.'s (1995) findings that feelings of appreciation are predictors of sense of fairness among women. Blair and Johnson (1992) also confirmed the association between outcome values and sense of fairness, reporting that appreciation of household work by husbands contributed to satisfaction in wives. According to Helms et al. (2010), even though two-thirds of women were in dual-earner relationships, half of

them held attitudes that were consistent with valuing their caretaker role in the family as more important than their careers.

The third factor that contributes to sense of fairness is social comparisons. Social comparisons are made using comparison referents, which are standards that people use to evaluate their relationships. Thompson (1991) made a distinction between comparisons between gender (women compare their share of housework with their male partners, also called relational comparisons), and comparisons within gender (women compare their share of housework with other women, and men compare their participation in the family labor with that of other men, also called referential comparisons). Thompson suggested that women do not feel they deserve more equality in the division of labor because they compare themselves to other women, who have similar house labor responsibilities, rather than to their partners. On testing this theory, Grote et al. (2002) did not find support, observing that the wives in their study did not make more within-gender comparisons than between-gender comparisons as proposed by Thompson; however, those who made between-gender comparisons had a lower sense of fairness, supporting the association between sense of fairness and social comparisons.

Mikula et al. (2009), in a study with women and men, conducted a comprehensive test of the Distributive Justice Framework in which they found evidence to support this framework and the relationships between the factors related to entitlement (justifications, outcome values, and social comparisons) and the sense of fairness of the division of family labor. Further, Mikula et al. confirmed that social comparisons are strongly associated with evaluations of justice. The researchers found no significant correlations

for within-gender comparisons among women, but did find evidence that within-gender comparisons are predictors of sense of fairness among men. According to Gager and Hohmann-Marriott (2006), men tended to compare themselves to other men and were more traditional in the evaluation of division of labor, showing a tendency not to consider female partner's paid work hours. In addition, the authors suggested that women increasingly make more comparisons with their partners due to the growing number of women participating in the labor force. Van Yperen and Buunk (1994) observed that individuals tend to compare themselves with others who they consider similar to themselves; therefore, as both males and females become more engaged in the labor force, comparisons within partners becomes an important issue.

Thompson's (1991) Distributive Justice Framework has been tested and supported as a valid explanation for sense of fairness (Hawkins et al., 1995; Kluwer, Heesink, & van de Vliert, 2002; Mikula et al., 2009). All three proposed components (justifications, outcome values, and social comparisons) are supported; however, social comparisons stand as the most predictive component for understanding sense of fairness (Mikula et al., 2009).

Relative Deprivation Model. The Relative Deprivation Model (Crosby, 1976) explains sense of fairness from the perspective of deprivation. Relative deprivation is essentially a subjective feeling of being deprived of something that is desired. A fundamental perspective of this model is that objective inequality does not always result in a subjective sense of deprivation. In fact, women with an objectively unequal division of family labor may evaluate their situation as just, based on their subjective experience.

The feeling of deprivation, which is necessary for a low sense of fairness, does not exist unless someone wants and feels entitled to a desired thing that someone else possesses. Thus, the preconditions to the feeling of deprivation include social comparisons, wants, and feelings of entitlement, as well as the belief that someone else is responsible for one not having a desired outcome that is feasible to obtain it (Steil, 1994).

Both the Distributive Justice Framework and the Relative Deprivation Model regard social comparisons as an important component in evaluating justice. However, most researchers who have utilized the Distributive Justice Framework to study social comparisons (Grote et al., 2002; Mikula et al., 2009) are interested in investigating how individual social comparisons are made and which comparison referents are more important to a sense of fairness; specifically, whether people use within-gender (e.g., women compare themselves to other women) or between-gender (e.g., women compare themselves to their male partners) comparison referents. As an alternative, the Relative Deprivation Model offers the possibility of capturing the reality that the types of comparisons one makes (i.e., between- and within-gender) interplay with the social environment, setting the stage for the use of a generalized other as comparison referent.

Using the Relative Deprivation Model in a study involving 30 nations, Greenstein (2009) investigated sense of fairness using a generalized other as comparison referent, which was the average standard of division of labor in the nation. Greenstein's results suggested that the national context contributes to the process by which women evaluate justice. Ruppanner (2010) studied division of labor in 25 nations in Europe and made similar conclusions that household decisions are affected by the national context (i.e.,

what is typical within a given culture). In this way, couples make comparisons between their pattern of division of family labor and the average pattern within their specific national context. Davis (2010) investigated social comparisons related to division of family labor among women in 12 nations, and concluded that the environment played an important role in how women made comparisons because the women took into consideration the typical division of labor in the nation.

In this study, the perspective of a generalized other as comparison referent is important to the understanding of the process of social comparisons that immigrants make when they change their national context. For this reason, drawing upon Greenstein's (2009) work and the Relative Deprivation Model match the purposes of this study. The concept of a generalized other as comparison referent is important to the understanding of evaluations of justice among immigrant couples who experience changes in their social environment. It is reasonable to assume that, upon immigration to the U.S., as Brazilian couples change their national and social contexts, women begin to make comparisons using the typical division of family labor in the U.S. as a new comparison referent; thus, the division of family labor that was once perceived as fair may become perceived as unfair within the new cultural context.

Implications for Marital Quality

Scholars consistently report links between sense of fairness and marital quality (Bodi et al., 2010; Greenstein, 1995; Mikula, 1998). For example, Joyner (2009) reported that partners experienced more satisfaction and stability when they perceived fairness in their relationship, and Wilcox and Nock (2006) found that women who reported a lack of

fairness in the division of labor also reported feeling less happy in their marriage. In other words, in a close relationship, when partners feel they are not receiving what they deserve, conflicts may appear, especially in situations of change such as the birth of a child or when women begin to work outside the home (Kluwer et al., 2002; Lerner & Mikula, 1994).

According to DeMaris (2007), inequality in the division of family labor was not found to have effects on disruption of marriage; however, a sense of unfairness was found to be associated with greater risk for marital disruption, especially for women. Although sense of fairness of the division of family labor affects women more than men (Wilkie et al., 1998), the quality of the relationship is similarly important to both partners (Williams, 2003), and both experience marital dissatisfaction when they feel they are performing more housework than they should (McHale & Crouter, 1992).

Lavee and Katz (2002) examined the links among division of labor, perceived fairness, and marital quality. They used a sample with three different cultural backgrounds reflecting traditional, egalitarian, and transitional beliefs. Couples in the transitional situation were those who held more traditional values but were exposed to a more modern and egalitarian culture. According to the results, no differences were found among men among the three different groups. However, the beliefs associated with each cultural category influenced sense of fairness and marital quality in women. In these findings, women with transitional beliefs reported the lowest sense of fairness and marital quality, possibly because they experienced a greater gap between their expectations and reality. These findings suggest that greater attention to people in situations of cultural

transition is warranted. Immigration and the experience of acculturation, in particular, involves a new cultural environment that might contribute to changes in the perception of fairness in the division of labor between partners, with consequences to marital quality.

Marital Quality

Marital quality is a general term that includes several variables such as couple's overall adjustment in relation to one another, their satisfaction with the relationship, and overall happiness in their marriage or cohabiting partnership (Spanier, 1976). As a construct, marital quality is considered the subjective evaluation of an intimate relationship in which high quality means good adjustment, adequate communication, and high levels of happiness and satisfaction between partners. Within this context, the study of marital quality encompasses various perspectives emphasizing different dimensions, such as personal, relational, and cultural (Huston, 2000).

Theories of Marital Quality

A number of conceptualizations of marital quality have been described in the extant literature. For example, Shackelford and Buss (1997) conceptualized marital quality from an evolutionary perspective in which ancestral men and women were challenged to find better mates for reproductive purposes. From this perspective, marital quality applied to modern men and women reflects an adaptive behavior in which quality in the relationship is associated with fidelity, paternity certainty, and sharing of resources. Koski and Shaver (1997) adopted the perspective of attachment theory and conceptualized marital satisfaction in relation to meeting partner's personal needs of emotional security, protection, and love. Because attachment needs are related to one's

history of emotional bonds that begin in infancy, evaluations of quality within a close relationship are related to personal characteristics of the partners.

Another approach to conceptualizing marital quality emphasizes the relational aspects of the partnership. One model that adopts this perspective is known as the philosophy of life outlook (Hojjat, 1997), which conceptualizes marital satisfaction in terms of the degree of similarity between partners. From this perspective, similarity in beliefs about the world and about how partners relate to the world is considered fundamental for high marital quality; thus, from this perspective, conflicts are a result of discrepancies between partners. Other writers have argued that conflicts are not to be viewed harmful *per se*; rather they are considered part of the structure of relating. Therefore, marital satisfaction is conditional on the management of dilemmas and contradictions between partners (Erbert & Duck, 1997).

The interdependence theory (Berscheid & Lopes, 1997) evaluates marital quality with an emphasis on the interaction of partners within a specific environment. From this approach, changes in the socio-cultural context are important to the maintenance of the relationship; therefore, marital quality refers to how well partners can relate to one another within a specific context that change over time. More recently, theorists have attempted to integrate the various conceptualizations of marital quality.

Huston's model. One framework that integrates differing perspectives and theories of marital quality is the ecological model proposed by Huston (2000). Central to this model is the view that marital quality is best understood as the interconnection of personal, relational, and cultural perspectives. According to Huston, these three levels of

marital quality interpenetrate one another in such a way that any single dimension is not fully understood without considering its interconnection with the others. In other words, spouses bring personal attributes (e.g., beliefs, attitudes, and values), and relational attributes (e.g., the way partners manage their marital lifestyle and respond to each other in the everyday life) to their relationships. It is the interplay of these with the specific socio-cultural context that captures marital quality more fully. Therefore, from the ecological perspective, high levels of marital quality result from successful interconnections among the dynamic interplay of the personal, relational, and contextual domains.

Married and cohabiting couples experience constant changes in the personal, relational, and socio-cultural elements that impact marital quality. For example, with the transition to parenthood, the marital arrangement of division of labor is challenged (Kluwer et al., 2002). Similarly, with immigration, the new ecological environment impacts individuals and their interactions in several ways. In a review of the literature on low-income Mexican-origin couples, Helms, Supple, and Proulx (2011) used Huston's (2000) model to demonstrate how the marital relationship is impacted by environmental factors (e.g., economic hardship and discrimination in the workplace) as well as partners' personal values and attributes (e.g., beliefs and attitudes about the marriage). Thus, Huston's model offers a useful lens through which to study marital quality among Brazilian immigrants in the U.S. because these immigrating couples experience challenges at a personal level (e.g., beliefs about gender roles) and at the relational level

(e.g., marital conflicts in regard to patterns of division of family labor and match or mismatch in acculturation style), due to exposure to a new socio-cultural environment.

Marital stability. There are two basic approaches to assessing close relationships: quality and stability (Spanier, 1976). Research on marital quality considers how the relationships function with regards to partners' interactions, whereas marital stability is used to investigate risks for disruption of the relationship. Clark-Stewart and Brentano (2006) explored factors that influence the likelihood of marital disruption, identifying three overarching variables: (a) demographic factors (e.g., education, employment, and presence of children); (b) individual and relational factors (e.g., history of problems, personality, communication, infidelity, alcohol, husband's lack of support for wife's career, and husband's lack of more involvement in the division of labor); and (c) sociocultural factors (e.g., changes in family role, and shift from a traditional to a more liberal family model).

Christensen and Walczynski (1997) posited another perspective on marital stability, arguing that couples break up because of conflicts they are unable to resolve. Couples may be unable to successfully manage conflicts because of the nature or content of the conflict, or because partners lack the skills to interact adequately to resolve the conflict. Regardless, the experience of unresolved conflicts causes couples to experience diminished satisfaction in their relationship and may lead to divorce or separation. Nevertheless, it is important to recognize that satisfaction (or quality) and stability are two concepts that help to elucidate marital relationships. Furthermore, not all unsatisfactory relationships end up in divorce or separation (Berscheid & Lopes, 1997).

In other words, partners with diminished marital satisfaction may decide to maintain their relationship, despite the decreased marital quality and overall wellness in life.

Amato and Hohmann-Marriott (2007) identified important differences between high- and low-distress marriages. They reported that individuals with low levels of relational distress experienced decline in their subjective sense of well-being following divorce, while highly-distressed individuals often experience improvements in their sense of well-being after divorce. That is, for individuals in highly distressed relationships, separation, rather than a setback, may be an opportunity for improved overall well-being (Darvishpour, 2002). Therefore, couples in low-distress relationships may benefit from identifying and working on issues that are causing them distress in their marriage to avoid further relational decline. The results of this study offer important implications for counselors working with couples. Namely, couples experiencing higher levels of marital distress may benefit from support to help smooth the process of divorce, while couples experiencing lower levels of marital distress may benefit from counseling interventions to enhance the ability to overcome conflicts and restore harmony. To understand means of improving marital quality it is important to first understand the factors that contribute to it.

What Contributes to Marital Quality

Barnes and Sternberg (1997) argued that love, conceptualized as emotional satisfaction, togetherness, and absence of tension and fighting between partners, is the most important element in predicting marital quality. Similarly, Hendrick and Hendrick (1997) found that love is the major motivation of satisfaction in intimate relationships.

Although love appears to be a key factor in marital quality, Perrone and Worthington (2001) reported other factors that contributed to marital quality among dual-earner couples, including relationship characteristics (e.g., love, sexual life, communication), objective demands (e.g., work-family role strain, sense of equity), and resources (e.g., income level, available social support).

In a longitudinal study of factors that contributed to changes in marital quality between 1980 and 2000, Amato et al. (2003) found that a husband's sharing in housework was among the most consistent predictors of changes in marital quality. Specifically, increases in husband's sharing of housework was associated with wives' reporting greater happiness and less risk for divorce, whereas husbands reported less happiness and a rise in divorce risk. However, if couples are able to experience a decrease in traditional gender attitudes there is a significantly positive relationship to increased marital happiness and marital interaction for both partners.

Thus, one factor that has been found to be important in predicting satisfaction is division of family labor (Amato et al., 2003; Sutor, 1991). Additionally, the subjective sense of fairness of the division of family labor is a stronger predictor of marital quality than the objective division of family labor (Bodi et al., 2010; DeMaris, 2007; Frisco & Williams, 2003; Greenstein, 1995; Mikula, 1998). Apparently, the evaluation partners do of justice in the division of family labor has an impact on marital quality.

Even though sense of fairness is an important predictor of marital quality, gender differences are also significant for understanding the association between sense of fairness and marital quality (Cubbins & Vannoy, 2004; DeMaris, 2010; Van Yperen &

Buunk, 1994), in that men and women experience this association differently. For example, when husbands increase their share of family work they also experience decreases in marital quality, yet this same experience improves marital quality for wives. Rabin and Shapira-Berman (1997) found that among Israeli married women who were unsatisfied with the division of family labor that was perceived as unfair, Israeli husbands did not perceive their lesser participation in the family labor as unfair. In fact, it appears the husbands did not even recognize that an inequity was occurring.

Research findings consistently demonstrate that women who feel exploited in the distribution of family labor are more likely to experience distress and are at greater risk of marital disruption (DeMaris, 2007). This is particularly likely among dual-earner couples in which the perception of inequity leads to tension between partners, resulting in decreased marital quality for both men and women, and an increased risk of divorce among women (Frisco & Williams, 2003). According to Rabin and Shapira-Berman (1997), women who experience a lower sense of fairness are more likely to pressure their partners for more equity in the distribution of labor, which often leads to more tension and conflict (Holmes & Levinger, 1994). When couples are unsuccessful in negotiating their needs, men typically experience guilt and confusion, while women usually experience anger and frustration (Guerrero, La Valley, & Farinelli, 2008), resulting in escalating marital distress (Rachlin, 1987). Thus, when one partner in a couple experiences a low sense of fairness with the division of family labor, it may negatively impact marital quality, resulting in increasing distress if the couple is unable to renegotiate family labor patterns that reflect their mutual needs and expectations.

Conclusion

Marital quality among immigrants is impacted by the experience of acculturation, and, in particular, by the match or mismatch in acculturation style within the couple. When partners acculturate using different strategies or at a different pace, they are more likely to experience marital conflict (Ataca & Berry, 2002). Upon immigration, women are at a greater likelihood to experience changes in gender role expectations with regards to the division of family labor (DeBiaggi, 2002). Furthermore, women may experience a greater sense of entitlement and a lower sense of fairness as the result of social comparisons that are made within the new environment (Crosby, 1976; Greenstein, 2009; Major, 1993; Thompson, 1991). Men, however, may not share their partner's experience because they do not feel deprivation regarding the division of family labor, as the unequal distribution of family labor is often beneficial to them. Thus, when male partners do not respond in a positive way to women's needs, these women may grow to feel that their relationship is unfair, resulting in decreases in marital quality for both partners (Bodi et al., 2010; Greenstein, 1995; Mikula, 1998).

The central purpose of the current study was to understand the web of interconnections that may occur among acculturation, sense of fairness, and marital quality in the personal, relational, and cultural levels (Huston, 2000) that reflect the experience of Brazilian immigrant couples in the U.S. The intention was to offer new insights for counselors working with distressed couples who are experiencing acculturation by understanding how issues related to sense of fairness of the division of family labor impact marital quality. In this chapter, the related literature that supports the

rationale for this study was reviewed, including Brazilian immigrants, the target population, as well as constructs of interest: acculturation, sense of fairness, and marital quality.

CHAPTER III

METHODOLOGY

In Chapter I, rationale and research questions were presented to examine the relationship of acculturation, sense of fairness of the division of family labor and marital quality for Brazilian immigrants to the United States. In Chapter II, a review of the literature demonstrated a lack of research examining the impact of acculturation on marital quality among Brazilians who are actively participating in the acculturation process. Subsequently, the literature reviewed supported the hypothesis that there are links among acculturation, sense of fairness, and marital quality, and that these associations may differ between genders, being more relevant to females than males particularly when there is a discrepancy in level of acculturation within a couple. Accordingly, the current study contributed to the literature by utilizing a methodology that analyzed the impact of the shared process of acculturation on the marital quality among immigrant couples.

The current chapter will detail the research hypothesis of the study, describe the participants, instrumentation, procedures for collection of data, and the data analysis that were utilized. The pilot study is explained as are its implications for the overall study.

Research Questions and Hypotheses

The purpose of this study was to investigate the links among level of acculturation, sense of fairness, and marital quality among Brazilian couples living in the

U.S. In particular, this study intended to investigate the mediating role of sense of fairness in the relationship between acculturation and marital quality for wives and for husbands, as well as the moderating role of the level of acculturation of one partner with the level of acculturation of the other partner in predicting sense of fairness and marital quality. Finally, this study intended to explore the discrepancy in levels of acculturation within couples in its relationships to sense of fairness and marital quality for males and females. Based on an extensive literature review the following research questions and hypotheses were developed.

Research Question 1: Controlling for the variables presence of children in the same household, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers, is the wife's level of acculturation significantly predictive of her (a) sense of fairness, and (b) marital quality?

Hypothesis 1: It is hypothesized that (a) the wife's level of acculturation is significantly predictive of her sense of fairness, and (b) the wife's level of acculturation is significantly predictive of her marital quality.

Research Question 2: Controlling for the variables presence of children in the same household, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers, is the husband's level of acculturation significantly predictive of his (a) sense of fairness, and (b) marital quality?

Hypothesis 2: It is hypothesized that (a) the husband's level of acculturation is not significantly predictive of his sense of fairness, and (b) the husband's level of acculturation is significantly predictive of his marital quality.

Research Question 3: Is the relationship between level of acculturation and marital quality significantly mediated by sense of fairness, for (a) wives, and (b) husbands?

Hypothesis 3: It is hypothesized that (a) for wives, the relationship between level of acculturation and marital quality is significantly mediated by sense of fairness, and (b) for husbands, the relationship between level of acculturation and marital quality is not significantly mediated by sense of fairness.

Research Questions 4: Does the husband's level of acculturation have a significant moderating effect with the wife's level of acculturation on her (a) sense of fairness, and (b) marital quality?

Hypothesis 4: It is hypothesized that (a) the husband's level of acculturation has a significant moderating effect with the wife's level of acculturation and her sense of fairness, and (b) the husband's level of acculturation has a moderating effect with the wife's level of acculturation and her marital quality.

Research Questions 5: Does the wife's level of acculturation have a significant moderating effect with the husband's level of acculturation on his (a) sense of fairness, and (b) marital quality?

Hypothesis 5: It is hypothesized that (a) the wife's level of acculturation does not have a significant moderating effect with the husband's level of acculturation and his sense of fairness, and (b) the wife's level of acculturation has a moderating effect with the husband's level of acculturation and his marital quality.

Research Question 6: Is there a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and sense of fairness for (a) wives, and (b) husbands?

Hypothesis 6: It is hypothesized that (a) there is a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and sense of fairness for wives, and (b) there is not a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and sense of fairness for husbands.

Research Question 7: Is there a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for (a) wives, and (b) husbands?

Hypothesis 7: It is hypothesized that (a) there is a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for wives, and (b) there is a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for husbands.

Participants

The population of interest for the current study was Brazilian couples living in the U.S. Five inclusion criteria were developed for the study, specifically both partners were (a) of Brazilian origin, (b) first generation immigrants, (c) married, (d) dual-earners at the time of the study, and (e) have experienced immigration together. These criteria were important for avoiding confound variables. For example, women partnered to Americans

or men with other nationalities might experience the process of acculturation differently than when both partners share the same background and move through the experience of immigration simultaneously. That both members of the couple were dual-earners was important to avoid explanations of patterns of division of family labor based on the availability of time. Additional criterion for inclusion was added as a result of the pilot study, namely that the couple immigrated and has lived in the U.S. for at least six months as it is after this period that possible conflicts and stress related to acculturation are more likely to begin.

A sample size of 46 wives and 46 husbands was used to achieve effect size of .15 and power of .72, using alpha level .05, to run multiple regressions for wives and husbands separately. The study was designed to assess the perceptions of both partners; subsequently data were collected from 46 couples.

Instruments

The instruments for the current study consisted of (a) the Acculturation Rating Scale for Mexican Americans–Revised (Cuéllar et al., 1995), (b) Evaluations of the Division of Family Work, developed by the European Project Family Life and Professional Work: Conflict and Synergy (EU-Project-FamWork), (c) Dyadic Adjustment Scale (Spanier, 1976), and (d) a demographic questionnaire which was developed for the study.

Acculturation Rating Scale for Mexican Americans – Revised (ARSMA-II)

To measure acculturation, the researcher utilized an adapted version of the ARSMA-II (Cuéllar et al., 1995). The ARSMA-II is a revision of the original ARSMA

(Cuéllar, Harris, & Jasso, 1980) which was developed based on a linear model. The ARSMA-II consists of two scales that can be examined independently. Scale 1 has 30 items and comprises the subscales Mexican Orientation Scale (MOS) and the Anglo Orientation Scale (AOS). Scale 2 is considered experimental and does not have established reliability. Subsequently for this study, only Scale 1 was used, and for the purpose of this study only the subscale AOS was analyzed. Examples of items used in the AOS are “I speak English” and “My thinking is done in the English language.” Examples of items used in the MOS are “I speak Spanish” and “My thinking is done in the Spanish language.”

The ARSMA-II was developed in both English and Spanish, and was tested with Mexicans, Mexican Americans, and White non-Hispanics representing five generations. Subscale AOS was tested with 364 subjects, and generated an internal consistency coefficient alpha of .83, as well as a split-half reliability of .77, Spearman-Brown, .87, and Guttman (Rulon), .87. Test-retest reliability (1-week interval) produced a coefficient alpha of .94. Concurrent validity was obtained using a Pearson correlation between the linear scores of the ARSMA-II (the ARSMA-II generates a linear score by subtracting the MOS score from the AOS score) and the original ARSMA resulting in a coefficient of .89. Construct validity was observed by correlations between the means of acculturation and generational status; that is, a significant decrease in MOS means and increase in AOS means was found when correlated to generation (e.g., individuals who were first generation of immigrants had a higher MOS and lower AOS when compared to individuals who were living in the U.S. for four or five generations).

Modifications to ARSMA-II. To address the purposes of the current study, Scale 1 of the ARSMA-II was modified in the following ways. First, items 20-23 and 27-30 were removed, as those items do not apply to first generation immigrants. For example, item 20 “My father identifies or identified himself as ‘Mexicano’” provides irrelevant information for first generation Brazilian immigrants. In addition, as a result of the pilot study, described below, the item “My contact with the U.S.A. has been” was removed due to its lack of clarity. Thus, the modified scale contains 21 items. Items 25 and 26 were slightly rephrased for clarity and for appropriateness to first generation immigrants. For example, instead of the statement “My friends now are of Mexican origin,” the rephrased statement is “My friends in the U.S. are of Brazilian origin.” In addition, the term *Anglos* used in the original scale was replaced by the term *Americans*, as Brazilian persons would normally employ this term. For example, the statement “I associate with Anglos” was modified to “I associate with Americans.” The term Mexican was replaced with Brazilian and Spanish was replaced with Portuguese. Finally, the scale was translated into Portuguese using the method of back translation, the steps of which are described in detail in the pilot study section below.

Participants completed 21 items of the modified instrument in a 5-point rating scale anchored by “not at all” (0) and “extremely often or almost always” (4). However, for the purpose of the current study, only the subscale AOS, which was comprised of 9 items, was analyzed. A final score for the AOS was obtained by summing a participant’s ratings for the 9 items, with a possible minimum score of 0 and maximum score of 36. A higher score indicated a greater level of acculturation to American culture.

Evaluations of the Division of Family Work (EDFW)

To measure partners' sense of fairness of the division of family labor, this study utilized the scale Evaluations of the Division of Family Work (EDFW). The EDFW was developed by the EU-Project-FamWork, which was conducted in Europe between 2003 and 2005 to address the reconciliation between family and professional work responsibilities, and involved the participation of working groups in seven European Countries. The EDFW contains 13 items and measures distributive and procedural justice, absolute and relative satisfaction with the division of labor, and global balance of overall work load. Evaluation of the division of family work was measured around 3 domains of tasks: (a) domestic work, which encompasses household and maintenance and repair tasks, (b) childcare, and (c) care for a family member in permanent need of care. Household tasks included chores such as cleaning the house, preparing meals, washing dishes, doing laundry, ironing, doing daily shopping, etc. Maintenance and repair tasks included activities such as minor repairs, yard work and caring for plants and pets, maintenance of vehicles, etc. Childcare were tasks such as diapering, bathing, providing food, playing, assisting with homework, transportation, etc. There were three items each for distributive justice, procedural justice, absolute satisfaction, and relative satisfaction, and one item for the perceived justice of the global balance of work load. The response format for distributive justice, procedural justice, and global balance was a 6-point rating scale anchored by "very unfair" (1) and "very fair" (6). An additional item following the distributive justice items and global balance asked "who is getting a better deal?" yielding the options "myself," "my partner," and "both of us equally well." Absolute

satisfaction and relative satisfaction had a response format on a 6-point rating scale (end poles “not at all” and “absolutely”) and 7-point rating scale (end poles “much worse” and “much better”) respectively.

The items concerning distributive justice, procedural justice, and absolute satisfaction were successfully used in previous studies conducted in Graz, Austria (Freudenthaler & Mikula, 1998; Mikula, 1998; Mikula et al., 1997; Mikula & Freudenthaler, 2002). Distributive justice measured the perception of fairness of the existing division of labor, while procedural justice measured the perceived fairness of the process of establishing the existing division of labor. Satisfaction with the division of labor was measured as one’s absolute satisfaction and as a comparative evaluation relative to other couples’ from one’s reference group pattern of division of labor. The measure of relative satisfaction was developed for the EU-Project-FamWork based on findings that satisfied couples often evaluate their own relationship in a more positive way than they evaluate the relationship of others. The item measuring global balance of work load was designed for the EU-Project-FamWork. This item was developed based on the Hatfield-Global Measure of Equity (Hatfield, Utne, & Traupmann, 1979; Sprecher & Schwartz, 1994).

Reliability of EDFW was determined by test-retest over a 3 years interval (Bodi et al., 2010; Riederer, Mikula, & Bodi, 2009). Intercorrelations between EDFW (items pertaining distributive justice and procedural justice combined) and domestic work are .59 in Time 1 and .62 in Time 2. Intercorrelations between EDFW (items pertaining distributive justice and procedural justice combined) and childcare are .64 in Time 1 and

.67 in Time 2. Results suggest a moderately strong reliability. Internal consistency does not apply to this scale because most measures are 1-item measure only. Validity is irrelevant for this scale because sense of fairness is a subjective evaluation (G. Mikula, personal communication, February 10, 2012).

For the present study, the Portuguese version translated by the research team of the EU-Project-FamWork at the University of Porto, Portugal, was used. The translation was adapted to Brazilian Portuguese by the same team, and obtained with permission. The scale is adapted to this study in that the items regarding the division of caring for family members in permanent need of care were removed. It was assumed that this domain did not apply to first generation immigrants who have left their extended family behind. It was assumed that family members in permanent need of care remained in Brazil to be cared for other family members. For exploratory purposes, one item asking “Is there a family member in permanent need of care?” was added to the demographic section. Thus, the scale used in the present study to measure sense of fairness contains 9 items that evaluated sense of fairness regarding the distribution of domestic work (including household and maintenance and repair tasks) and childcare, and three additional questions around who is getting a better deal.

For descriptive purposes and to add face validity to the measurement of sense of fairness, six items pertaining to the division of family labor was added to the EDFW. Each of the three domains of family labor was measured concerning the relative amount of work done by oneself, by one’s partner, and by other persons (e.g., home help, children, other family members), and the estimation of hours per week spent on doing

such tasks by oneself, by partner, and by other persons. Examples of items used to measure the division of family labor are the following: “How much of the household tasks (cleaning house, preparing meals, washing dishes, doing laundry, ironing, daily shopping, etc.) are done by you, your partner, and other persons (home help, children, other family members)?” and “Please try to specify how much time you, your partner, and other persons spend on average on such household tasks during a 7-days-week.”

Addressing the participation of other persons in the division of family labor was pertinent to this study because Brazilian families are culturally used to hiring domestic helpers in Brazil. See Appendix A (English) and Appendix B (Portuguese) for the items measuring division of family labor and sense of fairness of the division of family labor.

The EDFW raw score was obtained by the sum of points of the Likert-type scale items. The final score was the raw score divided by the number of valid questions. This procedure was necessary to avoid mistaken evaluations of unfairness in childcare, as participants who were not parents were asked to skip the items related to childcare. For parents, there were 9 valid questions, while for non-parents there were 5 valid questions. For all participants, the maximum possible final score for EDFW was 6.2.

Dyadic Adjustment Scale (DAS)

Marital quality was measured using the Dyadic Adjustment Scale (DAS) (Spanier, 1976). The DAS is a well researched measure, and one of the most often used to measure marital satisfaction in both married and unmarried cohabiting relationships (Hernandez, 2008). Dyadic adjustment is determined by the degree of consensus between partners in terms of ratings of three areas: satisfaction with relationship, cohesion, and

expression of affect. The DAS is comprised of 32 items that provide a total score, as well as four subscales: (a) dyadic consensus, (b) dyadic satisfaction, (c) dyadic cohesion, and (d) affective expression. Responses were rated on a Likert-type scale of 5, 6, or 7 points, and 2 items have a 2-point response format. For the purpose of the current study, only the total score was analyzed. The total score is the sum of the four subscales, and can range from 0 to 151. A score between 0 and 101 indicates distress in marriage, with 0 representing the highest level of distress, while a score between 102 and 151 indicates marital adjustment, with 151 representing the optimum marital adjustment. The scale was first tested with a sample of 218 married persons in central Pennsylvania, and it is still one of the most widely used scales to measure marital satisfaction (Hernandez, 2008). Tests of reliability for the DAS demonstrate high results. The total internal validity for the complete scale reveals a coefficient of .96, which represents high internal validity (Spanier, 1976).

For the present study, the Brazilian version in Portuguese was used. In a recent study, Hernandez (2008) confirmed the validity and reliability of the instrument for use with Brazilian populations. The Brazilian version in Portuguese was obtained through a process of back translation by two bilingual translators, and tested with 542 individuals in married and co-habiting relationships. The internal consistency evaluation in Cronbach's coefficient for the total scale was .93, representing high reliability. The test concludes that the DAS is adequate for use with Brazilian population. See Appendix A (English) and Appendix B (Portuguese) for the items measuring marital quality.

Demographic Information

Demographic information was collected for three purposes. First, the demographic information served to determine that subjects met the inclusion criteria (i.e., be of Brazilian origin, first generation immigrants, married, dual-earners at the time of the study, and have experienced immigration together). Second, gender was used to separate data according to the research questions, as research questions were analyzed separately for wives and husbands. Finally, the demographic data was employed for descriptive purposes, including presence and number of children, presence of family member in permanent need of care, region of Brazil where they resided prior to immigration, reasons for immigrating, satisfaction with the life in the U.S., desire to return to Brazil, length of time living in the U.S., level of education, past and current field of occupation, income, and experience with domestic helpers in Brazil. See Appendix A (English) and Appendix B (Portuguese) for the items collecting demographic information.

Procedure

Participants for the current study were recruited using purposive convenient and snowball sampling. Brazilian acquaintances of the primary researcher were contacted and asked to participate and indicate names, emails and/or phone numbers of couples who would be eligible to participate. These couples were then contacted by phone and/or email and invited to participate in the study. Each individual contacted, regardless of eligibility or willingness to participate, was asked to suggest names, phone numbers and/or emails of possible participants, and so on.

The couples who agreed to participate in the research received an email containing a link to the website hosting the study survey. Once the link was accessed, participants could choose the language of their preference (Portuguese or English). The link provided access to the consent form which contained all pertinent information related to the research, including purpose of the research, risks and benefits associated with their participation, ethical considerations regarding confidentiality and anonymity, right to withdraw, contact information, and the questionnaire. Participants could print the consent form for their records. Two weeks after the link was emailed, subjects were again contacted by email and asked to complete the questionnaire. Two weeks later, the participants were contacted for a second and last time, and reminded again to participate.

The website hosting the survey (Qualtrics) did not allow the identification of couples in an anonymous survey therefore couples were asked to enter a code number provided by the researcher at the beginning of the survey. Both partners entered the same code number, so the data from a particular couple was identified while preserving anonymity.

Data Analysis

Results of the study are presented in two sections. In the first section the descriptive analysis of the data is provided, including demographics. Demographic data are provided in detail as they are important context to understand the main variables, acculturation, sense of fairness, and marital quality. The second section describes the results of the two research questions.

To answer RQ1 and RQ2, multiple regressions were entered separately for wives and husbands. Control variables were entered (presence of children in the same household, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers), along with level of acculturation as predictor and sense of fairness and marital quality as criterion, in separate analyzes. To test the hypotheses of sense of fairness as mediator between acculturation and marital quality, asked by RQ3, regressions were entered separately for wives and husbands. Linear regressions were run to test the hypotheses of interaction of spouses' acculturation on sense of fairness and marital quality, one by one, for wives (RQ4) and husbands (RQ5). Finally, to answer RQ6 and RQ7 and observe the discrepancy in acculturation between partners related to sense of fairness and marital quality, separately, scatter plots were created. See Table 1 for a summary description of the research questions and data analyses.

Pilot Study

To evaluate the proposed procedures of the full dissertation study, a pilot study was conducted and occurred in two phases. Phase one involved a systematic process of translation of the ARSMA-II into Portuguese, including the adaptation of the instrument for use with first generation immigrants from Brazil. The process of translation used the method of back translation described in the 10 steps below. As part of the translation process, step 7 known as cognitive debriefing, included a check for cognitive equivalence with one participant from the target population. Once the process of translation was successfully completed, the pilot proceeded with the second phase.

Table 1. Description of Research Questions and Data Analyses

Research Questions	Hypotheses	Independent Variables	Mediating/ Moderating Variables	Dependent Variables	Control Variables	Data Analysis
<p>RQ1. Controlling for the variables presence of children in the same household, length of stay in the US, Brazilian social support, and previous experience with domestic helpers, is the wife’s level of acculturation significantly predictive of her (a) sense of fairness, and (b) marital quality?</p>	<p>It is hypothesized that (a) wife’s level of acculturation is significantly predictive of her sense of fairness, and (b) wife’s level of acculturation is significantly predictive of her marital quality.</p>	AOS(W)		<p>(a) EDFW(W) (b) DAS(W)</p>	<ul style="list-style-type: none"> - Presence of children in the same household - Length of stay in the US - Brazilian social support - Previous experience with domestic helpers 	<p>(a) Multiple Regression (b) Multiple Regression</p>
<p>RQ2. Controlling for the variables presence of children in the same household, length of stay in the US, Brazilian social support, and previous experience with domestic helpers, is the husband’s AOS significantly predictive of his (a) sense of fairness, and (b) marital quality?</p>	<p>It is hypothesized that (a) husband’s level of acculturation is not significantly predictive of his sense of fairness, and (b) husband’s level of acculturation is not significantly predictive of his marital quality.</p>	AOS(H)		<p>(a) EDFW(H) (b) DAS(H)</p>	<ul style="list-style-type: none"> - Presence of children in the same household - Length of stay in the US - Brazilian social support - Previous experience with domestic helpers 	<p>(a) Multiple Regression (b) Multiple Regression</p>

Table 1 (cont.)

Research Questions	Hypotheses	Independent Variables	Mediating/ Moderating Variables	Dependent Variables	Control Variables	Data Analysis
RQ3. Is the relationship between level of acculturation and marital quality mediated by sense of fairness, for (a) wives, and (b) husbands?	It is hypothesized that (a) for wives, the relationship between level of acculturation and marital quality is mediated by sense of fairness, and (b) for husbands, the relationship between level of acculturation and marital quality is not mediated by sense of fairness.	(a) AOS(W)	(a)EDFW(W)	(a) DAS(W)		(a) Multiple Regression
		(b) AOS(H)	(b) EDFW(H)	(b) DAS(H)		(b) Multiple Regression
RQ4. Does the husband's level of acculturation have a significant moderating effect with the wife's level of acculturation on her (a) sense of fairness, and (b) marital quality?	It is hypothesized that (a) the husband's level of acculturation has a significant moderating effect with the wife's level of acculturation, and (b) the husband's level of acculturation has a significant moderating effect in the relationship between the wife's level of acculturation and her marital quality.	AOS(W)	AOS(H)	(a)EDFW(W) (b) DAS(W)		(a) Multiple Regression (b) Multiple Regression

Table 1 (cont.)

Research Questions	Hypotheses	Independent Variables	Mediating/ Moderating Variables	Dependent Variables	Control Variables	Data Analysis
RQ7. Is there a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for (a) wives, and (b) husbands?	It is hypothesized that (a) there is a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for wives, and (b) there is a discernible pattern between the discrepancy between husband's level of acculturation and wife's level of acculturation and marital quality for husbands.	AOS(H) AOS(W)		(a) DAS(W)		(a) Create a plot
				(b) DAS(H)		(b) Create a plot

AOS(W) – wife's level of acculturation measured by wife's Anglo Orientation Scale, AOS(H) – husband's level of acculturation measured by husband's Anglo Orientation Scale, EDFW(W) – wife's sense of fairness measured by wife's Evaluations of de Division of Family Work, EDFW(H) – husband's sense of fairness measured by husband's Evaluations of the Division of Family Work, DAS(W) – wife's marital quality measured by wife's Dyadic Adjustment Scale, and DAS(H) – husband's marital quality measured by husband's Dyadic Adjustment Scale.

The second phase consisted of an interview with a Brazilian couple who were asked to complete the survey and provide feedback. The interviews were completed separately with the purpose of gathering participants' subjective perceptions of the length, clarity, meaning, and structure of the items, as well as overall impression of the survey. Data from the pilot study was not analyzed but immediately destroyed, thus Institutional Review Board (IRB) approval was not necessary. Feedback from the interviews is described below, as well as how it was incorporated in the main study.

Adaptation and Translation of the ARSMA-II into Portuguese

Baeza, Caldieraro, Pinheiro, and Fleck (2010) successfully translated self-report scales to Portuguese using the *Principles of Good Practice for the Translation and Cultural Adaptation of Patient-Reported Outcomes Measures*, as recommended by Wild et al. (2005). These guidelines are the result of a task force created at the ISPOR (International Society for Pharmacoeconomics and Outcomes Research) Second Annual European Congress in 1998. The task force, with the participation of several working groups, reviewed 12 major guidelines for translation and cultural adaptation of instruments as practiced by groups and organizations, such as American Association of Orthopaedic Surgeons, Association of Test Publishers, European Organisation for Research and Treatment of Cancer, Euro Quality of Life group, Clinical and Pharmaceutical Research, Functional Assessment of Chronic Illness Therapy, Health Outcomes group, Health Utilities Inc., International Quality of Life Assessment group, Kidney Disease Quality of Life, Medical Outcomes Trust, and World Health Organization. After a process of several rounds of suggestions for changes and further

reviews, the task force published in a 2005 report the parameters of what constitutes good practice in conducting translation and cultural adaptation of self-report instruments.

The guidelines suggest a process of translation in 10 steps: (a) preparation, (b) forward translation, (c) reconciliation, (d) back translation, (e) back translation review, (f) harmonization, (g) cognitive debriefing, (h) review of cognitive debriefing results and finalization, (i) proofreading, and (j) final report. Following the guidelines, the steps used in this pilot study are described next.

Step 1—preparation. Preparation is the work done before translation begins, including study of the concepts contained in the instrument to avoid ambiguities, and contact with the developer of the instrument to obtain permission to translate and adapt the measurement. Preparation also includes the recruitment of translators and other key persons in the process.

Preparation was carried out by an initial and careful study of the instrument and its suitability to the purpose of the current study. Results of this examination including details of how the instrument was chosen, and description of its characteristics are found in the section Instruments above. As part of the preparation, items of the original scale that do not apply to the population of this present study were identified and removed. Also, minor modifications regarding wording were completed in the original English version. Contact with the developer is not applicable because the designer of the ARMAS–II, Israel Cuéllar, is deceased.

The process used four bilingual translators. Recruitment of two native Portuguese professional translators was done by internet, using the webpage

www.translatorsbase.com. A third native Portuguese translator was identified by searching the website of the Department of Languages in the University of North Carolina at Greensboro. Finally, a native English person who lived in Brazil for more than 10 years as a missionary and speaks Portuguese fluently was identified. Other key persons working in the process are the research team members of this study.

Step 2—forward translation. Forward translation refers to the translation of the original instrument into the target language. In this case, the original instrument was designed in English and translated to Spanish by the developer. For the current study, the forward translation was carried out by translating the modified original English version into Portuguese. Two professional translators, whose native language is Portuguese, conducted two independent translations of the instrument. The professional translators, based in Brazil, received the document via internet, and conducted the translations independently. The purpose of engaging two independent translations is to avoid the risk of one person's own style unduly influencing the translation.

Step 3—reconciliation. Reconciliation involves the process of transforming the two independent forward translations into a single document. In this step, a third person compares the two translations to reconcile them and to reduce potential bias and resolve differences and discrepancies. In the current study, a Brazilian instructor who teaches Portuguese at the Department of Languages at the University of North Carolina at Greensboro conducted the reconciliation. The final document, based on the two forward translations, is the result of a discussion between the Portuguese instructor, who was not involved in the forward translation, and the primary researcher.

Step 4—back translation. Back translation involves the translation of the reconciled translation back to the source language. This is an important step for providing quality-control, by demonstrating that the back translation maintains the same meaning as the original version. There are several approaches to back translation, however there is an agreement that the person conducting the back translation should be a native speaker of the original language. Furthermore, a conceptual, rather than literal, translation is favored when working with more subjective items.

To conduct the back translation of the current study, a native English speaker was contacted. The person identified lived in Brazil for more than 10 years and speaks Portuguese fluently. From the reconciled translation in Portuguese, the back translation generated a second version in English to be compared with the original.

Step 5—back translation review. This step involves the review of the back translation compared to the original version to ensure that there is conceptual equivalence between the two documents. One of the most important steps, its purpose is to identify discrepancies and address problematic items.

Three members of the research team conducted the back translation review. The two documents were compared item-by-item. Some items were identical, while others used different terms to express the same meaning. The translation of the item “I associate with Americans” generated a productive discussion about conceptual and literal translation in which conceptual translation was prioritized. Overall, the team did not identify problematic items. The primary discussion was around the anchors for the rating

of responses which led to a review of the translated anchors in order to keep the spectrum of options clear and simple.

Step 6—harmonization. This step compares different translations and is essential for intertranslation validity. The purpose is to identify discrepancies between different language versions and provide an additional quality control. There are no specific guidelines regarding this step due to difficulties involving gathering translators of each language.

To conduct the harmonization, the Portuguese version of the instrument was compared to the Spanish version developed by the instrument's original author. A member of the team who speaks Portuguese, Spanish, and English carried out the harmonization. The step did not render relevant new information that required further review however, this step was important for adding intertranslation validity as it was observed that both the Portuguese and Spanish versions have the same meaning across the items.

Step 7—cognitive debriefing. This step involves the participation of individuals from the target population. The purpose is to test the newly translated instrument with individuals who represent the target population in order to identify misunderstanding and lack of clarity in the items.

Cognitive debriefing was performed with the participation of a Brazilian married woman living in the U.S. for more than 10 years. The primary researcher met with the participant to discuss her understanding and overall impressions of the questionnaire by going over it item by item. The discussion confirmed the word choice for the item "I

associate with Americans”, as well as the choices for the anchors. In addition, the participant suggested the item “I write (e.g., letters) in Portuguese” be modified to include “emails,” as people relate more to emails than letters.

Step 8—review of cognitive debriefing results and finalization. This step involves a reflection on the cognitive debriefing in order to finalize the translation. Words, phrases, and general suggestions discussed in the cognitive debriefing are reviewed and incorporated in the final translation.

Based on the suggestions from the participant in the pilot study, two items were reviewed to include new words. For example, the items “I write (e.g. letters) in Portuguese [English]” were reviewed to include “emails,” as few people today relate to the experience of writing letters.

Step 9—proofreading. Once the translation is finalized, a check is made for minor errors, spelling, grammar, etc.

A Portuguese professor from Brazil conducted proofreading for the current study. The bilingual member of the research team contacted the Brazilian professor through the internet and sent the translation attached to an email. The Portuguese professor returned the email confirming the spelling and grammar were correct and there was no need of further review.

Step 10—final report. The final report includes the description of the development of the translation. Through the final report, the process of translation is explained to demonstrate the method of translation used. The description of the process

of translation is important for the future use of the instrument in the harmonization of translations to other languages.

The final report of the translation used in this study is described here as the first phase of the pilot study. Next, the translated version of the ARSMA-II, the EDFW and the DAS were included in the questionnaire, along with the demographic questions. The complete questionnaire was then utilized to conclude the second phase of the pilot study, as described below.

Review of the Complete Questionnaire with a Brazilian Couple

The second phase of the pilot study was a debriefing of the complete questionnaire with the participation of a Brazilian couple. The translated instrument was incorporated in the questionnaire to compose the complete research survey.

Participants. The participants were a married couple with an adolescent daughter living in the same household. Both were of Brazilian origin and immigrated to the U.S. together. At the time of the pilot study, the couple had been living in the U.S. for three months. Both were full time students in a Southern university. Even though they were not a dual earner couple, the research team determined they met the necessary criteria for the purpose of the pilot study as both partners spend equal time with their occupation as students and are in similar financial situation. The primary researcher met the wife at a workshop identified the couple and invited them to participate in the pilot study through an email sent from the bilingual researcher to the wife. The purpose of the pilot study was explained and details about their participation were offered. Both wife and husband agreed to participate.

Procedure. Each partner received the link to the complete questionnaire through separate emails. The complete questionnaire included the consent form, the demographic data section, and the three instruments to measure acculturation, sense of fairness, and marital quality. Even though data was not analyzed, each partner completed the survey with the sole purpose of observing and describing the experience of completing the survey. Participants were asked not to discuss the experience with each other before debriefing with the researcher to avoid contamination of opinions. After they completed the online questionnaire the researcher met separately with each partner to discuss their experience.

During the separate meetings with each partner, the researcher was seeking the following information. Initial questions: How long did it take to complete the questionnaire? Did you feel tired? Is the consent form clear? Any questions or comments about the consent form? For each section of the survey (demographics, acculturation, sense of fairness, and marital quality) three questions were asked. Are the items clear? What is your understanding about this section? What is your perception about the purpose of this section? At the end of the meeting, the final questions were: Overall, what is your understanding about the purpose of the study? How did you feel completing this survey? Do you have any suggestions or comments?

Results. As for the initial questions, the wife completed the questionnaire in 20 minutes and reported feeling it was a bit repetitive. The husband completed in less than half hour and reported he did not feel tired at all. Both agreed the consent form was clear

and the wife had no additional comments. Husband offered additional suggestions on choice of words regarding the consent form to improve clarity.

Both participants were able to understand the purpose of each section with clarity. Additionally, they offered important comments regarding choice of words throughout the sections. They also identified minor mistakes in spelling and offered suggestions related to the format of the survey. One item in the demographic section was identified by the wife as redundant. Additionally, the husband reported that the item “My contact with the United States has been” in the measure of acculturation sounded strange to him since all participants will be dual earners living in this country. Also, the wife could not distinguish the difference in purpose of two items (matters of recreation, and leisure time interest and activities) in the measure of marital quality.

As a final comment, the husband reported the survey led him to self-evaluate his participation in the distribution of family labor. He disclosed he felt discomfort related to feeling guilty about being getting a good deal with the division of family labor in his marriage. He also suggested the consent form should clarify the purpose of the study in that marital quality encompasses many aspects but the study will address only one of them, namely the perceived sense of fairness with the division of labor.

Overall, the participants of the pilot study were helpful and enthusiastic about the study. Two weeks after the separate meetings with the husband and the wife, the researcher invited the couple for dinner as a way to thank them for their participation. In the occasion, the couple revealed they discussed the matter of division of labor and decided to renegotiate their arrangement with greater participation of the husband.

Discussion. The results of the pilot study were discussed in a meeting with the participation of three members of the research team. The suggestions by the pilot study couple regarding choice of words were taken into consideration and most resulted in revisions of the questionnaire. To address the feeling of repetitiveness, the format of the questionnaire was reviewed to include all items of each section on the same page. Additionally, it was decided to remove two items, one from the demographic section and another from the measure of acculturation. Finally, it was decided to integrate two items of the measure of marital quality into one.

The consent form was revised in light of the experience of the husband with his discomfort and guilt. Also, based on observations of the researcher during the meetings with the pilot study participants, it was decided to add one more inclusion criteria for the participants of the main study, that is, that they must have lived in the U.S. for at least six months. Literature supports the idea that during the initial months following immigration families are most concerned with survival needs. Subsequently, longer term issues related to immigration begin to emerge after six months (Sluzki, 1979). Thus, possible conflicts and stress related to acculturation and division of family labor are more likely to happen after six months. For this reason, it was decided the participants in the main study should have immigrated at least six months prior to their participation in the study.

Overall, the pilot study, both first and second phases, were successful in that the process of translation of the ARSMA-II, resulted in a complete questionnaire that is adequate from measuring acculturation among a Brazilian sample. Additionally, the second phase of the pilot study generated a review of the questionnaire, which

contributed to improving clarity by the use of more adequate wording, and revision of items, details of the consent form, and the addition of criteria of inclusion for the participants of the main study.

Based on the review generated by the pilot study feedback, the questionnaire for the main study was composed of 99 items. The first section gathered demographic data and had 29 items. The second section had three subsections, acculturation (21 items), sense of fairness (18 items), and marital quality (31 items).

Limitations

No study to date has investigated the links between sense of fairness and marital quality of Brazilian immigrants to the U.S. within the context of changes that result from the process of acculturation. Even though there was value in asking relevant questions regarding the growing population of Brazilian immigrants, there was also limitations. First is the lack of an existing instrument to measure acculturation specifically developed for Brazilians. Even though the translation itself is not considered a limitation due to the rigor that was employed in the process, the need of a translation reflected the fact that no reliable instrument developed for Brazilian immigrants in the U.S. was available. The Brazilian population is unique, differing from the Mexican American population in many ways. Brazilians do not speak Spanish and do not hold a Hispanic identity due to a different historical background. In addition, the ARSMA-II was developed to use with several generations of Mexican Americans, while the target population of this study was first generation only. To adjust to this population, it was necessary to modify the instrument, removing some items and rephrasing others. Secondly, it is important to

consider limitations related to the measurement of acculturation in general (Dana, 1996). Among the available instruments, the instrument of choice was the best option in terms of validity, reliability, and use of an orthogonal framework (Zane & Mak, 2003). However, measuring acculturation is a complex task, and there is little consensus among scholars regarding which domains are the more appropriate for assessing acculturation.

CHAPTER IV

RESULTS

In Chapters I, II, and III respectively, the introduction and purpose of the study, an overview of the literature, and the methodology for a study designed to investigate the relationships among acculturation, sense of fairness of the division of family labor, and marital quality among married Brazilian dual-earner immigrant couples living in the U.S. were presented. The first goal of the present study was to investigate the mediating role of sense of fairness in the relationship between acculturation and marital quality. The second aim was to observe the moderating effect of one partner's acculturation with the other partner's acculturation in predicting sense of fairness and marital quality. Finally, the present study intended to explore the discrepancy in acculturation between partners and its relationship with sense of fairness and marital quality.

In this chapter, the results of this investigation are presented. First, demographic data describing the participants is presented, and descriptive statistics are reported. Then, the results of the analyses used to test each research hypotheses are presented. Considering that the present study was conducted with an under-studied population, a detailed description of the sample is important as it provides the context for the research questions.

Description of the Participants

Following the procedures described in Chapter III, a total of 46 couples were recruited as participants through a purposive convenience sampling procedure, snowballing. The primary researcher invited qualified acquaintances to participate in the survey and to forward the invitation to other potential candidates. In addition, the primary researcher invited the participation of Brazilian attendees of two church meetings in Miami, Florida and distributed flyers among the congregation to be passed along to other possible subjects. Possible candidates who were interested in participating in the study contacted the primary researcher expressing their willingness to participate. The researcher confirmed that inclusion criteria were met; then, forwarded participants an email with a link to the online survey. As it was important that both husbands and wives completed the survey, questionnaires completed only by one partner were not included in the results. Through these sampling procedures, a total of forty-six couples that met the inclusion criteria of the study completed the questionnaires with separate responses for husbands and wives.

Thus, the sample was comprised of 46 married men and 46 married women both of whom were employed outside the home, who were Brazilian immigrants living in the U.S. Demographic analysis revealed that husbands had lived in the U.S. between 3.3 and 18.3 years ($M = 10.4$, $SD = 3.3$) and wives had lived in the U.S. between 2.3 and 18.3 years ($M = 10.3$, $SD = 3.7$) revealing that among some couples the husbands immigrated prior to their spouse who later joined them. The age of participants ranged widely from 24-62 years for husbands ($M = 42.6$, $SD = 9.44$) and 27-64 years for wives ($M = 41.5$,

$SD = 8.8$). All participants had lived together for at least one year at the time of data collection; however, the overall range was from 1 to 38 years married ($M = 16.8$, $SD = 9.9$; see Table 2).

Table 2. Age, Years Living in the U.S. and Years Living Together

	Husbands				Wives			
	n	M	SD	Range	N	M	SD	Range
Age	46	42.6	9.44	24-62	46	41.5	8.8	27-64
Years in the U.S.	46	10.4	3.3	3.3-18.3	46	10.3	3.7	2.3-18.3
Years Living Together	46	16.8	9.9	1-38	46	16.8	9.9	1-38

Participants' place of origin inside Brazil included 13 of 27 states and represented all five regions of the country. The largest number of immigrants were from the state of Ceará (19.6% of husbands and 19.6% of wives), followed by São Paulo (15.2% of husbands and 13% of wives) and Rio de Janeiro and Minas Gerais, both including 13% of husbands and 10.9% of wives (see Table 3).

At the time of data collection, the largest portion of study participants were concentrated in U.S. states of Massachusetts (50% of the couples, $n = 23$) and Florida (37% of the couples, $n = 17$). The clustering of participants in Massachusetts and Florida may reflect the bias for a snowballing procedure (i.e., people ask those around them to participate); however, this finding is consistent with previous research in which a higher concentration of Brazilians were found to be living in these two American states (Beserra, 2008). A small number of participants lived in California, Tennessee, New York, and North Carolina. Based upon the work of Braga and Jouet-Pastre (2008) the

Brazilian populations in California and New York are much larger than the current sample reveals, which is likely due to the snowball recruiting procedure (See Table 4).

Table 3. Place of Residence in Brazil Prior to Immigration, Per Gender

State in Brazil before immigration	Husbands ($N = 46$)		Wives ($N = 46$)	
	n	%	n	%
Amazonas	1	2.2	1	2.2
Ceara	9	19.6	9	19.6
Distrito Federal	1	2.2	1	2.2
Espirito Santo	3	6.5	3	6.5
Goias	3	6.5	3	6.5
Minas Gerais	6	13.0	5	10.9
Paraiba	-	-	1	2.2
Parana	3	6.5	6	13.0
Pernambuco	1	2.2	1	2.2
Rio de Janeiro	6	13.0	5	10.9
Rio Grande do Sul	2	4.3	2	4.3
Santa Catarina	4	8.7	3	6.5
Sao Paulo	7	15.2	6	13.0

Table 4. Place of Residence in the U.S., Per Couple ($N = 46$)

State of Residence in the U.S.	n	%
Massachusetts	23	50.0
Florida	17	37.0
California	2	4.3
Tennessee	2	4.3
New York	1	2.2

Among all couples, 84.8 % ($n = 39$) had children, with 2 children being the most frequently occurrence (54.3%, $n = 25$). Amongst participants who were parents, 69.6 % ($n = 32$) had children living in the household and 50 % ($n = 23$) had children in the home under the age of 12 years. Only 2 couples reported a family member living in the home requiring permanent care (e.g., an aging parent). It is common for middle-class families in Brazil to employ domestic help; subsequently, data was collected to be used as a control variable in analyzing two research hypotheses. Demographic data revealed that 43.5 % ($n = 20$) of couples had domestic helpers while living in Brazil (see Table 5).

Table 5. Presence of Children and Family Member in Permanent Need of Care, and Previous Experience with Domestic Helpers, Per Couple ($N = 46$)

	<i>n</i>	%
With children	39	84.8
With children in the same household	32	69.6
With children under 12 in the same household	23	50.0
With a family member in permanent need of care	2	4.3
Had domestic helpers in Brazil	20	43.5

The study participants were relatively educated, with husbands and wives tending to have similar levels of education. Among the husbands, 30.4% ($n = 14$) and 21.7% ($n = 10$) of wives reported that high school graduation was their highest education level completed. Among the entire sample, 54.3% ($n = 92$), reported education beyond high school, with 56.4% ($n = 26$) of the wives having completed post-secondary education and 52.2% ($n = 24$) of husbands with post-secondary education (see Table 6).

Table 6. Level of Education, Per Gender

Level of education	Husbands (<i>n</i> = 46)		Wives (<i>n</i> = 46)		Total (<i>N</i> = 92)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Elementary School	1	2.2	2	4.3	3	3.3
Some High School	7	15.2	8	17.4	15	16.3
High School	14	30.4	10	21.7	24	26.1
2-Year College	4	8.7	6	13.0	10	10.9
Trades Certificate	6	13.0	3	6.5	9	9.8
Bachelor's Degree	9	19.6	11	23.9	20	21.7
Graduate Certificate	1	2.2	4	8.7	5	5.4
Master's Degree	3	6.5	2	4.3	5	5.4
Doctoral Degree	1	2.2	-	-	1	1.1

Table 7 presents occupational categories for the participants while living in Brazil and upon immigration to the U.S. Overall, data reveals substantial shifts in the occupations in which participants were engaged following immigration. For example, 17.4% (*n* = 8) of the husbands worked in “business and financial operations” while in Brazil; however, only 4.3% (*n* = 2) work in this field in the U.S. Similarly, 15.2% (*n* = 7) of the husbands worked in “sales and related” while in Brazil, but only 8.7% (*n* = 4) worked in the same occupation in the U.S. Wives reported similar experiences regarding shifts in occupation. In Brazil, 15.2% (*n* = 7) of the wives worked in “office and administrative support,” but in the U.S. only 2.2% (*n* = 1) worked in this occupational area.

Table 7. Occupation Before and After Immigration, Per Gender

Occupation	Brazil						U.S.					
	Husbands (<i>N</i> = 46)		Wives (<i>N</i> = 46)		Total (<i>N</i> = 92)		Husbands (<i>N</i> = 45)		Wives (<i>N</i> = 46)		Total (<i>N</i> = 92)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Management	4	8.7	2	4.3	6	6.5	2	4.3	-	-	2	2.2
Business and financial operations	8	17.4	3	6.5	11	12.0	2	4.3	3	6.5	5	5.4
Computer and mathematical	2	4.3	1	2.2	3	3.3	2	4.3	1	2.2	3	3.3
Architecture and engineering	1	2.2	-	-	1	1.1	2	4.3	-	-	2	2.2
Legal	-	-	2	4.3	2	2.2	-	-	-	-	-	-
Education, training, and library	-	-	5	10.9	5	5.4	-	-	-	-	-	-
Arts, design, entertainment, sports, and media	1	2.2	-	-	1	1.1	-	-	2	4.3	2	2.2
Healthcare practitioners and technical	1	2.2	2	4.3	3	3.3	3	6.5	2	4.3	5	5.4
Food preparation and serving related	1	2.2	2	4.3	3	3.3	1	2.2	2	4.3	3	3.3
Building and grounds cleaning and maintenance	-	-	-	-	-	-	3	6.5	16	34.8	19	20.7
Personal care and service	-	-	-	-	-	-	1	2.2	1	2.2	2	2.2
Sales and related	7	15.2	3	6.5	10	10.9	4	8.7	1	2.2	5	5.4
Office and administrative support	2	4.3	7	15.2	9	9.8	-	-	1	2.2	1	1.1

Table 7 (cont.)

	Brazil						U.S.					
	Husbands (<i>N</i> = 46)		Wives (<i>N</i> = 46)		Total (<i>N</i> = 92)		Husbands (<i>N</i> = 45)		Wives (<i>N</i> = 46)		Total (<i>N</i> = 92)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Occupation (cont.)												
Farming, fishing, and forestry	1	2.2	-	-	1	1.1	-	-	-	-	-	-
Construction and extraction	-	-	-	-	-	-	7	15.2	-	-	7	7.6
Installation, maintenance, and repair	3	6.5	1	2.2	4	4.3	6	13.0	-	-	6	6.5
Production	2	4.3	-	-	2	2.2	1	2.2	1	2.2	2	2.2
Transportation and material moving	2	4.3	-	-	2	2.2	3	6.5	2	4.3	5	5.4
Other	9	19.6	7	15.2	16	17.4	9	19.6	13	28.3	22	23.9
Blank	2	4.3	-	-	2	2.2	-	-	1	2.2	1	1.1
n/a	-	-	11	23.9	11	12	-	-	-	-	-	-
Type of work												
Self-employed	16	34.8	12	26.1	28	30.4	21	45.7	31	67.4	52	56.5
Private org.	23	50.0	18	39.1	41	44.6	22	47.8	15	32.6	37	40.2
Public org.	2	4.3	5	10.9	7	7.6	3	6.5	-	-	3	3.3
Unemployed	5	10.9	11	23.9	16	17.4	-	-	-	-	-	-

Wives who worked in “legal” (4.2%, $n = 2$) as well as in “education, training, and library” (10.9%, $n = 5$) areas in Brazil completely changed occupational categories and none worked in these areas in the U.S. By contrast, 34.8% ($n = 16$) of wives in the U.S. worked in “building and grounds cleaning and maintenance,” a category which none of the participants worked in prior to migration to the U.S. The same is observed among husbands in regards to the category of “construction and extraction.” Specifically, 15.2% ($n = 7$) of husbands worked in this occupation in the U.S., as opposed to none in Brazil. Among husbands, “installation, maintenance, and repair” increased from 6.5% ($n = 3$) in Brazil to 13% ($n = 6$) in the U.S. (see Table 7).

It was not possible to compare personal annual income for participants while in Brazil to income in the U.S. However, the income of the participants is distributed towards middle-income levels. Among husbands and wives ($N = 92$), 26.1% ($n = 24$) report an annual income under \$25,000, 43.4% ($n = 40$) report income between \$25,000 and \$50,000, and 29.4% ($n = 27$) report an income over \$50,000. A comparison between husbands and wives reveals that husbands earn higher incomes than wives. Wives were more likely than husbands to earn an annual income under \$25,000 while husbands were more likely than wives to earn an annual income over \$50,000 (see Table 8).

To meet the inclusion criteria of the present study, all participants were employed. However, 17.4% ($n = 16$) of husbands and wives ($N = 92$) were unemployed while in Brazil. Among the wives ($N = 46$), 11 were unemployed, 9 worked part time, and 26 worked full time in Brazil. In the U.S., 28 wives work full-time and 18 work part-time. Among the husbands ($N = 46$), only 5 were unemployed in Brazil and all the others

worked full time. In the U.S., most husbands work full-time ($n = 40$) and only 6 husbands work part time. Along with the shift in occupation upon immigration, it is noteworthy that self-employment among husbands and wives increased from 30.4% ($n = 28$) in Brazil to 56.5% ($n = 52$) in the U.S.

Table 8. Annual Income, Per Gender

Income	Husbands ($N = 46$)		Wives ($N = 46$)		Total ($N = 92$)	
	n	%	n	%	n	%
Under \$25,000	6	13.0	18	39.1	24	26.1
\$25,000 – \$29,999	7	15.2	7	15.2	14	15.2
\$30,000 – \$34,999	4	8.7	4	8.7	8	8.7
\$35,000 – \$39,999	3	6.5	3	6.5	6	6.5
\$40,000 – \$49,999	7	15.2	5	10.9	12	13.0
\$50,000 – \$59,999	9	19.6	2	4.3	11	12.0
\$60,000 – 84,999	7	15.2	4	8.7	11	12.0
Over \$85,000	3	6.5	2	4.3	5	5.4
Blank	-	-	1	2.2	1	1.1

Participants were asked to select as many options as were applicable from a list of reasons for immigration. Among husbands and wives, 59.6% of participants selected “better opportunities for family,” followed by “seeking better job opportunities” (45.7%) and “seeking safety” (35.9%). Wives, more than husbands, selected “accompanying parent/spouse” as a reason to immigrate, while husbands, more than wives, stated

“economic reasons” was among their reasons to immigrate. Only among husbands (10.9%) “seeking adventure” was selected as a rationale for immigration (see Table 9).

Table 9. Reasons for Immigration

Reasons	Husbands (<i>N</i> = 46)		Wives (<i>N</i> = 46)		Total (<i>N</i> = 92)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Seeking better job opportunities	21	45.7	21	45.7	42	45.7
Seeking Safety	16	34.8	17	37	33	35.9
Better opportunities for family	28	60.9	25	54.3	53	57.6
Accompanying parent/spouse	4	8.7	20	43.5	24	26.1
Seeking adventure	5	10.9	-	-	5	5.4
Employment mandate	4	8.7	1	2.2	5	5.4
Political reasons	-	-	1	2.2	1	1.1
Forced by circumstances	1	2.2	1	2.2	2	2.2
Academic	9	19.6	6	13	15	16.3
Economic reasons	19	41.3	9	19.6	28	30.4
Other – Please specify	2	4.3	3	6.5	5	5.4

An interesting demographic finding for the sample pertains to their initial intentions and evaluations of immigration. The majority (67.4%) of participants (husbands and wives, *N* = 92) stated that their initial intention was to “stay for a limited time.” However, at the time of the study, only 26.1% of the participants were positive about their wish to return and live in Brazil. As for evaluations of life in the U.S. as compared to life in Brazil, 58.7% of participants indicated that life in the U.S. was “better

than it was in Brazil” (see Table 10). Finally, 63% of husbands ($n = 29$) affirmed they have other Brazilians as social support in the U.S. Similarly, 65% of wives ($n = 30$) reported the same.

Table 10. Intentions and Evaluations of Immigration

	Husbands ($N = 46$)		Wives ($N = 46$)		Total ($N = 92$)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Initial intentions						
Stay for a limited time	32	69.6	30	65.2	62	67.4
Stay for a long time	3	6.5	2	4.3	5	5.4
Become legal resident	4	8.7	2	4.3	6	6.5
Become American citizen	7	15.2	7	15.2	14	15.2
No specific plan	-	-	5	10.9	5	5.4
Evaluations						
Better than in Brazil	28	60.9	26	56.5	54	58.7
Somewhat better than in Brazil	15	32.6	14	30.4	29	31.5
The same as in Brazil	2	4.3	5	10.9	7	7.6
Somewhat worse than in Brazil	-	-	1	2.2	1	1.1
Worse than in Brazil	1	2.2	-	-	1	1.1
Wish to go back to Brazil						
Yes	13	28.3	11	23.9	24	26.1
Maybe	17	37	19	41.3	36	39.1
No	16	34.8	16	34.8	32	34.8

An important description of the sample for the purposes of the current study is the participants' perceptions of the division of family labor with regards to household tasks, maintenance and repair tasks, and childcare. Table 11 includes the perceptions of both husbands and wives regarding the division of family labor. Specifically, the table reports each spouse's ranking of the amount of work completed by themselves, their spouse, or others, in a scale ranging from 0 ("does nothing") to 5 ("does everything").

Table 11. Perceptions, Per Gender, of the Division of Family Labor among Wives, Husbands, and Others

	Wives		Husbands		Others	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Wives' Perceptions						
Household	4.2	1.0	2.1	1.4	0.8	1.3
Maintenance and repairs	2.1	1.5	3.5	1.4	0.4	0.9
Childcare	4.0	1.0	2.3	1.3	0.2	0.5
Husbands' Perceptions						
Household	4.1	1.0	2.3	1.2	0.7	1.3
Maintenance and repairs	1.8	1.5	3.6	1.3	0.5	1.1
Childcare	3.8	1.3	2.0	1.2	0.5	1.1

Note. Values ranging from 0 (does nothing) to 5 (does everything)

Wives, on average, perceived they did more household work ($M = 4.2$) and childcare ($M = 4$) than their husbands ($M = 2.1$ and $M = 2.3$, respectively). Wives also perceived their husbands as doing more maintenance and repair tasks ($M = 3.5$). Perceptions of husbands were similar, reporting that their wives did more household and childcare ($M = 4.1$ and $M = 3.8$, respectively) than husbands do ($M = 2.3$ for household

and $M = 2$ for childcare). Husbands also perceived they did more maintenance and repair tasks than their wives ($M = 3.6$ for husbands and $M = 1.8$ for wives).

Table 12 presents data on division of family labor in terms of hours spent per week by self, spouse, and others. These data reveal that wives completed more household tasks and provided more childcare, while husbands performed more maintenance and repair tasks. Perceptions of wives were similar to husbands' in terms of amount of family labor done by each partner, as reported in the Table 10. For example, according to spouses' report (see Table 11), wives worked an average of 18.7 (husbands' perceptions) and 18.8 (wives' perceptions) hours per week doing household, and 27.9 (husbands' perceptions) and 25.6 (wives' perceptions) hours per week doing childcare, revealing very similar perceptions among spouses.

Table 12. Perceptions, Per Gender, of the Division of Family Labor Per Hours Spent in a Week among Wives, Husbands, and Others

	Wives		Husbands		Others	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Wives' Perceptions						
Household	18.8	11.4	7.3	6	1.9	3.7
Maintenance and repairs	3.9	4.7	5.7	4.8	0.9	2.2
Childcare	25.6	18.6	12.7	13.9	0.7	2.3
Husbands' Perceptions						
Household	18.7	14.2	8.6	9.1	3.5	9.7
Maintenance and repairs	5.0	9.6	8.5	12.5	2.3	9.2
Childcare	27.9	25.2	10.6	11.7	5.3	12.5

Not so similar was the perception of the husband's participation in the same tasks. Wives reported that husbands, on average, spent 7.3 and 12.7 hours per week doing household and childcare, respectively, while husbands reported they spent, on average, 8.6 hours in household (above wives' perceptions) and 10.6 hours in childcare (below wives' perceptions). Husbands also reported both partners spent more hours in maintenance and repair tasks than the hours reported by their wives. Interestingly, husbands perceived a greater participation of others in the family division of labor (a total of 11.1 hours per week of others doing household, childcare and maintenance and repairs) than their wives, who reported only 3.5 hours per week of family labor performed by others.

Most spouses reported both husbands and wives were getting a better deal with the arrangement of division of labor, yet many participants had the opinion that husbands had a better deal than wives. For example, among the wives, 66% ($n = 29$) reported that both husbands and wives were getting the better deal with the overall division of labor, considering family work and professional workload, 29.5% ($n = 13$) reported husbands were getting the better deal, and only 4.5% ($n = 2$) thought they were getting the better deal with the division of overall labor. Among husbands, results are similar, as for 56.5% ($n = 26$) reported both husbands and wives had the better deal with the overall division of labor, while 32.6% ($n = 15$) evaluated that husbands were getting a better deal, and only 10.9% ($n = 5$) thought wives were getting the better deal (see Table 13).

Table 13. Perceptions of Wives and Husbands about Who is Getting a Better Deal in the Division of Labor

	Wives (<i>N</i> = 46)		Husbands (<i>N</i> = 46)	
Domestic labor	<i>n</i>	%	<i>n</i>	%
Both	27	58.7	21	45.7
Partner	15	32.6	6	13.0
Myself	4	8.7	19	41.3
	Wives (<i>N</i> = 30)		Husbands (<i>N</i> = 31)	
Childcare	<i>n</i>	%	<i>n</i>	%
Both	18	60.0	18	58.0
Partner	11	36.6	4	13.0
Myself	1	3.4	9	29.0
	Wives (<i>N</i> = 44)		Husbands (<i>N</i> = 46)	
Overall labor	<i>n</i>	%	<i>n</i>	%
Both	29	66.0	26	56.5
Partner	13	29.5	5	10.9
Myself	2	4.5	15	32.6

Note: Domestic labor includes household tasks and maintenance and repair tasks. Overall labor includes domestic labor, childcare, and professional workload.

Preliminary Analysis

The main variables of the study (acculturation, sense of fairness, and marital quality) were measured, respectively, by the AOS (American Orientation Scale, a sub scale of the ARSMA-II), the EDFW (Evaluations of the Division of Family Work), and DAS (Dyadic Adjustment Scale). Reliability of the scales, in Cronbach's Alpha, was tested for this study. Results are presented in Table 14, and suggest a high reliability for all instruments.

Table 14. Scales Reliability

Instrument	# items	Cronbach's Alpha
Acculturation W	9	.91
Acculturation H	9	.81
Sense of Fairness W	9	.93
Sense of Fairness H	9	.90
Marital Quality W	31	.95
Marital Quality H	31	.92

Means and standard deviations for all variables of interest (level of acculturation for wives and husbands, sense of fairness for wives and husbands, marital quality for wives and husbands, presence of children under 12 years old in the same household, length of stay in the U.S. for wives and husbands, Brazilian social support for wives and husbands, previous experience with domestic helpers in Brazil for wives and husbands, discrepancy in level of acculturation between wife and husband, and interaction of wife's level of acculturation with husband's level of acculturation) were calculated. Results for these calculations are presented in Table 15. In average, husbands and wives report a moderate level of acculturation, a high level of sense of fairness, and a moderate score of marital adjustment.

Table 15. Means and Standard Deviations of Study Variables ($N = 46$)

	<i>M</i>	<i>SD</i>
Acculturation W	20.17	7.99
Acculturation H	20.48	6.11
Sense of Fairness W	4.63	1.18
Sense of Fairness H	4.55	.92
Marital Quality W	112.28	20.25
Marital Quality H	114.63	14.68
Children	.50	.50
Length of Stay W	123.39	44.73
Length of Stay H	125.15	39.60
Support W	.65	.48
Support H	.63	.48
Helper W	.52	.50
Helper H	.52	.50
Discrepancy	.30	7.80
Interaction	19.72	50.02

Correlations between the means of study variables were calculated to conduct a preliminary examination of the relationships among variables. The examination of the correlations among the three main variables (acculturation, sense of fairness, and marital quality) for wives (see Table 16) shows that the only significant relationship is between sense of fairness and marital quality. The correlations between acculturation and sense of fairness, as well as acculturation and marital quality were not significant. However, the results present significant positive relationships between acculturation and length of stay, meaning that, not surprisingly, the longer the length of stay, the more acculturated wives

were. There is also a positive significant relationship between acculturation and previous experience with domestic helpers, in that wives who had domestic helpers in Brazil tended to be more acculturated than those who did not have the same experience.

Table 16. Correlations between Study Variables for Wives

Variables	1	2	3	4	5	6	7
1. Acculturation W	1	.03	.05	.17	.34*	-.11	.46**
2. Sense of Fairness W		1	.31*	-.13	-.00	-.05	.07
3. Marital Quality W			1	.12	.25	.15	-.08
4. Children				1	.02	-.09	.04
5. Length of Stay W					1	-.08	.07
6. Support W						1	-.09
7. Helper W							1

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

Among husbands, the only significant positive relationship is between sense of fairness and previous experience with domestic helpers. Such associations involving previous experience with domestic helpers, among husbands and wives as well, are unclear as, contrary to the presented results, it was expected a negative relationship. These findings point to the need of further investigation about the role of previous experience with domestic helpers as this relates to the main study variables. It was also noticeable that the correlation between acculturation and length of stay, which was significant for wives, was not found significant for husbands (see Table 17).

Table 17. Correlations between Study Variables for Husbands

Variables	1	2	3	4	5	6	7
1. Acculturation H	1	.01	.08	.19	-.00	-.18	-.05
2. Sense of Fairness H		1	.12	.02	-.10	-.05	.36*
3. Marital Quality H			1	-.09	.19	.01	.03
4. Children				1	.09	-.04	.08
5. Length of Stay H					1	-.18	-.12
6. Support H						1	.08
7. Helper H							1

* $p < .05$

Research Questions and Hypotheses

Research Question 1

Research question 1 explored the wife's level of acculturation as a predictor of her evaluations of (a) sense of fairness with the division of family labor, and (b) marital quality, controlling for the variables presence of children in the home, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers. It was hypothesized that (a) the wife's level of acculturation would significantly predict her sense of fairness, and (b) the wife's level of acculturation would be significantly predictive of her perceptions of marital quality. To test these hypotheses, data were analyzed using multiple regressions.

First, to test Hypothesis 1a the control variables were entered into a regression equation to predict wives sense of fairness. The results indicated that the model was not significant; meaning that none of the control variables were statistically important in

predicting sense of fairness. Next, level of acculturation was entered into a regression equation with sense of fairness as the criterion. The hypothesis that wife's level of acculturation would be predictive of her sense of fairness with the distribution of family labor was not confirmed by the results (see Table 18).

Table 18. Acculturation as a Predictor of Sense of Fairness among Wives

Model	Variables	B	SE B	β	Adj R ²	T
1	Children	-.32	.36	-.14	-.07	-.89
	Length of Stay W	.00	.00	-.01		-.06
	Support W	-.14	.38	-.05		-.36
	Helper W	.18	.36	.08		.50
2	Acculturation W	.00	.02	.03	-.02	.20

To test Hypothesis 1b, the same control variables and procedures were used to investigate the wife's level of acculturation as predictor of her perception of marital quality. The control variables presence of children in the home, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers were entered into a regression to predict marital quality. The analysis indicated that none of the control variables were significant in predicting marital quality. Finally, to test Hypothesis 1b a linear regression was used to analyze if wife's level of acculturation would be significant in predicting the criterion marital quality. The results indicated that wife's level of acculturation was not statistically significant in predicting wife's marital quality (see Table 19).

Table 19. Acculturation as a Predictor of Marital Quality among Wives

Model	Variables	B	SE B	β	Adj R ²	t
1	Children	5.5	5.9	.14	.03	.36
	Length of Stay W	.12	.07	.27		.07
	Support W	7.48	6.23	.18		.24
	Helper W	-3.62	5.91	-.09		-.61
2	Acculturation W	.12	.38	.05	-.02	.32

Research Question 2

Research Question 2 was similar to Research Question 1 except it was directed toward husbands. Research Question 2 investigated husband's level of acculturation as predictor of his sense of fairness and his marital quality. The same procedures for testing Hypothesis 1a and 1b were used to test Hypothesis 2a and 2b, controlling for presence of children in the home, length of stay in the U.S., Brazilian social support, and previous experience with domestic helpers. Among husbands, it was hypothesized that level of acculturation would not be a significant predictor of husband's sense of fairness or perceptions of marital quality.

To test Hypothesis 2a, the control variables were entered into a multiple regression equation to predict husband's sense of fairness. The analysis revealed that the control variable *previous experience with domestic helper* was significant ($F_{(4, 45)} = 1.74$, $R^2 = .14$, $p < .05$). Husband's level of acculturation and the control variable *previous experience with domestic helper* were entered into a second regression equation to predict husband's sense of fairness (see Table 20). The results confirmed the hypothesis that

husband's level of acculturation was not significant in predicting his perceptions of sense of fairness with the division of family labor, and yielded the observation that previous experience with domestic helpers was significant ($F_{(2, 45)} = 3.31, R^2 = .13, p < .05$) in predicting sense of fairness among husbands. Husbands who had experience with domestic help in Brazil were more likely to report a higher sense of fairness with the current division of family labor.

Table 20. Acculturation as a Predictor of Sense of Fairness among Husbands

Model	Variables	B	SE B	β	Adj R^2	t
1	Children	-.01	.26	-.00	.06	-.05
	Length of Stay H	-.00	.00	-.07		-.51
	Support H	-.18	.27	-.10		-.66
	Helper H	.66	.26	.36		2.47*
2	Acculturation H	.00	.02	.03	.09	.24
	Helper H	.66	.26	.36		2.57*

* $p < .05$

To test Hypothesis 2b, the same set of control variables were entered into a regression equation to predict husband's perceptions of marital quality. The results indicated, similar to the test for wives, that none of the control variables were significant predictors of marital quality for husbands. Finally, a linear regression equation was created to analyze husband's level of acculturation as a predictor of his perceptions of overall marital quality. As hypothesized, the husband's level of acculturation was not statistically significant in predicting marital quality (see Table 21).

Table 21. Acculturation as a Predictor of Marital Quality among Husbands

Model	Variables	B	SE B	β	Adj R ²	t
1	Children	-3.45	4.45	-.12	-.04	-.77
	Length of Stay H	.08	.06	.21		1.37
	Support H	1.20	4.65	.04		.26
	Helper H	2.04	4.48	.07		.46
2	Acculturation H	.19	.36	.08	-.02	.53

Research Question 3

Research Question 3 was designed to investigate the role that perceived sense of fairness played in mediating the relationship between level of acculturation and overall marital quality for (a) wives, and (b) husbands. Because level of acculturation was not found to be predictive of marital quality, it was not appropriate to test the mediating role of sense of fairness. However, as a partial test for this research question, sense of fairness was analyzed as predictor for marital quality. Wife's sense of fairness was entered into a linear regression equation along with wife's marital quality as criterion. The hypothesis was partially confirmed as the relationship between sense of fairness and marital quality for wives was significant ($F_{(1,45)} = 4.84$, $R^2 = .10$, $p < .05$) (See Table 22). These results suggest that wives' marital quality is affected by their perception of fairness in the division of family labor, that is, when wives perceive unfairness, their marital quality decreases. The results of the test of husband's sense of fairness in predicting his perceptions of marital quality were not found to be significant (see Table 23). Contrary to

the wives, results suggest that husbands' marital quality is not impacted by their perceptions of fairness related to the division of family labor.

Table 22. Sense of Fairness as a Predictor of Marital Quality among Wives

Model	Variable	B	SE B	β	Adj R ²	t
1	Sense of Fairness W	5.37	2.44	.31	.08	2.20*

* $p < .05$

Table 23. Sense of Fairness as a Predictor of Marital Quality among Husbands

Model	Variable	B	SE B	β	Adj R ²	t
1	Sense of Fairness H	1.87	2.40	.12	-.01	.783

Research Question 4

Research Question 4 intended to investigate the moderating effect of the husband's level of acculturation with the wife's level of acculturation on her (a) sense of fairness and on her (b) marital quality. It was hypothesized that the interaction between spouses' level of acculturation would be significant on the wife's sense of fairness and marital quality. To test the hypotheses, the following procedure was used. First, the means of the wives' and husbands' level of acculturation was centered. Next, the interaction of the spouses' level of acculturation was obtained by multiplying the centered means of wives' level of acculturation by the centered means of husbands' level of acculturation. To test hypotheses 4a, the interaction and the centered means of both spouses' acculturation were entered into a regression as predictors of wives' sense of fairness. The test did not yield significant results; thus, Hypothesis 4a was not confirmed

(see Table 24). The same procedure was followed to test 4b using wives' marital quality as criterion. No significant results were found, and Hypothesis 4b failed to be confirmed (see Table 25).

Table 24. Spouses' Acculturation as Moderator of Wives' Sense of Fairness

Model	Variables	<i>B</i>	<i>SE B</i>	β	<i>Adj R</i> ²	<i>t</i>
1	Interaction	.00	.00	.08	.03	.52
	C Acculturation W	.01	.03	.07		.43
	C Acculturation H	.03	.03	-.17		-1.04

Table 25. Spouses' Acculturation as Moderator of Wives' Marital Quality

Model	Variables	<i>B</i>	<i>SE B</i>	β	<i>Adj R</i> ²	<i>t</i>
1	Interaction	.83	.64	.20	-.01	1.30
	C Acculturation W	-0.21	.44	-0.08		-.48
	C Acculturation H	.54	.54	.16		.99

Research Question 5

Similar to Research Question 4, Research Question 5 intended to investigate the interaction between spouses' acculturation. Predictors were the same as in Research Question 4 (centered means of wives' acculturation, centered means of husbands' acculturation, and interaction of spouses' acculturation), and criteria were (a) husbands' sense of fairness, and (b) husbands' marital quality. It was hypothesized that there would not be a significant moderating effect for 5a, but there would be a significant moderating effect for 5b. To test Hypotheses 5a and 5b, the same procedure used in research question

4 was followed. As hypothesized, no significant moderation effect was found for (a) husband's sense of fairness as criterion, but contrary to expectations, no significant effect was found for (b) husband's marital quality as well. Results for the tests of 5a and 5b are presented in Tables 26 and 27, respectively.

Table 26. Spouses' Acculturation as Moderator of Husbands' Sense of Fairness

Model	Variables	B	SE B	β	Adj R ²	t
1	Interaction	.00	.00	.00	.03	.03
	C Acculturation W	.02	.02	.20		1.15
	C Acculturation H	-.01	.02	-.07		-.41

Table 27. Spouses' Acculturation as Moderator of Husbands' Marital Quality

Model	Variables	B	SE B	β	Adj R ²	t
1	Interaction	.02	.05	.07	-0.06	.44
	C Acculturation W	-0.07	.32	-0.04		-0.23
	C Acculturation H	.22	.40	.09		.53

Research Question 6

Research Question 6 was designed to investigate if a discernible pattern existed between the discrepancy in spouses' level of acculturation and sense of fairness for (a) wives, and for (b) husbands. It was hypothesized that a discernible pattern would be found for wives, but not for husbands. To visually exam the association between the variables in hypotheses 6a, a scatter plot with two axes (X = wife's sense of fairness and Y = discrepancy between husband's and wife's level of acculturation) was created. The

discrepancy between husband's and wife's level of acculturation was obtained by subtracting the wife's level of acculturation from the husband's level of acculturation. The examination of the scatter plot suggests that, as hypothesized, there is a discernible pattern in which higher scores of sense of fairness are slightly concentrated around discrepancy close to zero point. This observation means that wives tend to perceive more fairness in the division of family labor when spouses have a similar level of acculturation (see Figure 3).

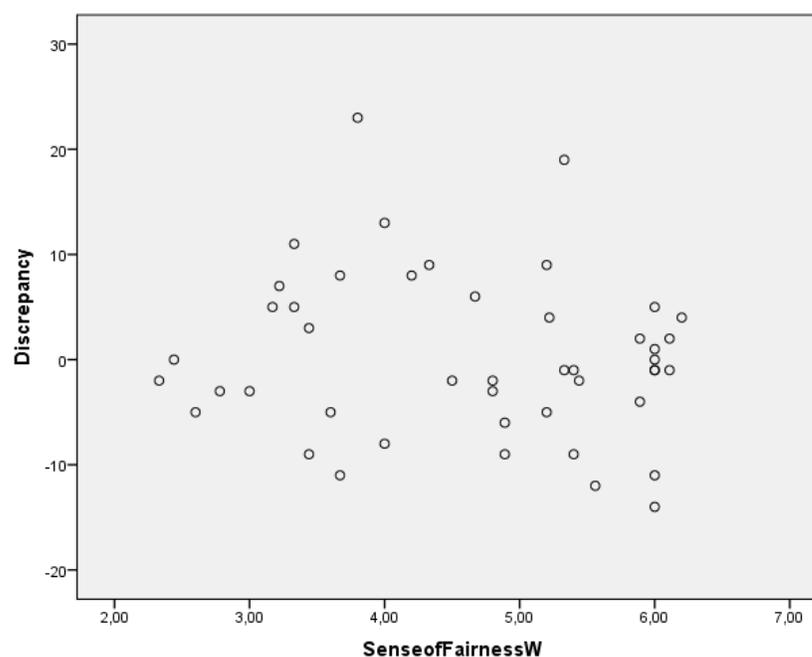


Figure 3. Spouses' discrepancy in acculturation plotted against wives' sense of fairness.

To exam hypotheses 6b, a second plot (X = husband's sense of fairness and Y = discrepancy between husband's and wife's level of acculturation) was created. Figure 4 shows dots evenly spread in the plot, suggestive that, as hypothesized, there is no discernible pattern between the variables for husbands.

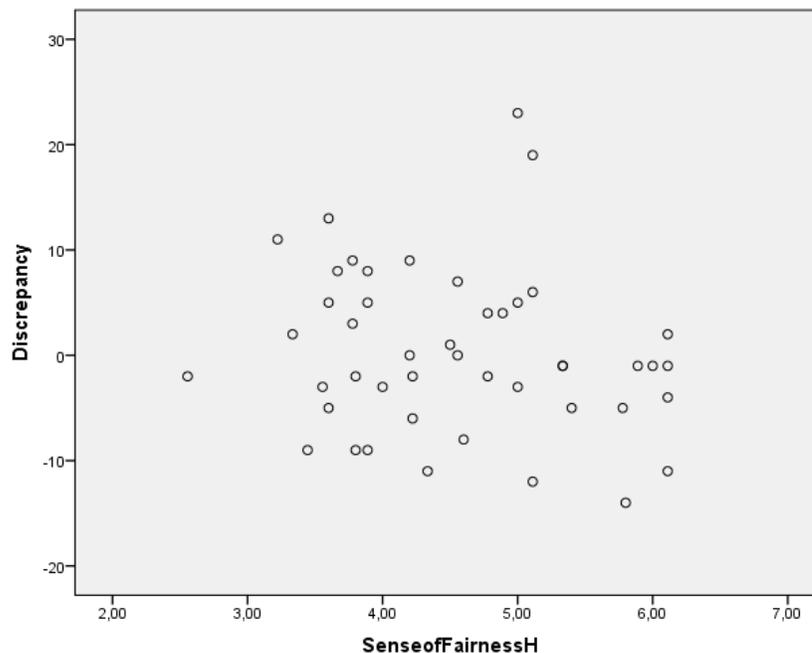


Figure 4. Spouses' discrepancy in acculturation plotted against husbands' sense of fairness.

Research Question 7

The final research question was formulated to investigate if a discernible pattern existed between the discrepancy among husband's level of acculturation and wife's level of acculturation and marital quality for (a) wives, and for (b) husbands. It was hypothesized that a discernible pattern would be found for both wives and husbands. To test Hypothesis 7a, a scatter plot (X = wife's marital quality and Y = discrepancy between husband's and wife's level of acculturation) was created (see Figure 5).

To exam Hypothesis 7b, another plot (X = husband's marital quality and Y = discrepancy between husband's and wife's level of acculturation) was created (see Figure 6). As hypothesized, the examination of both plots suggests a discernible pattern in which there is a slight concentration of dots around the score 120 in the marital quality scale

(meaning good marital adjustment) and the zero point in discrepancy (meaning no discrepancy in acculturation between spouses). The observation of the plots suggest discernible patterns among the plotted variables, meaning that some relationship might exist between less discrepancy in spouses' acculturation and good marital quality for both wives and husbands.

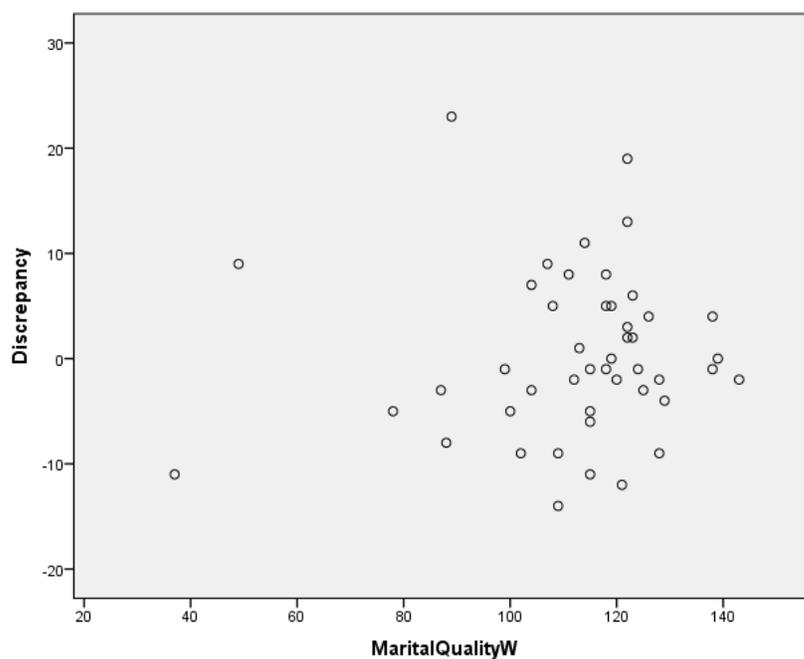


Figure 5. Spouses' discrepancy in acculturation plotted against wives' marital quality.

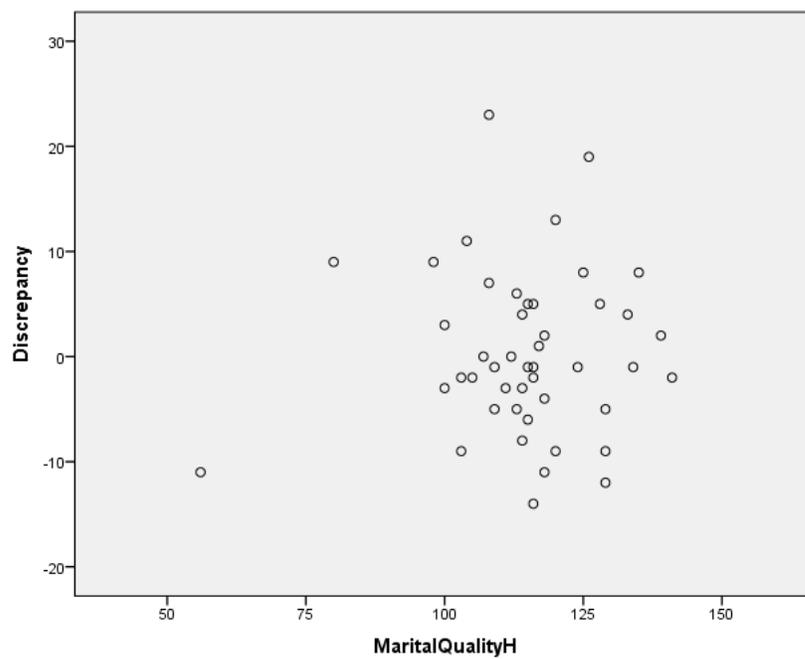


Figure 6. Spouses' discrepancy in acculturation plotted against husbands' marital quality.

CHAPTER V

DISCUSSION

In Chapter IV, the results of this study investigating the relationships among level of acculturation, sense of fairness with the division of family labor, and marital quality among married Brazilian dual-earner couples were presented. In this chapter, following a brief overview of the study, the results are discussed. Next, potential limitations of the study, a summary of the major findings, and implications for counseling practice, counselor education, and future research are explored.

Brief Overview of the Study

The Brazilian population in the U.S. is growing (Braga & Jouet-Pastre, 2008; Margolis, 2008; McDonnell & de Lourenço, 2009; Oliveira, 2002) with a shift in the profile of the typical immigrant from single males who migrate to the U.S. to work and eventually return to Brazil towards married couples with children who immigrate permanently (Siqueira & Jansen, 2008). When individuals immigrate to a new culture, they experience a series of changes in their values, as a result of the process of acculturation, which can be a psychologically stressful event (Berry, 1997, 2005). For married couples, there may be added layers of stress, as partners often experience the process of acculturation in unique ways (Ataca & Berry, 2002), which can result in increased marital conflicts. There is agreement among researchers (Dow, 2011; D'Urso et al., 2009; Marin & Gamba, 2003; Negy & Snyder, 1997; Noh et al., 1992; Rastogi &

Thomas, 2009; Tang & Dion, 1999) that the relationships within couples and families may be disrupted upon immigration in regards to parenting, division of labor, gender roles, and roles of extended family members. Dion and Dion (2001) reported that immigrant married women often experience changes in gender role expectations and seek similar changes in their partners. When the men fail to meet these women expectations, marital conflict may arise. In fact, one important theme of marital conflict among Brazilian immigrant couples that has been documented in the extant research literature relates to changes regarding gender role expectations. In particular, changes in expectations related to the division of family labor (DeBiaggi, 2002) in which wives move from carrying the responsibility for family labor, as is common in Brazil, to the belief that their husbands should participate more actively in the household work and childrearing. Furthermore, there is evidence that the particular sociocultural context is an important determinant of sense of fairness of the division of family labor among married women (Greenstein, 2009). Therefore, within the U.S. culture where there is more commonly the expectation for shared contributions to family labor by both wives and husbands, the possibility for impacts on the marital dynamic warrants investigation. Subsequently, in the current study, it was speculated that sense of fairness of the division of family labor might change as a result of the sociocultural context shift of moving to the U.S. Moreover, when women feel the balance of responsibilities within the couple is unfair, particularly with regards to the division of family labor, there is a greater risk for marital disruption (DeMaris, 2007). Also, there is evidence that couples experiencing cultural change, such as immigrants, are vulnerable to increased marital conflicts due to

idiosyncratic differences in how each partner takes on (or does not take on) the values and gender role expectations in the new culture (Lavee & Katz, 2002). Therefore, in the current study it was hypothesized that, due to variations in the levels of acculturation within partners, married Brazilian immigrants may experience alterations to their perceived sense of fairness of the division of family labor with implications to overall marital quality. The results of the testing of the hypothesis regarding the relationships among level of acculturation, sense of fairness of the division of family labor, and marital quality are discussed below.

Discussion of the Results

Analysis of the obtained data yielded important information regarding Brazilian immigrants living in the U.S. The relationships among the three variables (level of acculturation, sense of fairness with the division of family labor, and marital quality) were confirmed only for the relationship between sense of fairness and marital quality among wives, a finding that is congruent with previous findings (Bodi et al., 2010; DeMaris, 2007; Frisco & Williams, 2003; Greenstein, 1995; Mikula, 1998). However, the hypotheses that level of acculturation would have a significant relationship to sense of fairness and marital quality were not confirmed by the data. These non-significant findings open the possibility of a greater understanding of the Brazilian population and their process of acculturation. There are two possible explanations for the non-significant results involving level of acculturation; the existence of a narrower than expected gap between American and Brazilian cultures regarding sense of fairness of the division of

family labor, and, more importantly, limitations of the instrumentation utilized to capture the unique Brazilian process of acculturation.

Level of Acculturation

Chapter II described how Brazilian women today are following a path similar to their American counterparts with regards to their demand for greater participation by the men in their lives, in the division of family labor. While changes in the Brazilian society related to gender role expectations may be occurring at a slower pace than in the U.S., findings of the current study suggest that the gap between American and Brazilian cultures related to sense of fairness of the division of family labor may not be as large as the extant literature would suggest (Greenstein, 2009). Therefore, one possible explanation for the non-significant results is the fact that being more or less acculturated to American culture did not render a significant difference among participants because such difference does not exist or if they do exist, are minor. Indeed, if it is true that American and Brazilian culture norms are similar regarding the sense of fairness of the division of family labor, it is reasonable to conclude that significant results due to level of acculturation are unlikely to be found. Although the results from the current study are based upon one small sampling, the findings might indicate that level of acculturation plays a minimal role in changing perceptions regarding the division of family labor among Brazilian immigrants. This interpretation is reasonable considering the modernization and cultural reform that has occurred in Brazil over recent decades making Brazilian couples more similar to American counterparts than was previously thought. In particular, this explanation might be true to the sample of this study as the participants

were relatively well educated, with a middle-class annual income, who were used to having, on average, more upwardly occupations in Brazil than in the U.S. Based on these demographic observations, it is likely that this group of participants were members of the Brazilian middle class, with easy access to American culture through internet and cable TV. In addition, it is important to notice that the participants demonstrate computer literacy, as the survey was conducted through the internet and a minimal of familiarity with computer technology was required to exchange emails and complete the online questionnaire.

Mass media communication, including cable TV and internet, has made the world a much smaller place (Sassen, 2007). Cultures impact one another through modern means of communication even if the contact between geographically separated groups is indirect and/or intermittent (Ferguson & Bornstein, 2012). Around the world, individuals are exposed to other cultures and undergo some level of acculturation even without physical contact, much less immigration. Ferguson and Bornstein conducted a recent study in which Jamaicans living in Jamaica were compared to Jamaican immigrants living in the U.S. The authors observed cultural resemblances between the groups and concluded that remote acculturation is a phenomenon consequent to mass media communication. Brazilian people living in Brazil are immersed in this new world and are readily exposed to American culture through mass communication outlets that impacts their lives and promotes acculturation from afar. Not only might this reality contribute to more values similarity between members of Brazilian and American cultures, but this fact also

contributes to the importance of sensitive instrumentation that can measure the impacts of acculturation that does occur.

Given that individuals from differing cultures have greater opportunities to be exposed to unfamiliar cultural values; thereby, individuals may experience some level of acculturation without physical contact or immigration. This might be true to this specific sample whose immigration were a voluntary decision, and the reasons for immigration were overall a way of seeking new experiences in life. For this reason, it is reasonable to think that participants of this sample experienced identification with the American culture and a careful preparation before immigration that reflects some level of acculturation prior to moving to the U.S. Nevertheless, cultures differ in important ways and acculturation does take place when individuals immigrate. The everyday life in a new country is indeed a singular experience. The question that arises, however, is how to effectively measure acculturation among immigrants, and how acculturation occurs within individuals who are partially acculturated by the means of internet, cable TV and other modern means of communication. Therefore, an additional consideration for the non-significant results is that the instrumentation used to measure level of acculturation among the study's participants did not capture the nuances of the unique process of acculturation of Brazilian immigrants living in the U.S.

As the process of acculturation became recognized as an important component in the study of ethnic minority populations, numerous instruments were developed to measure the phenomena. Yet, the great variety of instruments likely reflects a lack of consensus among researchers regarding which specific behaviors and attitudes are most

directly related to the acculturation processes (Zane & Mak, 2003). In working with a complex variable such as acculturation, researchers are challenged to identify the most appropriate instrument for the particular purposes of a study, given that all instruments for measuring acculturation present limitations (Dana, 1996).

According to Zane and Mak (2003), acculturation measurements differ in terms of the domains of focus, approach to the concept of acculturation, and the specific population for which they were designed. Among the most frequently measured domains are language, social interactions, daily living habits, and cultural identification. Use of native versus host country language is the most often assessed acculturation domain. Still, measures vary in how they assess use of language (e.g., use, preference, or proficiency), as well as the use of language in different situations (e.g., workplace versus within the family environment). When the domain of acculturation is characterized as social interactions, instruments differ in focus from actual social interactions to social interactions and social preferences. The assessment of daily living habits (e.g., food eaten and music listened to) also varies between actual practices and preferences.

Considering all the existing limitations, the Acculturation Rating Scale for Mexican Americans – Revised (ARSMA–II), recognized as one of the most reliable instruments, was chosen for use in the current study as most appropriate among the available instruments. Given the lack of a measurement developed specifically for a Brazilian sample, the adaptation and translation into Portuguese was conducted with the necessary rigor following the guidelines suggested in *Principles of Good Practice for the Translation and Cultural Adaptation of Patient-Reported Outcomes Measures*, as

recommended by Wild et al. (2005). Nevertheless, there are important limitations to the use of the ARSMA–II that touches the very nature of acculturation. What is it really that distinguishes a more acculturated from a less acculturated Brazilian immigrant? The final version in Portuguese, composed of 9 items, has 3 items examining the topics of music, TV, and movies. As Brazilian people in Brazil are well exposed to American music, TV, and movies, one must ask if these topics are really central to measuring Brazilian acculturation among immigrants in the U.S. The use of the language is recognized as an important element in acculturation, and yet, the 2 items measuring enjoyment in reading and writing in English may not reflect the fluency of communication in everyday life. Therefore, the obtained results lead to reflection upon the need to approach measurements of acculturation from a perspective that takes into account the impact of modern means of communication. Such perspective challenges the currently available measurements and the need to review and refine what is most important in measuring acculturation for a specific population of immigrants. Furthermore, it is important that instruments measuring acculturation be updated and designed to specific cultural groups. Therefore, it is essential to investigate and consider the current factors that are relevant to the process of acculturation among the specific population. Furthermore, it is important to consider the distinction between remote acculturation and acculturation upon immigration. In particular, there is a need of qualitative studies including comprehensive interviews with Brazilian immigrants to explore their unique experiences of immigration and to identify what changed as they became more acculturated.

Sense of Fairness and Marital Quality

The analyses for the relationship between sense of fairness and marital quality were significant among wives, confirming the findings of previous researchers (Bodi et al., 2010; DeMaris, 2007; Frisco & Williams, 2003; Greenstein, 1995; Mikula, 1998). For the first time, the current study established this relationship using a sample of Brazilian couples, advancing the literature by confirming that a significant relationship between the variables exists for this cultural group. When wives perceive there is unfairness in the relationship regarding the division of family labor, their marital quality decreases. However, husbands do not experience the same impact of sense of on their marital quality as women do. This is not an unexpected finding. Wilkie et al. (1998) had already reported that perception of fairness is gendered, that is, it is related to the work the spouses believe is their primary responsibility. For example, wives are more likely to perceive unfairness related to division of domestic labor, while husbands are more likely to perceive unfairness related to sharing of family income. DeMaris (2007) also found that there is a relationship between sense of fairness and marital disruption especially for women. So, the results of a significant relationship between sense of fairness and marital quality among Brazilian wives, but not among their husbands, are congruent with previous findings in the literature. These findings point to the need of further investigations that can enhance understanding of the impact of sense of fairness on marital quality among Brazilian couples.

An interesting observation is the significant positive relationship found between husband's previous experience with domestic help and husband's sense of fairness. Of all

control variables in the study (previous experience with domestic help, presence of children, length of stay in the U.S., and social support) tested in predicting sense of fairness and marital quality for wives and for husbands, only previous experience with domestic help was significant in predicting sense of fairness among husbands. Hiring a domestic helper is a relatively common practice in Brazil, even among the low middle classes. However, it seems to be decreasing in the last decades, as the economy grows and the wages for service labor increase. In the sample, only 43.5% (20 out of 46 couples) had previous experience with domestic helpers. Nevertheless, positive previous experience with domestic helpers is associated with perceptions of more fairness of the division of family labor among husbands, but not among wives. Interpretation for these results is mostly unclear, and requires further investigation. One possible explanation for this significant result is that husbands who had previous experience with domestic helpers felt a greater need to participate in the family labor to fill the void in the family when no domestic helper was employed in the U.S. As these husbands participate more in family labor, perhaps they perceive more fairness. Interestingly, wives' sense of fairness was not affected by this control variable, perhaps because wives, despite the previous experience with domestic helpers, held and continue to hold the primary responsibility for household tasks and childcare.

Discrepancy in Spouses Acculturation

Even though there were no significant correlations involving discrepancy and sense of fairness and marital quality for both husbands and wives, it is important to mention the observations of the scatter plots created to examine whether there was a

discernible pattern in the relationships involving discrepancy. The examination of the scatter plots suggest that there is a tendency to find higher levels of sense of fairness when the discrepancy in acculturation between spouses was low among wives, but not among husbands. For both spouses, a good level of marital quality seems to be associated with lower discrepancy. This is consistent with Ataca and Berry (2002) reporting that discrepancy in acculturation between partners was associated with marital conflicts. Possibly due to the small sampling size, the associations involving discrepancy, sense of fairness, and marital quality in the current study were not established as significant; however, based on the visual examination of the scatter plots, further investigation, with a larger sample size, are suggested. Maybe, it is not the individual acculturation that matters most for sense of fairness and marital quality among couples, but the discrepancy between spouses. Future research should clarify this possibility.

Potential Limitations of the Study

The current study may provide some insights into understanding the Brazilian population, as well as for a reflection about acculturation measurement, and the association between sense of fairness and marital quality among Brazilian wives living in the U.S. However, the results of this study should be considered in the context of possible limitations that could affect generalizability of the results. In addition to the limitations of the sample and instruments described above, these possible limitations include; sampling bias and instrumentation issues concerning reliance on participants' self-report and overall data collection methods. To the extent possible, the design of the study was

developed to minimize these possible sources of error; however, it is important to note that any of them could have affected the results in unknown ways.

First, sampling bias was a possible limitation in this study because random sampling was not utilized, but a convenience snowballing procedure. Participants were initially recruited among acquaintances of the primary researcher, and as a snowballing proceeded, participants indicated possible candidates to participate among their acquaintances. This procedure has important restrictions as it limits the ability to generalize the results.

In addition, the use of the Acculturation Rating Scale for Mexican Americans – Revised (ARSMA–II) may have posed a limitation in the measurement of level of acculturation. As discussed before, this instrument was the best choice available; but, it was not developed for the Brazilian population, therefore, did not contemplate specific domains in measuring acculturation of Brazilian individuals to the American culture, especially among immigrants. This is an important limitation to be considered in future studies as there are not reliable instruments to measure acculturation for Brazilians.

Implications

The current study has important implications for counselors and counselor educators. This research adds to the literature relevant resources about the understudied population of Brazilians in the U.S. In particular, the findings offer pertinent insights about the relationships among acculturation, sense of fairness, and marital quality, variables which have never been studied before among this population.

For counselors, especially those working with the growing number of immigrants into the U.S., this study is important for understanding the challenges that couples face when they immigrate. In particular, it is important for counselors to understand that Brazilian couples may have greater success and fewer struggles with acculturation than some other cultural groups. Also, counselors might assume that middle class Brazilian couples are fairly similar to American couples in important ways, such as their perceptions of fairness with the division of family labor. Even though the process of individual acculturation among Brazilian couples does not appear to have significant effects on marital quality, the study results are suggestive that discrepancy in acculturation patterns between partners may bring some level of marital distress to the relationship. Thus, it is important for counselors to know that it is essential to evaluate not only the individual process of acculturation of a married person, but also to consider if members of a couple are moving through the acculturation process in considerably different ways.

A uniquely important implication of the current study is the evidence that how a married Brazilian women living in the U.S. perceive the sense of fairness of the division of family labor is predictive of their perceptions of marital quality. Counselors working with Brazilian couples or individuals may benefit from this information as it may provide some insight into understanding marital distress associated with perceptions of unfairness in the division of family labor. With the knowledge of the association between sense of fairness and marital quality, counselors may choose to challenge their clients to discuss

openly the concerns involving how family labor is divided and pursue a balanced and fair proportion of labor between partners.

Finally, for counselor educators and researchers, there is a need for investigation of indicators of acculturation that are specific for Brazilian immigrants. The findings of the current study challenge both the current conceptualizations of acculturation as well as indicators of acculturation and calls for updated instruments that include the possibility of remote acculturation through modern means of communication. Common indicators of acculturation, such as use of host language, eating host food, listening to host music, and use of media need to be treated in a more sophisticated way, along with other indicators (e.g. sense of belonging, social norms behavior, cultural identification, and community engagement), in order to capture the unique process of acculturation of Brazilian immigrants.

Future Research

The current study was the first to attempt to examine the relationships among level of acculturation, sense of fairness of the division of family labor, and marital quality among Brazilian married dual-earner couples living in the U.S. Non-significant results related to level of acculturation points to a need for further investigation. The two proposed explanations for the non-significant results suggest possible directions for future inquiry. The first direction for future research is to pursue the question as to whether Brazilian married women living in Brazil differ from Brazilian married women living in the U.S. in terms of their sense of fairness of the division of family labor. In the same path of inquiry, a complementary question is whether Brazilian married women

living in the U.S. differ from American married women on this variable. The answer to these questions would serve to confirm the proposed explanation that level of acculturation did not predict sense of fairness because no significant differences existed among the women, despite their different cultural experiences.

Another path for future research follows the second proposed explanation, instrumentation. This line of enquiry should address the lack of valid and reliable instruments to measure acculturation developed specifically for Brazilian immigrants. Future research should also include the perspective that media may not be a relevant indicator of acculturation among this population. The identification of specific experiences that change with acculturation (such as sense of belonging, level of comfort with the new language, adoption of social norms, cultural identification, and community engagement) by means of a qualitative methodology among a small sample of Brazilian immigrants to the U.S. may produce insights necessary for the development of instruments specific to Brazilians.

A third line for future research relates to the overall question of the association between sense of fairness and marital quality among Brazilian wives. Now that a relationship between these variables has been established for this population, replication by other researchers could reveal factors related to the phenomenon, such as how evaluations of fairness are made by Brazilian women as well as how consistent their perceptions are when compared to the reality of their situation. In addition, future research with a larger sample size to further investigate the discrepancy in acculturation

between spouses may help to clarify whether discrepancy is more important than individual acculturation in predicting sense of fairness and marital quality.

Finally, the topic of marital quality among Brazilian immigrant couples is a new area of research. Findings from this area of enquiry may produce important directions for alternative therapeutic treatments. Examples of questions related to this area of inquiry are “How to accurately assess the relationship between sense of fairness and marital quality?,” “What counseling interventions are effective with couples in marital distress related to sense of fairness?,” and “What is the desired outcome for both partners in terms of renegotiation of the division of family labor?” Future research should explore these and similar questions regarding marital distress consequent of sense of fairness.

Conclusion

The current study addressed the relationships among level of acculturation, sense of fairness of the division of family labor, and marital quality. The sample was composed of 46 Brazilian immigrant wives and 46 Brazilian immigrant husbands living in the U.S., recruited through a convenience, snowballing procedure. Findings were significant for the association between sense of fairness and marital quality among wives, providing some insight for counselors working with Brazilian couples experiencing marital distress. However, the hypotheses that level of acculturation was relevant to sense of fairness and marital quality were not confirmed. Two explanations for the non-significant results were proposed. First, it is possible that married Brazilian women living in Brazil, married Brazilian women living in the U.S., and married American women share more similar perceptions of division of family labor than was anticipated. The second explanation was

that the instrument used to measure acculturation (ARSMA–II) was not appropriate for this specific sample of Brazilian couples. This explanation challenges the choices of indicators utilized for measuring acculturation and points to the need to identify what changes occur when Brazilian individuals acculturate into American culture upon immigration. From the discussion of results, five suggestions for future research emerged: comparisons between American and Brazilian cultures regarding sense of fairness of the division of family labor, identification of more meaningful cultural indicators for the development of acculturation measurements for Brazilian immigrants, replication studies on the association between sense of fairness and marital quality using samples of Brazilian immigrant women, further investigation whether discrepancy in acculturation is important in predicting sense of fairness and marital quality, and research into therapeutic interventions for couples experiencing marital distress related to sense of fairness.

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APPENDIX A

RESEARCH QUESTIONNAIRE IN ENGLISH

CONSENT TO PARTICIPATE IN ONLINE RESEARCH

Project Title: The Role of Acculturation on Sense of Fairness of the Division of Family Labor and Marital Quality among Brazilian Immigrants in the U.S.

Project Director: Dr. J. Scott Young

My name is Cristina Lima. I am a doctoral student in the Department of Counseling and Educational Development at the University of North Carolina at Greensboro. I am inviting you to participate in my research. This study will help me fulfill the requirements for my PhD degree in Counselor Education and Supervision. I greatly appreciate your consideration to participate in this project.

What is the study about?

The purpose of the study is to investigate the role of acculturation on marital quality of Brazilian couples who immigrate to the United States. When couples immigrate and adjust to the U.S. culture, they may experience changes in their everyday life. I am interested in understanding how these changes may impact marital quality.

Who is eligible to participate?

Potential participants are Brazilian couples that both immigrated to the U.S. at about the same period of time, have lived in this country for at least six months, and are employed outside the home. For the purpose of this study, the immigration status is not relevant, so no questions related to this will be asked.

Why are you asking me?

I am inviting you to participate because you are a partnered Brazilian living in the United States, and are employed outside the home.

What will you ask me to do if I agree to be in the study?

If you agree to participate, you will receive an email containing a link to the electronic questionnaire online. You will be given the choice to complete the questionnaire in English or Portuguese. There will questions about your experiences with immigration and

acculturation, as well as questions related to your daily routines regarding the division of labor in the home and marital satisfaction. It should take you approximately 20 minutes to complete the questionnaire. Both you and your partner need to participate in the study by answering the questionnaire separately.

Is there any audio/video recording?

There will be no audio or video recording.

What are the dangers to me?

Some research projects may pose dangers to the participants; however, this is not the case in the current study. There are no known risks of participating in this project. The Institutional Review Board at the University of North Carolina at Greensboro has determined that participation in this study poses minimal risk to participants. Possible minimal risks may include discomfort in disclosing personal information and feelings related to family routine and marital satisfaction. If you have any questions, you can contact any of the persons listed below. If you have any concerns about your rights, how you are being treated or if you want more information or have suggestions, please contact Eric Allen in the Office of Research Compliance at UNCG toll-free at (855)-251-2351. Questions, concerns or complaints about this project or benefits or risks associated with this study may be addressed to Dr. J. Scott Young. He may be contacted at (336) 334-3464 or at jsyoung3@uncg.edu. You can also contact me, Cristina Lima, by phone (423) 341-7548 or email mflima@uncg.edu.

Are there any benefits to society as a result of me taking part in this research?

It may be helpful to counselors and other helping professionals to understand the implications of acculturation on marital quality. Results may provide guidance for therapists working with immigrant couples who are in marital distress.

Are there any benefits to me for taking part in this research study?

There are no direct benefits to you from participating in this study. However, you may find it useful to reflect on your experiences of immigration and acculturation to the U.S. You may feel pleased to know that by sharing your experiences you are contributing to a better understanding of issues that impact Brazilian couples living in the U.S.

Will I get paid for being in the study? Will it cost me anything?

As a token of appreciation for your participation in the study, each eligible couple (husband and wife) who completes the survey will receive by email a Target gift card in the amount of \$10.00. In addition, each individual who invites an eligible couple to participate and the couple completes the survey will receive by email a Target gift card in the amount of \$5.00 per couple as a token of appreciation for their help in recruiting participants for the study.

How will you keep my information confidential?

Protecting your privacy is very important to us. We will use confidential data collection procedures, meaning that all information related to the study will be stored on a password protected computer. Names and email addresses of participants will be kept on an electronic list along with a code number assigned to each couple (e.g., 101H and 101W). You and your partner will be provided a code number that you will enter into the appropriate box at the beginning of the questionnaire. Once all data is collected and analyzed, contact information will be deleted permanently. If you agree to participate, you will receive an email with an electronic link to the questionnaire. Upon completion of the questionnaire your responses will be electronically stored in a data file where all other responses are housed.

Please be mindful of risks of Internet use. Absolute confidentiality of data provided through the Internet cannot be guaranteed due to the limited protections of Internet access. Therefore, be sure to close your web-browser when finished so no one can see your responses. All information obtained in this study is strictly confidential unless law requires disclosure.

What if I want to leave the study?

You have the right to refuse to participate or to withdraw from the study at any time without penalty. If you choose to withdraw, you may request that your data be destroyed, unless it is already in a de-identifiable state.

What about new information/changes in the study?

If significant new information relating to the study becomes available which could impact your willingness to continue participating, this information will be provided to you.

Can I refer this study to other eligible couples?

Yes. We are very interested in identifying other Brazilian couples who are possible participants. However, individuals can only participate upon receiving a personal email with the code number and link to the questionnaire. Regardless of your decision to participate, I would greatly appreciate your help in inviting other Brazilian couples who may be eligible for the study. Please, contact Cristina Lima at (423) 341-7548 or mflima@uncg.edu to participate in the research. Thank you very much for assisting me with this important step in the project.

Voluntary Consent by Participant:

By signing this consent form you are agreeing that you have read, or it has been read to you, and that you fully understand the contents of this document and are giving your willing consent to take part in this study. By signing this form, you are agreeing that you are 18 years of age or older and are agreeing to participate in this study as described to you by Cristina Lima. Please keep a copy of the consent form for your records. Thank you for considering participation in this study.

Print

I have read and understood the above consent form, and agree to participate in this study.

Yes

No

Demographics

Please create your secret couple passcode. You can use letters or numbers up to 8 digits. It is important that you and your partner use exactly the same passcode. Please enter below your passcode.

1. What is your gender?

Male

Female

2. How old are you?

3. Are you Brazilian?

Yes

No

4. Are you married or living in common law union?

Yes

No

5. How long have you been married/living in common law union?

6. Is your partner Brazilian?

Yes

No

7. In what state in Brazil did you live before you moved to the U.S.?

8. Did you and your partner immigrate together or during the same time period?

Yes

No

9. When (month and year) did you arrive in the U.S.?

10. In what state do you currently reside?

11. How many children do you have (including step-children)?

None

1

2

3

4 or more

12. How many children living with you in the same household?

None

1

2

3

4 or more

13. If applicable, indicate gender and age of each child living with you in the same household.

Gender

Female Male

Age

1 - 12

13 – 16

17+

14. Is there a family member in permanent need of care in your household?

Yes

No

15. What is the highest level of education you have completed?

Elementary School

Some High School

High School Diploma (or GED)

Trades Certificate or Diploma

2-year College

Bachelor's Degree

Graduate Certificate

Master's Degree

Professional Degree (e.g., MD)

Doctoral Degree

16. Do you work?

No

Yes, part time

Yes, full time

17. Regarding your current work, you are

Self-employed

Employed by private organization

Employed by public organization

Unemployed

18. What is the category that best applies to your current occupation?

Management

Business and financial operations

Computer and mathematical

Architecture and engineering

Life, physical, and social sciences

Community and social services

Legal

Education, training, and library

Arts, design, entertainment, sports, and media

Healthcare practitioners and technical

Healthcare support

Protective services

Food preparation and serving related

Building and grounds cleaning and maintenance

Personal care and service

Sales and related

Office and administrative support

Farming, fishing, and forestry

Construction and extraction

Installation, maintenance, and repair

Production

Transportation and material moving

Military specific

Other – Please specify

19. What is your personal annual income?

20. Did you work in Brazil?

No

Yes, part time

Yes, full time

21. Regarding your work in Brazil, you were

Self-employed

Employed by private organization

Employed by public organization

Unemployed

22. What category best applies to the occupation you had in Brazil?

Management

Business and financial operations

Computer and mathematical

Architecture and engineering

Life, physical, and social sciences

Community and social services

Legal

Education, training, and library

Arts, design, entertainment, sports, and media

Healthcare practitioners and technical

Healthcare support

Protective services

Food preparation and serving related

Building and grounds cleaning and maintenance

Personal care and service

Sales and related

Office and administrative support

Farming, fishing, and forestry

Construction and extraction

Installation, maintenance, and repair

Production

Transportation and material moving

Military specific

Other – Please specify

23. Did you have domestic helpers in Brazil?

Yes

No

24. Do you feel that you have a group of friends or family that you can turn to for support in the U.S.?

Yes

Maybe

No

25. The majority of these individuals are

Brazilians

Americans

Other – Please specify

I don't have a support group

26. Why did you decide to leave Brazil? Select all that apply.

Seeking better job opportunities

Seeking Safety

Better opportunities for family

Accompanying parent/spouse

Seeking adventure

Employment mandate

Political reasons

Forced by others or circumstances

Academic

Economic reasons

Other – Please specify

27. What was your original intention when you decided to move to the U.S.?

To stay for a limited time

To stay for a long time

To become a permanent resident

To become an American citizen

No specific plan

Other – Please specify

28. Do you wish to go back to live in Brazil?

Yes

Maybe

No

29. Overall, you consider your present life

Better than it was in Brazil

Somewhat better than it was in Brazil

The same as it was in Brazil

Somewhat worse than it was in Brazil

Worse than it was in Brazil

Acculturation

Select the option that best applies to the following statements

1. I speak Portuguese

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

2. I speak English

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

3. I enjoy speaking Portuguese

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

4. I associate with Americans

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

5. I associate with Brazilians

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

6. I enjoy listening to Portuguese language music

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

7. I enjoy listening to English language music

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

8. I enjoy Portuguese language TV

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

9. I enjoy English language TV

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

10. I enjoy English language movies

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

11. I enjoy Portuguese language movies

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

12. I enjoy reading (e.g., books) in Portuguese

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

13. I enjoy reading (e.g., books) in English

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

14. I write (e.g., letters, emails) in Portuguese

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

15. I write (e.g., letters, emails) in English

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

16. My thinking is done in the English language

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

17. My thinking is done in the Portuguese language

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

18. My contact with Brazil has been

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

19. My family cooks Brazilian food

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

20. My friends in the U.S.A. are of American origin

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

21. My friends in the U.S.A. are of Brazilian origin

Not at all

Very little or not very often

Moderately

Much or very often

Extremely often or almost always

Division of Family Labor

Please answer the following questions as best as you can. Think about a typical 7-day week.

1. How much of the household tasks (cleaning house, preparing meals, washing dishes, doing laundry, ironing, daily shopping, etc.) are done by you, your partner, and other persons (home help, children, other family members)?

Myself	Nothing -----	Everything
My partner	Nothing -----	Everything
Other persons	Nothing -----	Everything

2. Please try to specify how much time you, your partner, and other persons spend on average on such household tasks during a 7-days-week.

Hours per week

Myself	My partner	Other persons
--------	------------	---------------

3. How much of the maintenance and repair tasks (minor repairs, yard work and caring about flowers, maintenance of vehicles, etc.) are done by you, your partner, and other persons (home help, children, other family members)?

Myself	Nothing -----	Everything
My partner	Nothing -----	Everything
Other persons	Nothing -----	Everything

4. Please try to specify how much time you, your partner, and other persons spend on average on such maintenance and repair tasks during a 7-days-week.

Hours per week

Myself	My partner	Other persons
--------	------------	---------------

5. How much of the child care tasks (diapering, bathing, providing food, playing, assisting with homework, transportation, etc.) are done by you, your partner, and other persons (home help, children, other family members)? Skip this and the next question if you do not have children living in the same household.

Myself	Nothing -----	Everything
--------	---------------	------------

My partner Nothing ----- Everything

Other persons Nothing ----- Everything

**6. Please try to specify how much time you, your partner, and other persons spend
on average on such child care tasks during a 7-days-week.**

Hours per week

Myself

My partner

Other persons

Sense of Fairness

The next questions are related to your evaluation of the distribution of family work.

Please skip the questions related to child care if you do not have children living in the same household.

1. How just do you regard the given division of domestic work, which has to be done overall, between you and your partner?

Very unfair ----- Very fair

2. Who is getting a better deal?

Myself My partner Both of us equally well

3. How just do you regard the given division of child care between you and your partner?

Very unfair ----- Very fair

4. Who is getting a better deal?

Myself My partner Both of us equally well

5. Considering professional workload and time for domestic work, how just do you regard the division of overall workload between you and your partner?

Very unfair ----- Very fair

6. Who is getting a better deal?

Myself My partner Both of us equally well

7. How just do you regard the way in which the given division of domestic work between yourself and your partner has been reached?

Very unfair ----- Very fair

8. How just do you regard the way in which the given division of child care between yourself and your partner has been reached?

Very unfair ----- Very fair

9. How satisfied are you with the given division of domestic work which has to be done overall between you and your partner?

Not at all ----- Absolutely

10. How satisfied are you with the given division of child care between you and your partner?

Not at all ----- Absolutely

11. Is the division of domestic work between you and your partner better or worse as compared to other couples?

Much Worse ----- Much Better

12. Is the division of child care between you and your partner better or worse as compared to other couples?

Much Worse ----- Much Better

Marital Quality

Most persons have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item in the following list.

1. Handling family matters

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

2. Religious matters

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

3. Demonstration of affection

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

4. Friends

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

5. Conventionality (correct or proper behavior)

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

6. Philosophy of life

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

7. Ways of dealing with parents or in laws

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

8. Aims, goals, and things believed important

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

9. Amount of time couple spend together

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

10. Making major decisions

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

11. Household tasks

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

12. Leisure activities and recreation

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

13. Career decisions

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

14. Sex relations

Always agree

Almost always agree

Occasionally disagree

Frequently disagree

Almost disagree

Always disagree

Answer the following questions

15. How often do you discuss or have you considered divorce, separation, or terminating your relationship?

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

16. How often do you or your mate leave the house after a fight?

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

17. In general, how often do you think that things between you and your partner are going well?

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

18. Do you confide in your mate?

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

19. Do you ever regret that you married? (or lived together)

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

20. How often do you and your partner quarrel?

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

21. How often do you and your mate "get on each other's nerves?"

All the time

Most of the time

More often than not

Occasionally

Rarely

Never

Choose the answer that best applies

22. Do you kiss your mate?

Every day

Almost every day

Occasionally

Rarely

Never

23. Do you and your mate engage in outside interests together?

All of them

Most of them

Some of them

Very few of them

None of them

How often would you say the following events occur between you and your mate?

24. Have a stimulating exchange of ideas

Never

Less than once a month

Once or twice a month

Once or twice a week

Once a day

More often

25. Laugh together

Never

Less than once a month

Once or twice a month

Once or twice a week

Once a day

More often

26. Calmly discuss something

Never

Less than once a month

Once or twice a month

Once or twice a week

Once a day

More often

27. Work together on a project

Never

Less than once a month

Once or twice a month

Once or twice a week

Once a day

More often

There are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. Check yes or no.

28. Being too tired for sex

Yes

No

29. Not showing love

Yes

No

30. The choices below represent different degrees of happiness in your relationship.

The middle point "happy" represents the degree of happiness of most relationships. Select the option which best describes the degree of happiness, all things considered, of your relationship.

Extremely unhappy

Fairly unhappy

A little unhappy

Happy

Very happy

Extremely happy

Perfect

31. Which of the following statements best describes how you feel about the future of your relationship?

I want desperately for my relationship to succeed and would go to almost any length to see that it does.

I want very much for my relationship to succeed, and will do all I can to see that it does.

I want very much for my relationship to succeed, and will do my fair share to see that it does.

It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.

It would be nice if my relationship succeeded, but I refuse to do any more than I am doing now to keep the relationship going.

My relationship can never succeed, and there is no more that I can do to keep the relationship going.

Thank you

Thank you for your time and participation in this research project. Your participation was very important to me. If you have interest in knowing about the results of this research, please let me know through my email mflima@uncg.edu and I will make sure to send you a summary of the final report. Click below to finalize the questionnaire and register your responses.

APPENDIX B**RESEARCH QUESTIONNAIRE IN PORTUGUESE****CONSENTIMENTO PARA PARTICIPAR EM PESQUISA ONLINE**

Título do Projeto: O Papel da Aculturação na Percepção de Justiça da Divisão do Trabalho Familiar e na Qualidade Matrimonial de Imigrantes Brasileiros nos EUA

Diretor do Projeto: Dr. J. Scott Young

Meu nome é Cristina Lima. Sou estudante do curso de doutorado no Departamento de Aconselhamento e Desenvolvimento Educacional da Universidade da Carolina do Norte em Greensboro (Department of Counseling and Educational Development of the University of North Carolina at Greensboro). Gostaria de lhe convidar para participar em minha pesquisa. Esta pesquisa vai me ajudar a completar os requerimentos para obter meu PhD em Aconselhamento. Agradeço bastante sua consideração em participar deste projeto.

Qual é o objetivo do projeto?

O objetivo deste projeto de pesquisa é examinar o papel da aculturação na qualidade matrimonial de casais brasileiros que imigraram para os Estados Unidos. Quando casais imigram e se adaptam à cultura americana, é comum que experimentem mudanças no estilo de vida do dia-a-dia. Estou interessada em investigar como essas mudanças afetam a qualidade matrimonial.

Quem se qualifica para participar?

Estou interessada em participantes que sejam casais de brasileiros, que os dois tenham imigrado para os EUA mais ou menos no mesmo período de tempo, que estejam morando nos EUA há pelo menos seis meses e estejam trabalhando fora de casa. Para os objetivos desta pesquisa, seu status de imigração ou documentação legal não é relevante, então nenhuma pergunta a este respeito será feita.

Por que fui convidado/a a participar?

Estou lhe convidando para participar porque você e seu cônjuge atendem ao propósito da pesquisa: são um casal de brasileiros que moram nos Estados Unidos, e os dois trabalham fora de casa.

O que me será pedido se eu concordar em participar?

Se você concordar em participar, você vai receber um email com um link para acessar o questionário e responder online. Você vai poder escolher se quer responder o questionário em português ou inglês. Haverá algumas perguntas a respeito da sua experiência de imigração e aculturação, e outras a respeito de aspectos da vida familiar relacionados à divisão de trabalho familiar e qualidade matrimonial. O tempo que você vai gastar para responder o questionário é de aproximadamente 20 minutos. Além disso, os dois cônjuges deverão participar da pesquisa respondendo os questionários separadamente.

Tem algum tipo de gravação de áudio ou vídeo?

Não haverá nenhuma gravação de áudio ou vídeo.

Quais são os riscos para mim?

Algumas pesquisas podem oferecer riscos aos participantes; no entanto este não é o caso desta pesquisa. Não antecipamos riscos para você associado à sua participação nesta pesquisa. O Conselho de Revisão Institucional da Universidade da Carolina do Norte em Greensboro (Institutional Review Board at the University of North Carolina at Greensboro) concluiu que a participação neste projeto oferece risco mínimo aos participantes. Os possíveis riscos mínimos são relacionados ao desconforto em revelar informação pessoal e sentimentos relacionados à rotina familiar e questões matrimoniais. Se você tiver alguma dúvida, fique à vontade para entrar em contato com qualquer das pessoas abaixo. Se você tem dúvidas a respeito dos seus direitos, como você está sendo tratado ou se você quiser mais informações ou tem sugestões, por favor entre em contato com Eric Allen no Escritório de Reclamações de Pesquisa (Office of Research Compliance) na UNCG pela ligação gratuita para (855)-251-2351. Dúvidas, perguntas ou reclamações sobre este projeto, riscos ou benefícios relacionados à participação neste

projeto podem ser respondidas por Dr. J. Scott Young, o qual pode ser contactado pelo telefone (336) 334-3464 ou pelo email jyoung3@uncg.edu. Você também pode entrar em contato comigo, Cristina Lima, pelo meu telefone (423) 341-7548 ou pelo email mflima@uncg.edu.

Haverá benefícios para a sociedade resultantes de minha participação nesta pesquisa?

Sua participação poderá ajudar psicólogos, terapeutas e outros profissionais assistenciais a entender melhor as implicações da aculturação na qualidade matrimonial. Os resultados da pesquisa poderão fornecer orientações para terapeutas trabalhando com casais de imigrantes enfrentando problemas conjugais.

Há benefícios para mim ao participar desta pesquisa?

Não há benefícios diretos para você como resultado de sua participação nesta pesquisa. No entanto, você poderá achar que responder o questionário lhe ajudou a refletir sobre suas experiências de imigração e aculturação. Além disso, você poderá sentir satisfação em compartilhar suas experiências e contribuir para uma maior compreensão da população brasileira nos EUA.

Serei pago por minha participação? Terei algum custo?

Em recompensa por sua participação na pesquisa, cada casal (marido e mulher) que preencher os critérios da pesquisa e responder o questionário receberá por email um gift card do Target no valor de \$10.00. Além disso, cada pessoa que convidar um casal (que preencha os critérios da pesquisa e responda o questionário) receberá por email um gift card do Target no valor de \$5.00 por casal como recompensa pela ajuda em conseguir participantes para a pesquisa.

Como minha informação será mantida confidencial?

Proteger a sua privacidade é muito importante para nós. Será usado um procedimento de coleta de dados confidencial. Isto significa que todos os dados fornecidos por você serão mantidos em um computador protegido por senha. Lista com nomes e emails dos participantes será mantida eletronicamente, juntamente com o código atribuído a cada casal (por exemplo, 101H e 101W). Você e seu cônjuge receberão um código que será

digitado no local apropriado no início do questionário. Assim que os dados forem coletados e analisados, nomes e emails dos participantes serão permanentemente deletados. Se você concordar em participar, você receberá um email com um link para acessar o questionário. Quando você terminar de responder o questionário, suas respostas serão armazenadas num arquivo eletrônico juntamente com as respostas de todos os outros participantes.

No entanto, é importante saber dos riscos associados ao uso da Internet.

Confidencialidade absoluta de dados fornecidos pela Internet não podem ser garantidos devido às proteções limitadas do acesso a Internet. Por favor feche o seu browser quando terminar de preencher o questionário para que ninguém veja suas respostas. Toda informação obtida nesta pesquisa é estritamente confidencial, e só será violada por força de lei.

O que acontece se eu quiser desistir da pesquisa?

Você tem o direito de se recusar a participar ou desistir de participar a qualquer momento, sem nenhuma penalidade. Se você desistir, você não será afetado/a de forma alguma. Se você resolver desistir, você pode requerer que toda informação sua seja destruída, a não ser que seus dados já estejam em condição não identificável.

O que acontece se houver novas informações ou mudanças na pesquisa?

Se surgirem informações novas e relevantes à pesquisa que possam afetar sua decisão de continuar participando, estas informações lhe serão fornecidas.

Posso indicar esta pesquisa para outros casais que se qualificam?

Sim. Estamos muito interessados em identificar outros casais de brasileiros que possam ser possíveis participantes. No entanto, as pessoas só podem participar se receberem o email com o código e link para acessar o questionário. Independente de sua decisão em participar desta pesquisa, agradeço bastante se puder convidar outros casais de brasileiros que possam ser incluídos na pesquisa. Por favor entre em contato com Cristina Lima pelo telefone (423) 341-7548 ou pelo email mflima@uncg.edu para participar na pesquisa.

Muito obrigada por ajudar nesta importante etapa do projeto.

Consentimento Voluntário do Participante:

Ao assinar este formulário de consentimento você está afirmando que leu, ou foi lido para você, e que entendeu completamente o conteúdo deste documento e que está consentindo de livre e espontânea vontade em participar desta pesquisa. Ao assinar este formulário, você está afirmando que é maior de 18 anos e está concordando em participar da pesquisa descrita para você por Cristina Lima. Por favor mantenha uma cópia deste formulário de consentimento para seu registro pessoal. Obrigada por considerar sua participação nesta pesquisa.

Print

Eu li e entendi o formulário de consentimento acima, e concordo em participar desta pesquisa.

Sim

Não

Dados Demográficos

Por favor crie um código secreto para o casal. Você pode usar letras ou números até 8 dígitos. O importante é que você e seu companheiro(a) usem exatamente o mesmo código. Por favor digite seu código abaixo.

1. Qual é seu sexo?

Masculino

Feminino

2. Quantos anos você tem?

3. Você é brasileiro/a?

Sim

Não

4. Você é casado/a ou vive em uma união estável?

Sim

Não

5. Há quanto tempo você está casado/a ou em união estável?

6. Seu cônjuge ou companheiro/a é brasileiro/a?

Sim

Não

7. Em que estado do Brasil você residia antes de se mudar para os EUA?

8. Você e seu companheiro/a imigraram juntos ou no mesmo período de tempo?

Sim

Não

9. Quando (mes e ano) você chegou nos EUA?

10. Em qual estado você mora atualmente?

11. Quantos filhos você tem (incluindo enteados)?

Nenhum

1

2

3

Mais de 4

12. Quantos filhos morando com você na mesma casa?

Nenhum

1

2

3

4 ou mais

13. Indique sexo e idade de cada filho morando com você na mesma casa.

Sexo

Feminino

Masculino

Idade

1-12

13-16

17+

14. Indique se há algum membro da família com necessidade de cuidados permanentes

Sim

Não

15. Qual o nível de educação mais alto que você obteve?

Ensino Elementar

Segundo Grau incompleto

Segundo Grau completo (ou Supletivo)

Nível Técnico ou Profissionalizante

Curso Universitário (Nível Tecnológico ou Licenciatura)

Curso Universitário (Bacharelado)

Especialização (pós-graduação)

Mestrado

Diploma Profissional (residência médica, por exemplo)

Doutorado

16. Você trabalha?

Não

Sim, tempo parcial

Sim, tempo integral

17. Em relação ao seu trabalho atual, você é

Autônomo

Empregado em empresa privada

Funcionário Público

Desempregado

18. Qual é a categoria que melhor se aplica à sua ocupação atual?

Gestão

Operações comerciais e financeiras

Computação e matemática

Arquitetura e engenharia

Ciências naturais, físicas e sociais

Serviços comunitários e sociais

Jurídico

Educação, treinamento e biblioteca

Artes, design, entretenimento, esportes e mídia

Profissionais e técnicos de saúde

Apoio à saúde

Serviço de segurança e proteção

Preparação de alimentos e atendimento

Limpeza e manutenção predial e de terrenos

Cuidados e serviços pessoais

Vendas e atividades relacionadas

Apoio administrativo e de escritório

Agricultura, pesca e serviço florestal

Construção e extração

Instalação, manutenção e reparos

Produção industrial

Transporte e movimentação de material

Forças armadas

Outra. Por favor especifique.

19. Qual é a sua renda pessoal anual?

20. Você trabalhava no Brasil?

Não

Sim, tempo parcial

Sim, tempo integral

21. Em relação ao seu trabalho no Brasil, você era

Autônomo

Empregado em empresa privada

Funcionário Público

Desempregado

22. Qual categoria melhor se aplica à ocupação que você tinha no Brasil?

Gestão

Operações comerciais e financeiras

Computação e matemática

Arquitetura e engenharia

Ciências naturais, físicas e sociais

Serviços comunitários e sociais

Jurídico

Educação, treinamento e biblioteca

Artes, design, entretenimento, esportes e mídia

Profissionais e técnicos de saúde

Apoio à saúde

Serviço de segurança e proteção

Preparação de alimentos e atendimento

Limpeza e manutenção predial e de terrenos

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Construção e extração

Instalação, manutenção e reparos

Produção industrial

Transporte e movimentação de material

Forças armadas

Outra. Por favor especifique.

23. Você tinha empregada doméstica no Brasil?

Sim

Não

24. Você acha que possui um grupo de amigos ou parentes com o qual pode contar como apoio nos EUA?

Sim

Talvez

Não

25. A maioria dessas pessoas são

Brasileiras

Americanas

Outro. Por favor especifique.

Eu não tenho um grupo de apoio

26. Por que você decidiu sair do Brasil? Selecione todas as opções que se aplicam.

Em busca de melhores oportunidades de emprego

Em busca de segurança

Melhores oportunidades para a família

Acompanhando pais/cônjuge

Em busca de aventura

Enviado a trabalho

Razões políticas

Forçado/a por outras razões ou circunstâncias

Estudo

Motivos econômicos

Outro motivo. Qual?

27. Qual era sua intenção inicial quando decidiu se mudar para os EUA?

Ficar por um tempo determinado

Ficar por bastante tempo

Obter residência permanente

Obter cidadania americana

Sem planos específicos

Outra. Qual?

28. Você deseja retornar ao Brasil para morar?

Sim

Talvez

Não

29. De uma maneira geral, você considera sua vida atualmente

Melhor do que era no Brasil

Um tanto melhor do que era no Brasil

Igual ao que era no Brasil

Um tanto pior do que era no Brasil

Pior do que era no Brasil

Aculturação

Escolha a opção que melhor se aplica às seguintes afirmativas

1. Eu falo português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

2. Eu falo inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

3. Eu gosto de falar português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

4. Eu me relaciono com americanos

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

5. Eu me relaciono com brasileiros

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

6. Eu gosto de ouvir música em português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

7. Eu gosto de ouvir música em inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

8. Eu gosto de assistir televisão em português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

9. Eu gosto de assistir televisão em inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

10. Eu gosto de assistir filmes em inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

11. Eu gosto de assistir filmes em português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

12. Eu gosto de ler (por exemplo, livros) em português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

13. Eu gosto de ler (por exemplo, livros) em inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

14. Eu escrevo (por exemplo, cartas, emails) em português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

15. Eu escrevo (por exemplo, cartas, emails) em inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

16. O meu pensamento é feito em inglês

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

17. O meu pensamento é feito em português

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

18. O meu contato com o Brasil tem sido

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

19. Minha família cozinha comida brasileira

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

20. Os meus amigos nos Estados Unidos são americanos

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

21. Os meus amigos nos Estados Unidos são brasileiros

Nunca

Muito pouco ou raramente

Moderadamente

Muito ou frequentemente

Quase sempre

Divisão do Trabalho Familiar

Por favor responda as seguintes questões da melhor maneira possível. Pense numa semana típica de 7 dias.

1. Que quantidade de trabalho doméstico você faz (por exemplo: limpar, cozinhar, lavar louça, lavar roupa, passar roupa, compras diárias, etc.), quanto faz o seu companheiro/a e quanto fazem outras pessoas (por exemplo: outros familiares, empregadas doméstica, filhos, etc.)?

Eu	Nada -----	Tudo
Meu companheiro/a	Nada -----	Tudo
Outras pessoas	Nada -----	Tudo

2. Calcule, aproximadamente, quanto tempo, numa semana de 7 dias, essas pessoas gastam em trabalhos domésticos.

Horas por semana

Eu	Meu companheiro/a	Outras pessoas
----	-------------------	----------------

3. Que quantidade de trabalho manutenção/concertos você faz (por exemplo: executar pequenos concertos, tratar das plantas/animais domésticos, cuidar do carro/moto/bicicleta, tratar de assuntos burocráticos e financeiros, etc.), quanto faz o seu companheiro/a e quanto fazem outras pessoas (por exemplo: outros familiares, empregadas doméstica, filhos, etc.)?

Eu	Nada -----	Tudo
Meu companheiro/a	Nada -----	Tudo
Outras pessoas	Nada -----	Tudo

4. Calcule, aproximadamente, quanto tempo, numa semana de 7 dias, essas pessoas gastam em trabalhos de manutenção/consertos.

Horas por semana

Eu	Meu companheiro/a	Outras pessoas
----	-------------------	----------------

5. Em relação ao cuidado com os filhos, quanto você faz das seguintes tarefas (por exemplo: trocar as fraldas, dar banho, preparar e dar de comer, brincar, dar

apoio nas tarefas de casa, levar e trazer, etc.), quanto faz o seu companheiro/a e quanto fazem outras pessoas (por exemplo: babá, familiares, vizinhos, etc.)? Se você não tiver filhos morando na mesma casa, pule esta e a próxima questão.

Eu	Nada -----	Tudo
Meu companheiro/a	Nada -----	Tudo
Outras pessoas	Nada -----	Tudo

6. Calcule, aproximadamente, quanto tempo, numa semana de 7 dias, essas pessoas gastam no trabalho relativo ao cuidado com os filhos.

Horas por semana

Eu	Meu companheiro/a	Outras pessoas
----	-------------------	----------------

Percepção de Justiça

As próximas perguntas se relacionam com a avaliação que você faz da distribuição dos trabalhos em sua casa. Por favor pule as questões relacionadas aos cuidados com os filhos caso você não tenha filhos morando na mesma casa.

1. Como avalia a distribuição, entre você e seu companheiro/a, do trabalho doméstico e do trabalho de manutenção/conserto?

Muito injusta ----- Muito justa

2. Quem sai beneficiado?

Eu Meu companheiro/a Os dois

3. Como avalia a divisão do trabalho relativo ao cuidado com os filhos, entre você e seu companheiro/a

Muito injusta ----- Muito justa

4. Quem sai beneficiado?

Eu Meu companheiro/a Os dois

5. Levando em conta a carga de trabalho total (atividade profissional e trabalho em casa), como avalia a distribuição do trabalho entre os dois?

Muito injusta ----- Muito justa

6. Quem sai beneficiado?

Eu Meu companheiro/a Os dois

7. Como avalia a forma de chegarem à divisão do trabalho em casa (trabalho doméstico e manutenção/conserto)?

Muito injusta ----- Muito justa

8. Como avalia a forma de chegarem à divisão das tarefas relativas ao cuidado com os filhos?

Muito injusta ----- Muito justa

9. Até que ponto está satisfeito/a com a distribuição, entre você seu companheiro/a, do trabalho que é necessário fazer em casa (trabalho doméstico e de manutenção/conserto)?

Nada ----- Totalmente

**10. Até que ponto está satisfeito/a com a distribuição, entre você seu companheiro/a,
das tarefas relativas ao cuidado com os filhos?**

Nada ----- Totalmente

**11. A distribuição do trabalho em sua casa é melhor ou pior do que a feita por
outros casais?**

Muito pior ----- Muito melhor

**12. A distribuição das tarefas relativas ao cuidado com os filhos é melhor ou pior do
que a feita por outros casais?**

Muito pior ----- Muito melhor

Qualidade Matrimonial

A maior parte das pessoas concorda em algumas coisas e discorda em outras. Por favor indique mais ou menos se há mais acordo ou desacordo entre você e seu companheiro/a em relação aos seguintes itens.

1. Lidar com finanças da família

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

2. Religião

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

3. Demonstração de afeto

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

4. Amizades

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

5. Sobre o que é certo e errado (comportamentos apropriados ou não)

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

6. Filosofia de vida (como levar a vida)

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

7. Como lidar com pais ou sogros

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

8. Objetivos na vida, coisas que considera importantes

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

9. Sobre quanto tempo o casal passa junto

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

10. Tomada de decisões importantes

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

11. Afazeres domésticos

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

12. Atividades de lazer e recreação

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

13. Decisões sobre trabalho/profissão

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

14. Relações sexuais

Concordamos sempre

Concordamos quase sempre

Discordamos às vezes

Frequentemente discordamos

Discordamos quase sempre

Discordamos sempre

Responda as seguintes questões

15. Com que frequência você conversa ou considerou separação, divórcio, ou acabar com seu relacionamento?

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

16. Com que frequência você ou seu companheiro/a deixam a casa após uma briga?

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

**17. Em geral com que frequencia você pensa que as coisas entre você e seu
companheiro/a vão bem?**

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

18. Você se abre com seu companheiro/a?

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

19. Você se arrepende em ter casado (ou ter ido morar junto)?

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

20. Com que frequencia você e seu companheiro/a brigam?

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

21. Com que frequencia você e seu companheiro/a ficam irritados um com o outro?

Sempre

Quase sempre

Geralmente ou muitas vezes

Às vezes

Raramente ou quase nunca

Nunca

Escolha a opção que melhor se aplica

22. Você beija seu companheiro/a?

Todo dia

Quase todo dia

Às vezes

Raramente

Nunca

23. Você e seu companheiro/a fazem atividades fora de casa juntos?

Todas

Quase todas

Algumas

Muito pouco delas

Nenhuma

Com que frequencia você diria que os seguintes eventos ocorreram entre você e seu companheiro/a?

24. Têm uma conversa gostosa, uma troca de idéias estimulante

Nunca

Menos de uma vez por mes

Uma ou duas vezes por mes

Uma ou duas vezes por semana

Uma vez por dia

Com mais frequencia

25. Dão risadas juntos

Nunca

Menos de uma vez por mes

Uma ou duas vezes por mes

Uma ou duas vezes por semana

Uma vez por dia

Com mais frequencia

26. Calmamente conversam sobre algo

Nunca

Menos de uma vez por mes

Uma ou duas vezes por mes

Uma ou duas vezes por semana

Uma vez por dia

Com mais frequencia

27. Trabalham juntos em algum projeto

Nunca

Menos de uma vez por mes

Uma ou duas vezes por mes

Uma ou duas vezes por semana

Uma vez por dia

Com mais frequencia

Há algumas coisas sobre as quais casais às vezes concordam e às vezes discordam.

Indique se os itens abaixo causaram diferenças de opinião ou problemas no seu relacionamento nas últimas semanas. Marque sim ou não.

28. Estar muito cansado/a para ter sexo

Sim

Não

29. Falta de demonstração de amor/carinho

Sim

Não

30. As opções abaixo representam diferentes graus de felicidade na sua relação. O ponto do meio “feliz” representa o grau de felicidade da maioria das relações. Por favor marque a opção que melhor representa o grau de felicidade, considerando tudo do seu relacionamento.

Extremamente infeliz

Mais ou menos infeliz

Um pouco infeliz

Feliz

Muito feliz

Extremamente feliz

Perfeito

31. Qual das afirmações abaixo melhor define como você se sente em relação ao futuro de seu relacionamento?

Eu quero desesperadamente que meu relacionamento dê certo, e eu faria qualquer coisa para ver isto acontecer.

Eu quero muito que meu relacionamento dê certo e farei tudo que eu posso para isto acontecer.

Eu quero muito que meu relacionamento dê certo, e eu farei a minha parte para que isto aconteça.

Seria bom se meu relacionamento desse certo, mas eu não posso fazer muito mais do que já estou fazendo para ajudar a dar certo.

Seria bom se desse certo, mas eu me recuso a fazer mais do que já estou fazendo para manter esse relacionamento.

Não tem jeito de meu relacionamento dar certo, e não há mais nada que eu possa fazer para manter este relacionamento.

Agradecimento

Obrigada pelo seu tempo e participação neste projeto de pesquisa. Sua participação foi muito importante para mim. Caso você tenha interesse em saber dos resultados desta pesquisa, mande um email para mflima@uncg.edu e eu lhe enviarei um sumário do relatório final. Clique no botão abaixo para encerrar o questionário e registrar suas respostas.

APPENDIX C

ACCULTURATION RATING SCALE FOR MEXICAN AMERICANS – II
(ARSMA-II)*English Version*

Name: _____

Male: _____ Female: _____

Age: ____ DOB: ____/____/____

Marital Status: _____

What is your religious
preference? _____(a) Last grade you completed in school:
(Circle your choice)

1. Elementary-6
2. 7-8
3. 9-12
4. 1-2 years of college
5. 3-4 years of college
6. College graduate and higher

(b) In what country? _____

*[Circle the generation that best
applies to you. Circle only one.]*

1. 1st generation = You were born in Mexico or other country.
2. 2nd generation = You were born in USA; either parent born in Mexico or other country.
3. 3rd generation = You were born in USA, both parents born in USA and all grandparents born in Mexico or other country.
4. 4th generation = You and your parents born in USA and at least one grandparent born in Mexico or other country with remainder born in the USA.
5. 5th generation = You and your parents born in the USA and all grandparents born in the USA.

Versión en Español

Nombre: _____

Masculino: _____ Femenino: _____

Edad: ____ Día de Nacimiento: _____

Estado Civil: _____

Cual es su religión
predilecta? _____(a) ¿Hasta que grado fué a la escuela?
(Indique con un círculo la respuesta)

1. Primaria-6
2. Secundaria 7-8
3. Preparatoria 9-12
4. Universidad o Colegio 1-2 años
5. Universidad o Colegio 3-4 años
6. Graduado, o grado mas alto de Colegio o Universidad

(b) ¿En que país? _____

*[Indique con un círculo el numero
de la generación que considere adecuada
para usted. Dé solamente una respuesta.]*

1. 1a. generación = Usted nació en México u otro país [no en los Estados Unidos (USA)].
2. 2a. generación = Usted nació en los Estados Unidos Americanos (USA), sus padres nacieron en México o en otro país.
3. 3a. generación = Usted nació en los Estados Unidos Americanos (USA), sus padres tambien nacieron en los Estados Unidos (USA) y sus abuelos nacieron en México o en otro país.
4. 4a. generación = Usted nació en los Estados Unidos Americanos (USA), sus padres nacieron en los Estados Unidos Americanos (USA) y por lo menos uno de sus abuelos nació en México o algun otro país.
5. 5a. generación = Usted y sus padres y todos sus abuelos nacieron en los Estados Unidos (USA).

SCALE 1

[Circle a number between 1-5 next to each item that best applies.]

[Marque con un círculo el número entre 1 y 5 a la respuesta que sea más adecuada para usted.]

	1	2	3	4	5		1	2	3	4	5
	Not at all	Very little or not very often	Moderately	Much or Very often	Extremely often or almost Always		Nada	Un Poco o A veces	Moderato	Mucho o Muy frecuente	Muchísimo o Casi todo el tiempo
1. I speak Spanish	1	2	3	4	5	1. Yo hablo Español	1	2	3	4	5
2. I speak English	1	2	3	4	5	2. Yo hablo Inglés	1	2	3	4	5
3. I enjoy speaking Spanish	1	2	3	4	5	3. Me gusta hablar en Español	1	2	3	4	5
4. I associate with Anglos	1	2	3	4	5	4. Me asocio con Anglos	1	2	3	4	5
5. I associate with Mexicans and/or Mexican Americans	1	2	3	4	5	5. Yo me asocio con Mexicanos o con Norte Americanos	1	2	3	4	5
6. I enjoy listening to Spanish language music	1	2	3	4	5	6. Me gusta la musica Mexicana (musica en idioma Español)	1	2	3	4	5
7. I enjoy listening to English language music	1	2	3	4	5	7. Me gusta la musica de idioma Inglés	1	2	3	4	5
8. I enjoy Spanish language TV	1	2	3	4	5	8. Me gusta ver programas en la televisión que sean en Español	1	2	3	4	5
9. I enjoy English language TV	1	2	3	4	5	9. Me gusta ver programas en la televisión que sean en Inglés	1	2	3	4	5
10. I enjoy English language movies	1	2	3	4	5	10. Me gusta ver películas en Inglés	1	2	3	4	5
11. I enjoy Spanish language movies	1	2	3	4	5	11. Me gusta ver películas en Español	1	2	3	4	5
12. I enjoy reading (e.g., books in Spanish)	1	2	3	4	5	12. Me gusta leer (e.g., libros en Español)	1	2	3	4	5
13. I enjoy reading (e.g., books in English)	1	2	3	4	5	13. Me gusta leer (e.g., libros en Inglés)	1	2	3	4	5
14. I write (e.g., letters in Spanish)	1	2	3	4	5	14. Escribo (e.g., cartas en Español)	1	2	3	4	5
15. I write (e.g., letters in English)	1	2	3	4	5	15. Escribo (e.g., cartas en Inglés)	1	2	3	4	5
16. My thinking is done in the English language	1	2	3	4	5	16. Mis pensamientos ocurren en el idioma Inglés	1	2	3	4	5
17. My thinking is done in the Spanish language	1	2	3	4	5	17. Mis pensamientos ocurren en el idioma Español	1	2	3	4	5
18. My contact with Mexico has been	1	2	3	4	5	18. Mi contacto con Mexico ha sido	1	2	3	4	5

	1	2	3	4	5		1	2	3	4	5
	Not at all	Very little or not very often	Moderately	Much or Very often	Extremely Often or Almost Always		Nada	Un Poco o A veces	Moderato	Mucho o Muy Frecuente	Muchísimo o Casi todo el tiempo
19. My contact with the USA has been	1	2	3	4	5	19. Mi contacto con los Estados Unidos Americanos ha sido	1	2	3	4	5
20. My father identifies or identified himself as 'Mexicano'	1	2	3	4	5	20. Mi padre se identifica (o se identificaba) como Mexicano	1	2	3	4	5
21. My mother identifies or identified herself as 'Mexicana'	1	2	3	4	5	21. Mi madre se identifica (o se identificaba) como Mexicana	1	2	3	4	5
22. My friends, while I was growing up, were of Mexican origin	1	2	3	4	5	22. Mis amigos(as) de mi niñez eran de origen Mexicano	1	2	3	4	5
23. My friends, while I was growing up, were of Anglo origin	1	2	3	4	5	23. Mis amigos(as) de mi niñez eran de origen Anglo Americano	1	2	3	4	5
24. My family cooks Mexican foods	1	2	3	4	5	24. Mi familia cocina comidas mexicanas	1	2	3	4	5
25. My friends now are of Anglo origin	1	2	3	4	5	25. Mis amigos recientes son Anglo Americanos	1	2	3	4	5
26. My friends now are of Mexican origin	1	2	3	4	5	26. Mis amigos recientes son Mexicanos	1	2	3	4	5
27. I like to identify myself as an Anglo American	1	2	3	4	5	27. Me gusta identificarme como Anglo Americano	1	2	3	4	5
28. I like to identify myself as a Mexican American	1	2	3	4	5	28. Me gusta identificarme como Norte Americano* (México-Americano)	1	2	3	4	5
29. I like to identify myself as a Mexican	1	2	3	4	5	29. Me gusta identificarme como Mexicano	1	2	3	4	5
30. I like to identify myself as an American	1	2	3	4	5	30. Me gusta identificarme como un(a) Americano(a)	1	2	3	4	5

end of Scale 1 *Estadounidenses de origen Mexicano

APPENDIX D

IRB INITIAL APPROVAL



THE UNIVERSITY of NORTH CAROLINA
GREENSBORO

OFFICE OF RESEARCH COMPLIANCE

2718 Beverly Cooper Moore and Irene Mitchell Moore
Humanities and Research Administration Bldg.
PO Box 26170
Greensboro, NC 27402-6170
336.256.1482
Web site: www.uncg.edu/orc
Federalwide Assurance (FWA) #216

To: John Young
Counsel and Ed Development
200 Ferguson Bldg.

From: UNCG IRB

Date: 4/18/2012

RE: Notice of IRB Exemption
Exemption Category: 2.Survey, interview, public observation
Study #: 12-0161

Study Title: The Role of Acculturation of Sense of Fairness of the Division of Family Labor and Marital Quality Among Brazilian Immigrants in the US

This submission has been reviewed by the above IRB and was determined to be exempt from further review according to the regulatory category cited above under 45 CFR 46.101(b).

Study Description:

The purpose of this study is to investigate the relationships among acculturation, sense of fairness, and marital quality among Brazilian couples living in the US.

Study Specific Details:

Please ensure that the word-of-mouth recruitment involves potential participants being given information about the study and contact information for the researchers so that they can call or email if they are interested. This is preferable to having the researchers receive the names and contact information of potential participants because allowing the potential participants to contact the study team if they are interested preserves the privacy of the individuals until they decide to contact the research team.

Investigator's Responsibilities

Please be aware that any changes to your protocol must be reviewed by the IRB prior to being implemented. The IRB will maintain records for this study for three years from the date of the original determination of exempt status.

CC:
Maria Lima, Counsel And Ed Development
ORC, (ORC), Non-IRB Review Contact

APPENDIX E

IRB MODIFICATION APPROVAL



THE UNIVERSITY of NORTH CAROLINA
GREENSBORO

OFFICE OF RESEARCH COMPLIANCE
2718 Beverly Cooper Moore and Irene Mitchell Moore
Humanities and Research Administration Bldg.
PO Box 26170
Greensboro, NC 27402-6170
336.256.1482
Web site: www.uncg.edu/orc
Federalwide Assurance (FWA) #216

To: John Young
Counsel And Ed Development
200 Ferguson Bldg.

From: UNCG IRB

Authorized signature on behalf of IRB

Approval Date: 6/06/2012
Expiration Date of Approval: 4/17/2013

RE: Notice of IRB Approval by Expedited Review (under 45 CFR 46.110)
Submission Type: Modification
Expedited Category: Minor Change to Previously Reviewed Research
Study #: 12-0161
Study Title: The Role of Acculturation of Sense of Fairness of the Division of Family Labor and Marital Quality Among Brazilian Immigrants in the US

This submission has been approved by the above IRB for the period indicated. It has been determined that the risk involved in this modification is no more than minimal.

Submission Description:

This modification, dated 5/21/12, addresses the following:

- Change in protocol to compensate eligible couple participants \$10 gift card each. Individuals who invite an eligible couple will receive a \$5 gift card as compensation.
- Change in consent to reflect change in protocol.

Regulatory and other findings:

This research meets criteria for a waiver of written (signed) consent according to 45 CFR 46.117(c)(2).

Investigator's Responsibilities

Signed letters, along with stamped copies of consent forms and other recruitment materials will be scanned to you in a separate email. These consent forms must be used unless the IRB has given you approval to waive this requirement.

CC: Maria Lima

APPENDIX F**FLYER IN ENGLISH****BRAZILIAN COUPLES ARE INVITED
TO PARTICIPATE IN DOCTORAL RESEARCH*****ABOUT THE RESEARCH***

- Doctoral dissertation research of Cristina Lima, University of North Carolina at Greensboro, under direction of Dr. Scott Young.
- Intends to investigate the impact of immigration on marital quality of Brazilian couples
- Answers and participation are strictly confidential

WHO QUALIFIES

Brazilian couples who:

- Live in the U.S. for at least 6 months
- Immigrated together or during the same time period
- Both partners work outside the home
- Have 20 minutes available to complete an online survey

Gift card in the amount of \$10.00 for each couple who participates and \$5.00 for the invitation of each couple who completes the survey

To participate or get more information, please contact Cristina Lima
phone (423) 341-7548 **email: mflima@uncg.edu**

APPENDIX G**FLYER IN PORTUGUESE****CONVIDA-SE CASAIS BRASILEIROS
PARA PARTICIPAR EM PESQUISA DE DOUTORADO*****SOBRE A PESQUISA***

- Tese de doutorado da estudante Cristina Lima, Universidade da Carolina do Norte em Greensboro, sob direção de Dr. Scott Young.
- Tem por objetivo investigar o impacto da imigração na qualidade matrimonial de casais brasileiros
- Respostas e participação estritamente confidenciais

QUEM QUALIFICA

Casais brasileiros que:

- Morem nos EUA há pelo menos 6 meses
- Tenham imigrado mais ou menos na mesma época
- Ambos os cônjuges trabalhem
- Disponham de 20 minutos para responder questionário online

Gift card no valor de \$10.00 pela participação do casal e \$5.00 pela indicação de cada casal que complete o questionário

Para participar ou obter mais informações, favor contactar Cristina Lima
telefone (423) 341-7548 **email: mflima@uncg.edu**