

Contemporary Franco Americans:
A Study of Ethnic Identity, Help-Seeking Attitudes, and Values

by

Jessica Mayo

B.A., University of New England, 2007
M.S., Antioch University New England, 2011

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DISSERTATION COMMITTEE PAGE

The undersigned have examined the dissertation entitled:

**CONTEMPORARY FRANCO AMERICANS: A STUDY OF ETHNIC
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presented on November 10, 2014

by

Jessica L. Mayo

Candidate for the degree of Doctor of Psychology
and hereby certify that it is accepted*.

Dissertation Committee Chairperson:
Gargi Roysircar-Sodowsky, PhD

Dissertation Committee members:
Cynthia Whitaker, PsyD
William Slammon, PhD

Accepted by the

Department of Clinical Psychology Chairperson

Kathi A. Borden, PhD

on **11/10/14**

* Signatures are on file with the Registrar's Office at Antioch University New England.

Abstract

Given the proximity to Canada, many French Canadians who immigrated to the United States between 1850 and 1950 settled within New England. This immigration resulted in a large population of French Canadian descendants, now considered Franco Americans, within this region. Despite the number of Franco Americans, mental health professionals in New England are offered limited knowledge on conceptualizing and treating this population. To respond to this need, the present study investigated the cultural values, ethnic identity, and professional psychological help-seeking attitudes of contemporary Franco Americans. It was hypothesized that Franco Americans would prioritize values in line with the group's traditional characteristics and values; immigrant generational status would impact ethnic identity and help-seeking attitudes; and ethnic identity would be negatively related to help-seeking attitudes. Information was gathered in an online survey utilizing demographic items, Portrait Values Questionnaire (PVQ) and additional author-created items, Multigroup Ethnic Identity Measure-Revised (MEIM-R), and Attitude Toward Seeking Professional Psychological Help Scale-Short Form (ATSPPHS-SF). Data were evaluated using descriptive statistics, correlations, and tests of difference. Results indicated that Franco Americans ranked/prioritized values in the following order: work, family, benevolence, self-direction, universalism, conformity, hedonism, achievement, tradition, stimulation, religion, and power. Generational differences did not exist with regards to ethnic identity and help-seeking attitudes, and ethnic identity was not related to help-seeking attitudes. Women prioritized family and benevolence higher than men, whereas men prioritized power higher than women. Age was positively correlated with ethnic identity, universalism, self-direction, security, and religion, and negatively correlated with hedonism, achievement, and power. Those who spoke French as their first language possessed higher ethnic

identity than those who spoke English as their first language. First generation prioritized religion and tradition higher than second generation. Third generation prioritized universalism higher than fourth generation. The study concluded: that (a) contemporary Franco Americans' values orientations are similar to those of the general American population; (b) the majority of contemporary Franco Americans identify with an ethnic label, but do not have a high level of ethnic identity in terms of exploration and commitment; and (c) contemporary Franco Americans as a group hold impartial to somewhat favorable help-seeking attitudes.

Keywords: Franco Americans, European American immigrants, ethnic identity, assimilation, acculturation, help-seeking attitudes, values

Dedicated to
the past, present, and future
Franco Americans of New England

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Contemporary Franco Americans:
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Chapter 1

Between 1850 and 1950, more than a million French Canadians who lived in poverty in their homeland immigrated to the United States (Roby, 2004). The newly industrialized U.S. with factories, farmland, and lumber companies promised work and a better life (Brault, 1986). As a result, nearly 13 million people who currently live in the United States report “French Canadian” or “French” as their ancestry (U.S. Census Bureau, 2010). Due to its proximity to Canada, a large proportion of French Canadians immigrated to New England, a region in which several descendant generations continue to reside (U.S. Census Bureau, 2009). Those Americans of French Canadian decent are now generally considered “Franco Americans” (Chartier, 1999).

Although Langelier and Langelier (2005) reported that one out of every seven people in New England is Franco American, many states boast a much larger population. The U.S. Census Bureau (2012) found that 25% of Maine, 24.5% of New Hampshire, and 23.9% of Vermont’s citizens reported French Canadian ancestry. Massachusetts, Connecticut, and Rhode Island also had a significant population of Franco Americans with 12.9%, 9.2%, and 6.4%, respectively (U.S. Census Bureau, 2012). Furthermore, 42% of citizens who report French Canadian ancestry live in the Northeast (U.S. Census Bureau, 2009).

With the large population of Franco Americans residing in New England, it is essential that mental health professionals who work in the Northeast possess the multicultural competencies of knowledge, skills, and awareness (Roysircar, Arredondo, Fuertes, Ponterotto, & Toporek, 2003; Roysircar, Dobbins, & Malloy, 2009) to work with this population. In order to be effective, mental health professionals must have an understanding of factors within the Franco

American population that may influence a client's presentation and needs within therapy (multicultural competency of knowledge/understanding of client worldview), the efficacy of treatments (multicultural competency of skills), and their reaction to Franco American clients (multicultural competency of awareness of therapist values, assumptions, and beliefs).

The purpose of this dissertation was to investigate the psychology of contemporary Franco Americans in New England in order to provide a culturally relevant conceptual framework for assessing and treating this population. More specifically, the study (a) researched some of the sociocultural characteristics of Franco Americans, particularly the values that may influence their worldview; (b) examined the degree of ethnic identification held by Franco Americans; and (c) investigated Franco Americans' attitudes toward professional psychological help. This dissertation aimed at providing an updated perspective on Franco Americans that may assist mental health professionals in understanding and working with this population.

Franco Americans

The most current mental health literature to date on working with the Franco American population can be found in *Ethnicity and Family Therapy* (McGoldrick, Giordano, & Garcia-Preto, 2005), a clinician's guide to providing mental health treatment to families of various ethnic origins. In their chapter in this book, "French Canadian Families," Langelier and Langelier (2005) conceptualized the "common family profile [of the Franco American] to consider for effective treatment" (p. 545). Langelier and Langelier discussed the traditional characteristics and values of Franco Americans, identification with the Franco American ethnicity, and the attitudes commonly held by Franco Americans toward therapy.

Traditional Characteristics and Cultural Values

Langelier and Langelier (2005) explained that “Franco Americans have been shaped by Catholicism, by language, by dedication to family and work, and by a conservatism arising from their rural roots” (p. 545). They further argued that many of these factors continue to influence the Franco American population today, into which the present study investigated. In addition, the Franco American lifestyle has been impacted by the population’s recent history in the U.S. and process of acculturation.

Religion. MacDonald (1981) argued that religion, specifically the Roman Catholic religion, was one aspect that French Canadian immigrants were able to preserve within their new homeland. Religion, which emphasized traditional and conservative beliefs, guided the behavior, attitudes, and identity of French Canadians (Roby, 2004). The value of religion led to the creation of numerous Catholic churches in New England, many of which are attended by Franco Americans today (Brault, 1986; Richard, 2008). In a survey of Franco Americans in Maine, Albert, Brinkley, Labbé, and Potholm (2013) found that 62.1% identified as Roman Catholic, more than half of whom reported following all or most practices of the Church Doctrine. Although fewer Franco Americans are Catholic now than the past (Roby, 2004), Langelier and Langelier (2005) stated that the influence of religion can be seen within Franco American clients through their devotion to faith and family, emphasis on hard work, respect for authority and obedience, emotional constraint, and the observance of religious customs.

Language. Along with the creation of Catholic churches within New England that allowed them to receive services in French, Franco Americans established parochial schools which permitted them to continue to teach younger generations in the French language (MacDonald, 1981). In addition, French Canadian immigrants tended to move to communities

with other Franco Americans, deemed *les petits Canada*, or Little Canadas, where they could retain their native language (Brault, 1986). Although Franco Americans valued their Canadian French, it was often demeaned by other U.S. citizens, leaving them with a paradoxical sense of shame in conjunction with their pride in their heritage (Richard, 2008). Furthermore, Franco Americans were increasingly forced to speak English in order to participate in public education, the local and national political process, and the workplace (MacDonald, 1981).

Gradually, it became less common for younger generations to speak French; however, many maintain this language today. Albert et al. (2013) found that 28.5% of Franco American adults in Maine reported the ability to speak French fluently, whereas another 64.1% reported some French ability (reading, writing, speaking, and/or understanding). Furthermore, over half of those surveyed reported that the ability to speak French was at least “somewhat important” for their sense of being Franco American. However, nearly all (96.8%) participants reported the belief that knowing English is necessary to succeed in school, college, and the workplace. Many families living in rural areas, particularly those close to Canada such as Northern Maine, are bilingual and continue to speak French with their families (Richard, 2008). In the 2000 U.S. Census, 1.6 million people reported speaking French, making it the third most common language other than English spoken at home (Shin & Bruno, 2003). The 2009 Census reported that roughly 200,000 New Englanders over the age of five spoke French at home. Furthermore, there are several Catholic churches that continue to provide at least some masses in French (Richard, 2008).

Family and work ethics. In addition to valuing language, Langelier and Langelier (2005) purported that Franco Americans commonly possess core values of family and hard work. Giguere (1981) described traditional Franco American families as demonstrating “family

solidarity and patriarchy” (p. 4). Langelier and Langelier further noted, “Families still emphasize conformity, respect for authority and institutions, family loyalty, religious traditions, hard work, and emotional self-control” (p. 548).

Although Franco Americans are reported to prioritize family over their profession, they are still expected to work hard (Langelier & Langelier, 2005). Franco Americans, who have historically been part of the working class, have demonstrated a strong work ethic and taken pride in their work (Hendrickson, 2010). In addition, they have traditionally been taught to be self-reliant from a young age (Brault, 1986). Regarding their survey findings, Albert et al. (2013) concluded, “Franco American employment and economic attitudes and realities are not one-dimensional. In terms of numbers, for example, self-declared unemployed persons represent the Franco American experience in Maine almost just as well as large and small business owners do” (p. 25). In the same study, respondents stated that needing to work was their biggest barrier to going to college. Those who attended at least some college reported the desire to get a good job to be their main motivation for attending college (Albert et al., 2013).

Education and achievement. Despite their value of hard work, Rosen (1981) reported that French Canadians demonstrated a relatively low achievement orientation in comparison to other ethnic groups. Achievement orientation was defined as a combination of achievement motivation, value orientations, and educational-vocational aspiration levels. Today, younger generations are more likely to obtain higher education along with the general young adult population; however, social mobility was generally not anticipated for or discussed within older generations (Langelier & Langelier, 2005). Data from the 1970s suggested that individuals who spoke French as their first language were far less likely than English speakers to have a high school degree or go to college (Brault, 1986). Brault exemplified this contrast: “In Maine, 42.9

% of the French mother tongue population twenty-five years and over had a grade school education or less as contrasted with 17.6% of English mother tongue persons, a 25.3% difference” (p. 157). Likewise, Francophones were much more likely to work a blue collar job and earn lower income (Brault, 1986). More recently, Albert et al. (2013) found that 52.4% of Franco Americans felt attending a community college or college to learn a skill, trade, or profession was the most important in training people for jobs, whereas only 3.5% reported that this should be done at a liberal arts college. Of those who attended at least some college (20.5%), over three-fourths reported that their parents did not attend college.

Lifestyle. Langelier and Langelier (2005) described Franco Americans as traditionally a “quiet and unassuming group” who “led private lives” (p. 545). Hendrickson (2010) commented:

Franco Americans are the invisible minority group of New England. Not to themselves, of course. Over the years they have clung together with remarkable cohesiveness, and are quite aware of their own culture. But for a group that ranks as the largest minority in New England, and a major tenant in industrial communities of every New England state, they have not achieved the visibility and power of other ethnics. (p. vii)

Throughout the literature, Franco Americans are often described as a reserved group who did not want to draw attention to themselves. LeBlanc (2011) argued that Franco Americans do not tend to seek high-status. Historical accounts of Franco Americans portray a simple and unadorned lifestyle geared toward resilience and guided by an ideology known as *la survivance* (survival) which encouraged them to maintain their traditions (Doty, 1985; Theriault, 1981). Langelier and Langelier, however, reported that Franco Americans today are less conservative and traditional than previous generations.

Walker (1981) stated that, although Franco Americans may be more conservative, they have not been so in their political affiliation. The survey conducted by Albert et al. (2013) supported this claim today, as 45% of respondents reported having a Democratic political affiliation. Around a third of participants reported having an Independent political affiliation, but only 14.1% were Republicans.

Prejudice experienced by Franco Americans. Franco Americans historically faced both religious and ethnic prejudice. As a group, French Canadians were initially deemed “the Chinese of the East” by Americans who were frustrated by their numbers and their willingness to work for less money (Roby, 2004). They were particularly targeted for holding Catholic beliefs, even by their Irish-Catholic counterparts who alleged that their French services were less worthy (Richard, 2008). Furthermore, Franco Americans continually experienced punishment or degradation for not speaking English well enough in school and the workplace (Grosjean, 1982). Terms used to derogate Franco Americans such as “Frenchie,” “Frenchman,” or “Frog” are still commonly used today.

Franco American respondents in the study conducted by Albert et al. (2013) varied in their belief about others’ view of Franco Americans. Roughly a quarter of participants agreed that “Most people think *somewhat* highly of the Franco heritage,” while another quarter felt that “Most people think *somewhat less* highly of the Franco heritage.” Roughly a third of respondents were unsure what others thought. The majority of respondents (81%) reported no discrimination due to their heritage/culture; those who did most often described prejudice due to their difficulty speaking English or having a French last name. Others reported that they were assumed to be unintelligent or experienced trouble finding work. Franco Americans have traditionally faced stereotypes of being unintelligent and uneducated. These stereotypes remain today and are

recognized as affecting contemporary Franco Americans' self-worth and willingness to identify as a Franco American (Richard, 2008).

Identification with Franco American Ethnicity

America has often been referred to as a “melting pot,” a term used to describe the way in which several immigrant groups “come together and contribute in roughly equal amounts to create a common culture and a new, unique society” (Healey, 2011, p. 44). Schlesinger (1992) argued, however, that this process has largely involved maintaining Anglo-Saxon Protestant tradition rather than allowing equal input from minority groups. The notion of the melting pot is equivalent to assimilation to the dominant host society (Berry, 2001).

Although they experienced the pressure to assimilate, the French Canadians who immigrated to the U.S. held onto their traditions for many decades; it is from these customs that they continued to draw a sense of identity as Franco Americans (Richard, 2008). Throughout generations, assimilation became more accepted and expected of Franco American individuals. Today, a Franco American presents very differently from his or her predecessors. As Langelier and Langelier (2005) noted, “[Franco Americans] evolved into a group that is neither French nor Canadian, but rather have held onto cultural traits they deem important” (p. 548). For a more thorough depiction of the Franco American identity through time, please see Richard (2008).

The demographic study conducted in Maine by the Franco-American Task Force (Albert et al., 2013) touched on what identification with the Franco American ethnicity means for many Franco American citizens. In this study, researchers found that half of respondents identified as French Canadian, while another 10% identified as Québécois. A smaller percentage (7.5%) reported identifying as Acadian, while 8.8% reported some combination of heritage, and 23% were unsure of their heritage. Despite some uncertainty regarding their heritage, 36.3% of

respondents reported being “extremely proud” and another 24.8% reported being “somewhat proud” of their heritage. While others were unsure or reported not thinking about their heritage much, only 1.1% reported not feeling proud at all. When asked what it means to be Franco American, participants endorsed: family gatherings/food/history (61.9%), the importance of French culture/history (46%), a French last name (38.2%), using the French Language (36.8%), and other or don’t know (32.7%; Albert et al., 2013).

Immigrant generation. Langelier and Langelier (2005) hypothesized that one’s generation impacts the degree to which one identifies with the Franco American ethnicity. Through their work, Langelier and Langelier found that the first generation was more likely to possess the previously discussed traditional characteristics and values. The second generation was reportedly less committed to the Franco American identity; however, they argued that second generation children are still clearly influenced by their parents’ generation. As a result, the second generation may experience mixed feelings and uncertainty about their ethnicity. Langelier and Langelier stated that younger generations may be unaware or even ignore or reject their ethnic heritage, resulting in increased assimilation with the mainstream culture. Third generation immigrants are also more likely to be college-educated and less likely to speak French or identify as Catholic (Langelier & Langelier, 2005).

Other information sources (e.g., Brault, 1986; Richard, 2008) have supported similar trends in which the first generation maintains the native heritage, the second generation possesses ambivalence about a Franco American identity, and the third generation is more assimilated. The assumption is that acculturation occurs over time or generation; however, authors who subscribe to a non-linear model of acculturation have argued that younger generations are increasingly interested in learning about their heritage and understanding their

ethnicity, called reverse acculturation by immigration scholars (e.g. Roysircar-Sodowsky & Maestas, 2000).

Assimilation. While Langelier and Langelier (2005) alleged that Franco Americans still represent a unique population, others like Roby (2004) have argued that Franco Americans have become indistinguishable from the European American dominant society. Roby wrote:

Today, approximately a century later, where are the millions of descendants of those [immigrants] – what have they become? Many are so completely assimilated that any and all trace of their origins no longer exists. The others of their number, most of whom have forgotten their ancestral tongue and left the Catholic Church, nonetheless cherish the fact that they all possess the same heritage and belong to the same tradition, while seeing themselves as Americans of French-Canadian stock. (p. 2)

The theory of linear assimilation initially developed by Park (1928) and since utilized by multicultural scholars (e.g., Szapocznik, Scopetta, Kurtines, & Arnalde, 1978) argued that immigrants eventually assimilate with the dominant population over time by following a distinct process of relinquishing the original culture and adopting the new/host culture. Conversely, the theory of segmented assimilation hypothesized that second-generation immigrants and beyond assimilate in different ways based on characteristics of the current environment as well as available resources (Berry, 1980; Portes & Zhou, 1993). These theories suggest that contemporary Franco Americans may have culturally adapted in one of several ways: (a) assimilation with the general population (i.e., no longer reflecting a distinct profile), (b) bicultural integration, or (c) persistence as a separate ethnic group.

Maintenance of the Franco heritage. Even if Franco Americans have assimilated with the general population, interest in maintaining the Franco American heritage is clear throughout

New England. In 2012, the Maine State Legislature established the Maine Task Force on Franco Americans with the goal to “gather basic Franco American demographic data, investigate various dimensions of the Franco American heritage in Maine, evaluate the current economic and educational circumstances of this population group, and report to the Legislature its findings by the end of the year” (Albert et al., 2013, p. 1). Annual events such as the Franco American Festival in East Pawtucketville, Massachusetts, the Festival Franco-Fun in Lewiston, Maine, and the Franco American Family Festival in Waterville, Maine, introduce younger generations to the culture and language of the Franco American people (City of Waterville, Maine, 2013; CometoLowell.com, 2013; L/A It’s Happening Here!, 2013). The University of Maine System has created a Franco American studies program, archived historical material in their Franco American Collection, and established a Franco American Centre (University of Maine Orono, 2013; University of Southern Maine, 2013). Other centers have been established for the continuation of the Franco culture through artistic expression such as the Franco American Centre in Manchester, New Hampshire and the Franco American Heritage Center in Lewiston, Maine (Franco-American Centre, 2013; Franco Center, 2013).

Attitudes toward Professional Psychological Help

Langelier and Langelier (2005) noted a number of factors that have influenced Franco Americans’ view of and presentations within traditional therapy. Due to the discrimination and hardship they faced as new immigrants, Franco Americans historically distrusted others who were not of French Canadian decent. Emphasis on self-reliance and emotional control promoted self-help and the need to cope with problems on one’s own. The tendency to be more reserved combined with strong family loyalty traditionally encouraged Franco American individuals to seek help from their families. In addition, Franco Americans were historically extremely loyal to

their Catholic religion which instructed them to find guidance in their priest or God (MacDonald, 1981). Langelier and Langelier (2005) stated that contemporary Franco Americans may continue to view personal problems with stigma, or as too private to discuss with a therapist.

In general, the above-mentioned factors have caused some Franco Americans to avoid professional mental health services (Langelier & Langelier, 2005). When asked who they would go to if they became upset by an issue or situation at work or in the community, 11.1% of Franco American respondents reported that they would not say anything, whereas a quarter of respondents said that they would speak with their families. The majority of respondents were not sure what they would do (Albert et al., 2013). Langelier and Langelier (2005) noted that younger, more educated and assimilated generations may be more likely to seek professional help for psychological problems than previous generations. However, it is still common for Franco Americans to engage in self-help or look to their families for guidance. Langelier and Langelier explained, “Some still operate according to a familiar blue-collar ethic: Work the problem out as best you can – or tolerate it” (p. 549).

Langelier and Langelier (2005) described a common presentation in treatment among Franco American families. They argued that Franco Americans often do not present for therapy unless there is a crisis within their lives. Although engaged and motivated, they may tend to be less forthcoming with information until a strong therapeutic alliance has been established. They reported that Franco Americans may have particular stigma discussing issues regarding sexuality, sexual orientation, incest, abuse, and addiction. Furthermore, they may demonstrate difficulty expressing anger and often report underlying feelings of guilt. Langelier and Langelier stated that cognitive behavioral treatments in which goals and assignments are straightforward and practical are often well-received by this population. In particular, they have found that many

Franco Americans have benefited from interventions aimed at improving their assertiveness, practicing the expression of emotions, and increasing self-esteem and optimism. They further noted that Franco American clients do not often choose to discuss their ethnicity in treatment.

Statement of the Problem

Psychologists and other mental health professionals are required to be multiculturally competent and conscientious (Munley, Lidderdale, Thiagarajan, & Null, 2004). The *Guidelines on Multicultural Education, Training, Research, Practice and Organizational Change for Psychologists* set forth by the American Psychological Association (APA, 2002) stated that: “Psychologists are encouraged to recognize the importance of multicultural sensitivity/responsiveness, knowledge, and understanding about ethnically and racially different individuals” (Guideline 2; p.25). Furthermore, “Psychologists are encouraged to apply culturally appropriate skills in clinical and other applied psychological practices” (APA, 2002, p. 25). The *Diagnostic and Statistical Manual – Fifth Edition* (DSM-5) requires that clinicians demonstrate consideration for not only age and gender, but also culture when diagnosing and treating clients (American Psychiatric Association, 2013). To respond to these requirements, much research has been conducted to advance multicultural counseling and increase awareness of diversity over the past few decades (APA, 2008). Within this multicultural research, specific cultural constructs (e.g., religiousness, racial identity, acculturation differences between generations) have often been measured to understand within-group differences of racial or ethnic groups (see *Handbook of Multicultural Psychology*, Leong, 2013).

Despite the requirement for psychologists and other mental health professionals to be culturally competent, little is written specifically for working with the Franco American population. In *Ethnicity and Family Therapy*, Langelier and Langelier (2005) discussed practical

implications for working with families of French Canadian descent; however, no guidance is offered on working with an individual Franco American client. In addition, many of their recommendations were based on historical contexts and characteristics that may not continue to apply to the contemporary Franco American. Langelier and Langelier's chapter makes evident the lack of research conducted with Franco American population, particularly with current generations. Scarce literature on the Franco American population leaves mental health professionals in New England without a base of knowledge for a large percentage of the population which, given the number of Franco Americans in the region, they are likely to encounter. This could ultimately lead to lack of clinician understanding; under-, over-, or mis-diagnosis of Franco Americans; or barriers to accessing treatment.

Research Questions

The research questions that guided this investigation are as follows:

1. What are the values of contemporary Franco Americans, as measured by the Portrait Values Questionnaire (PVQ; Schwartz, Melech, Lehmann, Burgess, Harris, & Owens, 2001)?
 - More specifically, what importance do contemporary Franco Americans give to the values of religion, family, work, self-direction, tradition, and conformity discussed in the literature as highly important principles in their lives (Langelier & Langelier, 2005)?
 - What importance do Franco Americans give to the values of achievement, power, hedonism, and stimulation suggested in the literature to be less important principles in their lives (Langelier & Langelier, 2005)?

- Where do Franco Americans fall with regards to the remaining value constructs of universalism, benevolence, and security discussed in the values theory literature (Schwartz, et al., 2001)?
- 2. To what degree do Franco Americans identify with their ethnicity, as measured by the Multigroup Ethnic Identity Measure – Revised (MEIM-R; Phinney & Ong, 1997)?
 - Furthermore, what is the relationship between generation (e.g., immigrant, second generation, third generation, etc.) and level of ethnic identity?
- 3. What are the attitudes of Franco Americans toward professional psychological help, as measured by the Attitudes Toward Seeking Professional Psychological Help Scale – Short Form (ATSPPHS-SF; Fischer & Farina, 1995)?
 - More specifically, to what degree are Franco Americans willing to seek help from the mental health professions and does this vary between generations?

Significance of the Study

This study will be helpful to psychologists and other mental health professionals who work in New England; however, clinicians who work with Franco Americans in other areas of the country may find this information useful as well. Organizations such as Veterans Affairs or medical professionals who commonly work with Franco Americans will also find this study beneficial for understanding their clientele. Given the strong presence of Franco Americans in New England, it is likely that mental health professionals in this region have worked or will work with Franco American clients.

The present study will be informative to clinicians when they are facilitating Franco American clients' exploration of their ethnicity and worldview. More specifically, such knowledge will assist professionals in increasing clients' awareness of their behaviors, attitudes,

customs, etc. Understanding their clients' worldviews also allows clinicians to provide the most appropriate treatment. If Franco American individuals are not utilizing services, clinicians may have a better understanding of how to access these individuals as well as to advocate for this group in the community. Finally, this dissertation will provide clinicians in New England, particularly those who are new to the area, with an understanding of the local community and the impact this group has had on New England culture. In summary, the present study will help therapists to better understand and serve many of their clients by providing additional knowledge about the Franco American population. Such knowledge will assist in developing multicultural skills and increasing clinician multicultural awareness.

In addition to increasing multicultural competence, this research will add to the literature on ethnicity. Despite some literature on conducting therapy with specific European American groups such as Italian Americans (e.g., Giordano, McGoldrick, & Guarino Klages, 2005; Ponterouo et al., 2001; Yaccarino, 1993), Irish Americans (e.g., Giordano & Carini-Giordanos, 1995; McGoldrick, 2005), and Greek Americans (e.g., Killian & Agathangelou, 2005), the literature on working with this particular ethnicity is limited. The study will help to elucidate specific sociocultural constructs within a European American group and show its heterogeneity. The study may also provide an example for future research with European American groups.

Definition of Terms

1. Franco American: An individual living within the United States who is French Canadian or of French Canadian descent. French Canadians immigrated voluntarily, mainly from the Quebec region.
2. New England: The Northeast region of the United States consisting of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

3. Immigrant: A foreign-born individual who voluntarily migrated to the United States.
4. Generation: Indicating the degree to which an individual is separated from a foreign-born immigrant family member. An individual born in the United States of at least one foreign-born parent would be considered second generation, whereas an individual born in the United States of at least one U.S.-native born parent and foreign-born grandparents living in the United States immigrant would be third generation, and so on. This is a broad and general framework on immigrant generation status because there could be individual iterations within a family; for instance, a child who immigrates before the age of 10 is different in his or her acculturation than his or her adult immigrant parents. This child is closer to a U.S.-born child of immigrants in sociocultural attitudes and English language proficiency, and, therefore, is called 1.5 generation (Roysircar, Carey, & Koroma, 2010).
5. Values: “Desirable, trans-situational goals that vary in importance and serve as guiding principles in the life of a person or other social entity” (Schwartz, 1994, p. 21).
6. Ethnicity: A social group that shares common cultural, historical, or national characteristics.
7. Ethnic identity: Identification with an ethnic group as part of one’s self- concept (Phinney, 2003).
8. Assimilation: The process of two distinct groups merging which results in a new social group and culture (Healey, 2011).
9. Acculturation: The process of cultural and psychological change within members of one group to be more in line with those of another (Sam & Berry, 2010).

10. Help-Seeking attitudes: One's outlook on receiving professional mental health help, including willingness to seek treatment and belief in the value of treatment (Fischer & Farina, 1995).

Summary

New England is home to a large percentage of individuals with French Canadian ancestry. Given this, it is important for psychologists and other professional mental health staff to have an understanding of the Franco American population. This dissertation assessed Franco Americans' endorsement of traditional characteristics and values, as presented by the most recent literature; identification with the Franco American ethnic identity; and attitudes toward seeking professional psychological help. The primary purpose of the dissertation was to provide a culturally relevant conceptualization of Franco Americans' lives in New England so as to inform therapy and assessment with Franco American clients. Chapter 2 provides some background literature on the history of Franco American immigration, values research, ethnic identity development, and attitudes toward seeking professional psychological help.

Chapter 2: Review of the Literature

Chapter 1 reviewed the Franco American literature. Chapter 2 will further provide a brief history of French Canadian immigration to the U.S. to exemplify this population's impact on New England culture. Next, this chapter will review values literature that provided the foundation for Schwartz et al.'s (2001) development of the PVQ and then examine the relevant research on ethnic identity development that contributed to Phinney and Ong's (1997) creation of the MEIM-R. Finally, this chapter will review the literature on professional psychological help-seeking attitudes and Fischer and Farina's (1995) development of the ATSPPHS-SF. Additional variables that influence values, ethnic identity, and help-seeking attitudes will also be discussed within each section.

Franco American History

The French began to colonize Canada, or "New France," in the 17th and 18th centuries (Taylor & O'ram, 1994). A large number of these French settled in the area of Quebec and the Maritime Provinces of New Brunswick, Nova Scotia, and Prince Edward Island. French Individuals from Quebec are now considered Québécois, while those from the Maritime Provinces are called Acadians (Taylor & O'ram, 1994).

Acadians generally entered the U.S. as a result of the Great Expulsion (Le Grand Dérangement) after the French and Indian War, part of the Seven Years' War. These individuals were forcibly deported after they refused allegiance to the British (Buckley & Leacock, 2006). A number of Acadians expelled to France chose to relocate to Louisiana, then a French colony. Their descendants are now present day Cajuns (Buckley & Leacock, 2006). Thousands of Acadians were displaced or migrated to New England as well. However, the majority of French

Canadians in New England are those who voluntarily emigrated later from the Quebec region (Barkan, 2013).

French Canadian immigration did not begin until the mid-1800s. By this time, the French population in Canada had reached well over half a million (Brault, 1986). The late 1800s, however, brought financial hardship for French Canadians. In addition to lack of fertile farmland and a short growing season, traditional crops of wheat and potatoes had begun to fail in the Quebec region. The increase in population and decrease in economic opportunities encouraged emigration, while industrial development, inexpensive railroad travel, and the proximity to Canada pointed French Canadians toward the U.S (Brault, 1986).

Undeterred by and exempt from many of the restrictions placed on immigrants from across the ocean, roughly three million French Canadians immigrated to the U.S., most within the earlier part of the 20th century (Barkan, 2013; Richard, 2008). Individuals often followed and lived with family members with the plan to return to Canada when they had earned a living (Brault, 1986). According to Brault (1986), nearly half of those who immigrated did return to Quebec. However, once individuals found work and families became established, many French Canadians chose to remain in the U.S. (Perrault, 2010).

According to Brault (1986), a particular draw for immigrant workers were the textile mills of New England. French Canadian immigrants were willing to do more difficult work for less than American citizens and so soon replaced the native worker. Fathers and unmarried children typically worked outside the home, while mothers took care of the home (Perreault, 2010). Mill towns with a large percentage of French Canadian citizens included: Biddeford and Lewiston, Maine; Nashua and Manchester, New Hampshire; Central Falls, Fall River, Fitchburg, Holyoke, Lowell, New Bedford, Salem, and Southbridge, Massachusetts; and Warwick and

Woonsocket, Rhode Island (Brault, 1986). For a more complete list of cities and towns with Franco American populations, please see Brault (1986).

Once in the U.S., French Canadians remained loyal to their country, culture, and fellow French Canadians, but gradually became more assimilated as Americans. Richard (2008) detailed the development of the Franco American identity from Canadian emigration to the present day. He wrote of the first “Catholic immigrants in a Protestant mill town” who faced segregation, prejudice, and forced acculturation due to religious, economic, and ethnic differences (p. 7). Despite these hardships, French Canadians maintained their native language, faith, and traditions in the U.S. (i.e., *survivance*). Meanwhile, Quebec was frustrated by the loss of so many of its citizens and encouraged repatriation. As French Canadian immigrants established themselves in the U.S., they gained citizenship and often became Democratic voters in an attempt to better their lives in their host country. They formed their own social clubs, welfare organizations, labor unions, parishes, schools, and even credit unions. Despite differences with both their native and host countries, they developed an ethnic identity as Franco Americans (Richard, 2008).

Richard (2008) wrote: “The road they chose from *Canadien* to Franco-American took various twists and turns, demonstrating that the process of joining U.S. society was anything but linear” (p. 93). Franco Americans were reported to be less well-off than other white ethnic groups in terms of financial gain, employment advancement, land ownership, and education during the first half of the century. Not unlike other immigrants, they continued to experience pressure to Americanize. The Klu Klux Klan (KKK), for example, burned crosses and churches, became active in local politics, and held demonstrations in post-WWI Maine in order to encourage French Canadians to follow the Protestant faith and speak English (Richard, 2008). As

a result, some French Canadians Anglicized their surnames and many stopped speaking French. Tensions grew between generations, as younger generations increasingly acculturated to U.S. society (Roby, 2004).

French Canadian immigration slowed in the second half of the twentieth century, but there remained many Americans with French Canadian ancestry. Richard (2008) argued that many Franco Americans remain ambivalent about their ethnic identity:

By the late twentieth century, Franco-Americans had evolved into an amorphous population, one without a clear cultural identity. Language, faith, and traditions no longer united French Canadian descendents as an ethnic group, nor did employment in the mills following the decline of [the] textile industry. For the most part, younger generations increasingly distanced themselves from their ethnic roots and expressed embarrassment because their elders spoke French-accented English. Not only did Yankees and other English-speakers poke fun at Francophones, but Franco-Americans themselves did. (p.244)

Brault (1986) purported that the process of acculturation created a loss that psychologically affected Franco Americans, which may have contributed to later generations' desire to learn more about the Franco heritage.

Cultural Values

Although they have been contemplated for centuries through philosophy and ethics, psychologists and social scientists have more recently attempted to study the concept of human values. Values research, however, has historically been complicated by a lack of measures, poor operational definitions, and numerous confounding variables.

Vernon and Allport (1931) were two of the first researchers to measure personal values. In what became one of the first personality measures, the Study of Values (SOV), Allport and Vernon assessed primary values in order to categorize individuals as one of six types of people: (a) theoretical type/value of truth, (b) economic type /value of usefulness, (c) aesthetic type/value of beauty, (d) social type/value of love, (e) political type/value of power, and (f) religious type/value of unity. The SOV was later revised and updated by Allport, Vernon, and Lindzey (1951, 1960). The SOV, however, focused only on the individual and accounted for one's most significant value rather than the relative importance of many.

The concept of cultural values can be traced to Robin M. Williams Jr. who described the ideals of a post-World War II United States (Wuthnow, 2008). Williams (1951) offered fifteen core values of the American people, some of which are still represented in values research today (e.g., achievement and success, humanitarianism, external conformity). While adding to the values literature, Williams' work lacked empiricism. Wuthnow (2008) wrote of Williams' work: "The evidence on which Williams was forced to rely consisted almost entirely on observations about U.S. society by historians, journalists, popular writers and political theorists...The sociologists and anthropologists Williams cited were mostly theorists rather than researchers" (p. 335).

To respond to this lack of practical research, social scientists of the 1960s and 70s studied within-group as well as between-group differences in values in order to develop theories and measures. For a list of significant studies, please see Wuthnow (2008). One of the first influential measures of values was developed by the social psychologist, Milton Rokeach. Based on his earlier research, Rokeach (1968; 1973) determined 18 terminal values, or things people wish to have in life (e.g., true friendship, self-respect, equality, freedom, family security). In addition,

Rokeach listed 18 instrumental values, or ways of achieving these terminal goals (e.g., ambition, independence, self-control, obedience, logic). Rokeach's values became known as the Rokeach Value Survey (RVS; 1973). The RVS led the way for further refinement of these values and empirical study across cultures by Shalom H. Schwartz and colleagues.

Schwartz's Value Research

In their initial study, Schwartz and Bilsky (1987) assessed the values of individuals in Germany and Israel using the RVS. These authors, theorizing that values were determined by biological, social/interpersonal, and societal needs, divided Rokeach's values into broader motivational domains (e.g., achievement and security). Schwartz and Bilsky (1990) continued to refine these domains in samples from Australia, Finland, Hong Kong, Spain, and the U.S. Based on their cross-cultural research, Schwartz and Bilsky developed a values theory which postulated: "Values (1) are concepts or beliefs, (2) pertain to desirable end states or behaviors, (3) transcend specific situations, (4) guide selection or evaluation of behavior and events, and (5) are ordered by relative importance" (Schwartz, 1992, p. 4).

Adopting an ecocultural framework (Berry, 1976), Schwartz (1992) examined the influence of social experiences and culture on values, as well as the role values play in predicting actual behavior. His work resulted in ten universal value constructs, described in the next section, which became the basis for the Schwartz Value Survey (SVS). Similar to the RVS, the SVS listed 30 terminal values (e.g., an exciting life, a world at peace, family security) and 27 instrumental values (e.g., obedient, humble, honest) that reflected the ten value domains. Participants were asked to rate, from -1 (opposed to my values) to 7 (of supreme importance), how much each principle guided their lives (Schwartz, 1992). The SVS was found to have good

psychometric properties in 212 study samples which represented 67 nations, 70 cultural groups, and 47 languages (Schwartz, 2006).

Despite its cross-cultural use, the SVS was not found to be useful within some populations. Schwartz et al. (2001) explained:

These deviations suggest that the values theory may not hold universally. In particular, it may not capture the values of populations from some less developed, non-Western nations. But, the problem may not lie with the theory. Perhaps the instrument employed to measure values in these studies is inappropriate for use with such populations. Until recently, all studies that support the values theory employed a single method of measurement, namely the Schwartz Value Survey (SVS). This instrument demands a high level of abstract thought and presents value concepts outside of any specific context. The samples in which the theory has failed to obtain support are almost exclusively from populations that have not been educated in Western schools that emphasize abstract, context-free thinking. (p. 520)

As a result of this barrier, Schwartz et al. (2001) developed a more concrete, but less direct, measure of values called the Portrait Values Questionnaire (PVQ). The PVQ is utilized in this study and is described within Chapter 3.

Value constructs. Values, as defined by Schwartz et al. (2001), are “desirable, trans-situational goals, varying in importance, that serve as guiding principles in people’s lives” (p. 521). Schwartz (1992, 1994) offered ten value constructs: (a) self-direction, (b) stimulation, (c) hedonism, (d) achievement, (e) power, (f) security, (g) tradition, (h) conformity, (i) benevolence and (j) universalism. Self-direction refers to a desire to think and act independently. Stimulation pertains to the need for excitement, challenge, or novelty in life, whereas hedonism

refers to seeking fun and pleasure. Achievement describes the drive to succeed and be competent, while power addresses the desire to have control over or status above others. Security refers to the wish for the safety of self and others. Tradition relates to holding conventional beliefs in-line with a culture or religion, whereas conformity describes the desire to behave in culturally or socially appropriate ways. Benevolence refers to a concern for close others, whereas universalism addresses the desire to maintain the well-being of people in general as well as nature (Schwartz, 1992, 1994).

Schwartz (1992, 1994) explored relationships among these value constructs, finding that the same values were consistently positively and negatively correlated. He illustrated these interrelationships within a circular structure whereby the most positively related values were adjacent and the most negatively related values fell opposite (Schwartz, 1992). Schwartz et al. (2001) also noted underlying basic motivations to these values—self-direction and stimulation are guided by openness to change; hedonism, achievement, and power are driven by self-enhancement; security, tradition, and conformity are prompted by conservation; and benevolence and universalism are motivated by self-transcendence. The aforementioned relationships among values were found to be present in the majority (95%) of studies conducted in 63 nations, regardless of how values were ranked within each culture, demonstrating support for the universality of the value constructs and their fundamental motivations (Schwartz et al., 2001). Schwartz and Boehnke (2004) later statistically supported this continuum through confirmatory factor analysis using 23 samples ($N= 10,857$) from 27 countries.

Schwartz's value constructs have occasionally been associated with the additional values (work, religion, and family) added by the current author. Schwartz and Rubel (2005) reported that work values were most highly correlated with benevolence and achievement. Religiosity has

been positively associated with traditional beliefs, as well as the value of family (Jensen & Jensen, 1993). Likewise, religiosity was found to be positively associated with conformity and negatively associated with hedonism, self-direction, and stimulation (Roccas & Schwartz, 1997; Schwartz & Huismans, 1995). Furthermore, benevolence has been associated with the value of family (Schwartz, 2012). Schwartz (1999) argued that the values of work, family, and religion, like security, tradition, and conformity, were motivated by conservation.

Additional Variables

Research has examined the impact of additional personal and cultural variables on values. Variables present in the values literature include gender, age, culture and acculturation, and ethnic identity.

Gender. Schwartz & Rubel (2005) conducted a four-part analysis considering gender differences within 70 cross-cultural studies employing the PVQ. Their analysis found that women consistently ranked benevolence and universalism higher than men, while men consistently ranked power, stimulation, hedonism, and achievement higher than women. Furthermore, women were found to rank security higher in some samples, whereas men were often found to rank self-direction higher. There were generally no significant differences found between genders for tradition and conformity. Other studies have supported the findings that women rate benevolence, universalism, and security much higher than men, whereas men rate power, achievement, and stimulation higher than women (Longest et al., 2013; Robinson, 2013). However, one study found that college-age women in the U.S. and England ranked achievement higher than men in both countries (Ryckman & Houston, 2003).

The values of work, religion, and family have also demonstrated gender differences in the literature. Schwartz and Rubel (2005) found women had higher work values when considering

social aspects of work (e.g., helping others), whereas men were reported to have higher work values when considering achievement or power motivators (e.g., advancement). No differences in work values were found for men and women at the same job (Schwartz & Rubel, 2005). Collett and Lizardo (2009) reported that women tended to be more religious than men. Argue, Johnson, and White (1999) found this finding to be most true for Catholics. In addition, women have often been expected to maintain traditional values more than their male counterparts (Dion & Dion, 2001).

Age. Schwartz (2007) purported that age can affect one's values in several ways. Age is generally reflective of developmental stage; therefore, people may possess differing priorities in line with their current life stage (e.g., an adolescent may value having an exciting life, whereas a young adult may begin to value work more highly). Furthermore, changes in physical or cognitive abilities that may result with age can impact one's needs and what becomes important in life (e.g., loss of mobility may enhance the value of self-direction for older adults). In addition, one's cohort may influence what is believed to be important (e.g., individuals who lived during a time of war may value security more than those who did not have this experience; Schwartz, 2007).

Studies have demonstrated associations between age and values. Results of the European Social Survey (ESS), which utilized the PVQ, found tradition to be most positively correlated with age, whereas stimulation was most negatively correlated with age (Robinson, 2012). In addition, conformity and security were positively correlated with age, but self-direction, hedonism, power, and achievement were negatively correlated with age. Furthermore, mid-life to older adults were found to demonstrate higher levels of universalism and benevolence than younger adults (Robinson, 2013). Longest et al. (2013) found older cohorts ranked universalism,

security, conformity, tradition, and self-direction higher than younger cohorts, who instead ranked hedonism, stimulation, and achievement much higher. Achievement has also been found to vary by cohort, with younger generations increasingly placing more importance on this value (Easterlin & Crimmins, 1991). A longitudinal study found religiosity to be positively correlated with age, and reported that this correlation was stronger for Catholics than Protestants (Argue et al., 1999). Work values that involved advancement, achievement, and social motivators were found to decrease with age, whereas work values that involved job security or other intrinsic motivators increased with age. The relationship between age and work values was somewhat mediated by cohort and occupation (Kooji, DeLange, Jansen, Kanfer, & Dikkers, 2011).

Culture and acculturation. Schwartz (2006) wrote of cultural influence on values:

I view culture as the rich complex of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society. The prevailing value emphases in a society may be the most central feature of culture... These value emphases express shared conceptions of what is good and desirable in the culture, the cultural ideals. (p. 138-139)

He further stated that tension is created if one's values do not fall in line with those of the greater society, which encourages individuals to share a value orientation with the larger group. A study conducted by Schiefer (2013) demonstrated that first-generation immigrants typically possessed value orientations that differed from that of their host country, whereas second-generations were similar to or the same as that of the host country. Although values are generally considered to remain stable within a culture, Schwartz (2006) argued that they also become adapted in response to changes in society such as the development of new technology.

Schwartz et al. (2001) stated that the ten value constructs utilized within the PVQ were universal; that is, they existed cross-culturally. However, there were differences in the way not

only countries, but ethnicities, ranked these values as priorities within their lives (Schwartz & Sagiv, 1995). Young American adults were found to rank values in the order of: benevolence, self-direction, conformity, achievement, universalism, security, hedonism, tradition, stimulation, and power (Lee, Soutar, Daly, & Louviere, 2011). Schwartz and Bardi (2001) found that samples of school teachers and college students within the United States consistently reported the highest importance on benevolence, self-direction, and universalism, followed by security, conformity, achievement, and hedonism. The least important values were found to be power, tradition, and stimulation (Schwartz & Bardi, 2001).

Fischer and Schwartz (2011) studied variance in value ratings across countries and found as much within-country as between-country variance. They concluded: “The very modest proportion of variance in value ratings attributable to country differences casts doubt on the strong claim that culture determines values” (p. 1137). Fischer and Schwartz found specific values (achievement and conformity) did have greater variance, implicating these as possible indicators of differences between cultures. However, these authors noted that only differences between countries were compared and that the within-country variance may have been attributable to differences between ethnic or racial groups.

Ethnic Identity. The literature has often considered adherence to the cultural values of one’s ethnic group as a marker of ethnic identity. Coakley (2005), for example, noted that Afrocentric values of spiritualism, collectivism, communalism, and belief in “self-knowledge as the basis of all knowledge” provide the basis of the African American ethnic identity (p. 518). A study of Puerto Rican, Dominican, and African Americans found that individuals within the same ethnic group endorsed similar value orientations (Lorenzo-Hernandez & Ouellette, 1998). Anglo-Americans scored higher on measures of individualism and lower on measures of

collectivism and familialism than racial or ethnic minorities, further demonstrating differences in values between ethnic groups. Furthermore, ethnic identity was found to be a mediator variable between ethnicity and endorsement of these values (Gaines et al., 1997).

Ethnic Identity

Ethnic identity has been of particular interest in the U.S. where the population consists of multiple racial and ethnic groups. Theories behind ethnic identity development are grounded in both developmental and social psychology.

Erik Erikson (1950), a developmental psychologist who theorized stages of psychosocial development, discussed the process of personal identity development. Within each of Erikson's eight stages, individuals are faced with a crisis pertinent to their development. Successful completion of each stage results in a virtue that the individual will carry throughout life. Erikson (1950) theorized that adolescents (age 12 to 18) face the crisis of identity versus role confusion. During this stage, adolescents are tasked with determining who they are and how they want to be or else they will feel conflicted about their place in society. Successful development of identity results in fidelity, or security and consistency in sense of self and adherence to society's standards.

James Marcia (1966) furthered Erikson's developmental stage, focusing on describing one's degree of identity development. Marcia argued that identity development included behavioral and attitudinal exploration of one's identity and alternatives as well as commitment to one's identity. Given this process, adolescents could be in one of four stages: (a) identity diffusion, (b) foreclosure, (c) moratorium, and (d) identity achievement. Identity diffusion defines individuals who are undecided, unconcerned about, or uncommitted to an identity, whereas foreclosure describes adolescents who have committed to an identity, but have not

explored this identity. Individuals are said to be in moratorium if they are exploring different identities and attempting to make a commitment. Identity achievement occurs when one has spent time exploring options and has committed to an identity (Marcia, 1966; 1980).

Kurt Lewin (1948), an early social psychologist who studied group dynamics, noted that individuals can develop self-esteem and positive identity as a result of feeling a part of, and attached to, a group. Tajfel and Turner (1979) later developed the Social Identity Theory, positing that social identity is instrumental in self-esteem. Phinney (1990) explained: "If the dominant group in a society holds the traits or characteristics of an ethnic group in low esteem, then ethnic group members are potentially faced with a negative social identity" (p. 501). Positive evaluation of their social identity can cause individuals to associate more highly with their group, whereas negative evaluation may cause them to leave the group, attempt to acculturate to the dominant group, or find a way to improve the status of the group (Tajfel, 1978; Tajfel & Turner, 1979). Tajfel (1981) further developed this theory, arguing that social identity is possible because multiple groups are present; that is, a sense of or knowledge about the out-group allows for self-definition in relation to the in-group. Brewer (1981) defined positive evaluation of one's social group, or in-group preference, as ethnocentrism.

Phinney's Ethnic Identity

Phinney (1989) applied Erikson's (1950; 1968) and Marcia's (1966; 1980) identity development work to current thinking in social identity development theory (e.g., Tajfel & Turner, 1986). In an initial study with Caucasian, African-American, Asian American, and Hispanic adolescents, Phinney found roughly half of the minority students were in identity diffusion or foreclosure and a quarter of students were considered in each moratorium and achievement. She reported that most Caucasian adolescents had not examined their ethnic

identity. Phinney adapted the model of ethnic identity development to describe three-stages: (a) unexamined ethnic identity, (b) searching for an ethnic identity/moratorium (exploration), or (c) ethnic identity achievement (commitment).

In a review of 70 studies, Phinney (1990) observed that ethnic identity was often not formally defined within the literature. Among research that provided a definition, conceptualizations focused on ethnic identity as an element of social identity, a self-label, or a sense of belonging to a group. Others viewed cultural knowledge, attitudes, behaviors, values, and beliefs as important, while some understood ethnic identity in relation to one's degree of acculturation to the dominant or majority group. Phinney's analysis further determined that the measures used to assess ethnic identity and developmental stage often demonstrated poor reliability or were applicable to only a single race or ethnicity.

Taking into account previous research and viewing the process of ethnic identity development as similar across ethnicities, Phinney (1992) designed the Multigroup Ethnic Identity Measure (MEIM) for use with multiple groups. The MEIM was comprised of 14-items that measured ethnic identity in terms of pursuits in exploration, attachment to the group, and engagement in ethnic behaviors. Phinney also drew upon the work of Berry, Trimble, and Olmedo (1986), which suggested that attitudes toward the dominant group influenced identification with an ethnic group, and included items measuring Other Group Orientation (Phinney, 1992). Although the MEIM was widely used, further analysis found that the MEIM best measured two components—Exploration of and Commitment to ethnic identity, leading to the removal of the Other Group Orientation items (Roberts et al., 1999). The MEIM was again shortened and revised by Phinney and Ong (2007) to create the Multigroup Ethnic Identity

Measure – Revised (MEIM-R). The MEIM-R was utilized in this study and is described in Chapter 3.

Additional Variables

Research has examined the impact of additional personal and cultural variables on ethnic identity. Variables present in the ethnic identity literature include gender, age, and culture and acculturation.

Gender. Differences in the ethnic identity of males and females have been hypothesized, but have generally not been found within research. In her review of the literature, Phinney (1990) cited studies which examined gender difference, but concluded that gender differences in ethnic identity were not straightforward. One study found males to have higher levels of ethnic identity than females within the Caucasian population (Martinez & Dukes, 1997).

Age. Studies have reported a positive correlation between age and ethnic identity (e.g., French, Seidman, Allen, & Aber, 2006), while no such relationship has been found in other research (e.g., Roberts et al., 1999). Ethnic identity is thought to develop over time throughout adolescence and young adulthood (Phinney, 1992, 1993). Other scholars such as Parham (1989) have theorized that individuals continue to explore their ethnicity throughout different life stages even after committing to an ethnic identity. Phinney (2006) suggested that European American adolescents may commit to an ethnic identity at a later age than adolescents of racial or ethnic minority.

Culture and acculturation. Phinney (1993) noted that ethnic identity is influenced by the way in which children learn about their ethnic group from their families as well as social interactions with the majority group. Immigrants of all nations have historically faced discrimination or negative evaluation by the dominant group (Bankston, Hidalgo, Rasmussen,

2006). This, according to Phinney (1990), is often coped with by increased acculturation. Generational differences in immigrant families have been found with later generations increasingly identifying with the dominant society (Rumbaut, 1994). Given racial sameness with the majority group, assimilation has historically been a simpler process for white ethnic groups (Marger, 2014). In regards to the ethnic identity of contemporary European Americans, Rumbaut (1994) argued that “ethnic identity has become an optional, familial, leisure-time form of symbolic ethnicity” (p. 750).

Tajfel and Turner (1979) theorized that group members use association with the group to develop self-esteem. Research has found ethnic identity to be associated with subjective well-being and self-esteem (e.g., Martinez & Dukes, 1997; Phinney, 1990, 1991; Smith, Walker, Fields, Brookins, & Seay, 1999; Stalikas & Gavaki, 1995). Rumbaut (1994) noted that ethnicity is made more significant when the boundaries of the group are obvious, particularly when the group is evaluated negatively or experiences discrimination. Warren, Conyers, Mpofu, and Vandiver (2006) furthered: “Although ethnic identity attitudes seem to be less salient in majority group members, it is probable that other group orientation attitudes are even less salient, because members of the majority rarely have to accommodate to the wishes of the minority” (p. 44). Research has demonstrated that European Americans possess lower levels of ethnic identity than Americans from minority groups (Martinez & Dukes, 1997; Phinney, 1992; Phinney & Alpuria, 1990; Phinney & Roberts, 1999).

Attitudes toward Seeking Professional Psychological Help

Understanding what helps or hinders individuals from seeking professional psychological help has been a relatively new area of study. Personal, sociocultural, and agency factors are all considered to play a role in help-seeking attitudes (Fischer, Winer, & Abramowitz, 1983).

Demographic variables were often discussed within earlier literature on professional help-seeking. Redlich, Hollingshead, and Bellis (1955), for example, explored differences in utilization of psychiatry services between social classes, finding those from a higher socioeconomic status were more likely to access treatment. Another early study (Form, 1953) concluded that younger individuals, underclassmen in college, non-veterans, and single students demonstrated higher degrees of willingness to seek treatment. An extensive study by Greenley and Mechanic (1976) later reported that individuals who were female, Jewish, of European decent, born in the Northeast, and who lived in urban or suburban communities were most likely to seek treatment. Furthermore, religiosity was found to be negatively related to willingness to seek treatment, whereas education and income were positively related to openness to therapy (Greenley & Mechanic, 1976). Much research has been conducted to look at gender differences in attitudes as well as the impact of gender role (see the next section for studies). Women have repeatedly been found to be more willing to go to therapy and a positive relationship between feminism and help-seeking attitudes has been demonstrated (Johnson, 1988). Variations in attitudes between racial and ethnic groups (see the next section for studies) have also been found (Leong, Wagner, & Tata, 1995).

Research has also considered the contact theory in which “contact with the discipline of psychology, its practitioners, or mental health facilities promotes favorable attitudes toward seeking psychological aid” (Fischer & Farina, 1995, p. 372). Kligfield and Hoffman (1979) found that medical school students’ help-seeking attitudes increased as their contact with the mental health field also increased. In a study by Murstein and Fontaine (1993), individuals reported more comfort with psychologists when referred by a friend. Furthermore, previous

counseling has been associated with more favorable help-seeking attitudes (Fischer & Turner, 1970; Kahn & Williams, 2003; Kakhnovets, 2011; Vogel & Wester, 2003).

Murstein and Fontaine (1993) also noted that increased and more accurate public knowledge about mental health professionals increased comfort with therapy. Gelso and McKenzie (1973) found that providing both written and oral information about counseling services increased one's willingness to go to therapy; however, written information alone did not significantly change attitudes. Likewise, providing information about a counselor's background was found to increase willingness to seek psychological help, and the amount of information was positively associated with willingness to see male counselors (Franco & LeVine, 1980). Furthermore, Demyan and Anderson (2012) found that a public service announcement on mental health treatment improved help-seeking attitudes in comparison to those who did not watch the video.

In 2007, Vogel, Gentile, and Kaplan utilized the Cultivation Hypothesis (Gerbner, 1969) to examine the effects of viewing television portrayals of therapy on the perception of the mental health system. The Cultivation Hypothesis argued that images seen repeatedly in the media impact individuals' views of reality (Gerbner 1969). These researchers reported a positive association between exposure to therapy on television and stigma around mental health treatment. Stigma was found to be negatively associated with participants' attitudes toward, anticipated benefits of, and intention to seek therapy.

Psychological factors such as stigma have also been shown to influence attitudes toward professional psychological help. Farina and colleagues (Farina, Holland, & Ring, 1966; Farina & Ring, 1965; Jones, Hester, Farina, & Davis, 1959) conducted some of the first research on the impact of stigma on help-seeking attitudes. These studies established that people tended to not

only think, but also to act, more negatively toward individuals whom they believed to have even minor mental health issues (e.g., adjustment problems). Although beliefs are becoming more favorable, the literature has continually suggested that mental illness is often stigmatized (e.g., Corrigan, 2000; Kim, Thomas, Wilk, Castro, & Hoge, 2010; Nunnally, 1961; Nelson & Barbaro, 1985; Olmsted & Durham, 1976; Phillips, 1963; Wahl, 1999; Woodward, 1951). It was theorized by Fischer and Turner (1970) that such stigma around mental illness greatly impacts one's willingness to seek professional psychological help.

Nam et al. (2013) conducted a meta-analysis of more recent studies which explored the influence of psychological factors on help-seeking attitudes. Their analysis found that anticipating benefit from therapy was most positively related to favorable attitudes, whereas self-stigma was most negatively related to attitudes. The willingness to self-disclose (openness) was moderately related to favorable attitudes, while having a support system that endorsed help-seeking demonstrated a weak relationship with favorable attitudes. Attitudes were negatively related to public-stigma (from group or society), anticipating risks of therapy, the tendency to self-conceal (hide one's thoughts and feelings), and measures of depression (Nam et al., 2013).

Fischer and Colleagues' Measures of Attitudes

The first measure of willingness to access the mental health system, the Attitudes Toward Seeking Professional Psychological Help Scale (ATSPPHS), was created by Fischer and Turner (1970). These researchers recognized that individuals varied greatly when considering willingness to seek treatment and the belief in the need for treatment. Fischer and Turner, therefore, sought to better understand these differences while considering the impact of variables discussed within the literature:

Undoubtedly, then, there are numerous personality, interpersonal, and social components which can affect an individual's decision to accept or seek professional counseling for psychological problems: his own preconceptions and beliefs about psychiatric treatment, the support he gets from family and friends, the stigma surrounding psychiatric care, his ability to introspect and to disclose feelings and experiences, the immediacy or "press" of the psychological or interpersonal difficulty, etc. A primary goal of the...study was to construct a scale which sampled an attitude domain corresponding to many of the pertinent factors. (p. 80)

The ATSPPHS had 29 items and was found to load to four factors: (a) recognition of the need for psychological help, (b) tolerance of associated stigma, (c) interpersonal openness, and (d) confidence in the mental health system (Fischer & Turner, 1970).

Fischer and Farina (1995) indicated problems with the ATSPPHS that lead to their revision of this scale—the Attitudes Toward Seeking Professional Psychological Help Scale – Short Form (ATSPPHS-SF). These authors stated that studies conducted after that of Fischer and Turner (1970) found inadequate internal consistency within the subscales as well as additional factors among the items. Fischer and Farina intended to create a shortened measure that better assessed total attitudinal score. The ATSPPHS-SF was used in this study and is described in Chapter 3.

Additional Variables

Research has examined the impact of additional personal and cultural variables on help-seeking attitudes. Variables present in the help-seeking attitudes literature include gender, age, culture and acculturation, and values.

Gender. Gender is perhaps the most frequently studied variable when considering differences in help-seeking attitudes. In their development of the original ATSPPHS, Fischer and Turner (1970) found women endorsed more favorable attitudes than men. Likewise, Fischer and Farina (1995) found significant differences between genders, with women demonstrating more favorable attitudes on the ATSPPHS-SF. A large number of studies support this trend in gender differences in professional psychological help-seeking attitudes (Calhoun, Dawes, & Lewis, 1972; Chang, 2008; Chang & Chang, 2004; Elhai, Schweinle, & Anderson, 2008; Gloria, Castellanos, Park, & Kim, 2008; Goh et al., 2007; Kakhnovets, 2011; Kelly & Achter, 1995; Kim & Omizo, 2003; Komiya, Good, & Sherrod, 2000; Leong & Zachar, 1999; Masuda, Suzumura, Beauchamp, Howells, & Clay, 2005; Shea & Yeh, 2008; Tedeschi & Willis, 1993; Turkum, 2005); however, a few studies found no differences in help-seeking attitudes between genders (Atkinson & Gim, 1989; Dadfar & Friedlander, 1982; Kim, 2007; Zhang & Dixon, 2003). Similarly, scores on the ATSPPHS were found to be negatively correlated with measures of masculinity (Levant, Wimer, & Williams, 2011) and adherence to male gender role (Good, Dell, & Mintz, 1989; Good & Wood, 1995).

Age. There have been mixed findings for the association between help-seeking attitudes and age. The majority of studies have found no correlation between age and attitude scores (Fischer & Farina, 1995; Yeh, 2002). However, a study by Elhai et al. (2008) did perceive differences in age groups, with older adults endorsing more positive attitudes. Likewise, Mackenzie, Gekoski, and Knox (2006) found age to be positively associated with favorable attitudes as well as actual intentions to seek treatment.

Culture and acculturation. Fischer and Farina (1995) reported that “those who hold strong cultural affiliations are less inclined to favor seeking professional help than those who

identify with the broader American culture” (p. 372). Individuals in the U.S. from Western cultures have been found to possess more favorable attitudes toward professional mental health than those from non-Western cultures (Atkinson, Ponterotto, & Sanchez, 1984; Dadfar & Friedlander, 1982; Tedeschi & Willis, 1993). Sheikh and Furnham (2000) concluded that culture in itself did not predict attitudes; however, beliefs about the cause of mental health problems, which varied among cultures, were shown to impact help-seeking attitudes.

Acculturation has been found to be positively associated with scores on the ATSPPHS (Hom, 1998). In a study by Chalfant et al. (1990), Mexicans were found to be significantly less willing to seek professional psychological help than Anglo-Americans and Mexican Americans living in the same city. Mexican Americans’ attitudes, however, did not vary significantly from Anglo-Americans (Chalfant et al., 1990). Some research has found a positive association between acculturation and help-seeking attitudes among college students from Asian countries as well as Asian-Americans (Atkinson & Gim, 1989; Hom, 1998; Tata & Leong, 1994; Zhang & Dixon, 2003), while other studies have found a negative association or no association between acculturation and help-seeking attitudes (Atkinson & Lowe, 1995; Gim, Atkinson, & Whiteley, 1990).

Values. The relationships between values and help-seeking attitudes are not always straightforward. Zhang and Dixon (1993) suggested that a cultural value of family may cause individuals to discuss emotional difficulties with family members rather than a professional. Miville and Constantine (2006) found that individuals with less social support from family and friends were more likely to possess favorable help-seeking attitudes. Tata & Leong (1994) found individualism to be negatively associated with scores on the ATSPPHS. More specifically, the

higher individuals ranked in self-reliance, the more negatively they viewed professional psychological help.

Research has also examined the relationship between religion and help-seeking attitudes. Religiosity in general has been associated with more favorable help-seeking attitudes (Miller & Eells, 1998; Pickard, 2006). In contrast, Protestant Christians were found to be somewhat resistant to seeking professional mental health help. In general, they endorsed the beliefs that emotional difficulties tend to work themselves out and that it is admirable to first try to solve emotional problems on one's own before seeking professional counseling (Royal & Thompson, 2012). A study conducted by Chalfant et al. (1990) indicated that Roman Catholics were more likely to seek help from a clergy member than any other professional (e.g., physician, psychiatrist, or psychologist). Furthermore, church attendance made individuals of all religions more likely to seek help from the church than mental health professionals (Chalfant et al., 1990).

Summary

This section illustrated the recent history of Franco Americans as well as the major factors of values, ethnic identity, and help-seeking attitudes that are examined within the present study. Historical accounts suggested that the path French Canadians took to become Franco Americans was not straightforward, but rather delayed by their desire to maintain their heritage and progressed by the need to assimilate into U.S. society. Interest in cultural values, ethnic identity, and professional psychological help-seeking attitudes over the last century has allowed for the advancement of theory and the development of measures for each of these areas. Much research has been done by the social sciences to better understand the influence of additional variables within each of these areas of study. Chapter 3 will describe the methods used in this dissertation, including the procedures, measures, hypotheses, and data analyses.

Chapter 3: Method

The study used a survey to examine three population sociocultural characteristics: (a) values orientations that may affect Franco American clients' presentations in treatment; (b) the degree to which Franco Americans within the New England region identify with the Franco American ethnicity, as well as the relationship between later immigrant generations and their levels of ethnic identification; and (c) the attitudes of Franco Americans toward professional psychological help. This chapter first describes the participants of the study, which is followed by a discussion of the measures utilized for the study. Next, the procedures of the study are detailed. The hypotheses that were offered in response to each research question are then provided. The chapter closes with a description of the data analyses that evaluated the study's hypotheses.

Participants

In order to qualify for the study, individuals had to be 18 years of age or older, live in New England (Maine, New Hampshire, Massachusetts, Vermont, Connecticut, or Rhode Island), and self-report their ancestry as French Canadian. Individuals did not need to identify as Franco American in order to participate.

The sample included 162 adult participants ranging from age 18 to 75 with an average age of 44 ($SD = 12.9$). Eighteen additional individuals (for a total of 180 respondents) consented to take the survey, but 16 did not respond to any questions and two offered only their age and gender. These 18 responses were removed from the data set. Among the 162 participants, 125 (77.2%) were female and 37 (22.8%) were male. More than three fourths were women participants.

The vast majority of participants, 127 (78.4%), were from Maine, followed by 17 (10.5%) from Massachusetts, 13 (8.0%) from New Hampshire, three (1.9%) from Connecticut, and one (0.6%) each from Vermont and Rhode Island. Sixty-six (40.2%) participants reported living in a small town, 36 (22.0%) in an urban area or city, 34 (20.7%) in a rural area, and 28 (17.1%) in a suburban area. Thus, most of participants were from small towns or rural areas in Maine.

No participants had less than a high school education, while 18 (11.1%) reported their highest level of education as high school/GED, 27 (16.7%) as some college, 35 (21.6%) as 2-year college/Associate's Degree, and 41 (21.6%) as 4-year college/B.A. or B.S. Thirty (18.5%) participants held a Master's Degree and 10 (6.2%) held a Doctorate or professional degree. Approximately half of the participants had less than a college education and half had a college or higher degree. The sample was relatively well-educated.

Most participants, 110 (67.9%), were employed full-time, while 22 (13.6%) were employed part-time. Thirteen (8.0%) participants reported being unemployed and another 13 (8.0%) reported being retired. When asked about their type of occupation, 11 (6.8%) participants reported self-governing professional (e.g., doctor, lawyer, dentist); 69 (42.6%) salaried professional (e.g., teacher, social worker, registered nurse); 13 (8.0%) small business or managerial (e.g., supervisor, local official); 13 (8.0%) semiprofessional (e.g., certified nursing assistant, medical technician); 19 (11.7%) clerical and sales (e.g., cashier, secretary, merchant); 18 (11.1%) self-employed (e.g., contractor, barber, mechanic); 3 (1.9%) non-industrial (e.g., police officer, postal service worker, fire fighter); 2 (1.2%) industrial (e.g., mill or factory worker); 1 (0.6%) primary sector (e.g., farming, fishing, lumbering); 11 homemaker (6.8%); 2 (1.2%) military; and 3 (1.9%) participants were on disability. Twenty-nine (17.9%) participants

endorsed an income of under \$20,000; 43 (26.5%) of \$21,000 to \$40,000; 34 (21.0%) of \$41,000 to \$60,000; 19 (11.7%) of \$61,000 to \$80,000; 9 (5.6%) of \$81,000 to \$100,000; and 11 (6.8%) of above \$101,000. Fourteen (8.6%) individuals did not report their income. The participants were mostly employed, with approximately one in six participants reporting unemployment or retirement, and the majority earned under \$60,000.

More than half of participants ($n = 99$, 55.6%) reported their religion to be Roman Catholic. Twenty three (14.2%) participants reported their religion to be Protestant Christian and 34 (21.1%) reported no religion. Other religions included: Evangelical Christian ($n=3$, 1.9%), Jewish ($n=1$, 0.6%), Agnostic ($n=3$, 1.9%), Spiritual ($n=4$, 2.5%), or another religion not listed ($n=4$, 2.5%). Several participants who endorsed no religious affiliation noted that they grew up Catholic, but no longer actively practice this religion. For political parties, 67 participants (41.4%) identified as Independent, 58 (35.8%) identified as Democrat, 27 (16.7%) as Republican, 1 (0.6%) as Green, and 7 (4.3%) as another political affiliation. Participants were primarily Catholic or Christian and were affiliated with more liberal political parties.

Self-reported ethnicity and heritage. When participants were asked to rank how they self-identify their nationality/race/ethnicity, 52 (32.1%) primarily identified as Franco American, 52 (32.1%) as French Canadian, Acadian, or Quebecois, 51 (31.5%) as European American, White, or Caucasian. No one identified as a racial or ethnic minority person of color. Six (3.7%) participants endorsed “Other,” all of whom stated that they primarily consider themselves a combination of two or more ethnicities (e.g., “French and Irish”). Thus, equal numbers identified themselves as Franco Americans, French Canadians, and European Americans.

When asked about their heritage, to the best of their knowledge, 58 (35.8%) participants endorsed being French Canadian. Forty-nine (30.2%) reported that their mother, 66 (40.7%)

their maternal grandmother, 59 (36.4%) their maternal grandfather, 83 (51.2%) their maternal great-grandmother, and 71 (43.8%) their maternal great-grandfather are or were French Canadian. Likewise, 54 (33.3%) participants reported that their father, 66 (40.7%) their paternal grandmother, 71 (43.8%) their paternal grandfather, 71 (43.8%) their paternal great-grandmother, and 73 (45.1%) their paternal great-grandfather are or were French Canadian. Fifteen (9.3%) participants were not sure about their specific family heritage. Participants equally endorsed French Canadian heritage on the maternal and paternal sides of their family, but were more likely to identify older generations as being French Canadian.

Generation. Four (2.5%) participants endorsed “I immigrated to the U.S. from Canada” (first generation). Eleven (6.8%) participants endorsed “My parent(s) immigrated to the U.S. from Canada” (second generation). The majority of participants, 146 (90.6%) can be considered third generation and beyond; more specifically, 58 (35.8%) participants endorsed “My grandparent(s) immigrated to the U.S. from Canada” (third generation), 55 (34.0%) endorsed “My great-grandparent(s) immigrated to the U.S. from Canada” (fourth generation), and 33 (20.4%) endorsed “My great-great-grandparent(s) or earlier immigrated to the U.S. from Canada” (fifth generation). Participants were generally at least two generations away from their family’s entry into the U.S.; relatively few participants were first or second generation.

Language ability. One hundred fifty six (96.3%) participants stated that English was their primary language, whereas 3 (1.9%) reported French to be their first language. Eight (4.9%) participants endorsed English as their secondary language, while 51 (31.5%) participants endorsed French as their second language. The majority of participants ($n=101$, 62.3%), reported no secondary language. Two participants who endorsed the “Other” option for both questions explained that they identify as bilingual and considered both French and English as their primary

language. Twenty one (13.0%) participants endorsed the ability to read and/or write French well, 79 (48.8%) the ability to read and/or write some French, and 62 (38.3%) no ability to read or write French. Twenty four (14.8%) participants reported the ability to speak and understand French well; 42 (25.9%) the ability to speak and understand some French; and 35 (21.6%) the ability to understand, but not speak, French. Sixty (37.0%) participants reported that they could not speak or understand French. Participants were overwhelmingly native English speakers; however, nearly two-thirds of participants had at least some French-language skills.

Effect Size

There were no previous studies conducted on Franco Americans from which to predict an appropriate effect size. Past studies comparing more current immigrant generations (e.g., Barnett, Sonnert, & Sadler, 2012; Roysircar, Carey, & Karoma, 2010) have generally found a medium effect size. The study also assumed a medium effect size in order to determine the necessary number of participants. In order to detect a medium effect size for the proposed analyses, a minimum of 150 participants were required. Although there was missing data (i.e., some participants did not respond to all of the items), the survey remained open until more than 150 responses were gathered on the MEIM-R and ATSPPHS-SF which required this sample size for data analyses. The sample of $N=162$ resulted in an estimated power of .80 at $p < .05$.

Measures

The measures utilized in the present study were all combined for the online survey. Measures included: (a) demographic items, (b) Portrait Values Questionnaire and additional items, (c) Multigroup Ethnic Identity Measure – Revised, and (d) Attitudes Toward Seeking Professional Psychological Help Scale – Short Form.

Demographic items. Participants were first asked to complete demographic items (see Appendix C). The demographic questions were about the participants' age, sex, state of residence, community type (urban, suburban, small town, or rural), language(s) spoken, occupation, income, religious affiliation, immigrant generation, French Canadian ancestry, and self-assigned race or ethnicity.

Portrait Values Questionnaire. The PVQ was designed by Schwartz et al. (2001) to assess 10 universal value constructs. On the PVQ, participants are asked to rate how similar they are to a person who possesses specific values, thereby indirectly measuring the principles that guide their lives. The ten values, represented through 40 items, include: power (e.g., "It is important to him to be rich. He wants to have a lot of money and expensive things"); achievement (e.g., "Being very successful is important to her. She likes to impress other people"); hedonism (e.g., "Enjoying life's pleasures is important to him. He likes to 'spoil' himself"); stimulation (e.g., "She likes surprises. It is important to her to have an exciting life"); self-direction (e.g., "It is important to him to be independent. He likes to rely on himself"); universalism (e.g., "She believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to her"); benevolence (e.g., "It is important to him to be loyal to his friends. He wants to devote himself to people close to him"); tradition (e.g., "She thinks it is best to do things in traditional ways. It is important to her to keep up the customs she has learned"); conformity (e.g., "He believes that people should do what they're told. He thinks people should follow rules at all times, even when no one is watching"); and security (e.g., "It is important to her to live in secure surroundings. She avoids anything that might endanger her safety"). The PVQ has both a male and female version (i.e., uses pronouns "he/him" and

“she/her” to describe individuals; Schwartz et al., 2001). To avoid the need for two versions of the survey, items in the study alternated between male and female pronouns.

Schwartz et al. (2001) found the ten values scales of the PVQ to be strongly correlated with the corresponding scales on the original Schwartz Values Survey (SVS) from which the PVQ is derived. Interscale correlations for the PVQ and SVS ranged from $r = .44$ to $r = .70$. Reliabilities for the values subscales on the PVQ ranged from $\alpha = .37$ to $\alpha = .79$, with an internal consistency for the full scale at $\alpha = .55$ (Schwartz et al., 2001). This internal consistency reliability was lower than adequate; however, Schwartz et al. (2001) noted that this was anticipated given that each value-construct contains few items and intentionally utilizes “conceptually broad definitions, encompassing multiple components” (p. 531). Schwartz et al. (2001) found moderate to high test-retest reliabilities after two weeks which ranged from $r = .66$ to $r = .88$.

Additional items on the PVQ. Additional items were added to the PVQ in order to assess for specific values of religion, family, and work noted within the Franco American literature. Items were written in the style of the PVQ and were also designed to encompass multiple components described within the Franco American literature. More specifically, the literature discussed the importance of religious beliefs and behaviors as well as devoutness as components of the value of religion. The value construct of religion, therefore, utilized one item from the PVQ (“Religious belief is important to him. He tries hard to do what his religion requires”) and an additional item (“She regularly attends religious services and/or prays. It is important that she demonstrate her devotion”). The Franco American literature purported that family respect/conformity, placing family first in life, family support, and enjoyment of family underlie the value of family. The value construct of family utilized one item from the PVQ (“He

believes he should always show respect to his parents and to older people. It is important to him to be obedient”) as well as three new items created by the present author (“Family is very important to her. Her family comes before everything else in her life”; “Having her family’s support is important to her. She can depend on her family and is there for her family as well”; and “He enjoys spending time with his family. It is important for him to be with his family on significant occasions”). Furthermore, the literature noted the principles of a strong work ethic, self-reliance, and pride in one’s work as encompassed within the value of work. For the value construct of work, three new items were added by the present author (“He works/worked hard at his job. He believes it is important to have a strong work ethic”; “She relies on herself to get her work done. She believes that she should be able to do things without help from others”; and “He believes that he should always do his best at work. He is proud of his work”).

Initially, the new items only possessed face validity. The internal consistency reliability and concurrent validity of the additional items were evaluated as part of the present study’s data analyses.

Multigroup Ethnic Identity Measure–Revised. The Multigroup Ethnic Identity Measure was developed by Phinney in 1992 and revised by Phinney and Ong in 2007. The MEIM-R measures participants’ degree of identification with their ethnicity. It consists of six items and utilizes a five-point Likert scale ranging from *strongly disagree* (1) to *strongly agree* (5). In addition to producing a total score (6 to 30) indicating the degree to which one identifies with one’s ethnicity, the items on the MEIM-R are in two subscales: Exploration (e.g., “I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs”) and Commitment (e.g., “I have a strong sense of belonging to my own ethnic group”). Exploration relates to “seeking information and experiences relevant to one’s ethnicity,” whereas

commitment describes “attachment and a personal investment in a group” (Phinney & Ong, 2007, p. 272).

Phinney and Ong (2007) found the MEIM-R to have acceptable construct validity through confirmatory factor analysis ($CFI = .98$; $SRMR = 0.05$). Yoon (2011) found the MEIM-R to have acceptable construct validity with a European American sample ($CFI = .97$; $SRMR = 0.042$). The exploration and commitment subscales were conceptualized as separate constructs, but were highly correlated. $r = 0.74$ (Phinney & Ong, 2007). Phinney and Ong (2007) concluded that the indices of fit indicated that their two factor model accurately represented ethnic identity. Since the two subscales were highly correlated in the instrument revision study, the full scale score was utilized for analysis rather than separate subscale scores.

Phinney and Ong (2007) reported acceptable internal consistency for the Exploration and Commitment subscales, $\alpha = .76$ and $\alpha = .78$, respectively, with good internal consistency for the full scale, $\alpha = .81$. More specifically, Yoon (2011) found good to excellent internal consistency within a European American sample ($\alpha = .91$ for Exploration, $\alpha = .84$ for Commitment, and $\alpha = .89$ for the full scale). Yoon also found the Exploration subscale of the MEIM-R to be correlated with the Exploration subscale of the Ethnic Identity Scale (EIS; $\alpha = .73$ with a minority sample, $\alpha = .79$ with a European American sample) and the Commitment subscale of the MEIM-R to be correlated with the Resolution subscale of the EIS ($\alpha = .69$ with a minority sample, $\alpha = .62$ with a European American sample).

Attitudes Toward Seeking Professional Psychological Help Scale–Short Form. The Attitudes Toward Seeking Professional Psychological Help Scale (ATSPPHS) was created by Fischer and Turner (1970) and shortened by Fischer and Farina in 1995. The ATSPPHS-SF intends to measure willingness to access professional services for problems relating to mental

health. It consists of ten items and utilizes a four-point Likert type scale (*disagree, partly disagree, partly agree, and agree*) with pro-help-seeking attitudes contributing a higher score (Fischer & Farina, 1995). In addition to producing a total score (0 to 30) indicating the degree to which one is likely to seek help from mental health professionals, the ATSPPHS-SF was found to measure two constructs (Elhai et al., 2008). The construct of acknowledgement of need for professional psychological help (e.g., “If I believed I was having a mental breakdown, my first inclination would be to get professional attention”) measures an individual’s openness to seeking mental healthcare for emotional difficulties. The construct of confidence in professional psychological help (e.g., “The idea of talking about problems with a psychologist strikes me as a poor way to get rid of emotional conflicts”) describes one’s view regarding the value of mental health treatment (Elhai et al., 2008).

Fischer and Farina (1995) found the ATSPPHS-SF to be highly correlated with the original ATSPPHS ($r = .87$; $N = 62$), demonstrating construct validity of the short form. The ATSPPHS has had a long utilization history in the literature with regard to preference for mental health service; therefore, the short form of the ATSPPHS was considered to be a valid measure of help-seeking behaviors as well. The two factors within the ATSPPHS-SF had factor loadings above .50. The ATSPPHS-SF has also shown good internal consistency ranging from $\alpha = .82$ to $\alpha = .84$ (Constantine, 2002; Fischer & Farina, 1995) and adequate test-retest reliability after four weeks, $r = .80$ (Fischer & Farina, 1995). Elhai et al. (2008) also found good internal consistency $\alpha = 0.77$ and $\alpha = 0.78$, within separate samples of college students and medical patients, respectively.

Other studies have demonstrated the construct validity of the ATSPPHS-SF through findings that higher scores (more favorable attitudes) were positively associated with both past

and anticipated mental healthcare utilization, degree of emotional disclosure and satisfaction in treatment, belief in the usefulness of professional psychological help, and fewer stigma-related concerns about therapy (Constantine, 2002; Elhai et al., 2008; Fischer & Farina, 1995; Komiya et al., 2000; Voegel, Wester, Wei, & Boysen, 2005). Fischer and Turner's (1970) study with the original ATSPPHS showed that a significant relationship existed between treatment-seeking and actual utilization of services.

Procedures

Permission to conduct the study was first obtained from Antioch University New England's IRB, the human subjects committee. Once permission was obtained, participants were recruited through the websites of Franco American festivals, groups, and organizations within New England. Their Facebook pages allowed for information to be accessed by many local viewers. Representatives for each of these festivals, groups, and organizations were contacted by email in order to enlist their approval and willingness to forward the survey recruitment information to their members and viewers. The survey was posted on a survey research website, kwiksurveys.com.

Recruitment information (see Appendix A) included a brief description of the study, the benefits of participating, and requirements for participation, as well as a link to the study. The provided link forwarded individuals to the online survey site where they were provided an informed consent (see Appendix B) offering more information and the opportunity to opt in or out of the study. Those who provided consent with a checkmark were taken to the survey. The order of the survey was as follows: demographic items, MEIM-R, ATSPPHS – SF, and PVQ. The survey was expected to take between 15 and 20 minutes. Participants were offered the chance to win one of two \$50 gift cards for participating in the study.

Once the necessary 150 responses were received on items which required this number of participants, the survey was discontinued. The researcher then downloaded the data and proceeded with data analysis.

Participant anonymity and confidentiality. Anonymity was provided as the study did not require participants' names or record IP addresses. In order to be entered in the drawing after taking the survey, participants were asked to send an email to an email address that had been established for the study. Only the researcher had access to this email. Participants were notified that this email was in no way linked to their responses and was used for the sole purpose of choosing a winner. Emails were numbered in the order that they were received. A random drawing from the number of participants was conducted and gift certificates were emailed to the winners. The data collected by the survey was downloaded to the researcher's personal computer which was password protected. In addition to data and Statistical Package for the Social Sciences (SPSS) analyses having been stored the computer's hard drive, the data and results were printed and placed in a locked filing cabinet in the researcher's home.

Risks and benefits. Participants were expected to be minimally affected by the survey. It was anticipated that participants may feel some discomfort answering questions about their demographics, ethnic identity, attitudes toward professional psychological help, and cultural values. In order to be accountable for this minimal possible discomfort, participants were told that they did not have to answer any questions that they did not wish to answer and could discontinue the survey at any point. On the other hand, as a benefit, individuals may have experienced increased personal awareness as a result of having answered the survey questions. Two participants further benefited from completing the survey in that they won a gift certificate.

In addition, participants may have been motivated to contribute to psychological research on Franco Americans.

Research Hypotheses

Research hypotheses were offered in response to the three main research questions. Hypotheses took into consideration the literature on the Franco American population, cultural values, ethnic identity, and attitudes toward seeking professional psychological help.

Cultural values. Langelier and Langelier (2005) stated that many traditional values remain within the Franco American population today. More specifically, they noted that Franco Americans are guided by the value of religion, family, and work, and show characteristics of self-reliance, traditional beliefs, and conservatism. It was, therefore, hypothesized that

- **Hypothesis 1:** Franco Americans would place the most value on religion, family, work, self-direction, tradition, and conformity.

The literature also described Franco Americans as tending to live more simple and quiet lives, to have a lower achievement orientation, and to not seek high-status (Langelier & Langelier, 2005; LeBlanc, 2011; Rosen, 1981). It was, therefore, hypothesized that

- **Hypothesis 2:** Franco Americans would place the least value on power, achievement, hedonism, and stimulation.

Although the following values were not specifically discussed within the Franco American literature, the values of universalism, benevolence, and security were included in order to provide a comprehensive profile on the value priorities of Franco Americans. Together, the rank order of these ten value-constructs has been examined within diverse groups and cultures in a number of countries (Schwartz, 1992, 1994, 2006; Schwartz & Bardi, 2001, Schwartz &

Boehnke, 2004; Schwartz & Huismans, 1995; Schwartz et al., 2001; Schwartz & Rubel, 2005; Schwartz & Sagiv, 1995). Values research found that universalism and benevolence were negatively correlated with hedonism, achievement, and power and positively correlated with tradition, conformity, self-direction, and family (Schwartz, 2006; Schwartz, 2012). Likewise, the value of security was found to be positively correlated with tradition, conformity, and power and negatively correlated with self-direction and stimulation (Schwartz, 2006a). Given previous findings as well as the present study's hypotheses regarding value priority, it was hypothesized that

- **Hypothesis 3:** The values of universalism, benevolence, and security would fall within the middle range of importance for Franco Americans.

Ethnic identity. Langelier and Langelier (2005) and Roby (2004) argued that the Franco American population has increasingly assimilated into mainstream U.S. culture. It was therefore hypothesized that

- **Hypothesis 4:** Franco Americans from a generation closer to a foreign-born French Canadian immigrant (e.g., third generation) identify more with the Franco American ethnicity than those whose families have been in the U.S. for a longer time (e.g., fifth generation and beyond).

Help-seeking attitudes. Langelier and Langelier (2005) stated that younger generations are better educated and more willing to seek psychological treatment rather than the assistance of a priest or family member. More favorable professional help-seeking attitudes have been associated with the values of the dominant culture (Fischer & Farina, 1995). Given that generations are theorized to increasingly acculturate to the dominant society (Berry, 1980; Park, 1928), it was hypothesized that

- **Hypothesis 5:** Franco Americans whose families have been in the U.S. for a longer time (e.g., fifth generation and beyond) possess more favorable help-seeking attitudes than Franco Americans from a generation closer to a foreign-born French Canadian immigrant (e.g., third generation).

Langelier and Langelier (2005) described a general distrust in the mental health system and tendency to utilize other resources for help that were characteristic of French Canadian families. It was thought that the more individuals identify with the Franco American lifestyle, the less likely they may be to seek professional help; therefore, it was hypothesized that

- **Hypothesis 6:** Ethnic identity would be negatively correlated at a significant level with help-seeking attitudes.

Data Analyses

Data collected by the online survey were evaluated using descriptive and quantitative analyses. Data analyses were conducted with IBM SPSS.

Cultural values. Cultural values were evaluated by rank ordering the values according to priority, as was done in previous research (e.g., Schwartz et al., 2001). In order to rank the values, participants' scores were first converted to relative importance scores as indicated by Schwartz (2012):

Respondents differ in the way they use response scales. Some rate...most [items on the PVQ] very similar to themselves...Others use the middle of the response scales, and still others rate most values unimportant or most portraits dissimilar to themselves. The scale should measure people's value *priorities*, the relative importance of the different values. This is because what affects behavior and attitudes is the tradeoff among relevant values,

not the importance of any one value. Say, two people rate tradition values 4. Despite this same rating, tradition obviously has higher *priority* for a person who rates all other values lower than for one who rates all other values higher. To measure value priorities accurately, we must eliminate individual differences in use of the response scales. We do this by subtracting each person's mean response to all the value items from his or her response to each item. This converts the ratings into relative importance scores for each of the person's values—into value priorities.

Relative importance scores were used to calculate subscale means for the sample. The sample's subscale means were then used to rank-order the values and provided the basis for ancillary analyses of values. Taking into consideration the distribution of scores within the present study, the following qualitative descriptors were also utilized: a mean over 0.5 was considered of high importance, a mean between 0.49 and -0.49 was considered of moderate importance, and a mean below -0.5 was considered of low importance.

Additional items on the PVQ. Since additional items were added to the PVQ, the reliability and concurrent validity of the theoretically conceptualized item clusters were tested. A principal component analysis was conducted on the items measuring the additional work, family, and religion subscales. The reliability of each subscale was evaluated using Cronbach's alpha and relationships between the new values and the PVQ values were assessed using a Pearson Product Moment correlation matrix. Because of acceptable psychometric properties, 12 subscales were included in the overall analyses of value subscales and value rankings as previously described.

Ethnic identity. In order to assess the differences in ethnic identity (scores on the MEIM-R full scale) between groups (i.e., immigrant generations), an analysis of variance

(ANOVA) was performed. This compared generations and assessed for significant differences in ethnic identity scores. Participants were divided into three generation groups: (a) third generation, (b) fourth generation, and (c) fifth generation and beyond. Due to the small number of participants who fell into the first and second generations, these generations could not be included in the ANOVA. The difference between first and second generations was still assessed using an independent sample t-test.

Help-seeking attitudes. In order to assess the differences in help-seeking attitudes (scores on the ATSPPHS-SF) between groups (i.e., immigrant generations), an analysis of variance (ANOVA) was performed. This compared generations and assessed for significant differences in help-seeking scores. Participants were again divided into three generation groups: (a) third generation, (b) fourth generation, and (c) fifth generation and beyond. Due to the small number of participants who fell into the first and second generations, these generations could not be included in the ANOVA. The difference between first and second generations was still assessed using an independent sample t-test. Furthermore, the correlation between ethnic identity and help-seeking attitudes was assessed through the use of a Pearson Product Moment correlation matrix.

Summary

This exploratory study utilized a survey method to study various commonly endorsed values within a sample of Franco Americans living in New England, as well as the relationships among immigrant generation, ethnic identity, and attitudes toward seeking professional psychological help. The survey consisted of three measures, the PVQ, MEIM-R, and ATSPPHS-SF, in addition to author-created value subscales and demographic items. The study is unique in that although much research has been done using these measures, including with racial

and ethnic minority populations and immigrants of color, there is currently no such research with the Franco American population. The next chapter, Chapter 4, will discuss the results of the study.

Chapter 4: Results

The purpose of the study was to assess the values, ethnic identity, and attitudes toward professional psychological help-seeking of the Franco American population in New England. The research questions which guided this study were: (a) What are the values of the contemporary Franco American? (b) To what extent do Franco Americans identify with their ethnicity? and (c) What are the attitudes of Franco Americans toward professional psychological help? It was hypothesized that Franco Americans would prioritize values in line with the group's traditional characteristics and values; that is, they would place most importance on religion, work, family, self-direction, tradition, conformity; middle importance on benevolence, universalism, and security; and least importance on achievement, power, hedonism, and stimulation. It was expected that generation status would impact ethnic identity and attitudes toward help-seeking, and that ethnic identity would be negatively related with help-seeking attitude scores.

The results are organized in three sections: (a) psychometric properties of measures, (b) analyses of hypotheses, and (c) ancillary analyses. First, the reliability and validity of the PVQ, additional items, MEIM-R, and ATSPPHS-SF for this study are reported. Next, each research question's hypothesis, analysis, and results are stated. Finally, the results of additional analyses are detailed, including relationships between scores on each of the measures and additional variables.

Psychometric Properties of Measures

The reliability and validity analyses evaluated the usefulness of the data collected with various measures. The internal consistency of each of the PVQ subscales was computed, as were the intercorrelations of values in order to determine if relationships between values were

consistent with those found in previous research. The additional items on the PVQ added by the author were assessed for both internal consistency reliability and concurrent validity. The internal consistency of the MEIM-R and ATSPPHS-SF were assessed to determine whether subscale or full-scale scores would be utilized.

PVQ. The reliability of the ten PVQ values subscales was evaluated using Cronbach's alpha. The reliabilities of the subscales were as follows: self-direction, $\alpha=.46$; power, $\alpha=.63$; universalism, $\alpha=.69$; achievement, $\alpha=.69$; security, $\alpha=.06$, stimulation, $\alpha=.55$, conformity $\alpha=.65$; tradition, $\alpha=.44$; hedonism, $\alpha=.68$, and benevolence, $\alpha=.40$. Item-to-total correlations for each subscale did not suggest that the internal consistency would be greatly improved by the removal of any items, with the exception of the security subscale which would have produced a internal consistency of $\alpha = .25$ with the removal of the item stating, "It is important to him that things be organized and clean. He really does not like things to be a mess." With the exception of security, the reliability estimates of the PVQ subscales were consistent with previous values research (e.g., Schwartz et al., 2001) which considered them acceptable. Given its lower and unacceptable reliability, the security subscale was removed from subsequent analysis.

Correlation coefficients among the PVQ subscales and their significance levels are provided in Table 1. Subscale correlations ranged from $r = -.59$ (conformity and stimulation, $p < .01$) to $r = .53$ (conformity and tradition, $p < .01$). In Table 1, values are listed in the order of Schwartz's (1992) continuum. Highest positive correlations between subscales are bolded to show that relationships are generally consistent with those found in Schwartz's (1992) study, suggesting some evidence of validity for the PVQ in the present study. There were some exceptions to associations between subscales within the present study's findings. Power was significantly correlated with hedonism ($r = .23$, $p < .01$) instead of security (removed from

study). Furthermore, the correlations between benevolence and tradition and between universalism and benevolence were weak and not significant.

Additional items on the PVQ. The validity of the additional subscales added to the PVQ was tested in an exploratory fashion. The nine items from the three subscales of work, religion, and family were subjected to a principal component analysis with a varimax rotation. The Kaiser-Meyer-Olkin Measure suggested that the sample was factorable ($KMO=.648$) and Anti-Image Matrix confirmed sampling adequacy (values ranged from .52 to .78). Three components were found to have eigenvalues greater than 1 (2.69, 2.06, and 1.31, respectively), and the scree plot suggested that these three components were meaningful. Factor loadings for the additional subscale items are reported in Table 2. Due to the exploratory nature of the analysis, there were no criteria for a cutoff score in factor loadings. Table 2 shows that the analysis yielded a three-factor solution that accounted for 67% of the total variance. Four items loaded on Component 1, which represents the value of family; two items loaded on Component 2, which represents the value of religion; and three items loaded on Component 3, which represents the value of work.

The reliability of the additional subscales was evaluated using Cronbach's alpha. Excellent internal consistency was found for the religion subscale, $\alpha=.90$; good internal consistency was found for the family subscale, $\alpha=.78$; and poor internal consistency was found for the work subscale, $\alpha=.37$. Although reliability for the work subscale is lower than adequate, it is consistent with reliability estimates considered acceptable for subscales on the PVQ (Schwartz et al., 2001) and so was still utilized in the present study.

MEIM-R. The reliability of the MEIM-R was evaluated using Cronbach's alpha. Good internal consistency was found for the Exploration subscale, $\alpha=.86$; excellent internal consistency was found for the Commitment scale, $\alpha=.90$; and excellent internal consistency for

the total scale, $\alpha=.92$. The two scales were found to be highly correlated within this sample, $r(155) = .80, p < .01$. In addition, both the Exploration subscale and Commitment subscale were highly correlated with total score, $r(155) = .95, p < .01$ and $r(155) = .94, p < .01$, respectively; therefore, the total ethnic identity score was used for analyses.

ATSPPHS-SF. The reliability of the ATSPPHS-SF was evaluated using Cronbach's alpha. Good internal consistency was found for the items measuring the acknowledgement of need for professional psychological help, $\alpha=.80$; acceptable internal consistency was found for the items measuring confidence in professional psychological help, $\alpha=.78$; and good internal consistency was found for the full scale, $\alpha=.88$. The two subscales were found to be highly correlated the study's sample, $r(144) = .77, p < .01$. In addition, both were highly correlated with full scale score, $r(144) = .94, p < .05$ for both correlational analyses; therefore, total ATSPPHS-SF score was used for analyses.

Hypothesis Testing

Analyses were conducted with the data from the demographic questionnaire, PVQ and additional items, MEIM-R, and ATSPPHS-SF. These analyses tested the six hypotheses of the present study.

Cultural Values

Hypothesis 1, 2, and 3. It was hypothesized that Franco Americans would place the most value on religion, family, work, self-direction, tradition, and conformity (Hypothesis 1), followed by benevolence, universalism, and security (Hypothesis 3), and then power, achievement, hedonism, and stimulation (Hypothesis 2). Values were rank ordered by degree of importance. Degree of importance was determined by each subscale's mean (relative importance score mean). Table 3 depicts the priority rank, mean score, and standard deviation for each of the

values found in this study (minus security). Franco Americans ranked values in the following order: work, family, benevolence, self-direction, universalism, conformity, hedonism, achievement, tradition, stimulation, religion, and power. The standard deviations were high for each measured value, indicating a wide range of scores for each value. Work, family, benevolence, self-direction, and universalism were found to have positive means (indicating above average value priority), whereas conformity, hedonism, achievement, tradition, stimulation, religion, and power were found to have negative means (indicating below average value priority).

Ethnic Identity

Hypothesis 4. It was hypothesized that Franco Americans from a generation closer to a foreign-born French Canadian immigrant (e.g., third generation) would identify more with the Franco American ethnicity than those whose families had been in the U.S. for a longer time (e.g., fifth generation and beyond). A one-way analysis of variance (ANOVA) was conducted to assess whether generational status (third [$n=58$], fourth [$n=55$], fifth and beyond [$n=33$]) had an effect on ethnic identity. No significant differences were found between third, fourth, and fifth generations, $F(2, 139) = 1.20, p = .30$. An independent sample t-test was used to assess for differences in ethnic identity between first and second generations. First generation's ethnic identity ($M=24.25, SD=4.92$) did not differ significantly from second generation's ethnic identity ($M=23.09, SD=3.75, t(13) = .49, p > .05$). MEIM scores for the sample overall ($N=162$) were found to be range from 6 to 30 with a mean score of 21.08 ($SD = 5.52$).

Help-Seeking Attitudes

Hypothesis 5. It was hypothesized that Franco Americans whose families had been in the U.S. for a longer time (e.g., fifth generation and beyond) would possess more favorable help-

seeking attitudes than Franco Americans from a generation closer to a foreign-born French Canadian immigrant (e.g., third generation). A one-way analysis of variance (ANOVA) was conducted to assess whether generational status (third [$n=58$], fourth [$n=55$], fifth and beyond [$n=33$]) had an effect on help-seeking attitudes. No significant differences were found between third, fourth, and fifth generations, $F(2,129) = .76, p = .47$. An independent sample t-test assessed for differences in ethnic identity between first and second generations. First generation's help-seeking attitudes ($M=28.25, SD=3.42$) did not differ significantly from second generation's help-seeking attitudes ($M=30.4, SD=5.89$), $t(13) = -.60, p > .05$. ATSPPHS-SF scores for the sample ($N=162$) were found to range from 9 to 30 with an average score of 18.3 ($SD=5$).

Hypothesis 6. It was also hypothesized that ethnic identity would be negatively correlated with help-seeking attitudes. A Pearson Product Moment correlation analysis was used to evaluate the correlation between ethnic identity and help-seeking attitudes. Ethnic identity was not related to help-seeking attitudes, $r(155) = -.05, p > .05$.

Ancillary Analyses

Ancillary analyses were conducted to assess for additional relationships and differences among groups. The variables considered were suggested by the findings of prior research described in Chapter 2.

Relationships among Measures

Values and ethnic identity. A Pearson Product Moment correlation analysis was used to investigate the relationship between ethnic identity and each of the PVQ values. This analysis found a low, but significant positive correlation between ethnic identity and tradition, $r(144) = .26, p < .01$, as well as between ethnic identity and religion, $r(144) = .25, p < .01$. In addition, a

significant moderate negative correlation was found between ethnic identity and hedonism, $r(144) = -.29, p < .01$.

Values and help-seeking attitudes. A Pearson Product Moment correlational analysis was used to investigate the relationship between help-seeking attitudes and each of the PVQ values. Low, but significant positive correlations were found between hedonism and help-seeking attitudes, $r(136) = .22, p < .01$; stimulation and help-seeking attitudes, $r(136) = .21, p < .05$; and universalism and help-seeking attitudes, $r(137) = .18, p < .05$. In addition, low, but significant negative correlations were found between religion and help-seeking attitudes, $r(136) = -.21, p < .05$, work and help-seeking attitudes, $r(137) = -.20, p < .05$, and tradition and help-seeking attitudes, $r(136) = -.22, p < .05$.

Additional Variables

Values and generation. After examining the means and standard deviations of the PVQ values subscales, a one-way analysis of variance (ANOVA) was conducted to assess whether generational status (third [$n = 58$], fourth [$n = 55$], fifth and beyond [$n = 33$]) had an effect on the value of universalism, followed by a Tukey HSD post-hoc test. Results indicated a significant main effect of generation on the value of universalism, $F(2, 130) = 3.62, p = .04$, with the third generation placing higher importance on this value than the fourth generation. First and second generations were compared using independent sample t-tests for two values priorities, selected after examining the means and standard deviations of the PVQ scales for the first two generations. First generation ($M = -.21, SD = 1.59$) had a significantly higher value of religion than second generation ($M = -2.0, SD = .1.2$), $t(13) = 2.85, p < .01$. First generation ($M = .46, SD = .38$) also had a significantly higher value of tradition than second generation ($M = -.47, SD = .62$), $t(13) = 2.78, p < .05$.

Gender. The means and standard deviations of the PVQ subscales were examined, and three subscales were selected to study gender differences with independent sample t-tests. Men ($M = -.62$, $SD = .78$) were found to rate power higher or more important than women ($M = -1.08$, $SD = .89$), $t(145) = 3.51$, $p = .001$. Women ($M = .95$, $SD = .82$) rated family higher than men ($M = .36$, $SD = .88$), $t(145) = 3.63$, $p = .001$. Women ($M = .60$, $SD = .58$) were also found to rate benevolence higher than men ($M = .23$, $SD = .46$), $t(139) = 3.33$, $p = .001$.

Gender differences in ethnic identity and help-seeking attitudes were also analyzed using independent sample t-tests. Men's ethnic identity ($M = 20.23$, $SD = 5.88$) was not significantly different than women's ethnic identity ($M = 21.40$, $SD = 5.40$), $t(154) = .672$, $p = >.05$. Likewise, men's help-seeking attitudes ($M = 27.4$, $SD = 4.49$) did not significantly differ from women's help-seeking attitudes ($M = 28.5$, $SD = 5.10$), $t(146) = -1.17$, $p = >.05$.

Age. A Pearson Product Moment correlation analysis was used to investigate the correlation between age and each of the values. Low, but significant, positive correlations were found between age and universalism, $r(146) = .20$, $p < .05$, age and self-direction, $r(145) = .19$, $p < .05$, and age and religion, $r(145) = .16$, $p < .05$. A moderate negative significant correlation was found between age and hedonism, $r(146) = -.31$, $p < .01$. Low but significant negative correlations were found between age and achievement, $r(145) = -.26$, $p < .01$, and age and power, $r(145) = -.24$, $p < .01$.

A Pearson Product Moment correlation analysis examined the correlation between age and ethnic identity as well as age and help-seeking attitudes. A significant, but low correlation was found between age and ethnic identity, $r(155) = .22$, $p < .01$. The correlation between age and help-seeking attitudes was not significant, $r(144) = -.10$, $p > .05$.

Language. The relationship between language and ethnic identity was explored using independent sample t-tests. Those who spoke French as their first language ($M= 28.00$, $SD= 2.65$) were found to have higher levels of ethnic identity than those who spoke English as their first language ($M= 20.89$, $SD= 5.38$), $t(152) = 2.28$, $p < .05$. Ethnic identity did not differ between participants who spoke French as their second language ($M= 23.96$, $SD=4.94$), and participants who spoke English as their second language ($M= 23.43$, $SD= 6.97$), $t(54) = .25$, $p < .05$.

Chapter 5: Discussion

The study examined the values, ethnic identity, and attitudes toward professional psychological help-seeking of a Franco American sample in New England. Three primary research questions were posed: (a) What are the values of contemporary Franco Americans? (b) To what degree do Franco Americans identify with their ethnicity? and (c) What are the attitudes of Franco Americans toward professional psychological help? The study further sought to understand generational differences, relationships among measures, and additional variables that may influence cultural values, ethnic identity, and professional psychological help-seeking attitudes. This discussion presents the conclusions and implications of the study's findings in relation to the literature, first within the primary research questions and related hypotheses, followed by additional ancillary findings.

Primary Research Questions

Descriptive statistics and quantitative analyses answered the primary research questions. Hypotheses were guided by previous research, to which the present findings are linked.

Cultural Values

The first research question was oriented toward understanding the values of a Franco American sample. It was hypothesized that Franco Americans would place the most value on religion, family, work, self-direction, tradition, and conformity (Hypothesis 1), followed by benevolence, universalism, and security (Hypothesis 3), and then power, achievement, hedonism, and stimulation (Hypothesis 2).

Hypothesis 1. As hypothesized, Franco Americans placed the highest importance on work, family, and self-direction. These results suggest that Franco Americans have maintained these values over time; however, it is possible that these three values are also top priorities of the

greater U.S. society, as American ideals include upward mobility, the nuclear family, and individualism. In terms of participants' reports of work, the majority of Franco Americans were gainfully employed, but professions were diverse and very few held jobs within industrial and primary sector occupations (factory work, farming, lumbering) that were historically dominated by Franco Americans (Brault, 1986).

Hypothesis 1 was not fully supported in that religion, tradition, and conformity were not considered highly important values. Instead, tradition and conformity were ranked of moderate importance, and religion was found to be one of the lowest priorities. These results suggest that Franco Americans may somewhat value following the rules of society, but do not necessarily remain conventional in their beliefs. These findings are supported by the political affiliations of the sample; the majority of participants belonged to more liberal parties (Democrat or Independent) rather than a conservative party (Republican). Interestingly, the majority of participants endorsed religious beliefs despite a low value of religion. With regards to Catholicism, more than half of Franco Americans presently practiced the Catholic religion or endorsed growing up with Catholic beliefs. These findings are similar to those found in the survey conducted by Albert et al. (2013). The present study suggests that Franco Americans have somewhat maintained the Catholic religion over time, but its place in the lives of Franco Americans has likely decreased in significance or changed altogether. Notably, around a quarter of participants endorsed no religion or religious beliefs which may have also impacted religion's overall importance reported by the sample.

Hypothesis 2. As hypothesized, Franco Americans placed the least importance on power and stimulation. The rankings indicate that contemporary Franco Americans still do not prioritize seeking attention, excitement, or high status. Hypothesis 2 was not fully supported in that

achievement and hedonism were considered of moderate, not low, importance, suggesting that Franco Americans somewhat value enjoyment of life and accomplishment. However, only one in five Franco Americans held a Bachelor's degree, lower than the national average of about one in three individuals (Perez-Pena, 2012). The present study suggests that Franco Americans may still possess low levels of achievement orientation in terms of education. This trend may have remained through generations, as having at least one parent with a bachelor's degree has been shown to make an individual much more likely to earn a bachelor's as well (68% versus 24% when neither parent has a bachelor's degree; Chen & Carroll, 2005).

Hypothesis 3. As hypothesized, universalism was found to be of moderate importance to Franco Americans. However, benevolence was found to be of high importance rather than of moderate importance. These results suggest that Franco Americans somewhat value the greater good and prioritize caring for close others. Given that benevolence and family have been strongly correlated (Schwartz, 2012), it makes sense that benevolence would also rank highly for Franco Americans.

Ethnic Identity

The second research question was aimed at understanding the ethnic identification of contemporary Franco Americans. It was hypothesized that Franco Americans from a generation closer to a foreign-born French Canadian would identify more with the Franco American ethnicity than those whose families have been in the U.S. for a longer time (Hypothesis 4).

Hypothesis 4. Hypothesis 4 was not supported, as no differences were found between generations. The present study's results suggest that distance from immigration to the U.S. does not have an effect on Franco Americans' identification with their ethnicity as was claimed within the literature. Franco Americans in the study reported a low to moderate level of ethnic identity

overall and were found to be equally likely to self-identify as French Canadian, Franco American, and European American. In other words, the majority of Franco Americans (nearly two-thirds) identified with a label specific to the French Canadian/Franco American ethnicity. Participants were more likely to apply the French Canadian label to older generations (e.g., for grandparents rather than to themselves). The present study's results suggest that ethnic identity for contemporary Franco Americans may reflect a self-label more than a lifestyle, similar to "symbolic ethnicity" discussed by Rumbaut (1994, p. 750). These results are consistent with past findings in which European Americans possessed lower levels of ethnic identity than their racial or ethnic minority counterparts (Martinez & Dukes, 1997; Phinney, 1992; Phinney & Alipuria, 1990).

There may be several explanations for similarity in ethnic identity across generations. As Roysircar-Sodowsky and Maestas (2000) had suggested, later generations (those further from an immigrant generation) may be increasingly interested in exploration of their ethnicity. Perhaps the more recent revival and maintenance of the Franco heritage throughout New England through festivals, centers, organizations, etc. are helping younger generations to experience ethnic pride like those of older generations. This aspect of non-linear acculturation could contribute to an increase in ethnic identity in third generations and beyond where lower scores were anticipated. Alternatively, Franco Americans of all generations may be so assimilated with the dominant group that ethnic identity is no longer salient. As Phinney (1990) discussed, negative evaluation by the dominant group can encourage individuals of a minority group to acculturate to the dominant society. Langelier and Langelier (2005) argued that this has occurred for Franco Americans across generations. Likewise, Tajfel and Turner (1979) theorized that group membership can contribute to self-esteem. Franco Americans, as White ethnics and part of

the current dominant group, may no longer need to hold strong ethnic ties in order to maintain self-esteem as they once did as new immigrants, unlike members of racial or ethnic minority groups.

Help-Seeking Attitudes

The third research question pertained to the help-seeking attitudes of Franco Americans. More specifically, the study sought to better understand the attitudes of Franco Americans toward professional psychological help. It was hypothesized that Franco Americans whose families have been in the U.S. for a longer time would possess more favorable help-seeking attitudes than those from a generation closer to a foreign-born French Canadian (Hypothesis 5) and that ethnic identity would be negatively correlated with help-seeking attitudes (Hypothesis 6).

Hypothesis 5. The fifth hypothesis was not supported, as no differences in help-seeking attitudes were found between generations. The results suggest that attitudes toward seeking professional psychological help are not likely influenced by distance from immigration to the U.S. The results showed that Franco Americans overall hold neutral to somewhat favorable help-seeking attitudes. As the group's attitudes were not negative, as suggested by the literature (Langelier & Langelier, 2005), it could be that stigma around seeking professional help has somewhat decreased within this population. In line with Fischer and Farina's (1995) statement that favorable attitudes toward professional help are often a characteristic of mainstream American culture, the results of this study suggest some assimilation with U.S. society in terms of help-seeking attitudes.

Hypothesis 6. Hypothesis 6 was not supported, as no relationship between ethnic identity and help-seeking attitudes was found. The results indicate that stronger identification with the

Franco American ethnicity is not associated with a more negative view of therapy. It is possible that additional variables, such as cultural values of religion and tradition, mediate the relationship between ethnic identity and help-seeking attitudes. This relationship could be explored in future research.

Ancillary Analyses

Additional analyses beyond testing of the hypotheses were performed to better understand relationships within the data. Analyses were conducted based on the findings of previous research, to which the present study's results are compared.

Relationships among Measures

Values and ethnic identity. This study found a few significant relationships among ethnic identity and values. A significant positive correlation was found between ethnic identity and tradition as well as ethnic identity and religion. These findings suggest that the more Franco Americans identify with their ethnicity or heritage group members, the more traditional and religious they tend to be. On the other hand, it is possible that holding conventional beliefs may have encouraged individuals to explore and commit more to their heritage, that is, develop a greater sense of belonging to their cultural group. Ethnic identity was significantly negatively correlated with hedonism, a relationship that may somewhat support the claim that the traditional Franco American lifestyle is simple and reserved (Langelier & Langelier, 2005), as hedonism is associated with materialism and need for sensual gratification.

Values and help-seeking attitudes. The study found significant positive relationships between help-seeking attitudes and hedonism, stimulation, and universalism. Schwartz et al. (2001) theorized that self-enhancement motivates hedonism and openness to change motivates stimulation. Wanting to improve one's self and being accepting of change may also prompt one's

willingness to seek therapy and believe in its usefulness for personal improvements and change. It is possible that those who value a pleasurable and changing life may also tend to be outgoing, a trait that could encourage enthusiasm to try therapy or less restraint in speaking to others about themselves. Universalism, weakly correlated with help-seeking attitudes, may reflect an association between the value of commonality with other people (e.g., the belief that suffering is common to people) and belief in the worth of the helping profession.

On the other hand, religion, work, and tradition were found to be significantly negatively correlated with help-seeking attitudes. Tradition, work, and religion were said by Schwartz (1999) to be motivated by convention. In this study, both work and religion were significantly positively correlated with conformity and tradition, suggesting that these values are also motivated by convention. Perhaps conservatism or conventionality may play a role in the stigma of seeking the assistance of a professional or in paying for services for private matters. Those who value religion, work, and tradition may tend to follow, as Langelier and Langelier (2005) stated, the conventional “blue collar ethic” of “work the problem out the best you can—or tolerate it” (p. 549).

Additional Variables

Values and generation. Only a few significant differences in values were found between generations. Those from third generation were found to value universalism more than those from fourth generation, findings that suggest later generations are less concerned with protecting the welfare of others and nature. The study also found the first generation to value both religion and tradition more highly than the second generation. This may reflect the maintenance of French Canadian heritage by first generation individuals and its decline within the next generation as

reported within the French Canadian literature (Langelier & Langelier, 2005) as well as by research on immigrants of color (e.g., Roysircar et al., 2010).

The rank-order of values was examined to see how they compare to the results of the general American population. The study's rankings were generally consistent with Lee et al.'s (2011) study on young American adults and Schwartz and Bardi's (2001) study with American school teachers and college students. Schiefer (2013) found first generations individuals generally maintained their values, but the second generation reported values orientations more in line with those of their host country. Roysircar and her colleagues (e.g., Roysircar et al., 2010; Sodowsky, Lai, & Plake, 1991) have shown similar findings for first and second generation immigrants of color. The present and other studies' results suggest that acculturation plays a role in shaping the values of immigrants. Given that the findings are similar to those in previous research on the values of the American people, it can be argued that Franco Americans of later generations (beyond third) have assimilated with U.S. society in terms of values.

Gender. Some of the gender differences in values found by Schwartz and Rubel (2005) were also found in the present study. Women prioritized benevolence and family higher than men, while men prioritized power more than women. These gender differences may actually reflect society's gender norms. As women are often expected to be caregivers, they may have been socialized more than men to value benevolence and family. On the other hand, men are often taught to be the primary wage earners and to value status which may contribute to their valuing power more than women.

Notably, roughly three out of four of the study's participants were women. The unequal distribution of men and women in the sample may have confounded the value priorities, as the values of women inevitable weighed more heavily on the means than the values of men. This

may have contributed to the higher priority of benevolence and family and lower priority of power in the sample. Neither ethnic identity nor help-seeking attitudes varied between genders in the study. However, previous research has found women to possess more favorable help-seeking attitudes than men (e.g., Fischer & Farina, 1995; Fischer & Turner, 1970; see Chapter 2 for a complete list) and for Caucasian men to possess higher levels of ethnic identity than Caucasian women (Martinez & Dukes, 1997). The skewed distribution of men and women could have also caused the help-seeking attitudes to appear higher (for women) and the ethnic identity to appear lower (for women) in the sample than they truly are for the Franco American population.

Age. Noteworthy relationships were found between age and various values that were consistent with previous findings (Longest et al., 2013; Robinson, 2013). In the present study, significant positive correlations were found between age and universalism, self-direction, security, and religion. Furthermore, significant negative correlations were found between age and hedonism, achievement, and power. Participants ranged from young adult (age 18) to older adult (age 75). The findings, therefore, may reflect developmental, physical, or cognitive changes that occur with age, as well as cohort effects (Schwartz, 2007). As people mature, they may tend to move away from the need for personal gratification and success to a concern for others and the planet. Aging may cause individuals to increasingly desire a sense of physical security, to reflect on their lives, and to ponder the afterlife as suggested by Erikson (1950).

The relationship between age and ethnic identity and between age and help-seeking attitudes was also considered. Consistent with past findings (Fischer & Farina, 1995; Yeh, 2002), no relationship between age and help-seeking attitudes was found, but ethnic identity was shown to be significantly positively correlated with age. The suggestion is that older individuals are more likely to identify with the Franco American ethnicity. The results may reflect an ongoing

development of ethnic identity (or racial identity) throughout an individual's lifespan, as Parham (1989) found for African Americans. Perhaps older adults are more likely to look back and evaluate their lives than younger ones, which may include understanding their heritage and place in history, as suggested by Erikson's later life stage (1950).

Language. The present study found that few people spoke French as their first language, but the majority of Franco Americans reported at least some French ability, statistics that are similar to those of Albert et al. (2013). These results suggest that Franco Americans may still value the French language, but have acculturated to the dominant culture in terms of speaking English. The prevalence of French language classes within high schools, rather than simply speaking French at home with the family, may also contribute to the large number of individuals who have at least some French language skills. Interestingly, those who maintained French as their primary language, a trait that would separate them from the dominant society, possessed significantly higher levels of ethnic identity than those who spoke English as their first language. Maintenance of French suggests bicultural integration (Berry, 2001; Roysircar, 2004) rather than complete assimilation within the dominant society. Perhaps native French-speakers live in environments where more of the French Canadian heritage is also preserved.

Implications for Competent Psychological Practice with Franco Americans

The present study has implications for practitioners working with Franco Americans in New England. The findings of this study are not considered representative of or intended to be generalized to all Franco Americans, but are meant to provide a basis from which psychologists and mental health professionals can begin to develop multicultural competency in working with Franco Americans. The following recommendations are provided to help increase practitioner knowledge, skills, and awareness.

Knowledge. Psychologists should be aware of the findings from the present study regarding the cultural values, ethnic identity, and help-seeking attitudes of contemporary Franco Americans. Schwartz (2012) argued that “what affects behavior and attitudes is the tradeoff among relevant values, not the importance of any one value” (p. 12). The values hierarchy found within the study may help clinicians to better understand the worldview, and, therefore, attitudes and behavior of their Franco American clients. Clinicians should know that the lives of Franco Americans may be strongly influenced by their jobs/professions, family life, individuals close to them, and a sense of independence. It is probable that problems in these areas may be most bothersome to Franco Americans, and therefore, apt to bring Franco Americans to therapy. Clinicians should not assume that their Franco American clients simply identify with the general European American population or that those from a generation closer to an immigrant generation are more likely to identify with the Franco American ethnicity. Rather, it is likely that Franco Americans identify as Franco American or French Canadian even if they do not report a high level of exploration of their ethnicity. Finally, mental health professionals should know that some stigma around the mental health system may remain, but help-seeking attitudes are not likely to be associated with a client’s generational status or identification with the Franco American ethnicity. The potential exists for Franco Americans to come to therapy, but those who are more conventional may not appear on their own. Knowledge from the present study will prevent clinicians from making assumptions about contemporary Franco Americans who are different in some ways from a more traditional understanding of French Canadians, as presented by Langelier and Langelier (2005).

Skills. The present study can facilitate the development of appropriate interventions and strategies for working with Franco Americans. An awareness of the value priorities found in the

study can help counselors to tailor treatments to the needs and behavioral styles of Franco American clients. The findings on ethnic identity suggest that counselors could facilitate client self-awareness in session by furthering exploration of their ethnicity and its impact on their attitudes and behaviors. Clinicians should be prepared to work with Franco Americans who do not strongly believe in the need for or value of therapy. Clinicians should work to develop a strong therapeutic alliance with Franco American clients that will encourage increased trust in the mental health system and the therapist. As Langelier and Langelier (2005) suggested, cognitive behavioral therapy aimed at improving assertiveness, practicing the expression of emotions, and increasing self-esteem and optimism may be helpful for this population. Furthermore, clinicians should ask for feedback from Franco American clients regarding their effectiveness and refer clients when they are unable to appropriately assist them (e.g., if a client prefers to have sessions in French and the therapist only speaks English).

Awareness. It is essential that psychologists and other mental health professionals increase their awareness of their own values, beliefs, and assumptions. Such cultural self-awareness will allow counselors to better understand their own reactions, both positive and negative, to Franco American clients who may be similar to or different from themselves. Mental health professionals may recognize that they hold some of the common stereotypes or preconceived notions about Franco Americans, as discussed in Chapter 1. The findings of the study can help increase awareness of factors that may be important in the successful treatment of Franco American clients. For example, although Franco Americans may be less conventional in their religious practice, they are likely to still possess religious beliefs. Many European American psychologists tend to separate religion from human psychology and, therefore, may not have religious competencies to work with religiously-oriented clients. Furthermore, older

Franco Americans are more likely to be traditional as well as to identify with the Franco American ethnicity and lifestyle. Such a client's worldview may differ greatly from that of a younger clinician of another ethnicity. This study may increase mental health professionals' awareness of the Franco American population's impact on New England culture as well as guide them in processing their own values, ethnic identity, and attitude toward help-seeking. For this reason, organizations that train young professionals may wish to utilize this study as an information resource. Alternatively, it may be helpful for seasoned professionals who have been practicing in New England, but are not yet familiar with multicultural competencies.

Limitations

The study had a few limitations. First, the study was limited to New England and the results may not apply to Franco Americans outside of the region. In addition, the survey was voluntary which may have attracted certain types of participants over others. The study utilized social media which limits accessibility and, again, may have attracted certain participants (e.g., young adults instead of older adults). Furthermore, the study's sample was primarily women from rural Maine who were at least third generation, and generations were unevenly distributed. The lack of power provided by the small number of participants in the first and second generations caused the researcher to have to compare later generations, which may have hidden real associations or difference in the population.

Recommendations for Further Research

Another study could repeat the present study's design, but intentionally oversample first and second generations in order to produce more equivalent group sizes. In terms of values research, a study could be done to better understand the values of work, family, and religion in relation to the Schwartz et al.'s (2001) values research within American and cross-cultural

samples. Future research could examine additional variables associated with ethnic identity within the Franco American population that were not evaluated within this study such as acculturation or self-esteem. A longitudinal study examining the ethnic identity of Franco Americans over the lifespan would help to clarify the relationship between age and ethnic identity found in the present study. Previous research found that beliefs about the cause of mental health impacted attitudes toward help-seeking (Sheikh & Furnham, 2000). A study could investigate the beliefs about the cause of mental illness, stigma, and actual utilization of the mental health system in relation to help-seeking attitudes within the Franco American population.

Conclusion

Today, millions of Americans descend from French Canadian immigrants who immigrated to the U.S. between 1850 and 1950 in search of a better life. Many of these Franco Americans reside in New England. This dissertation sought to investigate the psychology of contemporary Franco Americans in New England in order to provide a culturally relevant conceptual framework for assessing and treating this population. More specifically, the study: (a) researched some of the sociocultural characteristics of Franco Americans, particularly the values that may influence their presentation in therapy; (b) examined the degree of ethnic identification held by Franco Americans; and (c) investigated Franco Americans' attitudes toward professional psychological help. The data were analyzed using descriptive statistics, correlations, and tests of difference. Results of the study suggested that: (a) contemporary Franco Americans' values orientation is consistent with that of the general European American population; (b) the majority of contemporary Franco Americans continue to identify as Franco American, but do not have a high level of ethnic identity in terms of exploration of and commitment to their ethnic heritage

group; and (c) contemporary Franco Americans hold impartial to somewhat favorable attitudes toward seeking professional psychological help. This study will offer mental health professionals in New England knowledge and understanding that will help them provide competent services to contemporary Franco Americans.

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Tables

Table 1

Correlations among Value Priorities

Value	SLFD	STIM	HED	ACH	POW	CONF	TRAD	BEN	UNI	WORK	REL	FAM
SLFD	1.0											
STIM	.29**	1.0										
HED	.07	.42**	1.0									
ACH	.10	.16*	.27**	1.0								
POW	.14	.15	.23**	.48**	1.0							
CONF	-.54**	-.59**	-.41**	-.15	-.20*	1.0						
TRAD	-.37**	-.48**	-.38**	-.47**	-.39**	.53**	1.0					
BEN	-.35**	-.10	-.13	-.28**	-.32**	.06	.08	1.0				
UNI	.22**	.07	-.16	-.30**	-.30**	-.36**	-.23**	.13	1.0			
WORK	.04	-.25**	-.17*	-.05	.04	-.03	.04	-.09	.01	1.0		
REL	-.25**	-.28**	-.34**	-.39**	-.19*	.33**	.66**	.08	-.19*	-.03	1.0	
FAM	-.44**	-.32**	-.29**	-.30**	-.32**	.38**	.32**	.20*	-.29**	.00	.13	1.0

Note. * $p < .05$, ** $p < .01$. Highest positive correlations for each of the PVQ values are bolded to show consistency with Schwartz's (1992) continuum. SLFD = self-direction; STIM = stimulation; HED = hedonism; ACH = achievement; POW = power; CONF = conformity; TRAD = tradition; BEN = benevolence; UNI = universalism; WORK = work; REL = religion; FAM = family.

Table 2

Factor Loadings for Additional Subscales on the PVQ

Item	Component 1 (Family)	Component 2 (Religion)	Component 3 (Work)	Communality
He relies on himself to get his work done...	-.04	.04	.72	.53
She works/worked hard at her job...	.36	-.43	.53	.59
He believes that he should always do his best at work...	.05	-.42	.59	.53
She regularly attends religious services and/or prays....	.25	.84	.25	.83
Religious belief is important to him...	.27	.87	.21	.88
Having her family's support is crucial to her...	.77	-.22	-.18	.68
Family is very important to him...	.87	-.14	-.14	.79
She enjoys spending time with her family...	.87	-.21	-.05	.79
He believes he should always show respect to his parents and to older people....	.57	.34	-.01	.44
% of Total Variance	29.86	22.91	14.59	
Cumulative %	29.86	52.76	67.35	

Note. $N = 135$. Chosen factor loadings are bolded. The analysis was exploratory and no cutoff score in factor loadings was utilized; therefore, two items are multiply loaded.

Table 3

Comparison of Value Priorities

Value	Rank	Mean	Std. Dev.
Work	1	.95	.61
Family	2	.78	.87
Benevolence	3	.51	.57
Self-Direction	3	.51	.67
Universalism	4	.42	.71
Conformity	5	-.01	.89
Hedonism	6	-.39	.90
Achievement	7	-.41	.86
Tradition	8	-.46	.80
Stimulation	9	-.68	.88
Religion	10	-1.18	1.51
Power	11	-1.45	.82

Note. N= 162

Appendix A
Recruitment Statement

Hello! My name is Jessica Mayo and I am seeking Franco American s (individuals of French Canadian descent) who live in New England to participate in a brief survey as part of my doctoral dissertation research. This anonymous survey will require that you answer a series of questions online and is expected to take you between 15 and 20 minutes. In order to thank you for your time, you will have the opportunity to enter a raffle for one of two \$50 gift cards to Amazon.com. To participate in this survey and/or for more information on the purpose of this research, your role, risks and benefits, how your responses will be used, and who to contact with concerns, please visit my site:

[Insert hyperlink here]

Thank you! Your consideration is greatly appreciated.

Appendix B Informed Consent

Franco American Study

My name is Jessica Mayo and I am a doctoral candidate in the Department of Clinical Psychology at Antioch University New England. As a Franco American (i.e., a descendent of French Canadian immigrants), I am interested in better understanding the Franco American population within New England. If you also have French Canadian ancestry and live in New England (Maine, New Hampshire, Massachusetts, Vermont, Rhode Island, or Connecticut), I am inviting you to participate in my study. Please read the following form as it will explain the purpose of the study, your role and rights as a participant, foreseeable risks and benefits, and how the information you provide me will be used.

Purpose of the Study

The purpose of my study is to better understand the lifestyles and attitudes of Franco Americans, particularly those that may apply to mental health treatment.

Your Role

Once you provide your consent, you will be taken to a survey and asked a series of questions. Your responses are expected to take between 15 and 20 minutes of your time. Please know that your participation in this study is completely voluntary and you may discontinue at any point. Although I encourage you to respond to all items, you also have the right to skip any questions you do not wish to answer. You will not be penalized in any way for discontinuing the survey or choosing not to answer a question. Upon completion of the survey, you will be provided with directions and an email address. Please send an email to this address in order to be entered in a randomly selected drawing for one of two \$50 gift certificates to Amazon.com.

Risks and Benefits

It is possible that completing this survey may cause you to think about things you do not normally think about or bring up positive or negative emotions. The emotional risk associated with this survey is considered minimal, if any. Your participation in my study will help to increase understanding about the needs of the Franco American population. You may also feel it increases some of your own awareness regarding your attitudes.

How Information Will be Used

Your survey responses will be kept confidential and will only be used by me, in conjunction with the responses of other participants, for the purpose of analysis. The email address for the gift card drawing has been established for this survey and is only accessible by me. Furthermore, your responses will not be associated with your name or email address in any way. Please feel free to respond as open and honestly as possible. Once the survey is discontinued, the data will be analyzed and used as part of my doctoral dissertation.

If you have any questions or concerns about your rights as a research participant, please contact: Dr. Katherine Clarke, Chair of Institutional Review Board at: kclarke@antioch.edu or Antioch University New England, 40 Avon Street, Keene, NH 03431. You may also contact me

with questions regarding this survey at: jmayo1@antioch.edu.

Thank you! Your participation in my survey is greatly appreciated.

By checking the box below, you agree that you have read and understood the above information and willingly and freely consent to participation in this study.

☐ I consent to participation in this study.

Appendix C: Study Survey**Demographic Items**

1. What is your age? ____
2. What is your gender?
__ Male
__ Female
__ Other
3. What is your state of residence?
__ Maine
__ New Hampshire
__ Massachusetts
__ Vermont
__ Connecticut
__ Rhode Island
4. Which best describes the area in which you live?
__ Urban / City
__ Suburban
__ Small Town
__ Rural
5. Which best describes how you primarily identify your nationality/race/ethnicity?
__ Franco American
__ French Canadian
__ European/White/Caucasian American
__ Racial or Ethnic Minority Person of Color
6. What is your primary language?
__ English
__ French
__ Spanish
__ Other: _____
7. What is your secondary language?
__ English
__ French
__ Spanish
__ Other: _____
__ None
8. Which best characterizes your French language ability?
__ I read and write French well

☐ I read and write a little in French

☐ I do not read or write French.

9. Which best characterizes your French speaking ability?

☐ I speak and understand French well

☐ I speak and understand French a little

☐ I understand French, but cannot speak it well

☐ I do not understand or speak any French

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

☐ Less than High School

☐ High School/GED

☐ Some College

☐ 2-year College (Associate's degree)

☐ 4-year College Degree (B.A./B.S.)

☐ Master's Degree

☐ Doctoral/Professional Degree

☐ Other

11. Which of the following categories best describes your employment? Please check all that apply.

☐ Self-governing Professional (e.g., doctor, lawyer, dentist)

☐ Salaried Professional (e.g., teacher, social worker, registered nurse)

☐ Small Business or Managerial (e.g., supervisor, local official)

☐ Semiprofessional (e.g., CNA, journalist, medical technician)

☐ Clerical and Sales (e.g., cashier, secretary, bookkeeper, merchant)

☐ Self-employed (e.g., contractor, barber, mechanic)

☐ Non-industrial (e.g., police officer, postal service worker, fire fighter)

☐ Industrial (e.g., mill or factory worker)

☐ Primary Sector (e.g., farming, fishing, lumbering)

☐ Homemaker

☐ Military

☐ Full-time Employed

☐ Part-time Employed

☐ Unemployed

☐ Retired

☐ Other Please Explain _____

12. What is your current annual income?

☐ Under \$20,000

☐ \$21,000 - \$40,000

☐ \$41,000 - \$60,000

☐ \$61,000 - \$80,000

☐ \$81,000 - \$100,000

☐ Above \$100,000

☐ Prefer not to say

13. What is your religious affiliation?

- ☐ Protestant Christian
- ☐ Roman Catholic
- ☐ Evangelical Christian
- ☐ Jewish
- ☐ Other: _____
- ☐ None

14. What is your political affiliation?

- ☐ Democrat
- ☐ Republican
- ☐ Independent
- ☐ Green
- ☐ Other

15. Which of the following statements best describes your own or your family's immigration to the U.S.? (If two are true for you, please choose the generation *closest to you*.)

- ☐ I immigrated to the U.S. from Canada
- ☐ My parent(s) immigrated to the U.S. from Canada
- ☐ My grandparent(s) immigrated to the U.S. from Canada
- ☐ My great-grandparent(s) immigrated to the U.S. from Canada
- ☐ My great-great-grandparent(s) or before?? immigrated to the U.S. from Canada

Please explain if your family's entry into the United States is different from the above descriptions _____

16. To the best of your knowledge, which statements describe your family heritage? Please check all that apply.

- ☐ I am French Canadian
- ☐ My mother is/was French Canadian
- ☐ My maternal grandmother is/was French Canadian
- ☐ My maternal grandfather is/was French Canadian
- ☐ My maternal great-grandmother is/was French Canadian
- ☐ My maternal great-grandfather is/was French Canadian
- ☐ My father is/was French Canadian
- ☐ My paternal grandmother is/was French Canadian
- ☐ My paternal grandfather is/was French Canadian
- ☐ My paternal great-grandmother is/was French Canadian
- ☐ My paternal great-grandfather is/was French Canadian
- ☐ I am unsure

Additional Items for the PVQ

17. Family is very important to him. His family comes before everything else in his life.

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6

18. Having her family's support is crucial to her. She can depend on her family and is there for her family as well.

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6

19. He enjoys spending time with his family. It is important for him to be with his family on significant occasions

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6

20. She works/worked hard at her job. She believes it is important to have a strong work ethic.

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6

21. He relies on himself to get her work done. He believes that he should be able to do things without the help of others.

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6

22. She believes that she should always do her best at work. She is proud of her work.

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6

23. He regularly attends religious services and/or prays. It is important that he demonstrate his devotion.

Very Much		Somewhat	A Little	Not	Not Like Me
Like Me	Like Me	Like Me	Like Me	Like Me	At All
1	2	3	4	5	6