CREATION AND EVALUATION OF AN INSTRUMENT TO MEASURE

IMMIGRANT AMERICAN IDENTITY IN SECOND GENERATION ASIAN-

AMERICAN COLLEGE STUDENTS


A Dissertation Presented to the

Faculty of the College of Education

University of Houston


In Partial Fulfillment

of the Requirements for the Degree


Doctor of Philosophy


by

Maryam Hussain

April 2015

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Approved by Dissertation Committee:

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Dr. F Richard Olenchak, Chairperson


_____

Dr. John P. Gaa, Committee Member


_____

Dr. Yali Zou, Committee Member


_____

Dr. Maureen Croft, Committee Member


_____

Dr. Robert McPherson, Dean

College of Education

April 2015

Dedication

This dissertation is dedicated to my parents, Dr. Tahir and Shamim Hussain. I know without reservation that this journey would not have even begun without their unwavering support and love. Both of my parents were born in very small villages that did not have access to electricity, running water, or even schools. My father pursued his education and became the first member in his family to not only complete high school but earn a PhD. My mother is without literacy, but that has never stopped her resolve to make sure her daughters received an education she never had an opportunity to receive. When they immigrated to the US, they had dreams that their children would not only become prestigious through education but that this prestige would be a reflection of their dedication to service and community. My parents' dreams have come true. Their daughters all have higher education degrees in areas that are oriented to service to mankind. The opportunities that my parents gave us are a testament to real and unconditional love, and serve as inspiration.

My mother, who was diagnosed with triple negative breast cancer in the first month of my PhD program, has been my source of encouragement and determination. When I would find myself in the trenches of coursework, research, and PhD life in general, I would remind myself that if she could handle her illness with such grace, then I could surely survive another semester. Ammi, you are the source of my strength and perseverance. My father, who has talked with me for countless hours about my research goals and interests, has provided insight into the academic and scientific world. Abbu, you are the source of my curiosity and inquiring mind. Without you both, I am not a complete person. I love you both

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## Abstract

The current study examines the construct of immigrant American identity in second-generation Asian Americans who are college students. Current research on defining what American identity is has been political in nature and has not taken into account cultural or psychological constructs (Schildkraut, 2007). Similarly, the current literature on ethnic identity, acculturation, and personal identity in immigrants has been somewhat singularly faceted (Berry, 1997). Often the focus has been mainly on first generation immigrants, while the complexities faced by second-generation immigrants have been ignored. Theoretical research shows that personal identity, ethnic identity, and national identity are pivotal to developing a sense of what it means to be American as a second-generation immigrant (Phinney, Horenczyk, Liebkind, & Vedder, 2001). Thus, this study created 70 items based on Phinney and colleagues' (2001) model; these items were based in sociopolitical literature (Citrin, Reingold, & Green, 1990; Schildkraut, 2007), ethnic identity literature (Phinney, 1992; Phinney & Devich-Navarro, 1997; Rumbaut, 2004), country of origin influences (Hussain, 2013), acculturation theory (Berry, 1997), and Asian ethnicity literature (James, 1997; Kao & Hebert, 2006; Qin, 2008). Initial item reduction included a bout of peer review (reduced to 43 items) and a pilot study (reduced to 34 items). Main data collection was conducted at a large public university with 206 participants who self-identified as second-generation Asians. Principal component analysis demonstrated a four factor solution with an Eigenvalue set to two, with 34.42% variance explained. Items were reduced to 21 items based on factor loadings. The overall

internal consistency of this 21 item scale was good ($\alpha = 0.70$). Theoretical and

psychometric implications of a four factor scale are discussed

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**Chapter I**

**Introduction**

Can immigrant American identity be captured in an assessment? The first step in answering this question is determining what defines immigrant American identity. Current research on operationalizing the construct of American identity is political in nature and does not take into consideration cultural or psychological constructs, especially for second-generation immigrants. Simultaneously, the extant literature on ethnic identity and acculturation in immigrants has been somewhat uni-dimensional, focusing mainly on first generation immigrants. While the insight provided by ethnic identity and acculturation models has been important in understanding how immigrants view themselves in the United States, it often does not account for the complexities faced by second-generation immigrants.

In addition to the scant literature on second-generation immigrants, there is even less empirical and theoretical research on second-generation Asian immigrants, especially in regard to their psychological and/or social well-being. Asian-Americans have been portrayed as the "model minority," meaning that this segment of the US population has traditionally done well in both economic and educational achievement (Yoo, Burrola, & Steger, 2010). When examining adolescents and college students, literature has focused on the idea that this group is faring better academically than the other ethnic minority groups, thus propelling the myth that in general, Asian American students are doing "just fine" (Teranishi, 2004; 2010). Current literature shows that despite these high achievements, Asian-American students have reported poor social and psychological adjustment (Choi, Meininger, & Roberts, 2006; Greene, Way, & Pahl, 2006; Qin, 2008;

Rhee, et al., 2003; Yeh, 2003). These maladjustments often translate to how Asian-American college students view themselves and how their identity plays a role in their academics. Similar to their Latino-American and African-American immigrant counterparts, Asian-Americans are visible minorities (Smith & Silva, 2011); that is, they tend to look different from the majority of the population. When comparing Asian-Americans to other minority populations in visibility, there are some stark differences. For example, there are exponential increases in Latino immigration and this population is expected to surpass the White population in many states (US Census Bureau, Current Population Survey, 2011). African immigrants often are mistaken for US African-Americans or other Blacks (Ogbu & Simons, 1998). However, Asian immigrants are still viewed as recent immigrants who do not blend into society and may not have an already established subculture where they live (Miller, Yang, Hui, Choi, & Lim, 2011). This poses a dilemma for second-generation Asian college aged students who are trying to fit into the American landscape. These students often are performing well academically but are struggling to figure out or identify who they are.

To improve understanding of American identity in second-generation Asian immigrants in the US, a more integrative model needs to be created. The complexities that surround this model should include understanding ethnic identity, national identity, and personal identity and the relation between these constructs (Phinney, Horenczyk, Liebkind, & Vedder, 2001). The proposed study will use these constructs to build a new questionnaire that assesses American identity in second-generation Asian college students. First, the literature and theories guiding the proposed survey will be presented. Second, development of the items will be discussed. Next, methodology, including

participant recruitment, procedures, and analyses will be presented. Finally, the results

and discussion of these findings will be unpacked.

**Chapter II**

**Literature Review**

Identity formation is a fundamental part of adolescence and early adulthood (Erikson, 1968; Marcia, 1980), and the issues faced by adolescents in order to reach identity achievement have been explored by psychologists for decades. However, the area of identity, particularly for immigrant adolescents and emergent adults, still has substantial theoretical and conceptual gaps (Phinney & Ong, 2007). Erikson's (1968) work on identity development does not include ethnic identity constructs, but he mentions that understanding race in terms of identity is important. Marcia (1980), pulling from Erikson's work, indicates that racial minorities can develop a negative identity based on the values of the dominant or majority society. This negative impact on identity can be problematic for ethnic minorities, and especially second-generation immigrants, because ethnic identity is so pivotal to the overall personal identity of this population (Maldonado, 1975; Phinney, 1990). When visible minorities have significant ties or connections to their own ethnic group, while simultaneously being part of a majority society, issues of identity become particularly salient. Therefore, importance should be placed on understanding how second-generation immigrants who are visible minorities see themselves as part of society at large.

Using Phinney and colleagues' (2001) theoretical framework of an interaction of ethnic and national identity, which is moderated by the experiences of that particular group, this study proposes to examine the American identity of second-generation Asian immigrants in college. First, the importance of personal identity will be discussed. Then,

literature on ethnic identity will be presented. Finally, current literature on national

identity will be examined.

**Personal Identity**

Erikson (1968) built a foundation for ego identity, from which stemmed multiple

theories and research on identity and development of the personal self. The eight

psychosocial stages that focus on identity development cover the entire lifespan of an

individual in a sequential way, building on biological changes. The fifth stage, which

occurs with puberty and adolescence, is identity versus role confusion. Erikson contended

that along with the biological inner changes, there are social changes and demands that

trigger an adolescent to try on different roles. This behavior should help the individual to

form the complete identity, which integrates the different identities into one.

His work on identity development was expanded upon by Marcia (1980).

Adolescents, in Marcia's constructs, are meant to explore varying identities and then

choose one that fits them. This polarity of crisis and commitment is the crux of Marcia's

(1980) ego identity development theory. Through a two by two grid, Marcia explains that

depending on high or low levels of crisis and commitment, an adolescent can fall into

four independent categories or statuses of identity: identity diffusion, moratorium,

foreclosure, and identity achieved. The diffusion and achieved stages are in line with

Erikson's (1968) work on identity versus role confusion for the adolescent years. An

individual in the stage of identity diffusion has not fully explored nor committed to an

identity, whereas, an individual in the identity achieved stage has explored and has

committed to an identity. Often, Marcia (1980) portrays identity diffusion as a

preliminary step and identity achieved as the final step. The stages of moratorium and

foreclosure are the stages between the two poles. Erikson (1968) argued that adolescents in Western society (e.g. industrialized countries) experience a stage known as psychosocial moratorium, where they may explore different identities and society allows for this exploration. This stage has been extended even further to encompass emergent adults, which includes late teenage year and early twenties (Arnett, 1992, 1999). In current society, many of the stresses that were once only associated with the teenage years, such as conflict with parents, mood disruptions, and risk taking behaviors, are now also associated with early adulthood (Arnett, 1999). Marcia (1980) indicates the stage of moratorium is one in which the adolescent is exploring but has not committed. In the foreclosure stage, an individual has not explored, yet has committed to an identity, or a resolution. Marcia contends that this adolescent is highly influenced by others' views, especially by parental beliefs and impositions.

One can extend the work of Erikson (1968) and Marcia (1980) to include college-aged students. Western societies allow psychosocial moratorium, whereby adolescents may try on different roles or identities. College is a time in Western society where students are encouraged to figure out who they are; students may often change majors, friends, and even try different styles of fashion (Waterman, 1982). According to Bennion & Adams (1986), exploration of the ideological or personal identity at this age leads to decisions about occupation, religion, and politics. They contest that the exploration that college students go through is crucial to becoming productive adults in Western society. Exploring a sense of what it means to be American, a part of Western society, at this stage in life is crucial for second-generation immigrant students who look visibly different from the majority of the society. Being a productive member of this society may

have different implications for those segments of the population that feel they do not wholly belong because of their ethnicity and cultural origins (Phinney, et al., 2001).

**Ethnic Identity**

Racial and ethnic identity constructs build upon the same developmental issues as Marcia (1980), yet these constructs include the role of a diverse social environment and address how the changes within the environment can impact identity of ethnic minorities (Phinney, 1989; Phinney, et al., 2001; Phinney & Ong, 2007). Ethnic minority students must grapple with not only the normal development of personal identity but also with ethnic identity (Streittmater, 1988). Ethnic identity is the development of how an individual relates to his/her ethnic group as a subgroup of the majority society (Phinney, 1989, 1990). Thus, the development of an ethnic identity is crucial to the overall personal identity of an adolescent (Maldonado, 1975).

Rotheram-Borus (1989) showed that ethnic identity statuses were consistent with Marcia's (1980) status of identity. Adolescent identity status of ethnically diverse early high school students was examined, and results indicated that ethnically minority students scored lower on an ethnic achieved scale than their White counterparts. Rotheram-Borus (1989) suggested that White students, or the majority, may not struggle with their ethnic role; whereas, ethnic minority students struggle to explore their ethnic role. This struggle may be contingent on how long a group has been in the United States; however, ethnicity certainly plays a role in it. Therefore, it is critical to the personal identity of ethnic minority adolescents to explore their ethnic identity. This notion is echoed across various pieces of literature on ethnic identity. Cross (1971) examined the self-perceptions of African-Americans in the Nigrescence model, which suggested that this population had to

go from just connecting to the color of their skin to actually identifying with their ethnicity. The ethnic identity of Asian-American students was examined by Kim (1981), and indicated that a preference for being part of the majority (e.g. White) caused foreclosure. To move to an ethnic identity achieved state, Asian-American students needed to go through crisis of "awakening" where they encountered a situation in which their ethnicity was made aware. While these studies have targeted high school students, it is logical to believe that similar ethnic identity exploration occurs in college aged students. As mentioned earlier, modern society allows for the same exploration that once was only afforded to early-mid adolescents to now include late adolescents into emergent adulthood (Arnett, 1999). Concurrently, school is seen as a place where experiences shape the self (Waterman, 1982); therefore, the ethnic self may be explored and developed within the context of new and conflicting experiences in the university setting.

Even though much research was being conducted on ethnic identity, Phinney (1990) indicated that no measures existed to assess multiple ethnicities. Her assessment of ethnic identity was measured by an ethnic identity interview (1989) and by an identity survey that measured across multiple ethnicities (1992). These measures returned to Marcia's (1980) work by using the four statuses (diffusion, moratorium, foreclosure, and achieved) of ethnic identity. Phinney (1992) asserts that self-identification is a key component of ethnic identity and should be explicitly stated by the participant so as not to confound ethnic identity with ethnicity. In her questionnaire, Phinney (1992) indicates that ethnic identity occurs on a continuum; that is, it can range from lack of exploration and commitment to exploration and commitment to an ethnic identity.

Examination of the identity of immigrant ethnic minorities is a relatively new field, and it is particularly salient in today's multicultural, global society. Rumbaut (1994) discusses that even though immigration has been an ongoing part of the history of the United States, previous immigration biases were generally based on class rather than race. This statement is not inclusive of the original immigrants to the Americas before colonization began. Most of the immigrants from the inception of America until the 20$^{th}$ century were of European descent, thus differences were not so prevalent in the visible appearance. Distinctions and biases were made according to wealth and status. Current immigrants hail from Asia, Africa, and Latin America (Smith & Silva, 2011), which means they look different from each other and from the majority in this country. Hsiao & Witting (2008) examined ethnic identity in Latino, Asian, and European immigrants and "natives" of the US using Phinney's (1989; 1990; 1992) work on ethnic identity. Results indicated that the non-European ethnicities had more in common with each other than with their European counterparts, and they held stronger ethnic identity than their European counterparts. One could draw the conclusion that ethnic identity is particularly relevant for those who are visibly different than the majority and are part of a new wave of immigrants. Phinney and colleagues (2001) address Asian immigrants as possibly feeling more distress in examining their ethnic identities because they belong to a more recent wave of immigration. The interaction of looking different along with being a part of a "new" ethnic/racial group may make this group feel that they do not quite belong or fit into American society. Smith and Silva (2011) contend that Latino immigrants, even new immigrants, tend to have more established subculture societies in the United States. Because of an established subculture, especially in the Southwest, this ethnic group may

feel more belongingness to the dominant culture (Rumbaut, 2004; Smith & Silva, 2011). This sense of belongingness may be more apparent in areas where there are already established Asian American groups, such as the West Coast and the Northeast regions of the US (Teranishi, 2004). However, in the Southwest region of the US, recent Asian immigrants may not feel the same belongingness because they may not have visibly established communities.

The issue of which generation of immigrants an individual belongs to is also important to the development of ethnic identity for immigrant adolescents. Rumbaut (1994, 2004) argues that the terms first and second generation immigrant refer to where an individual was born, where the parents were born, and the age of emigration. First generation are those who emigrate after the age of 12, "1.5" generation refers to those who emigrate between the ages of six and 12, and second generation describes those who emigrate before the age of five or who are born in the new country to first generation parents (Rumbaut, 2004). Second generation immigrants often face the duality of being a part of their country of origin as well as a part of the US.

The importance of ethnic identity for ethnic minority and immigrant students is vital for navigating school. Students spend most of their time in school, where most of their experiences occur. These experiences shape their perceptions about themselves and how others see them (Phinney, 1990; 1992). Adolescents will also encounter experiences that challenge their own preconceived notions, especially ideas that may conflict their culture or heritage. This type of dissonance drives identity development (Marcia, 1980; Phinney, 1989).

For second-generation immigrant adolescents attending an urban public school, traversing the public school atmosphere while trying to maintain values and traditions from their culture can be especially taxing (Borrero & Yeh, 2011). Zayas (2001) suggests school is a place where identities are created, validated, ignored and silenced. Thus, students who are visibly different may face conflict in the development of their identities. Urban public universities or colleges can require the same balancing act from second-generation immigrants who are considered emerging adults. The setting for adolescent development, especially in regard to ethnic identity, is a discussion that is ongoing. Bronfenbrenner (1989) indicated that the ecological system of humans is essential for development; that is, the social and cultural aspects of the human environment are necessary for appropriate self-growth. For students, the school is part of the ecological environment, and for immigrant adolescents, the school is a necessary part of their ethnic development.

*Acculturation* The process of becoming part of the majority society can be difficult for immigrants. Acculturation, as this process is called, is frequently not seen as distinct from ethnic identity, and these terms are often used interchangeably (Liebkind, 2001; Nguyen, Messe, & Stollak, 1999; Phinney, 1990, 1998). Phinney and colleagues (2001) note that ethnic identity is a relevant part of the acculturation process, but these two constructs are discrete. Historically acculturation has been defined as change that requires an individual giving up his or her heritage, culture, and values of origin for the new culture. This linear thought did not take into account the wider encompassing aspects of acculturation, especially as it related to ethnic identity (Berry, 1997; LaFromboise, Coleman, & Gerton, 1993; Nguyen, et al., 1999).

Going through the acculturation process for Asian immigrants may be ridden with different complexities and conflicts than other ethnic immigrant groups. Lee, Choe, Kim, and Ngo (2000) argue that the acculturation gap between first (parent) and second (child) generations in Asian families is larger than in other ethnic groups. This acculturation gap exists because the process of acculturation occurs at a quicker pace for the children than it does for the parents. For example, the parents may be hold onto the traditional values of their Asian heritage for longer because a majority of their development occurred in their homeland; whereas, the children may not feel that connection to their Asian heritage. Instead they quickly adopt values that are prevalent in the US because their development has occurred in the US (Min, 1995; Rumbaut, 1994, 2004). Second-generation Asian immigrants, or the adolescent cohort, may feel that they are more acculturated with American society than their parents, and this may lead to discrepancies in American identity resolution (Shim & Schwartz, 2008). Consistently, research has pointed to Asian-American adolescents and college students indicating that they feel more acculturated than their parents, which leads to psychological distress and other problems (Hwang & Ting, 2008; Lee, Su, & Yoshida, 2005; Thomas & Choi, 2006; Wang & Mallinckrodt, 2006; Yeh, 2003).

**National Identity**

While there has been quite a bit of attention given to ethnic identity within literature on immigrants, less consideration has been given to national identity of immigrants. National identity can be defined as how immigrants identify with their new society; that is, how much they feel they belong to the majority society (Phinney & Devich-Navarro, 1997). In the United States, being labeled as American can often signify

some level of national identity. For example, some immigrants may choose to be only labeled by their country of origin (e.g. Indian), while others may choose to incorporate the American label along with their country of origin label (e.g., Indian-American). On the other hand, some may choose to drop the label of their country of origin altogether, preferring to be labeled singularly as American (Rumbaut, 1994; Waters, 1990).

National identity seems to be a construct that is theoretically different from ethnic identity, but Phinney and colleagues (2001) argue that these two constructs may be related empirically. Their research with the International Comparative Study of Ethnocultural Youth (ICSEY) indicated that national identity and ethnic identity were correlated based on the country, the group being examined, and the geographic location in which the subpopulation resides. For example, immigrants who identified themselves as Mexican-American in Southern California had high correlations between ethnic and national identity. The authors posit that because there is a large population of Mexican immigrants in this region, this group may feel more integrated. Furthermore, the label of Mexican-American is frequently used and accepted in this region of the United States; thus, this population may feel included within their subculture as well as the dominant culture (Phinney, et al., 2001).

Within sociopolitical research, national identity has been examined using a political landscape that includes liberalism and ethnoculturalism. Liberalism refers to the idea that American society services those who are looking for freedom and opportunity. Ethnoculturalism denotes that American identity is only inclusive of White, Protestant English-speakers (Smith, 1997). However, these studies have mostly focused on White populations and have not really delved into the multidimensionality of being American

(e.g., Citrin, Reingold, & Green, 1990; Citrin, Wong, & Duff, 2001; Smith, 1997).

Schildkraut (2007) contends that regardless of ethnic or immigrant background, most

people living in the United States have a complex view of what it means to be American.

Nonetheless, defining what it means to be American for someone who looks different

from the majority can be an arduous and confusing prospect. Takaki (1999) discusses that

for Asians or Asian-Americans defining their American identity can be especially taxing.

This population is often asked where they are from, and their English-speaking abilities

are often a topic of conversation. Once again, the dissonance of what it means to be

American for second-generation Asian immigrants may be particularly palpable because

Asians are considered a newer wave of immigrants (Schildkraut, 2007).

Therefore, this study proposes to create an instrument that assesses the American

identity of second-generation Asian immigrant college students. In addition, this study

proposes to evaluate the reliability and validity of the instrument. Three main constructs

that together define American identity are hypothesized to emerge: personal identity,

cultural/ethnic identity, and national identity. These three constructs are a reflection of

the interaction of cultural identity and national identity based on Phinney and colleagues'

(2001) framework, within the context of experiences that Asian Americans face (James,

1997; Kao & Hebert, 2007; Qin, 2008). Additionally, these constructs encompass the

acculturation process for minorities, particularly those that are second-generation (Berry,

1997; Rumbaut, 2004), and fitting into the sociopolitical landscape of American cultural

(Citrin, et al, 1990; Phinney & Devich-Navarro, 1997; Schildkraut, 2007).

<center>**Chapter III**</center>

<center>**Method**</center>

**Participants**

   The participants were recruited through an online social science research portal (SONA) and classroom solicitations at the University of Houston. SONA was used because it allows researchers to place links for internal or external surveys directly in a portal where a large number of students can view it. Many social science classes, such as psychology and human development, require undergraduate students to participate in research. Thus, this portal allows college students to access various studies in which they can be potential participants. The survey for this study was created through Survey Monkey, and then a hyperlink connected the external link directly into SONA. Students are able to peruse what studies are available, and then are able to sign up anonymously and participate in the survey. This method does not require active solicitation, as the participants come to the study. In addition to the online recruitment process, potential participants were solicited personally in large, undergraduate classes. The primary investigator obtained permission from instructors through email to read a script at the beginning of class explaining the study, eligibility requirements, and how to access the survey. A flyer with all the pertinent information was provided to interested students. This approach was used to attract participants who were not taking a social science class and did not have access to SONA. These students could only access the survey through the direct Survey Monkey link.

   The students needed to meet inclusionary criteria that were presented on the cover page before entry into the actual online survey. Participants had to be second-generation

Asian-American undergraduate students at the University of Houston between the ages of 18 and 22. Second-generation was defined as the parents of the student were born in a country outside of the US and emigrated to the US in adulthood, and the student was born in the US or emigrated to the US at age 5 or earlier (Rumbaut, 2004). Asian origin was determined by the definition of Asian country by the US Census Bureau (2010). These countries include the following: Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam. This definition did not include Native Hawaiian/Pacific Islander or Middle Eastern. Inclusionary criteria also required that both parents are of an Asian country that is listed within the US Census Bureau definition, although both parents do not have to be from the same country. The participants had to self-identify which nation reflects their country of origin.

**Instrument**

The instrument that was used in the survey was created by the primary investigator; it is hoped to assess the extent to which Asian second-generation immigrant college students feel they are American. Initially, 70 sample items were created. These items were created based on sociopolitical literature (Citrin, et al., 1990; Schildkraut, 2007), ethnic identity literature (Phinney, 1992; Phinney & Devich-Navarro, 1997), an acculturation model (Berry, 1997), immigrant identity literature (James, 1997; Kao & Hebert, 2006; Qin, 2008; Rumabut, 2004), and themes that emerged from a prior study focused on ethnic identity development of artistically gifted immigrant adolescents (Hussain, Candidacy Manuscript). Appendix A- Table A1 provides a detailed description of the 70 items.

Sample items were created to be reflective of three main constructs: cultural/ethnic identity, personal identity, and national identity. All 70 sample items were not included in the final survey that was administered to participants through Survey Monkey and SONA. The procedure for how the 70 items were reduced to 43 items for the pilot study and finally to 34 items for data collection will be explained in the results section. The pilot survey and the final survey did include five demographic questions concerning age, gender, country of origin, and parents' country of origin.

**Procedure**

The procedure surrounding the creation and evaluation of the instrument were three main steps. At an overview, step one consisted of disseminating all 70 items to various faculty for face evaluation, step two consisted of a pilot study of a revised list of items, and step three was the round of data collection with a semi-final version of the instrument for exploratory analysis.

For step one, a list of 14 potential faculty across the university was generated with the help of the primary investigator's supervisor. These faculty are in varying fields, such as architecture, engineering, and literature. An email explaining the nature of the instrument and time commitment was sent out to all 14 faculty members. Six faculty members responded affirmatively, so a document with the sample items and instructions were emailed just to those faculty. The survey with the sample items required the faculty members to match up each item with one of the four major constructs, and then rate on a scale of one to four, how well that item fit with that particular construct. See Appendix A- Figure A1 for the document. Out of the six faculty members that volunteered to help, five returned the score sheets. Based on the returned responses from the survey, the 70

sample items were restructured and/or eliminated. Criteria were created to assure

consistency in eliminating items. One, if an item had at least one rater indicate "1- just

okay" fit, then the item was eliminated. Rattray and Jones (2005) indicate that if less than

or equal to 20% of raters endorse an item, then it is grounds for elimination. Two, if an

item had been matched with three or more constructs across the five raters, then it was

removed. This criterion was created because it indicates that the item was written poorly

and may lack clarity (Rattray & Jones, 2005). Three, an item was retained if three out of

five raters matched the item to the same construct (e.g. item three was matched the same

construct by four of the raters) and had a fit of at least "2." Finally, the academic identity

construct was removed due to all items that theoretically belonged to it were eliminated

based on the above stated criteria. Therefore, at the end of step one, 43 out of the 70

items were retained, along with three of the four constructs.

In step two, this new list of 43 sample items were used for a pilot study. For new

instrument development, a pilot study is useful as a trial run (Polit, Beck, & Hungler,

2001), and may help to address any weaknesses that exist in the study (Baker, 1994). Not

only can the pilot study helped to address research weaknesses, but it can also help to

direct attention to clarifications in directions or response ambiguities (De Vaus, 1993).

According to Baker (1994), anywhere between 10 to 20 percent of the desired sample

size should be sampled for the pilot study. Therefore, 60 potential participants were

recruited for the pilot study. This number took into consideration that many of those

contacted would not participate. Recruitment procedure for the pilot study was strictly

convenience sampling following the inclusionary criteria. The primary investigator

reached out via email to 60 second-generation Asian Americans who were about to begin

university in the Fall 2014 semester. The email consisted of a message regarding why the primary investigator had reached out to these individuals, the premise of the study, voluntary participation, and the link to the survey. Respondents were asked to read through the items, respond according to the Likert-style response choices, and then provide qualitative comments on how the process was of taking the survey was. These comments were used to direct the primary investigator's attention toward problem areas (Fink & Kosekoff, 1985). Additional revisions to the instrument were determined based on the responses from the pilot study. The improvements to the design of the survey determined the composition of the survey utilized for the first actual round of data collection.

Step three consisted of the first round of data collection. The first round of data collection ceased when at least 200 participants had been sampled, all meeting the inclusionary criteria described earlier. The revised survey from the pilot study was administered to these participants. Exploratory analysis, using principal component analysis, helped to determine how the items correlate to the constructs and to each other. Revisions from this step will allow for a better designed survey to be administered for future data collection and confirmatory factor analysis.

**Analysis**

The evaluation of the instrument focused mainly on exploratory factor analysis, particularly principal component analysis. However, preliminary analyses were conducted in step two, the pilot study, before moving onto step three.

The major focus of analyses in step two were on reliability and validity of the items and the survey as a whole. Jack and Clarke (1998) state that demonstrating

reliability of a new developing questionnaire is essential to showing that the instrument is stable, repeatable, and has internal consistency. Cronbach's alpha were calculated for each of the three constructs to determine internal consistency. An alpha statistic that exceeds 0.70 is considered to show good internal consistency for a new or developing instrument (Bowling, 1997; Jack & Clarke, 1998). Additionally, item-total correlations were calculated to determine whether the items are similar enough to each other to belong to the same construct. This analysis also determined whether some items are too similar to each other, and therefore, repetitive in nature and need to be removed (Kline, 1993). Kline (1993) and Bowling (1997) recommend that for small sample sizes, as in the case of most pilot studies, to calculate a corrected item-total correlation. Thus, the score of the item will be removed from the total score of the construct when calculating the correlation of the item score with the total score of the construct (Kline, 1993). Recommendations also indicate that items with a corrected item-total correlation of less than 0.30 should be deleted because they are not correlated with the construct or to other items within that domain. However, a much more conservative approach of removing items that decreased the overall alpha was used instead. At the World Educational Research Association, Dr. Ong Kim Lee, the chair of the symposium, highly suggested this approach as it ensures that too many items are not removed early in the analysis stage (Hussain, 2014). On the other hand, items that are too similar, a correlation of greater than 0.80, should be evaluated further because they may be repetitions of each other. That is, these items are asking the same question and are not providing more information about that construct (Ferketich, 1991; Kline, 1993).

Demonstrating validity of the instrument at this early juncture is important to determine that the instrument is measuring what it was hypothesized to measure (Bryman & Cramer, 1997). Face validity was established during step one, in asking impartial raters to provide opinion whether the items represent the hypothesized domains/constructs (Bowling, 1997; Bryman & Cramer, 1997). However, construct validity better demonstrates the validity of the instrument; this indicates how well the items in the survey relate to and represent the conceptual structure of the questionnaire (Kline, 1993). This type of validity was most effectively demonstrated using factor analysis, which occurred in step three.

Ferguson and Cox (1993) indicate that when collecting data for exploratory analysis, a sample of at least100 participants is required. This study recruited 254 participants. A principal component analysis (PCA) was used for exploratory purposes; this analysis explains the correlations of variables with each other and also indicates repetitive or unnecessary items (Anthony, 1999). Furthermore, based on the correlation loadings of the items, this analysis can identify subscales or domains within the overall questionnaire (Ferguson & Cox, 1993). The Statistical Package for Social Scientists (SPSS Inc., Chicago, IL, USA, version 22.0) was used for preliminary and factor analyses. Before conducting the PCA, Ferguson and Cox (1993) suggest several data checks to ensure that exploratory factor analysis is appropriate. First, a stable factor structure must be determined, which can be ascertained from a minimum of 100 participants. Second, sampling should have been conducted randomly. Third, appropriate item scaling can be determined by checking for normal distribution, skewness, and kurtosis. Fourth, the appropriateness of the correlation matrix should be determined by

checking that correlations are greater than 0.50. After conducting these checks, the PCA

was performed. An unrotated PCA was considered appropriate for this analysis because

there was no certainty that the factors could be related and the items have not been tested

before (Ferguson & Cox, 1993; Oppenheim, 1992). Furthermore, the literature (Ferguson

& Cox; Oppenheim, 1992) indicates that expected number of constructs must be

indicated a priori. Based on current literature on American identity constructs, the

investigator hypothesizes that three main domains or factors will emerge.

The next step was to determine the number of viable factors that emerged.

Kaiser's rule of an eigenvalue greater than one, and the scree plot test are both considered

appropriate methods of determining strong factors (Ferguson & Cox, 1993). The

eigenvalue provides the estimate of variance explained, and the scree plot is a graphical

representation of the variance. While the eigenvalue of greater than one is a steadfast

rule, the scree plot observation is more subjective. The number of factors should be

identified based on where the scree plot slope drastically drops. For the purposes of this

study, an eigenvalue of two was used; this is expounded upon in the results section. As

mentioned earlier, the hypothesized number of factors to emerge is three. After

determining the number of factors, items with weak correlations must be removed. The

general rule is that items with a loading of 0.40 or less should be removed (Ferguson &

Cox, 1993). Once items were removed, the scale was restructured to indicate which items

were retained based on high loadings, and how many subscales or domains were

identified.

<center>**Chapter IV**</center>

<center>**Results**</center>

**Pilot Study**

        The pilot survey consisted of the 4 criteria questions. Furthermore, there were 5 demographic items regarding age, gender, country of origin, mother's country of origin, and father's country of origin. The pilot survey was sent to 60 possible respondents. These respondents were sought out in a purposeful manner through email and social media (i.e. Facebook). Data for the pilot study were not collected at the University of Houston, as the actual participants for data collection would be recruited from here. Therefore, college students from other local and state universities were first identified through social media. The final number of participants for the pilot study was 30, so the response rate was 50%. These participants were all 18 years old; 19 participants were female (63.3%) and 11 were male (36.7%). Additionally, there was diversity in country of origin. Most of the participants reported being born in the United States (n = 18, 60%), but other countries of origin consisted of India (n = 4, 13.3%), Vietnam (n = 3, 10.0%), China (n = 2, 6.7%), South Korea (n = 1, 3.3%), Pakistan (n = 1, 3.3%), and the Philippines (n = 1, 3.3%). Vietnam was the country of origin for most participants mothers (n = 11, 36.7%) and fathers (n = 11, 36.7%). See Table B1.

        The rest of the survey consisted of 43 items with a 5-point Likert response scale. Respondents were asked to indicate how true each item is of them, with 1 = Not true at all, and 5 = Very true. All participants (n = 30) responded to each item, except item 16 (n = 29). Mean responses ranged from 1.73 to 4.67, with standard deviation ranging from 0.61 to 1.63. See Table 1 for complete means and standard deviations. Reliability

analysis of all 43 items indicated an overall alpha of .64, with a total item mean of 3.20

(SD = 0.69). An alpha that exceeds .70 is considered 'good' internal consistency;

however, an alpha of above .60 is still considered 'acceptable' internal consistency. In

addition to reliability, inter-item correlations and corrected item-total correlations were

examined. See Table B2.This was to determine which items to retain for data collection,

and which items had a poor correlation to total number of items and could be deleted.

Using a cut-off item-total correlation of < .05 along with if that item decreased the overall

alpha, nine items were deleted (Items 2, 8, 12, 18, 21, 32, 34, 41, and 43). Although

recommendations indicate that items with a corrected item-total correlation of less than

0.30 should be deleted because they are not correlated with the construct or to other items

within that domain (Kline, 1993), a much more conservative method was used. This was

to avoid deleting too many items so early in the scale development stage (Hussain, 2014).

In addition to having low item-total correlation, these items brought the total alpha below

the overall scale alpha of .64 or did not improve it above .64. Therefore, these nine items

were not included in the survey administered to participants in the final data collection.

The remaining 34 items maintained the alpha at .64 or increased the total alpha above .64.

See Table B3.

**Data Collection**

Of the 254 participants that signed up to take the survey, only 219 participated

and responded to all items in the survey. However, 13 participants had to be deleted

because they did not meet the inclusion criteria, although they indicated affirmative to all

screening questions. Particularly, they indicated that both parents were first generation

Asian; however, their responses showed that at least one of their parents' countries of

origin were not Asian (e.g. Sweden, Morocco, Mexico, et al.). Thus, the final number of participants whose responses are included in data analysis is 206. There were 54 (26.2%) males and 152 (73.8%) females. The ages of the participants are as follows: 18 (n = 28, 13.6%), 19 (n = 42, 20.4%), 20 (n = 49, 23.8%), 21 (n = 34, 16.5%), 22 (n = 17, 8.3%), 23 (n = 10, 4.9%), 24 (n = 10, 4.9%), and 25 (n = 16, 7.8%). Most participants reported being born in the United States (n = 139, 67.5%), with Vietnam (n = 21, 10.2%) and Pakistan (n = 17, 8.3%) as the second and third most frequent countries of origin, respectively. The three most frequently reported mother's country of origin were Vietnam (n = 74, 35.9%), Pakistan (n = 45, 21.8%), and India (n = 36, 17.5%). The three most frequently reported father's country of origin were Vietnam (n = 75, 36.4%), Pakistan (n = 47, 22.8%), and India (n = 35, 17.0%). See Table C1.

Reliability analysis showed that the overall alpha increased to .68 with the 34 items. The overall item mean was 3.22 (SD = 0.85). To assess initial factor structure, a principal component analysis was conducted with no rotation and an Eigenvalue set to one. The extraction revealed a 12 component structure with a cumulative 64.62% variance explained. With only 34 items, this multi-factor structure did not seem to be an appropriate solution. Over half of the 64% variance was explained by the first four factors, whose Eigenvalue was above two. Furthermore, when examining the scree plot, it is discernible that the slope flattens below an Eigenvalue of two and the fourth component number. See Figure C1. Thus, a forced 4 factor principal component analysis with no rotation was conducted. With a 4 factor solution, a total 34.43% variance was explained. The first component explained 12.31% of the variance, with the second

component explaining 8.43%, the third 7.54%, and the fourth component explaining

6.14% of the variance.

In examining the items correlating with components, the cutoff was set to an

absolute value of .40 (Kline, 2009). This conservative approach was taken in order to

avoid deletion of items early in the scale development. Items 1, 3, 4, 7, 11, 16, 20, 29, 31,

35, and 36 were removed because they did not load onto a single factor with a correlation

of greater than or equal to .40. One item (13) was deleted because it cross-loaded onto

Factors 2 and 3. The final four factor structure consists of 21 items. Reliability analysis

indicated that the alpha increased to .70, which shows that the overall scale has good

internal consistency. Next, individual factors' internal consistencies were analyzed.

Alphas indicated that Factor 1 had the strongest reliability ($\alpha = .80$). Factor 2 had close to

acceptable reliability ($\alpha = .54$), as did Factor 3 ($\alpha = .52$), while Factor 4 had weak

reliability ($\alpha = .46$). The weak reliability of Factors 3 and 4 point to restructuring of items

for future analysis (Abdi & Williams, 2010; Jolliffe, 2002). Additionally, these items

cannot be supported as their own separate subscales (Kline, 2009).  See Table C2. Due to

the exploratory nature of this scale analysis, possible solutions will be presented in the

discussion section.

Furthermore, bivariate correlations amongst the four factors were examined to

determine each of these potential subscales' relation to each other. Factor 1 significantly

correlated with Factor 4 ($r = .19$, $p < .01$). That is, items that loaded to Factor 1 are

positively related to items that loaded onto Factor 4. Factor 2 and Factor 3 were also

significantly correlated ($r = .28$, $p < .01$), which indicates that items that loaded onto

Factor 2 are positively related to items that loaded to Factor 3. Factor 1 and Factor 2 were

not significantly correlated (r = -.05, p = .459). Factor 1 and 3 were not significantly

correlated (r = .13, p = .055), although their seemed to be a strong positive relation

between them. Factor 2 and Factor 4 were also not significantly correlated (r = .08, p =

.283). In examining the means of each factor, Factor 2 (M = 4.02, SD = 0.68) and Factor

3 (M = 3.28, SD = 0.86) had the highest means. This indicates that on average,

respondents responded "somewhat/mostly true" when asked generally about the

importance of speaking English, importance of citizenship, and looking American. Factor

1 (M = 2.95, SD = 0.80) and Factor 4 (M = 2.54, SD = 0.85) had lower means. This

indicates that on average, respondents indicated "slightly/somewhat true" when asked

generally about the pressures they feel from their parents and their culture, as well as

feeling like an outsider in America. See Table C3.

      The final instrument consisted of 21 items. See Appendix D. In order to assess to

what degree each item related to another item, bivariate correlations were analyzed.

Results of the 21 items show that all items correlate with at least one other item.

Interestingly, Item 14 "I have often talked to other people in order to learn more about

my ethnic group" seems to be correlated with only item 40 "My views on how I should

live my life are different from my parents' views" (r = -.18, p < .05).  This negative

relation points to the idea that those students who are seeking more understanding of their

ethnic group and Asian heritage may not see themselves as so different from their

parents. For all bivariate correlations, see Table C4.

**Chapter V**

**Discussion**


A scale to assess immigrant American identity in second-generation Asian Americans was proposed and developed. The original hypothesis, based on the theoretical framework of the interaction of ethnic and national identity (Phinney, et al., 2001), proposed a three factor structure that included personal, ethnic, and national identity to create an overarching immigrant American identity. However, the results indicate that the scale has a four factor structure. While, the scale has overall good internal consistency ($\alpha = .70$), which indicates that the scale as a whole seems to be reliable, three of the factors cannot be supported as reliable subscales.

This scale is currently in an early exploratory stage; therefore, the scale as it stands needs to be strengthened. Particularly, Factors 2, 3, and 4 will need adjustments to increase their reliability. Factor 1 currently has internal consistency ($\alpha = .80$) that exceeds the overall scale's internal consistency. For future development of this scale, more items will need to be added to the factors that have low alpha levels to increase reliability. These are steps that will be necessary in the confirmatory process of scale development (Kline, 2011).

**Factor Labels**

After conducting exploratory principal component analysis, there are four main factors within this scale. Construct labels for these four factors were created based on the literature and the theoretical framework. A priori postulation suggested that the factors that emerged would be reflective of personal, ethnic, and national identity constructs.

Indeed, the four factors that did emerge do reflect these constructs, which will be discussed next.

The first factor, which accounted for the majority of the variance, loaded with nine items. These items had a theme of parental pressure (e.g. "My parents put more pressure on me to do well in school than typical American parents do.") and influence of traditions from the parents' country of origin (e.g. "My parents place more importance on traditions from their culture than on American traditions."). Therefore, the label for the first factor is Parental Origin Influence. Based on literature (Erikson, 1968; Marcia, 1980; Phinney, 1989), these items embody ethnic identity and personal identity constructs. Items that were developed from Asian American ethnic identity literature (e.g. "My parents still feel culture shock in America"; James, 1997), loaded onto this factor. Simultaneously, items related to personal identity as it related to ethnicity (e.g. "My parents and I have very different ideas on what it means to be American"; Hussain, 2013) loaded onto this factor. These particular items personify how ethnicity and cultural influences are pivotal to the development of the self and personal identity (Erikson, 1968; Marcia, 1980; Phinney, 1989).

The second factor, which loaded with four items, had an overall theme of American allegiance. Items reflected values that are important to the US (e.g. "I defend America when it is criticized.") and citizenship (e.g. "It is important for me to have American citizenship."). This factor is labeled American National Ideology. As hypothesized, this factor is heavily reflective of national identity. Interestingly, items that were especially political in nature (e.g. "I vote in elections.") had particularly low correlation with these four items. Rather, the items that are reflected in this construct

indicate a more social connection to national identity. Schildkraut (2007) contends that regardless of background (ethnic or immigrant), national identity is complex and may be more tied to sociocultural influences.

The third factor loaded with five items; the overall theme seemed to be reflective of a sense of belongingness to the American culture. Items portrayed a feeling of being a part of the "in-group" in America (e.g. "I wish that I looked more American."). Therefore, the label for this factor is In-Group/Belonging. This construct is heavily reflective of ethnic identity as it relates to acculturation (Berry, 1997; LaFromboise, et al., 1993; Nguyen, et al., 1999). The items that are part of this construct have a feel of inclusion with the dominant society (e.g. "My family's house is decorated in an American style"; Kao & Hebert, 2006). Berry (1997) contends that the acculturation process can be particularly demanding for second-generation immigrants because of the duality they face between their connection to their heritage (the minority subculture) and being a part of the dominant society.

The final factor loaded with only three items. These items appeared to have a theme of not being accepted or feeling like an outsider (e.g. "I have faced prejudice based on how I look in America."). In fact, this factor is antithetical to the In-Group/Belonging; hence, these two factors were negatively correlated, although not significantly. Thus, this last factor is labeled Out-Group/Foreign. The theme of acculturation as it relates to ethnic identity continues in this factor (e.g. "I have often talked to other people in order to learn more about my ethnic group"; Phinney, 1992). While Factor 3 is reflective of inclusion, Factor 4 is reflective of exclusion. Second-generation immigrants may feel that by maintaining contact with their ethnic/cultural identity, they will have to forgo inclusion in

the dominant society (Berry, 1997; Rumbaut, 2004), which could manifest in feeling like an outsider (Phinney, 1990; Rumbaut, 2004). Thus, exploring ethnic identity as it relates to acculturation within the context of national identity can be complex for second-generation immigrants of Asian heritage. For all items and factors in the final scale after exploratory analysis, see Appendix C.

While the original hypothesis was not fully supported by the results, there were some striking relationships that connected back to the theoretical framework. Labels of the factors represent the confluence of personal identity, ethnic identity/acculturation, national identity, and their interaction within the American backdrop. The components of personal and ethnic identity (Parental Origin Influence), national identity (American National Ideology), and the interaction between ethnic identity as it relates to acculturation and national identity (In-Group/Belonging, Out-Group/Foreign) will be discussed in broad terms. Because the overall development of the instrument is in its early stages, a macro approach will be taken in discussing the findings. A global perspective on the Asian American identity narrative is being utilized because currently no specific theories for various Asian cultures' (e.g. Vietnamese, Pakistani, Filipino) immigrant American identity development seem to exist. The current theories that exist are aggregated for Asian Americans (Teranishi, 2004). Conclusions will be applied to the pan-Asian ethnicity for the purposes of this early conceptual and psychometric study to lay a foundation for future studies. It is the hope of the author that this broad foundation allows for more specific aims that are geared toward disaggregating of data on Asian Americans.

**Parental Origin Influence:**

The items that correlated with the first factor pointed to the influence that parental culture and country of origin can have on how second-generation Asians feel about fitting into the landscape of America. A priori, the role of parental influence was identified as an underlying component to identity (Marcia, 1980) and as especially pivotal to the American identity for second-generation Asian Americans (Rumbaut, 2004; Schim & Schwartz, 2008). This prior assertion is evident in that the factor that is labeled Parental Origin Influence accounted for the most variance and displayed the strongest internal consistency for this new scale.

Asian American adolescents and emergent adults often report that parental pressures and their cultural heritage influence the values they should hold important (Qin, 2008; Yeh, 2003). Success in academics can fall into this belief system (Teranishi, 2004). Adolescents and emergent adults who have Asian heritage often indicate that their identity centers on academics and doing well in school, largely due to the pressure they feel from their parents and culture (James, 1997; Shim & Schwartz, 2008). The students report that their parents expect them to make good grades, graduate on time, and pick a strong major (e.g., biology, pre-med, engineering) that will lead to an influential job (Borrero & Yeh, 2011; Lee, et al., 2000). Happiness and contentment are typically not considered in this model of doing well in school (Hussain, 2013; Qin, 2008). Therefore, Asian American students may pick majors in college that are not of their choice but rather of their parents' choice. Research has shown that college students who are not satisfied with their majors will not only perform poorly, but they will also face academic anxiety and other mental stresses (Hwang & Ting, 2008; Lee, et al., 2005; Thomas &

Choi, 2006). These students face pressure to do well in school because that is what a 'good Asian' should do.

The myth around the model minority has not been dispelled for these students because they may feel a sense of duty or obligation to perpetuate the stereotypes, which may become engrained within their identity. This myth suggests that Asians who have immigrated to the United States voluntarily come from successful backgrounds, and therefore, their children have an advantage that affords them success (Teranishi, 2004; Yoo, et al., 2010). The myth also postulates that Asian American students are doing well academically (i.e., have high GPAs, perform well on standardized tests) and socially (i.e., have low levels of mental health problems, generally happy) (Okazaki, 2000). Asian American college students may fall into the trap of this myth. They may have been told constantly by their parents and community that people "like them" are smart and do well in school. When these stereotypical expectations are not met, these students may feel like outsiders within their community because they do not match their values (Hussain, 2013; Miller, Yang, Hui, Choi, & Lim, 2011). Even when such stereotypical expectations are satisfied, Asian students may feel compelled to engage in intentional academic underachievement as a means for enabling parental agreement for selection of a career of high interest rather than the vocational track which parents feel is appropriately rigorous (Olenchak & Hébert, 2002). The cultural pressure to do well academically may be a major contributor to how Asian American college students see their American identity (Kao & Hebert, 2006; Qin, 2008; Teranishi, 2004). If these students feel that performing well academically is part of the Asian identity, they may feel less attached to their

American identity. Conversely, if they identify more as American, they may not feel the pressure to do well academically.

Ethnicity also plays a particularly important role for second-generation immigrants in overall personal identity (Maldonado, 1975; Phinney, 1990). The development of ethnic identity is deeply tied to the pressure that second-generation immigrants may feel from their parents and the associated culture. This population has to grapple with how they relate to their ethnic culture and how this ethnic subgroup fits into the dominant group, in this instance, American society (Phinney, 1989, 1990). Late adolescent and emergent adults who are second-generation Asian Americans may struggle with connecting with their parents' culture. Simultaneously, they may feel like they do not quite fit into the dominant American culture.

**American National Ideology**

Items that loaded onto the second factor were descriptive of values that tie generally to sociopolitical culture within America, such as speaking English, defending the country (i.e., standing up for America), and having citizenship (*see* Appendix C *for specific items*). A priori, the role of national identity was identified as an underlying component to overall immigrant American identity (Citrin, et al, 1990; Schildkraut, 2007), and especially salient for second-generation Asian Americans (Phinney, et al., 2001; Rumbaut, 2004). While this factor did not have a strong internal consistency as a subscale, it did account for substantial variance for the overall scale. Thus, the role of American ideology is important both conceptually and psychometrically to overall immigrant American identity.

Traits that reflect ethnoculturalism versus liberalism are what separate those who are considered or feel new to the country from those who have become or feel like a part of the American nationality (Citrin, et al., 1990; Smith, 1997). That is, someone who does not feel they relate to the American ideologies may perceive that these ideas are reflective of White Protestants (Schildkraut, 2007; Smith, 1997). Whereas, someone who connects to the ideologies of America may feel that they are more reflective of freedom and opportunity (Citrin, et al., 1990; Citrin, et al., 2001; Smith, 1997). Regardless of how these traits are viewed, it is safe to assume that examining one's American identity is complex.

Takakai (1999) contends that this complexity may be amplified for Asian Americans for several reasons. The first is that this pan-ethnic group is the latest wave of immigrants to the United States (US Census Bureau, 2010). Second, this large and heterogeneous group is often lumped into one homogeneous group that is seen as visibly different (Takaki, 1999; Teranishi, 2004). Therefore, they do not noticeably fit the ethnoculturalism perspective that being American means being a White Protestant (Schildkraut, 2007; Smith, 1997). Takaki (1999) further contends that Asian Americans are often stereotyped as unable to speak English well. Following the vein of thought that speaking English well equates with being American (Citrin, et al., 1990; Schildkraut, 2007), it is logical that items related to English language loaded onto the American National Ideology factor.

Current literature on American ideology is sociopolitically driven. The surveys that currently exist to assess American attitudes and identities are from the angle of White, Protestant American citizens who are post-tertiary generational immigrants

(Schildkraut, 2007). The role of American national ideologies as it relates to the

development of this new scale is conceptually important to exploring what it means to

have immigrant American identity. Consequently, adhering to beliefs that they feel are

necessary to the American ideology may be a way for second-generation Asians to feel

more incorporated into the general fabric of America. Sociopolitical beliefs that are seen

as essential to life in the US (i.e., speaking English well, having American citizenship), as

defined by the majority (Schildkraut, 2007; Smith, 1997), may be necessary to identify

oneself as American to not only  oneself but also to others.

**In-Group/Belonging**

Factor three's items seemed to be indicative of belonging to the broader American

culture. These items signified English as a primary language, having American friends,

looking American, and having a home that is American. This factor reflects the

interaction between ethnic identity as it relates to acculturation and national identity,

which was hypothesized as part of the theoretical framework (Phinney, et al., 2001).

Psychometrically, this factor relates to the American National Ideology factor, as they are

significantly correlated. This psychometric correlation will be discussed later.

Conceptually, they are linked due to the emphasis on the English language and what it

means to blend into American society.

Learning the language of a nation and feeling like one belongs within society,

especially through physical appearance, are components of the acculturation process

(Berry, 1997). The acculturation process can be daunting for second-generation

immigrants, especially Asian Americans. As stated earlier, they are the newest generation

of immigrants in the US (Census Bureau, 2010), and they are often seen as outsiders

because they look discernibly different from the majority of the American population (Rumbaut, 2004; Takaki, 1999). Particularly in the Southwest region of the United States, there are not many large Asian American communities (Teranishi, 2004). For example, in Texas the largest minority populations are Hispanics/Latinos (37.6%) and then Blacks/African Americans (11.8%), while Asians only make up 3.8% of the population (US Census Bureau, 2010). Therefore, placing importance on speaking English well and surrounding oneself with "American looking" friends and living in an "American style" home may be essential in feeling or identifying as American. This phenomenon may not be apparent in other areas of the United States, where there are large visible Asian American communities (Teranishi, 2004).

Berry (1997) does contend that language acquisition is an essential part of acculturating into the dominant culture. Indeed, the role of the English language is apparent in both the ideology and sense of belonging as they relate to overall American identity. Furthermore, needing to look like an American may add to stresses associated with acculturation, especially when the ethnoculturalism belief system indicates that an American is someone who looks White or Anglo (Berry, 1997; Schildkraut, 2007). Thus, if Asian American adolescents and emergent adults want to align more with their American identity, they may distance themselves from their ethnic identity (Kao & Hebert, 2006). Indeed, Lee and colleagues (2000) have pointed to the notion that a large acculturation gap exists between parent and child generations within Asian American communities. The second-generation (child) acculturates faster into the dominant American society through quicker acquisition of language and other American values (i.e., having friends that are not of their ethnicity) than first-generation. This sense of

belonging to the dominant culture may be indicative of an overall immigrant American identity.

**Out-Group/Foreign**

One impediment to the acculturation process is feeling like one does not fit in with the in-group, thereby, maintaining ties to one's heritage or ethnicity (Berry, 1997). Items that represent feeling like an outsider and connecting with the Asian ethnicity loaded onto the fourth factor. Psychometrically, this factor relates to the Parental Origin Influence factor, as they are significantly correlated. This psychometric correlation will be discussed later along with the psychometric relation between the other two factors. Conceptually, they are tied due to the emphasis on ethnic connections and not fitting into the general American society.

Asian families, being the newest wave of immigrants to the US (Census Bureau, 2010), tend not to have already established communities in large parts of the US when they arrive (Rumbaut, 2004; Teranishi, 2004). Unlike the large wave of Latino immigrants who join already established families or integrate themselves into the Latino culture that is widespread in the United States, Asian immigrants may feel a sense of isolation when they arrive to the US (Smith & Silva, 2011). Generally speaking, they may be coming for professional or academic reasons and may not feel that they have a network of their own community members (Qin, 2008; Teranishi, 2004). Second-generation immigrants may feel like their parents are foreign and do not belong within the American identity framework. These sentiments may bleed over into how they identify as adolescents/emergent adults in America.

Asian American immigrant families are often lumped into one large homogeneous group, and are type-casted as looking physically different with manifestly different customs, foods, values, and religions (Teranishi, 2004). These stereotypes may enhance difficulty to feel acculturated (Min, 1995; Rumbaut, 2004). This may be especially apparent in areas of the United States where there are fewer Asian American communities (Teranishi, 2004). For example, in the Southwest there are large Latino communities whose foods, customs, and language have blended in with the dominant culture (Rumbaut, 2004; Smith & Silva, 2011). These traditions may not appear foreign to other surrounding ethnic communities. However, small Asian communities that have not yet integrated into the dominant society may still appear quite foreign to others. Additionally they may face prejudices because of how they look, what they eat, and the religions they practice (Berry, 1997).

Feelings of being an out-group or foreign caused by prejudices may lead second-generation Asian immigrants to adhere to their ethnic values (Phinney, 1992). Thus, they may feel a stronger connection to their parents' traditions and culture, and adopt these values as core to their identity. Identifying with these values may distance them from their American identity, or may redefine what it means to be American to them.

**Relation between Factors**

Findings indicated a positive correlation between Factor 1 and 4, and between Factor 2 and 3. While these relations make sense psychometrically, they also seem to be logical on a conceptual level. Speculations about these exploratory findings will be discussed next. Because of the exploratory nature of the scale at this stage, the conceptual elucidations are important to further refinement of this instrument.

***Parental Origin Influence and Out-Group/Foreign*** There was a positive bivariate correlation between the Parental Origin Influence factor and Out-Group/Foreign factor. This indicates that respondents who indicated that they felt pressure from their parents to have more Asian values also tended to feel like they more often felt like outsiders in American culture. Respondents tended to report that they felt slight pressure from their parents to do well in school and share their values and felt that they did not quite fit into American society (M = 2.95, SD = 0.80). Related to these sentiments, respondents in general reported that they felt like an outsider and wanted to learn more about their ethnic group (M = 2.54, SD = 0.85).

Ethnic identity and connection to the heritage of the parents is an important part of the development of immigrant American identity (Phinney, 1992; Phinney, et al., 2001; Rumbaut, 2004). Currently, a causal relationship cannot be determined. It is difficult to determine whether parental and cultural influence leads second-generation Asian Americans to feel like outsiders, or whether when second-generation Asian Americans feel like an outsider they feel more acquiescent to the pressures and influences of their parents/culture. Nonetheless, this interesting relationship should be explored in more depth.

***Correlation between American National Ideology and In-Group/Belonging*** There was also a positive bivariate correlation between American National Ideology and In-Group/Belonging. That is, connection to an overall sense of allegiance to American values, such as citizenship and speaking English, is related to the feeling of inclusion in the American culture. Respondents tended to report that they felt it was very important to speak English well, stand up for America, and have citizenship (M = 4.02, SD = 0.68).

Concurrently, respondents in general reported that they felt strongly about appearing American (in physical looks and how the home is decorated) and the importance of the English language (M = 3.28, SD = 0.86).

An important part of acculturation is language acquisition and feeling a sense of belonging with the dominant culture (Berry, 1997). These aspects of the acculturation process as they connect to ideologies that are core to "being American" may be particularly salient for these particular respondents' overall immigrant American identity. Once again, direct causal inferences cannot be made. It is difficult to determine whether a sense of belonging to the dominant group fosters sociopolitical values, such as citizenship, or whether allegiance to these sociopolitical values leads to a feeling of being a part of the in-group. This relationship should also be explored further to ascertain their connection.

Overall, means from Factor 2 and 3 are higher than Factor 1 and 4, which suggests that these particular respondents felt more connected to American National Ideology and In-Group/Belonging, and felt less connected to Parental Origin Influence and Out-Group/Foreign. This may point to the idea that second-generation immigrants of Asian heritage may connect more with their American identity and less with their Asian identity. Although, their Asian identity may be incorporated into their overall sense of what it means to be American. In examining correlations between these factors for future studies, perhaps combining Factor 1 and 4, and Factor 2 and 3 could lead to a more parsimonious scale. Determining convergent and/or discriminant validity between these factors will be essential in a more utilitarian scale.

**Limitations**

The current study, while promising, certainly has limitations. First, the sample was acquired through an online social science research portal at a large, four-year, research university. Students who were taking social science classes, such as psychology or human development, could locate research participation opportunities in exchange for extra credit in their respective classes. While this university is among the most diverse in the United States, the sample may not be representative of the overall Asian American population. This particular sample may be more representative of social science undergraduate students of Asian heritage, and it may not represent other students who have similar heritage (e.g., STEM students). That is, the experiences that students who picked a social science major have may differ greatly from the experiences that students who picked a STEM major may have. Therefore, findings from this study cannot be generalized to all college students of Asian heritage.

Another limitation is that this scale was developed and generalized for undergraduate students of a pan-Asian heritage. The data were not disaggregated by region or country of origin. Thus, conclusions that are drawn from this scale as it stands may not be reflective of the differences among cultures within the overall Asian American label. Literature has consistently pointed to the importance of disaggregating data on such a varied immigrant group (e.g. Teranishi, 2004). This limitation will be further addressed in future directions.

A final limitation is that other demographic information, besides age, gender, and country of origin, were not collected. The immigrant American identity for undergraduate students of Asian heritage consists of varying experiences. Thereby, asking students to

respond to items about parental level of education, socioeconomic status, and parental reason for immigration to the US could have elucidated on the various experiences of this diverse group.

**Future Directions**

While this scale seems to have good internal consistency and has four factors that emerged, a statistical confirmation of its structure needs to be undertaken. One major future study with these current findings is to collect more data with a similar population and conduct a confirmatory factor analysis. Findings from this second bout of data collection can help to validate this early scale as a reliable and valid instrument to measure immigrant American identity. These findings can also add to the current literature on second-generation immigrants, particularly those of Asian heritage.

Additionally, other types of individual differences could be assessed. Currently, this study did not focus on examining differences in immigrant American identity by gender, age, or other demographic information. Future studies should examine these differences to determine whether there is variability in immigrant American identity. The current study also did not focus on disaggregating data based on country of origin or region of Asia. Disaggregating the data is a necessary step in understanding the immigrant American identity of this heterogeneous and understudied population (Museus, Maramba, & Teranishi, 2013; Teranishi, 2002; Teranishi, 2004).

**Implications**

Although this scale does not have utility value just yet, findings from the scale development have contributed to empirical data surrounding immigrant American identity in second-generation Asian Americans in college. There are currently no scales

that measure this construct in this understudied population, to the researcher's knowledge. Therefore, the findings are useful in addressing gaps that currently exist in the extant literature.

More importantly, once the scale has been validated thoroughly, it may be useful in measuring immigrant American identity and its impact on academic and mental health outcomes. Past research has shown that students who are more secure in their identity tend to perform better academically and may have higher levels of academic motivation (Strayhorn, 2013). Therefore, this scale may have utility in first establishing how a student views his/herself within the American context, and then in determining its relation to positive academic outcomes (e.g., GPA, on time graduation, major).

On a similar vein, this scale could be used to determine mental health service outcomes. Asian American college students tend to report higher levels of academic anxiety (Okazaki, 1997; 2002; Norasakkunkit & Kalick, 2002; Hsu & Alden, 2007), but are the least likely group to use on campus mental health services (Abe-Kim, Takeuchi, Hong, Zane, Sue, Spencer, & Alegria, 2007; Le Meyer, Zane, Cho, & Takeuchi, 2009). Research has shown that one major reason for this discrepancy is the social stigma placed on seeking help in this population (Hwang & Ting, 2008; Yeh, 2003). Asian American college students often face pressure to do well academically due to the model minority myth from their peers and instructors, while simultaneously face pressure to hide mental health issues from their parents (Yoo, et al., 2010). Students who feel like they align more with the values of their parents may be less likely to seek mental health services even in the face of great academic anxiety and pressure (Hwang & Ting, 2008; Shim &

Schwartz, 2008; Yeh, 2003). This scale would have utility in examining American

identity and its relationship to academic anxiety and seeking help.

**Conclusion**

The scale currently demonstrates good internal consistency; however, it shows

weaker reliability at the subscale level. One factor seems to have very good internal

consistency, which shows it can stand as a subscale to measure Parental/Origin Influence.

The utility of the scale cannot be determined as it stands now. Nonetheless, this scale

represents an initial attempt to measure immigrant American identity in undergraduate

students who are second-generation Asian American. Further refinements and application

of the scale will be beneficial in establishing psychometric utility of this scale, and

adding to the extant literature on the conceptualization of immigrant American identity.

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**Table A1**

*70 Sample Items for Peer Review*

| Item | Reference |
|---|---|
| 1. I believe in God. | Citrin et al 1990 |
| 2. I vote in elections. | Citrin et al 1990 |
| 3. I believe in getting ahead on my own efforts. | Citrin et al 1990 |
| 4. I believe in treating people of all different backgrounds equally. | Citrin et al 1990 |
| 5. I defend America when it is criticized. | Citrin et al 1990 |
| 6. English should be the national language of America. | Citrin et al 1990 |
| 7. American means being born in America. | Citrin et al 1990 |
| 8. ~~The religion of Americans is Christianity.~~ | Schildkraut, 2007 |
| 9. ~~Being American means having European ancestry.~~ | Schildkraut, 2007 |
| 10. ~~Being American means being White.~~ | Schildkraut, 2007 |
| 11. ~~Americans should speak English.~~ | Schildkraut, 2007 |
| 12. It's important to carry on my ancestral cultural traditions. | Schildkraut, 2007 |
| 13. ~~People of all different backgrounds can be American.~~ | Schildkraut, 2007 |
| 14. ~~It's important for me to blend into American society.~~ | Schildkraut, 2007 |

| | |
|---|---|
| 15. It is important for me to have American citizenship. | Schildkraut, 2007 |
| ~~16. I think of myself as American.~~ | Schildkraut, 2007 |
| ~~17. I feel American.~~ | Schildkraut, 2007 |
| ~~18. I am involved in American politics, whether local or national.~~ | Schildkraut, 2007 |
| 19. It is important to me that I speak English well. | Schildkraut, 2007 |
| ~~20. I have a strong sense of being American.~~ | Phinney & Devich-Navarro, 1997 |
| ~~21. I am proud of being American.~~ | Phinney & Devich-Navarro, 1997 |
| ~~22. I am happy to be American.~~ | Phinney, 1992 |
| ~~23. I like meeting and getting to know people from ethnic groups other than my own.~~ | Phinney, 1992 |
| 24. I am active in American organizations and social groups. | Phinney, 1992 |
| 25. I am not very clear about the role of my ethnicity in my life. | Phinney, 1992 |
| 26. I feel a strong attachment towards my own ethnic group. | Phinney, 1992 |
| 27. I have often talked to other people in order to learn more about my ethnic group. | Phinney, 1992 |
| 28. I feel more American when I am with my ethnic group. | Hussain, Candidacy Manuscript, 2013 |
| 29. I do speak or want to speak my ethnic language. | Hussain, Candidacy Manuscript, 2013 |
| 30. If I have kids, I will only teach them English. | Hussain, Candidacy Manuscript, 2013 |
| 31. I plan on living in America for the rest of my life. | Hussain, Candidacy Manuscript, 2013 |
| ~~32. An American education is better than any other education.~~ | Hussain, Candidacy Manuscript, 2013 |

| | |
|---|---|
| 33. ~~I wish I could have gotten my education in my country of origin.~~ | Hussain, Candidacy Manuscript, 2013 |
| 34. I consider all my friends to be American. | Hussain, Candidacy Manuscript, 2013 |
| 35. Most of my friends are from my country of origin. | Hussain, Candidacy Manuscript, 2013 |
| 36. ~~My parents place great importance on keeping ties with our country of origin.~~ | Hussain, Candidacy Manuscript, 2013 |
| 37. ~~I want to have a connection with my country of origin as I get older.~~ | Hussain, Candidacy Manuscript, 2013 |
| 38. ~~My parents are not American, but I am.~~ | Hussain, Candidacy Manuscript, 2013 |
| 39. When I compare myself to other people that look like me, I see myself as more American. | Hussain, Candidacy Manuscript, 2013 |
| 40. ~~I see myself as an outsider in America.~~ | Hussain, Candidacy Manuscript, 2013 |
| 41. I see myself as an outsider in my country of origin. | Hussain, Candidacy Manuscript, 2013 |
| 42. My parents and I have very different ideas on what it means to be American. | Hussain, Candidacy Manuscript, 2013 |
| 43. My parents want me to be less American. | Hussain, Candidacy Manuscript, 2013 |
| 44. My parents place more importance on traditions from their culture than on American traditions. | Hussain, Candidacy Manuscript, 2013 |
| 45. I feel that I do not totally belong in my parent's culture or the American culture. | Hussain, Candidacy Manuscript, 2013 |
| 46. I wish that I looked more American. | Hussain, Candidacy Manuscript, 2013 |
| 47. People look at me like I am an outsider. | Hussain, Candidacy Manuscript, 2013 |

| | |
|---|---|
| 48. ~~It bothers me when people mistake me for being a foreigner and not an American.~~ | Hussain, Candidacy Manuscript, 2013 |
| 49. ~~I feel like an expert on the culture of my country of origin.~~ | Hussain, Candidacy Manuscript, 2013 |
| 50. ~~It bothers me when others expect me to know all about my country of origin.~~ | Hussain, Candidacy Manuscript, 2013 |
| 51. I want to break the stereotypes surrounding my parent's culture. | Hussain, Candidacy Manuscript, 2013 |
| 52. ~~Doing well in school is part of the culture in my country of origin.~~ | Hussain, Candidacy Manuscript, 2013 |
| 53. ~~Doing well in school is what is expected of me because of my culture.~~ | Hussain, Candidacy Manuscript, 2013 |
| 54. The English language is the language I prefer to speak in. | Berry, 1997 |
| 55. I feel more comfortable speaking my native language with my parents. | Berry, 1997 |
| 56. My religion does not seem to line up with the religion of America. | Berry, 1997 |
| 57. I have faced prejudice based on how I look in America. | Berry, 1997 |
| 58. I feel that belong to two different cultures. | Berry, 1997 |
| 59. I am more American than my parents. | Rumbaut, 2004 |
| 60. My parents are not typical American parents. | Qin, 2008 |
| 61. My parents put more pressure on me to do well in school than typical American parents do. | Qin, 2008 |
| 62. I try to do more American things and my parents do not like that. | Qin, 2008 |
| 63. My family's house is decorated in an American style. | Kao & Hebert, 2006 |
| 64. My views on how I should live my life are different from my parents' | Kao & Hebert, 2006 |

views.

| | |
|---|---|
| ~~65. It bothers me that people think I should do well in school because of how I look.~~ | Kao & Hebert, 2006 |
| 66. My parents place a great deal of emphasis on my education. | Kao & Hebert, 2006 |
| ~~67. I identify myself as Asian-American most of the time.~~ | James, 1997 |
| ~~68. My parents identify themselves as Asian most of the time.~~ | James, 1997 |
| 69. I think I would be fine if I moved to my country of origin. | James, 1997 |
| 70. My parents still feel culture shock in America. | James, 1997 |

*Note*: Items that are crossed out were removed after the peer review assessment.

**Figure A1**

*Peer Review Matching Table*

First, read each item. Then, indicate by an "X" with which of the 4 constructs (National identity, Academic identity, Cultural/ethnic identity, Personal identity) that item best aligns. Next, indicate how well that item fits with that construct, with 1 = just okay, 4 = really good fit.

| Item | National Identity | Academic Identity | Cultural/ Ethnic Identity | Personal Identity | How well does this item fit this construct? | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 |
| I believe in God. | | | | | | | | |
| I vote in elections. | | | | | | | | |
| I believe in getting ahead on my own efforts. | | | | | | | | |
| I believe in treating people of all different backgrounds equally. | | | | | | | | |
| I defend America when it is criticized. | | | | | | | | |
| English should be the national language of America. | | | | | | | | |
| American means being born in America. | | | | | | | | |
| The religion of Americans is | | | | | | | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Christianity. | | | | | | | | |
| Being American means having European ancestry. | | | | | | | | |
| Being American means being White. | | | | | | | | |
| Americans should speak English. | | | | | | | | |
| It's important to carry on my ancestral cultural traditions. | | | | | | | | |
| People of all different backgrounds can be American. | | | | | | | | |
| It's important for me to blend into American society. | | | | | | | | |
| It is important for me to have American citizenship. | | | | | | | | |
| I think of myself as American. | | | | | | | | |
| I feel American. | | | | | | | | |
| I am involved in American politics, whether local or national. | | | | | | | | |
| It is important to me | | | | | | | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| that I speak English well. | | | | | | | | |
| I have a strong sense of being American. | | | | | | | | |
| I am proud of being American. | | | | | | | | |
| I am happy to be American. | | | | | | | | |
| I like meeting and getting to know people from ethnic groups other than my own. | | | | | | | | |
| I am active in American organizations and social groups. | | | | | | | | |
| I am not very clear about the role of my ethnicity in my life. | | | | | | | | |
| I feel a strong attachment towards my own ethnic group. | | | | | | | | |
| I have often talked to other people in order to learn more about my ethnic group. | | | | | | | | |
| I feel more American when I am with my | | | | | | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ethnic group. | | | | | | | |
| I do speak or want to speak my ethnic language. | | | | | | | |
| If I have kids, I will only teach them English. | | | | | | | |
| I plan on living in America for the rest of my life. | | | | | | | |
| An American education is better than any other education. | | | | | | | |
| I wish I could have gotten my education in my country of origin. | | | | | | | |
| I consider all my friends to be American. | | | | | | | |
| Most of my friends are from my country of origin. | | | | | | | |
| My parents place great importance on keeping ties with our country of origin. | | | | | | | |
| I want to have a connection with my | | | | | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| country of origin as I get older. | | | | | | | |
| My parents are not American, but I am. | | | | | | | |
| When I compare myself to other people that look like me, I see myself as more American. | | | | | | | |
| I see myself as an outsider in America. | | | | | | | |
| I see myself as an outsider in my country of origin. | | | | | | | |
| My parents and I have very different ideas on what it means to be American. | | | | | | | |
| My parents want me to be less American. | | | | | | | |
| My parents place more importance on traditions from their culture than on American traditions. | | | | | | | |
| I feel that I do not totally belong in my parent's culture or the American | | | | | | | |

| culture. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| I wish that I looked more American. | | | | | | | | |
| People look at me like I am an outsider. | | | | | | | | |
| It bothers me when people mistake me for being a foreigner and not an American. | | | | | | | | |
| I feel like an expert on the culture of my country of origin. | | | | | | | | |
| It bothers me when others expect me to know all about my country of origin. | | | | | | | | |
| I want to break the stereotypes surrounding my parent's culture. | | | | | | | | |
| Doing well in school is part of the culture in my country of origin. | | | | | | | | |
| Doing well in school is what is expected of me because of my culture. | | | | | | | | |
| The English language is the | | | | | | | | |

| language I prefer to speak in | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| I feel more comfortable speaking my native language with my parents. | | | | | | | | |
| My religion does not seem to line up with the religion of America. | | | | | | | | |
| I have faced prejudice based on how I look in America. | | | | | | | | |

**Pilot Study Tables**

**Table B1**

*Frequency and Percent of Pilot Demographic Variables*

| Category | Variable | Frequency | Percent |
|---|---|---|---|
| *Gender* | Male | 11 | 36.7 |
| | Female | 19 | 63.3 |
| | | | |
| *Age* | 18 | 30 | 100.0 |
| | | | |
| *Country of Origin* | USA | 18 | 60.0 |
| | India | 4 | 13.3 |
| | Vietnam | 3 | 10.0 |
| | China | 2 | 6.7 |
| | Pakistan | 1 | 3.3 |
| | The Philippines | 1 | 3.3 |
| | South Korea | 1 | 3.3 |
| | | | |
| *Mother's Country of Origin* | Vietnam | 11 | 36.7 |
| | India | 10 | 33.3 |
| | China | 4 | 13.3 |
| | Pakistan | 3 | 10.0 |
| | The Philippines | 1 | 3.3 |
| | South Korea | 1 | 3.3 |
| | | | |
| *Father's Country of Origin* | Vietnam | 76 | 36.9 |
| | Pakistan | 47 | 22.8 |

| | | | |
|---|---|---|---|
| India | 35 | 17.0 | |
| The Philippines | 17 | 8.3 | |
| China | 10 | 4.9 | |
| South Korea | 10 | 4.9 | |
| Bangladesh | 3 | 1.5 | |
| Japan | 3 | 1.5 | |
| Cambodia | 2 | 1.0 | |
| Malaysia | 1 | .5 | |
| Taiwan | 1 | .5 | |
| Thailand | 1 | .5 | |

*Note*. N = 30

**Table B2**

*Item Correlations for Pilot Study*

| Item | M | SD | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 3.72 | 1.41 | -- | | | | | | | | | | | | | | | | | | | | |
| 2 | 2.07 | 1.46 | .48 | -- | | | | | | | | | | | | | | | | | | | |
| 3 | 3.76 | .79 | -.41 | -.27 | -- | | | | | | | | | | | | | | | | | | |
| 4 | 4.62 | .73 | -.38 | -.24 | .40 | -- | | | | | | | | | | | | | | | | | |
| 5 | 3.24 | 1.09 | .35 | .21 | -.01 | -.15 | -- | | | | | | | | | | | | | | | | |
| 6 | 3.83 | 1.28 | .11 | .10 | .10 | .16 | .52 | -- | | | | | | | | | | | | | | | |
| 7 | 2.00 | 1.25 | .34 | .41 | -.11 | -.27 | .47 | .31 | -- | | | | | | | | | | | | | | |
| 8 | 4.00 | 1.1 | .23 | .00 | .21 | .31 | .18 | -.10 | -.05 | -- | | | | | | | | | | | | | |
| 9 | 4.14 | 1.06 | .18 | -.03 | .04 | .30 | -.03 | .28 | .22 | .06 | -- | | | | | | | | | | | | |
| 10 | 4.66 | .61 | -.07 | .07 | .34 | .18 | -.03 | .38 | .09 | -.16 | .30 | -- | | | | | | | | | | | |
| 11 | 3.45 | 1.24 | -.07 | -.21 | .52 | .04 | -.00 | .21 | -.05 | .26 | .30 | .26 | -- | | | | | | | | | | |
| 12 | 2.17 | 1.23 | -.08 | .15 | -.25 | -.40 | -.27 | -.16 | -.07 | -.45 | -.32 | -.01 | -.17 | -- | | | | | | | | | |
| 13 | 3.59 | 1.3 | .23 | .03 | .25 | .32 | .30 | .21 | .02 | .70 | .02 | .17 | .16 | -.52 | -- | | | | | | | | |
| 14 | 3.21 | 1.29 | .23 | .05 | .23 | .12 | .29 | -.04 | .18 | .73 | .03 | -.22 | .41 | -.27 | .54 | -- | | | | | | | |
| 15 | 2.14 | 1.36 | .00 | .19 | .07 | -.09 | .24 | .24 | .15 | .29 | .09 | .06 | .47 | -.06 | .40 | .31 | -- | | | | | | |
| 16 | 3.76 | 1.3 | .04 | .08 | -.09 | .13 | .14 | .12 | .13 | .22 | -.11 | -.06 | -.11 | -.44 | .43 | .39 | .12 | -- | | | | | |
| 17 | 1.79 | 1.11 | .05 | .12 | .23 | -.1 | .43 | .22 | .26 | -.38 | .21 | .21 | .15 | .08 | -.26 | -.12 | -.03 | -.38 | -- | | | | |
| 18 | 3.76 | 1.12 | -.02 | -.19 | -.07 | .28 | .22 | .32 | .20 | -.26 | .57 | .19 | -.18 | -.31 | -.05 | -.28 | -.10 | .11 | .30 | -- | | | |
| 19 | 3.66 | 1.23 | -.10 | .01 | .21 | .33 | .12 | .35 | -.07 | -.11 | .17 | .50 | -.11 | -.15 | .04 | -.29 | -.12 | .08 | .21 | .33 | -- | | |
| 20 | 2.79 | 1.32 | .18 | -.05 | .16 | .47 | .41 | .34 | .17 | .22 | .30 | -.05 | -.07 | -.31 | .43 | .28 | -.02 | .05 | .29 | .50 | .20 | -- | |
| 21 | 2.59 | 1.18 | -.03 | -.15 | -.15 | .06 | .22 | .14 | -.15 | -.06 | .13 | -.15 | .01 | -.20 | .14 | -.04 | .37 | .10 | .15 | .27 | -.00 | .10 | -- |

| Item | M | SD | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| 23 | 3.14 | 1.41 | -.21 | -.21 | .29 | .37 | .14 | .41 | .12 | .12 | -.12 | .14 | .23 | .07 | .27 | .34 | .14 | .08 | .02 | .02 | -.18 | .32 | .17 |
| 24 | 2.66 | 1.37 | -.29 | -.26 | .12 | -.14 | -.18 | -.02 | -.19 | -.12 | -.48 | -.02 | .07 | .53 | -.14 | .00 | .03 | -.21 | -.00 | -.38 | -.22 | -.20 | -.05 |
| 25 | 3.72 | 1.25 | -.29 | -.21 | .18 | .20 | -.00 | .10 | -.11 | .05 | -.27 | .15 | -.01 | .38 | .08 | .06 | .04 | -.22 | .03 | -.15 | -.04 | .14 | -.13 |
| 26 | 2.55 | 1.38 | -.25 | -.07 | -.04 | .18 | -.31 | .18 | -.02 | -.12 | -.13 | .23 | -.09 | .39 | .05 | -.11 | .02 | -.12 | -.30 | -.23 | -.20 | -.09 | -.12 |
| 27 | 1.97 | 1.18 | .10 | .21 | -.36 | -.27 | .03 | .19 | .19 | -.63 | .06 | .08 | -.28 | .33 | -.34 | -.49 | -.06 | -.17 | .40 | .21 | -.08 | -.01 | .22 |
| 28 | 1.69 | .85 | .25 | -.16 | .17 | -.20 | -.11 | -.08 | .10 | .00 | -.07 | -.21 | .10 | .23 | -.12 | .03 | .01 | -.30 | .04 | -.12 | -.38 | .00 | -.17 |
| 29 | 3.07 | 1.28 | .31 | .55 | .20 | .18 | .45 | .40 | .38 | .08 | .26 | .17 | .00 | -.19 | .28 | .21 | .08 | -.03 | .39 | .09 | .20 | .52 | -.00 |
| 30 | 4.21 | 1.15 | -.21 | .08 | .02 | -.12 | .27 | .29 | .15 | -.28 | .01 | .05 | -.17 | .13 | -.21 | -.25 | .10 | -.13 | .34 | .26 | .41 | .1 | .22 |
| 31 | 3.17 | 1.34 | .06 | .14 | -.10 | -.41 | .20 | -.34 | -.11 | .27 | -.5 | -.06 | .19 | .29 | .06 | .23 | .12 | .13 | -.45 | -.64 | -.35 | -.53 | -.36 |
| 32 | 3.03 | 1.61 | -.36 | -.33 | .43 | .10 | -.07 | -.15 | -.25 | .02 | -.25 | .12 | .10 | .05 | -.15 | .13 | -.20 | -.10 | .04 | -.15 | .13 | -.08 | -.35 |
| 33 | 2.48 | 1.18 | -.09 | -.43 | -.02 | -.19 | -.18 | -.06 | -.27 | -.30 | -.17 | -.01 | .24 | .26 | -.31 | -.25 | -.13 | -.29 | .11 | -.02 | -.13 | -.25 | -.08 |
| 34 | 3.41 | 1.05 | -.04 | -.02 | -.263 | .11 | .13 | -.21 | .14 | .06 | -.37 | -.21 | -.39 | -.06 | .10 | .09 | -.22 | .18 | -.11 | .03 | -.30 | .19 | -.15 |
| 35 | 4.48 | .91 | -.45 | -.21 | .22 | .39 | .17 | .53 | .03 | -.11 | .11 | .18 | .05 | .08 | .05 | -.09 | .03 | -.05 | .07 | .36 | .28 | .38 | .03 |
| 36 | 4.03 | 1.12 | -.2 | -.02 | .38 | .19 | -.1 | .35 | .03 | -.06 | -.16 | .17 | .17 | .07 | -.06 | .02 | -.22 | -.07 | -.08 | -.31 | .19 | .05 | -.53 |
| 37 | 4.17 | 1.1 | -.27 | .08 | .34 | .48 | -.18 | -.00 | .03 | -.12 | .01 | -.23 | -.06 | -.02 | -.12 | -.08 | -.16 | -.14 | .20 | .09 | .05 | .39 | -.08 |
| 38 | 3.1 | 1.18 | -.18 | .33 | .03 | -.04 | .05 | .27 | .24 | -.22 | -.21 | -.10 | -.16 | .36 | -.16 | -.09 | .17 | -.01 | -.01 | -.09 | -.20 | -.08 | .01 |
| 39 | 2.72 | 1.13 | .38 | .19 | -.40 | -.22 | .37 | .16 | .5 | -.09 | .27 | -.4 | -.19 | -.15 | -.13 | .04 | .03 | .03 | .35 | .34 | -.07 | .37 | .31 |
| 40 | 3.48 | 1.27 | -.16 | .10 | .05 | .09 | .04 | .14 | .07 | -.13 | -.16 | -.15 | .11 | .43 | -.09 | .20 | .31 | -.17 | .15 | -.09 | -.23 | .17 | .11 |
| 41 | 1.93 | 1.13 | .12 | .11 | .26 | -.03 | .04 | -.38 | -.03 | .17 | -.41 | -.50 | -.18 | -.04 | .05 | .35 | .03 | .26 | -.13 | -.38 | -.48 | -.11 | .01 |
| 42 | 2.45 | 1.35 | -.21 | .02 | -.06 | -.26 | -.20 | -.24 | -.15 | -.10 | -.59 | -.07 | -.06 | .62 | -.16 | -.06 | .06 | -.28 | -.17 | -.49 | -.50 | -.31 | -.31 |
| 43 | 4.38 | .98 | -.26 | -.17 | .26 | .46 | -.19 | .17 | -.09 | .00 | .29 | -.07 | -.09 | -.38 | .07 | -.06 | -.10 | -.07 | .04 | .31 | -.15 | .34 | .26 |

| Item | M | SD | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 22 | 2.76 | 1.18 | -- | | | | | | | | | | | | | | | | | | | | | | |
| 23 | 3.14 | 1.41 | .39 | -- | | | | | | | | | | | | | | | | | | | | | |
| 24 | 2.66 | 1.37 | .43 | .53 | -- | | | | | | | | | | | | | | | | | | | | |
| 25 | 3.72 | 1.25 | .39 | .51 | .67 | -- | | | | | | | | | | | | | | | | | | | |
| 26 | 2.55 | 1.38 | .57 | .49 | .54 | .55 | -- | | | | | | | | | | | | | | | | | | |
| 27 | 1.97 | 1.18 | .22 | -.06 | .08 | .09 | .34 | -- | | | | | | | | | | | | | | | | | |
| 28 | 1.69 | .85 | .10 | .19 | .52 | .29 | .37 | .27 | -- | | | | | | | | | | | | | | | | |
| 29 | 3.07 | 1.28 | -.22 | .07 | -.33 | -.21 | -.08 | .10 | -.21 | -- | | | | | | | | | | | | | | | |
| 30 | 4.21 | 1.15 | .06 | -.06 | -.09 | .02 | -.12 | .22 | -.34 | .28 | -- | | | | | | | | | | | | | | |
| 31 | 3.17 | 1.34 | -.06 | -.05 | .31 | .16 | .04 | -.36 | .05 | -.38 | -.35 | -- | | | | | | | | | | | | | |
| 32 | 3.03 | 1.61 | -.01 | .14 | .33 | .45 | .07 | -.28 | .03 | -.31 | -.00 | .05 | -- | | | | | | | | | | | | |
| 33 | 2.48 | 1.18 | .09 | .07 | .42 | .17 | .23 | .22 | .65 | -.45 | -.23 | .10 | .18 | -- | | | | | | | | | | | |
| 34 | 3.41 | 1.05 | .08 | .20 | .23 | .01 | .06 | -.05 | .15 | -.05 | -.13 | .15 | .03 | -.05 | -- | | | | | | | | | | |
| 35 | 4.48 | .91 | .24 | .45 | .14 | .40 | .32 | -.02 | -.22 | .15 | .45 | -.22 | .04 | .01 | -.07 | -- | | | | | | | | | |
| 36 | 4.03 | 1.12 | .03 | .32 | .36 | .31 | .36 | -.14 | .20 | .15 | -.12 | .09 | .42 | .18 | -.01 | .23 | -- | | | | | | | | |
| 37 | 4.17 | 1.1 | -.10 | .24 | .09 | .01 | .08 | .03 | .14 | .30 | -.11 | -.34 | -.06 | .02 | .03 | .23 | .34 | -- | | | | | | | |
| 38 | 3.1 | 1.18 | .04 | .44 | .47 | .34 | .40 | .21 | .14 | .14 | .22 | .06 | -.02 | -.04 | .05 | .32 | .32 | .37 | -- | | | | | | |
| 39 | 2.72 | 1.13 | -.05 | -.11 | -.25 | -.16 | -.29 | .37 | .13 | .24 | .38 | -.32 | -.41 | -.24 | .04 | -.01 | -.28 | .04 | .022 | -- | | | | | |
| 40 | 3.48 | 1.27 | .10 | .54 | .28 | .22 | .25 | .04 | .11 | .24 | .25 | -.07 | .03 | .08 | .03 | .29 | .11 | .30 | .56 | -.05 | -- | | | | |
| 41 | 1.93 | 1.13 | -.09 | .05 | .21 | .09 | .07 | .05 | .39 | -.05 | -.40 | .13 | .04 | .08 | .30 | -.45 | -.08 | .10 | .06 | .01 | .12 | -- | | | |
| 42 | 2.45 | 1.35 | .18 | .29 | .57 | .46 | .53 | .19 | .34 | -.31 | -.18 | .45 | .27 | .31 | .34 | -.07 | .18 | -.05 | .31 | -.41 | .39 | .25 | -- | | |
| 43 | 4.38 | .98 | -.04 | .09 | -.19 | .06 | .13 | .20 | -.03 | .06 | -.10 | -.43 | .13 | -.13 | .02 | .03 | -.05 | .40 | .03 | .13 | -.07 | -.01 | -.11 | -- | |

Note: N = 30

**Table B3**

*Reliability Analysis of Pilot Items*

| Item | Corrected Item-Total Correlation | Alpha if Item Deleted |
|---|---|---|
| 1. I believe in God. | -.08 | .64 |
| 2. ~~I vote in elections.~~ | .04 | .64 |
| 3. I believe in getting ahead on my own efforts. | .16 | .63 |
| 4. I believe in treating people of all different backgrounds equally. | .17 | .63 |
| 5. I defend America when it is criticized. | .34 | .62 |
| 6. English should be the national language of America. | .49 | .60 |
| 7. American means being born in America. | .29 | .62 |
| 8. ~~It's important to carry on my ancestral cultural traditions.~~ | .02 | .64 |
| 9. It is important for me to have American citizenship. | -.08 | .64 |
| 10. It is important to me that I speak English well. | .14 | .63 |
| 11. I am active in American organizations and social groups. | .09 | .64 |
| 12. ~~I am not very clear about the role of my ethnicity in my life.~~ | .01 | .64 |
| 13. I feel a strong attachment towards my own ethnic group. | .23 | .62 |
| 14. I have often talked to other people in order to learn more about my ethnic group. | .27 | .62 |
| 15. I feel more American when I am with my ethnic group. | .27 | .62 |

| | | |
|---|---|---|
| 16. I do speak or want to speak my ethnic language. | -.07 | .65 |
| 17. If I have kids, I will only teach them English. | .20 | .63 |
| 18. I plan on living in America for the rest of my life. | -.01 | .64 |
| 19. I consider all my friends to be American. | -.10 | .65 |
| 20. Most of my friends are from my country of origin. | .43 | .61 |
| 21. When I compare myself to other people that look like me, I see myself as more American. | -.01 | .64 |
| 22. I see myself as an outsider in my country of origin. | .12 | .63 |
| 23. My parents and I have very different ideas on what it means to be American. | .71 | .58 |
| 24. My parents want me to be less American. | .33 | .62 |
| 25. My parents place more importance on traditions from their culture than on American traditions. | .47 | .61 |
| 26. I feel that I do not totally belong in my parent's culture or the American culture. | .36 | .61 |
| 27. I wish that I looked more American. | .10 | .64 |
| 28. People look at me like I am an outsider. | .23 | .63 |
| 29. I want to break the stereotypes surrounding my parent's culture. | .32 | .62 |
| 30. The English language is the language I prefer to speak in. | .06 | .64 |
| 31. I feel more comfortable speaking my native language with my parents. | -.27 | .67 |
| 32. My religion does not seem to line up with the religion of America. | -.05 | .65 |
| 33. I have faced prejudice based on how I look in America. | -.09 | .65 |
| 34. I feel that belong to two different cultures. | .02 | .64 |
| 35. I am more American than my parents. | .40 | .62 |

| | | |
|---|---|---|
| 36. My parents are not typical American parents. | .27 | .62 |
| 37. My parents put more pressure on me to do well in school than typical American parents do. | .18 | .63 |
| 38. I try to do more American things and my parents do not like that. | .45 | .61 |
| 39. My family's house is decorated in an American style. | .05 | .64 |
| 40. My views on how I should live my life are different from my parents' views. | .47 | .61 |
| 41. I think I would be fine if I moved to my country of origin. | -.03 | .64 |
| 42. My parents still feel culture shock in America. | .08 | .64 |
| 43. My parents place a great deal of emphasis on my education. | -.01 | .64 |

*Note*. N = 30

**Data Collection Tables**

**Table C1**

*Frequency and Percent of Demographic Variables*

| Category | Variable | Frequency | Percent |
|---|---|---|---|
| *Gender* | Male | 54 | 26.2 |
| | Female | 152 | 73.8 |
| | | | |
| *Age* | 18 | 28 | 13.6 |
| | 19 | 42 | 20.4 |
| | 20 | 49 | 20.4 |
| | 21 | 34 | 16.5 |
| | 22 | 17 | 8.3 |
| | 23 | 10 | 4.9 |
| | 24 | 10 | 4.9 |
| | 25 | 16 | 7.8 |
| | | | |
| *Country of Origin* | USA | 139 | 67.5 |
| | Vietnam | 22 | 10.6 |
| | Pakistan | 17 | 8.3 |
| | India | 8 | 3.9 |
| | The Philippines | 6 | 2.9 |
| | South Korea | 5 | 2.4 |
| | China | 3 | 1.5 |
| | Bangladesh | 1 | .5 |
| | Germany | 1 | .5 |
| | Guam | 1 | .5 |
| | Japan | 1 | .5 |

| | | | |
|---|---|---|---|
| | Nigeria | 1 | .5 |
| | Taiwan | 1 | .5 |
| *Mother's Country of Origin* | Vietnam | 75 | 36.4 |
| | Pakistan | 45 | 21.8 |
| | India | 36 | 17.5 |
| | The Philippines | 18 | 8.7 |
| | China | 10 | 4.9 |
| | South Korea | 10 | 4.9 |
| | Bangladesh | 3 | 1.5 |
| | Japan | 3 | 1.5 |
| | Cambodia | 2 | 1.0 |
| | Laos | 1 | .5 |
| | Malaysia | 1 | .5 |
| | Taiwan | 1 | .5 |
| | Thailand | 1 | .5 |
| *Father's Country of Origin* | Vietnam | 76 | 36.9 |
| | Pakistan | 47 | 22.8 |
| | India | 35 | 17.0 |
| | The Philippines | 17 | 8.3 |
| | China | 10 | 4.9 |
| | South Korea | 10 | 4.9 |
| | Bangladesh | 3 | 1.5 |
| | Japan | 3 | 1.5 |
| | Cambodia | 2 | 1.0 |
| | Malaysia | 1 | .5 |
| | Taiwan | 1 | .5 |
| | Thailand | 1 | .5 |

*Note*. N = 206

**Figure C1**

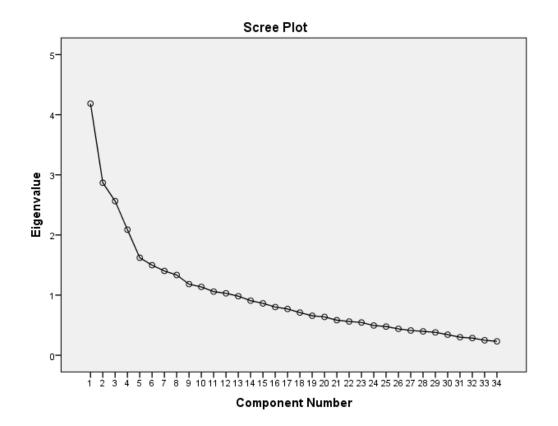*Scree Plot of 4 Factor Structure*

**Table C2**

*Principal Component Analysis Unrotated 4-Factor Structure*

| Item | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Communality |
|------|---------|---------|---------|---------|-------------|
| 1. I believe in God. | -.13 | .25 | -.13 | .23 | .15 |
| 3. I believe in getting ahead on my own efforts. | -.10 | .33 | -.07 | .06 | .13 |
| 4. I believe in treating people of all different backgrounds equally. | -.02 | .34 | .08 | .18 | .15 |
| 5. I defend America when it is criticized. | -.10 | .57 | .21 | .07 | .39 |
| 6. English should be the national language of America. | .01 | .41 | .21 | -.22 | .26 |
| 7. American means being born in America. | -.11 | .35 | -.01 | -.20 | .17 |
| 9. It is important for me to have American citizenship. | -.01 | .53 | .29 | .19 | .42 |
| 10. It is important to me that I speak English well. | .10 | .56 | .22 | -.07 | .38 |
| 11. I am active in American organizations and social groups. | -.06 | .28 | .19 | .36 | .25 |
| 13. I feel a strong attachment towards my own ethnic group. | -.11 | .42 | -.47 | .39 | .56 |

| | | | | | |
|---|---|---|---|---|---|
| 14. I have often talked to other people in order to learn more about my ethnic group. | -.09 | .22 | -.18 | .58 | .42 |
| 15. I feel more American when I am with my ethnic group. | .16 | .17 | .06 | .29 | .14 |
| 16. I do speak or want to speak my ethnic language. | -.14 | .08 | -.30 | .19 | .15 |
| 17. If I have kids, I will only teach them English. | .25 | .04 | .48 | -.16 | .32 |
| 19. I consider all my friends to be American. | .06 | .24 | .44 | -.08 | .26 |
| 20. Most of my friends are from my country of origin. | -.01 | .31 | .15 | .22 | .17 |
| 22. I see myself as an outsider in my country of origin. | .42 | -.26 | .25 | .09 | .32 |
| 23. My parents and I have very different ideas on what it means to be American. | .70 | .09 | -.17 | -.11 | .53 |
| 24. My parents want me to be less American. | .75 | .02 | -.13 | .02 | .57 |
| 25. My parents place more importance on traditions from their culture than on American traditions. | .52 | .26 | -.39 | -.06 | .50 |

| | | | | | |
|---|---|---|---|---|---|
| 26. I feel that I do not totally belong in my parent's culture or the American culture. | .62 | -.29 | .18 | .27 | .58 |
| 27. I wish that I looked more American. | .37 | -.10 | .53 | .14 | .44 |
| 28. People look at me like I am an outsider. | .39 | -.34 | .21 | .58 | .66 |
| 29. I want to break the stereotypes surrounding my parent's culture. | .19 | .22 | .06 | .25 | .14 |
| 30. The English language is the language I prefer to speak in. | .25 | .08 | .57 | -.11 | .40 |
| 31. I feel more comfortable speaking my native language with my parents. | -.05 | .17 | -.38 | .15 | .20 |
| 33. I have faced prejudice based on how I look in America. | .29 | -.25 | .04 | .50 | .41 |
| 35. I am more American than my parents. | .36 | .38 | .05 | -.34 | .39 |
| 36. My parents are not typical American parents. | .32 | .29 | -.13 | -.07 | .20 |
| 37. My parents put more pressure on me to do well in school than typical American parents do. | .45 | .30 | -.18 | -.15 | .35 |
| 38. I try to do more American things and my parents do not like that. | .70 | .20 | -.22 | -.05 | .58 |

| | | | | | |
|---|---|---|---|---|---|
| 39. My family's house is decorated in an American style. | -.04 | .09 | .43 | .13 | .21 |
| 40. My views on how I should live my life are different from my parents' views. | .61 | -.02 | -.20 | -.30 | .50 |
| 42. My parents still feel culture shock in America. | .60 | -.09 | -.23 | .08 | .42 |
| Eigenvalue | 4.19 | 2.87 | 2.56 | 2.09 | -- |
| % of Variance | 12.31 | 8.43 | 7.54 | 6.14 | -- |
| α | .80 | .54 | .52 | .46 | -- |

*Note*. Crossed out items had correlation <.40 or loaded onto multiple factors. Only items that loaded onto a singular factor with a correlation of >.40 were retained.

**Table C3**

*Bivariate Correlations of the Four Factors*

|  | Factor 1 | Factor 2 | Factor 3 | Factor 4 |
|---|---|---|---|---|
| Factor 1 | -- |  |  |  |
| Factor 2 | -.05 | -- |  |  |
| Factor 3 | .13 | .28** | -- |  |
| Factor 4 | .19** | -.08 | .01 | -- |
| *M* | 2.95 | 4.02 | 3.28 | 2.54 |
| *SD* | 0.80 | 0.68 | 0.86 | 0.85 |
| *N* | 206 | 206 | 206 | 206 |

*Note.* ** p < .01

**Table C4**

*Bivariate Correlations of Final 21 Items*

| Item | M | SD | 5 | 6 | 9 | 10 | 14 | 17 | 19 | 22 | 23 |
|------|------|------|------|------|------|------|------|------|------|------|------|
| 5 | 3.23 | 1.12 | -- | | | | | | | | |
| 6 | 3.68 | 1.39 | .33** | -- | | | | | | | |
| 9 | 4.46 | 0.89 | .28** | .13 | -- | | | | | | |
| 10 | 4.70 | 0.64 | .16* | .18** | .45** | -- | | | | | |
| 14 | 3.21 | 1.26 | .11 | -.03 | .10 | -.01 | -- | | | | |
| 17 | 1.56 | 1.07 | .09 | .12 | .03 | .08 | -.06 | -- | | | |
| 19 | 3.22 | 1.37 | .21** | .17* | .19** | .13 | -.08 | .15* | -- | | |
| 22 | 2.76 | 1.35 | -.07 | -.06 | -.03 | .01 | -.06 | .08 | .05 | -- | |
| 23 | 3.06 | 1.31 | .07 | .08 | -.05 | -.04 | -.03 | .14* | .08 | .22** | -- |
| 24 | 2.40 | 1.35 | -.16* | .02 | -.07 | .09 | -.02 | .17* | -.02 | .25** | .53** |
| 25 | 3.61 | 1.30 | -.09 | .02 | .03 | .17* | .08 | .03 | -.03 | -.02 | .38** |
| 26 | 2.34 | 1.30 | -.24** | -.05 | -.06 | -.04 | .00 | .10 | -.01 | .39** | .26** |
| 27 | 1.67 | 1.10 | .05 | .08 | .06 | .06 | -.08 | .31** | .15* | .17* | .13 |
| 28 | 1.81 | 1.11 | -.09 | -.10 | .03 | -.15 | .09 | .04 | -.05 | .25** | .16* |
| 30 | 3.99 | 1.14 | .08 | .07 | .13 | .29** | -.03 | .23** | .17* | .27** | -.01 |
| 33 | 2.60 | 1.29 | -.09 | -.15* | .03 | -.01 | .11 | -.01 | -.04 | .22** | .05 |
| 37 | 4.02 | 1.19 | .04 | .02 | .14* | .17* | -.07 | .04 | -.01 | .09 | .20** |
| 38 | 2.78 | 1.34 | -.04 | -.04 | .02 | .08 | -.04 | .10 | -.02 | .08 | .46** |
| 39 | 2.68 | 1.20 | .04 | .10 | .13 | .01 | -.03 | .17* | .10 | .03 | -.03 |
| 40 | 3.42 | 1.22 | -.07 | -.01 | -.09 | -.06 | -.18* | .12 | -.02 | .06 | .52** |
| 42 | 2.16 | 1.17 | -.05 | -.04 | -.11 | -.05 | -.03 | .06 | -.03 | .26** | .45** |

| Item | M | SD | 24 | 25 | 26 | 27 | 28 | 30 | 33 | 37 | 38 | 39 | 40 | 42 |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| 24 | 2.40 | 1.35 | -- | | | | | | | | | | | |
| 25 | 3.61 | 1.30 | .45** | -- | | | | | | | | | | |
| 26 | 2.34 | 1.30 | .38** | .20** | -- | | | | | | | | | |
| 27 | 1.67 | 1.10 | .21** | -.01 | .40** | -- | | | | | | | | |
| 28 | 1.81 | 1.11 | .23** | -.01 | .53** | .37** | -- | | | | | | | |
| 30 | 3.99 | 1.14 | .13 | -.04 | .21** | .21** | .06 | -- | | | | | | |
| 33 | 2.60 | 1.29 | .15* | .01 | .29** | .04 | .49** | .05 | -- | | | | | |
| 37 | 4.02 | 1.19 | .26** | .30** | .09 | .06 | .03 | -.02 | .01 | -- | | | | |
| 38 | 2.78 | 1.34 | .60** | .45** | .28* | .14 | .11 | .10 | .08 | .37** | -- | | | |
| 39 | 2.68 | 1.20 | -.06 | -.17* | .06 | .21** | .07 | .12 | -.06 | -.05 | -.03 | -- | | |
| 40 | 3.42 | 1.22 | .30** | .33** | .21** | .11 | .06 | .02 | .07 | .33** | .45** | -.07 | -- | |
| 42 | 2.16 | 1.17 | .41** | .26** | .30** | .10 | .16* | -.06 | .23** | .19** | .33** | -.12 | .39** | -- |

Note. N = 206. * p < .05; ** p < .01

**Appendix D**

**Final Scale**

**Total 21 items (α = .70)**

**<u>Factor 1 (9 items, α = .80): Item 22-26, 37, 38, 40, 42 (Parental Influence)</u>**

22. I see myself as an outsider in my country of origin (Candidacy Themes).

23. My parents and I have very different ideas on what it means to be American (Candidacy Themes).

24. My parents want me to be less American (Candidacy Themes).

25. My parents place more importance on traditions from their culture than on American traditions (Candidacy Themes).

26. I feel that I do not totally belong in my parent's culture or the American culture (Candidacy Themes).

37. My parents put more pressure on me to do well in school than typical American parents do (Qin, 2008).

38. I try to do more American things and my parents do not like that (Qin, 2008).

40. My views on how I should live my life are different from my parents' views (Kao & Hebert, 2006).

42. My parents still feel culture shock in America (James, 1997).

**<u>Factor 2 (4 items, α = .54): 5, 6, 9, 10 (American National Ideology)</u>**

5. I defend America when it is criticized (Citrin, 1990).

6. English should be the national language of America (Citrin, 1990).

9. It is important for me to have American citizenship (Schildkraut, 2007).

10. It is important to me that I speak English well (Schildkraut, 2007).

**<u>Factor 3 (5 items, α = .52): 17, 19, 27, 30, 39 (In-Group/Belonging)</u>**

17. If I have kids, I will only teach them English (Candidacy Themes).

19. I consider all my friends to be American (Candidacy Themes).

27. I wish that I looked more American (Candidacy Themes).

30. The English language is the language I prefer to speak in (Berry, 1997).

39. My family's house is decorated in an American style (Kao & Hebert, 2006).

**Factor 4 (3 items, α = .46): 14, 28, 33 (Out-Group/Foreign)**

14. I have often talked to other people in order to learn more about my ethnic group (Phinney, 1992).

28. People look at me like I am an outsider (Candidacy Themes).

33. I have faced prejudice based on how I look in America (Berry, 1997).