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VOICE OF THE INAUDIBLE: WELL-BEING OF CHINESE AMERICAN YOUNG ADULTS, CHINESE AMERICAN PARENTS' PARENTING COMPETENCY, AND THE CORRELATION OF THE TWO.

A Dissertation

Presented to

The Faculty of the Doctoral Program in Educational Leadership

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In Partial Fulfillment

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Doctor of Education

by

Diana Huang

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APPROVED FOR THE DOCTORAL PROGRAM IN EDUCATIONAL LEADERSHIP

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May 2023

Nikos Mourtos, Ph.D.   Connie L. Lurie College of Education/
                                     Aerospace Engineering

Arnold Danzig, Ph.D.   Connie L. Lurie College of Education

Rosalinda Quintanar- Sarellana,   Connie L. Lurie College of Education
Ph.D

Hong Nguyen, Ed.D.   San Ramon Valley Unified School
                                     District

ABSTRACT

VOICE OF THE INAUDIBLE: WELL-BEING OF CHINESE AMERICAN YOUNG
ADULTS, CHINESE AMERICAN PARENTS' PARENTING COMPETENCY, AND THE
CORRELATION OF THE TWO.

by Diana Huang

Violence against Asian Americans since the beginning of the COVID-19 pandemic has

become a national crisis in the United States. Racism against Asian Americans in the

country, however, has been deep-rooted since the nineteenth century. Chinese American

adolescents, who are susceptible to identity crisis as young adults and confront racial

discrimination as a minority race, face distressing challenges. It is critical to inquire into their

lived narratives and hear their voices. The author investigated the early life experiences of

nine Chinese Americans and identified how racial identity is shaped at a young age with

negative external inputs, as well as how racial identity intersects with linguistic identity and

food identity. Additionally, the author confirmed a well-being instrument appropriate for

Chinese American youth and discovered that the 130 survey participants measured from fair

to very good in psychological well-being, emotional intelligence, and academic well-being.

Furthermore, the author proposed and tested a new parenting instrument that measures

parent-child interaction style, family acculturation choice, and Anti-Racism Parenting. The

same survey revealed that there was room for improvement for Chinese American parents. A

Pearson correlation analysis informs that there are 37 correlations between the 10 parenting

variables and the 14 well-being variables. The author, using a system thinking approach,

argues for the establishment of a Chinese American parenting center in Northern California

as a practical first step to improve the well-being of Chinese American youth.

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My children, Chris and Coco, have been my patient mentors and taught me how to be a student again. I value deeply the discussions we had and the opportunity to grow as a parent. My husband, Sam, has supported me unconditionally. Without his love and blind confidence in me, I would never have had the courage to initiate or the strength to complete such a project.

A POEM, IN LIEU OF EPIGRAPH—I ASK MY DAUGHTER AFTER I SAW THE NEWS

I ask my daughter after I saw the news,

      Do you remember what I taught you? /Do you remember taekwondo?

      Block & Kick/ Kick & Block

3-16-2021/eight people/six Asian women/shot and killed/at spas/Atlanta, Georgia

2-3-2021/61-year-old/Filipino American/Noel Quintana/face slashed from ear to ear/on subway/Brooklyn, New York

1-28-2021/84-year-old/Thai American/Vicha Ratanapakdee/shoved to ground and killed/on sidewalk/San Francisco, California

7-14-2020/89-year-old/Asian woman/set on fire/in neighborhood/Brooklyn, New York

4-5-2020/39-year-old/Asian woman/poured over by acid/outside home/Brooklyn, New York

      3-14-2020/Burmese American family/Bawi Cung and sons (2,6)/stabbed/inside Sam's Club/Midland, Texas

I ask my daughter after I saw the news,

      Do you remember what I taught you? /Do you remember taekwondo?

      Block & Kick/ Block & Punch

Shoved to ground and killed/face slashed from ear to ear/poured over by acid/set on fire/shot and killed/stabbed

I ask my daughter,

    Do you remember?

Bawi Cung/Daoyou Feng/Hyun Jung Grant/Noel Quintana/Soon Chung Park/Suncha Kim/Vicha

Ratanapakdee/Xiaojie Tan/Yong Yue

I ask my daughter after I saw the news,

        Do you remember what I taught you? /Do you remember taekwondo?

        Block Block Block/ Kick Kick Kick

In spa/on subway/outside home/on sidewalk/in neighborhood/at Sam's club

I ask my daughter,

        Do you remember taekwondo?

Atlanta, Georgia/Brooklyn, New York/Midland, Texas/San Francisco, California

I ask my daughter after I saw the news,

        Do you remember what I taught you?

Age 89/84/74/69/63/61/51/49/44/39/6/2

        Block & Kick/ Block & Punch

California /Georgia/New York/Texas

I ask my daughter after I saw the news,

    Do you remember what I taught you? /Do you remember Taekwondo?

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LIST OF ABBREVIATIONS

ARP – Anti-Racism Parenting
B – H Procedure – Benjamini – Hochberg Procedure
CAPC – Chinese American Parenting Competency
CFA – Confirmatory Factor Analysis
CFI – Comparative Fit Index
CRT – Critical Race Theory
EFA – Exploratory Factor Analysis
EI – Emotional Intelligence
EPOCH – Engagement, Perseverance, Optimism, Connectedness, & Happiness
IYFP – Iowa Youth and Families Project
KMO – Kaiser-Meyer-Olkin measure
LLS – Lifelong Learning Skill
MEIS – Multifactor Emotional Intelligence Scale
MLQ – Meaning in Life Questionnaire
MMM – Model Minority Myth
MSCEIT – Mayer-Salovey-Caruso Emotional Intelligence Test
PERMA – Positive emotion, Engagement, Relationships, Meaning, and Accomplishment
RMSEA – Root Mean Square Error of Approximation
RQ – Research Question

Chapter 1: Introduction and Statement of the Problem

Introduction and the Urgency of the Study

Violence against Asian Americans since the advent of the COVID-19 pandemic has become a national crisis in the United States. Racism against Asian Americans in the country, however, has been deep-rooted since the nineteenth century. A subgroup of the Asian American community, namely Chinese American adolescents, has been suffering racial discrimination with detrimental consequences, including mental health issues. This dissertation focuses on Chinese American adolescents and their well-being. It covers their racial identity and their lived life narratives. It will also explore their parents' parenting behaviors and the impacts on the children's well-being.

Present Hate Crimes Against Asian Americans

On March 18, 2021, President Biden ordered the flags of the United States be flown at half-staff at the White House and other federal locations to honor the victims of the mass shooting in the Atlanta metropolitan area (Biden, 2021a). On March 16, 2021, a 21-year-old gunman, Robert Long, shot and killed eight people at three spas and massage parlors in the metropolitan area of Atlanta, Georgia. Six out of the eight victims were Asian women (Helsel & Elbaum, 2021). This horrific shooting is one of the many Asian hate crimes that have been occurring in the US at an escalating frequency. For example, on January 28, 2021, 84-year-old Thai American, Vicha Ratanapakdee, was shoved to the ground while he was taking a walk in his neighborhood; he died days later from a head injury (Lah & Kravarik, 2021). On February 3, 2021, on a subway train in Brooklyn, New York City, 61-year-old Filipino American man Noel Quintana was attacked with a knife; his face was slashed from ear to ear

(Kantor, 2021). On July 14, 2020, an 89-year-old Asian woman was attacked and set on fire in Brooklyn near her home (Adams, 2020). On April 5, 2020, a 39-year-old Asian woman was attacked by acid outside her home when she was taking out the trash (Randall, 2020). On March 14, 2020, an assailant attacked a Burmese American family, Bawi Cung and his sons (a 3-year-old and a 6-year-old), inside a Sam's Club in Midland Texas (Chen, 2020; Tang, 2021). According to Stop AAPI Hate, a nonprofit organization, 3,795 incidents were reported to the Stop AAPI Hate reporting center from March 19, 2020 to February 28, 2021 (Jeung et al., 2021).

While the AAPI community and its allies are outraged by the crimes against AAPI elders and women, what people are not fully aware of, and what the media has seldom reported, are the crimes against AAPI youth. According to the 2021 Stop AAPI Hate report, youths (0 to 17 years old) report 12.6% of incidents, and seniors (60 years old and older) report 6.2% of the total incidents (Jeung et al., 2021). Further, for all age groups, Chinese are the largest ethnic group (42.2%) that report experiencing hate, followed by Koreans (14.8%), Vietnamese (8.5%), and Filipinos (7.9%) (Jeung et al., 2021).

Racial Discrimination Against Chinese American Adolescents

Over the past two to three decades, researchers have documented racial discrimination against Chinese American adolescents by peers at school, including its scope, forms, intensity, and impacts (Niwa et al., 2011). Some have also explored the reasons behind such high levels of discrimination (Niwa et al., 2011; Rosenbloom & Way, 2004). However, it is not clear why such hostile environments continue to exist, and what changes are needed to stop this kind of behavior.

Chinese American adolescents are more likely to be racially discriminated against than other minority peers. Fisher et al. (2000) examined 177 teenagers who attended a racially diverse high school in New York City. Twenty-five percent of the students self-identified as East Asian with Chinese or Korean heritage; 8% as South Asian with family origins in India; 23% as non-Hispanic white with family origins in Europe, Russia, or the Middle East; 23% as Hispanic; and 21% as African American. Fisher found that reports of racial discrimination by peers was highest for the youth of East and South Asian descent. The mean scores for East Asian youth and South Asian youth were 9.98 and 7.97, respectively; the mean score for Hispanic youth, non-Hispanic white youth, and African American youth were 6.77, 5.51, and 4.14, respectively. East Asian and South Asian youth were experiencing much more discrimination than White youth or Black youth.

Rosenbloom and Way (2004) investigated who discriminated against Chinese American adolescents in school. Using a combination of methods, such as participant observation, qualitative interviews, and ethnography, Rosenbloom and colleagues researched a low-income high school in 2004. They found that Chinese American students experienced physical and verbal harassment from their non-Asian peers. Chinese American students also reported incidents of having money, jewelry, and jackets stolen or taken by force at school, while their non-Asian peers did not report similar incidents (Rosenbloom & Way, 2004).

A high percentage of Chinese American adolescents are experiencing racial discrimination in school, in the forms of physical attacks, verbal slurs, and social exclusion. From 1996 to 2001, Qin and colleagues conducted two longitudinal studies of 120 Chinese American adolescents from the Boston area and New York City. Niwa et al. (2011) writes,

The form of peer discrimination included physical harassment as well as verbal taunts and slurs. Students reported being "beaten," "bullied," "tripped," "hit," pushed," "kicked," and "thrown things at" both inside the school (e.g., in the hallway, or in the bathroom) and outside (e.g., in a park, or on the school bus)." "Students also reported verbal harassment at school, e.g., being "cursed, "called racial slurs like "Chino," and, "told to go back to China." "Students also reported more subtle, nonverbal forms of poor treatment by some of their peers such as being ignored and socially ostracized. (p. 32)

While scholars attempted to investigate what attributes of victims made them more vulnerable to racial discrimination, (e.g., adolescents of new immigrants, those with accented English, and those of smaller physical sizes) (Qin et al., 2008), there exist gaps in the understanding of what systemic changes and school-based and home-based interventions are required to effectively combat the perpetual harassment and victimization of Asian—and, in particular, Chinese American—adolescents in the US.

Mental Health Issues in Chinese American Adolescents

Racial repression is linked to social-functioning problems and mental health issues (Grossman & Liang, 2008). Chinese American adolescents are found to report that they were "less emotionally stable, less excitable, less cheerful, less bold, and more sensitive" (Huntsinger & Jose, 2006). Chinese American adolescents score lower in social functions than African American and Latinx peers (Way & Chen, 2000). Chinese American adolescents report higher levels of anxiety and depressive symptoms than their European American peers (Qin et al., 2012). When investigating the well-being of Chinese American adolescents, one must examine their racial repression experiences.

Research on psychological development and mental health found alarming differences among Chinese American adolescents and their peers from other racial groups (Huntsinger &

Jose, 2006). Significant differences were found in areas of personality attributes, social functions, and psychological adjustments (Way & Chen, 2000; Qin, et al., 2012). Further, statistics indicate an increase in the suicide rate of Chinese American adolescents in the past decade (Curtin & Hedgegaard, 2019).

Chinese American adolescents differ in personality attributes from European American peers. Huntsinger and colleagues (2006) conducted a two-wave longitudinal study of personality in adolescence: Data obtained at ages 12 and 17 years old, from 60 European American and 60 second-generation Chinese American youth showed that "Chinese American students, collapsing across time, differed significantly from their European American counterparts on self-reports of five out of the 13 personality dimensions. Chinese American adolescents were found to be less emotionally stable, less excitable, less cheerful, less bold, and more sensitive…" (Huntsinger & Jose, 2006).

Chinese American adolescents score lower in social functions than African American and Latinx peers. In 2000, Way and Chen conducted a research study of 160 ninth graders in a public school in New York City. The mean age of the students was 14.4 years, and 90% of the students were eligible for the federal free lunch program. Of the participants, 48.7% were Latinx, 31.3% were African American, and 20.0% were Asian American (mostly Chinese American). The study showed that Asian American students had lower levels of psychological well-being scores than Latinx and African American peers, with zero-order correlations of -0.23, -0.17, and 0.39, respectively. It also indicated that 84.6% of Asian American students had predominantly same-race friends, higher than that of African American (63.9%) and Latinx peers (73.0%). Additionally, the study showed that Asian

American students had lower levels of both close- and general-friendship support than African American and Latinx peers, with zero-order correlations of -0.26, 0.07, and 0.15, respectively (Way & Chen, 2000).

Chinese American adolescents report lower levels of psychological adjustment than European American peers. Qin and colleagues conducted a study of Chinese American and European American ninth graders attending a public school in a Northeastern city of the US during 2007 and 2008. The school serves academically gifted students, and only 5% of the students who took the admission test were admitted to the school. The survey sample consisted of 295 Chinese Americans and 192 European Americans, and their average age was 14. The research team found that Chinese American adolescents reported significantly lower levels of psychological adjustment. The psychological adjustment was analyzed in terms of anxiety level and depressive symptoms. Chinese American adolescents reported higher levels of anxiety (a mean score of 0.43 compared to 0.36 for European American adolescents), reflected in responses such as "I get mad easily" or "I worry about what other people think about me." They also reported higher levels of depressive symptoms (a mean score of 0.48 compared to 0.41 for European American adolescents), reflected in comments such as "negative mood," "sadness," and "social isolation" (Qin et al., 2012).

Severe cases of depression can lead to suicide ideation. The suicide rate of Chinese American adolescents has been increasing over the years. The National Center for Health Statics (NCHS) showed that the suicide rate increased from 4.1 per 100,000 in 1999 to 6.6 per 100,000 in 2017 for non-Latinx Asian, non- Pacific Islander women aged 15 to 24. NCHS also reports an increase in suicide rate from 9.5 per 100,000 in 1999 to 16.9 per

100,000 in 2017 for non-Latinx Asian, non-Pacific Islander men aged 15 to 24. The suicide rate of non-Latinx Asian, non-Pacific Islander women aged 15 to 24 is at 6.6 per 100,000, higher than that of non-Latinx Black women (4.5 per 100,000), and higher than that of Latinx women (4.2 per 100,000) (Curtin & Hedgegaard, 2019).

Through their research work, scholars called attention to the well-being issues of Chinese American adolescents. They have not yet examined these symptoms through a social-justice lens. It is important to analyze the past and present repressions that the Chinese American community has experienced in order to inform potential solutions to the present challenges that Chinese American adolescents are facing.

Researcher and Positionality

Every time I fill out a form requesting racial background, I tick the box that says Chinese American, or Asian American if the former is not an option. It does not particularly bother me because I am Chinese, and I am also American. I was at some point a Chinese child, an international student, a foreign employee, a naturalized alien, and, finally, a Chinese American. I am a first-generation immigrant. It is not the same for all other Chinese Americans. I have friends who were born and raised in the US, and they call themselves Americans. They are, however, being called Chinese Americans; second- and second-plus-generation Chinese Americans. For those who have cut all cultural ties with being Chinese, including not speaking the Chinese language and not celebrating Chinese holidays, it seems only accurate to drop the modifier in front of American. This begs the question: What does it mean to be a Chinese American?

One young man from California made a strong impression on me. Samuel (pseudonym) was born to Chinese American parents in California. He had grown to a six-foot-three basketball player by the time he was in high school. Despite Samuel's outstanding previous performance records, his high school coach, who "did not believe Chinese can play basketball," kept Samuel on the bench during all four seasons of his varsity team competitions. When I asked him why he did not quit, he said, "I wanted to play basketball." It pained me to think that the sports field—a place where adolescents are supposed to be encouraged; a place to develop character and confidence—is sometimes the ground for racial discrimination.

From time to time, American-born children may act as translators for their immigrant parents. Years ago, I met Lily (pseudonym) on a college campus. Lily was born in New Jersey to Chinese American parents. The couple invested in rental properties and the family lived on rental incomes before the parents mastered the English language. Lily was interpreting between her parents and the unfriendly tenants when she was six years old. She feared the tenants and feared their threats against her family. As a college student, Lily had many other fears. I wondered where a child could find safety if she could not find it with her parents.

As I observe countless problems and challenges in Chinese American communities, especially for Chinese American adolescents, I am also aware that I can only study and address one of these challenges at a time. Before I started my doctoral program, I worked for a number of years on gender equity, specifically women's leadership development. I hope to advocate for Chinese American adolescents during my time in my educational leadership for

social justice program. I want to build broad allies, address challenging issues, and instigate systemic changes based on well-informed research and analysis for the benefit of Chinese American adolescents, similar to what I had done for women. I believe that school can solve non-educational problems; that mass education is revolutionary; and that "dimensions of education reach into and define nearly every facet of human life," termed the "Schooled Society" (Baker, 2014, p. 9). I naively began my work by looking into schools and trying to build allyship with teachers and administrators. Little did I know what despair this would lead me to.

One of the first issues I looked at was bilingual education because of the benefits of bilingualism, or trans-languaging. For example, studies on Spanish-English-speaking bilingual youth show that "bilingual students' languages, cultures, and identities are powerful tools for organizing learning, academic success, and critical awareness of the construction of social contexts over time" (Hamilton & Pacheco, 2019, p. 202). The passing of Proposition 58 in 2016 marked a new policy era in California, one that promotes the use of other languages in the instruction of English Language Learners and calls for support of dual-immersion programs for native English speakers (Aldana & Martinez, 2019). While I recognize that Proposition 58 is a big victory in educational equity, I was struck by the fact that it took educators, scholars, parents, students, and policymakers 18 years to reverse Proposition 227 and pass Proposition 58. I am certain I do not have 18 years. I have three years, and this is counting down quickly. I also failed to generate ample support for, or even interest in, Chinese American adolescents outside the immediate Chinese American community. This should not be surprising—or should it be?

While managing everything virtually during the COVID-19 pandemic, I followed reports on Asian hate crimes diligently. I was at times completely enraged, and at other times consumed with doubt. I fear that in the haste of writing required papers, meeting one deadline after another, and overcoming the hurdles of the dissertation, I would forget why I am in this program in the first place. I worry that I would not make any difference to any Chinese American adolescents. I am loath to think that I would earn a doctor's degree without helping the Chinese American adolescent community in any way at all. I wonder if it might make more sense to leave the program and take up a more practical project for the Chinese American adolescent community.

A poem I wrote, "I ask my daughter after I saw the news," reflected my struggle during this time. I attached it to the beginning of this dissertation as a prelude because it is a reminder of why I began this journey. Determined not to be paralyzed by the challenges, I continue to wrestle with the issues and shift my focus to Chinese American adolescents and their parents. I am a mother of two young adults (22 years old and 19 years old). My community of Chinese American parents has been the strongest supporters of my work. I intend to capture the authentic lived narratives of Chinese American adolescents, one at a time. I want to empower Chinese American parents by providing them with practical tools. I would like my work to move the needle.

Research Questions

This dissertation focuses on the well-being of Chinese American adolescents and how parenting positively influences their experience. The research questions are:

1A. How is racial identity constructed by second- and second-plus-generation Chinese

American adolescents, and how does it intersect with other identities in their life

narratives?

1B. What types of experiences influence, positively or negatively, the identity formation

of Chinese American adolescents?

2A. How do Chinese American adolescents measure along key well-being indicators?

2B. How do we measure Chinese American parenting competency? Assuming we are

able to devise an instrument to measure this competence, how do parents of Chinese

American adolescents score on this instrument?

2C. What are the most-pronounced correlations between parents' behaviors and Chinese

American adolescents' well-being outcomes?

Scope of the Study and Definition of Key Terms

Chinese American, Chinese, Asian American

The study will focus on Chinese Americans, who are citizens of the US either by birth or

via immigration, and who are of one or more of the 56 Chinese ethnicities. This excludes

Chinese citizens who visit the US temporarily or study or work in the US for extended

periods of time on visas. Such distinction is necessary because citizens are entitled to rights.

The study will specifically concentrate on Chinese Americans, instead of Asian

Americans in general. Asian American is a large and diverse group with different cultures

and heritages. According to Pew Research Center, 20 million Asian Americans trace roots to

over 20 countries in Asia (Budiman & Ruiz, 2021b). However, at times the research will use

the data and literature on Asian Americans to proxy Chinese Americans when direct

information on Chinese Americans is not available. This proxy is not ideal, but it is still informative, since Chinese American is the largest group among Asian Americans, accounting for 24% (Budiman & Ruiz, 2021b).

Second and Second Plus-Generation Chinese Americans

For the purpose of this study, first-generation Chinese American is defined as a person who was born outside of the US, is of Chinese heritage and immigrated to the US to become a US citizen, and has pledged allegiance to the US. A second-generation Chinese American is defined as a person who was born to first-generation Chinese American parents. A third-generation Chinese American is defined as a person who was born to second-generation Chinese American parents; and so-on and so-forth. Second, third, and later generations are collectively defined as second- and second plus-generation Chinese Americans. The present study focuses on second and second plus-generation Chinese Americans in order to manage the scope of the research work and reduce the number of variables.

Adolescents & Young Adults

The World Health Organization (WHO) defines adolescents as individuals in the 10–19-year-old age group, youth as the 15–24-year-old age group, and young people as the 10–24-year-old age group (WHO, 2021). Psychologists define adolescence into three stages: early adolescence, from the age of 10 to13; mid-adolescence, from the age of 14 to 17; and late adolescence, from the age of 18 to 21, and beyond (Allen & Waterman, 2021).

For the purpose of this study, the researcher will focus on late adolescents—young adults who are 18 years or older. This approach is advantageous because this group of adolescents is more mature than the younger groups and members of this group are more likely to better

reflect and articulate their experiences. In this study, the terms late adolescent and young adult are both used. The term adolescent is preferred in the context of literature review. The term young adult is used when recruiting participants from the general public.

Organization of the Study and Expected Outcomes

The study is mixed methods and consists of two phases.

Phase I: To address RQ 1A and 1B by qualitative methods. Specifically, information was gathered through one-on-one interviews, via Zoom, with nine interviewees. The purpose is to explore the lived experiences of Chinese Americans; to tell the stories that are less-told or mis-told. This narrative inquiry allows the researcher to gain an understanding of Chinese Americans' life stories. It provides much richer insights into their life narratives and brings to the surface important elements that greatly impact a Chinese American's identity formation, either positively or negatively. The findings of this phase inform the design of Phase II.

Phase II: Quantitative methods were used to address RQ 2A, 2B, and 2C. In this phase, two domains were explored. The first domain is the well-being of Chinese American adolescents, which consists of three subdomains. The first subdomain is psychological well-being, which was explored using EPOCH (Engagement, Perseverance, Optimism, Connectedness, and Happiness), a tool developed by Kern et al (2016). The second subdomain is Emotional Intelligence (EI), (perceive emotions in oneself and others accurately, use emotions to facilitate thinking, understand emotions, emotional language, and the signals conveyed by emotions, and manage emotions in order to attain specific goals), developed by Mayer et al. (2008). The third subdomain is academic performance well-being using the lifelong learning skills (LLS) measure by Mourtos (2003). The second domain is

the parenting competency domain. The parenting domain is built on the Iowa Youth and Families Project (IYFP) and addresses its limitations by adding two additional components. One is the acculturation model (Berry & Hou, 2016, 2017) and the other is Anti-Racism Parenting (ARP), a new construct that the author builds in this study. The ARP framework is constructed using the findings from Phase I.

A new survey instrument is developed by combining adapted instruments from literature and a new instrument, on ARP, developed by the author. One hundred and thirty valid responses were collected and analyzed. The results directly answer RQ 2A, 2B, and 2C. Additionally, the newly developed Parental Competency instrument presents a new parenting competency index, which serves to 1) provide correlations between certain parenting behaviors and children's well-being outcomes; 2) compare groups and individuals against parenting competency index, either horizontally or longitudinally; and 3) provide bases for training on parenting skills.

Researcher's Acknowledgement on Parenting for Change

The researcher acknowledges that systemic change is needed to address the racial repression faced by Chinese American adolescents. A systemic change will require different laws and regulations at the federal and state levels. It will require changing racist stereotypes in communities and schools, as well as in the workplace. It will require reforms in law enforcement, the judicial system, and the media. It will also require reforms in training and compensation for teachers and administrators. To be clear, it is systemic anti-Asian and anti-Chinese racist attitudes in our society that have created the aforementioned problems facing Chinese American adolescents. Nevertheless, the author has chosen to explore the parenting

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angle of the solution because changes in parenting can happen quickly and effectively. Empowering the parents of Chinese American adolescents will initiate a grassroots level approach to starting the much-needed and much larger-scale systemic stop-anti-Asian societal reforms.

Summary

Chinese American adolescents suffer pervading and persistent racial discrimination, causing severe mental health and social adjustment issues for them. It should be kept in mind that this racism and discrimination is something they continue to experience as adults. The Asian hate crimes have risen at an alarming rate since the COVID-19 pandemic. Presently, the anti-Asian sentiment in the US is at a toxic level. It is thus imperative to provide these adolescents a voice, to understand their experiences, and to explore how parents can work to shield them from the harmful effects of the racism and discrimination that they face in their daily lives.

Chapter 2: Literature Review

Introduction

The literature review is divided into three domains: (i) race and identity, (ii) well-being, and (iii) parenting. In studying race and identity, the author looks into Critical Race Theory (CRT) and Model Minority Myth (MMM), Identity and Identity Crisis theory, and Intersectionality theory to guide the qualitative inquiry of the lived experiences of Chinese American adolescents. The well-being section aims to identify, evaluate, and select a set of well-being instruments to quantify the well-being of Chinese American adolescents in the study. The author applies a two-step approach to identify four instruments covering psychological well-being (EPOCH), EI, philosophical well-being (MLQ), and academic well-being (LLS). Reviewing Baumrind's (1966) parenting authority model in depth indicated that building a new parenting competency measurement is necessary. The new instrument, Chinese American Parenting Competency, entails three building blocks: parent-child interaction style, acculturation strategy, and ARP. The parent-child interaction style measure was adapted from the IYFP (Ge et al., 1996). The acculturation measure was adapted from Berry's (2016) model. The ARP measure is a new instrument built by the author in the present study.

Race and Identity for Chinese American Adolescents

Introduction

To understand how racial identity is constructed by Chinese American adolescents and intersects with other identities, as well as to explore their lived experiences, the author

considered CRT; MMM; Identity and Identity Crisis theory; and, finally, the Intersectionality theory.

Literature on Asian American experiences in the English language is limited, and literature addressing the repression that Asian American communities suffer in the English language is rare. The term Asian American was coined in 1968 when graduate students from University of California at Berkeley, Yuji Ichioka and Emma Gee, founded their student organization—the Asian American Political Alliance. They wanted to unite people of Asian descent in their anti-Vietnam War movement (Kambhampaty, 2020). The Term Asian American gained momentum during the protest over the killing of Vincent Chin in the 1980s (Tong, 2021). Vincent Chin became a known name in the Asian American anti-racism movement, largely due to the documentary that was made by his family and friends (Tajima & Choy, 1988). Another traceable figure in leading the Asian American community for social justice is Yuri Kochiyama. Kochiyama was a US civil rights activist and advocated for reparations for Japanese American internees, among other things. Ironically, she was not covered by the mainstream media in the US and was largely unknown to the public for decades. Her name only started to appear in the media when she appeared in a photo taken immediately after Malcom X was shot at the Audubon Ballroom, and people began to ask who she was. Even then, the mainstream media wrote about her as the woman who appeared in a photo with Malcolm X, not as a civil rights movement advocate (Cosgrove, 2014). If a tree falls in a forest and no one is around to hear it, does it make a sound? If the Asian American communities have suffered and fought and there is no literature in the English language to record it, did it really happen?

The question, then, is: How does one initiate research and conduct a literature review on Asian Americans if their voices are silenced in the English language literature and their experiences are erased in the English language history? The author took inspiration from the founders of the CRT, particularly their Storytelling and Revisionist History approach. Because the socially dominant group in US society recorded history in ways that served their own interests, Storytelling is an approach that offers counter-narratives and the collective counter-narratives in turn "revision" history. The Storytelling and Revisionist History approach provided a launching point for establishing an understanding of repression, resistance, and systemic obstacles (Miller, et al., 2020). For this chapter, the author searched for documented narratives of Chinese Americans to tell their lived experiences. Because such documented life experiences of Chinese Americans are very limited, the author additionally explored an alternative approach to demonstrate the discriminations that Chinese Americans endured. Specifically, the author researched the recorded past US laws and regulations that were established to discriminate against Chinese Americans, both at the federal level and the state level. The existence of such laws and regulations proves the suffering of the Chinese American communities from an indirect angle. The stories and the laws and regulations in this chapter are only a few pieces of a very large puzzle; the analysis serves to illustrate the pain and suffering of the Chinese American experiences—it is in no way a comprehensive review of these experiences.

Race, Critical Race Theory, AsianCrit, and the Model Minority Myth

The Asian American anti-racism movement is hindered by three factors. First, the social construct of race in the US creates self-sustaining White privilege for the socially dominating

White group; the White majority of the society has no incentive to eradicate it (Delgado &

Stefancic, 2017). Second, the Black-White dichotomy in addressing racism in the nation

holds Black people as the prototypical minority group; grievances of Asian Americans have

no platform to be addressed (Delgado & Stefancic, 2017). Third, MMM neglects challenges

faced by the Asian American community and sets minority groups against one another (Li &

Wang, 2008; Suzuki, 1977).

Race is a social-political construct, not a biological construct. It was created and

sustained in the US by the ruling class to justify and maintain their dominance. Richard

Delgado, one of the founders of CRT, writes:

> Races are products of social thought and relations. Not objective, inherent, or fixed,
> they correspond to no biological or genetic reality; rather, races are categories that
> society invents, manipulates, or retires when convenient…Because racism advances
> the interests of both white elites (materially) and working-class whites (psychically),
> large segments of society have little incentive to eradicate it. (Delgado & Stefancic,
> 2017, p. 9)

Asian is only a race in the US because it is constructed as such in the White-dominant

society. Asian is not a race in Asia but simply a geographical location.

According to Delgado and Stefancic (2017), White privilege, "refers to the myriad of

social advantages, benefits, and courtesies that come with being a member of the dominant

race" (p. 89). The definition of White has expanded over time in the US from only the

descendants of European Christian to include Italians, Irish people, and Jews. Others outside

the White circle—such as Indigenous, Black, Latinx, and Asian people—are defined as

different or inferior. Since the beginning of CRT in the 1960s, scholars and activists have

maintained that racism is "ordinary, not aberrational." (Delgado & Stefancic, 2017, p. 9).

Racism is experienced in every aspect of daily life by people of color in the US.

Further, when addressing racism against other minority groups, Delgado and Stefancic (2017) point to the added challenges of Asian American groups:

> One of the more contentious issues in American racial thought today is whether the very framework we use to consider problems of race reflects an unstated binary paradigm or mindset. That paradigm, the black-white binary, effectively dictates that nonblack minority groups must compare their treatment to that of African Americans to redress their grievances. The paradigm holds that one group, blacks, constitutes the prototypical minority group. "Race" means, quintessentially, African American. Others, such as Asians, American Indians, and Latinos, are minorities only insofar as their experience and treatment can be analogized to those of blacks. (p. 77)

There are few platforms for Asian Americans to voice their experiences of repression. Even today, Asian hate crimes are mostly reported by small Asian media or Asian nonprofit organizations. Mainstream media covers very little on this and the general public has limited awareness.

Asian Critical Race Theory, known as AsianCrit, was developed by applying CRT to the experiences of Asian Americans (Iftikar & Museus, 2018). AsianCrit reaffirms concepts of CRT, such as Revisionist History, Storytelling, and Essentialism; it additionally raises new concepts that specifically address issues of the Asian American community. For example, Asianization names the reality that Asian Americans are construed as perpetual foreigners in their own country. Chinese Americans are considered and treated as Americans when visiting China: they need a visa to enter China, they need the support of translators if they have not mastered the local language, and they need a work permit to seek employment. Ironically, the same people are considered Chinese when they return home to the US. Race is a social and political construct. Furthermore, transnational contexts show that Asian Americans' experiences are shaped by global policies of the US.

The term MMM can be traced back to the 1960s, when William Pettersen, a sociologist and demographer, coined the phrase model minority in his publication on Japanese Americans' success stories (Pettersen, 1966). Today, the model minority stereotype often refers to the homogenous description of Asian Americans as quiet and hardworking, with intact families, higher academic capabilities, and greater economic success. This stereotype is a myth because it is simply not true. MMM is harmful in several ways. First, the erroneous claim that all Asian Americans are economically well-off has explicit negative policy and practice impacts on Asian American communities who are poor and need assistance. Second, the unrealistic blanket expectation of Asian Americans' academic achievements causes excessive stress and maladjustment, particularly in adolescents. Third, using the model minority stereotype as a reference to criticize other minority groups creates resentment from other minority groups (Delgado & Stefancic, 2017; Li & Wang, 2008; Suzuki, 1977; Y. L. Wang, 2019). Another myth, equally untrue and harmful to Asian American communities, is "the idea that Asians are too successful, soulless, humorless drones whose home countries are at fault for the United States' periodic economic troubles" (Delgado & Stefancic, 2017, p. 94). These stereotypes deindividualize and dehumanize Chinese Americans; this approach is a tool for perpetrators to justify victimizing others.

CRT explains why civil rights progress has been slow; it takes away benefits (material or psychic) from the dominant majority. Its insight into the Black-White dichotomy in the anti-racism movements describes why the oppression endured by Asian Americans has mostly not been on the nation's anti-racism agenda. MMM further illuminates the fact that Asian Americans suffer racial discrimination perpetrated not only by White people but also by

other minority groups when a wedge is created between them and Asian Americans (Chou, 2013); it is perpetrated by anyone who harbors hatred for Asian Americans.

Applying CRT: A Revisionist Analysis of Chinese Americans History

In this section, the author applies Revisionist History and Storytelling approaches (Bell, 1989) to analyze early Chinese American history and bring to light the racial violence and institutional racial discrimination perpetrated against Chinese Americans.

Derrick Bell, a founding member of CRT, introduced his Revisionist History approach in his analysis of *Brown v. Board of Education* (1954). Revisionist History, an important CRT theme, aims to replace the comforting White version of US historical events with the actual experience lived by the minority groups (Bell, 1989). Because there is not much literature on the experiences of Chinese Americans and because MMM describes Chinese Americans in a way that harms the group, the author believes that it is valuable to create these narratives from the perspectives of Chinese Americans.

A second CRT theme is Storytelling. "Critical race theorists have built on everyday experiences with perspective, viewpoint, and the power of stories and persuasion to come to a deeper understanding of how Americans see race" (Delgado & Stefancic, 2017, p. 45). Storytelling also helps minority communities to voice their experiences. The Chinese American community will benefit from the Storytelling approach by capturing our history in the United States. Storytelling has typically been from generation to generation, within smaller Chinese American communities. The author plans to amplify these voices by putting such narratives in an academic paper.

Both Revisionist History and Storytelling prove to be powerful means for social justice work. Because formal written records of these repressed racial groups either do not exist or do not record the truth, it is difficult to influence contemporary views. The two themes provide a new platform to prove that racism is real and give a voice to the inaudible (Miller, et al., 2020). The author captures some examples of racial violence and institutional discrimination as an application of the Revisionist History and Storytelling approaches.

Racial Violence

Narratives of racial violence against Chinese Americans date back to the nineteenth century and continue in the present day. The first wave of Chinese people came to the United States around the 1860s. Young Chinese men first came to California to work in mining and later to build the transcontinental railroad. These men were paid lower wages than White workers and they lived in harsh conditions. They were often beaten, lynched, and massacred (Library of Congress, n.d.). The perpetrators of these violent racial attacks went unpunished. For example, in the 1871 Los Angles massacre of the Chinese, 19 Chinese people were killed; 15 of them were hanged. Seven people were initially convicted of manslaughter and were sentenced from three to six years in jail. A year later, however, this sentence was overturned, and they were freed. No one was charged again. The San Francisco riot of 1877 waged against the Chines people in Chinatown lasted for three days. The looting and the bloodshed killed four Chinese people and destroyed homes, businesses, and places of worship. No one was arrested for these crimes (Wu, 1972).

One particularly horrific massacre suffered by Chinese people, the Rock Springs Wyoming Massacres, warrants specific mention. On September 2, 1885, over 150 White

people, organized by the so-called Knights of Labor, entered Chinatown and brutally

attacked the Chinese people, killing 28, wounding 15, causing three to go missing, and

driving over five hundred Chinese out of town with nothing but the clothes on their backs

(Wu, 1972). The author of this study located the victims' testimony of the horrific event. The

U.S. law at the time prohibited Chinese from testifying in legal proceedings; hence, this

testimony was given to the Chinese Consulate of New York in 1885. The full text is included

as Appendix A, here is an excerpt.

The Memorial of Chinese Laborers Resident at Rock Springs, Wyoming Territory, to the

Chinese Consul at New York (1885)

> We, the undersigned, have been in Rock Springs, Wyoming Territory, for periods ranging from one to fifteen years, for the purpose of working on the railroads and in the coal mines.

> Here follow the signatures of 559 Chinese laborers, resident at Rock Springs, Wyoming Territory.

> On the morning of September 2, a little past seven o'clock, more than ten white men, some in ordinary dress and others in mining suits, ran into Coal Pit No. 6, loudly declaring that the Chinese should not be permitted to work there…After the work had stopped, all the white men in and near Coal Pit No. 6 began to assemble by the dozen…

> One squad remained at Coal Shed No. 3 and another at the pump house. The squad that remained at the pump house fired the first shot, and the squad that stood at Coal Shed No. 3 immediately followed their example and fired. The Chinese by name of Lor Sun Kit was the first person shot, and fell to the ground.

> …Soon after, the mob on the hill behind Coal Pit No. 3 came down from the hill, and joining the different squads of the mob, fired their weapons and pressed on to Chinatown.

> The gang that were at the plank bridge also divided into several squads, pressing near and surrounding "Chinatown." One squad of them guarded the plank bridge in order to cut off the retreat of the Chinese.

…Not long after, it was everywhere reported that a Chinese named Leo Dye Bah, who lived in the western part of "Chinatown," was killed by a bullet, and that another named Yip Ah Marn, resident in the eastern end of the town, was likewise killed. The Chinese now, to save their lives, fled in confusion in every direction, some going up the hill behind Coal Pit No. 3, others along the foot of the hill where Coal Pit No. 4 is; some from the eastern end of the town fled across Bitter Creek to the opposite hill, and others from the western end by the foot of the hill on the right of Coal Pit No. 5. The mob were now coming in the three directions, namely, the east and west sides of the town and from the wagon road.

…Whenever the mob met a Chinese they stopped him and, pointing a weapon at him, asked him if he had any revolver, and then approaching him they searched his person, robbing him of his watch or any gold or silver that he might have about him, before letting him go. Some of the rioters would let a Chinese go after depriving him of all his gold and silver, while another Chinese would be beaten with the butt ends of the weapons before being let go. Some of the rioters, when they could not stop a Chinese, would shoot him dead on the spot, and then search and rob him. Some would overtake a Chinese, throw him down and search and rob him

…There was a gang of women that stood at the "Chinatown" end of the plank bridge and cheered; among the women, two of them each fired successive shots at the Chinese. This was done about a little past 3:00 P.M.

…

Days later

Some of the dead bodies had been buried by the company, while others, mangled and decomposed, were strewn on the ground and were being eaten by dogs and hogs. Some of the bodies were not found until they were dug out of the ruins of the buildings. Some had been burned beyond recognition. It was a sad and painful sight to see the son crying for the father, the brother for the brother, the uncle for the nephew, and friend for friend…

…By this time most of the Chinese have abandoned the desire of resuming their mining work, but inasmuch as the riot has left them each with only the one or two torn articles of clothing they have on their persons, and as they have not a single cent in their pockets, it is a difficult matter for them to make any change in their location…

…Some of the rioters who killed the Chinese and who set fire to the homes could be identified by the Chinese… Among the rioters who robbed and plundered were men, women, and children. Even the white woman who formerly taught English to the Chinese searched for and took handkerchiefs and other articles… (pp. 152-159)

After the massacre, 16 men were arrested, including Isaiah Washington, a member-elect to the territorial legislature. The Grand Jury of the Sweetwater County refused to indict them. None of the perpetrators was ever charged. The newspapers were largely sympathetic to the White perpetrators (Wu, 1972). Throughout history, horrendous crimes against Chinese Americans have been unpunished and undocumented. Justice never came for those victims.

Institutional Discrimination

Chinese Americans in the United States have endured not only armed attacks but also discriminatory laws and regulations, many of which were created explicitly to target them. Besides the Chinese Exclusion Act of 1882, there were federal and state laws to deprive Chinese American of their rights to citizenship, right to education, and right to property ownership. There was exclusive taxation on them, such as the Miners License tax law. And there were laws to attack their culture and way of life. A sample of the actual legislation is included in the following section:

US Law Relating to the Exclusion and Persecution Of Chinese, 1882-1902

1. The Exclusion Law, May 6, 1882

2. Officially entitled: An Act to Exclude Certain Treaty Stipulations Relating to Chinese.

3. Chinese Laborers are excluded from the United States, and Chinese Living in the United States are denied citizenship.

4. An Amendment to the Exclusion Law, July 5, 1882

5. The Scott Act, October 1, 1988

6. Prohibiting not only the immigration of Chinese laborers to the United States, but also the returning of Chinese who had temporarily left the United States.

7. The Geary Law, May 5, 1892

8. Extending the Exclusion Law for another ten years.

9. Joint Resolution of July 7, 1898

10. Excluding Chinese from Hawaii.

11. Act of April 29, 1902

12. Officially entitles: An Act to Prohibit the Coming into and to Regulate the Residence Within the United States, Its Territories and All Territory under Its Jurisdiction, and the District of Columbia, of Chinese and Persons of Chinese descent.

13. Extended the Chinese Exclusion Law indefinitely. Chinese in Philippine Islands were restricted.

14. … (Wu, 1972, pp. 17-19)

California Local Law Discriminating Chinese

1. California Taxes the Foreign Gold Miner (1853)

2. The Foreign Miner's Tax Translated into Chinese (1853)

3. California Protects Free White Labor Against Chinese Competition (1862)

4. An Act to Protect Free White Labor against Competition with Chinese Coolie Labor, and to Discourage the Immigration of the chinese into the State of California

5. California's Immigrant Tax (1855)

6. Chinese Barred From California (1858)

7. An Act to Prevent the Further Immigration of Chinese or Mongolians to This State. (Approved April 26, 1858)

8. Restrictions on Chinese Female Immigrants (1870)

9. Further Restriction on Chinese Immigrants (1870)

10. Chinese May Not Testify Against White Men in Court (1854)

11.   People v. George W. Hall, the Supreme Court of the State of California, 1854

12. The Exclusion of Chinese Witnesses Reaffirmed (1871)

13. People v. James Brady, the Supreme Court of the State of California, 1854

14. The "Cubic Air" Ordinance (1870)

15. Regulating Lodging House (Approved July 29, 1870), San Francisco Board of Supervisors, Order No. 939

16. Removing the Chinese Pigtail: The Queue Ordinance (1876), City and County of San Francisco, Order No. 1294

17. No "Special Police" for the Chinese (1878)

18. Provisions in the Articles on the Chinese of the Constitution of California (1879)

19. A Misdemeanor to Employ Chinese Workers (1880)

20. … (Wu, 1972, pp. 19-69)

Laws and regulations caused violence against Chinese Americans and made them perpetual foreigners, even when they were born in the United States. It is important to remember this history and not allow it to repeat itself in our lives. It is concerning that certain

politicians are proposing to ban Chinese from ownership of land and properties today (Brown & Metz, 2023).

Present Demographics of Chinese Americans and Continued Racial Discrimination

The history of repression has directly influenced the demographic of the Chinese American community today. According to the PEW research center, the total population of Chinese Americans in 2015 was about five million. Chinese Americans live in metropolitan areas, such as New York; Los Angles; San Francisco; and San Jose, California. Of these five million, 14.4% live in poverty, which is higher than the 12.1% average for Asian Americans. Additionally, the median age is 36. The biggest foreign-born age group is between 50 and 64, most of whom came to the United States as students in the 1980s and 1990s while in their twenties. The biggest U.S.-born age group is between 5 and 17, most of whom are the children of the aforementioned group (Budiman, 2021).

Racial violence against Chinese Americans is escalating at an alarming rate, as mentioned in Chapter One. More than 130 years have passed since the Rock Springs Wyoming Massacres, but progress has been slow. Violent crimes against Chinese Americans in part are caused by the institution that will not punish the perpetrators. Two White men, Ronald Ebens and Michael Nitz, beat Vincent Chin to death on June 19, 1982 in Detroit, Michigan. They blamed Chin, whom they had mistaken for being Japanese, for their job loss. The Judge sentenced the convicted felons to a $3000 fine each and three years' probation with no prison time (Tong, 2021).

Nowadays, what Chinese Americans experience is "otherness." Sue et al. (2009) identified eight themes of racial microaggressions against Asian Americans: "(a) alien in own

land, (b) ascription of intelligence, (c) exoticization of Asian women, (d) invalidation of interethnic differences, (e) denial of racial reality, (f) pathologizing cultural values/communication styles, (g) second class citizenship, and (h) invisibility" (p. 88). Alien in own land, for example, is the assumption that all Asian Americans are foreigners or foreign-born. Pathologizing cultural values/communication styles is the perception that cultural values and communication styles are undesirable or deficient unless they are those of the White majority. And denial of racial reality are microaggressions that invalidate Asian Americans' experiences of discrimination. Teranishi et al. (2009) researched Asian Americans and Pacific Islanders (AAPI) in higher education, employing CRT. Their work revealed AAPI students experience admission-related negative action practices when they were denied admission because of their race. They also point out that campus racial climates negatively impact AAPI students' educational experiences. Rodriguez and E. J. Kim (2018) analyzed Asian American children's literature in P-12 to understand how Asian Americans are portrayed to children. They found persistent foreigner stereotypes and model minority stereotypes.

United States–China relations further regressed in the past few years, and according to PEW Research Center, negative views of China increased sharply in the United States from 35% in 2005 to 60% in 2019 (Silver et al., 2019). During the current COVID-19 pandemic, Chinese Americans are facing increased racial bias and hate crimes. Ruiz and colleagues surveyed over 9,600 adults in the United States in June 2020 and found that Asian Americans and Black Americans are more likely to report negative experiences than other groups during the pandemic. Thirty-nine percent of Asian Americans and 38% of Black Americans reported

that "people acted as if they were uncomfortable around them," compared to 27% of Latinx

Americans and 13% of White Americans. Thirty-one percent of Asian Americans reported

that "they have been subjected to slurs or jokes," compared to 21% of Black, 15% of Latinx,

and 8% of White Americans. Twenty-six percent of Asian Americans reported that "they fear

that someone might threaten or physically attack them," compared to 20% of Black, 10% of

Latinx, and 9% of White Americans (Ruiz et al., 2020).

Identity, Identity Crisis, and Adolescents

Identity architect Erik H. Erikson first published his identity life cycle framework in

1950. The framework was modified and republished several times and had been the

foundation for scholars in the field of identity development and psychology. Erikson

examined inborn characteristics and the influence of family, school, and community; he

developed an eight-stage life cycle framework, which he terms as the eight ages of man:

- hope: trust vs. mistrust

- will: autonomy vs. shame and doubt

- purpose: initiative vs. guilt

- competence: industry vs. inferiority

- devotion and Fidelity: identity vs. identity confusion

- love: intimacy vs. isolation

- care: generativity vs. stagnation

- wisdom: ego integrity vs. despair (Erikson, 1993a, p. 274; Erikson, 1993b, p. 94)

According to Erikson, the stage of adolescence, which is between childhood and

adulthood, is when identity is formed. It is during adolescence that an individual develops the

"physiological growth," "mental maturation," and "social responsibility" to prepare themself to establish their identity (Erikson, 1993b, p. 91). Normally, the child begins this process by identifying with their parents, whom they idolize. They are now able to become their own version of their father or mother. Later, the child is exposed to a wider range of family members, such as younger siblings and grandparents; they establish a set of expectations that will influence who they will become in life. Still later, at school, the child will feel that their identity is decided by their skin color, their parents' background, or the style of their outfits. The formed identity is "dependent on the process by which a society (often through sub-societies) identifies the young individual, recognizing him/her as somebody who had to become the way he/she is and who, being the way he/she is, is taken for granted" (Erikson, 1993b, p. 159)

Erikson coined the phrases *identity crisis* and *identity confusion*. Through his clinical work, Erikson categorized cases of identity crisis and identity confusion and analyzed their causes. According to Erikson, an adolescent, confused by the identity forced upon them, runs away from such identity by dropping out of school, leaving jobs, or withdraw socially. The adolescent will further refuse any attempted diagnosis or social judgment. Erickson writes,

> For the American group identity supports an individual's ego identity as long as he can preserve a certain element of deliberate tentativeness, as long as he can convince himself that the next step is up to him and that no matter where he is staying or going he always has the choice of leaving or turning in the opposite direction. (Erikson, 1993b, p. 67)

Adolescent at this stage are insecure and eager for peer approval and inclined to disregard their parents' opinion. This leads to further internal conflicts and self-doubt. To some extent, adolescents help one another by forming ingroups; they stereotype themselves and the

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outgroups. However, the group bond can be fragile, and membership can be temporary.
Erikson writes,

> Young people can become remarkably clannish, intolerant, and cruel in their exclusion of others who are "different," in skin color or cultural background, in taste and gifts, and often in entirely petty aspects of dress and gesture arbitrarily selected as the signs of an in-grouper or out-grouper. (Erikson, 1993b, p. 132)

Erikson (1993b) also argued that because cultural change breaks down a child's inner consistency of hierarchy of expectations, it can be traumatic to their identity formation.

The author of this study recognizes the importance of Erickson's work in understanding human development, identity formation, and the challenges faced by adolescents, and agrees with the analysis of many identity crisis cases investigated in his books. However, the author does not condone the biased language used in the text or the cultural supremacy expressed. For example, in his study of the Indigenous children at Sioux, when he analyzed how the children "seem blocked in expectations and paralyzed in their ambitions" (Erickson 1993b, p. 49), he referred to the Sioux culture as "primitive" and to the European American culture as "civilization" (Erickson 1993b, p. 87). When discussing race, he attributes the identity challenges faced by Black children to the so-called Black mothers cultivating "surrendered identity" (Erickson 1993b, p. 302). The researcher takes a dialectical approach in applying Erickson's theory when analyzing Chinese American adolescents.

Intersectionality and Chinese American Adolescents

A Chinese American adolescent faces challenges as a minority and an adolescent. Intersectionality theory originated in Black feminist work. Crenshaw (1989, 1991) argues that a Black woman, at the intersection of being Black and being a woman, faces heightened

difficulty when she fights against discrimination through the legal system. The laws define

discrimination against women and against Black people separately; the perpetrator may not

be convicted because they may not discriminate against a White woman or a Black man.

Crenshaw calls for the need to understand the interaction of multiple repressive identities and

how that impacts lived experiences.

Jones (2009) utilizes the framework of intersectionality to illustrate identity categories,

individual differences, and larger social systems of inequality.

> These experiences with differences were intimately tied to social identities and social
> locations such as race, culture, ethnicity, sexual orientation, religion, ability, and
> social class, and these experiences resulted in feelings of "otherness" that prompted
> identity scrutiny…for those participants for whom identity was highly visible,
> awareness of difference was experienced at a very young age and was a persistent
> dimension of their lived experience. (p. 294)

Chinese American adolescents are at once vulnerable adolescents and a minority as

Chinese Americans. As adolescents, they are susceptible to self-doubt and identity crisis. As

Chinese Americans, they are subject to racial discrimination. Yet the challenges faced by

Chinese American adolescents are more than the two combined. Chinese American

adolescents face multitudes of conflicts:

- Their intrinsic positive self-images vs. society's projection of inferiorities

- Their needs to love and admire their parents vs. society's disapproval and ridicule of

  their family's value, food, language, and way of life

- The democratic and equality ideology (such as every person is born equal) that they

  learn in the classroom vs. their lived reality of being inaudible, invisible, faceless, and

  nameless

- The fact they were born Americans vs society's confabulatory reconstruction of their foreign origin

Chinese American adolescents are exposed to serious risks if these conflicts are not resolved. While parents may expect teachers at school to protect children from racial discrimination, unfortunately, teachers hold levels of implicit and explicit bias that are not different than those of other society members (Stark et al., 2020). Additionally, teachers play significant roles in racial microaggression in K-12 schools (Kohli & Solorzano, 2012). Parents of Chinese American adolescents are left with no choice but to raise their children with the strength and wisdom to reject society's rejection of them. "For, indeed, in the social jungle of human existence there is no feeling of being alive without a sense of identity" (Erickson, 1993b, p. 130).

Summary

Chinese American adolescents, who are susceptible to self-doubt and identity crisis as adolescents and who confront racial discrimination as a minority race, face more challenges than the two combined. It is critical to inquire into their lived narrative and hear their voice.

Well-Being

Introduction

The well-being section aims to identify, evaluate, and select a set of well-being instruments to measure the well-being of Chinese American adolescents in the study. The measurement data will validate the findings from Phase I of this study and provide a quantitative landscape of how Chinese American adolescents are doing. The measurement

data of well-being in its respective factor form will also be analyzed for correlation with various parenting behaviors.

The researcher applies a two-step approach to identify four instruments covering psychological well-being (EPOCH), EI, philosophical well-being (MLQ), and academic well-being (LLS). Each of these four instruments is analyzed in detail.

Well-Being Theories, Instruments, and Researcher's Perspectives

Scholars across disciplines, such as psychology, philosophy, medicine, and economics, often use the term well-being in their work. Alder and Seligman, leading scholars in positive psychology, wrote, "wellbeing integrates hedonic wellbeing (feeling good) and eudaemonic wellbeing (functioning well)." (Adler & Seligman, 2016, p. 5) Alder and Seligman also interchangeably use "flourishing" and "well-being":

> Flourishing is simultaneously the absence of the crippling elements of the human experience—depression, anxiety, anger, fear—and the presence of enabling ones—positive emotions, meaning healthy relationships, environmental mastery, engagement, and self-actualization. Psychological science has traditionally focused most of its efforts on the study of psychopathology and how to eliminate it. (Adler & Seligman, 2016, p. 4)

Seligman introduced the PERMA theory of well-being. He asserts that there are five building blocks that enable flourishing: Positive emotion, Engagement, Relationships, Meaning, and Accomplishment. Specifically, Seligman defines *Engagement* as one's experience to deploy their skills, strengths, and attention for a task. He refers to *Meaning* as the meaning of life that can be derived from belonging to and serving something bigger than the self. Seligman argues that there are techniques to increase each of PERMA, and that a higher level of PERMA reduces problems and increases satisfaction in life in physical health,

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employment, and relationship (Positive Psychology Center, n.d; Seligman, 2011). In addition to PERMA, numerous instruments have been developed to measure well-being. Rose et al. (2017) conducted a systematic review of well-being measures and identified 12 reliable instruments.

The researcher of this study also conducted a review of well-being instruments. According to the Oxford English Dictionary (n.d.), "well-being, vbl. n. The state of being or doing well in life; happy, healthy, or prosperous condition; moral or physical welfare (of a person or community). Satisfactory condition (of a thing)." It is the researcher's belief that well-being is more than the absence of problems. If one uses instruments focused on measuring deficits, then the data will have a ceiling effect, i.e., there will be a cluster of data at the upper limit. Therefore, the researcher wishes to utilize instruments that differentiate various degrees of well-being for the whole range of the spectrum. The researcher also intends to apply a holistic approach to well-being, including physical, behavioral, psychological, social-emotional, etc. to address all aspects of individual well-being. This means that, in addition to well-established psychological well-being instruments, the researcher will also leverage academic assessment tools. Furthermore, because this study is focused on adolescents, instruments developed for adolescents and/or validated by adolescents' data are chosen over others. Similarly, because this study addresses the Chinese American population specifically, instruments that have been validated with the Chinese or Asian adolescents population are preferred over alternatives.

An initial literature search following the aforementioned criterion generates 21 instruments coving fields of behavior (1), mental health (3), social-emotional (3),

psychological (5), EI (1), philosophical (1), and academic performance (6). The instrument for delinquent behaviors is the test from Youth Self Report (Achenbach & Rescorla, 2001). The physical functioning problems instrument has been adapted from the Physical Functioning subscale of the Pediatric Quality of Life Inventory, version 4.0 (Varni et al., 2001).

The three mental health instruments are the Anxiety Disorder Measure (Spitzer et al., 2006), Pittsburg Sleep Quality Index (Buysse et al., 1989), and Epidemiologic Studies of Depression Scale (Radloff, 1977). The three social-emotional instruments are the Behavior Assessment Scale for Adolescent (Reynolds & Kamphaus, 2004), Archenbach System of Empirically Based Assessment Youth Self- Report (Achenbach & Rescorla, 2001), and Conners-Wells' Adolescent Self-Report Scale (Conners, 1997). The five psychological instruments are EPOCH (Kern et al., 2016), PERMA (Seligman, 2011), CAWS (the Child and Adolescent Wellness Scale) (Copeland et al., 2010), Connor-Davidson Resilience Scale (Connor & Davidson, 2003), and Ryff six components model (autonomy, environmental mastery, positive relationships with others, purpose in life, realization of potential, and self-acceptance) (Ryff, 1989). The EI instrument is the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) (Mayer et al., 2008). The philosophical instrument is the meaning in life questionnaire (MLQ) (Steger et al., 2006). The six academic performance instruments are LLS (Mourtos, 2003); California Assessment of Student Performance and Progress System (CDE); and standard tests, including school GPA, SAT, ACT, and AP. The author summarized the instruments in Table 1.

From Table 1, several criteria were applied to further select the instruments. For example, one principle used was MECE (mutually exclusive and collectively exhaustive). There existed more instruments to measure psychological well-being than were needed, and there was overlap among various instruments. Additionally, there was also overlap among items measured in the fields of behavior, social-emotional, and psychological. An effort was made to ensure that the chosen items were not redundant. The well-being measurement in this study provides a landscape of Chinese American adolescents' well-being but also correlates with their parents' parenting approaches; thus, priority was given to measuring qualities that were viewed as more desirable or influenceable. This was informed by Phase I of the study. Finally, whenever possible, a simpler instrument was chosen over a more complicated one because a simpler instrument is easier to adapt into a larger survey.

Four instruments were chosen to be integrated into this research work: EPOCH (Kern et al., 2016); EI, MSCEIT (Mayer et al., 2008); MLQ (Steger et al., 2006); and LLS (Mourtos, 2003).

Table 1

Summary of Well-Being Theories and Instruments

Field of well-being	Description	Instrument	Scholar & Source
Behavior	Delinquent behaviors	13 items adapted from the Youth Self Report	Achenbach & Rescorla, 2001
Physical	Physical functioning problems	Three items adapted from the Physical Functioning subscale of the Pediatric Quality of Life Inventory Version 4.0	Varni et al., 2001
Mental Health			
	Anxiety disorder	Four items adopted for Children	Spitzer, Kroenke et al., 2006
	Sleep quality	Pittsburgh Sleep Quality Index	Buysse, Reynolds et al., 1989
	Depressive symptoms	20-item Center for Epidemiologic Studies of Depression Scale (CESD)	Radloff, 1977
Social-Emotional			
	Behavior Assessment Scale for Adolescent	BASC-2 SRP-A	Reynolds & Kamphaus, 2004
	Achenbach System of Empirically Based Assessment Youth Self-Report Form	ASEBA	Achenbach & Rescorla, 2001
	Conners-Wells' Adolescent Self-Report Scale	CASS	Conners, 1997

(table continues)

Table 1 (continued)

Psychological			
	Engagement, Perseverance, Optimism, Connectedness, Happiness	EPOCH	Kern et al, 2016
	Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment.	PERMA	Seligman, 2011
	Adaptability, Connection, Conscientiousness, Emotion Regulation, Empathy, Initiative, Mindfulness, Optimism, Self-efficacy, and Social competence	The Child and Adolescent Wellness Scale (CAWS)	Copeland, Nelson, & Trauberger, 2010
	Resilience	Connor-Davidson Resilience Scale	Connor & Davidson, 2003
	Autonomy, Environmental mastery, Positive relationships with others, Purpose in life, Realization of potential, and Self-acceptance.	Ryff 6 components model	Ryff, 1989
Emotional Intelligence	Perceive emotions in oneself and others accurately, use emotions to facilitate thinking, understand emotions, emotional language, and the signals conveyed by emotions, and manage emotions in order to attain specific goals.	Mayer–Salovey–Caruso Emotional Intelligence Test (MSCEIT/MEIS)	Mayer, Salovey, & Caruso, 2008
Philosophical	Sense of purpose and life goal	MLQ	Steger et al., 2006
Academic performance	Lifelong learning skills	Recognition of the need for, Ability to engage in lifelong learning.	Mourtos, N.J., 2003
	California Assessment of Student Performance and Progress System	(CAASPP)	https://www.cde.ca.gov/ta/tg/ca/
	Test results	GPA, SAT, ACT, AP	

Psychological Well-Being: EPOCH Measure of Adolescent

Kern et al. (2016) created the EPOCH Measure of Adolescent Well-Being, which

assesses five positive psychological characteristics (Engagement, Perseverance, Optimism,

Connectedness, and Happiness). The instrument consisted of five domains; each domain had

four items. The 20-item measure was tested in 10 different studies in the United States and

Australia, covering 4,480 adolescents between 10 and 18 years old. The studies tested the

factor structure; internal and test-retest reliability; and convergent, discriminant, and

predictive validity. Specifically, Kern et al. (2016) define EPOCH as the follows:

> By *Engagement*, we mean the capacity to become absorbed in and focused on what
> one is doing, as well as involvement and interest in life activities and tasks...
> *Perseverance* refers to the ability to pursue one's goals to completion, even in the
> face of obstacles... *Optimism* is characterized by hopefulness and confidence about
> the future, a tendency to take a favorable view of things, and an explanatory style
> marked by evaluating negative events as temporary, external, and specific to a
> situation. *Connectedness* refers to the sense that one has satisfying relationships with
> others, believing that one is cared for, loved, esteemed, and valued, and providing
> friendship or support to others. *Happiness* is conceptualized as steady states of
> positive mood and feeling content with one life, rather than a momentary emotion. (p.
> 587)

Kern et al. (2019) conducted a study of a Chinese translation of an EPOCH measure of

3,629 students in China (1,980 boys, 1,649 girls) in primary and middle schools. Their

findings supported the EPOCH construct and its instrument in a cultural environment

different from its origin (the United States and Australia).

EPOCH is relevant to the present study because it was specifically developed for

adolescents and its 20-item instrument is relatively easy to be adapted into a larger survey.

Furthermore, cultivating domains of EPOCH could lead to positive adult outcomes, including

physical health, education, employment, and life satisfaction (Carver et al., 2010; Chan et al.,

2014; Eskreis-Winkler et al., 2014). All of these are desired outcomes that parents prefer for their children.

Emotional Intelligence: MSCEIT

EI was initially coined by psychologists John Mayer and Peter Salovey in the 1990s (Mayer et al., 1990). Nowadays, the MSCEIT is the commonly accepted instrument to measure EI across all age groups and multiple cultures (Mayer et al., 1999; Mayer et al., 2002). Mayer et al. (2008) defined EI as:

> Some individuals have a greater capacity than others to carry out sophisticated information processing about emotions and emotion-relevant stimuli and to use this information as a guide to thinking and behavior. The authors have termed this set of abilities emotional intelligence (EI) (p. 503) …we recommend that the term emotional intelligence be limited to abilities at the intersection between emotions and intelligence -specifically limited to the set of abilities involved in reasoning about emotions and using emotions to enhance reasoning. (p. 514)

Since the introduction of the construct of EI, scholars have been eager to explore the expansion of the construct, and media has been enthusiastic in reporting EI using loosely defined terms. Mayer et al. (2008) maintained that distinction between EI and personality traits is important. They also acknowledged that EI complements the traditional concept of intelligence of verbal/propositional and perceptual/organizational (Mayer et al., 2008).

The EI construct is an empirical construct that has been validated; it includes the ability to process complicated information of one's own and others' emotions and the ability to think and take actions under the guidance of this information. Further, these abilities can benefit individuals and the people they interact with (Mayer et al., 2004; Salovey & Grewal, 2005).

Mayer and Salovey (1997) built a four-branch model of EI along a continuum from those that have a relatively lower level of EI—such as having the ability to manage basic psychological functions—to more sophisticated self-management. These skills are arranged in a rough hierarchy of four branches (Mayer & Salovey, 1997). These include the abilities to (1) perceive emotions in oneself and others accurately; (2) use emotions to facilitate thinking, (3) understand emotions, emotional language, and the signals conveyed by emotions; and (4) manage emotions in order to attain specific goals (Mayer & Salovey, 1997).

Today, the MSCEIT, also known as Multifactor Emotional Intelligence Scale (MEIS), is an ability-based test that consists of 141 items to measure the four branches of the EI model. The test provides scores and percentile information in the resulting total EI score, branch scores, and task score (EI Consortium, 2021)

EI is an important and relevant construct for the present study for several reasons. The most obvious one is that a higher EI predicts better social outcomes and a lower EI predicts interpersonal conflict and maladjustment. Research works indicate that teenagers lower in EI than peers were more likely to engage in conflicts and were viewed as more aggressive (Mayer et al., 2001). Furthermore, researchers also found that a lower EI was related to a tendency towards smoking among inner-city adolescents (Trinidad & Johnson, 2002).

Philosophical Well-Being: Meaning in Life

There exist a wide range of definitions of and measurements for life meaning because it is easily influenced by the value preferences of a scholar. The definition by Steger et al. (2006), however, incorporates most of the major definitions of meaning and allows respondents the opportunity for holding their own meaning principles. They define meaning

in life as "the sense made of, and significance felt regarding, the nature of one's being and existence" (Steger et al., 2006, p. 81). The author chooses to include this instrument because it measures life meaning without linking to a religious belief.

Steger et al. (2006) developed a ten-item MLQ with two major factors: One set of questions asks respondents if they have meaning or purpose in their life. The other set of questions ask about the search for meaning. Steger et al. were able to conduct studies to test the structural, convergent, and discriminant validity of the MLQ. Because of its general definition and ease to use quality, the MLQ is preferred in this study over other instruments, such as the Life Attitude Profile—revised (Reker, 1992) and Purpose in Life subscale (Ryff, 1989).

Measuring MLQ is important and relevant to Chinese American adolescents because research in the past has identified correlations between life meaning and other aspects of lived life. Bonebright et al. (2000) found positive associations between amount of meaning in life and work enjoyment. Lew et al. (2020) discovered "meaning in life, including both the presence of meaning in life and search for meaning, can be good protective factors against suicidal behaviors." (p. 73)

Academic Well-Being: Lifelong Learning Skills

Academic performance is an important aspect of well-being in Chinese American adolescents' life and a priority for Chinese American parents. This understanding is confirmed by the researcher's project, *Identity: Lived Life of Chinese Americans, Stories Less Told* in SJSU EDD 502, Qualitative Methods in Educational Research. It is to be further corroborated with the findings of Phase I of this study.

The author is fully aware of the abundance of various theories, frameworks, and measurements for academic performance, such as school GPA and standard tests, such as AP, SAT, and ACT. The author is also informed of the California Assessment of Student Performance and Progress (CAASPP) System, which, among other instruments, provides assessments of science, English language arts/literacy (ELA), and mathematics, as well as the optional Spanish reading/language arts assessment (CDE, n.d.). However, the author chose the LLS instrument.

The LLS entails two pillars; one is the recognition of the need for lifelong learning and the other is the ability to engage in lifelong learning. For recognition, Mourtos (2003) created a five-level construct map with five assessment questions. For the ability to engage, he created a six-level construct with nine assessment questions. A simplified version of the questionnaire will be adapted into the current research work.

The author chose the LLS for the following reasons. First, the purpose of the current study is to measure respondents across age groups and education levels; measurements on specific subjects that depend on age and education level will not offer data that can be analyzed for potential correlation with parental behavior with consistency. Furthermore, with technological development, new knowledge of information and data can be quickly accessed online; it is more important to master the skills to learn than to retain specific knowledge. Lastly, the knowledge half-life of most professions is short and increasingly declining. For example, the half-life of an engineer's technical skills—that is, how long it takes for half of everything an engineer knows about their field to become obsolete—was estimated to be

between 2.5 to 7.5 years in the 1980s (Mourtos, 2003; Smerdon, 1996). Therefore, the LLS

instrument is more appropriate, considering the focus of this study.

Summary

To measure the well-being of Chinese American adolescents accurately and specifically,

the researcher applied an instrument that was adapted from four proven instruments covering

four aspects of well-being. They were EPOCH, EI, MLQ, and LLS.

Parenting

Introduction

Reviewing Baumrind's parenting authority model in depth indicated that building a new

parenting competency measurement is necessary. The new instrument entails three building

blocks: parent-child interaction style, acculturation strategy, and ARP. The parent-child

interaction style measure was adapted from the IYFP (Ge et al, 1996; Hou et al., 2018;

Melby & Conner, 2001). The acculturation measure was adapted from Berry's work on

immigrant families (Berry, 1997; Kim & Wolpin, 2008). The ARP measure is a new

instrument built by the researcher in the present study.

Baumrind's Parenting Authority Model

Since the late 1960s and in the following four to five decades, Baumrind's parenting

authority model has been a dominant framework that has influenced theories and practices in

the child development field. It can be summarized into a two-by-two matrix along two

orthogonal factors, i.e., responsiveness and demandingness (Baumrind, 1966, 2005).

> Responsiveness refers to the extent to which parents foster individuality and self-assertion by being attuned, supportive, and acquiescent to children's requests; it includes warmth, autonomy support, and reasoned communication. Demandingness refers to the claims parents make on children to become integrated into society by

behavior regulation, direct confrontation, and maturity demands (behavioral control) and supervision of children's activities (monitoring). Behavioral control and monitoring are modified in their expression and effect on children's development by parental support, reflection-enhancing communication, and psychological control. (Baumrind, 2005, p. 61-62)

In her initial study, Baumrind (1966) identified three types of parenting models and named them authoritative, authoritarian, and permissive parenting. Later, a fourth type, named disengaged parenting was added. Over the years, disengaged parenting has sometimes been termed neglectful parenting, and permissive parenting has sometimes been termed indulgent parenting. Often, scholars and practitioners refer only to the first three types in the Baumrind parenting authority model. Table 2 illustrates this two-by-two framework.

Table 2
Baumrind Parenting Authority Four-Typology Model

	Demandingness Level	
Authoritarian (low responsiveness, high demandingness)	**Authoritative** (high responsiveness, high demandingness)
Disengaged/Neglectful (low responsiveness, low demandingness)	**Permissive/Indulgent** (high responsiveness, low demandingness)

Responsiveness Level

Baumrind (2005) maintained that authoritative parenting is the prototype of parenting behaviors, superior to the rest. Her work, and that of others, have demonstrated that youth with authoritative parents were the most competent and least maladjusted. In other words,

they were more autonomous, achieved better grades, and fared better socially and emotionally.

For decades, scholars worked on improving the application of the model without questioning the model. For example, Baumrind initially used an observation method to collect information. This was later replaced with quantitative questionnaires, which were less human-resources-intensive and less time-consuming. Voluminous research works were conducted on answer discrepancies between different informants, i.e., surveying the parents or the children (Baumrind, 1991, 2005; Dornbusch et al., 1987; Robinson et al., 1995; Smetana, 1995).

Limitations of Baumrind's Model

Since the 1990s, researchers have questioned the validity of Baumrind' parenting model; and they have challenged, in general, the approach of developing a parenting prototype based on middle-class Anglo-Saxon American families and trying to apply it to other ethnic communities and, even, other countries, which have with different languages and culture (Chao, 2001; Gracia et al., 2008; Leung et al., 1998).

Gracia et al. (2008) asserts that the indulgent parenting style produced better children's outcomes in their quantitative study of 1,133 high school students in Spain. The students were between grade seven and 12, 52% were girls and 48% were boys, and the students were from diverse socio-demographic backgrounds. "Our results suggest that adolescents of indulgent families do perform equal or even better in several indicators of psychological adjustment than adolescents from authoritative households. Authoritarian and neglectful parenting was associated, in general, with the minimum adjustment of adolescents" (p. 113).

Gracia et al. further caution not to "generalize the association between authoritative parenting style and optimum adjustment in offspring found in studies with Euro-American samples to the Spanish cultural context" (p. 122).

Studies of Chinese American adolescents in the United States and Chinese students in Hong Kong provide evidence that contradicts the claims that authoritative parenting generates better school outcomes and/or better psychological adjustment (Chao, 2001; Leung et al., 1998).

Chao (2001) conducted a study on more than five hundred high school students in the greater Los Angeles area. The sample contained 324 Chinese Americans, among whom 148 were first-generation and 176 were second-generation; and 208 European Americans who were primarily third- or later generations. The study found that European American adolescents with authoritative parents had significantly higher school grades than European American students with authoritarian parents. Chinese American adolescents with either authoritative or authoritarian parents did not differ on school grades.

Leung et al. (1998) conducted a cross-cultural study in Hong Kong, the United States, and Australia to test the relationship of parenting style and children's school outcomes. High school students from grades ten and eleven were recruited. They were 107 Chinese students who were born in Hong Kong, 142 European American students who were born in the United States and attended a high school in the San Francisco Bay area, and 133 European Australian students who were born in Australia and attended high schools in Melbourne. The study had three findings: first, Chinese students' academic achievement was positively related to authoritarianism in parenting. Second, students' academic achievement was

positively related to authoritativeness in parenting in the United States and Australia. Thirds, among students with parents of lower educational level in the United States and Australia, academic achievement was positively related to authoritarianism in parenting.

A Proposed New Parenting Model

Baumrind's parenting authority model was not a good predictor for Spanish adolescents (Gracia et al., 2008). It was not a good predictor for Chinese adolescents in Hong Kong (Leung et al., 1998). It was not a good predictor for Chinese American adolescents in the United States (Chao, 2001). The researcher is convinced that it will not be a fit to use in this study with Chinese American adolescents.

The researcher was, however, shocked by the dozens works of literature that argued against the above facts and was appalled by the biased language and the implied cultural supremacy in some of the literature. First, it is worthwhile to point out that the most problematic parenting style is disengaged/neglectful parenting; when parents fail to do anything for the children, it is failed parenting. This point was not overtly clear in most of the literature articles. Secondly, the authoritarian label carried a negative connotation in some work; and it was further interpreted as abusive by some. This quadrant in Baumrind's model simply means high in demandingness. Why not name it inspiring parenting? The term "inspiring" would be just as reasonable as the term "authoritarian". Similarly, permissive/indulgent implies spoiled children with a negative undertone. Why not name it empowering parenting since it is the quadrant for high responsiveness? It seems that some scholars gave the Anglo-Saxon American culture a superior status by promoting the authoritative parenting model and were impairing families of other backgrounds.

Responsiveness in its original statement was related to warmth and reasoned communication. In an immigrant family, if parents and children do not share the same first language and do not have the same value references, reasoned communication is rather difficult. The warmth exuded by parents is also different from the warmth perceived by the children if they subscribe to a different culture. Therefore, parenting success is highly related to the acculturation strategy that the family adopted.

Demandingness originally was linked to parents guiding children to integrate into the society. As discussed in Chapter One, the biggest challenge that Chinese American adolescents face today is racial discrimination. Thus, successful parenting must include anti-racism guidance.

The instrument the researcher of this study proposes is a three-pillar parenting model including parent-child interaction style, family acculturation choice, and ARP. This is a new model, and the researcher names it the Chinese American Parenting Competency Model, as illustrated by Figure 1.

Figure 1
Chinese American Parenting Model
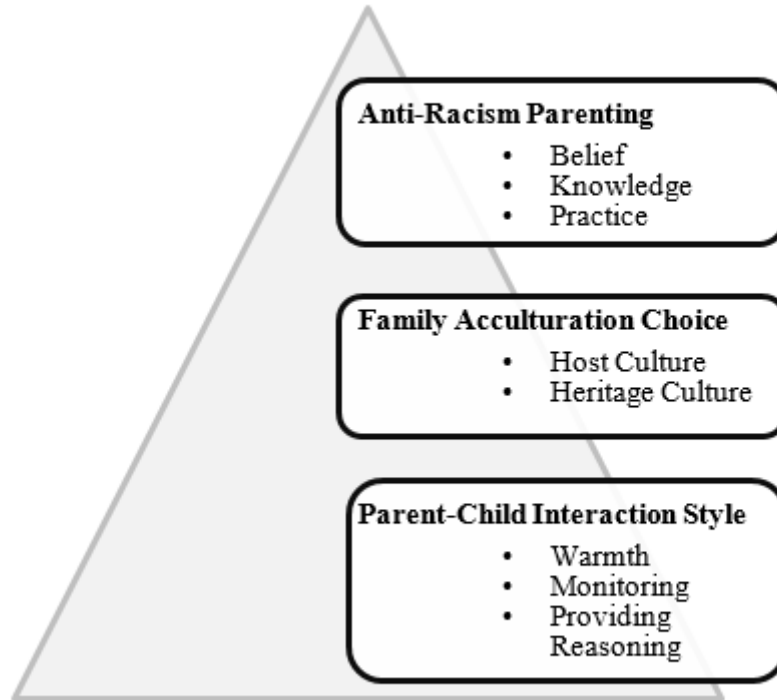
*Parent-Child Interaction Style: The Iowa Youth
and Families Project (IYFP) Measure*

The IYFP Measure maintains the benefits of the Baumrind model but avoids the

shortfalls of the two-by-two matrix. Three factors and related questions were adapted from

the IYFP Measure (Ge et al., 1996; Hou et al., 2018; Melby & Conner, 2001):

Parental warmth was measured with items about this affective dimension of parenting.

e.g., "Do you let your child know that you appreciate him/her, his/ her ideas, or the things

he/she does?" The rating scale ranged from 1 (never) to 7 (always). Higher mean scores

represent higher warmth.

Parental Monitoring was assessed by items such as "Do you know who your child is with when he/she is away from home?" on a five-point scale ranging from 1 (never) to 5 (always). Higher mean scores represent higher levels of Monitoring.

Parental inductive reasoning was assessed by items such as "Do you give reasons (explain) to your child for your decisions?" on a five-point scale ranging from 1 (never) to 5 (always). Higher mean scores represent higher levels of reasoning.

Family Acculturation Choice

The acculturation model (Berry, 1980) was created to measure immigrants' attitudes about the host-society culture and their heritage culture. The researcher in this study repurposed this model to measure parenting choices.

Berry's acculturation model (1980) indicates that four different acculturation strategies exist, depending on attitudes toward the host culture and family's origin culture. They are integration (one values both host culture and family's origin culture), assimilation (one prefers host culture and forgoes family's origin culture), separation (one continues to maintain family's origin culture with no involvement in host culture), and marginalization (one maintains neither host nor family's origin culture). Over the past decades, Berry (1997) and Berry et al. (2016) have conducted much research on immigrants' acculturation strategies and their overall well-being.

In 2016, Berry and Hou examined three thousand adult immigrants in Canada regarding their acculturation strategy and well-being in a survey. Two questions were asked to investigate the acculturation strategy: 1. "How would you describe your sense of belonging to Canada?" and 2. "How would you describe your sense of belonging to people with the

same ethnic or cultural background as you?" The answer choices were very strong, strong, weak, very weak, and no opinion; they were later coded on a five-point scale from 5 to 1. Well-being was characterized by life satisfaction and self-rated mental health. Berry and Hou found that the integration group had higher level of life satisfaction and higher positive mental health than others.

In 2017 Berry and Hou examined seven thousand immigrants in Canada and found that, regarding life satisfaction, individuals in the integration group have the highest level of life satisfaction. The assimilation and separation groups have lower levels of life satisfaction than the integration group and similar levels of life satisfaction to each other. And the marginalization group has the lowest level of life satisfaction. Regarding self-reported mental health, integration scores highest and marginalization scores lowest, followed by assimilation and separation.

In 2008 E. Kim and Wolpin conducted research on the acculturation of 106 Korean American families in the U.S. Midwest (105 mothers, 98 fathers, and 106 adolescents). Their questionnaires were consistent with Berry's four acculturation strategies. They were, however, more nuanced in terms of cultural marks. They looked at value orientation, language, and daily lifestyles. They measured lifestyle, specifically in food, TV/video, newspaper, friends, and organizations. They also assessed fluency in Korean and English in terms of speaking, reading, listening, and writing. Specifically, they used the Acculturation Attitude Scale (U. Kim, 1998). The questionnaire consisted of 56 questions revolving around four issues; e.g., when inquiring about integration strategy, they asked for the level of agreement with the statement, "It is valuable to develop close friendships with both Koreans

and Americans." When inquiring about marginalization, they asked for agreement with the statement, "These days it is hard to find someone you can really relate to and share your inner feelings and thoughts." Kim found that "mothers, fathers, and adolescents maintained Korean cultural and linguistic characteristics while adopting some American cultural and linguistic features. The adoption of American culture and English was more evident among adolescents than their parents."

S. Y. Kim et al. (2013) conducted a longitudinal study on Chinese American families' acculturation and children's outcomes. Both parents from the 379 Northern California families were born outside of the United States (most were from Hong Kong or southern provinces of China). The adolescents were in seventh or eighth grade at Wave 1 and eleventh or twelfth grade at Wave 2, among which 72.0% were born in the United States. Their analysis indicated that during early adolescence, acculturation discrepancy between parents and child toward U.S. orientation was related to more depressive symptoms and lower academic performance in Chinese American adolescents.

Family acculturation strategy can influence the well-being of both parents and children (Berry, 2016, 2017; E. Kim, 2008; S. Y. Kim et al., 2013). This study aims to find out how different acculturation choices employed in parenting impacts children's well-being outcomes.

Anti-Racism Parenting

"Critical race parenting evolved from the need to teach children within communities of color how to develop resilience and resistance in the face of intergenerational experiences of White supremacy and institutional oppression." (DePouw & Matias, 2016, p. 242) DePouw

and Matias argue that parents in communities of color have long developed race-conscious parenting skills to help their children survive and thrive. Depouw (2018) also argues that parents, too, need to develop resilience and be accountable for teaching their child and acting on behalf of their child when needed in pursuit of racial equity.

Theory, framework, and praxis on parenting Chinese American children in the face of racial discrimination, however, are missing. Chinese American adolescents are in need of guidance on how to address the everyday racial discrimination they encounter. Yet there has not been much work done on ARP. The author builds the ARP measuring instrument based on Wilson's (2005) measuring theory. The ARP entails the three pillars of belief, knowledge, and practice in parenting capabilities in relation to anti-racism.

Belief: Believe that systemic anti-Chinese American racism is ubiquitous in the United States. Believe that victims should never be blamed for racist incidents that occur. Believe that second- and plus generation Chinese American children experience racism and that, as a result, their well-being suffers. Believe it is most crucial to teach children how to defend themselves against racism.

Knowledge: Have deep knowledge or skills to recognize racism when encountering microaggression, marginality, and oppression. Have the appropriate strategies to address racisms in choosing time, place, desired outcome, and allies. Know how to teach children to face racism in various situations and at different ages.

Practice: Routinely recognize or reflect on their personal experiences of racist encounters. Regularly validate their children's encounters and help them to reflect on those experiences. Actively call out racism when their children are discriminated against based on

race and seek changes based on those experiences. Provide leadership in anti-racism programs at the workplace and the community.

Each of these three domain constructs consists of five levels of competencies. Questions were developed to capture each competency level. The domain Belief consists of five-item questions, such as "I need to teach my children how to address racism," with a five-point Likert scale outcome ranging from 1 (strongly disagree) to 5 (strongly agree). The domain Knowledge consists of nine yes or no questions and nine questions such as "I know the right words and appropriate conversation to talk to my children about racism," with a five-point Likert scale outcome ranging from 1 (strongly disagree) to 5 (strongly agree). The domain Practice consists of 10 questions such as "I confronted the perpetrator when my children were discriminated," with a five-point Likert scale outcome ranging from 1 (never) to 5 (always). The questions were developed to survey parents initially and they were later reworded to survey children about the parenting they experienced from their parents. The details of this instrument are discussed in Chapter Three and Chapter Four.

Summary

Instead of using the established Baumrind parenting model, a new Chinese American Parenting Competency (CAPC) model is built from the ground up to specifically tackle the parenting challenges of the Chinese American community. CAPC entails three pillars: parent-child interaction style, adapted from the IYFP; acculturation strategies, repurposed from Berry's model; and a new ARP model that was developed in this study.

Gap in the Literature

Chinese American adolescents endure insurmountable challenges caused by racial discrimination and identity confusion. Yet they are inaudible, invisible, faceless, and nameless. There has been limited research focus on this issue. This study aims at providing a voice for them, so as to document their lived experiences. The study begins by measuring Chinese American adolescent well-being in a fashion that specifically addresses their needs. Furthermore, the study proposes a new parenting model, the Chinese American Parents' Competency Model, in an effort to correlate parenting with children's well-being for the purpose of guiding Chinese American parents.

Chapter 3: Methodology and Research Plan

Introduction

This research effort, a mixed-method sequential work, consists of two phases. Phase I is a qualitative analysis to address RQ 1—identity formation of Chinese American young adults. Phase II is a quantitative analysis to address RQ 2—well-being of Chinese American young adults and the impacts of parenting. Phase I entails narrative interviews of nine people via Zoom. The interview was audio recorded, transcribed, coded, and analyzed by a software called Dedoose. Phase II entails an online survey collecting 130 valid data points. The survey was built in Google Forms and shared online. IRB approval was obtained before data collection took place (Appendix B). The collected data was loaded onto the software SPSS 28 to conduct analysis of validity, reliability, and correlation.

Research Questions

The research questions of this study are as follows:

1A. How is racial identity constructed by second and second-plus generation Chinese American adolescents and how does it intersect with other identities in their life narratives?

1B. What types of experiences influence positively or negatively the identity formation of Chinese American adolescents?

2A. How do Chinese American adolescents measure along key well-being indicators (psychological well-being, emotional intelligence, philosophical well-being, and academic well-being)?

2B.   How do we measure Chinese American parenting competency? Assuming we

are able to devise an instrument to measure this competence, how do parents of

Chinese American adolescents score on this instrument?

2C.   What are the most-pronounced correlations between parents' behaviors and

Chinese American adolescents' well-being outcomes?

Phase I of this research is a qualitative analysis to address RQ 1A and 1B. Phase II is a

quantitative analysis to address RQ 2A, 2B, and 2C. The two phases complement each other

because one provides depth and the other breadth. This approach is informed by a model that

maintains that qualitative inquiry has strong ties with learning about particulars,

microanalysis, individual experience, and professional knowledge; and that quantitative

inquiry, meanwhile, has strong ties with learning about general knowledge, macroanalysis,

and collective knowledge, as well as scientific knowledge (Stake, 2010).

Phase I: Qualitative Analysis of RQ 1: Identity Formation of Chinese American Adolescents

Constructing a Qualitative Research

To focus onto the most relevant issues, Stake's (2010) mapping approach is used, while

the literature review findings from Chapter Two are applied. Accordingly, I began

constructing Phase I qualitative research by mapping out major factors of identity formation

for Chinese American adolescents. In Figure 2, Chinese American adolescents' identity is

explored through the intersection of race and the stages of psychosocial development. Race is

further studied through CRT (Delgado & Stefancic, 2017), Asian Crit (Iftikar & Museus,

2018), and MMM (Li & Wang, 2008; Suzuki, 1977). The stages of psychosocial

development are based on Erikson's eight stages, with a focus on identity and identity

confusion (Erikson, 1993b).

Figure 2

Map of Chinese American Adolescents' Identity Formation
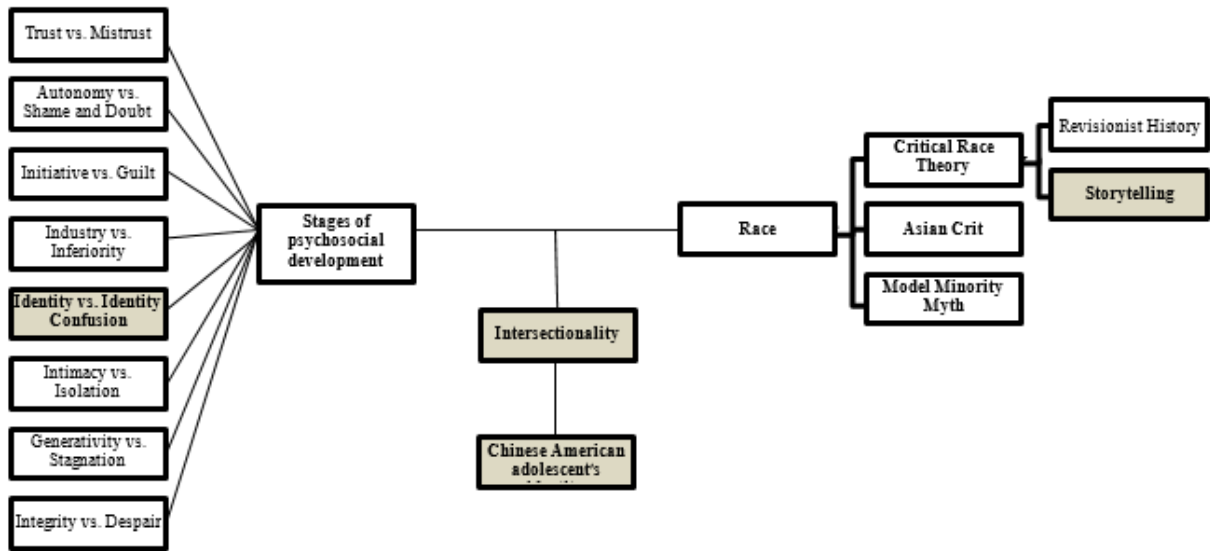
Interview Questions

Research questions for this study were derived using Stake's (2010) six levels of

questions, as follows: immediate problems and choices, information questions, small study

research questions, dissertation research questions, basic broad research questions, and very

broad topics (p. 76). Using this model, RQ 1 translates into five interview questions, as

shown in Table 2. I generated interview questions that focus on addressing issues within the

highlighted branches on the Map of Chinese American Adolescents' Identity Formation.

Table 2

Summary of the Qualitative Research Methodology

Research Questions	Interview Questions	Data Sources	Analysis
1A. How is racial identity constructed by second and second plus generation Chinese American adolescents and how does it intersect with other identities in their life narratives?	Early life: What was it like for you to grow up in the US as a Chinese American?	One on one Interview	Thematic Analysis
	High School: What was it like for you to attend high school?	One on one Interview	Thematic Analysis
	Current stand: What do you do nowadays in face of racial discrimination against Chinese Americans?	One on one Interview	Thematic Analysis and structural analysis
1B. What types of experiences positively or negatively influence the identity formation of Chinese American adolescents?	Identity formation: Who from school or home influenced you significantly?	One on one Interview	Thematic Analysis and structural analysis
	Have you experienced discrimination? Please elaborate.	One on one Interview	Thematic Analysis and structural analysis

After reconfirming consent, I generally began the interview by asking a broad question,

for example, "What was it like for you to grow up in the US as a Chinese American?" Many

participants were able to respond with a rich narrative. On occasion, the participants needed

more topic-by-topic guidance to recount those experiences; in these cases, I then asked

narrower and more specific questions: "How do you describe your childhood home? What language was spoken?" "What type of food was prepared?" "What holidays did you celebrate?" "Who did your family socialize with?" "How would you describe your relationship with your mom and with your dad?" "How old were you when you became aware of race?" "What happened?" In these situations, I asked one question and allowed enough time for the participants to finish speaking on the topic before moving on to the next topic. The detailed narrative interview instruction is attached as Appendix D.

Some of the participants were excellent narrators. In these cases, I generally minimized interrupting them, even when their sequences of stories were different than the planned interview questions list; and they sometimes dived very deep into one particular topic. This created some challenges in coding because the interview transcriptions lacked uniformity. However, these rich, spontaneous stories offered great insights into the subject matter; the benefits clearly outweighed the disadvantages.

At the end of the interview, I always asked the participant if there was anything else that they would like to add. Many participants provided further thoughts and comments. Some took the opportunity to dive deeper into an event that they had not mentioned, or only briefly mentioned, in the interview. Some participants who had said they did not experience racial discrimination earlier in the interview shared their negative racial experiences at this moment.

Analysis of Narratives

A qualitative research project on Chinese American narratives (Huang, 2020) is used as the starting point for this study. This project utilized Riessman's (2008) methods of thematic

and structural analysis of narrative inquiries. The same methods were utilized in the present inquiry. Thematic analysis was conducted using the software Dedoose. Codes were generated to analyze RQ 1A and RQ 1B, and continuously adjusted in an iterative process until no more changes were needed.

Participants of Phase I

Because the purpose of this narrative inquiry is to give voice to a particular group of Chinese Americans—one whose voice has been, so far, less heard—the focus of the study is the specific experiences of the participants. No effort was made to aggregate or generalize any of these experiences or to produce representative voices. Each narrative belongs solely to the person who shared it. Nevertheless, these narratives can serve the purpose of illustrating authentic experiences of Chinese Americans. The number of participants is kept purposely small to ensure an in-depth analysis of each narrative within the time constraints of this study.

Nine participants were interviewed. They were 18 years or older, second- or second-plus-generation Chinese Americans, and fluent in English. No other selecting criteria was applied in recruiting the participants. Chinese Americans are U.S. citizens either by birth or via immigration and belong to any of the 56 Chinese ethnicities. A first-generation Chinese American is defined as a person who was born outside of the United States, who is of Chinese heritage, who immigrated to the United States to become a U.S. citizen, and who has pledged allegiance to the United States. A second-generation Chinese American is defined as a person who was born to first-generation Chinese American parents. A third-generation Chinese American is defined as a person who was born to second-generation Chinese

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American parents; and so on and so forth. Second, third, and later generation Chinese Americans are collectively defined as second- and second-plus-generation Chinese Americans.

Process

The participants were recruited by word of mouth and snowball methods. I first asked two people I know who met the selection criteria for interviews. At the end of each interview, I asked the participant to refer more participants. I continued to ask for referrals, asking at the end of the interviews with the referred participants. In under two weeks, I completed nine interviews. Because our plan was to interview six to eight participants, I stopped the referral process at the end of the second week. The interview recruitment material (attached as appendices C and E) contained a consent notification section.

Initially I planned to prioritize in-person interviews over Zoom interviews because I thought the in-person format would provide more information. However, due to the COVID-19 pandemic and the subsequent masking and social distancing measures, I found it was difficult to gather many visual clues in person and that the sound recording quality was unsatisfactory in person. In contrast, online video interviews provided clear facial expressions and high-quality sound recordings. In the end, all nine interviews were conducted via Zoom.

Consent from each interviewee was reconfirmed at the beginning of each interview. Each interview was conducted via Zoom and recorded on Zoom. The recording was transcribed using Rev.com, using the more affordable, automated transcription option. The transcription was edited manually to correct minor inaccuracies, and participant-identifiable information

was removed, e.g., pseudonyms were given to all participants. City names and location names were changed to fictitious names. The transcription was analyzed by Dedoose. Multiple iterations of coding and analysis were conducted on Dedoose to draw insights out of the narratives. The interview protocol is included in one of the appendices C, D, and E.

Trustworthiness

In a narrative inquiry, the researcher is in, not outside, the narrative. The situation is one in which "two active participants jointly construct narrative and meaning. Narrative interviewing has more in common with ethnographic practice than mainstream social science interviewing practice" (Riessman, 2008, p. 23). Furthermore, Siverman (2007) cautions about the danger of "manufactured data" in qualitative research (p. 49). As a first-generation Chinese American, I acknowledge that I have my own biases. This in why there is a need for a quantitative analysis to complement the narrative inquiry.

I also purposely did not share stories from my own life with the participants. I was concerned that the participants would focus on comparing and contrasting their experiences with mine if I talked about my experiences in the interviews; and that, as a result, they might leave out other aspects of their rich experiences. Instead, I concentrated on the unique life story of each participant throughout the entire interview.

Additionally, I chose to omit some questions when needed. On one occasion, the participant seemed upset after talking about a childhood event; I turned off the recording so that they could let out the strong emotion. None of the content provided after that point was included in this dissertation. In later interviews, I stopped pushing for more when I sensed that a participant might be upset talking about a subject, and I moved on to another topic. For

example, I did not always ask follow-up questions to get more details when a participant described racial incidents. As another example, I did not ask everyone about their relationship with their parents. I made these choices because not causing any harm to the participants has been a high priority for me. The consequence might be that the narratives in this dissertation do not contain much drama. But the pain and struggle are still evident, albeit in the reserved form.

Phase II: Quantitative Analysis of RQ 2: Well-Being of Chinese American Adolescents and the Impacts of Parenting

Scope of Phase II

Because I have spent decades in business management, I have an unshakable desire for practical impact in all my work. When considering how to empower parents of Chinese American adolescents, I prioritize creating a tool that they can easily use to help their children. I hope they can use the tool in a reliable and valid fashion without needing to understand complicated social science or psychology theories. To give an analogy, most of us learn to drive a car and achieve freedom of mobility without earning an engineering degree or learning how to build a car. I want to provide a parenting tool that most Chinese American parents can use to improve the well-being of their children.

In Chapter Two, I have identified the relevant well-being theory and instruments that are applicable to Chinese American adolescents; I have argued the inadequacy of existing parenting theory and instruments and proposed a new parenting model. Thus, the scope of Phase II covers measurement of Chinese American adolescents' well-being, which addresses RQ 2A; measurement of Chinese American parent's competency, which addresses RQ 2B; and analysis of the correlation between adolescent's well-being and parent's competency,

which addresses RQ 2C. Figure 3 shows the existing instruments chosen, as well as the new

instruments developed as part of this study.

Figure 3
Scope of Phase II
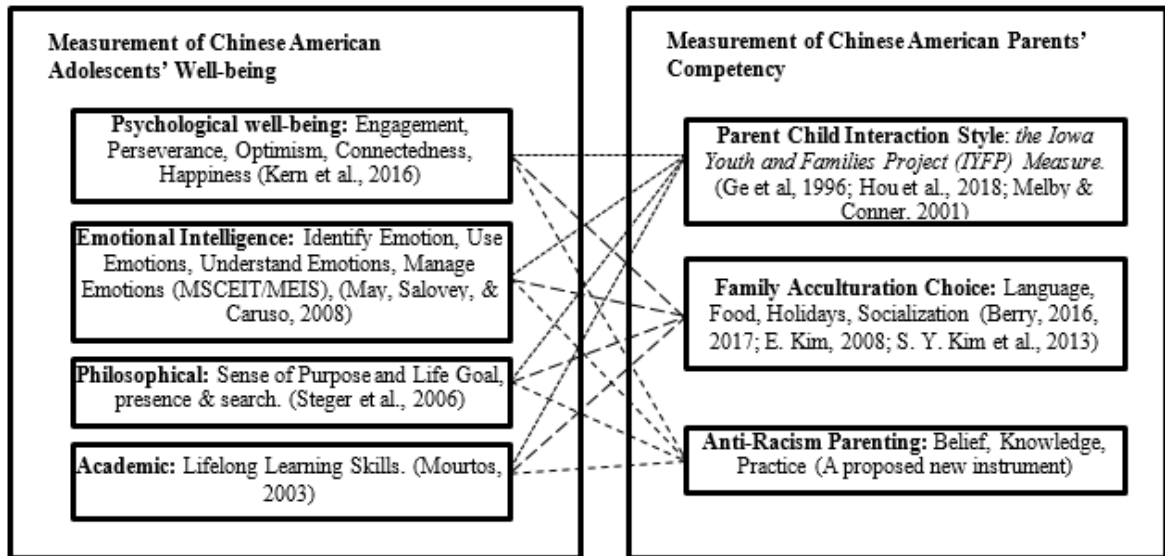
In Chapter Two, I focus on why each of the domains was selected to measure well-being

or parenting competency. For the existing instruments, I explain in this section how items

were chosen under each domain and analyze the evidence for the validity and reliability of

each instrument.

Item Choice, Evidence for Validity and Reliability
Regarding Existing Instruments

I choose items using the MECE principle. When data is available, I also give priority to

an item with data in a more favorable range for Confirmatory Factor Analysis (CFA) or

coefficient alpha, represented by Cronbach's alpha (α), in consideration of validity and

reliability.

Validity

"Validity refers to the degree to which evidence and theory support the interpretations of test scores for proposed uses of test" (American Educational Research Association et al., 2014, p. 11). American Educational Research Association (AERA) et al. (2014) publishes five types of validity evidence: content validity, response process validity, internal structure validity, relations to external variables, and consequences.

"Content validity evidence can be obtained from an analysis of the relationship between the content and the construct it is intended to measure" (American Educational Research Association et al., 2014, p. 14). It is achieved by literature review and expert panel review. "Process studies involving test takers from different subgroups can assist in determining the extent to which capabilities irrelevant or ancillary to the construct may be differentially influencing test takers' test performance" (American Educational Research Association et al., 2014, p. 15). This is attained by a cognitive lab and test takers' think-alouds. "Analyses of the internal structure of a test indicate the degree to which the relationships among test items and test components conform to the construct on which the proposed test score interpretations are based" (American Educational Research Association et al., 2014, p. 16). CFA, exploratory factor analysis (EFA), and multidimensional item response model provide evidence for internal structure validity. "External variables may include measures of some criteria that the test is expected to predict, as well as the relationship to other tests hypothesized to measure the same construct, and tests measuring related or different constructs" (p. 16). "The (consequences) validity process involves gathering evidence to evaluate the soundness of these proposed interpretations from their intended uses" (p. 19).

CFA is often conducted by computing the comparative fit index (CFI). A CFI value is between 0 and 1; a CFI of 0.90 or greater has been considered sufficient, though a value closer to 0.95 or above is preferred. The root mean square error of approximation (RMSEA) is a complementary measure of model fit, with lower values indicating better fit; the typical threshold is 0.06 (Hu & Bentler, 1999).

Reliability

Reliability refers to "the degree to which an instrument's cores for a group of respondents are consistent over repeated applications of a measurement procedure" (American Educational Research Association et al., 2014, p. 222). Reliability entails internal consistency, parallel forms, test re-test, and rater (for constructed response). Reliability is usually measured by Cronbach's alpha. Scholars argue about whether the level of "cut off" of Cronbach's alpha depends on the specifics of the research. George and Mallery (2003) propose that $\alpha \geq .9$ indicates excellent internal consistency; $\alpha \geq .8$ and $< .9$ indicates good internal consistency; $\alpha \geq .7$ and $< .8$ indicates acceptable internal consistency; $\alpha \geq .6$ and $< .7$ indicates questionable internal consistency; $\alpha \geq .5$ and $< .6$ indicates poor internal consistency; and $\alpha < .5$ indicates unacceptable internal consistency.

EPOCH: Validity, Reliability & Items Chosen

Kern et al. (2016) published a five-factor, 20-item well-being measurement for adolescents, where they detail the evidence for validity and reliability. For example, when the CFI = 0.947 and the RMSEA = 0.053, both indicate excellent validity. When $\alpha = .90$ or $.91$, it indicates excellent reliability.

The EPOCH model consists of 20 items, with four items under each of the five factors. I chose one item from each factor: Engagement ("I get completely absorbed in what I am doing"), Perseverance ("Once I make a plan to get something done, I stick to it"), Optimism ("I think that good things are going to happen to me"), Connectedness ("When I have a problem, I have someone who will be there for me"), and Happiness ("I feel happy") (p. 591).

In the outcome space, Kern et al. use a Likert-type scale ranging from 1 to 5 (almost never/not at all like me = 1; almost always/very much like me = 5) and ask participants to indicate how much each statement describes them. I use the same Likert scale in my adaption.

Emotional Intelligence: Validity, Reliability & Items Chosen

The MSCEIT is the flagship test of EI. Numerous peer-reviewed papers explored the validity and reliability of MSCEIT. Rivers et al. (2012) measured eighth graders with the youth version (MSCEIT-YV) and reports validity and reliability. In that case, Cronbach's alphas were computed; they ranged from $\alpha = .70$ to .79, with the accompanying following measurements: CFI = 0.91 and RMSEA = 0.05. On the other hand, there are also concerns about the MSCEIT interpretive argument. Maul (2012) argues that "investigations into the effects of task format and local item dependence indicate that the reliability of measurement may be lower than desired" (p. 400).

The MSCEIT is composed of performance-based assessments that entail task performance and expert assessment. In the original format, these assessments cannot be used in my project; hence, I have chosen a modified version: a questionnaire for self-report by

Caruso and Salovey (2004). This questionnaire consists of four factors, each of which has

eight items. Two items are chosen under the first factor and one item is chosen under each of

the remaining factors:

- Identifying Emotions: "I am aware of how I feel." "I am aware of how someone else

  feels."

- Using Emotions to Facilitate Thought: "When people describe experiences to me, I

  feel what they feel."

- Understanding Emotions: "My understanding of why people feel the way they do

  yield great insights."

- Managing Emotions: "I process strong emotions in order not to exaggerate or

  minimize them." (p. 215).

In the outcome space, each item has three multiple choices that are full sentences. I

adapted a five-point Likert scale instead.

Philosophical, Meaning in Life: Validity,
Reliability & Items Chosen

Steger et al. (2006) conducted a thorough analysis on reliability and validity in creating

the MLQ. The reliability coefficient was 0.81, 0.84, 0.86, 0.92, indicating good reliability.

The CFI was 0.93, 0.97, 0.99; the last two values indicate a good fit for his model. The

RMSEA was 0.04, 0.07, 0.09, which indicates respectively good (0.04) and acceptable (0.07,

0.09) validity.

The MLQ contains ten questions; five concern the presence of meaning, while five

concern the search for meaning. One question was chosen for the presence of meaning—"My

life has a clear sense of purpose," and one for the search of meaning—"I am looking for

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something that makes my life feel meaningful" (p. 93). A 5-point Likert scale was chosen for the outcome space.

Academic, Lifelong Learning Skills: Validity, Reliability & Items Chosen

Mourtos (2003) created an assessment to evaluate the effectiveness of teaching students LLS in engineering. The assessment entails 14 questions. Literature of validity and reliability regarding this assessment is not available. Four out of the 14 questions were chosen to measure the following attributes:

- Independent Learning: "I can learn new material on my own."

- Resourcefulness: "I can access information effectively and efficiently from a variety of sources."

- Critical Thinking: "I can reason by predicting, inferring, using inductions, questioning assumptions, using lateral thinking, and inquiring."

- Continued Growth (Reflection): "I regularly reflect on my learning process."

Because the assessment was designed to evaluate LLS within the context of a course, the wording was adjusted to fit for self-reporting of overall learning behaviors. A five-point Likert scale was chosen for the outcome space.

Parent–Child Interaction Style

Ample literature exists arguing either for or against the validity and reliability of the Baumrind parenting model. The adapted version from the IYFP also generated reports of evidence for validity and reliability within particular scopes of research work. For my research I choose three questions from the IYFP:

- Warmth: My parents let me know they appreciate me, my ideas, and the things I do.

- Monitoring: My parents knew who I was with when I was away from home.

- Providing reasons: My parents gave me reasons for their decisions.

The IYFP model is normally used to measure interactions in paired parent-child surveys. The wording of the model was modified in this study to survey only adolescents, who report the parenting styles they experienced. A five-point Likert scale was chosen for the outcome space.

Family Acculturation Choice: Validity, Reliability
& Items Chosen

Numerous measurements of acculturation have been developed that are consistent with Berry's (1997) acculturation model. Such variation and complexity are expected when one considers the variety of host-heritage environments, immigrants' backgrounds, and the situations of immigration. E. Kim (2008) measured Korean Canadian family acculturation choices most relevant to my research because the latent construct is supported with concretized questions; for example, "I eat Korean food at home". Literature on the validity and reliability of this measurement is not available. Five questions were generated using the same logic that was used to create questions for parent-child interaction style The choice of items is informed by a course project on Chinese American identity (Huang, 2020). Questions are phrased for adolescents to report their parents' acculturation choice:

- Language: "My parents encouraged me to learn Chinese."

- Food: "My family ate both Chinese and western food at home."

- Holidays: "My family celebrated Chinese New Year; my family celebrated western holidays such as Christmas and Thanksgiving."

- Socialization: "My family socialized with families of diverse backgrounds some with and some without Chinese heritage."

A five-point Likert scale was chosen for the outcome space.

Develop, Verify and Apply a New Instrument: Anti-Racism Parenting

Measurement Development Theory and Background

Wilson (2005) proposes four building blocks to develop a measuring instrument: construct map, item design, outcome space, and measurement model. The development begins with the construct map. Figure 4 marks the direction of the four building blocks and the causality relation between construct and item response, as well as the inference relationship between measurement model and outcome space.

The construct map development begins with a literature review and expert panels. As demonstrated in Chapter Two, rich literature is available in anti-racist theory and in parenting theory. However, intersection literature for anti-racist parenting is limited. The existing literature focuses primarily on nurturing resilience in children of color, fighting against the school-to-prison pipeline, and fighting against police brutality. Literature for anti-racist parenting for Chinese American families—or any immigrant families, for that matter—barely exists.

Figure 4

The Instrument Development Cycle (Wilson, 2005, pp. 18-19)
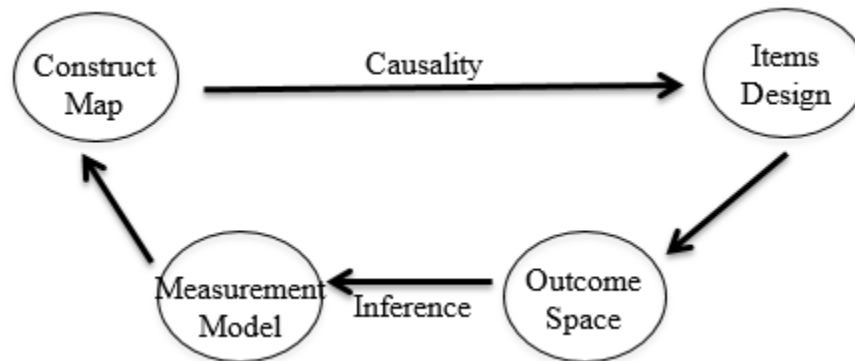
Parenting workshops for Chinese American parents were helpful but not earth-shattering. Often, the theory used was developed for the Anglo-Saxon culture. When I signed up for a series of parenting workshops for children who are differently-abled, I was struck by how parents embraced the differences of their children. Parents of differently-abled children do not expect society to treat their children the same way as other children. Instead, they take control of how they would like their children to be treated. They do not try to prove that differently-abled children are discriminated against in society. They do not argue about equity for differently-abled children. They simply demand action; This is what you (society) should do. This realization was empowering. Parents of marginalized children take control of how they would like their children to be treated. In contrast, I have been spending too much time and effort looking for evidence that Chinese American adolescents face discrimination. I shall, instead, focus on what actions are needed to ensure equity for Chinese American adolescents.

Furthermore, in those workshops, experts speak authoritatively, confident in their knowledge on how to raise differently-abled children; meanwhile, parents in chat groups

exchange best practices on how to deal with day-to-day challenges. It is clearly a belief

system that makes all the difference. Belief influences knowledge acquisition; knowledge

influences practice; practice impacts children's well-being outcomes. Knowledge can be

learned, but belief is difficult to change. I thus organize my anti-racist parenting framework

into three domains: belief, knowledge, and practice. I then construct measurement for each

domain following Wilson's (2005) model.

Anti-Racism Parenting Domain One: Belief

The respondents were categorized into five levels to sufficiently distinguish the

differences in belief. Arguably, seven levels—or even 10 levels—could be used to discern

more granular differences. In the present work, a five-level scale was chosen for efficiency.

Responses corresponding to each level were generated. Table 3 is the construct map for

belief.

Table 3

Construct Map of Anti-racism Parenting Domain One: Belief

Construct Map		
Respondents	Level	Responses
Respondents believe that systemic anti-Chinese American racism is ubiquitous in the US. They believe that victims should never be blamed for racist incidents to occur. They believe that their US born children (second generation Chinese Americans) experience racism and racism impairs their children's wellbeing. They believe it is most crucial to teach their children how to address racism.	5	Responses recognize the ubiquitous systemic anti-Chinese American racism in the US. Never blame the victims for racist incidents to occur. Identify their US born children (second generation Chinese Americans) as targets of impairing racism. Teach their children how to address racism.
Respondents believe that systemic anti-Chinese American racism is ubiquitous in the US. They believe that victims should never be blamed for racist incidents to occur. They believe that their US born children (second generation Chinese Americans) experience racism. They believe they do not need to teach their children how to address racism.	4	Responses recognize the ubiquitous systemic anti-Chinese American racism in the US. Never blame the victims for racist incidents to occur. Identify their US born children (second generation Chinese Americans) as targets of racism.
Respondents believe that anti-Chinese American racism exists in some places of the US. They don't know what cause those racist incidents to occur. They believe that their US born children (second generation Chinese Americans) experience limited racisms. They believe they do not need to teach their children how to address racism.	3	Responses recognize the existence of the anti-Chinese American racism to a degree. Identify their children as rare targets of racism and don't teach their children how to address racism.
Respondents believe that anti-Chinese American racism exists in some places of the US. They believe that some of Chinese Americans or Chinese cause those racist incidents to occur. They believe that their US born children (second generation Chinese Americans) experience limited racisms. They believe they do not need to teach their children how to address racism.	2	Responses recognize the existence of the anti-Chinese American racism to a degree. Blame Chinese Americans or Chinese for racist incidents. Identify their children as rare targets of racism and don't teach their children how to address racism.

(table continues)

Table 3 (continued)

Respondents do not believe that systemic Anti-Chinese American racism exists in the US. They believe that some of Chinese Americans or Chinese cause those racist incidents to occur. They believe that their US born children (second generation Chinese Americans) do not experience racisms. They believe they do not need to teach their children how to address racism.	1	Responses deny the existence of the systemic anti-Chinese American racism. Blame Chinese Americans or Chinese for racist incidents. Don't identify their children as targets of racism and don't teach their children how to address racism.

1. I developed items based on the different levels of responses analyzed. For this project, I am using a survey form to collect data for quantitative analysis so that the outcome space is dichotomous, trichotomous, and polytomous choices by participants' self-report. This is true for domains two and three as well, as illustrated in Table 4.

Table 4

Item Design and Outcome Space of Anti-Racism Parenting Domain One: Belief

		Items	Outcome space				
			Choose one				
	1	Systemic anti-Chinese American racism is ubiquitous in the US					
	2	Anti-Chinese American racism exists in some places of the US					
	3	There is no anti-Chinese American racism in the US					
			A great deal	Moderate amount	Occasionally	Rarely	Never
	4	US born children (second generation Chinese Americans) experience racism					
			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
	5	People's behavior in China is partly responsible for the racism Chinese American's experience in the US					
	6	Chinese Americans' behavior is partly responsible for the racism they experience in the US					
	7	Racism impairs their children's wellbeing					
	8	They need to teach their children how to address racism					

I used Phase I as an opportunity to pilot the measurement model. I reserved time during each interview to have participants fill out the survey and read it out loud to explain the meaning. I tested the validity and reliability of the ARP measurement using data collected in Phase II. I used the analytical software IBM SPSS 28 to conduct the quantitative analysis. A similar approach was applied to domain two and domain three.

Anti-Racism Parenting Domain Two: Knowledge

Five levels of respondents and responses are generated in construct map knowledge (see Table 5). Items and outcome space are generated based on the five levels of responses for knowledge construct (see Table 6).

Table 5
Construct Map of Anti-racism Parenting Domain Two: Knowledge

Construct Map		
Respondents	Level	Responses
Respondents have deep knowledge or skills to recognize racism when encountering microaggression, marginality, and oppression. Have the appropriate strategies to address racisms in choosing time, place, desired outcome, and allies. know how to teach their children in facing racism in various environments and at different age.	5	Responses recognize race based microaggression, marginality or oppression with all the nuances and pretenses. Make conscious and effective choices of place, time, desired outcome, or form allies in addressing racist incidents. Master the skills to teach their children in addressing racism as age and environment appropriate.
Respondents have solid knowledge or skills to recognize racism when encountering microaggression, marginality, and oppression. Have the appropriate strategies to address racisms in choosing time, place, desired outcome and allies. Somewhat know how to teach their children in facing racism in various environment and at different age.	4	Responses recognize race based microaggression, marginality or oppression for the most part. Make conscious and effective choices of place, time, desired outcome, or form allies in addressing racist incidents. Demonstrate moderate the skills to teach their children in addressing racism.

Table 5 (continued)

Respondents have some knowledge or skills to recognize racism when encountering microaggression, marginality, and oppression. Have some strategies to address racisms in choosing time, place, desired outcome, and allies. know how to teach their children in facing racism in some situations.	3	Responses recognize some but not all race based microaggression, marginality or oppression. Make some choices of place, time, desired outcome, or form allies in addressing racist incidents but often frustrated. Demonstrate beginning skills to teach their children in addressing racism.
Respondents have some knowledge or skills to recognize racism when encountering microaggression, marginality, and oppression. Have some strategies to address racisms in choosing time, place, desired outcome, and allies. Don't know how to teach their children in facing racism.	2	Responses recognize some but not all race based microaggression, marginality or oppression. Make some choices of place, time, desired outcome, or form allies in addressing racist incidents but often frustrated. Don't demonstrate skills to teach their children in addressing racism
Respondents do not have the knowledge or skills to recognize racism when encountering it. Don't have strategies to address racism. Don't know how to teach their children in facing racism.	1	Responses failed to recognize race based microaggression, marginality or oppression. Don't make conscious choices of place, time, desired outcome, or form allies in addressing racist incidents. Don't demonstrate skills to teach their children in addressing racism

Table 6

Item Design and Outcome Space of Anti-racism Parenting Domain Two: Knowledge

	Items	Outcome Space				
	Are the followings racist?	yes	no			
1	Questions such as: Where are you really from? Where are your parents from?					
2	Comments such as: You are not like other Chinese					
3	Curses such as: F** go back to China.					
4	Being attacked physically by a stranger when crossing a street.					
5	Spray painting of cars owned by Chinese-Americans or Chinese New Year decorations.					
6	A Chinese American teen held back on the bench from competing during a basketball meet, while allowing teammates with lesser skills to play in the game.					
7	A 40-year-old Chinese American man was passed on for promotion, while less qualified peers got promoted.					
8	A 70-year-old Chinese American senior required excessive paperwork as proof that they qualify for social security benefits					
		Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
9	Can manage their emotions when encountering racism.					
10	Call out racism when they experience it towards themselves or towards others.					
11	Choose the right time to address racist aggression toward them.					
12	Choose the right place to address racist aggression toward them.					
13	Set a specific goal when addressing a racist perpetrator.					

(table continues)

Table 6 (continued)

14	Find allies when necessary to help address a racist perpetrator.					
15	Know how to talk to their children about racism.					
16	Use age-appropriate language when talking to their children about racism.					
17	Use real life examples when talking to their children about racism.					

Anti-Racism Parenting Domain Three: Practice

Five levels of respondents and responses are generated in practice construct map (see

Table 7). Items and outcome space are generated based on the five levels of responses for

practice construct (see Table 8).

Table 7

Construct Map of Anti-racism Parenting Domain Three: Practice

Construct Map		
Respondents	Level	Responses
Respondents routinely recognize or reflect on their personal experiences of racist encounters. They regularly validate their children's encounters and help them to reflect on those experience. They actively call out racism when their children are discriminated based on race and seek changes based on those experiences. they provide leadership in anti-racism programs at workplace or in the community.	5	Responses demonstrate recognition and reflection of racism encounters. Provide evidence of communicating with their children about experiences and strategies to address. Have taken actions to advocate for their children when they were racially discriminated. Provide leadership to anti-racism programs at workplace or community, in addition to financial support and volunteering time.
Respondents often recognize or reflect on their personal experiences of racist encounters. They validate their children's encounters and help them to reflect on those experience. They call out racism when their children are discriminated based on race and seek changes based on those experiences. they participate in limited roles in anti-racism programs at workplace or in the community.	4	Responses demonstrate recognition and reflection of racism encounters. Provide evidence of communicating with their children about experiences and strategies to address. Have taken actions to advocate for their children when they were racially discriminated. participated in passive roles in anti-racism programs at workplace or community.
Respondents recognize or reflect on their personal experiences of racist encounters. They validate their children's encounters and help them to reflect on those experience. They may not call out racism when their children are discriminated based on race.	3	Responses demonstrate recognition and reflection of racism encounters. Provide evidence of communicating with their children about experiences and strategies to address. Have sometimes but not always taken actions to advocate for their children when they were racially discriminated.

(table continues)

Table 7 (continued)

Respondents sometimes recognize or reflect on their personal experiences of racist encounters. They sometimes communicate with their children's encounters when their children are discriminated based on race.	2	Responses demonstrate some recognition and reflection of racism encounters. Provide evidence of occasional communication with their children about experiences and strategies to address.
Respondents do not recognize or reflect on their personal experiences of racist encounters. Neither do they validate their children's encounters. They don't call out racism when their children are discriminated based on race, they do not participate in anti-racism programs at workplace or in the community.	1	Responses indicated no recognition or reflection of racist encounters. Demonstrate no action to validate or communicate with their children about their grievance. Demonstrated no action to advocate for their children. Have a track record of un-involvement in anti-racism activities.

Table 8

Item Design and Outcome Space of Anti-racism Parenting Domain Three: Practice

	Items	Outcome Space				
		Never	Rarely	Sometimes	Often	Always
1	Recognize a racist encounter when they experience one.					
2	Share with their children any racist experiences they encounter.					
3	Enable my siblings and I to share any racist encounters we may experience.					
4	Help their children reflect on their racist encounters and develop strategies to better deal with them in the future.					
5	Confronted the perpetrator when their children were discriminated.					
6	Brought it to the school's attention when their children experienced racial discrimination.					

Table 8 (continued)

		Never	Rarely	Sometimes	Often	Always
7	They donate to organizations/programs that combat racial discrimination against Chinese Americans					
8	Volunteer for organizations/programs that combat racial discrimination against Chinese Americans					
9	Lead efforts in organizations/programs that combat racial discrimination against Chinese Americans					

Participants of Phase II

Participants were 130 second- and second-plus-generation Chinese Americans who are 18 years or older. They answered a 10–15-minute online survey. Chinese Americans are U.S. citizens either by birth or via immigration and belong to any of the 56 Chinese ethnicities. A first-generation Chinese American is defined as a person who was born outside of the United States, is of Chinese heritage, immigrated to the United States to become a United States citizen, and has pledged allegiance to the United States. A second-generation Chinese American is defined as a person who was born to first-generation Chinese American parents. A third-generation Chinese American is defined as a person who was born to second-generation Chinese American parents; and so on and so forth. Second, third, and later generations are collectively defined as second- and second-plus-generation Chinese Americans. Participants answered questions relating to parenting style to reflect their experience as adolescents under their parents' care, i.e., they answered how they perceived what their parents did.

Data Collection Process

    I started the survey with a Google Form (attached as Appendix G) on September 5, 2022, and took the survey link down on November 2, 2022. I used the snowball method to distribute the online survey form. During these two months, I received 140 responses, 130 of which were qualified. My data collection was carried out in three stages. During the first stage, I reached out to friends, families, interviewees of Phase I, cohort members from my Ed.D. program, my neighbors, and members of various clubs I belong to; I asked them to respond to the survey and forward the survey link to people they know. I communicated with the potential participants face-to-face, over the phone, via email, via WeChat, and via WhatsApp. During the second stage, I emailed various departments and student organizations of higher-education institutions, including every California State University campus—with the most outreach in San Jose State University—where enrollment data indicates that Chinese American students are a large percentage of the student population. I also emailed various Chinese American associations/organizations, such as Chinese cultural centers. I asked these organizations to post the survey in their public spaces and on their websites. In the third stage, I emailed professors whose fields are related to my research, through either teaching or research, to ask them to forward my survey to their networks. According to the feedback people provided, the survey was shared in California (Northern and Southern California), Oregon, Washington state, the East Coast (NYC, Connecticut, Massachusetts, Pennsylvania, New York State, New Jersey), the Midwest (Illinois, Minnesota), Utah, Florida, and Texas. Consent notice is atttached as Appendix C. Survey recruitment information is attached as Appendix E.

People were very supportive and encouraging. For example, a business leader whom I did not know forwarded the survey to five WeChat groups he belonged to and reached over two thousand people. A fellow Ed.D. member included the survey in his newsletter, reaching 200 staff members in his school district. One department at a CSU campus put my survey on its student online connect page so that all its current enrolled students could see it. An Asian American social media star posted my survey on her Instagram. Professors wrote to their colleagues and students asking them to spread my survey. Many people told me that what I am doing is important, relevant, and unique. I was encouraged and moved.

Data Management

The Google Survey data was downloaded into Microsoft Excel. Responses were converted from sentences to a number between 1 to 5, according to the Likert scale. Ten respondents answered no to the question "I am a second or second plus generation Chinese American." These 10 disqualified sets of responses were removed. Variables that were survey sentences were replaced with the original domain terms or construct terms.

Data Analysis

IBM SPSS 28 was used to conduct the analysis (attached as Appendix H). The analysis includes reliability analysis, validity analysis, mean and distribution analysis, correlation analysis, and mean comparison analysis. I analyzed the Well-being domain and Parenting domain separately and analyzed the correlations of constructs across both domains afterward.

Summary

I spent 11 months on data collection and analysis. I interviewed nine participants during Phase I. The interviews were recorded on Zoom and the audio recording was

transcribed using Rev.com. The transcription was sanitized by replacing people's names with pseudonyms and replacing city names with fictitious location names. All identifiable information was removed. The resulting transcriptions were uploaded onto Dedoose for analysis. Multiple iterations of coding and analysis were conducted. Part of the Phase I interview time was reserved for trail testing the new measurement instrument. Phase I survey form is attached as Appendix F. Questions for ARP were modified based on the trial findings. During Phase II, I collected survey data from 140 respondents; 130 of the responses were qualified for analysis. The survey data was tabulated in Excel and subsequently uploaded to IBM SPSS 28. Reliability analysis and validity analysis was conducted on data of each set of variables. Pearson correlation analysis was conducted between parenting practice variable and children's well-being variables.

Chapter 4: Analysis and Findings

Introduction

Phase I of the research is a qualitative study focused on addressing RQ 1A and 1B. Phase II of the research is a quantitative study centered on RQ 2A, 2B, and 2C; and part of the Phase I interview also served as a trial test for the new parenting instrument used in Phase II. The research questions are the following:

1A. How is racial identity constructed by second and second-plus-generation Chinese American adolescents and how does it intersect with other identities in their life narratives?

1B. What types of experiences influence positively or negatively the identity formation of Chinese American adolescents?

2A. How do Chinese American adolescents measure along key well-being indicators (psychological well-being, emotional intelligence, and academic well-being)?

2B. How do we measure Chinese American parenting competency? Assuming we are able to devise an instrument to measure this competence, how do parents of Chinese American adolescents score on this instrument?

2C. What are the most-pronounced correlations between parents' behaviors and Chinese American adolescents' well-being outcomes?

RQ 1A. Racial Identity Construction & Intersectionality with Other Identities

The nine interview transcriptions were uploaded to Dedoose for identity formation analysis. The author used an iterative approach in establishing codes and coding the texts: initial codes were generated, and text was coded; new codes were added during the text

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coding process; and codes were removed if the code application data indicated limited usage. The cycle continues until the codes and coding became consistent (Figure 5). All parent codes and child codes were summarized outside of Dedoose; the resulting codes are Family, Community, Language, Learning English, Food, Holidays, School, Identity Awareness, and Identity Formation. Each narrative was analyzed using this set of codes.

Figure 5
Code Cloud for Identity Formation Analysis

Because each narrative is unique, the author summarized each person's experiences individually. The author made edits to convert some of the colloquial language in the text to written language, although great effort was made to preserve the original linguistic characteristic of each interviewee. In some cases, the author paraphrased the interviewees' comments to shorten the length of the content. First-person is used to keep the narrative alive.

Anna's Story

Family and Community.

For the most part, growing up in Moon Village, I was surrounded by a lot of other Chinese Americans, and Asian Americans in general. I never felt like we were the only Asian family in the community. Both of my parents are from Taiwan. My parents came to the United States for school and then eventually decided to stay in the United States and start a family here. There are four people in my family: my mom, my dad, my older sister, and me. My family had this group of friends who came to the United States from Taiwan. We weren't friends with them until we met them in the U.S. We somehow managed to find and have a community with them in Moon Village. It was maybe, like, families, primarily. A lot of us kids were around the same age, so we could play with each other.

Language and Learning English.

We predominantly used Chinese Mandarin at home. I probably learned English when my sister went to school. She would pick up the language, come home and start to talk to us in English. My mom also took me to the library. We read English books and books that were in Chinese. For the most part, I would say that Mandarin is my native language. English was not something that I learned in a structured way until I went to preschool. There's more of a preference to speak Chinese at home. My parents wanted us to learn the language and be able to communicate with our relatives, who were outside of the United States. Our only way of communicating with them is to speak in Chinese. That's an important connection that they wanted to maintain. I also went to a Chinese school in Moon Village.

Food.

We grew up eating a lot of Chinese and Taiwanese food. My mom is a very good cook, so we mostly ate at home. We would usually eat a family-style meal, where we all shared dishes. She was a homemaker. She cooked a lot of our meals and prepared a lot of our lunches. Breakfast would be more American style with cereal or toast or something.

Holidays.

We don't celebrate holidays as much anymore. But growing up, we would do, like, Chinese New Year, definitely the Lunar New Year; there's the lantern festival, the full moon festival, and the festival for eating tangyuan. American holidays? Um, I feel like we did holidays. We celebrated American holidays, not to celebrate the event, but just did the activities that come with the event. On July 4th, we would always go with our friends to watch the fireworks. It was fun to watch the fireworks. But I do not know if we would necessarily want to celebrate American independence. Christmas is something that we do, and Thanksgiving is something that we do, in terms of having a meal together with family and friends.

School.

I went to high school in Moon Village, where the Asian population was almost half of the high school or a little bit less than half. I think it was less true for the teachers, I don't think I had that many teachers who were Asian or Chinese or Taiwanese, actually. I didn't really develop relationships with my teachers in high school. I tried to have a stronger relationship with one of my teachers who was known for being really helpful with the college application process. But it was not a very helpful experience for me personally because when I talked to

her about colleges that I wanted to apply to, she just told me that I should be thinking more realistically and not feeling like I could actually get into those schools. I don't know if that's what I want in a mentor. I want a mentor to be real with me, not a mentor that doubts my abilities and skills.

Aside from thinking about my Asian identity in high school, as a high schooler, you're going through a lot of internal crises. When you place race back onto that kind of identity formation, I think there are a lot of stereotypes in terms of the model minority. I had a group of friends who were all Asian. We would take some classes together, helping each other out in terms of classes. I was really involved in doing orchestra outside of school and they would come and support me at my concerts. I was in student government for two years. I felt like my years in high school were okay but not super impressive.

Identity Awareness and Identity Formation.

I always felt like I was surrounded by people who looked like me, which was very nice. I think it wasn't until I went to school that I started thinking about my racial identity. One of the first times that I thought about it was when other people who spoke Chinese would talk to me in Chinese. Internally I would think about whether or not I wanted to respond to them in Chinese or in English. During preschool, first, or second grade, I was placed into this particular category as an English learner. That made me feel different than my peers, and somehow that difference had to do with my Asian identity.

If someone was talking to me in Chinese, I would think a lot about how others would perceive me. Would some people not understand the language and some people understand the language? How will that affect my sense of belonging in those groups? Growing up,

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especially in the school environment, I was thinking a lot about what was the dominant or what was the status quo. How I would single myself out when a person has spoken to me in a different language. A lot of the time I would respond in English to show that "I can understand your language that you're speaking to me in, and I can speak the language that is being spoken by the larger group or by the status quo." Growing up, I valued a lot having this sense of belonging, and feeling like I belonged. For me, I wanted to belong with my White peers. Later I realized that my language identity is very important to me and is a value—I can respond in Chinese if someone speaks to me in Chinese.

A lot of my friends who are not Asian or not Chinese see me as someone who is whitewashed, even though I can speak the Chinese language and I feel like I am still tied to my Chinese culture and identity. People see me as someone who is more White; not White-presenting but more whitewashed. Does that make me feel I have accomplished my goal of belonging, or does that mean that I have sacrificed a part of my Asian identity in order to belong? What does this sense of belonging mean to me? I don't think I have an answer to that. Those are just questions that I ask myself. Is this what I wanted the outcome to be? What did I even expect the outcome to be? How does the outcome make me feel? These are the things that I continue to think about today as I navigate spaces where Asians are a minority.

Jason's Story

Family and Community.

My parents raised me in a 70-percent-Asian town. I grew up in the population majority. My hometown, Warmhallow, is an upper-class, mostly Chinese Taiwanese town. There isn't

any economic oppression against us. Being very in tune with your identity was very important in Warmhallow. We had a lot of family friends who were also Chinese. Most of my friends were also second- and third-generation Asian Americans.

I grew up in a bilingual household. I had an older sister. I was raised by my maternal grandparents. I don't think I'm particularly close with either of my parents. Our relationship is very professional though. We'll keep each other updated. I wouldn't say we're close. My mom is a physician, and she was very busy, so she didn't have a lot of time. I was closer to my dad. He taught me how to follow a lot of American sports, which is very important for being in America. I wouldn't say we're very close; still very professional. We'll keep each other updated, but we don't talk very often. My parents were present, but I was mostly raised by my grandparents, and they didn't speak any English. In terms of early childhood, it was nice being surrounded by both cultures.

Language and Learning English.

I grew up speaking Mandarin. I grew up very bilingual. It's not uncommon in Warmhallow to enter a restaurant and be greeted in Chinese. If I enter a restaurant, it's very common for them to assume I speak Chinese. It might even be unacceptable for me not to speak Chinese. Because we're upper class and mostly Chinese. I think there's a disdain for being less Chinese.

Food.

When I was younger, the food at home was fusion. It would usually be rice and then plus meat and a vegetable. The meat and vegetable could be from anywhere. We had a lot of rice and salmon. It was good. It was not necessarily Chinese dishes.

Holidays.

We celebrated a range of holidays. We celebrated the Chinese holidays. That was very nice. We celebrated numerous American holidays as well. We celebrated Thanksgiving and we celebrated Christmas. We celebrated the 4th of July as well. I think we celebrated both cultures' holidays.

School.

In middle school, we read *Joy Luck Club*. There were a few lessons that we learned, particularly about Asian American history. We learned about the railroad workers and about Executive Order 9066. We skimmed many of the other experiences.

My high school was very segregated; it was 60 percent Asian and 35 percent White. I did marching band. I did the orchestra. I did the ensemble. I did student government for a year as well. I played volleyball. Most of my friends were Asian. Although, student government was interesting because that was mostly White. So that was the one mostly White extracurricular activity I did in high school. I think for the most part it was very segregated.

I was a bit of a class clown back then. That was a lot of fun. There were a few Asian teachers, but most of them were White. I got along with them fine. There were a few who didn't like how comical I was sometimes. I participated a lot in class. I enjoyed school. The school was fun. I wasn't a model student, by any definition. My parents' relationship with my teachers was very professional. I did have an older sister who went through the same high school, so my parents were a bit familiar with some of their names. My parents never blamed my teachers. If I failed an assignment, they would always put blame on me—which, to be fair, I think that is correct. I think that I didn't work too hard in high school.

Identity Awareness and Identity Formation.

I became aware of race when I was maybe five or six years old. I moved to Warmhallow when I was eight. Before that, I lived in a very White town, Clonford, where I was very aware that race made me different. When I moved to Warmhallow, I was aware that race made me the same. I don't think that affected me adversely or beneficially in any way until a while later. But I was aware that I was a different race from the White kids. My grandparents really pounded the Chinese identity into me. My dad is very big on American sports. He's very patriotic. He pounded in the American identity.

In Warmhallow, there are people from more marginalized Asian demographics. I'm thinking biracial Chinese Americans and Chinese American-adopted people. I would say those people are quite marginalized in Warmharrow. A few of my good friends are from those demographics. They taught me a lot about accepting these demographics, and that these people are not any less Chinese or Chinese American than I am. My biracial friends experienced discrimination from both White Americans and Chinese Americans. There was also some discrimination between the American-born Chinese and the immigrants as well. We would use the slur "FOB" against the immigrant Chinese. There was also a good amount of inter-Asian racism from the Chinese against other Asians. In particular, I think that the anti-Japanese sentiment was very high in my hometown. There was a lot of pressure to not consume Japanese cultural products.

Kyle's Story

Family and Community.

I grew up in Little Spring, a very Asian-dominant community, where half of the community were Chinese Americans and half of the community were Indian American. There was a public TV news channel that was entirely in Cantonese and Mandarin. My parents are both from Southern China. My family socialized mainly with other Chinese families, specifically other Chinese immigrants. A lot of the time, adults were speaking only in Mandarin and talking about the same few topics, like real estate and us kids. I mainly hung out with Chinese people. I think towards high school, I started hanging out with Indian people. Growing up, I never felt like a minority.

I really felt like a minority when I went to college because I went to college in East Dence, which is very White. It was a culture shock for me because these were people who weren't immigrants and they only spoke English. They didn't know anything about Asian food. I remember being shocked when I learned that one of my White friends from Maine never had boba milk tea. Boba milk tea was a part of my upbringing. Especially in high school, when I hung out with friends, we got boba milk tea after school.

My parents, who saw that my sister struggled with math, signed me up for extra math classes outside of school starting pre-elementary school so that I wouldn't have to go through the same struggle. This definitely had a huge impact on me because my college degree was in statistics—very math-heavy. My professional ability can be traced back to the time when my parents made that initial nudge on math.

Language and Learning English.

In terms of languages, I'm a little bit of a special case because I grew up with a speech delay. I had a neurological issue with learning a language. My household was multilingual in the sense that my parents both speak Cantonese, Mandarin, and English, especially to me. When I was younger, they tried to speak to me mostly in English. As I grew older and overcame my condition, they spoke to me more and more in Cantonese. But I'm only really proficient in English. While I do understand Cantonese, I can't really speak it proficiently. I also learned Mandarin, first through Chinese schools, then in high school. I took AP Chinese.

Food.

We typically eat Chinese food, specifically Cantonese food. Growing up, I thought American food, such as pizza and pasta, was something like a treat because it was different.

Holidays.

Because my parents—and our household in general—are not religious, we don't really celebrate any of the typical Christian holidays in America. For example, we don't really celebrate Christmas, except we might have a nice dinner—but nothing like having a Christmas tree or having gifts. For Thanksgiving, we don't even get a turkey, we just have a big Chinese dinner. Maybe if we have dinner with my aunt who married an American person, we would have a turkey instead. But in terms of American holidays, we don't really celebrate them. I think we put a little bit more effort into the Chinese holidays. For Chinese New Year, my mom would clean the house, as this is the tradition. She would nag me to wear red clothing. Obviously, the one part I was looking forward to was getting the hongbao. I like getting the money. We do something for Zhongqiu Jie, the Autumn Moon festival where we

eat moon cakes. We celebrate a holiday after Chinese New Year where you eat the tangyuan, the rice sesame balls. We put more effort into Chinese holidays than American holidays to the extent that we eat special foods.

School.

My high school is a minority-majority school. I believe it was about 90 percent Asian, which included Chinese and Indian people. The high school was very competitive. For most teachers, I really didn't have a relationship other than, like, these were the people who graded my homework and taught me. I think that was also my only consistent interaction with White people. The teachers were mostly Caucasian.

I didn't do any sports because I liked music. I did marching band for all four years. I ended up becoming the section leader of saxophones. I was also the secretary of the political science club. I was also associated with a beatboxing club because my friend from my marching band was the club president. At the beginning of high school, my friends were people I knew from elementary school. We were also neighbors. We carpooled to school together. We are all Chinese.

Identity Awareness and Identity Formation.

I feel like I might have become aware of the race really early because my community was half Chinese and half Indian. I think I realized that people were different, at least on the basis of color. When I was maybe five or six, in first or second grade, I learned that Indian people, specifically Hindus, don't eat beef. I learned a little bit about why they don't eat beef. Things are different today than before. I think the elephant in the room is really when COVID started and with Donald Trump, there was a rush. As you see in the news, there are

hate crimes against Asian people, specifically old people. Before COVID, Asians—Chinese people, specifically—weren't the enemy. There is a lot of political tension today.

Sarah's Story

Family and Community.

I was fortunate to grow up in El Vimero, where there were a lot of other families of similar backgrounds. There was a large Asian American population and a large Jewish American population. My parents are scientists. My parents had immigrated from China post-college with some language ability in English and had a lot of classmates and peers and mentors that looked like me as I was growing up. We had my grandma from my mom's side live with us. I was homeschooled and had a Chinese nanny during my preschool and kindergarten age.

Language and Learning English.

At home, a good portion of our time speaking was in Chinese, in Mandarin. For me— more so than my sister—I grew up with more Chinese being spoken around me and from me, to the point where I almost considered myself ESL up until I was maybe six or seven. I would say through first grade Chinese was my main language, and then English sort of took over as I was studying; most of my days were in school and speaking English with my classmates.

I think part of the barrier [with discussing racial issues] is that our parents learned English absolutely as a second language. I don't think their ways of communicating would be as accurate as mainstream, compared to the way that I use my words or choose my vernacular or my vocabulary.

Food.

At home, most of the time my grandma cooked, so it would be Chinese cuisine, what she was familiar with from her province. Although, within a five-minute walk of us there was a buffet, and for special occasions—maybe once a month—my parents would take us there. And that's where we would sort of eat outside of Chinese food and sort of have a more Americanized experience.

Holidays.

In terms of holidays. I think my parents tried to keep it very balanced, and we celebrated the big Chinese holidays: Chinese New Year, the mid-autumn festival, and even Qingming Jie for a while. But with that, my parents also put a hefty emphasis on Christmas and Easter. Just the things that a lot of our other classmates and our neighbors were inviting us to do, so that we could grow up with that dual experience.

Most of the time it was just like my classmates in elementary school; most of them would be White. Some of them were Catholic, some of them Christian, and so we would get a blend of the holidays that they celebrated. Growing up, one of my really close friends was Portuguese Catholic and she introduced me to what Lent was; like, what Easter was; and what Mass was. And then I also had a couple of Jewish friends growing up that taught me Rosh Hashanah, Passover, and things like that as well.

School.

I did go to a public school. Public schools in El Vimero tend to be pretty on par with some private schools across the country. I played field hockey. I ran cross country and track. I was involved in intermural athletics between schools. I did Future Business Leaders of

America. I participated in some other organizations, like the French club and other things like that. I was in the AP and honors classes, but I was by no mean, like, the top student or even close to being the top student. I hovered around the top 15 percent in my school. It was difficult because in high school for the first two years, I don't think I knew what I want to do with my life. I was just sort of taking classes because I thought I needed to. But then I started taking business elective classes in high school, which changed my entire trajectory and also changed my mood and my motivation for studying across all of my classes.

At least during my freshman year in high school, I still stayed very close with friends who came from my middle school. By my senior year, most of my friends had been from the other middle school. Generally, a little bit more academically driven, and also a little bit more socioeconomically high (than my middle-school friends). Part of the reason why we became friends was that I was taking AP and honors classes with them. We ended up becoming friends and hanging out during lunch and stuff together. Most of them would be Asian American or Southeast Asian, like Indian and Persian. I was also really good friends with my athletic team members, who were more White.

Identity Awareness and Identity Formation.

I think subconsciously we're always conscious of race because we look at the people around us, and we're like, "Oh, we don't look like this person," or, "We do look like this person." I don't know if I can say there was a conscious switch in my brain. Although, it probably would've been when I went to kindergarten. When I first went to kindergarten, I wasn't supposed to be speaking Chinese anymore. The reason why I say that kindergarten was probably where I made the switch is because while most of my classmates were very

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well-behaved and abided by the rules, I didn't really understand the rules—partially because I couldn't understand the language that they were trying to impart on me when they were giving me the rules. I didn't know what "recess" meant. There was no translation for what recess meant. There was no translation for "nap time" or anything like that. To the point where the kindergarten teacher almost held me back a year because she didn't think that I was ready to move on to first grade. So that's probably the first time, consciously, that I recognized that race and language were embedded with each other and that I was different from some of the people in the classroom, including my teacher.

My older sister has a lot of influence on me. We were very similar growing up and had similar interests. A lot of things that she did I just ended up following. Because it was easier for my parents to send us to the same place—like piano, violin, sports, and things like that—I generally followed her. She taught me a lot about social cues as well: how to communicate with people and how to learn to share. In high school, things got a little bit more complicated because academically I wasn't as good as her. Whereas I was, like, in the top 15 percent, she was probably in the, like, top three to five percent. So that was causing a lot of undue stress on both of us, and it also was straining our relationship. But the way that she carries herself influenced me. She has always been an anchor for me in life. I think she's also very much influenced how I think now as an adult, and we're still very close today.

Abigail's Story

Family and Community.

My early life was great, and also hard. Both my parents immigrated. My dad immigrated with my grandma from China, and my mom from Hong Kong. I lived with my nuclear

family: my mom, my dad, my brother, and me. My grandma lived five minutes away. And my uncle, my aunt, and my other uncle all lived five minutes away. All my dad's family lived very close. When I was growing up, I spent every Sunday at my grandma's house with all my aunts and uncles.

I grew up in Great Litt, which is in a very homogenous state, with very few minorities and almost no other Chinese people. It was hard because there was nobody else that looked like me, except for my family and Amelia Wong, who lived down the street. Her parents also worked at a Chinese restaurant. I spent a lot of time in Hill Valley's Chinatown growing up. My mom really reinforced that I need to work hard and study hard. My dad viewed his role as the provider. He worked long hours. We spent vacation time together, but he wasn't a talker. He was always there to support, but, okay, did not verbalize. For my family, everything is implied but not explicitly stated.

Language and Learning English.

I only spoke Chinese when I was little, before I went to preschool. My grandma didn't speak English—her English was very broken. I spoke to her almost entirely in Chinese. When I went to preschool, no kids spoke Chinese and no kids understood me. So, I bit kids; I was a biter because I was frustrated. Later, I did not want to speak my home language because everybody else was speaking English, and I wanted to belong. I stopped speaking Chinese and my parents kind of let me. As an adult, I really regret that they let me opt out of my language. My Chinese ability today is very basic, like for home life and maybe in restaurants.

Food.

My brother and I wouldn't eat the hot lunch at school. We would not eat at all during the day, even though maybe secretly we wanted to eat it. It wasn't good. A bean and cheese burrito from a school hot lunch was not good. I'm sure people make them well, but those in the school lunch were not good. So, we wouldn't eat them and then we would come home and ask my mom to take us to McDonald's or make our food. And of course, my parents owned a Chinese restaurant, so they would also take us there to eat.

Holidays.

We celebrated the Chinese holidays. My parents celebrated the American holidays if I said we had to do them. For Valentine's Day we did because I came home from school and said, "I need Valentines for all the kids in the class." They would go buy cards and I would fill them out, but they weren't excited about it or encouraging. I think my parents did the Fourth of July in the sense that we watched fireworks. I think they had minimal buy-in to American holidays. There are a bunch of holidays that I don't have any context for.

School.

The beginning of my freshman year in high school was really hard. But then I did a lot of sports, and academically I did really well, and things picked up for me. I was in varsity volleyball, basketball, and track. I was the student body president. I was the national honor society president. During my sophomore and senior years, I studied abroad for a month—in Russia both times. I spoke as a senior in high school in DC at a joint meeting of the US Department of Health and Russian department of health. I worked really hard in school. I would talk to all my teachers. I got lots of accolades and praise from my teachers. My parents

expected me to do well but never micromanaged me. It was never a question of whether or not I would go to college; rather, it was which college would I go to. I was also studying really hard so I could get a scholarship. My high school Russian teacher, another teacher who oversaw everything, and my high school principal also influenced me. They continually opened doors for me and encouraged me because I had a lot of self-doubt.

Identity Awareness and Identity Formation.

When I was little, I felt really special that I had this kind of secret identity. Growing up in Great Litt, I felt like I had this whole secret life that other people never experienced. They didn't go outside of Great Litt. They didn't have Chinese holidays. They did not do Chinese New Year. They did not have firecrackers. I bought Chinese dolls in Chinatown. They looked like me; they're Chinese. I remember thinking, "Nobody else has these, just me." Everybody had Barbies and I had plus-Barbies.

There was also some tension there for me. Because when I'd go to school, I'd want the peanut butter and jelly sandwich that all the kids had. Which was stupid because peanut butter and jelly was not that good compared to what my parents were making. It's not a chaoxiao bao which is delicious. I was like, "I have the secret chaoxiao bao. But I want the peanut butter and jelly sandwich too."

When I was in elementary school, I knew that race was a factor because Amelia Wong was my best friend. I knew that Amelia and I were the only ones who had fried rice on a regular basis. I knew early on that we're different from others. I'm not a slim, thin Chinese person. I remember people called me "Sumo" for the first few months in high school. I was like, *I don't even know why you're calling me that because I'm not Japanese. I am not that*

big. I just look different than blonde hair, blue-eyed people. In my family, there were a lot of comparisons, like cousin comparison and other Chinese kids comparison but never White kids' comparison to me. It was like, "You're doing better than they are, but their bar is here. Chinese bar is here. So, get to the Chinese bar."

My mom enforced the belief that girls need to be good; be a *guainv*—be a good girl. That means being compliant, being helpful, and having a lens of servitude to your family. Because she didn't have the same opportunities that her brothers did, my mom worked hard not to elevate my brother above me. If I had been a boy, I would've gotten all the same things that I got. My mom and my grandma had a huge influence on me, in terms of pride in being Chinese and reinforcing belief systems that were important, e.g., education is really important. You need to work hard to get ahead. You're gonna have to work harder than men will.

Zoe's Story

Family and Community.

My lived experience is very different from young people growing up Chinese American nowadays. Back then, there was pressure to assimilate—pressure to lose some of our Chinese ancestry and just become American. My parents, along with two other families, had a big Chinese restaurant in Southern Angel's Branch. My parents socialized with the other families and people at the restaurant. My mom would also socialize with people at other restaurants and family members. My dad was a big hunter, and he made a lot of lifelong friends from that community and network—mostly White hunters. He had slightly better English than my mom, so I think it was easier for him. My family—my mom especially—was very involved

in sponsoring Chinese people to come to live in America. She changed lives because she got people over here to have a new life. She was also very involved with sponsoring cooks, who came and started there, learned the trade, and went off to start their own restaurants.

I've long thought that being a child of immigrants is different. I see other parents, who are of non-immigrant families, have their own lives. They have their own interests and things. My parents' goals were very focused on the kids. They sacrificed a lot for their kids. They worked very hard, long hours, six and seven days a week to provide a better life for the kids. There's so much pressure on the kids to do right by their parents. My mom was not a "tiger mom." She wasn't that fierce. But just the thought of disappointing her was very daunting.

Language and Learning English.

I knew that my parents didn't have a lot of English from a very early age, and I remember having to step up and fill out my own forms and write my own absence letters and have my parents sign them. During parent-teacher conferences, I would be with them and translate if necessary. Maybe it helped me grow up faster.

I was the youngest of five and I can see the progression of us losing our Chinese language. My oldest sibling knows more Chinese. I lost much of my Chinese language. Oddly and curiously, for my parents, Chinese was their main language and English was difficult for them. So, for me, one of the oddities of my experiences was that I didn't have a really good shared language with my parents. We communicated in a sort of an odd blend of Chinese and American, and it has taken me many years to realize that some of the words that we had weren't real words in either language. like *a meani*—I thought that was Chinese but it's not; that's what we called mayonnaise.

Holidays.

We celebrated all the American holidays—Halloween, the Fourth of July, and all those things. It was part of our assimilation. We did celebrate Chinese New Year. That was always a big mealtime thing. I've since learned that people celebrate Chinese New Year for two weeks and every day there's this and that. I think my mom did a couple of big dinners and that was kind of it.

School.

I went to a large high school. My class was four hundred people. There was only one other Asian girl, and there were two Black people; it was a very White high school. But I don't remember feeling out of place as a result of being Asian. I was not a very sporty person—very non-sporty. I did participate in more brainy stuff—brain bowl and academic things like spelling championships. I was very focused on academics. My family, especially my mom, was very focused on all of us kids working very hard with honor studies. I would call my friend group a "complete nerd crowd." I had one gal friend and four guys, and we would play Dungeons and Dragons after school, and do very nerdy things, and play board games every Friday night. It wasn't popular. We were the opposite of the cool kids. We were the nerdy kids, but we're very comfortable with that. I had some teachers that I loved. I love working really hard on my studies, and being the teacher's pet was always a fun thing for me.

My mom, in particular, was very education-focused, so she had great respect for the teachers—as much as she would do as they instructed her to. One of my brothers had some skills that needed work at home, and I remember they would send home things that my parents had to work on with my brother at home.

Identity Awareness and Identity Formation.

I think that in the current life for young Chinese—young people of all types—there is more of an embrace of diversity and that instead of everyone becoming a homogenized American person, we are more allowed to have our own identities. I remember being young and not wanting to be identified as a Chinese person because it was a relatively small town, very White, and it didn't seem safe to be anything but American. As a child, you realize that you're different when you see it reflected in other people's eyes. In my case, it would have been in the eyes of my fellow students. Kids were ridiculous and mean and stupid. I wouldn't have called myself bullied, but kids were not very welcoming of differences.

I had an aunt who lived next door and she was married to my mother's brother, who was Asian; but she was White. And I remember her being very influential, kind of showing us kids White things, like making us banana meringue pie or introducing us to different foods and stuff. She introduced us to some cultural things. She kind of helped my parents assimilate and learn how to be more American in many ways. My friends and I were very close and tight knit, so I learned a lot from them. I'm still quite close to two or three of them today.

I love the fact that we could talk about these things. In the past, the norm was being White and trying to assimilate and trying to be as White as you could. Now I see more characters in movies and media being Asian or not White, and it is okay. It is nice to see people being Asian and doing Asian things in front of other people so that we don't look so weird.

Stella's Story

Family and Community.

When I grew up in Wrathcliff, there was very much this thing of assimilating. I was born here, and even my father was born here. My father is the first generation, born here, but my mom came from Guangzhou. My aunt sponsored my mom to come over, and her husband had a restaurant where my father also worked. That was how they were introduced. When my mom came, it was all about assimilation. I lived with my mom, my dad, an older sister, and then three younger sisters. Then my older sister passed away when I was five. My parents didn't have what you would equate to as a university experience. There was sometimes a language barrier. My mom tends to speak a mix of Chinese and English when in complicated situations because she couldn't find the American words to just describe something as well. Sometimes you don't necessarily have as deeper conversations about things because she doesn't have the language skills. That would definitely be the case for me when I was in grade school.

On the street where I lived, there were four Asian families, Two Japanese and two Chinese families, including ourselves. There were all these familial connections through work and church. The church was a pretty big connection for Chinese Americans in Wrathcliff. There were also a lot of associations. There were different family associations, such as the Fung Association and the Wong Association. Those groups all knew each other. There was a Chinese Minneapolis Association and there was a Chinese Americans Alliance Association. My parents weren't involved in those bureaucratically, but all the communities

knew each other. My father was born and raised in Wrathcliff. He knew a lot of the Chinese communities. My parents donated and volunteered for the Chinese American community.

Language and Learning English.

At home, we spoke predominantly English with Chinese sprinkled in. I went to Chinese school on Saturdays because my parents wanted me to learn some writing and reading in Chinese. My mom spoke a little bit of Cantonese to us. We also went to a Chinese American church, which was bilingual. I learned how to say prayers and things in two languages. My older sister and I were brought up to learn Chinese. My three younger sisters didn't have to go to Chinese school. They can't speak as much Chinese. It bothers them now that they don't speak as much.

Food.

My mom would make us American food. A neighbor taught her how to make American food. It wasn't even American food—it was spaghetti, taco, stew, and things like that. She would make those things for us. And then she would make herself something else. She used to do this when we were little. But then, after a while, she just made what she wanted to, and we all ate together. But for a long time, I think she made an extra effort to make us seem American. Even in my lunch boxes, she would typically pack more Americanized things. Although she couldn't get herself to do a sandwich, she would send hot meals, like spaghetti or stew; but very rarely would it be something too recognizable as Chinese.

Holidays.

We did the typical—all the American—holidays: Easter, Christmas, Valentine's… I have to say my mom was a little bit more protective of us as far as going out, like, on Halloween. Her leash for us would be pretty small. We weren't allowed to go too far.

Chinese holidays were a big deal. Usually, you go to the lion dances; there used to be big celebrations. I used to do Chinese folk dancing. The celebrations were in ballrooms when I was young, and we'd have performances and things like that. Chinese meals were all a big part of that. Same thing with weddings.

School.

I did well in school. I didn't feel like I had a clique. I was kind of a floater. I got along with all the different groups. During my freshman year in high school, I did a little bit of volleyball. I've done music, choir, and piano since I was young. I did extracurricular groups, jazz, and concert choir in high school. And then I did student government, student leadership. I did well in school academically. My parents didn't push me. When you don't do what is typical of you, they would ask, they would step in. But we never had to be told to do our homework. The only thing my mom used to do was tell people to practice piano. My parents really wanted to give us the opportunity to learn. They offered piano, dance, gymnastics, and swimming.

I was probably closer to some teachers than others. I was closer to my choir teacher and my writing teacher. In my World Affairs class, my teacher made me uncomfortable because they pushed me to take a strong stand on one side or the other. I tended to see a lot of gray

areas. I could see bits and pieces of a political view, but I could also see where the other person was coming from. I could empathize with both sides. But I needed to pick a side.

There was this stereotype that Chinese students do well. I think if you are not exceptional in something, it's hard. I's hard when you don't measure up to that. I particularly remember geometry was hard for me at the beginning; it took the teacher longer to acknowledge that. I felt—like—that I wasn't trying hard enough. Yes, I've read it three times, but I still don't understand it. I was also a little intimidated. It's not necessarily a bad thing to check to see if I've really tried. But it just struck me. It's like nobody's ever questioned whether or not I was putting my best foot forward. It's not like I'm being lazy. Believe me, I don't ask for help. So, if I am asking, it's because I don't get it.

Identity Awareness and Identity Formation.

For the most part, I just knew that there weren't very many people who looked like me. There was a very small number within my elementary school. It's not that you necessarily feel like an outsider, but I think you're aware of trying to fit in. I was in grade school when I thought more about race, and I wasn't sure whether or not to be hugely offended. Somebody called me a "rice patty girl." She didn't mean it meanly. We were friends and we were different people. She's a Caucasian girl. She's, like, five-eleven and people called her "grape ape." I felt a little like something went off in my radar that that's not completely nice, yet I didn't say that to her.

I think that's a big thing. There's a part of fitting in, but then there's a part that wants you to know where you came from. There was a little bit of that back and forth of you are, but you aren't; you're Chinese, but you're not so Chinese.

Daisy's Story

Family and Community.

I am the youngest of three children. We live in a major metropolitan city. Both of my parents worked. My grandmother would come over and care for me and my older siblings during the day when we were young. My dad actually is a hundred percent Chinese, but he was born in the United States. My dad, I remember when I was young, worked nights. We would have to be quiet during the day if he was sleeping. He was a real hard worker. He had a good sense of humor. He was Americanized. Chinese culture was still very important to him. My relationship with my mom was great. She worked very hard. She sewed a lot of our clothes growing up. Looking back, I don't know that she went out of her way to explain either the Chinese culture to us or to make sure we were immersed in American culture either. She didn't make a big deal out of things. She wanted to make sure that we were well cared for, that we could take care of ourselves, that we were happy, good students—those sorts of things. She was a very positive influence. I had a very happy childhood.

We socialized with both Chinese members of the community and people that my mother may have worked with, and all the neighbors on our block. The majority of the people that we spent typical time with were our neighbors, who were all Americans. We did have a lot of family events that are centered around food and the Chinese culture, and a lot of the community service work that my parents did was in the Chinese community as well. On a day-to-day basis, the majority of the people that we socialized with were our American neighbors. My dad was very active in the Chinese Fung Association in Steepriver. I had uncles that were very involved in it, too; they would go to community meetings. We would

have luncheons; the kids would be dragged along. They would always have a large annual picnic in one of the city parks that would attract hundreds and hundreds of guests. They recognized civil volunteers for supporting and spreading Asian culture and they promoted things like Chinese New Year celebrations. They would work with restaurants in the area and kind of organize a lion dance or traditional ceremonial type events.

Language and Learning English.

I learned English first—primarily through my parents and spending time with my siblings and the neighborhood children—but my grandmother, who cared for us, did not speak any English. She did teach me Chinese. I learned to understand Chinese very well. And we even joke today that probably my Cantonese is very broken because I probably speak like a three- or four-year-old. I can understand it better than I can speak it. To communicate with my grandmother growing up was a lot of trying to understand; she was trying to understand what I was saying, and I was trying to understand what she was saying. My brother and sister went to a Chinese school in the city, but I'm the last of three children and I didn't participate. I was usually too small. And those traditions kind of died off a little bit as I got older.

Food.

My grandmother grew her own garden. She grew a lot of Chinese vegetables. Some of the meals that she would prepare were very traditional rice and soups. I remember once someone asked what was in our refrigerator because there was a whole beef tongue in our refrigerator and my grandma was trying to serve us beef tongue sandwiches; that was something my neighbor friend did not want to eat. She was very cognizant of that and tried to make Americanized foods for us as well. My dad also cooked in our family, and he cooked

more American meals, like pork chops and grilled chicken and steaks and hamburgers and spaghetti and things like that. We did have the peanut butter and jelly sandwiches.

Holidays.

We celebrated all the American holidays. Chinese New Year was the one big Chinese holiday that we did celebrate. My mother also did some of the traditional Chinese elements, both then and later on in life. When I got married and when I had children, some of those very traditional meals or soups for healing your body, those sorts of things, we did participate. We had full access to all that.

School.

I had a great high school experience. I went to the same public high school as my brother and sister. I had a great group of friends. I had one other Asian American close friend. The majority of my friends were Caucasian, or Hispanic, or other nationalities. I don't think we focused on that. As far as I was concerned, I was an American student just like anybody else. I did have close relationships with my teacher in journalism and the school newspaper, and I ended up studying business and advertising in college. In high school, I played tennis. Growing up, I played softball and basketball. I was active in a girls' league promoting females in high school. I also wrote for the school newspaper. My parents probably gave me a little bit more freedom than their first two children. I had liberties to travel with friends, access to a car, and things like that.

Identity Awareness and Identity Formation.

I probably didn't even realize that I was an Asian American when I was a child. I didn't seem much different than my other classmates or the neighbors on the block. I wasn't treated

any differently by any of my neighbors. Probably the only differences that I noticed were that my family ate different foods than the kids I played with along the street. In my upbringing, I felt very Americanized, but I always was connected to my Asian heritage. My parents were both involved in community organizations in Steepriver, where we live. I had a good understanding of both worlds.

I heard racist remarks about my squinty eyes or the darkness of my skin when I was in high school. There was a population of Middle Eastern kids in our high school at that time; they faced some racism as well. But I think the group that we hung out with was quick to stand by people of difference and to support them and tell people it's not okay.

My grandmother was with me a lot as I was growing up and influenced me a lot. She just welcomed everybody. Our house was one of the houses on the block that all the kids came to. They knew an adult was home during the time. They knew my grandmother was gonna feed us all. She's passed away since, but she was just a very welcoming and kindhearted person. She was not judgmental. She would help anybody in need. She would give the shirt off her own back to help anybody. I try to remind myself to be more like that. I think my dad influenced me too. He was a quieter, observant guy, but he always knew what was going on. He allowed us to live our lives. I think that's important—to allow us kids to live our own lives and to make some of our own mistakes—but he was always there to support us and bail us out if we needed to be.

Derek's Story

Family and Community.

I grew up without a father. My family members were my mom, myself, my sister, my grandfather, and my grandmother. At various times throughout my life, my uncles would move in, or my aunt would move in, and I had to share a room with my uncle or extended family members for extended periods of time. My mom worked long hours in various jobs. There wasn't a lot of time spent with her at home, although she did make a huge effort. She was present in my life when she wasn't working. I will say that my mother was of few words, and she wanted to help me succeed—which meant for me to study, for me to pay attention in school. That was her focus.

As a family, we socialized with other Chinese; for instance, our neighbor across from us was Chinese, and we hung out with them a lot. There are various friends throughout the neighborhood who were Chinese. My mom met some of her friends through work, who were Chinese. It was very important for us to be friends with others who shared a similar dialect because the Taishan people were discriminated against.

Language and Learning English.

My childhood was challenging in many ways. My mother didn't speak that much English at all. At home, we spoke Taishan (a Chinese Dialect). Taishan was a very popular dialect in Crimsonpoint, where I am from. I struggled a lot in English when I was a child. When I tried to say something in English, I would sometimes use the phonetics of the Chinese language. That kind of caused trouble at school. Later, I was the one who had to write the checks. I was

the one who had to translate. I was the one who had to provide more support for my mother. That made life a bit difficult.

Food.

I love food. I was ashamed of my culture because I didn't fit into the mainstream culture. Because my friends had sandwiches, hot dogs, and pizza. Every time I ate Chinese food, I enjoyed it, but I wanted something different. I wanted to be part of, you know, the American culture. But certain type of food my mother cooked, I despise it even to this day. She likes to cook fresh chicken. She likes to butcher her own chicken. I did not like it.

Holidays.

We celebrated the Chinese New Year. That was mandatory for me, and my sister, and everyone else. I would say, for American holidays, we celebrated to a certain extent— meaning we observed them. There wasn't any real celebration of them. I think the biggest celebration that we had was probably Christmas, where we would sometimes have a tree and we would have presents and we would open them. Halloween, as well—we would also dress up and go trick or treating. Thanksgiving, too—we would eat food together as a family. But the foods that we ate were Chinese food.

School.

I enjoyed school life. I could have used a bit more support from the teachers because I was juggling so many things. My high school was very low performing. There's a lot of violence, a lot of gang-related activities. There were a lot of low-performing students. For myself, I wanted to do well in school. I tried my best to hang around those who were also performing well and try to get into different programs, such as the IB program. But I'd say

my high school years were very lonely because I didn't have anyone to relate to. There was a huge Asian population, but they were Mong and Mien. I think throughout high school, there were maybe three or four of us Chinese at most, and I didn't really talk to any of them.

In terms of my participation in high school, I was on the swim team. I was part of various academic programs, like Mathletes, which is a math competition where high school students compete. I was part of academic decathlon, where students would compete against other schools in various subjects. I was part of CSF, California Scholarship Federation, if I recall correctly. I was part of various groups that helped prepare me to be ready for college. But I will say that it was, in many ways, a very lonely time for me because I just didn't have many friends. I didn't have anyone that I could relate to.

Identity Awareness and Identity Formation.

I think I realized race—my first understanding of it, I believe, occurred—towards the end of my elementary school years, in sixth grade in Crimsonpoint. I recall being bullied. I was wondering why I was being bullied. I started to realize maybe I was because I looked a little bit different than my peers. I remember being bullied by non-Asian children. As a child, I was ashamed of my culture because I didn't fit into the mainstream culture. My friends had sandwiches, hot dogs, and pizza. Every time I ate Chinese food, I enjoyed it; but I wanted something different. I wanted to be part of the American culture.

My mother influenced who I am. She taught me how to interact with others, how to view school, and how to view life. Her continual guidance, pressure, wanting me to succeed, and making sure that I studied influenced me. Even the lack of parenting that she had in my life influenced me in so many ways. My pastor probably had a huge influence on how I view life,

even to this day, and how I perceive it. He had a huge impact on how I perceive what is right or wrong. My high school teacher, Ms. Walsh, was a great teacher. She engaged, she dialogued. She facilitated the class well. What I appreciated most about her was just her willingness to hear me out, just her willingness to talk to me, just her willingness to support me. If I had questions, she was there to answer. Ms. Walsh talked a lot about college readiness. If it wasn't for her, I wouldn't be where I'm at today.

Racial Identity Intersects with Other Identities

Throughout the interviews, interviewees talked about their racial identity in relation to their other identities. The author identified the following intersections: racial identity intersections with linguistic identity, racial identity intersections with food identity, racial identity intersections with socioeconomic status, and racial identity intersections with immigration status.

The Intersection of Racial Identity and Linguistic Identity.

Most of the interviewees associated speaking Chinese with the opposite of being mainstream and were concerned about rejection by peers. As a result, they gave up or refused to speak Chinese.

> When other people who spoke Chinese would talk to me in Chinese… Internally I would think about whether or not I wanted to respond to them in Chinese or in English…. Growing up, especially in the school environment, I was thinking a lot about what was the dominant or what was the status quo. How I would single myself out when a person has spoken to me in a different language. (Anna)

> There's some refusal to want to speak your home language because everybody else is speaking English; then you want to belong…I came home and said, "I'm not speaking Chinese anymore." (Abigail)

Some would retain their Chinese skills but still viewed these skills as a deficit because they were considered ESL.

> During preschool, first, or second grade, I was placed into this particular category as an English learner. That made me feel different than my peers, and somehow that difference had to do with my Asian identity. (Anna)

> When I first went to kindergarten, I wasn't supposed to be speaking Chinese anymore… That was when consciously I recognized that there was race and language and they were embedded with each other, and that I was different from some of the people in the classroom, including my teacher. (Sarah)

Very few of the interviewees grew up bilingual and were able to switch between English and Chinese.

> It's not uncommon in Warmhallow to enter a restaurant and be greeted in Chinese. If I enter a restaurant, it's very common for them to assume I speak Chinese. It might even be unacceptable for me to not speak Chinese. (Jason)

The Intersection of Racial Identity and Food Identity.

Although Chinese restaurants are common in the United States, eating Chinese food was still considered un-American in the interviewees' experience. Some families made efforts in kids' lunch boxes to "assimilate." Some kids experienced confusion with their feelings about Chinese food. Still, some kids learned about other races and cultures through food.

> My mom came from Guangzhou… A neighbor taught her how to make … spaghetti, tacos, stew, and things like that. She would make those things for us…For a long time, I think she made an extra effort to make us seem American. (Stella)

> Even in my lunch boxes, she would typically pack more Americanized things. Although she couldn't get herself to do a sandwich, she would send hot meals, like spaghetti or stew; but very rarely would it be something too recognizable as Chinese. (Stella)

> I was ashamed of my culture because I didn't fit into the mainstream culture. Because my friends had sandwiches, hot dogs, and pizza. Every time I ate Chinese food, I enjoyed it, but I wanted something different. I wanted to be part of, you know, the American culture. (Derek)

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Within a five-minute walk of us there was a buffet, and for special occasions maybe once a month, my parents would take us there. And that's where we would sort of eat outside of Chinese food and sort of like have a more Americanized experience. (Sarah)

When I was maybe five or six… I learned that Indian people, specifically Hindus, don't eat beef…That's when I realized these are different people with different experiences and customs. (Kyle)

The Intersection of Racial Identity and Other Identity.

One interviewee talked about the intersection of racial identity and socioeconomic status. In his experience, the financial freedom of the family provided identity pride to him. The same interviewee also mentioned that some earlier immigrants had internalized discrimination, which caused them to discriminate against later immigrants; and how immigration status would intersect with racial identity.

Socioeconomic Status.

Warmhallow is an upper-class, mostly Taiwanese town. There isn't any economic oppression against us. Being very in tune with your identity was very important in Warmhallow… Because we're upper class and mostly Chinese, there's a disdain for being less Chinese. (Jason)

Immigration Status.

There is some discrimination, I think, between the American-born Chinese and the immigrants as well. We would use the slur "FOB" against the immigrant Chinese… The teachers were aware that we would use it casually. I think the adults were very aware. (Jason)

Discussion of RQ 1A

The qualitative analysis informs that second- and plus-generation Chinese Americans start to form their identity as early as preschool, when they are first exposed to people and environments other than family and home for an extended period of time. They become

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conscious of how other people (peers and teachers) are the same or different from themselves. Racial identity, however, is mostly constructed by external inputs, rather than internal consciousness. For example, participants were not supposed to speak Chinese anymore. Often, this external racial feedback is not positive, and the child may feel rejected or isolated.

The children's experiences were impacted by parents, school, and community jointly, as a system. "A system is an interconnected set of elements that is coherently organized in a way that achieves something" (Meadows, 2008, p. 7). All three elements in the present system have the potential to impact positively the children's identity acceptance and identity pride. But throughout the research, children often experienced negative messaging about their racial identity from school. Parental care and parent modeling act as mediating factors and help children to develop positive racial identities. Certain communities could also act as mediating factors and support children in their identity acceptance and identity pride.

One striking finding was the intersectionality of racial identity and linguistic identity for second- and plus-generation Chinese Americans. While it is not surprising that being Chinese American and lacking English proficiency creates elevated challenges for preschoolers, it was unexpected to learn that in many of the interviewees' narratives, Chinese proficiency was not viewed as an asset. Instead, this language marker was often viewed as being un-American; thus, it marked the child as not belonging. Many children, in an effort to feel like they belong and to fit in, will make an effort to stop speaking or to unlearn Chinese. Some children will hide their Chinese language skills in school so as to not distance themselves from the dominant English-speaking group. This finding informs parents of the importance

of English language preparation for their preschoolers. Another implication for parents who are trying to raise their children bilingual is that it is important to have conversations with children about their racial identity and their linguistic identity.

The intersectionality of racial identity and food identity is important. On one level, discrimination against Chinese Americans manifests in every aspect of modern life; but there are stereotypes of Chinese food—that is cheap, fast, and available. As a result, among Chinese restaurants, although they are very common and widespread in the United States, only those that fit these stereotypes can survive. Chinese home cooking, even though delicious and healthy, creates confusion for Chinese American children. They experience Chinese food as good and enjoyable, but the external feedback to them is that Chinese food is weird, inferior, and un-American. For parents, the implication is to consciously experience other foods with their children—American food and other ethnic food—to broaden their children's views on food identity.

The interviews did not inform examples of the intersection between race and gender during the high school years. It appears race identity has overriding effects on gender identity for Chinese American adolescents in high school. For example, Derek mentioned that he had a lonely and isolated high school experience, and being a boy did not seem to have a mediating effect.

RQ 1B. Influences on Identity Formation

In this analysis, the author generated a new set of codes in DEDOOSE, treating this phase of the analysis as a separate project from the earlier analysis, in order to keep the codes manageable and relevant. Four key codes were identified: experiencing racial discrimination,

own attitude, parenting, and the intersection of identities (Figure 6). The first three topics are summarized here.

Own Attitude Toward Racial Identity

Interviewees talked about fear, shame, rejection, stress, confusion, and the need to conceal their racial identity. There are also cases where the interviewees indicated acceptance and pride in their racial identity.

Figure 6
Code Cloud for Influences on Identity Formation Analysis
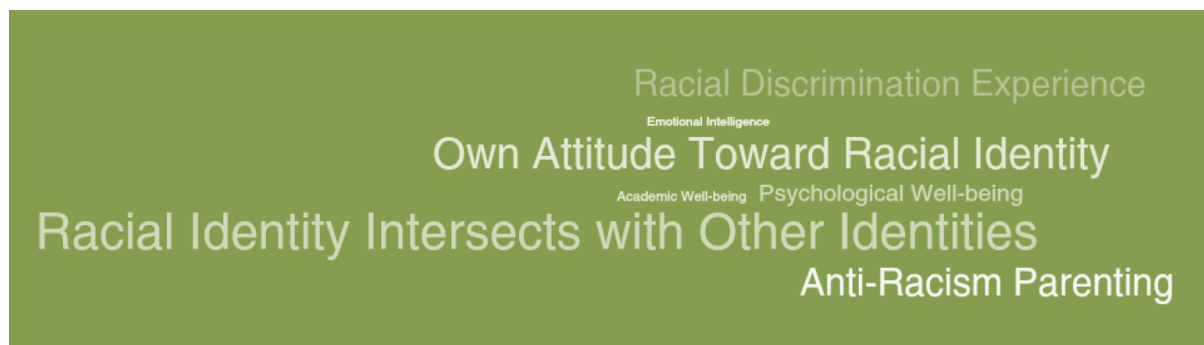
Fear, Shame, Rejection, & Stress.

> I remember being young and not wanting to be identified as a Chinese person because it was a relatively small town, very White, and it didn't seem safe to be anything but American. (Zoe)

> I was ashamed of my culture because I didn't fit into the mainstream culture…(Derek)

> Growing up, I valued a lot having this sense of belonging and feeling like I belonged. For me, I wanted to belong with my White peers… I was thinking a lot about what is the dominant, or what is status quo, and how I would single myself out when a person has spoken to me in a different language. (Anna)

> During high school or college, when I experienced microaggression, I would've just pocketed it away and then talked about it with my friends or with my therapist rather than addressing it in the moment. (Sarah)

Confusion & Need to Conceal.

> It's not that you necessarily feel like an outsider, but I think you're aware of trying to fit in… I think that's a big thing. There's a part of fitting in, but then there's a part that wants you to know where you came from. (Stella)

> I feel like I had this whole secret life that other people never experienced… I had the secret chaoxiao bao, but I also wanted the peanut butter jelly sandwich. There was some tension for me when I was younger. (Abigail)

Acceptance & Pride.

> I lived in a very White town, Clonford, where I was very aware that race made me different… When I was eight, I moved to Warmhallow, where I was aware that race made me the same. (Jason)

> My parents raised me in a 70-percent Asian town… it was nice being surrounded by both cultures. I definitely spent a lot of time with both. (Jason)

> In the sixties, when my mom came, it was all about assimilating. Whereas these days, when you come in, people really want you to be yourself, to embrace what you are, and to integrate what you have here. It's not one or the other. (Stella)

Racial Discrimination Experienced

When the author asked the interviewees directly if they had experienced racial discrimination, most of them replied affirmatively, with examples. A few, however, replied that they had not experienced racial discrimination. But later during the interview, when the question was asked in a different way, they all talked about experiences that were racial discrimination—without exception. One particular interviewee, who replied no to the direct question but offered recounts of racial discrimination incidence during the interview, emailed the author six months later.

> I have been thinking a lot about my responses to you, and thinking about how, in general, I characterized some negative childhood experiences as not being racist. I had mentioned our discussion with the family one evening and told them that I'd told you that I generally had a childhood free of racism and my adult kids (who know of my stories) gently told me "Mom… that was racism." I think it's hard to recognize racism sometimes when it's so pervasive when you are in it on hundred percent of the

time. But I think they are right. I also think that the term "racism" is such a loaded term. When I think of racism, in my gut, I tend to think of the extremes… lynching, physical violence, racial epithets, etc. I know in my head that racism can be much subtler than that (microaggressions, etc.), but I have to stop and think about that… so when you ask me if I experience racism, my immediate reaction is to say "no" (I've never been beaten up for being Asian) but if I really considered, I would agree that it does happen, just in much subtler ways. (Zoe)

First Wave of Racial Discrimination
Experienced in Life.

From the interviews, the first wave of racial discrimination experiences mostly occurred during preschool/elementary school when the child was first introduced to an environment other than the home. Depending on the child's circumstances, racial identity, when it intersects with language, identity created elevated hardship for the child in adjusting to school. These incidents include being held back in school, being isolated, being called racial slurs, and being bullied.

> While most of my classmates were very well-behaved and abided by the rules, I didn't really understand the rules, partially because I couldn't understand the language that they were trying to impart on me when they were giving me the rules. I didn't know what "recess" meant. There was no translation for what recess meant. There was no translation for "nap time" or anything like that. To the point where the kindergarten teacher almost held me back a year because she didn't think that I was ready to move on to first grade. So that's probably the first time, consciously, that I recognized that there was race, that race and language were embedded with each other, and that I was different from some of the people in the classroom, including my teacher. (Sarah)

> You realize that you're different when you see it reflected in other people's eyes. In my case, it would have been in the eyes of my fellow students. Kids were ridiculous and mean and stupid. I wouldn't have called myself bullied, but kids are not very welcoming of differences. (Zoe)

> I heard racist remarks about my squinty eyes or the darkness of my skin in high school... I heard the same remarks to other Asian Americans. (Daisy)

> I was in grade school when I thought more about race, and I wasn't sure whether or not to be hugely offended. Somebody called me a "rice patty girl" and she didn't mean it meanly… She's a Caucasian girl. She's like five-eleven. People called her

"grape ape." I felt a little like something went off in my radar that that's not completely nice. (Stella)

I recall being bullied. I was wondering why I was being bullied. I started to realize maybe I was because I looked a little bit different than my peers. I remember being bullied by non-Asian children. (Derek)

Prevalent Racial Stereotypes in School.

Throughout their school years, racial stereotypes were prevalent in the interviewees' life. This caused the students to feel like they were singled out or not getting the support they needed.

Here is an example of racial profiling. One time I was in the high school library during a period we did not have class. I was with two other students, who are not Asian, at a table. The teacher on duty was checking students at each table if they were skipping classes. When she came to my table, she only asked them if they were skipping class and she didn't ask me. I guess she automatically assumed that I was a rule follower and would never skip class. It is a situation where I was singled out or set aside because of my race and people assumed certain things because of how I looked. (Anna)

There are a lot of stereotypes, like the model minority, in high school. "I am Asian. Should I be more inclined to perform better in a certain subject or not? (Anna)

There is this stereotype that Chinese students do well… It's hard when you don't measure up to that. I particularly remember geometry was hard for me at the beginning and it took the teacher longer to acknowledge that. When I asked questions, I was made to feel that I wasn't trying hard enough. (Stella)

Discrimination in Young Adults' Life.

Racial discrimination experiences, such as being called slurs or getting racial comments, continued into the interviewees' high school and college lives.

People called me "Sumo" for the first few months in high school. I was like, *I don't even know why you're calling me that because I'm not Japanese. I'm not that big. I just look different than blonde hair, blue-eyed people.* (Abigail)

I went to college in a smaller town. There might be derogatory comments, but I wouldn't let them bother me. (Daisy)

Discrimination by Strangers in Public Space.

During their high school and college years, the interviewees became more independent

and had more mobility. At this stage, they experienced racial discrimination incidences in

public spaces, such as grocery stores, gas stations, restaurants, or on the street. The

perpetrators were strangers, rather than peers or teachers. These incidences could be verbal

harassment or discrimination in more subtle forms.

> When I was in high school, once I was with my younger siblings at a grocery store, and someone was racist toward us. I looked at the person in disbelief and uttered something, but I pulled my siblings and I away from the situation, and we went away. I was a kid too, and this was an adult. I didn't go head-to-head with an adult. I just made a comment back to him and walked away from the situation. But I was livid. I could tell that person was stupid from his comment. But it was very unsettling. It really set you on fire. (Stella)

> I remember this really strong instance when I was 16. I was driving, really excited: look at me, I'm driving. I was pumping my own gas at a gas station. An old man came up to me. He walked up to me and said, "Are you Chinese or Japanese?" I was like, *I don't know why you're asking me this question.* I was shocked. I was like, "Oh, I'm Chinese, thanks for asking." He just kept on asking. (Abigail)

> I really felt a minority when I went to college in East Dence, which is very White. At times I felt singled out for my race. Once I was walking to Target in East Dence and this White guy walked by and he called me a "China man," or "ching chong" or something—definitely something alluding to my race. (Kyle)

> One time, when the pandemic started, I was walking with my friends and this one person kind of crossed the street. I don't know if that's because there were four dudes or because we're Asian. (Jason)

> Racism could manifest itself—not just explicitly, like being called a slur, but also implicit attitudes. If you're at a restaurant, they talk to someone else who's not Asian more friendly whereas they just ask what you want to eat and then leave you alone. (Kyle)

Discrimination at Workplace.

As adults in workplaces, the interviewees experienced racial discrimination in the form of

being undervalued, underpaid, or disrespected. During this stage, racial identity insects with

age and gender; as a result, it is particularly difficult for young adults to address the

discrimination.

> I believe in the power of the group, and I will help other people do their projects. Claiming ownership or tuning your own horn is not something that I'm super comfortable with. At my workplace, the White man set the tone, it's supposed to be *I did this project, I made this growth, and I initiated this.* Because I'm not doing the "I-I-I" statement, there's a narrative that I'm not a visionary or I'm not a strong leader. I feel it's a subtle form of discrimination in a sense of not considering the cultural difference and a different leadership perspective. (Abigail)

> I went to a business school, and I work in finance, which tends to be a little bit more male-dominated. I'm someone that's very outspoken. I've had micro-aggressive comments, like "If you just stick to the status quo," like "Don't speak out if you don't know you're saying;" things like that. (Sarah)

> When I moved to Wrathcliff after living in Goldreach, I was lowballed at the job offer. I was not sure if I was being discriminated against due to being a woman or being Asian. I said to them I wanted to be reevaluated at the end of three months because I know the quality of the candidate they were getting. Later I met that goal and then got an adjustment made. I felt they thought I was being pushy. (Stella)

> A good example would be when I first started teaching at a community college, I was given the assignment to teach a college course at a high school for two high school students…The principal said, "Why did they send you?" It was to the extent of, *Why did they send someone second-tier?* I felt discriminated against because I'm not second quality. I'm not second-tier. I provide high-quality education for all my students regardless of who they are. I think it had a lot to do with my age, my ethnicity, and my race because the school was predominantly non-Asian. (Derek)

Anti-Racism Parenting

In the area of ARP, interviewees shared a wide range of experiences. On one hand, there

was consistent evidence of preventive ARP in the form of identity pride. On the other hand,

parents utilized various approaches in addressing explicit racist encounters; these could be

summarized in four categories: no parenting conversation by choice, no parenting

conversation not by choice, some parenting conversation with limitations, and impactful

parenting conversations.

Preventive Anti-Racism Parenting.

Teaching children about their roots, values, and identity pride influence children's well-being and reduces the negative impact of racial encounters.

> My grandparents really pounded the Chinese identity into me… My dad pounded in the American identity. (Jason)

> My mom and my grandma had a huge influence, in terms of pride in being Chinese; also reinforcing belief systems that were important. (Abigail)

> A lot of my values, and the way that I try to approach my life and make decisions and build relationships with other people, is kind of based on how my relationship with my mom has been built. (Anna)

No Anti-Racism Parenting Discussion by Choice.

Some parents chose not to have conversations about racism with their children. The reason might be that they did not believe that it was a priority compared to other issues; they wanted to protect their children; or, in general, there was limited conversation between parents and children.

> I don't know if I've ever had a conversation with my parents about a racial encounter that they've had. I don't know if it is that they are aware of them but just choose not to talk to me about them. Do they do that because they think that it is not important to talk about it, or is it a way of protecting us? (Anna)

> I will say that my mother was of few words, and she wanted to help me succeed which meant for me to study and for me to pay attention in school. That was her focus… It wasn't necessary to address these external items, like racism. (Derek)

> My father was there; he viewed his role as the provider… But he didn't talk to us a lot. He worked long hours. We spent vacation time together, but he wasn't a talker. For my family, everything is implied but not explicitly stated. (Abigail)

> I don't think I'm particularly close with either of my parents… It's very professional though. We'll keep each other updated. I wouldn't say we're close. We don't talk very often. (Jason)

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No Anti-Racism Parenting Discussion Not by Choice.

Some parents did not have racial encounter conversations with their children not by their choices. There were cases where the children and parents did not share a language. Children might not want to have this type of conversation. The parents were working many hours per day, and this left little time for anything else.

> One of the oddities of my experiences was that I didn't have a really good shared language with my parents. We communicated in a sort of an odd blend of Chinese and American, and it has taken me many years to realize that some of the words that we had weren't real words in either language. (Zoe)

> Is it that I don't feel comfortable for some reason talking to my parents about it and not that they don't make space for me to talk about it? Personally, is this an area that I want to bring up, not just with them? But in general, do I feel comfortable talking about discrimination that has happened to me with people? (Anna)

> We never discussed this [racial encounter]. I'm not sure if it's because I, as a kid, never came up to my parents and said, "This stuff happened." I think I probably didn't. The fact that we never discussed it might have just been more about me not discussing it because it's not like I thought that they could help or do anything about it. (Zoe)

> My parents had no time, and that's probably not completely specific to me but true for a lot of immigrant families. Parents just worked all the time—literally—and there would not have been time for anything like that. (Zoe)

> My dad, I remember when I was young, worked nights… We would have to be quiet during the day if he was sleeping. He was a real hard worker. (Daisy)

Some Anti-Racism Parenting Discussion.

In some families, there were conversations about racism in general, but the parents did not provide further parenting guidance regarding battling anti-Chinese American racism.

> I was trying to think of an experience where I ever talked about racism with my parents and I don't think we've ever actually discussed it in-depth when it comes to anti-Chinese American sentiment…We've talked about instances in the news, like the attacks that happened in New York and stuff, but I don't think we've ever actually talked about how we would address it…We've talked about, like, George Floyd;

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we've talked about the racial and political elements in America when it comes to other racial groups. It's just not when it's actually been our own. (Sarah)

Impactful Anti-Racism Parenting Discussion.

When parents explicitly discussed racial encounters, the children experienced validation and felt encouraged, even though the parents might not be able to offer a "solution" to the incident.

> In high school, once I was with my siblings and someone was racist to us at a grocery store. I went home and shared it with my parents. But I don't know what they would've done if they were me. I think they probably would've reacted similarly. They were surprised. My dad says, "Well, that's all you can do. Because that's just a stupid person." I said, "Yeah, it's not like I would win an argument with him." My parents were surprised at how angry I was, because I don't usually get the way. (Stella)

> I do think that in this day and age having that discussion with children is important; giving them the tools of what they could do—what they can do to stand up for themselves. (Stella)

Discussion of RQ 1B

The qualitative analysis indicates that many interviewees do not have a positive association with their racial identity. They mentioned fear, shame, rejection, and the need to conceal. These associations are caused by their racial discrimination experiences. The first wave of racial encounters starts as early as preschool. Racial stereotypes permeate their school life. Even as young adults in high school or college, racial slurs and derogatory comments are common in their experiences. At this stage, they also experience racial discrimination from strangers in public. The interviewees' stories end with workplace racial discrimination. Anti-racist parenting—although not commonly practiced by parents in this research—benefits the children through identity acceptance and identity pride, when available.

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The author also observed reluctance to recognize racism and acknowledge racial discrimination experiences among some interviewees. This cannot be attributed to ignorance of racial discrimination because these same interviewees were able to competently discuss racial discrimination against others, such as against Middle Eastern immigrants. The author does not believe internalized racism is the explanation for all cases of this. Internalized racism describes internalized beliefs or behavior of the racially repressed group, such as believing in the superiority of White culture and denying the existence of racism (Baker, 1983; Pyke & Dang, 2003). The interviewees in this research readily acknowledge racism against others; the hesitation appears when acknowledging that they are the targets of discrimination. The teaching of Wu-ji (selflessness) in Chinese culture could be an alternative explanation. Taoist teaching emphasizes nonintervention, altruism, and civility. "天长，地久。天地之所以能长且久者，以其不自生也，故能长生。是以圣人后其身而身先，外其身而身存，非以其无私邪？故能成其私" (Laozi ca. 571-471 B.C.E./2023, Chapter 7). Confucian teaching stresses humility, empathy, and concessions. "夫达也者，质直而好义，察言而观色，虑以下人。在邦必达，在家必达" (Confucius, ca. 551-479 B.C.E./2023, Chapter 25). Mencius teaching encourages suffering, tolerance, and perseverance. "故天将降大任于是人也，必先苦其心志，劳其筋骨，饿其体肤，空乏其身，行拂乱其所为，所以动心忍性，曾益其所不能" (Mencius, ca. 371-289 B.C.E./2023, Chapter 15). These teachings are so deep-rooted that the author had learned them before even attending college; and she can still recite some of the passages by heart. What these sages do not teach is how to fight back against social injustice. These teachings, passing from one generation to the next, do not prepare Chinese Americans to face racial discrimination challenges in the United States. Chinese American adolescents need to permit themselves to self-advocate.

RQ 2A. Well-Being Measurement of Second & Plus Generation Chinese Americans

The objective of this section is to confirm the appropriate well-being measurements for second- and plus-generation Chinese American adolescents and find out how they measure according to each of the variables, using the confirmed instrument.

Reliability Analysis of Well-Being Survey Result

Reliability refers to the degree to which an instrument's scores for a group of respondents are consistent over repeated applications of a measurement procedure (AERA et al., 2014). In other words, reliability analysis measures the internal consistency of the construct in the survey. In this research, Cronbach's alpha is used to assess construct reliability. George and Mallery (2003) propose that $\alpha \geq .9$ indicates excellent internal consistency; $\alpha \geq .8$ and $< .9$ indicates good internal consistency; $\alpha \geq .7$ and $< .8$ indicates acceptable internal consistency; $\alpha \geq .6$ and $< .7$ indicates questionable internal consistency; $\alpha \geq .5$ and $< .6$ indicates poor internal consistency; and $\alpha < .5$, indicates unacceptable internal consistency. Tavakol and Dennick (2011) argues that the acceptable value of α is between .70 to .90. An α value over .90 may indicate a multicollinearity/singularity issues. An α value lower than .70 indicates the constructs are unreliable; this may be caused by several reasons, including too few questions and heterogenous constructs (Tavakol & Dennick, 2011; Grande, 2014b). The analysis using SPSS 28 indicates that the EPOCH scale, with five items (α=.721); the EI scale, with five items (α=.732); and the LLS scale, with four items (α=.716), have acceptable reliability. On the other hand, the MLQ scale, with two items (α=.176), has unacceptable reliability. The variables from the MLQ construct were removed from the well-being scale. To address concerns that well-being should be considered as one construct, another analysis

was performed on all well-being data, excluding meaning in life data. The well-being scale, with 14 items (α=.836), has good reliability. Results of the reliability analysis of well-being are summarized in Table 9.

Table 9
Reliability Results of Well-being Survey

Constructs	No. of Items	Alpha (α)
Psychological Well-being (N=127)	5	.721
Emotional Intelligence (N=126)	5	.732
Academic Well-being (N=127)	4	.716
Overall Well-being (N=122)	14	.836
Life Meaning (N=127)	2	.175

Validity Analysis of Well-Being Survey Result

"Validity refers to the degree to which accumulated evidence and theory support a specific interpretation of test scores for a given use of test" (AERA et al., 2014, p. 225).

Factor analysis was used to examine internal structure validity, which indicates "the degree to which the relationships among test items and test components conform to the construct on which the proposed test score interpretations are based" (AERA et al., 2014, p. 16). In other words, validity analysis informs to what degree the observed answers to a set of questions can be used to address the issues of latent concerns. EFA and CFA are the two extremes of the factor analysis model continuum. The "CFA approach would be used when there is both a strong theoretical expectation regarding the expected factor structure and prior

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empirical evidence" (Finch, 2020, p. 6). Even though each instrument in well-being is well established in the literature—as mentioned in Chapter Two and Chapter Three—there is no empirical evidence that the instruments can be successfully combined into one broader well-being measure. Thus, an EFA is required in the validity analysis.

An EFA was performed on IBM SPSS 28. In the first step, the extraction was set to principal component analysis. In the second step, the exaction was set to a fixed number of three. The rotation was set to varimax, and the minimum cut-off factor loading was set to 0.30 (Grande, 2014a; Finch, 2020; Latif, 2021). The result is analyzed in detail.

The Kaiser-Meyer-Olkin (KMO) measures sampling adequacy. A KMO=0.798, greater than 0.700, indicates the size of the sample is adequate for factor analysis with the number of variables. Bartlett's test of sphericity measures the correlation matrix. Chi-square (N=122) = 561.675 (p<0.001) indicates the correlation matrix has significant correlations among some of its components. Determinant = 0.008, greater than 0.00001, indicates at least one correlation among the variables (Grande, 2014a; Finch, 2020; Latif, 2021). All factor loading is greater than 0.50, except Managing Emotions (0.361) and Identifying Emotions – Self (0.476). Three components account for 54.979 percent of the variation in the data. The result of the EFA analysis is summarized in Table 10.

Table 10

Exploratory Factor Analysis Result of Well-being

Item	Component		
	1	2	3
Psychological Well-being			
Engagement	.522		
Perseverance	.698		
Optimism			.836
Connectedness			.716
Happiness			.869
Emotional Intelligence			
Identifying Emotions - Self	.476		
Identifying Emotions - Other	.720		
Using Emotions to Facilitate Thought	.780		
Understanding Emotions	.791		
Managing Emotions		.361	
Academic Well-being			
Independent Learning		.784	
Resourcefulness		.786	
Critical Thinking		.761	
Continued Growth (Reflection)		.503	

It is worthwhile to point out that the five factors in Psychological Well-being were loaded to two components—one as its own component and the other to the same component that the EI factors were loaded to. Similarly, Managing Emotions was loaded to the same component that Academic Well-being factors were loaded to. This is not surprising because the three instruments were independently developed; some of the factors are closely related. Additional refining of questions is needed for the well-being measure. In the current research, because all three instruments were used together and the variables were used individually in correlation analysis, all 14 factors were retained for further analysis.

Findings of the Well-Being Survey

Mean and standard deviation were calculated by IBM SPSS 28. Data tabularization was conducted in Excel and visualized in PowerPoint chart design. Each of the well-being subdomains was analyzed separately.

Psychological Well-Being

The survey results in all five areas of Psychological Well-being indicate a mean higher than 3 on a five-point Likert scale, where a value of 3 is the answer sometimes. The mean of Engagement (N=127) is 3.47 (Std= 0.805). The distribution of Engagement data is skewed, with one peak at 4. The mean of Perseverance (N=127) is 3.53 (Std= 0.844). The distribution of Perseverance data is skewed, with one peak at 4. The mean of Optimism (N=127) is 3.26 (Std= 0.969). The distribution of Optimism data is symmetrical, with one peak at 3. The mean of Connectedness (N=127) is 3.70 (Std= 1.191). The distribution of Connectedness data is linear with a positive slope. The mean of Happiness (N=127) is 3.54 (Std= 0.907).

The distribution of Happiness data is skewed, with one peak at 4. The distribution result of

Psychological Well-being data is summarized in Figure 7.

Figure 7
Psychological Well-being Survey Result
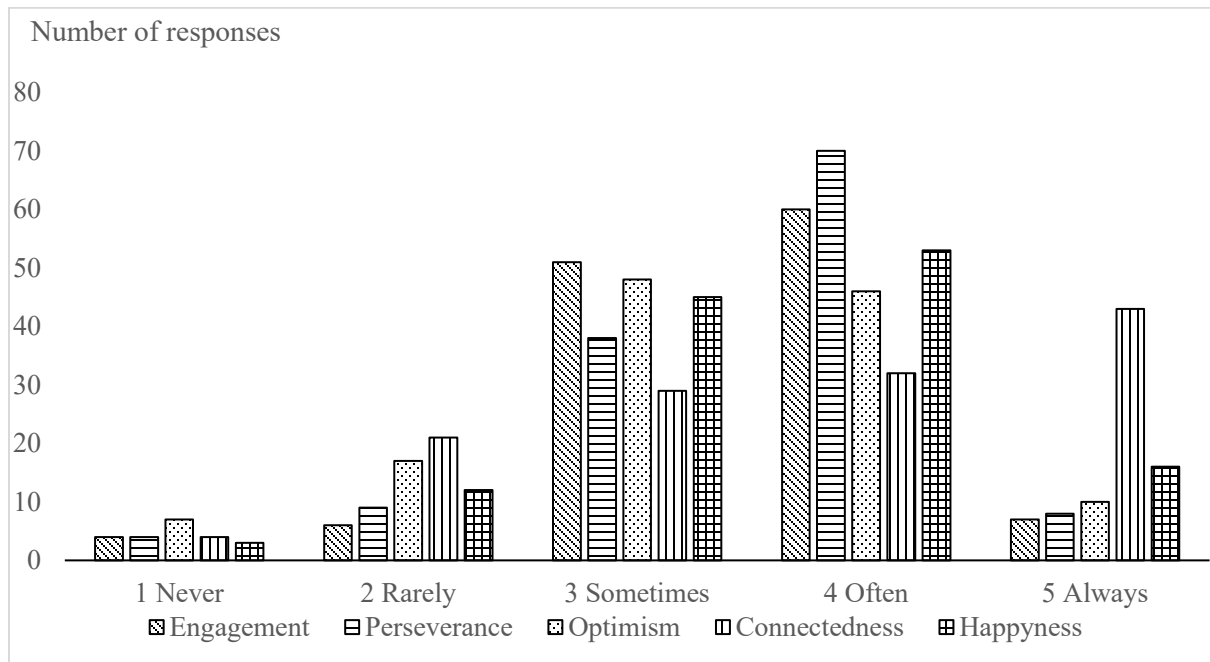
The participants' responses indicate a fair level of Psychological Well-being, specifically:

for Engagement, 52 percent of participants chose always or often to question "I get

completely absorbed in what I am doing;" for Perseverance, 60 percent of participants chose

always or often to question "Once I make a plan to get something done, I stick to it;" for

Optimism, 45 percent of participants chose always or often to question "I think that good

things are going to happen to me;" for Connectedness, 60 percent of participants chose

always or often to question "When I have a problem, I have someone who will be there for

me;" and for Happiness, 54 percent of participants chose always or often to question "I feel happy."

Emotional Intelligence

The survey results in all five areas of EI indicate a mean higher than 3 on a five-point Likert scale, where 3 is sometimes. The mean of Identifying Emotions – Self (N=126) is 3.94 (Std= 0.919). The distribution of Identifying Emotions – Self data is skewed, with one peak at 4. The mean of Identifying Emotions – Other (N=126) is 3.71 (Std= 0.884). The distribution of Identifying Emotions – Other data is skewed, with one peak at 4. The mean of Using Emotions to Facilitate Thought (N=126) is 3.55 (Std= 1.001). The distribution of Using Emotions to Facilitate Thought data is skewed, with one peak at 4. The mean of Understanding Emotions (N=126) is 3.64 (Std= 0.925). The distribution of Understanding Emotions data is skewed, with one peak at 4. The mean of Managing Emotions (N=126) is 3.41 (Std= 0.966). The distribution of Understanding Emotions data is skewed, with one peak at 4. The analysis informs very high mean (3.94) on Identifying Emotions – Self while overall mean all greater than 3.40. The distribution result of EI data is summarized in Figure 8.

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Figure 8
Emotional Intelligence Survey Result
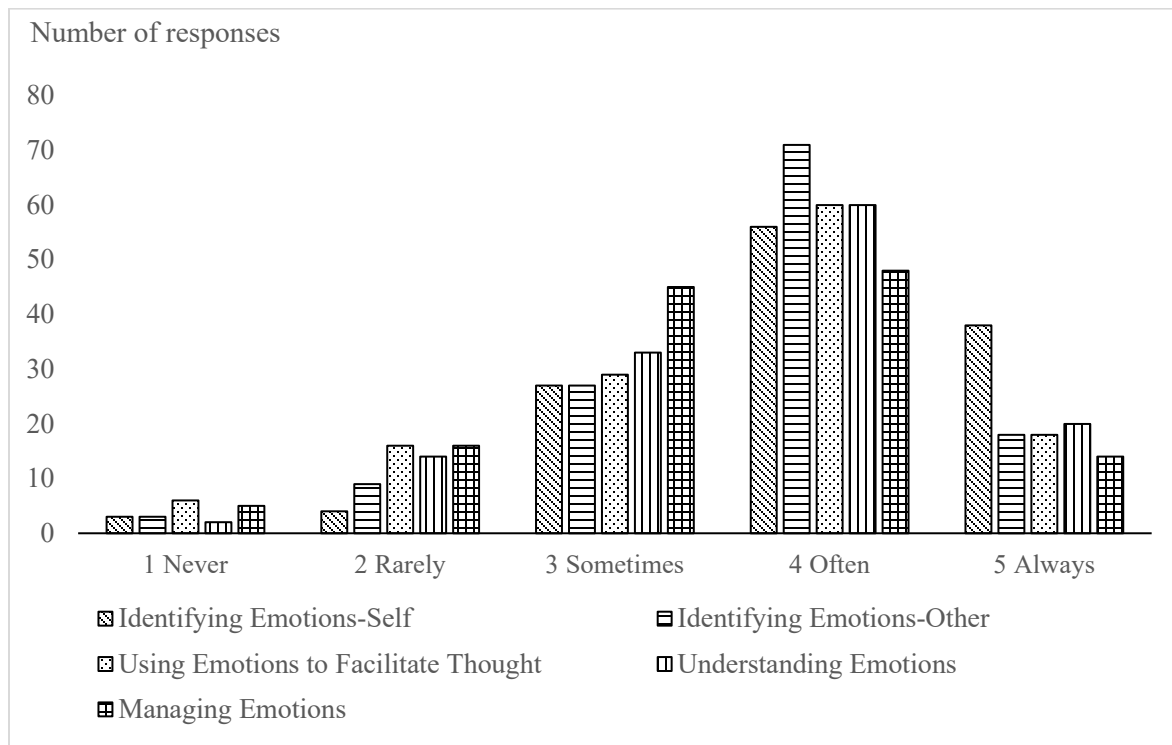
The participants' responses indicate a good level of EI, specifically: for Identifying Emotions – Self, 73 percent of participants chose always or often in response to the question "I am aware of how I feel;" for Identifying Emotions – Other, 68 percent of participants chose "always" or "often" in response to the question "I am aware of how someone else feels;" for Using Emotions to FacilitateThought, 61 percent of participants chose always or often in response to the question "When people describe experiences to me, I feel what they feel;" for Understanding Emotions, 63 percent of participants chose always or often in response to the question "My understanding of why people feel the way they do yields great insights;" and for Managing Emotions, 50 percent of participants chose always or often in

response to the question "I process strong emotions in order not to exaggerate or minimize them."

Academic Well-Being

The survey results in all four areas of Academic Well-being indicate a mean higher than 3 on a five-point Likert scale, where 3 is sometimes. The mean of Independent Learning (N=127) is 3.93 (Std= 0.875). The distribution of Independent Learning data is skewed with one peak at 4. The mean of Resourcefulness (N=127) is 4.03 (Std= 0.835). The distribution of Resourcefulness data is skewed, with one peak at 4. The mean of Critical Thinking (N=127) is 3.94 (Std= 0.843). The distribution of Critical Thinking data is skewed, with one peak at 4. The mean of Continued Growth (Reflection) (N=127) is 3.45 (Std= 1.051). The distribution of Continued Growth (Reflection) data is skewed, with one peak at 4. The analysis informs very high mean on Resourcefulness (4.03), Critical Thinking (3.94), and Independent Learning (3.93). The distribution result of Academic Well-being is summarized in Figure 9.

Figure 9

Academic Well-being Survey Result
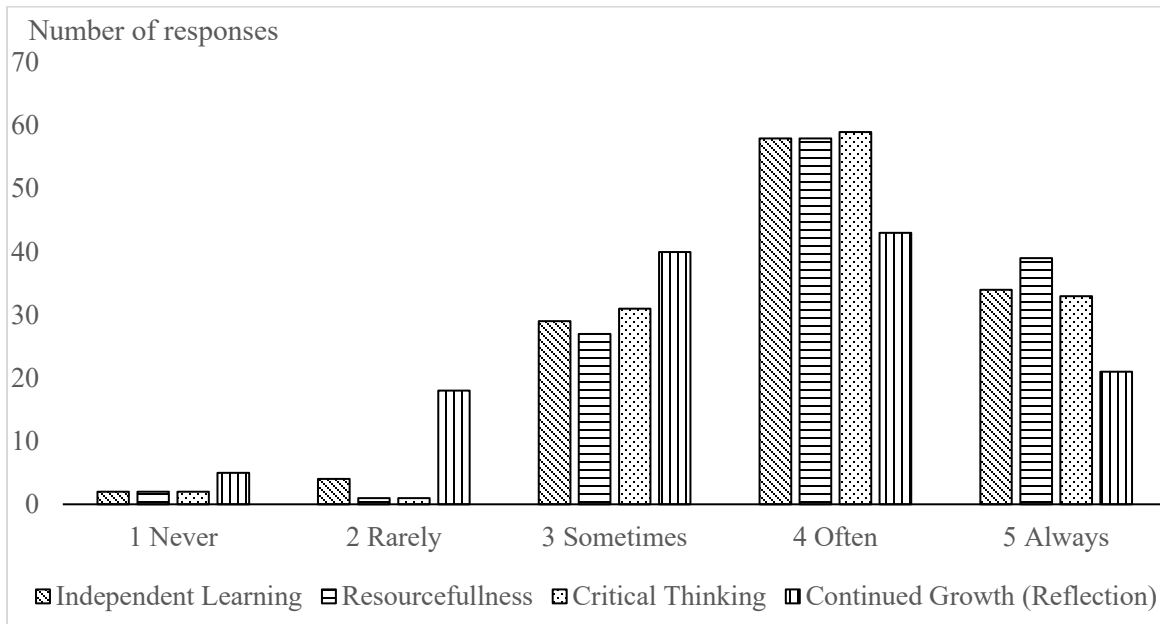
The participants' responses indicate a very good level of Academic Well-being, specifically: for Independent Learning, 73 percent of participants chose always or often in response to the question "I can learn new material on my own." For Resourcefulness, 76 percent of participants chose always or often in response to the question "I access information effectively and efficiently from a variety of sources." For Critical Thinking, 73 percent of participants chose always or often in response to the question "I reason by predicting, inferring, using inductions, questioning assumptions, using lateral thinking, and inquiring." For Continued Growth (Reflection), 52 percent of participants chose always or often in response to the question "I reflect on my learning process."

Discussion of RQ 2A

The instruments—consisting of EPOCH, EI, and LLS—were confirmed in this research to be appropriate to measure the overall well-being of second- and plus-generation Chinese American adolescents. The measurements for life meaning are removed because they failed the reliability and validity requirements.

Participants' responses indicate a fair level of Psychological Well-being and a good to very good level of EI and Academic Well-being. Relatively speaking, the Likert scores on Optimism are the lowest among all scores of well-being variables. The mean of Optimism (N=127) is 3.26 (Std= 0.969). The distribution of Optimism data is symmetrical, with one peak at 3. Forty-five percent of participants chose always or often in response to the question "I think that good things are going to happen to me." This measurement is a snapshot of one sample. It has limited implications on its own, but it will serve the correlation analysis to parenting practice data.

In Chapter One, mental health issues of Chinese American adolescents are discussed in detail. The 130 survey respondents reported a fair to very good level of well-being. How does one reconcile these two seemingly contradicting points? Well, they are not contradictory. Both are valid. First, there is a sampling limitation. The data collection in this research was a snowball method that started with people connected with the author; it was not a randomized sampling procedure. Because the research focus was not on the absolute level but instead the relative level of well-being, correlation between well-being and parenting can be analyzed; not having randomized sample is not a problem. Second, there is a methodology limitation. More issues in well-being concerns were uncovered in the nine

narrative interviews, indicating that some inquiries are better explored with a qualitative interview than a quantitative survey.

RQ 2B. New Parenting Instrument & Measurement of Parent's Behavior

The parenting instrument in this research consist of three subdomains: parent-child interaction style, family acculturation choice, and ARP. The first two subdomains were established in the literature, and survey questions were adapted from the existing questions in the literature. The third subdomain, ARP, were developed anew.

Developing Anti-Racism Parenting Instrument

The third parenting subdomain, ARP, was developed following four steps. Step one was to conduct a literature review (discussed in Chapter Two) and develop the construct map (discussed in Chapter Three). ARP contains three constructs, ARP – Belief, ARP – Knowledge, and ARP – Action. Step two was to conduct expert interviews on the constructs and develop survey questions. In addition to the immediate research team, professors in measurement development, parents, and educators were consulted in refining the constructs and fine-tuning the questions. Twenty-one questions were developed to measure ARP. The third step was a trial survey. The author interviewed nine volunteers, one-on-one, via Zoom. The participants were asked to take the survey from a Google Forms link while on Zoom. They were encouraged to read out the questions and voice the meaning to themselves aloud. The author was available to provide clarifications when needed. After the survey was submitted, the author and the participant had a debriefing discussion where the participant offered feedback on each question and on the survey in general. The final step was to

incorporate the leanings from the trial survey, synthesize the information, and integrate the final ARP questions into the bigger survey.

Four final ARP questions were used in the large survey. Highlights of the trial learnings are as follows. First, trial participants asked for clarification on the terms used. For example, they inquired about the definition and scope of racism; as a result, the final survey has such definition attached, i.e., racism (violence, verbal slur, microaggression, stereotype, institutional repression). Secondly, the participants were asked about how their parents parented them. The very specific questions to measure parents' ARP – Knowledge were often unanswerable. The solution was to ask for observable evidence that exhibits overall ARP – Knowledge. Thirdly, when participants were asked if their parents took certain actions, several participants became visibly stressed, and several more participants felt the need to explain why their parents did not take those actions. Some participants chose to skip the question. It seems to the author that the question triggers negative emotions and stress and may possibly be perceived as marking their parents as failures by some participants. This question, in turn, was rephrased in the negative to establish acceptance; "My parents were in shock and did not respond when they encountered racism," and the participants only need to confirm "true description of my parents." The response rate to this question in the final survey was 125 out of 130, i.e., 96 percent. Finally, for questions that asked about parents' detailed knowledge, participants were sometimes not aware of what their parents knew; the question was rephrased to be more general, i.e., "support anti-racism organization" was replaced by "support Chinese American communities". The resulting four questions are:

- My parents believe that their children (second & plus generation Chinese Americans) ___experience racism (violence, verbal slur, microaggression, stereotype, institutional repression). (Never, Rarely, Sometimes, Often, Always)

- When I was in high school, my parents were in shock and did not respond when they encountered racism (violence, verbal slur, microaggression, stereotype, institutional repression). (Very true description of my parents, True description of my parents, Neutral, Untrue description of my parents, Very untrue description of my parents)

- When I was in high school, my family had discussions to reflect on racist encounters and develop effective coping strategies. (Very untrue description of my family, Untrue description of my family, Neutral, True description of my family, Very true description of my family)

- When I was in high school, my parents supported (volunteered, or donated, or led) Chinese American communities. (Never, Rarely, Sometimes, Often, Always)

Reliability Analysis of Parenting Survey Result

Reliability refers to the degree to which an instrument's scores for a group of respondents are consistent over repeated applications of a measurement procedure (AERA et al., 2014). In other words, reliability analysis measures the internal consistency of the construct in the survey. Cronbach's alpha is often used to assess construct reliability when a new instrument is tested (Grande, 2014b; Tavakol & Dennick, 2011). Further, item questions are often assessed one by one to optimize the new instrument using the "alpha if item removed" function in IBM SPSS 28 (Grande, 2014b).

In this research, a reliability analysis was performed on IBM SPSS 28 for Parent-Child

Interaction Style with three items, giving α=.667, which is approaching an acceptable level

(Tavakol & Dennick, 2011). Similar analysis was performed for Family Acculturation

Choice with six items, giving α=.300. Following the calculation of α if item removed, α=.386

after the item "Appreciate Heritage Culture – Language" is removed. α further increases to

.500 after removing item "Appreciate Heritage Culture – Food." Similarly, a reliability

analysis is performed on ARP with four items, giving α=.413; after the item "ARP Action –

Community" is removed, α is increased to .503. Because family acculturation choices

potentially overlap with ARP, a further reliability analysis was performed on combined

acculturation and ARP data with seven items, giving α=.595. If treating all parenting items as

one scale with 10 items, α=.691. The reliability analysis results are summarized in Table 11.

Table 11
Reliability Results of Parenting Survey

Constructs	No. of Items	Alpha (α)
Parent-child Interaction (N=126)	3	.667
Family Acculturation Choice (N=126)	4	.500
Anti-racism Parenting (N=123)	3	.503
Family Acculturation Choice + Anti-racism Parenting(N=122)	7	.595
Overall Parenting (N=121)	10	.691

Debates among scholars have been on-going about what level of Cronbach's alpha is

good or acceptable (DeVellis, 2003; Nunnally & Bernstein, 1994; as cited in Vaske et al.,

2017). However, it is quite encouraging that the α value is between .5 to .7 for the first

version of this new parenting model during the first exploration stage. With more fine-tuning

work on the questions and additional tests and revisions, this new parenting model has the potential to become the most relevant parenting model for Chinese American families, and for other minority families in the United States.

Validity Analysis of Parenting Survey Result

"Validity refers to the degree to which accumulated evidence and theory support specific interpretations of test scores for a given use of test" (AERA et al., 2014, p. 225). Factor analysis was used to examine internal structure validity, which indicates "the degree to which the relationships among test items and test components conform to the construct on which the proposed test score interpretations are based" (AERA et al., 2014, p. 16). In other words, validity analysis informs to what degree the observed answers to a set of questions can be used to address the issues of latent concerns.

An EFA was performed on IBM SPSS 28. In the first step, the extraction is set to principal component analysis. In the second step, the extraction was set to Eigenvalues. The rotation is set to varimax, and the minimum cut off factor loading is set to .50 (Grande, 2014a; Finch, 2020; Latif, 2021). The result is analyzed in detail.

The KMO measures sampling adequacy. Here, KMO=0.610, greater than 0.500, indicating the size of the sample is acceptable for factor analysis with the number of variables. Bartlett's test of sphericity measures the correlation matrix. Chi-square (N=121) = 222.187 (p<0.001) indicates the correlation matrix has significant correlations among some of its components. Determinant = 0.147, greater than 0.00001, indicates at least one correlation among the variables (Finch, 2020; Grande, 2014a; Latif, 2021). All factor loading is greater than .50, except Appreciate Both Culture – Socialization (.399), Appreciate

Heritage Culture – Holidays (.435), and Monitoring (.494). Three components were

identified with eigenvalues greater than 1.000, which accounts for 54.290 percent of the

variation in the data. The result of the EFA analysis is summarized in Table 12.

Table 12
Exploratory Factor Analysis Result of Parenting

Item	Component		
	1	2	3
Parent-child Interaction Style			
Warmth	.678		
Monitoring	.701		
Providing Reasons	.780		
Family Acculturation Choice			
Appreciate Both Culture-Socialization		.577	
Appreciate Host Culture-Food		.632	
Appreciate Host Culture-Holidays		.778	
Appreciate Heritage Culture-Holidays			.598
Anti-racism Parenting			
Anti-Racism Parenting-Knowledge		.605	
Anti-Racism Parenting-Belief			.736
Anti-Racism Parenting-Action			.703

All three items of parent-child interaction style were loaded to the same component. While three out of the four items of family acculturation choice were loaded to one component, Appreciate Heritage Culture – Holidays was loaded to the same component as ARP. Likewise, two out of three items of ARP were loaded together, while ARP – Knowledge was loaded to the same component as family acculturation choice. Further investigation is necessary to understand the relation between family acculturation choice and ARP. On the other hand, Appreciate Heritage Culture – Holidays is clearly one of the family acculturation choices. However, in the climate of Asian hate, this is also an observable act of anti-racism. In future work, it will be worthwhile to further refine the questions and retest the instrument.

The validity results correspond to the reliability result in the sense that the two subdomains of family acculturation choice and ARP overlap. This potentially can be solved by creating a combined subdomain, for example, culturally informed ARP. Alternatively, the two subdomains can be kept separate while more granular distinctive questions need to be developed for each subdomain. These will be for future research work. For the purpose of this research analysis, ten parenting variables are kept for further analysis and correlation analysis with well-being variables.

Findings of Parenting Survey

Mean and standard deviation were calculated by IBM SPSS 28. Data tabularization was conducted in Excel and visualized in PowerPoint chart design. Each parenting practice subdomain was analyzed separately.

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Parent-Child Interaction Style

The survey results indicate a mean lower than 3 on a five-point Likert scale, where 3 is the value sometimes in two areas of parent-child interaction style. The mean of Warmth (N=126) is 2.63 (Std= 1.085). The distribution of Warmth data is skewed with one peak at 3. The mean of Providing Reasons (N=126) is 2.90 (Std= 0.995). The distribution of Providing Reasons data is symmetrical with one peak at 3. The results indicate a mean higher than 3 on a five-point Likert scale, where 3 is a value of sometimes on Monitoring. The mean of Monitoring (N=126) is 3.73 (Std= 1.148). The distribution of Monitoring data is linear, with a positive slope. The result of Parent-Child Interaction Style is summarized in Figure 10.

Figure 10
Parent-child Interaction Style Survey Result
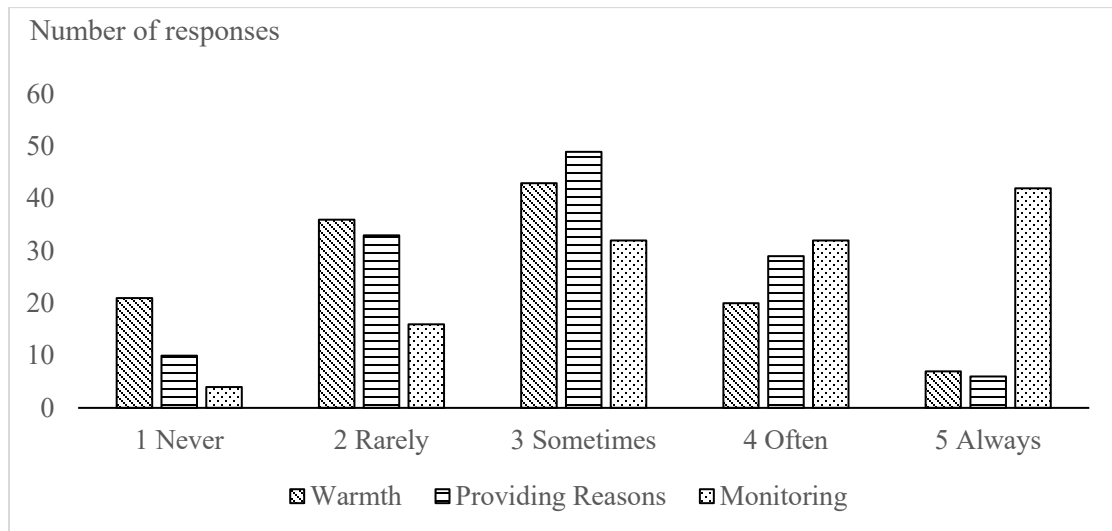
The participants' responses indicate room for improvement for Parent-Child Interaction Styles, specifically in Warmth, where 21 percent of participants chose always or often in response to the question "When I was in high school, my parents let me know they appreciate

me, my ideas, and the things I do." For Providing reasons, 27 percent of participants chose always or often in response to the question "When I was in high school, my parents gave me reasons for their decisions." The result is fair for Monitoring, where 58 percent of participants chose always or often in response to the question "When I was in high school, my parents knew who I was with when I was away from home."

Family Acculturation Choice

The survey results indicate a mean lower than 3 on a five-point Likert scale, where 3 is the value of sometimes in two areas of family acculturation choice. The mean of Appreciate Host Culture – Food (N=126) is 2.79 (Std= 0.941). The distribution of Appreciate Host Culture – Food data is symmetrical, with one peak at 3. The mean of Appreciate Both Culture – Socialization (N=126) is 2.94 (Std= 1.276). The distribution of Appreciate Both Culture – Socialization data is bimodal, with one peak at 2 and another at 4.

The survey results inform a mean higher than 3 on a five-point Likert scale, where 3 is the value of sometimes in other two areas of family acculturation. The mean of Appreciate Host Culture – Holidays (N=126) is 3.83 (Std= 1.139). The distribution of Appreciate Host Culture – Holidays data is linear with a positive slope. The mean of Appreciate Heritage Culture – Holidays (N=126) is 4.41 (Std= 1.090). The distribution of Appreciate Heritage Culture – Holidays is a wave with responses of five accounting to 68.9 percent of total. The distribution result of family acculturation choice survey is summarized in Figure 11.

Figure 11

Family Acculturation Choice Survey Result
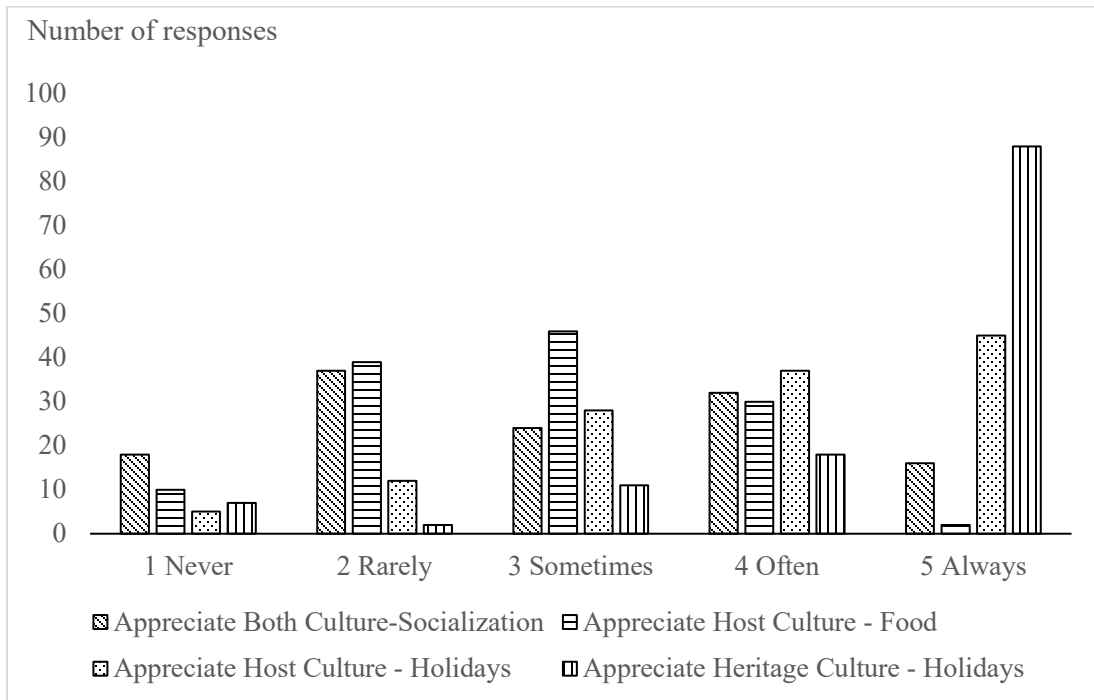
The participants' responses indicate mixed level of Family Acculturation Choice results.
The result indicates room for improvement for Appreciate Host Culture – Food; 25 percent of
participants chose always or often in response to the question "When I was in high school,
my family ate western food at home." The results also indicate room for improvement for
Appreciate Both Culture – Socialization; 23 percent of participants chose always or often in
response to the question "When I was in high school, my family socialized with families of
diverse backgrounds some with and some without Chinese heritage." The result is good for
Appreciate Host Culture – Holidays; 65 percent of participants chose always or often in
response to the question "When I was in high school, my family celebrated some western
holidays." The result is very good for Appreciate Heritage Culture – Holidays; 84 percent of

participants chose always or often in response to the question "When I was in high school, my family celebrated Chinese New Year."

Anti-Racism Parenting

The survey results indicate a mean lower than 3 on a five-point Likert scale, where 3 is the value of sometimes or neutral in two areas of ARP. The mean of ARP – Belief (N=123) is 2.81 (Std= 0.833). The distribution of ARP – Belief data is symmetrical, with one peak at 3. The mean of ARP – Action (N=123) is 2.00 (Std= 1.064). The distribution of ARP – Action data is linear, with a negative slope. The survey results inform a mean higher than 3 on a five-point Likert scale, where 3 is the value of neutral, in ARP – Knowledge. The mean of ARP – Knowledge data (N=123) is 3.12 (Std= 0.980). The distribution of ARP – Knowledge data is symmetrical, with one peak at 3. The distribution result of ARP survey is summarized in Figure 12.

Figure 12

Anti-racism Parenting Survey Result
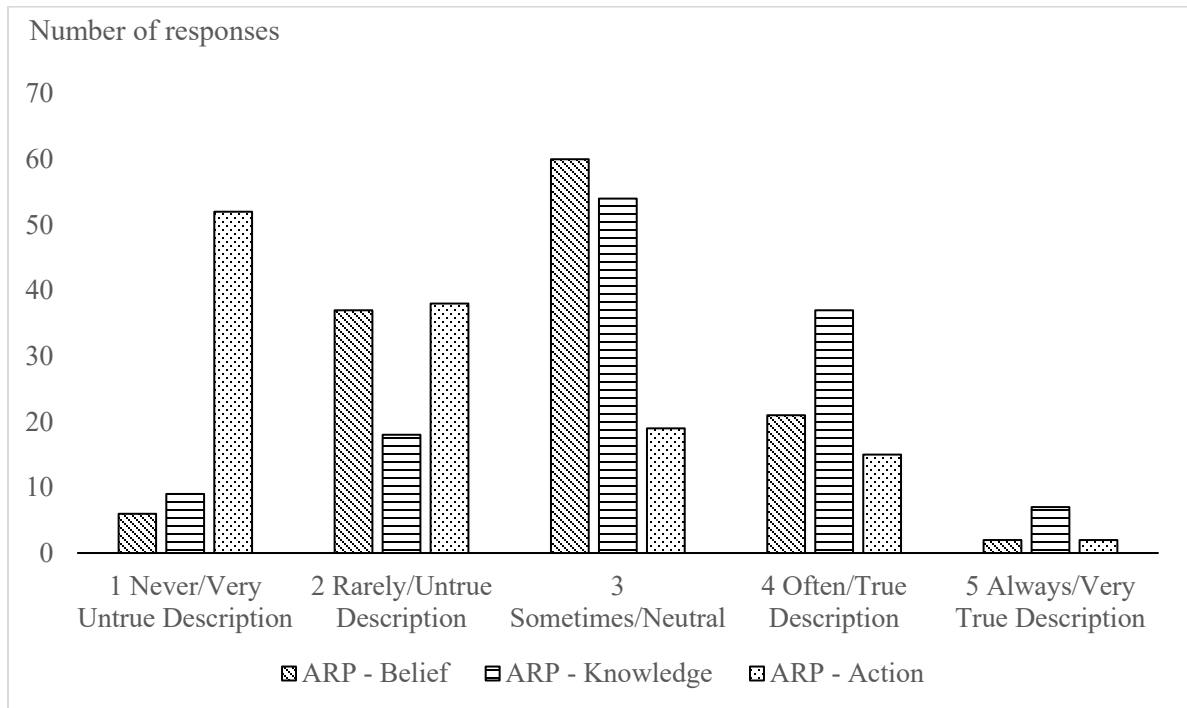
The participants' responses indicate room for improvement for ARP. Specifically, for ARP – Belief, 33 percent of participants chose never or rarely in response to the question "My parents believe that their children ___ experience racism." For ARP – Knowledge, only 23 percent of participants chose very untrue description or untrue description in response to the question "When I was in high school, my parents were in shock and did not respond when they encountered racism." For ARP – Action, only 13 percent of participants chose true description or very true description in response to the question "When I was in high school, my family had discussions to reflect on racist encounters and develop effective coping strategies."

During the interview stage, some participants indicated a difference between today and during their high school years in their parents' understanding of racism and ARP. To investigate if this progress is true for the general community of Chinese American parents, the author designed one additional question for the survey. While all original questions ask about the parenting that participants experienced during their high school years, the new question change the timeline to current day; the rest of the wording is identical to the high school-period question. A paired sample T-test is performed on IBM SPSS (Daniel, 2017b). The mean of ARP – Knowledge – today (125) = 3.17. The mean of ARP – Knowledge – high school (125) = 3.12. T value is 0.661 (df = 124), smaller than the critical value of 1.962 on the Student's t Distribution table. P > 0.05; the 95 percent confidence interval of the difference is between -0.096 and 0.192, which crosses zero. The analysis indicates that there is no statistically significant difference between the two population means for these two questions. In other words, from this research, no evidence of progress is observed. One of the limitations of this measurement is that the length of time between now and high school varies depending on the individual, ranging from a couple of years to decades. Future work intended for measuring this difference should control the length between the two points in time.

Discussion of RQ 2B

An early parenting instrument was confirmed through this research. It consists of Parent-Child Interaction Style (Warmth, Providing Reasons, and Monitoring), Family Acculturation Choice (Appreciate Host Culture – Food, Appreciate Host Culture – Holidays, Appreciate

Heritage Culture – Holidays, and Appreciate Both Culture – Socialization), and ARP (Belief, Knowledge, and Action). Future work is required to further fine-tune this instrument.

By asking participants about the parenting practice they experienced during their adolescent years from their parents, the author was able to collect data on how well Chinese American parents measure, for each variable. There is room for improvement in overall parenting practices. However, the results are good for several variables, too, such as Monitoring and Appreciating Culture – Holidays. Because ARP is the first instrument of its kind, additional fine-tuning of questions and more samples is necessary for additional research and analysis. The parenting data not only provides insights on the status of parenting competency but also provide information for parenting practice and children's well-being correlation analysis.

RQ 2C. Correlation Between Parenting Practice and Children's Well-Being

Upon confirmation by reliability analysis and validity analysis, 14 well-being variables (Psychological Well-being 5, EI 5, and Academic Well-being 4) and 10 parenting practice variables (Parent-Child interaction 3, Family Acculturation Choice 4, and ARP 3) were retained for correlation analysis. A Pearson correlation analysis was conducted to examine the relationships between variables of parenting practices and variables of children's well-being, using IBM SPSS 28 (Daniel, 2017a). There are a total of 24 variables combined for both well-being and parenting, and a total of 288 (24*24/2) correlations are computed by SPSS. Because the research focuses on the correlation between parenting variables and well-being variables, only 140 (14 x 10) correlations are of interest to this work. In particular, for each of the 10 parenting practice variables, 14 correlations are relevant for consideration. A

Pearson correlation analysis identified 55 statistically significant correlations, summarized in Table 13.

One concern that might be raised is possible spurious correlations, where variables appear statistically correlated but are not causally related (Burns, 1997; Frost, 2023). The cause of spurious correlation could be a third confounding variable, a mediating variable, or, simply, chance (Frost, 2023). Frost (2023) informs that the best way to prevent spurious correlation interpretation fallacy is to rely on expert subject knowledge. Because the variables in this research work are from literature analysis and trial interviews, correlations between the selected well-being variables and the selected parenting practice variables meet scholarly expectations and common sense in real life. However, to be on the conservative side and to reduce the percentage of false discovery rate, the author used the Benjamini-Hochberg procedure (B-H procedure) to eliminate correlations whose p-values are lower than the Bejamini-Hochberg critical value (Glen, 2023). B-H procedure is an experimental procedure to minimize spurious correlations caused by chance; it eliminates correlations with relatively larger p-values by comparing a p-value to the B-H critical value. The B-H critical value $=(i/m)*Q$, where i is individual p-value ranking, m is total number of tests, and Q is the false discovery rate. Setting $Q = 0.05$, the author conducted the B-H procedure and removed 18 correlations from the original 55 statistically significant correlations. The resulting 37 correlations are in Table 14.

The Pearson correlation analysis and B-H procedure inform 37 correlations between variables of parenting practice and variables of children's well-being. Details of B-H Procedure Results are included in Appendix I.

Warmth is positively related to children's well-being variables as follows: Happiness, r (127) = .410; Continued Growth (Reflection) , r (127) = .355; Optimism, r (126) = .353; Connectedness, r (127) = .324; Perseverance, r (127) = .264; Independent Learning, r (127) = .263; and Identifying Emotions – Self, r (126) = .206.

Providing reasons is positively related to children's well-being variables as follows: Connectedness, r (127) = .300; Managing Emotions, r (126) = .288; Happiness, r (127) = .273; Perseverance, r (127) = .251; Identifying Emotions – Self, r (126) = .222; and Identifying Emotions – Other, r (126) = .218.

Appreciate Host Culture – Food is positively related to children's well-being variables as follows: Perseverance, r (127) = .285; Independent Learning, r (127) =.272; Connectedness, r (127) = .226; Optimism, r (126) = .221; Resourcefulness, r (127) = .209; Understanding Emotions, r (127) = .207; Happiness, r (127) = .204; Critical Thinking, r (127) = .204; and Identifying Emotions – Self, r (126) = .202.

Table 13

Correlation Between Parenting Practice Variables and Children's Well-being Variable

		Engagement	Perseverance	Optimism	Connectedness	Happiness	Identifying emotions-self	Identifying emotions-other	Using Emotions to facilitate thoughts	Understanding emotions	Managing Emotions	Independent Learning	Resource fulness	Critical thinking	Continued growth (Reflection)
Warmth	Pearson Correlation		.264**	.353**	.324**	.419**	.206*					.263**			.355**
	Sig (2-tailed)		0.003	0.000	0.000	0.000	0.021					0.003			0.000
	N		127	126	127	127	126					127			127
Monitoring	Pearson Correlation	.196*	.192*									.251**			
	Sig (2-tailed)	0.029	0.031									0.005			
	N	125	126									125			
Providing Reasons	Pearson Correlation		.251**	.198*	.300**	.273**	.222*	.218*				.288**			.177*
	Sig (2-tailed)		0.004	0.026	0.001	0.002	0.012	0.014				0.001			0.046
	N		127	126	127	127	126	126				126			127
Appreciate host culture-food	Pearson Correlation		.285**	.221*	.226*	.204*	.202*			.207*		.272**	.209*	.204*	
	Sig (2-tailed)		0.001	0.013	0.011	0.021	0.023			0.019		0.002	0.018	0.021	
	N		127	126	127	127	126			127		127	127	127	
Appreciate heritage culture-Holidays	Pearson Correlation	.191*	.266**				.278**	.194*	.252**			.194*			.197*
	Sig (2-tailed)	0.033	0.003				0.002	0.030	0.004			0.029			0.027
	N	125	126				126	125	126			126			126
Appreciate host culture-Holidays	Pearson Correlation		.290**	.256**	.216*	.211*	.320**	.336**	.217*	.355**		.355**	.282**	.204*	
	Sig (2-tailed)		0.001	0.004	0.015	0.017	0.000	0.000	0.014	0.000		0.000	0.001	0.021	
	N		127	126	127	127	126	126	127	127		127	127	127	
Appreciate both culture-socialization	Pearson Correlation		.206*				.195*								
	Sig (2-tailed)		0.020				0.029								
	N		127				126								
Anti-racism parenting-belief	Pearson Correlation					.212*						.270**			
	Sig (2-tailed)					0.017						0.002			
	N					126						125			
Anti-racism parenting-Knowledge	Pearson Correlation			.186*											
	Sig (2-tailed)			0.039											
	N			124											
Anti-racism parenting-action	Pearson Correlation					.237**	.184*		.187*			.189*			.208*
	Sig (2-tailed)					0.008	0.040		0.036			0.035			0.020
	N					126	125		126			125			126

*Correlation is significant at the 0.05 level (2-tailed).
** Correlation is significant at the 0.01 level (2-tailed).

Table 14

Correlation Between Parenting Practice Variables and Children's Well-being Variable after B-H Procedure

		Engagement	Perseverance	Optimism	Connectedness	Happiness	Identifying emotions-self	Identifying emotions-other	Using Emotions to facilitate thoughts	Understanding emotions	Managing Emotions	Independent Learning	Resource fulness	Critical thinking	Continued growth (Reflection)
Warmth	Pearson Correlation	.264**	.353**	.324**	.419**	.206*						.263**			.355**
	Sig. (2-tailed)	0.003	0.000	0.000	0.000	0.021						0.003			0.000
	N	127	126	127	127	126						127			127
Monitoring	Pearson Correlation														
	Sig. (2-tailed)														
	N														
Providing Reasons	Pearson Correlation	.251**		.300**	.273**	.222*	.218*			.288**					
	Sig. (2-tailed)	0.004		0.001	0.002	0.012	0.014			0.001					
	N	127		127	127	126	126			126					
Appreciate host culture-food	Pearson Correlation	.285**	.221*	.226*	.204*	.202*					.207*	.272**	.209*	.204*	
	Sig. (2-tailed)	0.001	0.013	0.011	0.021	0.023					0.019	0.002	0.018	0.021	
	N	127	126	127	127	126					127	127	127	127	
Appreciate heritage culture-Holidays	Pearson Correlation	.266**					.278**		.252**						
	Sig. (2-tailed)	0.003					0.002		0.004						
	N	126					126		126						
Appreciate host culture-Holidays	Pearson Correlation	.290**	.256**	.216*	.211*	.320**	.336**		.217*	.355**		.355**	.282**	.204*	
	Sig. (2-tailed)	0.001	0.004	0.015	0.017	0.000	0.000		0.014	0.000		0.000	0.001	0.021	
	N	127	126	127	127	126	126		127	127		127	127	127	
Appreciate both culture socialization	Pearson Correlation														
	Sig. (2-tailed)														
	N														
Anti-racism parenting-belief	Pearson Correlation										.270**				
	Sig. (2-tailed)										0.002				
	N										125				
Anti-racism parenting-Knowledge	Pearson Correlation														
	Sig. (2-tailed)														
	N														
Anti-racism parenting-action	Pearson Correlation														
	Sig. (2-tailed)														
	N														

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Appreciate Host Culture – Holidays is positively related to children's well-being variables as follows: Understanding Emotions, r (127) = .355; Independent Learning, r (127) = .355; Identifying Emotions – Other, r (126) = .336; Identifying Emotions – Self, r (126) = .320; Perseverance, r (127) = .290; Optimism, r (126) = .256; Using Emotions to Facilitate Thoughts, r (127) = .217; Connectedness, r (127) = .216; Happiness, r (127) = .211; and Critical Thinking, r (127) = .204.

Appreciate Heritage Culture – Holidays is positively related to children's well-being variables as follows: Identifying Emotions – Self, r (126) = .278; Perseverance, r (126) = .266; and Using Emotions to Facilitate Thoughts, r (126) = .252.

ARP – Belief is positively related to the children's well-being variable of Managing Emotions, with r (125) = .270.

Discussion of RQ 2C

Parenting practices are correlated with children's well-being outcomes. Among 140 pairs of variables (10 parenting practice, 14 children's well-being), there are 55 statistically significant correlations. After removing 18 correlations using the B-H procedure, there are 37 correlations remaining, with a 5% false discovery rate. This means Chinese American parents have a significant impact on their children's well-being.

The correlations between ARP variables and children's well-being outcomes have relatively larger p-values, and the correlations were removed during the B-H procedure. The author believes the efficacy of ARP as a parenting instrument is proven by the current research, but more fine-tuning is needed. Future analysis should be conducted to further test the potential correlations between ARP variables and variables of children's well-being.

Contribution and Implication: Connecting the Qualitative and the Quantitative Findings

This research work captured the narratives of nine lived life stories, especially from the participants' formative years, to investigate the racial identity formation of second- and plus-generation Chinese American adolescents. Racial awareness occurs early in life, when the child is first exposed to an environment outside their immediate family. Children often receive negative messages about their race from school; as a result, many children do not have a positive association with their racial identity. Participants mentioned fear, shame, rejection, and the need to conceal. Children also experience racial discrimination as early as preschool, and such an experience lasts throughout their school years and continues into their adult life. The intersectionality of racial identity and linguistic identity informs that being Chinese American and lacking English proficiency creates elevated challenges for preschoolers. Surprisingly, Chinese proficiency is not viewed as an asset in the interviewees' experiences because it is considered un-American and a sign of not belonging. The narratives in this dissertation offer lived examples of the hostility and repression Chinese American adolescents experience; the stories also share the struggles and triumphs of this community.

An instrument to measure the well-being of Chinese American adolescents was tested and confirmed. The survey data from this instrument suggest a fair to very good level of Psychological Well-being, EI, and Academic Well-being for the participants. A new ARP instrument was designed and developed. The combined parenting practice instrument was tested, and weaknesses were identified. The survey data gathered using this instrument revealed room for improvement for Chinese American parents. Thirty-seven correlations were identified between parenting practice and children's well-being outcomes. The result

indicates the importance of increase parenting competency in order to improve children's outcome.

This mixed-method approach has the combined advantages of in-depth investigation through qualitative interviews and analysis and broad coverage of quantitative survey and evaluation. The sequential-phase process also enabled the trial test of a new instrument before the full survey. Additionally, the author uncovered some interesting issues through the mixed-method approach. For example, while the quantitative survey indicates fair to very good well-being data, the individual interviews reveal issues and challenges that Chinese American adolescents experience. Similarly, although the interviewees did not disclose many parenting issues, the survey informs room for improvement in parenting competency. In other words, different methods are best suited to investigate different types of issue. The findings are consistent, between qualitative and quantitative research, regarding the correlation between family acculturation choice and children's well-being. However, although the interview narratives indicate the benefits of ARP practice, several correlations between ARP variables and well-being were removed by the B-H procedure during the quantitative analysis. This cautions that those variables need to be further investigated instead of ruled out as important parenting competency measures.

Limitation and Future Research Direction

The new parenting instrument was used for the first time and the results of reliability analysis and validity analysis are approaching the acceptable level. This is enough to confirm the direction, but more work is necessary to further fine-tune the parenting instrument. Specifically, the questions need to be further vetted. Parents shall be surveyed directly in the

future to further adjust the questions. More reliability and validity analysis on new survey data is needed to finalize the questions of this parenting instrument.

The present discovery points to several potential future research directions. First, it is valuable to conduct interviews on identity formation with a broader population, including people with different immigration statuses, different economic positions, different educational levels, and other circumstances, to gain a richer understanding of racial identity formation. More interview questions should be added to explore how to address racial discrimination and how to fight social injustice. Second, it will be important to develop subsets of parenting instruments under the umbrella of the current parenting design. This will allow for a more granulated investigation of parenting competency and subsequent training development. More surveys should be conducted, with various groups of parents who are at different competency levels, to understand how training and intervention impact parenting competency. Thirdly, the correlation between parenting practices and children's well-being outcomes should be further studied. Survey data from parents will offer valuable insights as well. Finally, the methodology and instrument developed in this research work could be applied in other studies, with other minority children and families.

Chapter 5: A System Thinking Approach to Improve the Well-Being of Chinese American Adolescents

Introduction

While this research informs that parenting practices are correlated with children's well-being outcomes within Chinese American families, parents alone cannot ensure the outcome of children, nor it is their sole responsibility to address the racial repression problem. The problem must be tackled holistically. Communities, schools, and the society must work together to improve the well-being of Chinese American adolescents. Meadows (2008) proposes a system framework that aims to instigate impactful changes. The framework consists of how to define and scope a system, how to analyze a system to identify places to intervene, how to understand the multiple system principles, and how to bring about long-term changes. In this chapter, the author discusses how a system thinking (Meadows, 2008) approach could improve the well-being of Chinese American adolescents.

The Chinese American Adolescents as a System

In this chapter, Chinese American adolescents are considered and analyzed as a system. The purpose of the system is to increase the level of well-being of Chinese American adolescents, i.e., to nurture psychologically well-adjusted Chinese American youth with a high level of EI and sustained LLS (Figure 13).

Figure 13

System for the Well-being of Chinese American Adolescents
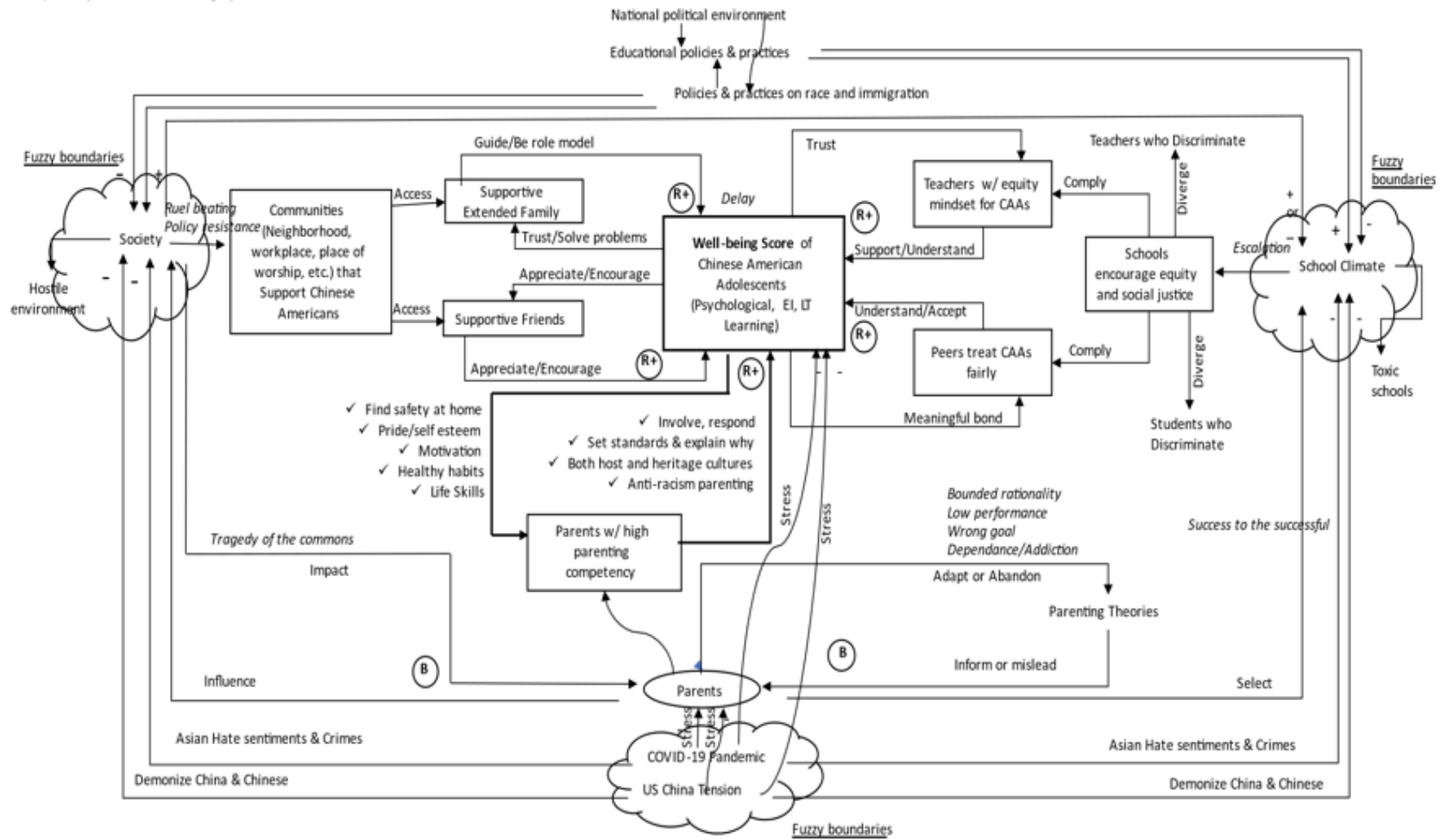
The tangible elements in the system are parents, schools, and communities. Schools consist of peers and teachers. Communities entail friendships and extended families. Other elements that influence system operation are societal culture and norms, educational policies and practices, immigration policies and practices, the national political environment, United States–China relations, and parenting theories. Needless to say, traumatic events, such as the COVID-19 pandemic, also have a large influence on the dynamics of the system. The elements of the system could be summarized in three broad categories: home, community, and school.

The home is perhaps the most important subsystem. Parents, with their unique interaction styles, family acculturation strategies, and ARP applications, set the tone for how well-prepared to face the world children will be. Their educational background, earning ability, financial situation, experiences in their heritage country—and, of course, their beliefs and core values—affect the home environment in ways that can have strong positive or negative influences on their children's well-being. Sometimes, the care providers may be grandparents, older siblings, or other relatives. These people will also have a large influence on how children will view the world. The language spoken at home (English, Mandarin, Cantonese, etc.), the food prepared at home—but also food eating out (Chinese or American), the holidays celebrated, and the mood and atmosphere at home will have an influence.

The community in which children are raised is another important subsystem—one of the most important. The neighborhood and friends are two important elements of this subsystem. For example, if the neighborhood is comprised of people of the same racial background as

the child, there will be a reinforcement of norms (e.g. cultural, behavioral, religious). Large communities of a fairly homogeneous racial background typically include their own language schools (in this case, Chinese schools), heritage associations, and places of worship.

The parents' workplace, regardless of it is located within the community in which the children are raised, also affects parental experience and attitudes. As informed by qualitative research, immigrant families often socialize with the people they work with, even outside of work hours (Daisy). Lastly, societal attitudes toward the community can inflict fear, shame, and confusion on children (Zoe, Derek, Stella).

The third most important subsystem is the school, as this is the place where children first interact with peers in significant, formal, and organized ways for a good part of their day. Classroom teachers, counselors, coaches, and other staff members; classmates and friends; and school policies and school culture all influence the children's well-being. In this research, when students were encouraged by teachers and felt welcomed by peers, they were happier and performed well academically (Abigail, Sarah).

All three groups of elements are deeply interconnected, and they influence the main outcome stock, which is defined as "the elements of the system that you can see, feel, count or measure at any given time" (Meadows, 2008, p. 17). A parent with high parenting competency has a stronger positive impact on the well-being of their children. Children's close connections with a parent reinforce the parent-child relationship. At school, teachers with an equity mindset for Chinese American adolescents understand them and support them, thus enhance their level of well-being. Similarly, school peers who understand and accept Chinese American adolescents will treat them fairly, thus positively impacting their well-

being. In the community, extended family members guide adolescents and act as role models. Friends who appreciate and encourage one another will also increase the level of their well-being. The community encompasses the neighborhood that the family lives in, the parents' workplaces, and the place of worship for the family—all of which are closely connected with parents and their choices.

Each of these elements is also interconnected with the outside world. Specifically, parents are impacted by society (welcoming or hostile) and parenting theories, as well as unforeseen events, such as the COVID-19 pandemic and the recently developed tension in United States–China relationship. Societal attitudes towards immigrants have always been influenced by policies and practices on race and immigration; however, events such as the ongoing COVID-19 pandemic and the developing tension in the United States–China relationship have greatly contributed to the demonization of Asians, in general—and Chinese, in particular. And this sentiment is reflected in the rise of hate crimes towards Asians. School climate is also impacted by events such as the COVID-19 pandemic (Asian hate sentiment and Asian hate crimes), and the developing United States–China tension (demonization of China and Chinese). Educational policies and practices are affected by general policies and practices on race and immigration, which, in turn, are shaped by the nation's political environment.

Projection of the Chinese American Adolescents System

The Chinese American Adolescents system works to ensure its own perpetuation.

Asian Americans recorded the fastest population growth rate among all racial and ethnic groups in the United States between 2000 and 2019. The Asian population in the U.S. grew

81% during that span, from roughly 10.5 million to a record 18.9 million… by 2060, the number of U.S. Asians is projected to rise to 35.8 million" (Budiman & Ruiz, 2021a).

The Chinese American community is the largest community in the Asian American group, represent 24 percent of Asian Americans (Budiman & Ruiz, 2021b). Chinese American adolescents will continue to grow in number.

The perpetuation of the well-being system occurs through experience, education, and political activism. For example, the number of parents with high parenting competency is bound to increase with more awareness-building and skills training. As a result, the well-being of children of these parents is also expected to increase. These children, when they grow up, will become parents with even higher parenting competency. Similarly, with more social justice training, more teachers with an equity mindset toward Chinese American adolescents, more culturally sensitive peers, better-informed extended family members to guide Chinese American adolescents and act as role models, and more friends who will accept and encourage Chinese American adolescents, the well-being levels of Chinese American adolescents will increase. Chinese American adolescents with higher well-being levels will contribute to the increase of those teachers, peers, friends, and extended family members. These five positive reinforcing loops of the system work to ensure the perpetuation of the well-being system.

Parents, schools, society as a whole, and the national political environment constitute important subsystems. Parental performance is very much informed by trending parenting theories, which may or may not empower parents. The school subsystem includes teachers, students, and policies. The purpose of the school system is to optimize school performance,

measured by student academic success—and also student success in life. Clearly, the purpose of the school system overlaps with the purpose of the overall system.

Society is a subsystem that includes communities, policies, the political environment, and major events. The national political environment is a subsystem that includes society, schools, and major events. The purpose of the parent and society system is to increase societal acceptance and support for parents and parents' endorsement of society. The goal of the societal system in theory may not contradict the goal of the overall system. However, community interest would be sacrificed when resolving competing objectives and allocating limited resources. The encircling political environment subsystem has multiple—and sometimes competing—purposes, such as equity and White supremacy and nationalism and humanitarianism; these purposes are often not consistent with the purpose of the overall system.

Misalignment of the purposes of the subsystem and the overall system could cause malfunction of the system. For example, during the Trump presidency, the overall political environment in the United States was unfavorable to Chinese Americans, in general; as a result, it was also unfavorable to the well-being of Chinese American adolescents. Under the moto "America First," immigration policies became more restrictive and bilingual programs faced powerful opposition. Asian Americans had to fend off hostile attacks on multiple fronts, and the space for communities that support Chinese Americans was limited. The number of accessible supportive community members was insufficient. In schools, the climate deteriorated because of racial tensions and the COVID-19 pandemic, and the number of supportive teachers and peers available to Chinese American adolescents was insufficient.

These factors, combined, resulted in less support than is needed to foster the well-being of Chinese American adolescents.

This system of Chinese American adolescents is a subsystem of several larger systems. First, it is a subsystem of the U.S. educational system. Second, it is a subsystem of the system of Asian American communities. Last, it is a subsystem of the U.S. societal system. The ultimate stock of this system is the level of well-being of Chinese American adolescents. At home, the number of parents with high parenting competency and the number of supportive extended family members are the two important stocks that feed into the well-being stock. At school, the number of teachers with an equity mindset and the number of peers who treat Chinese American adolescents fairly constitute two important stocks with strong feeding flows into the well-being stock. Last, in the community as a whole, the number of people who support Chinese Americans and the number of schools that encourage diversity, equity and social justice, constitute important stocks, ones that strongly influence the well-being stock of Chinese American adolescents.

There are time lags for any changes involving these stocks. For example, even within schools that encourage diversity, equity, and inclusion, teachers and students might diverge from this path and exhibit undesirable behaviors. It takes time to reduce the number of teachers and students who discriminate against Chinese American students. There are time lags when increasing the number of students who treat Chinese American students fairly. There are also time lags when increasing the number of teachers with an equity mindset. Another time lag occurs when maximizing supportive communities. Even under all positive factors in the society, there will be a time lag in the emergence and growth of supportive

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communities. Still other examples are related to parents with high parenting competency. It takes time for the relevant parenting theory to be mastered and successfully implemented by parents.

The levels of each of these stocks are regulated. For example, to increase the number of parents with high parenting competency, we could increase education and training on parenting skills; we could also invest in research and development of parenting theories and frameworks. To increase the number of schools that encourage diversity, equity, and inclusion, we could lobby school districts for policies to set funding for these schools. To increase the number of teachers with an equity mindset, we could implement changes in teacher preparation education and teacher training for in-service teachers. To increase the number of supportive communities, we could utilize policy and funding as two levers to instigate positive change.

The feedback loop for the level of well-being of Chinese American adolescents and parents with high parenting competency is a positive reinforcing loop. When highly competent parents get involved in their children's life, respond to their needs, set standards, and explain the reasons for these standards, embrace both host and heritage culture, and practice ARP, the well-being levels of the children are high. Conversely, children with high levels of well-being score find safety at home, feel proud of themselves, and have high self-esteem, are motivated to learn and work, form healthy habits, and develop life skills. This affirmation will further improve parents' competency, thus forming a positive reinforcing loop.

When teachers support and understand Chinese American students, the students will trust the teachers; the teachers will, thus, be able to support them more, forming another positive reinforcing loop. When peers understand and accept Chinese American students, Chinese American students will bond with those peers, and the peers will understand them more, thus forming yet another positive reinforcing loop. When supportive extended family members guide Chinese American students and serve as their role models, the students will trust these extended family members and problem-solve with them. In turn, the extended family members will be able to better guide the youth, thus forming another positive reinforcing loop.

The feedback loop for parents and society is a balancing loop. When society becomes hostile to parents, parents will fight against their adversaries, and society will adjust and become more receptive to them. The feedback loop for parents and parenting theories is also a balancing loop. When the theory informs and empowers parents, parents will be more inclined to adopt it. When the theory misleads parents, parents may initially experiment with it but will eventually abandon it.

Resources involving physical assets, such as schools, are non-renewable. Human resources, on the other hand, may be viewed as either non-renewable (short-term) or renewable (long-term). For example, at the end of the Covid-19 pandemic, many K-12 schools were understaffed in the San Francisco Bay Area because teachers were quitting the profession. In view of this new development, even though teachers in general constitute a renewable resource, they are not renewable in this case, due to the shortage of teachers that developed because of pandemic-related stress. In the long term, however, it is foreseen that

more teachers will be trained and be available for placement in schools. Beliefs, culture, and practices are all renewable.

Parents with high parenting competency, equity-minded teachers, and supportive community members also constitute important resources for the system. Each of these could be cultivated and increased. The limits in each may come from things like individual background and training. The limits of these resources can be set by the availability of funds. Other limits can be set by the beliefs and values of our society. There is also deep-rooted racism against Chinese Americans; some people view Asian Americans as perpetual foreigners, while others hold antagonistic views on anything Chinese and on people with Chinese heritage. These are the limitations of our society, which may be very hard—or impossible—to remove.

System Analysis: Challenges and Opportunities

The well-being system of Chinese American adolescents is resilient. Resilience refers to "the ability to bounce or spring back into shape, position, etc., after being pressed or stretched" (Mourtos, 2022). System resilience is "a measure of a system's ability to survive and persist within a variable environment" (Mourtos, 2022). An example of the resilience of our system is its response to misguided efforts to blame China, the Chinese people, and even Chinese Americans for the COVID-19 pandemic. These efforts were endorsed and further cultivated by then President Trump, who, at the start of the pandemic, called COVID-19 "the Wuhan virus" and "Kungflu." Within a short time, Chinese Americans, especially elders, were attacked on the streets—and, in some cases, even killed. Chinese American-owned businesses were ransacked. Residences of Chinese American families were robbed. In

response, Chinese American communities united in the face of these attacks. Young people organized to patrol their neighborhood, offering walking companionship to seniors. Volunteers bought take-out meals to keep small business in the community afloat. Virtual groups formed by zip code to provide support to victims of violence and threats. The Chinese American community did not only survive this very difficult period; it became stronger and more united than ever.

Self-organization is the most common way for systems to exhibit their resilience. For example, schools self-organized during the COVID-19 pandemic and became virtual, continuing to educate and support students online. More importantly, they continued to offer free lunches to students who faced food insecurity. When schools started to reopen in late 2021 and early 2022, they took on the responsibility of testing and contact tracing. Many principals and administrators were trained and certified to give COVID-19 tests on-site. Hence, organizations initially intended to provide education began to provide social and public health services, in an effort to better support a society in crisis.

Although the Chinese American community as a system exhibited resilience through self-organization, the larger system of the Asian American community succumbed to suboptimization in the beginning, e.g., some groups placed what they thought were their own interests above those of the entire group. As Asian hate crimes surged in early 2020, some Asian Americans chose to distance themselves from Chinese Americans, thinking that this would protect them from acts of hate and violence. T-shirts were sold online featuring the phrase "I am not Chinese," and people emphasized that they were Korean, Japanese, or Vietnamese. The fact that Chinese Americans had done nothing wrong became irrelevant;

what prevailed was an ill-conceived idea of self-preservation. This division within the Asian American community further isolated Chinese Americans. It is ironic that Asian Americans' efforts to set themselves apart hardly worked; perpetrators proved ignorant of the differences among the various Asian American groups. When other Asian American groups began experiencing the same levels of hate violence as Chinese Americans, the community finally realized the futility of trying to set themselves apart and joined forces to fight the common enemy together.

As discussed in Chapter One, mental health issues among Chinese American adolescents have been challenging. The suicide rate among Chinese American adolescents, especially Chinese American boys, is alarming. This problem is complex enough to ensure that a solution cannot possibly be found within the system alone. First, there are not enough well-trained therapists and psychiatrists within Chinese American communities to provide the care urgently needed. The parents of Chinese American adolescents often become the targets of criticism for "not willing to seek mental health care for their children" due to cultural differences. However, the real problem lies in the lack of cultural understanding of the mental health professionals from outside the community who treat Chinese American adolescents. These professionals are eager to take cultural differences as deficits and blame the child's family and heritage background as the cause of problems. The result is often the severance of the all-important tie between children and their parents, pushing children further down, into the depths of despair. Esme Wang (2019), an award-winning novelist and essayist, wrote about her psychiatrist (who also acted as her therapist) at Yale.

> She returned again and again to the subject of my mother, whom she blamed for most of my emotional difficulties. During my first year at Yale, my mother swelled and

grew monstrous in my mind; she loomed as someone whose emotional lability had imprinted me with what I frankly called an inability to deal with day-to-day life. (p. 62)

Needless to say, Esme did not get better under her care, and was hospitalized twice for suicide ideation. Esme was kicked out of Yale, eventually. We could focus on that particular therapist/psychiatrist and analyze all the mistakes she might have made and call out her incompetency. Had it not been her, Esme might have been properly diagnosed and treated sooner.

What is more distressing is that Esme's experience at Yale was not atypical. Many more mental healthcare professionals are ill-prepared to treat patients with culturally responsible pedagogy. If the present discourse of blaming the Chinese culture continues, if the voices of Chinese parents are silenced, or if mental healthcare professional remain untrained in cultural diversity or hold prejudice against other cultures, the mental health predicament for Chinese American adolescents will persist.

A mental health worker's attitudes are merely a reflection of society's deep-rooted racism toward Asian Americans. We, fundamentally, cannot solve the quality mental-health resources problem without first addressing the social justice problem. There is, however, hope that we may be on the path to an ultimate solution. The Chinese American community is building a mental healthcare capacity within its own system. More college students are majoring in psychology, and some of them continue their training to become culturally informed psychiatrists or psychologists. This trend is similar to the emergence of Chinese banks, Chinese real estate agencies, and Chinese family doctors. There were times not too far in the past when banks refused to serve Chinese Americans, real estate agents snubbed

Chinese buyers, and doctors declined to care for Chinese patients. Whenever Chinese American communities have trouble accessing critical resources from the society, they build such capabilities within their system.

The fuzzy boundaries between school and society imply that the school climate experienced by Chinese American students is very much affected by the policies, practices, and events of the locality and the state in which the school is located, as well as the national climate. As the Covid-19 pandemic demonstrated, some events have more severe effects than others. Similarly, some state and federal policies have a much stronger bearing on Chinese American students' well-being than others. Furthermore, societal beliefs and attitudes are complex and dynamic, and change constantly. To add more complexity, the lived experience of any given student might be very different from the prevailing experience in the local community. These fuzzy boundaries remind us that interconnections work in complicated and dynamic ways, and there are no easy or straightforward solutions to problems.

The political connections and influence of Chinese American parents is one of the limiting inputs in the system. Political representation of Chinese Americans in the United States is currently very limited. The political system was set up to promote the interests of the dominant class; hence, minorities, such as Chinese Americans, are not able to seek social justice within the present social structure. For example, legislation that benefits Chinese Americans is not likely to get sufficient support to pass, while candidates who clearly represent the interests of Chinese American communities will likely not receive a sufficient number of votes from the public to get elected, even though they may have strong support from the Chinese American community.

Until recently, political participation of the Chinese American communities had been one of the most limiting resources. People were reluctant to vote. One of the reasons could be that their issues were not on the agenda. During the past five to ten years, however, the voting rates of Chinese Americans have increased due to three reasons. First, the younger generation is more familiar with the political system and more inclined to exercise their voting rights. Second, multi-language ballots are available, making election information more accessible to diverse communities. Third, activists work to inform the community of the various issues and candidates are working harder to tap into this voter base.

I believe that the limiting input to the system in the future, either in a year or in five years, would be knowledge of how to enhance the well-being of Chinese American adolescents—such as child development theories and parenting theories related to the third culture children, whose culture norm is different from home or host culture (Pollock & Van Reken, 2017). Because the challenges that Chinese American adolescents face are different from those of the American or Chinese children, theories developed based on these groups do not apply well to Chinese American children. Thus, I believe it is important to focus on the theoretical side to develop knowledge and practices that focus specifically on the well-being of Chinese American adolescents.

The system will self-operate and, for the most part, maintain a sort of equilibrium. When a subset of Chinese American families becomes powerful (with wealth and social influence), they would also gain mobility and move out of their communities or even move out of the system entirely. They could potentially move to a "White neighborhood" and be absorbed into new communities or could potentially move to another country. In fact, every year, a

number of wealthy Chinese Americans give up their U.S. citizenship and relocate to another part of the world. When a subset of Chinese American families falls below the social safety net, they also stop being active in their communities. Thus, the system will always be a system for the middle class.

The system functions the best when it is of certain size. When it is too small, it is not robust enough to deal with changes and challenges. When it is too big, it is difficulty to align the needs and interests of all of its members. In that case, the system may break into several smaller subsystems with similar structure and connectivity. For example, in the 1970s and 1980s Asian Americans fought together for social justice because they faced similar discrimination and needed to unite to amplify their voice. Today, it is feasible to address issues faced only by Chinese Americans. It is not inconceivable that, in the future, the Chinese American communities would further split into subgroups with differentiated needs. There is an emerging tendency for people of Taiwanese origin to distinguish themselves from the rest of the Chinese Americans.

There are multiple delays in the system. First, in the five positive reenforcing loops, there are delays in adolescents' experiences and the status of their well-being. A child who experiences support and acceptance will gain self-esteem and confidence at a later stage of their lives. There are also delays in the balancing feedback loops. For example, when Asian hate crimes surfaced in early 2020, it took parents some time to grasp what was happening, get organized, and fight back. It took even longer for their battles to generate outcomes.

Bounded rationality is a term that refers to the situation where people make quite reasonable decisions based on the information they have. But since people never have perfect

information, and do not even interpret well the imperfect information they have, they end up making decisions that do not serve them well in the long run (Mourtos, 2022). For example, Chinese American parents often believe that they are treated differently (poorly) because they were born outside of the United States and speak with an accent. Hence, many of them conclude that their children would be treated better if they were born in the United States and speak English without an accent. This misconception has several drawbacks. First, the parents may not be able or willing to recognize the challenges their children face and fail to provide the necessary support. Second, in their efforts to ensure their children speak "perfect" English, they stop teaching or communicating with their children in Chinese. If parents do not have English competency, they will no longer share a common language with their children, undermining considerably their parenting impact.

While policies can change a system, policy resistance can cause failure in policy implementation. Before Proposition 58 overturned Proposition 227, California public schools were required to teach all students in English only. This was an attempt to eliminate bilingual classes in public schools. This Chinese American community responded by setting up neighborhood Chinese languages schools. In many cases, those schools were run by parents and student volunteers. Those weekend language schools not only play a critical role in passing on the language; they also served as important social networks for families. These schools also trained and maintained the talent pool of Chinese language teachers, which facilitate the speedy implementation of Proposition 58.

In the subsystem of parents and society, "tragedy of the commons" (Meadows, 2008) could occur, as societal impact on parents depends heavily on the level of wealth and higher

education of the parents. Parents also impact society in multiple ways. For example, parents organize and resist certain policies. This resistance may take the form of street protests or, in the best cases, parents running for office and being elected at the local, state, or federal level. Elected officials, however, may choose to continue to advocate for the Chinese American community or converge with the dominant group—the second of which is a choice that would ensure more support for them from their political peers and leaders. When the latter happens, they may abandon the causes of the communities that got them elected in the first place. This is another example of suboptimization in the Chinese American system, as its political representatives choose what benefits them personally rather than what benefits the communities they are supposed to represent. Term limits is one solution to this system trap.

In the parent/child subsystem, parents sometimes follow parenting theories that do not serve their children well. For example, according to some of these theories, setting high expectations will hurt the well-being of their child. Parents are then tempted to lower their expectations for their children; as a result, children may not reach their full potential. Such theories often fail to inform parents that although setting unrealistically high expectations is indeed harmful for the child's development, the other extreme, i.e., setting very low expectations and/or failing to guide children is also detrimental to the child's well-being. Because it is hard to find the right balance, parents who hold their children to high standards are routinely criticized more than parents who hold their children to lower standards. As a result, some parents end up succumbing to this pressure, lower their parental standards; and a low performance trend is then set in motion.

In the school/student subsystem, schools that promote equity and social justice form a positive reinforcing loop, which promotes the well-being of the students. Conversely, schools that do not promote equity form a negative reinforcing loop, which jeopardizes the well-being of the students. In the latter case, students may transfer to other schools, reducing the number of Chinese American students in the school. When this happens, schools may become even less inclined to serve Chinese American students, as they may perceive that the pushback from the parents will be weak. More Chinese American students will then transfer out of the school, while those who are not able to transfer will simply drop out. This is an escalation in the system that, in the end, will completely break down the connection between the students and their schools.

Parents with higher levels of education and more resources will be more likely to choose schools that promote equity, as they understand the importance of having their children surrounded by teachers with an equity mindset and peers who will not exhibit racist behavior. The well-being of these children will continue to increase throughout their school years. Most importantly, they are much more likely to receive a good education, succeed later in life, and accumulate wealth. When their turn comes to become parents, they will be in an even better position to choose schools for their children. In systems theory, this is known as the "success to the successful" trap. It is a trap not because of the students who are able to use the system to their advantage and succeed in life—typically a small number of children who fall in this category—but because of the larger number of students who do not have the resources and connections to do the same and, as a result, are left behind.

Dependence and addiction arise when a solution implemented to address a systemic problem reduces the symptoms but does nothing to solve the underlying conditions that create the problem in the first place (Mourtos, 2022). When Chinese American adolescents do not perform well in school and later in life, some experts blame Chinese parents and their parenting approach for the problem. These parents then become easy scapegoats of the failed system because they look different and sound different. The underlying problem is racism, which is a much more difficult problem to tackle. But blaming parents will not help the children in any way. In fact, in many cases it will take away the only reliable support children have and can trust. In the end, children are left confused and helpless.

When a child is five or six years old, it is impossible for them to fully grasp the consequences of completely stopping speaking Chinese. Teachers may tell them that they must focus on English only and other kids at school may make fun of them when they speak Chinese. The Chinese children themselves may say they want to stop speaking Chinese. However, had they known that such a decision implies that they would no longer share a common language with their parents, be able to discuss complex issues of life with their parents during their adolescent years, and could never be able to communicate the many sophisticated layers of joy or sadness of their adult life with their parents, would they still choose to give up Chinese? The student's voice is, sometimes, the teacher's voice in disguise. It is simply an assimilation effort.

Rule beating is also rampart in the system. For example, immigration law forbids employers to hire undocumented immigrants. Undocumented immigrants need food, clothes, shelter, and money to send home, and they prefer to work for it. New Chinese immigrants

will most likely work for a business in their own community, such as Chinese restaurants. This clandestine employment practice is a solution to the immigration policy, it is an example of rule beating in the system and will continue as long as the immigration policy stays.

Pursuing the wrong goal is yet another trap in the system. To increase the well-being of children, misinformed parents often confuse being well and doing well with "fitting in." These parents may overly encourage their children to socialize with students outside of the Chinese American community in their efforts to help them "fit in." They may discourage their children from learning Chinese and about their cultural heritage. These actions could cause their children to feel shame about their origin, hate their heritage, and even hate how they look. They end up severing their bonds with peers inside the Chinese American community, so when they are also rejected by peers outside of the community, they are totally isolated, often experiencing anxiety and depression. When parents pursue "fitting in" only, the result can only harm the children.

Shifting the System by Making changes at the Grass Root Level

In reviewing the system diagram in Figure 13, it becomes obvious that to increase the level of the well-being of Chinese American adolescents, one needs to increase the level of several stocks, such as the number of parents with high parenting competency, the number of peers who appreciate and encourage Chinese American adolescents, the extended family members who are capable of properly guiding the youth and act as role models, the number of teachers with an equity mindset, the number of schools that encourage diversity, equity, and inclusion, and, lastly, the number of communities that support Chinese Americans. All of

these factors would have positive effects on the level of well-being in the short term. For the long-term effect, the system structure must be changed. Parents and students from Chinese American communities must have stronger interconnections with society and play an active role in the nation's politics, so they can influence national policies.

Supportive communities and equity-promoting schools are the buffers in the system. When parenting competency is lacking, the youth could still get support from extended family members, friends, peers, and teachers. Should a student find themself in a toxic school, there are more schools for the family to choose from, and they could reposition themself in a more supportive school. Similar mobility is possible within and among communities. A family should have choices about neighborhood, workplace, and place of worship. Hence it is important for Chinese Americans to build a greater community and influence the general school climate, locally and nationally. The bigger the buffer in the system, the more likely a particular family will find the support they need.

To increase the level of well-being of Chinese American adolescents, one could also add more positive reinforcing feedback loops. For example, positive characters in movies and entertainment would work to generate affirmation for youth with their heritage identity, Chinese American figures in sports would help combat negative stereotypes, and more political leaders sensitive to minorities would address Chinese American issues directly. Changing the information flow is another way to improve the level of the outcome stock (well-being of Chinese American adolescents). Rather than allowing the dominant media and experts to control the discourse, the flow of information from more reliable sources could be directed effectively and efficiently to the Chinese American community, parents, and

students. When parents and students are able to identify an injustice and are equipped with strategies to fight back in a timely fashion, the structure of the system is changed to favor them.

As mentioned earlier, in the analysis section, there are delays in increasing the level of well-being through the five positive reinforcing feedback loops. For example, it will take time to increase the number of parents with high parenting competency. It will take even longer to improve school climate and increase the numbers of schools that encourage equity and social justice. Similarly, it will take time for faculty development efforts to increase the number of teachers with an equity mindset and increase the number of supportive peers. It will also take time to increase the number of supportive community members. These delays are unavoidable and will hurt, in the short term, many Chinese American adolescents, who will continue to experience unfavorable conditions in their daily lives. Clearly, then, at the individual family level parents want to focus on short-term effects and actions that generate immediate impacts. Simultaneously, at the macro level, the system needs to generate funding, advocate for policy, and organize in ways that will facilitate the implementation of systemic changes.

The connectivity of parents and society in the balancing feedback loop could be strengthened. At present, society, with its varied attitudes toward the Chinese American communities, has a strong influence on parents; hence, this connection is a strong one. On the other hand, Chinese American parents have limited societal influence; hence, on their end, the connection is weak and needs to be strengthened. Parents can strengthen their connection with society by actively participating in community, local, state, and national affairs by

voting, protesting, running for office, and joining campaigns. Parents need to show up and speak up more often.

A critical balancing feedback loop works between parents and parenting theories. As mentioned in the analysis section, parenting theories, which have been developed based on different cultures, inadvertently lead parents to failure. There is currently limited published research in English language that discusses adolescent development in the United States in the context of Chinese culture. Hence, there is a critical need to develop parenting theories that take into consideration the Chinese culture, so that they are directly applicable to Chinese American communities. One challenge in taking up such research, however, is the limited resources available to support it, since it addresses the needs of only a relatively small segment of the population. Furthermore, the venues for scholarly publication in this area are also very limited, making it even more challenging to recruit researchers to study and develop such theories. Needless to say, any theory developed specifically for Chinese American adolescents will be greatly scrutinized and any imperfections or shortcomings found will be magnified, further deterring higher-education researchers from taking up this work. Nevertheless, a conscious investment in this area is essential if appropriate parenting theories that serve the Chinese American communities are to be developed.

There are five positive reinforcing feedback loops in the system: (a) level of well-being and parents with high parenting competency, (b) level of well-being and supportive peers, (c) level of well-being and supportive extended family, and (d) level of well-being and teachers with an equity mindset. Increasing the gains of these positive feedback loops requires

funding to support teacher training and student education, as well as to conduct more research.

The drawback of the current system is that its connectivity to the bigger system is weak. For example, Chinese American parents' influence on the society is weak. Thus, the system needs more feedback loops that link parents and youth with society. This increased connectivity is necessary to increase information flow, so that parents and children are better informed and have an increased ability to influence policy and decision making. For example, some Chinese American families own rental properties and some of the landlords now face issues with squatters after their property became vacant for a while due to the COVID-19 pandemic. It has been challenging for most of these property owners to reclaim their property. Many focused on individual events and tried to make sense of them; some even blamed themselves. People are perplexed because the constitution protects their right to private property. What is not obvious for them is that the protection is against the government, not other individuals (Cornell Law School, 2022a). The root cause of this squatter challenge is the doctrine of adverse possession. Adverse possession stipulates that a person in possession of land owned by someone else may acquire valid title to it, so long as certain requirements are met and the adverse possessor is in possession for a sufficient period of time, as defined by a statute of limitations (Cornell Law School, 2022b). The doctrine of adverse possession was created to serve the colonizers. Unfortunately, the colonizing philosophy persists. This example shows how important it is for the parents of Chinese American communities to have stronger connectivity with the legal and political system of

the country—not only to know what it is but also to know why it is what it is. Only after this will it be possible to instigate changes.

A law to stop Asian hate at the national level is helpful, such as the COVID-19 Hate Crimes Act that was signed into law by President Biden in May 2021 (Biden, 2021b). If we could improve the school climate of all schools, there will be fewer toxic schools and more schools that encourage equity and social justice; then, we could increase the well-being level of Chinese American adolescents. While we can change a few things within the system to achieve a short-term gain on outcomes, we must change elements in the larger system to attain long-term improvement on outcomes. The change must be at the society level, it must up be to the fundamentals of the society to address social justice.

The system does not work linearly; rather, it works in complex ways. Self-organization could be used to improve the performance of the system. For example, in California, parents (Chinese American and other) organized and lobbied to pass Proposition 58 and repeal Proposition 227. Their efforts were to make bilingual education programs in public schools possible again. Proposition 58 not only has positive impacts on bilingual children but also has a positive impact on schools, on teachers, and on peers, as well as on communities (Aldana & Martinez, 2019).

One of the possible ways of rewriting the goal of the system is to set, as a new goal, increasing social justice for all adolescents in the United States. This change, on one hand, will line up more support from the public; it is more likely to get on the national agenda, and it is consistent with the original goal. On the other hand, it may not necessarily improve the performance of this system in discussion, as the rewording will remove the focus from

Chinese American adolescents. Their specific challenges and needs may be buried in the complicated list of aggregated issues. Their voice may be masked by other cries.

Although there are exceptions, for the most part, parents from the Chinese American community tend to be passive and powerless in dealing with schools. At times, these parents are made to believe that schools and teachers know better than them in raising their children. This must be changed. Parents must be empowered with knowledge and the conviction that they are able to—and will—enhance the well-being of their children. Parents could influence the development and adaptation of parenting theory. Schools can no longer keep parents at the periphery; instead, parents will be in the front and center, taking a primary role in improving school climate. Parents will increase connectivity with the broader society and make long-lasting impact on policies and the overall political environment.

A Proposal for Chinese American Parenting Center

One of the status quos that needs to change in order to increase the well-being of Chinese American adolescents is the sidelining of parents. Parents' voices are essential in the upbringing of their children and, as such, need to be heard and taken into account. Today, these parents' voices are positioned as the antithesis of the students' voice. When experts and educators say that they are listening to the students' voice, not the parents' voice, they legitimize sidelining the parents from their children's life. Hence, I would advocate listening to parents' voices in anything that concerns the education and upbringing of Chinese American children. The first step would be building a scientific base to support this approach. Subsequently, parenting competency training should become readily available to

parents. I would also set up an organization to execute this plan, such as a Chinese American Parenting Center in the San Francisco Bay Area.

There are always risks in challenging the status quo. First, there may be criticism from child development experts and education experts who support the sidelining of parents. These experts typically use theories and pedagogies developed based on middle-class, White American children to argue what would be best for Chinese American children—or for all children in the world. Research work that advocates for Chinese American children specifically might be difficult to fund or publish. Second, there may be opposition from teachers, who may feel that their authority is challenged, and who might not understand the severity of the damage done to a child when their language connection with their parents is severed. Third, parents' voices may initially diverge from a single, focused, cohesive theme; and, as a result, it may not be possible to generate a shared list of priorities among parents.

I would set a clear mission and vision for the Chinese American Parenting Center. The mission would be to empower parents of the Chinese American community with knowledge and skills to navigate the education system of their children. The vision will be that all Chinese American parents, regardless of educational level, socioeconomic background, and immigration status, will have full access to policy information, education knowledge, and advocating tools, while supporting their children through the education system.

The core values of the organization will be education, epistemology, and equity. Education changes life pathways. Epistemology ensures that practice is guided by theory and research. Conversely, theory and research are informed by practice and lived experience. Finally, an equity-minded framework is essential to counter collectively the systemic

inequality at the grassroots level. These core values are essential in attracting and building a strong team and serving the community.

Conflicts arise in any organization. A healthy level of dissent is good for progress and continued growth. In general, members will be encouraged to voice different opinions and propose changes for the better. Conflicts sometimes lead to gridlock, which impedes the operation of an organization. Should this happen, the team will seek a way out by revisiting the mission, the vision, and the core values of the organization. Reuniting the team by revisiting the core values of the organization will always be the preferred way to resolve a conflict; however, I am also prepared to separate members who no longer share the same vision and core values.

The center will provide policy access to Chinese American parents, such as policies for special education, policies for bilingual education, immigration policies, and financial assistance policies. The center will also provide workshops and training on parenting, such as early childhood development, adolescent development, bilingual/language development, high school to college transition, and college application. The center will connect parents and their children with other programs, such as Chinese American studies and Chinese American associations, to promote identity pride. It will connect parents with other non-profit organizations for other needs, such as food, healthcare, and financial assistance. It will collaborate with higher-education institutions to conduct research and develop culturally relevant theories and pedagogies. For example, the Center will reach out to the San Jose State University EdD program to work with dissertation advisors and doctoral students to conduct themed research over multiple years. Such collaboration will be mutually beneficial, as on

one hand, issues critical to the Chinese American communities will be studied by academic experts, and on the other hand, higher-education teams will gain access to the data necessary to study a real social challenge and propose viable solutions. In the short term, one metric of success will be the number of participants and the number of events organized. Research publications and policy influences are bound to follow. In the long term, we will be able to measure the overall level of well-being of Chinese American adolescents using practical, research-based metrics.

The Chinese American Parenting Center will be built for the parents and by the parents. As such, it will rely heavily on Chinese American parents for its operation. Parents are not only the beneficiary of the Center but also its contributors. Parent volunteers will run the Center. Those who cannot afford to volunteer will be compensated for their time. Parents will have opportunities to share their experiences—not just their success stories but failed ones as well—which will be used as learning tools. The Center will work closely with K-12 administrators, who will be invited as workshop presenters to help keep the Center abreast of new policy and regulation development. Through this close collaboration, administrators will develop a better understanding of and a stronger connection with Chinese American communities. The Center will work hard to solicit support from philanthropists. The funding will be used to compensate full-time and part-time workers at the center, as well as workshop speakers. I believe people who do valuable work should always be compensated. This will ensure we attract and retain the correct team members.

The first step will be to activate the Chinese American parents' community. Parents' lived experiences of how they and their children have lived through the present system will

be powerful educational tools of the Center. Parent speakers will include those who have lost their children to depression and suicide. Second-generation Chinese Americans who do not share a common language with their parents will share their journey and sense of loss. While sharing problems will create a sense of urgency, it may also cause hopelessness. Hence, it is essential to also share positive stories that inspire hope. Most importantly, it is important to revisit the Center's mission and vision to ensure that the Center stays its course. Well-to-do community members will be mobilized to secure funding support. Lastly, academic scholars will be recruited to conduct research on behalf of the Center.

I will take three steps to ensure continuous improvement for myself as a leader and for the Chinese American Parents Center. First, I will set up the organization in ways that facilitate learning and improvement. I will set up an advisory board with experts in child rearing, psychology, and pedagogy to guide the organization. I will make sure that the leadership team members have shared values and complementary experiences and skills. Second, I will ensure the culture of the organization is collaborative and conducive to learning. I will implement monthly check-ins, quarterly reviews, and annual strategy revisits with the team to check progress and learn from mistakes. Third, I will ensure that there are on-the-job and off-site training programs for everyone, including myself. The Center will partner with universities and community colleges to expand reach to the community, seek space for events, cohost events, and recruit student volunteers from these institutions. It will also collaborate with organizations whose mission intersects with ours—for example, associations for parents of children with special needs. It will work jointly with other communities of color, such as Black students' associations, Latinx students' associations, and

Asian American students' associations. It will work closely with media, such as journals, radios, and online venues to promote our mission. It will work especially closely with social media influencers to promote the agenda of the Center. There will be a call for younger volunteers, who are familiar with social media and related technologies to further the success of the Center.

Summary

This research work focuses on the well-being of Chinese American adolescents and explores how parenting practice positively impacts the well-being outcome. The system thinking approach informs that one element alone (parent) is not sufficient to improve the system outcome (well-being). The theory also points to the connectivity of various elements and the links between this system and the bigger system; thus, one could strategically enact systemic change by leveraging one factor. In this case, the author proposes establishing a Chinese American parenting center to promote education, epistemology, and equity. The center, at a micro level, will improve the well-being of Chinese American children. It will, more importantly, change our society in the long run.

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Appendix A

Memorial of Chinese Laborers Resident at Rock Springs, Wyoming Territory, to the Chinese Consul at New York (1885)

We, the undersigned, have been in Rock Springs, Wyoming Territory, for periods ranging from one to fifteen years, for the purpose of working on the railroads and in the coal mines.

Here follow the signatures of 559 Chinese laborers, resident at Rock Springs, Wyoming Territory.

On the morning of September 2, a little past seven o'clock, more than ten white men, some in ordinary dress and others in mining suits, ran into Coal Pit No. 6, loudly declaring that the Chinese should not be permitted to work there…After the work had stopped, all the white men in and near Coal Pit No. 6 began to assemble by the dozen…

One squad remained at Coal Shed No. 3 and another at the pump house. The squad that remained at the pump house fired the first shot, and the squad that stood at Coal Shed No. 3 immediately followed their example and fired. The Chinese by name of Lor Sun Kit was the first person shot, and fell to the ground.

…Soon after, the mob on the hill behind Coal Pit No. 3 came down from the hill, and joining the different squads of the mob, fired their weapons and pressed on to Chinatown.

The gang that were at the plank bridge also divided into several squads, pressing near and surrounding "Chinatown." One squad of them guarded the plank bridge in order to cut off the retreat of the Chinese.

…Not long after, it was everywhere reported that a Chinese named Leo Dye Bah, who lived in the western part of "Chinatown," was killed by a bullet, and that another named Yip Ah Marn, resident in the eastern end of the town, was likewise killed. The Chinese now, to

save their lives, fled in confusion in every direction, some going up the hill behind Coal Pit No. 3, others along the foot of the hill where Coal Pit No. 4 is; some from the eastern end of the town fled across Bitter Creek to the opposite hill, and others from the western end by the foot of the hill on the right of Coal Pit No. 5. The mob were now coming in the three directions, namely, the east and west sides of the town and from the wagon road.

…Whenever the mob met a Chinese they stopped him and, pointing a weapon at him, asked him if he had any revolver, and then approaching him they searched his person, robbing him of his watch or any gold or silver that he might have about him, before letting him go. Some of the rioters would let a Chinese go after depriving him of all his gold and silver, while another Chinese would be beaten with the butt ends of the weapons before being let go. Some of the rioters, when they could not stop a Chinese, would shoot him dead on the spot, and then search and rob him. Some would overtake a Chinese, throw him down and search and rob him

…There was a gang of women that stood at the "Chinatown" end of the plank bridge and cheered; among the women, two of them each fired successive shots at the Chinese. This was done about a little past 3:00 P.M.

…

Days later

Some of the dead bodies had been buried by the company, while others, mangled and decomposed, were strewn on the ground and were being eaten by dogs and hogs. Some of the bodies were not found until they were dug out of the ruins of the buildings. Some had been

burned beyond recognition. It was a sad and painful sight to see the son crying for the father, the brother for the brother, the uncle for the nephew, and friend for friend…

…By this time most of the Chinese have abandoned the desire of resuming their mining work, but inasmuch as the riot has left them each with only the one or two torn articles of clothing they have on their persons, and as they have not a single cent in their pockets, it is a difficult matter for them to make any change in their location…

…Some of the rioters who killed the Chinese and who set fire to the homes could be identified by the Chinese… Among the rioters who robbed and plundered were men, women, and children. Even the white woman who formerly taught English to the Chinese searched for and took handkerchiefs and other articles… (pp. 152-159)

Appendix B

IRB Approval Letter

SJSU SAN JOSÉ STATE UNIVERSITY

Office of Research
Division of
Research and Innovation

San José State University
One Washington Square
San José, CA 95192-0022

TEL: 408-924-2272
officeofresearch@sjsu.edu
sjsu.edu/research

SAN JOSE STATE UNIVERSITY
HUMAN SUBJECTS INSTITUTIONAL REVIEW BOARD

IRB Notice of Approval

Date of Approval: 2/2/2022

Study Title: Voice of the Inaudible: Well-being of Chinese American Young Adults, Chinese American Parents' Parenting Competency, and the Correlation of the Two

Principal Investigator (PI): Dr. Nikos Mourtos

Other SJSU Team Members:

SJSU Student(s): Diana Huang

Funding Source: None

IRB Protocol Tracking Number: 22029

Type of Review:

- Exempt Registration: Category of approval §46.104(d)(2iii)
- Expedited Review: Category of approval §46.110(a)()
- Full Review
- Modifications:
- Continuing Review

Special Conditions :

- Waiver of signed consent approved
- Waiver of some or all elements of informed consent approved
- Risk determination for device:
- Other: Review SJSU's RSCA's Adapt Plan page for info and requirements for conducting in-person research during the current phase of the COVID-19 pandemic. During phase 4 (current phase), submission of a RSCA project plan is not required. However, some record-keeping obligations may apply. The RSCA Adapt Plan page should also be consulted if we revert back to a phase that restricts in-person research.

Continuing Review:

☒   Is <u>not</u> required. Principal Investigator must file a status report with the IRB one year from the approval date on this notice to communicate whether the research activity is ongoing. Failure to file a status report will result in closure of the protocol and destruction of the protocol file after three years.

☐   Is required. An annual continuing review renewal application must be submitted to IRB one year from the approval date on this notice. No human subjects research can occur after this date without continuing review and approval.

IRB Contact Information:
Alena Filip

Human Protections Analyst

Office of Research

Alena.Filip@sjsu.edu
408-924-2479

IRB document submission address: irb@sjsu.edu

IRB Chair:
Dr. Priya Raman

Department of Communication Studies

Institutional Official:
Dr. Richard Mocarski

Associate Vice President for

Research **Primary Investigator**

Responsibilities:

- Any significant changes to the research must be submitted for review and approval prior to the implementation of the changes. The modification request form is posted on our website.
- Reports of unanticipated problems, injuries, or adverse events involving risks to participants must be submitted to the IRB within seven calendar days of the primary investigator's knowledge of the event. The incident report form is posted on our website.

- If the continuing review section of this notice indicates that continuing review is required, a request for continuing review must be submitted prior to the date the provided.
- Comply with an SJSU IRB or Institutional Official (IO) decision to suspend or withdraw approval for the study

Approval Limitations:

- Although your study has been approved by the IRB, both the IRB and the Institutional Official (IO) for SJSU has the right to audit any approved study and withdraw approval.
- This approval is no longer valid once the SJSU PI is no longer affiliated with SJSU, unless the study is re-assigned to an SJSU-affiliated PI via a modification request.
- SJSU investigators may list external personnel in their applications. However, the SJSU IRB does not assume responsibility for the compliance of external personnel. Instead external personnel should contact their IRB, either to coordinate a reliance agreement with the SJSU IRB as the IRB of record or to have their IRB conduct a separate review for their activities. External personnel who do not have the support of an external IRB and have not established a contract with SJSU should not receive access to individually identifying information about subjects. SJSU investigators are encouraged to be judicious about who they add as part of the study personnel, as responsibility for compliance rests with the SJSU PI in the event that external personnel do not have the support of an outside IRB.

Appendix C

Consent Notice-Survey

TITLE OF STUDY

Voice of the inaudible: Well-being of Chinese American Young Adults, Chinese American parents' parenting competency, and the correlation of the two.

NAME OF RESEARCHERS

Diana Huang is a doctoral candidate at the Ed.D. Leadership program of Connie Lurie College of Education at San Jose State University.

Dr. Nikos Mourtos is a Professor of the Ed.D. Leadership program of Connie Lurie College of Education and Professor & Chair of Aerospace Engineering department at San Jose State University.

PURPOSE

This study will focus on Chinese American Young Adults and their well-being. It will cover their racial identity and their lived life narratives. It will also explore their parents' parenting behaviors and the impacts on the children's well-being. The participants are 18 years or older.

PROCEDURES

Participants will complete an online survey in the google form. It will take 10 – 15 minutes to complete the survey.

COMPENSATION

There is no compensation for the participants.

CONFIDENTIALITY

No identifying information will be collected. Please do not write any identifying information

on the survey.

YOUR RIGHTS

Your participation in this study is completely voluntary. You can refuse to participate in the

entire study or any part of the study without any negative effect. You also have the right to

skip any question you do not wish to answer.

CONTACT INFORMATION
Please feel free to contact us with questions:
Diana Huang: diana.huang01@sjsu.edu
Dr. Nikos Mourtos: nikos.mourtos@sjsu.edu

AGREEMENT TO PARTICIPATE
Your completion of the study indicates your willingness to participate. Please keep this
document for your records.

<h1 style="text-align: center;">CONSENT NOTICE-INTERVIEW</h1>

TITLE OF STUDY

Voice of the inaudible: Well-being of Chinese American young adults, Chinese American parents' parenting competency, and the correlation of the two.

NAME OF RESEARCHERS

Diana Huang is a doctoral candidate at the Ed.D. Leadership program of Connie Lurie College of Education at San Jose State University.

Dr. Nikos Mourtos is a Professor of the Ed.D. Leadership program of Connie Lurie College of Education and Professor & Chair of Aerospace Engineering department at San Jose State University.

PURPOSE

This study will focus on Chinese American Young adults and their well-being. It will cover their racial identity and their lived life narratives. It will also explore their parents' parenting behaviors and the impacts on the children's well-being. The interviews aim to explore the lived experience of Chinese American Young adults retrospectively. The interviewees are 18 years or older.

PROCEDURES

The interview will be conducted by Diana Huang. During the interview, the participant will answer questions. The first portion of the questions focuses on their identity formation, contextualized in the areas of bilingualism, understanding Chinese American history, parents, and teachers. The first portion will last about 40 minutes. The second portion of the questions are in the form of multiple choices and follow-up questions, covering participants'

recollection of their parents' actions. The questionnaire will take 10 minutes to complete.

The follow up questions will be another 10 minutes. In total the entire interview will last

about 60 minutes.

COMPENSATION

There is no compensation for the participants.

CONFIDENTIALITY

No identifying information will be collected except the interview will be audio recorded. The

voice recording will be destroyed after it is transcribed. Portions of the interview transcript

may be included in the dissertation or in the subsequent publication.

YOUR RIGHTS

Your participation in this study is completely voluntary. You can refuse to participate in the

entire study or any part of the study without any negative effect. You also have the right to

skip any question you do not wish to answer.

CONTACT INFORMATION
Please feel free to contact us with questions:
Diana Huang: diana.huang01@sjsu.edu
Dr. Nikos Mourtos: nikos.mourtos@sjsu.edu

AGREEMENT TO PARTICIPATE
Your completion of the study indicates your willingness to participate. Please keep this
document for your records.

Appendix D

Narrative Interview Instructions

Narration of the interviewer:

I am Diana Huang, a Doctorate student at San Jose State University. My dissertation title is: Voice of the Inaudible: Well-being of Chinese American Young adults, Chinese American Parents' Parenting Competency, and the Correlation of the Two. My research focus is on Chinese American Young adults and their wellbeing.

The interviews aim to explore the lived experience of Chinese American young adults retrospectively. The interviewees are 18 years or older. The first portion of the questions focus on the identity formation, contextualized in the areas of on bilingualism, understanding Chinese American history, parents, and teachers. The second portion of the interview entails taking a survey and subsequent reflections.

Thank you for agreeing to the interview. I am going to record the interview and will remove names and any other identifiable information when the recording is transcribed and analyzed. The voice recording will be destroyed after it is transcribed. Portions of the transcription may be included in my dissertation or potential future publications.

May I have your consent for participating in this recorded interview today?

Thank you. Now, I would like to begin my questions. You can skip any question you do not wish to answer.

Interview Questions

1. Early life: What was it like for you to grow up in the US as a Chinese American?

   Prompt questions if needed: How do you describe home? What language was spoken? What type of food was prepared? What holidays did you celebrate? Who did your family socialize with? How would you describe your relationship with your mom and with your dad? How old were you when you became aware of race? What happened?

2. High School: What was it like for you to attend high school?

   Prompt questions if needed: How were your academics? Did you learn about the history of Chinese Americans? What did you learn about Chinese in US history? Did you participate in student organizations? Did you hold any leadership positions? Did you play any sports? Were you on varsity teams? Who were your friends? Did you experience first-hand or second-hand campus bully? How was your relationship with your teachers? What was the teachers' view on Chinese American families?

3. Identity formation: Who from school or home influenced you significantly?

   Prompt questions if needed: What type of communication took place between your parents and your teachers? What do you imagine they would say to each other today if they would meet today? How did your parents influence your view of your teachers? How did your teachers influence your view of your parents?

4. Have you experienced discrimination? Please elaborate.

5. Current stand: What do you do nowadays in face of racial discrimination against Chinese Americans?

   Prompt questions if needed: What strategies do you use to fight the injustice you experience today? Do you use existing tools within the present

institutional process? Do you try to overthrow the current process? Why or why not?

6. In the following, please use the link to answers questions directly in the google form.

Answer the following questions to the best of your knowledge regarding your parents' beliefs and actions.

https://docs.google.com/forms/d/1ia16KfIt8DwUXYNBnobcvc_yeXOE-

c4wSh8GZuRCEg0/edit

The pdf file is provided separately for IRB review.

7. Do you have any questions about this questionnaire? Do you have any comments or feedback?
8. If you were to remove 3 questions, which ones would you remove?
9. If you were to keep only 10 questions, which ones would you keep?
10. Would you change the wording in any of the questions?
11. Is there anything else you would like to share? Anything that is important to you?

Closing

Thank you for helping me with this study. Please feel free to reach out to me if you have any questions in the future.

Recruitment Scripts

Email/Chat Script for Interview Recruitment

Use full or a subset of the following.

Subject:

Want to have your voice heard?

Your opinion matters

Body content:

Are you concerned with hate crimes against Chinese Americans?

Do you support the well-being of Chinese American?

Are you in solidarity with Chinese American parents?

I am too!

I am a doctoral candidate at San Jose State University (SJSU). I am conducting research on Chinese Americans. It will cover Chinese American young adults' identity formation and their lived life narratives. If you are a second & plus generation Chinese American[1] and 18 years or older, please email me to sign up for an interview. The interview will take place at SJSU or via zoom, it will last about 60 minutes.

Diana Huang

diana.huang01@sjsu.edu

Note[1]: In this study, Chinese Americans are citizens of the USA either by birth or via immigration, and who are of any of the 56 Chinese ethnicities. First-generation Chinese American is defined as a person who was born outside of the USA, and of Chinese descent, and immigrated to the US to become a US citizen and has pledged allegiance to the US. A second-generation Chinese American is defined as a person who was born to first generation Chinese American parents. A third-generation Chinese American is defined as a person who was born to second-generation Chinese American parents. So on and so forth. Second, third, and later generations are collectively defined as second & plus-generation Chinese Americans.

Email/Chat Script for Survey Recruitment

Use full or a subset of the following.

Subject:

Your opinion matters.

Have something to say?

You, not anyone else represent you.

Body content:

Are you concerned with hate crimes against Chinese Americans?

Do you support the well-being of Chinese American?

Are you in solidarity with Chinese American parents?

I am too!

I am a doctoral candidate at San Jose State University (SJSU). I am conducting research on Chinese Americans. If you are a second & plus generation Chinese American[1] and 18 years or older, please take this survey and make your view count.

You can click the google link or scan the bar code to start.

https://forms.gle/NHYgTDxNsgXcC4RJA

https://docs.google.com/forms/d/1_qaBvZbaDGkKaM5kP4BSxLUuCrUkpCgYkWKQYh6-57E/edit

Please feel free to contact me with questions:

Diana Huang: diana.huang01@sjsu.edu

Note[1]: In this study, Chinese Americans are citizens of the USA either by birth or via immigration, and who are of any of the 56 Chinese ethnicities. First-generation Chinese American is defined as a person who was born outside of the USA, and of Chinese descent, and immigrated to the US to become a US citizen and has pledged allegiance to the US. A second-generation Chinese American is defined as a person who was born to first generation Chinese American parents. A third-generation Chinese American is defined as a person who was born to second-generation Chinese American parents. So on and so forth. Second, third, and later generations are collectively defined as second & plus-generation Chinese Americans.

Appendix F

Phase I Trial Survey

Questionnaire in interview regarding second & plus generation Chinese Americans young adults

In this study Chinese Americans are citizens of the USA either by birth or via immigration, and who are of any of the 56 Chinese ethnicities. First-generation Chinese American is defined as a person who was born outside of the USA, and of Chinese descent, immigrated to the US to become a US citizen and has pledged allegiance to the US. Second-generation Chinese American is defined as a person who was born to first generation Chinese American parents. Third-generation Chinese American is defined as a person who was born to second-generation Chinese American parents. So on and so forth. Second, third, and later generations are collectively defined as second & plus-generation Chinese Americans. You must be 18 or older to take this survey.

1. 25 My parents are _____ with Anti-Chinese American racism in the US.

    Mark only one oval.

    ⬭　　　1 Not at all concerned

    ⬭　　　2 Slightly concerned

    ⬭　　　3 Somewhat concerned

    ⬭　　　4 Moderately concerned

    ⬭　　　5 Extremely concerned

2. 26 My parents believe that US born children (second & plus generation Chinese Americans) experience racism __

    Mark only one oval.

    ⬭ 1 Never

    ⬭ 2 Rarely

    ⬭ 3 Occasionally

    ⬭ 4 Moderate amount

    ⬭ 5 A great deal

3. 27 My parents believe that racism impairs their children's wellbeing.

    Mark only one oval.

    ⬭ 1 Strongly disagree

    ⬭ 2 Disagree

    ⬭ 3 Neither agree nor disagree

    ⬭ 4 Agree

    ⬭ 5 Strongly agree

4. 28 My parents believe that they need to teach their children how to address racism.

    Mark only one oval.

    ⬭ 1 Strongly disagree

    ⬭ 2 Disagree

    ⬭ 3 Neither agree nor disagree

    ⬭ 4 Agree

    ⬭ 5 Strongly agree

5. 29 They can manage their emotions when encountering racism.

Mark only one oval.

- ○   1 Very untrue description of my parents
- ○   2 Untrue description of my parents
- ○   3 Neutral
- ○   4 True description of my parents
- ○   5 Very true description of my parents

6. 30 They call out racism when they experience it towards themselves or towards others.

Mark only one oval.

- ○   1 Very untrue description of my parents
- ○   2 Untrue description of my parents
- ○   3 Neutral
- ○   4 True description of my parents
- ○   5 Very true description of my parents

7. 31 They choose the right time to address racist aggression toward them.

Mark only one oval.

- ○   1 Very untrue description of my parents
- ○   2 Untrue description of my parents
- ○   3 Neutral
- ○   4 True description of my parents
- ○   5 Very true description of my parents

8. 32 They choose the right place to address racist aggression toward them.

Mark only one oval.

○ 1 Very untrue description of my parents

○ 2 Untrue description of my parents

○ 3 Neutral

○ 4 True description of my parents

○ 5 Very true description of my parents

9. 33 They set a specific goal when addressing a racist perpetrator.

Mark only one oval.

○ 1 Very untrue description of my parents

○ 2 Untrue description of my parents

○ 3 Neutral

○ 4 True description of my parents

○ 5 Very true description of my parents

10. 34 They find allies when necessary to help address a racist perpetrator.

Mark only one oval.

○ 1 Very untrue description of my parents

○ 2 Untrue description of my parents

○ 3 Neutral

○ 4 True description of my parents

○ 5 Very true description of my parents

11. 35 They know how to talk to their children about racism.

Mark only one oval.

◯   1 Very untrue description of my parents

◯   2 Untrue description of my parents

◯   3 Neutral

◯   4 True description of my parents

◯   5 Very true description of my parents

12. 36 They use age-appropriate language when talking to their children about racism.

Mark only one oval.

◯   1 Very untrue description of my parents

◯   2 Untrue description of my parents

◯   3 Neutral

◯   4 True description of my parents

◯   5 Very true description of my parents

13. 37 They use real life examples when talking to their children about racism.

Mark only one oval.

◯   1 Very untrue description of my parents

◯   2 Untrue description of my parents

◯   3 Neutral

◯   4 True description of my parents

◯   5 Very true description of my parents

14. 38 My parents recognize a racist encounter when they experience one.

Mark only one oval.

- ⬭ 1 Never
- ⬭ 2 Rarely
- ⬭ 3 Sometimes
- ⬭ 4 Often
- ⬭ 5 Always

15. 39 My parents share with their children any racist experiences they encounter.

Mark only one oval.

- ⬭ 1 Never
- ⬭ 2 Rarely
- ⬭ 3 Sometimes
- ⬭ 4 Often
- ⬭ 5 Always

16. 40 My parents enable my siblings and I to share any racist encounters we may experience.

Mark only one oval.

- ⬭ 1 Never
- ⬭ 2 Rarely
- ⬭ 3 Sometimes
- ⬭ 4 Often
- ⬭ 5 Always

17. 41 My parents help their children reflect on their racist encounters and develop strategies to better deal with them in the future.

Mark only one oval.

◯   1 Never

◯   2 Rarely

◯   3 Sometimes

◯   4 Often

◯   5 Always

18. 42 My parents confront the perpetrator when their children are discriminated.

Mark only one oval.

◯   1 Never

◯   2 Rarely

◯   3 Sometimes

◯   4 Often

◯   5 Always

19. 43 My parents bring it to the school's attention when their children experience racial discrimination.

Mark only one oval.

◯   1 Never

◯   2 Rarely

◯   3 Sometimes

◯   4 Often

◯   5 Always

20. 44 My parents donate to organizations/programs that combat racial discrimination against Chinese Americans.

Mark only one oval.

◯ 1 Never

◯ 2 Rarely

◯ 3 Sometimes

◯ 4 Often

◯ 5 Always

21. 45 My parents volunteer for organizations/programs that combat racial discrimination against Chinese Americans.

Mark only one oval.

◯ 1 Never

◯ 2 Rarely

◯ 3 Sometimes

◯ 4 Often

◯ 5 Always

22. 46 My parents lead efforts in organizations/programs that combat racial discrimination against Chinese American.

Mark only one oval.

◯ 1 Never

◯ 2 Rarely

◯ 3 Sometimes

◯ 4 Often

◯ 5 Always

Phase II Survey

Survey of second & plus generation Chinese Americans

In this study Chinese Americans are citizens of the USA either by birth or via immigration, and who are of any of the 50+ Chinese ethnicities. First-generation Chinese American is defined as a person who was born outside of the USA, and of Chinese descents, and immigrated to the US to become a US citizen and has pledged allegiance to the US. Second-generation Chinese American is defined as a person who was born to first generation Chinese American parents. Third-generation Chinese American is defined as a person who was born to second-generation Chinese American parents. So on and so forth. Second, third, and later generations are collectively defined as second & plus-generation Chinese Americans. You must be 18 or older to take this survey.

1. 0 I am a second or second plus generation Chinese American.

   Mark only one oval.

   ◯　　1yes

   ◯　　2 No

2. 1 I get completely absorbed in what I am doing.

   Mark only one oval.

   ◯　　1Never

   ◯　　2 Rarely

   ◯　　3 Sometimes

   ◯　　4 Often

   ◯　　5 Always

3. 2 Once I make a plan to get something done, I stick to it.

Mark only one oval.

○   1Never

○   2 Rarely

○   3 Sometimes

○   4 Often

○   5 Always

4. 3 I think that good things are going to happen to me.

Mark only one oval.

○   1Never

○   2 Rarely

○   3 Sometimes

○   4 Often

○   5 Always

5. 4 When I have a problem, I have someone who will be there for me.

Mark only one oval.

○   1Never

○   2 Rarely

○   3 Sometimes

○   4 Often

○   5 Always

6. 5 I feel happy.

Mark only one oval.

- ⬭   1Never
- ⬭   2 Rarely
- ⬭   3 Sometimes
- ⬭   4 Often
- ⬭   5 Always

7. 6 I am aware of how I feel.

Mark only one oval.

- ⬭   1Never
- ⬭   2 Rarely
- ⬭   3 Sometimes
- ⬭   4 Often
- ⬭   5 Always

8. 7 I am aware of how someone else feels.

Mark only one oval.

- ⬭   1Never
- ⬭   2 Rarely
- ⬭   3 Sometimes
- ⬭   4 Often
- ⬭   5 Always

9. 8 When people describe experiences to me, I feel what they feel.

Mark only one oval.

⬭   1Never

⬭   2 Rarely

⬭   3 Sometimes

⬭   4 Often

⬭   5 Always

10. 9 My understanding of why people feel the way they do yields great insights.

Mark only one oval.

⬭   1Never

⬭   2 Rarely

⬭   3 Sometimes

⬭   4 Often

⬭   5 Always

11. 10 I process strong emotions in order not to exaggerate or minimize them.

Mark only one oval.

⬭   1Never

⬭   2 Rarely

⬭   3 Sometimes

⬭   4 Often

⬭   5 Always

12. 11 My life has a clear sense of purpose.

Mark only one oval.

- ◯ 1Never
- ◯ 2 Rarely
- ◯ 3 Sometimes
- ◯ 4 Often
- ◯ 5 Always

13. 12 I am looking for something that makes my life feel meaningful.

Mark only one oval.

- ◯ 1Never
- ◯ 2 Rarely
- ◯ 3 Sometimes
- ◯ 4 Often
- ◯ 5 Always

14. 13 I can learn new material on my own.

Mark only one oval.

- ◯ 1Never
- ◯ 2 Rarely
- ◯ 3 Sometimes
- ◯ 4 Often
- ◯ 5 Always

15. 14 I access information effectively and efficiently from a variety of sources.

Mark only one oval.

- ◯ 1Never
- ◯ 2 Rarely
- ◯ 3 Sometimes
- ◯ 4 Often
- ◯ 5 Always

16. 15 I reason by predicting, inferring, using inductions, questioning assumptions, using lateral thinking, and inquiring.

Mark only one oval.

- ◯ 1Never
- ◯ 2 Rarely
- ◯ 3 Sometimes
- ◯ 4 Often
- ◯ 5 Always

17. 16 I reflect on my learning process.

Mark only one oval.

- ◯ 1Never
- ◯ 2 Rarely
- ◯ 3 Sometimes
- ◯ 4 Often
- ◯ 5 Always

18. 17 When I was in high school, my parents let me know they appreciate me, my ideas, and the things I do.

Mark only one oval.

◯ 1Never

◯ 2 Rarely

◯ 3 Sometimes

◯ 4 Often

◯ 5 Always

19. 18 When I was in high school, my parents knew who I was with when I was away from home.

Mark only one oval.

◯ 1Never

◯ 2 Rarely

◯ 3 Sometimes

◯ 4 Often

◯ 5 Always

20. 19 When I was in high school, my parents gave me reasons for their decisions.

Mark only one oval.

- ◯   1Never
- ◯   2 Rarely
- ◯   3 Sometimes
- ◯   4 Often
- ◯   5 Always

21. 20 When I was in high school, my parents encouraged me to learn Chinese.

Mark only one oval.

- ◯   1Never
- ◯   2 Rarely
- ◯   3 Sometimes
- ◯   4 Often
- ◯   5 Always

22. 21 When I was in high school, my family ate Chinese food at home.

Mark only one oval.

- ◯   1 Never
- ◯   2 Rarely
- ◯   3 Sometimes
- ◯   4 Often
- ◯   5 Always

23. 22 When I was in high school, my family ate western food at home.

Mark only one oval.

◯   1 Never

◯   2 Rarely

◯   3 Sometimes

◯   4 Often

◯   5 Always

24. 23 When I was in high school, my family celebrated Chinese New Year.

Mark only one oval.

◯   1 Never

◯   2 Rarely

◯   3 Sometimes

◯   4 Often

◯   5 Always

25. 24 When I was in high school, my family celebrated some western holidays.

Mark only one oval.

◯   1 Never

◯   2 Rarely

◯   3 Sometimes

◯   4 Often

◯   5 Always

26. 25 When I was in high school, my family socialized with families of diverse backgrounds some with and some without Chinese heritage.

Mark only one oval.

○   1 Very untrue description of my family

○   2 Untrue description of my family

○   3 Neutral

○   4 True description of my family

○   5 Very true description of my family

27. 26 My parents believe that their children (second & plus generation Chinese Americans) ___experience racism (violence, verbal slur, Microaggression, stereotype, institutional repression).

Mark only one oval.

○   1 Never

○   2 Rarely

○   3 Sometimes

○   4 Often

○   5 Always

28. 27 Now days when encountering racism (violence, verbal slur, Microaggression, stereotype, institutional repression), my parents are in shock and do not respond.

Mark only one oval.

○ 1 Very true description of my parents

○ 2 True description of my parents

○ 3 Neutral

○ 4 Untrue description of my parents

○ 5 Very untrue description of my parents

29. 28 When I was in high school, my parents were in shock and did not respond when they encountered racism (violence, verbal slur, Microaggression, stereotype, institutional repression).

Mark only one oval.

○ 1 Very true description of my parents

○ 2 True description of my parents

○ 3 Neutral

○ 4 Untrue description of my parents

○ 5 Very untrue description of my parents

30. 29   When I was in high school, my family had discussions to reflect on racist encounters and develop effective coping strategies.

Mark only one oval.

○ 1 Very untrue description of my family

○ 2 Untrue description of my family

○ 3 Neutral

○ 4 True description of my family

○ 5 Very true description of my family

31. 30   When I was in high school, my parents supported (volunteered, or donated, or led) Chinese American communities.

Mark only one oval.

○ 1 Never

○ 2 Rarely

○ 3 Sometimes

○ 4 Often

○ 5 Always

Appendix H

Phase II IBM SPSS 28 output

Scale: Reliability Analysis of Psychological Well-being Survey

Case Processing Summary

		N	%
Cases	Valid	127	90.7
	Excluded[a]	13	9.3
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.721	.722	5

Item Statistics

	Mean	Std. Deviation	N
1 Engagement	3.47	.805	127
2 Perseverance	3.53	.844	127
3 Optimism	3.26	.969	127
4 Connectedness	3.70	1.191	127
5 Happiness	3.54	.907	127

Inter-Item Correlation Matrix

	1 Engagement	2 Perseverance	3 Optimism	4 Connectedness	5 Happiness
1 Engagement	1.000	.495	.116	.008	.194
2 Perseverance	.495	1.000	.258	.388	.323
3 Optimism	.116	.258	1.000	.487	.635
4 Connectedness	.008	.388	.487	1.000	.510
5 Happiness	.194	.323	.635	.510	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.499	3.260	3.701	.441	1.135	.025	5
Item Variances	.908	.648	1.418	.770	2.188	.094	5

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1 Engagement	14.02	8.928	.239	.304	.752
2 Perseverance	13.97	7.650	.507	.394	.666
3 Optimism	14.24	6.944	.557	.440	.642
4 Connectedness	13.80	6.291	.506	.402	.672
5 Happiness	13.96	6.911	.628	.475	.616

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
17.50	10.728	3.275	5

259

Scale: Reliability Analysis of Emotional Intelligence Survey

Case Processing Summary

		N	%
Cases	Valid	126	90.0
	Excluded[a]	14	10.0
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.732	.735	5

Item Statistics

	Mean	Std. Deviation	N
6 Identifying emotions- self	3.94	.919	126
7 Identifying emotions - other	3.71	.884	126
8 Using Emotions to facilitate thoughts	3.55	1.001	126
9 Understanding emotions	3.64	.925	126
10 Managing Emotions	3.41	.966	126

Inter-Item Correlation Matrix

	6 Identifying emotions- self	7 Identifying emotions - other	8 Using Emotions to facilitate thoughts	9 Understanding emotions	10 Managing Emotions
6 Identifying emotions- self	1.000	.450	.343	.387	.327
7 Identifying emotions - other	.450	1.000	.531	.549	.139
8 Using Emotions to facilitate thoughts	.343	.531	1.000	.472	.203
9 Understanding emotions	.387	.549	.472	1.000	.166
10 Managing Emotions	.327	.139	.203	.166	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.651	3.413	3.937	.524	1.153	.038	5
Item Variances	.883	.782	1.002	.220	1.281	.007	5

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
6 Identifying emotions- self	14.32	7.210	.527	.296	.673
7 Identifying emotions - other	14.54	7.066	.597	.440	.648
8 Using Emotions to facilitate thoughts	14.71	6.817	.543	.342	.666
9 Understanding emotions	14.61	7.072	.555	.364	.662
10 Managing Emotions	14.84	8.215	.272	.121	.768

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
18.25	10.655	3.264	5

Scale: Reliability Analysis of Life Meaning Survey

Case Processing Summary

		N	%
Cases	Valid	127	90.7
	Excluded[a]	13	9.3
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.175	.175	2

Item Statistics

	Mean	Std. Deviation	N
11 Presence of life meaning	3.13	1.134	127
12 Searching for life meaning	3.84	1.057	127

Inter-Item Correlation Matrix

	11 Presence of life meaning	12 Searching for life meaning
11 Presence of life meaning	1.000	.096
12 Searching for life meaning	.096	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.484	3.126	3.843	.717	1.229	.257	2
Item Variances	1.202	1.118	1.286	.168	1.150	.014	2

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
11 Presence of life meaning	3.84	1.118	.096	.009	.
12 Searching for life meaning	3.13	1.286	.096	.009	.

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
6.97	2.634	1.623	2

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Scale: Reliability Analysis of Academic Well-being Survey

Case Processing Summary

		N	%
Cases	Valid	127	90.7
	Excluded[a]	13	9.3
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.716	.728	4

Item Statistics

	Mean	Std. Deviation	N
13 Independent Learning	3.93	.875	127
14 Resourcefulness	4.03	.835	127
15 Critical thinking	3.94	.843	127
16 Continued growth (Reflection)	3.45	1.052	127

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Inter-Item Correlation Matrix

	13 Independent Learning	14 Resourcefulness	15 Critical thinking	16 Continued growth (Reflection)
13 Independent Learning	1.000	.579	.468	.328
14 Resourcefulness	.579	1.000	.431	.192
15 Critical thinking	.468	.431	1.000	.408
16 Continued growth (Reflection)	.328	.192	.408	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.837	3.449	4.031	.583	1.169	.069	4
Item Variances	.820	.697	1.106	.409	1.587	.037	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
13 Independent Learning	11.42	4.182	.598	.414	.598
14 Resourcefulness	11.31	4.598	.500	.371	.658
15 Critical thinking	11.41	4.355	.574	.330	.615
16 Continued growth (Reflection)	11.90	4.315	.381	.195	.745

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
15.35	7.085	2.662	4

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Scale: Reliability Analysis of Overall Well-being Survey

Case Processing Summary

		N	%
Cases	Valid	122	87.1
	Excluded[a]	18	12.9
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.836	.838	14

Item Statistics

	Mean	Std. Deviation	N
1 Engagement	3.47	.815	122
2 Perseverance	3.52	.845	122
3 Optimism	3.25	.984	122
4 Connectedness	3.71	1.182	122
5 Happiness	3.52	.902	122
6 Identifying emotions- self	3.95	.926	122
7 Identifying emotions - other	3.71	.895	122
8 Using Emotions to facilitate thoughts	3.55	.997	122
9 Understanding emotions	3.64	.928	122
10 Managing Emotions	3.42	.978	122
13 Independent Learning	3.92	.878	122
14 Resourcefulness	4.02	.833	122
15 Critical thinking	3.93	.821	122
16 Continued growth (Reflection)	3.45	1.053	122

Inter-Item Correlation Matrix

	1 Engagement	2 Perseverance	3 Optimism	4 Connectedness	5 Happiness	6 Identifying emotions- self	7 Identifying emotions - other	8 Using Emotions to facilitate thoughts	9 Understanding emotions	10 Managing Emotions	13 Independent Learning	14 Resourcefulness	15 Critical thinking	16 Continued growth (Reflection)
1 Engagement	1.000	.517	.119	.020	.186	.096	.231	.261	.356	.105	.227	.220	.219	.070
2 Perseverance	.517	1.000	.246	.367	.325	.340	.441	.489	.465	.192	.304	.140	.372	.308
3 Optimism	.119	.246	1.000	.483	.642	.223	.224	.143	.174	.103	.187	.106	.236	.279
4 Connectedness	.020	.367	.483	1.000	.528	.335	.383	.268	.297	.098	.264	.164	.202	.191
5 Happiness	.186	.325	.642	.528	1.000	.229	.103	.096	.155	.137	.158	.088	.225	.257
6 Identifying emotions- self	.096	.340	.223	.335	.229	1.000	.452	.361	.383	.324	.270	.248	.311	.243
7 Identifying emotions - other	.231	.441	.224	.383	.103	.452	1.000	.539	.551	.138	.306	.295	.323	.287
8 Using Emotions to facilitate thoughts	.261	.489	.143	.268	.096	.361	.539	1.000	.511	.203	.279	.148	.196	.266
9 Understanding emotions	.356	.465	.174	.297	.155	.383	.551	.511	1.000	.168	.258	.190	.186	.244
10 Managing Emotions	.105	.192	.103	.098	.137	.324	.138	.203	.168	1.000	.262	.103	.220	.257
13 Independent Learning	.227	.304	.187	.264	.158	.270	.306	.279	.258	.262	1.000	.567	.486	.344
14 Resourcefulness	.220	.140	.106	.164	.088	.248	.295	.148	.190	.103	.567	1.000	.473	.208
15 Critical thinking	.219	.372	.236	.202	.225	.311	.323	.196	.186	.220	.486	.473	1.000	.417
16 Continued growth (Reflection)	.070	.308	.279	.191	.257	.243	.287	.266	.244	.257	.344	.208	.417	1.000

On Validity

EFA of well-being

Correlation Matrix[a]

		1 Engagement	2 Perseverance	3 Optimism	4 Connectedness	5 Happiness	6 Identifying emotions- self	7 Identifying emotions - other	8 Using Emotions to facilitate thoughts	9 Understanding emotions	10 Managing Emotions	13 Independent Learning	14 Resourcefulness	15 Critical thinking	16 Continued growth (Reflection)
Correlation	1 Engagement	1.000	.517	.119	.020	.186	.096	.231	.261	.356	.105	.227	.220	.219	.070
	2 Perseverance	.517	1.000	.246	.367	.325	.340	.441	.489	.465	.192	.304	.140	.372	.308
	3 Optimism	.119	.246	1.000	.483	.642	.223	.224	.143	.174	.103	.187	.106	.236	.279
	4 Connectedness	.020	.367	.483	1.000	.528	.335	.383	.268	.297	.098	.264	.164	.202	.191
	5 Happiness	.186	.325	.642	.528	1.000	.229	.103	.096	.155	.137	.158	.088	.225	.257
	6 Identifying emotions- self	.096	.340	.223	.335	.229	1.000	.452	.361	.383	.324	.270	.248	.311	.243
	7 Identifying emotions - other	.231	.441	.224	.383	.103	.452	1.000	.539	.551	.138	.306	.295	.323	.287
	8 Using Emotions to facilitate thoughts	.261	.489	.143	.268	.096	.361	.539	1.000	.511	.203	.279	.148	.196	.266
	9 Understanding emotions	.356	.465	.174	.297	.155	.383	.551	.511	1.000	.168	.258	.190	.186	.244
	10 Managing Emotions	.105	.192	.103	.098	.137	.324	.138	.203	.168	1.000	.262	.103	.220	.257
	13 Independent Learning	.227	.304	.187	.264	.158	.270	.306	.279	.258	.262	1.000	.567	.486	.344
	14 Resourcefulness	.220	.140	.106	.164	.088	.248	.295	.148	.190	.103	.567	1.000	.473	.208
	15 Critical thinking	.219	.372	.236	.202	.225	.311	.323	.196	.186	.220	.486	.473	1.000	.417
	16 Continued growth (Reflection)	.070	.308	.279	.191	.257	.243	.287	.266	.244	.257	.344	.208	.417	1.000
Sig. (1-tailed)	1 Engagement		<.001	.096	.413	.020	.145	.005	.002	<.001	.124	.006	.007	.008	.221
	2 Perseverance	.000		.003	.000	.000	.000	.000	.000	.000	.017	.000	.062	.000	.000
	3 Optimism	.096	.003		.000	.000	.007	.007	.058	.028	.128	.020	.123	.004	.001
	4 Connectedness	.413	.000	.000		.000	.000	.000	.001	.000	.143	.002	.035	.013	.017
	5 Happiness	.020	.000	.000	.000		.006	.129	.147	.044	.066	.041	.169	.006	.002
	6 Identifying emotions- self	.145	.000	.007	.000	.006		.000	.000	.000	.000	.001	.003	.000	.003
	7 Identifying emotions - other	.005	.000	.007	.000	.129	.000		.000	.000	.065	.000	.000	.000	.001
	8 Using Emotions to facilitate thoughts	.002	.000	.058	.001	.147	.000	.000		.000	.012	.001	.051	.015	.002
	9 Understanding emotions	.000	.000	.028	.000	.044	.000	.000	.000		.033	.002	.018	.020	.003
	10 Managing Emotions	.124	.017	.128	.143	.066	.000	.065	.012	.033		.002	.129	.007	.002
	13 Independent Learning	.006	.000	.020	.002	.041	.001	.000	.001	.002	.002		.000	.000	.000
	14 Resourcefulness	.007	.062	.123	.035	.169	.003	.000	.051	.018	.129	.000		.000	.011
	15 Critical thinking	.008	.000	.004	.013	.006	.000	.000	.015	.020	.007	.000	.000		.000
	16 Continued growth (Reflection)	.221	.000	.001	.017	.002	.003	.001	.002	.003	.002	.000	.011	.000	

a. Determinant = .008

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KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.798
Bartlett's Test of Sphericity	Approx. Chi-Square	561.675
	df	91
	Sig.	<.001

Communalities

	Initial	Extraction
1 Engagement	1.000	.297
2 Perseverance	1.000	.597
3 Optimism	1.000	.721
4 Connectedness	1.000	.605
5 Happiness	1.000	.769
6 Identifying emotions- self	1.000	.382
7 Identifying emotions - other	1.000	.596
8 Using Emotions to facilitate thoughts	1.000	.623
9 Understanding emotions	1.000	.644
10 Managing Emotions	1.000	.177
13 Independent Learning	1.000	.660
14 Resourcefulness	1.000	.628
15 Critical thinking	1.000	.630
16 Continued growth (Reflection)	1.000	.369

Extraction Method: Principal Component Analysis.

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Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.612	32.946	32.946	4.612	32.946	32.946	2.969	21.205	21.205
2	1.634	11.674	44.621	1.634	11.674	44.621	2.472	17.657	38.862
3	1.450	10.358	54.979	1.450	10.358	54.979	2.256	16.117	54.979
4	1.108	7.917	62.896						
5	.985	7.036	69.932						
6	.792	5.655	75.587						
7	.618	4.411	79.998						
8	.561	4.007	84.005						
9	.474	3.389	87.394						
10	.453	3.236	90.630						
11	.387	2.762	93.392						
12	.373	2.665	96.057						
13	.284	2.031	98.088						
14	.268	1.912	100.000						

Extraction Method: Principal Component Analysis.

Scree Plot
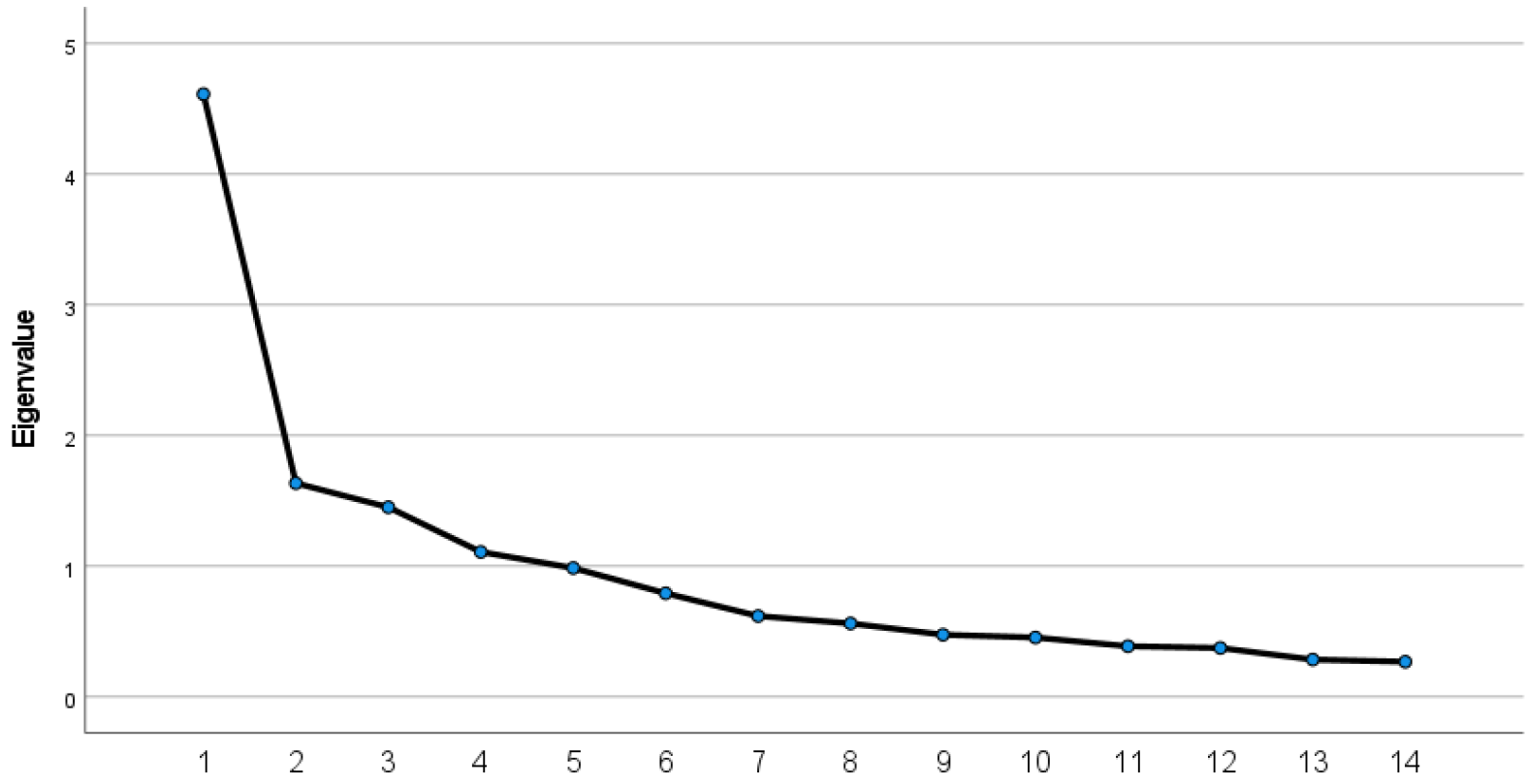
Component Matrix[a]

| | Component | | |
	1	2	3
1 Engagement	.442		
2 Perseverance	.710		
3 Optimism	.503	.683	
4 Connectedness	.583	.501	
5 Happiness	.494	.725	
6 Identifying emotions- self	.614		
7 Identifying emotions - other	.693		
8 Using Emotions to facilitate thoughts	.622		-.399
9 Understanding emotions	.642		-.421
10 Managing Emotions	.380		
13 Independent Learning	.613		.489
14 Resourcefulness	.484		.564
15 Critical thinking	.609		.497
16 Continued growth (Reflection)	.543		

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

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Rotated Component Matrix[a]

	Component 1	Component 2	Component 3
1 Engagement	.522		
2 Perseverance	.698		
3 Optimism			.836
4 Connectedness			.716
5 Happiness			.869
6 Identifying emotions- self	.476		
7 Identifying emotions - other	.720		
8 Using Emotions to facilitate thoughts	.780		
9 Understanding emotions	.791		
10 Managing Emotions		.361	
13 Independent Learning		.784	
14 Resourcefulness		.786	
15 Critical thinking		.761	
16 Continued growth (Reflection)		.503	

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 4 iterations.

Component Transformation Matrix

Component	1	2	3
1	.687	.565	.457
2	-.381	-.255	.889
3	-.619	.785	-.040

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

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Parenting

Scale: Reliability Analysis of parent-child interaction Survey

Case Processing Summary

		N	%
Cases	Valid	126	90.0
	Excluded[a]	14	10.0
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.667	.674	3

Item Statistics

	Mean	Std. Deviation	N
17 Warmth	2.63	1.085	126
18 Monitoring	3.73	1.148	126
19 Providing Reasons	2.90	.995	126

Inter-Item Correlation Matrix

	17 Warmth	18 Monitoring	19 Providing Reasons
17 Warmth	1.000	.280	.513
18 Monitoring	.280	1.000	.431
19 Providing Reasons	.513	.431	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.087	2.635	3.730	1.095	1.416	.327	3
Item Variances	1.162	.989	1.319	.329	1.333	.027	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
17 Warmth	6.63	3.292	.458	.268	.598
18 Monitoring	5.53	3.275	.405	.190	.677
19 Providing Reasons	6.37	3.194	.588	.353	.437

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
9.26	6.275	2.505	3

Scale: Reliability Analysis of family acculturation choice Survey

Case Processing Summary

		N	%
Cases	Valid	126	90.0
	Excluded[a]	14	10.0
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.500	.502	4

Item Statistics

	Mean	Std. Deviation	N
22 Appreciate host culture-food	2.79	.941	126
23 Appreciate heritage culture-Holidays	4.41	1.090	126
24 Appreciate host culture-Holidays	3.83	1.139	126
25 Appreciate both culture-socialization	2.94	1.276	126

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Inter-Item Correlation Matrix

	22 Appreciate host culture-food	23 Appreciate heritage culture-Holidays	24 Appreciate host culture-Holidays	25 Appreciate both culture-socialization
22 Appreciate host culture-food	1.000	-.119	.444	.369
23 Appreciate heritage culture-Holidays	-.119	1.000	.174	.094
24 Appreciate host culture-Holidays	.444	.174	1.000	.246
25 Appreciate both culture-socialization	.369	.094	.246	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.492	2.794	4.413	1.619	1.580	.585	4
Item Variances	1.250	.885	1.628	.743	1.839	.094	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
22 Appreciate host culture-food	11.17	5.521	.360	.315	.382
23 Appreciate heritage culture-Holidays	9.56	6.361	.082	.094	.601
24 Appreciate host culture-Holidays	10.14	4.603	.429	.252	.294
25 Appreciate both culture-socialization	11.03	4.511	.343	.159	.379

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
13.97	7.999	2.828	4

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Scale: Reliability Analysis of Anti-racism Parenting Survey

Case Processing Summary

		N	%
Cases	Valid	123	87.9
	Excluded[a]	17	12.1
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.503	.506	3

Item Statistics

	Mean	Std. Deviation	N
26 Anti-racism parenting-belief	2.81	.833	123
28 Anti-racism parenting-Knowledge	3.12	.980	123
29 Anti-racism parenting-action	2.00	1.064	123

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Inter-Item Correlation Matrix

	26 Anti-racism parenting-belief	28 Anti-racism parenting-Knowledge	29 Anti-racism parenting-action
26 Anti-racism parenting-belief	1.000	.118	.425
28 Anti-racism parenting-Knowledge	.118	1.000	.220
29 Anti-racism parenting-action	.425	.220	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.645	2.000	3.122	1.122	1.561	.336	3
Item Variances	.929	.694	1.131	.437	1.629	.048	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
26 Anti-racism parenting-belief	5.12	2.551	.356	.182	.360
28 Anti-racism parenting-Knowledge	4.81	2.580	.207	.049	.585
29 Anti-racism parenting-action	5.93	1.848	.420	.210	.209

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
7.93	4.192	2.048	3

Scale: Reliability Analysis of acculturation +Anti-racism Parenting Survey

Case Processing Summary

		N	%
Cases	Valid	122	87.1
	Excluded[a]	18	12.9
	Total	140	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.595	.596	7

Item Statistics

	Mean	Std. Deviation	N
26 Anti-racism parenting-belief	2.82	.833	122
28 Anti-racism parenting-Knowledge	3.12	.984	122
29 Anti-racism parenting-action	2.01	1.064	122
22 Appreciate host culture-food	2.82	.918	122
23 Appreciate heritage culture-Holidays	4.41	1.104	122
24 Appreciate host culture-Holidays	3.85	1.133	122
25 Appreciate both culture-socialization	2.93	1.278	122

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Inter-Item Correlation Matrix

	26 Anti-racism parenting-belief	28 Anti-racism parenting-Knowledge	29 Anti-racism parenting-action	22 Appreciate host culture-food	23 Appreciate heritage culture-Holidays	24 Appreciate host culture-Holidays	25 Appreciate both culture-socialization
26 Anti-racism parenting-belief	1.000	.118	.421	.033	.162	.059	-.011
28 Anti-racism parenting-Knowledge	.118	1.000	.220	.180	.151	.313	.223
29 Anti-racism parenting-action	.421	.220	1.000	.154	.166	.028	.201
22 Appreciate host culture-food	.033	.180	.154	1.000	-.106	.419	.384
23 Appreciate heritage culture-Holidays	.162	.151	.166	-.106	1.000	.194	.101
24 Appreciate host culture-Holidays	.059	.313	.028	.419	.194	1.000	.244
25 Appreciate both culture-socialization	-.011	.223	.201	.384	.101	.244	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.138	2.008	4.410	2.402	2.196	.608	7
Item Variances	1.110	.694	1.632	.938	2.350	.097	7

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
26 Anti-racism parenting-belief	19.15	13.796	.222	.201	.584
28 Anti-racism parenting-Knowledge	18.84	12.331	.372	.158	.538
29 Anti-racism parenting-action	19.96	12.221	.338	.262	.548
22 Appreciate host culture-food	19.15	12.788	.340	.317	.550
23 Appreciate heritage culture-Holidays	17.56	13.075	.197	.138	.598
24 Appreciate host culture-Holidays	18.11	11.640	.381	.292	.531
25 Appreciate both culture-socialization	19.03	11.255	.348	.209	.545

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
21.97	15.867	3.983	7

Validity parenting -EFA

Correlation Matrix[a]

		17 Warmth	18 Monitoring	19 Providing Reasons	22 Appreciate host culture-food	23 Appreciate heritage culture-Holidays	24 Appreciate host culture-Holidays	25 Appreciate both culture-socialization	26 Anti-racism parenting-belief	28 Anti-racism parenting-Knowledge	29 Anti-racism parenting-action
Correlation	17 Warmth	1.000	.284	.528	.279	.018	.309	.120	.045	.131	.238
	18 Monitoring	.284	1.000	.417	.194	.025	.075	.229	.210	.081	.041
	19 Providing Reasons	.528	.417	1.000	.269	.130	.199	.274	.228	.089	.298
	22 Appreciate host culture-food	.279	.194	.269	1.000	-.112	.413	.379	.044	.172	.145
	23 Appreciate heritage culture-Holidays	.018	.025	.130	-.112	1.000	.191	.098	.167	.148	.163
	24 Appreciate host culture-Holidays	.309	.075	.199	.413	.191	1.000	.239	.068	.308	.021
	25 Appreciate both culture-socialization	.120	.229	.274	.379	.098	.239	1.000	-.004	.219	.196
	26 Anti-racism parenting-belief	.045	.210	.228	.044	.167	.068	-.004	1.000	.126	.432
	28 Anti-racism parenting-Knowledge	.131	.081	.089	.172	.148	.308	.219	.126	1.000	.215
	29 Anti-racism parenting-action	.238	.041	.298	.145	.163	.021	.196	.432	.215	1.000
Sig. (1-tailed)	17 Warmth		<.001	<.001	<.001	.422	<.001	.095	.312	.077	.004
	18 Monitoring	.001		.000	.016	.394	.208	.006	.010	.190	.328
	19 Providing Reasons	.000	.000		.001	.077	.014	.001	.006	.166	.000
	22 Appreciate host culture-food	.001	.016	.001		.110	.000	.000	.317	.029	.056
	23 Appreciate heritage culture-Holidays	.422	.394	.077	.110		.018	.143	.034	.053	.037
	24 Appreciate host culture-Holidays	.000	.208	.014	.000	.018		.004	.229	.000	.411
	25 Appreciate both culture-socialization	.095	.006	.001	.000	.143	.004		.481	.008	.016
	26 Anti-racism parenting-belief	.312	.010	.006	.317	.034	.229	.481		.084	.000
	28 Anti-racism parenting-Knowledge	.077	.190	.166	.029	.053	.000	.008	.084		.009
	29 Anti-racism parenting-action	.004	.328	.000	.056	.037	.411	.016	.000	.009	

a. Determinant = .147

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.610
Bartlett's Test of Sphericity	Approx. Chi-Square	222.187
	df	45
	Sig.	<.001

Communalities

	Initial	Extraction
17 Warmth	1.000	.528
18 Monitoring	1.000	.494
19 Providing Reasons	1.000	.686
22 Appreciate host culture-food	1.000	.578
23 Appreciate heritage culture-Holidays	1.000	.435
24 Appreciate host culture-Holidays	1.000	.613
25 Appreciate both culture-socialization	1.000	.399
26 Anti-racism parenting-belief	1.000	.615
28 Anti-racism parenting-Knowledge	1.000	.509
29 Anti-racism parenting-action	1.000	.570

Extraction Method: Principal Component Analysis.

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Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.765	27.653	27.653	2.765	27.653	27.653	1.960	19.603	19.603
2	1.413	14.126	41.779	1.413	14.126	41.779	1.858	18.576	38.179
3	1.251	12.511	54.290	1.251	12.511	54.290	1.611	16.111	54.290
4	.965	9.648	63.938						
5	.895	8.946	72.884						
6	.792	7.920	80.805						
7	.737	7.366	88.171						
8	.447	4.469	92.640						
9	.411	4.113	96.754						
10	.325	3.246	100.000						

Extraction Method: Principal Component Analysis.

Component Matrix[a]

	Component		
	1	2	3
17 Warmth	.635		
18 Monitoring	.511		
19 Providing Reasons	.719		
22 Appreciate host culture-food	.589		
23 Appreciate heritage culture-Holidays			
24 Appreciate host culture-Holidays	.547		
25 Appreciate both culture-socialization	.544		
26 Anti-racism parenting-belief		.684	
28 Anti-racism parenting-Knowledge			.565
29 Anti-racism parenting-action	.502	.562	

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

Rotated Component Matrix[a]

	Component		
	1	2	3
17 Warmth	.678		
18 Monitoring	.701		
19 Providing Reasons	.780		
22 Appreciate host culture-food		.632	
23 Appreciate heritage culture-Holidays			.598
24 Appreciate host culture-Holidays		.778	
25 Appreciate both culture-socialization		.577	
26 Anti-racism parenting-belief			.736
28 Anti-racism parenting-Knowledge		.605	
29 Anti-racism parenting-action			.703

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Component Transformation Matrix

Component	1	2	3
1	.684	.613	.395
2	-.075	-.480	.874
3	-.726	.628	.282

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

Two sample T test

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	27 Anti-racism parenting-Knowledge (today)	3.17	125	.931	.083
	28 Anti-racism parenting-Knowledge	3.12	125	.972	.087

Paired Samples Correlations

				Significance	
		N	Correlation	One-Sided p	Two-Sided p
Pair 1	27 Anti-racism parenting-Knowledge (today) & 28 Anti-racism parenting-Knowledge	125	.637	<.001	<.001

Paired Samples Test

		Paired Differences							Significance	
					95% Confidence Interval of the Difference					
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	One-Sided p	Two-Sided p
Pair 1	27 Anti-racism parenting-Knowledge (today) - 28 Anti-racism parenting-Knowledge	.048	.812	.073	-.096	.192	.661	124	.255	.510

Paired Samples Effect Sizes

		Standardizer[a]	Point Estimate	95% Confidence Interval	
				Lower	Upper
Pair 1	27 Anti-racism parenting-Knowledge (today) - 28 Anti-racism parenting-Knowledge	Cohen's d	.812	.059	-.116	.234
		Hedges' correction	.817	.059	-.116	.233

a. The denominator used in estimating the effect sizes.
  Cohen's d uses the sample standard deviation of the mean difference.
  Hedges' correction uses the sample standard deviation of the mean difference, plus a correction factor.

Appendix I

B-H Procedure Result

Benjamini-Hochberg procedure								
		M	Q					
Warmth		14	0.05		**Appreciate host culture-food**			
Variable	P-value	ranking	B-H value	(i/m)*Q	Variable	P-value	ranking	B-H value
Happiness	0.000	1	0.004		Perseverance	0.001	1	0.004
Continued growth (Reflection)	0.000	2	0.007		Independent Learning	0.002	2	0.007
Optimism	0.000	3	0.011		Connectedness	0.011	3	0.011
Connectedness	0.000	4	0.014		Optimism	0.013	4	0.014
Perseverance	0.003	5	0.018		Resourcefulness	0.018	5	0.018
Independent Learning	0.003	6	0.021		Understanding emotions	0.019	6	0.021
Identifying emotions-self	0.021	7	0.025		Critical thinking	0.021	7	0.025
					Happiness	0.021	8	0.029
Monitoring					Identifying emotions-self	0.023	9	0.032
Variable	P-value	ranking	B-H value					
Managing Emotions	0.005	1	0.004		**Appreciate heritage culture-Holidays**			
Engagement	0.029	2	0.007		Variable	P-value	ranking	B-H value
Perseverance	0.031	3	0.011		Identifying emotions-self	0.002	1	0.004
					Perseverance	0.003	2	0.007
Providing Reasons					Using Emotions to facilitate thoughts	0.004	3	0.011
Variable	P-value	ranking	B-H value		Continued growth (Reflection)	0.027	4	0.014
Connectedness	0.001	1	0.004		Independent Learning	0.029	5	0.018
Managing Emotions	0.001	2	0.007		Identifying emotions-other	0.030	6	0.021
Happiness	0.002	3	0.011		Engagement	0.033	7	0.025
Perseverance	0.004	4	0.014					
Identifying emotions-self	0.012	5	0.018		**Appreciate host culture-Holidays**			
Identifying emotions-other	0.014	6	0.021		Variable	P-value	ranking	B-H value
Optimism	0.026	7	0.025		Independent Learning	0.000	1	0.004
Continued growth (Reflection)	0.046	8	0.029		Understanding emotions	0.000	2	0.007
					Identifying emotions-other	0.000	3	0.011
Anti-racism parenting-belief					Identifying emotions-self	0.000	4	0.014
Variable	P-value	ranking	B-H value		Perseverance	0.001	5	0.018
Managing Emotions	0.002	1	0.004		Resourcefulness	0.001	6	0.021
Happiness	0.017	2	0.007		Optimism	0.004	7	0.025
					Using Emotions to facilitate thoughts	0.014	8	0.029
Anti-racism parenting-Knowledge					Connectedness	0.015	9	0.032
Variable	P-value	ranking	B-H value		Happiness	0.017	10	0.036
Optimism	0.039	1	0.004		Critical thinking	0.021	11	0.039
Anti-racism parenting-action					**Appreciate both culture-socialization**			
Variable	P-value	ranking	B-H value		Variable	P-value	ranking	B-H value
Happiness	0.008	1	0.004		Perseverance	0.020	1	0.004
Continued growth (Reflection)	0.020	2	0.007		Identifying emotions-self	0.029	2	0.007
Managing Emotions	0.035	3	0.011					
Using Emotions to facilitate thoughts	0.036	4	0.014		Total statistically significant correlations	55		
Identifying emotions-self	0.040	5	0.018		Removed correlations by B-H procedure	18		
					Retained correlations	37		
					False discovery rate	5%		