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THE DEVELOPMENT OF AN ACCULTURATION SCALE  
FOR FILIPINO AMERICANS

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A Thesis  
Presented to the  
Faculty of  
California State University,  
San Bernardino

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
in  
Psychology: Life-Span Developmental Concentration

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by  
Arlene Dilig Advincula  
September 1998

THE DEVELOPMENT OF AN ACCULTURATION SCALE  
FOR FILIPINO AMERICANS

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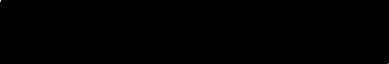
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by  
Arlene Dilig Advincula

September 1998

Approved by:

  
Robert Ricco, Chair, Psychology

9/9/98  
Date

  
David Chavez

  
Joanna Worthley

## **ABSTRACT**

This thesis outlines the development of the Filipino American Acculturation Scale (FAAS). Consistent with contemporary bidimensional models of acculturation, the FAAS is intended to measure orientation to Anglo culture and orientation to Filipino culture as separate, orthogonal dimensions. The FAAS consists of three component scales - the Anglo Orientation Scale (AOS), Filipino Orientation Scale (FOS), and the Filipino Values Scale (FVS). The AOS and FOS are used conjointly as a bidimensional acculturation scale tapping standard behavioral and psychological domains of acculturation. The FVS is a unidimensional scale assessing identification with specific Filipino practices, customs, and values. The internal reliability of the 108-item FAAS and its component scales is high:  $\alpha = .91$  for the AOS;  $\alpha = .97$  for the FOS, and  $\alpha = .91$  for the FVS. The construct validity of the measure was supported in analyses which showed that the scale discriminated between Anglo Americans and Filipino Americans. The scale was also able to predict generational status, years in the U.S., and age at arrival in the U.S. The need for cross-validation of the FAAS and for specific research projects using the scale is discussed.



## ACKNOWLEDGMENTS

"Pleasant words are like honeycomb,  
sweetness to the soul and health to the bones."

PROVERBS 16:24

In private conversations with myself or with God, I often reflect on how fortunate I am to be blessed with my family, friends, mentors, and students. Many times I have prayed for the courage to be vulnerable and allow them to know how deeply I value their presence in my life. May this thesis serve as a symbol of gratitude for the very special people who have supported and guided me throughout my life and who have contributed to each stage of my thesis' development.

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To my family in America and the Philippines, I will

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## INTRODUCTION

The American landscape has become a composite of the various ethnic cultures that have landed on her shores. In particular, those who call themselves "Americans" are increasingly of Asian heritage. As recently as 1950, however, Asian Americans accounted for less than one-half of one percent of the United States population (Barringer, Gardner, Levin, 1993). By 1990, this figure had risen to 2.9 percent and the Asian population reached 7.2 million (Uba, 1994). By abolishing the quota system, the Immigration Act of 1965 (also known as the Hart-Cellar Act) contributed to the dramatic increase of Asian immigrants to the United States. In the last two decades alone, Asian immigrants have constituted 45 percent of the total immigrants to this country (Min, 1995). Increased immigration from Asia is expected to continue, and it is estimated that the Asian American population will constitute 4.3 percent of the U.S. population, numbering 12.1 million by the year 2000 (Hing & Lee, 1996).

Unlike immigrants prior to 1965, recent immigrants, especially Asians, are of characteristically educated and professional backgrounds. Thus, the relative success of Asian immigrants in the fields of academia and commerce has drawn the attention of lawmakers, educators, and researchers alike. In observing the successful adaptation of Asian Americans to

American life, Kitano and Sue (1973) have dubbed them the "model minorities." The majority of research on Asians has focused on foreign- and native-born Chinese and Japanese (Huang & Uba, 1992; Padilla, Wagatsuma, & Lindholm, 1985; Wong, 1990). More recently, the influx of Vietnamese and Cambodian refugees to the United States has also produced investigative studies (Caplan, Whitmore, & Choy, 1989; Rumbaut, 1989).

However, despite being one of the oldest and fastest growing ethnic groups in the United States (Hing & Lee, 1996), one Asian group has been virtually ignored: the Filipinos. The present study seeks to correct this lack of research on how Filipino Americans are adjusting to simultaneous membership in Anglo American and Filipino cultures. Specifically, this paper describes the development of a bidimensional acculturation scale for Filipino Americans.

### **Filipino Americans: Immigration History and Demographics**

Even before American economic and political policies opened U.S. doors to the Philippines, Filipinos had established villages in the bayous of New Orleans (Gaw, 1993). These "Manilamen," as they were known, had deserted the Spanish Galleon in Mexico and Louisiana and made their way to New Orleans. It was changes in the immigration policy, however, that significantly increased the Filipino American

population.

Filipino immigration to the United States can be divided into three periods (Agbayani-Siewert & Revilla, 1993). The first wave of Filipinos replaced the Chinese and Japanese field laborers. This period lasted between 1906 and 1934. Like their predecessors, Filipinos became viewed as a threat to American society and therefore, experienced restricted immigration status. Under the Tydings-McDuffie Act of 1934, the Philippines became a commonwealth and Filipino citizenship in the U.S. changed from "nationals" to aliens. The Act also imposed an annual immigration quota of 50 on Filipinos. Through an act passed by Congress, Filipinos in the U.S. Armed Forces during World War II were given U.S. citizenship status and privileges. This act paved a way for the second wave of Filipino immigrants between 1946 and 1965. This group primarily consisted of U.S. servicemen, war brides, students seeking higher education, and professionals seeking better opportunities in the U.S.

The third wave of immigrants was a product of the 1965 U.S. immigration reform. The amendment eliminated the restrictive national-origins quota system and allowed entry primarily on the basis of family reunification or occupational characteristics. As a result, the number of Filipino immigrants dramatically increased.



Today, immigration from the Philippines remains strong. According to the 1990 census, Filipino Americans are the second-largest Asian group in the U.S., next to Chinese Americans. Furthermore, among Asian groups, Filipinos have the highest immigration rate to the U.S., and are second only to Mexicans among all immigrating groups (Agbayani-Siewert & Revilla, 1995). The most recent population figure for Filipinos in the U.S. is over 1.4 million, representing 19.3 percent of Asian Americans and .6 percent of all Americans (Uba, 1994). Because of the high immigration rate, over 68 percent of the total Filipino American population is foreign born. In addition to the immigration factor, a high fertility rate among Filipino Americans coupled with low mortality has contributed to the population growth of this group (Barringer et. al, 1993). Consequently, it is expected that Filipinos will constitute the majority of the Asian American population by the year 2000 (San Juan, 1993).

### **Settlement Patterns**

Asian Americans, in general, have traditionally settled on the West Coast, most notably in California. Filipino Americans are currently the largest Asian group in California, with high concentrations in the cities of Los Angeles, San Francisco, and San Diego (Hing & Lee, 1996; United Way of Greater Los Angeles, 1994). Filipino Americans also represent

the majority Asian group in Hawaii, Illinois, Washington, and Virginia.

The majority of post-1965 Asian immigrants have come from urban, middle class backgrounds and have tended to settle in urban areas in the U.S. Filipino Americans are no exception. Owing in part to their metropolitan lifestyle in the Philippines, most Filipino immigrants opt to reside in urban areas (Carino, Fawcett, Gardner, & Arnold, 1990). However, once economic security is attained, most Filipino Americans have relocated to the suburbs.

### **Age and Gender**

According to the 1990 census, the majority of the Filipino American native born population is young, with over 82 percent being between the ages of 0 and 29. The female to male ratio for the total Filipino American population is 52 percent to 48% (Araneta, 1993).

The immigration experience has previously been thought to be a phenomenon specific to young males. However, more recent immigrants are reported to vary in age, and to be female. About 35.5 percent of the immigrant population are between the ages of 20 and 29. Large proportions of immigrants (13.3%) are between the ages of 60 and 69 (Carino et. al, 1990).

### **Educational Attainment**

Post-1965 Asian immigrants are especially noted for their

high levels of education and their professional occupations. Filipinos, in particular, are among the most highly educated (Agbayani-Siewert & Revilla, 1995). According to the 1990 census, over 80 percent of Filipinos (both native- and foreign-born) are at least high school graduates. Over forty-percent of foreign-born Filipinos are college graduates. Interestingly, native Filipino Americans and Anglo Americans have comparable levels of education, with about 20 percent of these populations obtaining a college degree.

### **Socioeconomic Status**

Filipino immigrants also fare well socioeconomically, having the third-highest median income per household for Asian groups, next to Japanese and Asian Indians in America. Yet this high median income may be misleading because of the greater number of laborers, on average, in the typical Filipino household. In actuality, Filipino Americans earned less income per capita than the Japanese-, Asian Indian-, Anglo-, and Chinese-Americans, respectively (Barringer et al., 1993). San Juan (1993) also pointed out that, although Filipino immigrants are among the most educated, they are historically denied access to occupations in management and other prestigious careers. While there are many successful Filipinos in the medical and corporate fields, the majority is concentrated in low-skilled and low-status jobs with a low

mean income.

Despite this, Filipinos are considered to have successfully adapted to American life, compared to other immigrating Asian groups. Level of residential segregation provides evidence of this adjustment, as discussed below.

### **Ethnic Enclaves**

With post-1965 immigrants, we have not witnessed the birth of ethnically homogenous Asian enclaves similar to the ones established by their predecessors. However, to serve the unique needs of new waves of Asian immigrants and refugees the re-emergence of such enclaves is predicted to occur (Barringer et al., 1993). The Indo-Chinese enclave, "Little Saigon," in Orange County, California is just one example of the beginning of such enclaves. Interestingly, Filipino enclaves tend to be short-lived and do not achieve the vastness of other Asian enclaves such as Chinatowns or Koreatowns. While not conforming to the exact definition of enclaves, pockets of Filipino communities exist throughout the U.S., especially in California.

There are several possible explanations for why Filipino enclaves are short-lived (Agbayani-Siewert & Revilla, 1996). First, within the Philippine culture itself, there is a lack of cultural homogeneity. Among the Filipino people, there exists a diverse range of languages, religions, and customs.

This lack of one national identity or cultural congruence may preclude the need for Filipinos to form one large cultural community base from which resources are drawn or shared, as is the purpose of other Asian enclaves. Second, residents of ethnic enclaves or ghettos tend to have lower socioeconomic status and lower levels of education. As previously noted, Filipino immigrants were among the highest educated, with the third highest median income per household. In addition, Filipino immigrants already possess a strong command of the English language upon entering the U.S. Thus, they are able to associate with others outside of their ethnic group. Having both economic and social resources, Filipino immigrants are less dependent upon their own ethnic community. The lack of solidarity between the subgroups of the Philippine Culture has contributed to the weak social structure of Filipino enclaves. High levels of education and income and strong English skills have also provided Filipino immigrants with competencies that make dependency on an enclave less likely, and have enabled them to settle in ethnically mixed areas. Segregation of Anglo Americans and Filipinos is, in fact, minimal. The establishment of ethnic enclaves was not unusual for immigrants prior to 1965. Ethnic enclaves were, in part, a response to discrimination and racial oppression. They were also an important source of support where immigrants found

both emotional and financial security from fellow countrymen and a familiar cultural atmosphere. As noted earlier, once economically secure, most immigrants move out of ethnic enclaves and tend to settle in the suburbs (Barringer et al., 1993).

### **Philippine History**

Statistical data show that the Filipino American population is and will be a powerful force in Asian America, as well as in the U.S. as a whole. Yet few research studies have examined the impact of Filipinos on American society and vice versa. Most literature on Filipinos and Filipino Americans has consisted of historical accounts of the Spanish colonization and American colonization of the Philippines, and the Filipino immigration to the United States. Little interest has been taken in the pre-colonization period or even in present day Filipino Americans. Recent studies that include Filipino American subjects have utilized Filipinos only as a comparison group to other focal groups (e.g. Wong, 1990).

#### **Pre-colonization Period**

While much is written about post-colonial Philippines, research on the indigenous culture has been relatively untapped. From what is known about pre-colonized Philippines, a thriving society existed before the Spanish conquest.

The Filipino people can be traced to a mixture of

different races, but is of predominantly Malayan ancestry (Agoncillo, 1967). However, a group of aborigines inhabited the islands even before the Malaysians arrived (Morrow, 1946). These first inhabitants have been described as having very dark skin, big brown eyes, small flat noses, and kinky black hair. The "Negritos," as Spaniards called them, were considered to be wild and uncivilized. Other aborigines also co-existed. One class was described as having clear brown skin and straight hair, while another was hairy and similar to the aborigines of Japan and Australia.

The aborigines were soon displaced by the arrivals of Indonesian settlers from southeastern Asia and the East Indies (Morrow, 1946). Because the migration occurred in two main periods, the earlier groups differed from the later groups. The first group, labeled "Indonesian A," was tall, and characterized with light skin, thin face, thin lips, high bridged nose, deep and closely set eyes, and high forehead (Agoncillo, 1967). The second group labeled "Indonesian B" was also tall, had dark color, large rectangular face, large nose, thick lips, and heavy jaws.

The next wave of immigrants were thought to bring advanced techniques and use of metals in agricultures, introducing irrigation in rice culture and building the first rice terraces in the Philippines (Agoncillo, 1967).

The last wave was divided into three groups of Malays. The first group shaped the Philippines into a more civilized society, with the use of tools, weapons, farm animals, and beautiful fabrics. The second wave of Malays introduced a form of alphabet or syllabary (Agoncillo, 1967). Finally, the last group of Malay migration introduced the religion of Islam.

While these waves of immigrants have been theorized to constitute the ethnic mix of the Philippines, there are some questions as to the accuracy of the account of these migrations (Jocano, 1965 as cited in Agoncillo, 1967).

An examination of the indigenous culture reveals the direct influence of their eastern ancestors, particularly when looking at eastern descendants, Chinese and Indians (Morrow, 1936). For example, the Tagalog dialect has a significant number of words derived from Chinese and Indian languages. Before the Spanish Inquisition, the Philippine alphabet was influenced by the Indian alphabet. Furthermore, some Filipino rituals and religious beliefs seem to be indicative of early eastern contact. The wedding ceremony, for instance, bears a strong resemblance to ancient rites of Muslim and Hindu wedding ceremonies. The traditional Cord and Veil ceremonies in Filipino weddings are actually Muslim and Hindu influences and not from the Catholic Spanish as popularly thought. Filipino folklore, mythology, and the ancient pagan religion



are also derived from Chinese and Indian cultures.

### **Filipino Characteristics, Culture, and Values**

The historical neglect of pre-colonial Philippines presents the misleading notion that the Spaniards and Americans were the only influence on Philippine language, beliefs, democracy, and culture. As discussed above, the indigenous population was heavily influenced by their Malayan ancestors and this influence is still evident today. Certain traits, separate from Spanish and American influence, characterize the Filipino and seem to define what it means to be Filipino (Agoncillo, 1967).

#### **Family**

A distinctive attribute of Filipinos is their close family ties. Like other Asian groups, Filipinos are a collectivist society in which the needs of others, especially the family, are put before individual needs or any other interest (Almirol, 1982). Familial identity is fused with individual identity and may even supersede it. The sense of family obligation is instilled in Filipinos and it is not uncommon for parents to sacrifice their own needs to meet the needs of their children. Children often live with their parents until marriage, and as a debt of gratitude, often take in their elderly parents (Chan, 1992). This responsibility is accepted as an inherent duty, but it is important to note that

most children welcome this responsibility and even view it as an honor.

The sense of family obligation encompasses a variety of responsibilities. In general, members of the family strive to improve the family's financial situation. Refusing to assist family members or even distant relatives is a Filipino cultural taboo (Almirol, 1982).

Religious beliefs strengthen family ties. The predominant religion in Philippines, Catholicism, plays a specific role in extending the Filipino family network to very close friends. Its origins stemming from Spanish colonial Catholicism, the *compadrazgo* (co-parenthood) system grants familial privilege and obligations to non-kin members through religious rites of passage: baptism, confirmation, and marriage (Agbayani-Siewert & Revilla, 1995). The *compadre* (godfather) and *comadre* (mother) are expected to help raise their godchild. However, today, a more common and realistic expectation is for godparents to provide financial support in baptisms and weddings, and provide gifts during holidays, birthdays, and other special occasions. In this manner, familial ties are expanded through the *compadrazgo* system, which provides a stronger support network and a sense of interdependence among people in the community.

### **Respect for Elders**

Decision-making is a family affair in which elders, in particular, are consulted. Respect for elders, then, is also a notable Filipino characteristic (Chan, 1992; Cimmarusti, 1996). Parents and grandparents are looked upon with honor, and children are expected to respect and obey their commands. Respect toward elders is so ingrained in Philippine society that it is even manifested in the language. Respect is demonstrated through the use of special particles such as *po* and *ho* (analogous to the American "sir/madam") in the Tagalog dialect. Moreover, the hierarchical system is especially operative within the family. In most Philippine dialects, the use of special kinship terms clearly delineates special ranks of individuals in the family. For example, in Tagalog, the word Ate (ah-teh) indicates first oldest sister, while Kuya (coo-yah) means first oldest brother. Traditional Filipino families often use the mano, in which younger family members (children) greet the elders (parents, aunts, uncles, and grandparents) by raising the elder's hand to their forehead. It is considered extremely disrespectful and bad manners to neglect using special kinship terms and the mano (Cimmarusti, 1996).

### **Harmony**

The Filipino culture emphasizes calm and cooperative

social relations. The value of smooth interpersonal relationships (SIR) discourages direct confrontation and instead encourages harmonious relations by way of passivity (Cimmarusti, 1996). Four indigenous concepts, referred to in Tagalog (the national language of the Philippines), underlie the notion of SIR: pakikisama, hiya, amor propio, and utang na loob (Agbayani-Siewert & Revilla, 1994).

Pakikisama (pah-key-key'-sa-mah) is the act of getting along with others and involves maintaining positive social relations. Often, maintaining good relationships includes refraining from overt disagreement.

A second concept of smooth interpersonal relationships is hiya (hee-yah') - to be shy, embarrassed or ashamed. The Filipino experience of hiya can also be interpreted to mean "a sense of propriety" (Marcelino, 1990). The Filipino culture indoctrinates the importance of appearance and is wholly concerned with what others may think. Very early on, Filipinos are taught to "save face" and hiya is a form of social control that discourages unrefined behavior through feelings of shyness, embarrassment, or shame. Because Filipino culture upholds self and family honor, hiya is the means in which Filipino people regulate themselves and others.

The importance of image is further manifested in the Filipino value of amor propio - "self-respect" or "self-

esteem." Amor proprio, in essence is pride and serves to protect one's ego and image. For example, in the name of amor proprio, a Filipino may refuse assistance because of his or her need to present a self-sustaining impression.

Finally, a core aspect of Filipino culture involves utang na loob - "internal debt" (Almirol, 1982). Utang na loob dictates social behavior within the family as well as outside the family. Gratitude and reciprocity of benevolence are the underlying concepts of utang na loob. The purpose of utang na loob goes beyond etiquette. It is a culturally understood obligation and walang utang na loob (being ungrateful) or "walang hiya" (without shame) are expressions of bad faith and are viewed as extremely distasteful and dishonorable.

### **Criticisms Regarding the Concept of Smooth Interpersonal Relationships (SIR)**

Several Filipino researchers, including Enriquez (1993) have challenged the concepts that underlie smooth interpersonal relations (SIR). Critics argue that these concepts are Western interpretations of Philippine values and represent "surface values". Furthermore, the organization and structure of these concepts are patterned after Western models of psychology and thus, may be an inadequate perspective of the Philippine value system. Instead, Enriquez promotes the theoretical model of "Sikolohiyang Pilipino" (Filipino

Psychology) which uses the indigenous concepts available in native Philippine languages. The goal of "Sikolohiyang Pilipino" is to examine psychological principles within Philippine life and cultural experience. At the same time, "Sikolohiyang Pilipino" seeks to contribute to the goal of evolving a universal psychology (Marcelino, 1990). According to Enriquez, the surface values identified as concepts underlying SIR derive their significance from the "core" value of kapwa (shared identity). Kapwa signifies the unity of the "self" and the "others." The concept of pakikipagkapwa represents principles of humanity in the acceptance of others and in the treatment of others as equals and with respect and dignity. In summary, the elaborate structure of Filipino social relations, cultural values, and personality is deeply rooted in the sense of a collective, shared identity. Maintaining this shared identity then is an integral aspect of the Filipino culture.

The ideals behind SIR and Sikolohiyang Pilipino both involve defining the Filipino. Rather than excluding one philosophy, it is important to integrate and employ both issues to produce a more thorough investigation of the Filipino psyche.

### **Other Values**

Another distinctive characteristic of the Filipino is



their loyalty. Standing by one's friends and family through difficult, as well as prosperous, times is expected and is considered an obligation. As such, it was only logical for Filipinos to feel insulted and betrayed when the United States did not formally recognize the Philippines' role in winning World War II (Agoncillo, 1967).

Filipinos are also said to be fatalistic. That is, Filipinos believe that Fate and Destiny play large roles in their lives. Circumstances are explained with the idea that "certain things happen for a reason." After one has done all that they can to solve the problem, they then leave the situation for God to solve - "bahala na" attitude. However, this faith is not demonstrative of passive acceptance or resignation, but instead a means of enduring difficult circumstances (Chan, 1992).

Similarly, Filipinos are very superstitious. Many health problems are attributed to the supernatural (Araneta, 1993).

Dividing the country's loyalties was a strategic tactic in the Spanish conquest. As a result, Filipinos tend to be regionalistic. Loyalty is demonstrated first and foremost to one's province. This regionalistic attitude still plays a role in the lack of cultural homogeneity among the Filipinos today. In fact, the sense of regionalism is so pervasive, that a type of prejudice exists among regions. Such prejudice includes

negative stereotypes about each regional group.

### **The Position of Women**

The available information on Filipino gender role structure is inconsistent. While some researchers have described Filipino gender role structure as egalitarian (Agbayani-Siewert, 1994; Agoncillo, 1965; Morrow, 1936) others have described it as patriarchal (Alip, 1951; Rimonte, 1991; Aguilar, 1989). Historical accounts of Filipino women's high status in society seem to stem from the ancient myth that woman and man were simultaneously created and emerged together from a bamboo cylinder. The traditional practice of tracing kinship bilaterally and not patrilineally, as in most Asian cultures, lends support to the conclusion that Filipino gender role structure is egalitarian (Almirol, 1982). Moreover, before Spanish and American influences introduced chauvinism, the original Tagalog language did not contain sexist biases and in fact, reflected equal treatment given to both male and female (Marcelino, 1990). Consequently, women have always enjoyed equal status to men in regards to law, property ownership, and family. Mothers even had the privilege of naming their newborn child. A signifier of women's authority during the pre-colonial era was their position as the family treasurer. Filipino women, even today, are often the financial officer of the home. In addition, women have an equal role in



family decision-making processes (Chan, 1993). However, according to Aguilar (1989), these historical notions of women's superiority in the Philippines are only mythological representations and do not accurately depict the Filipino woman's subordinate status in reality.

### **Post-Colonial Influence**

Because of its intricate relationship with both the East and the West, Philippine culture seems to be an amalgamation of indigenous Philippine culture, Chinese culture, Spanish culture, and American culture. These groups collectively, as well as individually, influence Filipinos' values, beliefs, attitudes, and behaviors. Western ideals have greatly affected several aspects of Philippine life and the effects are especially evident in today's Filipino culture. For example, the national language, Tagalog, incorporates some Spanish words. Furthermore, a blend of Tagalog and English words, "Taglish," has emerged to create a new, "hip" vocabulary.

Religion has also been affected by Western influence. Unlike most Asian cultures, Filipinos are primarily Catholic. This fact may partly explain the significant differences between Philippine culture and other eastern cultures. The impact of the West is also evident in the acceptance of liberal democracy, the wholesale adoption of the U.S. educational system, and the use of English in academic and

business environments. What Renato Constantino (San Juan, 1993) termed "colonial mentality" still exists in the Philippines today. That is, Western ideas, especially U.S. views, are generally highly regarded. Thus, it is not surprising, given the similar lifestyles of urban Filipinos and Americans, as well as the favorable attitude toward this lifestyle, that many Filipinos desire to immigrate to the U.S. and successfully adapt to American culture when they do so.

Thus, according to demographic and economic information provided by the census of the last two decades, Filipinos are doing well by American standards. Despite the significant and unique background to Philippine culture, few published studies have looked beyond the demographics and examined how Filipinos are faring psychologically. The adjustment to an American lifestyle has created issues specific to Filipinos and Filipino Americans. According to existing publications, intergenerational conflict, drug use, spousal abuse, gang violence, and teen pregnancy are very real to many Filipino Americans (Root, 1997). The Filipino American experience of these issues may be better interpreted and understood through the acculturation process.

### **Acculturation: Theory and Measurement**

According to Berry (1989), acculturation involves the ecological, demographic, and psychological changes that occur

in an individual or group after migrating to a new country and making contact with its culture. Acculturation has also been described as a dynamic and interactive process that occurs when two autonomous cultural groups are in constant contact with each other leading to change in both cultures (Berry, 1980). This broader definition acknowledges that it is also possible for the dominant culture to be affected by the minority culture. However, the former definition is a more common occurrence. Berry (1988) further distinguishes two levels of acculturation. The first level is recognized as a group phenomenon, where members of a cultural group are collectively experiencing the acculturation process. The second level of acculturation emphasizes the individual experience of attitudinal and behavioral change associated with the acculturation process. This second level is termed psychological acculturation and occurs simultaneously with the group phenomenon.

Existing measures of acculturation can be categorized by their structure and by their content. Structure refers to whether the measure is unidimensional or bidimensional. Content distinctions among acculturation measures concern whether the scale focuses on attitudes or behaviors. It also concerns whether the focus is on a set of universal domains (e.g. language use, dietary practices, leisure activities,

etc.) in which acculturation takes place or specific values/beliefs (e.g. collectivism, familialism, internal debt, etc.) and related practices central to the culture of the ethnic group being assessed.

### **Structure**

In the past, researchers have viewed acculturation as a unilinear process in which adapting to the host culture or holding on to one's native culture were presented as two opposite poles of the same construct (Berry, 1980; Ramirez, 1973). Early acculturation theory implied a uni-directional model in which the end and most ideal result was assimilation - complete identification with the mainstream culture and rejection of the native culture (Gordon, 1964). Acculturation scales developed from the unilinear model regard identification with the host culture and identification with one's native culture as mutually exclusive. However, recent research has suggested that acculturation may actually be a bidimensional process in which integration of both the host and native culture is possible. Berry (1989) and Buriel's (1993) bidimensional models of acculturation describe four acculturation statuses: a) Assimilation - identification with the mainstream culture and rejection of the culture of origin; b) Integration/Biculturalism - identification with both the mainstream culture and culture of origin; c) Separation/

Traditional - identification with the culture of origin and rejection of mainstream culture; and d) Marginal - identification with neither the mainstream culture nor the culture of origin.

Several scales have attempted to quantify the four acculturation statuses (Cuellar, Harris, Jasso, 1980; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987). For example, one of the most widely used acculturation scales for Mexican Americans was developed by Cuellar, et al. (1980). The Acculturation Rating Scale for Mexican Americans (ARSMA) is based on the assumption that acculturation occurs at all levels of functioning including behavioral, affective, and cognitive. These levels were assessed in four distinct domains of acculturation: a) language use and preference, b) ethnic identity and classification, c) cultural heritage and ethnic behaviors, and d) ethnic interaction. This scale was unique in that it enabled subjects to indicate whether they had a particularly strong Mexican orientation, a strong Anglo orientation, or both orientations. The ARSMA set a precedent for subsequent acculturation scales that construed a bicultural status as potentially adaptive.

Mendoza (1989), for instance, conducted an acculturation study on Mexican Americans and proposed the same typological patterns of acculturation conceived by Berry (1988) and Buriel

(1993). The four constructs included: a) cultural resistance (Separation/Traditional) - resistance against adopting mainstream behaviors and values, while maintaining native cultural customs; b) cultural shift (Assimilation) - adopting mainstream cultural norms and relinquishing native customs; c) cultural incorporation (Integration/Biculturalism) - maintenance of native culture, while adopting mainstream culture; and d) cultural transmutation - the development of a unique subculture as a result of the multiplicative and/or additive exposure to two or more cultures.

Mendoza constructed an acculturation scale, the Cultural Lifestyle Inventory (CLI), based on the premises that acculturation: a) involved the retention of native culture and/or the acquisitions of mainstream culture; b) included the four typologies of acculturation; c) was multi-domain in nature, and thus items on the scale needed to reflect various areas in which individuals can acculturate; d) is to some extent domain-specific (i.e. one need not have the same acculturation status across all domains) and e) can reflect changes in context (i.e. the time, place, and company may determine acculturation level). For each item, subjects responded as being very Mexican oriented, Anglo oriented, both, or neither.

Acculturation scales have also been developed for ethnic

groups, other than Hispanics. The Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA) specifically examines acculturation in Asian Americans (Suinn, Rickard-Figueroa, Lew, & Vigil, 1987). Like the ARSMA, item responses on the SL-ASIA reflect an Asian Orientation, Anglo Orientation, Bicultural Orientation, or Marginal status. Also like the ARSMA, the SL-ASIA taps into various domains of acculturation including, language, ethnic identity, friendship choice, behavior, generation/ geographic history, and attitudes.

A similar study by Anderson, Moeschberger, Chen, Kunn, Wewers, and Guthrie (1993) examined the acculturation process of three southeast Asian groups: Cambodians, Laotians, and Vietnamese. A purpose of the study was to develop an acculturation scale for Asians with more generalizability than past university-based, uni-culture (one group) validated studies. Acculturation was assessed primarily using items related to language proficiency (i.e. speaking, reading, and writing); language most used with spouse, children, parents, friends, neighbors, at work and at family gatherings; and social affiliations, and food preference.

Unfortunately, the ARMSA, SL-ASIA, and other scales noted above, although attempting to measure the concept of a bidimensional acculturation process have still erroneously resulted in a linear model, indicating movement from one

culture to another culture. Applying a bidimensional orthogonal frame has been a suggested solution to this problem (Burnam, Telles, Karno, Hough, & Escobar, 1987). That is, in order to adequately measure a multicultural ethnic identity, a scale must separately measure identification with each culture. A bidimensional orthogonal scale then would have two similar sets of questions: one that addressed mainstream culture and the other that addressed native culture.

Using an orthogonal framework, Burnam, et al. (1987) developed an acculturation scale for Mexican Americans. Based on a factor analysis and orthogonal rotation, three factors emerged. The first factor involved language use, language skills, and direct contact with Mexico. The second factor related to social activities. The third factor represents ethnic background. The orthogonal structure of the scale produced a separate acculturation score for both cultures (native and mainstream). The validity of the scale was checked against generation status. As predicted, level of acculturation was positively correlated with length of residence in the U.S. Age was also used as a check for validity and the results supported the validity of the scale. The measure demonstrated a high degree of internal reliability as well as construct validity.

Oetting and Beauvais (1991) concur that an orthogonal



formula is necessary to produce true bidimensional scales. That is, to adequately measure multicultural ethnic identity, identification with each culture must be measured separately. Therefore, separate sets of items were developed for each culture and the orthogonal structure of the scale produced a separate acculturation score for each culture.

In response to criticisms of the original scale, the ARSMA-II was also created to address the limitations in adequately measuring biculturalism (Cuellar, Arnold, Maldonado, 1995). While the ARSMA-II retained construct equivalence with the original ARSMA, the new scale assessed affinity toward each culture separately (Cuellar et al., 1980). An additional feature of the ARSMA-II was the marginality subscale. This allowed the ARSMA-II to explore the multidimensional aspects of acculturation such as the four acculturation statuses. The ARMSA-II scales (Anglo Orientation Scale - AOS and Mexican Orientation Scale - MOS) have strong internal reliability. Concurrent validity was checked by comparing subjects' scores on the original ARSMA and ARSMA-II and a correlation coefficient of .89 was obtained. Validity was also checked via several criterion variables such as generational status, age, socioeconomic status, and education. In general, generation status and socioeconomic status/education were found to be positively related to degree

of identification with the host culture.

Berry, Kim, Power, Young, and Bujaki (1989) developed a bidimensional measure of acculturation using the quadrant statuses as individual scales. Scale items rather than response items were constructed to express the four acculturation statuses: Assimilation, Integration, Separation, and Marginalization. Items were worded in a way that reflected one of the four acculturation statuses and subjects indicated their extent of agreement with each of the items. For example, an Assimilation item would read, "If I were a parent, I would adopt the North American way of child rearing by encouraging independence and individuality, and discourage the Oriya way of child rearing," an Integration item would read, "I would adopt the North American way of child rearing by encouraging independence and individuality, while also teaching them the Oriya virtues of obedience and respect." A similar item that reflected Separation would indicate adopting the Oriya way of child rearing and discouraging the North American ways. Thus, Berry et. al's (1989) scale comprised of four subscales that reflected the four acculturation statuses. Acculturation issues of greatest concern to the populations of study composed the various subscales. These domains included language use, friendship and attitude toward Canadian and/or Australian society.

## Content Analysis

Another general distinction among acculturation measures concerns their content and format. Several acculturation theorists have described specific areas or domains of the ecological system that are affected by acculturation (e.g., Burnam, Escobar, & Telles, 1987; Cuellar, Harris, Jasso, 1980; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987; Szapocznik, Scopetta, Kurtines, & Aranalde, 1978). The majority of these scales have focused on at least four domains of acculturation: language use, daily customs and habits, ethnic interaction, and ethnic identification and pride.

According to some acculturation researchers, language use is particularly important in measuring adoption of mainstream culture and may even be used as a single predictor of acculturation status (Marin & Gamba, 1996). Therefore, many items on acculturation scales focus on language preference and degree of usage for each language known. Subjects are generally asked to separately rate their use of English and Spanish across several different situations (Cuellar, Arnold, & Jasso, 1980; Marin, Sabogal, Otero-Sabogal, & Perez-Stable; Mendoza, 1989; Szapocznik, Scopetta, Kurtines, & Aranalde, 1978). Examples of items from Hispanic Acculturation Scales that measure language use and linguistic proficiency include: "How often do you speak English/Spanish?," "How often do you

Speak English/Spanish with your friends?," and "How well do you speak English/Spanish?"

Since language is a primary form of communication, adoption of the mainstream language is necessary to survive. It is generally agreed by acculturation theorists that using the host culture's language promotes acceptance of the host culture's ways (Marin & Gamba, 1996; Marin & Marin, 1991; Norris, Ford, & Bova, 1996). Whether voluntary or involuntary, just merely participating in the exchange of languages is a basic form of acculturation. At the other extreme, not adopting the host language is a strong indicator of separating oneself from the mainstream culture. Including items that measure language preference and use in a variety of contexts is a fundamental feature of an acculturation scale.

Another factor that is affected by acculturation is dietary practices. Like language, food is also a basic aspect of culture and what you eat and what you prefer to eat can signify extent of comfort and identification with a particular culture. It is not unusual then for acculturation scales to examine dietary practices and preferences (Buriel, 1993; Burnam, Telles, Karno, Hough, & Escobar, 1987; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987). For example, in some Hispanic Acculturation Scales, subjects rate how much they agree with the following statements: "I eat Hispanic/American food

often," "I enjoy eating Hispanic/American food," "I prefer Hispanic/American food." In sum, acculturation theorists seem to think that there must be some truth behind the old adage, "You are what you eat." That is, in terms of culture, what you eat may reflect a kind of allegiance to a particular culture.

The world is moving toward an information-based society and people are in contact with many forms of media. People are also affected by the information that they receive, which can, for example, influence their world views. Thus, several acculturation scales have included items that examined subjects' source of media (Berry, Kim, Power, Young, & Bujaki, 1989; Marin, Sabogal, Otero-Sabogal, & Perez-Stable, 1987). Some sample items ask if subjects read magazines/newspapers that were written in English or their native language. Other items ask if they preferred to read material that focused on American issues or issues relevant to their native country. Similar items on media have examined subjects' interest in music and television and subjects were asked to rate their degree of exposure to and preference for American music and television, as well as their exposure and preference vis-a-vis music and television from their native culture. These items look at behaviors that are closer to the individual's private life - what individual's choose to do in their own home and own time. Since media is an important function in our society,

it seems almost necessary to examine an acculturating individuals' source of information.

The domains discussed to date - language use, dietary practices, and media - focus primarily on behaviors rather than attitudes, and may reflect merely superficial participation in a culture. Two additional domains typically assessed in acculturation research that reflect a more profound intent to connect with the mainstream culture are social affiliation (ethnic interaction) and ethnic identification and pride (Anderson, Moeschberger, Chen, Kunn, Wewers, & Guthrie, 1993; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987; Cuellar, Arnold, & Jasso, 1980; Mendoza, 1989). For example, subjects may be asked whether or not they participate in their native culture's holidays/traditions and/or the host culture's holidays/ traditions; what ethnic group they associate with professionally and recreationally; what ethnic group would they prefer to marry; how much pride do they have toward their ethnic heritage; how much do they identify with the host culture, etc.

In comparison to scales assessing universal domains of acculturation such as language use or dietary practices, some scales have used items whose content is unique to the culture of the ethnic group being assessed (Berry, 1989; Landrine & Klonoff, 1994; Mavreas, Bebbington, & Der, 1989;). These items

addressed specific cultural beliefs (e.g., superstition, collectivism, familism, fatalistic views), customs and practices (cooking methods, etiquette, financial mores, and using specific forms of address). A recent scale by Landrine & Klonoff (1989, 1991), for example, developed an acculturation scale specifically for use with the African American population. Certain items that made reference to Black Culture included "I know how to play bid whist," "When I was young, my mother or grandmother was the "real" head of the family," etc.

#### **Purpose and Rationale for the Study**

In light of the limitations of past studies on acculturation, the goal of this study is to develop a scale that adequately measures the bidimensional and multi-domain aspects of acculturation. This study extends previous work in several ways. First, the present study drew from past scales by Szapocznik et al. (1978), Burnam et al. (1987), Suinn et al. (1987), Berry et al. (1989), Mendoza (1989), Cuellar et al. (1995), Landrine and Klonoff (1995), and Marin and Gamba (1996) to develop a comprehensive measure of acculturation, including language preference and use in a variety of contexts, ethnic background and identification, culturally-linked customs and habits, and ethnic interaction. Second, the present study will measure acculturation as two independent

dimensions (orientation toward the mainstream culture and orientation toward the native culture) as suggested by several researchers including Oetting and Beauvais (1991) and Cuellar et al. (1995).

Although a number of recent studies have begun to examine the acculturation process in Asian Americans, these report combined group data, rather than distinguishing individual Asian groups. This approach suggests that Asian-Americans are a homogeneous group, when in fact, they have different histories, values, and beliefs (Min, 1995; Uba, 1994). Thus, this study expands from previous studies by extracting one Asian group and examining them apart from their Asian neighbors.

The most current research on Filipino Psychology is being conducted by researchers in the Philippines (e.g. Marcelino, 1990) or Filipino researchers in the U.S. (e.g. Agbayani-Siewert, 1994; Heras & Revilla, 1994, Root, 1997). Because of Filipino Americans historical colonial ties to the U.S. and their high rate of recent immigration to the U.S., it is particularly important to measure the effects of the acculturation process for this population.

Unfortunately, the lack of acculturation studies on Filipino Americans, and more pointedly, the lack of acculturation scales for Filipino Americans, has made it



difficult to draw conclusions regarding this population's social and psychological adjustment as an ethnic minority in the United States. The purpose of this study, therefore, is to develop an acculturation scale for Filipino Americans, which might be employed in clinical studies with this group. Another goal of this study is to operationalize the value system and cultural practices identified in the literature review of Filipino culture.

The theoretical basis of the present study involves developing an acculturation scale that measures orientation to the Anglo culture and orientation to the Filipino culture as separate, orthogonal dimensions and to assess acculturation in both standard behavioral/attitudinal domains and in regard to specific issues of relevance to Filipino groups per se. To create such a scale, three subscales need to comprise the FAAS: an Anglo Orientation Scale (AOS), a Filipino Orientation Scale (FOS), and a Filipino Values Scale (FVS). The orthogonal nature of the AOS and FOS allows us to use these two separate, independent dimensions together and assess orientation to the Anglo culture and Filipino culture simultaneously. The AOS and FOS will assess universal domains of acculturation. The FVS will consist of items assessing values and practices central to Filipino culture.

Validity of the scale will be tested using established

criterion variables. That is, subjects' score on the test will be correlated with generational status, age of arrival, years of residence or schooling in the U.S., level of education, and number of close Filipino friends.

Briefly, the construction of this scale will involve the following steps: a) item construction, b) scale administration, c) reliability and validity tests, d) data analyses.

## **METHOD**

### **Phases in the Development of the Filipino American Acculturation Scale (FAAS)**

The development of the FAAS scale involved four phases: 1) Item development based on literature review, 2) Item development and refinement based on focus groups, 3) Survey administration, and 4) Construction of the scale and assessment of its reliability and validity.

#### **Phase 1: Item Development**

Items were developed with the tripartite structure of the FAAS in mind. Three scales were envisioned to comprise the FAAS: a) a scale that measured Anglo American orientation (AOS), b) a scale that measured Filipino American orientation (FOS) and c) a scale that measured Filipino values (FVS). In this last scale, the pool of items contained content unique to the Filipino American acculturation experience. The FVS is

specific to Filipino and Filipino American cultures and is intended as a unidimensional scale of adherence to values definitive of Filipino lifestyle. Based on an extensive literature review, two dimensions of Filipino culture were identified for the purpose of generating FVS scale items:

a) traditional Filipino American family structure and practices, including familism (belief that the family's needs take priority over those of the individual) and respect for elders, b) collectivism, and b) values underlying smoother interpersonal relationships. Items in this dimension assess the degree in which subjects conform to the concepts of: a) pakikisama - the act of getting along with others, b) hiya - to be shy, embarrassed or ashamed, c) amor propio - "self-respect" or "self-esteem," and utang na loob - "internal debt."

A second pool of items intended for the AOS and FOS was developed to tap four factors discussed in the literature as related to acculturation for a variety of ethnic groups: a) *Language preference and use in a variety of contexts*: Items on this subscale assess language preference among Tagalog, other Filipino dialects, and English and the contexts in which each language is employed; b) *Ethnic identification and pride*: Items in this subscale measure the extent to which Filipino Americans identify with their Filipino heritage and with their

American heritage. This subscale also attempts to measure ethnic loyalties; c) *Daily customs and habits*: Items in this subscale measure the degree to which Filipino Americans engage in traditional Filipino and American customs and behavior; and d) *Ethnic interaction*: Items in this subscale assess the degree to which Filipino Americans socialize and interact with other Filipino Americans and/or Anglo Americans.

Items addressing these factors were developed in pairs so that one member of the pair concerned Anglo American culture and the other member concerned Filipino culture. For example, an item on language use that concerned Anglo American culture would read as, "I speak English very well." The Filipino item counterpart would read, "I speak Tagalog or another Philippine dialect very well." This pairing of items potentially yields an Anglo American Orientation Scale (AOS) and a Filipino Orientation Scale (FOS), respectively, which assess orthogonal, independent dimensions.

### **Phase 2: Focus Groups**

The second phase of item development involved focus groups. A primary goal of the focus groups was to develop additional items and ensure that items constructed in phase one captured the nuances of the Filipino culture and its impact on acculturation. Where paper and pencil questionnaires fail to reveal the rich personality of a culture, focus groups

enable the researcher to witness the dynamics among the people of a particular culture. Focus groups have been increasingly popular in cross-cultural research (e.g. Cortes, Rogler, & Malgady, 1994; Marin & Marin, 1991). The format of the focus groups followed Stewart and Shandasani's (1990) outline. Pre-determined questions were used to prompt group discussions (Appendix A). Direction of discussions primarily focused on participants' personal experience and objective observations of the Filipino American experience in America. For example, subjects were asked to distinguish between westernized values and Filipino values. Discussions were then content analyzed to develop the additional acculturation items. In addition to common immigrant concerns such as language preferences and usage, food preferences, issues such as social interaction with other Filipinos, participation in organized Filipino events, and ethnic pride were prevalent in the discussions. As a result, additional items focusing on daily customs and ethnic interaction were developed. Participants also called attention to the importance of fashion in projecting one's ethnic identity. Thus, items concerning fashion were added to the set of items generated in phase one.

### **Phase 3: Survey administration**

Phase 1 and 2 resulted in a pool of 130 items including demographics. This item set was presented as a survey to Anglo

American and Filipino American participants. The purpose of this third phase was to identify items to be retained for the final version of the FAAS and to assess the scale's psychometric properties.

Subjects and Sampling Design. The FAAS was distributed to a sample of Anglo Americans and Filipino Americans.

Participants were recruited for the present study in one of four ways. Ninety-six participants were recruited through psychology classes at California State University, San Bernardino (CSUSB). Fifty-five participants were approached in Filipino Club organizations, including the Filipino Student Unions of El Camino College, Cal State Fullerton, Cal State San Bernardino, UC Los Angeles, UC San Francisco, and University of San Francisco. Eighteen participants were recruited from a private high school in San Bernardino. The snowball technique was also employed to gain access to additional participants. That is, participants were asked to refer friends or colleagues who may be interested in participating (Anderson et. al, 1993). 191 adults (70 men, 121 women) completed the questionnaire. *Sample 1* consisted of 115 Filipino-Americans. Filipino is defined as any person who claims ancestry to the inhabitants of the Philippine Islands.

*Sample 2*, the cultural reference group, consisted of 76 Anglo Americans who reported the United States as the country of

their birth. Anglo American is defined as any person who claims European ancestry, excluding persons with Hispanic ancestry.

Demographics for Filipino Americans. Of the 115 Filipino American participants, 48 were males and 67 were females. Participants ranged in age from 14-50, with the average age being 23 years (mode = 19). Fifty-four percent of the Filipino sample were first generation immigrants, and 46% were second generation. Of the regional groups, 58% of the respondents identified themselves as Tagalog, 22% Ilocano, 7% Visayan, and 6% Kapampangan regional groups. Eighty percent of the Filipino participants were Catholic. Most participants were single and never married (82%), 12.5% were married, and 5.5% were divorced. Since recruitment was primarily accomplished in universities or by university students, 50% of the participants were college students, and the other 50% were high school graduates, college graduates, or graduate students. On the average, 69% of the participants' parents were college graduates and about 73% had white collar or professional occupations.

Demographics for Anglo Americans. Of the 72 Anglo American participants, 18 were males and 54 were females. Participants ranged in age from 16-66, with the average age being 28 years (mode = 24). Forty-seven percent of the Anglo

participants were Christian, and the remainder were Catholic or other Christian denominations. Sixty-one percent of the participants were single and never married, 20% were married, and 13% were separated or divorced. Again, since recruitment was primarily accomplished in universities or by university students, 65% of the participants were college students, and the other 35% were high school seniors, high school graduates, college graduates, or graduate students. On the average, 42% of the participants' parents were college graduates and about 66% had white collar or professional occupations.

All participants were treated in accordance with the ethical principles of the American Psychological Association.

### **Instrument Description**

A 6-point Likert-Scale was employed on the FAAS with item responses ranging from 1, "strongly disagree" to 6 "strongly agree." The final version of the FAAS contains a total of 104 Likert-type items and consists of three subscales - the Anglo Orientation Scale (AOS), the Filipino Orientation Scale (FOS), and the Filipino Values Scale (FVS).

Several demographic questions were included along with the FAAS. These included questions on participant's gender, age, regional group (if they were Filipino American), age, education level, religion, marital status, parental status, living arrangement, and birthplace. Several questions



pertaining to their immigration experience (if born outside of the United States) such as generation status, age of arrival, years in the U.S., age when starting school in the U.S., years of school in the U.S., citizenship status and preference were included. Questions regarding their father's and mother's education level and occupation and marital status were also included.

### **Procedure**

Research assistants distributed a total of four hundred questionnaires. Two-hundred and 10 questionnaires were returned (52% response rate).

While the questionnaire was basically self-administered, participants who were approached by a research assistant received oral and written instructions. In addition, subjects were informed that participation was voluntary and that the questionnaire would take approximately 30-45 minutes to complete. Debriefing forms, as well as extra credit slips were supplied once the questionnaire was returned.

### **Phase 4: Scale Construction**

The final phase of scale development involved analyzing the data for item retention. This stage involved applying statistical analyses to the data to determine which items best measured acculturation in Filipino Americans.

## **RESULTS**

### **Scale Construction**

There were two phases to scale construction, with each phase involving a different criterion for item retention. Each of the three proposed scales - the AOS, FOS, and FVS - was constructed separately. For these analyses, the statistical software, SPSS 7.1 was used. SPSS automatically deletes cases in which missing data occur; this explains why in many cases analyses reported are on subsamples smaller than the overall sample total.

#### **Phase 1: Multivariate Analyses of Variance**

Anglo American and Filipino American groups were compared on each item by way of a series of multivariate analyses of variance with Ethnic Group as the sole factor and blocks of ten items per each analysis as the dependent variables. Only those items that discriminated between the ethnic groups were considered for inclusion in the scale.

#### **Phase 2: Inter-Item Correlation**

All items for a given scale passing the first phase were then intercorrelated with other items on the scale. Items were retained if and only if their intercorrelation with other items on the scale was statistically significant and at least 30% of the variance in scores for that item could be accounted for by the other scale items.

Thirty-one items did not meet criteria for retention, leaving a total of 108 items in the FAAS scale. The average interitem correlation for the AOS (27 items) was .51; for the FOS (31 items), .76; and for the FVS, (9 items) .56. The final versions of the scales are presented in the Appendix to this thesis.

Factor Analysis. Exploratory principal components factor analyses followed by a varimax rotation which was conducted to assess the factor structure of each scale. This procedure is similar to those utilized by previous researchers when developing acculturation scales (e.g. Marin et al., 1987; Szapocznik et al., 1978). The minimal eigenvalue for factor extraction was set at 1.5. For the AOS, the KMO sampling adequacy index was .87. The AOS factor analysis produced three factors that, together, accounted for 51% of the total variance. The first factor had an eigenvalue of 8.61 and accounted for 32% of the variance. This first factor loaded on eight items assessing degree of immersion in American life through friendships or philosophy, and was thus labeled "American Lifestyle." The second factor ("English Use and Ethnic Pride") had an eigenvalue of 2.81 and accounted for 10.4% of the variance. This factor loaded almost exclusively on English language items and pride in American culture. The third factor ("American Leisure Activities") had an eigenvalue

of 2.51 and accounted for 9.3% of the variance. This factor loaded primarily on items measuring degree of participation in American leisure culture such as watching American movies and listening to American music. For the FOS, the KMO sampling adequacy index was .96. Two factors, similar to the AOS factors, emerged. The first factor had an eigenvalue of 20.12 and accounted for 61% of the variance. This primary factor loaded almost exclusively on the Filipino language use items and thus, was labeled "Filipino Language Use". The second factor ("Filipino Lifestyle") had an eigenvalue of 2.29 and accounted for 7% of the variance. This factor loaded primarily on items assessing interest in associating with Filipinos and in the Filipino lifestyle, especially Filipino foods.

For the FVS, the KMO sampling adequacy index was .89. Two factors emerged. The first factor had an eigenvalue of 7.67 and accounted for 41% of the variance. This primary factor loaded on items assessing traditional practices regarding the family, especially the use of terms of respect with family members, and items measuring interest in and knowledge of Filipino culture and thus, was labeled "Filipino Family Structure and Practices." The second factor ("Hiya") had an eigenvalue of 2.03 and accounted for 11% of the variance and loaded on items assessing specific cultural practices associated with a sense of shame or embarrassment (hiya).

Reliability: Internal Consistency. The internal reliability of the 108-item FAAS and its subscales was estimated using a Cronbach alpha statistic. Cronbach alpha values for the three scales were all high:  $\alpha = .91$  for the AOS;  $\alpha = .97$  for the FOS, and  $\alpha = .91$  for the FVS. Corrected item-total correlations for the AOS scale ranged from .35 ("I watch American movies") to .69 ("Parents follow American way of life"). For the FOS, corrected item-total correlations ranged from .51 ("I feel comfortable around Filipinos") to .88 ("I understand Tagalog well").

Validity. Only Filipino American subjects were included in these analyses. Basic assumptions underlying the three scales constructed were assessed first. The AOS and FOS were not significantly related,  $r(108) = -.14$ . In addition, the AOS is not related to the FVS,  $r(108) = -.08$ . The FOS and FVS are strongly related,  $r(109) = .61$ ,  $p < .001$ , but approximately 62% of the variance of either variable is not accounted for by the relationship. Thus, they may be treated as independent scales.

Because the AOS and FOS are intended to be used conjointly in determining an individual's acculturation status, these scales were combined in two distinct ways for the first set of validity analyses. First, the scales were combined to yield a unidimensional acculturation measure. For each participant, a Predominant Orientation Scale (POS) score

was computed in accordance with the following formula:  $POS = FOS - AOS$ . A high positive POS score indicates a predominantly Filipino orientation and a high negative POS score indicates a predominantly Anglo orientation. The FVS was analyzed separately.

Several criterion variables, which have served as general indicators of acculturation level in previous studies, were used to estimate criterion-related validity. Specifically, length of residence in the U.S., age at immigration to the U.S., and number of years of schooling in the United States were correlated with the participants' score on the POS and FVS.

Correlations for both the POS and FVS were moderate but significant. The number of years spent in the U.S. was negatively correlated with the POS,  $r(103) = -.48, p < .001$ , and the FVS,  $r(107) = -.39, p < .001$ . The age at which Filipino Americans moved to the U.S. was positively correlated with both the POS,  $r(54) = .61, p < .001$ , and the FVS,  $r(56) = .36, p < .001$ . Years of schooling in the U.S. was negatively correlated with the POS,  $r(92) = -.41, p < .001$ , and the FVS,  $r(96) = -.29, p < .004$ . These results followed our premise that the more years spent in the United States corresponded with lower Filipino Orientation scores and Filipino Value scores. Also as expected, older ages at immigration was found to be

positively correlated with higher Filipino Orientation Scores and Filipino Value scores. Finally, years of schooling in the U.S. were associated with lower Filipino Orientation scores and Filipino Values scores.

Three separate, one-factor multivariate analyses of variance were also conducted on the POS and the FVS scores. The factors across these three analyses were Generational Status (first generation Filipino Americans were compared with second generation Filipino Americans), Close Friends (Filipino Americans indicating that they had at most one Filipino close friend were compared with those indicating that they had at least three Filipino close friends), and First Language (Filipino Americans whose first language was Tagalog or another Philippine dialect were compared with those for whom English was a first language). Results for each variable indicated significant effects, generational status,  $F(2, 105) = 11.67, p < .001$ ; Close Friends,  $F(2, 77) = 3.82, p < .026$ ; and First Language,  $F(2, 96) = 9.71, p < .001$ . Univariate results indicated that First generation Filipino Americans had higher POS scores,  $F(1, 106) = 23.54, p < .001$ , and higher FVS scores,  $F(1, 106) = 5.18, p < .025$  than second generation Filipino Americans. Filipino Americans indicating three or more Filipino close friends had higher POS scores,  $F(1, 78) = 6.85, p < .011$ , and higher FVS scores,  $F(1, 78) = 4.11, p < .046$ , than

Filipino Americans indicating no more than one Filipino close friend. Finally, Filipino Americans for whom English was not a first language had higher POS scores,  $F(1, 97) = 19.60$ ,  $p < .001$ , and higher FVS scores,  $F(1, 97) = 4.80$ ,  $p < .031$ , than Filipino Americans for whom English was a first language. These analyses again support our premise that acculturated Filipino subjects would most likely be second generation, have less Filipino friends, and have English as a first language. Relevant means appear in Table 1.

The AOS and FOS were also employed as independent, orthogonal dimensions in an effort to establish the typology of four acculturation statuses assumed by the bidimensional models of acculturation (Berry, 1980; Buriel, 1993). An important question concerns whether or not the scales used in this manner would locate Filipinos in each of the four possible categories and whether these acculturation statuses would predict other characteristics of these individuals. For this particular study, subjects were organized into the four acculturation statuses (assimilated, traditional, bicultural, and marginal) using a 40% score limit to assign cutoff scores. First, the raw score for each orientation scale, AOS and FOS, was computed for every subject. Second, subjects were divided into acculturation statuses by whether their scores fell above or below the 40th percentile of the AOS and FOS scores.



Subjects were classified as Assimilated if their scores were above the 40th percentile on the AOS and below the 40th percentile on the FOS; as Traditional if their AOS score was below the 40th percentile, and their FOS score was above; as Bicultural if both scores were above the 40th percentile on the AOS and FOS; and as Marginal if both the AOS and FOS scores were below the respective index point. A 2 X 2 cross tabulation of these two sets of categories was then computed. Approximately 15% (N=11) of the participants were marginal, 23% (N=17) were bicultural, 32% (N=24) were assimilated, and 30% (N=23) were traditional. Though most Filipino Americans were either traditional or assimilated, chi-square (1,n=75) = 5.12,  $p < .023$ , each of the four statuses was represented.

To test for validity, a series of one-factor analyses of variance was conducted in which the four acculturation statuses were compared on several dependent variables. Results indicated significant differences among the statuses in regard to the number of years lived in the U.S.,  $F(3, 65)$ ,  $p < .001$ , age at which U.S. schooling began,  $F(3,55) = 6.07$ ,  $p < .002$ , and Filipino Values Scale score,  $F(3,70) = 14.68$ ,  $p < .001$ . Tukey post hoc tests revealed different patterns of mean differences for each dependent variable, suggesting that the four acculturation statuses established by the AOS and FOS are not readily collapsible into simpler categories. The findings were

as expected. Traditional Filipino Americans began U.S. schooling later than any of the other groups. Marginal and Assimilated Filipino Americans spent more years in the U.S. than did Traditional Filipino Americans. Finally, Traditional and Bicultural Filipino Americans adhered to Filipino values to a greater extent than either Marginal or Assimilated Filipino Americans.

Discriminant Analysis. Generational status is typically related to both acculturation and SES. If the Filipino American Acculturation Scale is a valid measure of acculturation, then it should contribute independently of SES to the prediction of generational status and should be a more effective predictor than SES. To test this hypothesis, a discriminant analysis was conducted in which several indices of SES - father's educational level, mother's educational level, father's occupation, and mother's occupation - were included as predictors along with participants' total score across the three scales of the FAAS. This latter score was computed by adding the POS and FVS scores. These variables were used to predict Filipino American's generation status. Variables were entered into a discriminant function through a stepwise procedure. A total of 78 cases were employed in the analysis. FAS score was the first variable entered,  $F(1, 76) = 10.29, p < .002$ ; Wilks' Lamda = .88. In a second and final step,

mother's education was entered,  $F(2,75) = 7.27, p < .001$ ; Wilks' Lambda = .84. Thus the combined acculturation scales predict generational status independently of SES and more effectively than SES.

Recommendations for Scoring. There are several ways in which the three acculturation scales may be employed in assessing the acculturation status of Filipino Americans. First, the FVS can be used as an independent unidimensional acculturation scale. It allows assessment of attitudes toward specific Filipino values. The higher the score, the greater an individual's adherence to these values. Table 2 presents norms, which can be used to establish cut-off scores with varying degrees of stringency. Second, the AOS and FOS may be combined to produce a unidimensional measure by subtracting individuals' AOS score from their FOS score. The resulting measure indicates whether an individual's predominant orientation is toward the host, Anglo American culture (larger negative scores) or toward Filipino culture (larger positive scores). The former case would suggest an Assimilated acculturation status and the latter case suggests a Traditional status. Individuals with scores falling near zero have no predominant orientation and might be either marginal or bicultural. Table 2 presents possible cutoff scores to be used with this unidimensional measure based on the data from

the present study. Third, the FVS could be used in conjunction with the AOS and FOS to distinguish between marginals and bicultural individuals- the latter should have high scores on the FVS while the former should have low scores.

Alternatively, the AOS and FOS can be treated as a bidimensional measure of acculturation status by comparing an individuals' scores across the two measures. High scores on each orientation scale indicate a bicultural status. Low scores on both scales indicate a marginal status. A high score on the AOS combined with a low score on the FOS indicates assimilated status while a low score on the AOS and a high score on the FOS indicate a traditional status. Again, suggested cut-off scores for these categories, based on data from the present study, are presented in Table 2.

## **DISCUSSION**

This thesis outlines the development of an acculturation scale for Filipino Americans including the theoretical foundations of the scale and the scale development procedure. The introduction illuminated the history of the Filipino people and discussed a value system idiosyncratic to the Filipino culture. It is the internalization of these values that was speculated to provide a framework in which the Filipino thinks and acts. Changes in these cultural values and behavioral systems are of interest to acculturation theorists.

Past research has found a significant relationship between the acculturation process and several adjustment problems, including psychological stress, in immigrants (Landrine & Klonoff, 1994). Much of the conclusions about the relationship between acculturation and psychological maladjustment in immigrants is founded on research focusing on Hispanics (e.g. Rogler, Cortes, & Malgady, 1991). Some research have looked at other ethnic groups including Japanese Americans, Chinese Americans, African Americans, Hawaiians, and even Greeks (e.g. Huang & Uba, 1992; Mavreas, Bebbington, & Der, 1989; Padilla, Wagatsuma, & Lindholm, 1985; Rezentes, 1993). However, despite their phenomenal growth in the U.S., and their colonial ties, there is very little published acculturation research on Filipino Americans. Mental health workers have noted rising social problems among this group and have attributed some of these problems to acculturation issues, including conflicts between generations (Heras & Revilla, 1994). Unfortunately, the paucity of research in this area with Filipino Americans, has made it difficult to accurately assess the relationship between acculturation and social problems among Filipino immigrants. Several Filipino American organizations, such as Search to Involve Pilipino Americans (SIPA) in Los Angeles, California, have been created to meet the social and psychological needs of the Filipino community, but the success

of such programs may be difficult to conclude without theoretical, applied, and evaluative research. Research on multicultural issues begins with the development of sound instruments. The need for such an instrument for the Filipino population served as a catalyst for the development of this thesis. A major goal of this thesis, then, was to develop a reliable and valid acculturation scale for the Filipino American population.

The methodological procedures applied in this research produced three psychometrically sound scales. Analyses of each of the three scales showed high reliability and validity values that are comparable or higher than those found with other published acculturation scales (e.g. Cuellar, et al., 1995). Specifically, this measure demonstrated a high degree of internal consistency reliability. The construct validity of the measure was supported in analyses, which showed that the scale discriminated between Anglo Americans and Filipino Americans. The scale was also able to predict several demographic variables arguably linked to acculturation status: generation status, years in the U.S., and age at arrival in the U.S.

Research on acculturation has progressed from a unilinear perspective, which emphasized the inevitable shedding of one's native cultural identity in exchange for the host

culture's identity, to the modern bidimensional model, which posits that the acculturation process can include adopting the host culture's behavioral patterns and values without rejecting one's native culture. Recent research on acculturation scales development has implemented particular statistical theoretical techniques to produce a true bidimensional scale. The orthogonal model served as the statistical theoretical basis for the structure of the FAAS (Oetting & Beauvais, 1991). This model enabled participants to evaluate orientation to each culture independently of one another and yields a separate score for each cultural scale.

Past acculturation scales, even those that came from a bidimensional perspective, combined the two orientation scale scores to produce one acculturation score. The FAAS, however, calculates a separate score for each scale. These two scores, then, are used in conjunction with one another to yield at least four acculturation typologies (assimilated, traditional, bicultural, and marginal). These four acculturation typologies were defined using empirical cutting scores and normal curve distribution statistics.

To examine the scoring flexibility of the FAAS, a linear acculturation score was also generated. As discussed in the methods section, a linear measure was developed by subtracting the FOS from the AOS. Both the linear and orthogonal model was

analyzed to test for reliability and validity. Similar results were obtained using both methods of scoring. This supports Cuellar et. al's (1995) stipulation that linearly derived indices may also be useful in examining acculturation.

The development of the present measure advances methods for assessing acculturation in other respects as well. First, this work is one of the few research studies on Filipino Americans. It can be speculated that this lack of research may be due to the tendency of researchers to study Filipinos as a group with other Asians. In addition, the seemingly silent entity of Filipinos in America has not brought them much attention. That is, Filipino Americans appeared to have escaped the public eye by blending into the general "model minority" category and refusing to make waves like other minority group activists. However, with their increase in numbers, it is becoming apparent that Filipino Americans are starting to make an economic, social, and political impact on the Asian community, as well as the United States as a whole. Thus, a surge of research on Filipino Americans is expected.

Second, the present study provides one of the few psychological measures based on Filipino Americans. The Filipino American Acculturation Scale (FAAS) was developed in response to the growing need for empirically based psychological assessments of Filipino Americans. Because each



ethnic group has a culture unique to any other, it was necessary to develop a scale that would measure the unique acculturation experience of Filipino Americans. At the same time, because there are certain universal experiences shared in the acculturation process, the FAAS is modeled after acculturation scales developed for other population groups, including Hispanics (e.g. Cuellar et. al, 1995). While the AOS/FOS assessed acculturation across standard, universal domains, the FVS focused on issues specific to Filipinos.

One of the goals of the present study was to create a measure that would examine acculturation at a more basic level in terms of changes in individuals' values and norms. In contrast with most acculturation scales, the FAAS included a separate scale (FVS) which assessed basic Filipino values and shifts from these values. While it is understood that behavior adaptation plays a primary part in the acculturation process, many studies have operationalized acculturation to be only observable behavior, particularly language use. Demonstrating acculturation to a host culture by measuring only behavioral adaptation may be misleading in that shifts in behavior toward that of the mainstream culture can simply be a product of survival skills. Adopting behavioral patterns of the mainstream culture, such as language use, food consumption, etc. may have been necessary to succeed in the host country,

and thus, immigrants are forced to make these shifts in their behavior. Because first, second, and subsequent generations are constantly exposed to these conditions, they have naturally incorporated these behavior patterns in their everyday life. Yet, acculturation research has seemed to neglect the point that while behavior patterns are easy to alter, it is not as easy to force someone to give up their beliefs and values. Through evolution, behavioral changes even within a culture can be perceived. Cultural values and beliefs, on the other hand, are known to be passed on from generation to generation. Therefore, it would be relevant to measure adherence to and shifts from the traditional, native culture's values and beliefs. By including separate scales that measure orientation to the Anglo culture and Filipino culture and a scale that measures Filipino Values, the FAAS takes into account both levels of acculturation that an individual experiences: attitudinal and behavioral change.

While the results of this study are promising, there are several limitations. First, the subject pool, particularly the Filipino American sample, was limited in number. Thus, the number of cases for each acculturation status was small.

Second, the subject pool was composed primarily of college students. Because only a small percentage of the U.S. population are college students or even college educated,

these research participants may not be a representative sample of the general population. While immigrant Filipinos, in particular, are noted to have a high level of educational achievement, 1.5 (children who immigrated before the age of 10) and subsequent generations, have not been found to achieve the same high educational status (Okamura & Agbayani, 1997). Because most subjects were recruited through universities, this pattern was neither confirmed nor disconfirmed.

To better assess the appropriateness of the FAAS for use with the general Filipino population, a study cross-validating the scale with a larger and more diverse community sample of Filipino American adults is planned for the future.

Since the norms reported in this study are based on a college educated group, the results should be viewed with caution. Yet, despite the need for future cross-validation with a larger and more diverse sample, preliminary analyses suggest that the FAAS has sufficient validity and reliability to be used by researchers.

Future use of the FAAS may be extended to distinguish between Birman's (1995) two models of biculturalism: alternation and fusion. Alternation implies alternate participation in distinct cultural contexts, while fusion suggests a blended cultural identity, consisting of a synthesis of aspects of both cultures. In this expanded

typology, bicultural individuals are further categorized into sub-bicultural statuses according to which culture the individual identifies with and which culture he/she participates behaviorally in. Using these two dimensions, there are four sub-bicultural statuses: Blended Biculturalism, Instrumental Biculturalism, Integrated Biculturalism, and Identity Exploration. Blended Biculturalism is characterized by high identification to both cultures and high behavioral participation in both cultures. Here, the Blended Bicultural individual is likely to have synthesized, or "fused," the two, like the multicultural person described by Ramirez (1984).

Instrumental Biculturalism is characterized by high behavioral participation in both cultures, without identifying with either culture. Individuals in this status then experience a psychological marginalization although they function behaviorally in both cultures.

Integrated Biculturalism is also characterized by high behavioral involvement in both cultures, but with an identification to their culture of origin. This particular status may be more adaptive for members of oppressed groups because it allows for positive interactions with both cultures.

Identity Exploration is characterized by high behavioral involvement in the majority culture and not the culture of

origin, and high identification with the culture of origin and not the majority culture. Here, individuals are still exploring their cultural identity, with a desire to reconnect with their cultural roots.

The development of the FAAS was based on the need to promote research on the relationship between Filipino American acculturation and a variety of psychological and sociological variables. A central theme that cuts across Filipino American research is the issue of "identity." The importance of searching for, defining, and maintaining a positive identity seems to be a shared phenomenon among Filipino Americans, both for first and subsequent generations. Future research examining acculturation and ethnic identity in Filipino Americans may shed some light on increasing delinquent activity in Filipinos such as gang membership, adolescent pregnancy, and high school drop out and intergeneration conflict.

Historically, immigrant groups in the United States have been characterized by high levels of behavioral disorders and family disruption (Baptiste, 1993; Sandhu & Asrabadi, 1994). It has been frequently suggested that these disorders occur as a consequence of certain aspects of the acculturation process. Based on the acculturation model described in this thesis, it is proposed that the essential aspect of the acculturation

process that leads to family disruption is the development of intergenerational/ acculturational differences. The root of family disruption among immigrant groups is suggested to be related to an unhealthy pathway through the acculturation process. The development of the Filipino American Acculturation Scale may be helpful in understanding social problems among Filipino American families.

Table 1

Mean Scores on the POS and FVS by Generational Status and  
Number of Close Filipino Friends

Criterion	Acculturation Scale		
	N	POS	FVS
First Generation	58	19.8 (28.9)	78.3 (10.3)
Second Generation	50	-3.6 (25.3)	73.8 (9.7)
0 to 1 Filipino Friends	38	4.2 (28.7)	75.0 (9.7)
3 or More Filipino Friends	45	17.7 (26.4)	79.4 (9.8)

Note. Numbers in parentheses are standard deviations.

Table 2

Raw Score Equivalents of Various Percentiles

Scale	M	SD	Cumulative Percent				
			25%	33%	50%	67%	75%
AOS	124.5	15.0	116	120	127	131	132
FOS	128.4	25.6	114	118	125	139	147
POS	3.8	31.5	-18	-8.7	4.8	17	24
(FOS-AOS)							
FVS	79.3	10.8	72	75	79	84	86

Note. N = 108.



## APPENDIX A: FOCUS GROUP QUESTIONS

**Opening Question:** Please tell us a little bit about your background. Please give your name, where you are from, and how long you have been living in the U.S.

**Introductory Question:** We are holding this group to help us find out more about what it means to be a Filipino, and more specifically what it means to be a Filipino living in America. All of you have been invited because we are interested in some of your experiences as first, second, third, etc. generation Filipino Americans. Please share with us what you think it means to be a Filipino.

**Transition:** What issues do you think Filipino Americans face in the U.S.?

**Key Questions:** What separates native Filipinos from Filipino Americans? What distinguishes Filipinos, Filipino Americans from mainstream America? What are some characteristics of being Filipino? What are some characteristics of being a westernized Filipino?

**Closing:** Does anybody have anything that they would like to add? Thank you very much for sharing your experiences with us.

## APPENDIX B: SCALE QUESTIONS

### Anglo Orientation Scale (AOS)

1. I understand English well.
2. I am very comfortable relating to Anglos.
3. I dress more like Anglos in my community.
4. I spoke English as a child.
5. I read American newspapers/magazines.
6. My friends now are of Anglo origin.
7. I speak English with my friends.
8. I follow the American way of life.
9. The ethnic composition of my neighborhood is primarily Anglo.
10. I eat American food the majority of the time.
11. I listen to American music.
12. I speak English with my parents.
13. I would marry an Anglo.
14. My parents follow the American way of life.
15. I speak English with my siblings.
16. I watch American movies.
17. I prefer to speak English.
18. I (will) speak English with my spouse.
19. I enjoy eating American food.
20. My parents prefer me to marry an Anglo.
21. I prefer to associate with Anglos.
22. I (will) speak English with my children.

23. I am proud to be an American.
24. I prefer American music.
25. I want to continue to use or learn English.
26. I prefer American movies.

**Filipino Orientation Scale (FOS)**

1. I understand Tagalog or other Philippine dialect well.
2. I am very comfortable relating to Filipinos.
3. I dress more like Filipinos in my community.
4. I spoke Tagalog or other Philippine dialect as a child.
5. I read Filipino newspapers/magazines.
6. My friends now are of Philippine origin.
7. I speak Tagalog or other Philippine dialect with my friends.
8. I follow the Philippine way of life.
9. The ethnic composition of my neighborhood is primarily Filipino.
10. I eat Filipino food the majority of the time.
11. I listen to Filipino music.
12. I speak Tagalog or other Philippine dialect with my parents.
13. I would marry a Filipino who has traditional Filipino values.
14. My parents follow the Filipino way of life.
15. I speak Tagalog or other Philippine dialect with my siblings.

16. I watch Filipino movies.
17. I prefer to speak Tagalog or other Philippine dialect.
18. I (will) speak Tagalog or other Philippine dialect with my spouse.
19. I enjoy eating Filipino food.
20. My parents prefer me to marry a Filipino.
21. I prefer to associate with Filipinos.
22. I (will) speak Tagalog or other Philippine dialect with my children.
23. I am proud to be a Filipino.
24. I prefer Filipino music.
25. I want to continue to use or learn Tagalog or other Philippine dialect.
26. I prefer Tagalog movies.
27. I communicate with some family in the Philippines (via letters, phone calls).
28. I participate in Filipino organizations.
29. My friends, while I was growing up, were of Philippine origin.
30. I have visited the Philippines.
31. I want to visit the Philippines.

**Filipino Values Scale (FVS)**

1. I will not accept financial assistance although I am needy.
2. If I am angry with someone, I usually don't show it.

3. I feel ashamed or embarrassed to eat at somebody else's house.
4. We use the terms "Ate/Manang/etc." and/or "Kuya/Manong/etc." to refer to our older siblings.
5. When I have a problem, the whole family gets involved.
6. I participate in Filipino cultural activities.
7. When in an argument, I usually am the first to surrender to avoid further confrontation.
8. I have spent time trying to find out more about the Filipino culture.
9. It is not unusual for my family to send money/gifts to the Philippines.
10. When visiting a friend's house, I find it respectful to greet all people present in the house.
11. In my family, we use the pronouns "ho" and "po" when speaking to our elders.
12. I should live with my parents until I get married.
13. We use the "mano" (or "blessing") when greeting our elders.
14. It is embarrassing when people outside of the family know my problems.
15. My parents teach/taught me about Filipino ways.
16. I don't share information about my financial status with anybody.
17. There are some friends that I call "Uncle" and "Aunt"

even though we have no blood relation.

18. I feel good about my Filipino background.

Ratings are made in accordance with the following categories: 1=Strongly Disagree; 2=Disagree; 3=Moderately Disagree; 4=Moderately Agree; 5=Agree; 6=Strongly Agree.

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