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Impact of Transnationalism On Multiracial Challenges and Resilience Among Asian Mixed-Race Adults in the United States

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IMPACT OF TRANSNATIONALISM ON MULTIRACIAL CHALLENGES AND

RESILIENCE AMONG ASIAN MIXED-RACE ADULTS IN THE UNITED STATES

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Dedication

Translocality: the state of being both 'here' and 'there' simultaneously.

I dedicate my dissertation work to my parents, Jun Woo Lee (이전우) and Hye Kyung Chang (장혜경), who have devoted their lives tirelessly to build a solid foundation for me in first home, Korea.

I also dedicate this work to my forever loving husband, Jim Garland, who believes in me more than I believe in myself. He is truly a lifetime partner with whom I have made our transnational home in America.

This work would never have been able to arrive here without my two exceptional children, Jason and Arin. Through them I have witnessed living stories of Asian mixed-race individuals' challenges and resilience as they emerge into transnational spaces.

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ABSTRACT

This was a quantitative study which examined past and present transnational activities as predictors of multiracial identity challenges and resilience among second generation U.S. born Asian mixed-race adults. Two hundred seventeen participants completed the following three survey questionnaires: a demographic form, the Multiracial Challenge and Resilience Scale (MCRS; Salahuddin & O'Brien, 2011) and an author-adapted version of the Past and Present TS-Transnationalism Scale (Murphy & Mahalingam, 2004). This study is based on the idea of integrating critical race theory, critical mixed-race studies, and intersectionality of both participants' and parents' gender and ethnic/racial identity among self-identified Asian mixed-race individuals. The results showed overall significant correlations between MCRS and TS. No gender of Asian immigrant parents' effects were found, but the Asian region ones' parent migrated from led to differences in participants' childhood and adulthood TS Political and Economic engagements. Participants' gender moderated the relationship between MCRS and past/present TS. More females identify themselves as being mixed-race and showed a higher level of MCRS resilience than male participants. This study contributes to the fields of marriage and family therapy and immigrant family studies by developing insights into an understudied population: second-generation immigrants of Asian mixed-race descent.

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CHAPTER I: INTRODUCTION

The total number of foreign-born individuals in the United States has reached 40

million—a 28% increase from 2000 to 2010 (U.S. Census Bureau, 2010). The U.S. Census also

indicates that 2.9% of the total United States population identifies as mixed-race—a 32%

increase from the year 2000 (Charmaraman et al., 2014). In particular, there were significant

demographic changes among two mixed-race groups that contributed to this increase. The White

and Black mixed population increased by 134% and the White and Asian mixed population

increased by 87% (U.S. Census Bureau, 2010). Acknowledging such demographic changes in the

United States, this study aims to examine transnationalism as a part of ethnic–racial socialization

and to understand its impact on multiracial identity challenges and resilience of U.S. born Asian

mixed-race individuals. This study investigates the intersectionality of both participants' and

parents' gender and racial identity and examines transnationalism activity engagements and their

impacts on multiracial challenges and resilience. The following section is to introduce and clarify

some terms used in this study.

Multiracial Identity and Multiracial Challenges and Resilience

Multiracial identity is used when a person chooses two or more racially categorized

groups to identify with and it can be flexible based on multiple contextual factors (Wijeyesinghe,

2012). Individuals who self-identify as multiracial reported both positive and negative responses

when others ask about their racial identifications. Some reported taking this moment of inquiry

as an opportunity to discuss their multiracial identity despite the perceived risk of alienation or

discrimination (Tran et al., 2016). To measure multiracial identity and issues involved in this

identity, Salahuddin and O'Brien (2011) have developed an empirically validated assessment

tool: The Multiracial Challenges and Resilience Scale (MCRS). There are four challenge factors:

Other's Surprise and Disbelief Regarding Racial Heritage, Lack of Family Acceptance, Multiracial Discrimination, and Challenges with Racial Identity. There are also two resilience factors: Appreciation of Human Differences and Multiracial Pride. I will discuss further how the MCRS was developed in a later chapter.

Ethnic and Racial Identity

As multiracial populations have continued to grow in the United States, so have the number of research studies focused on these populations. The majority of these studies have been focused on theories of *racial and/or ethnic identity* (Charmaraman et al., 2014; Rockquemore, Brunsma, & Delgado, 2009). Because race has no biological basis and is a social construct used to separate people for social and political purposes (Renn, 2012), racial identity will be defined as one's sense of belonging based on "racial ancestry, ethnicity, physical appearance, early socialization, recent or past personal experiences, and a sense of shared experience with members of a particular racial group" (Wijeyesinghe, 2012, p. 82).

Umaña-Taylor (2015) defined ethnic identity as "individuals' feelings about their ethnic group membership (e.g., positive affect, pride, attachment), as well as the extent to which individuals have engaged in a process to gain knowledge about their ethnic group (i.e., ethnic identity exploration)" (p. 11). Ethnic identity is a part of one's multifaceted social identity (Phinney & Ong, 2007) and is closely related to one's racialized experiences not only in one's immediate family context, but also in bigger social systems (Umaña-Taylor, 2015). This is particularly true in the U.S. where racial hierarchical social constructs have developed through European ethnocentric colonization (Renn, 2012). Ethnic and racial identity have been connected in previous research on second generation Asian Americans, in which the experience of racial identity discrimination impacted their ethnic identity development (Iwamoto et al., 2013).

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Because ethnic identity and racial identity have been identified as related in the research, I will use the combined term, ethnic and racial identity in this study.

Ethnic–Racial Socialization

There was an increased interest in studying parents' ethnic–racial socialization and its impact on ethnic/racial minority youths from the 1990s to the early 2000s (Hughes et al., 2006). Hughes and colleagues (2006) explained that the term *racial socialization* has been used exclusively for African American participants and *ethnic socialization* has been used for all ethnic groups including African American, and both terms refer to "parental strategies aimed at transmitting information, values, and perspectives about ethnicity and race to children" (p. 747). For the proposed study, I will use the term ethnic–racial socialization to include various Asian mixed ethnic and racial groups.

Assimilation and Acculturation

The term *assimilation* for classical sociologists is a linear concept which has been defined as "a one-way process that would also be a natural evolutionary process that as time passed would yield the inevitable outcome of the adaptation of minority ethnic groups to the mainstream culture" (Pedraza, 2006, p. 420). Later this one-dimensional view of immigrants' adaptation to the host culture was expanded on by Berry (1988), who added another dimension of immigrants' maintaining home cultural practices. Berry devised a multidimensional acculturation model categorizing four types of acculturation, that include: "*assimilation* (adopts the receiving culture and discards the heritage culture), *separation* (rejects the receiving culture and retains the heritage culture), *integration* (adopts the receiving culture and retains the heritage culture, *marginalization* (rejects both the heritage and receiving cultures)" (Schwartz et al., 2010, p. 238). The traditional linear assimilation theory was challenged by neo-assimilation theoreticians

that it is European ethnocentric and deficiency-based assumptions toward immigrants (Alba &

Nee, 1999).

Acculturation refers "mainly to the newcomers' adoption of the culture, that is, the

behavior patterns or practices, values, rules, symbols, and so forth, of the host society" (Gordon,

1964 as cited in Gans, 1997, p. 877.) This model still focuses on newcomers' one-directional

adaptation and dismisses their impacts on the host culture (Lee, 2009; Portes, 2007).

Transnationalism

Transnationalism has been defined as follows: "the process by which transmigrants,

through their daily activities, forge, and sustain multi-stranded social, economic, and political

relations that link together their societies of origin and settlement, and through which they create

transnational social fields that cross national borders" (Basch et al.,1994, p. 22). Even though

some scholars point out that transnationalism is not a new phenomenon (Bradatan et al., 2010;

Glick Schiller, 2002), given that it occurred among earlier immigrants after the first World War,

others argue that it has become more intense and salient after the economic globalization that

resulted from free trade policies, the rapid development of information communication

technologies (ICTs) and the availability of internet services (Bacigalupe & Lambe, 2011; Lima,

2010).

When studying United States immigrant populations, whether first, second, or later

generations, it is important to consider the historical period in which immigration occurred.

During the time period from post-World War II until the late 1960s, immigrants were expected to

assimilate into the host culture (Eckstein, 2002). Since 1965, United States society has promoted

the tolerance of cultural diversity and increasing awareness of multiculturalism as United States

business trends have moved industrial sites to foreign countries (Eckstein, 2002). As a result of

these changes in cultural, economic, and political arenas, migration scholars have challenged the traditional assimilation model, arguing that it has evolved from a one-way process to a bidirectional phenomenon in which both mainstream United States culture and the home country and culture of the immigrant are influenced (Levitt & Waters, 2002). Contrast to ethnic–racial socialization, transnationalism includes not only kin relationships, but also extends to the bigger social contexts in both home and hosting countries which others call the transnational social field (Glick Schiller, 2002; Levitt & Waters, 2002).

Many immigrant families engage in transnational activities that link two cultures and form *transnational social fields* in both the sending and receiving countries. A *social field* is defined as "an unbounded terrain of interlocking egocentric networks" (Glick Schiller, 2002. p. 97) and *transnational social field* is defined as "a conceptual and methodological entry point into the broader social, economic, and political processes within which migrating populations are embedded and to which they react" (Glick Schiller, 2002. p. 97). Transnational social field is interchangeable with transnational social space (Faist, 2000) and transnational social formation (Landolt, 2001). Another term is *translocality,* defined as "being identified with more than one location" (Oakes & Schein 2006, p. xiii). Translocality is related to simultaneity (Tsuda, 2012), which is being psychologically transcendent in multiple places, such as home and hosting countries. Translocality captures a complex dialectic of being fixed in more than one place and also fluidly moving between them (Greiner & Sakdapolrak, 2013).

Thus far, I have briefly introduced definitions of important terms to be used throughout this study. What follows is an explanation of how this study will contribute to the field of immigrant and family studies.

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Statement of the Problem

Researchers have noted multiple contextual influential factors of multiracial identity development (Brunsma et al., 2013; Wijeyesinghe, 2012) and, in particular, have recognized parental ethnic–racial socialization as an overlapping factor positively influencing multiracial identity development (Hughes et al., 2006; Root, 2003; Wijeyesinghe, 2012). Hughes et al. (2006) reviewed a total of 46 published articles and identified four dimensions of parents' ethnic–racial socialization*: cultural socialization, preparation for bias, promotion of mistrust, and egalitarianism* (p. 749). Although parental ethnic–racial socialization has shown strong positive correlation to ethnic identity, particularly with ethnic pride and group knowledge, the majority of studies were focused on African Americans; only two out of the 46 articles focused on a biracial group (African American and White mixed-race) and three studies were on a monoracial Asian American group (Hughes et al., 2006). A later study by Tran and Lee (2010) verified a moderating effect of ethnic–racial socialization among Asian American adolescents on social competence and ethnic identity.

It was conceptualized in this project that parental ethnic–racial socialization, particularly the dimension of cultural socialization, would be incorporated in transnationalism. Immigrant families sustain their ethnic heritage and cultural practices in a variety of ways, such as keeping their mother tongue, foods, holiday traditions, and regular communication with family members in their home country. By creating transnational social fields in their new home and with their second-generation immigrant children, immigrant parents socialize their children in the culture and ways of their ethnic heritage. In this way, transnationalism can be considered a form of cultural socialization.

Most scholars agree that the recent wave of immigrants to the United States maintain ties to their homeland by engaging in different levels of transnational activities (Portes et al., 1999). Despite the fact that second-generation immigrants engage in fewer transnational activities than first-generation immigrants, a significant number of second generation individuals (2.3 million) do engage in regular transnational activities such as communicating regularly with remaining family members and engaging in business and/or political activities in the immigrant parents' home countries (Jones-Correa, 2002). The number of studies that examine the relationship between transnational experiences and ethnic/racial identity of second-generation immigrants is significantly limited (Bradatan et al., 2010). Further, even less is known about the long-term effects of transnational engagements on second-generation immigrants (Levitt & Waters, 2002).

Charmaraman and colleagues (2014) reviewed studies on multiracial and multiethnic identities during the period from 1990 to 2009 and found that more than half of the studies (55%) focused on Black and White mixed-race individuals. Thus, these authors recommended that further research be conducted to understand group differences among other mixed-race individuals. The Asian mixed-race population is one of the fastest growing populations in the United States (U.S. Census Bureau, 2010), and yet we know very little about the longitudinal impacts of transnational engagements on their ethnic and racial identity. This study is particularly important to understand how past and present transnational engagements operate as functions of cultural socialization and influences the multiracial challenges and resiliency of Asian mixed-race individuals. There are numerous multidisciplinary studies on transnationalism among first-generation immigrants but very few focused on second-generation immigrants' transnational engagements (Levitt & Waters, 2002). This study examined the impact of transnational activities on multiracial identity challenges and resilience among second generation

Asian mixed-race adults. This research will contribute to the Marriage and Family Therapy field and immigrant family studies by developing insight into second-generation immigrants of Asian mixed-race descent and by identifying moderating effects of intersectionality of participants and Asian immigrant parents' gender, and racial identity.

Theoretical Framework

This study is based in critical race theory, which originated in the 1970s during the civil rights movement to pay attention to racial issues in the legal system (Daniel et al., 2014). Over the past two decades, critical race theory has developed as an interdisciplinary framework to challenge social inequality, systemic oppression, and marginalization based on race (Ford & Airhihenbuwa, 2010). Critical race theory aims to challenge a "color-blind" approach by recognizing different stories from racially marginalized individuals and to aim for social justice commitments (McDowell & Jeris, 2004).

To apply the basic principles of critical race theory to mixed-race people, scholars created Critical Mixed Race Studies (CMRS) to challenge a monoracial normality approach (Jolivette, 2014). The mission of CMRS is as follows:

CMRS is the transracial, transdisciplinary, and transnational critical analysis of the institutionalization of social, cultural, and political orders based on dominant conceptions of race. CMRS emphasizes the mutability of race and the porosity of racial boundaries in order to critique processes of racialization and social stratification based on race. CMRS addresses local and global systemic injustices rooted in systems of racialization (Critical mixed-race studies, 2019).

CMRS emphasizes the importance of intersectionality of race, gender, class, and region/country of origin (Daniel et al., 2014). This study is also informed by intersectionality, a

concept introduced by Crenshaw (1989, 1991) to integrate feminism and critical race theory. Intersectionality emphasizes the interrelatedness of individuals' gender, race, socioeconomic class, other social identity markers, and social positions. Intersectionality views racial identity as being "complex and holistic, influenced by specific historical and social context, and framed by the dynamics of social power and privilege" (Wijeyesinghe & Jackson, 2012, p. 3).

Scholars argue that multiracial theories and intersectionality pay attention to socially marginalized groups with multi-dimensional interrelating factors such as race, gender, and/or class to promote social changes through addressing inequality in social contexts (Brunsma et al., 2013; Wijeyesinghe, 2012). As interest in intersectionality and multiracial identity theories increases, Wijeyesinghe (2012) argues that it is critical for future researchers to examine not just how racial identity intersects with other social identities, but how a multiracial identity intersects with other social identities, perhaps in a unique way. This study is based on an idea of integrating critical race theory, critical mixed race studies, and intersectionality of both participants' and parents' gender and ethnic/racial identity among self-identified Asian mixed-race individuals. Now I will discuss existing studies on topics of multiracial identity, ethnic–racial socialization, and transnationalism.

CHAPTER II: REVIEW OF LITERATURE

This literature review is organized into three parts: multiracial identity, ethnic–racial socialization, and transnationalism. There are very limited studies being published on understanding relationships between social contextual influences and multiracial identity challenges and resilience. This study examined transnational activities as operating within the cultural socialization dimension of ethnic–racial socialization in family and bigger social systems. The following section is to review existing literature on multiracial identity.

Multiracial Identity

First, I provide an overview of multiracial identity development theories over the past four decades. I then summarize current research trends on multiracial identity, family relationships, and finally discuss multiracial challenges and resilience.

Overview of Multiracial Identity Development Theories

Despite growing biracial and multiracial populations, very little research has been conducted on the ethnic/racial identity development of biracial or multiracial individuals (Gonzales-Backen, 2013). Since the legalization of interracial marriages by the U.S. Supreme court in 1967 (Daniel et al., 2014; Kenney & Kenney, 2012), theoreticians have put in efforts to understand the unique experiences of biracial individuals and their racial/ethnic identity development. Thus far, there have been four phases over the past four decades in the development of racial identity theories for mixed-race individuals (Rockquemore et al., 2009).

The first phase, called *the problem approach* (Rockquemore et al., 2009), occurred when the majority of psychologists held a Eurocentric perspective that ethnic minority people were psychologically isolated as a result of living in a hierarchical binary Black and White world; it focused on negative psychological outcomes, such as mental health problems, alcohol and

substance dependence, and other social functioning issues among multiracial individuals. According to Shih and Sanchez (2005), this approach was based on Stonequist's (1935) marginalized man theory, which noted that mixed-race individuals would have the desire to move up the social racial group with a higher status and face challenges of rejections from both groups.

The next phase was *the equivalent approach* (Renn, 2008; Rockquemore et al., 2009; Shih & Sanchez, 2005) in which scholars considered mixed-race individuals' experiences to be the same as others in their racial minority group and did not consider the unique experiences of mixed-race individuals. This approach was dominant during the civil rights movement, when mixed-race individuals were identified according to the one-drop rule—anyone who has racial and ethnic mixed ancestries was considered to be legally and socially Black (Jordan, 2014). This approach failed to acknowledge and understand the unique characteristics of mixed-race populations.

The third phase espoused the position that multiracial people were unique and distinctive from other monoracial groups. The *variant approach* was introduced by two major scholars, Poston and Root, and focused on healthy integration of racial identity development (Renn, 2008; Rockquemore et al., 2009; Shih & Sanchez, 2005). Poston (1990) proposed that Black/White biracial individuals' racial identity development went through a five-stage process: personal identity, choice of group categorization, enmeshment/denial, appreciation, and integration (p. 153). Root (1997) moved away from a linear identity development model and introduced four types of multiracial identities: acceptance of the identity society assigns, identification with both racial groups, identification with a single racial group, and identification as a new racial group. In the last group, multiracial individuals would have internalized a unique identity as a

mixed-race individual. Renn (2008) later interpreted this fourth type as opening the gateway to the next theoretical stance, the ecological approach. Root (2003) also added an additional type, which she described as the "declaration of White identity with simultaneous attachment to and detachment from one's heritage of color" (p. 116).

This latest wave, the *ecological approach*, is distinguished from previous linear models by its postmodernist assertion that race is a social construction and that racial identity is an internalized process that is fluid and changeable depending on social context and can be transformed over one's lifetime (Renn, 2008; Rockquemore et al., 2009). Rockquemore and Brunsma (2002) originally theorized that Black and White mixed-race individuals identify in one of four ways: (a) a singular identity (either Black or White); (b) a biracial identity (either validated or unvalidated by others); (c) a protean identity in which one shifts self-identifying position depending upon context; or (d) a transcendent identity, meaning no salient racial identity is chosen.

Later, the same authors asserted that a single typology was insufficient to explain multiracial individuals' experiences (Brunsma et al., 2013). Using a mixed methodology, Brunsma and colleagues (2013) collected survey responses from 231 Black–White mixed-race young adults and conducted in-depth interviews with 23 participants from the original study. They analyzed data within a multidimensional matrix of physical, social, cultural, political, and formal identities; the results showed that the majority of respondents (42%) had different types of identities across the matrix. Therefore, for mixed-race people, racial self-identification is a dynamic process that depends on context (Brunsma et al., 2013).

According to critical race theory, the process of colonization creates simplified racial categories and a linear racial identity development model that may not be representative of how

people experience their own identities (Crane, 2013; Shin, 2015; Wijeyesinghe, 2012).

Therefore, it is important to integrate multiracial identity theories and an intersectional

framework to understand the social, cultural, and political context of identities among different

multiracial subgroups (Brunsma et al., 2013; Wijeyesinghe, 2012), and promote day-to-day

social justice practices on multiple levels of systems as challenging the ideology of White

normality and/or monoracial normality (Daniel et al., 2014; Gonzales-Backen, 2013).

Research Trends on Multiracial Identity

Charmaraman et al. (2014) identified themes in 133 research studies on multiracial

participants from 1990 to 2009. The most common theme was ethnic–racial identity (55% of the

studies included this construct). The next most studied topic was the impact of phenotype on

ethnic–racial identity development (43% of total studies). The same review showed that negative

mental health issues and risky behaviors were examined more frequently compared to positive

mental health and resilient/adaptive behaviors. It is also noticeable that not many studies have

been done on family characteristics: 35 studies (26%) were on family racial socialization and 26

studies (20%) were related to the topic of family relationships.

Recent scholarly reviews point out the inconsistent findings in studies comparing

multiracial individuals' racial identity development and psychological functioning to that of

monoracial individuals (Binning et al., 2009; Charmaraman et al., 2014; Gaither, 2015; Shih &

Sanchez, 2005). Shih and Sanchez (2005) concluded that only clinical samples of multiracial

individuals had a higher rate of problem behaviors compared to White and/or monoracial

minority groups. However, in a recent study, self-identified multiracial participants reported

higher levels of depression than their White and African American peers and higher anxiety than

their African American peers (Fisher et al., 2014). These inconsistent and contradictory findings

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may be due to how participants define their racial identity (Binning et al., 2009; Charmaraman et al., 2014). As discussed previously, in a study by Brunsma and colleagues (2013) almost half of all Black-White mixed-race individuals identified their racial identities differently in various contexts. It was also noted that Asian mixed-race individuals, in particular, reported a more protean identity that shifted according to context (Harris & Sim, 2002; Lou et al., 2011). Researchers have not yet identified factors influencing Asian mixed-race individuals' racial identity choices, nor any influential factors' relations to multiracial challenges and resilience.

It is possible that both researchers and participants are defining multiracial identities differently across studies. It follows that it is particularly important for researchers to discuss their definition of multiracial identity and how they measured it (Shih & Sanchez, 2009). It was recommended that researchers consider how the following constructs would interact and could be distinguished: racial identity (an individual's self-understanding), racial identification (how others understand and categorize an individual), and racial category (what racial identities are available and chosen in a specific context; Rockquemore et al., 2009). It is crucial to understand how these three constructs may interact by addressing the intersectionality of race, gender, socioeconomic, and parental immigrant status on ethnic and racial identity.

Family Relationship and Multiracial Identity

A few studies have explored multiracial adolescents' relationships with their parents using data from the National Longitudinal Study of Adolescent Health (Add Health; Harris & Udry, 2018). Data analyses showed no significant ethnic group differences in youths' relationship quality with their parents (Milan & Keiley, 2000). Both multiracial girls and boys reported less closeness and less communication with their fathers, and yet, no significant differences were found in behavioral associations, in group comparison analysis (Radina & Cooney, 2000). These studies were limited in describing fully multiracial individuals'

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experiences considering that parental racial identity, gender identity influences and/or differences within multiracial subgroups were not considered.

Schlabach (2013) used the ADD Health Wave III data to examine parental racial/gender identity and intra/extra family social capital impacts on the well-being of adolescents from various racially categorized adolescent groups. Multiracial Native American–White and Asian-White adolescents reported lower social and emotional well-being compared to White monoracial groups. These results lost statistical power after controlling for intra- and extra-family-based social capital. However, multiracial adolescents with racial minority mothers reported the lowest emotional and social well-being of any group even after controlling for family-based social capital. Schlabach suggested that future studies recruit larger samples of various multiracial subgroups in order to explore influence of parent gender and/or parent ethnicity.

Gendered Perspectives in Studies of Immigrant and Multiracial Families

Scholars have studied gendered cultural practices in immigrant families and its impacts on various areas of interests, including academic performance of second generation adolescents (Jung & Zhang, 2016; Plunkett et al., 2009), gendered expectations of family obligations and impacts on psychological stress level and ethnic identity (Chung, 2017; Dion & Dion, 2004; Fuligni et al., 2002; Juang & Syed, 2010; Kiang & Fuligni, 2009; Rahman & Witenstein, 2014), and gender role changes and family conflicts through the acculturation process (Qui, 2009; Vu & Rook, 2013).

To be relevant to the topic of this project — which is to identify gender impacts on Asian mixed-race individuals' multiracial challenges and resilience in relation to transnational activities — I focused on immigrant families' gendered expectations of family obligations and its impact on psychological stress and ethnic identity. The literature review revealed significant differences

in gendered practices among Asian and Latin American immigrant families. Girls were expected more than boys to carry cultural values and to perform family-supporting activities including household chores, taking care of young siblings, and spending time with families (Chung, 2017; Fuligni et al., 2002; Juang & Syed, 2010; Kiang & Fuligni, 2009). South East Asian immigrant parents were more involved with girls than boys in culturally conflictual scenarios such as individual decision-making processes and dating partner choices (Rahman & Witenstein, 2014).

In a qualitative study, Chung (2017) introduced narratives of Korean and Chinese American immigrant families where daughters carried emotional burdens and pressures around family obligations that crossed different classes and educational backgrounds. On the contrary, quantitative studies found no gender moderating effects and there were no associations with adolescents' family obligations and psychological distress (Fuligni et al., 2002). It was interpreted, rather, as a strength: having more family obligations lead to a stronger sense of belonging and exploration of minority ethnic identity (Kiang & Fuligni, 2009).

For future immigrant family studies, the following recommendations were made by scholars (Suárez-Orozco & Carhill, 2008; Suárez-Orozco & Qui, 2006): (a) To incorporate intersectional understandings of gendered experiences; if there are differences in gendered patterns to examine why, how, and when these differences occurred by country of origins and/or other factors such as socioeconomic status, educational backgrounds, and migration circumstances; (b) To recognize strengths and resilience rather than pathology-negative cultural adaptation experiences; and (c) To examine how the migration process evolves and what gendered pattern changes may occur beyond the adolescent stage of life through longitudinal studies.

There were an extremely limited number of publications on the subject of gender roles among mixed-race populations. It was recorded that there were significant gender differences where more females identified as multiracial compared to males among three different combinations of multiracial individuals: Asian–White, Black–White, and Hispanic–White (Davenport, L., 2016). This outcome was contrasted to the earlier study by Khanna (2004) where no significant participants nor Asian parents' gender effects on racial identity were recognized among Asian–White mixed-race individuals.

A contrasting outcome was reported in a later study where multiracial adolescents reported feeling less supported by their racial minority mothers (Lorenzo-Blanco et al., 2013). Lorenzo-Blanco et al. (2013) argued that such a result may stem from societal expectations of gendered parenting and putting more responsibility on mothers. As a result, multiracial adolescents may have reported more frustration toward their mothers when they were looking for help with handling their unique challenges as mixed-race individuals.

Instead of measuring binary gender identity, Smith (2014) utilized four categorical gender role orientation types: female, masculine, androgynous, and undifferentiated, using an instrument, Personal Attributes Questionnaire, which was developed by Spence et al., (1975). The result showed that self-identified biracial individuals with androgynous and masculine gender role orientations have significantly higher levels of well-being compared to those with female and undifferentiated gender role orientation types.

To fulfill a need to incorporate a frame of intersectionality of gender and SES in racial identity studies, particularly multiracial identity theory development (Crenshaw, 1989, 1991; Wijeyesinghe, 2012), this study investigated possible gender identity moderation on relations between multiracial challenges and resilience and transnationalism.

Multiracial Challenges and Resilience

A limited number of empirically validated measures exist for assessing multiracial individuals' ethnic/racial identity development (Milan & Keiley, 2000; Salahuddin & O'Brien, 2011). Shih and Sanchez (2005) noted that multiracial individuals report having both challenges and resources as they develop their own unique ethnic and racial identity. To name specific challenges and resilience among multiracial individuals' racial identity development, Salahuddin and O'Brien (2011) have developed a measurement tool: the Multiracial Challenges and Resilience Scale (MCRS). I will explain further how the authors developed the MCRS, discussing liabilities of the scale through factor analysis in chapter 3.

Previous studies examined positive correlations between racial/ethnic identity and sense of well-being among monoracial minority individuals (Iwamoto & Liu, 2010; Phinney & Chavira, 1992). Recently, two articles were published on multiracial identity and well-being. One study found that egalitarian socialization (socializing youth to appreciate all racial groups) as one component of ethnic–racial socialization positively correlates with multiracial individuals' subjective well-being and self-esteem (Villegas-Gold & Tran, 2018). The second study found a negative relationship between challenges with racial identity invalidation and psychological well-being among multiracial individuals (Franco & O'Brien, 2018). These study results confirmed a previous finding by Root (2003) that multiracial individuals report rejection and discrimination based on their racial identity and that such experiences negatively impact their multiracial identity development and sense of well-being.

In my operationalization, transnationalism includes aspects of the cultural socialization dimension of parental ethnic–racial socialization in contexts ranging from family to bigger systems. The following section reviews literature on ethnic–racial socialization.

Ethnic–Racial Socialization

Ethnic–racial socialization refers to transmitted messages from parents regarding their ethnic heritage, fostering pride, cultural values and racial issues (Hughes et al., 2006). In a model of Hughes and colleagues, there are four dimensions: cultural socialization, preparation for bias, promotion of mistrust, and egalitarianism (Hughes et al., 2006). Cultural socialization includes intentionally or implicitly transmitted ethnic traditions, value systems, and practices from parents to children to promote ethnic pride. One of the ways in which transnationalism links to ethnic–racial socialization is through this mechanism. Preparation for bias refers to parents engaging in conversations with their children, including how to cope with racism and discrimination. This aspect of socialization may be more salient for African American families who have experienced intergenerationally transmitted oppression for many generations (Ward, 1991, as cited in Hughes et al., 2006). Past researchers believed that it would be quite uncommon for Asian American parents to talk about prejudice or being a racial minority because of a cultural focus on keeping harmony in multiple relationships (Nagata, 1993, as cited in Hughes et al., 2006). This idea has been challenged and confirmed by the most current study where Asian American adolescents also have been exposed to all types of ethnic–racial socialization at fairly similar rates to all other ethnic minority groups, including Cultural Socialization–Pluralism (62.3%), Preparation for Bias (60.7%), and Promotion of Mistrust (53.2%). Tran and Lee (2010) combined Cultural Socialization and Pluralism after the factor analysis showed indifference between these two factors.

Even if parents do not teach their children about coping with discrimination, they may still send explicit and/or implicit messages promoting mistrust of racially different people, emphasizing caution and distrust towards people with different racial backgrounds. Unlike

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preparation for bias, promoting mistrust does not include guidelines or coping strategies to deal with discrimination or racism. Finally, the last type of ethnic–racial socialization is egalitarianism and silence about race, which promotes a color-blind attitude and fails to address racial discrimination and social injustice issues. It is found to be more common among Asian–American families (Hughes et al., 2006).

Parental ethnic–racial socialization is positively correlated with children's ethnic identity development across all racial groups (Hughes et al., 2006; Juang et al., 2016; Umaña-Taylor et al., 2013) and yet there are a limited number of studies on ethnic–racial socialization among multiracial children. Csizmadia et al. (2014) identified significant contextual variables in Black–White biracial children's racial identity. The results showed that the majority (80%) of parents reported that they discussed their ethnic heritage at least several times per year. Parents who identified their children as White reported engaging in less frequent racial heritage conversations than parents who identified their children as Black or biracial. Parents who were older and families with low socioeconomic status reported having less discussion about children's racial heritage. The authors pointed out a research limitation; only one domain of ethnic–racial socialization was measured by asking the frequency of ethnic–racial heritage discussions instead of examining a wide range of ethnic–racial heritage, such as the domains of preparing for bias and egalitarianism within interracial families.

A few studies have been published recently on parents' ethnic–racial socialization and its connection to ethnic identity among Asian Americans (Gartner et al., 2014; Juang et al., 2016; Tran & Lee, 2010). Asian American adolescents reported positive associations between cultural socialization and ethnic identity and also showed positive American identity particularly among Asian American girls (Gartner et al., 2014). Two other factors of ethnic–racial socialization,

promoting mistrust and preparation for bias messages, were associated with higher levels of depressive symptoms among Asian American adolescents (Gartner et al., 2014). In particular, practicing promoting mistrust was associated positively with social competence and cultural socialization. Pluralism was indirectly related to social competence through ethnic identity (Tran & Lee, 2010). Recommendations were made for future studies to explore other contextual factors, such as regional differences and broadening the sample to general populations rather than focusing on college samples.

Juang et al. (2016) focused on seven areas of Asian American parental racial-ethnic socialization (AAPRES), which consisted of *maintaining of heritage culture, becoming American, awareness of discrimination, avoidance of outgroups, minimization of race, promotion of equality*, and *cultural pluralism* (p. 422). Even though AAPRES is valid for understanding monoracial Asian American families' ethnic–racial socialization, the authors argue for future studies to explore and compare how ethnic–racial socialization may influence the second or later generations of U.S. born Asian heritage populations.

Considering that family compositions are becoming more complex, it has been recommended that future researchers explore the impacts of ethnic–racial socialization within extended family networks (Juang et al., 2016) and other social contexts such as schools (Csizmadia et al., 2014). It was also recommended that future research explore differences between mothers and fathers in ethnic–racial socialization practices, phenotype influences, and how parents negotiate to send ethnic–racial socialization messages from both parental heritages in interracial families (Rollins & Hunter, 2013). In this project, cultural socialization was operationalized as transnationalism—a way of maintaining ancestral values and ethnic rituals— and divides transnational activities into three components: cultural, economic and political.

The following section discusses what transnationalism is and how it, as a part of ethnic–racial socialization, influences the second-generation of Asian mixed-race individuals, beyond their interactions with parents such as extended family networks, school, neighborhoods, religious associations and/or other social contexts.

Transnationalism

The cultural socialization dimension of ethnic–racial socialization comprises the transmission of cultural knowledge and tradition and the promotion of pride in ethnic heritage (Hughes et al, 2006). Many immigrant families engage in transnational activities, a form of cultural socialization in that it refers to immigrants maintaining their cultural values and practices from their home country while adapting to the culture of their hosting country (Glick Schiller, 2002; Glick Schiller et al., 1995). These transnational activities include not only various forms of regular communications, but also traveling, attending special cultural events, owning businesses, remitting cash or products, involving political operations, using internet sources, and eating/shopping at groceries or stores where specialized products from immigrant parents' countries are sold.

Vertovec (2001) raised the following critical points: transnationalism has not been established as a new theory—the term has been overused and is not a new phenomenon among migrants. Not all immigrants are transnational but those who participate in transnational activities are most likely educated and established in their new home countries (Portes, 2007). In spite of these critiques, there have been increasing remittances, direct money transfers, education and professional skills exchanges among transmigrate populations in the world (Vertovec, 2001). The main factors in the multiplication of transnational activity include ease of communication

due to technology advances, reduced cost of traveling, and increased trade globalization since the late 20th century (Portes et al., 1999).

It is also worth noting how Asian immigrants in the United States have shown a 2,597% population increase from 1960 to 2014 and have reached 30% of the total immigrant population (Zong & Batalova, 2016), which explains how an Asian mixed-race population has become the second fastest growing multiracial group. A handful of studies were published on Asian immigrants in the United States engaging in various transnational practices, including but not limited to visiting home countries regularly, maintaining language skills, and remittances (Tamaki, 2011; Trieu et al., 2016); also including collaborating on cross-country research projects (Jonkers, 2010). In a qualitative study, many second-generation Chinese and Korean descendants reported that even though they were not visibly engaging in transnational activities, they had a primordial ethnic identity with an attraction to an idea of connecting to their ancestors' countries and wished for their children to maintain these ties. Some of them also saw transnational involvement as a coping tool to deal with racial discrimination (Kibria, 2002). These research findings became a driving force for this project to investigate transnational engagements among second generations of Asian mixed-race individuals in relations to their multiracial identity challenges and resilience.

There are three primary types of transnational activities: sociocultural, economic, and political (Portes et al., 1999). Sociocultural transnational activities include many different types of social remittances, such as letter writing, emailing, online chatting, and/or attending or holding cultural events from the country of origin, which can be interpreted as a cultural socialization dimension of ethnic–racial socialization practices to connect and maintain traditions and cultural values. Economic transnational activities are shaped by sending and receiving

financial resources. Some immigrants own or are involved in import and export businesses with their countries of origin, which became easier around the world, particularly in the United States following major foreign trading agreements, including Free Trade Agreements (U.S. Department of Commerce, 2015). Political transnational activities include participating in governmental and/or non-governmental organizational activities in sending and/or receiving countries. Some countries allow immigrants to vote after obtaining dual citizenship, which allows them to voice their opinions to implement policy changes.

Faist (2006, pp. 4–5) describes four types of transnational spaces at different systemic levels: (a) small groups from households to broader kinship relationships; (b) networks such as business associates, scientists, academic affiliations, religious organizations, and/or environmental protection groups; (c) transnational communities in which people share social and symbolic ties, emotional depth, moral responsibilities through religious value or ethnic diasporas; and (d) transnational organizations with formally organized institutions such as the Red Cross or Interstate non-governmental organization (INGOS). Lima (2010) focused on how U.S. immigrants have modified the receiving country's structural and systemic policies in the following areas: "education, job/training placement, health care, English language acquisition, entrepreneurship, citizenship, etc." (p. 8), which is a bidirectional adjustment between two different cultures.

Translocality and Multiracial Identity

Anthias (2008) published an important paper to clarify the terms of "identity and belonging" (p. 5) which are crucial concepts in ethnicity and migration studies, and to introduce an intersectional frame to focus on contextual processes rather than categorical distinctions of ethnicity, gender, and class. Anthias also uses the term, "translocation and translocational positionality" (p. 15) in order to recognize multiplicity of social locality. Levitt and Glick

Schiller (2004) point out the important distinction between engaging in transnational activities and having an identity of belonging to both countries. I interpret this to mean that an immigrant will not necessarily identify as belonging to both countries even if they participate in transnational activities between two or more countries. This concept directly relates to the idea of flexible boundaries of geographical nations and non-binary "simultaneity of connection" (Levitt & Glick Schiller, 2004. p. 1011) without necessary commitment to one place or one nation. Transmigrants with more frequent social contacts within both groups from sending and receiving countries will develop more fluid translocal identities and may not commit more to one country over the other (Bradatan et al., 2010; Vertovec 2001).

In their self-reflexive narrative article, two scholars who grew up in Asian immigrant families, Ghosh and Wang (2003), describe their longing for a simultaneous locality of "here and there" (p. 276), fitting with Falicov's (2007) description, "having to live with two hearts" (p. 160). These authors acknowledge different experiences in engaging in transnational acts depending upon their pre-migration experiences and multiple contextual matters such as social identity from individual and societal values, and reasons for leaving the home countries. Transnational identity differs from diaspora in which one holds faithful emotional ties with his/her home country and strongly commits to a community from the home country (Bruneau, 2010). The ability to form a transnational identity is also impacted by the hosting cultural atmosphere; the migrant needs to feel welcomed and not oppressed or marginalized by the mainstream culture (Bradatan et al., 2010; Ghosh & Wang, 2003).

Scholars became interested in studying transnational activities beyond first generation immigrants and acknowledged the difficulties in studying the second generation for multiple reasons: the different periods of immigration, the different regions of origins, racial variation,

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and various pre-/pro- immigration socio-economic and educational status (Levitt & Waters, 2002). Research is underdeveloped in finding intergenerational succession of transnational phenomenon from the first to the next generations of immigrants (Bradatan, et al., 2010; Vertovec, 2001). Fouron and Glick Schiller (2002) stated that most scholars agreed that it would be diluting the intensity and decreased frequency of transnational activity engagements as the immigrant generations succeed and yet dismissed the insinuated transnational impacts over time.

Recognizing a lack of research examining transnationality and social inequality, Fauser and her colleagues (2015) recruited an immigrant population in Germany to examine how socioeconomic status may be related to transnational practices. The results showed that immigrants with higher economic status reported more financial exchanges and frequency of personal relations via traveling and making contacts. Conversely, immigrants with lower financial assets reported more cultural transnational practices such as speaking native languages and reading the newspaper in the language of their country of origin. The researchers noted that the average length of time participants had lived in Germany was 26 years, meaning that the findings might not be generalizable to more recent immigrants.

Asian Mixed-Race Individuals and Translocality

Despite the fact that the Asian mixed-race group is one of the fastest increasing ethnic groups in the United States, there have been very few published studies focused on the multiracial identities of this particular mixed-race group. Multiracial identity development is a fluid, non-linear process that is influenced by multiple factors (Wijeyesinghe, 2012), and more Asian-mixed-race individuals report a protean identity than other mixed-race groups (Lou et al., 2011). Another study (Khanna, 2004) showed that phenotypes and cultural exposures were the most significant factors of racial identity among Asian-White mixed individuals and yet neither

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participants nor Asian parents' gender show statistically significant effects on racial/ethnic identity among Asian-White mixed-race participants.

As the author addresses its limitations, Khanna's (2004) study cannot fully describe participants' experiences in describing their racial/ethnic identities when they have to choose one from binary racial selections: White or Asian. This raises a critical question of how different combinations of Asian mixed-race individuals would articulate their racial/ethnic identity and its impacts on multiracial challenges and resilience.

In a quantitative study of racial identity and Asian–White biracial individuals' psychological adjustment, Chong and Kuo (2015) measured self-identified biracial identity, psychological adjustment, cultural socialization, and internalized oppression in 330 East Asian–White mixed-race young adults. The results showed that individuals with more integrated Asian and White racial identities (or those who had embraced the cultural heritage of both parents) reported much less psychological distress and internalized oppression compared to those participants who identified as being predominantly White or Asian. Participants who identified mostly as Asian had the highest level of psychological distress and internalized oppression.

A qualitative study by Collins (2000) provided insight into Asian mixed-race individuals' experiences in that many participants expressed a desire to see themselves as a whole and integrated person, not as half and half with two separate racial/ethnic groups. Many Japanese biracial individuals reported having a "double sense of identity" and valuing the coexistence of both ethnicities (Collins, 2000, pp.129–130). In the past, scholars have described biracial individuals' sociocultural and psychological existence of liminality (Turner, 1969); "neither here nor there… betwixt and between the positions…" (Brunsma et al., 2013, p. 483).

This view has been challenged by an argument that biracial individuals are "here and there" at the same time, acknowledging the simultaneous multi-locality of transmigrants (Huang et al., 2008, p. 5). This sense of existing simultaneously in two spaces ("here and there"), translocality can be referred to as creating unbounded territory of transnational social fields, meaning "sustained ties of geographically mobile persons, networks and organizations across the borders across multiple nation states" (Faist, 2000 as cited in Faist, 2006, p. 3). Anthias (2008) defines translocational positionality as the multiple social identity locations (not fixed categories) among transnational immigrants who are transforming their ethnic/racial identity and sense of belonging after the emigration. Thus far, no studies have been found on the subject of the impacts of transnationalism on multiracial challenges and resilience among Asian mixed-race Americans. I hope this pioneering study based on a multiracial ecological theory with non-linear and fluid racial identity formation contributes to the existing literature in topics of transnationalism and multiracial identity.

Summary of Literature Review

Thus far, I reviewed literature in three areas: multiracial identity, ethnic–racial socialization, and transnationalism. As the multiracial population has increased in the US, many scholars have changed their views on multiracial identity theory. Scholars (Crane, 2013; Shin, 2015; Wijeyesinghe, 2012) emphasized the fluidity and flexibility of multiracial identity development rather than a linear stage model and acknowledge that there are more multifaceted experiences yet to be discovered. Particularly, Asian mixed-race individuals reported more protean identities compared to other mixed-race groups (Harris & Sim, 2002; Lou et al., 2011), yet no significant influential factors were identified to explain this beyond phenotypes and cultural exposure (Khanna, 2004).

Despite the challenges that multiracial individuals face, they also demonstrate resilience factors such as appreciation of human differences and multiracial pride (Salahuddin & O'Brien, 2011). Parental ethnic–racial socialization has shown positive correlation to ethnic identity development across different ethnic–racial groups (Hughes et al., 2006). One positive outcome of parental ethnic–racial socialization for Black–White biracial children is to handle racial discriminatory social influences. The researchers recommended that future studies identify factors that promote multiracial resilience (Csizmadia, 2011). A significant research gap still exists regarding the impact of ethnic–racial socialization on multiracial challenges and resilience among other racial combinations of mixed-race groups.

In this study, the cultural socialization dimension of ethnic–racial socialization was operationalized as transnationalism, a process through which many immigrant families maintain values, traditions, and ethnic heritages through various forms of connections to their home countries. As a result of economic globalization and technology development, cultural socialization processes that may have typically included only parents and children have expanded to include extended family, businesses, and other communities in the immigrant parents' homeland. Evidently immigrant families easily engage in transnational activities, including economic, socio-cultural, and political (Portes et al., 1999), and transform the hosting culture being influenced by created transnational social spaces (Faist, 2000).

Existing studies on transnationalism rarely discuss the impacts of these activities on the second or later generations, and only a handful discuss mixed-race individuals' translocality (Bradatan et al., 2010; Vertovec, 2001). This study focused on the second generation of Asian mixed-race individuals' past and present transnational activities and their impact on multiracial challenges and resilience. This study also explored the intersectionality of participants' and

parents' gender and racial identity, exploring how these factors relate to multiracial identity challenges and resilience among participants.

Research Questions

The following research questions were constructed based on a hypothesis that childhood and present transnational engagement would be predictors of multiracial identity challenges and resilience among the second generation of Asian mixed-race individuals: (a) How do past and present transnational activities affect multiracial identity challenges and resilience among U.S.-born Asian mixed-race individuals?; (b) Does the gender and racial identity of parents (i.e., Asian mother versus Asian father) affect the relationship between transnational activities and multiracial challenges and resilience among Asian mixed-race individuals?; and (c) Does the gender and racial identity of the participant affect the relationship between transnational activities and multiracial challenges and resilience of Asian mixed-race individuals?

CHAPTER III: METHODS

Research Design and Methods

This was a quantitative study which examined past and present transnational activities as predictors of multiracial identity challenges and resilience among the second generation of Asian mixed-race adults. All participants were asked to complete the following three survey questionnaires via the Qualtrics program: a demographic form, the Multiracial Challenge and Resilience Scale (MCRS; Salahuddin & O'Brien, 2011) and an author-adapted version of the Transnationalism Scale (Murphy & Mahalingam, 2004). All responses were transmitted to SPSS for data analysis. To test the first research question, the correlational relationship between MCRS and past and present transnational activities were compared. Multiple regression analyses were utilized to examine the second and third research questions of testing both parents' and participants' gender and racial identity moderating effects.

Measures

Demographic Questionnaire

An open-ended survey questionnaire was used for volunteering participants to fill out through a secure Qualtrics program. There was a total of 16 questions, including self-identified racial identity description, gender, age, Asian immigrant parents' country of origin and gender, the other parents' racial identity description, socioeconomic status, and childhood and current residency regions. Applying the ecological approach that multiracial identity is flexible and fluid, all participants were asked to choose all racial categorical identities that were appropriate to describe their racial identity, and then check the following Likert scale to describe their own racial identification, with 1 being strongly identified as an Asian, 3 being a Mixed-race, and 5 being not strongly identified as an Asian. Participants also responded how frequently they would have changed racial identity depending upon social contexts.

Multiracial Challenges and Resilience Scale

Salahuddin and O'Brien (2011) developed the MCRS, which contains 30 questions divided into two parts. Part 1 is composed of 15 questions that are designed for a participant to respond to two separate questions on a 6-point scale for each item. For example, the first item asks for response to the following, "Someone chose Not to date me because I am multiracial." into two sections: one is asking frequency and the other is measuring distress level on a 6-point scale. Through an email communication dated July 10, 2019, with the one of original authors, O'Brien, it was clarified to include only stress levels scales to MCRS variables, not the frequency. Part 2 consists of 15 questions indicating how strongly a participant would agree or disagree to each statement indicating on a "0" to "5" scale. The example statement is the following: "I love being multiracial."

There are four challenge factors: Other's Surprise and Disbelief Regarding Racial Heritage (OSD), Lack of Family Acceptance (LFA), Multiracial Discrimination (MD), and Challenges with Racial Identity (CRI). Two resilience factors are Multiracial Pride (MP) and Appreciation of Human Differences (AD). After confirmatory factor analysis, the final version of MCRS had 30 items and showed adequate internal consistency reliability as follows: Reliability for all subscales was adequate across two samples: Others' Surprise and Disbelief Regarding Racial Heritage ($\alpha = .83, .79$); Lack of Family Acceptance ($\alpha = .82, .81$); Multiracial Discrimination ($\alpha = .79, .76$); Challenges With Racial Identity ($\alpha = .68, .66$); Multiracial Pride ($\alpha = .80, .85$); Appreciation of Human Differences ($\alpha = .89, .88$).

Transnationalism Scale

Murphy and Mahalingam (2004) developed a Transnationalism scale to study how transnational ties related to mental health outcomes for Caribbean immigrants in the United States. The Transnationalism Scale consists of 17 items and factor analysis showed that five

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factors were reliable using the Caribbean immigrant samples: Political and Economic Activism (α = .86); Social and Cultural Ties (α = .77); Financial and Commercial (α = .68); Social and Family-related Travel (α = .86); Social and Family-related Communication (α = .73).

To fit this research sample and study purpose, the original version of the Transnationalism Scale was modified as follows: First, I edited item wording so that it would be applicable to immigrants from any country, not just those in the Caribbean. For example, some items contained the phrase "the Caribbean" to denote one's home country. These phrases were changed to "immigrant parent's country of origin," so as to be more broadly applicable. Second, the existing measure looked at recent activity (past two years) and this project was also interested in these activities in childhood. Therefore, all participants were asked to complete the measure twice, thinking about two different time frames: while growing up and in the past two years. Third, I proposed adding four additional items to the existing measure. The first two items were based on increasing access to internet service in both the United States and countries of origin. The second two items focused on buying, preparing, and eating food from the country of origin, which I assumed to create connections across cultures but also link the economies of both countries. The revised version of the Transnationalism scale came up with 21 items. This study required at least 210 participants to follow a recommended ratio of 1:10-10 participants for every item (UCLA: Statistical Consulting Group, 2019).

Participants

The following recruiting methods were utilized: I contacted family studies departments and/or department chairs of universities in related fields which were accredited by the Commission on Accreditation for Marriage and Family Therapy Education (COAMFT) to distribute a link for survey questionnaires. I also utilized social network services such as Facebook pages on critical mixed-race studies, multiracial Network, multiracial Americans of

Southern California, Hapa, mixed-race studies, and raising mixed children. A snowball sampling method was also used to invite those hard to reach populations among non-college students. In order to expand the participant pool, a reliable recruiting company, Qualtrics services, was utilized from June 26, 2019 to July 30, 2019.

Two hundred seventy-three individuals participated in filling out survey questionnaires from March 28, 2019, to July 30, 2019. After omitting all incomplete and/or non-matching responses to fit for qualified participant descriptions, 217 responses remained for the final data analysis. The mean age was 30.85 (SD = 9.893). Table 1 describes the demographics of the respondents.

One hundred forty respondents (64.5 %) reported that their mothers migrated from Asian countries and the rest of the respondents (n = 77, 35.5 %) reported that their fathers were the Asian immigrant. The largest number of participants replied that their Asian immigrant parent came from East Asia—110 (50.7 %), followed by 71 (32.7%) South East Asia, 20 (9.2%) India, and 16 (7.4%) Unknown. The largest number of participants reported growing up in a middleclass household—112 (51.6 %), followed by 56 (25.8%) upper middle class, 36 (16.6%) lower middle class, 9 (4.1%) lower class, and 4 (1.8%) upper class. I followed the U.S. Census region divisions guideline dividing the country into four regions: Northeast, Midwest, South, and West. Descriptions of the childhood residing regions follow in Table 1, along with other demographic data.

Table 1

Demographics

	n	Percentage
Gender		

Female	141	65
Male	67	30.9
Transmasculine	1	0.5
Missing data	8	3.7

Mixed-race Self Identity

Yes	203	93.5
No	14	6.5

Participant's Asian Identity

Strongly Asian	23	10.6
Somewhat Asian	45	20.7
Mixed	136	62.7
Somewhat Other Than Asian	6	2.8
Strongly not Asian	7	3.2

Racial Identity Fluidity Depending Upon Social Contexts

Never	52	24.0
Very Rarely	24	11.1
Rarely	38	17.5
Occasionally	54	24.9
Often	33	15.2
Very Often	16	7.4

Mother's Racial Identity

Asian	141	65.0
African American	4	1.8

Hispanic	6	2.8
White	66	30.4
Mixed-race	0	0.0

Father's Racial Identity

Asian	75	34.6
African American	23	10.6
Hispanic	10	4.6
White	103	47.5
Mixed-race	6	2.8

Which Parent Came from Asia

Mother	140	64.5
Father	77	35.5

What region of Asian one's parent came from

East Asia	110	50.7
South East Asia	71	32.7
India	20	9.2
Unknown	16	7.4

Socio Economic Status

Upper middle class	56	25.8
Middle class	112	51.6
Lower middle class	36	16.6
Lower class	4	1.8

Childhood Residing Region

Northeast	34	15.7
Midwest	37	17.1
South	71	32.7
West	68	31.3
Missing data	7	3.2
Current Residing Region		
Northeast	33	15.2
Midwest	32	14.7
South	82	37.8
West	64	29.5
Missing data	6	2.8

N = 217

Procedure

Voluntary participants completed the following three questionnaires: a demographic questionnaire, the MCRS, and the Transnationalism Scale online via Qualtrics. All collected data was securely saved and transmitted to the SPSS program with the password locked on my personal computer. Informed consent was requested from all participants when they were given information about the length and nature of the study, any potential risks and benefits, and my advisor and my contact information. All participants had the right to quit at any point and were also informed that completing the survey questionnaires would involve minimal risk (no more risk of harm than one would encounter in everyday life).

Data Analysis

This study required multiple steps of data analyses. The first step was a data cleaning process to ensure accurate data collection and entry. The second step was to conduct a factor

analysis of additional items in the Transnationalism scale to ensure that the added items fit the scale and the construct for this particular Asian American mixed-race population, and to examine the number of subscales in the revised measure. The third step was to run two sets of simple regressions to examine past and present transnational engagements and their relationships to four multiracial identity challenges and two resilience factors. Afterward, I conducted multiple regression analyses to identify predictor factors of MCRS variables among past and present TS. ANOVA analyses were run to exam how both participants' and parents' gender and ethnic/racial background relate to variables of MCRS and past/present TS. An interaction term was added to the multiple regression (including the predictors, moderator, and interaction term) using PROCESS by Hayes (2018). Next, ANOVA analyses were conducted to test associations of Asian identity strength and MCRS and past/present TS utilizing Post-hoc tests. Lastly racial identity fluidity associations with MCRS and past/present TS were examined by Spearman correlation tests.

CHAPTER IV: RESULTS

The results section has several parts: factor analyses of two sets of the transnationalism scale, simple correlation tests among variables to explore significant interconnectedness, multiple regression tests to identify predictors of MCRS, and t-test and ANOVA analyses comparing group differences of participants' gender and parents' gender and racial identity, including possible parents' and participants' gender moderation on relations between MCRS and past/present TS. The last is ANOVA analyses of racial identity association with MCRS and past/present TS of participants' racial identity including mixed-race identity, Asian identity, and racial identity.

Transnationalism Scale Factor Analysis

A set of exploratory factor analyses of the Transnationalism scale were conducted: one for the childhood transnationalism scale (past TS) and one for the recent past two years of transnationalism scale (present TS). I included the following additional four items: Read or watched news from immigrant parent's country of origin (item #18); Watched television shows or films from immigrant parent's country of origin (item #19); Ate at restaurants serving food from immigrant parent's country of origin (item #20); and Shopped at stores in the United States that specialized in goods from immigrant parents' country of origin (item #21).

Unlike the original study by Murphy and Mahalingam (2004) based on Caribbean immigrants, this study fit into four factors model using direct Oblimin rotations to identify correlated items in a pattern matrix (Tabachnick & Fidell, 2007). I labeled these four factors as follows: Political engagement (PE), Economic engagement (EE), Communication contacts (CC), and Cultural engagement (CE). The Chronbach's alpha scale reliabilities were as follow: Past TS-PE (α = .926); Past TS-EE (α = .789); Past TS-CC (α = .838); Past TS-CE (α = .822);

Present TS-PE (α = .950); Present TS-EE (α = .694); Present TS-CC (α = .870); and Present TS-CE (α = .861).

The factor analyses of the transnationalism scale showed some differences in past and present transnationalism scales. Item number 1, "send money or supplies back to relatives in your immigrant parent's country of origin," was omitted because it did not load on any past TS factors and double loaded on factor 1 and 3 on present TS. Item number 7, "Participate in or attended games sponsored by organizations from your immigrant parents' country of origin," loaded on factor 1 in present TS and factor 4 in past TS. The item number 18, "Read or watched news from immigrant parent's country of origin," and number 19, "Watched television shows or films from immigrant parent's country of origin," also loaded differently in past TS (factor 2) versus present TS (factor 4). To be consistent with comparing past and present TS impacts, both items were omitted from the final factor loadings (See Table 2).

Table 2

Oblique Rotation Factor Analysis Past and Present Transnationalism Scale Constructs

Item	Factor Loading	
Factor 1: Political engagement	Past TS	Present TS
	(α = .926)	(α = .951)
	.775	.854
10. Owned business(es)in your immigrant parent's country of origin		
	.829	.841
11. Owned ethnic business(es) in the United States		
	.748	.778
13. Gave money to support political causes in your immigrant parent's country of origin		
	.853	.877
14. Wrote for a newspaper or magazine from immigrant parent's country of origin		
	.848	.862
15. Traveled to/from your immigrant parent's country of origin to do research on political conditions		
	.743	.794

16. Sponsored charities from your immigrant parent's country of origin	.816	.888
17. Actively participated in political organizations in your immigrant parent's country of origin		

Factor 2: Economic engagement	Past TS (α = .657)	Present TS (α = .694)
12. Bought or imported supplies regularly from your immigrant parent's country of origin	.727	.544
20. Ate at restaurants serving food from immigrant parent's country of origin	.591	.788
21. Shopped at stores in the U.S. that specialized in goods from immigrant parent's country of origin	.822	.899

Factor 3: Communication contacts	Past TS (α = .838)	Present TS (α = .870)
2. Traveled back to your immigrant parent's country of origin to visit family and relatives	-.757	-.767
3. Traveled back to your immigrant parent's country of origin to visit friends	-.729	-.672
4. Kept regular communication with relatives in immigrant parent's country of origin	-.815	-.839
5. Kept regular communication with friends in immigrant parent's country of origin	-.806	-.887

Factor 4: Cultural engagement	Past TS (α = .751)	Present TS (α = .827)
6. Participated in or attend cultural festivities or traditional holiday rituals from your immigrant parent's country of origin	-.433	-.620
8. Attended religious services primarily attended by other immigrant parent's country of origin	-.914	-.746
9. Participated in any cultural clubs relating to your immigrant parent's country of origin at school, work or other venue	-.621	-.516

Note. Only loadings of .40 and above are shown.

Item number 26 of MCRS was reverse-coded to compute all variables. The original authors, Salahuddin and O'Brien (2011), identified four challenge factors: Other's Surprise and Disbelief Regarding Racial Heritage (OSD), Lack of Family Acceptance (LFA), Multiracial Discrimination (MD), Challenges with Racial Identity (CRI), and two resilience factors: Multiracial Pride (MP), and Appreciation of Human Differences (AD). In this study, factor scale reliabilities were as follows: OSD (α = .877); LFA (α = .895); MD (α = .862); CRI (α = .750); MP (α = .754); AD (α = .872).

Testing Research Questions

Question 1: How do past and present transnational activities affect multiracial identity challenges and resilience among U.S. born Asian mixed-race individuals?

Correlations of Study Variables. The next step was to test the first research question to find out how past and present transnational activities are associated with multiracial identity challenges and resilience among U.S. born Asian mixed-race individuals. I ran a simple correlation analysis among all six factors of MCRS and four factors of the past and present transnationalism scale.

Table 3

Pearson Correlations of MCRS and Past/Present TS

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. MCRS-OSD	--													
2. MCRS-LFA	.765**	--												
3. MCRS-MD	.729**	.772**	--											
4. MCRS-CRI	.459**	.485**	.390**	--										
5. MCRS-MP	-.107	-.047	-.027	-.222**	--									
6. MCRS-AD	.061	.137*	.256**	-.045	.647**	--								
7. Past TS-PE	.387**	.326**	.227**	.392**	-.115	-.156*	--							
8. Past TS-EE	.175*	.126	.178**	.137*	.255**	.329**	.256**	--						
9. Past TS-CC	.149*	.101	.043	.140*	.208**	.150*	.417**	.485**	--					
10. Past TS-CE	.206**	.182**	.200**	.129	246**	.251**	.425**	.536**	.573**	--				
11. Prest TS-PE	.361**	.335**	.211**	.437**	-.105	-.131	.856**	.227**	.384**	.360**	--			
12. Prest TS-EE	.249**	.196**	.189**	.146*	.231**	.205**	.342**	.710**	.431**	.536**	.347**	--		
13. Prest TS-CC	.182**	.154*	.064	.174*	.114	.077	.549**	.383**	.722**	.498**	.577**	.509**	--	
14. Prest TS-CE	.263**	.257**	.197**	.279**	.076	.081	.580**	.390**	.428**	.629**	.646**	.517**	.649**	--

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

Table 3 shows that there were significant positive correlations (ranging from .390 to .772) among all four MCRS challenge factors. There was also a strong positive correlation (.647) between the two MCRS resilience factors. A significant negative correlation between MCRS-CRI and MCRS-MP indicated that as one experiences more MCRS-CRI one would have lower MCRS-MP scores. One could have high level of challenges and high level of resilience simultaneously as a set of positive correlations was presented between MCRS-LFA and MCRS-AD, and MCRS-MD and MCRS-AD. This could be interpreted that one who reported more stress from experiencing MCRS-LFA and MCRS-MD among this study participants could have more MCRS-AD.

This test showed overall strong positive correlations between MCRS and past and present TS. Both past and present TS-PE showed significant positive correlations with all MCRS challenge and resilience factors. One noticeable fact is that past TS-PE was negatively correlated with AD ($r = -.156$, $p < .05$).

Multiple regression. To identify which TS variable(s) would be predictor(s) of MCRS, multiple regression tests were run with past TS and present TS factors separately entered as independent variables. Twelve regression analyses were run entering the 6 MCRS factors as dependent variable(s) and Past TS and Present TS factors as independent variables (6 analyses for Past TS and 6 for Present TS).

Multiple regression was used to investigate whether past TS scores predict MCRS-OSD. The results of the regression with past TS indicated that the model explained 16 % of the variance and the model was a significant predictor, ($F_{(4, 210)} = 10.03$, p < .000). A significant predictor included past TS-PE ($B = .39$, $p < .001$). A significant regression equation was found among present TS that the model explained 16 % of the variance, ($F_{(4, 209)} = 9.68$, $p < .000$.

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Significant predictors included present TS-PE ($B = .34$, $p < .001$) and present TS-EE ($B = .19$, $p < .05$). Both past and present TS-PE and present TS-EE are predictors of MCRS-OSD.

The results to investigate whether past and present TS predict MCRS-LFA explained 12% of the variance with past TS and a significant predictor of exam performance, ($F_{(4, 210)} = 6.89$, $p < .000$). A significant predictor included past TS-PE ($B = .37$, $p < .001$). Another multiple regression model with present TS explained 13% of the variance and a significant predictor of exam performance, ($F_{(4, 209)} = 7.80$, $p = .05$). A significant predictor included present TS-PE ($B = .35$, $p .05$). Both past and present TS-PE are predictors of MCRS-LFA.

Another set of multiple regression was used to invest whether past and present TS scores predict MCRS-MD. The multiple regression with past TS results indicated that the model explained 9% of the variance and the model was a significant predictor of exam performance, ($F_{(4, 210)} = 5.33$, $p < .000$). Two significant predictors included past TS-PE ($B = .21$, $p < .01$) and past TS-CC ($B = -.19$, $p < .05$). Another model with present TS explained 8% of the variance and that the model was significant predictor of exam performance, ($F_{(4, 209)} = 4.69$, $p < .001$). Significant predictors included present TS-PE ($B = .19$, $p < .05$), present TS-EE ($B = .18$, $p < .05$), and present TS-CC ($B = -.21$, $p < .05$). Past TS-PE, past TS-CC, present TS-PE, present TS-EE, and present TS-CC are predictors of MCRS-MD.

The next multiple regression was run to investigate whether past and present TS scores predict MCRS-CRI. The results of the regression with past TS indicated that the model explained 16% of the variance and that the model was significant predictor of exam performance, ($F_{(4, 210)} = 10.02$, $p < .000$). A significant predictor was past TS-PE ($B = .36$ $p < 001$). The results of the regression with present TS indicated that the model explained 20% of the variance and that the model was a significant predictor of exam performance, ($F_{(4, 209)} = 13.32$, $p < .000$). A

significant predictor included present TS-PE ($B = .38$ $p < .001$). Both past and present TS-PE are predictors of MCRS-CRI.

The next set of multiple regression was used to test whether past and present TS predict MCRS-MP. The results of the regression with past TS indicated that the model explained 15% of the variance and that the model was a significant predict of exam performance, ($F_{(4, 210)} = 8.92$, $p < .000$). Significant predictors included past TS-PE ($B = -.24$, $p < .001$), past TS-EE ($B = .15$, $p < .05$), and past TS-CE ($B = .17$, $p < .05$). The results of the regression with present TS indicated that the model explained 11% of the variance and that the model was a significant predict of exam performance, ($F_{(4, 209)} = 6.35$, $p < .000$. Significant predictors included present TS-PE ($B = -.23$, $p < .01$), present TS-EE ($B = .21$, $p < .01$). Past TS-PE, past TS-EE, past TS-CE, present TS-PE, and present TS-EE are predictors of MCRS-MP.

The last set of multiple regression was used to invest whether past and present TS scores predict MCRS-AD. The results indicated that the model explained 21% of the variance and that the model was a significant predictor of exam performance, ($F_{(4, 210)} = 13.83$, $p < .000$). Significant predictors included past TS-PE ($B = -.26$, $p < .001$), past TS-EE ($B = .23$, $p < .001$), and past TS-CE ($B = .18$, $p < .01$). The multiple regression with present TS results indicated that the model explained 11% of the variance and that the model was a significant predictor of exam performance, ($F_{(4, 209)} = 6.17$, $p < .000$). Significant predictors included present TS-PE ($B = -.25$, $p < .001$) and present TS-EE ($B = .17$, $p < .01$). Past TS-PE, past TS-EE, past TS-CE, present TS-PE, and present TS-EE are predictors of MCRS-AD.

Question 2: Does the gender and racial identity of parents (i.e., Asian mother vs. Asian father) affect the relationship between transnational activities and multiracial challenges and resilience among Asian mixed-race individuals?

One-way ANOVA analyses were conducted to test the second research question exploring parents' racial and gender identity differential influences. It was investigated whether the gender of the parent who migrated from an Asian country would differently affect how frequently participants engage transnational activities and if this would also be reflected by ones' MCRS challenges and resilience scores. The results showed no group differences based on the gender of the parent who had immigrated from an Asian country.

Participants responded to a question about what Asian region ones' Asian immigrant parent came from. There were four different groups: East Asia, South East Asia, India and Unknown. To test group differences, one-way ANOVAs were run. Post-hoc analysis of pair-wise group comparisons using the Tukey HSD criteria indicated that significant levels of mean differences in the following areas of practicing transnational activities (see Tables 4 through 7): the South East Asia group showed significantly lower mean scores compared to India group in practicing past TS-PE; the East Asia group had significantly higher mean scores compared to those in the Unknown group in practicing past TS-EE; there were two significant group differences appeared in practicing present TS-PE, with the Unknown group having significantly higher mean scores compared to East Asia group and the India group also had significantly higher mean scores compared to South East Asia group. Lastly, the East Asia group had significantly higher mean scores compared to the Unknown group in practicing present TS-EE.

Table 4

The Tukey Post-hoc Tests of Asian Country Origin Association with past TS-PE

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
South East Asia	East Asia	-.34	.20	-.19	.87
	India	-1.11*	.34	-1.99	-.24

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				95% Confidence Interval	
	Unknown	-.69	.37	-1.65	.27

Table 5

The Tukey Post-hoc Tests of Asian Country Origin Association with past TS-EE

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	*Upper Bound*
East Asia	South East Asia	.34	.19	-.14	.83
	India	.47	.30	-.30	1.25
	Unknown	.92*	.33	.07	1.77

*p < .05

Table 6

The Tukey Post-hoc Tests of Asian Country Origin Association with present TS-PE

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	*Upper Bound*
East Asia	South East Asia	.28	.22	-.29	.85
	India	-.66	.35	-1.57	.24
	Unknown	-1.08*	.38	-2.08	-.09
South East Asia	East Asia	-.28	.22	-.85	.29
	India	-.94*	.36	-1.88	-.00
	Unknown	-.42	.48	-1.67	.82

*p < .05

Table 7

The Tukey Post-hoc Tests of Asian Country Origin Association with present TS-EE

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	

				Lower Bound	Upper Bound
East Asia	South East Asia	.57*	.19	.06	1.08
	India	.37	.31	-.44	1.18
	Unknown	.73	.34	-.17	1.62

*$p < .05$

Question 3: Does the gender and racial identity of the participant affect the relationship between transnational activities and multiracial challenges and resilience of Asian mixed-race individuals?

Participants' gender identity impacts on past/present TS and MCRS. The next step was to test the first part of the third research question. An independent-samples t-test was conducted to compare male and female group differences in all variables of MCRS and TS. Participants who identified as female had higher scores on both MCRS resilience factors, MP and AD. There was a significant difference in the MCRS-MP scores for males ($M = 4.06$, $SD = 1.19$) and females ($M = 4.56$, $SD = 1.08$); $t(206) = 2.97$, $p = 0.03$. There was also a significant difference in the MCRS-AHD scores for males ($M = 4.50$, $SD = 1.16$) and females ($M = 5.01$, $SD = .97$); $t(206) = 3.30$, $p = 0.01$.

To identify participants' gender identity moderation, the following steps of linear regression analyses were conducted as following guidelines from Elite Research LLC (2004 – 2013). Forty-eight linear regression analyses were run entering the 6 MCRS factors as dependent variable(s), gender identity predictors, and computed variables of interactions between gender identity and Past TS (4 factors) and Present TS (4 factors) as independent variables. The result showed potential significant moderation between gender identity and Present TS on MCRS two resilience factors: Gender moderation in interactions between MCRS-MP & Present

TS-PE, R^2 change = .034, $p < .01$, MCRS-MP & Present TS-CC, R^2 change = .020, $p < .05$, and

MCRS-AD & Present TS-PE, R^2 change = .021, $p < .05$.

Based on one-way ANOVA analysis results, a Process moderation model (Hayes, 2018)

was used to verify gender identity moderation in relations between past/present TS and MCRS

variables. The following three models were confirmed: Gender identity moderation in the

relations between present TS-PE and MCRS-MP; present TS-PE and MCRS-AD; and present

TS-CC and MCRS-MP.

Table 8

Gender Moderation Between Present TS-PE & MCRS-MP

	b	SE B	t	p
Constant	6.14 [5.295, 6.982]	0.428	14.35	$p < .001$
Gender	-1.13 [-1.733, -0.535]	0.304	-3.73	$p < .001$
Present TS-PE	-0.49 [-0.804, -0.185]	0.157	-3.08	$p = .002$
Gender x Present TS-PE	0.29 [0.080, 0.509]	0.109	2.71	$p < .01$

Results showed significant Gender Identity moderation in the relationship between

present TS-PE and MCRS-MP, $b = 0.295$, 95% Cl [0.080-0.509], $t = 2.71$, $p < .01$.

Table 9

Gender Moderation Between Present TS-PE & MCRS-AD

	b	SE B	t	p
Constant	6.44 [5.578, 7.216]	0.402	16.01	$p < .001$

	b	SE B	t	p
Gender	-1.02 [-1.580, -0.453]	0.286	-3.56	*p* < .001
Present TS-PE	-0.399 [-0.671, -0.078]	0.148	-2.70	*p* < .01
Gender x Present TS-PE	0.22 [0.003, 0.412]	0.102	2.13	*p* = .034

It also showed significant Gender Identity moderation in the relationship between present

TS-PE and MCRS-AD, *b* = 0.218, 95% Cl [0.016-0.419], *t* = 2.13, *p* < .05.

Table 10

Gender Moderation Between Present TS-CC & MCRS-MP

	b	SE B	t	p
Constant	5.771 [4.698, 6.846]	0.545	10.59	*p* < .001
Gender	-1.223 [-2.013, -0.433]	0.401	-3.05	*p* < .01
Present TS-PE	-0.249 [-0.569, 0.071]	0.162	-1.54	*p* = .126
Gender x Present TS-PE	0.254 [0.015, 0.492]	0.121	2.09	*p* < .05

The analysis showed significant Gender Identity moderation in the relations between

present TS-CC and MCRS-MP, *b* = 0.254, 95% Cl [0.015-0.492]. *t* = 2.09, *p* < .05.

For the next step, I compared correlations by gender among MCRS-MP, AD, Present TS-

PE and CC. Results showed that female participants had significant negative correlations

between MCRS-MP and Present TS-PE (*r* = -.262, *p* < .01) and MCRS-AD and Present TS-PE (*r*

= -.263, *p* < .01). This was contrasting to male participants' report where non-significant positive

correlations were found. Contrarily, male participants showed significant positive correlations in an interaction between MCRS-MP and Present TS-CC ($r = .288$, $p < .05$).

Impacts of racial identity of participants on past/present TS and MCRS. The latter part of the third research question was to identify how participants' racial identity may be associated with past/present TS and MCRS. A one-way ANOVA test showed significant group differences in how one identified as being a mixed-race or not for the following variables: Past TS-EE ($p < .007$); Past TS-CC ($p < .03$); Past TS-CE ($p < .002$); MCRS-MP ($p < .024$); and MCRS- AD ($p < .000$).

Table 11

t-test Comparing Mixed-Race vs Not Mixed Race on Past/Present TS and MCRS

Dependent variables	Being mixed-race ($N = 201$)		Not mixed-race ($N = 14$)		
	M	*SD*	*M*	*SD*	*t(df)*
Past TS-Economic Engagement	3.94	1.22	3.02	1.37	2.71(213)**
Past TS-Communication Contacts	3.48	1.32	2.68	1.34	2.18(214)*
Past TS-Cultural Engagement	3.47	1.34	2.31	1.26	3.15(214)**
MCRS-Multiracial Pride	4.43	1.13	3.73	.79	2.27(215)*
MCRS-Appreciation of differences	4.91	1.01	3.81	1.27	3.85(215)***

*$p < .05$; **$p < .01$; ***$p < .001$

A chi-squared test was run to find out how gender identity may be associated with mixed-race identity. A significant association was found between gender identity and self-identified

mixed-race identity, $X^2(1, N = 208) = 7.072, p = 0.008$. Females were more likely to identify themselves as mixed-race than males.

Asian identity strengths. The next step was to find any association between one's Asian identity strength and MCRS and past/present TS. Pearson correlations showed significant negative correlation to MCRS-MP ($r = -.136, p < .05$), past TS-CC ($r = -.171, p < .05$), past TS-CE ($r = -.198, p < .001$), and present TS-EE ($r = -.161, p < .05$).

These significant correlations should be interpreted carefully with a critical look at how Asian identity strength was measured and how the results showed that responses were not evenly distributed. Asian identity strength was measured with a 5-point Likert-type scale, with 1 being strongly Asian, 2 being somewhat Asian, 3 being Mixed, 4 being somewhat other than Asian, and 5 being strongly not Asian. Because of the uneven distribution of scores, new categorical variables were created: 1 being Asian ($n = 68$), combining responses of scale 1 and 2; 2 being Mixed ($n = 136$) and 3 being Not Asian ($n = 13$), combining responses of scale 4 and 5.

One-way ANOVAs were run to identify any significant group differences between one's Asian identity strength and its relations to MCRS and past/present TS. Post -hoc analysis of pair-wise group comparisons using the Tukey HSD criteria indicated that significant levels of mean differences between Not Asian groups and two other groups: Asian or Mixed groups. Not Asian groups showed significantly lower mean scores compared to the rest of two groups in the following areas: MCRS-MP, MCRS-AD, Past TS-CC, and Past TS-CE.

Table 12

The Tukey Post-hoc Tests of Asian Racial Identity Association with MCRS-MP

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound

				95% Confidence Interval	
Asian	Mixed	-.13	.16	-.52	.26
	Not Asian	1.03*	.33	.24	1.81
Mixed	Asian	.13	.16	-.26	.517
	Not Asian	1.16*	.32	.40	1.91
Not Asian	Asian	-1.03*	.33	-1.81	-.24
	Mixed	-1.16*	.32	-1.91	-.40

*p<.05

Table 13

The Tukey Post-hoc Tests of Asian Racial Identity Association with MCRS-AD

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Asian	Mixed	-.34	.15	-.70	.02
	Not Asian	.67	.31	-.07	1.40
Mixed	Asian	.34	.15	-.02	.70
	Not Asian	1.01*	.30	.30	1.72
Not Asian	Asian	.67	.31	-1.40	.07
	Mixed	-1.01*	.30	-1.72	-.30

*p<.05

Table 14

The Tukey Post-hoc Tests of Asian Racial Identity Association with Past TS-CC

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Asian	Mixed	.08	.19	-.37	.54
	Not Asian	1.49*	.39	.56	2.41
Mixed	Asian	-.08	.19	-.54	.37
	Not Asian	1.40*	.38	.52	2.29
Not Asian	Asian	-1.49*	.39	-2.41	-.56
	Mixed	-1.20*	.38	-2.29	-.52

*p<.05

Table 15

The Tukey Post-hoc Tests of Asian Racial Identity Association with Past TS-CE

Group 1	Group 2	Mean Diff	Std. Error	95% Confidence Interval	
				Lower Bound	*Upper Bound*
Asian	Mixed	.10	.20	-.36	.57
	Not Asian	1.58*	.20	.64	2.52
Mixed	Asian	-.10	.20	-.57	.36
	Not Asian	1.48*	.38	.57	2.38
Not Asian	Asian	-1.58*	.40	-2.52	-.64
	Mixed	-1.48*	.38	-2.38	-.57

$^*p<.05$

Racial identity fluidity. Lastly, Spearman correlation tests were conducted to understand how one's racial identity fluidity depending upon social contexts was associated with MCRS and past/present TS. The results showed significant correlations to all four MCRS challenge factors: OSD (r_S (215) = .267, $p < .01$), LFA (r_S (215) = .289, $p < .01$), MD (r_S (217) = .274, $p < .01$), and CRI (r_S (215) = .373, $p < .01$). It also showed significant correlations to the past TS-PE (rs (213) = .136, $p < 05$, past TS-CC (r_S (213) = .237, $p < .01$), present TS-PE (r_S (212) =.148, $p < .05$) and present TS-CE (rs (213) = .169, $p < .05$).

CHAPTER V: DISCUSSION

Overview

This study aimed to discover how transnational activities as a part of the ethnic–racial socialization process might be associated with second generation U.S. born Asian mixed-race individuals' multiracial challenges and resilience. This study was based on an idea of integrating critical race theory, critical mixed-race studies, and intersectionality of both participants' and parents' gender and ethnic/racial identity among self-identified Asian mixed-race individuals.

In this chapter, summaries of the study results will be discussed, along with implications and recommendations for future studies to expand the understanding of the second generations of Asian mixed-race multiracial individuals' transnational experiences and impacts on multiracial identity challenges and resilience.

Summary of Findings

This research project was designed based on an idea of conceptualizing transnationalism as a part of the cultural socialization dimension of ethnic–racial socialization. It aimed to fill a research gap to understand the impact of the cultural socialization dimension of ethnic–racial socialization on multiracial challenges and resilience among the understudied second generation of Asian mixed-race populations in the United States. Two hundred seventeen responses were collected from participants who self-identified as being Asian mixed-race.

The following research questions were constructed based on the hypothesis that childhood and present transnational engagements would be predictors of multiracial challenges and resilience. Specifically, (a) How do past and present transnational activities affect multiracial identity challenges and resilience among U.S.-born Asian mixed-race individuals?; (b) Does the gender and racial identity of parents (i.e., Asian mother versus Asian father) affect the

relationship between transnational activities and multiracial challenges and resilience among Asian mixed-race individuals?; and (c) Does the gender and racial identity of the participant affect the relationship between transnational activities and multiracial challenges and resilience of Asian mixed-race individuals? Prior to answer for these research questions, an exploratory factor analysis was run to examine how the edited past and present Transnational Scale would fit for participants of this project. The factor analysis confirmed that it fit into four factors model with total 17 items which it varied from the original Transnational Scale developed by Murphy and Mahalingam (2004) with Caribbean immigrants. Among four added items, #18 & 19 were not included for this study, which were "Read or watched news from immigrant parent's country of origin," and "Watched television shows or films from immigrant parent's country of origin." Considering the fact that both items were loaded in pattern matrixes of Oblimin rotation, it would be important to include these items for future studies to reflect technology and internet access impacts on transnational engagements among Asian mixed-race populations especially as it has become easier to get news, television shows, films and other medias utilizing various online platforms.

The first research question: How do past and present transnational activities affect multiracial identity challenges and resilience among U.S. born Asian mixed-race individuals?

Comparing correlations between past and present Transnational scales, results showed strong correlations raging from .227 to .856 with the majority over .4 which indicated continuity of impacts of transnationalism from childhood to present. Participants of this study who reported active childhood transnational activities continued to report engaging in transnational activities during adulthood. Strong positive correlations between past and present transnational scales

indicate that this sample of second generation U.S. born Asian mixed-race individuals continue to maintain connections to Asian cultural ties and engage in transnational activities even after they become adults. These finding are in contrast to that of previous scholars' findings who argued that as immigrant generations succeeded, they would engage in less transnational activity and show weakened cultural ties with their ancestors (Fouron & Glick. Schiller, 2002).

Overall strong positive correlations indicate that transnationalism is related to ethnic identity in promoting both multiracial challenges and resilience. Recognizing how transnationalism as a part of ethnic-racial socialization significantly impacts on both multiracial challenges and resilience is a step further development from the earlier research findings of positive correlations between parental ethnic–racial socialization and children's ethnic identity development (Hughes et al., 2006; Juang et al., 2016; Umaña-Taylor et al., 2013). This result is an additional contribution to limited literature confirming the positive effects of ethnic-racial socialization on racial identity formation among mixed-race individuals (Csizmadia et al., 2014).

There was one exception where past Transnational Scale-Political engagement was negatively correlated to one of the MCRS resilience factors, Appreciation of human differences. The political engagement activities of the Transnationalism Scale are as follows: (a) Traveled to/from your immigrant parent's country of origin to do research on political conditions, (b) Wrote for a newspaper or magazine from the immigrant parent's country of origin, (c) Owned ethnic business(es) in the United States, (d) Actively participated in political organizations in your immigrant parent's country of origin, (e) Owned business(es) in your immigrant parent's country of origin, (f) Gave money to support political causes in your immigrant parent's country of origin, and (g) Sponsored charities from your immigrant parent's country of origin. Further explanations would be needed to understand how witnessing or experiencing the above-stated

childhood transnational political engagements may uniquely impact Asian mixed-race individuals and cause them to develop multiracial identity, especially in having a sense of appreciation of human differences.

Additionally, both past and present Political engagement of transnational activities were uniquely identified as significant predictors of all MCRS challenges and resilience factors, based on multiple regression analyses. This means engaging in the above listed transnational Political engagement may promote both multiracial challenges and resilience among the Asian mixed-race population. Based on these findings, it can be interpreted that Asian mixed-race individuals who experience higher levels of stress from multiracial challenges with racial discrimination and others not believing self-reported racial heritages may still have strong multiracial resilience with racial pride and appreciation of diversity.

Present transnational Economic engagement was a predictor for two MCRS challenges—other's surprise and disbelief regarding racial identity & multiracial discrimination, and MCRS resilience— Multiracial pride & Appreciation of human differences. Active business interactions with buying and selling products and eating ethnic foods from Asian parents' country of origin promoted Multiracial pride and Appreciation of human differences. The more import and export business opportunities one has, and the more available ethnic restaurants and grocery shops are in a hosting country, United States, the stronger multiracial resilience Asian mixed-race citizens would present.

Past and present Transnational Scale-Communication contacts were identified as negative significant predictors for MCRS-Multiracial discrimination, which meant that the more frequently one traveled and maintained contacts with people in an Asian immigrant parent's country of origin, the lower the stress level of multiracial discrimination reported. This result

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matched with the earlier point by Kibria (2002) that transnational involvement could be a coping tool in dealing with racial discrimination.

Both MCRS resilience factors — Multiracial pride & Appreciation of human differences were predicted by past transnational Cultural engagement along with past and present transnational Political engagement and Economic engagement. One additional predictor for Multiracial pride was past transnational Economic engagement. It was noted that childhood transnational Cultural engagement was identified as a predictor for multiracial resilience without overlapping to become a predictor for multiracial challenge. Thus far, correlations and multiple regression results indicated that both past and present transnational activities were significantly related to multiracial changes and resiliency, answering this research question in the affirmative.

The second research question: Does the gender and racial identity of parents (i.e., Asian mother versus Asian father) affect the relationship between transnational activities and multiracial challenges and resilience among Asian mixed-race individuals?

This study attempted to explore the intersectionality of gender and racial identity of participants' parents to examine how these variables would relate to past and present TS and MCRS factors. One-way ANOVA result showed no association between parents' gender nor racial identity with multiracial challenges or resilience, and transnationalism. This outcome is consistent with the earlier study by Khanna (2004) that showed no significant Asian parents' gender effects on racial identity among Asian–White mixed-race individuals.

This study pushed one step further to see if the Asian region that one's parent immigrated from makes a difference in transnational activities. ANOVAs results showed no significant groups differences in Multiracial challenges and resilience but significant mean score variances appeared in past and present transnational Political and Economic engagement activities.

Participants whose Asian parent immigrated from India showed the highest mean scores among all four groups and these scores were significantly higher than the group whose parent came from South East Asia in past transnational Political activity engagement. The East Asia group had the highest mean score in engaging past transnational Economic activities and showed a significant group mean difference with the Unknown group which had lowest mean score in transnational Economic engagements.

It was interesting to find that unlike childhood transnational Political engagement, participants who did not know what region of Asia their parent migrated from showed highest mean score in engaging adulthood transnational Political activities, followed by the India, East Asia and South East Asia groups. This can be interpreted that those who had no specific information of Asian parents' ethnic background would like to connect to a part of their ethnic heritage roots by being actively aware of the political atmosphere and being involved in various political activities. The other significant mean score differences showed in adulthood transnational Economic activities between the East Asia and South East Asia groups. East Asia group showed the most frequent adulthood Economic transnational activities which it might relate to active business transactions with East Asian countries and their easier accessibilities for East Asian ethnic groceries and restaurants in the U.S.

The third research question: Does the gender and racial identity of the participant affect the relationship between transnational activities and multiracial challenges and resilience of Asian mixed-race individuals?

Results revealed that one identified as mixed-race had significantly higher-level of Multiracial pride and Appreciation of human differences compared to those who didn't identify themselves as mixed-race. The significant group differences also appeared between mixed-race

and non-mixed-race in childhood transnational Economic engagement, Communication contacts, and Cultural engagements. Mixed-race individuals had higher-levels of participation in those transnational activities such as shopping and eating at the shops where they bought products or foods from the country of origin of their Asian immigrant parent and traveling back and forth and maintaining regular contact with remained people in the country where their Asian immigrant parent came from.

Significant levels of gender differences were reported in two areas. One was that more females identified as mixed-race than male participants, similar to results found by Davenport in 2016. The other area was that female participants reported higher levels of both MCRS Multiracial pride and Appreciation of human differences, compared to male participants. Gender moderations were confirmed in three models of interactions between present TS- Political engagement and MCRS-Multiracial pride; present TS-Political engagement and MCRS-Appreciation of human differences; present TS-Communication contacts and MCRS-Multiracial pride. The following specific gender differences were recognized in these three interactions: Among female Asian mixed-race individuals, the more adulthood Political engagement activities the less MCRS-Multiracial pride and Appreciation of human differences scores one reported. Contrarily, among male Asian mixed-race individuals, the more adulthood Communication contacts one had the higher Multiracial pride scores one showed.

These results can be interpreted that second generation of Asian mixed-race female individuals with less Multiracial pride and Appreciation of human differences would put conscious effects to involve more politically related to transnational activities in the community. In the other hand, second generation of Asian mixed-race males with stronger Multiracial pride

would feel comfortable to engage frequent Communication contacts with families and friends in Asian countries during their adulthood.

Previous studies of immigrant families showed gendered expectations that girls should carry cultural values and perform family supporting activities, including household chores, taking care of young siblings, and spending time with families (Chung, 2017; Fuligni et al., 2002; Juang & Syed, 2010; Kiang & Fuligni, 2009). Parents monitored them more strictly and were more involved with their daughters in conflictual scenarios, such as the individual decision-making process and choosing dating partners (Rahman & Witenstein, 2014). Further case studies are needed to explore how these gendered cultural expectations are displayed in Asian multiracial families, and how internalized gendered messages may relate to the development multiracial pride, appreciation of human diversities, and promotion of a more active adulthood TS- Political Engagement & Communication Contacts.

Results also showed that strength of Asian identity strongly correlated with Multiracial pride, past TS-Cultural engagement, and present TS-Political engagement. This means that the stronger Asian identity one had, the more multiracial pride, childhood TS-Cultural engagement and recent TS-Political engagement activities reported. Base on the post-hoc tests outcome, those who identified as not Asian compared to two other groups of Asian or Mixed would have lower scores in both MCRS resilience and past TS- Communication contacts & past TS-Cultural engagement. This result leads to a possible assumption that Asian mixed-race individuals who grew up in environments with more frequent transnational cultural engagement and communication contacts with families and friends from Asian country of origin would have developed a stronger sense of Asian or Mixed-race identity with multiracial resilience. These outcomes provided additional information about Asian mixed-race individuals which would

contrast with a previous study result by Chong and Kuo (2015) where participants who identified more strongly as Asian among Asian-White biracial individuals had the highest level of psychological distress and internalized oppression. One possible explanation for these contrasting outcomes would be related to differences of participants' demographic characteristics that this study included a wider range of age participants with various racial combinations. In comparison, Chong and Kuo's study included young adults limited to East Asia and White biracial backgrounds. Thus far, no study has been published on understanding how ones' racial identity would change over the course of life stages and there had been limited group comparison studies among various Asian mixed-race subgroups.

To explore a previous research finding by Lou et al. (2011) that Asian mixed-race individuals reported more protean racial identity compared to other mixed-race subgroups, for this project, participants were asked to reply how often they would change their racial identity depending upon social contexts. Spearman correlation results revealed that for participants who changed their racial identity more frequently depending upon social contexts, higher stress scores were reported in all four multiracial challenge factors— Other's Surprise and Disbelief Regarding Racial Heritage, Lack of Family Acceptance, Multiracial Discrimination, and Challenges with Racial Identity. These analyses also showed significant correlations between racial identity fluidity and past and present TS-Political engagement, past TS-Communication contacts, and present TS-Cultural engagement, which meant individuals with racial identity fluidity would have a more engaged and active childhood TS-Political engagement & TS-Communication contacts and adulthood TS-Cultural engagement.

Thus far this research found overall strong correlations between past and present transnationalism, and all six Multiracial Challenge and Resilience factors. Asian mixed-race

individuals who had engaged childhood transnationalism continuously participated in adulthood

transnational activites and both past and present transnationalism are related to multiracial

challenges and resilience. More female than male participants, and those who reported having

mixed-race identity, showed a stronger sense of multiracial resilience, demonstrating more pride

and appreciations of human differences. Those who reported having a stronger Asian identity

presented stronger multiracial resilience and those who had fluid and flexible racial identity

reported a higher level of stress with multiracial challenges in comparison to those who didn't.

Implications

The major contribution of this project is to discover continuous impacts of childhood and

adulthood transnationalism as a part of ethnic racial socialization on the second generation of

U.S. born Asian mixed-race individuals. It is a significant development in recognizing overall

strong positive correlations between childhood and adulthood transnational activities, and

multiracial challenges and resilience. This project's findings will be an addition to existing

literatures that claim egalitarian socialization is positively correlated with multiracial identity,

well-being and self-esteem (Villegas-Gold & Tran, 2018), and negatively correlated with racial

identity invalidation and sense of well-being of multiracial individuals (Franco & O'Brien,

2018). Furthermore, the results were able to ascertain predictors of multiracial challenges and

resilience from past and present transnational activities.

Particularly childhood and adulthood TS-Political engagement worked as predictors of

both multiracial challenges and resilience. Transnational practices at home can be a source of

emotional burdens to children by creating pressure to carry family obligations (Chung, 2017).

However, it can also promote a strong sense of belonging (Kiang & Fuligni, 2009). In-depth

interviews with Asian mixed-race families might be useful in identifying common and unique

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experiences among them in engaging in transnational activities in order to recognize pre-migration experiences and multiple contextual matters such as individual and societal values and reasons for leaving the home countries, as Falicov (2007) suggested. It will provide a frame to understand a negative correlation between past TS–Political engagement and MCRS resilience–Appreciation of human differences. It would also deepen understanding how past and present transnational political engagements promote both multiracial challenges and resilience.

Another significant implication of this project is to contribute to very limited multiracial studies of incorporating an intersectional frame of gender and racial identity in relations to transnationalism and its impact on multiracial challenges and resilience. The results confirmed that more female participants identified themselves as mixed-race and showed stronger multiracial resilience with pride and appreciation of human differences compared to male participants. Those who identified themselves as mixed-race engaged more frequent childhood TS-Economic engagement, TS-Communication contacts & TS-Cultural engagement activities in comparison to non-mixed-race individuals. It also showed that the group with non-Asian identity showed significantly lower mean scores in both MCRS resilience and childhood TS-Communication contacts & Cultural engagement in comparison to mixed and Asian identity groups. It is still unknown, but it will be a valuable future research topic to identity factors which promote mixed-race and/or stronger Asian identities.

In clinical settings, Asian-American multiracial families may seek professional help to resolve generational conflicts rooted in acculturative stress (Beckerman & Corbett, 2008) or racial and ethnic identity related issues (Suárez-Orozco & Carhill, 2008). Considering this study result, which suggests that childhood TS-Communication contacts can predict factors for reducing MCRS-Multiracial discrimination, clinicians can assess how Asian multiracial families

maintain regular communications with extended family members or friends in the home country of the Asian immigrant parent. It has become easier for families to maintain emotional bonding with family members who were left behind and to transmit cultural strengths to the next generation as internet accessibility has increased (Bacigalupe & Lambe, 2011). As marriage and family therapists, it is important to evaluate emotional interactions among family members when they engage in transnational activities, for example, how Asian mixed-race child(ren) respond(s) when the parent who immigrated from an Asian country insists on participating in transnational activities such as learning the homeland language and communicating with extended families and friends.

To promote multiracial resilience, family members can engage more TS-Cultural engagement activities such as attending cultural festivities or traditional holiday rituals, attending religious services, and/or participating cultural activities in the communities. Crespo (2012) emphasized therapeutic effects of establishing family rituals as attachment forming processes among family members such as having family dinner with traditional dishes from the origin-county or celebrating holidays, special occasions like weddings or funerals in traditional ways.

Using a narrative approach will be extremely helpful to discover family legacies (Epston & Marsten, 2010) in order to acknowledge untold family's cultural adaptation stories. Therapeutic processes will be focused on empowering Asian mixed-race individuals to tell alternative racial identity forming stories (White & Epston, 1990). Therapists and clients will join a process of co-constructing the meanings of the client's racial identity formation and its association with multiracial challenges and resilience rather than reproducing or pathologizing one's struggles based on privileged dominant discourses (Ayashiro, 2016).

Limitations and Future Study Recommendations

This study found overall strong positive correlations between past and present Transnational Scale and multiracial challenges and resilience. Yet correlations between past and present TS and MCRS do not necessarily explain Asian multiracial individuals' full experiences. It will be important to understand further what parts of transnationalism engagement would impact multiracial challenges and resilience among U.S. born Asian mixed-race individuals differently. I would recommend further studies be developed to measure not only frequencies of transnationalism scale but emotional responses when families engage in political and economic activities and communicate about their culture of country of origin.

The other limitation for this study was that it was built on gender binary and heterosexual normality constructs. Even if participants were asked to articulate their own gender identity, only one participant identified as transmasculine and eight out of 217 participants left blank the gender identity question, which indicated its limitation to understand genderqueer individuals' experiences among Asian mixed-race people. A survey question regarding parent's racial identity was constructed in a heterosexual normality frame by asking the mother's and father's backgrounds and excluded inputs from same sex couples. This heterosexist and gender binary constructs were based on research decisions to make comparisons to existing literature.

Ethnographic or other types of qualitative research will enrich understandings of what parts of ethnic–racial socialization would be related to transnationalism, and how they are transmitted to the second generation of Asian mixed-race individuals from their care givers including emotional responses. In-depth interviews and participants' narratives will help us to comprehend multifaced factors that influence Asian mixed-race challenges and resilience, such as family communication patterns and/or other socially constructed dominant discourses and

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attitudes which they related to racial identity fluidity. I would like to suggest for a future study to be based on an idea that conceptualizes racial identity fluidity as a working model of translocality by Anthias (2008) and creates transnational social spaces (Faist, 2000). As Collins (2000) viewed, coexistence with a double sense of identity would be a strength rather than limitation among multiracial individuals because they cope with racial identity challenges and discriminatory experiences by holding these protean racial identity positions.

Lastly, by asking about transnationalism activities only relating to Asian country of origin, it was limited to fulfilling a research gap that incorporated both parental ethnic and cultural heritages among interracial families as previous researchers recommended (Rollins & Hunter, 2013). It will be important to include impacts from non-Asian parents' ethnic-racial socialization practices in relation to developing multiracial identities among Asian mixed-race individuals.

Conclusions

In spite of the above stated limitations, this study has a significant value in raising awareness of one of the fastest growing but understudied populations, Asian mixed-race individuals in the United States (Kasuga-Jenks, 2012). This is the one of very first studies to confirm continuous transnationalism impacts from childhood to adulthood on multiracial identity challenges and resilience. Scholars (Bradatan et al., 2010; Ghosh & Wang, 2003) acknowledged that the ability to form a transnational identity among immigrants was also affected by the hosting cultural atmosphere; the migrant would need to feel welcome and not oppressed or marginalized by the mainstream culture. Contrarily, the current U.S. immigrant policies are discriminatory and provoke the general public to build up fear of otherness while aiming for the cultural change of White nationalistic normality (Srikantiah & Sinnar, 2019).

The Trump administration ordered to revoke the Deferred Action for Childhood Arrivals (DACA) which was overturned by the US supreme court in June 2020 (Liptak & Shear, 2020). The current administration has been aggressively pushing for regulatory changes such as terminating Temporary Protected Status (TPS) of refugees from certain countries, limiting asylum hearings, ordering zero-tolerance policies, separating families in detention centers, and creating travel bans for Islamic countries, etc. (Pierce, 2019). These harsh immigration policies continue to create emotional and economic difficulties for immigrant families and resentment among children who had been separated from their parents (Dreby, 2015). I couldn't agree more with Kerwin (2017) who summarized 15 articles of the US immigration policy changes and suggested to honor immigrants by integrating them into society.

I expect this study to contribute to the couple and family therapy field and promote day-to-day social justice practices by increasing awareness of an understudied multiracial population in the United States and challenging the ideology of White normality and/or monoracial normality (Daniel et al., 2014; Gonzales-Backen, 2013). I hope this study's findings may inspire further research to identify more methods by which to practice transnationalism and create transnational social fields that aim for the inclusion of cultural diversity and the embrace of cultural changes in a multilevel of social contexts such as geographical regions, academic worlds, political platforms, nationhood, and global village.

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APPENDIX A: Internet Survey

Dear voluntary participants,

This is a survey about understanding US born Asian mixed individuals' transnational activity engagements and their impacts on multiracial challenges and resilience. This survey will give you an opportunity to speak about your experiences as an Asian mixed-race individual. Your responses will promote public awareness of Asian Biracial adults' challenges and resilience in relations to their transnational ties to the country of origin of Asian immigrant parent. I hope this research challenges monoracial normality ideas and increases appreciation toward human diversity of racial identity.

There are minimal, if any, risks from participating in this research project. Your personal identity will be anonymous, and confidentiality will be protected.

You will not be asked to reveal your name, and all collected demographic data will be reported as aggregated information. No personally identifiable information will be associated with your responses to any reports of these data. The survey will take approximately 20 minutes to complete.

This survey is part of my dissertation research at Antioch University in the PhD in Marriage and Family Therapy Program. The study results may be included in future presentations and publications.

Your participation is voluntary, and you may elect to discontinue your participation at any time. If you have any questions about the survey or the research study, please contact me.

This project has been approved by the Institutional Review Board at Antioch University. If you have any questions about your rights as a research participant, please contact the IRB Chair and Provost.

By clicking "Next" below, you indicate that you have read and understood this consent form and agree to participate in this research study.

Please print a copy of this page for your records.

Thank you for your participation!

Seeking Participants for an Anonymous Survey

To Whom It May Concern:

I am a doctoral student at Antioch University in the Doctor of Philosophy Family Therapy program. I am currently in the dissertation phase, working on my research: The Impact of Transnationalism on Multiracial Challenges and Resilience among Asian Mixed-Race Adults in the United States. I am seeking appropriate participants using an online anonymous survey using Qualtrics. I would greatly appreciate your assistance in distributing the survey to your department students, alumni faculty, and/or other student social media groups in your organization.

Participant Information-Voluntary Participation

The attached participation letter provides detailed information about informed consent and indicates your willingness to voluntary participate in the study. Participants may withdraw from participating at any time. The survey will be anonymously conducted and take about 20 minutes. No participant's contact information will be stored, and anonymity will be maintained.

Risks and Benefits of Participation

To the best of my knowledge, completing survey questionnaires will involve minimal risk (no more risk of harm than one would encounter in everyday life).

Thank you in advance for taking the time to assist me with this study.

APPENDIX B: Demographic Questionnaire

1. Age:

2. What is your preferred gender identity?

3. What is your racial identity?

4. Were you born in the US?

5. Do you identify yourself as a mixed race?: Yes _____   No _____

6. Strength of Asian identity

1	2	3	4	5
Strongly Asian	Somewhat Asian	Mixed	Somewhat Other Than Asian	Strongly Not Asian

7. Do you find yourself changing your racial identity depending upon different social contexts?

1	2	3	4	5	6
Never	Very Rarely	Rarely	Occasionally	Often	Very Often

8. How would you describe your parents' racial identity?

   Parent 1_____ Parent 2 _____

9. What is your father's ethnic identity?

10. What is your mother's ethnic identity?

11. Which parent was immigrated from Asian county?

12. Which East Asian country did your parent immigrate from?

13. Please choose one of the following that best describes your social class

1	2	3	4	5
Lower class	Lower middle class	Middle class	Upper middle class	Upper class

14. When you were growing up, what language was spoken at home?

15. What state is your current residence?

16. Which state did you grow up most of time?

APPENDIX C: Multiracial Challenges and Resilience Scale (MCRS)

By: Salahuddin and O'Brien (2011)

Please see the following website for actual MCRS questionnaire and instructions on how to compute: http://counselingpsychologyresearch.weebly.com/multiracial-challenges-and-resilience-scale.html

APPENDIX D: Transnationalism Scale

Based on the findings of Murphy and Mahalingam (2004)

While you were growing *up*, to what extent did **you or your family** participate in the following activities?	To what extent have **you** participated in the following activities within *the past two years*?
0 Never **1** Very Rarely **2** Rarely **3** Occasionally **4** Often **5** Very Often	**0** Never **1** Very Rarely **2** Rarely **3** Occasionally **4** Often **5** Very Often

1.Sent money or supplies back to relatives in immigrant parent's country of origin	Send money or supplies back to relatives in your immigrant parent's country of origin

2.Traveled back to your immigrant parent's country of origin to visit family and relatives	Travel back to your immigrant parent's country of origin to visit family and relatives
3.Traveled back to your immigrant parent's country of origin to visit friends	Travel back to your immigrant parent's country of origin to visit friends
4.Kept regular communication with relatives in immigrant parent's country of origin	Keep regular communication with relatives in your immigrant parent's country of origin
5.Kept regular communication with friends in immigrant parent's country of origin	Keep regular communication with friends in your immigrant parent's country of origin
6.Participated in or attended cultural festivities or traditional holiday rituals from your immigrant parent's country of origin	Participate in or attend cultural festivities or traditional holiday rituals from your immigrant parent's country of origin
7.Participated in or attended games sponsored by organizations from your immigrant parent's country of origin	Participate in or attend games sponsored by organizations from your immigrant parent's country of origin
8.Attended religious services primarily attended by other immigrants from your immigrant parent's country of origin	Attend religious services primarily attended by other immigrants from your immigrant parent's country of origin

9.Participated in any cultural clubs relating to your immigrant parent's country of origin at school, work or other venue	Participate in any cultural clubs relating to your immigrant parent's country of origin at school, work or other venue
10.Owned business(es) in your immigrant parent's country of origin	Own business(es) in your immigrant parent's country of origin
11.Owned ethnic business(es) in the United States	Own ethnic business(es) in the United States
12.Bought or imported supplies regularly from your immigrant parent's country of origin	Buy or import supplies regularly from your immigrant parent's country of origin
13.Gave money to support political causes in your immigrant parent's country of origin	Giving money to support political causes in your immigrant parent's country of origin
14.Wrote for a newspaper or magazine from your immigrant parent's country of origin	Writing for a newspaper or magazine from your immigrant parent's country of origin
15.Traveled to/from your immigrant parent's country of origin to do research on political conditions	Travel to/from your immigrant parent's country of origin to do research on political conditions
16.Sponsored charities from your immigrant parent's country of origin	Sponsoring charities from your immigrant parent's country of origin
17.Actively participated in political organizations in your immigrant parent's country of origin	Actively participating in political organizations in your immigrant parent's country of origin
New Items	
18.Read or watched news from immigrant parent's country of origin	Read or watch news from immigrant parent's country of origin
19.Watched television shows or films from immigrant parent's country of origin	Watch television shows or films from immigrant parent's country of origin
20.Ate at restaurants serving food from immigrant parent's country of origin	Eat at restaurants serving food from immigrant parent's country of origin
21.Shopped at stores in the U.S. that specialize in goods from immigrant parent's country of origin	Shop at stores in the U.S. that specialize in goods from immigrant parent's country of origin