

A New Measure of Asian American Racial Identity Ideological Values (AARIIV): Unity, Interracial Solidarity, and Transnational Critical Consciousness

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Psychological research and theory focused on distinct racialization and racial identity experiences of Asian Americans are limited. Our article proposes a new measure of ideological values related to Asian American racial identity that draws on Asian Critical Race Theory and Asian Americanist perspectives that emphasize the unique history of oppression, resilience, and resistance among Asians in America. Across three studies with a combined sample of 860 Asian American college students, we created and confirmed the bifactor structure and fit of the 13-item measure of Asian American Racial Identity Ideological Values (AARIIV), with three subscales. *Asian American Unity* is a cultural response to the discourse on who is included in the category “Asian American” across intersections of social positionalities. *Interracial Solidarity* is a cultural response to the shared experiences of discrimination and exploitation among all racial minority groups. *Transnational Critical Consciousness* is a cultural response to Asians in the United States and Asians abroad who share overlapping racialization and discrimination experiences due to white supremacy and imperialism. The three-subscale structure of the AARIIV was supported by a combination of exploratory and confirmatory factor analyses. Evidence of convergent validity was supported as it positively correlated with awareness of racism, critical reflection, critical action, racial centrality, ethnic pride, and ethnic engagement; and negatively correlated with internalization of the model minority myth and colorblind racial attitudes. Evidence of incremental validity was supported as AARIIV predicted colorblind racial attitudes and critical consciousness above and beyond broad-ranging measures of racial identity and ethnic identity.

What is the public significance of this article?

The present study develops a new measure of Asian American Racial Identity Ideological Values that draws on the unique racial history of oppression and resilience of Asians in America.

Keywords: Asian American, racial identity, measurement development

Today when a community of immigrants and the descendants of immigrants from Asia are more diverse than ever, the term *Asian American* is more essential than ever before. People of Asian ancestry continue to face discrimination, harassment, and prejudice, and just as it has been over the past century-and-a-half, we exist in a society that sees us as one, as all looking the same, as all being the same. And given that that’s the case, it’s ever more incumbent upon us to come together to fight for social justice (Daryl Maeda quoted in Yoshiko Kandil, 2018).

There is a limited understanding of Asian American racial identity to mean only a cultural or national identity—forever navigating between the elusive boundaries of what it means to be “Asian” and

“American” (Leong & Okazaki, 2009; Lowe, 1991; Uba, 2012). It is falsely believed to be primarily reserved for U.S. born and East Asians (i.e., Chinese, Japanese, Korean), not considering what historian Erika Lee (2015) describes as the “Twenty-First-Century Asian Americans” who share a common racialized history of struggles and agency, but also are transnational immigrants and global Americans who are diverse in age, ethnicities, immigration history (e.g., refugees, transracial adoptees, multiracials), class, gender, and sexuality. Diversity and inclusion serve as the foundation for “Asian American” racial identity that was born as a political identity in collective response to and rejection of racism and imperialism (Maeda, 2009, 2012). It was a means to align with Black and brown communities in fighting for social justice, rather than approximating and assimilating toward whiteness as “honorary Whites” (Maeda, 2012; Wu, 2002). Grounded in the unique racial formation, stratification, and history of Asians in America, what does Asian American racial identity mean for the Twenty-First-Century Asian Americans?

Psychological theories and measures focused on unique racialized history and identity formation of Asian Americans is still limited (Rivas-Drake et al., 2014). Likewise, there is an over-reliance on measures (e.g., Multigroup Ethnic Identity Measure [MIEM], Phinney, 1992; Multidimensional Inventory of Black Identity

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[MIBI], Sellers et al., 1998) that are not originally from the perspective of or validated for Asian Americans. To advance scientific knowledge in this area, our article proposes a new measure of ideological values related to Asian American racial identity that draws on Asian Critical Race Theory (Museus & Iftikar, 2013) and an Asian Americanist perspective (Lee et al., 2016) that emphasizes the unique history of oppression, resilience, and resistance of Asians in America.

Asian Americanist Perspective

Research focusing on the unique perspectives and experiences of Asian American youth and families remain largely absent in the psychological literature. The invisibility of ethnic and racial minorities including Asian Americans has been well documented (Hartmann et al., 2013; Nagayama Hall & Maramba, 2001). Moreover, “Asian American psychology has been dominated by a particular prototype . . . of Asian American individuals and families. These prototypical features include monoracial individuals from monoracial families, often from East Asia, who are highly educated and upwardly mobile in their socioeconomic status” (Okazaki et al., 2007, p. 36). In response, scholars argued the need for an Asian Americanist perspective in psychology to account for the heterogeneity, hybridity, and multiplicity of Asian American experiences (Lee et al., 2016; Okazaki et al., 2007).

An *Asian Americanist perspective* is “questioning and deconstructing dominant paradigms and reconstructing, redefining, and reformulating the psychological experiences of Asian Americans” (Okazaki et al., 2007, p. 39), instead of applying traditional psychological models and measures developed mainly for Whites or models adapted to understand racial and ethnic minority youth and families. It also emphasizes the need to dismantle and challenge the oriental narrative common in psychological research that restricts Asian American experiences through a dichotomy of Asia and U.S. cultural adjustment, often overrepresenting or overinterpreting roles of collectivism and Asian ethnic traditions/values (Uba, 2012; Yoo et al., 2018). It further argues for a more holistic approach to conceptualizing and investigating Asian American psychology utilizing more inter- and trans-disciplinary scholarship and readings (Juang et al., 2017; Lee et al., 2016; Uba, 2012).

An Asian Americanist perspective also draws on *Asian Critical Race Theory* (Museus & Iftikar, 2013), or AsianCrit, as a conceptual lens for understanding the ways in which race and racism shape the lives and identities of Asian Americans in society. It recognizes *racism* as system of dominance, power, and privilege attached to whiteness that is manifested through interpersonal, cultural, and institutional racial disparities in the U.S. Racism is supported by the unique racial formation of Asians in America as the *oriental* or the “alien body and a threat to the American national family” (Lee, 1999, p. 8). The construction of the oriental is a complex racial representation of ever-changing, contradictory images of Asian Americans including the perpetual foreigner, model minority, and sexual deviant stereotypes (Espiritu, 1992; Lee, 1999). More than simple overgeneralizations, all of these stereotypes are rooted in specific moments of U.S. history to rationalize the white racial frame (Chang, 2015; Feagin, 2013), limiting Asian Americans from fully and equally participating in U.S. society and culture. Racism is also interlocked with other systems of oppression and privileges, including nativism, sexism, classism, heterosexism, and ableism, to shape

experiences and identities for Asian Americans. Finally, Asian American experiences with racism and identity go beyond national boundaries of the United States, recognizing the global impact of imperialism, colonialism, and transnationalism.

AsianCrit also advocates for research centering the voices and lived experiences of Asian Americans and their unique racial struggles and agency. In particular, Asian Americans have been and are active agents creating their own personal narratives and directing their present and future lives. U.S. history is rich with illustrations of Asian Americans participating in social justice movements against white racism, often in collaboration across ethnic, racial, gender, and class lines (Lee, 2015; Takaki, 1989). It grew out of political participation and activism focusing on the need for self-determination and social justice—to search for an identity beyond the oriental stereotypes.

“Asian American” racial identity was a means for collective action coined by activists Yuji Ichioka and Emma Gee after forming the Asian American Political Alliance at UC Berkeley in 1968. As historian Lee (2015) describes its significance, “Asian American Political Alliance sought to bring together all Asians as a political group regardless of ethnic or other differences” (p. 304). In protest of interlocking oppression, Asian American racial identity came to be defined by (a) Asian American unity, (b) interracial solidarity, and (c) transnational critical consciousness (Maeda, 2012). Illustrations of these tenants practiced are visible throughout U.S. history and particularly in the Asian American movement in the late 1960s and 1970s, often characterized by a wide range of political participation and campaigns for civil rights, Black liberation, farmer workers’ rights, women’s liberation, lesbian, gay, bisexual, and transgender rights, and an end to the war in Vietnam (Lee, 2015; Takaki, 1989).

Asian American unity is a cultural response to the shared experiences of discrimination and exploitation among Asians of all backgrounds (Maeda, 2009). It is also a cultural response to the interlocked oppressions that often makes invisible the psychological experience of Asian American women, brown Asian Americans (e.g., Filipino, Pakistani, Asian Indians, Cambodians), Asian multiracial people, queer and trans Asian people, undocumented Asian immigrants, and Asian religious minorities, among other marginalized groups (e.g., David & Nadal, 2013; Hall, 2004; Nadal, 2011; Nadal et al., 2016). But to name these systems of oppression and to identify how their intersections render some Asian Americans more marginalized and invisible than others is also an opportunity “to explore, forge, and fortify cross-gender, cross-racial, and cross-class alliances,” constructing what Espiritu (1992) believed to be an “imagined community beyond dualism” (p. 135).

Interracial solidarity is a cultural response to what Kim (1999) describes as the racial triangulation of Asians between Blacks and Whites, with Asians treated as honorary Whites who are smarter and harder working than Blacks, while simultaneously perpetual foreigners who are unassimilable to (White) American identity and culture. Inspired by the Black liberation movement and in cross-racial solidarity with other racial minorities in the Third World Liberation Front, the Asian American movement and racial identity were reimagined as a rejection to honorary White status and the model minority myth (Espiritu, 1992; Maeda, 2012). Asian American racial identity recognizes the linked fate between Asian Americans with African Americans and other minorities in their shared oppression but also opportunities in cross-racial solidarity to

dismantle the interlocked oppression that pits minority groups against one another. Illustrating this point, [Tran and Curtin \(2017\)](#) argued the need for Asian American psychology to support the Black Lives Matter movement to (a) challenge the miseducation of Asian-Black history, (b) prioritize the preservation and healing of communities and bodies of color, especially Black lives, and (c) stand in solidarity.

Transnational critical consciousness is a cultural response to Asians in the United States and Asians abroad sharing similar experiences with racialization, discrimination, and exploitation shaped by imperialism and white supremacy ([Lee, 2015; Maeda, 2009](#)). It is critically reflecting and taking action against exploitation of Asians across the globe, including creating an identity beyond U.S. borders as transnational immigrants and global Asians ([Lee, 2015; Maeda, 2009](#)). The value emerged when Asian Americans developed transnational sympathies and organized protests against U.S. aggression in Vietnam and the Marcos dictatorship in the Philippines in the late 1960s ([Maeda, 2012](#)). Asian Americans understood that the racism they experienced at home was intertwined with imperialism in Asia. Rather than perceiving Asians from other countries as their enemies, Asian Americans viewed them as fellow Asians bonded by a common oppression and integral collaborators in building a collective, united front against discrimination and exploitation ([Lee, 2015; Museus & Iftikar, 2013](#)).

Asian American unity, interracial solidarity, and transnational critical consciousness are the three themes that define Asian American racial identity-related ideological values in the present study. Thus, the meaning of Asian American racial identity is derived from AsianCrit and Asian Americanist perspectives. In efforts to better understand the psychological implications of these aspects of Asian American racial identity, the measure will be designed to assess these values of Asian American unity, interracial solidarity, and transnational critical consciousness.

Psychological Perspective

[Sue and Sue \(1971\)](#) were the first to publish a article on the racial identity of Chinese Americans arguing that three typologies (the Traditionalist, Marginal Man, and Asian American) were created in response to navigating between Chinese and Western values, and surviving racism. Since then, empirical research on both theory and measurement of ethnic and racial identity has exponentially grown (see [Umaña-Taylor et al., 2014](#), for review) and contributes to normative identity development for people of color including Asian Americans, with significant positive psychological implications on physical and mental health, adjustment, risky behaviors (see [Miller-Cotto & Byrnes, 2016](#), and [Rivas-Drake et al., 2014](#), for review), and ability to navigate and cope with racial stereotypes and discrimination ([Neblett et al., 2012; Yip et al., 2019](#)).

Ethnic-racial identity (ERI) is a multidimensional construct that reflects the beliefs and attitudes of an individual associated with their ethnic and racial group memberships, along with the processes of how these beliefs and attitudes develop and change over time and place ([Umaña-Taylor et al., 2014](#)). Although there is considerable conceptual and empirical overlap in use of the terms race and ethnicity, scholars argue *ethnic identity* should be theorized and measured if researchers are interested in ethnic group-specific (e.g., Filipino, Pakistani, Chinese) cultural beliefs, values, and

behaviors of an individual; while *racial identity* should be used if researchers are interested in experiences and responses to an oppressive and highly racialized society based on unique racial formation and history ([Cokley, 2007; Schwartz et al., 2014](#)). ERI measures commonly used for Asian Americans include single-item measures, the MIEM ([Phinney, 1992](#)), and the MIBI ([Sellers et al., 1998](#)). Guided primarily by a developmental perspective, the MEIM is a process-focused model that was created to measure the meaning of ethnicity. Guided by personality and social psychology perspective, the MIBI is a content-focused model that was created to measure the unique and historically situated meaning of racial identity among African Americans. Moreover, according to [Sellers et al. \(1998\)](#), racial ideology values are an important facet of racial identity. Importantly, AARIIV extends the racial identity literature by identifying the ideological values specifically related to Asian Americans' unique racial formation in the United States.

There has been a small but growing body of psychological research on the importance of racial identity for Asian Americans using theories and models adapted from experiences of African Americans (e.g., [Alvarez et al., 2006; Chen et al., 2006; Kim, 2012](#)). Still, empirical research on Asian American racial identity emphasizing the unique racial formation and sociohistorical experiences of Asians in America is largely invisible. Moreover, beyond documenting how Asian Americans endure and cope with racial discrimination, understanding how Asian American racial identity can reinforce (e.g., racial color-blindness, colorism, internalized racism, anti-blackness) or challenge broader structures of white supremacy (e.g., critical reflection and critical actions, cross-racial solidarity) remains an important research topic that is absent in psychological literature.

Collective Action Theory ([Duncan, 1999, 2012](#)) proposes there are multiple individual factors and life experiences that motivate individuals to be critically conscious and participate in collective action, including racial identity. Racial identity is expected to predict critical consciousness and collective action as these involve greater awareness of structural inequity and interest in achieving equality. Although research in this area is limited with Asian Americans, research has found that Asian American linked fate (i.e., belief that one's own experiences and outcomes are impacted by other Asian Americans) and cross-racial linked fate (i.e., belief that one's own experiences and outcomes are impacted by other people of color, including African Americans) are important parts of the meaning of racial identity for Asian Americans ([Junn & Masuoka, 2008](#)). Racial identity also predicted own-group activism ([Tran & Curtin, 2017](#)), perceptions of political commonality with African Americans ([Nicholson et al., 2020](#)), and support for the Black Lives Matter movement among a nationally representative sample of Asian Americans ([Merseth, 2018](#)).

In conclusion, racial identity is conceptualized across disciplines by a myriad of definitions and dimensions. Although there are many ways to define what it means to be "Asian American," we are interested in how Asian American racial identity is politicized and grounded in radical ideologies—specifically, anti-racism and anti-imperialism ([Maeda, 2009](#)). We contend that "Asian American" is a recent social identity constructed in response to the collective struggle against American hegemony among multiethnic and transnational Asian people, along with other racial minority groups. Therefore, *Asian American unity, interracial solidarity, and transnational critical consciousness* are at the core of Asian American

racial identity. Through understanding “Asian American” as a political identity, rather than a demographic identity, we are able to illuminate the racial group’s long history of agency and demands for self-determination in a highly racialized society (Maeda, 2009). This definition of Asian American racial identity-related ideological values may have significant psychological implications for Asian American youth in developing critical consciousness, deconstructing racial stereotypes and biases, and developing an adaptive framework and skills to cope with and challenge white supremacy through critical reflection and activism.

Study Purpose

In a time of national crisis in white supremacy, xenophobia, and nativism, the meaning and implications of Asian American racial identity defined by their collective struggle and agency matter more than ever. Drawing on AsianCrit and an Asian Americanist perspective, we developed a new measure of content-focused Asian American Racial Identity Ideological Values (AARIIV) with evidence of validity and reliability across three studies among a diverse sample of Asian American college students. We focus on the developmental period of emerging adulthood in a college setting as it involves greater exploration, deeper reflection, and increased flexibility in identity formation, in a consciousness-raising sphere with opportunities to learn and interact with diverse faculty, peers, and coursework (Azmitia et al., 2008). In support of convergent validity and in line with Collective Action Theory (Duncan, 1999, 2012), we expected AARIIV to positively correlate with awareness of racism, critical reflection (general and race-specific), critical action, racial identity, and ethnic identity; and negatively correlate with indicators of internalized racism including colorblind racial attitudes (Neville et al., 2000) and internalization of the model minority myth (Yoo, Burrola, & Steger, 2010; Yoo et al., 2015). In support of incremental validity, we expected AARIIV to predict critical consciousness and colorblind racial attitudes above and beyond non-Asian American-specific measures of racial identity and ethnic identity. Finally, given substantial diversity within the Asian American population, we examined possible demographic differences in AARIIV based on age, gender, socioeconomic status, sexual orientation, nativity status, academic year, and whether participants had taken at least one ethnic studies course.

Study 1

The purposes of Study 1 in developing a new measure of AARIIV included: (a) drawing on Asian Critical Race Theory (Museus & Iftikar, 2013) and an Asian Americanist perspective (Lee et al., 2016) that emphasizes identification with unique values of Asian American unity, interracial solidarity, and transnational critical consciousness; (b) assembling an initial pool of items related to each theme; (c) conducting an exploratory factor analysis to test the factor structure of the items; and (d) testing internal reliability and evidence of convergent validity. Regarding convergent validity, we hypothesized that AARIIV subscales would negatively correlate with internalization of the model minority myth, a false belief that Asian Americans are *comparatively* more successful than other racial minority groups because of their *individual* efforts and mobility (i.e., IM4-Unrestricted Mobility and IM4-Achievement Orientation). This unique form of internalized racism for Asian

Americans ignores the role of systemic and institutional white racism in explaining racial disparity as well as pit racial minority groups against one another (Wu, 2002).

Scale Construction

The research team included the lead author (self-identified as Korean American), two graduate students (self-identified as Filipina-White multiracial and as Biracial Asian American), and two undergraduate research assistants (self-identified as Filipinx american and as Pakistani). Each of our positionalities uniquely informed our interpretations of the Asian American racial identity literature, and consequently, the item generation process for our measure. Specifically, we were driven to create a measure that was inclusive of the heterogeneity in the Asian American community. As a research team of Asian Americans from different racial backgrounds, gender identities, socioeconomic upbringings, and immigration experiences, our foremost commitment was to ensure that we captured the experiences of those who are often excluded in the literature on Asian Americans.

All members of the research team reviewed relevant Asian American literature to identify common themes of Asian American oppression, resilience, and resistance. This included work from Maeda (2009, 2012), Espiritu (1992), Wu (2002), Lee (2015), Takaki (1989), Lee (1999) to name a few. Together, we created an initial pool of 75 items to reflect the values of (a) Asian American unity, (b) interracial solidarity, and (c) transnational critical consciousness. We avoided creating items based on specific dates, historical events, and terminology in order to not measure an aptitude of Asian American history. Efforts were also made to keep items simple and written to oversample the constructs of interest (Clark & Watson, 1995). Instructions stated: “Using the 1-7 scale below, please rate how much the following items are important to your Asian American racial identity.” The response format for the measure was a 7-point Likert-type scale ranging from 1 = *strongly disagree* to 7 = *strongly agree*, with higher scores representing a stronger commitment to the ideological values of Asian American racial identity.

Method

Participants

The Study 1 sample consisted of 314 self-identified Asian American college students from a large, public, Southwestern university. Demographic information of the sample is available in Table 1.

Procedure

The study was approved by the university’s Institutional Review Board. Participants were recruited from undergraduate classes and organizations that had larger numbers of Asian Americans including cultural-specific organizations and classes in Justice Studies, Women and Gender Studies, and Asian Pacific American Studies. Participants were also recruited from an announcements board on the university’s online student portal, which is accessible to all students registered at the university. Qualtrics survey links were distributed to instructors and interested students by the researchers. Surveys were completed individually outside of class and took approximately 30 min to finish. All recruitment and survey

Table 1
Descriptive Statistics Across Studies

Variable	Study 1 (N = 314)	Study 2 (N = 274)	Study 3 (N = 272)
Age <i>M</i> (<i>SD</i>)	22.37 (5.97)	22.60 (5.92)	21.75 (5.77)
Gender			
Female	206 (65.6%)	188 (68.6%)	189 (69.5%)
Male	102 (32.5%)	78 (28.5%)	79 (29%)
Ethnicity			
Multiracial	50 (16%)	52 (19%)	36 (13.2%)
Multiethnic	48 (15.3%)	47 (17.2%)	32 (11.8%)
Filipino	42 (13.4%)	40 (14.7%)	34 (12.5%)
Chinese	36 (11.5%)	35 (12.8%)	55 (20.2%)
Vietnamese	32 (10.2%)	32 (11.7%)	31 (11.4%)
Korean	29 (9.3%)	18 (6.6%)	17 (6.3%)
Indian	22 (7%)	17 (6.2%)	30 (11%)
Japanese	17 (5.4%)	9 (3.3%)	10 (3.7%)
Sexual orientation			
Heterosexual	245 (78%)	214 (78.1%)	226 (83.4%)
Gay/lesbian	9 (2.9%)	14 (5.1%)	5 (1.8%)
Bisexual	45 (14.3%)	36 (13.1%)	26 (9.6%)
Academic year			
Freshman	97 (30.9%)	84 (30.7%)	63 (23.2%)
Sophomore	67 (21.3%)	64 (23.4%)	59 (21.8%)
Junior	84 (26.8%)	58 (21.2%)	70 (25.8%)
Senior	54 (17.2%)	49 (17.9%)	64 (23.6%)
Fifth year or more	12 (3.8%)	19 (6.9%)	15 (5.5%)
Class			
Poor	3 (1%)	3 (1%)	3 (1.1%)
Working class	38 (12.1%)	34 (12.4%)	35 (12.9%)
Lower middle class	61 (19.4%)	51 (18.6%)	43 (15.9%)
Middle class	124 (39.5%)	125 (45.6%)	129 (47.6%)
Upper middle class	81 (25.8%)	54 (19.7%)	59 (21.8%)
Affluent	7 (2.2%)	7 (2.6%)	2 (0.7%)
Nativity			
U.S.-born	243 (77.6%)	201 (73.4%)	196 (73.1%)
Foreign-born	70 (22.4%)	73 (26.6%)	72 (26.9%)
Taken ethnic studies			
Yes	80 (25.5%)	68 (24.8%)	91 (33.6%)
No	234 (74.5%)	206 (75.2%)	180 (66.4%)

materials were distributed in English. Successful completers of the survey were entered into a raffle for one of three \$30 Amazon e-gift cards. Data were collected during the spring term of the 2018–2019 academic year and included 588 participants. Approximately half of these participants were randomly assigned to either Study 1 or Study 2.

Measures

Demographic Questionnaire. Participants were asked to report demographic characteristics, such as age, gender, race/ethnicity, sexual orientation, perceived socioeconomic status, academic year, and nativity status.

Internalization of the Model Minority Myth. The Internalization of the Model Minority Myth Measure (IM-4; Yoo, Burrola, et al., 2010) is a 15-item measure which includes two subscales. The *IM4-Unrestricted Mobility* subscale is a five-item scale that assesses the idea that Asian Americans perceive less racism and barriers at school and work compared to other racial groups (e.g., “Asian Americans are less likely to experience racism in the United States”). The *IM4-Achievement Orientation* scale is a measure that assesses the belief that Asian Americans are more successful than other racial groups due to their hard work and

perseverance through adversity (e.g., “Asian Americans get better grades in school because they study harder”). Participant responses were measured using a 7-point Likert-type scale ranging from 1 = *strongly disagree* to 7 = *strongly agree*, with higher scores representing more internalization of the model minority myth.

Exploratory and confirmatory factor analyses, and evidence of discriminant, convergent, and incremental validity support the two-subscale structure (Yoo, Burrola, et al., 2010; Yoo et al., 2015). For Asian Americans, internal consistency reliabilities have been reported ranging from .68 to .77 for Unrestricted Mobility and .91 to .92 for Achievement Orientation (Atkin et al., 2018; Yoo, Burrola, et al., 2010).

Results

Exploratory Factor Analysis

An exploratory factor analysis (principal axis factor analysis with promax rotation, $\kappa = 4$) was conducted using *Mplus 7.11* on the initial 75 items of the AARIIV. We used a combination of eigenvalues greater than 1, scree plot analysis, and parallel analysis to help determine the number of factors to retain. An oblique rotation was chosen because we expected factors to correlate with each other.

The eigenvalues greater than 1 heuristic suggested 14 factors, the scree plot analysis suggested 3 to 4 factors, and the parallel analysis with 1,000 randomly permuted data sets (O'Connor, 2000) suggested a 6-factor solution. Consequently, we forced six-, five-, four-, and three-factor solutions and only retained items with loadings greater than |.40| on the intended factor and below |.30| on other factors (Pett et al., 2003). We eliminated the six-, five-, and four-factor solutions because no items loaded on at least one of the factors, suggesting a smaller number of factors. We determined that the three-factor structure was optimal based on the finding that both the forced five- and four-factor solutions suggested a three-factor solution after constraining the item loadings. Forty items were dropped from the initial three-factor solution because they had pattern matrix factor loadings less than |.40| or cross-loadings greater than |.30|. Twenty-two more items with high inter-item correlations between different factors were dropped. The remaining 13 items were subjected to a final Exploratory factor analysis [EFA]. The eigenvalues greater than 1 heuristic, scree plot analysis, and parallel analysis suggested a three-factor solution. All 13 items had pattern matrix factor loadings higher than |.40| on one factor and lower than |.30| on the other factors (Pett et al., 2003). See Table 2 for item descriptions and factor loadings.

The four items comprising factor one represented the construct of *Asian American Unity* describing the importance of Asian Americans uniting as a community in response to their shared struggle against racism regardless of intersecting identities (e.g., race, gender, class) and diverse backgrounds (e.g., ethnicity, history, language). The four items comprising factor two represented *Interracial Solidarity* describing the importance of Asian Americans building coalitions with other racial groups in order to resist racism on a united front. The five items comprising factor three represented *Transnational Critical Consciousness* describing the importance of Asian Americans recognizing how imperialism relates to racism and exploitation for Asians on a global scale.

Descriptives and Internal Reliability

Table 3 presents the means, standard deviations, internal reliability estimates, and correlation matrix of AARIIV and Study 1 variables.

Convergent Validity

We examined correlations between AARIIV and IM-4 to assess convergent validity (see Table 3). In support of our hypotheses, AARIIV total and all three subscales (i.e., Asian American Unity, Interracial Solidarity, and Transnational Critical Consciousness) were negatively correlated with IM-4 Total and IM4-Achievement Orientation. However, only AARIIV Total, Interracial Solidarity, and Transnational Critical Consciousness—not Asian American Unity—were negatively correlated with IM4-Unrestricted Mobility.

Study 2

The purposes of Study 2 were (a) to replicate the three-factor structure and fit of the AARIIV on an independent sample; and (b) to test internal reliability and evidence of convergent validity. Regarding convergent validity, we hypothesized that AARIIV subscales would positively correlate with both racial critical consciousness and awareness of subtle and blatant racism. This is consistent with

Table 2
AARIIV Measure Item Description and Factor Loadings From the Final Reduced Item Set in Study 1

Item	Factor 1	Factor 2	Factor 3
Factor 1: Asian American unity			
72. It is important to support all Asian Americans who feel exclusion or rejection because of their intersecting identities (e.g., race, class, gender)	.84	.06	-.01
8. Multi-ethnic Asian Americans (e.g., Filipino-Chinese, Thai-Pakistani) should be fully accepted as members of all of their ethnic groups	.76	.16	-.09
51. Asian Americans have the power to define what their racial identity means to them	.60	-.04	.06
64. Not all Asian Americans are treated equally because of their different intersecting identities (e.g., race, class, gender)	.45	-.09	.26
Factor 2: Interracial solidarity			
29. Asian Americans should fight for issues that target non-Asian racial groups	.05	.92	-.06
27. Asian Americans should be involved in other racial minority groups' struggles	.10	.62	.24
26. Asian Americans should learn about the cultures of other racial minority groups (e.g., Black, Latinx, American Indian)	.07	.60	.05
30. It should upset Asian Americans when someone from any racial minority group experiences discrimination	.11	.52	.17
Factor 3: Transnational critical consciousness			
37. The presence of the U.S. government and military in Asia is harmful to those countries	-.18	-.03	.71
34. The mistreatment of Asians overseas is related to anti-Asian racism in the United States	.13	-.11	.65
49. In order to limit their power, Asian Americans are made invisible in society	.00	.05	.61
48. The model minority stereotype of Asian Americans implies that other racial minority groups are not as hardworking or intelligent in comparison	-.01	-.01	.50
39. Discrimination against Asians living in other countries should anger Asian Americans	.05	.20	.44

Note. The response scale was a 7-point Likert scale ranging from 1 = *strongly disagree* to 7 = *strongly agree*, with higher scores representing stronger endorsement of each Asian American racial identity ideological value. Pattern matrix factor loadings >.40 on the intended factor and <.30 on the other factors are in bold. AARIIV = Asian American racial identity ideological values.

the Collective Action theory (Duncan, 1999, 2012) and studies that suggest a strong racial identity predicts greater awareness of structural inequity and interest in achieving equality.

Method

Participants

The Study 2 sample consisted of 274 self-identified Asian American college students from a large, public, Southwestern

Table 3
Scale Means, Standard Deviations, Internal Reliability, and Intercorrelations in Study 1

Scale	1	2	3	4	5	6	7
1. AARIIV–Total	—	—	—	—	—	—	—
2. AARIIV–Asian American unity	.78**	—	—	—	—	—	—
3. AARIIV–Interracial solidarity	.85**	.56**	—	—	—	—	—
4. AARIIV–Transnational CC	.86**	.50**	.56**	—	—	—	—
5. IM-4–Total	-.28**	-.21**	-.26**	-.23**	—	—	—
6. IM-4–Unrestricted mobility	-.18**	-.11	-.20**	-.13*	.61**	—	—
7. IM-4–Achievement orientation	-.26**	-.21**	-.22**	-.22**	.92**	.30**	—
<i>M</i>	5.55	6.16	5.68	4.95	4.24	3.39	4.66
<i>SD</i>	.87	.88	1.15	1.10	1.03	1.25	1.24
α	.86	.78	.85	.72	.90	.85	.93

Note. *N* = 233 after listwise deletion. AARIIV = Asian American racial identity ideological values; CC = Critical consciousness; IM-4 = Internalization of the Model Minority Myth Measure.
* *p* < .05. ** *p* < .01.

university. Demographic information of the sample is available in Table 1.

Procedure

The recruitment and procedure in data collection for Study 2 were the same as Study 1.

Measures

Demographic Questionnaire. Participants were asked to report demographic characteristics, such as age, gender, race/ethnicity, sexual orientation, perceived socioeconomic status, academic year, and nativity status.

Racial Critical Consciousness. The Contemporary Critical Consciousness (CCC; Shin et al., 2016) measure was used to assess racial critical consciousness. Specifically, the five-item *Racial Critical Consciousness* subscale measured recognition of systemic inequality as a result of racism (five-items; e.g., “The overrepresentation of Blacks and Latinos in prison is directly related to racist disciplinary policies in public schools”). The response format for the measure is a 7-point Likert-type scale ranging from 1 = *strongly disagree* to 7 = *strongly agree*, with higher scores representing higher levels of racial critical consciousness. Reliability value in the developmental study was .79 for the Racial Critical Consciousness subscale (Shin et al., 2016).

Subtle and Blatant Racism Scale for Asian American College Students. The Subtle and Blatant Racism Scale for Asian American College Students (SABR-A²; Yoo, Steger, & Lee, 2010) is an eight-item measure examining the perception of the number of subtle and blatant experiences of racism for Asian American college students. *Subtle racism* refers to the instances of discrimination which are implicit and due to racial biases or stereotypes (four items; “In America, I am viewed with suspicion because I’m Asian”). *Blatant racism* refers to instances of discrimination which are due to explicit racial bias or stereotypes (four items; “In America, I am called names such as, ‘chink, gook, etc.’ because I’m Asian”). The response format for the measure is a 5-point Likert-type scale ranging from 1 = *Almost never* to 5 = *Almost always*, with higher scores representing more experiences of subtle or blatant racism. Exploratory and confirmatory factor analyses, and evidence of discriminant, convergent, and incremental validity support the

two-subscale structure (Yoo, Burrola, & Steger, 2010). Reported reliability estimates have ranged from .82 to .83 among Asian American samples (Cheng et al., 2015; Szymanski & Sung, 2010).

Results

Confirmatory Factor Analysis

We conducted a confirmatory factor analysis using *Mplus 7.11* to test the fit of the three-factor, 13-item measurement model suggested by the exploratory factor analysis in Study 1. Specifically, we tested and compared the fit indices of four constrained models: (a) a one-factor model, (b) an uncorrelated three-factor model, (c) a correlated three-factor model, and (d) a bifactor model with a general AARIIV factor and the three distinct subscales (see Figure 1 and Table 4). Although exploratory factor analysis suggested a three-factor model, we tested a one-factor model due to the possibility that a single factor may better represent AARIIV. Moreover, we tested a bifactor model in case a general factor represents a broad Asian American racial identity in addition to the three domain-specific factors of AARIIV (Reise, 2012). For evaluating model fit and model comparisons, we considered the criteria that comparative fit index (CFI) values $\geq .90$, standardized root mean square residual (SRMR) values $\leq .08$, and root mean square error of approximation (RMSEA) values $\leq .08$ indicate acceptable fit (Fabrigar et al., 1999; Putnick & Bornstein, 2016). The bifactor model demonstrated the best fit based on these criteria.

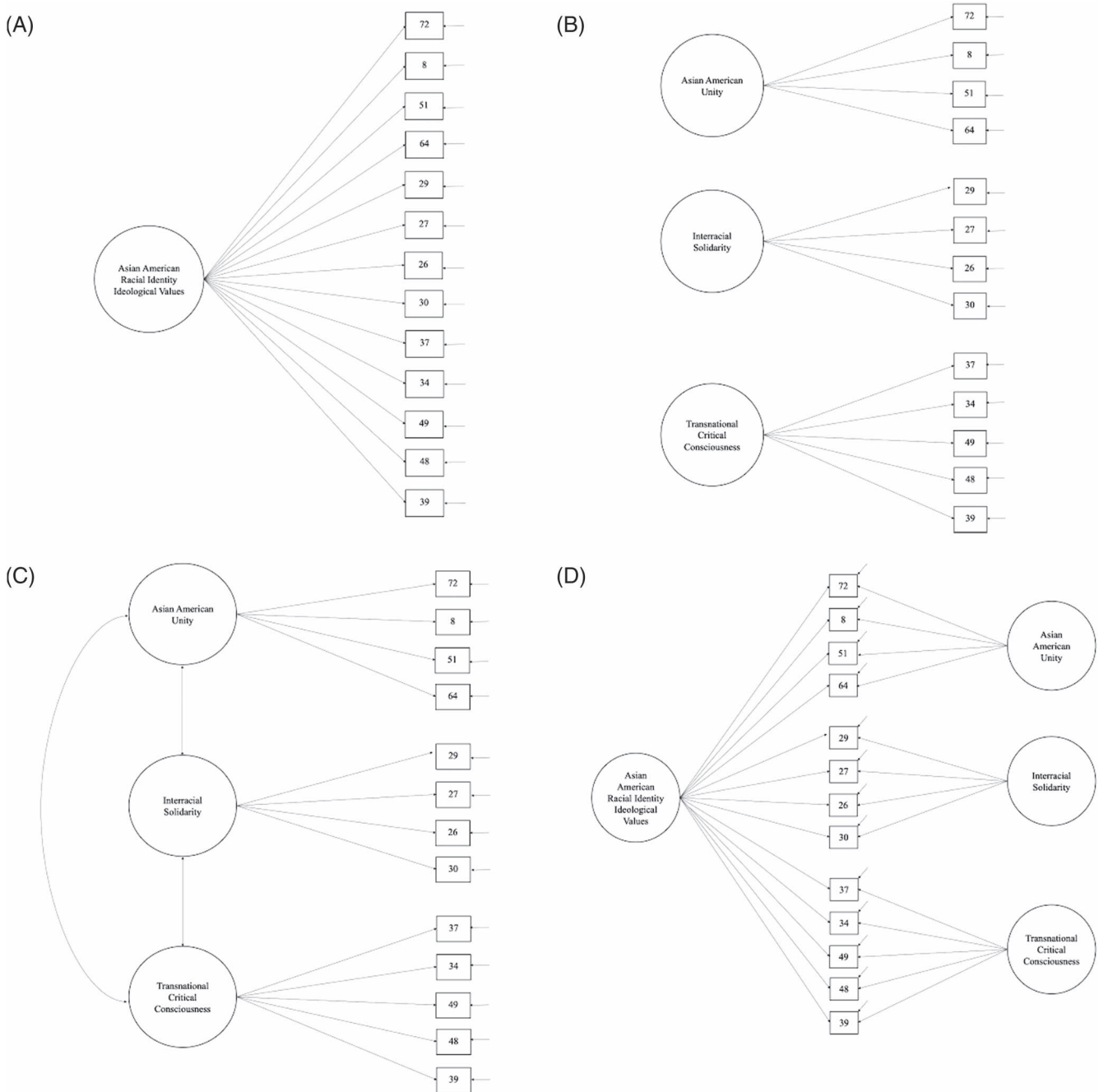
Descriptives and Internal Reliability

Table 5 presents the means, standard deviations, internal reliability estimates, and correlation matrix of AARIIV and Study 2 variables.

Convergent Validity

We examined correlations between AARIIV and awareness of racism (i.e., Racial Critical Consciousness, Subtle Racism, and Blatant Racism) to assess convergent validity (see Table 5). In support of our hypotheses, AARIIV total and all three subscales (i.e., American Unity, Interracial Solidarity, and Transnational

Figure 1
AARIIV Factor Structures Tested Using Confirmatory Factor Analysis



Note. AARIIV = Asian American racial identity ideological values. (A) One-factor model; (B) Uncorrelated three-factor model; (C) Correlated three-factor model; (D) Bifactor model.

Critical Consciousness) positively correlated with Racial Critical Consciousness, Subtle Racism, and Blatant Racism.

Study 3

The purposes of Study 3 were (a) to test for evidence of internal reliability, convergent validity, and incremental validity in AARIIV;

and (b) to examine possible differences in AARIIV scores across demographic variables. In terms of convergent validity, we hypothesized that AARIIV would negatively correlate with colorblind racial attitudes, and positively correlate with critical consciousness (i.e., Critical Reflection and Critical Action). Moreover, we hypothesized that AARIIV would positively correlate with broad measures of racial identity (i.e., Racial Centrality, Racial Private Regard,

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Table 4
Goodness-of-Fit Indicators for Structural Equation Modeling Analyses in Study 2

Model	χ^2	df	RMSEA	90% CI	CFI	SRMR	BIC	AIC
Bifactor	108.570**	52	.071	[.052, .090]	.944	.045	8851.39	8675.63
Three-factor correlated	161.265**	62	.086	[.070, .102]	.901	.059	8850.28	8717.19
Three-factor uncorrelated	394.574**	65	.153	[.139, .168]	.673	.255	9067.45	8935.64
One-factor	652.116**	69	.197	[.184, .211]	.421	.261	9303.48	9192.56

Note. RMSEA = Root-mean-square error of approximation; CI = Confidence Interval for RMSEA; CFI = Comparative fit index; SRMR = Standardized root-mean-square residual; BIC = Bayesian Information Criterion; AIC = Akaike Information Criterion.
** $p < .01$.

Racial Public Regard) and ethnic identity (i.e., Ethnic Clarity, Ethnic Pride, Ethnic Engagement). Regarding incremental validity, we hypothesized that AARIIV subscales would account for significant variance in colorblind racial attitudes and critical consciousness beyond the effects of non-Asian American-specific measures of racial identity and ethnic identity.

Method

Participants

The Study 3 sample consisted of 272 self-identified Asian American college students from a large, public, Southwestern university. Demographic information of the sample is available in Table 1.

Procedure

The recruitment and procedure in data collection for Study 3 were the same as Studies 1 and 2. However, data were collected during the fall term of the 2018–2019 academic year.

Measures

Demographic Questionnaire. Participants were asked to report demographic characteristics, such as age, gender, race/ethnicity, sexual orientation, perceived socioeconomic status, academic year, and nativity status.

Multidimensional Inventory of Black Identity. The shortened version of the MIBI (Sellers et al., 1998) measures three dimensions of racial identity (centrality, ideology, and regard).

For the purposes of this study, Racial Centrality, Racial Private Regard, and Racial Public Regard were the only subscales used since the ideology subscales are specific to African American/Black populations. The *Racial Centrality* subscale captures how salient race is to one’s self concept (five items; e.g., “My race is an important reflection of who I am”). The *Racial Private Regard* subscale measures the extent to which individuals hold positive beliefs about their racial group (three items; e.g., “I feel good about people of my race”). The *Racial Public Regard* subscale assesses respondents’ beliefs about how others perceive their racial group (four items; “In general, other groups view my race in a positive manner”). The response format for the measure is a 7-point Likert-type scale ranging from 1 = *strongly disagree* to 7 = *strongly agree*, with higher scores representing higher racial identity. Confirmatory factor analyses and evidence of construct validity support the MIBI structure. Published reliability estimates range from .59 to .83 (Racial Centrality); .69 to .81 (Racial Private Regard); .80 to .82 (Racial Public Regard; Seaton et al., 2014; White-Johnson et al., 2010). It also demonstrates reliability and validity for use with Asian Americans (e.g., Juang et al., 2016).

Modified MIEM. The modified version of the MIEM (Phinney, 1992) for Asian Americans (Lee & Yoo, 2004) assesses how individuals understand their ethnic identity according to three domains: cognitive clarity, affective pride, and behavioral engagement. In this study, *Ethnic Clarity* measures whether the meaning of one’s ethnic identity is clear (five items; “I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my group and others”). The *Ethnic Pride* subscale measures positive feelings about one’s ethnic group membership (five items; “I am happy that I am a member of my ethnic group”). The *Ethnic*

Table 5
Scale Means, Standard Deviations, Internal Reliability, and Intercorrelations in Study 2

Scale	1	2	3	4	5	6	7
1. AARIIV–Total	—	—	—	—	—	—	—
2. AARIIV–Asian American unity	.82**	—	—	—	—	—	—
3. AARIIV–Interracial solidarity	.85**	.68**	—	—	—	—	—
4. AARIIV–Transnational CC	.87**	.54**	.54**	—	—	—	—
5. Racial critical consciousness	.59**	.43**	.42**	.61**	—	—	—
6. Subtle racism	.35**	.31**	.27**	.32**	.29**	—	—
7. Blatant racism	.23**	.21**	.16*	.22**	.18**	.79**	—
<i>M</i>	5.47	6.07	5.62	4.87	4.21	2.78	2.04
<i>SD</i>	.87	.81	1.10	1.14	1.24	.85	.86
α	.87	.74	.84	.74	.72	.72	.59

Note. $N = 208$ after listwise deletion. AARIIV = Asian American racial identity ideological values; CC = Critical consciousness.
* $p < .05$. ** $p < .01$.

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Engagement subscale measures active interest and participation in one's ethnic group (five items; "I participate in cultural practices of my own ethnic group, such as special food, music, or customs"). The response format for each subscale is a 4-point Likert-type scale ranging from 1 = *strongly disagree* to 4 = *strongly agree*, with higher scores representing higher ethnic identity. The original study (Lee & Yoo, 2004) reported the following reliability estimates: Clarity (.81), Pride (.81), and Engagement (.72).

Color-Blind Racial Attitudes Scale. The Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000) is a 20-item self-report scale examining denial of White racial privilege and the pervasiveness of racism in society (e.g., "Social policies, such as affirmative action, discriminate unfairly against White people"). The response format for the measure is a 6-point Likert-type scale ranging from 1 = *strongly disagree* to 6 = *strongly agree*, with higher scores representing stronger color-blind racial attitudes. In study validating the measure in a sample of Asian Americans, the total score reliability for CoBRAS was .89.

Critical Consciousness Scale. The Critical Consciousness Scale (CCS; Diemer et al., 2016) is a 22-item measure which assesses the abilities of marginalized individuals to critically analyze their own social and political conditions and to endorse societal equality through political action to change systems of oppression. For the purposes of this study, we utilized the subscales Critical reflection: Perceived inequality and Critical Action: Sociopolitical participation. *Critical Reflection* of perceived inequality subscale assessed the level of consciousness of racial, ethnic, gendered, and socioeconomic constraints of educational and occupational opportunities (eight-items; e.g., "Certain racial or ethnic groups have fewer chances to get ahead"). The response format for this scale was a 6-point Likert-type agreement scale from 1 = *strongly disagree* to 6 = *strongly agree*, with higher scores indicating a greater understanding of systemic inequity. *Critical Action* of sociopolitical participation subscale assessed the level of individual and collective action which is taken in order to change perceived societal inequalities (nine-items; e.g., "Participated in a discussion about a social or political issue"). The response format for this scale was a 5-point behavioral frequency scale from 1 = *never did this* to 5 = *at least once a week*, with higher scores indicating a more frequent amount of sociopolitical participation. Internal consistency and confirmatory factor analyses provide support for the three-subscale structure. Published reliability estimates have been measured: .94 (Perceived Inequality); .89 (Egalitarianism); and .91 (Sociopolitical Participation; Diemer et al., 2016).

Results

Descriptives and Internal Reliability

Table 6 presents the means, standard deviations, internal reliability estimates, and correlation matrix of AARIIV subscales and Study 3 variables.

Convergent Validity

We examined correlations of AARIIV with critical consciousness, colorblind racial attitudes, racial identity, and ethnic identity to assess convergent validity (see Table 6). In support of our hypotheses, AARIIV total and all three subscales (i.e., Asian American

Unity, Interracial Solidarity, and Transnational Critical Consciousness) positively correlated with Critical Reflection and Critical Action, and negatively correlated with CoBRAS. Moreover, AARIIV total, Asian American Unity, and Interracial Solidarity positively correlated with Racial Centrality, Ethnic Pride, and Ethnic Engagement. However, Transnational Critical Consciousness was only positively correlated with Ethnic Engagement.

Incremental Validity

Three hierarchical multiple regression analyses were performed to test incremental validity. We examined whether AARIIV subscales (i.e., Asian American Unity, Interracial Solidarity, and Transnational Critical Consciousness) significantly accounted for variance in colorblind racial attitudes (i.e., CoBRAS) and critical consciousness (i.e., Critical Reflection and Critical Action) after controlling for subscales from non-Asian American-specific measures of racial identity (i.e., Racial Centrality, Racial Private Regard, and Racial Public Regard) and ethnic identity (i.e., Ethnic Clarity, Ethnic Pride, Ethnic Engagement). In Step 1, Racial Centrality, Racial Private Regard, Racial Public Regard, Ethnic Clarity, Ethnic Pride, and Ethnic Engagement were entered as covariates. In Step 2, AARIIV subscales were entered to examine their unique contribution to colorblind racial attitudes and critical consciousness above and beyond the effects of racial identity and ethnic identity (see Table 7).

All three hierarchical multiple regression analyses were significant, supporting the incremental validity of the AARIIV subscales. Regarding colorblind racial attitudes, the incremental effect of AARIIV subscales was statistically significant on CoBRAS, $R^2 = .55$; $+R^2 = .53$; $F(3, 216) = 59.68$, $p < .01$. Specifically, after controlling for non-Asian-American-specific measures of racial identity and ethnic identity, all three AARIIV subscales (i.e., Asian American Unity, Interracial Solidarity, and Transnational Critical Consciousness) accounted for unique, additional variance in CoBRAS. In terms of critical consciousness, the incremental effect of AARIIV subscales was statistically significant on Critical Reflection, $R^2 = .38$; $+R^2 = .36$; $F(3, 215) = 32.75$, $p < .01$; and Critical Action, $R^2 = .19$; $+R^2 = .15$; $F(3, 211) = 9.04$, $p < .01$. Specifically, Interracial Solidarity accounted for additional, unique variance in Critical Reflection and Critical Action. Moreover, Transnational Critical Consciousness significantly accounted for variance in Critical Reflection, above and beyond the effects of racial identity and ethnic identity.

Within-Group Demographic Comparisons

We not only examined possible demographic differences in AARIIV based on age, gender, class, ethnicity, sexual orientation, nativity, academic year, and study sample, but also confirmed whether participants had taken at least one ethnic studies course. We conducted multivariate analyses of variance (MANOVAs) for each demographic variable, with Asian American Unity, Interracial Solidarity, Transnational Critical Consciousness, and AARIIV total as dependent variables. These within-group demographic comparison analyses were conducted on the total sample across Studies 1, 2, and 3 ($N = 860$). Table 8 presents the AARIIV factor means, standard deviations, and alphas across demographic samples.

Table 6
Scale Means, Standard Deviations, Internal Reliability, and Intercorrelations in Study 3

Scale	1	2	3	4	5	6	7	8	9	10	11	12	13
1. AARIIV–Total	—	—	—	—	—	—	—	—	—	—	—	—	—
2. AARIIV–Asian American unity	.84**	—	—	—	—	—	—	—	—	—	—	—	—
3. AARIIV–Interracial solidarity	.89**	.70**	—	—	—	—	—	—	—	—	—	—	—
4. AARIIV–Transnational CC	.90**	.59**	.66**	—	—	—	—	—	—	—	—	—	—
5. Racial centrality	.19**	.25**	.17**	.11	—	—	—	—	—	—	—	—	—
6. Racial private regard	.10	.13	.07	.08	.67**	—	—	—	—	—	—	—	—
7. Racial public regard	.03	.11	.03	-.03	.75**	.71**	—	—	—	—	—	—	—
8. Ethnic clarity	.12	.07	.13	.10	.44**	.48**	.37**	—	—	—	—	—	—
9. Ethnic pride	.20**	.23**	.23**	.11	.63**	.58**	.56**	.64**	—	—	—	—	—
10. Ethnic Engagement	.28**	.22**	.22**	.29**	.41**	.48**	.30**	.63**	.56**	—	—	—	—
11. Critical reflection	.58**	.47**	.52**	.53**	.11	-.04	-.07	-.03	.05	.14*	—	—	—
12. Critical action	.33**	.18**	.34**	.32**	-.06	-.07	-.18**	.02	.03	.12	.30**	—	—
13. CoBRAS	-.68**	-.56**	-.62**	-.61**	-.21**	.02	.06	-.03	-.10	-.17*	-.71**	-.36**	—
<i>M</i>	5.53	6.05	5.71	4.97	5.39	5.20	5.48	3.67	4.19	3.53	4.52	1.92	2.62
<i>SD</i>	.88	.86	1.04	1.10	.85	1.12	.87	.81	.68	.72	1.18	.84	.76
α	.90	.79	.84	.77	.62	.70	.65	.81	.80	.69	.96	.89	.88

Note. *N* = 220 after listwise deletion. AARIIV = Asian American racial identity ideological values; CC = Critical consciousness; CoBRAS = Colorblind Racial Attitudes Scale.
* *p* < .05. ** *p* < .01.

Summary and General Discussion

The three studies conducted advance the literature by developing the first measure of Asian American racial identity specific to Asian American experiences of solidarity in the face of oppression. Across these studies, we provided strong evidence for the validation of the 13-item AARIIV with three subscales. *Asian American Unity* consisted of four items addressing the unity of the Asian American community in their shared struggle against racism across members with various intersecting identities (e.g., race, gender, class) and diverse backgrounds (e.g., ethnicity, nativity). *Interracial Solidarity* involved four items discussing the importance of building coalitions between Asian Americans and other racial groups to fight against racism together. *Transnational Critical Consciousness* included five items assessing awareness of the relationships between racism and imperialism in the exploitation of Asians globally. The three-subscale structure of AARIIV was supported by a combination of exploratory and confirmatory factor analyses with evidence of good internal reliability. The bi-factor model was the best fit,

suggesting the subscales can be used either independently or summed to form a total score of AARIIV. Finally, there was support for convergent and incremental validity of the AARIIV subscales.

In support of convergent validity, negative correlations were generally significant in their relation with the internalization of the model minority myth subscales, suggesting that Asian Americans who identify with the values of Asian American Unity, Interracial Solidarity, and Transnational Critical Consciousness are less likely to believe the stereotype that Asian Americans are more successful than other racial-ethnic minority groups because they work harder or are more likely to believe in the American dream. Convergent validity was also supported by positive correlations with the critical consciousness domains of critical reflection and critical action. In other words, Asian Americans endorsing stronger AARIIV were more likely to be conscious of inequalities associated with race, ethnicity, gender, and socioeconomic status, and participated more frequently in sociopolitical activities to address these inequalities. Moreover, positive correlations were generally significant with racial centrality, ethnic pride, and ethnic

Table 7
Testing Incremental Validity of Asian American Racial Identity Ideological Values (AARIIV) Subscales in Study 3

Variable	CoBRAS				Critical reflection				Critical action			
	<i>B</i>	<i>SE B</i>	β	<i>sr</i> ²	<i>B</i>	<i>SE B</i>	β	<i>sr</i> ²	<i>B</i>	<i>SE B</i>	β	<i>sr</i> ²
(Constant)	5.66**	.33	—	—	.78	.59	—	—	1.36**	.50	—	—
Racial centrality	-.34**	.07	-.37	.05	.28*	.13	.20	.01	.01	.11	.01	.00
Racial private regard	.08	.05	.12	.01	-.11	.09	-.10	.00	.01	.08	.01	.00
Racial public regard	.23**	.07	.26	.02	-.18	.13	-.13	.01	-.24*	.10	-.25	.00
Ethnic clarity	.03	.06	.04	.00	-.19	.11	-.14	.01	-.06	.09	-.06	.02
Ethnic pride	.04	.08	.03	.00	-.02	.15	-.10	.00	.12	.12	.10	.00
Ethnic engagement	.00	.07	.00	.00	.13	.12	.08	.00	.09	.10	.08	.00
AARIIV–Asian American unity	-.18**	.06	-.21	.02	.17	.10	.13	.01	-.14	.09	-.14	.01
AARIIV–Interracial solidarity	-.20**	.05	-.28	.03	.26**	.09	.23	.02	.24**	.08	.30	.04
AARIIV–Transnational CC	-.19**	.05	-.27	.03	.31**	.08	.29	.04	.13	.07	.17	.01

Note. CC = Critical consciousness; CoBRAS = Colorblind Racial Attitudes Scale.
* *p* < .05. ** *p* < .01.

Table 8
Within-Group Demographic Comparisons in AARIIV

Sample groups	Asian American unity			Interracial solidarity			Transnational CC			AARIIV total		
	<i>M</i>	<i>SD</i>	α	<i>M</i>	<i>SD</i>	α	<i>M</i>	<i>SD</i>	α	<i>M</i>	<i>SD</i>	α
Total sample (<i>N</i> = 860)	6.08	.86	.77	5.67	1.09	.84	4.92	1.11	.74	5.51	.88	.88
Study 1 (<i>n</i> = 314)	6.15 ^a	.88	.78	5.68 ^a	1.14	.85	4.94 ^a	1.10	.72	5.55 ^a	.87	.86
Study 2 (<i>n</i> = 274)	6.09 ^a	.81	.74	5.63 ^a	1.10	.84	4.89 ^a	1.14	.74	5.49 ^a	.87	.87
Study 3 (<i>n</i> = 272)	6.01 ^a	.89	.79	5.69 ^a	1.04	.84	4.94 ^a	1.09	.77	5.49 ^a	.89	.90
Age												
Generation Z (18–23) (<i>n</i> = 657)	6.05 ^a	.86	.78	5.65 ^a	1.09	.84	4.97 ^a	1.06	.73	5.51 ^a	.86	.89
Millennials (24–42) (<i>n</i> = 188)	6.17 ^a	.88	.70	5.71 ^a	1.12	.83	4.76 ^b	1.27	.77	5.49 ^a	.95	.86
Gender												
Female (<i>n</i> = 583)	6.19 ^a	.80	.75	5.76 ^a	1.04	.85	5.01 ^a	1.07	.74	5.61 ^a	.84	.88
Male (<i>n</i> = 259)	5.78 ^b	.94	.76	5.40 ^b	1.17	.81	4.64 ^b	1.13	.71	5.23 ^b	.89	.85
Ethnicity												
East Asian (<i>n</i> = 334)	5.95 ^a	.91	.78	5.57 ^a	1.16	.87	4.82 ^a	1.18	.78	5.41 ^a	.93	.89
Southeast Asian (<i>n</i> = 306)	6.19 ^b	.84	.77	5.72 ^a	1.06	.82	4.96 ^b	1.09	.72	5.56 ^a	.87	.87
South Asian (<i>n</i> = 114)	6.11 ^{a, b}	.72	.75	5.84 ^a	.97	.86	5.06 ^a	.99	.67	5.63 ^a	.75	.87
Multiethnic Asian (<i>n</i> = 100)	6.21 ^{a, b}	.84	.74	5.68 ^a	1.08	.80	5.02 ^a	1.05	.73	5.59 ^a	.84	.86
Sexual orientation												
Heterosexual (<i>n</i> = 685)	5.99 ^a	.85	.74	5.53 ^a	1.10	.82	4.78 ^a	1.10	.72	5.39 ^a	.86	.86
LGBQA+ (<i>n</i> = 157)	6.43 ^b	.83	.86	6.17 ^b	.93	.87	5.44 ^b	1.00	.72	5.97 ^b	.79	.88
Class												
Working class (<i>n</i> = 107)	6.15 ^a	.80	.75	5.67 ^a	.95	.75	4.81 ^a	1.10	.72	5.49 ^a	.79	.84
Lower middle class (<i>n</i> = 155)	6.10 ^a	.84	.75	5.86 ^a	.99	.84	5.02 ^a	1.10	.76	5.61 ^a	.87	.89
Middle class (<i>n</i> = 378)	6.14 ^a	.80	.79	5.63 ^a	1.08	.84	4.95 ^a	1.06	.71	5.52 ^a	.84	.87
Upper middle class (<i>n</i> = 194)	5.99 ^a	.93	.79	5.68 ^a	1.21	.87	4.94 ^a	1.21	.76	5.50 ^a	.92	.89
Nativity												
U.S.-born (<i>n</i> = 640)	6.08 ^a	.84	.76	5.67 ^a	1.09	.83	4.92 ^a	1.09	.74	5.51 ^a	.86	.88
Foreign-born (<i>n</i> = 215)	6.08 ^a	.94	.82	5.68 ^a	1.08	.85	4.94 ^a	1.16	.75	5.52 ^a	.92	.88
Academic year												
Freshman (<i>n</i> = 244)	6.11 ^a	.85	.79	5.62 ^a	1.11	.85	4.90 ^a	1.08	.73	5.49 ^a	.84	.87
Sophomore (<i>n</i> = 190)	6.07 ^a	.84	.77	5.67 ^a	1.13	.83	5.00 ^a	1.04	.72	5.54 ^a	.84	.87
Junior (<i>n</i> = 212)	6.13 ^a	.84	.74	5.74 ^a	1.06	.83	4.96 ^a	1.11	.72	5.56 ^a	.86	.87
Senior (<i>n</i> = 167)	6.05 ^a	.91	.77	5.69 ^a	1.08	.87	4.95 ^a	1.24	.82	5.52 ^a	.98	.90
Taken ethnic studies												
Yes (<i>n</i> = 239)	6.1 ^a	.86	.76	5.73 ^a	1.12	.87	5.07 ^a	1.11	.76	5.60 ^a	.91	.89
No (<i>n</i> = 620)	6.07 ^a	.86	.78	5.64 ^a	1.08	.83	4.86 ^b	1.11	.73	5.47 ^a	.87	.87

Note. For each demographic variable, means that do not share a superscript are significantly different from each other on that AARIIV factor. AARIIV = Asian American racial identity ideological values; CC = critical consciousness.

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

engagement. Specifically, Asian Americans who identified with the values of Asian American Unity and Interracial Solidarity were more likely to perceive their Asian American racial-ethnic identity as positive and central to their self-concept. These Asian Americans were also more likely to take active interest in their Asian ethnic group(s). In addition, negative correlations with the colorblind racial attitudes indicated that individuals reporting stronger AARIIV were less likely to deny the privileges afforded to White people in U.S. society and the existence of blatant and institutional racism.

In support of incremental validity, hierarchical multiple regression analyses suggested that the AARIIV subscales maintained significant correlations with the critical consciousness and colorblind racial attitudes even when controlling for the domains of racial centrality, private regard, and public regard from the Multidimensional Inventory for Black Identity and the domains of ethnic clarity, pride, and engagement from the Modified Multiethnic Identity Measure (Lee & Yoo, 2004; Phinney, 1992), which are viewed as general racial-ethnic identity measures and have been used to study Asian American racial-ethnic identity in the past (e.g., Juang et al., 2016). Furthermore, the AARIIV subscales were not

significantly correlated with the MIBI subscales of racial private and public regard, or with the MEIM subscale ethnic clarity. These findings suggest that AARIIV does indeed assess different aspects of racial identity relative to the MIBI and MEIM.

Finally, factor mean comparisons conducted on the total sample using demographic variables indicated that endorsement of AARIIV did not vary by study sample, class, nativity, or academic year. However, Generation Z participants (ages 18–23) scored higher than Millennial participants (ages 24–42) on Transnational Critical Consciousness. This finding suggests that younger Asian Americans may be more likely to contextualize Asian racial identity and experiences on a global scale. In addition to age cohorts, participants who had taken at least one ethnic studies course did score higher on Transnational Critical Consciousness. This finding is interesting given that endorsement of AARIIV was not significantly different the longer students had been in college. Together, these findings may suggest that responses to Transnational Critical Consciousness may depend on the coursework students completed in college.

Furthermore, LGBQA+ students and female students scored higher than heterosexual students and male students, respectively,

on the AARIIV measure across all three studies. One possible explanation for this finding is that Asian Americans with marginalized intersecting identities (e.g., LGBTQ+, female) may be more invested in the values associated with AARIIV because they understand how structures of oppression affect their various identities and are more empathetic to others with marginalized identities (Espiritu, 1992). Lastly, Southeast Asians (e.g., Filipinx, Hmong), scored higher on Asian American Unity than East Asians (e.g., Chinese, Japanese). Importantly, southeast Asians are often marginalized in the Asian American community as people typically associate the categories “Asian” and “Asian American” with the experiences of East Asian groups. It may be the case that, in order to combat this exclusion, members of these Southeast Asian ethnic groups are more likely to emphasize the importance of a diverse and unified Asian American community.

Strengths, Limitations, and Implications

The development of the AARIIV measure makes a key contribution to the field as the first racial identity measure to specifically address the unique racialized realities of Asian Americans. The measure’s strengths lie in its consideration of sociopolitical and historical issues pertinent to the Asian American community. However, we acknowledge that this scale captures only three ideological values of many possible dimensions and meanings of Asian American racial identity. The Asian American population is incredibly diverse across its 19 ethnic groups (Budiman et al., 2019), each of which must have their own unique histories and experiences and subgroups, not to mention experiences with intersectional identities such as religion and gender. Thus, while the AARIIV measure tries to capture issues broadly relevant to the Asian American community, our intent is not to suggest that Asian Americans are a homogenous group or that these are the only issues of importance to the community. Therefore, we hope that future studies can work to validate the measure with specific ethnic groups living in different areas across the United States.

However, it is also important to clarify that AARIIV is not meant to be a measure of ethnic identity, addressing one’s identification with their ethnic group’s cultural values, practices, or traditions. Furthermore, the use of the term “Asian American” and the way it is conceptualized by the measure is based on a specific definition historically bound to the origin of the term as a group designation to unite Asian ethnic groups during the Civil Rights movement (Maeda, 2009, 2012). Individuals may define and perceive the meaning of Asian American identity in a multitude of ways that this measure does not address. For example, one may believe that being Asian American is simply a demographic identity, or that it requires adhering to Asian stereotypes such as the model minority myth. Thus, the items in this measure do not ask general questions such as whether being Asian American is important to one’s identity, but rather address specific values in line with our definition of what it means to be Asian American. One important implication of this is that one’s score on the AARIIV measure is not an indication of how Asian American they are or perceive themselves to be. In other words, having a low score does not make one less Asian American, but rather represents a lower endorsement of the values of Asian American unity, interracial solidarity, and transnational critical consciousness, which are specific ideological values of Asian American racial identity.

Importantly, there are several limitations in our study regarding our data collection procedure. First, we were unable to prevent participant overlap across the two data collection periods. This overlap may have affected the generalizability of our study. This study is also limited by the lack of generalizability of its sample, which only represents the college student population of a large, public, Southwestern university. Though a number of diverse ethnic groups were represented in the sample, the representation of Southeast and South Asian groups was limited. The sample was also disproportionately female. Furthermore, there is a selection bias in the study, given that participants were largely recruited from Asian American Studies courses and clubs dedicated to Asian Americans and Asian ethnic groups. These participants may be more aware of Asian American issues given the courses they take and/or their interest Asian American organizations and more frequent exposure to other Asian American peers. Thus, future studies should aim to validate the measure in community samples and among Asian Americans of all ages and backgrounds across the United States. Moreover, future studies may want to examine the stability of these AARIIV over time and development, such as through longitudinal designs or test–retest reliability. Finally, the power of our exploratory factor analysis was limited by our sample size in Study 1. Specifically, our participant-to-item ratio was closer to 1:4 rather than the recommended 1:5 minimum (Stevens, 1996). However, we did reach the minimum sample size recommended by Nunnally (1978) of at least 300 participants.

The development of the AARIIV measure opens up numerous possibilities for future research. Drawing on AsianCrit and an Asian Americanist perspective, what are the psychological implications of an Asian American racial identity grounded in the values of Asian American unity, interracial solidarity, and transnational critical consciousness? How does it help Asian Americans endure and cope with oriental perpetual foreigner, model minority, and sexual deviant stereotypes? How does it relate to critical reflection and critical action in protest of interlocked oppression? How does it challenge the ways in which Asian Americans are complicit in racism (e.g., anti-blackness, internalized model minority myth, colorism)? How does it relate to support and participation of own-group activism (e.g., deportation of Cambodians, Asian Muslim ban, Asian LGBTQ violence), cross-racial group activism (e.g., support for Black Lives Matter [BLM], U.S.-Mexico border crisis, Syrian refugee crisis), and Asian activism outside the United States (e.g., pro-democracy protest in Hong Kong)? What are the ecological settings (e.g., family, school, community) that inform the development of AARIIV?

The empirical answers to these questions will have a wide range of community, educational, and clinical implications of the AARIIV measure. For instance, community and educational programs could develop curriculum and seminars for Asian American youth to help them dismantle the model minority myth, foster resistance and agency against white racism, and empower their Asian American racial identity. Lessons and interventions could illustrate the rich U.S. history of Asians in America and their unique racialized struggles and resistance, in particular lessons of Asian American unity, interracial solidarity, and transnational critical consciousness. In therapy, AARIIV could be used to help Asian American clients struggling with their identity and difficulty coping with racism. By framing Asian American racial identity using its political, activist origins, this measure challenges stereotypes of Asian Americans as

silent, complicit, and weak while providing a tool to better understand the barriers to Asian Americans' political participation and engagement in activism, and the types of identity and values which help Asian Americans challenge and cope with racism.

Conclusion

In summary, the present study validates the development of the Asian American Racial Identity measure, comprised the subscales of Asian American Unity, Interracial Solidarity, and Transnational Critical Consciousness. Highlighting an AsianCrit and Asian Americanist perspective, this new measure presents a new standpoint from which to understand important aspects of Asian American racial identity. Specifically, as activist Chris Iijima said,

Asian American identity was only constructed as a means to organize other Asians for political purposes, to highlight aspects of racism, to escape the hegemony of Whites in progressive movements, to support other progressive racial formations, to establish alternative forms of looking at society/history . . . I'm hoping that someday racial identity becomes a political identity again—not an ethnic marker (Maeda, 2009, p. 141).

The AARIIV measure represents this racial and political identity of Asian Americans that challenges systems of inequality and reminds us that Asian Americans are not your model minority.

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Received February 22, 2020

Revision received June 3, 2021

Accepted July 13, 2021 ■