

DIMENSIONS OF BICULTURALISM: THE ROLE OF AGE, GENDER AND
RACIAL/ETHNIC GROUP MEMBERSHIP

A dissertation

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Abstract

A growing number of children of color in the United States negotiate multiple cultures each day. Previous research has examined the potential advantages to developing bicultural competence. This dissertation through a multidimensional approach examines the relationship between demographic characteristics (age, gender, race/ethnicity) and dimensions of bicultural competence. Data for this dissertation were drawn from the YouthBEAT Research and Evaluation Study of Music and Youth Development. The sample was comprised of 97 racially diverse adolescents who were enrolled in after-school music programs with an emphasis on contemporary music curriculum.

Findings indicate that racial/ethnic group membership may play a role in the development of specific dimensions of bicultural competence (Affiliation and Comfort with Heritage Cultural Community and Commitment to Mainstream American Community). Black and Latino adolescents reported higher levels of connection to their heritage cultural communities than did European American adolescents. Additionally, Latino adolescents reported lower levels of engagement with the values, beliefs and practices of the mainstream American community than did European American adolescents. A significant positive association was also found between connection to heritage cultural community and connection to mainstream American community. Overall, findings suggest that the connection to heritage cultural community is an integral factor in the development of bicultural competence for Black and Latino adolescents. Future directions and

implications for supporting the educational success of adolescents of color are also discussed.

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Table of Contents

| | |
|--|-------------|
| Abstract | ii |
| Acknowledgments..... | iv |
| List of Tables..... | viii |
| List of Figures | x |
| Chapter 1: Introduction..... | 1 |
| Chapter 2: Method | 37 |
| Chapter 3: Results | 60 |
| Chapter 4: Discussion..... | 72 |
| Appendix A: Original NACS scale (Mistry et al., 2008) | 86 |
| Appendix B: Adapted NACS Scale (Camara, 2008) | 91 |
| References | 96 |

List of Tables

- Table 1. Listing of Items Added to the Adapted Version of the NACS Scale
(Camara, 2008)
- Table 2. Excluded NACS Items from the Dimensions of Affiliation and Comfort,
Knowledge and Participation
- Table 3. Excluded NACS Items from the Dimensions of Commitment to Heritage
and Mainstream Communities
- Table 4. Items Included in the Affiliation and Comfort with Heritage Cultural
Community Composite
- Table 5. Items Included in the Affiliation and Comfort with Mainstream
American Community Composite
- Table 6. Items Included in the Commitment to Mainstream American Community
Composite
- Table 7. Items Included in the Participation in Activities Mostly of Mainstream
American Community Composite
- Table 8. Reliability Statistics for the Affiliation and Comfort with Heritage
Cultural Community Composite ($N=97$)
- Table 9. Reliability Statistics for the Affiliation and Comfort with Mainstream
American Community Composite ($N=97$)
- Table 10. Reliability Statistics for the Commitment to Mainstream American
Community Composite ($N=97$)
- Table 11. Reliability Statistics for the Participation in Activities Mostly of
Mainstream American Community Composite ($N=97$)

Table 12. Cronbach's alpha Estimates for NACS Scale Composites

Table 13. Descriptive Statistics for Dimensions of Bicultural Competence and
Participant Age ($N=97$)

Table 14. Correlations of Predictor Variables in Regression Models ($N=97$)

Table 15. Standard Multiple Regression Models Predicting Affiliation and
Comfort with Heritage Cultural Community ($N=97$)

Table 16. Standard Multiple Regression Models Predicting Affiliation and
Comfort with Mainstream American Community ($N=97$)

Table 17. Standard Multiple Regression Models Predicting Commitment to
Mainstream American Community ($N=97$)

Table 18. Standard Multiple Regression Models Predicting Participation in
Activities Mostly of Mainstream American Community ($N=97$)

List of Figures

Figure 1. Regression models constructed to predict criterion variable of
Affiliation and Comfort with Heritage Cultural Community.

Figure 2. Regression models constructed to predict criterion variable of
Affiliation and Comfort with Mainstream American Community.

Figure 3. Regression models constructed to predict criterion variable of
Commitment to Mainstream American Community.

Figure 4. Regression models constructed to predict criterion variable of
Participation in Activities Mostly of Mainstream American Community.

Chapter 1: Introduction

Everyday a growing number of children of color in the US participate in a culture other than the mainstream American culture. This pattern of biculturalism follows the steady growth of the population of people of color over the past decade. According to a United States Census, American Community Survey, 2010, 24% of children under 18 lived in a family with at least one foreign-born parent (U.S. Census Bureau, 2010). Furthermore, the population of children of color grew by 4.8 million from 2000 to 2008; representing a notable increase of 16%. Demographers predict that, by 2017, the US population, as a whole, will comprise 35% people of color compared to 32% in 2007 (Population Association of America, 2009).

As the population of children of color has grown, scholars have sought to understand the role that biculturalism plays in building competence, positive psychological health and developmental outcomes of children. Scholars have found that competence in biculturalism is linked to positive developmental outcomes such as psychological well being and overall competence in different contexts (Berry, Phinney, Sam, & Vedder, 2006; Birman, 1998; Miller et al., 2013; Nguyen & Benet-Martinez, 2013). However, it is worth examining how children of color develop such competencies in biculturalism because of its potential value in helping children to successfully navigate the dominant culture and their own culture.

The primary goal of this dissertation is to examine whether there is a relationship between demographic characteristics such as age, gender and

racial/ethnic group membership and dimensions of bicultural competence (affiliation and comfort with heritage cultural community and the mainstream American community, commitment to the mainstream American community and participation in the mainstream American community).

One factor that may influence the development of bicultural competence among children of ethnic/minority backgrounds is the role of music of their cultural heritage. Specifically, a culturally relevant music curriculum may aid in the promotion of bicultural competence (Butler, Lind, & McKoy, 2007; Ladson-Billings, 1995). To explore this research question, this dissertation examines the development of bicultural competence among a diverse sample of adolescents, who are enrolled in after-school music programs.

Since the participants' involvement in after-school music programs that emphasize the music of different cultural groups may influence the development of bicultural competence it is important to understand how bicultural competence may be influenced by immersion in the music of diverse racial/ethnic groups. The choice of this sample is strategic for several reasons. First, these after-school music programs emphasize the teaching of popular contemporary American music. The music curriculum draws from the music of many cultural groups and thus situates these participants as a unique sample exposed to a multicultural curriculum that values multiple cultures. In particular, the after-school music programs draw predominantly on the popular music of African Americans through the use of blues, jazz, rhythm and blues and soul as the basis of its curriculum.

According to Camara (2006) the use of culturally relevant music may strengthen the connection between the home culture of children and adolescents and the culture of the after-school music program, “an inclusion of this music in the repertoire of [program name redacted] has the potential to develop and strengthen pride in identity, and in the achievements of those representing the students’ own ethnic and racial communities” (p. 1).

Second, the connection between home culture and the culture of the after-school music program may support the development of bicultural competence because it enables these adolescents to be affirmed and participate in their heritage culture. Camara (2006, 2012) discussed the potential implications of this approach for the development of cultural identity, “the inclusion of this music in the curriculum provides opportunities for strengthening participation in these communities and in developing greater awareness of the history, culture and traditions of their cultural heritage, and fostering pride in the heritage of one’s family and community” (p. 1).

Third, due to the potential of culturally relevant music to play a role in the promotion of bicultural competence, the examination of bicultural competence among this group of adolescents can provide insight into the process by which music can potentially promote dimensions of bicultural competence (Butler et al., 2007; Ladson-Billings, 1995).

A fourth factor that situates these adolescents as a unique sample is the demographic composition of their after-school music programs. Most of the participants in this sample attend after-school music programs that are comprised

predominantly of children and adolescents of color. Thus in many of the programs, European American adolescents are in the numerical minority in the program. Furthermore, these adolescents are immersed in learning about the music and history of many different racial and ethnic groups. This environment provides a unique experience for European American adolescents. Particularly in these environments European American adolescents are taught to value different cultures.

By seeking to understand whether there is a relationship between demographic characteristics such as age, gender and racial/ethnic group membership and dimensions of bicultural competence (affiliation and comfort with heritage cultural community and the mainstream American community, commitment to the mainstream American community and participation in activities mostly of the mainstream American community) this study will provide further information regarding whether demographic characteristics play a role in predicting bicultural competence across multiple domains.

Furthermore, the findings of this dissertation analysis can provide insight into identifying groups of children of color who may be thriving as well as those children who may need more support in learning how to be a successful member of both cultures. The findings of this dissertation may also have implications for how researchers and practitioners can leverage bicultural competence as a strength to promote positive developmental outcomes for children of color.

The forthcoming literature review will provide a review of the development of the construct of bicultural competence, research regarding its

connection to positive developmental and psychological outcomes and a discussion of methodological shifts over time. Finally, the literature review will conclude with a review of the key constructs included in the current study.

Historical and Disciplinary Perspectives on Bicultural Competence

The growing diversity of American society has placed acculturation and bicultural competence at the forefront of scholarly discussion about how to best integrate people of color into the larger dominant culture (Berry et al., 2006; Birman, 1998; Miller et al., 2013; Nguyen & Benet-Martinez, 2013). Acculturation, defined by Nguyen and Benet-Martínez (2007) as “the process of learning or adapting to a new culture”, represented a unidimensional construct in early models of acculturation (p. 102). Early theorists argued that assimilation into the dominant culture was the primary goal for racial/ethnic minorities and immigrants to new Western countries (Berry et al., 2006; Berry & Sabatier, 2011; LaFromboise, Coleman, & Gerton, 1993).

This theoretical assumption was based on deficit perspectives of the value of the cultures of different racial/ethnic groups (Rudmin, 2009). These attitudes helped to promote negative perspectives that devalued the cultural values of minority groups and restricted their access to societal resources. Many American Indian children, for example, were removed from their communities during the 1900s and placed in boarding schools where they were forced to give up their American Indian culture to participate in the dominant culture (Whitbeck, Adams, Hoyt, & Chen, 2004). These policies deprived a generation of children of their native language and their own cultural traditions but also had a detrimental impact

on the overall psychological well being of American Indian children (Whitbeck et al., 2004).

Since the 1900s, there has been a paradigm shift in perspectives that acknowledges acculturation as being tantamount to assimilation and the loss of one's cultural values, beliefs and traditions (Berry & Sabatier, 2011). This conceptual shift in the field of acculturation also altered the ways in which psychologists assessed and conceptualized theoretical models of acculturation (Berry, 2005; Berry & Sabatier, 2011).

The notion of bicultural competence emerged as a potential pathway by which individuals of marginalized racial/ethnic groups could participate in both the mainstream dominant culture and their own culture (Nguyen & Benet-Martínez, 2007). However, although the construct of biculturalism and bicultural competence have been a part of the field of acculturation research it is difficult to find a consistent definition in the field (Nguyen & Benet-Martínez, 2007). Nguyen and Benet-Martínez (2007) define biculturalism as “bicultural individuals are those who have been exposed to and have internalized two cultures (Benet-Martínez, Leu, Lee, & Morris, 2002). Biculturalism also entails the synthesis of cultural norms from two groups into one behavioral repertoire (Rotheram-Borus, 1993), or the ability to switch between cultural schemas, norms, and behaviors in response to cultural cues (Hong, Morris, Chiu, & Benet-Martínez, 2000)” (p. 102).

Earlier in the field LaFromboise et al. (1993) introduced the construct of “bicultural competence” based on the argument that indicators could be used to

assess the degree to which an individual could be a successful participant of both cultures (p. 402). The authors argue that these complex processes comprise multiple indicators of successful adaptation strategies, “(a) knowledge of cultural beliefs and values, (b) positive attitudes toward both majority and minority groups, (c) bicultural efficacy, (d) communication ability, (e) role repertoire, and (f) a sense of being grounded” (LaFromboise et al., 1993, p. 403). Drawing upon both definitions, this research defines bicultural competence in the context of adolescents of color being able to meet the goals and expectations of both cultures (LaFromboise et al., 1993; Nguyen & Benet-Martínez, 2007).

It is also important to note that the construct of “culture” is also not consistently defined. In the context of this study, culture will be framed within the construct of “cultural communities” (Rogoff, 2003, p. 80). Rogoff (2003) described cultural communities as

A community involves people trying to accomplish some things together, with some stability of involvement and attention to the ways they relate to each other. Being a community requires structured communication that is expected to endure for some time, with a degree of commitment and shared though often contested meaning. A community develops cultural practices and traditions that transcend the particular individuals involved, as one generation replaces another (p. 80).

Furthermore, Rogoff (2003) emphasized the key aspect of the conceptualization of the role of cultural communities in our society, “people develop as participants in cultural communities. Their development can be understood only in light of the cultural practices and circumstances of their communities—which also change” (pp. 3-4). In the context of Rogoff’s (2003) construct of cultural communities, an individual would develop bicultural

competence through learning the values, traditions and expectations of him or herself in his or her own heritage cultural community and the dominant culture or mainstream American community. The ability to have opportunities to learn strategies and the best ways to meet expectations would also play an important role in the development of bicultural competence (Portes & Rumbaut, 2001; Rogoff, 2003). This framework serves as a guide for the current study, which examines bicultural competence among a sample of diverse adolescents.

Additionally, in this dissertation, the terms dominant culture or mainstream American community will be used interchangeably. Both terms refer to the influence of European American culture in American society. Rogoff (2003) described the impact of the influence of European American cultural communities in American society,

It has been common for researchers to treat middle-class European American practices and development as “normal” or even “natural” and to refer only to the practices of other communities as “cultural.” The dominance of this cultural community in both world affairs and research on human development often makes it more challenging for people who are familiar only with the ways of this community to become aware of their own cultural practices (p. 85).

Furthermore, it is also important to define the constructs of race and ethnicity. Both constructs can be challenging to define and lack consistent definitions. For the purposes of this study, the conceptualization of race is formulated by drawing upon psychological and sociological approaches (American Psychological Association, 2002; Cokley, 2007; Omi & Winant, 1994; Rogoff, 2003). From a psychological perspective, “the definition of race is considered to be socially constructed, rather than biologically determined. Race,

then, is the category to which others assign individuals on the basis of physical characteristics, such as skin color or hair type, and the generalizations and stereotypes made as a result” (American Psychological Association, 2002, p. 9). Sociological approaches based on racial formation theory emphasize the ways in which definitions of race change with societal shifts (Omi & Winant, 1994).

Scholars have also argued that the construction of race has been used to disenfranchise people of color in the United States and preserve structural racism (Guinier, 2004; Omi & Winant, 1994). Nonetheless, people of color have also developed ways to reframe the influence of race in their lives (Guinier, 2004; Omi & Winant, 1994; Rowley, Sellers, Chavous, & Smith, 1998; Yosso, 2005). For example, caregivers and elders in many communities have taught children of color about the history, influences and contributions of members of their racial group as a means of reinforcing the value and importance of their cultural norms and practices (Yosso, 2005).

These experiences are known in many cases to promote the development of racial and ethnic identities so that young people value their membership in their racial group (Berkel et al., 2009; Rodriguez, Umana-Taylor, Smith, & Johnson, 2009). Thus, while race has been used by the dominant culture to marginalize the access of people of color to societal resources, the meaning of racial group membership continues to be reframed positively by those who are marginalized. These groups also use the resources within these communities to help to affirm and share the histories, contributions and cultural practices of their racial groups (Rogoff, 2003; Rowley et al., 1998; Yosso, 2005).

An individual's ethnicity is also socially constructed and is defined "as the acceptance of the group mores and practices of one's culture of origin and the concomitant sense of belonging"(American Psychological Association, 2002, p. 9). Although these definitions present race and ethnicity as discrete concepts, individuals often feel that race and ethnicity are intersectional in their lives. For example, individuals who identify as Latino may face difficulties in defining themselves in terms of race and ethnicity.

Specifically, Latino is considered to be an ethnicity not a race by the United States Government and many institutions that collect demographic information (Cokley, 2007). However, for individuals who identify as Latino this distinction may not be practical as Latinos may feel that race and ethnicity are both salient in their lives. Although challenging to assess and define, it remains important to consider the role of race and ethnicity in the context of the development of bicultural competence as this construct may be influenced by individuals' experiences as members of marginalized racial/ethnic groups.

For example, consider the case study of a young Nigerian woman who has moved to the United States. She may identify as Black racially however her ethnicity as being Nigerian may also influence how she interacts with other people who identify as Black. Furthermore, her interaction with mainstream America may be further complicated when she is classified by the mainstream community as African American even when she might have little in common with African Americans with respect to cultural practices and traditions. This classification overlooks the difference in cultural experiences of a group of

persons who may have similar outward appearance but very different life experiences.

Within the context of this dissertation, these constructs will be considered as intersectional thus the terms “race/ethnicity” or “racial/ethnic” will be used to refer to both constructs. This paper will also use pan-ethnic labels to refer to groups of people of color (e.g., Black, Latino, Asian) (Portes & Rumbaut, 2001).

The lack of consistent definitions in the field of bicultural competence represents a challenge to the assessment of bicultural competence (Rudmin, 2009). However, because many of these constructs aim to conceptualize challenging and complex ways in which individuals live their lives, the studies will most likely not be able to capture all the complexities. In the case of bicultural competence, the inconsistency in defining the concept has not discouraged researchers from examining how their specific constructions of bicultural competence might be possibly linked to a wide array of outcomes (Rudmin, 2009).

Bicultural competence has been explored primarily in the field of psychology through two theoretical paradigms; racial/ethnic identity and acculturation research (Mistry & Wu, 2010). Racial identity theorists have focused on the role that adoption of the values, practices and beliefs of one’s own culture and the dominant culture play in the construction of one’s self-concept (Mistry & Wu, 2010). In contrast, acculturation theorists have explored bicultural competence through the examination of the individual’s relationships with his or

her own culture and the dominant culture with regards to values, beliefs and practices (Berry et al., 2006; Sellers, Smith, Shelton, Rowley, & Chavous, 1998).

A review of the literature of both paradigms aids in understanding the strengths and limitations of the approaches employed by these disciplines in the conceptualization and measurement of bicultural competence. Furthermore, this dissertation adopts the psychological approach to the assessment of bicultural competence. This approach was chosen among other approaches (e.g., sociological approaches) because of its conceptualization of the relationship of bicultural competence to the development of self-concept.

Although the psychological approach to defining bicultural competence was chosen there are also strengths and limitations that can be drawn from other approaches. The field of sociology has also proposed theories regarding how individuals learn to become successful members of both cultures. In a review article, Waters, Tran, Kasinitz and Mollenkopf (2010) identified straight-line assimilation theory and segmented assimilation theory as the primary sociological approaches to the study of how individuals learn to participate in their heritage culture and the dominant culture. The straight-line assimilation theory mirrors early theoretical conceptualizations of acculturation with its emphasis on individuals who are immigrants adapting to the dominant culture (Berry et al., 2006; Waters et al., 2010).

Based on their research with families who have immigrated to the United States, Portes and Rumbaut (2001) developed a theory to describe variations in the developmental outcomes of children. The authors posited that the degree to

which both child and caregiver have adapted to the dominant culture plays an important role in children's development (Portes & Rumbaut, 2001). Moreover, according to Portes and Rumbaut (2001) there are three types of acculturation, consonant, dissonant and selective. The authors provide concise descriptions of these constructs,

Dissonant acculturation takes place when children's learning of the English language and American ways and simultaneous loss of the immigrant culture outstrip their parents'... Consonant acculturation is the opposite situation, where the learning process and gradual abandonment of the home language and culture occur at roughly the same pace across generations... Finally, selective acculturation takes place when the learning process of both generations is embedded in a co-ethnic community of sufficient size and institutional diversity to slow down the cultural shift and promote partial retention of the parents' home language and norms (Portes & Rumbaut, 2001, pp. 53-54).

According to Portes and Rumbaut (2001) bicultural competence could develop through selective acculturation. One of the strengths of segmented assimilation theory is its consideration of the various potential factors (e.g., family systems, community) that may intersect with an individual's experience of acculturation (Portes & Rumbaut, 2001). However, one of the potential challenges is the lack of consideration of the potential multidimensionality of each type of acculturation. For example, it might be possible that within a family unit, the caregiver and child may have different types of acculturation experiences related to different aspects of their daily lives. Multidimensional approaches in the field of psychology provide the opportunity to examine many aspects of acculturation and thus this perspective is used in this dissertation. As the body of research and theories on bicultural competence has expanded across disciplines, researchers

have become interested in understanding how bicultural competence can promote positive psychological and developmental outcomes (e.g., mental health).

Bicultural Competence and Outcomes

Empirical studies examining the potential value of biculturalism to positive developmental outcomes have been based on the underlying theoretical assumption that for marginalized racial/ethnic groups the process of being a participant in two different cultures may be uncomfortable and stressful (Rudmin, 2009). This perspective is both biased, deficit- based and overlooks the potential for building resilience among diverse populations. For example, consider the case study of an Afro Caribbean male, who moves to the United States from the Caribbean with his family at the age of 13.

This young man is moving to a new environmental context, the United States, where he may not be aware of racial discrimination because he was a part of an ethnic majority group in the Caribbean where racial group membership was not as salient. Therefore, this young man may have to understand and learn about the new cultural practices and values of his cultural context while learning how to cope with experiences of racial discrimination due to his societal position of being a young Black male in the United States. Although, this experience includes challenges with respect to development and acculturation, the development of resilient-functioning is also possible. However, the research often does not situate resilient-functioning at the center of its exploration of how biculturalism is related to positive developmental outcomes.

According to Rudmin (2009) the emphasis on the potential challenges of

participating in both cultures emphasizes a deficit based perspective of children and families of color,

the presumption persists to the present day that ethnic minorities should have impaired health either due to the inferiority of their cultures, or to the distress of intercultural contact, or to the distress of acculturative change. Most research seeks to find modes of acculturation that improve minority mental health under the presumption that it needs improving. Thus, it is called a “paradox” and “counter-intuitive” when data show minorities to have superior mental health (e.g., Franzini, Ribble, & Keddie, 2001; Markides & Coreil, 1986; Palloni & Arias, 2004; Sam, 2006; Sam, Vedder, Ward, & Horenczyk, 2006; Stimpson & Urrutia-Rojas, 2007) (p. 107).

This deficit-based perspective within the psychological literature is not uncommon; rather this approach to investigating relationships between experiences of people of color in the United States and developmental outcomes is prevalent. Furthermore, these theoretical approaches have practical implications for applied work with children and families of color. For example, Yosso (2005) discussed the impact of deficit approaches on the practices of the education system in the United States,

Such deficit-informed research often ‘sees’ deprivation in Communities of Color. Indeed, one of the most prevalent forms of contemporary racism in US schools is deficit thinking. Deficit thinking takes the position that minority students and families are at fault for poor academic performance because: (a) students enter school without the normative cultural knowledge and skills; and (b) parents neither value nor support their child’s education. These racialized assumptions about Communities of Color most often leads schools to default to the banking method of education critiqued by Paulo Freire (1973). As a result, schooling efforts usually aim to fill up supposedly passive students with forms of cultural knowledge deemed valuable by dominant society (p. 75).

Based on the concerns of scholars such as Rudim (2009) and Yosso (2005), it is important to note that this dissertation takes the theoretical stance that despite societal discrimination and the disenfranchisement of people of color,

these families and children have been able to develop skills and competencies such as bicultural competence to facilitate overall success in both cultures (Mistry & Wu, 2010; Yosso, 2005). However it is also important to understand how bicultural competence is related to developmental outcomes. The more researchers and practitioners know about these processes, the more likely they will be able to gain insight into developing culturally sensitive initiatives that support children of color and their families.

Recent research in the field of acculturation supports the role of bicultural competence in promoting psychological well-being and social competence of children and adolescents of color (Berry et al., 2006; Birman, 1998; Miller et al., 2013; Nguyen & Benet-Martinez, 2013). Using a sample of 315 Latino adolescents ages 10 to 14, Coatsworth, Maldonado-Molina, Pantin and Szapocznik (2005) assessed participants' acculturation and its connection to developmental outcomes such as social competence, academic competence and psychological health such as depression and defiant behavior (Coatsworth et al., 2005). Coatsworth et al. (2005) found that while adolescents classified as biculturally competent scored highest on measures of social competence, those who were classified as assimilated to the dominant culture also had positive outcomes on measures such as peer support and relationships.

Adolescents' connection with and participation in both their heritage culture and the dominant culture is an important factor in promoting positive developmental outcomes (Berry et al., 2006). Berry et al. (2006) conducted a research study to investigate the nature of acculturation among adolescents across

13 countries (Berry et al., 2006). Their multinational study included 7,997 participants from 13 countries such as the United States, Canada, Sweden and the Netherlands. Participants ranged in ages from 13 years to 18 years and emigrated to these countries or were from families who had previously emigrated (Berry et al., 2006).

Along with understanding the different patterns of how adolescents were managing their participation and membership in both cultures, the researchers were also interested in whether any of these behaviors would be associated with well being (Berry et al., 2006; LaFromboise et al., 1993). Specifically, Berry et al. (2006) assessed participants' level of psychological health, internalizing behaviors and externalizing behaviors. The authors classified the measures of psychological health and internalizing behaviors as psychological adaptation and measures of externalizing behaviors as sociocultural adaptation (Berry et al., 2006). They found that bi-culturally competent adolescents had the highest levels on the outcome measures with respect to overall well being on both of these dimensions when compared to other adolescents in the sample (Berry et al., 2006). In contrast to these findings, adolescents who did not report connection or participation in either their heritage culture or the dominant culture had the lowest levels of overall well being (Berry et al., 2006).

Thus far the two studies reviewed lend support to the theory of a potential association between bicultural competence and positive outcomes such as psychological well-being and social competence. However, controversy persists regarding whether bicultural competence predicts positive outcomes (Nguyen &

Benet-Martinez, 2013). Using a meta-analysis of 83 research studies, Nguyen and Benet-Martínez (2013) found evidence of a relationship between bicultural competence and psychological and socio-emotional outcomes (Nguyen & Benet-Martinez, 2013).

Furthermore, the authors found that study methodology played an important role in delineating the pathway between bicultural competence and outcomes (Nguyen & Benet-Martinez, 2013). Specifically, research studies that assessed bicultural competence on two dimensions (e.g., connection and participation in heritage culture and connection and participation in the dominant culture) on independent scales were more likely to demonstrate a relationship between bicultural competence and outcomes than research studies that used other methodological approaches (Nguyen & Benet-Martinez, 2013). Although this meta-analysis study of Nguyen and Benet-Martínez (2013) lends support to the previously discussed studies, the authors also raised the methodological issue of the directionality of the influence of bicultural competence on individual outcomes.

According to Nguyen and Benet-Martínez (2013), it may be possible that individuals with better psychological health and social competence rate high on the measures of bicultural competence because of their pre-existing level of competence in other developmental domains that were not accounted for in the conceptual model. The argument presented by Nguyen and Benet-Martínez (2013), regarding the directionality of the relationship between bicultural

competence and outcomes for individuals is not an uncommon methodological issue in the field of child development.

Moreover, further research examining the pathways and processes by which bicultural competence may promote positive developmental outcomes will be important in providing clarity on common methodological issues in the field. Overall, the research findings from the studies presented thus far suggest that there is utility in examining how bicultural competence can promote positive developmental outcomes for children and adolescents of color. An examination of the current methodological approaches of acculturation will also provide insight into the assessment of the relationship between bicultural competence and psychological and developmental outcomes.

Berry's Model of Acculturation

The introduction of Berry's theory of acculturation ushered in a two-dimensional approach of biculturalism. Berry's theory conceptualizes acculturation as "the degree to which people wish to maintain their heritage culture and identity; and the degree to which people seek involvement with the larger society" (Berry et al., 2006, p. 306). Furthermore, Berry's theory posits that certain patterns can be found within processes of acculturation. An individual can then be classified according to a two-dimensional profile of acculturation, "(i) the extent to which they are motivated or allowed to retain identification and involvement with the culture of origin, now the nonmajority, ethnic culture; and (i) the extent to which they are motivated or allowed to identify and participate in the mainstream, dominant culture" (Nguyen & Benet-Martínez, 2007, p.103).

The level of identification and participation on each dimension can then be classified into one of four patterns or profiles of acculturation, assimilation, separation, marginalization or integration (Berry et al., 2006). According to Nguyen and Benet-Martinez (2007) these four patterns or profiles can be defined as “assimilation (involvement and identification with the dominant culture only), integration (involvement and identification with both cultures, that is biculturalism), separation (involvement and identification with the ethnic culture only), or marginalization (lack of involvement and identification with either;)” (Nguyen & Benet-Martínez, 2007, p.103).

Since its emergence, Berry’s theory of acculturation has become the chief approach to the study of bicultural competence in the field of acculturation research (Chirkov, 2009; Lopez-Class, Castro, & Ramirez, 2011; Miller et al., 2013). Berry’s model has also been utilized to examine the impact of different patterns of acculturation on developmental outcomes such as psychological well being, health and academic outcomes (Benet-Martinez, Leu, Lee, & Morris, 2002; Berry & Sabatier, 2011; Birman, 1998; Coatsworth et al., 2005; LaFromboise et al., 1993; Mistry & Wu, 2010; Nguyen & Benet-Martinez, 2013).

However, Berry’s methodological approach has received scholarly criticism because it assumes that an individual’s entire experience of acculturation can be defined and described by his theorized patterns (assimilation, integration, separation and marginalization). Scholars have argued this theoretical perspective is limited in its ability to fully explain acculturation (Nguyen & Benet-Martinez, 2013; Schwartz et al., 2013).

Nguyen and Benet-Martinez (2013) explored these methodological approaches and their impact on predicting psychological outcomes. The authors hypothesized that the questionnaire used in Berry's studies may only assess an individual's perception of how he or she behaves rather than assessing whether the individual behaves in ways congruent with the different patterns or profiles of acculturation (Nguyen & Benet-Martinez, 2013).

As a result of scholarly critiques of the limited nature of Berry's model of acculturation, there has been an emerging body of research on theories and models that view acculturation as a multidimensional construct (Phinney & Devich-Navarro, 1997; Nguyen & Benet-Martinez, 2013). One of the early multidimensional models that emerged around issues of an individual developing competence in one's own culture and the dominant culture emerged from the racial identity research paradigm.

Racial Identity as a Model of Bicultural Competence

Early theories of racial identity development such as Cross's (1971) Nigrescence theory and Helms's (1995) People of Color Model of Racial Identity focused on describing Black racial identity from a unidimensional perspective. This unidimensional perspective has received strong criticism. Unidimensional theories assume that individuals would reject the values and beliefs of their own culture in preference for the values and beliefs of the dominant culture and through the experience of one's membership in a marginalized group, begin to construct a racial identity (Sellers, Chavous, & Cooke, 1998; Sellers et al., 1998). Sellers's Multidimensional Model of Racial Identity (MMRI) was among the

earliest models to conceptualize racial identity development from the perspective of multiple dimensions (Sellers et al., 1998).

According to Sellers et al. (1998) racial identity can be described “as the significance and qualitative meaning that individuals attribute to their membership within the Black racial group within their self-concepts” (p. 23). Hence, racial identity can be described by multiple dimensions; racial salience, racial centrality, racial regard and ideology (Sellers et al., 1998). Furthermore, racial identity as, “racial salience and centrality refer to the significance that individuals attach to race in defining themselves; while racial regard and ideology refer to the individuals' perceptions of what it means to be Black” (Sellers et al., 1998, p. 24). It is important to note that the MMRI does not emphasize that racial identity occurs in a particular developmental pattern or trajectory. Rather, the MMRI focuses on understanding how these different dimensions may function and how they might impact overall mental health and adjustment (Sellers et al., 1998).

Unlike earlier theories (Cross, 1971; Helms, 1995) that placed emphasis on the developmental progression through stages or statuses with the ideal endpoint of an individual embracing his or her own racial/ethnic group's values and beliefs, the MMRI places emphasis on examining the “meaning of race” to adolescents of color (Sellers et al., 1998, p. 24). To test this theory using a sample of 314 African American adolescents, Sellers, Copeland-Linder, Martin and Lewis (2006) conducted a study evaluating the factors that influence the pathways between perceived racial discrimination and outcome measures of psychological

health. The researchers found that higher scores on the dimension of private regard (perception of how an individual feels about his or her own racial group) predicted lower scores on outcome measures of depression and stress (Sellers et al., 2006).

Sellers et al. (2006) also found that in the case of instances of high perceived racial discrimination, the dimension of low public regard moderated psychological health outcomes. This multidimensional model allows researchers to examine the complexity of the processes of an individual's perceptions about his or her racial group membership (Sellers et al., 2006). These results suggest that examination of the dimensions of racial identity may help researchers to better understand the pathways by which racial discrimination might influence racial identity development and construction (Sellers et al., 2006).

Shift to Multidimensional Models

The work of scholars, such as Miller et al. (2013), in developing multidimensional models of acculturation has helped to advance knowledge in the field. According to Nguyen and Benet-Martinez (2007) multidimensional models are especially important because these models focus on assessing the variations in acculturation pathways, "note that the acculturation perspective does not presuppose that bicultural individuals internalize and use their two cultures globally and uniformly. Acculturation changes can take place in many different domains of life: language use or preference, social affiliation, communication style, cultural identity and pride, and cultural knowledge, beliefs, and values (Zane & Mak, 2003); and acculturation changes in some of these domains may

occur independently of changes in other components” (Nguyen & Benet-Martínez, 2007, p.103).

Building upon the recent shift to multidimensional models, theoretical perspectives that incorporate different dimensions of acculturation have emerged. Miller and Lim’s domain-specific acculturation strategy hypothesis argues that acculturation should be investigated by examining multiple dimensions of behavioral and value domains (Miller et al., 2013). Specifically, according to Miller et al. (2013), acculturation can be examined through two domains, behavioral and values. Each of these domains is comprised of different dimensions for example, “behavioral domains include language and communication (e.g., one’s preference and ability to read, write, and speak), social interactions (e.g., understanding social norms, protocols and institutions, family, and peer relationships), and daily living habits (e.g., preferences for food, entertainment, recreational activities, health practices, and customs); values domains include belief systems, worldviews, and political ideologies (Arends-Tóth & van de Vijver, 2006; Kim, 2007; Miller, 2010)” (Miller et al., 2013, p. 2).

A central part of the argument offered by Miller et al. (2013) as a critique of Berry’s acculturation model is that Berry’s model does not represent an individual’s overall acculturation. Rather, Miller et al. (2013) posited that different types of acculturation could be used within different domains. Miller et al. (2013) drew data from three data sets to explore their theoretical model. The first data set comprised 288 college-age Asian American participants. The first

sample included slightly more females, 169 females and 119 males, with an average age of 20.55 years (Miller et al., 2013).

The second sample included 326 participants with an average age of 20.99 years and a slightly larger population of female participants than male participants, 154 male participants and 172 female participants (Miller et al., 2013). The third sample had 296 participants with an average age of 20.83 years. Additionally, the third sample had a slightly larger population of male participants than female participants, 164 male participants compared to 132 female participants (Miller et al., 2013). Using these three samples, Miller et al. (2013) conducted cluster and chi-square analyses to examine patterns of acculturation across the two domains, behavioral and values.

Miller et al. (2013) found that the patterns of acculturation varied between the two domains. Furthermore, length of residence in the United States played a role in determining the individual's type of acculturation (Miller et al., 2013). For example, results of the analysis of the first dataset, found differences between participants who were born outside of the United States and participants who were born in the United States to parents who were immigrants (Miller et al., 2013). Results of the chi-square analyses indicated that in the behavioral domain, more participants born outside of the United States were classified as using a separated pattern of acculturation (Miller et al., 2013). In contrast, more participants who were born in the United States were classified as using an assimilated pattern of acculturation (Miller et al., 2013).

Similarly, these participants were classified into different patterns of acculturation when assessed on the domain of values. More participants born outside of the United States were classified as using the marginalized pattern of acculturation and more participants born in the United States were classified as using the assimilated pattern of acculturation (Miller et al., 2013). These results suggest that analyzing acculturation from the perspective of more than two domains may help to shape a better understanding of the concept. Furthermore, a multidimensional approach to the measurement of acculturation may help researchers to better understand the nuances associated with the construct (Miller et al., 2013). As acculturation is an ever changing and complex concept, interrogating the measurement and conceptualization of the construct is important for researchers to understand.

Many of the measures designed to assess bicultural competence from a multidimensional approach are still in the early stages of development and require further research to ensure that they capture the variations of bicultural competence (Birman, 1998; Guo, Suarez-Morales, Schwartz, & Szapocznik, 2012; Rust, Jackson, Ponterotto, & Blumberg, 2011). Researchers have yet to develop tools that effectively and accurately measure bicultural competence. Scholars such as Rust et al. (2011) and Guo et al. (2012), emphasize the importance of examining the construct validity of the research instruments used in the assessment of bicultural competence. Rust et al. (2011), for example, found no statistical relationship between measures of bicultural competence and academic outcomes in a sample of 190 Black adolescents. The authors attributed the lack of

significant findings to methodological issues such as construct validity (Rust et al., 2011).

Guo et al. (2012) raised additional concerns regarding a bidimensional view of acculturation. The authors posited that within each dimension of acculturation, there might be multiple variations and dimensions to be assessed (Guo et al., 2012). For example, an individual might speak English predominantly but strongly value his or her culture, however, this type of variation might be lost in the current measurement approach (Guo et al., 2012). Using a popular measure of Hispanic/Latino acculturation to explore this hypothesis, the researchers collected data from 359 Latino adolescents and 361 of their parents/caregivers and found four dimensions that may explain acculturation among Latino adolescents (Guo et al., 2012).

These dimensions included dimensions of language use and cultural participation. For example, Guo et al. (2012) identified “comfort with use of English language, enjoyment of American cultural activities, comfort with use of Spanish language, and enjoyment of Hispanic cultural activities” as dimensions of Hispanic/Latino and American acculturation (p. 58). This research suggests that current bidimensional models might be inadequate and further research of bicultural competence should explore multiple dimensions (Guo et al., 2012).

Navigating Across Cultures and the Process of Bicultural Competence Development

There has been less frequent examination of racial identity development and acculturation as a developmental task for children of color that is tied to

overall development. Thus far, the literature has emerged primarily from the field of cross-cultural psychology and, due to this focus, researchers have been most interested in understanding the construct of acculturation and its relation to psychological outcomes such as internalizing and externalizing behaviors (Berry et al., 2006; Coatsworth et al., 2005).

However, the developmental challenges encountered by adolescents of color calls for a multidimensional developmental model that assesses the relationship between racial identity, acculturation and social competence at various stages of development. Mistry and Wu (2010) proposed a developmental model that would connect the construct of bicultural competence to theories of child development. The authors focus on the concept of “navigating across cultures” which entails understanding the processes involved in being a member of different cultural communities as well as, “being able to manage effectively the process of living in multiple cultural settings (Cooper, 2003; LaFromboise, Coleman, & Gerton, 1993)” (Mistry & Wu, 2010, p. 6).

According to Pufall and Mistry (2010) membership in a marginalized racial/ethnic group in the US may expose children of color to racial discrimination which creates a need to develop competence in participating in his or her own racial/ethnic group and the dominant culture (Mistry & Wu, 2010; Pufall & Mistry, 2010; Sellers et al., 2006). As such, competence emerges from the individual’s experiences influenced by culture and environmental context (Mistry & Wu, 2010). Mistry and Wu (2010) argue that the development of competence

in navigating across cultures is a result of individual, familial and community processes.

Assessment of these complex relationships and pathways by which adolescents develop competence in navigating across cultures is challenging. Mistry, Wu, Diep and Chaudhury (2008) examined the various dimensions associated with bicultural competence development in different cultural contexts and developed the Navigating Across Cultures Scale (NACS) to assess the experiences and concepts of youth related to bicultural competence. The NACS builds upon multidimensional theories to assess how adolescents identify, participate and become competent participants in their own culture and the dominant culture (Miller et al., 2013; Nguyen & Benet-Martínez, 2007; Nguyen & Benet-Martinez, 2013). The multidimensional nature of the scale, based on the literature within the field of acculturation and biculturalism, supports the argument for the shift to multidimensional theories to explain the acculturation process (Mistry et al., 2008).

Mistry et al. (2008) argued that the process of acculturation, which they term “navigating across cultures” can be assessed by examining each participant’s level of adaptation to his or her own heritage culture and the dominant culture on various domains (p. 5). The authors identified the following dimensions: affiliation and comfort (with heritage cultural community and the mainstream American community), knowledge of (heritage cultural community and the mainstream American community), commitment to (heritage cultural community

and the mainstream American community) and participation in (heritage cultural community and mainstream American community) (Mistry et al., 2008).

Mistry et al. (2008) used the original version of the NACS scale to assess bicultural competence in navigating across cultures among groups of diverse cultural backgrounds including Afro Caribbean, African American, Asian American and multiracial adolescents (Mistry et al., 2008). This dissertation uses an adapted version of the NACS scale (Camara, 2008) to examine whether there is a relationship between demographic characteristics and bicultural competence.

The adapted version of the NACS scale includes a reduced number of items from the dimensions of affiliation and comfort, commitment and participation and includes additional items that expand on the concepts of bicultural identity and participation to assess experiences that were considered relevant to the population of students and families from which the sample in the current study is drawn.

This study is timely since, as previously discussed, bicultural competence is a construct of increasing relevance in an increasingly diverse American society (Population Association of America, 2009). Additionally the immersion of the sample participants in culturally relevant music may also shed light on the role and impact of music on different dimensions of bicultural competence.

Role of Demographic Characteristics in Predicting Bicultural Competence

As previously discussed, this dissertation will examine whether there is a relationship between the demographic characteristics of age, gender and racial/ethnic group membership and dimensions of bicultural competence. This

research question contributes to the field in several ways. The relationship between demographic characteristics and the multidimensional measure, NACS, has not been previously examined. Thus this provides an opportunity to understand how these factors may influence bicultural competence as assessed by this measure. Furthermore, the unique factor of the sample, that of being immersed in after-school music programs, with an emphasis on music of diverse cultures provides an interesting case study for the potential role of music in promoting bicultural competence. Thus, it would be important to understand if participant demographic characteristics among this sample impact bicultural competence.

Various studies investigating bicultural competence have included demographic characteristics to varying degrees. Overall, the role of these demographic characteristics in relation to bicultural competence has varied across different research studies. For example, the meta-analysis research study conducted by Nguyen and Benet-Martínez (2013) did not conclude that age or gender played a role in explaining bicultural competence and its relationship to psychological and socio-emotional well being.

However, the researchers did find some evidence to suggest that the relationship between bicultural competence and outcomes may vary due to racial/ethnic group membership. Nguyen and Benet-Martínez (2013) posited that racial/ethnic group membership might influence these relationships due to the lack of generalizability of scales across different racial/ethnic groups and experiences of marginalization and oppression based on societal stratification.

Although demographic characteristics such as age and gender did not appear to play a role in the meta-analysis study, other studies have found these factors influence bicultural competence (Berry et al., 2006; Coatsworth et al., 2005; Reitz, Motti-Stefanidi, & Asendorpf, 2014).

The age of participants is not often at the forefront of many acculturation studies. Rather, many studies in the field of acculturation research include age as a part of the demographic characteristics to describe the sample or as a variable that needs to be accounted for to explain the findings for relationships among different variables.

Because of its focus on bicultural competence as a part of overall adolescent development, the research approach taken in these analyses takes the position that age is an integral factor that needs to be considered. The role of development and maturation must be considered because the participants in the current study are in the gateway period to adulthood. Developmental theorists and scholars describe this period of adolescence as a time where an individual engages in identity construction and learns about the roles and responsibilities he or she is expected to assume to be considered as an adult (Erikson, 1968; Steinberg, 2011).

Scholars such as Reitz et al. (2014) posit that a developmental lens should be used when discussing different processes and pathways of acculturation. In particular, Reitz et al. (2014) posited that there exists a relationship between adolescent development and processes of acculturation. These researchers explored their theoretical model through a two-year longitudinal study among participants who emigrated or were born to families who had emigrated to Greece

(Reitz et al., 2014). The participant sample was comprised of 609 participants who were 12 years of age to 17 years of age. Males represented the majority of the sample (56%) and the participants were of European descent (Reitz et al., 2014).

Reitz et al. (2014) found that there was a relationship between participants' level of affiliation and participation in their heritage culture and the dominant culture (Greece) and their scores on a measure of self-efficacy, the operationalized assessment of developmental competence in the study. Based on these findings, Reitz et al. (2014) concluded that the experiences of learning the values, practices, and beliefs of both cultures (bicultural competence) improved participants' developmental competence (Reitz et al., 2014). These findings suggest that considering the age of the participants may be an important factor to explore regarding its role with respect to dimensions of bicultural competence.

While the current work is cross-sectional and the results will not be generalized over the course of the participants' transition to adulthood, the inclusion of age as a factor will provide information regarding whether age impacts the different dimensions of bicultural competence. Specifically, it will provide information regarding whether there are any differences among participants who are in early adolescence versus participants who are in late adolescence.

With respect to the inclusion of the gender of participants in the sample, as previously discussed there have also been mixed findings in studies where gender has been included (Birman, 1998; Coatsworth et al., 2005; Nguyen & Benet-

Martinez, 2013). However, there is some evidence that gender may also play a role in bicultural competence (Berry et al., 2006; Coatsworth et al., 2005). For example, Berry et al. (2006) included gender as one of its variables of interest in its multi-nation study and found that there was a relationship between gender and psychological and socio-emotional outcomes. Particularly, Berry et al. (2006) reported that adolescent males reported higher levels of psychological health and well-being and lower levels of social competence than adolescent females in their sample (Berry et al., 2006).

Although there are studies indicating that gender may or may not be a potential factor in the assessment of bicultural competence, the discrepancies in findings suggest that gender may be an important variable to include as the findings from this study may also add to the larger scholarly discourse around its role in bicultural competence.

The differences among American racial/ethnic groups with respect to the development of bicultural competence is also a factor that has not been explored as frequently in the field of acculturation research (Nguyen & Benet-Martinez, 2013). There tends to be more studies that focus on a specific racial/ethnic group (e.g., Latino/as) than studies that examine differences across multiple groups (Nguyen & Benet-Martinez, 2013). Additionally, it is also rare that acculturation studies include African American, Afro Caribbean and European American participants. Most studies in the field use samples of participants who are more recent immigrants (e.g., Latinos/as) to the United States (Nguyen & Benet-Martinez, 2013).

The field of ethnic identity research may, however, lend some insight into some of the potential differences that may emerge between adolescents of color and European American adolescents. Yasui, Dorham and Dishion (2004) define ethnic identity as “an individual’s self-perception and self-identification with a group of individuals characterized by a shared cultural heritage” (p. 808).

Although ethnic identity as a construct is different than bicultural competence, an argument can be made that there may be a bi-directional relationship between ethnic identity and bicultural competence.

For example, if an individual has a strong sense of ethnic identity he or she may feel comfortable with his or culture which would influence one aspect of his or her bicultural competence. Furthermore, if an individual has developed bicultural competence, he or she may also have a strong ethnic identity because he or she has learned how to successfully participate in the culture of his or her own heritage.

Yasui et al. (2004) conducted a study examining whether there was a relationship between participants’ ethnic identity and their scores on measures of psychological outcomes (Yasui, Dorham, & Dishion, 2004). The participant sample was comprised of 159 participants including 67 male participants and 97 female participants (Yasui et al., 2004).

There were slightly more African American participants, 52%, than European American participants who represented 48% of the sample (Yasui et al., 2004). Yasui et al., (2004) reported that across both racial/ethnic groups, that there was a relationship between higher levels on the measure of ethnic identity

and positive psychological outcomes. The authors also noted that the impact of this relationship on positive psychological outcomes was more pronounced for the African American participants in the sample (Yasui et al., 2004).

This research suggests that the inclusion and comparison of different racial/ethnic group membership in the current study may provide insight regarding how bicultural competence may differ across each racial/ethnic group (Yasui et al., 2004). Additionally, the examination of bicultural competence across the different racial/ethnic groups will provide insight into whether bicultural competence functions similarly across different groups or is different across each racial/ethnic group.

Overall, the goal of the dissertation is to examine whether there is a relationship between demographic characteristics (age, gender, racial/ethnic group membership) and dimensions of bicultural competence among a sample of urban adolescents engaged in after-school music programs. This current study will contribute to the scholarly discourse by using a multidimensional approach to assess bicultural competence. Additionally, the use of a sample where many of the participants are engaged in after-school music programs where the music of their heritage culture is an integral part of the curriculum may provide insight into the potential role of music in the promotion of bicultural competence (Camara, 2006).

Chapter 2: Method

Participants

Data for the current study were drawn from a larger nationwide longitudinal study of the impact of participation in an afterschool music program on positive developmental outcomes (Camara, 2008). This larger research study, the YouthBEAT Study of Music and Youth Development, is comprised of data from children and adolescents who participate in afterschool music programs in urban underserved communities.

Participants in the YouthBEAT sample were from the following cities; Anaheim, California; Boston, Massachusetts; Chicago, Illinois; Cleveland, Ohio; Los Angeles, California; Memphis, Tennessee; New Orleans, Louisiana; Newark, New Jersey; New York, New York; Philadelphia, Pittsburgh, Midland, Pennsylvania; Richmond, Virginia; Seattle, Washington; Washington D.C. and Wilmington, Delaware (Camara, 2008). Phase I of the YouthBEAT study was conducted with children and youth who participated in an afterschool music program in Boston and with youth who participated in the Boston site program during a summer music program.

The Phase I YouthBEAT youth participant sample included 135 participants ages 9 to 21 years of age ($M=15.82$, $SD=2.46$). The YouthBEAT sample was comprised mainly of male participants, 99 participants were male and 36 participants were female. The racial/ethnic composition of the sample was diverse with participants identifying as African American, Afro Caribbean, American Indian, Asian American, European American, Latino/a and Multiracial.

To protect the confidentiality of sample participants, data from participants who identified as Asian American, American Indian or Multiracial are reported together as these groups had small sample sizes.

Forty-two percent of YouthBEAT sample youth participants identified as African American or Afro Caribbean. Twenty-four percent of participants identified as European American and 20% of the sample identified as Latino/a. Fourteen percent of participants identified as Asian American, American Indian or Multiracial. The current study included data from a sub-sample of 120 participants. This sub-sample was selected based on participants' age. Specifically, participants' ages 12 to 19 years of age were included in the sub-sample.

Due to some cases having missing data, a smaller percentage of the sub-sample was used for the analyses. The sample used in the analyses for this dissertation included 97 participants. Among this sample of 97 participants, there were 26 female participants and 71 male participants. Forty-two percent of participants identified as African American or Afro Caribbean. Twenty-six percent of participants identified as European American and 21% of participants identified as Latino/a. Eleven percent of participants identified as Asian American or Multiracial. Statistics on the percentage of Asian American and Multiracial participants in the sample are reported together to protect participant confidentiality.

Procedure

The YouthBEAT study received approval to conduct its research with these children and families from the Tufts University Institutional Review Board. A research team comprised of the principal investigator and graduate and undergraduate research assistants conducted study recruitment at selected after-school music programs. Students in after-school music programs were selected for inclusion in the research study based on their program affiliations with a national after-school music initiative.

Interviewers completed the consent and assent process with caregivers and youths after which interviews with youth participants were scheduled. Interviews were conducted with youth participants at each after-school music program. These interviews were approximately two and one-half hours in length and were comprised of interview questions and survey instruments. The research survey instruments collected data on each participant's background (e.g., age, race, grade in school), participant's perceived competence, concepts of musical practice, attributions of success and non-success, neighborhood quality, family relationships, school achievement and perceptions of racial/cultural identity (Camara, 2008). Within the current study, an adapted version of the Navigating Across Cultures Scale, which is administered during YouthBEAT youth interviews, was used for the analysis in this dissertation (Camara, 2008; Mistry et al., 2008).

Measure

The Navigating Across Cultures Scale (NACS) examines participants' perceptions and experiences of participation in different cultural contexts (Mistry

et al., 2008). The NACS scale underwent initial development in 2007 and since that time the scale has undergone different revisions by the initial authors (Mistry et al., 2008). Although the NACS scale was still in the process of development and implementation, one of the initial versions of the scale, with adaptations, was used in data collection for the YouthBEAT project. Through the process of preparing the NACS measure for inclusion in data collection for the YouthBEAT project there were revisions made to this scale in 2008. These revisions encompassed the inclusion of additional items and changes in item wording.

Furthermore, because the NACS scale was adapted while it was still under construction there may be differences in items and dimensions between the NACS 2007 version and the adapted version of the scale in use on the YouthBEAT project (see Tables, 1, 2, 3). Tables 4, 5, 6, and 7 list the items that were included in the composites used for the analysis for the current study. For the purposes of clarity, the term “original version” of the NACS scale will be used to describe one of the earlier NACS measures from 2007 (Mistry et al., 2008) and the term “adapted version” of the NACS scale (Camara, 2008) will be used to describe the version of the scale that was used in data collection on the YouthBEAT project.

Original Version of the NACS Scale

The NACS measure is a 54-item questionnaire that assesses various dimensions of participants’ adaptation to their own cultural group and the dominant culture (see Appendix A) (Mistry et al., 2008). According to Mistry et al. (2008) the scale is comprised of related factors of bicultural competence and dimensions of bicultural competence. The related factors include measures of

constructs that may impact participants' thoughts and behaviors related to belonging and participating in their heritage cultural communities and the mainstream American community. Mistry et al. (2008) identified these related factors as self and parent identification, generation (how many generations one's family has been living in the United States), diversity of peer group, perceived public regard, perceived discrimination, and perceived distance (Mistry et al., 2008).

Additionally the NACS scale (Mistry et al., 2008) is comprised of four dimensions that the authors believe underpin the process of bicultural competence or how individuals are able to function competently in their own culture and the dominant culture. These dimensions include Affiliation and Comfort (with Heritage Cultural Community and Mainstream American Community), Knowledge (of Heritage Cultural Community and Mainstream American Community), Commitment (to Heritage Cultural Community and Mainstream American Community) and Participation (in Heritage Cultural Community and Mainstream American Community) (Mistry et al., 2008). These four dimensions are sub-scales on the NACS scale and can be used to create composites for further statistical analysis (Mistry et al., 2008).

Each dimension, with the exception of the Participation dimension, is measured on an independent scale. The items included in the dimensions of Participation in Heritage Cultural Community and Mainstream American Community were initially written on a unidimensional scale. A participant would be asked to rate whether he or she participated in activities mostly of his or her

own heritage cultural community, activities of both heritage cultural community and mainstream American communities or activities mostly of the mainstream American community (Mistry et al., 2008).

One of the disadvantages to this type of measurement scale is that participants' responses lack scale independence. For example, because participants are asked to identify whether they "mostly" participate in activities of heritage cultural communities or the mainstream American community or both cultural communities, participants who choose the response option of "mostly activities of heritage cultural community" cannot also choose the option of "mostly of mainstream American community" (Mistry et al., 2008). Thus the response choices are not independent of each other. Mistry et al. (2008) indicated in a later publication that these items should be modified to ask participants the degree to which one participates in activities and traditions of one's own cultural community and the mainstream American community separately.

Adapted Version of NACS Scale

An adapted version of the NACS scale was used in data collection for the YouthBEAT study in 2008 (see Appendix B). There are several differences between the original version of the NACS scale and the adapted version in use in YouthBEAT project research data collection. These differences encompass the inclusion of additional items, revisions to the wording of some items, and the elimination of some items from the original version of the NACS scale. The NACS scale was adapted during the process of the questionnaire's development. Thus some of the differences between items are due to the ongoing development

and revision of the scale. Additionally, items were eliminated from the adapted NACS scale so that the instrument better matched the needs of the YouthBEAT research study and its sample (Camara, 2008).

The adapted version of the scale is comprised of 56 items including items which Mistry et al. (2008) identified as related factors to bicultural competence such as an individual's identification with his or her racial/ethnic group, generation, perceived discrimination and perceptions of one's racial/ethnic group (Camara, 2008; Mistry et al., 2008). Additional items related to participants' participation in music of heritage and mainstream communities and language usage of native languages were added to the adapted version of the scale. Tables 1 and 4 through 7 provide a listing of the items that were added and also denotes instances where items were re-worded in the adapted version of the NACS scale (Camara, 2008).

The current study used items from three of the four NACS dimensions (Affiliation and Comfort with Heritage Cultural Community and Mainstream American Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community) to create four composites for analysis. For the purposes of the current study, the analysis used the dimensions included on the adapted version of the NACS scale to examine whether there was a relationship between demographic characteristics (age, gender, racial/ethnic group membership) and the dimensions of bicultural competence.

NACS Composites

Affiliation and Comfort with Heritage Cultural Community

The Affiliation and Comfort with Heritage Cultural Community composite includes three items that assess the degree to which participants' are comfortable and feel they belong to their heritage cultural community (see Table 4) (Camara, 2008; Mistry et al., 2008). Items were rated on a 5-point Likert scale where a score of 1=*Strongly Disagree* or 1=*Never* and a score of 5=*Strongly Agree* or 5=*Almost all of the time*. Computing the mean score across the three items created a composite score. Higher scores on the Affiliation and Comfort with Heritage Cultural Community composite indicate increasing levels of affiliation and comfort with one's own heritage cultural community (Camara, 2008; Mistry et al., 2008).

Affiliation and Comfort with Mainstream American Community

The four-item Affiliation and Comfort with Mainstream American Community composite assesses the degree to which participants' are comfortable and feel they belong to the mainstream American community (see Table 5) (Camara, 2008; Mistry et al., 2008). These four items were rated on a 5-point Likert scale (1=*Strongly Disagree* or 1=*Never* and 5=*Strongly Agree* or 5=*Almost all of the time*). Scores for this composite were calculated by computing the mean score across the four items. Higher scores on the Affiliation and Comfort with Mainstream American Community composite indicate one's increasing levels of affiliation and comfort with the mainstream American community (Camara, 2008; Mistry et al., 2008).

Commitment to Mainstream American Community

The Commitment to Mainstream American Community Composite includes three items that assess the degree to which participants' feel engaged with the values, practices and beliefs of the mainstream American community (see Table 6) (Camara, 2008; Mistry et al., 2008). These three items were rated on a 5-point Likert scale where a score of 1=*Strongly Disagree* or 1=*None at All* and a score of 5=*Strongly Agree* or 5=*A lot*. Computing the mean score across the three items created scores for this composite. Higher scores on this composite indicate one's increasing engagement with the values, practices and beliefs of the mainstream American community (Camara, 2008; Mistry et al., 2008).

Participation in Activities Mostly of Mainstream American Community

The eight-item composite of Participation in Activities Mostly of the Mainstream American Community assesses whether the participant engages in activities or traditions mostly of the mainstream American community (see Table 7) (Camara, 2008; Mistry et al., 2008). These eight items were originally rated on a categorical scale where a score of 1=*Mostly of my cultural group*, a score of 2=*Both that of my cultural group and mainstream America* and a score of 3=*Mostly mainstream America* (Camara, 2008; Mistry et al., 2008). These items were recoded to a binary scale for inclusion in the regression analysis. Each of the eight items received a score of 0 or 1. A score of 0 was assigned if the participant indicated that he or she did not participate in an activity mostly of the mainstream American community.

In contrast, a score of 1 was assigned if the participant indicated that he or she participated in an activity mostly of the mainstream American community. A composite score was created by calculating the total score across each of the eight items in the composite. Higher scores on this composite indicate high levels of participation in activities mostly of the mainstream American community (Camara, 2008; Mistry et al., 2008).

Reliability of Composite Variables

Reliability tests were conducted to determine the internal reliability of each of the four composites. The Affiliation and Comfort with Heritage Cultural Community and Affiliation and Comfort with Mainstream American Community composites had strong Cronbach's alpha statistics of .81 and .84 respectively. The three-item composite of Commitment to Mainstream American Community had a Cronbach's alpha statistic of .60. The Participation in Activities Mostly of Mainstream American Community composite had a strong Cronbach's alpha statistic of .83. (Meyers, Gamst, & Guarino, 2006).

Overall, internal reliability across the four composites was strong. Upon comparing these reliability statistics to initial internal reliability statistics reported by Mistry et al. (2008) some similarities and differences were found across the composites. The Cronbach's alpha statistic for the composite of Affiliation and Comfort with Heritage Cultural Community on the adapted NACS scale ($\alpha = .81$) had a higher reliability statistic than the composite on the original version of the NACS scale ($\alpha = .67$) (Mistry et al., 2008). Moreover, the Affiliation and Comfort with Mainstream American Community composite had a slightly higher internal

reliability on the original version of the NACS scale ($\alpha=.87$) than the adapted version of the scale ($\alpha=.84$). The original version of the NACS scale also reported a higher reliability statistic for the Commitment to Mainstream American Community composite ($\alpha=.76$) than the adapted version of the scale ($\alpha=.60$). Additionally, Mistry et al. (2008) reported a Cronbach's alpha statistic for the Participation composite ($\alpha=.69$). However the Participation in Activities Mostly of Mainstream American Community composite had a higher Cronbach's alpha of .83.

Demographic Characteristics

Demographic statistics for each participant such as age, gender, and race were collected through the YouthBEAT Student Background Questionnaire (Camara, 2008), YouthBEAT Youth Interview (Camara, 2008) and the NACS scale (Adapted version of NACS, Camara, 2008; NACS, Mistry et al., 2008).

The Student Background Questionnaire is a demographic measure included as a part of the YouthBEAT Study interview protocol. The age of participants was treated as a continuous variable and ranged from 12 years of age to 19 years of age. Participant gender was coded as a categorical variable, where the code number of 0 was assigned to females in the sample and the code number of 1 was assigned to males in the sample.

Three binary variables were created to represent each racial/ethnic group (African American, Afro Caribbean, Latino/a, European American, Asian American, Mixed Heritage) in the sample. The coding of the race/ethnicity of participants is often challenging because of the social construction of this

variable. Within this current study, participants who identify as African American, African, Afro Caribbean and West Indian were categorized in the Black racial/ethnic group.

Participants who identify using national labels of countries in Latin America or the Caribbean with a Spanish-speaking majority group or pan-ethnic labels, such as Chicano, Colombian, Dominican, Puerto Rican, and Mexican American were categorized in the Latino racial/ethnic group (Portes & Rumbaut, 2001). Participants who identify as Asian, Asian American, Chinese American, Filipino American, Indian American, Japanese American, Korean American and Pacific Islander were categorized into the Other racial/ethnic group. Participants who identify as biracial, or multiracial were also categorized into the Other racial/ethnic group.

Across the three racial/ethnic group membership binary variables, European American participants were classified as the reference group. For the first binary variable, Black Racial/Ethnic Group Membership, participants who were classified into this group were assigned the code number of 1 and participants who were classified into other racial/ethnic groups were assigned the code number of 0.

The second binary variable, Latino Racial/Ethnic Group Membership, participants who were classified into this group were assigned the code number of 1 and participants who were classified into other racial/ethnic groups were assigned the code number of 0. For the third binary variable, Other Racial/Ethnic Group Membership, participants who were classified into this group were

assigned the code number of 1 and participants who were classified into other racial/ethnic groups were assigned the code number of 0.

Data Analysis Strategy

The current study aims to understand the relationship between demographic characteristics (age, gender, racial/ethnic group membership) and dimensions of bicultural competence. To examine this research question, a series of research questions were developed to assess the relationship between the demographic characteristics and the dimensions of bicultural competence. Standard multiple regression analysis was used as the statistical technique to explore these research questions.

Exploratory data analysis was conducted to explore these data before conducting any advanced statistical tests. After completing the exploratory data analysis, regression models were constructed to examine whether the predictor variables (independent variables) had a statistically significant relationship to the criterion variables (dependent variables). Analyzing the sets of regression models provided information on whether any of the predictor variables predicted the dimensions of bicultural competence. However, it was also important to examine whether any of the relationships between the predictor variables of bicultural competence and the criterion variables of bicultural competence were influenced by a demographic variable (Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership, Gender, Age). Interactions were examined by including an interaction variable in these regression models.

These interaction variables were computed by creating a cross product of two variables (e.g., Affiliation and Comfort with Mainstream American Community X Black Racial/Ethnic Group Membership). An interaction term for each demographic variable (Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership, Gender and Age) was added to each of the regression models. The use of interaction terms in these models provided insight into whether the relationship between dimensions of bicultural competence were moderated by demographic characteristics.

Research Questions

Research Question 1. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community?

To examine whether the variables of age, gender, racial/ethnic group membership, Affiliation and Comfort with Mainstream American Community, Participation in Activities Mostly of Mainstream American Community and Commitment to Mainstream American Community predict participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community, five different statistical models were tested.

The first model examined the main effects of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and Other Racial/Ethnic Group Membership. Covariates of Affiliation and Comfort with Mainstream American Community, Participation in Activities Mostly of

Mainstream American Community and Commitment to Mainstream American Community were entered into subsequent models to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model, examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community.

The third model, examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Commitment to Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community.

The fourth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Participation in Activities Mostly of Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community.

The fifth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariates of

Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested. Figure 1 provides a visual representation of each model that was used to predict participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community.

Research Question 2. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community?

To examine whether age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community, five different statistical models were tested.

The first model, examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and Other Racial/Ethnic Group Membership, predicted participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community. Covariates of Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community and Participation

in Activities Mostly of Mainstream American Community were entered into subsequent models to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Heritage Cultural Community predicted participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community.

The third model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Commitment to Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community.

The fourth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Participation in Activities Mostly of Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community.

The fifth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group

Membership, Other Racial/Ethnic Group Membership and covariates of Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community predicted participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested. Figure 2 provides a visual representation of each of the models that were tested.

Research Question 3. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Commitment to Mainstream American Community?

To examine whether age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Commitment to Mainstream American Community, five models were tested. The first model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, and Other Racial/Ethnic Group Membership predicted participants' scores on the dimension of Commitment to Mainstream American Community. Covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Participation in Activities Mostly of Mainstream American Community were entered into

subsequent models to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial Group Membership and covariate of Affiliation and Comfort with Heritage Cultural Community predicted participants' scores on the dimension of Commitment to Mainstream American Community.

The third model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Mainstream American Community predicted participants' scores on the dimension of Commitment to Mainstream American Community.

The fourth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership, covariate of Participation in Activities Mostly of Mainstream American Community predicted participants' scores on the dimension of Commitment to Mainstream American Community.

The fifth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, Participation in Activities Mostly of Mainstream American Community predicted participants' scores on the

dimension of Commitment to Mainstream American Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested. Figure 3 lists the different regression models that were tested.

Research Question 4. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Commitment to Mainstream American Community predict participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community?

Five regression models examined whether the predictor variables of age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, and Commitment to Mainstream American Community predicted participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community.

The first regression model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and Other Racial/Ethnic Group Membership predicted participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community. Covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Commitment to Mainstream American Community were entered into subsequent models to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Heritage Cultural Community predicted participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community.

The third model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Mainstream American Community predicted participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community.

The fourth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Commitment to Mainstream American Community predicted participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community.

The fifth model examined whether the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream

American Community predicted participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community.

Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested. Figure 4 provides a visual representation of each of these regression models.

Expectations

1. It was expected that participant's age would predict dimensions of bicultural competence. Previous identity development research argues that adolescence is a developmental period where identity construction occurs (Erikson, 1968). For example, many status theories of racial identity development place the initiation of the racial identity development process during the period of adolescence, because this is perceived as a developmental period where significant construction of self-concept occurs (Erikson, 1968; Helms, 1995). Thus, it was expected that older participants would have higher scores than younger participants on the dimensions of bicultural competence.
2. It was expected that a participant's gender would predict the different dimensions of bicultural competence. This expectation was premised on perspectives that gender differences may emerge on these dimensions of bicultural competence because the self-reported experience of racial discrimination by males and females of color in American society may be different. For example, in some research studies males of color will self-report higher rates of racial discrimination than female participants (e.g.,

Seaton, Caldwell, Sellers & Jackson, 2008). Differences in levels of perceived racial discrimination may be due to different societal perceptions of males and females of color. Often there are negative stereotypes associated with being a male of color. Hence, these socialization experiences may negatively impact the development of bicultural competence among males of color.

3. It was expected that there would be no significant differences in scores between adolescents of color and European American adolescents on the dimensions of affiliation and comfort with heritage cultural community and affiliation and comfort with mainstream American community. Due to the unique experience of this sample being immersed in after-school music programs that emphasize popular American contemporary music, it is possible that these adolescents could feel a sense of belonging and comfort with both cultural communities (Camara, 2006; Camara, 2011; Camara, 2012; Camara, Spooner & Tirrell, 2013).

Additionally, it was expected that European American adolescents would have higher scores than adolescents of color in the sample on the dimensions of commitment to mainstream American community and participation in activities mostly of mainstream American community. Although it was expected that all adolescents may feel a sense of belonging and comfort with both cultural communities, European American participants may be more committed to and participate more often in activities mostly of the mainstream American community.

Chapter 3: Results

Data analysis for the current study was conducted using IBM SPSS Statistics Package 21. After the completion of exploratory data analysis, a series of standard multiple regression models were tested to explore main effects and interaction effects. Tables 13 and 14 present descriptive statistics and correlations between the variables. Due to multiple statistical comparisons among the correlations, a Bonferroni correction was applied to the alpha level to control for the possibility of a Type I error (Meyers et al., 2006).

Thus, only correlations below the alpha level of .01 were accepted as statistically significant. Additionally, the regression models were examined to assess whether they met the assumptions of the linearity, homoscedasticity and that there were no issues of multicollinearity among predictor variables. Moreover, the decision was made to run five regression models for each research question to guard against potential multicollinearity among the covariates. An analysis of collinearity measures in each regression model confirmed that there were no issues of multicollinearity among these models.

Research Question 1. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Affiliation and Comfort with Heritage Cultural Community?

Five regression models were tested to examine Research Question 1 (see Table 15). These regression models examined whether there was a relationship between the predictor variables and the criterion variable of Affiliation and Comfort with Heritage Cultural Community. The first model included the

predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and Other Racial/Ethnic Group Membership.

The covariates of Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community were entered into models two through five to control for the potential influence of other dimensions of bicultural competence on the criterion variable of Affiliation and Comfort with Heritage Cultural Community.

The second model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Mainstream American Community.

The third model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Commitment to Mainstream American Community. The fourth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Participation in Activities Mostly of Mainstream American Community.

The fifth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership,

Other Racial/Ethnic Group Membership and covariates of Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested. However, there were no significant interactions found.

After analyzing the five regression models, the fifth model was selected as the best model to explain the relationship between the demographic characteristics of age, gender, race/ethnicity and the criterion variable of Affiliation and Comfort with Heritage Cultural Community. This model was selected because it controlled for all of the covariate dimensions of bicultural competence while accounting for a large amount of variance.

This model accounted for 39% of the variance in Affiliation and Comfort with Heritage Cultural Community, $F(8, 88) = 8.69, p < .01$. Controlling for the covariate dimensions of bicultural competence (Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community), there was a significant association between the predictor variables of Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and the criterion variable of Affiliation and Comfort with Heritage Cultural Community.

Compared to European American adolescents, Black adolescents ($\beta = .36, p < .01$) reported higher levels of connection to their heritage cultural community.

Similarly, compared to European American adolescents, Latino adolescents ($\beta = .50, p < .01$) reported higher levels of connection to their heritage cultural community. The covariate of Affiliation and Comfort with Mainstream American Community ($\beta = .39, p < .01$) was also a significant predictor of the criterion variable of Affiliation and Comfort with Heritage Cultural Community. There were no significant main effects found for the other predictor variables (Age, Gender, Other Racial/Ethnic Group Membership, covariates of Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community).

Research Question 2. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Affiliation and Comfort with Mainstream American Community?

Five standard multiple regression models were tested to examine this research question (see Table 16). These models examined whether there was a relationship between the predictor variables and the criterion variable of Affiliation and Comfort with Mainstream American Community. The first model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and Other Racial/Ethnic Group Membership. Covariates of Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community were entered into models two through five to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Heritage Cultural Community.

The third model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Commitment to Mainstream American Community. The fourth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Participation in Activities Mostly of Mainstream American Community.

The fifth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariates of Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community and Participation in Activities Mostly of Mainstream American Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested however no significant interaction relationships were found.

Initially results from the first model of simple main effects (age, gender, race/ethnicity binary variables) indicated that Black adolescents reported lower levels of Affiliation and Comfort with Mainstream American Community than did

European American adolescents. However the overall regression model was not significant and explained little of the variance in Affiliation and Comfort with Mainstream American Community. Thus this finding could not be interpreted because the model was not an appropriate statistical fit for these data. After adding the covariate dimensions of bicultural competence there were changes in this initial finding. In the second model, after controlling for the influence of the covariate of Affiliation and Comfort with Heritage Cultural Community, this finding was not statistically significant. In contrast, within the third model after controlling for the covariate of Commitment to Mainstream American Community, the finding was statistically significant. In the fourth model, after controlling for the covariate of Participation in Activities Mostly of Mainstream American Community the finding was statistically significant however the overall regression model was not significant. The lack of statistical significance of the overall regression model suggests that this model was not a good statistical fit for these data.

In the fifth model, controlling for all of the covariate dimensions of bicultural competence (Affiliation and Comfort with Heritage Cultural Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community), there were no significant differences in scores between Black and European American adolescents on the dimension of Affiliation and Comfort with Mainstream American Community.

The fifth regression model was selected for interpretation because it controlled for the influence of all the covariates while accounting for a fairly large percentage of the variance, 30%, in the criterion variable of Affiliation and Comfort with Mainstream American Community, $F(8, 88) = 6.24, p < .01$. Additionally, the covariates of Affiliation and Comfort with Heritage Cultural Community ($\beta = .45, p < .01$), and Commitment to Mainstream American Community ($\beta = .25, p = .01$) were statistically significant. There were no significant main effects found for the other predictor variables (Age, Gender, Race/Ethnicity binary variables, covariate of Participation in Activities Mostly of Mainstream American Community).

Research Question 3. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Participation in Activities Mostly of Mainstream American Community predict participants' scores on the dimension of Commitment to Mainstream American Community?

Five regression models were used to explore this research question (see Table 17). These models examined whether there was a relationship between the predictor variables and the criterion variable of Commitment to Mainstream American Community. The first model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, and Other Racial/Ethnic Group Membership.

Covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Participation in Activities Mostly of Mainstream American Community were included in

models two through five to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial Group Membership and the covariate of Affiliation and Comfort with Heritage Cultural Community. The third model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Mainstream American Community. The fourth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Participation in Activities Mostly of Mainstream American Community.

The fifth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and the covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, Participation in Activities Mostly of Mainstream American Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested however no significant interactions were found.

In the first model, a relationship between Latino Racial/Ethnic Group Membership and Commitment to Mainstream American Community was found.

The overall regression model had .05 alpha statistic which is at the level of statistical significance which suggests that this model was not a good fit for these data.

The fifth model was selected for interpretation because it included all covariate dimensions of bicultural competence while accounting for a large percentage of the variance, 22%. The overall regression model for the fifth model was significant, $F(8, 88) = 4.32, p < .01$. The relationship between Latino Racial/Ethnic Group Membership and the criterion variable of Commitment to Mainstream American Community indicated that compared to European American adolescents, Latino adolescents reported lower levels of engagement with the values, beliefs and practices of the mainstream American community ($\beta = -.47, p < .01$). Additionally, the covariate of Affiliation and Comfort with Mainstream American Community was significant ($\beta = .28, p = .01$). There were no significant main effects found for the other predictor variables (Age, Gender, Black Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership, covariates of Affiliation and Comfort with Heritage Cultural Community and Participation in Activities Mostly of Mainstream American Community).

Research Question 4. Do age, gender, racial/ethnic group membership, Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Commitment to Mainstream American Community predict participants' scores on the dimension of Participation in Activities Mostly of Mainstream American Community?

Five regression models were constructed to explore this research question (see Table 18). Each model examined whether there was a relationship between the predictor variables and the criterion variable of Participation in Activities

Mostly of Mainstream American Community. The first regression model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership and Other Racial/Ethnic Group Membership. The covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community and Commitment to Mainstream American Community were entered into models two through five to control for the potential influence of other dimensions of bicultural competence on the criterion variable.

The second model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and the covariate of Affiliation and Comfort with Heritage Cultural Community. The third model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Affiliation and Comfort with Mainstream American Community.

The fourth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and covariate of Commitment to Mainstream American Community.

The fifth model included the predictor variables of Age, Gender, Black Racial/Ethnic Group Membership, Latino Racial/Ethnic Group Membership, Other Racial/Ethnic Group Membership and the covariates of Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with

Mainstream American Community, Commitment to Mainstream American Community. Interaction terms for each covariate and demographic characteristic (Age, Gender, Race/Ethnicity binary variables) were also tested. A significant interaction was found for the relationship between the variables of Affiliation and Comfort with Heritage Cultural Community and Gender ($p = .03$). However neither variable was significant in the main effects models, which suggests that this result was most likely due to Type I error. Thus, this finding will not be interpreted as a significant result.

Across the first four models, a significant relationship between Latino Racial/Ethnic Group Membership and Participation in Activities Mostly of Mainstream American Community was found. However in all models, the overall regression models were not significant and these models did not account for a large percentage of the variance in the criterion variable of Participation in Activities Mostly of Mainstream American Community.

In the fifth model, where the influence of all covariate dimensions of bicultural competence were controlled for, this finding was not statistically significant, $p = .16$. The fifth model was selected for interpretation because it controlled for the influence of all the covariates. However the overall regression model was not significant and this model did not account for a large percentage of variance, 13%, in the criterion variable of Participation in Activities Mostly of Mainstream American Community, $F(8, 88) = 1.66, p = .12$.

Overall the main findings of this dissertation were related to race/ethnicity and the dimensions of Affiliation and Comfort with Heritage Cultural Community

and Commitment to Mainstream American Community. Black and Latino adolescents reported higher levels of connection to their heritage cultural communities than did European American adolescents. Another main finding was that compared to European American adolescents, Latino adolescents reported lower levels of engagement with the values, practices and beliefs of the mainstream American community (when other dimensions of bicultural competence were included).

There were also findings related to the covariate dimensions of bicultural competence. There was a significant association between Affiliation and Comfort with Heritage Cultural Community and Affiliation and Comfort with Mainstream American Community indicating that individuals who reported high levels of connection to their heritage cultural communities also reported high levels of connection to the mainstream American Community.

There was also a relationship found between Commitment to Mainstream American Community and Affiliation and Comfort with Mainstream American Community suggesting that individuals who reported high levels of engagement with the values, beliefs and practices of the mainstream American Community also reported high levels of connection to the mainstream American Community. The relevance of these findings to the original expectations of the dissertation and the field of knowledge will be explored in the next chapter.

Chapter 4: Discussion

The goal of this dissertation was to examine the relationship between demographic characteristics (age, gender, race/ethnicity) and four dimensions of bicultural competence (Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community). Standard multiple regression models were used to explore this research question.

A set of five multiple regression models were conducted to examine the relationship between the demographic characteristics and each outcome variable of bicultural competence. The first set of regression models constructed examined the simple main effects of demographic characteristics on the outcome variables of bicultural competence. Findings from these analyses suggest that race/ethnicity may play a role in predicting some dimensions of bicultural competence.

Specifically, the analyses revealed that Black and Latino adolescents reported higher levels of connection to their heritage cultural communities than did European American adolescents. Additionally, Latino adolescents reported lower levels of engagement with the values, beliefs and practices of the dominant culture than did European American adolescents.

Although, results indicated that compared to European American adolescents, there were some differences on some dimensions for Black and Latino adolescents, these findings did not extend to participants of other racial/ethnic groups (e.g., Asian, Multiracial participants). Furthermore, the

analyses did not yield any differences due to race/ethnic group membership on the dimensions of Affiliation and Comfort with Mainstream American Community and Participation in Activities Mostly of Mainstream American Community.

There were also no significant differences found due to age or gender on any of the dimensions of bicultural competence (Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community). Findings indicated that participants in this sample demonstrated bicultural competence. In addition, level of commitment to the mainstream American Community was associated with one's level of connection to the mainstream American community.

The findings of the dissertation lend important insight into the importance of understanding bicultural competence. The finding that Black and Latino adolescents reported higher scores on the dimension of Affiliation and Comfort with Heritage Cultural Community than European American adolescents suggests that this dimension may be more salient to Black and Latino adolescents.

Furthermore, this salience may also suggest that to support the development of Black and Latino adolescents, the integration of heritage culture matters.

Many scholars in the field of education argue that the current U.S. education system curriculum is designed to primarily meet the needs of European American students (Ladson-Billings, 1995; Vaught, 2011; Yosso, 2005). Thus adolescents of color may not see the history, literature and language of their heritage cultural communities incorporated as a part of their school curriculum

(Ladson-Billings, 1995; Yosso, 2005). Pedagogies such critical race theory, critical pedagogy and culturally relevant pedagogy have long emphasized the importance of affirming the knowledge from the heritage cultural communities of students of color to ensure the success and achievements of these students (Ladson-Billings, 1995; Vaught, 2011; Yosso, 2005). The salience of heritage cultural community to Black and Latino adolescents in this sample lends support to these pedagogies and suggests that the inclusion of the knowledge and practices of heritage cultural communities may provide a conduit for Black and Latino students to connect, engage and participate in the traditional U.S. education system.

The after-school context in which these adolescents participate may also provide support to the notion of the importance of the inclusion of heritage culture in educational curriculum. As discussed in the introductory chapter, Black and Latino adolescents in this sample participate in after-school music programs where the curriculum incorporates music of their heritage cultural communities (Camara, 2006; Camara, 2011; Camara, 2012; Camara, Spooner & Tirrell, 2013). It is possible that the observed salience of connection to one's heritage cultural community could also be due to the environmental context of their music program. It will be important in future studies to examine the ways in which Black and Latino adolescents may perceive that these programs support their connection to their heritage cultural communities.

Moreover, it is also important to consider the potential explanations of European American adolescents reporting lower scores than Black and Latino

adolescents on the dimension of Affiliation and Comfort with Heritage Cultural Community. It is possible that European American adolescents have fewer ties to their heritage cultural communities. Alternatively, it is possible that European American adolescents in this sample may be more likely to identify with a heritage cultural community that is not their own. Thus the measure used in this study may not have captured this variation.

America's complex notions and constructions of race due to its history of slavery have led to interesting patterns of the inclusion of immigrants over the years. According to Cokley (2007) although most current racial/ethnic groups are not indigenous to America, racism has influenced which groups have been assigned privileged positions within American society (Cokley, 2007). For example, most European immigrant groups such as Irish and Italian Americans are now considered "White". As a part of the transition to being members of the dominant culture, many families may not participate in the cultural practices, traditions and language of their ancestors. As a result of being inactive participants in these traditions and practices, these adolescents may not feel as connected to their heritage cultural community.

Conversely, adolescents' identification with a culture other than their own heritage cultural community can also provide an interpretative context for these findings. These European American adolescents participate in music programs where the student population is comprised predominantly of adolescents of color. Furthermore, in some youth interviews European American adolescents have expressed that they feel more connected to African American culture in particular

due to their experiences in their music programs and in their urban communities. The experiences of these European American adolescents combined with their immersion into the popular music of African American culture (e.g., jazz, hip-hop, blues) may lead to feelings of connectedness with communities of color.

For example in a youth interview, one European American male, when asked about whether he listened to and played the music of his culture, discussed feeling more connected to African American culture, stating, “that’s funny because I’m a white guy. I guess if you want to say cultural then I guess you would say country [music], but I don’t listen to country [music]. I grew up around [program name redacted] music, so Memphis soul, R&B, you know, Luther Vandross, of course Stevie Wonder, Earth, Wind & Fire, stuff like that. So that has influenced me more than anything”.

Another European American male participant discussed identifying with hip-hop music due to the environment in which he grew up in, explaining, “Well I grew up in the projects and those kinds of areas, so I’d almost say that rap music and hip-hop culture is sort of what I grew up with or around. But now I sort of am surrounded by people who listen to metal and that kind of culture”. For these two participants, who feel connected to a cultural community other than their own, some cognitive dissonance may emerge when asked to respond to a questionnaire about one’s perceptions and thoughts about one’s heritage cultural community and the mainstream American community.

It is also possible that these participants may have felt conflicted because, although their heritage cultural community is the dominant culture, their lived

experiences differ. The negotiation of this type of cognitive dissonance may also provide insight into the impact of being in an “intentional community” (Camara, 2011, 2012; Camara, Spooner & Tirrell, 2013). It may be interesting for future studies to explore how these experiences may shape the racial identity development of European American adolescents and whether these experiences have an impact on their own ability to be contributing members to diverse environments where their peers who are adolescents of color feel respected, affirmed and supported.

Another finding that warrants some discussion related to the lower scores on the dimension of Commitment to Mainstream American Community for Latino adolescents, when compared to European American adolescents. There are several potential explanations of this finding. One of the aspects that may provide context to this finding is related to the measurement used in assessing this dimension. This composite was comprised of three items that asked participants’ to identify how much they shared values and beliefs with the dominant culture (i.e. My cultural group should strive to be full members of the American political system; My cultural group should view themselves as being Americans first and foremost; I think the values of my cultural group are similar to American (mainstream) values) (Camara, 2008; Mistry et al., 2008).

Based on the content of these items it is important to consider the sociopolitical context for many Latino immigrant groups over the past few years. The questions refer to national identity with America and participation in the U.S. political system. Over the past few years, debate in the country has been

particularly charged regarding the growth of the Latino population and immigration reform. Particularly, many laws in states such as Arizona seek to implement more restrictions on individuals who may be undocumented and living in the United States. Although, individuals who may be undocumented may be from any nationality, the discourse around this issue has focused on Latinos in the United States (Preston, 2012). The context of these developments may create tension for Latino adolescents with identifying as American or committing to the mainstream American community and the American political system.

Additionally, if these adolescents are growing up in communities with other Latino ethnic groups, their heritage cultural values may be the predominant cultural value system. Future studies should examine participants' perceptions and thoughts regarding the similarities and differences between their heritage cultural community and dominant culture.

Expectations of significant relationships between age, gender and the dimensions of bicultural competence were not supported in these analyses. Possible explanations for this lack of significance might include the pre-existing levels of competence among adolescents in the sample as well the possibility of other factors that may provide more insight into how age and gender may play a role in bicultural competence. Findings from the correlation and regression analyses suggest that the adolescents in this sample demonstrate bicultural competence.

If adolescents in the sample have high levels of bicultural competence, it would be unlikely that one would find differences based on age and gender. Reitz

et al. (2014), for example, found evidence that suggested that for their sample of adolescents, bicultural competence preceded adolescent development. Often developmental theorists posit that adolescence is a period of identity construction and negotiation. However it is also possible that prior experiences in other developmental periods such as middle and late childhood may help individuals build those levels of competence.

For example, consider a case study of a young Latina female whose family immigrated to the United States when she was very young. During her childhood she may have had experiences where she had to assume the role of bilingual translator to help her Spanish-speaking family members to communicate with others in English. Although, often mainstream researchers may be critical of these experiences, as a child being exposed to adult responsibilities prematurely, Yosso (2005) and other scholars would argue that this young woman would have developed bicultural competence which will continue to promote her success in both cultures. Therefore, the adolescents in this sample may already have defining life experiences that have enabled them to develop competence. The bicultural competence found among the current sample also suggests that this may be an area of strength for these diverse adolescents. As such, researchers and practitioners should consider how to integrate the theoretical study of bicultural competence with practices in a variety of institutions.

Implications for Practice

The results from these analyses suggest that the role of bicultural competence should be considered in decision-making related to policy and

practice. Information gathered from research and practice has affected our conceptualization of policies that emphasize the importance of assimilation as the optimal pathway for individuals from other cultural communities to adapt to American society. However, there are still debates regarding the role of bicultural competence in our educational institutions. For example, there remain debates regarding bilingual education as well how to create inclusive educational environments where adolescents of color feel supported and encouraged to pursue educational success.

The salience of connection to one's heritage cultural community suggests that this dimension of adolescents' lived experiences should not be diminished or ignored. Rather, practitioners should actively seek to provide opportunities for adolescents to further develop ties to their heritage cultural communities. Within this study, adolescents of color were enrolled in after-school music programs that developed music curriculum to enable adolescents of color to explore the music of their heritage culture (Camara, 2011, 2012; Camara, Spooner & Tirrell, 2013). The purposeful design of curriculum to support the connection of adolescents of color to their heritage cultural community supports much of the previous research that stresses the importance of critical and culturally relevant pedagogy for diverse students (Ladson-Billings, 1995).

Furthermore, while the adolescents in this study were enrolled in music programs, it is important to note that the notion of providing experiences where adolescents of color can connect to their heritage cultural communities can extend across disciplinary boundaries. For example, English teachers could consider how

to incorporate the works of different authors of color into the traditional canon of English Literature. Likewise, history teachers can choose lesson plans that are more inclusive of the history of racial/ethnic groups. These approaches may help to support and encourage adolescents of color to learn more about their history, tradition and values, which in turn may promote the degree to which they feel connected with their own heritage cultural communities.

Reshaping curriculum and approaches to working with adolescents requires shifts in the way that researchers and practitioners view diverse urban adolescents. Particularly, a shift is required that focuses on the strengths and assets of these children and families (Ladson-Billings, 1995; Yosso, 2005). Regarding policy implications, this type of shift would need support at different levels such as state and federal governments through changing standards for teacher training to incorporate cultural competency training and assessment of teachers to provide a way to support teachers through their efforts of implementing new pedagogical approaches.

Another potential implication that can be drawn from this work is the need to support adolescents of color in using their level of bicultural competence to negotiate different cross-cultural experiences. Being able to be a successful member of both cultural communities, allows an individual to develop skills in negotiating difficult cross-cultural situations. This skill set will continue to be of value as adolescents of color experience different institutions of high school, higher education and the workforce. Thus, it may be important that practitioners support implementation of programs where adolescents of color can engage in

meaningful activities where they feel they can make an impact in transforming their communities to better serve their needs.

For example, peer support programs that provide structured opportunities for adolescents of color to share their lived experiences and concerns can serve to further strengthen and promote pre-existing levels of competence. Overall, bicultural competence has an important role to play in supporting the development of adolescents of color. The acknowledgement of the importance of bicultural competence in the integration of curriculum, policies and programs will enable researchers and practitioners to develop environments that support the ability of adolescents of color to become competent members of both cultural communities.

Limitations and Future Directions

The current work had some limitations that are important to explore. One of the limitations is the generalizability of this research. The sample was comprised of Black, Latino, Asian and Multiracial adolescents who were enrolled in contemporary after-school music programs. Although the unique experiences of these adolescents in their music programs may shed perspective on the role of music in promoting bicultural competence it also limits the generalizability. It is possible that adolescents in this sample may have higher levels of bicultural competence than other adolescents based on their experiences in their after-school music program.

One of the limitations of the current work was the small number of participants who identified as Asian or Multiracial. The findings suggested that

there were no differences in scores between Asian and Multiracial participants and European American participants on the dimensions of bicultural competence.

It is possible that because these participants were categorized in the same group for analysis that any potential relationships could not be detected. The experiences of Asian and Multiracial participants may be different due to their family histories and experiences in the United States. Furthermore, another issue with categorization using broad categories is the loss of potential distinguishing features among different ethnic groups. The many ethnic groups in the United States have different lived experiences based on their environmental context and these differences were beyond the scope of analysis for this dissertation. The inclusion of variables that assess generation, participants' perceptions of discrimination may also provide insight into their scores on the different dimensions of bicultural competence.

These limitations also provide opportunities for future studies. It will be important for future studies to incorporate qualitative research to explore the lived experiences of adolescents in the development of bicultural competence.

Although the current work provided some insight into participants' ratings on dimensions of bicultural competence, qualitative methods might provide some insight into the processes, pathways and experiences of these adolescents.

Through understanding these lived experiences, it is possible that other methods for assessing bicultural competence may emerge.

Furthermore, it is possible that the findings of bicultural competence among this sample may be related to the participation in these specific after-

school music programs. Future studies using this sample should include a comparison group of adolescents who are not enrolled in these after-school music programs to determine whether findings of bicultural competence are due to enrollment and participation in these programs.

Another potential direction to explore is whether the dimensions of bicultural competence explored by the NACS measure are linked to other developmental outcomes (e.g. social competence, educational achievement). Exploring whether these dimensions of bicultural competence are linked to positive developmental outcomes would provide insight into how bicultural competence can support optimal development for adolescents of color. Moreover, longitudinal research that examines these dimensions of bicultural competence will provide information regarding whether these dimensions of bicultural competence change over time.

In conclusion, the current work examined whether there was a relationship between age, gender, race/ethnicity and dimensions of bicultural competence (Affiliation and Comfort with Heritage Cultural Community, Affiliation and Comfort with Mainstream American Community, Commitment to Mainstream American Community, Participation in Activities Mostly of Mainstream American Community). Results indicated that compared to European American adolescents, Black and Latino adolescents reported higher levels of connection to their heritage cultural communities. As well as, compared to European American adolescents, Latino adolescents reported lower levels of commitment to the values, practices and beliefs of the mainstream American community. The

findings of this dissertation emphasize the importance of connection to heritage cultural communities for Black and Latino adolescents. Given the increasing diversity of the population of adolescents of color, the promotion and integration of the knowledge, traditions and practices of heritage cultural communities will serve to support optimal development for these adolescents.

Appendix A: Original NACS scale (Mistry et al., 2008)

**NAVIGATING ACROSS CULTURES SCALE
(NACS-P 2007)**

In this country, people come from many different countries, regions, and cultural groups or backgrounds. For example, sometimes we describe our backgrounds in terms of belonging to different ethnic groups, or coming from different regions of the country, or in terms of national origin, social class categories, religious affiliation, and so on. The questions on this survey are about your sense of belonging to any of these groups and your participation in the activities of the groups to which you feel you belong.

1. In terms of cultural group, I consider myself to be _____.

2. My mother identifies as _____.

3. My father identifies as _____.

4. What generation are you? (Check the generation that best applies to you)

_____ 1st Generation = I was born in a country outside the U.S.

_____ 2nd Generation = I was born in U.S., either parent was born in a country outside the U.S.

_____ 3rd Generation = I was born in U.S., both parents were born in U.S, and all grandparents born in a country outside the U.S.

_____ 4th Generation = I was born in U.S., both parents were born in U.S, and at least one grandparent born in a country outside the U.S. and one grandparent born in U.S.

_____ 5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.

_____ Don't know what generation best fits since I lack some information.

5. I have a strong sense of belonging to my cultural group.
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1

6. I think of myself as being _____ (a member of my cultural group).
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1

7. In general, being _____ is an important part of my self-image.

Strongly Agree 5 *Agree* 4 *Somewhat Agree* 3 *Disagree* 2 *Strongly Disagree* 1

8. I have a strong sense of belonging to American (mainstream) culture.

Strongly Agree 5 *Agree* 4 *Somewhat Agree* 3 *Disagree* 2 *Strongly Disagree* 1

9. I think of myself as being American (mainstream).

Strongly Agree 5 *Agree* 4 *Somewhat Agree* 3 *Disagree* 2 *Strongly Disagree* 1

10. In general, being American (mainstream) is an important part of my self-image.

Strongly Agree 5 *Agree* 4 *Somewhat Agree* 3 *Disagree* 2 *Strongly Disagree* 1

11. Rate yourself on how well you fit in with other people of the same cultural group.

Fit very well ← 5 4 3 2 1 → *Do not fit very well*

12. Rate yourself on how well you fit in with people who are American (mainstream).

Fit very well ← 5 4 3 2 1 → *Do not fit very well*

13. I feel good about being American (mainstream).

All of the time 5 *Most of the time* 4 *Some of the time* 3 *Rarely* 2 *Never* 1

14. I feel good about being _____ (a member of my cultural group).

All of the time 5 *Most of the time* 4 *Some of the time* 3 *Rarely* 2 *Never* 1

15. I am comfortable being American (mainstream).

All of the time 5 *Most of the time* 4 *Some of the time* 3 *Rarely* 2 *Never* 1

16. I am comfortable being _____ (a member of my cultural group).

All of the time 5 *Most of the time* 4 *Some of the time* 3 *Rarely* 2 *Never* 1

17. I worry about how my life will be affected by my belonging to _____ (cultural group).

All of the time 5 *Most of the time* 4 *Some of the time* 3 *Rarely* 2 *Never* 1

18. I feel that my cultural group has made major accomplishments and advancements.

Strongly Agree 5 *Agree* 4 *Somewhat Agree* 3 *Disagree* 2 *Strongly Disagree* 1

19. I often feel that my cultural group is not regarded well by society in general.
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1
20. I feel that people from my cultural group are discriminated against.
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1
21. I think that my cultural group is in the mainstream of America more than ever before.
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1
22. My cultural group should strive to be full members of the American political system.
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1
23. My cultural group should view themselves as being Americans first and foremost.
Strongly Agree *Agree* *Somewhat Agree* *Disagree* *Strongly Disagree*
 5 4 3 2 1
24. Until the age 6, my friends were....
Mostly from my cultural group *Mostly from diverse cultural groups* *Mixed – both diverse and mainstream* *Mostly mainstream*
25. From 6-18 years of age my friends were....
Mostly from my cultural group *Mostly from diverse cultural groups* *Mixed – both diverse and mainstream* *Mostly mainstream*

Please answer the following questions by circling the number that best corresponds to your answer.

| How well do I know: | 1 | 2 | 3 | 4 | 5 |
|---|-------------------|---------------------|------------------|--------------------|--------------|
| | Not at all | A little bit | Some what | Quite a bit | A lot |
| 26. Popular American television shows? | 1 | 2 | 3 | 4 | 5 |
| 27. Popular American newspapers and magazines? | 1 | 2 | 3 | 4 | 5 |
| 28. Popular American actors and actresses? | 1 | 2 | 3 | 4 | 5 |
| 29. Popular American/Mainstream music | 1 | 2 | 3 | 4 | 5 |
| 30. Mainstream American history? | 1 | 2 | 3 | 4 | 5 |
| 31. Mainstream American historical or political leaders? | 1 | 2 | 3 | 4 | 5 |
| 32. National/regional heroes from my cultural group? | 1 | 2 | 3 | 4 | 5 |
| 33. Popular television shows targeting my cultural group? | 1 | 2 | 3 | 4 | 5 |
| 34. Popular newspapers and magazines for my cultural group? | 1 | 2 | 3 | 4 | 5 |
| 35. Popular actors and actresses from my cultural group? | 1 | 2 | 3 | 4 | 5 |
| 36. Popular music of my cultural group? | 1 | 2 | 3 | 4 | 5 |

| How well do I know: | 1 | 2 | 3 | 4 | 5 |
|--|------------------------------------|-------------------------|--|--------------------------|-----------------------------------|
| | Not at all | A little bit | Some what | Quite a bit | A lot |
| 37. History of my cultural group? | 1 | 2 | 3 | 4 | 5 |
| 38. Historical or political leaders from cultural group? | 1 | 2 | 3 | 4 | 5 |
| 39. I have spent time trying to find out more about my cultural group (history, traditions, & customs) | <i>A lot</i> 5 | <i>Quite a bit</i> 4 | <i>Somewhat</i> 3 | <i>A little bit</i> 2 | <i>None at all</i> 1 |
| 40. I participate in occasions, holidays, and traditions of... | <i>Mostly of my cultural group</i> | | <i>Both: that of my cultural group and mainstream American</i> | | <i>Mostly mainstream American</i> |
| 41. At home, I usually eat food that is.... | <i>Mostly of my cultural group</i> | | <i>Both: that of my cultural group and mainstream American</i> | | <i>Mostly mainstream American</i> |
| 42. I listen to music that is.... | <i>Mostly of my cultural group</i> | | <i>Both: that of my cultural group and mainstream American</i> | | <i>Mostly mainstream American</i> |
| 43. I watch movies that are.... | <i>Mostly of my cultural group</i> | | <i>Both: that of my cultural group and mainstream American</i> | | <i>Mostly mainstream American</i> |
| 44. I watch TV programs that are.... | <i>Mostly of my cultural group</i> | | <i>Both: that of my cultural group and mainstream American</i> | | <i>Mostly mainstream American</i> |
| 45. I read newspapers and magazines that are.... | <i>Mostly of my cultural group</i> | | <i>Both: that of my cultural group and mainstream American</i> | | <i>Mostly mainstream American</i> |
| 46. I think it is important for parents to surround their children with the art, music and literature of their cultural group. | | | | | |
| 47. I believe the most important values of my cultural group are: | _____ | | | | |
| | _____ | | | | |
| | _____ | | | | |
| 48. I think the values of my cultural group are similar to American (mainstream) values. | <i>A lot</i> 5 | <i>Quite a bit</i> 4 | <i>Somewhat</i> 3 | <i>A little bit</i> 2 | <i>None at all</i> 1 |

49. In general, I agree with the values of mainstream Americans.

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

50. In general, I agree with the values of my cultural group (e.g., about marriage, families, education, work).

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

51. In general, mainstream American values are an important part of my life.

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

52. In general, values of my cultural group are an important part of my life.

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

53. In the future, it will be important to me to raise my children with mainstream American values.

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

54. In the future, it will be important to me to raise my children with the values of my cultural group.

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

Introduction and items 1-3 are adapted from the MEIM (Phinney, 1992).

Item 4 is adapted from the ARSMA (Cuellar, et. al., 1995), and the SL-ASIA (Suinn, et. al., 1987)

Items 5-16 are modeled on items from the MEIM (Phinney, 1992), ARMSA (Cuellar, et.al., 1995)

Items 17-23 are adapted from items in MMRI (Sellers, et. al. 1998), and the AMAS (Zea, et.al., 2003)

Items 24-25 are adapted from the SL-ASIA (Suinn et. al., 1987)

Items 26-38 are modeled on similar items in the AMAS (Zea, et.al., 2003), and ARMSA (Cuellar, et.al., 1995)

Items 40-45 are modeled on similar items in the SAC (Marin, et. al., 1987).

Items 48-54 are modeled on similar items in the SL-ASIA (Suinn, et. al., 1987)

Appendix B: Adapted NACS Scale (Camara, 2008)

Navigating Across Cultures Scale (NACS) Revised Short Form

In the U.S., people come from many different countries, regions, and cultural groups or backgrounds. Sometimes we describe our backgrounds in terms of belonging to different cultural groups, which may include ethnic or racial groups, or groups coming from different regions of the country, or groups of national origin, social class categories, or religious affiliations. The questions on this survey are about your sense of belonging to any of these cultural groups and your participation in the activities of the groups to which you feel you belong. There is a space for comments throughout the questionnaire if you feel that you would like to explain any of your answers.

1a. In terms of a cultural, racial or ethnic group or groups, I consider myself to be _____

1b. I think that others would consider me to be part of what cultural, racial or ethnic group or groups?

2. What do you think of as being the most important characteristics of your cultural group(s)?

3.. If you consider yourself to be part of more than one cultural group, is there one group you identify with more strongly? No Yes If yes: which group do you most identify with?

4. My mother identifies as _____.

5. My father identifies as _____.

6. *What generation are you? (Check the generation that best applies to you)*

_____ 1st Generation = I was born in a country outside the U.S.

_____ 2nd Generation = I was born in U.S.; either parent was born in a country outside the U.S.

_____ 3rd Generation = I was born in U.S.; both parents were born in U.S, and all grandparents were born in a country outside the U.S.

_____ 4th Generation = I was born in U.S.; both parents were born in U.S, and at least one grandparent was born in a country outside the U.S. and one grandparent was born in U.S.

_____ 5th Generation = I was born in U.S.; both parents were born in U.S., and all grandparents also were born in U.S.

_____ Don't know what generation best fits since I lack some information.

7. I am a citizen of _____

8. The first language I spoke at home was _____

9. a. The native language of my family is _____

b. My family speaks English ___YES ___NO ___VERY LITTLE

c. The language that is usually spoken in my home is _____

10.. Do you speak the native language of your family? YES NO

a. If YES: How fluent are you in speaking the native language of your family? Circle the appropriate response.

Very Fluent Fluent Somewhat Fluent Not Very Fluent Not Fluent

11. I speak the following languages or dialects: (List all you can speak.)

12. If you DON'T speak the language that is the native language of your family, do you wish you did?

Definitely YES YES Maybe a Little NO Definitely Not
 _____ I do speak the language!

| If you DO speak the native language of your family, please answer the following. If you don't, skip to the next set of questions., | | Strongly Disagree | Disagree | Somewhat Agree | Agree | Strongly Agree |
|--|--|-------------------|----------|----------------|-------|----------------|
| Place an X in the box that best describes how much you agree or disagree with the statements below. | | 1 | 2 | 3 | 4 | 5 |
| 13. | At school I speak both English and the native language of my family. | | | | | |
| 14. | I often feel that speaking the native language of my family is not regarded well by mainstream American society. | | | | | |
| 15. | I feel that people who speak my native language are discriminated against. | | | | | |
| 16. | I speak the native language of my family with most of my friends. | | | | | |
| 17. | I believe that people in my cultural group(s) should strive to speak English. | | | | | |
| 18. | My family encourages me to speak English. | | | | | |
| 19. | My family encourages me to speak the native language of my family. | | | | | |

| Place an X in the box, which best describes how much you agree or disagree with the statements below. Please answer the questions based on the cultural group you most strongly identify with. | | Strongly Disagree | Disagree | Somewhat Agree | Agree | Strongly Agree |
|--|--|-------------------|----------|----------------|-------|----------------|
| | | 1 | 2 | 3 | 4 | 5 |
| 20. | I have a strong sense of belonging to my cultural group(s). | | | | | |
| 21. | In general, being part of my cultural group(s) is an important part of who I am. | | | | | |
| 22. | I have a strong sense of belonging to American (mainstream) culture. | | | | | |
| 23. | I think of myself as being American (mainstream). | | | | | |
| 24. | Being American (mainstream) is an important part of who I am. | | | | | |

| Place an X in the box that best describes how much you agree or disagree with the statements below. | | Never | Rarely | Some of the time | Most of the time | Almost all of the time | Not Applicable |
|--|--|--------------|---------------|-------------------------|-------------------------|-------------------------------|-----------------------|
| | | 1 | 2 | 3 | 4 | 5 | |
| 25. | I feel good about being an American (mainstream). | | | | | | |
| 26. | I feel good about being a member of my cultural group(s). | | | | | | |
| 27. | I worry about how my life will be affected by belonging to my cultural group(s). | | | | | | |

| Place an X in the box that best describes how much you agree or disagree with the statements below. | | Strongly Disagree | Disagree | Somewhat Agree | Agree | Strongly Agree |
|--|--|--------------------------|-----------------|-----------------------|--------------|-----------------------|
| | | 1 | 2 | 3 | 4 | 5 |
| 28. | I feel that people in my cultural group(s) have made major achievements and advancements. | | | | | |
| 29. | I often feel that people in my cultural group(s) are not regarded well by society in general. | | | | | |
| 30. | I feel that people in my cultural group(s) are discriminated against. | | | | | |
| 31. | I think that people from my cultural group(s) are in the mainstream of American more than even before. | | | | | |
| 32. | I believe that people in my cultural group(s) should strive to be full members of the American political system. | | | | | |
| 33. | I believe that people in my cultural group(s) should view themselves as Americans first and foremost. | | | | | |

| Circle the response that describes your experience. | | | | |
|---|--|--|----------------------------------|-------------|
| 34. Until the age 6, my friends were.... | | | | |
| Mostly from my cultural group(s) | Mostly from diverse cultural groups | Mixed – both diverse and mainstream American | Mostly mainstream American | |
| 35. From 6-18 years of age my friends are.... | | | | |
| Mostly from my cultural group(s) | Mostly from diverse cultural groups | Mixed – both diverse and mainstream American | Mostly mainstream American | |
| 36. I have spent time trying to find out more about my cultural group(s) (history, traditions, & customs) | | | | |
| A lot | Quite a bit | Somewhat | A little bit | None at all |
| 37. My school includes popular music of my cultural group(s) in the curriculum. | | | | |
| Not at all | A little bit | Somewhat | Quite a bit | A lot |
| 38. I would like to see more music of my culture included in my school music program. | | | | |
| Not at all | A little bit | Somewhat | Quite a bit | A lot |
| 39. My music program at [Program Name Redacted] includes the popular music of my cultural group(s) in its curriculum. | | | | |
| Not at all | A little bit | Somewhat | Quite a bit | A lot |
| 40. I would like there to be more music that is part of my cultural group(s) included in the [Program Name Redacted]. | | | | |
| | Yes | No | | |
| Comments:: | | | | |

| | Mark an X in the box that best describes your experiences. | Mostly of my cultural group | Both that of my cultural group and mainstream America | Mostly mainstream America |
|-----|---|-----------------------------|---|---------------------------|
| 41. | I participate in holidays and traditions that are | | | |
| 42. | At home I usually eat food that is | | | |
| 43. | I listen to music that is | | | |
| 44. | I like to play or sing music that is | | | |
| 45. | My family likes to listen to music that is | | | |
| 46. | I watch movies that are | | | |
| 47. | I watch TV programs that are | | | |
| 48. | I read newspapers and magazines that are | | | |

49. I believe the most important values of my cultural group are...
 50. I believe that the most important mainstream American values are...

51. I think the values of my cultural group are similar to American (mainstream) values.

| | | | | |
|--------------|--------------------|-----------------|---------------------|--------------------|
| <i>A lot</i> | <i>Quite a bit</i> | <i>Somewhat</i> | <i>A little bit</i> | <i>None at all</i> |
| 5 | 4 | 3 | 2 | 1 |

Any other comments or ideas you'd like to share? Thank you for sharing your ideas!

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Table 1

Listing of Items Added to the Adapted Version of the NACS Scale (Camara, 2008)

| Items |
|---|
| I think that others would consider me to be part of what cultural, racial or ethnic group or groups? |
| What do you think of as being the most important characteristics of your cultural group(s)? |
| If you consider yourself to be part of more than one cultural group, is there one group you identify with more strongly? Which group do you most identify with? |
| I am a citizen of |
| The first language I spoke at home was |
| The native language of my family is |
| My family speaks English |
| The language that is usually spoken in my home is |
| Do you speak the native language of your family? |
| How fluent are you in speaking the native language of your family? |
| I speak the following languages or dialects |
| If you DON'T speak the language that is the native language of your family, do you wish you did? |
| At school I speak both English and the native language of my family. |
| I often feel that speaking the native language of my family is not regarded well by mainstream American society. |
| I feel that people who speak my native language are discriminated against. |
| I speak the native language of my family with most of my friends. |
| I believe that people in my cultural group(s) should strive to speak English. |
| My family encourages me to speak English. |
| My family encourages me to speak the native language of my family. |
| My school includes popular music of my cultural group(s) in the curriculum. |
| I would like to see more music of my culture included in my school music program. |
| My music program at [program name redacted] includes the popular music of my cultural group(s) in its curriculum. |
| I would like there to be more music that is part of my cultural group(s) included in the [program name redacted] Program. |
| ** I like to play or sing music that is |
| ** My family likes to listen to music that is |
| I believe that the most important mainstream American values are... |

Note. ** indicates items that were included in analyses for the current study

Table 2

Excluded NACS Items from the Dimensions of Affiliation and Comfort, Knowledge and Participation

| Dimensions | Items |
|------------------------|---|
| Affiliation Heritage | I think of myself as being _____ (a member of my cultural group) |
| | Rate yourself on how well you fit in with other people of the same cultural group |
| Affiliation Mainstream | I am comfortable being _____ (a member of my cultural group) Rate yourself on how well you fit in with people who are American (mainstream) |
| Knowledge Heritage | I am comfortable being American (mainstream) How well do I know: National/regional heroes from my cultural group? Popular television shows targeting my cultural group? Popular newspapers and magazines for my cultural group? Popular actors and actresses from my cultural group? |
| Knowledge Mainstream | Popular music of my cultural group? How well do I know: Popular American television shows? Popular American newspapers and magazines? Popular American actors and actresses? Popular American/Mainstream music Mainstream American history? |
| Participation | Mainstream American historical or political leaders? How well do I know historical or political leaders from cultural group? |

Table 3

Excluded NACS Items from the Dimensions of Commitment to Heritage and Mainstream Communities

| Dimensions | Items |
|-----------------------|--|
| Commitment Heritage | <p data-bbox="812 413 1346 472">How well do I know the history of my cultural group?</p> <p data-bbox="812 504 1346 598">In general, I agree with the values of my cultural group (e.g., about marriage, families, education, work)</p> <p data-bbox="812 630 1346 724">I think it is important for parents to surround their children with the art, music and literature of their cultural group</p> <p data-bbox="812 745 1346 808">In general, values of my cultural group are an important part of my life</p> <p data-bbox="812 840 1346 934">In the future, it will be important to me to raise my children with the values of my cultural group</p> |
| Commitment Mainstream | <p data-bbox="812 959 1346 1018">In general, I agree with the values of mainstream Americans.</p> <p data-bbox="812 1050 1346 1113">In general, mainstream American values are an important part of my life</p> <p data-bbox="812 1144 1346 1207">In the future, it will be important to me to raise my children with mainstream American values</p> |

Table 4

Items Included in the Affiliation and Comfort with Heritage Cultural Community Composite

| Composite (N of items=3) | Item Number NACS 2007 | Item Number Adapted NACS 2008 | Item NACS 2007 | Item Adapted NACS 2008 | Scale Direction |
|-------------------------------------|--|--|--|--|--|
| Affiliation* Heritage | 5 | 20 | I have a strong sense of belonging to my cultural group. | I have a strong sense of belonging to my cultural group(s). | 1- Strongly Disagree 5-Strongly Agree |
| Affiliation* Heritage | 7 | 21 | In general, being _____ is an important part of my self-image. | In general, being part of my cultural group(s) is an important part of who I am. | 1- Strongly Disagree 5-Strongly Agree |
| Affiliation* Heritage | 14 | 26 | I feel good about being _____ (a member of my cultural group). | I feel good about being a member of my cultural group(s). | 1-Never 5-Almost all of the time **5-All of the time (NACS 2007) |

Note. *Denotes item that has different wording on the adapted version of the NACS scale

**Denotes item that has a different wording on the measurement scale

Table 5

Items Included in the Affiliation and Comfort with Mainstream American Community Composite

| Composite (N of items=4) | Item Number NACS 2007 | Item Number Adapted NACS 2008 | Item NACS 2007 | Item Adapted NACS 2008 | Scale Direction |
|-------------------------------------|--|--|--|--|--|
| Affiliation Mainstream | 8 | 22 | I have a strong sense of belonging to American (mainstream) culture. | I have a strong sense of belonging to American (mainstream) culture. | 1- Strongly Disagree 5-Strongly Agree |
| Affiliation Mainstream | 9 | 23 | I think of myself as being American (mainstream). | I think of myself as being American (mainstream). | 1- Strongly Disagree 5-Strongly Agree |
| Affiliation* Mainstream | 10 | 24 | In general, being American (mainstream) is an important part of my self-image. | Being American (mainstream) is an important part of who I am. | 1- Strongly Disagree 5-Strongly Agree |
| Affiliation* Mainstream | 13 | 25 | I feel good about being American (mainstream). | I feel good about being an American (mainstream). | 1-Never 5-Almost all of the time **5-All of the time (NACS 2007) |

Note. *Denotes item that has different wording on the adapted version of the NACS scale

**Denotes item that has a different wording on the measurement scale

Table 6

Items Included in the Commitment to Mainstream American Community Composite

| Composite (N of items=3) | Item Number NACS 2007 | Item Number Adapted NACS 2008 | Item NACS 2007 | Item Adapted NACS 2008 | Scale Direction |
|-------------------------------------|--|--|--|--|--|
| Commitment* Mainstream | 22 | 32 | My cultural group should strive to be full members of the American political system. | I believe that people in my cultural group(s) should strive to be full members of the American political system. | 1- Strongly Disagree 5-Strongly Agree |
| Commitment* Mainstream | 23 | 33 | My cultural group should view themselves as being Americans first and foremost. | I believe that people in my cultural group(s) should view themselves as Americans first and foremost. | 1- Strongly Disagree 5-Strongly Agree |
| Commitment Mainstream | 48 | 51 | I think the values of my cultural group are similar to American (mainstream) values. | I think the values of my cultural group are similar to American (mainstream) values. | 1-None at All 5-A lot |

Note. *Denotes item that has different wording on the adapted version of the NACS scale

**Denotes item that has a different wording on the measurement scale

Table 7

Items Included in the Participation in Activities Mostly of Mainstream American Community Composite

| Composite (N of items=8) | Item Number NACS 2007 | Item Number Adapted NACS 2008 | Item NACS 2007 | Item Adapted NACS 2008 | Scale Direction |
|-------------------------------------|--|--|--|---|---|
| Participation* Mainstream | 40 | 41 | I participate in occasions, holidays, and traditions of... | I participate in holidays and traditions that are | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |
| Participation Mainstream | 41 | 42 | At home, I usually eat food that is.... | At home I usually eat food that is | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |
| Participation Mainstream | 42 | 43 | I listen to music that is.... | I listen to music that is | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |
| Participation Mainstream | No item on NACS 2007 | 44 | No item on NACS 2007 | I like to play or sing music that is | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |

| Composite (N of items=8) | Item Number NACS 2007 | Item Number Adapted NACS 2008 | Item NACS 2007 | Item Adapted NACS 2008 | Scale Direction |
|-------------------------------------|--|--|--|--|---|
| Participation Mainstream | No item on NACS 2007 | 45 | No item on NACS 2007 | My family likes to listen to music that is | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |
| Participation Mainstream | 43 | 46 | I watch movies that are.... | I watch movies that are | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |
| Participation Mainstream | 44 | 47 | I watch TV programs that are.... | I watch TV programs that are | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |
| Participation Mainstream | 45 | 48 | I read newspapers and magazines that are.... | I read newspapers and magazines that are | 1-Mostly of my cultural group 2-Both that of my cultural group and mainstream America 3-Mostly mainstream America |

Note. *Denotes item that has different wording on the adapted version of the NACS scale

**Denotes item that has a different wording on the measurement scale

Table 8

Reliability Statistics for the Affiliation and Comfort with Heritage Cultural Community Composite (N=97)

| Cronbach's alpha | Cronbach's alpha Based on Standardized Items | N of Items |
|-------------------------|---|-------------------|
| .81 | .82 | 3 |

| Item | Scale Mean If Item Deleted | Scale Variance If Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's alpha If Item Deleted |
|--|-----------------------------------|---------------------------------------|---|-------------------------------------|---|
| I have a strong sense of belonging to my cultural group(s). | 8.18 | 2.90 | .68 | .47 | .73 |
| In general, being part of my cultural group(s) is an important part of who I am. | 8.15 | 2.40 | .74 | .55 | .66 |
| I feel good about being a member of my cultural group(s). | 7.61 | 3.80 | .62 | .39 | .80 |

Table 9

Reliability Statistics for the Affiliation and Comfort with Mainstream American Community Composite (N=97)

| | | |
|-------------------------|---|-------------------|
| Cronbach's alpha | Cronbach's alpha Based on Standardized Items | N of Items |
| .84 | .85 | 4 |

| Item | Scale Mean If Item Deleted | Scale Variance If Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's alpha If Item Deleted |
|--|-----------------------------------|---------------------------------------|---|-------------------------------------|---|
| I have a strong sense of belonging to American (mainstream) culture. | 11.77 | 6.30 | .68 | .48 | .81 |
| I think of myself as being American (mainstream). | 11.78 | 5.84 | .71 | .52 | .79 |
| Being American (mainstream) is an important part of who I am. | 11.95 | 5.36 | .72 | .52 | .79 |
| I feel good about being an American (mainstream). | 11.66 | 6.50 | .63 | .41 | .82 |

Table 10

Reliability Statistics for the Commitment to Mainstream American Community Composite (N=97)

| Cronbach's alpha | Cronbach's alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| .60 | .60 | 3 |

| Item | Scale Mean If Item Deleted | Scale Variance If Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's alpha If Item Deleted |
|--|----------------------------|--------------------------------|----------------------------------|------------------------------|----------------------------------|
| I believe that people in my cultural group(s) should strive to be full members of the American political system. | 5.93 | 4.19 | .40 | .19 | .52 |
| I believe that people in my cultural group(s) should view themselves as Americans first and foremost. | 6.76 | 3.14 | .50 | .26 | .35 |
| I think the values of my cultural group are similar to American (mainstream) values. | 6.40 | 3.97 | .34 | .13 | .60 |

Table 11

Reliability Statistics for the Participation in Activities Mostly of Mainstream American Community Composite (N=97)

| Cronbach's alpha | Cronbach's alpha Based on Standardized Items | N of Items |
|-------------------------|---|-------------------|
| .83 | .83 | 8 |

| Item | Scale Mean If Item Deleted | Scale Variance If Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's alpha If Item Deleted |
|---|-----------------------------------|---------------------------------------|---|-------------------------------------|---|
| I participate in holidays and traditions that are | 3.39 | 5.47 | .24 | .14 | .85 |
| At home I usually eat food that is | 3.40 | 4.85 | .55 | .42 | .81 |
| I listen to music that is | 3.38 | 4.72 | .61 | .55 | .80 |
| I like to play or sing music that is | 3.40 | 4.70 | .63 | .57 | .80 |
| My family likes to listen to music that is | 3.51 | 5.02 | .54 | .40 | .81 |
| I watch movies that are | 3.09 | 4.75 | .60 | .58 | .80 |
| I watch TV programs that are | 3.03 | 4.72 | .66 | .65 | .79 |
| I read newspapers and magazines that are | 2.99 | 4.91 | .59 | .53 | .80 |

Table 12

Cronbach's alpha Estimates for NACS Scale Composites

| Composites | Cronbach's alpha Original NACS (N=85) | Cronbach's alpha Adapted NACS (N=97) |
|--------------------------|--|---|
| Affiliation Heritage | .67 (6 items) | .81 (3 items) |
| Affiliation Mainstream | .87 (6 items) | .84 (4 items) |
| Participation | .69 (5 items) | --- |
| Participation Mainstream | --- | .83 (8 items) |
| Commitment Mainstream | .76 (5 items) | .60 (3 items) |

Note. The number of questionnaire items included in each composite variable is listed in parentheses.

Table 13

Descriptive Statistics for Dimensions of Bicultural Competence and Participant Age (N=97)

| Study Variable | Mean (SD) |
|--------------------------|------------------|
| Affiliation Heritage | 3.99 (.83) |
| Affiliation Mainstream | 3.93 (.80) |
| Commitment Mainstream | 3.18 (.89) |
| Participation Mainstream | 3.74 (2.50) |
| Age | 16.25 (1.71) |

Table 14

Correlations of Predictor Variables in Regression Models (N=97)

| Study Variable | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|-----------------------------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1. Age | ----- | -.12 | .05 | .15 | -.09 | -.03 | -.14 | -.07 | -.11 |
| 2. Gender | -.12 | ----- | ----- | ----- | ----- | -.11 | -.02 | -.04 | .03 |
| 3. Black | .05 | ----- | ----- | ----- | ----- | .21 | .21 | .12 | -.08 |
| 4. Latino | .15 | ----- | ----- | ----- | ----- | .25 | -.10 | -.31*** | -.23 |
| 5. Other | -.09 | ----- | ----- | ----- | ----- | -.09 | .01 | -.03 | .14 |
| 6. Affiliation Heritage | -.03 | -.11 | .21 | .25 | -.09 | ----- | .48*** | .20 | -.17 |
| 7. Affiliation Mainstream | -.14 | -.02 | .21 | -.10 | .01 | .48*** | ----- | .39*** | .11 |
| 8. Commitment Mainstream | -.07 | -.04 | .12 | -.31*** | -.03 | .20 | .39*** | ----- | .15 |
| 9. Participation Mainstream | -.11 | .03 | -.08 | -.23 | .14 | -.17 | .11 | .15 | ----- |

Note. *p<.05, **p<.01, ***p<.001

Table 15

Standard Multiple Regression Models Predicting Affiliation and Comfort with Heritage Cultural Community (N=97)

| Study Variable | M1 | | M2 | | M3 | | M4 | | M5 | |
|--------------------------|---------------|---------|---------------|---------|---------------|---------|---------------|---------|---------------|---------|
| | B (SE) | β |
| Constant | 4.43 (.77) | | 2.13 (.81) | | 3.25 (.81) | | 4.53 (.80) | | 2.00 (.81) | |
| Age | -.06 (.05) | -.12 | -.02 (.04) | -.05 | -.05 (.04) | -.11 | -.06 (.05) | -.12 | -.03 (.04) | -.06 |
| Gender | -.13 (.18) | -.07 | -.10 (.16) | -.05 | -.07 (.17) | -.04 | -.13 (.18) | -.07 | -.08 (.15) | -.04 |
| Black | .80 (.19) | .47*** | .60 (.17) | .36** | .83 (.18) | .50*** | .78 (.20) | .46*** | .60 (.18) | .36** |
| Latino | 1.01 (.23) | .50*** | .97 (.20) | .47*** | 1.25 (.23) | .61*** | .98 (.24) | .48*** | 1.03 (.22) | .50*** |
| Other | .35 (.28) | .13 | .25 (.24) | .10 | .45 (.26) | .17 | .35 (.28) | .13 | .32 (.24) | .12 |
| Affiliation Mainstream | | | .47 (.09) | .45*** | | | | | .41 (.10) | .39*** |
| Commitment Mainstream | | | | | .30 (.09) | .32** | | | .16 (.09) | .17 |
| Participation Mainstream | | | | | | | -.02 (.03) | -.06 | -.04 (.03) | -.12 |
| R ² | .22 | | .41 | | .32 | | .23 | | .44 | |
| Adjusted R ² | .18 | | .37 | | .27 | | .18 | | .39 | |
| F | 5.26*** | | 10.34*** | | 6.94*** | | 4.40** | | 8.69*** | |

Note. *p<.05, **p<.01, ***p<.001; B = unstandardized regression coefficient; β = standardized regression coefficient; SE= Standard error of the coefficient

Table 16

Standard Multiple Regression Models Predicting Affiliation and Comfort with Mainstream American Community (N=97)

| Study Variable | M1 | | M2 | | M3 | | M4 | | M5 | |
|--------------------------|---------------|---------|---------------|---------|---------------|---------|---------------|---------|---------------|---------|
| | B (SE) | β |
| Constant | 4.93 (.81) | | 2.67 (.83) | | 3.51 (.82) | | 4.70 (.83) | | 1.92 (.84) | |
| Age | -.07 (.05) | -.16 | -.04 (.04) | -.09 | -.07 (.04) | -.14 | -.07 (.05) | -.15 | -.04 (.16) | -.09 |
| Gender | -.06 (.18) | -.03 | .01 (.16) | .01 | .01 (.17) | .01 | -.05 (.18) | -.03 | .04 (.16) | .02 |
| Black | .42 (.20) | .26* | .02 (.19) | .01 | .47 (.19) | .29* | .46 (.21) | .29* | .15 (.19) | .09 |
| Latino | .10 (.24) | .05 | -.42 (.23) | -.21 | .39 (.23) | .20 | .17 (.25) | .09 | -.08 (.25) | -.04 |
| Other | .21 (.29) | .08 | .03 (.26) | .01 | .33 (.27) | .13 | .20 (.29) | .08 | .13 (.25) | .05 |
| Affiliation Heritage | | | .51 (.10) | .53*** | | | | | .43 (.10) | .45*** |
| Commitment Mainstream | | | | | .37 (.09) | .41*** | | | .23 (.09) | .25* |
| Participation Mainstream | | | | | | | .04 (.03) | .12 | .04 (.03) | .13 |
| R ² | .07 | | .29 | | .22 | | .09 | | .36 | |
| Adjusted R ² | .02 | | .25 | | .17 | | .03 | | .30 | |
| F | 1.43 | | 6.19*** | | 4.20** | | 1.42 | | 6.24*** | |

Note. *p<.05, **p<.01, ***p<.001; B = unstandardized regression coefficient; β = standardized regression coefficient; SE= Standard error of the coefficient

Table 17

Standard Multiple Regression Models Predicting Commitment to Mainstream American Community (N=97)

| Study Variable | M1 | | M2 | | M3 | | M4 | | M5 | |
|--------------------------|---------------|---------|----------------|---------|---------------|---------|---------------|---------|----------------|---------|
| | B (SE) | β | B (SE) | β | B (SE) | β | B (SE) | β | B (SE) | β |
| Constant | 3.88 (.88) | | 2.15 (.97) | | 1.76 (.96) | | 3.72 (.91) | | 1.17 (1.01) | |
| Age | -.02 (.05) | -.04 | .00 (.05) | .01 | .01 (.05) | .02 | -.02 (.05) | -.03 | .02 (.05) | .04 |
| Gender | -.18 (.20) | -.09 | -.13 (.19) | -.07 | -.16 (.19) | -.08 | -.18 (.20) | -.09 | -.13 (.18) | -.07 |
| Black | -.13 (.22) | -.07 | -.44 (.23) | -.25 | -.31 (.21) | -.17 | -.10 (.22) | -.06 | -.43 (.22) | -.24 |
| Latino | -.79 (.26) | -.37** | -1.19 (.27) | -.55*** | -.84 (.24) | -.38** | -.74 (.27) | -.34* | -1.02 (.27) | -.47*** |
| Other | -.34 (.31) | -.12 | -.48 (.30) | -.17 | -.43 (.29) | -.16 | -.35 (.31) | -.13 | -.49 (.29) | -.18 |
| Affiliation Heritage | | | .39 (.11) | .37** | | | | | .24 (.13) | .22 |
| Affiliation Mainstream | | | | | .43 (.11) | .39*** | | | .31 (.12) | .28* |
| Participation Mainstream | | | | | | | .03 (.04) | .08 | .02 (.03) | .06 |
| R ² | .11 | | .22 | | .25 | | .12 | | .28 | |
| Adjusted R ² | .06 | | .17 | | .20 | | .06 | | .22 | |
| F | 2.32 | | 4.19** | | 5.07*** | | 2.02 | | 4.32*** | |

Note. *p<.05, **p<.01, ***p<.001; B = unstandardized regression coefficient; β = standardized regression coefficient; SE= Standard error of the coefficient

Table 18

Standard Multiple Regression Models Predicting Participation in Activities Mostly of Mainstream American Community (N=97)

| Study Variable | M1 | | M2 | | M3 | | M4 | | M5 | |
|-------------------------|----------------|---------|----------------|---------|----------------|---------|----------------|---------|----------------|---------|
| | B (SE) | β |
| Constant | 5.79 (2.50) | | 6.64 (2.93) | | 3.95 (2.96) | | 4.90 (2.76) | | 4.77 (3.11) | |
| Age | -.07 (.15) | -.05 | -.09 (.15) | -.06 | -.05 (.15) | -.03 | -.07 (.15) | -.05 | -.06 (.15) | -.04 |
| Gender | -.02 (.57) | -.00 | -.05 (.57) | -.01 | .00 (.57) | .00 | .02 (.57) | .00 | -.02 (.57) | -.00 |
| Black | -1.06 (.62) | -.21 | -.90 (.68) | -.18 | -1.23 (.64) | -.24 | -1.03 (.63) | -.20 | -.83 (.69) | -.16 |
| Latino | -1.94 (.75) | -.32* | -1.75 (.83) | -.28* | -1.98 (.75) | -.32* | -1.76 (.79) | -.29* | -1.29 (.91) | -.21 |
| Other | .12 (.89) | .02 | .18 (.90) | .02 | .04 (.89) | .01 | .20 (.90) | .03 | .26 (.91) | .03 |
| Affiliation Heritage | | | -.19 (.34) | -.06 | | | | | -.54 (.39) | -.18 |
| Affiliation Mainstream | | | | | .37 (.32) | .12 | | | .54 (.39) | .17 |
| Commitment Mainstream | | | | | | | .23 (.30) | .08 | .20 (.33) | .07 |
| R ² | .10 | | .10 | | .11 | | .10 | | .13 | |
| Adjusted R ² | .05 | | .04 | | .05 | | .04 | | .05 | |
| F | 1.98 | | 1.69 | | 1.88 | | 1.74 | | 1.66 | |

Note. *p<.05, **p<.01, ***p<.001; B = unstandardized regression coefficient; β = standardized regression coefficient; SE= Standard error of the coefficient

Figures

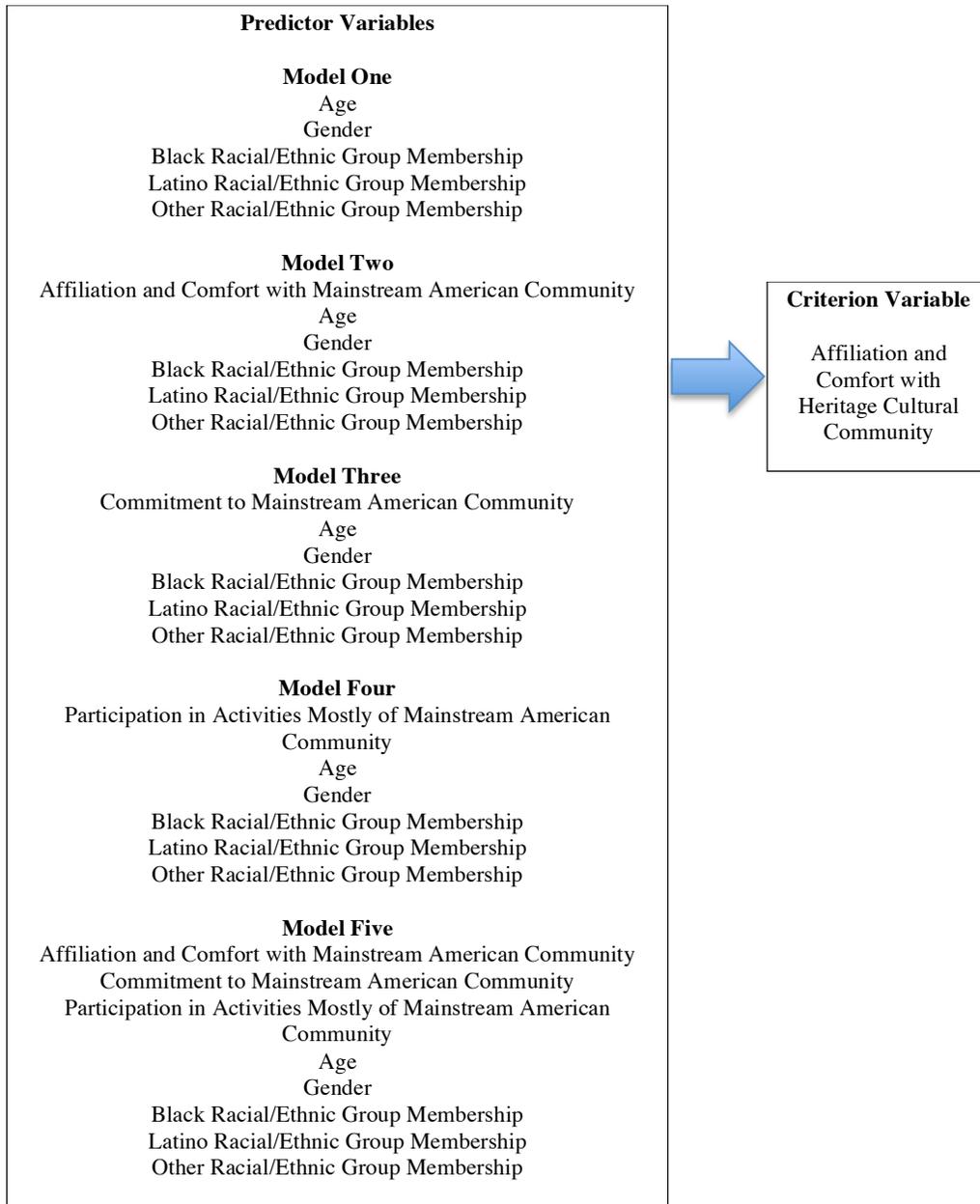


Figure 1. Regression models constructed to predict criterion variable of Affiliation and Comfort with Heritage Cultural Community.

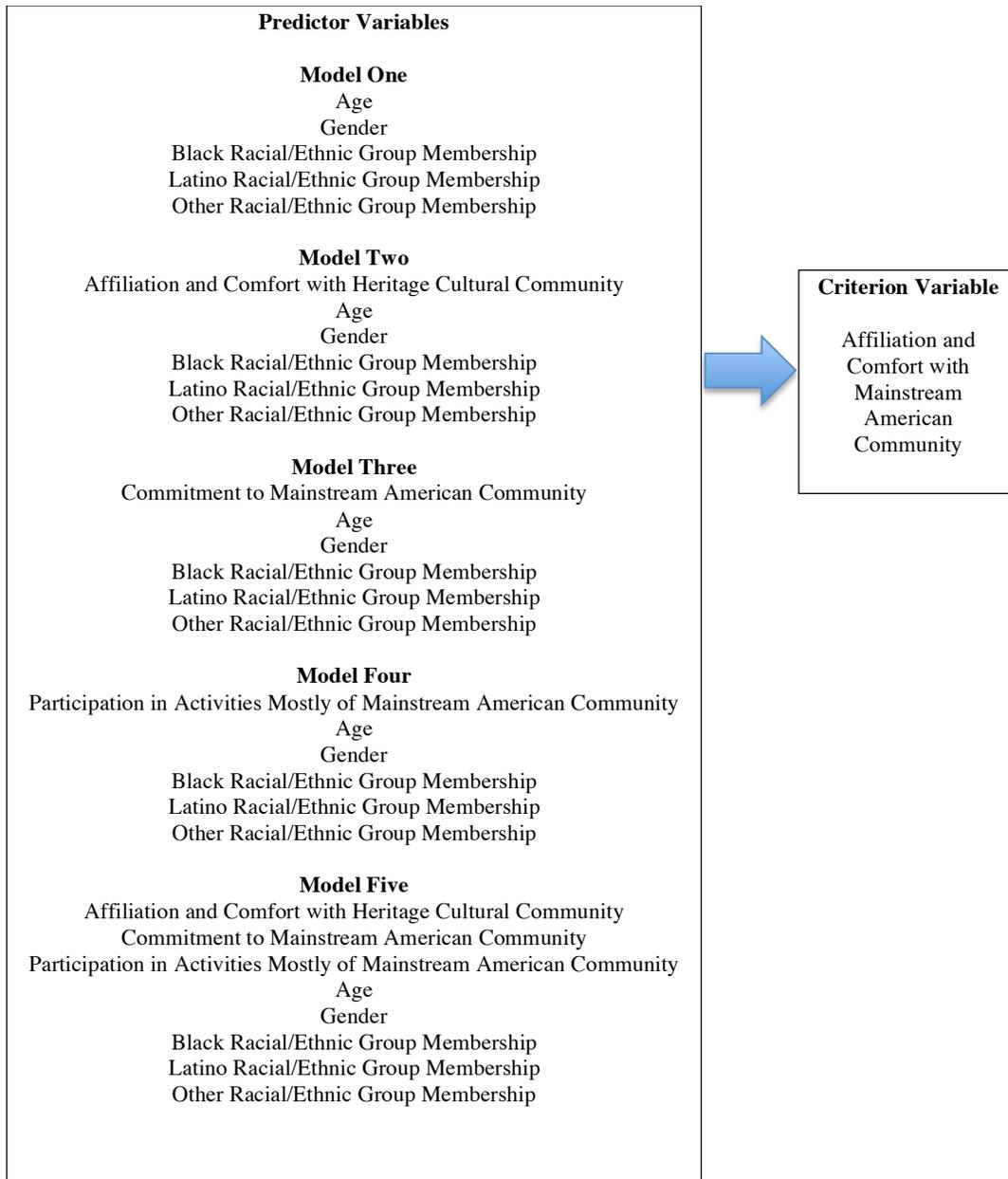


Figure 2. Regression models constructed to predict criterion variable of Affiliation and Comfort with Mainstream American Community.

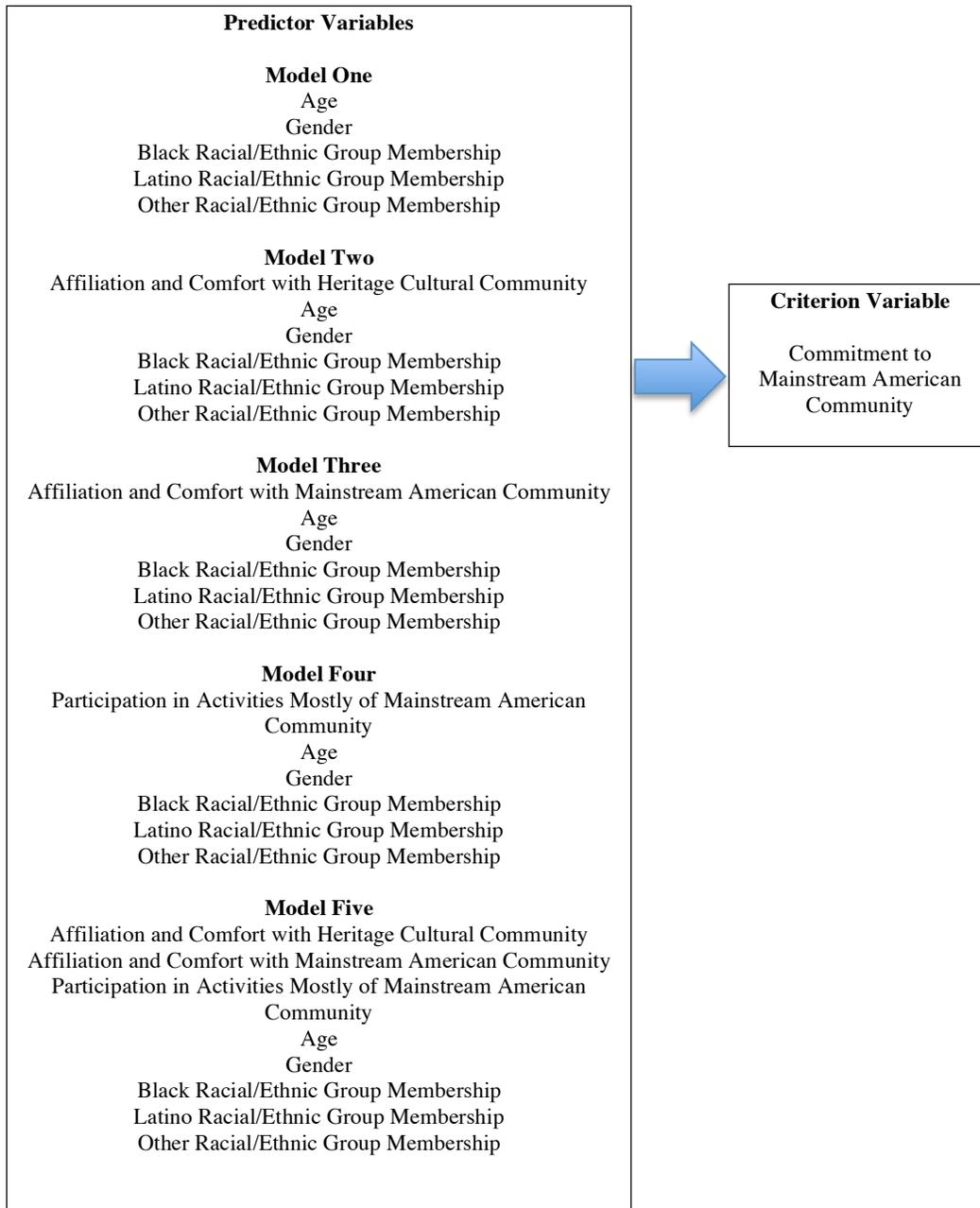


Figure 3. Regression models constructed to predict criterion variable of Commitment to Mainstream American Community.

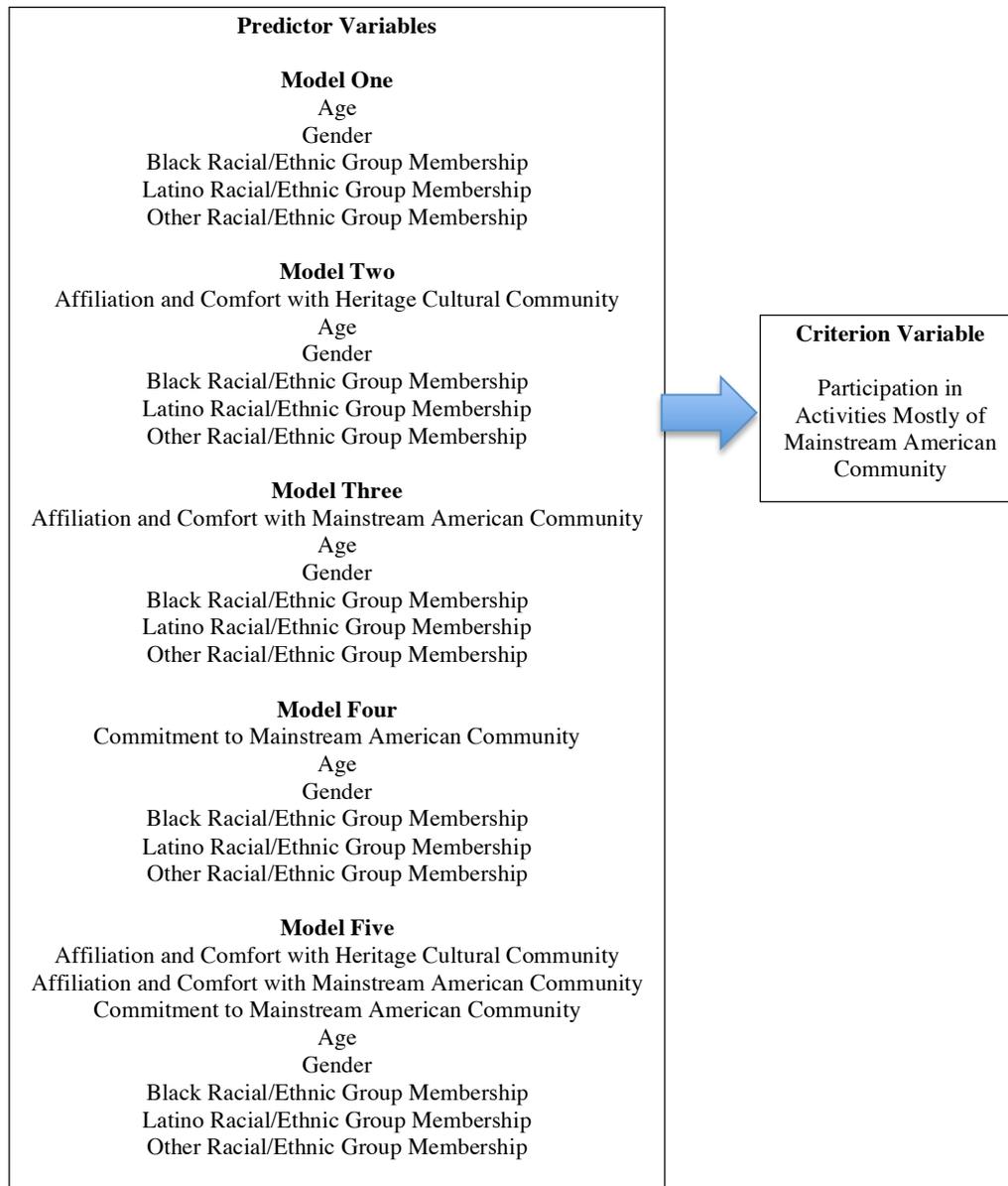


Figure 4. Regression models constructed to predict criterion variable of Participation in Activities Mostly of Mainstream American Community.