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Biracial and Bicultural Identity Formation: Lessons Garnered from Sense of Belonging and Code-Switching in Fostering Optimal Psychological Wellbeing and Mental Health

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Abstract

TITLE: Biracial and Bicultural Identity Formation: Lessons in Mental Health and Fostering Life Success in Today's World.

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In an era of systemized racial discrimination, the U.S.A. is in search of resolution to ameliorate the chronic racial divide, which has led to the declaration of racism being a public physical and mental health issue. The national epidemic of racism has given way to cultural health disparities for People of Color (POCs) that require our urgent attention as a nation, which are attributed to racial trauma that compromises POCs physical and psychological wellbeing. The belief that the answer to resolve the racial health crisis and racial divide may lie in the achievement of a healthy and developed biracial/bicultural identity. Therefore, the current study sought to create a new biracial/bicultural identity development model and measure. This new biracial/bicultural identity development model seeks to increase awareness to lessons for our nation to garner from biracials' successful achievement of a healthy, integrated, and achieved biracial identity. The achievement of a healthy biracial identity will lead to greater life success through a sense of belonging and fluency in code-switching skills to successfully, and seamlessly, navigate multiple cultural worlds. Adult participants, who identified as biracial and/or bicultural, were recruited for online study assessing a sense of belonging, sense of not belonging, internal identity conflict, and a healthy, evolved biracial/bicultural identity as the independent variables. In this repeated measure, 2x2x2x2 between-subjects factorial design, all four independent variables were assessed for their subsequent impact on the dependent variables of each participants' psychological wellbeing, psychopathology, as well as their ability to code-switch. It was found that a high sense of belonging and a healthy, evolved biracial/bicultural identity reported high levels of psychological wellbeing, and low levels of psychopathology; while, a high sense of not belonging was found to be indicative of higher levels of psychopathology. However, it was found that regardless of one's sense of belonging or sense of not belonging, biracial/bicultural individuals still produced high levels of code-switching abilities. These findings speak to biracial identity success and ability to code-switch as stemming from a greater understanding of their two divergent heritages of majority and minority culture from which they learn.

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Acknowledgment

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Secondly, my dissertation chair, Dr. Chavez, who has been a guiding force during this entire research process. Lastly, to my committee members, who each offered their time, guidance, and advice. Thank you to all for their continued support and direction.

Dedication

This doctoral research project is dedicated to my parents, Ashorda and Edward; who continue to defy the odds and prejudices surrounding interracial couples, whose unyielding love for each other led to the basis of this research, who raised me to be a strong and independent biracial woman, and who constantly inspire me to lead with love and passion as an advocate for marginalized individuals. This is for them.

Chapter 1
Introduction

Background

The Black Lives Matter (BLM) movement is a global movement aimed at increase awareness and justice against the violence and systemic racism experienced by Black people. The Black lives lost to police brutality is a hefty and ever-growing list including recent examples in George Floyd, Breonna Taylor, Trayvon Martin, Ahmaud Arbery, Eric Gardner, Michael Brown, and Sandra Bland. At the crux of this movement is a push for equality in the differential treatment of minorities in a land in which they have lived for over 400 years, as Black-Americans continue to feel like second class citizens, despite their significant contributions to building the United States of America. Increased protests, riots, and violence centered around the injustices experienced by Black individuals are forcing an end to this nation's silence, in favor of calling for all Americans to engage in difficult and complex discussions on racism and race relations in this country, with the hopes of creating change and fostering healing this nation's racial divide.

The corrosive institutionalized elements of racism not only threaten Black individual's mortality rates by law enforcement but also contribute to the overpopulation in our penal institutions. Systemic racism has also been found to impact the far reaching implications for explaining health disparities in racial trauma (Root, 1998; Meyer, 2003; Skewes & Blume, 2019), cardiovascular disease (Winkleby et al., 1999; Whitfield et al., 2002; Peterson et al., 2011),

hypertension (Sundquist & Winkleby, 1999; Winkleby et al., 1999; Peterson et al., 2011), stroke (National Heart, Lung, and Blood Institute [NHLBI], 1985; Flack et al., 1995; Morgenstern et al., 1997; Whitfield et al., 2002; Gillum et al., 2011), depression (Plant & Sachs-Ericsson, 2004; Choi et al., 2013; Santos & VanDaalen, 2016; Lehavot et al., 2019), and substance abuse (Cooper et al., 1995; Tran et al., 2010; Feinstein & Newcomb, 2016), for which Black-Americans are over-represented. As a result, the need to employ a disease model to classify racism as a public health epidemic within our nation is rising (Meyer, 2003; Choi et al., 2013; Moody et al., 2019) given how it compromises both physical and mental health and over all psychological wellbeing, which are believed to be the results of racial trauma. Racial trauma is defined as a form race-based stress in response to real or perceived instances of racism or racially driven prejudice, experienced by People of Color (POCs) and Indigenous people which puts a toll on minority individual's physical and mental health (Comas-Díaz, 2019).

Racism and Discrimination Association with Psychological Well being and Mental Health

Minority Stress Theory (Brooks, 1981), which is rooted in the implications of racial trauma (Carter, 2007), argues that for minority individuals, specific societal pressures, such as systemic racism, are significant contributing factors leading to chronic stress. Such chronic stress negatively impacts and accounts for negative health and psychological outcomes (Meyer, 2003; Choi et al., 2013; Moody et al., 2019). Racial trauma results from experiences of racial stereotyping,

stigmatizations, prejudice, and systemic racism which all contribute to feeling disenfranchised and relegated to lower socioeconomic status (SES) in society and are sociocultural factors that affect minority groups under minority stress theory (Brooks, 1981; Brewster et al., 2013).

Institutions, such as the National Heart, Lung, and Blood Institute (1985), have argued that marginalized minority groups may be more susceptible to poorer health outcomes. For example, according to the National Heart, Lung, and Blood Institute (1985), Black individuals are more likely to suffer from cardiovascular difficulties and diseases, as well as strokes. Flack et al. (1995) corroborated such findings suggesting that Black people are more likely to suffer from higher rates of stroke, as compared to White/Anglo individuals. Accordingly, Sundquist and Winkleby (1999) found that Mexican-Americans are more likely to exhibit cardiovascular risk factors and Type II diabetes. Additionally, Mexican-Americans and Black-Americans are found to have both uncontrolled and higher levels of untreated hypertension compared to their European American counterparts (Sundquist & Winkleby, 1999; Flack et al., 1995). As such, minorities across were likely to somaticize their racial trauma which results in poor health outcomes.

Along with an increased risk of physical health difficulties, minorities are also at an increased risk for psychological distress. Plant and Sachs-Ericsson (2004) found that minorities display depressive symptomatology when they experienced increased stress over trying to meet their most basic needs (e.g., shelter, food, etc.). Such difficulties tended to be compounded by issues of poverty

and the systemic racism that contributes to segregated neighborhoods (Plant & Sachs-Ericsson, 2004). Additionally, Choi et al. (2013) found that as double minorities, homosexual men who were either Black, Asian/Pacific Islander, or Latinx experienced higher levels of depression and anxiety due to discrimination and prejudice based on their sexuality, as well as their race/ethnicity. Additionally, Fergusson et al. (1999) and Herrell et al. (1999) argued that members of the LGBTQ+ community were at higher lifetime risk for suicidal ideation, while Fergusson et al. (1999) went on to contend that members of the LGBTQ+ community were also at a higher lifetime risk for depression, anxiety, and conduct disorder. In line with minority stress theory, Bailey (1999) argued that members of the LGBTQ+ community may have an increased risk for depressive ideation and symptomology due to the extensive prejudice against the LGBTQ+ community. Along with one's increased risk of poorer health outcomes comes the increased risk of developing psychological distress as a reaction to experiences of prejudice and racism, which was consistent with the coined terminology of racial trauma symptomatology.

As a means of coping with the effects of racial trauma, minorities may seek out poor coping skills such as substance use. Feinstein and Newcomb (2016) found that Black and Asian individuals were at risk for overuse of substances such as tobacco, marijuana, and alcohol for coping with stressors such as perceived discrimination, compared to their Anglo counterparts. Tran et al. (2010) found that Black, Hispanic/Latinx, and Southeast Asian immigrants were more likely to

engage in the use of cigarettes and/or alcohol as a means of coping based on perceived discrimination. In concordance with that research on substance use, Pittman et al. (2017) found that culturally-experienced race-related stress (stress that took a mental and physical toll on a minority individual who experienced his/her cultural norms and values being devalued as a whole) and individually experienced race-related stress (personal interpersonal experiences that reflected instances of experienced prejudice and discrimination) are correlated with a higher risk of alcohol consumption in second-generation, Black college students and Black young adults who were born in the United States with one or more parents who immigrated from the Caribbean or Africa. Pittman et al. (2017) also found that exposure to acculturative stress for Black immigrant children, in which one struggles to adjust to the majority culture, increased one's problematic consumption of alcohol, which was also found to be true for Latinx and Asian adults (Savage & Mezuk, 2014).

The impacts of racial trauma are far reaching in minority communities as seen through poorer physical and psychological health outcomes. Psychological outcomes are further exacerbated by trauma symptoms experienced by minorities. Research on the impacts of racial trauma speaks to individuals who presented with similar symptoms to those of trauma survivors, as they experienced hypervigilance, self-blame, shame, and even guilt (Jernigan et al., 2015). Their negative psychological symptoms associated with trauma, depression, and anxiety were found to gradually worsen through more repeated and consistent exposure to

experiences of racial trauma (Bryant-Davis & Ocampo, 2005). This is due to the fact that, when POCs experienced instances of racism, they were not only reminded of their own past with instances of racism and prejudice but also that of an enduring history of systematized racism in the United States (Jernigan et al., 2015). This history of racism is taught and socialized over generations of minority individuals. This phenomenon, occurring in minority populations, has been coined intergenerational trauma . Intergenerational trauma is the effect of generations of racial trauma is passed down to each new generation, which was also found to increase the risks of negative psychological and physical health outcomes for minorities (Rakoff et al., 1966).

Additionally, the transgenerational perpetuation of such sociocultural racial stressors and racial trauma were believed to contribute to marginalized groups potentially being susceptible, or even genetically predisposed, to poorer health outcomes. Dohrenwend (1967) explored the concepts of social causation versus social selection in relation to minority groups regarding the etiology of negative psychological outcomes. Social causation referred to one's environmental stressors (e.g. prejudice, low SES, etc.) affecting one's psychological wellbeing, whereas social selection favored a genetic predisposition explanation in which people from certain racial backgrounds were more likely to experience negative psychological distress. Dohrenwend (1967) believed that social causation could not entirely explain all psychological distress experienced by minority groups. Thus, genetic predispositions were needed to be examined as well. However, despite

Dohrenwend's theory which argued in favor of inherited traits accounting for greater predictive variance for minority groups being at greater disadvantage for acquiring negative psychological symptoms, the empirical research (Brooks, 1981; Brewster et al., 2013) instead supported the tenets of social causation and minority stress theory. That is, that societal factors in one's environment more greatly accounted for racial trauma and psychological distress experienced among minorities (Goodman, 2000).

The Mark of Racism on Biracial *Individual's Experiences as* a Historically Marginally Oppressed Group

Similarly, for biracial individuals, their dichotomous racial and ethnic background led them to being susceptible to psychological distress and identified as being part of a marginalized group. Cheref et al. (2014) found that biracial individuals faced distinct challenges such as societal pressures, discrimination, internal identity conflicts, as well as racial conflicts, which affected their psychological wellbeing. In fact, Shih and Sanchez (2005) argued that biracial individuals underwent greater levels of psychological distress than majority group individuals but comparable psychological distress to other minority group individuals; this was associated with similar notions of social causation theory and minority stress theory given similar historical legacies of institutionalized racism and discrimination which prohibited the mixing of races. Such institutionalized racism and discrimination and marginalization of biracial individuals were evidenced by prejudiced Jim Crow and One-drop Rule legislations that prohibited

the mixing of races. The historical legacy of societal oppression and forced categorization of individuals is of the utmost importance when examining the unique factors surrounding the negative effects of biracial identity development in reaction to being rejected by the Anglo majority and its negative implications for psychological functioning.

Specifically, during the Civil Rights Era, issues of segregation based on race were rampant and institutionalized by the pervading Jim Crow laws, which mandated that Blacks and Whites (Anglos) were not permitted to use the same public facilities. While the One-drop rule indicated that any person with a drop of Black blood could not call themselves White, such forms of legalized and institutionalized racism and discrimination instilled a categorization of biracial individuals known as hypodescent (Ho et al., 2017). Hypodescent was imposed by the majority racial group (Anglos) as a means of enacting a socially stratified nation in which Anglos were viewed as the dominant and the more "superior" race. Similarly, social dominance orientation placed value on a hierarchical racial status (Ho et al., 2017). In an anti-egalitarian fashion, those in the dominant/majority racial group sought to protect their ingroup purity and status at the top of a racial hierarchy. Therefore, racial ambiguity was not tolerated, and such individuals were not permitted to penetrate the top tier ingroup through continued discrimination by the majority ingroup (Ho et al., 2013). Instead, Anglo majority group races more often tended to recognize those of mixed racial backgrounds as belonging to their minority group affiliation (Gaither et al., 2016). These deeply ingrained beliefs of

hypodescent may have been especially the case for minority group individuals with more egalitarian views, as they viewed biracial individuals as sharing their discriminatory struggles and fate in a racially-driven society (Dawson, 1994). However, despite this nation's progression from such outdated racially segregating legislation that infers a racially-driven differential of power and hierarchical racial structure to American Society, racial prejudices and stigmas continue to underlie the categorization and oppression of minority racial groups, which significantly impact biracial individuals as well.

Racial/Ethnic Identity's Role in Psychological Outcomes

Being the subject of racism created a sense of not belonging/otherness wounded the self and compromised overall psychological wellbeing, given the rejection by the majority powerbase that reaped the benefits of societal privilege in a variety of ways (McIntosh, 1998). Such privilege, including protection from social (e.g., moving seamlessly through the educational and/or workforce hierarchy) and constitutional (e.g., differential treatment of minority individuals with law enforcement) impacts, has impacted majority and minority groups, as the loss of Black lives over the same transgressions survived by their White/Anglo counterparts cannot be compared (Degue et al., 2016). Degue et al. (2016) investigated the racial inequalities and the use of lethal force by law enforcement. They found that Black victims of lethal force by law enforcement were disproportionate to that of White/Anglo victims and Hispanic victims; Black victims had death rates 2.8 times higher than that of White/Anglo victims. Black

victims were also more likely to be unarmed compared to both White/Anglo and Hispanic victims, and less likely to have evidence on their person suggesting any immediate or imminent threat to law enforcement, as compared to their White/Anglo counterparts. Other examples of racial inequalities with law enforcement interactions was seen in Black drivers being pulled over or stopped more frequently for traffic stops than White/Anglo drivers and were three times more likely to be searched during these traffic stops compared to White/Anglo drivers (Durose & Langdon, 2013; Eith & Durose, 2011). Black victims were more likely to experience the implementation or threat of force by law enforcement officers compared to their White/Anglo counterparts (Eith & Durose, 2011). The overuse of force and differential treatment by law enforcement targeted towards members of the Black community may be due to an implicit bias. Greenwald and Krieger (2006) argued that some law enforcement officers unconsciously view members of the Black community through prejudiced and implicit biases. Within the United States, the implicit race bias speaks to attributing positive qualities and characteristics to White/Anglo individuals while attributing less-favorable and more negatively stereotyped characteristics towards Black individuals (Greenwald & Krieger, 2006). These unconscious and implicit racial biases can then influence how individuals, such as law enforcement officers, view and interact with members of the Black community.

As a result of feeling like targets of discrimination, prejudice, and stereotypes, members of the Black community seek out communities and spaces in

which they feel safe and can achieve a sense of belonging. Racism subsequently becomes the catalyst for searching for, and cultivating, an identity that provides a sense of belonging, wholeness, and completeness, which promotes psychological wellbeing (Pierre & Mahalik, 2005; Carter et al., 2017; Willis & Neblett, 2019). Willis and Neblett (2019) found that Black young adults' self-esteem and racial pride was closely tied with their views of racial regard . Willis and Neblett (2019) described racial regard as being comprised of two components: public regard and private regard. Public regard is the extent to which a Black individual feels positively or negatively connected, and viewed by others for being Black, while private regard is the extent to which the Black individual positively or negatively views their own Black identity. Those who have a positive racial regard , both public regard and private regard , were more likely to have higher levels of self-esteem and racial pride, as well as positive coping mechanisms in response to stress, which were associated with higher levels of racial/ethnic identity development and achievement of a well formed healthy identity state that reaffirms the self.

In a parallel process, matriculation through one's ethnic identity development is equated with movement from a place of poor psychological outcomes associated with racial trauma symptoms such as depression, anxiety, and substance abuse (Brooks, 1981; Jernigan et al., 2015; Pittman et al., 2017) to healthy psychological outcomes, with an achieved healthy racial/ethnic identity as a final stage of development (Settles et al., 2010; Pierre & Mahalik, 2005; Carter et

al., 2017). As a result, for decades researchers have alluded to the importance of cultivating a healthy racial identity for POCs and other marginalized groups for the promotion of good psychological and physical outcomes. Across samples of minority individuals, exploring and developing a healthy racial identity was mediated by the development of positive outlooks and feeling a sense of belonging in one's racial/ethnic groups and led to positive physical and mental outcomes (Ghavami et al., 2011).

Further, Settles et al. (2010) found that Black women who held a high positive private regard tended to have lower depressive symptomatology likely because they felt strongly connected with their Black identity and viewed this identity and membership in the Black community through a positive lens. As for Black men, Pierre and Mahalik (2005) found that they were successfully able to combat prejudice, devaluing, and stereotypes towards the Black community through developing a strong African self-consciousness (greater awareness and appreciation of their Black/racial identity and culture) were seen to have higher levels of self-esteem while also experiencing lower levels of psychological distress. These findings were consistent with the notions of later stages of racial/ethnic identity development indicative of a more evolved healthy achieved affirming racial/ethnic identity in POCs, which resulted in better mental health and psychological outcomes. Carter et al. (2017) corroborated that members of the Black community that internalized positive attributes and a commitment to their final stages of racial identity development displayed lower levels of race-based

traumatic stress (RBTS) symptoms, which resulted in lower psychological distress and higher psychological wellbeing.

Minority's development, acceptance, and appreciation for their racial identity is rooted in and fueled by a sense of belonging. In order to appreciate one's racial identity one must first go in search of a sense of belonging within themselves but also within their environment. While striving for a sense of belonging is deeply interwoven and at the core of most racial/ethnic identity theories, it is particularly true for the marginalized groups. Inherent in the process of racial/ethnic identity development, individuals develop their own unique sense of self in juxtaposition with how the outside world views them. There are a variety of cultural identity theories that speak to the unique and, sometimes, challenging, processes of identity development for POCs and other marginalized groups, such as the LGBTQ+ community, in contrast with the majority power-base cultures (Cass, 1979; Cross, 1971; Ferdman & Gallegos, 2001; Kim, 1981; Helms, 1990; Sue & Sue, 1990). Common to all these theories of racial/ethnic and sexual orientation identity development was the catalyst in realizing a sense of otherness/not belonging to the status quo, which led to racial trauma, depression, anxiety, and overall poor psychological wellbeing. Subsequently, a marginalized person's sense of otherness/not belonging illuminated the essential need to create a separate identity that reaffirmed one's being and sense of belonging. Without proper evolution and achievement of a healthy racial/ethnic identity that reaffirmed the self, POCs were likely to be arrested as a function of a sense of otherness/not belonging perpetuated

through institutionalized racism. The results of such racial stressors subsequently led to racial trauma, manifesting in other forms of physical and mental illnesses. Instances of racial stressors, and subsequent racial trauma, is also associated with early stages of ethnic identity development.

Healthy Racial/Ethnic Identity Achievement and Psychological Wellbeing

Thus, for marginalized minority group models, the focus of identity development was motivated by the need to find a sense of belonging in their cultural group, which would ideally lead to a sense of acceptance within one's self and one's racial group. When one, finally, is able to find both a sense of belonging and an appreciation and acceptance for one's racial identity and racial/ethnic group affiliation, it results in a well-formed healthy racial/ethnic identity achievement, with optimal psychological outcomes and wellbeing. Smith and Silva (2011) conducted a meta-analysis examining 184 studies regarding racial/ethnic identity and indicators of positive mental health outcomes, they found that, overall, a healthy and developed achieved racial/ethnic identity was associated with higher levels of psychological wellbeing as indicated via self-esteem, self-worth, and overall physical wellbeing. Accordingly, Nguyen et al. (2015) found that a sense of belonging provided overall feelings of connection and increased socialization with others in one's racial/ethnic group and were found to be significant predictors of positive psychological wellbeing for Asian Americans.

Similarly, Telesford et al. (2013) assessed racial/ethnic identity attitudes among Black participants by utilizing the Cross Racial Identity Scale. Telesford et.

al. (2013) found that Black individuals who felt secure in their Black identity also experienced a strong sense of belonging and acceptance in the racial/ethnic group identity as Black versus American. In turn, they also demonstrated lower levels of psychological distress as measured by the Brief Symptom Inventory, specifically the Global Severity Index. Further, Telesford et al. (2013) elaborated that Black individuals who felt the most conflicted in their racial identity , associated with exhibiting an unsure sense of belonging to a racial/ethnic group, had the highest psychological distress scores, which are accompanied by high levels of self-hatred attitudes.

In accordance with these findings, other studies corroborated that the higher one's understanding and acceptance of one's racial and ethnic identity, the higher one's self-esteem and psychological wellbeing (Smith & Silva, 2011; Telesford et al., 2013; Stein & Kiang, 2014; Santos & VanDaalen, 2016). For example, when looking at members of the lesbian, gay, and bisexual community, Santos and VanDaalen (2016) found that those who held a strong ethnic/racial identity commitment also presented with lower levels of depressive symptomatology as compared to their queer counterparts who continued to have internal identity conflicts. Furthermore, Telesford et al.(2013) found that Black individuals, who had a strong sense of appreciation for their own identity, as well as other racial/ethnic groups tended to report less psychological distress consistent with Cross' final stage of identity achievement, called internalization .

These findings were also corroborated for minority youths in that a greater sense of self and connection to one's racial identity served as a protective factor for Black, Asian American, and Latinx youth for depressive symptomatology (Settles et al., 2010; Sirin et al., 2012). Relatedly, Sirin et al. (2012) argued that immigrant children could be deeply affected by the impacts of acculturation stress (the emotional and mental difficulties experience when adapting to a new host culture) as it triggered lower levels of psychological wellbeing. However, it was found that immigrant children who were able to adapt, integrate, accept, and appreciate both their culture of origin and their host culture into their identity were able to moderate the effects of acculturation stress . This acculturation process signaled a final stage of internalized achieved ethnic/racial identity in which there is an appreciation and internalizing of a healthy integrated dualistic identity of their culture of origin and their new host culture. Additionally, such a healthy achieved racial/ethnic identity as depicted by their successful acculturation was associated with lower levels of depressive symptomatology (Sirin et al., 2012). Thus, even during adolescence one can see that identity development is fueled by a sense of belonging. A connectedness to one's racial/ethnic groups, driven by a need for reconciliation of one's internal identity struggle with the host culture, leads to a harmonious and healthily, evolved ethnic identity. In achieving this healthy ethnic identity, one will achieve positive psychological outcomes.

Embarking on such a racial/ethnic identity journey, that ultimately culminates into an achieved healthy racial/ethnic identity can subsequently be a

marker for better psychological outcomes (Settles et al., 2010; Smith & Silva, 2011; Sirin et al., 2012; Telesford et al., 2013; and Santos & VanDaalen, 2016). However, those individuals who stay arrested in the early stages of racial/ethnic identity development, as facilitated by rejection and racism by the larger Anglo majority society, may manifest the greatest amount of psychopathology. As a result, during the process of racial/ethnic identity evolution, there is an inherent striving for a sense of belongingness. Ghavami et al. (2011) found that minority individuals who explored and gained greater understanding of their racial/ethnic identity exhibited positive feelings, a sense of belonging to one's racial or ethnic group, as well as better psychological outcomes.

Racial Ethnic Identity Development Models : The Critical Element being the Search for a Sense of Belonging

The need to achieve and understand what encourages a healthy and evolved identity has been stimulated by research on the positive health and psychological outcomes that are associated with this healthy identity. One of the first documented statements about identity in a social context is by Kurt Lewin (1948) in which he argued that individuals must find a sense of belonging and identification within a group in order to uphold a positive sense of psychological and overall wellbeing. In moving forward from the generalized theory of seeking a sense of belonging, developing an identity through group identification was expanded to include racial groups as a means of finding a sense of belonging. This sense of belonging was born out of a desire to explain the experiences of one's

racial/ethnic group and identifying with others of a similar background. This was especially true for marginalized racial groups as a means of bonding over feeling as though they were on the outskirts of the society in which they live and a subsequent lifetime of navigating racism and prejudice. In looking at commonalities for racial identity development, the psychological wellbeing attained through positive identity achievement, in which one felt whole and content with their racial identity, promoted healthier self-esteem, as well as guarded and buffered against threats of negative psychological stressors (Smith & Silva, 2011). Racial identity models were created out of a need to understand the identity developmental process through research and documentation of the evolution of minority groups striving for a healthy sense of identity by finding a sense of belonging in the world; this is at the heart of healthy ethnic identity development.

There are multiple theoretical models that seek to explain the cultivation of identity development for which a focus on racial/ethnic identity development is paramount (Cross, 1971; Cass, 1979; Kim, 1981; Cass, 1979; Sue & Sue, 1990; Phinney, 1996; and Ferdman & Gallegos, 2001). With respect to theoretical racial/ethnic identity models of development, the primary focus has been on defining the racial/ethnic development of minority groups in the juxtaposition of majority race/culture. Embedded within such models is the process of moving from a subjugated status of internalized devaluing of one's racial/cultural group in favor of the majority race/culture to a progressive stage-wise developmental shifts/movement towards an increased self-affirmation, validation, esteem, valuing,

and alignment with one's own cultural group. The notion that the marginalized minority status group is subjugated to lower status in the larger societal hierarchy is the inherent starting point of these models. Thus, the marginalized group is subjugated to power imbalance, oppression, and discrimination. Additionally, increased experiences of prejudice and discrimination served as catalysts for shifting individuals to more evolved states of self-love, a prideful alignment with one's own cultural group, and general sense of belonging as they found their meaningful place in a world that has denied them.

The seminal theory of Cross' Theory of Nigrescence (Cross, 1971), in response to the Civil Rights movement, signified the empowerment of the Negro to Black conversion for Black individuals. It was initially developed to depict the Black experience of identity development, it also depicted developmental stage-wise processes that were consistent for a variety of marginalized groups looking for acceptance and a sense of belonging through a cultivated self-affirming ethnic identity, in the juxtaposition of the power-based majority culture. As such, it was the seminal, general template on which all other models of ethnic identity development stemmed. All of these identity models were different variants of the same principle that integrated societal implications and principles, such as identifying with the majority concepts and stereotypes of minority groups, as well as a sense of acceptance and belonging to one's varying racial/ethnic groups through a greater understanding and awareness of the values and cultural beliefs of their minority identity. These later models developed as an extension ad refinement

of the earlier work done by Cross (1971), moving an African American identity to Asian and Latinx identity—and larger categories of ethnic identity: Kim's Asian American Identity Development Model(Kim, 1981), Cass's Model of Sexual Orientation Identity Formation (Cass, 1979), Ferdman and Gallegos' Latino/a Racial Identity Orientations Model (Ferdman & Gallegos, 2001), Sue and Sue's Racial and Cultural Identity Development Model (Sue & Sue, 1990), and Phinney's Model of Ethnic Identity Development (Phinney, 1996). All will be subsequently discussed in terms of their commonality with Cross' (1971) Theory of Nigrescence stagewise model of racial identity formation, which includes four-stages of Black identity acquisition; pre-encounter, encounter, immersion-emersion, and internalization (Appendix A).

Racial/Ethn ***ic Identity Development Model: Stage 1: Cross's Pre***-Encounter Stage

The pre-encounter stage was the first stage of identity development that embodied a general lack of awareness regarding the societal implications of one's racial categorization. This depiction of the pre-encounter stage was commonly seen among children who did not understand what it meant to be Black, they had no sense of their Blackness. This could also be seen in Phinney's (1996) Model of Ethnic Identity Development, as the unexamined ethnic identity stage, which spoke to individuals who had not yet explored their ethnicity and may have even shown a disinterest in doing so. Similarly, Ferdman and Gallegos' (2001) Latino/a Racial Identity Orientations Model served as an outcome identity model versus

developmental stages, which spoke to what one might describe as a racial/ethnic oblivion outcome. However, Ferdman and Gallegos (2001) referred to the identity outcome as Undifferentiated in reference to Latinx individuals, as they espoused tenets of supposed colorblind racial attitudes, in which they did not believe race is of importance.

Further, Kim's (1981) Asian American Identity Development Model argued that during the ethnic awareness stage, Asian American children are exposed to differing levels of ethnic expression in their household, which shaped their initial positive or neutral attitudes towards their identity for which they were previously unaware. There is a sense of a homeostatic balance, and a general sense of belonging, in being able to establish one's place in the world through one's affiliation with others like one's self. This generally begins with children seeking a sense of belonging and affiliation with their primary caregivers. Such a sense of belonging was created by a positive Piagetian cognitive equilibrium (balance between one's mental schemas and the environment they are in) of well-constructed predictable schemas for how the world works and how to make sense of one's place in that world, which was seen through child developmental concepts. Thus, one's sense of belongingness could be authentic, as is the case of a child surrounded by similar primary caregivers who unconditionally regarded him or her positively in terms of his or her self, for which his or her race was not a factor. Those with an authentic sense of belonging tended to feel connected with their ethnic groups, despite a lack of understanding of what race/ethnicity meant in the

larger majority powerbase society. However, for Asian American children, one's oblivion, or unawareness of any racial/ethnic difference to others, began to erode once the child began to have interactions with his or her peers during school age.

Other aspects of the Cross' (1971) pre-encounter stage suggested an unconscious internalization of the majority powerbase's stereotypes to define what one's identity and behaviors should be. Thus, one would also internalize the stereotypes about one's own racial/ethnic group. This was done as a mechanism for finding a place in the world that allowed Black individuals to survive which, in turn, made the majority group comfortable with their Black existence. This mechanism also, then, potentially garnered the individual with privileges that they might not otherwise have had and afforded them the ability to align with the majority powerbase, in an attempt to reap similar societal benefits. Sue and Sue's (1990) Racial and Cultural Ident ity Development Modelalso spoke to similar strategies during the conformity stage, as an individual demonstrated preference for the dominant cultural values over their own personal values. This led to adhering to, and aligning with, the dominant majority powerbase culture's ideologies, including a "Blame the Victim" mentality. Such *"Blame the Victim"* strategies held the marginalized individual responsible for their own marginalization and disempowerment. That is, all difficulties experienced were the fault of the marginalized individual and not due to racial barriers and injustices as seen with the White/Anglo Identifiedcategory of The Ferdman and Gallegos'(2001) Latino/a Racial Identity orientations Model. The White/Anglo Identifiedcategory described

Latinx individuals who accepted a racial identity of Anglo while rejecting any identification with their Latinx culture and heritage

Similarly, Kim (1981) argued that interactions with peers during the school age period, Asian American children were confronted with prejudicial experiences that highlight racial categorical power differences, which marginalized their cultural grouping. As a result, there was a sense of discarding one's own racial/ethnic identity alignment in favor of aligning with the majority powerbase, so as to reap the subsequent privilege of such alignment. Such actions were driven out of need to establish a sense of belonging, which Kim (1981) called the white identification stage. Asian American children were then faced with the racial implications of their Asian identity, which negatively impacted their sense of self and their self-esteem. This then led to a distancing from their Asian identity in a need and want to identity with White/Anglo society.

Similarly, *one's sense of belonging* could be an illusion, as was the case when one had internalized the expectations and stereotypes for their racial/ethnic group by the dominant majority powerbase culture. That is, in order to reap privileges not otherwise afforded to one's racial group, there was a sense that by playing their designated stereotypical-racial role in society, there was a false sense of belonging/acceptance and even an alignment with the majority powerbase. For example, Cross (1971) discussed that a Black individual who choose to play into the stereotypes afforded to them by the majority societal powerbase may have felt as though they were wearing a façade to interact with others in society. However,

they did so by feeling it necessitated both their survival and successful navigation through the larger powerbase society, or because it was the only schema for their identity that they had known.

Racial/Ethnic Identity Development Model: Stage 2***: Cross's Encounter Stage***

During the encounter stage of Cross' (1971) model, the homeostasis that came from one's sense of belonging in the pre-encounter stage, either through reaffirmation from one's caregivers who were, like themselves, without an understanding of what their racial/ethnic heritage meant to the larger society or through alignments with the majority powerbase, was disrupted, resulting in disequilibrium, i.e., a sense of not belonging. The homeostatic disequilibrium was introduced when faced with rejection by the majority powerbase culture as a function of one or more racially charged experiences illuminating that one is different from the powerbase majority group. The same was true for Asian Americans according to Kim (1981). When Asian Americans encountered an event or situation, such as discrimination or prejudice, their ethnic identity was brought into focus and then questioned (Phinney, 1996). Sue and Sue (1990), in their Racial and Cultural Identity Development, referred to this stage as dissonance. This is when individuals begin to experience certain situations that cause them to challenge their own self-concepts. During the stage of dissonance, the minority individual begins to question their conformity with the dominant culture. An outcome identity orientation that depicted this was also seen in Ferdman and Gallegos'(2001) Latino/a Racial Identity orientations Model, in the Latino Integrated category,

which referred to Latinx individuals gaining an understanding of their racial identity and the societal implications that come with this ethnic identity.

Critical insight for the marginalized minority during the encounter stage was that they did not have access to the same privileges afforded to a select group in society, usually the majority powerbase, due to their non-group membership with the majority powerbase. As a result, feelings of rejection, hurt, and pain ensue, threatening one's self concept, self-esteem, self-worth/value, overall psychological wellbeing, and general sense of belonging. The result was a cognitive disequilibrium which altered their schema for their place in the world, which led one to go in search of new sources that would provide a sense of belonging, and be culturally self-affirming of one's worth/value and self-esteem to promote healthy psychological wellbeing (Steele & Aronson, 1995). In Kim's (1981) Asian American Identity Development Model, the awakening to social political consciousness stage described Asian American individuals gaining greater understanding of the political issues surrounding their Asian identity, and the oppression that they face. In gaining insight to these political issues, Asian Americans began to distance themselves from alignment with the Anglo society. Once the minority individual was aware and understood the oppression they faced by the majority society, they began to break free from conformity with the majority society in search of a place that offered them not only a sense of belonging, but also a place in which they felt safe and empowered in their ethnic identity.

Racial/Ethnic Identity Development Model: Stage 3 & 4***: Cross's*** Immersion/Emersion Stage

The sense of hurt and rejection by the majority powerbase leads Black individuals to become more aware of his or her race/ethnicity, subsequently embarking on a journey of embracing a prideful racial consciousness that follows in the next stage of Cross' (1971) Theory of Nigrescence (i.e. the immersion-emersion stage). The immersion-emersion stage is when individuals fully immerse themselves within their cultural roots, heritages, norms, practices, and rituals that were culturally-identity-affirming as a means of bolstering self-esteem which had taken a beating during the encounter stage. Such culturally-identity-affirming activities led to the emergence of a more refined understanding and grasp of what it meant to have a Black racial identity.

Phinney's (1996) Model of Ethnic Identity Development described a stage of ethnic identity search/moratorium in which individuals would likely reach out to others, such as friends and family, for a greater understanding of their ethnic identity, while also immersing themselves in their ethnic culture. Initially, Cross' (1971) immersion process was rigid, the individual would embrace and deem all things of the minority culture as *"*good,*"* and all things associated with the majority culture as *"*bad.*"* Sue and Sue's (1990) Racial and Cultural Identity Development described a similar stage of resistance and immersion in which the individual began to conform to their minority identity and began to reject the dominate culture. Pride in one's culture and heritage were also seen in Kim's (1981) Asian

American Identity Development Model, during the redirection stage, in which Asian American individuals openly expressed their pride for their Asian American identity, culture, and heritage. Cass's (1979) Model of Sexual Orientation Identity Formation also spoke to this pride in the identity pride stage, in which Gay/Lesbian individuals were overly proud of their queer identity, and fully immersed themselves in the Gay/Lesbian community, while limiting contact with the heterosexual community. Ferdman and Gallegos's (2001) Latino/a Racial Identity orientations Model also described an identity outcome of Subgroup Identified in which the Latinx individual identified with a specific subgroup in the larger Latinx culture, in which they took great pride in their subgroup and may have even viewed other subgroups of the Latinx community as inferior, relative to theirs. For example, Cuban-Latinx individuals may take pride in their specific ethnic subgroup of being Cuban but may not necessarily view themselves as being similar to other POCs or other subgroup Latinx individuals, such as Puerto Rican-Latinx individuals. In being rejected by the majority powerbase, minority individuals move to place of wanting to identity and find pride in their minority group. However, such alliance can be seen as overly unyielding, which calls for a following process to encourage flexibility in continuing to move through one's racial identity development.

While the immersion process is fairly rigid, the emersion process tempers such rigid ideologies as one discovers it is unrealistic to one's survival to be at odds with the majority culture. There is greater understanding that the simplistic rigidity

once adopted does not serve them and that even flaws may be found in their minority group as well. This could also be seen in Sue and Sue's (1990) Racial and Cultural Identity Development during the introspection stage as an individual experienced a level of dissatisfaction with the rigid views of the racial/ethnic group they had aligned with and how they may have been in conflict with their own personal views. The minority individual, thus, moved from a rigid place of reacting to experienced rejection and discrimination by the majority powerbase group in favor of a more tempered approach for owning a one's pride in one's racial/ethnic identity and group affiliation, with an appreciation for the benefits that could be achieved by not alienating the powerbase majority. Thus, the rigid overcompensation was viewed as unreasonable to maintain, and one embraced a more realistic and objective lens in which to see both the minority group and the majority group.

Racial/Ethnic Identity Development Mode ***I: Stage 4: Cross's Internalization*** Stage

Finally, the internalization stage of Cross' (1971) Theory of Nigrescence referenced Black individuals new level of self-acceptance and pride in their Black-identity, while also allowing themselves to appreciate and value other racially diverse groups of people. The final stage of internalization was one that emphasized a continued push for Black individuals to fully accept their identity with confidence, while also striving to better social causes and equality for their racial group. Each identity model referenced and cited spoke to this final stage of

racial/ethnic identity achievement called internalization (Cross, 1971; Cass, 1979; Kim, 1981; Cass, 1979; Sue & Sue, 1990; Phinney, 1996; and Ferdman & Gallegos, 2001). Similar to Cross (1971), Kim (1981) identified the incorporation stage for the Asian American Identity Development Model in which Asian American individuals found comfort and confidence in their identity, with a continued respect for other racially diverse groups. Cass's (1979) Model of Sexual Orientation Identity Formation also had a last stage called identity synthesis, in which Gay/Lesbian individuals accepted their queer identity as a whole; by simultaneously integrating the identity they had held before their coming out process and their now openly queer identity. Phinney's (1996) final stage of ethnic identity achievement stated that individuals were able to consolidate their ethnic identity conflicts and fully accepted and embraced their ethnic identity, while also being aware and respectful of other cultures. Sue and Sue's (1990) final stage of integrative awareness, spoke to when people reach a level of awareness and understanding that every cultural group had acceptable and unacceptable aspects and, so, one should rely on their own personal values to determine what to accept and reject. Ferdman and Gallegos's (2001) Latino/a Racial Identity orientations Model described an identity orientation of Latino Identified, in which Latinx individuals viewed race/ethnicity as being fluid in nature, with an acceptance of both Latinx and White/Anglo racial/ethnic categorizations. This view of ethnicity depicted in the Latino Identified category, may have been demonstrative of the

fluidity that is necessary to adaptively code-switch for biracial/bicultural individuals.

Biracial Individuals' marginalization and subsequent Mental Health Outcomes.

It was once believed, due to racist tenets such as the rule of hypodescent, that the mixing of majority and minority races would breed greater psychopathology (Dohrenwend, 1967; Ho et al., 2017). Outdated and prejudiced arguments such as these were implemented by the majority powerbase as a means of controlling the racial hierarchy and constructs in the U.S. (Ho et al., 2017). As such, biracial individuals have been subjected to the same arbitrary and prejudiced categorization as minority individuals. Since biracial individuals had typically been forced to identify with their minority group, they tended to also experience and exhibit somewhat comparable levels of psychological distress to monoracial minority individuals (Cheref et al., 2015).

While overarching ethnic identity models spoke to universal truths of the minority individual's experience, these generalized minority models did not take into account the nuances faced by biracial individuals seeking to develop their identities. Such nuances were seen in the juxtaposition and internal conflict related to one's majority and minority racial and cultural groups, while consequently seeking a sense of belonging within both of these groups. Biracial individuals not only struggled with developing their identity as a minority individual (POC), but for many, as a minority who also shared part of their racial and cultural identity

with the powerbase majority group (Anglos) as well (Root, 1998). This was followed by further real and perceived discrimination and prejudice by both their minority and majority racial and cultural groups, in which they were likely categorized into their minority group and denied a very real part of their heritage that brought them into being. This rejection by one's bloodline, may damage one's establishment of a sense of belonging, and a healthy re-affirming identity (Root, 1998). These experiences of racism and rejection served as catalysts for the biracial individual to seek a sense of belonging within themselves that was unique, given the perceived rejection by and required fusion and integration of both their majority and minority racial/ethnic cultural and biological heritage (Root, 1998). Thus, in contrast to monoracial minorities, biracial individuals were inherently limited in the initial buffering supports found within one's own racial/ethnic grouping when rejection and discrimination was experienced by both elements of their dual heritage. As will be seen with the final stages of biracial ethnic identity development being proposed, biracial individuals will subsequently be required to create a unique identity which is neither, nor, and sometimes both with fewer supports, templates, and roadmaps for how to do so in being the exception within both monoracial heritages.

However, the evolutionary process of identity development was further complicated from the onset given the unique experience of having to juggle and integrate not just one ethnic group identity in the juxtaposition of majority culture but instead an amalgamation of multiple ethnic cultural identities in the

juxtaposition of how they were viewed by the outside world. As such, they tended ruminate on perceived experiences of discrimination and experience symptoms of racial trauma with their felt levels of psychological distress being greater than that of monoracial minorities (Cheref et al., 2015). Along with higher levels of psychological distress compared to their monoracial counterparts, biracial individuals also tended to indulge in substances, such as nicotine, alcohol, and marijuana, at higher rates as a means of coping with racial trauma and racial identity conflicts compared to their monoracial minority counterparts (Clark et al., 2013; Goings et al., 2016). Coleman and Carter (2007) argued that increased levels of depression and anxiety for biracial individuals were rooted in biracial individuals' initial inability to reconcile the dual nature of their racial/ethnic identity, which had even resulted in increased numbers of suicide attempts (Perez-Rodriguez et al., 2008). While minority groups have had to contend with socialized and systematized racism and prejudice and grappling with the difficulties of being clearly labeled as a POC, biracial individuals faced greater difficulties in navigating experiences of racism and prejudice as the line between minority group and majority group affiliation is not as clearly defined. Despite Anglos' rejection of alignment with biracial individuals, clear designation to the minority categorical affiliations has not always so easily drawn. In fact, attempts to straddle rigid boundary lines drawn between Majority Anglo and Minority POCs could breed further complications in finding a sense of belonging with either their majority or minority group. As biracial individuals continued to move through the process of

their racial/ethnic identity development, they began to seek a sense of belonging from their cultural groups. This internal desire to seek a sense of a belonging was due to repeatedly experiencing a sense of not belonging with either of their racial heritages, which led to an emerged awareness of ingroups and outgroups (Erickson 1968).

Additionally, in seeking a sense of belonging while continually receiving messages reaffirming a sense of not belonging (e.g., that they were to choose one racial identity over the other, and that they were unable to fully align and be categorized into a specific racial group), biracial individuals were left to straddle a racial line in which they faced rejection from both their minority and/or majority racial groups affiliations (Root, 1992). That rejection, which affected one's overall psychological wellbeing could be seen in a variety of forms, such as that of hazing (Root, 1998). Root (1998) coined the term hazing in relation to compromised psychological wellbeing and increased psychological distress which was experienced by biracial individuals. Hazing was the tendency for biracial individuals having to prove they belonged to either or both of their racial/ethnic groups through a demeaning process in which their racial and ethnic identity was tested for authenticity. Root (1998) argues that hazing could manifest in psychological trauma for biracial individuals. The stress inflicted on the biracial individuals during the hazing process could become traumatic if the biracial individual felt as though they had to reject one of their cultural identities or submit to the identity/stereotype of their minority identity that the majority powerbase has

imposed on them. That rejection and/or submission of half of their racial/ethnic identity led to a greater risk of being rejected by one of both of their ingroups from whom they are seeking validation and belonging.

Biracial individuals have experienced heightened levels of depression and anxiety during their identity development process as a result of racial trauma , being rejected by one or both cultural groups of their heritage, and/or due to hazing (Root, 1998). Thus, repeated exposure to instances of racial trauma during identity development process for biracial individuals could stunt the identity development and self-actualization process (Root, 1998). The examined intricate nuances of biracial/bicultural identity development were particularly poignant when one considered the inherent mirrored internal conflict of what happened in the world between the two cultures (i.e., more frequently of the majority/powerbase and the minority/marginalized), and the need to be reconciled within a single identity for biracial/bicultural individuals. Bicultural individuals faced a unique set of societal rules based on their intertwined racial group identities because they rarely fell into the pre-existing norms associated with each of their racial group heritages (Shih et al., 2007).

In the search for clarity regarding their place in society and subsequent racial identity, biracial individuals were frequently left searching for a greater understanding of race as a societal construct and subsequent implications for their conceptualization of their own racial identity. In so doing, they came to realize that race was a social construct based on a hierarchical system of majority and minority

groups that was grounded in subjective, arbitrary, and outdated meanings (Shih et al., 2007; Spickard, 1992). To say that race was a social construct was to emphasize that there was no biological basis or backing for the hierarchical categorization of racial group superiority and/or inferiority, which became a key point of discussion in the 1990s when a great deal of ethnic identity models were being refined and developed (Shih et al., 2007). The importance of race being seen as a social construct for biracial individuals was that it left them better positioned to combat stereotypes about their minority identity (Shih et al., 2007; Steele & Aronson, 1995). The rationale was that biracial individuals exist in a liminal space between their racial/cultural groups, and therefore are not easily circumscribed by either group.

As biracial individuals overcome the social construct of race and break free of the minority stereotypes placed upon them, they were able to begin to reconcile the opposing sides of their racial/ethnic identity. In doing so, Brewster et al. (2013) found that possessing skills for bicultural self-efficacy and cognitive flexibility were inherent to a healthy identity, while also serving as protective factors for psychological distress. Bicultural self-efficacy referred to feeling a sense of competence in being able to fluidly and effortlessly navigate multiple cultures. In their successful navigation between cultures, biracial individuals, who have achieved a healthy biracial identity, were able to adapt to multiple cultural environments by forging successful relationships (David et al., 2009). Bicultural self-efficacy was akin to the cognitive psychological principles of code-switching

that suggested an inherent possession of a fluent language and knowledge base about multiple cultures that enabled individuals to seamlessly transition back and forth and navigate multiple cultures. Accordingly, David et al. (2009) in a sample of 268 minority individuals, found bicultural self-efficacy to be positively correlated with increased life satisfaction, while being negatively correlated with depressive symptomatology. Wei et al. (2010) examined the effects of bicultural self-efficacy on symptoms of depression, finding that, in a sample of 167 students of ethnic minorities, bicultural self-efficacy tempered the negative effects procured by minority stress and depressive symptomatology. Furthermore, Brewster et. al. (2013) described cognitive flexibility as the ability to remain flexible and adapt to any myriad of types of situations at hand. Brewster et. al. (2013) examined the relationship between minority stress (e.g. stereotypes, experiences of prejudice) and protective and positive factors (i.e., cognitive flexibility and bicultural self-efficacy) with psychological distress scores. In a sample of 411 individuals of differing ethnic and cultural backgrounds, Brewster et. al. (2013) found that cognitive flexibility was associated with positive psychological wellbeing as indicated by scores on the Bicultural Self-Efficacy Scale. Yoo and Lee (2005) investigated types of moderators for racial discrimination in a sample of 155 mixed Asian American students, finding that the ability for biracial and minority individuals to remain flexible and cognitively restructure their thoughts acted as an additionally protective factor against racial discrimination and racial internal conflict.

While there were times when minority stress affected the psychological wellbeing of biracial individuals, it is also important to remember that biracial individuals hold a unique perspective. Biracial individuals who are successfully navigating their racial identity, are able to see past stereotypes, to view racial groups objectively, to have a set of protective abilities, such as bicultural self-efficacy and cognitive flexibility, that allowed them to adequately navigate psychological distress. In utilizing these skills they were able to combat the negative effects of sociocultural influences, as discussed earlier in relation to racial trauma, hazing, as well as increased rates of depression, anxiety, and substance use (Root, 1998; Coleman and Carter, 2007; Clark et al., 2013; Cheref et al., 2015; Goings et al., 2016). The unique perspectives held by biracial individuals in overcoming their internal conflicts between their majority power-based majority and minority heritages, which paralleled and mirrored the interracial tensions in US, could potentially serve as a model for ameliorating the racial divide in this nation as they can serve as informants on the privilege of code-switching. Additionally, the successful and potentially expedited, resolution of their internal racial conflict towards achieving a healthy internalized biracial identity is unique to biracial individuals. This is due to the fact that they are forced to access and recognize their racial disparity at the young age, before most other ethnic groups, kickstarting their racial identity development. This resolution towards a health and internalized biracial identity could inform treatment to address the psychopathology seen in those monoracial POCs who may be arrested in their racial/ethnic identity

development due to continuously repetitive instances of racial trauma. Thus, the lessons we garner from bicultural individuals could be used to inform the way we tackle racial tensions and the public health crisis or racism to inform treatment for better psychological interventions and healthy outcomes. As such, these lessons begin with understanding the components of an achieved healthy evolved internalized biracial identity, which at its core is an innate need for a sense of belonging, and demonstration of cognitive flexibility that is demonstrated through biracial individuals' ability to code-switch.

An Examination of Bicultural Biracial Identity Models: Cultivation of a New Integrate d Conceptualization .

Proposed Biracial/bicultural Identity Model Overview

A greater awareness for the need of adequate representation for the biracial/bicultural population increased in 2000 when the U.S. Census Bureau first allowed respondents to select more than one race, noting 2.4 percent of the population (over 6.8 million Americans) chose to identify with more than one racial identity categorization (U.S. Census Bureau, 2001). A need for more research on biracial individuals was triggered, resulting in other biracial/bicultural ethnic identity models emerging in the theoretical literature within the last few decades, giving way to the future of biracial/bicultural research and understanding. Poston (1990) and Root (1990) were two of the first researchers to publish biracial identity models that sought to bring a greater awareness and understanding of the

complexities surrounding biracial identity and what it takes to foster a healthy biracial identity.

Models that addressed the complex and unique issues associated with ethnic identity development amongst biracial/bicultural individuals have historically been uncharted in the empirical literature, resulting in few studies on the matter, despite some discussions in the theoretical literature (Poston 1990; Root, 1990; Kerwin & Ponterotto, 1995). This absence in the empirical literature was noteworthy given historical speculations born out of prejudiced laws (e.g., Jim Crow Laws, De Jure segregation, and Black Codes) and rhetoric that bicultural individuals are somehow defective, confused, and subject to greater psychological difficulties due to the fusion of two conflicting races, as reflected in the larger society (Smith & Silva, 2011; Rogers-Sirin & Gupta, 2012; Tikhonov et al., 2019). However, more recent evidence has shown such logic to be flawed, supporting contrary notions that healthy ethnic identity development in biracial/bicultural individuals could result in healthy and successful outcomes given their proficiency and adept skills to seamlessly navigate across the lines of multiple worlds and given their cultural fluency. This was evident in biracial individuals' cultural identity being seen as a dynamic being in which they were able to navigate fluidly with the blending of their multiple cultural identities (Tikhonov et al., 2019). The degree to which biracial individuals were able to integrate and adapt to their differing cultural identities was found to be conducive to positive mental health outcomes (Huynh et al., 2011; Kim et al., 2014; Yampolsky et al., 2016; Tikhonov et al., 2019).

Tikhonov et al. (2019) and Huynh et al. (2011) found that the more one felt congruent and a sense of a belonging with both sides of their biracial/bicultural identity, the more likely they were to have lower depressive and anxious symptomatology, whereas someone who felt disjointed and tended to compartmentalize their two identities, may be at risk for lower overall wellbeing outcomes (Yampolsky et al., 2016). Thus, further examination of healthy ethnic identity development and reconciliation in biracial/bicultural individuals may inform strategies for better intercultural and interracial conflict in the larger society while speaking to unfounded historical speculations about biracial individuals' psychological difficulties, as well as psychological wellbeing.

To investigate the biracial/bicultural identity, a general overview was completed of the types of biracial models that existed. Some provided stage wise developmental frameworks that spanned childhood into adulthood (Cross, 1971; Poston, 1990; Kerwin & Ponterotto, 1995) while others focused on the eventual outcome of biracial/bicultural Identity development (Berry, 1988; Root, 1990; Rockquemore & Brunsma, 2002), which could have a variety of presentations. However, as researchers aimed to better understand the true nature of bicultural identity, one theory alone did not seem to adequately address the complexities of biracial/bicultural ethnic identity. As such, a better understanding of healthy bicultural identity may be better understood by an integrated amalgamation of the various biracial/bicultural identity theories. In so doing, certain themes emerged that depicted the various stages of development, pointing toward healthy

psychological outcomes that were grounded in a healthy sense of belonging and ability to code-switch, with a healthy achieved fully formed biracial/bicultural identity. In referencing code-switching, the present study is discussing the ability for a biracial/bicultural individual to effectively navigate multiple cultural worlds through the successful achievement of a healthy achieved fully formed biracial/bicultural identity. The present study build's from Cross's Theory of Nigrescence (1971) to propose the following postulated stages associated with a newly constructed integrated amalgamation of biracial/bicultural identity development is as follows and similar to previously outlined temporal structures of identity development for other marginalized groups (Appendix B): Oblivion, Sense of Otherness and not belonging/Prejudice & D iscrimination, Internal Conflict, Going in search of Sense Belonging, Achieved Healthy Evolved Multiracial Identity, Pride, & Engagement. Subsumed under the final stage of an achieved healthy bicultural identity is a proficiency in code-switching that leads to ease of adaptability regardless of cultural context and promotion of healthy psychological outcomes and success.

Stage 1: Oblivion

The proposed biracial identity development stage of oblivion is understood as a lack of awareness, attunement, and thought of one's biracial identity and its implications. During this stage, the biracial individual is unaware of their racial and ethnic background, let alone the racial/ethnic differences between themselves and others around them. This state of oblivion is similar to that which was

described previously in Cross' (1971) Theory of Nigrescence during pre-encounter in which a Black child has a general lack of awareness regarding the implications in society of their racial categorization. Poston's (1990) biracial identity model also described a stage similar to that of oblivion. Poston's (1990) stage of personal identity referred to the time in a biracial child's early life in which they held a personal identity that was separate from any sort of ethnic background.

This stage of oblivion could be fostered and sustained by family members as biracial individuals, in their journey of identity development, would generally look to their family for guidance and social support. In seeking this reassurance, biracial individuals may have faced further confusion as multiracial families likely struggle to fully integrate their children's racial identities, which led them to promote a colorblind attitude (Franco & McElroy-Heltzel, 2018). Research shows that mothers who foster said colorblind attitude tended to focus their attention on other components of their biracial child's identity, such as the importance of aiding the child to develop as an ambitious and moral person (Crawford &Alaggia, 2008). Parents of biracial children who adopted this attitude may have left their biracial children struggling to navigate their racial identity in ignoring any privileges or institutional discrimination they may have faced. Further research emphasized that parents of a majority race tended to adopt a colorblind attitude more often than parents of a minority race, this is likely due to lack of experience with oppression and marginalization that minority racial groups face (King, 2013). More recent studies have found that there has been an increase in majority race parents'

fostering a sense of exploration in their child's biracial identity (Jackson et al., 2019). In doing so, a sense of cultural humility was encouraged, where interpersonal interactions were to be focused on others rather than the self, characterized by a sense of humility and respect in one's race and culture (Franco & McElroy-Heltzel, 2018). Therefore, biracial children were able to see their race and culture as being equal to other races and cultures, regulating any sense of superiority tied to these facets. This allowed the biracial child to explore their racial and cultural identity in a neutral and supportive environment, while also combatting colorblind attitudes. An increase in cultural humility fostered by parents of biracial children was found to be correlated to a decrease in depressive symptoms for biracial children (Franco & McElroy-Heltzel, 2018).

Stage 2: Sense of Otherness and not Belonging (Prejudice & Discrimination)

As biracial individuals grow older and begin to interface with the majority world view of themselves, researchers speak of the added burden of facing challenges in society, such as micro-aggressions, racial inquiries, societal pressures, and prejudices (Tran et al., 2016). Biracial individuals are forced to navigate and adapt to a social and political climate that is fraught with biases that frame the way the outside world views them and their varying responses to such, shaping and cultivating their own unique identity development outside of the bounds of a monoracial categorization.

For individuals with one ethnic background, their awakening to otherness and not belonging is delayed due to the insulation of one's ethnic group as seen in

their more proximal world of primary caregivers, family, and friends, who provide them with a sense of belonging and unconditional positive regard. Thus, when one is surrounded by others who are the same as they are ethnically, thoughts of ethnic identity are less eminent and somewhat unconscious. However, for biracial individuals, from the onset, they are immediately oriented to think about one's place in the world from multiple cultural perspectives of their diverse heritage as depicted in their more proximal caregivers. This process was described in Kerwin and Ponterotto's (1995) Biracial Identity Development model in the preschool stage, as the biracial child began to notice similarities and differences between themselves and others with an increased awareness of the differences in their physiological traits such as hair texture and skin color that may differ from their family. This comparison of themselves and their family members occurred even before they had to interface with the larger world at a later stage of development, which would ascribe identity attributes onto them, as was seen later with their monoracial/ethnic counterparts.

In struggling to determine one's place in society and one's racial/ethnic identity, biracial children typically looked to their family for direction and guidance (Root, 1990). They looked to their familial system for a greater understanding of the societal implications of the differing racial groups in their racial identity and for acceptance into each racial group. The acceptance they were seeking was typically fueled by a strong bond with their family. This brought to light the importance of looking at familial structure through the lens of their cultural understanding and

racial beliefs. The ecological model of racial identity development posited that in order to understand the biracial identity development process, it was necessary to view biracial experiences through a contextual framework of their unique, lived experiences (Root, 1998). Inherited influences (e.g., different languages spoken at home, given names that may be culture specific, distinct cultural values) and social environments (e.g., the different environments one is a part of; home life, school life, work life) played a large part in a biracial child's development, with these influences occurring during their crucial moments in their childhood and upbringing (Root, 1998). Similar to most children, a great deal of their sense of self and identity was first established with their parents or inherited influences. These inherited influences represented the factors that an individual was either born with or experiences on a daily basis in their home life. These inherited influences could be seen in any cultural values that may have been imposed in the household (e.g., primary or secondary languages). As for social environments, this was indicative of the situations and environments in which the biracial child was navigating the world through different contexts. These social environments were seen to fill in the gaps around the schemas formed by the inherited influences such as peer relationships, school life, and even work.

These inherited influences and social environments were largely influenced by one's family. The family played an important role in biracial individuals learning and understanding about their racial and cultural backgrounds, and, in doing so, it fostered their racial identity as well as their self-identity (Brittain et al.,

2013). The process of parental figures communicating, teaching, and interacting with their children about their racial background was termed family racial socialization (Hughes et al., 2006). While aiding in the positive development of their child's racial identity, family racial socialization also allowed the biracial child to gain a better grasp and clarity on their place in specific racial groups. The closeness of the relationship between the parent and the biracial child and the warmth of their interactions was correlated with an increase in the frequency of these racial socialization interactions (Stepney et al., 2015). Families that had close interpersonal relationships with one another and exhibited affectionate and loving interactions were more likely to foster positive racial social interactions which would aid in the development of the biracial child's identity development. However, a family's interactions and predisposition with a child who was processing and discovering their identity could also provide challenges for the biracial child. New challenges were seen with older generations interacting with biracial children, such as grandparents who may not fully accept their biracial grandchildren as part of their racial in-group because of their mixed racial identity, leaving the biracial child feeling isolated and alienated in their own family (Gibbs, 1987).

As biracial/bicultural children grow and continue to develop their racial identity, they first attempt to better understand and integrate their multiple racial/cultural identities and the associated social norms, customs, and rituals first before contending with their juxtaposition of how the outside world also viewed

them. When biracial children begin to interface with the outside world, they then begin to question their identity in opposition with their peers and the world around them. This is also seen in Kerwin and Ponterotto's (1995) Biracial Identity Developmental model during the early school period, in which biracial children began to challenge and question the similarities and differences in their peers that they had begun to notice. This was typically due to further socialization with others in a school setting, offering the first opportunity to identify themselves based on their race/ethnicity. Such racial/ethnic identification was largely influenced by how their parents had discussed their racial identity with them prior to these peer interactions. Their entry into school also opened up new avenues for them to begin to model behaviors, thoughts, and attitudes based on others around them (e.g., peers, teachers, etc.), accompanied by their first steps in experiencing prejudice and discrimination based on their race/ethnicity.

Given the complexity of integrating multiple racial/ethnic identities so early in one's development amidst a world that may be less accepting of their multicultural heritages, it was once believed that biracial individuals were more likely to experience more negative psychological outcomes, as well as fewer indicators of psychological wellbeing (Suzuki-Crumly & Hyers, 2004). These assumptions were either grounded in baseless racial prejudices or from studies performed on limited clinical trials that were less generalizable to the normative population (Gillem et al., 2001; Daniel 1996). As previously stated, these baseless assumptions of biracial and minority POCs stemmed from systemic racial

underpinnings, such as rules of hypodescent, which are placed into society as a means for the majority culture to remain in social control through dominance and superiority by labeling any individual with any minority racial background as being inferior in all aspects even beliefs, values, intelligence, and customs (Daniel, 1996). Gillem et al. (2001) investigated the development of racial identity in two college-aged biracial individuals, in which they argued that overarching, monoracial identity development models such as the Cross' Theory of Nigrescence (Cross, 1971), were not valid when being used with biracial individuals as these models did not provide a complete representation of the experiences and identity development for biracial individuals. While this may have been true, their limited sample of two, college-aged, biracial participants made their findings difficult to generalize to the greater population of biracial individuals. This was another instance in which empirical research was lacking for biracial identity development, as more data was needed to verify these claims for biracial individuals and to combat racial prejudices and discriminatory assumptions. Further, Suzuki-Crumly and Hyers (2004) combatted these prejudiced assumptions, arguing that when looking at biracial individuals from a non-biased and non-clinical perspective, claims that biracial individuals suffered from greater negative health and psychological outcomes based simply on their race would hold weight. In fact, researchers argued that biracial individuals who had stronger and more stable integrated self-concepts and views of themselves also had higher levels of psychological wellbeing (Field, 1996; Suzuki-Crumly & Hyers, 2004).

Society's historic tendency to group biracial individuals into their minority racial/ethnic group was only one component of the difficulties imposed upon them by society; they were also impacted by stressors, prejudices, and stereotypes. Minority stress theory was adaptable to all POCs, including biracial individuals; as such, the marginalization that biracial individuals faced due to their racial/ethnic minority group created a hostile environment, which contributed to negative psychological and health outcomes (Meyer, 2003). These stigmas and oppressive conditions of social constructs of race, targeting minority racial groups, affected biracial individuals in a new way as they had to struggle with combatting social constructs for multiple racial/ethnic identities. These stereotypes and constructs imposed upon biracial individuals increased the pressure they felt to assimilate into their minority racial groups (Franco & O'Brien, 2018). This pressure was then fueled by the belief that their minority race has been unfairly disadvantaged in society, which further strengthened a biracial individual's ties and relations with their minority race (Giamo et al., 2012). Further frustration and internal dissonance were found for those whom one parent was part of the majority power base, and the other parent was part of a marginalized minority group. The confusion and pressure to conform to a singular cultural group led the biracial individual to feel greater discord with their majority racial group as they were unable to fully understand the social experiences and discrimination faced by their minority racial group.

In seeking a greater understanding and awareness of the social and racial experiences that their minority racial group might face, the biracial child continued

to explore the differences they notice between themselves and their peers. This was seen in Kerwin and Ponterotto's (1995) Biracial Identity Developmental model during the preadolescence period, as the biracial child gained a greater understanding of specific physical and social characteristics attributed to each of their specific racial/ethnic cultures through the interactions with not only their peers, but the larger society around them. This understanding and awareness of certain characterizations was seen in aspects such as their physical appearance (e.g., skin tone, hair) as well as their ethnicity and even religion. This continued interface with society then forced the biracial child to label their identity and categorize themselves based on previously ascribed socially prejudiced categorizations of minority race groups.

As biracial adolescents continued to interact and socialize with others in society, their awareness of their differences compared to others was enhanced by their experiences of more nuanced versions of racism and prejudice, such as microaggressions. Microaggressions were understood to be everyday comments that communicated prejudiced thinking or derogatory racial stereotypes, typically through flippant comments or behaviors that had become second nature and so heavily ingrained into society's perception and interactions with minority group members (Johnston & Nadal, 2010). A common microaggression biracial individuals face was being asked specific questions about their racial and cultural identity makeup such as, Where are you from? Or What are you? (Tran et al., 2016). These microaggressions became more prevalent the further biracial

adolescents integrated themselves into society. Such microaggressions could cause biracial individuals to feel alienated as they were unable to fall into a preconceived stereotyped norm of a racial group. biracial individuals then became aware that the person utilizing these microaggressions was seeking clarification in order to properly assign the biracial individual into an arbitrary racial group. The person who employed the microaggression was attempting to assign the biracial individual into a stereotyped social construct, while also studying the biracial individual's reaction to see if they accepted or contended that racial categorization (Johnston & Nadal, 2010). In beginning to identify and disclose their racial background, biracial individuals may have felt exposed and vulnerable to bias, racial stereotypes, prejudices, and rejection (Tran et al., 2016).

In moments that biracial individuals felt rejected from an ingroup, they may have isolated themselves further or fallen into faulty judgments of peer pressure as a means of gaining social acceptance (Gibbs, 1987). The fear of rejection from an ingroup was demonstrated in the rejection-identification model which suggested that pervasive discrimination was a form of rejection from society, which could in turn negatively impact a biracial individual's psychological wellbeing (Branscombe et al., 1999). The pervasive discrimination then led to the biracial individual seeking refuge and acceptance in a racial group, likely their minority racial identity group (Giamo et al., 2012). In some instances, identifying with the minority group allowed biracial individuals a way of escaping perceived discrimination while also increasing their sense of belonging (Branscombe et al., 1999). However, this

desperate need for refuge could then place biracial individuals in more vulnerable and emotionally harmful situations, such as the aforementioned racial hazing as a means of being accepted into the ingroup of one of their racial identities (Root, 1998). When racial hazing occurred during childhood and adolescence, it could lead to harmful psychological outcomes such as increases in stress and anxiety (Root, 1998).

Stage 3: Internal Conflict

Once the biracial adolescent had been further exposed to the outside world and instances of racial hazing and microaggressions, they began to question in greater detail the dichotomous nature of their racial/ethnic identity as this seemed to be the root of the prejudice and discrimination that they had begun to experience. The discrimination and prejudice fueled the questioning of their internal identity conflict. The internal struggle was associated with being conflicted between one's distinct racial identities, likely representing majority versus minority racial groups and cultures. Biracial individuals strived to develop an understanding and acceptance of both of their racial and cultural identities (AhnAllen et al., 2016). In an attempt to develop an identity model to explain the process and reconciliation of the individual's two races/cultures, Park (1950) and Stonequist (1965) developed The Marginal Man. They put forth the notion that biracial individuals lived in two different societies that are historically antagonistic of one another. The Marginal Man focused heavily on the racial undertones and prejudices of the time, which assumed that biracial individuals lacked the capabilities to reconcile their two racial

identities. However, Poston (1990) believed that lack of capabilities was not the difficulty that biracial individuals faced in reconciling their two racial/cultural identifies, but the internal conflict could result in feelings of shame and internalized self-hatred. Poston's (1990) Biracial Identity Model described this occurrence during the third stage of enmeshment/denial in which a biracial individual experienced guilt and confusion over their inability to identify with and reconcile all aspects of their racial/ethnic identities. These internalized negative feelings left the biracial individual struggling to find a sense of belonging, in which they may have felt conflicted about having to pick one side of their racial/ethnic identity over the other and feeling unable to fit fully into either parental racial/cultural identity.

The notion that biracial individuals struggled to or could not fit easily or wholly into a single monoracial ingroup further solidified the theory that one single racial group could not fully encapsulate a biracial individual's racial/ethnic identity experience (Cheng & Lee, 2009; Jackson, 2012; Ahnallen et al., 2006). Cheng and Lee (2009) expanded on this notion that biracial individuals struggled to identify with a single racial ingroup by stating it was due to factors of conflict and distance. The concept of conflict refers to the idea that two differing identities and racial groups represented completely different values and norms from one another while distance stressed the separation between their differing identities. This was to say that the conflict referred to the types of discrepancies between one's differing races/cultures while distance explained the degree of discrepancy between the two races/cultures. Ahnallen et al. (2006) argued that as a means for biracial individuals

to bridge the gap and gain a better understanding of their opposition of their races/cultures they continued to grow and develop their interpersonal relationships and experiences by interacting with their differing racial/ethnic groups. Once biracial individuals began to interface more with their racial/ethnic groups, they began to shift how the presented themselves in different social and environmental settings to combat feeling like an outside in their racial groups as well as a way to seek a sense of belonging within their racial groups (Jackson, 2012).

When biracial individuals attempted to shift their identity presentation in an unauthentic and stilted way, they may have felt as though they were straddling the border of both of their races which is described in the border identity outcome orientation in Rockquemore and Brunsma's (2002) Multiracial Identity Model. Within the border identity, biracial individuals identity could either be validated or invalidated by the social interactions they engaged in. For example, if their ingroups approve and understood the biracial individuals' identity as standing apart from both of their races as a new and unique identity, the biracial individual would have likely felt validated. Whereas if their ingroups disapproved of or simply did not understand this difference of categorization for a biracial individual, they would likely feel invalidated. This validation by others was likely rooted in seeking a sense of belonging. However, this validation or invalidation could sway a biracial individual's view of their racial/ethnic identity and self-concept, seen in experiences of racism or societal prejudices (Rockquemore & Brunsma, 2002). These societal pressures were not the only factors that affected the internal struggle

that biracial individual's face. Kerwin and Ponterotto's (1995) stage of adolescence in their Biracial Identity Development model argued biological factors (e.g., puberty) were also at play. With respect to biological contributors of puberty in relation to the ethnic identity development, biracial individuals were faced with having to grapple with the hormonal changes as well as peer influences that came with being an adolescent, while also struggling to choose how they wanted to identify (Kerwin & Ponterotto, 1995).

Along with societal and biological factors, Berry's (1988; Cohen, 2011) Acculturation Model addressed the effects of cultural factors. Berry (1988; Cohen, 2011) described an outcome orientation, marginalization, in which bicultural individuals struggled to align with their culture of origin and the culture of the land they currently resided in. This could be likened to the biracial experience of attempting to resolve one's differing racial/cultural backgrounds. In doing so, the biracial individual may have ended up rejecting both of their racial/ethnic identities. These individuals were likely to develop an identity that felt fractured and depersonalized from both of their races/cultures, as well as others (Park, 1950; Stonequist, 1965). The fear of being unable to reconcile one's differing races and/or cultures led the biracial individual to denying both cultures within themselves, which then led to a negative self-concept (Helms, 1990). Researchers argued that one of keys to attaining high levels of psychological wellbeing was to have a strong and positive relationship with one's ethnic identities as to foster a positive self-concept (Helms, 1990; Cross, 1991).

Stage 4: Going in search of Sense of Belonging

As previously mentioned, biracial individuals search for a sense of belonging began early in their childhood as they sought approval from both of their racial/ethnic ingroups. Their unique position as a biracial individual could lead to difficulties in relating and being accepted by their ingroups, but it was also postulated that their racial ambiguity may have led them to interact effectively in multiple racial/cultural (Leach et al., 2008). In going in search of a sense of belonging, Leach et al. (2008) identified five different dimensions that comprised important facets of group identification which could then be applied to biracial individuals: self-stereotyping, in-group homogeneity, satisfaction, solidarity, and centrality. Self-stereotyping stemmed from the notion that when they viewed themselves in a group and as identifying with said group, they did so by perceiving how similar or dissimilar they were with said group. This could be seen in how biracial individuals tended to initially compare themselves physically to others in their differing racial/cultural groups (AhnAllen et al., 2006). Biracial individuals then made decisions about their own racial/ethnic identity based on what they had perceived in cultural contexts in relation to physical appearance (Brunsma and Rockquemore, 2001). Certain physical racial stereotypes or ingrained perceptions of racial discrimination may have led biracial individuals to view themselves as belonging to one racial/cultural group more than another (Giamo et al., 2012).

In-Group Homogeneity referred to not just how biracial individuals viewed themselves as fitting into the group, but how cohesive and homogenous the group

was as a whole. For example, with biracial individuals, they were assessing their cultural groups for how similar there were as a whole based on not only physical appearance but cultural values and beliefs as well (AhnAllen et al., 2006). The difficulty with the concept of in-group homogeneity, was that if the group as a whole was particularly similar, the biracial individual then stood apart from others in the group. Therefore, as a means of protection, the in-group automatically viewed the biracial individual as an outsider, making it more difficult for them to integrate into the in-group (Giamo et al., 2012). This could be difficult for biracial individuals who were unable to assimilate into their in-groups due to their racially ambiguous appearances (AhnAllen et al., 2016). This physical barrier between biracial individuals and the in-groups they sought to join was further solidified by their opposing physical appearances, in which the in-group may have chosen to reject the biracial individual for not being able to assimilate and/or "pass" properly (Brunsma & Rockquemore, 2001).

As for Satisfaction, it was described as one's positive notions about the racial/cultural group they are a part of and how they fit into the group. The concept of satisfaction was viewed by positive and negative views, which tended to be independent of each other; where negative views for the group did not diminish any positive views one may have had for the group (Watson et al., 1988). One's satisfaction with their group had been shown to produce increased psychological wellbeing levels (Ellemers et al., 1999). Further, if a biracial individual felt unsatisfied with the group that they had been categorized into (e.g., their minority

racial/ethnic group), they may have then begun to experience decreases in psychological wellbeing and may have sought to identify with their other racial/ethnic group (Watson et al., 1988).

Solidarity referred to the notion that once in an in-group, the individual may have felt a certain amount of loyalty and commitment to their group. It had been found that this notion of solidarity may be related to increased levels of individual wellbeing, which may have been attributed to the idea that the group was capable of enduring different amounts of discrimination through their loyal bond (Outten et al., 2009). This concept of solidarity was important when discussing biracial individuals as their ingroups may have felt as though the biracial individual did not share their strong sense of commitment since they had other racial/ethnic groups they belonged to as well. Further, the biracial individual may also be viewed as not having enough experience with racial discrimination to the same degree or extent as the in-group they were seeking to belong. Lastly, the aspect of Centrality referred to the concept that being in an in-group then became an important facet of one's concept of themselves. This dimension of centrality played an important role for biracial individuals as it emphasized the importance of the in-group and the role it played in one's identity and self-concept. There was a heavy emphasis on seeking acceptance and approval from a racial in-group, as a means of further solidifying their self-identity (Giamo et al., 2012).

Oftentimes, biracial individuals would seek to identify themselves in a brand-new way, as a separate racial categorization of "biracial", grouping

themselves other biracial individuals as a means of protecting themselves from discrimination (Giamo et al., 2012). This notion of protection stemmed from their belief that race was more likely a social construct than a biological determination; therefore, they were more likely to categorize themselves as their own category outside the stereotypical bounds and construct of race (Sanchez & Garcia, 2009; Shih et al., 2007). Biracial individuals were more likely to believe that race was a social, not a biological, construct due to their experiences with society not recognizing or accounting for their separate and self-identified racial categorization (Shih et al., 2007). Further, Sanchez and Garcia (2009) argued that current racial/ethnic groupings and categorizations were rigid and were unable to conform to a biracial individual's malleable racial/ethnic identity and self-concept. Therefore, biracial individuals tended to lean towards self-categorization as a separate and unique identity and label due to the flexible and malleable nature of a biracial identity.

The choice to identify as a unique and separate racial group was outlined in Root's (1990) Biracial Identity Model during the stage of Identification as a new racial group in which an adolescent chose to align their identity primarily with other biracial individuals. While biracial individuals were able to move fluidly between their two racial/ethnic groups, they felt a greater connection with other biracial individuals. The labeling of biracial individuals as a new racial group was supported by the self-categorization theory, which emphasized the importance of one defining their own categorization for fitting into an in-group, rather than

relying on those already in the group for acceptance (Turner & Reynolds, 2012; Good et al., 2010). This came from the notion that individuals were able to stand within a group and outside of a group as a single entity, and that this distinction was based on being able to accurately perceive themselves as well as the relevant group dynamics, to which they acted and categorized themselves accordingly (Turner & Reynolds, 2012). This spoke to how individuals chose to self-categorize themselves by their racial identities, which was a unique choice for biracial individuals since monoracial individuals were simply ascribed to a certain racial group based on the racial/categorization of their parents (e.g., a child of two Asian parents is assumed to self-categorize as Asian as well) (Good et al., 2010). Biracial individuals were afforded the opportunity to explore their racial identities and chose how they wanted to belong in society, which was believed to be influenced by factors such as social contexts (Good et al., 2010). This was further explained by the theory of normative fit in which biracials perceived their own traits, beliefs, values, and behaviors as being consistent with a specific group, therefore, they self-categorized themselves into such a group (Turner et al., 1994). Thus, for biracial individuals, they may have perceived their own values and beliefs as being in accordance with other biracial individuals. Further, it was also assumed that a sense of social connectedness to a racial group may have influenced a greater sense of similarity for normative fit for biracial individuals (Good, et al., 2010). As discussed previously, along with a sense of connection and comradery with others, physical attributes and traits also played a large role in how biracial individuals

may have self-categorized (Good et al., 2010). Therefore, once a biracial individual was able to self-categorize in a way that they seemed fit based on their own perceptions, experiences, and values they developed a sense of belonging which gave way for an appreciation of their biracial identity and culture.

This appreciation was described in the fourth stage of Poston's (1990) Biracial Identity Model, in which a biracial/bicultural individual began to appreciate the unique facets of their background in totality. It was found that biracial individuals who related to and appreciated their multiple cultures, exhibited high levels of psychological wellbeing (Suzuki-Crumly & Hyers, 2004). Suzuki-Crumly and Hyers (2004) found that biracial individuals who adopted a biracial/bicultural identity, instead of viewing themselves as primarily their majority or minority race/culture, were more likely to have higher levels of psychological wellbeing as well as greater self-confidence. Suzuki-Crumly and Hyers (2004) also argued that biracial individuals who identified as being biracial/bicultural also showed lesser symptoms of anxiety in social contexts because they were able to interact successfully and confidently in a multitude of cultural contexts.

Stage 5: Achieved Healthy Evolved Biracial Identity (Pride & Engagement, and Code-Switching)

Once biracial individuals are able to find a sense of belonging, they continue to foster and grow their appreciation for their biracial identity which led to the desired identity development outcome which was that of achieving a healthy,

evolved, biracial identity. This could be thought of in terms of Kerwin and Ponterotto's Biracial *Identity Model's* final stage of adulthood, as it was seen as an ongoing process of self-identity refinement. Poston's (1990) Biracial Identity Model also argued that during the stage of integration, the biracial individual reached a level of a fully integrated self, in which they valued all aspects of their multiple intersecting identities. During this time, biracial individuals continued to further integrate their identity in whichever way they deemed best, such as continuing to accept and explore their differing cultures as well as a gaining an appreciation for other cultures and racial groups. Root's (1990) Biracial Identity Model also corroborated this view, as Root's final stage of Identification with both racial group s was seen as a resolution in which biracial individuals were able to maintain both racial/ethnic aspects of their identity. This was maintained through their own personal resolution; despite any backlash they may have faced from either of their racial/cultural groups or society as a whole. The biracial resolution in their identification could be further solidified by societal support. biracial individuals who lived in more progressive areas where there was greater acceptance for biracial individuals and interracial marriages (Organista et al., 2018). This support that they received from those around them and their own confidence in their decision to identify this way then served as a protective factor for any pressures or scrutiny they may have faced for their decision. This final stage of a healthy and fully integrated biracial identity was correlated with the highest levels of psychological and overall wellbeing, which occurred when a biracial individual

was able to accept both their majority and minority races and the different cultures that were linked to each one (Chong & Kuo, 2015). Thus, biracial individuals' ability to adapt and accept their differing races was greatly tied to their overall wellbeing and a stronger sense of self (Lusk et al., 2010).

Berry's (1988; Cohen, 2011) Acculturation Model's final category of Integration referenced one being able to embrace both their culture of origin and culture of residence. For biracial individuals, this could be seen as being able to move fluidly between their dominant and minority cultures. This fluid sense of belonging has also been coined bi-culturalism (Schwartz & Zamboanga, 2008). The concept is one that related to not only bicultural individuals but biracial individuals as well, as it described the highest level of belonging. Rockquemore and Brunsma's (2002) Multiracial Identity Model spoke to this, as well, when discussing their protean identity outcome which was used to describe biracial individuals who were able to switch between how they portrayed their racial identity depending on the situation they are in. Root (1990) also discussed this with respect to identities shifting back and forth between the foreground and background as functions of the environmental context that one was in.

As previously mentioned, the present study builds off this concept of shifting identities based on environmental context as code-switching. However, in the past, code-switching had been primarily used as a term to describe a technique used by bilingual speakers, in which they were able to move seamlessly between two languages based on their perception of which is language was more beneficial

to them in any given scenario (Myers-Scotton, 1997; Heredia & Altarriba, 2001; Gollan & Ferreira, 2009). Myers-Scotton (1997) developed the Matrix Language Frame (MLF) model to account for the bilingual phenomenon of code-switching. The MLF model was based in psycholinguistics, which spoke to the activation, retrieval, and production of certain aspects of speech for one's base/language of origin and their guest/secondary language. Myers-Scotton (1997) argued that the utilization of languages was asymmetrical in that one's dominant language (can be either their primary or secondary language) was their Matrix Language, while their nondominant language was their Embedded Language. The Matrix Language then provided the framework for the Embedded Language to be inserted and utilized. Heredia & Altarriba (2001) argued that bilingual code-switching was done as a means of language accessibility, in that the bilingual individual may have switched their language seamlessly within one sentence due to levels of language proficiency, as well as frequency of a specific language. Further, Gollan and Ferreira (2009) stated that bilingual individuals may have chosen to code-switch when they felt comfortable and confident in their Embedded Language, and also felt as though they had enough time to make the accurate switch in terminology between languages.

Stemming from this original definition, code-switching had been adapted to apply to how one behaved in different cultural contexts, while gaining the benefits of the differing cultural settings to which one was able to navigate (Hong et al., 2003; Morton, 2013). Hong et al. (2013), stated that cultural code-switching could

become automatic and seamless based on how solidified and comfortable and confident a biracial/bicultural individual was in their utilization of their two cultural frameworks. Individuals were socialized to internalize certain standards for appropriate behaviors; these were likely rooted in concepts of formality, but they were also viewed how one behaved when fueled by systematic racism (Molinsky, 2007). Du Bois (1903) speaks to the concept of Double Consciousness, in which Black individuals become mindful of how they, as a whole, as well as their behaviors are being perceived by others, especially through a cultural and stigmatized lens. This stigmatization is based on an inherently racist society that has upheld racist tenets through which Black individuals, as well as other minorities are viewed and judged. When applying this concept to biracial individuals and cultural code-switching, biracial individuals are perceptive to how they could be viewed by others and how they are expected to behave in certain situations (Morton, 2013). It is assumed that if one was able to break free of these ingrained views, they were able to more adaptively interact with others in differing contexts. This was seen in how minorities used cultural code-switching as a means of overcoming the achievement gap (Morton, 2013). Morton (2013) argued that minorities were able to stay authentic to the values of their minority group while being able to advantageously adapt to varying cultural and societal environments as a means of reaching greater opportunities (e.g., higher education, increased income and a better occupation, etc.).

Morton (2013) argued there were four factors to be considered with cultural code-switching: integration, pretense, compartmentalization, and subsumption. Integration spoke to a biracial individual who was able to recognize their differing cultural communities and beliefs and actively integrate them. This integration was done so as a means of rearranging what biracial individuals valued from both their races/cultures and integrating them into a normative perspective to live their daily lives by. Code-switching used as a pretense was a means of mediating any conflict between the differing cultural values. A biracial individual may have chosen to behave in line with the beliefs and values of one of their races/cultures, despite wanting to reject it but understanding that accepting these beliefs and values temporarily put them in a better position by some means. Compartmentalized code-switching was when a biracial individual viewed their cultures as separate and interacted in each setting differently and separately. They were able to keep these two cultural worlds separate in their mind, leading to them having two fully developed normative perspectives to live their days by. Code-switching as subsumption was seen as a biracial individual feeling as though their behaviors in one cultural context was a narrative performance of sorts. They viewed their behaviors as a justified means in what they viewed as a conception of "good." Biracial individuals must be able to understand the "good" of the situation, for once they viewed it as beneficial in some light, they were able to justify code-switching, versus if they could not see any benefit then the justification to code-switch was lacking. This justification of "good" did not give individuals free reign to act as

they pleased, it was simply assumed that the individual was actively monitoring their own behavior and how it was impacting others in these cultural situations. Morton (2013) argued that subsumption was the most adaptive form of code-switching as it was seen as a balanced stance between integration and pretense. This was to say that one was able integrate differing values, keeping the conception of "good" as a priority in the realignment of values, while also attempting to mediate any negative effects from their differing cultural sides. In doing so, subsumption, allowed the individual to fully view their situation in a broader scope in which they did not ignore their initial needs of code-switching. Their initial needs were likely rooted in the understanding that certain racial and cultural communities were placed in differing levels of power and oppression. If one had the ability to code-switch and the privilege to do so, they must have done so from a mindset that their actions were rooted in the concept of "good" and that their actions were meant to bring betterment to each community they had a foothold in.

Molinsky (2007) argued that despite having these concepts and frameworks of cultural code-switching, it was important to factor in the role of emotional intelligence. This theory began by looking at one's cultural intelligence , defined by three unique aspects: cognitive capabilities, motivational capabilities, and behavioral capabilities (Earley & Ang, 2003). Cultural intelligence referred to one's ability and capacity to adapt to new cultural contexts in a successful manner. Cognitive capabilities were explained by one's understanding and awareness of different cultural contexts and differences, while also being able to recognize

varying cultural situations as they occurred. Motivational capabilities referred to how motivated one was to learn about varying cultural situations, while also showing interest in wanting to behave adaptively in these situations, while behavioral capabilities spoke to how capable one was to learn and perform new behavioral skills in different cultural settings. Each of these aspects tapped into a core construct of one's ability and capacities to evolve and adapt in a variety of cultural situations. Molinsky (2007) argued that cultural intelligence and the ability to code-switch were not enough, but that one must also possess an ability cope and process any emotional difficulties that may have risen from a cultural situation. One must have been able to cope with any emotional threats that may have risen which brought into question their competence and racial/ethnic identity, which may have underlying prejudicial implications. Biracial/bicultural individuals may become preoccupied in prejudicial stereotypes and discrimination imposed on them by others that their cognitive capacities were used towards processing this discrimination rather than more adaptive tasks such as code-switching (Cheng et al., 2006). One was only able to adaptively code-switch in a cultural context if they were able to first manage and process the emotional reactions that may have been generated from any discrimination they faced.

While there was compelling research for the concept of cultural code-switching, there seemed to be a lack of breadth in the empirical research for biracial/bicultural individuals' abilities to code-switch in different cultural situations. This study seeks to argue that biracial individuals, through a sense of

confidence and sense of belonging in not only their racial/ethnic groups but their own racial/ethnic identity, are able to navigate fluidly between their different races as a means of interacting with others in socially adaptive ways. It is postulated that this ability to code-switch in cultural contexts will then be another predictor of positive psychological wellbeing. Code-switching in this study is defined as the ability for biracial/bicultural individuals to fluidly and seamlessly transition back and forth between multiple cultural worlds with great facility. This ease and competency in cultural code-switching is exhibited by how biracial/bicultural individuals perceive themselves to be fully integrated into their multiple respective cultures as demonstrated by their fluency and integrated identities (Benet-Martinez et al., 2002).

In fact, learning more about the biracial/bicultural's processes of ethnic identity development may also serve to help pave the way for a greater understanding of how to address larger societal issues of race relations. Biracial individuals are at a unique advantage and position to bring the two opposing racial sides together (Rockquemore & Brunsma, 2002; Charmaraman et al., 2014). Once they have, biracial individuals are found to have greater positive mental health outcomes, with an emphasis on their ability to adapt and utilize their cultural identities in specific contexts (Charmaraman et al., 2014). Biracial/bicultural individuals receive a head start in facilitating an earlier mastery of such code-switching abilities, which may afford biracial/bicultural individuals an advantage over their monoracial POC/marginalized group counterparts when dealing with the

catalyzing stressors of multiple aspects of prejudice and discrimination targeted at them by majority culture for not belonging. Biracial/bicultural individuals acquire a skill set from an early age from interfacing with one's own biracial/bicultural proximal environment of caregivers, family, and friends in matters of race from an early age. This skill set is utilized to navigate multiple worlds and become more attuned, so that when they must deal with the issues of the larger world, they have greater resources to help them navigate such transitions between cultural contexts. As such, biracial/bicultural groups may have a greater affinity for more quickly establishing a place for themselves (i.e., a sense of belonging that keeps them grounded in a healthy solidified ethnic identity, which may result in greater psychological wellbeing, and fewer instances of negative psychological outcomes).

Chapter 2
Statement of Purpose

While the research on biracial individuals is ever-growing, a greater emphasis should be placed on how once they achieve a healthy and evolved racial/ethnic identity, they are afforded the unique ability to be able to culturally code-switch in specific environments. This indicates that there is a need for research on the unique characteristics and experiences of biracial individuals that allows for a healthy and integrated racial/ethnic identity which leads to effective code-switching. Awareness and understanding of the unique experiences of biracial individuals will not only allow for greater treatment outcomes for this population but will also allow for the empowerment of these individuals in today's politically tense climate. Those seeking treatment for difficulties in reconciling their multiple racial/ethnic identities will be given a greater space to express themselves and feel validated while also offering them the tools to utilize their unique assets. This research will also serve as a bridge between the polarized sides of the political climate in today's world; empowering, educating, and bringing awareness of biracial individual's ability to code-switch as a means of bringing the nation together.

Hypotheses

Upon reviewing the previous research and literature findings, the following hypotheses are proposed:

1. Sense of belonging and sense of <u>not</u> belonging will be inversely related (Correlation matrix).

2. A significant main effect of sense of not belonging will result in lower levels of overall wellbeing and higher levels of psychopathology. (MANOVA)
3. A significant main effect of internal conflict between a biracial individual's majority and minority cultures, will result in higher levels of psychopathology and lower levels of overall wellbeing. (MANOVA)
4. There will be both significant main effects (4A & 4B) and interactions (4C & 4D) of sense of belonging and biracial identity achievement, with a high sense of belonging and healthy, evolved biracial identity will result in lower levels of psychopathology and higher levels of psychological wellbeing. (MANOVA)
5. It is expected there would be a significant interaction between sense of belonging and biracial identity achievement on biracial participants' ability to code-switch (i.e. participants with a strong sense of belonging and a healthy, evolved biracial identity will report higher levels of code-switching abilities). (MANOVA)

Chapter 3
Method

Study Design

The present study is a repeated measure, 2x2x2x2 between-subjects factorial design. The first two between-subjects, independent variables include SENSE OF BELONGING (2 levels: High vs. Low) and SENSE of NOT BELONGING (2 levels: High vs. Low). Both SENSE OF BELONGING and SENSE OF NOT BELONGING are independent variables that assess within subjects factors for the participants' majority racial/cultural group, minority racial/cultural group, and bicultural racial/cultural group (2 levels: High vs. Low). The other two between-subjects, independent variable is that of INTERNAL IDENTITY CONFLICT (2 levels: High vs. Low) and that of a HEALTHY EVOLVED BIRACIAL ACHIEVED IDENTITY in terms of Pride and Behavior (2 levels: high vs. Low). All independent variables will be assessed through a measure created from an amalgamation of multiple measures. For both SENSE OF BELONGING and SENSE OF NOT BELONGING, items will be taken from the Sense of Belonging Instrument (SOBI; Hagerty & Patusky, 1995) and the Multiracial Experience Measure (MEM; Yoo et al., 2016). Whereas INTERNAL IDENTITY CONFLICT consists of items taken from the Multiracial Identity Integration construct (MII; Cheng & Lee, 2009). A HEALTHY EVOLVED BIRACIAL ACHIEVED IDENTITY as defined by Pride & Behavior will consist of items from the Multiracial Pride Measure (Cheng & Lee, 2009), the MII (Cheng & Lee, 2009), as well as the MEM (Yoo et al., 2016).

The dependent variables of this study include one's ability to code-switch in different cultural environments, one's overall psychological wellbeing, and psychopathology. Code-Switching was measured by items taken from the MEM (Yoo et al., 2016), along with novel items generated based on the theoretical construct of code-switching for this study. Overall psychological wellbeing will be measured using The Institute for Health and Productivity Management (IHPM) Wellbeing Questionnaire (Jones et al., 2013) and the Rosenberg Self-Esteem Scale (RSE) (Rosenberg, 1979). Psychopathology will be measured by using The Depression, Anxiety, and Stress Scale (DASS-21; Lovibond and Lovibond, 1995) and the Outcome Questionnaire Measure (OQ-45.2) (Lambert et al., 1996).

Participants

There were 980 participants recruited in total for this study. Participants for this study were recruited via online advertising on Florida Institute of Technology university forums, via the University Sona-system, Amazon MTurk, as well as through social-media networking sites such as Facebook and Instagram through the posting of a flyer (Appendix C). The online advertisement posts made on social media platforms recruited participants throughout the United States, while the advertisements on Florida Institute of Technology forums primarily recruited participants from the greater eastern-central Florida area. The participants were administered an online survey encompassing an array of psychological and psycho-social measures that averaged approximately 45-60 minutes to complete. Participants recruited from Amazon MTurk, were compensated $0.75 per survey

completion for their participation. Additionally, participation in the current study was voluntary and anonymous, with participants being compensated by being entered in a drawing for a $50 Visa gift card.

Majority of participants were recruited from Amazon MTurk (n=918, 93.67%), followed by SONA System (n=35, 3.57%) and social media/advertising (n=27, 2.76%). Of the 980 participants recruited, 5 declined the informed consent (0.51%) and all others (n=975) accepted the informed consent (99.50%). With regards to the overall larger study, of the individuals who consented to the survey, n=769 (78.47%) completed 100% of the online survey. Of the 980 participants, 138 (14.08%) met study criteria of identifying as Biracial/Bicultural individual, with one parent of a majority culture (White/Caucasian White) and one parent of a minority culture (e.g., Black/African American). Participants with parents of two majority cultures or two minority cultures were not included in the study sample. Of this re-categorized sample, it was found that a majority of participants still remain recruited from Amazon MTurk (n=105, 76.09%), followed by social media/advertising (n=20, 14.49%) and SONA System (n=13, 9.42%). Overall, 36 (26.09%) participants who met study criteria completed less than 75% of the survey.

Race/Ethnicity

Racial/ethnic category options originally included the following: White/Caucasian White – Non-Hispanic/Latino, Black./African American – Non-Hispanic/Latino, Afro Latino/Hispanic, White/Caucasian Latino/Hispanic, Asian,

Pacific Islander/Native American, Biracial (Specify). While all participants identified as biracial/bicultural, they asked to select which racial/ethnic category they identified with the most. As such, participants were able to submit a text entry for the "Biracial" category if they identified as biracial/bicultural and wished to disclose their self-identification. In total, n=138 (100%) participants indicated their racial/ethnic category. After all the above cases were reviewed, racial/ethnic background frequency distributions were as follows:

- White/Caucasian White – Non-Hispanic/Latino n=37 (26.81%)
- Black/African American – Non-Hispanic/Latino n=9 (6.52%)
- Afro Latino/Hispanic n=2 (1.45%)
- White/Caucasian Latino/Hispanic n=14 (10.14%)
- Asian n=35 (25.36%)
- Pacific Islander/Native American n=2 (1.45%)
- Biracial (Category) n=39 (28.26%)
    - Black./African American – Non-Hispanic/Latino X White/Caucasian White – Non-Hispanic/Latino n=15 (10.87%)
    - White/Caucasian White – Non-Hispanic/Latino X Asian n=13 (9.42%)
    - Black./African American – Non-Hispanic/Latino X White/Caucasian Latino/Hispanic n=2 (1.45%)
    - White/Caucasian White – Non-Hispanic/Latino X Native American/Indigenous n=3 (2.17%)

- Afro Latino/Hispanic X White/Caucasian White – Non-Hispanic/Latino n=1 (0.72%)
- Multiracial/Undefined n=5 (3.62%)—(Note: individuals in this category had more that 2 racial/ethnic categorizations or did not disclose their biracial self-identification).

Current Study Sample

Of the 138 participants, 100% indicated their numerical age, yielding an average age of M=30.93 with a range of 18-69 years, standard deviation of SD=9.10 years. As for gender, 100% of the 138 participants indicated their gender preference, yielding 84 (60.87%) males and 54 (39.13%) females.

Marital status ranged as follows: single (never married) n=52 (37.68%), cohabitating n=8 (5.80%) married n=77 (55.70%), divorced n=1 (0.72%), separated n=0 (0%). The average social class for the Biracial/Bicultural sample was Upper-Middle Class (M=31.78). The Hollingshead Score for the Biracial/Bicultural sample range was as follows: Lower Class n=12 (8.70%), Lower Middle Class n=6 (4.35%), Middle Class n=35 (25.36%), Upper-Middle Class n=53 (38.41%), Upper Class n=32 (23.12=19%) (Appendix D).

Regarding overall wellbeing, 138 (100%) participants reported on the Rosenberg Self-Esteem Scale and the IHPM. On the Rosenberg Self-Esteem Scale, 17.39% (n=24) reported low self-esteem and 82.61% (n=114) reported normal to high self-esteem. On the IHPM, 0% (n=0) reported very low wellbeing/severe distress, 8.70% (n=12) reported low wellbeing/moderate distress, and 91.30%

(n=126) reported high wellbeing/normal levels of distress. Regarding psychopathology scores, 138 (100%) participants reported on the DASS-21 and OQ.45. On the DASS-21 Stress Scale, 2.90% (n=4) reported normal stress levels, 3.62% (n=5) reported mild stress levels, 8.70% (n=12) reported moderate stress levels, 20.29% (n=28) reported severe stress levels, and 64.49% (n=89) reported extremely severe stress levels. On the DASS-21 Anxiety Scale, 0% (n=0) reported normal anxiety levels, 0% (n=0) reported mild anxiety levels, 5.07% (n=7) reported moderate anxiety levels, 6.52% (n=9) reported severe anxiety levels, and 88.41% (n=122) reported extremely severe anxiety levels. On the DASS-21 Depression Scale, 0% (n=0) reported normal depression levels, 0% (n=0) reported mild depression levels, 14.49% (n=20) reported moderate depression levels, 7.25% (n=10) reported severe depression levels, and 78.26% (n=108) reported extremely severe depression levels. On the OQ.45, indicating high number of symptoms, interpersonal difficulties, and decreased satisfaction and quality of life, 0.72% (n=1) reported low distress, 6.52% (n=9) reported moderate distress, 9.42% (n=13) reported moderately high distress, 83.33% (n=115) reported high distress.

Procedures

Approval from the Institutional Review Board (IRB) at Florida Institute of Technology was obtained prior to data collection. An informed consent was obtained from the participants at the onset of the online survey (Appendix E). Any participant who reported that they were younger than 18 years old at the date of the survey were not be able to complete the survey past the informed consent page.

Participants were asked to complete the Qualtrics online survey, which took approximately 45 to 60 minutes for each participant to complete. For the present study, participants were asked to complete a sequence of questionnaires including the Biracial Identity Development Scale – Revised (BIDS-R; Foley & Chavez, 2020), the IPHM Wellbeing Questionnaire (Jones et al., 2013), the DASS-21 (Lovibond and Lovibond, 1995), the Rosenberg self-esteem scale (RSE; Rosenberg, 1979), and the Outcome Questionnaire 45 (OQ-45.2; Lambert et al., 1996). Additionally, participants will be asked to complete a demographic questionnaire, asking them to indicate their age, sex, gender, SES of the participants and their parents, and marital status.

Following the completion of the abovementioned online survey, participants were offered an opportunity to be entered in a raffle to win a $50 Visa gift card for their participation in the present study. If the participants were interested, they were presented with further instructions on how to enter the raffle via their email address. Lastly, at the completion of the survey, participants were provided a debriefing form and information on counseling and emergency resources (Appendix F; Appendix G).

Inde pendent Variables

Demographic questionnaire

Participants will complete a demographic questionnaire which will ask for information on their age, sex, gender, and SES of the participants and their parents, as well as their marital status. Additionally, participants will be asked an open-

ended racial identification question by completing the following statement: "I racially identify as . . ." (Townsend et al., 2012). This prompt will be followed by a list of multiple check boxes of a variety of racial categorizations.

Biracial Identity Development Scale – Revised (BIDS-R) (Appendix D)

This measure was created for the current study from an amalgamation of a variety of biracial, bicultural, multiracial, and multicultural measures to fully encapsulate the aforementioned dimensions of this study's biracial identity model as defined by: Sense of Not Belonging, Internal Identity conflict, Sense of Belonging, Healthy, Evolved Biracial Identity, and Code-Switching. Items from the following measures were included: the SOBI (Hagerty & Patusky, 1995), the MEM (Yoo et al., 2016), the MII (Cheng & Lee, 2009), and the Multiracial Pride Measure (Cheng & Lee, 2009).

Oblivion Dimension (Appendix D)

THE BIDS-R's Oblivion dimension describes biracial/biculturals' lack of awareness, attunement, and overall thinking about one's biracial/bicultural identity and its implications. This construct includes 14 novel items generated based on the concept of one being unaware, consciously or unconsciously, of their racial/ethnic identity based on the stage of pre-encounter in Cross' Theory of Nigrescence (1971) which speaks to an overall lack of awareness regarding the implications in society for one's racial categorization.

Sense of NOT Belonging Dimension (Table 1)

The BIDS-R's Sense of Not Belonging dimension describes a biracial/bicultural's reaction to microaggressions (as depicted by perceived racial ambiguity & multiracial discrimination/prejudice), a sense of "otherness," not belonging, & rejection by majority culture is created. This dimension includes items from the SOBI (Hagerty & Patusky, 1995) and the MEM (Yoo et al., 2016).

Table 1 . Dimension 1: Sense of Not Belonging

Source	Subscale	Items
Sense of Belonging Instrument (SOBI; Hagerty and Patusky, 1995)	SOBI-P (: α = .91 - .93)	1. I would describe myself as a misfit in most social situations. 2. I feel like a piece of a jig-saw puzzle that doesn't fit into the puzzle. 3. I would like to make a difference to people or things around me, but I don't feel that what I have to offer is valued. 4. I feel like an outsider in most situations. 5. I am troubled by feeling like I have no place in this world. 6. In general, I don't feel a part of the mainstream of society. 7. I feel like I observe life rather than participate in it. 8. I feel like a square peg trying to fit into a round hole. 9. I don't feel that there is any place where I really fit in this world. 10. I am uncomfortable that my background and experiences are so different from those who are usually around me. 11. I feel left out of things.

Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016)	Perceived Racial Ambiguity (α = .85)	12. People are curious to know my background. 13. I get asked about my racial background. 14. I get asked "What are you?" 15. People say I'm exotic. 16. I get asked "Where are you from?"
Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016)	Multiracial Discrimination (α = .79)	17. I am picked on for not looking or acting like a certain racial group. 18. People have started fights with me (either verbally or physically). 19. I am not accepted by other racial groups. 20. People make jokes about me. 21. I am pressured to pick a race.

Sense of Belonging Instrument (SOBI; Hagerty and Patusky, 1995) (Appendix E)

The SOBI is a 27-item, self-report assessment that measures a sense of belonging in adults with two distinct and separate scales (SOBI-P & SOBI-A). The SOBI assessment focuses on facets such as loneliness and alienation to gauge how much an individual feels they belong in a group. For the BIDS-R's Sense of Not Belonging dimension only one of the SOBI's scales was utilized: the SOBI-P (18 items) measures one's attained belonging in relation to their valued immersion and fit with their environment (psychological state). The SOBI-P uses a 4-point Likert scale ranging from "Strongly Disagree" (1) to "Strongly Agree" (4). For the purpose of this study, the SOBI items scaling was altered to include a 5-point

Likert scale. Scoring for the SOBI is determined by scoring the SOBI-P and the SOBI-A separately. Therefore, low scores on the SOBI-P reflect a greater sense of belonging, while higher scores on the SOBI-P reflect a greater sense of not belonging. Only 11 of the 18 SOBI-P items were used. Items (1, 2, 4, 9, 12, 16, and 18) were removed because there were in reference to specific contexts such as family and peers, while this study wanted to focus on Sense of Not Belonging in a more general context.

A Kaiser-Meyer Olkin (KMO = .93) test revealed that the SOBI is adequately suited for Factor Analysis (Kim & Mueller, 1978). The SOBI-P revealed adequate internal consistency for the three test populations (students, inpatient and outpatient participants diagnosed with Major Depressive Disorder (MDD), and Roman Catholic Nuns) with the following alpha levels: Student Participants: α = .93; MDD Participants: α = .93; Roman Catholic Nuns: α = .91) (Hagerty & Patusky, 1995). Furthermore, test-retest reliability was only conducted for the student group over an 8-week period, which found the SOBI to reflect adequate test-retest reliability: SOBI-P (.84) (Hagerty & Patusky, 1995).

Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016) (Appendix F)

The MEM is a 25-item, self-report assessment that is comprised of 5 subscales: Shifting Expressions, Perceived Racial Ambiguity, Creating Third Space, Multicultural Engagement, and Multiracial Discrimination . For the BIDS-R's Sense of Not Belonging dimension the dimensions of Perceived Racial

Ambiguityand Multiracial Discrimination were utilized. Perceived Racial Ambiguityrefers to one's unique experiences of being questioned for seeming racially ambiguous in appearance. Multiracial Discriminati on is described as the experiences one faces in reference to any perceived racial discrimination and prejudice. The MEM's subscales of Perceived Racial Ambiguity and Multiracial Discrimination use a 5-point Likert scale ranging from "Almost Never" (1) to "Almost Always" (5). Perceived Racial Ambiguity and Multiracial Discrimination are scored by averaging the scores, with higher scores representing one's greater multiracial experiences of risks and resilience in racial situations.

The MEM revealed adequate internal consistency for 300 self-identified multiracial individuals living across the United States: Perceived Racial Ambiguity (α = .85) and Multiracial Discrimination (α = .79). It was also found that five-factor structure of the MEM was supported, exhibiting a good model fit (RMSEA = .058 (90% $_{CI}$ = .051; .065), SRMR = .061, CFI = .939).

Internal Identity Conflict Dimension (Table 2)

The BIDS-R's Internal Identity Conflict dimension is described as the internal struggle associated with being conflicted between one's different racial identities representing either majority versus minority status. This dimension includes items from the MII (Cheng & Lee, 2009).

Table 2 . Dimension 2: Internal Identity Conflict

Source	Subscale	Items
Multiracial Identity Integration construct	Racial Conflict (α = .70 - .74)	1. I am conflicted between my different racial identities.

(MII; Cheng & Lee, 2009)	2. I feel like someone moving between the different racial identities. 3. I feel torn between my different racial identities. 4. I do not feel any tension between any different racial identities.

Multiracial Identity Integration construct (MII; Cheng and Lee, 2009) (Appendix: G)

The MII is an 8-item, self-report assessment that is comprised of two independent subscales: Racial Distance (Items 1, 2, 3, and 4) and Racial Conflict (Items 5, 6, 7, and 8). For the BIDS-R's Internal Identity Conflict dimension only the Racial Conflict items were utilized. The Racial Conflict subscale refers to whether one's differing racial identities are perceived as being in conflict with one another. The MII's Racial Conflict subscale uses a 5-point Likert scale ranging from "Completely Disagree" (1) to "Completely Agree" (5). Item 8 is reversed scored. Higher scores on the MII's Racial Conflict subscale indicate that the individual feels a greater disparity and conflict with their racial identity, which would denote lower levels of Multiracial Identity Integration.

The MII revealed adequate internal consistency for the pre-test and post-test populations of 57, self-identified multiracial graduate and undergraduate students for the Racial Conflict (Pre α = .74, Post α = .70) subscale. Correlational analyses also exhibited that the two subscales (Racial Distance & Racial Conflict) were distinct and independent of each other (Pre r = .042, Post r = .051).

Sense of Belonging Dimension (Table 3)

The BIDS-R's Sense of Belonging dimension is described as going in search of creating a third space with involves an integration of all of one's cultural identities. This dimension includes items from the SOBI (Hagerty & Patusky, 1995) and the MEM (Yoo et al., 2016).

Table 3. Dimension 3: Sense of Belonging

Source	Subscale	Items
Sense of Belonging Instrument (SOBI; Hagerty & Patusky, 1995)	SOBI-A (: α = .63 - .76)	1. It is important to me that I am valued or accepted by others. 2. In the past, I have felt valued and important to others. 3. It is important to me that I fit somewhere in this world. 4. I have qualities that can be important to others. 5. I am working on fitting in better with those around me. 6. I want to be a part of things going on around me. 7. It is important to me that my thoughts and opinions are valued. 8. Generally, other people recognize my strengths and good points. 9. I can make myself fit in anywhere.
Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016)	Creating Third Space (α = .82).	10. I create my own space (e.g., formed social groups) with other multiracial people. 11. I am active in multiracial organizations or groups. 12. I attend multiracial events and social gatherings (e.g., Loving Day).

13. I connect to other multiracial individuals through the Internet (e.g., Facebook and Myspace).
14. I read multiracial literature (e.g., articles, books, and Internet websites).

Sense of Belonging Instrument (SOBI; Hagerty and Patusky, 1995) (Appendix E)

For the BIDS-R's Sense of Belonging dimension only the SOBI-A was utilized out of its two distinct subscales (SOBI-P & SOBI-A). The SOBI-A (9 items) measures one's motivation as well as their capacity to belong (antecedent). As previously stated, the SOBI assessment focuses on facets such as loneliness and alienation to gauge how much an individual feels they belong in a group. The SOBI-A uses a 4-point Likert scale ranging from "Strongly Disagree" (1) to "Strongly Agree" (4). For the purpose of this study, the SOBI items scaling was altered to include a 5-point Likert scale. Scoring for the SOBI is determined by scoring the SOBI-P and the SOBI-A separately. Therefore, high scores on the SOBI-A reflect a greater sense of belonging, while lower scores on the SOBI-A reflect a greater sense of not belonging. All 9 items of the SOBI-A were utilized due to the indicative properties for one's presence of belonging

The SOBI-A revealed adequate internal consistency for the three test populations (students, inpatient and outpatient participants diagnosed with Major Depressive Disorder (MDD), and Roman Catholic Nuns) with the following alpha levels: Student Participants: $\alpha = .72$; MDD Participants: $\alpha = .63$; Roman Catholic

Nuns: α = .76) (Hagerty & Patusky, 1995). Furthermore, test-retest reliability was only conducted for the student group over an 8-week period, which found the SOBI to reflect adequate test-retest reliability: SOBI-A (.66) (Hagerty & Patusky, 1995).

Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016) (Appendix F)

For the BIDS-R's Sense of Belonging dimension only the Creating Third Space subscale was utilized out of the 5 subscales the MEM has to offer: Shifting Expressions, Perceived Racial Ambiguity, Creating Third Space, Multicultural Engagement, and Multiracial Discrimination. Creating Third Space refers to one creating their own space in which they are able to support their unique multiracial identity. The MEM's subscale of Creating Third Space uses a 5-point Likert scale ranging from "Almost Never" (1) to "Almost Always" (5). Creating Third Space is scored by averaging the scores, with higher scores representing one's greater multiracial experiences of risks and resilience in racial situations. The MEM revealed adequate internal consistency for 300 self-identified multiracial individuals living across the United States: Creating Third Space (α = .82).

Healthy, Evolved, Biracial Identity (Table 4)

The BIDS-R's Healthy, Evolved, Biracial Identity dimension is defined by Pride & Engagement Behavior, in which racial identity is best described as a fully integrated blend of all the racial groups to which one belongs. This dimension includes items from the MII (Cheng & Lee, 2009), the MEM (Yoo et al., 2016), and the Multiracial Pride Measure (Cheng & Lee, 2009).

Table 4 . Dimension 4: Healthy, Evolved, Biracial Identity

Source	Subscale	Items
Multiracial Identity Integration construct (MII; Cheng & Lee, 2009)	Racial Distance (α = .77 -.80)	1. My racial identity is best described by a blend of all the racial groups to which I belong. 2. I keep everything about my different racial identities separate. 3. I am a person with a multiracial identity. 4. In any given context, I am best described by a single racial identity.
Multiracial Pride Construct (MII; Cheng & Lee, 2009)	(α = .81 - .89)	5. I am proud of being a multiracial person. 6. I like being a multiracial person. 7. There are more advantages than disadvantages to be a multiracial person. 8. There are many good things about being a multiracial person
Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016)	Multicultural Engagement (α = .76)	9. I live in more than one culture. 10. I participate in cultural practices (e.g., special food, music, and customs) associated with different cultures. 11. I celebrate holidays/celebrations of more than one culture. 12. I identify with cultural beliefs of multiple groups. 13. I am friends with people from different cultures.

Multiracial Identity Integration Construct (MII; Cheng and Lee, 2009) (Appendix G)

For the BIDS-R's Healthy, Evolved, Biracial Identity dimension only the Racial Distance subscale was utilized out of the 2 subscales the MEM has to offer: Racial Distance and Racial Conflict. Racial Distance is explained as whether one's differing racial identities are perceived as incongruent or not. The MII's Racial Distance subscale uses a 5-point Likert scale ranging from "Completely Disagree" (1) to "Completely Agree" (5). Items 1 and 3 are reversed scored. Higher scores on the MII's Racial Distance subscale indicate that the individual feels a greater disparity and conflict with their racial identity, which would denote lower levels of Multiracial Identity Integration. The MII revealed adequate internal consistency for the pre-test and post-test populations of 57, self-identified multiracial graduate and undergraduate students for the Racial Distance (Pre α = .80, Post α = .77) subscale.

Multiracial Pride Construct (Cheng and Lee, 2009) (Appendix H)

The Multiracial Pride construct is a 4-item, self-report used to assess one's pride in their multiracial identity. All 4 items were utilized for the BIDS-R's Healthy, Evolved, Biracial Identity dimension. The Multiracial Pride construct uses a 5-point Likert scale ranging from "Completely Disagree" (1) to "Completely Agree" (5). The Multiracial Pride construct is scored by averaging the four item scores to create a composite variable, with higher scores indicating higher multiracial pride. The Multiracial Pride construct revealed adequate internal

consistency for the pre-test and post-test populations of 57, self-identified multiracial graduate and undergraduate students (Pre α = .81, Post α = .89).

Multiracial Experience Measure (MEM; Yoo, Jackson, Gue varra, and Miller, 2016) (Appendix F)

For the BIDS-R's Healthy, Evolved, Biracial Identity dimension only the Multicultural Engagement subscale was utilized out of the 5 subscales the MEM has to offer: Shifting Expressions, Perceived Racial Ambiguity, Creating Third Space, Multicultural Engagement, and Multiracial Discrimination. Multicultural Engagement is described as the experiences one faces in reference to any perceived racial discrimination and prejudice. The MEM's subscale of Multicultural Engagement uses a 5-point Likert scale ranging from "Almost Never" (1) to "Almost Always" (5). Multicultural Engagement is scored by averaging the scores, with higher scores representing one's greater multiracial experiences of risks and resilience in racial situations. The MEM revealed adequate internal consistency for 300 self-identified multiracial individuals living across the United States: Multicultural Engagement (α = .76).

Code-Switching (Table 5)

The BIDS-R's Code-Switching variable is subsumed under Healthy, Evolved, Biracial Identity dimension. Code-Switching is described as the ability for biracial/bicultural individuals to fluidly & seamlessly transition back & forth between multiple cultural worlds with great facility, when they perceive themselves to be fully integrated into the multiple respective cultures as demonstrated by their

fluency & integrated identities. This dimension includes items from the MEM (Yoo et al., 2016), and novel items generated based on the theoretical construct of code-switching.

Table 5 . Dimension 5: Code-Switching

Source	Subscale	Items
Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016)	Shifting Expressions (α = .87)	1. I change how I describe my racial identity in different settings (e.g., work, home, and school). 2. I act different depending on where I am at (e.g., home, school, and work). 3. I change the way that I present myself to other people. 4. I change the way that I racially describe myself to other people.

Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2016) (Appendix F)

For the BIDS-R's Code-Switching variable only the Shifting Expressions subscale was utilized out of the 5 subscales the MEM has to offer: Shifting Expressions, Perceived Racial Ambiguity, Creating Third Space, Multicultural Engagement, and Multiracial Discrimination. Shifting Expressions refers to how a multiracial individual may change how they express their racial identity over different scenarios and over time due to a variety of social and environmental cues. The MEM's subscale of Shifting Expressions uses a 5-point Likert scale ranging from "Almost Never" (1) to "Almost Always" (5). Shifting Expressions is scored by averaging the scores, with higher scores representing one's greater multiracial

experiences of risks and resilience in racial situations. The MEM revealed adequate internal consistency for 300 self-identified multiracial individuals living across the United States: Shifting Expressions (α = .87).

Dependent Variables

The Institute for Health and Productivity Management (IHPM) Wellbeing Questionnaire (Jones, Brown, and Minami, 2013) (Appendix N):

The IHPM Wellbeing Questionnaire is a 21 item, self-report questionnaire used to assess one's psychological (clinical and emotional) wellbeing for the previous two weeks (Jones, Brown, and Minami, 2013). The IHPM consists of five main domains: Flourishing (6 items), Mental/Physical Heath (7 items), Quality of Life/Life Satisfaction(3 items), Productivity (4 items), and Substance Abuse (1 item). The IHPM uses a 5-point Likert scale ranging from "Never" (0) to "Very Often" (4). The IHPM is scored by averaging the scores, with higher scores reflecting high levels of psychological wellbeing, and low levels of distress (Jones et al., 2013). Three severity ranges are established for the IHPM: high levels, low levels, and very low levels. High levels are indicative of greater psychological wellbeing and low distress (2.5 to 4), low levels are indicative of moderate psychological wellbeing and distress (1.5 to 2.4), whereas very low levels represent low levels of psychological wellbeing with severe distress (1.4 to 0).

The IHPM revealed good overall internal consistency (α = .91), with the internal consistency of the different domains also exhibiting adequate internal consistency: Flourishing (α = .78); Mental/Physical Health (α = .84); Quality of

Life/Life Satisfaction(α = .70); Productivity (α = .70). The Substance Abuse domain was not suitable for assessment of internal consistency because it is only compromised of 1 item.

The Rosenberg Self -Esteem Scale (RSE) (Rosenberg, 1979) (Appendix O):

The RSE is a 10-item, self-report questionnaires, which assesses an individuals' self-esteem. The RSE uses a 4-point Likert scale ranging from "Strongly Agree" (1) to "Strongly Disagree" (4). Total scores range from 10-40, with higher scores suggesting a higher level of self-esteem. Items 1, 3, 4, 7, and 10 are reverse-scored. The RSE revealed high internal consistency (α = .92), with excellent test-retest reliability over a period of 2-weeks (α = .85 and α = .98).

The Outcome Questionnaire Measure (OQ -45.2) (Lambert et al., 1996) (Appendix P):

The OQ-45.2 is a 45-item self-report questionnaire, which assesses an individual's subjective experience as person, as well how they function in the world. The OQ-45.2 includes three subscales of symptom distress (25 items), interpersonal relations (11 items), and social role (9 items). The OQ-45.2 also includes five critical items which allow survey administrators to screen for suicidal ideation, substance abuse, and anger and violence at work or school. This scale uses a 5-point Likert scale ranging from "Never" (0) to "Almost Always" (4). Total scores range from 0 to 180, with higher scores suggesting a more severe distress and functional impairment. The OQ-45.2 revealed good internal consistency for the

entire measure (α = .93), as well as the three subscales symptom distress (α = .92), interpersonal relations (α = .74), and social role (α = .70).

The Depression, Anxiety, and Stress Scale (DASS -21) (Lovibond and Lovibond. 1995) (Appendix Q):

The DASS-21 is a 21-item, self-report questionnaire, which assesses an individuals' depressive symptomatology. The DASS-21 includes three subscales of depression, anxiety, and stress with 7 items per each. This scale uses a 4-point Likert scale ranging from "Never" (0) to "Almost Always" (3). Total scores range from 0-63 points and higher scores suggest a higher level of self-esteem. The DASS-21 is scored by assessing the varying scores for each subscale. Each scale varies with 4 levels of severity: Normal, Mild, Moderate, Severe, and Extremely Severe. The score severities for the depression subscale are as follows: Normal (0-4), Mild (5-6), Moderate (7-10), Severe (11-13), and Extremely Severe (14+). The score severities for the anxiety subscale are as follows: Normal (0-3), Mild (4-5), Moderate (6-7), Severe (8-9), and Extremely Severe (10+). The score severities for the stress subscale are as follows: Normal (0-7), Mild (8-9), Moderate (10-12), Severe (13-16), and Extremely Severe (17+). The DASS-21 has good internal consistency for the Depression scale (α = .94), the Anxiety scale (α = .87), and the Stress scale (α = .91).

Chapter 4
Results

Establishment of Psychometric Properties of the BIDS -R

The BIDS-R was developed for the purpose of this study. Data collected from this study were used for the purposes of validating this newly designed measure through the establishment of its psychometric properties. Given that the BIDS-R was a newly created measure for the current study, the psychometric properties were evaluated. Accordingly, internal consistency was determined using Cronbach's α for each individual subscale as well as for the total measure. This measure consisted of 146 statements relating to biracial/bicultural identity development and sense of belonging behaviors and attitudes. A seven-point Likert scale with the following rating scale of "1" (Strongly Disagree), "2" (Disagree), "3" (Somewhat Disagree), "4" (Neutral), "5" (Somewhat Agree), "6" (Agree), and "7" (Strongly Agree) was used to assess how much they agreed with the statements. Items 81, 124, 126 were reverse scored. This newly developed scale possessed good internal reliability as demonstrated by a high Cronbach alpha (α = .976) for the entire measure. Excellent internal reliability was additionally found for the subscales of the BIDS-R, with high Cronbach alpha for BIDS-R Oblivion (α =.909), BIDS-R Sense of Not Belonging (α =.974), BIDS-R Sense of Belonging (α =.950), and BIDS-R Code-Switching (α =.881). Good internal reliability was found for the subscale BIDS-R Identity Achievement (α =.834). Moderate internal reliability was found for the subscale BIDS-R Internal Conflict (α =.694). Significant correlations were found between the BIDS-R subscales, as all BIDS-R

subscales were significantly correlated with each other and the total BIDS-R dimension (Table 6).

Table 6 . Pearson Correlations for BIDS -R Total and Four Subscales

Dimension	1	2	3	4	5	6	7
1. BIDS-R Total	1	.552**	.868**	.738**	.706**	.668**	.709**
2. BIDS-R Oblivion	.552**	1	.247**	.276**	.509**	.498**	.355**
3. BIDS-R Sense of Not Belonging	.868**	.247**	1	.768**	.302**	.320**	.498**
4. Internal Conflict	.738**	.276**	.768**	1	.329**	.270**	.464**
5. BIDS-R Sense of Belonging	.706**	.509**	.302**	.329**	1	.785**	.607**
6. BIDS-R Biracial Identity Achievement	.668**	.498**	.320**	.270**	.785**	1	.608**
7. BIDS-R Code-Switching	.709**	.355**	.498**	.464**	.607**	.608**	1

*p< .05 level (2-tailed), **p< .01 level (2-tailed).

Main Analyses

For the analyses, all continuous independent variables were converted into categorical variables as a means of running MANOVAs and ANOVAs through the method of a Median Split (Table 7).

Table 7 . Descriptive Statistics for Independent Variables

	N	Mean	Median	Std. Deviation	Skewness	
	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error
Oblivion	138	4.92	4.92	1.04	-0.55	0.21
Sense of Not Belonging (Majority)	138	4.57	4.71	0.95	-1.15	0.21
Sense of Not Belonging (Minority)	138	4.36	4.43	0.84	-1.38	0.21
Sense of Not Belonging (Biracial)	138	4.68	5.00	1.28	-0.87	0.21
Internal Conflict	138	4.91	5.25	1.16	-1.07	0.21
Sense of Belonging (Majority)	138	5.32	5.43	0.80	-0.67	0.21
Sense of Belonging (Minority)	138	4.76	4.71	0.69	-0.45	0.21
Sense of Belonging (Biracial)	138	4.80	4.93	0.72	-0.85	0.21
Biracial Identity Achievement	138	4.74	4.77	0.66	-0.30	0.21

Hypothesis 1

A Pearson's correlation was conducted to determine correlations between sense of belonging and sense of not belonging. Hypothesis 1 was not supported. While sense of belonging and sense of not belonging were weakly correlated ($r = .302$, $p < .01$), they were not inversely correlated. For the overall sample for each

measure, mean scores were as follows: sense of belonging (M=4.96, SD=.69) and sense of not belonging (M=4.54, SD=.96).

Hypothesis 2 and Hypothesis 4

In striving for parsimony, both hypotheses 2 and 4 were tested using two MANOVAs. Originally, sense of not belonging and sense of belonging for majority, minority, and biracial/bicultural culture were used as 6 separate independent variables, however once entered into the model, sense of not belonging and sense of belonging for participant's majority and minority culture were found to remove power from the model and analysis, rendering it unable to investigate. Therefore, sense of not belonging and sense of belonging for only biracial/bicultural culture were used in the following analyses. For the first MANOVA, testing for dependent variables of psychological wellbeing, sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender served as the 6 independent factors, with 5 dependent variables including: self-esteem, flourishing, mental and physical wellbeing, life satisfaction, and productivity. Gender was added as an independent variable to account for gender differences in interactional effects considering there was a 3:2 ratio of males to females in the sample, while socioeconomic status (SES) [$F(5,110)=1.011$, $p=.415$, NS] was entered into the model as a covariate to statistically control for any potential confounds associated with the variables given the high SES status of participants. For the second MANOVA, testing for dependent variables of

psychopathology, sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender served as the 5 independent factors, with 4 dependent variables including psychological distress, stress, anxiety, and depression. Socioeconomic status [$F(4,105)=1.899$, $p=.116$, NS] was entered into the model as a covariate to statistically control for any potential confounds associated with the variables.

Hypothesis 2 postulated that there would be a main effect of sense of not belonging on psychopathology and psychological wellbeing, where a high sense of not belonging would lead to greater psychopathology and lesser psychological wellbeing. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status [$F(4,105)=1.899$, $p=.116$, NS] as a covariate: significant main effects were found with respect to sense of not belonging for only biracial/bicultural culture at the multivariate level [$F(4, 131)=7.72$, $p<.01$]. At the univariate level, the main effect was found relative to psychological distress [$F(1, 131)=14.87$, $p<.01$], stress [$F(1, 131)=28.37$, $p<.01$], anxiety [$F(1, 131)=19.26$, $p<.01$], and depression [$F(1, 131)=21.22$, $p<.01$]. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural

identity achievement, and gender and the dependent variables were self-esteem, flourishing, mental and physical wellbeing, life satisfaction, and productivity with socioeconomic status [$F(5,110)=1.011$, $p=.415$, NS] as a covariate: significant main effects were found with respect to sense of not belonging for only biracial/bicultural culture [$F(4, 131)=4.17$, $p<.01$] at the multivariate level for self-esteem [$F(1, 131)=6.40$, $p<.01$] and mental and physical wellbeing [$F(1, 131)=6.40$, $p<.01$].

Hypothesis 4A postulated that there would be main effects of sense of belonging and biracial identity achievement on psychopathology, where a high sense of belonging would lead to lesser psychopathology and high biracial identity achievement would also lead to lesser psychopathology. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial/bicultural identity achievement, and gender and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status [$F(4,105)=1.899$, $p=.116$, NS] as a covariate: no significant main effects were found with respect to sense of belonging for only biracial/bicultural culture [$F(4, 131)=.45$, $p=.78$, NS] and biracial identity achievement [$F(4, 131)=1.54$, $p=.19$, NS] at the multivariate level for any psychopathology variables.

Hypothesis 4B postulated that there would be main effects of sense of belonging and biracial identity achievement on psychological wellbeing, where a high sense of belonging would lead to greater psychological wellbeing and high

biracial identity achievement would also lead to greater psychological wellbeing. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender and the dependent variables were self-esteem, flourishing, mental and physical wellbeing, life satisfaction, and productivity with socioeconomic status [$F(5,110)=1.011$, $p=.415$, NS] as a covariate: significant main effects were found with respect to sense of belonging for only biracial/bicultural culture [$F(4, 131)=3.08$, $p<.05$] at the multivariate level. At the univariate level of analysis, the main effect was found relative to flourishing [$F(1, 131)=10.60$, $p<.01$], life satisfaction [$F(1, 131)=5.11$, $p<.05$], and productivity [$F(1, 131)=6.49$, $p<.05$]. However, no significant main effects were found with respect to biracial identity achievement [$F(4, 131)=1.11$, $p=.36$, NS] at the multivariate level for any psychological wellbeing variables.

Hypothesis 4C postulated that there would be an interactional effect between sense of belonging x biracial identity achievement on psychopathology, where a high sense of belonging and high biracial identity achievement would lead to lesser psychopathology. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status [$F(4,105)=1.899$, $p=.116$, NS] as a covariate: no significant two-way interactions were found with respect to between

sense of belonging for only biracial/bicultural culture x biracial identity achievement [F(4, 131)=2.01, p= .10, NS] for any psychopathology variables.

Hypothesis 4D postulated that there would be an interactional effect between sense of belonging x biracial identity achievement on psychological wellbeing, where a high sense of belonging and high biracial identity achievement would lead to greater psychological wellbeing. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender and the dependent variables were self-esteem, flourishing, mental and physical wellbeing, life satisfaction, and productivity with socioeconomic status [F(5,110)=1.011, p= .415, NS] as a covariate: a significant two-way interaction was found with respect to sense of belonging for only biracial/bicultural culture x biracial identity achievement at the multivariate level of analysis [F(4, 131)=.83, p< .05]. At the univariate level of analysis, the significant two-way interaction was found relative in approaching significance to life satisfaction [F(1, 131)=3.63, p= .06].

In order to probe the interaction effect, subsequent ANOVAs were run among High/Low biracial/bicultural identity achievement and High/Low sense of belonging to one's biracial/bicultural culture. When sense of belonging to one's biracial/bicultural culture was low, significance was approached for high and low biracial/bicultural identity achievement scores [F(1, 67)=3.163, p= .08, NS] in wellbeing-life satisfaction levels; higher biracial/bicultural i dentity achievement

had lower wellbeing-life satisfaction (M=2.88, SD=.77) as compared to those with lower biracial/bicultural identity achievement (M=3.24, SD=.79). When sense of belonging to one's biracial/bicultural culture was high, there was no significant difference between high and low biracial/bicultural identity achievement for wellbeing-life satisfaction levels [F(1, 64)=1.289, p= .261, NS]. When biracial/bicultural identity achievement high, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture scores [F(1, 73)=13.941, p< .05] in wellbeing-life satisfaction levels; higher sense of belonging to one's biracial/bicultural culture had higher wellbeing-life satisfaction (M=3.77, SD=.85) as compared to those with lower sense of belonging to one's biracial/bicultural culture (M=2.88, SD=.77). When biracial/bicultural identity achievement low, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture was in wellbeing-life satisfaction levels [F(1, 58)=.168, p= .683, NS].

Ad hoc findings for the MANOVA in which the independent variables were sense of <u>not</u> belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and gender and the dependent variables were self-esteem, flourishing, mental and physical wellbeing, life satisfaction, and productivity with socioeconomic status [F(5,110)=1.011, p= .415, NS] as a covariate, found a significant two-way interaction was found with respect to biracial identity achievement x gender at the multivariate level of analysis [F(4, 131)=2.26, p< .05]. At the univariate level of

analysis, the significant two-way interaction was found relative in approaching significance to flourishing [F(1, 131)=3.50, p=.06]. In order to test group differences with respect to flourishing, subsequent ANOVAs were run among in order to probe the interactional effects between High/Low biracial/bicultural identity achievement and males/females (gender). For males, there was a significant difference between high and low biracial/bicultural identity achievement for wellbeing-flourishing scores [F(1, 81)=16.576, p<.05]; higher levels of biracial/bicultural identity achievement had higher wellbeing-flourishing (M=3.82, SD=.64) as compared to those with lower levels of biracial/bicultural identity achievement (M=3.21, SD=.49). For females, there was no significant difference between high and low biracial/bicultural identity achievement for wellbeing-flourishing scores [F(1, 50)=.075, p=.785, NS]. When biracial/bicultural identity achievement was high, there was no significant difference between males of females [F(1, 73)= 1.585, p=.212, NS]. When biracial/bicultural identity achievement was low, there was no significant difference between males of females [F(1, 73)= 1.585, p=.128, NS].

Ad hoc findings for the MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial/bicultural identity achievement, and gender and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status [F(4,105)=1.899, p=.116, NS] as a covariate, found a significant two-way interaction was found with respect to sense

of not belonging x sense of belonging at the multivariate level of analysis [$F(4, 131)=3.24$, $p<.05$]. At the univariate level of analysis, the significant two-way interaction was found relative in approaching significance to psychological distress [$F(1, 131)=4.90$, $p<.05$], stress [$F(1, 131)=11.33$, $p<.01$], anxiety [$F(1, 131)=10.20$, $p<.01$], and depression [$F(1, 131)=5.82$, $p<.05$].

In order to test group differences with respect to psychological distress, subsequent ANOVAs were run in order to probe the interactional effects between High/Low sense of not belonging to one's biracial/bicultural culture and High/Low sense of belonging to one's biracial/bicultural culture. When sense of not belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 73)=5.597$, $p<.05$] in their psychological distress levels; a greater sense of belonging to one's biracial/bicultural culture had higher psychological distress ($M=152.43$, $SD=20.81$) as compared to those with a lesser sense of belonging to one's biracial/bicultural culture ($M=137.43$, $SD=152.43$). When sense of not belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 66)=19.434$, $p<.05$] in their psychological distress levels; a greater sense of belonging to one's biracial/bicultural culture had lower psychological distress ($M=96.05$, $SD=27.54$) as compared to those with a greater sense of belonging to one's biracial/bicultural culture ($M=123.23$, $SD=20.21$). In the case where sense of belonging to one's biracial/bicultural culture was high, there was a

significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 70)=55.873$, $p<.05$] in their psychological distress levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher psychological distress ($M=152.43$, $SD=20.81$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=96.05$, $SD=27.54$). When sense of belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 68)=6.745$, $p<.05$] in their psychological distress levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher psychological distress ($M=137.43$, $SD=18.09$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=123.23$, $SD=20.21$).

In order to test group differences with respect to stress, subsequent ANOVAs were run among in order to probe the interactional effects between High/Low sense of not belonging to one's biracial/bicultural culture and sense of belonging to one's biracial/bicultural culture. When sense of not belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 72)=6.498$, $p<.05$] in their stress levels; a greater sense of belonging to one's biracial/bicultural culture had higher stress ($M=21.57$, $SD=3.25$) as compared to those with a lesser sense of belonging to one's biracial/bicultural culture ($M=19.10$, $SD=3.27$). When sense of not belonging to one's biracial/bicultural culture was low, there was a

significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 66)=19.434$, $p<.05$] in their stress levels; a greater sense of belonging to one's biracial/bicultural culture had lower stress ($M=16.32$, $SD=4.27$) as compared to those with a greater sense of belonging to one's biracial/bicultural culture ($M=12.63$, $SD=4.56$). In the case where sense of belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 72)=6.498$, $p<.05$] in their stress levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher stress ($M=21.57$, $SD=3.25$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=12.63$, $SD=4.56$). When sense of belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 68)=7.685$, $p<.05$] in their stress levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher stress ($M=19.10$, $SD=3.27$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=16.32$, $SD=4.27$).

In order to test group differences with respect to anxiety, subsequent ANOVAs were run among in order to probe the interactional effects between High/Low sense of not belonging to one's biracial/bicultural culture and sense of belonging to one's biracial/bicultural culture. When sense of not belonging to one's biracial/bicultural culture was high, there was a significant difference between high

and low sense of belonging to one's biracial/bicultural culture [$F(1, 72)=16.757$, $p<.05$] in their anxiety levels; a greater sense of belonging to one's biracial/bicultural culture had higher anxiety ($M=21.65$, $SD=3.69$) as compared to those with a lesser sense of belonging to one's biracial/bicultural culture ($M=17.52$, $SD=2.99$). When sense of not belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 66)=10.585$, $p<.05$] in their anxiety levels; a greater sense of belonging to one's biracial/bicultural culture had lower anxiety ($M=11.53$, $SD=4.06$) as compared to those with a greater sense of belonging to one's biracial/bicultural culture ($M=15.38$, $SD=4.34$). In the case where sense of belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 68)=3.155$, $p=.08$] in their anxiety levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher anxiety ($M=21.65$, $SD=3.27$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=11.53$, $SD=4.06$). When sense of belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 70)=79.664$, $p<.05$] in their anxiety levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher anxiety ($M=17.52$, $SD=2.99$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=15.38$, $SD=4.34$).

In order to test group differences with respect to depression, subsequent ANOVAs were run among in order to probe the interactional effects between High/Low sense of not belonging to one's biracial/bicultural culture and sense of belonging to one's biracial/bicultural culture. When sense of not belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 72)=7.219$, $p<.05$] in their depression levels; a greater sense of belonging to one's biracial/bicultural culture had higher depression ($M=21.27$, $SD=3.26$) as compared to those with a lesser sense of belonging to one's biracial/bicultural culture ($M=18.71$, $SD=3.87$). When sense of not belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 66)=16.967$, $p<.05$] in their depression levels; a greater sense of belonging to one's biracial/bicultural culture had lower depression ($M=11.05$, $SD=4.01$) as compared to those with a greater sense of belonging to one's biracial/bicultural culture ($M=15.96$, $SD=4.94$). In the case where sense of belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 68)=5.427$, $p<.05$] in their depression levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher depression ($M=21.27$, $SD=3.26$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=11.05$, $SD=4.01$). When sense of belonging to one's biracial/bicultural culture was low, there was a significant

difference between high and low sense of not belonging to one's biracial/bicultural culture [$F(1, 68)=5.427$, $p<.05$] in their depression levels; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher depression ($M=18.71$, $SD=3.87$) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture ($M=15.96$, $SD=4.94$).

Hypothesis 3

Hypothesis 3 postulated that there would be main effects of internal conflict on psychopathology and psychological wellbeing, where high internal conflict would lead to greater psychopathology and lesser psychological wellbeing. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, and internal conflict and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status [$F(5, 124)=1.52$, $p=.19$, NS] and gender [$F(5,124)=.52$, $p=.77$, NS] as a covariate: significant main effects were found with respect to internal conflict at the multivariate level [$F(5, 124)= 2.59$, $p<.05$]. At the univariate level of analyses, the main effect was relative to psychological distress [$F(1, 124)=6.57$, $p<.05$], stress [$F(1, 124)=6.44$, $p<.05$], and anxiety [$F(1, 124)=2.92$, $p=.09$, approached significance]. In a MANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, and internal conflict and the dependent variables were self-esteem, flourishing, mental and physical wellbeing, life satisfaction, and

productivity with socioeconomic status [F(5,118)=2.26, p= .07, NS] and gender [F(5,118)=2.14, p= .08, NS] as covariates: no significant main effects were found with respect to internal conflict at the multivariate level of analyses [F(5, 118)=1.25, p= .29].

Hypothesis 5

Hypothesis 5 postulated that there would be main effects of sense of belonging and biracial identity achievement, as well as an interactional effects (sense of belonging x biracial identity achievement) on code-switching at the multivariate level of analysis. In an ANOVA in which the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, and biracial /bicultural identity achievement and the dependent variable was code-switching, with socioeconomic status [F(1,131)=3.966, p= .049] and gender [F(1,131)=.287, p= .593, NS] as covariates, no significant two-way interaction were found for sense of belonging x biracial identity achievement at the multivariate level of analysis [F(1,131)=.82, p= .37, NS]. However, a significant main effect of level of sense of belonging to one's biracial/bicultural culture was found at the multivariate level of analysis [F(1,131)=9.997, p< .01]. With respect to sense of belonging to one's biracial/bicultural culture, higher levels of sense of belonging to one's biracial/bicultural culture (M=3.61, SD=.11) resulted in higher levels of code-switching abilities, as compared to lower levels of sense of belonging to one's biracial/bicultural culture (M=3.19, SD=.08). No significant main effects were

found for biracial identity a chievement at the multivariate level of analysis [F(1,131)=.23, p= .63].

Ad hoc findings found a significant two-way interaction between sense of belonging x sense of not belonging on code-switching at the multivariate level of analysis [F(1,131)=4.38, p< .05]. In order to test group differences with respect to code-switching, subsequent ANOVAs were run in order to probe the interactional effects between High/Low sense of not belonging to one's biracial/bicultural culture and High/Low sense of belonging to one's biracial/bicultural culture. When sense of not belonging to one's biracial/bicultural culture was low, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture [F(1, 66)=1.33, p= .25, NS] in code-switching abilities. When sense of not belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of belonging to one's biracial/bicultural culture [F(1, 72)=35.48, p< .01] in in code-switching abilities; a greater sense of belonging to one's biracial/bicultural culture had higher code-switching abilities (M=4.10, SD=.39) as compared to those with a lesser sense of belonging to one's biracial/bicultural culture (M=3.21, SD=.69). In the case where sense of belonging to one's biracial/bicultural culture was high, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [F(1, 70)=14.56, p< .01] in code-switching abilities; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher code-switching abilities (M=4.10, SD=.39) as compared to those with a lesser sense

of not belonging to one's biracial/bicultural culture (M=3.27, SD=.82. When sense of belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low sense of not belonging to one's biracial/bicultural culture [F(1, 68)=.24, p< .01] in code-switching abilities; a greater sense of not belonging to one's biracial/bicultural culture resulted in higher code-switching abilities (M=3.21, SD=.69) as compared to those with a lesser sense of not belonging to one's biracial/bicultural culture (M=3.09, SD=.60).

Further, a significant main effect was found for sense of not belonging for biracial/bicultural culture at the multivariate level of analysis [F(1,131)=5.349, p< .05]. With respect to sense of not belonging to one's biracial/bicultural culture, higher levels of sense of not belonging to one's biracial/bicultural culture (M=3.57, SD=.11) resulted in higher levels of code-switching abilities, as compared to lower levels of sense of not belonging to one's biracial/bicultural culture (M=3.24, SD=.09).

Ad Hoc Analyses: Oblivion

Ad hoc analyses were conducted to look at the effects of the independent variable, oblivion, on psychopathology and psychological wellbeing dependent variables. Therefore, two MANOVAs were conducted. In the first a MANOVA, the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and oblivion and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status

[F(4,105)=1.899, p=.116, NS] and gender [F(4,105)=2.748, p<.05] as covariate: a significant two-way interaction was found with respect to sense of belonging for their biracial/bicultural culture x oblivion at the multivariate level of analysis [F(4, 105)=3.099, p<.05]. At the univariate level of analysis, the significant two-way interaction was found relative to stress [F(1, 125)=5.905, p<.05], anxiety [F(1, 125)=9.85, p<.01], and depression [F(1, 125)=4.603, p<.05].

In order to test group differences with respect to stress, subsequent ANOVAs were run in order to probe the interactional effects between High/Low sense of belonging to one's biracial/bicultural culture and High/Low oblivion. When sense of belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low oblivion scores for [F(1, 64)=4.409, p<.05] in their stress levels; higher oblivion had higher stress (M=19.05, SD=2.82) as compared to those with lower oblivion (M=16.30, SD=4.44). When sense of belonging to one's biracial/bicultural culture was high, there was no significant difference between high and low oblivion [F(1, 68)=1.102, p=.298]. When oblivion was low, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture [F(1, 59)=.004, p=.947, NS]. When oblivion was high, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture [F(1, 73)=.002, p=.963, NS].

In order to test group differences with respect to anxiety, subsequent ANOVAs were run in order to probe the interactional effects between High/Low sense of belonging to one's biracial/bicultural culture and High/Low oblivion.

When sense of belonging to one's biracial/bicultural culture was low, there was a significant difference between high and low oblivion scores for [$F(1, 64)=10.195$, $p<.05$] in their stress levels; higher oblivion had higher stress ($M=18.35$, $SD=3.07$) as compared to those with lower oblivion ($M=14.93$, $SD=4.07$). When sense of belonging to one's biracial/bicultural culture was high, there was no significant difference between high and low oblivion [$F(1, 68)=2.602$, $p=.112$]. When oblivion was low, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 59)=.499$, $p=.726$, NS]. When oblivion was high, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture [$F(1, 73)=.003$, $p=.955$, NS].

In order to test group differences with respect to depression, subsequent ANOVAs were run in order to probe the interactional effects between High/Low sense of belonging to one's biracial/bicultural culture and High/Low oblivion. When sense of belonging to one's biracial/bicultural culture was low, significance was approached for between high and low oblivion scores for [$F(1, 64)=3.216$, $p=.078$] in their depression levels; higher oblivion had higher depression ($M=18.65$, $SD=4.82$) as compared to those with lower oblivion ($M=15.80$, $SD=4.93$). When sense of belonging to one's biracial/bicultural culture was high, significance was approached for high and low oblivion scores for [$F(1, 68)=3.229$, $p=.077$] in their depression levels; higher oblivion had higher depression ($M=18.56$, $SD=5.69$) as compared to those with lower oblivion ($M=14.80$, $SD=5.14$). When oblivion was low, there was no significant difference between

high and low sense of belonging to one's biracial/bicultural culture [F(1, 59)=.499, p= .483, NS]. When oblivion was high, there was no significant difference between high and low sense of belonging to one's biracial/bicultural culture [F(1, 73)=.008, p= .931, NS].

In a second MANOVA, the independent variables were sense of not belonging for only biracial/bicultural culture, sense of belonging for only biracial/bicultural culture, biracial /bicultural identity achievement, and oblivion and the dependent variables were psychological distress, stress, anxiety, and depression, with socioeconomic status [F(5, 105)=2.03, p= .08, NS] and gender [F(5,105)=.96, p= .45, NS] as covariate: a significant main effect was found with respect to oblivion at the multivariate level of analysis [F(4, 105)=4.75, p< .01]. At the univariate level of analysis, the main effect was found relative to flourishing [F(1, 105)=19.26, p< .01] and life satisfaction [F(1, 105)=15.56, p< .01].

Chapter 5
Discussion

Study Significance

The purpose of this study was to illuminate the unique position that biracial and bicultural individuals hold in our nation, as they demonstrate the ability to move seamlessly between two cultural worlds. Possessing this innate skill allows them to communicate from two varied viewpoints and experiences in today's tense sociopolitical climate. As such, their ability to code-switch should be seen as a strength which can be utilized to bridge the racial divide in our country, in which they can serve as cultural liaisons to ameliorate racial tensions. In doing so, biracial individuals will not only be able to bridge the racial divide, but also serve as informants for bringing awareness to the adaptive and flexible skill of cultural code-switching. This study further speaks to the underlying forces that foster a biracial/bicultural individual's ability to code-switch. These factors include finding a sense of belonging in one's majority, minority, and multicultural racial groups, as well overcoming any internal identity conflicts and developing a healthy and evolved biracial/bicultural identity. In achieving these factors, biracial and bicultural individuals are more likely to be adaptive and proficient in code-switching which will also lead to better psychological and overall wellbeing outcomes. This information will also provide a greater understanding of certain psychological and health risks associated with arrested development in a biracial or bicultural individual's identity process.

Contributions

This study contributes to the biracial/bicultural literature through the establishment of psychometric properties for a new cultural identity development measure which, is in itself, a significant contribution. While the current measure has high psychometric properties (α = .976), further factor analysis would be beneficial to investigate factor loadings of each scale. Preliminary post hoc factor analyses were completed in which four primary factors were found: Oblivion, Sense of Not Belonging/Internal Conflict, Sense of Belonging/Biracial Identity Achievement, Code-Switching. In this preliminary post hoc factor analysis, the dimensions of Internal Conflict and Biracial Identity Achievement were subsumed into Sense of Not Belonging and Sense of Belonging, respectively. Preliminary post hoc reliability and consistency measures found that the four-factor version of the BIDS-R remained with high psychometric properties (α = .958). Further exploration of this four-factor BIDS-R with a population of biracial/bicultural individuals would be beneficial moving forward. This may offer a chance to reduce a large number of variables in the BIDS-R into fewer numbers of factors. Future factor analysis should be conducted on a larger group of biracial/bicultural individuals, as the current study was lacking power to run certain analyses utilizing low-power variables (Sense of Not Belonging-Majority Culture, Sense of Not Belonging-Minority Culture, Sense of Belonging-Majority Culture, and Sense of Belonging-Minority Culture).

Protective Factors/Buffers

While there was some variability within the results of this study, a good deal of the findings of supported the hypotheses and produced meaningful and significant findings. Of some of these findings and supported hypotheses they can be conceptualized as protective factors or buffers for biracial/bicultural individuals. When considering what may be a protective factor/buffer for biracial/bicultural individuals, sense of belonging seemed to be a key factor as it was indicative of higher psychological wellbeing, as well as higher code-switching abilities. Relatedly, theoretical literature on biracial sense of belonging, supports the findings that a higher sense of belonging within their biracial/bicultural group resulted in greater levels of wellbeing for flourishing, life satisfaction and productivity (Suzuki-Crumly & Hyers, 2004; Fisher, Reynolds, Hsu, Barnes, and Tyler, 2014). This was especially true for those who had a high sense of belonging and had also achieved a health and evolved biracial/bicultural identity, as its most prominent outcome was that of high life satisfaction. The notion that biracial/bicultural identity achievement and sense of belonging are closely connected is seen throughout the theoretical literature, as the exploration of a biracial/bicultural individual's identity will facilitate the development of understanding and appreciation for their different ethnic group and what it means to be a part of an ethnic group (Umana-Taylor et al. 2009). In gaining an understanding, appreciation, and pride for their multiracial culture and group biracial/bicultural individuals develop a positive sense of belonging and subsequent strong racial

identity. This exploration, understanding, and appreciation is then seen as a protective factor for multiracial individuals against stereotypes on their ethnic groups, as well as negative mental health effects (Schmitt & Branscombe 2002).

In regard to biracial/bicultural identity achievement amongst males, it was found that they exhibited higher flourishing (e.g., happiness, life satisfaction, positive emotions) scores as compared to their female counterparts (Jones et al., 2013). This may be due to the fact that males tend to report higher levels of life satisfaction as opposed to their female counterparts regardless of racial categorization, and this was especially true for males who had high self-esteem (Matud, Bethencourt, & Ibáñez, 2013; Moksnes & Espnes, 2013). In regard to biracial /bicultural identity achievement, a hallmark sign of a health and developed racial identity is that of high self-esteem (Suzuki-Crumly & Hyers, 2004; Fisher, Reynolds, Hsu, Barnes, & Tyler, 2014). Therefore, males who generally have higher self-esteem than females may then find it easier to explore their racial identity and display multiracial pride (Suzuki-Crumly & Hyers, 2004).

Risk Factors

This study's findings produced potential risk factors for biracial/bicultural individuals in which sense of not belonging and internal conflict were the main contributors. Consistent with the literature and this study's hypothesis, a higher sense of not belonging resulted in higher levels of psychological distress, stress, anxiety, and depression (Field, 1996; Suzuki-Crumly & Hyers, 2004). As such, when a biracial/bicultural individual identified as having a low sense of belonging

within their biracial/bicultural group and a high sense of not belonging within their biracial/bicultural group, they then also exhibited higher levels of psychological distress, stress, anxiety, and depression (Suzuki-Crumly & Hyers, 2004). Further, another unique finding of this study was that biracial/bicultural individuals who reported high levels of a sense of belonging within their biracial/bicultural group and high levels of a sense of not belonging within their biracial/bicultural group also reported higher levels of psychological distress, stress, anxiety, and depression. When looking to the literature for an explanation, this discrepancy was indicative of the concept of internal conflict. This is seen as biracial/bicultural individuals are struggling to resolve the internal conflict associated with their racial identity, as they simultaneously feel a sense of belonging but also a sense of not belonging (Poston, 1990). As such, biracial/bicultural individuals may feel differing levels of internal conflict of their racial identity which is then externally expressed through the conceptualization of distance of their identities (Cheng & Lee, 2009). However, through further socialization with their cultural groups, they are likely to decrease this gap and decrease their internal conflict (Ahnallen et al., 2006).

Counterintuit ive Findings

While many hypotheses were supported, there were some counterintuitive findings that were produced. This is true for the findings that sense of belonging and sense of not belonging were not inversely correlated. While they were found to be weakly correlated, they were not inversely correlated. Hagerty and Patusky

(1995) found during the construction of the original SOBI measure, the SOBI-P and SOBI-A scales were weakly correlated, but not inversely correlated (r=.45). These two scales measuring the concept of sense of belonging, while different components of sense of belonging, still shared a sense of inter-scale correlation. Therefore, the correlation between the dimensions of sense of belonging and sense of not belonging on the BIDS-R is illuminating the inherent relation between the two facets of having and not having a sense of belonging.

Moreover, a high sense of not belonging being indicative of higher levels of self-esteem may speak to an overcompensation of sorts by biracial/bicultural individuals. One such explanation for this overcompensation may lie in research on narcissism, such that high self-esteem may be a defense mechanism, seen as overcompensation, for an underdeveloped ego (Tracy et al., 2009). This underdeveloped ego is characterized by feelings of shame and hubristic pride; where shame stems from unrealistic demands placed upon people and their subsequent inability to reach those demands (Tracy et al., 2009). For biracial/bicultural individuals, this can be thought of as society's expectation or racial categorizations placed upon them, in which they are forced into choosing a minority categorization or expectations to erase their minority heritage and assimilate into majority culture. This social rejection is then seen in exclusion and even ridicule by others, or better known as a sense of not belonging (Tracy et al., 2009). As a means of combatting this social rejection, biracial/bicultural individuals adopt a defensive self-regulatory style to compact their implicit feelings

of inadequacy (Tracy et al., 2009). Instead of blaming themselves for the insult and injury of feeling a sense of not belonging and shame associated with that, they blame the groups that aren't accepting them and develop a hubristic pride to overcompensate to protect their ego. Further evidence expands this concept to discuss stereotype threat, in which a minority individual feels as though they're at risk of confirming negative stereotypes about their cultural group (Steele, Spencer, & Aronson, 2002). Their fear is rooted in feeling as though they may be judged based on negative stereotypes rather than their own personal merit. Steele et al. (2002) speaks to individuals disengaging and disidentifying as compensatory behaviors, such that they are rejecting and/or devaluing majority culture expectancies and norms in order to elevate self-esteem. Disengagement refers to a short-term psychological adjustment that involves weakening the dependence of one's self-views of their racial identity and how they feel they belong in society. Disengagement is then seen as a noncontingent self-esteem, as they have been able to distance themselves from the negative feelings of a sense of not belonging, while also having high self-esteem and an understanding of their self-worth. This can be thought of in terms of public and private regard, that perhaps while one might internally have a high sense of private regard, they may still feel as though they have a low sense of public regard (Willis & Neblett, 2019). For example, a biracial/bicultural individual may view themselves and their racial identity positively, therefore exhibiting high levels of self-esteem, however they may also feel as though others may view them negatively due to their racial identity, in

which they then feel a sense of not belonging. While this may appear as a somewhat effective defense style, it is typically a short-term solution for dealing with specific crisis situations as they pop up versus long-term sense of not belonging. Long term use of disengagement can then lead to disidentification in which individuals have a façade of high self-esteem, utilizing it as a mask and an over compensatory defense mechanism. In doing so, they renounce the groups that have rejected them completely and deny the existence of these groups as part of their racial identity (Steele, Spencer, & Aronson, 2002). This disidentification can lead to higher levels of psychological distress (Steele, Spencer, & Aronson, 2002). Cross's (1971) Immersion/Emersion stage of development also speaks to the nature of over compensatory strategies in response to rejection of self by the majority group. The rejection instills a sense of rage, which fuels individuals to delve into and surround one's self with minority groups members to inflate their self-esteem. In immersing themselves with their minority groups, they create an exaggerated, inflated, positive ascription to their minority group while reviling their majority group. When biracial/bicultural individuals feel rejected, they find means of buffering this rejection and employ self-protective strategies employed to preserve ego strength.

Further, the reason for both a sense of not belonging and a sense of belonging producing high code-switching abilities may also lie in innate abilities and self-protective strategies coming together. The present study found that a high sense of not belonging actually produced higher levels code-switching as compared

to those with merely a sense of belonging. Poston (1990) argues that regardless of one's racial internal conflict, biracial/bicultural individuals innately hold the capabilities to code-switch. This is aligned with the concept of bicultural self-efficacy, which posits an inherent possession of code-switching abilities to aid biracial/bicultural individuals in seamlessly transitioning back and forth between their multiple cultures (David et al., 2009). This is to say that merely utilizing code-switching abilities may be an inherent skill possessed by biracial/bicultural individuals regardless of their level of biracial/bicultural identity achievement. However, a biracial/bicultural individual's proficiency and fluidity in their code-switching abilities, may be more revealing of their level of biracial/bicultural identity achievement. Additionally, for those who feel a sense of not belonging, code-switching may also be seen as a facilitative function of survival. Biracial/bicultural individuals are aware and recognize the negative stereotypes placed on them and are intuitive to these such that they become almost hypervigilant in their code-switching (McCluney et al., 2019). This is especially true as a means of survival in interfacing with law enforcement and rising through one's employment (McCluney et al., 2019). They also likely feel like they do not belong, so they employ code-switching as a strategy and mechanism of trying to find a sense of belonging. Thus, those who have high sense of belonging, do not need to utilize code-switching in a desperate search for belonging as they have already attained a sense of belonging.

Oblivion

Findings in regard to oblivion, were unique as the present study did not hypothesis any significant findings revolving around the theoretical construct of oblivion. In instances where biracial/bicultural individuals had high oblivion scores but also produced higher life satisfaction, this may be in indicative of the sort of blissfully ignorant state of oblivion. If biracial/bicultural individuals are at levels of not being aware of their racial identity at all then they are unaware of any racial implications and how those may be affecting their life satisfaction. However, Franco and McElroy-Heltzel (2018) found that multiracial children who were raised with colorblind racial attitudes, consistent with the concept of oblivion, tended to have worse mental health, such as higher depression levels. This finding was corroborated by the present study's findings as high oblivion and a low sense of belonging resulted in high psychological distress, stress, anxiety, and depression. Therefore, biracial and bicultural individuals who were raised with a colorblind racial attitude, who never explored their racial identity growing into adulthood, have likely maintained a sense of oblivion which conversely is affecting their mental health. Further difficulties arise when there is still a sense of unawareness (oblivion) of one's racial identity and racial implications, but they are consequently feeling as though have a low sense of belonging with others. The dichotomy of this state leaves the biracial/bicultural individual unable to rationalize the discrepancy due to their oblivious state. They may feel pressured to identify and categorize in a certain way, even within their biracial/bicultural group, but have not had adequate

introspection and exploration of their identity. This lack of identity exploration may fuel their sense of oblivion, as they may feel pressured to conform to a certain racial group without fully understanding and evaluating their own personal stance on their racial identity (Sanchez, 2010). Franco and McElroy-Heltzel (2018) argued that parents who fostered a sense of multiracial pride and a space to explore their racial identity as a means of tackling oblivion and fostering finding a sense of belonging produced greater positive mental health for biracial/bicultural children. Therefore, biracial/bicultural individuals who maintain a sense of oblivion, likely also lack a sense of multiracial pride. In lacking multiracial pride, they likely are not exploring their racial identity, let alone their self-identification as a biracial/multiracial individual or its subsequent grouping (Durkee & Williams, 2015). Consequently, they do not feel or have a sense of belonging within the biracial/bicultural group as they have yet to explore their biracial/bicultural identity or group, further solidifying their state of oblivion and consequent worse mental health.

Limitations

While this study provided meaningful information regarding biracial/bicultural identity development in regard to sense of belonging and code-switching abilities, it is noteworthy to take into account the sample used for this study. The current sample primarily consisted of Middle Class to Upper Class participants (89.96%) compared to Lower Class to Lower Middle Class (13.04%). This skewed sample of high SES participants may have impacted results, as one's SES status may affect a biracial/bicultural individual's public and private regard,

as well as their racial fluidity and code-switching abilities (Fiske & Markus, 2012). Fiske and Markus (2012) argue that SES may affect identification with either a majority group or a minority group in which multiracial individuals from higher SES neighborhoods will likely identity with their majority group, while those from lower SES neighborhoods will likely identify with their minority group. Fiske and Markus (2012) also stated that code-switching abilities for minority individuals are more prominent and likely for Middle Class to Upper Class individuals, compared to their lower SES counterparts. This is believed to be because low SES multiracial individuals likely have their minority racial status imposed upon them as they are expected to assimilate into their minority group. Further, it was found that multiracial individuals from predominantly white, high-SES neighborhoods tended to adopt negative views of their minority cultures, while also distancing themselves from their minority group. As such, this then affected their private and public regard which negatively impacts their self-esteem. Fiske and Markus (2012) argue that this is likely due to multiracial individuals having minimal minority representation and role models in a high-SES environment, in which race and minorities are deemphasized and devalued. Therefore, a more representative sample with a greater distribution of SES status may provide more accurate insight into the facets of biracial/bicultural identity development.

Another potential limitation is in regard to a majority of participants being recruited from Amazon MTurk (n=105, 76.09%), in which participants are paid $0.75 for completing the survey. As such, this sample population may have

impacted survey engagement as motivation was monetarily induced. Litman et al. (2014) found that U.S.-based MTurk workers produce high-quality data, irrespective of financial incentives and that monetary compensation is the primary reason for completing surveys for MTurk workers. As such, completing research studies on Amazon MTurk no longer is based off simple intrinsic motivation, but is now motivated primarily by money. Again, this was especially true for U.S. MTurk Workers, as they stated that making money from Amazon Mturk was more important than all other potential motivations (Litman et al., 2014). While this may not affect the quality of data, it may affect the participant's motivation. If motivation were affected, potential effects could be response bias and inconsistency in participant responses. Participants may have responded with a mostly true or false pattern selecting the highest or lowest values on the Likert scales, or by randomly responding to items in order to complete the survey and receive compensation. Further, this may be potentially evidenced by the high levels of psychological distress reported with over 80% (n=115) reported high psychological distress.

Another limitation is that the sample of participants consisted of biracial/bicultural individuals who had one parent of a majority race and one parent of a minority race. This sample does not include individuals with two minority parents and potential heightened psychological distress and impacts of racial trauma experienced by these individuals as being a part of two marginalized groups. Further, the focus of the current study directly related to issues of identity

development as it pertains to POCs. While the present study did not utilize minority monoracial comparison groups, let alone majority monoracial comparison groups, it is important to know that a means of closing the racial divide in our country cannot just lie with 50% of the equation, i.e., POCs. Change must happen as well for the Anglo population and the way they develop in their identity to unconsciously evoke their privilege in invisible ways, and their confrontation of such as proposed in Helms's (1990) White racial identity theory. There are facets in White Identity development that may benefit Anglo individuals from developing an understanding that everyone is entitled to a sense of belonging as a nation and promotes racial and cultural equity rather than inequity. This notion is seen through gaining a better understanding and knowledge of racism, as well as actively engaging in social activism against racism (Mizock & Harkins, 2009). Thus, improving race relations by improving Anglos' sensitivity and appreciation for other cultures as indicators of human belonging and value for diversity that foster expedited coding-switching communication skills with other cultural groups would be of great benefit to truly ameliorating race relations in this country

Future Directions

Future studies would do well to expand the findings of this study by including monoracial comparison groups of both Anglos and POCs. A more representative sample is indeed needed as a means of expanding the participant sample in regard to socioeconomic status, age, and gender. Future research should also investigate the utilization of defense mechanisms and code-switching as a

means of protecting biracial/bicultural individuals egos from rejection. In looking at these defense mechanisms, consideration into the adaptability of these strategies and possible short- and long-term effects on physical and mental health and wellbeing.

Further, it would be beneficial to better understand how the variables of sense of belonging and code-switching can better expedite the White Identity process proposed by Helms (1990), whose outcomes in the final stages result in a greater appreciation for all cultures. Additionally, future studies would greatly benefit from adding instruments that assess variables of life success and race relations. That is, if indeed these variables of Sense of Belonging and Code-switching and psychological outcomes prove to be significantly related to one another, the next step might be to configure treatment workshops for POCs focused on the development of such skills to expedite achievement of healthy identity formation, and subsequently reduce the risk of psychopathology for POCs. Even more importantly, such workshops could prove important in addressing the racial divide by addressing such skills among majority Anglo group populations who would be required to gain fluency in other culture group communications. Therefore, a pre/post study should be conducted to investigate the relationship between one's speed and fluency in code-switching skills among changing environments and subsequent changes in their sensitivity, appreciation, and ability to improve race relations.

While workshops for POCs would be beneficial in affording them a greater understanding of how to achieve a healthy identity formation, it would also be beneficial to create workshops geared towards educating clinicians in the field of psychology. A healthy identity formation has been found to be closely related with one's overall psychological wellbeing, such as having lower depressive symptomatology (Settles et al., 2010) and increased sense of worth and value (Steele & Aronson, 1995). Workshops for clinicians would aim to educate and create an awareness of the unique identity process that biracial and bicultural individuals face, such as moving through internal identity struggles due to the dichotomous nature of their race/ethnicity, as well as difficulties in finding a sense of belonging within their majority and minority cultures. Along with aiding biracial individuals with their identity development, clinicians should also undergo training and education on the implications of racial trauma and how to treat this trauma in a mental health setting. For example, Jernigan et al. (2015) created a Racism Recovery Plan (RRP) which is a step-by-step protocol to aid POCs in implementing coping mechanisms and overcoming instances of racism, in which they labeled the main points of assessing and treating racial trauma as: acknowledgement, discussions, support, self-care, and empowerment through resistance. In gaining a greater understanding of these processes, clinicians would, then, be able to implement targeted practices and interventions that account for the intersectionality of difficulties and perspectives that biracial/bicultural individuals have.

Overall, the field of empirical research on biracial/bicultural identity development is still not as robust as needed given the growing population of biracial/bicultural individuals. Therefore, this study will contribute to growth in the field, rather than returning to the death of research that this study is seeking to help fill. Future directions should aim to expand the empirical research based on the current theoretical biracial models. These empirical studies would further reinforce the importance of fostering a healthy racial/ethnic identity for biracial/bicultural POCs. Additionally, they would serve as a means of combating racial trauma resulting from discrimination by equipping these individuals with additional knowledge and skills.

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Appendix A : Racial Ethnic Identity Development Models

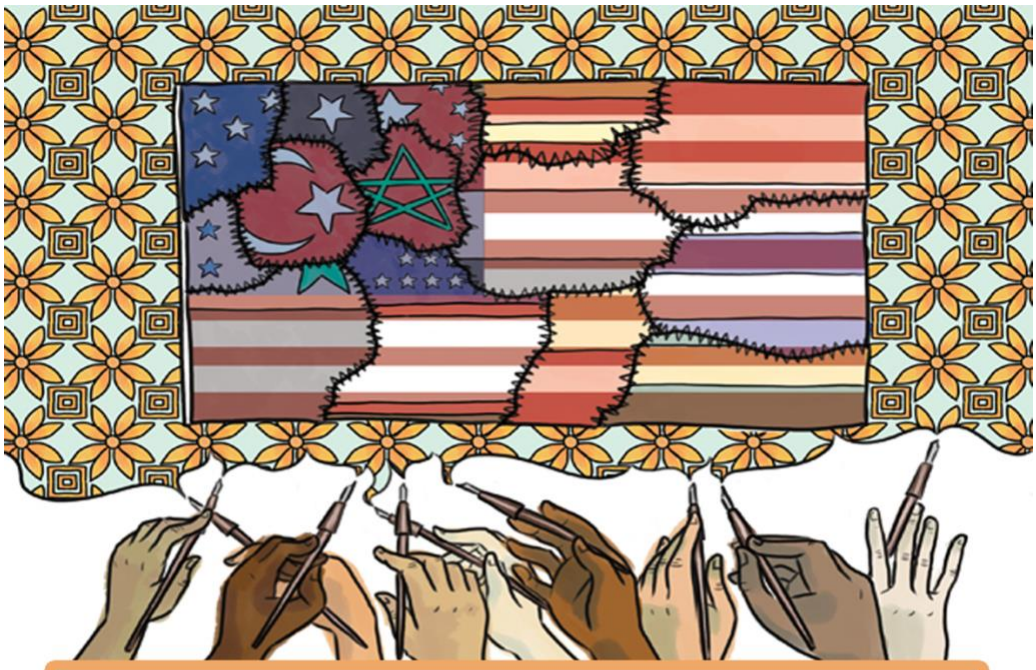
Racial Ethnic Identity Development Models					
Cross' Theory of Nigrescence (1971)	**Kim's Asian** American Identity Development Model (1981)	**Cass's** Model of Sexual Orientation Identity Formation (1979)	Ferdman and **Gallegos'** Latino/a Racial Identity Orientations Model (2001)	**Sue and Sue's** Racial and Cultural Identity Development Model (1990)	**Phinney's** Model of Ethnic Identity Development (1996)
Pre -encounter: A general lack of awareness regarding the societal implications of one's racial categorization.	Ethnic Awareness: Identity is developed through family interactions, prior to integration of school and peers.		Undifferentiated: Adopt a color-blind mentality and do not view race as important.	Conformity: exhibits a preference for majority culture values.	Unexamined: aligns with ethnic identities of familial unit, and internalizes racial stereotypes created by society.
Encounter: Catalyst of identity change when one is rejected by the majority powerbase group as a function of one or more racially charged experiences illuminating that one is different from the powerbase majority. group.	Awakening to social political consciousness: Realize acts of discriminations stem from social constructs of racism, align more with minority group (Asian).		Latino - Integrated: Understands society in terms of social constructs and identifies with minority group (Latinx).	Dissonance: Racially/Culturally charged incident occurs which identity exploration begins	
Immersion - Emersion: One fully immersing themselves within their cultural roots, heritages, norms, practices, and rituals that are culturally identity affirming.	Redirection: Develop a sense of pride in self and culture through strong support systems.	Identity Pride: Immerses self in queer culture and rejects heterosexual culture	Subgroup - Identified: Strong identification with specific Latinx subgroups and believes other Latinx subgroups are inferior.	Resistance and Immersion: Endorses minority values and rejects the majority culture	Ethnic Identity Search/ Moratorium: Exploration of one's identity and the differentiation between minority and majority cultures.
Internalization: New level of self-acceptance and pride in one's identity, while also appreciating and valuing other racially diverse groups of people.	Incorporation: Establishes a health Asian American identity, interacts and respects both minority and majority groups.	Identity Synthesis: Acceptance of one's queer identity but also appreciates and respects heterosexual culture	Latino - Identified: Holds the belief that race is fluid.	Integrati ve Awareness: Sense of security in one's racial and cultural identity, with an appreciate for both minority and majority cultures.	Ethnic Identity Achievement: Healthy acceptance of one's ethnic identity and appreciation for other cultures.

Appendix B: An Examination of Bicultural/Biracial Identity Models

	Berry's Acculturation Model (1988)	Cross' Theory of Nigrescence (1971)	Poston's Biracial Identity Model (1990)	Root's Biracial Identity Model (1990)	Kerwin and Ponterotto's Biracial Identity Model (1995)	Rockquemore & Brunsma's Multiracial Identity Model (2002)
Oblivion: Lack of awareness, attunement, and thinking about one's multiracial identity and its implications.		Pre-Encounter: A general lack of awareness regarding the implications in society for one's racial categorization.	Personal Identity: Holding a personal identity that is separate from any sort of ethnic background.			
Sense of NOT Belonging - "Otherness": As a reaction to microaggressions (as depicted by perceived racial ambiguity) & multiracial discrimination/prejudice, a sense of "otherness," not belonging, & rejection by majority culture is created.		Encounter: Catalyst of identity change when one is rejected by the majority powerbase group as a function of one or more racially charged experiences illuminating that one is different from the powerbase majority. group.			Preschool: Begin to notice similarities and differences, especially physical traits, between themselves and others. Early School: Begins to challenge and question the similarities and differences they have begun to notice. Preadolescence: Continued identity formation through gaining an awareness of microaggressions based on the racial stereotypes imposed upon them.	
Internal Conflict: The internal struggle associated with being conflicted between one's different racial identities representing either majority versus minority status.	Marginalization: Rejection of both one's culture of origin and mainstream culture.		Enmeshme nt/Denial: Experiences feelings of guilt and confusion over their inability to identify with all aspects of their racial/ethnic identities.		Adolescence: One's internal identity turmoil of identity categorization based on social racial pressure.	Border: View that one is straddling the border of both of their races, which can be validated or invalidated by others through experiences of racism or societal prejudices.

Sense of Belonging: Go in search of creating a third space with involves an integration of all their cultural identities.		Immersion/Emersion: One fully immersing themselves within their cultural roots, heritages, norms, practices, and rituals that are culturally identity affirming.	Appreciation: Appreciation & exploration of one's racial identities and cultural heritages.			
Final Healthy, Evolved, Multiracial Identity - Pride & Engagement Behavior: Racial identity is best described as a fully integrated blend of all the racial groups to which they belong.	Integration: Embrace both one's culture of origin and culture of residence.	Internalization: New level of self-acceptance and pride in one's identity, while also appreciating and valuing other racially diverse groups of people.	Integration: Reaches a fully integrated self, in which they value all aspects of their multiple intersecting identities.	Identification with Both Racial Groups: A resolution in which one maintains and accepts all racial aspects of their identity.	Adulthood: Ongoing process of self-identity refinement through further integration of one's identity such as continuing to accept and explore one's differing cultures as well as gaining an appreciation for other cultures and racial groups.	
Code-Switching: This is subsumed under the final healthy, evolved, multiracial identity. The ability for multicultural individuals to fluidly & seamlessly transition back & forth between multiple cultural worlds with great facility, when they perceive themselves to be fully integrated into the multiple respective cultures as demonstrated by their fluency & integrated identities.				Ident ification as a New Racial Group: Aligns with other Biracial individuals, in which they are able to move fluidly between their racial groups.		Protean: Ability to switch between how one portrays their racial identity depending on the situation they are in.

Appendix C: Flyer for Participants



FLORIDA TECH RESEARCHERS ARE LOOKING FOR
BIRACIAL AND/OR BICULTURAL INDIVIDUALS
TO COMPLETE AN ONLINE SURVEY ABOUT THEIR UNIQUE
EXPERIENCES STRADDLING THEIR MULTIPLE ETHNICITIES.

COMPLETE THIS SURVEY FOR A CHANCE TO WIN A GIFT CARD
AND CONTRIBUTE TO THE EXPANDING LITERATURE ON
BIRACIAL/MULTIRACIAL IDENTITIES.

Hosted by FIT School of Psychology
Contact **biracialidentityandbelonging@gmail.com** to participate

Appendix D : Hollingshead Index (Hollingshead, 1975)

1. Please identify the occupational description that most applies to you.
    a. Major executives of large companies, major professionals, and proprietors
    b. Lesser professionals and proprietors, and business managers
    c. Administrative personnel, owners of small business and minor professionals
    d. Clerical and sales workers, and technicians
    e. Skilled trades
    f. Machine operators and semiskilled workers
    g. Unskilled employees
    h. Homemaker
    i. Other specify: _____

2. Please identify your education level.
    a. Professionals (Master's degree, doctorate or professional degree)
    b. College graduate
    c. 1-3 years college or business school
    d. High school graduate
    e. 10-11 years of schooling
    f. 7-9 years of schooling
    g. Under 7 years of schooling

The following formula was utilized to determine and estimate of socioeconomic status/social class: (Occupation Score X 7) + (Education Score X 4). Scores ranging 11- 17 are considered Upper Class; 18-31, Upper-Middle Class; 32-47, Middle Class; 48-63, Lower Middle Class; and 64-77, Lower Class (Stewart & Schwartz, 2003).

Appendix E: Informed Consent Form

We are interested in examining the effects of biracial/multiracial and multiethnic backgrounds along with the relationship between sense of belonging, identity achievement, and psychological well-being. While participation will not subject you to any physical pain or risk, it is possible in rare instances, that in examining aspects of one's life history, that some may experience some tension. In the event that you become uncomfortable during any part of the survey, please know that you are free to discontinue at any time with no penalty. Please be advised that if you are currently under the care of a mental health professional and experience active symptoms, you are advised to consult with your mental health provider regarding the suitability of partaking in the survey. If in consult with your mental health profession, it is decided that you can proceed with the survey, it is strongly recommended that you check in with your mental health provider following completion of the survey. However, as part of your participation in this study, there may be some therapeutic value in considering certain aspects of your life, and current state of well-being. Please know that because some of the interview questions seek to solicit some personal information, no identifying information such as your name will be asked, so as to preserve your confidentiality.

Initially, you will be asked to complete a preliminary screening survey that asks a series of questions to determine your eligibility for participating in this study. If you meet criteria, namely that you are of a biracial/multiracial background and over the age of 18 years of age, you will be prompted to complete a series of surveys regarding your how you identify racially, your sense of belonging, your identity achievement, and more. These surveys will take approximately 45 minutes to 60 minutes to complete. Again, if for any reason you are uncomfortable completing the survey, you are free to stop at any time. If you have any concerns please feel free to contact the researchers Kimberly Foley, M.S., and Felipa Chavez, Ph.D. We assure you that any reports about this research will contain only data of an anonymous or statistical nature.

Upon completion of the survey, you may elect to enter a raffle for an Amazon gift-card. If you choose to participate in the raffle, you will need to send your e-mail address as directed at the end of the survey. You will receive a codeword upon completion of your survey. Please include this codeword when you email your entrance into the raffle for the gift-card. Your e-mail address will in no way be linked to your responses to the survey questions.

Again, any questions you have regarding this research may be directed to the researchers, or the chair of the International Review Board (IRB), Dr. Jignya Patel. Please find all contact information below.

Primary Investigator: Felipa Chavez, Ph.D., chavezf@my.fit.edu, T: 321.674.8104. Address: 150 West University Blvd., Melbourne, FL 32901
Co-Investigator: Kimberly Foley, M.S., kfoley2017@my.fit.edu , Address: 150 West University Blvd., Melbourne, FL 32901

Chair of the International Review Board: Jignya Patel , Ph.D., jpatel@fit.edu, T: 321.674.739 1. Address: 150 West University Blvd., Melbourne, FL 32901

Lastly, if you reside in the Melbourne, FL and would like access to further resources after your participation, please contact:

Community Psychological Services
Address:150 W University Blvd, Melbourne, FL 32901
Phone: (321) 674 -8106

Continuing with this survey indicates that you agree to participate in this research and that:

1. You have read and understand the information provided above.
2. You understand that participation is voluntary and that refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled; and,
3. You understand that you are free to discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled.
4. You are 18 years of age or older.

I have read the preceding information and understand its meaning. By choosing "YES": I am agreeing to proceed with the survey and participate in the study. However, by choosing "NO": I am signifying that I do not want to proceed with the survey nor participate in the study. * Thank you again for your participation in this survey and we hope that you will consider participating in future surveys.

☐ YES
☐ NO

Appendix F : Debriefing Form

The current study's aim is to cultivate a new measure of biracial/bicultural identity development to further the illuminate the adaptive coping strategies (.i.e. code switching) in navigating multiple cultural worlds as a function of a healthy achieved biracial identity as demonstrated through one's pride and behaviors, which are believed to be associated with healthy psychological outcomes of psychological well-being and higher self-esteem. Although there have been multiple theories (Kerwin & Ponterotto,1995; Poston, 1990; Rockquemore & Brunsma's, 2002; Root, 1990) proposed and a variety of measures that capture various aspects of the biracial/bicultural identity process (Sense of Belonging Inventory, SOBI-A/SOBI-P, Hagerty and Patusky, 1995; Multiracial Experience *Measure's, MEM*; Yoo, Jackson, Guevarra, and Miller, 2015; Multiracial Identity Integration, MII, Cheng and Lee, 2009), no studies to date have aimed to reconcile and integrate all these theories into one, nor similarly have a measure that does the same. This study seeks to do just that in reconfiguring and integrating the literature regarding biracial identity development, and creating a measure that assesses it, entitled the Biracial Identity Development Scale, Revised (BID-R; Foley & Chavez, 2020).

In addition, through the creation of the BID-R, the current study seeks to contribute to the literature in other ways by examining the key constructs in healthy identity achievement such as a Sense of Belonging,and Code-Switching, a concept commonly used in the communications literature to explain successful inter-cultural adaptation. As such, this study is unique in its cross disciplinary approach to examining issues of psychological distress and psychopathology such as, depression (Plant & Sachs-Ericsson, 2004; Choi et al., 2013; Santos & VanDaalen, 2016; Lehavot et al., 2019) and substance abuse (Cooper et al., 1995; Tran et al., 2010; Feinstein & Newcomb, 2016), as artifacts of racial trauma (Root, 1998; Meyer, 2003; Skewes & Blume, 2019), a current national epidemic, given its prevalence in the midst of this nation's heightened racial divide. Racial trauma is defined as race-based stress in response to real or perceived instances of racism or racially driven prejudice, experienced by People of Color (POCs) and Indigenous people (BIPOC), which puts a toll on minority individual's physical and mental health (Comas-Díaz, 2019). Accordingly, Biracial individuals are found to have greater positive mental health outcomes, with an emphasis on their ability to adapt, and utilize their cultural identities in specific contexts (Charmaraman et al., 2014). Biracial/bicultural individuals, as a unique marginalized group receive a head start in facilitating an earlier mastery of such code-switching abilities, which may afford Biracial/bicultural individuals an advantage over their monoracial POC/marginalized group counterparts, when dealing with the catalyzing stressors of multiple aspects of prejudice and discrimination targeted at them by majority culture. Such instances of discrimination and prejudice may catalyze a sense of not belonging. Biracial/bicultural individuals acquire a code-switching skill set from

an early age by interfacing with one's own Biracial/bicultural proximal environment of caregivers, family, and friends in matters of race. This code-switching proficiency is utilized to navigate multiple worlds, and become more attuned, so that when they must deal with the issues of the larger world, they have greater resources to help them navigate such transitions between cultural contexts. As such, Biracial/bicultural groups may have a greater affinity for more quickly establishing a place for themselves, i.e. a sense of belonging that keeps them grounded in a healthy solidified ethnic identity, which may result in greater psychological wellbeing, and fewer instances of negative psychological outcomes.

While the research on Biracial individuals is ever growing, a greater emphasis should be placed on how once they achieve a healthy and evolved racial/ethnic identity, they are afforded the unique ability to be able to culturally code-switch in specific environments. This indicates that there is a need for research on the unique characteristics and experiences of Biracial individuals that allows for a healthy and integrated racial/ethnic identity, which leads to effective code-switching. Awareness and understanding of the unique experiences of Biracial individuals will allow for greater treatment outcomes for POCs and other marginalized groups such as those in the GLBTQIA community as well. Treatment approaches informed by the knowledge garnered from this study regarding the process of biracial ethnic identity development, healthy identity achievement, and code switching would assist those clients who experience difficulties reconciling their racial/ethnic identities, especially amongst monoracial groups who sometimes experiences higher rates of psychological distress and psychopathology due to racial trauma .

Such informed treatment approaches will be better guided in how to create validating therapeutic frames that allow for the empowerment of marginalized groups in today's politically tense climate. Thus, learning more about the Biracial/bicultural's processes of ethnic identity development, may also serve to help pave the way for a greater understanding of how to address larger societal issues of race relations. Given the current racial tensions of our nation between the Anglo majority, and other monoracial marginalized groups, such as Blacks and Latinos in America. Biracial individuals, who are an amalgamation of the majority status quo, and minority groups, are at a unique advantage, and are strategically positioned to bring these two-opposing ethnic/racial sides together (Rockquemore & Brunsma, 2002; Charmaraman et al., 2014). This research could serve as a bridge between the polarized sides of the political climate in today's world; empowering, educating, and bringing awareness of Biracial individual's ability to code-switch, as a means of successful adaptation across cultural lines, to aid in bringing the nation together.

If you are interested in entering the raffle for the $25 Amazon gift certificate, please email your name and email address to biracialidentityandbelonging@gmail.com and include the code word

"BELONGING ". In doing so, you will be automatically entered into the raffle. Your email address will not be associated with your answers in the survey, and no other information will be required from you if you win.
Any questions you have regarding this research may be directed to the researchers or the chair of the International Review Board (IRB), Dr. Jignya Patel. Please find the necessary contact information below. Thank you for your participation in this research study. If you wish, a summary of the results will be provided to you, at a later time, by contacting the researchers at the following address.

Principle Investigator: Felipa Chavez, Ph.D., chavezf@fit.edu, T: 321.674.8104. Address: 150 West University Blvd., Melbourne, FL 32901

Co-Investigator: Kimberly Foley, M.S., kfoley2017@my.fit.edu, Address: 150 West University Blvd., Melbourne, FL 32901

Chair of the International Review Board: Dr, Jignya Patel, jpatel@fit.edu, T: 321-674-7347. Address: 150 West University Blvd., Melbourne, FL 32901.

If you find you are experiencing some difficulties after thinking about some of the questions asked in this survey, and are interested in seeking help, please find the following resources:

- Call 1-800-662-HELP/4357, the Crisis Text Line: emotional support to those who may be in distress and need a listening ear, help with management a crisis situation, and/or assistance with information/referral services, website (https://www.crisistextline.org/) or text "home" to: 741741,
- National Suicide Prevention Lifeline: emotional support to those who may be in distress and need a listening ear, help with managing a crisis situation, and/or assistance with information/referral services (https://suicidepreventionlifeline.org) or call 1-800-TALK/8255
- Please either go to Substance Abuse and Mental Health Services Administration website for resources for dealing with trauma: https://ncsacw.samhsa.gov/resources/trauma/trauma-resource-center-websites.aspx or http://findtreatment.samhsa.gov/ or call 1-800-662-HELP (4357).
- If you reside in Brevard County, the Brevard Healthcare Forum is another referral website available (http://brevardhealthcareforum.org/),
- Community Psychological Services at 150 W University Blvd, Melbourne, FL 32901 by calling (321) 674-8106.

If you are interested in accessing these resources, it is recommended that you print this screen or copy the information now for future reference.

Lastly, you may contact either of the principle investigators Ms. Kimberly Foley , a doctoral level clinical psychology graduate student, or Dr. Felipa T. Chavez, Clinical Psychology Faculty at Florida Institute of Technology at the following email: biracialidentityandbelong ing@gmail.com .

Appendix G : Counseling/Emergency Resources

The following resources provide Free and Confidential Support 24/7. In the event of any life threatening and/or medical emergency, please call 911 and seek assistance from police, fire department and/or ambulance.

Crisis Text Line : emotional support to those who may be in distress and need a listening ear, help with management a crisis situation, and/or assistance with information/referral services.
Text "home" to: 741741
Website: https://www.crisistextline.org/

National Suicide Prevention Lifeline: emotional support to those who may be in distress and need a listening ear, help with managing a crisis situation, and/or assistance with information/referral services.
Phone: 1-800-TALK/8255
Website: https://suicidepreventionlifeline.org
National Sexual Assault Hotline: emotional support to those who may have experienced rape, sexual assault, and/or incest
Phone: 1-800-656-HOPE/4673
Website: https:/www.rainn.org/

National Teen Dating Abuse Helpline: emotional support to those who may be questioning or experiencing unhealthy aspects of their relationship
Phone: 1-866-331-9474
Text "Loveis" to: 22522
Website: http://www.loveisrespect.org/

National Domestic V iolence Hotline : emotional support to those who may be experiencing domestic violence and/.or may be questioning unhealthy aspects of their relationship.
Phone: 1-800-799-7233
Website: http://www.thehotline.org./

SAMHSA's National Helpline: emotional support to those who may be facing mental health, Trauma, and/or substance use difficulties.
Phone: 1-800-662-HELP/4357
Website: https:// www.samhsa.gov/find-help/national-helpline
Website: https://ncsacw.samhsa.gov/resources/trauma/trauma-resource-center-websites.aspx

Veterans Crisis Line: emotional support to veterans and their families/friends who may be in distress and need a listening ear, help with managing a crisis situation, and/or assistance with information/referral services.
Phone: 1-800-273-TALK/8255
Text to: 838255
Website: https://www.veteranscrisisline.net/

Appendix H: Demographic Screening Questions

Please fill out the following questions about yourself:

1. Please identify your gender identity.
   a. Male
   b. Female

2. Please indicate your age in years. _____

3. I racially identify as…

   a) White/Caucasian White
   b) Black/African American Black
   c) Hispanic
   d) Latino
   e) Asian
   f) Pacific Islander
   g) Native American
   h) Biracial
   i) Biracial Specify (_____)
   j) Other Specify (_____)

4. What is the race/ethnicity of your biological mother?

   a) White/Caucasian White
   b) Black/African American Black
   c) Hispanic
   d) Latino
   e) Asian
   f) Pacific Islander
   g) Native American
   h) Biracial
   i) Biracial Specify (_____)
   j) Other Specify (_____)

5. What is the race/ethnicity of your biological father?

   a) White/Caucasian White
   b) Black/African American Black
   c) Hispanic
   d) Latino
   e) Asian
   f) Pacific Islander

g) Native American
h) Biracial
i) Biracial Specify (_____)
j) Other Specify (_____)

6. What is your current city and state? (Drop down menu)

7. What is your current relationship status?

a) Single (skip logic f/up: question #6)
b) Cohabitating (skip logic f/up: How long have you been in your current relationship? (In years and months)
c) Married (skip logic f/up: How long have you been married?) (In years and months)
d) Divorced (skip logic f/up: How long were you married?) (In years and months)
e) Separated (skip logic f/up: How long were you together with your spouse?) (In years and months)
f) Widowed (skip logic f/up: How long were you together with your spouse?) (In years and months)

10. Have you ever been treated for a mental health problem? (Skip logic:)
(a) No (b) Yes

11. If you have been treated for the mental health problem, what treatment was it (is it)?
(a) Psychotherapy only
(b) Other Counseling
(c) Medication only
(d)Both Psychotherapy and medication
(e)Both Psychotherapy and other counseling
(f)Both other counseling and medication
(g)All (Psychotherapy, other counseling, and medication)

12. Select the following symptoms that applies to you

Loss of interest in things you once enjoyed	____yes ____no
Feelings of guilt	____yes ____no
Low energy	____yes ____no
Poor concentration	____yes ____no
Drastic weight gain	____yes ____no
Drastic weight loss	____yes ____no
Psychomotor agitation	____yes ____no
Psychomotor retardation	____yes ____no
Suicidal thoughts	____yes ____no

□Suicidal attempt(s) ____yes ____no
□Homicidal thoughts ____yes ____no
□Homicidal attempt(s) ____yes ____no
□Worry/anxious ____yes ____no
□Restlessness ____yes ____no
□Irritability ____yes ____no
□Tension ____yes ____no
□Easily fatigued ____yes ____no
□Insomnia ____yes ____no
□Hypersomnia ____yes ____no
□Panic: e.g., nausea, feel like going to die, shortness of breath, sweating, heart racing, shaking, tension, heart palpitations, etc. ____yes ____no
□Traumatic symptoms due to event(s): e.g., avoidance of activities or places that trigger memories of the event(s), social isolation, intrusive thoughts, nightmares, loss of time, easily startled, etc. ____yes ____no
□other symptoms _____ ____yes ____no

13. Treatment

How many times have you been in treatment? ____

For Time #1, how long were you in treatment? ____

For Time #1, was the treatment effective for you?

____yes ____no

For Time #2, how long were you in treatment? ____

For Time #2, was the treatment effective for you?

____yes ____no

For Time #3, how long were you in treatment? ____

For Time #3, was the treatment effective for you?

____yes ____no

For Time #4, how long were you in treatment? ____

For Time #4, was the treatment effective for you?

____yes ____no

14. Although you have never got treatment for the negative experiences impacting your life, have you ever felt that you would have benefited from treatment?
____yes ____no

Appendix I: Biracial Identity Development Scale – Revised (BIDS -R; Foley & Chavez, 2020)

Oblivion					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I do not think about my racial/ethnic identity.[1]	1	2	3	4	5
2. I think of myself as a human being, rather than my racial/ethnic categorization.	1	2	3	4	5
3. When I look at others, I do not see color.	1	2	3	4	5
4. When I look at myself, I do not see color.	1	2	3	4	5
5. I can accomplish anything I set my mind to without worry of how others will evaluate you based on my race/ethnicity.	1	2	3	4	5
6. I do not view my race/ethnicity as a hinderance in accomplishing things in life.	1	2	3	4	5
7. The most important opinions I care about are that of my family, rather than the outside world.	1	2	3	4	5
8. I am colorblind.	1	2	3	4	5
9. My family is colorblind.	1	2	3	4	5
10. My family did not see the world in terms of color/race/ethnicity while I was growing up.	1	2	3	4	5
11. My family does not see the world in terms of color/race/ethnicity.	1	2	3	4	5
12. My family did not discuss color/race/ethnicity while I was growing up.	1	2	3	4	5
13. My family does not discuss color/race/ethnicity.	1	2	3	4	5
14. My color/race/ethnicity does not impinge on my ability to self-actualize.	1	2	3	4	5

Sense of NOT Belonging					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
15. I would describe myself as a misfit in most social situations.[2]	1	2	3	4	5
16. I feel like a piece of a jig-saw puzzle that doesn't fit into the puzzle.	1	2	3	4	5
17. I would like to make a difference to people or things around me, but I don't feel that what I have to offer is valued.	1	2	3	4	5
18. I feel like an outsider in most situations.	1	2	3	4	5
19. I am troubled by feeling like I have no place in this world.	1	2	3	4	5
20. In general, I don't feel a part of the mainstream of society.	1	2	3	4	5
21. I feel like I observe life rather than participate in it.	1	2	3	4	5
22. I feel like a square peg trying to fit into a round hole.	1	2	3	4	5
23. I don't feel that there is any place where I really fit in this world.	1	2	3	4	5
24. I am uncomfortable that my background and experiences are so different from those who are usually around me.	1	2	3	4	5
25. I feel left out of things.	1	2	3	4	5
Due to my multiracial **background…**	Almost Never	Rarely	Sometimes	Often	Almost Always
26. People are curious to know my background.[3]	1	2	3	4	5
27. I get asked about my racial background.	1	2	3	4	5
28. I get asked "What are you?"	1	2	3	4	5
29. People say I'm exotic.	1	2	3	4	5

30. I get asked "Where are you from?"	1	2	3	4	5
31. I am picked on for not looking or acting like a certain racial group.	1	2	3	4	5
32. People have started fights with me (either verbally or physically).	1	2	3	4	5
33. I am not accepted by other racial groups.	1	2	3	4	5
34. People make jokes about me.	1	2	3	4	5
35. I am pressured to pick a race.	1	2	3	4	5
Internal Identity Conflict					
	Completely Disagree	Disagree	Neutral	Agree	Completely Agree
36. I am conflicted between my different racial identities.[4]	1	2	3	4	5
37. I feel like someone moving between the different racial identities.	1	2	3	4	5
38. I feel torn between my different racial identities.	1	2	3	4	5
39. I do not feel any tension between any different racial identities.*	1	2	3	4	5
Sense of Belonging					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
40. It is important to me that I am valued or accepted by others.[5]	1	2	3	4	5
41. In the past, I have felt valued and important to others.	1	2	3	4	5
42. It is important to me that I fit somewhere in this world.	1	2	3	4	5
43. I have qualities that can be important to others.	1	2	3	4	5
44. I am working on fitting in better with those around me.	1	2	3	4	5

45. I want to be a part of things going on around me.	1	2	3	4	5
46. It is important to me that my thoughts and opinions are valued.	1	2	3	4	5
47. Generally, other people recognize my strengths and good points.	1	2	3	4	5
48. I can make myself fit in anywhere.	1	2	3	4	5
Due to my multiracial **background…**	Almost Never	Rarely	Sometimes	Often	Almost Always
49. I create my own space (e.g., formed social groups) with other multiracial people.[6]	1	2	3	4	5
50. I am active in multiracial organizations or groups.	1	2	3	4	5
51. I attend multiracial events and social gatherings (e.g., Loving Day).	1	2	3	4	5
52. I connect to other multiracial individuals through the Internet (e.g., Facebook and Myspace).	1	2	3	4	5
53. I read multiracial literature (e.g., articles, books, and Internet websites).	1	2	3	4	5
Healthy, Evolved, Biracial Identity Dimension					
	Completely Disagree	Disagree	Neutral	Agree	Completely Agree
54. My racial identity is best described by a blend of all the racial groups to which I belong.*[7]	1	2	3	4	5
55. I keep everything about my different racial identities separate.	1	2	3	4	5
56. I am a person with a multiracial identity.*	1	2	3	4	5
57. In any given context, I am best described by a single racial identity.	1	2	3	4	5

58. I am proud of being a multiracial person.[8]	1	2	3	4	5
59. I like being a multiracial person.	1	2	3	4	5
60. There are more advantages than disadvantages to be a multiracial person.	1	2	3	4	5
61. There are many good things about being a multiracial person	1	2	3	4	5
Due to my multiracial **background…**	Almost Never	Rarely	Sometimes	Often	Almost Always
62. I live in more than one culture.[9]	1	2	3	4	5
63. I participate in cultural practices (e.g., special food, music, and customs) associated with different cultures.	1	2	3	4	5
64. I celebrate holidays/celebrations of more than one culture.	1	2	3	4	5
65. I identify with cultural beliefs of multiple groups.	1	2	3	4	5
66. I am friends with people from different cultures.	1	2	3	4	5
<u>Code-Switching</u>					
Due to my multiracial background **…**	Almost Never	Rarely	Sometimes	Often	Almost Always
67. I change how I describe my racial identity in different settings (e.g., work, home, and school).[10]	1	2	3	4	5
68. I act different depending on where I am at (e.g., home, school, and work).	1	2	3	4	5
69. I change the way that I present myself to other people.	1	2	3	4	5
70. I change the way that I racially describe myself to other people.	1	2	3	4	5
71. I shift how I racially express my identity	1	2	3	4	5

around certain people (e.g., talk and dress).					
72. I code-switch to make myself more comfortable.[11]	1	2	3	4	5
73. I code-switch to make others more comfortable.	1	2	3	4	5
74. When I code-switch, I sometimes experience a delay…	1	2	3	4	5
75. I shift between my cultural worlds effortlessly and instantaneously.	1	2	3	4	5
76. I have found that my ability to code-switch is an asset for me.	1	2	3	4	5

*Items 39, 54, and 56 are reverse -scored.

Oblivion Dimension:
[1] Items 1 – 14 were generated based on Cross' Theory of Nigrescence (1971) stage of pre-encounter in Cross' Theory of Nigrescence (1971).
Sense of NOT Belonging Dimension:
[2] Items 15 – 25 were taken from the Sense of Belonging Instrument (SOBI-P; Hagerty and Patusky, 1995).
[3] Items 26 – 35 were taken from the *Multiracial Experience Measure's* (MEM; Yoo, Jackson, Guevarra, and Miller, 2015) dimensions of "Perceived Racial Ambiguity" and "Multiracial Discrimination".
Internal Identity Conflict:
[4] Items 36 – 39 were taken from the Multiracial Identity Integration (MII; Cheng and Lee, 2009) dimension of "Racial Conflict".
Sense of Belonging Dimension:
[5] Items 40 – 48 were taken from the Sense of Belonging Instrument (SOBI-A; Hagerty and Patusky, 1995).
[6] Items 49 – 53 were taken from the *Multiracial Experience Measure's* (MEM; Yoo, Jackson, Guevarra, and Miller, 2015) dimension of "Creating Third Space".
Healthy, Evolved, Multiracial Identity Dimension:
[7] Items 54 – 57 were taken from the Multiracial Identity Integration (MII; Cheng and Lee, 2009) dimension of "Racial Distance".
[8] Items 58 – 61 were taken from the Multiracial Pride (Cheng and Lee, 2009).
[9] Items 62 – 66 were taken from the *Multiracial Experience Measure's* (MEM; Yoo, Jackson, Guevarra, and Miller, 2015) dimension of "Multicultural Engagement".
Code-Switching
[10] Items 67 – 71 were taken from the *Multiracial Experience Measure's* (MEM; Yoo, Jackson, Guevarra, and Miller, 2015) dimension of "Shifting Expressions".
[11] Items 72 – 76 were generated based on the theoretical construct of code-switching.

Appendix J: Sense of Belonging Instrument (SOBI; Hagerty and Patusky, 1995)

SOBI-P

Instructions: Here are some statements with which you may or may not agree. Using the key listed below, circle the number that most closely reflects your feelings about each statement.

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. I often wonder if there is any place on earth where I really fit in.	1	2	3	4
2. I am just not sure if I fit in with my friends.	1	2	3	4
3. I would describe myself as a misfit in most social situations.	1	2	3	4
4. I generally feel that people accept me.	1	2	3	4
5. I feel like a piece of a jig-saw puzzle that doesn't fit into the puzzle.	1	2	3	4
6. I would like to make a difference to people or things around me, but I don't feel that what I have to offer is valued.	1	2	3	4
7. I feel like an outsider in most situations.	1	2	3	4
8. I am troubled by feeling like I have no place in this world.	1	2	3	4
9. I could disappear for days and it wouldn't matter to my family.	1	2	3	4
10. In general, I don't feel a part of the mainstream of society.	1	2	3	4
11. I feel like I observe life rather than participate in it.	1	2	3	4
12. If I died tomorrow, very few people would come to my funeral.	1	2	3	4
13. I feel like a square peg trying to fit into a round hole.	1	2	3	4
14. I don't feel that there is any place where I really fit in this world.	1	2	3	4
15. I am uncomfortable that my background and experiences are so different from those who are usually around me.	1	2	3	4

16. I could not see or call my friends for days and it wouldn't matter to them.	1	2	3	4
17. I feel left out of things.	1	2	3	4
18. I am not valued by or important to my friends.	1	2	3	4

SOBI-A

Instructions: Here are some statements with which you may or may not agree. Using the key listed below, circle the number that most closely reflects your feelings about each statement.

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. It is important to me that I am valued or accepted by others.	1	2	3	4
2. In the past, I have felt valued and important to others.	1	2	3	4
3. It is important to me that I fit somewhere in this world.	1	2	3	4
4. I have qualities that can be important to others.	1	2	3	4
5. I am working on fitting in better with those around me.	1	2	3	4
6. I want to be a part of things going on around me.	1	2	3	4
7. It is important to me that my thoughts and opinions are valued.	1	2	3	4
8. Generally, other people recognize my strengths and good points.	1	2	3	4
9. I can make myself fit in anywhere.	1	2	3	4

Appendix K: Multiracial Experience Measure (MEM; Yoo, Jackson, Guevarra, and Miller, 2015)

Instructions: Here are some statements with which you may or may not agree. Using the key listed below, circle the number that most closely reflects your feelings about each statement.

Due to my multiracial background…					
	Almost Never	Rarely	Sometimes	Often	Almost Always
1. I shift how I racially express my identity around certain people (e.g., talk and dress).	1	2	3	4	5
2. I get asked "What are you?"	1	2	3	4	5
3. I am active in multiracial organizations or groups.	1	2	3	4	5
4. I am picked on for not looking or acting like a certain racial group.	1	2	3	4	5
5. I get asked "Where are you from?"	1	2	3	4	5
6. I live in more than one culture.	1	2	3	4	5
7. I celebrate holidays/celebrations of more than one culture.	1	2	3	4	5
8. I change the way that I racially describe myself to other people.	1	2	3	4	5
9. I am not accepted by other racial groups.	1	2	3	4	5
10. I change how I describe my racial identity in different settings (e.g., work, home, and school).	1	2	3	4	5
11. I identify with cultural beliefs of multiple groups.	1	2	3	4	5

Due to my multiracial background…					
	Almost Never	Rarely	Sometimes	Often	Almost Always
12. I read multiracial literature (e.g., articles, books, and Internet websites).	1	2	3	4	5
13. People are curious to know my background.	1	2	3	4	5
14. I am friends with people from different cultures.	1	2	3	4	5
15. People say I'm exotic.	1	2	3	4	5
16. People have started fights with me (either verbally or physically).	1	2	3	4	5
17. I am pressured to pick a race.	1	2	3	4	5
18. I connect to other multiracial individuals through the Internet (e.g., Facebook and Myspace).	1	2	3	4	5
19. I participate in cultural practices (e.g., special food, music, and customs) associated with different cultures.	1	2	3	4	5
20. I get asked about my racial background.	1	2	3	4	5
21. People make jokes about me.	1	2	3	4	5
22. I create my own space (e.g., formed social groups) with other multiracial people.	1	2	3	4	5
23. I change the way that I present myself to other people.	1	2	3	4	5
Due to my multiracial background…					
	Almost Never	Rarely	Sometimes	Often	Almost Always
24. I attend multiracial events and social gatherings (e.g., Loving Day).	1	2	3	4	5

25. I act different depending on where I am at (e.g., home, school, and work).	1	2	3	4	5

Appendix L: Multiracial Identity Integration (MII; Cheng and Lee, 2009)

Instructions: Here are some statements with which you may or may not agree. Using the key listed below, circle the number that most closely reflects your feelings about each statement.

	Completely Disagree	Disagree	Neutral	Agree	Completely Agree
1. My racial identity is best described by a blend of all the racial groups to which I belong.	1	2	3	4	5
2. I keep everything about my different racial identities separate.	1	2	3	4	5
3. I am a person with a multiracial identity.	1	2	3	4	5
4. In any given context, I am best described by a single racial identity.	1	2	3	4	5
5. I am conflicted between my different racial identities.	1	2	3	4	5
6. I feel like someone moving between the different racial identities.	1	2	3	4	5
7. I feel torn between my different racial identities.	1	2	3	4	5

8. I do not feel any tension between any different racial identities.	1	2	3	4	5

Appendix M: Multiracial Pride (Cheng and Lee, 2009)

Instructions: Here are some statements with which you may or may not agree. Using the key listed below, circle the number that most closely reflects your feelings about each statement.

	Completely Disagree	Disagree	Neutral	Agree	Completely Agree
1. I am proud of being a multiracial person.	1	2	3	4	5
2. I like being a multiracial person.	1	2	3	4	5
3. There are more advantages than disadvantages to be a multiracial person.	1	2	3	4	5
4. There are many good things about being a multiracial person.	1	2	3	4	5

Appendix N : Institute for Health and Productivity Management (IHPM) Wellbeing Questionnaire (Jones, Brown, & Minami, 2013)

	How often in the last **two weeks did you….**	Never	Rarely	Sometimes	Often	Very Often
1	Feel good/positive about yourself?	0	1	2	3	4
2	Enjoy your leisure time?	0	1	2	3	4
3	Have a good energy level?	0	1	2	3	4
4	Enjoy spending time with family or friends?	0	1	2	3	4
5	Enjoy your work and other activities of daily life?	0	1	2	3	4
6	Have the right amount of sleep?	0	1	2	3	4
7	Have physical pain or other health problems?	0	1	2	3	4
8	Worry about a lot of things?	0	1	2	3	4
9	Feel unhappy or sad?	0	1	2	3	4
10	Feel nervous or anxious?	0	1	2	3	4
11	Cut back on activities due to physical or emotional health problems?	0	1	2	3	4
12	Feel hopeless about the future?	0	1	2	3	4
13	Feel lonely?	0	1	2	3	4
14	Worry about money?	0	1	2	3	4
15	Feel fulfilled in life?	0	1	2	3	4
16	Feel happy with your living situation?	0	1	2	3	4
17	Feel fortunate about your social relationships?	0	1	2	3	4
18	Feel unmotivated to do anything?	0	1	2	3	4

19	Feel unproductive at work or other daily activities?	0	1	2	3	4
20	Have a hard time paying attention?	0	1	2	3	4
21	Accomplish most of what you wanted to do?	0	1	2	3	4
22	Have problems at work, school or home due use of drugs or alcohol?	0	1	2	3	4

*Items 7, 8, 9, 10, 11, 12, 13, 14, 18, 19, 20, 22 are reverse -scored.

Appendix O: Rosenberg Self -Esteem Scale (Rosenberg, 1965)

The scale is a 10 item Likert scale with items answered on a 4-point scale (strongly agree to strongly disagree).

Instructions: Below is a list of statements dealing with your general feelings about yourself. Please indicate how strongly you agree or disagree with each statement.

If you strongly agree, circle SA.
If you agree with the statement, circle A.
If you disagree, circle D.
If you strongly disagree, circle SD.

1.	On the whole, I am satisfied with myself.	SA	A	D	SD
2.	At times, I think I am no good at all.	SA	A	D	SD
3.	I feel that I have a number of good qualities.	SA	A	D	SD
4.	I am able to do things as well as most other people.	SA	A	D	SD
5.	I feel I do not have much to be proud of.	SA	A	D	SD
6.	I certainly feel useless at times.	SA	A	D	SD
7.	I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD
8.	I wish I could have more respect for myself.	SA	A	D	SD
9.	All in all, I am inclined to feel that I am a failure.	SA	A	D	SD
10.	I take a positive attitude toward myself.	SA	A	D	SD

Scoring:

Items 2, 5, 6, 8, 9 are reverse scored. Give "Strongly Disagree" 1 point, "Disagree" 2 points,
"Agree" 3 points, and "Strongly Agree" 4 points. Sum scores for all ten items. Keep scores
on a continuous scale. Higher scores indicate higher self-esteem.

Rosenberg, M. (1965). Rosenberg self-esteem scale (RSE). Acceptance and commitment therapy. Measures package , 61(52), 18.

Appendix P: OQ-45 (Beckstead, Hatch, Lambert, Eggett, Goates, & Vermeersch, 2003)

Please choose the best answer for the following questions:

	Never	Rarely	Sometimes	Frequently	Always
1) I get along well with others.	❑	❑	❑	❑	❑
2) I tire quickly.	❑	❑	❑	❑	❑
3) I feel no interest in things.	❑	❑	❑	❑	❑
4) I feel stressed at work/school.	❑	❑	❑	❑	❑
5) I blame myself for things.	❑	❑	❑	❑	❑
6) I feel irritated.	❑	❑	❑	❑	❑
7) I feel unhappy in my marriage/significant relationship.	❑	❑	❑	❑	❑
8) I have thoughts of ending my life.	❑	❑	❑	❑	❑
9) I feel weak.	❑	❑	❑	❑	❑
10) I feel fearful	❑	❑	❑	❑	❑
11) After heavy drinking, I need a drink the next morning to get going (If you do not drink, mark "never").	❑	❑	❑	❑	❑
12) I find my work/school satisfying	❑	❑	❑	❑	❑
13) I am a happy person.	❑	❑	❑	❑	❑
14) I work/study too much.	❑	❑	❑	❑	❑
15) I feel worthless	❑	❑	❑	❑	❑
16) I am concerned about family troubles.	❑	❑	❑	❑	❑
17) I have an unfulfilling sex life.	❑	❑	❑	❑	❑
18) I feel lonely.	❑	❑	❑	❑	❑
19) I have frequent arguments	❑	❑	❑	❑	❑
20) I feel loved and wanted.	❑	❑	❑	❑	❑
21) I enjoy my spare time.	❑	❑	❑	❑	❑

22) I have difficulty concentrating.	❑	❑	❑	❑	❑
23) I feel hopeless about the future.	❑	❑	❑	❑	❑
24) I like myself.	❑	❑	❑	❑	❑
25) Disturbing thoughts come into my mind that I cannot get rid of.	❑	❑	❑	❑	❑
26) I feel annoyed by people who criticize my drinking (or drug use) (if not applicable, mark "never").	❑	❑	❑	❑	
27) I have an upset stomach.	❑	❑	❑	❑	❑
28) I am not working or studying as well as I used to.	❑	❑	❑	❑	❑
29) My heart pounds too much.	❑	❑	❑	❑	❑
30) I have trouble getting along with friends and close acquaintances.	❑	❑	❑	❑	❑
31) I am satisfied with my life.	❑	❑	❑	❑	❑
32) I have trouble at work/school because of my drinking or drug use (if not applicable, mark "never").	❑	❑	❑	❑	❑
33) I feel that something bad is going to happen.	❑	❑	❑	❑	❑
34) I have sore muscles.	❑	❑	❑	❑	❑
35) I feel afraid of open spaces, of driving, or being on buses, subways, and so forth.	❑	❑	❑	❑	❑
36) I feel nervous.	❑	❑	❑	❑	❑
37) I feel my love relationships are full and complete.	❑	❑	❑	❑	❑
38) I feel that I am not	❑	❑	❑	❑	❑

doing well at work/school.					
39) I have too many disagreements at work/school.	❑	❑	❑	❑	❑
40) I feel something is wrong with my mind.	❑	❑	❑	❑	❑
41) I have trouble falling asleep or staying asleep.	❑	❑	❑	❑	❑
42) I feel blue.	❑	❑	❑	❑	❑
43) I am satisfied with my relationships with others.	❑	❑	❑	❑	❑
44) I feel angry enough at work or school to do something I might regret.	❑	❑	❑	❑	❑
45) I have headaches.	❑	❑	❑	❑	❑

Appendix Q : Depression, Anxiety, and Stress Scale – 21 Items (DASS -21; Lovibond & Lovibond,1995)

Please read each statement and select a number (0, 1, 2 or 3) which indicates how much the statement applied to you over the past week. There are no right or wrong answers. Do not spend too much time on any statement.

The rating scale is as follows:

0 – Did not apply to me at all - NEVER
1 – Applied to me to some degree, or some of the time - SOMETIMES
2 – Applied to me to a considerable degree, or a good part of time - OFTEN
3 – Applied to me very much, or most of the time - ALMOST ALWAYS

Questions	Never	Sometimes	Often	Almost Always
1. I found it hard to wind down.	0	1	2	3
2. I was aware of dryness of my mouth.	0	1	2	3
3. I couldn't seem to experience any positive feeling at all.	0	1	2	3
4. I experienced breathing difficulty (e.g., excessively rapid breathing, breathlessness in the absence of physical exertion).	0	1	2	3
5. I found it difficult to work up the initiative to do things.	0	1	2	3
6. I tended to over-react to situations.	0	1	2	3
7. I experienced trembling (e.g., in the hands).	0	1	2	3
8. I felt that I was using a lot of nervous energy.	0	1	2	3
9. I was worried about situations in which I might panic and make a fool of myself.	0	1	2	3
10. I felt that I had nothing to look forward to.	0	1	2	3
11. I found myself getting agitated.	0	1	2	3
12. I found it difficult to relax.	0	1	2	3
13. I felt down-hearted and blue.	0	1	2	3

14. I was intolerant of anything that kept me from getting on with what I was doing.	0	1	2	3
15. I felt I was close to panic.	0	1	2	3
16. I was unable to become enthusiastic about anything.	0	1	2	3
17. I felt I wasn't worth much as a person.	0	1	2	3
18. I felt that I was rather touchy.	0	1	2	3
19. I was aware of the action of my heart in the absence of physical exertion (e.g., sense of heart rate increase, heart missing a beat).	0	1	2	3
20. I felt scared without any good reason.	0	1	2	3
21. I felt that life was meaningless.	0	1	2	3