

THE INFLUENCES OF GENDER, GENERATION, AND RACIAL/ETHNIC GROUPS
ON ADAPTATIONS TO HEGEMONY IN CONTEMPORARY AMERICA

by

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B.S., Kentucky State University, 1998

M.S., Kansas State University, 2003

AN ABSTRACT OF A DISSERTATION

Submitted in partial fulfillment of the

requirements for the degree

DOCTOR OF PHILOSOPHY

School of Family Studies and Human Services
College of Human Ecology

KANSAS STATE UNIVERSITY

Manhattan, Kansas

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ABSTRACT

The purpose of this study is to examine the affects of hegemonic influences on race and ethnicity among American families. An underlying premise of the investigation is that intra-familial socialization (what one is taught at home) and how external interaction (i.e., social environment) affects the perceptions of racial, ethnic American identity. That is, how does what is taught at home and what is absorbed in our social environments influence how we feel about being American. An overlay of generational effects, race, and gender is examined.

Data were extracted from the National Opinion Research Center, General Social Surveys (GSS), for the year 2004. The final sub-sample used for this investigation consisted of approximately 1300 adults.

Using theoretical constructs from generational effects, social exchange, and social integrationist approaches, an effort was made to identify what factors had the most influences on how families respond to hegemonic influence when group membership is controlled for in a series of correlations, Exploratory Factor Analyses, and Structure Equation Models (SEM) using Analysis of Moment Structures (AMOS). The results revealed that there were differences associated within and among generation, and racial/ethnic populations, and gender.

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Approved by:

Major Professor
Farrell J. Webb, PhD

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DEDICATION

Definition of the situation: “*If the men define situations as real, they are real in their consequences*”~ W. I. Thomas

I would like to dedicate this dissertation to those who have been silenced by the hegemonic influence, whether it is seen or unseen, known and/or unknown to them.

My 5th and 6th grade teacher Mrs. (Fohr) Foor and my barber Mr. Northington Hugh who reinforced the teaching of my grandmother who taught me that *neither your environment nor your situation defines who or what you become in **your** life.*

My High School Vice-principal Mr. Levi Peterson who constantly reminded his students of the *consequences of choice*. And his constant reminder that life is about perception—internal and external. Mr. Petersons’ *ideology of self* encompassed a variety of philosophies that led to self actualization. It does matter how others perceive you, even though their perception of you may be false, the only truth lives within you, and only that truth can be reborn in the faces of false assumptions and accusations, yet how it is born and when it is born depends on you.

My Grandmothers (peace be upon them) and my Momma who are *consistent in their persistence* to remind me that *you can accomplish whatever your heart desires and your mind conceives*. And in the days of your darkest hours, when your friends fail you, and you find yourself alone, just remember you have a friend in Jesus. Their wisdom still comforts me and the power of prayer, even those of my grandmothers (extending beyond the grave) knows no boundaries or limitations.

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~To the one whom travels before me and to those that follow close behind.

Jah-Ra’EL Victor Burrell, Ph.D.

CHAPTER 1

Introduction to the Problem

The family as an institution has been defined by both its social functions and social expectations of its members (Beck & Beck, 1989; Lewis, 1959). The social functions that define the family are often based on those of the dominant group—those perceived to be in control of the “host society¹”. American hegemony adjusts societal needs and functions to maintain a balanced society that favors the dominant group in the United States. These adjustments often lead superior groups to subjugate subordinate groups, thus sustaining inferior positions within society and socially isolating others (i.e., African, Asian, American Indigenous, and other sub-groups of European ancestry). In short, hegemonic societies limit, isolate, and often exclude groups at the same time creating the desire among these groups to acquire the lifestyle of the dominant group.

On one hand, it is fair to characterize the family as a unit in a steady transformation (Broderick, 1993) largely because of the transactive nature of societies. Cultures with diverse populations tend to subordinate groups that are not of the dominant civilization. The minority groups of Asia, Africa, American Indigenous, and sub-groups of European ancestry, share in-group and out-group differences from that of the dominant group (Kazel, 1995). On the other hand, it is fair to say that what is defined as success, stability, and normalcy within the context of the contemporary family unit depends largely upon who is in control of the social dictionary—in other words, who has the power to define not only lifestyle, but what is valued and relevant are the biographers of

¹ The concept of a host society is derived from theories of hegemony, which attempts to explain how dominant groups or individuals (known as **hegemons**) maintain their power within a society. One feature of these dominant [classes](#) is to persuade subordinate ones to accept, adopt, and internalize their values and norms.

the American society.

Epstein's (1978) early exploration of subordinate groups and ethnic identity illustrates the effectiveness of time and generational influences on immigrant families living in dominant societies. His research advanced the thinking of intergenerational family forms, and redefined the context of *functioning* in the American family. In addition, he revealed that the host society controls the social dictionary. That is, first generation immigrant families are in 'immediate transition' upon arrival to the host society. The dominant groups' culture defines, not only the reflective imagery of roles and actors in society, but also creates a model for attitudes and behaviors (Epstein, 1978; Jenkins, 2003).

Along with social definitions, a new environment, language acquisitions, and time (as a constant) and place, help establish the current family forms that we see today. Time, as it relates to history, may be separated into four distinct periods identified as: (a) Pre-Industrial (agrarian); (b) Industrial (urbanization); (c) Contemporary (technological age); and the (d) Information /Service age (Bell, 1973; Toffler, 1991). These historical epochs include transitory processes of immigration, dispersed individuals, and migrant groups to the United States. *Historical epochs* are critical in my discussion of Americanism (cultural values) and Americanization (a process also known as the assimilation of ethnic groups), because these epochs point out issues that gave rise to privileged groups and their accessibility to resources over other groups who were disadvantaged. Factors such as, country of origin or perceived racial/ethnic identity, time of admission into the American society, and the degree of social acceptance and/or

conflict of the group help create a *nuanced portrait* of what it means to be American (Kazal, 1995).

The generational effects are more prevalent for some groups (e.g., Asian, Mexican/Latino/Hispanic families) than others (e.g., African American, Native American families). The success of these families and their stability relies on their ability to transition from one epoch to another. That is to say, how the dominant group defines success may differ from that of indigenous groups via generations, yet survival and stability (within an environment controlled by the dominant group) relies on their acceptance of American values (host society). An example of ascribed value is success, which has been largely accepted and defined as a core value by the dominant group.

The transitory process from one time period to the next influenced the way that families see prestige, power (i.e., dominance socially, culturally, and economically), and a civilized way of life (Epstein, 1978). The ability to assimilate (i.e., be more like the host society—dominant group) is the prescription for adaptability and influence. As an institution, some of the family's primary interests are meeting these expectations. Assimilation into the larger society requires sub-groups to accept the greater and most intimate aspects of the American culture and its definitions. Groups that do not accept the cultural definitions (what are valued versus devalued) provide for the distinctions between the core society and its immigrant, migrant, and indigenous populations. However, the family's transitions and acceptance of the new roles in their host society are affected by the host society's expectations. Some of these expectations include:

- reproducing and socializing the young—eugenics and one child policy;
- protecting children—sex selection of children;

- serving as a system of names and a method of determining kinship – differences in matrilineal and patriarchal societies(i.e., Islamic sects);
- providing emotional comfort and support for adults;
- regulating sexual behavior through the influence of polity and religiosity;
- and serving as a resource for economical, emotional, and social support; and providing education through socialization and formal institutions to its members (Bullock & Trombley, 1999; Eshleman & Bulcroft, 2005).

Purpose

The purpose of this dissertation is to explore the role of *American Hegemony* in how a family successfully integrates the American culture into their lives. This task involves three phases each of which will be examined in relationship to how they contribute to the current notion of what is the state of *Americanism* among families in the United States. One primary issue to be addressed is how the United States (US) culture views what it means to be American. It will be important to examine how this view varies across race and ethnicity, more importantly how superior group membership influences subordinate group perception, as it relates to what is defined as being truly American. The second issue examines, how subordinate groups have responded to the notions of pride in American history and the conduct of its citizenry (i.e., fair and equal treatment of all groups across race and ethnicity in America). Finally, this dissertation seeks to explain how these differences are used by groups (both superior and subordinate) to establish responses to racial hegemony in America.

Rationale

The family is the oldest and most essential unit in the formulation of societies. Because of the broadening definition of the family, social scientists must become more inclusive of social forces that may affect the internal dynamics of families. These external foci may vary across cultural groups, but they help shape the attitudes and perceptions of the individual as they interact within their immediate family. Thus, the family unit is representative of a larger system of social interactions that involves legal, social, and individual perceptions of family. These influences are shaped by social interactions, social institutions, and social environments, which influence the development of the “American Identity.” What will be explored in this document is how the approximation of an *American Identity* may differ across race/ethnicity and how such differences can be accounted for by a series of measures related to identity formation.

Previous research has not fully examined the influence of cultural identity and its influences on the standard definitions of what it means to be American. This may be due to the strong influence of hegemony a concept that is very prominent in the American psyche and reinforced by American academics (Morgan, 1968; Renshon, 2005; Shklar, 1991). Simply put, hegemony is not examined because recent social and historic events have led us to believe that we are very much alike and as such, support the notion of American culture without question.² The formation of the American Identity has been woven into the social fabric observed by the *American Citizens Handbook* proclaiming that “it is important that people who are to live and work together shall have a common

² Dr. J. E. Morgan (1968) 1941 edition of the *American Citizens Handbook* inspired the National Education Association to implement the goals and values of American Citizenry. Later, adopted by the National Council of Social Studies it became the underlying instruction manual for social studies education. Through a system of free public education, the American idea is “inoculated into the lives” of the immigrant, the common citizen, and the like who will conform to a “common system of purpose”—the American Identity.

mind—a like heritage of purpose, religious ideals, love of country, beauty, and wisdom to guide and inspire them”(Schlafly, 2005, p. 1). The hegemonic influence is rooted in uncovering whose mind, whose heritage, whose religion, and by whom the definitions of beauty and wisdom are defined. The construct of hegemony goes unnoticed in the works of cultural attitude formation, specifically as it relates to racial identity formation and attaining the American way. Hegemony as a social practice is not seen as a factor, until social disruption and chaos erupts (e.g. as it did in the American 1960’s and 1990’s following perceived racial injustices and in the mid-2000’s involving immigration issues). This dissertation takes the issue of socio-environmental interaction to task in an effort to clarify the importance of altruism among family members living in a host society. Where hegemony is a common social practice, living conditions, resources, opportunities, and social relationships are not the same for all groups. Hegemony minimizes the social challenges within minority communities to attain achievement, success, and self-sufficiency believing that these social values are accomplishable for all groups.

Theoretical Framework

The construct of Americanism (as a social identity) must be discussed within theoretical constructs that are robust, coherent, respectful, and meaningful to the ideas at hand. While there are multiple theories that could be used to explain affinity to this social construct of Americanism, Social Integration theory and Exchange theory are two of the most useful constructs for advocating knowledge about this topic.

Theories of Social Integration have been discussed as early as Milton Gordon’s (1920) *Nature of Society* discourse and his three distinctions in the social order of

societies. Gordon (1920) listed the following theories in his discussion of social integration:

- “Anglo—conformity demanded the complete renunciation of the immigrant’s ancestral culture in favor of the behavior and values of the Anglo-Saxon core group. (Assimilation)
- Melting Pot—a biological merger of the Anglo-Saxon peoples with other immigrant groups and a blending of their respective culture into a new Indigenous American type. (Amalgamation)
- Cultural Pluralism—advocated retaining the communal life and significant portions of the culture of the later immigrant groups within a common political framework.” (Accommodation) (Kazal, 1995, pp 442).

It is my belief that the goal of American Hegemony is to have subordinate groups become mirror images of the dominant society. However the complexity of human attitudes and behavior has led me to further my thinking to realize that the subject socialization [of these multiple groups] is in constant transition. That is, within any given society as diverse as America—with a comparable history of immigration and social conflict—has all three theoretical constructs occurring simultaneously. It is also possible that transitions of racial formation may or may not be the same for all groups. The segmented assimilation model would be the most appropriate for highlighting the differences between groups.

The segmented assimilation model depicting family organization and cultural formation in America (see Figure 1.1) describes the way in which social integration differs for most groups. Each group (A, B, and C) are representatives of race (i.e.,

national identity) and ethnicity (i.e., cultural significance). The integration of these cultures from new ethnic identities (multi-racial, multi-ethnic, multi-heritage) and preserve the national (American) identity (e.g., the ethnicity of Hispanic may be assigned to any racial identity White, Black, Asian, or American Indigenous and still preserve the national identity of American). Pluralistic groups are more likely to favor the preservation of their distinctive ethnic origin, cultural patterns, and religion, yet may practice a national dualism in their identity without participating in the social integration

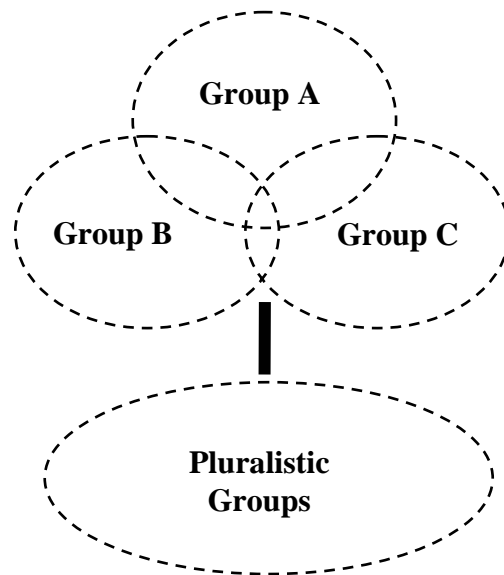


Figure 1.1 Segmented Assimilation Model Depicting Family Organization and Cultural Formation in America.

of assimilation or amalgamation, but maintain a more accommodationist approach to identity (e.g., Native American, European American). The fusing of Figure 1.1 has been integrated in Figure 1.2 the social exchange of internal familial perceptions and external

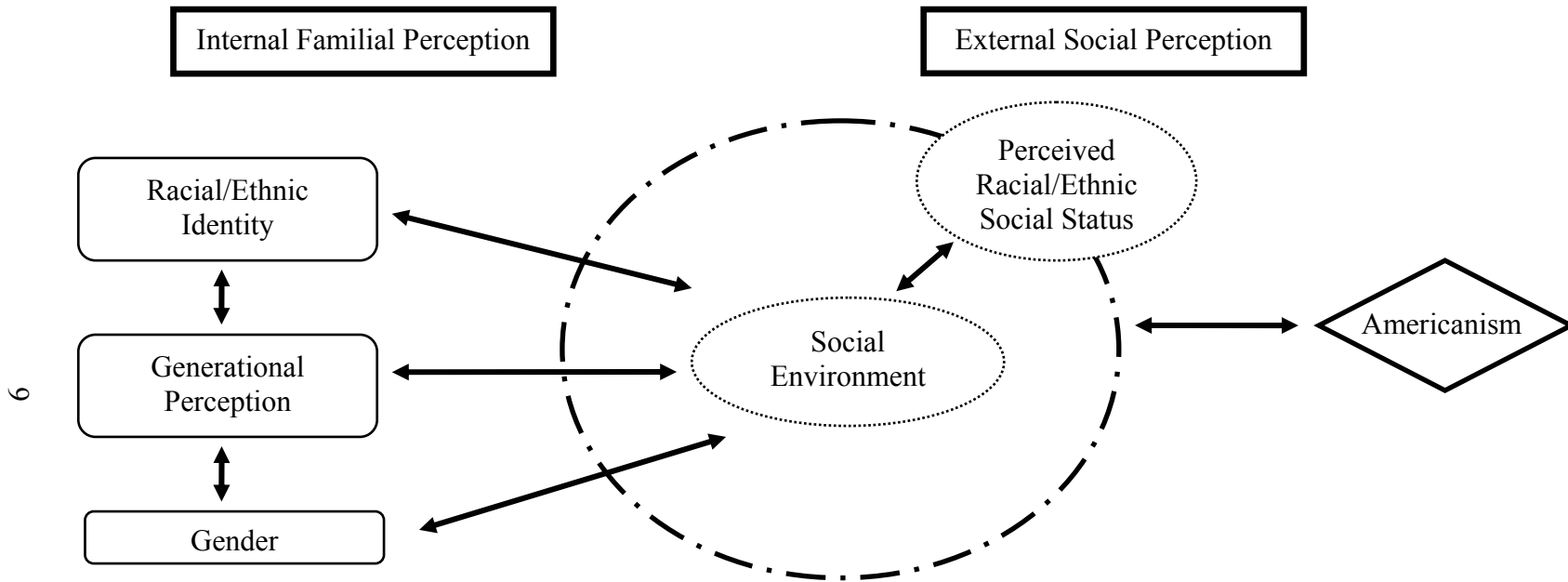


Figure 1.2 The Social Exchange of Internal Familial Perceptions and External Social Perceptions Model.

social perception model. There are some basic assumptions about the Exchange theory and the internal familial perceptions and external social perception model that must be addressed in order to understand the model, they are: (1) defining race and ethnicity in the early 20th and now 21st centuries convey *new immigrants* and their racial formations, which carries the assumptions that the current status of most groups have always subsisted (i.e., all European immigrants are White)—in fact they were not; (2) *backward*, *forward*, and *reciprocal* generational perceptions are concurrent; (3) *equity theory* is the basis for stories related to profitable social relationships (White & Klein, 2002); (4) ...the narratives associated with racial transformation are seen as the dominant group encouraging or forcing social integration as a part of the assimilation (or not) process (Roediger, 2005); (5) groups within any given society may or may not reach full assimilation and still acquire the values of the host society (Kazal, 1995; Maner & Mitzer, 1978); (6) every society has structural barriers, social obstacles; (7)...it is the relative balance or ratio of rewards that are formed in symbiotic relationships, which sustain families within the integrative process; (8) and that the need for language acquisition, socialization practices, do not sever ties to governmental and community resource agencies. In fact, these resources may provide opportunities that work toward the cultural rituals that regulate the proper exchange and acceptance of Americanism (Bosson, Taylor, & Prewitt-Freilino, 2006; Roediger, 2005; White & Klein, 2002). (9) The model introduces a new lens for focusing on identifying the contextual, structural, and cultural factors that separate successful assimilation, amalgamation, and those that acquire American *mores* and *values*, from unsuccessful or pluralistic symbiotic relationships, or negative assimilation demonstrated by socially disbanded individuals

(Balibar & Wallerstein, 1998; Bosson, Taylor, & Prewitt-Freilino, 2006; Cheng, 2001; Lopez, 1996; Omi & Winant, 1994; Roediger, 2005).

In response to these differences, members may have varying perspectives relating to what it means to be an American. The demographic diversity of the American populous allows for various perspectives to be explored. In America, how one perceives their personal racial ethnic social identity (internal) in association with hegemonic definitions and the social consequences of accepting or rejecting the dominant social values of the collective (external) may have grave consequences within the host society. The societal cognition of how these values are interpreted and how one defines their racial/ethnic status should provide for a diversification of behavior and response to these values in terms of their meanings and consequences for members of the society.

In America, the social value system (i.e. Americanism) is built around the perceptions and interpretations of symbolic culturally transmitted imagery. The compositions of these symbols are reinforced throughout the American hegemonic society to its subordinate groups. However, the consequences of these interpretations and perceptions of how each individual or group responds within the environment (society) in which these values (stimuli) are presented (i.e. how conducive—through social violence, conflict, or through perceived social pressure—one feels to embrace Americanism) has not been explored adequately (Balibar & Wallerstein, 2005; Franklin, 1999).

Under the umbrella of internal familial perception, domestic racial identity has been defined by an exchange of generational influences and external social definitions. The exchange of definitions and interpretations of symbols weigh heavily on hegemonic and out-group influences within the social environment. How one generation perceives

their internal definitions of race, family, and gender affects preceding generational perspectives on self identity and racial status. Therefore the implications of race, the outlook on rewards and the meaning of social change for each cohort effects the social environment in which all groups interact. Thus, racial status is not merely a causal relationship between families rather an exchange between the interactions and social integration measures that are taking place.

The formation of familism illustrates the family's orientation and response to current and historic social experiences (i.e., historical discrimination, economic deprivation, environmental social/living conditions). The socialization of its members, racial/ethnic identity formation, and gender roles are transformed due to the *transactive* nature of the social environment. Social interactions and cultural adjustments tend to form new racial/ethnic statuses, which are affected by the symbolic interpretation of generational thought. The consequences of these interpretations, when it comes to public policy (*de jure*) and social customs (*de facto*) is that each generation struggles with familial harmonious support verses prevailing norms, values, and social changes which are influenced by their peers, schools, and new understandings of traditional roles and norms (Wenger, 2005). The family's ability to maintain familial harmony is marginalized by racial, ethnic, and cultural orientation. That is, the transmission of culture (during periods of social change) may be perceived as stressors. The process of cultural diffusion from one generation to the next may cause a shift in the way cultural symbols, identity, and gender roles are interpreted for each generation.

The hegemonic social environment helps shape the internal definitions of the group (i.e., internal definitions and perception of how families see themselves, how

families are seen and defined by others). The double arrows between social environment and perceived racial/ethnic status is representative of how these social definitions are in constant transition from good to better or from better to worst. Muhammad (2003) revealed how these internal definitions may differ from perceived social definitions of others. It is the duality of these social definitions that shape and influence subordinate groups' affinity with Americanism. Social environment is inclusive of the differing levels of negative social interactions that may arise during the transition of cultural adjustments to new environments. The level of conflict varies greatly on the historical timing, social and internal perception of racial/ethnic identity, governmental policies, familial resources, and sufficient exchanges that are rewarding to the group. These levels vary based on the assumptions of immigrant adjustments due to those factors that often translate into the idea that what is different is always weak, inferior, less valuable, and worthy. For example, early 20th century Polish, Irish, and Italian immigrants (groups primarily from Central and Eastern Europe) faced social conflict from Native-born Americans and were seen as inferior national-origin groups. Whereas the Polish social conflict dealt greatly with reorganizing familial controls and creating a conscious social organization, Irish and Italian groups dealt with residential and occupational segregation from African Americans. Ultimately, all three formerly racialized groups were seen as White (Bean, Brown, & Rumbaut, 2006; Kazal, 2005; Reodiger, 2005).

Empirical studies revealed that there are strong ties between degrees of reward (e.g., socioeconomic status) and degrees of assimilation (Burgess, 1925; Dye, 1996; Massey, 1981; Portes, Parker & Cobas, 1980). Social scientists also report finding generational differences in the pursuit of Americanism linked to gender roles and

socialization (Kazal, 1995; Raumbalt, 2003). How one is perceived in the host society as it relates to race greatly impacts the severity of social conflict. For example, people from India primarily practice the Hindu religion, but to many native-born Americans they are perceived to be Arab and practicing the Islam religion. The inconsistency of perception and actual country of origin has had grave consequence in the wake of the World Trade Center collapsed commonly referred to as September eleventh (9/11) in everyday parlance.

Research Questions

My inquiry has led me to develop four questions that will make it possible to address the issues discussed in the preceding pages. They are:

1. What factors influence the concept of Americanism among families in the United States?
2. What are the social elements that generate acceptance among those exhibiting high levels of Americanism?
3. How does Americanism influence social responses to those who exhibit less cultural affinity?
4. To what extent does the perception of Americanism differ for People of Color and White European Americans?

Conceptual Definitions

It is vital that the constructs within this research be defined. The following conceptual definitions are specific to the topic of discussion used throughout the dissertation. The following conceptual definitions and model (Figure 1.1) refer

specifically to those elements involving the demographics, social influence, and closeness to Americanism.

Variables in the Study

There are two types of measures in the present study, predictors and outcome, more commonly referred to as independent and dependent variables. The determination of the placement of variables into specific categories is based on both theoretical considerations and previous empirical findings. A more detailed exploration for variable selection is provided in Chapter Three of this document.

Outcome Measure

The outcome measure used in this dissertation is Americanism. Although this may differ across race/ethnicity, I am more concerned with the similarity and/or differences associated with group perception, and their associations with the outcome variable of closeness to American culture. I am also interested in the associations of the outcome variable with age, gender, and social economic status.

Americanism then, is loosely defined as how proud one is of his/her country, how strongly they believe that citizenship in this country is better than any place in the World, and the closeness one feels to his/her country (the country being the United States of America). Americanism is also an abstract construct used to exalt the attitudes and behaviors of a social group that have led successful lifestyles, which have been created within the context of a dynamic Anglo-Saxon middle class value system. The closeness comes from the sharing and embracing the values, norms, and mores associated with the American cultural system. How one identifies with the culture, and their willingness or

social pressures to adopt the American lifestyle is the association described as Americanism.

Predictor Measures

American—a citizen of the United States of America. The use of the term often implies to others and specifically to US citizens a sense of freedom and opportunity for all.

Community—the interaction of in-groups with out-groups is determined by the percentage of out-groups living in the respondents' locale. Communities reflect the racial/ethnic groups of the respondents.

Cultural Pluralism—can be seen as a [structuring principle](#) of [society](#) which is designed to permit the peaceful coexistence of different interests, convictions and lifestyles. It is connected with the hope that societies are able to process [conflict](#) and create [dialogue](#) that will lead to a realization that only allows the best for all members of society.

External Social Perception—the external views of in-groups. Families are perceived by projection internal definitions (i.e., how one should feel, respond, or react to stimuli) and characteristics (social interactions—values, ethics) onto external families.

Family—the conceptual definition of family used here is derived from *Billingsley* (1992) definition of the family, which describes a family as “an intimate association of persons who are related to one another by a variety of means:

- Blood
- Marriage
- Formal / Informal adoption or by appropriation
- Sustained by a history of common residence
- And deeply embedded in a network of social structures both internal to and external to itself” (Billingsley, 1992, p. 28).

Family Rank—the perception one has of their family’s social economic status.

Financial satisfaction—the respondents reported satisfaction with their family’s economic situation.

Generational Perception—the cohort socialization technique which describes the three ways families receives cultural diffusion. *Forward* socialization is the process in which older generations induct younger generations. *Backward* socialization is the process in which younger generations attempt to induct older generations, especially during times of social change. *Reciprocal* socialization takes places within the family (internal) and the social environment (external). Periods of rapid social change have reciprocal socialization where each generation attempts to have an influence on other generations.

Happy—the perceived principally emotional fulfillment an individual has obtained from their socio–environmental interactions. Happy incorporates all interactions (symbolic, learned, and consequential) that shape the perceptions, attitudes, and projections individuals have as they relate to the persons identified within the society—family and community.

Healthy—the overall perception an individual has of his/her health. Health as defined by the World Health Organization (2003), defines health as a state of “complete physical, mental and social well-being and not merely the absence of disease or infirmity” (p. 100).

Hegemony—although a latent construct, Hegemony is the dominance of one group over other groups, with or without the threat of force, where the dominant party

can dictate the terms of trade to its advantage; or more broadly, that the cultural perspectives become skewed to favor the dominant group.

Income—the respondents' total amount of income from all sources before taxes.

Internal Social Perception—the social organization and orientation of families are centered on the characteristics of la familialism. The domestic social lens families use to define themselves, assign gender roles, describe their ethnic culture, and define their racial categorization.

Knowledge of Others—Explores respondents' interpersonal relationship with out-group.

Pride—respondents' attitude toward how proud one is toward the history of the United States of America and its treatment of immigrants and all groups in society.

Religiosity—respondents' strength of spiritual affiliation or how strongly does one feel about their spiritual association or connection with their particular religious group, especially as it relates to being of the Christian denomination.

Residency—refers to the respondents' view of time and place of birth. How long has a person lived in the United States and their natural citizenship being born on U.S. soil.

Shame—the social relationships of America throughout the world and nationally as it may concern foreign and domestic policies that affect the respondents emotional viewpoints as it relates to being or arousing the feeling of being ashamed.

Social Integration—the availing of the opportunities, rights, privileges, and services available to the members of the mainstream society to those of minority groups, ethnic minorities, and underprivileged sections of the society.

Relevance of Study

It is important for social scientists to find innovative ways to improve dialogue around the concepts of *race* and *power*, as they relate to modern families. A new layered theoretical model allows for this discussion within the context of the changing demographics in America. The model also alludes to the *eclectic* blend of racial groups that live in the United States.

Hegemony, a common social practice in European countries, is used to discuss its affect on racial and ethnic groups in America. Stages of social integration and its influence on filial piety (obedience) within the family are relevant constructs that aid in the discussion on what it means to be American. Ultimately, this dissertation reexamines the dialogue between societal hegemony and their subordinate groups, and explores how these conversations influence inter-familial attitudes and behaviors among families in the United States.

Organizational Overview

This dissertation is organized into five distinct chapters. Chapter One is the introduction and provides for the purpose of the study, context of the problem, theoretical orientation, and gives a brief description of conceptual definitions. Chapter Two provides a review of the literature, which explores important research concerning the topics of perception, forms of social integration, double consciousness, generational affects of immigration, and Americanism. The inclusive dynamics of using layered theory and dimensional instruments allow us to enrich our discussions of race, ethnicity, and social power. Chapter Three focuses on the methodology used to conduct the research, research questions, and hypotheses. Its primary focus is to determine the

measures, instruments, tools, and statistics used in this dissertation are appropriate.

Chapters Four and Five are concerned with the results, statistical analysis, and discussion of the findings. Chapter Five has an enhanced role by focusing primarily on implications for future research and the relevancy of the findings to the larger society.

CHAPTER TWO

Literature Review

The issue Americanism has been of great interests to social scientists. Current research still finds it challenging to define the concept (Griffin & McFarland, 2007; Katzensein & Keohane, 2006; Knoper, 1997; Sanchez, 1997). The historic shift of immigration and the rise of nativism within the United States have become problematic for non-White citizenry. The ambivalence of race, hybrid identities, and challenges to the dominant national narrative of what is American has become a societal quandary. The assumption of the collective American viewpoints is reported and the essential understanding that some groups do not readily identify with the national perspective remains ignored (Jimo, 1998; Lang, 2005; Shaprio, 1997). Therefore, the review of the literature includes societal observations such as race and ethnic identity, gender, and economic differences. In addition, attempts to include cultural variations within the review have been made too include not so readily observed interactions (i.e. socio-cultural norms and values). The inferential constructs of Americanism are rooted in the idea of how these interpersonal attitudes and beliefs affect the diversity within American families.

This chapter has been divided into two sections. Both sections of the literature review are decorously rooted in the theoretical perspective of social perception. The first section provides a better understanding of why families respond and react to certain stimuli using a historical overview. In the second part of this literature review, I shall examine specific studies related to issues of social perceptions of families and how these perceptions have been used in relation to family hegemony in American society.

Historical Overview

Historical context provides the foundation in which social interaction takes place. The ambiguous acceptance of Americanism may not be discussed thoroughly without including the context of history. That is, it is often unclear how the acceptance or rejection of the American way of life—Americanism— influences racial group participation, ethnic statuses of its populations (i.e. generational, immigrant, or dispersed people—African or refugee), and assigned gender roles. Consequently these tensions associated with social integration include elements that are vital in understanding current societal trends, social networks, and racial/ethnic social perceptions. When social scientists exclude historical context, social conflict measures are skewed in their appropriate meanings and are often defined as dysfunctional when related to affective familial relationships formed in the American society.

Americanism

Americanism, as a social construct is defined by the customs and institutions—the way of life, traits, traditions, and lifestyles of the United States (Bullock & Trombley, 1999). Earlier social scientists such as Pierson (1962) depicted American history as a predictor and assessor of the American character—Americanism. The cultural idea of United States' history being the land of goodness, the land of liberty, and the land of plenty was shaped by the reformation of its social-political institutions, moral philosophies, and transformations of its ideas. The beliefs, ideologies, attitudes and behaviors are reflected in the transformation of this country by the historical prevalence (relevant in generational influences) of its transition from one state—frontier state to a

National Identity—the United States of America (Katzenstein & Keohane, 2006; Olsen, 2006; Pierson, 1962).

Previous research on Americanism has focused on the American identity as an accepted norm for all racial/ethnic groups. The fallacy of racial/ethnic comparability is that the voice of diversity is often assumed to be homogeneous. The erroneous belief of uniformed racialized opinions has led diversity to become ignored, and often not heard, whether through racial/ethnic means, gender, sexuality, age, income, and social class differences (Schildkraut, 2007).

Recent research on Americanism has been flooded with Anti-Americanism exploration (Johnson, 2006; Katzenstein & Keohane, 2006; Katzenstein & Keohane, 2007; Olsen, 2006), but has not taken into account the dynamic internal differences within the American culture (Martin & Yeung, 2003; Philipsen, 2003; Vesweswaran, 1998). The dynamic differences associated with racial/ethnic identities in America may give rise to variations in perceptions. The amount of variations associated could be unlimited with heterogeneous groups. It may include, an affinity toward different groups because of historical-cultural similarities, racial/ethnic ties, and social networks within the group (i.e., citizenship status—refugee, expatriate, family ties, and homeland patriotism). How, and to what degree, heterogeneous groups in America socially integrate into the society vary greatly. However, it is the perception of sub-groups and their interaction with hegemonic societies' influence that is the focus of this dissertation.

Symbiotic Relationships of Race

Symbiotic relationships are social constructs that are distinctly identified by pre-existing and current social relationships. These relationships were formed through social

interactions that exist between the American hegemonic culture and its subordinate cultures, in which, each culture is either dependent upon, and/or receives social closure. The semblances of these relationships are affiliated with the levels and degrees of social integration. These levels are based primarily on the variances of perceived likeness. How well liked a subordinate group is and the formidable relationship sought by the dominant group and its social tolerance of the subgroup influence the receiving or denial of social resources. Another factor, cultural reflectivity—how much does the group reflect the dominant groups' *way of life* may be associated with varying degrees of tolerance and/ or acceptance associated within each group's social interaction. These social interactions have constructed a link between the dominant hegemonic culture and its subordinate cultural survival and maintenance. Whether the corroboration is beneficial or detrimental, from the other, these relationships have often included racial, ethnic, gender, and immigration statuses as critical elements to understanding the affects of American hegemony.

In a country that boasts of its vast racial, ethnic memberships and its divergent cultural make-up, becoming an American, as a national identity, does hold some of its members in more or less complete moral isolation from one another because of the hegemonic idealism (Bullock & Trombley, 1999; Schildkraut, 2007). That is, these symbiotic relationships may be different (i.e., beneficial or detrimental) for distinct groups; however, all members within the society share physical contiguity and the local economy, regardless of their racial and ethnic identity. Yet, access to those resources, societal benefits, wages, and income, historically has not been the same for all groups.

Overview of Race, Power, Ethnicity, and Gender

Balibar and Wallerstein (2005) report that it is useful for societies to remember that there is no synthesis between the thesis of universal oneness of mankind and the antithesis of racism-sexism. According to King (2003), the transformations of time and space has only proven the two have become an inseparable pair, that is, *ethgender prejudice* describes the societal amalgamation of racism and sexism co-existing. The history of race, ethnicity, and gender provide a backdrop for the perceptions of what it means to be an American. It is within these constructs we discover the domination and liberation of groups within a problematic and often troubled society. The overview provides for the ambiguity associated with the *color-line* and the often illusive construct of gender discrimination. Enhanced overviews of time and events have been added within a time line to assimilate why the color-line is still problematic and what events help shape the xenophobia of past and the present American society.

Race

The category of race in the United States of America has been the dominating discourse throughout its known societal development (Blu, 1979; Omi & Winant, 1986; Philipsen, 2003; Record, 1955). The social significance of race and racial formation in the United States primarily has been a part of racial oppression for many minority groups (Sellers & Shelton, 2003). The term race historically has been defined as a group of human beings who share common ancestry and/or descent. The biological definition of race utilized the shared physical distinctiveness such as skin tone and skin color, along with geographical boundaries (Bullock & Trombley, 1999; Redway & Hinman, 1916). The socio-historical development of race is rooted in its arbitrary construction (Obach,

1992). That is, the subjective meaning and use associated with race has been different for diverse groups. The ability for hegemonic societies to draw out individuals from the collective (i.e., the American society) has followed economic, political, and social changes (e.g., citizenship status, servitude, civil & human rights).

The social divisions of these racialized groups support racialism a term that applies to the philosophies and doctrines related to the central significance of racial inequality (Bullock, et al., 1999). Racial formations and racial definitions, historically and contemporarily are tied to a legally bounded set of criteria (Lopez, 1996). Some racial groups are bound by the social categorization of race subjected to a caste system of blood quantities (e.g., one-thirty-second and one-twentieth for African American identification and one-fourth for American Indian blood requirements). Consequently, race is viewed as both a biological and a social concept that has formed racialized social relationships in America. One important outcome of this belief has been the enclosure of race as a social class distinction (Healey & O'Brien, 2004). To say it differently, many groups are defined by their skin color, historical and current geographic ancestry, and affinity with the dominant group and these distinctions can be classified by skin tone, hair textures, or social economic status and class differentials. How one is defined by their own group and perceived by others outside of the group allows for these symbiotic beneficial and detrimental relationships to take place (Hall, 1994; Lincoln, 1999; Maddox, 2004; Montalvo, 1987; Omi & Winant, 1994).

Social and biological racial distinctions are the root of racial formations within the United States (Kleingeld, 2007). These distinctions are inclusive of Fanon (1967) and Frazier (1955) earlier works that placed race in a social and biological context (i.e.,

typological subspecies concept or genotype—the genetic constitution of a racialized groups and geographical subspecies concept or phenotype—the characteristics of a particular individual that constitutes distinctions among groups—slanted eyes, broad noses) (Andreasen, 2000; Bullock & Trombley, 1999; Dye, 1996; Omi & Winant, 1986; Spears, 1999).

Race as a social construct is widely accepted among social scientists today (Boas, 1912; Boas, 1940; Obach, 1999; Lopez, 1996; Omi & Winant, 1986; United Nations, 1950). The social construction of race is an agreed upon context that race is a social concept, meaning that there are few to slight biological differences, but significant meaning has been placed on the social definition of race. Some of the earlier social scientists such as Dubois and Boas (1911) concluded that if one examines race from a geographical and historical point of view that social scientists must be impartial to their investigations. They conclude by saying that researchers would be liable to look upon the various peoples of the world as equals (i.e., intellect, enterprise, morality and physique) (Aptheker, 1997). In this dissertation, the construct of race has been assumed to be a variable which is shaped by broader societal forces, social relations, and historical context (Omi & Winant, 1986; Osofsky, 1967; Philipsen, 2003). However, this contextualized view is not without its discontents—those that view races as biologically real—also known as hereditarianism (Andreasen, 2000; Mayr & Ashlock, 1991; Morten, 1849).

Power

Understanding power as an influential social construct of Americanism is to grasp the way that power is exercised in interpersonal relationships (Ford & Johnson, 1998).

Although generations are simultaneously living together in one society, it is important to remember age as another essential construct. Each generation is associated with thoughts and feelings of a particular time period, and these attitudes, values, behaviors, and beliefs are intergenerationally transmitted to the next generation. Time is another construct that is crucial to understanding the social conditions of previous generations, their historical-social reference, and the meaning interpreted, as what it means to be an American, is essentially the American character that current research critiques.

All societies have some system of classifying and ranking its members. American stratification uses a system of social classes that has been largely associated with social *process*—racial conflict—subordination and control, social *problems*—race relations and controlling limited resources through polity, and social *status*—wealth, riches, and poverty. The power to influence subordinate groups and to stress inequality that exists in America, derives from social status, prestige, and respect, as well as, economic resources that have largely been controlled by hegemonic cultural patterns, which determines power relationships of dominant and subordinate groups (Dye, 1996).

The most enduring power structure is the family. Power is exercised within the family when patterns of dominance and submission are established between its members and the society; however, the elements of power cannot be furthered without concluding the unique elements of family—transmission of cultural and social values during the socialization process for all racial groups (Dye, 1996). That is, families socialize their members as to the assigned social roles within the given society. To say it differently, members of the dominant group socialize members to accept leadership, and they assign privilege in a society that they control. Hegemonic societies control the access to

resources and privileges which are reserved for members of their particular group. The acceptance of the hegemonic cultural value system immerses subordinate groups into the illusion of equality and access to those same resources as well as privileges (that explains the acceptance of the differing levels of social integration simultaneously occurring in society by subordinate groups).

Generational Influence

Each generation has its influence on the American character which allows for the social values to be enacted upon. *Generation theory* is a relatively new facet in the social sciences. The theory suggests that when you were born, shapes your values, outlook, sense of being, and to some extent your interpretations of societal symbols and structures (Strauss & Howe, 1997; Strauss & Howe, 1992). Table 2.1 explains the phenomenal transitions of American hegemony. Generations influences the attitudes and behaviors associated with color, gender, and socio-economic statuses. Time periods, social events, and global phenomena are important aspects that help shape the lives of the five generations listed. The experiences of conservative viewpoints, change, and inequality are results of individuals in positions of authority over major social institutions. Social power utilized by the dominant society integrates the attitudes, behaviors, and beliefs of subordinate groups, which are reflected in the generational zeitgeist.

The dialogue of unequalled distribution of power is critical in the discussion of hegemony. Subordinate groups' acquisition of resources comes from positive symbiotic relationships with the powerful that invokes subordinate groups to seek favor from the dominant group. The lack of access to power or detrimental relationships between the

subordinate and hegemonic group may lead subsidiary groups in rebellion, disenfranchisement, or social isolation. All societies have systems of rewards and sanctions to control the behaviors of its members, and the American social system has similar consequences for their members (Dye, 1999; Jordan, 1968; Osofsky, 1967; Spears, 1999). The Five Generations illustrated in Table 2.1 are the justification of the America's problematic adjustments to race, ethnicity, and gender conflict. The table shows how social policy adversely affects subordinate groups' attainment for civil and human rights. It is often the very mind-set of individuals who share a common zeitgeist that have a *hodge podged* portrait of the worldview. The lens of shared experiences in which later generation find the fallacy in previous social policies that limit, destroy, and alter life chances of groups that are not fully accepted in the hegemonic culture. America's problematic experience for people of color and gender is reflected in these pictures because those individuals who have a tainted view of equality are still in positions of authority, through assigned privilege, and control of major institutions. The expectation of how one should behave, act, and believe is often trapped by their inabilities to accept change and progress. The symbiotic relationships only benefit those subordinate groups who can recognize the tainted relationship and act in accordance to the behavior and actions expected from the hegemonic group.

G.I. Generation.

The G.I. generation (1901-1926) reflects present day elderly between ages of 81 and 106 years. This generation was born into a climate of racial segregation, racial purity, racial violence, and racial exclusion was the norm. G. I. Generation represents one of the

most severe hegemonic activities rated as one of the darkest periods of human and racial injustice (see Table 2.1 intensity scale) in the United States.

The Silents.

The Silents generation (born 1927-1945) reflects our present day influential leadership between ages of 62-80. The Silents are recent retirees, represented by such people as presidents of major institutions, senators, Supreme Court justices, and congressmen. Men who shaped the stronghold of political powers that aided in the molding of U.S. housing programs that only benefited Whites, excluding and often discriminating against people of color. The Silents' created the suburban housing and began to increase residential segregation. Minority groups were denied social security benefits as the program was written to exclude jobs that were primarily held by people of color. The Silents were a race censorious generation who used mass media with the creation of the television to propagandize the perspective of racial superiority and the separate but equal consciousness.

Baby Boomers.

The Baby Boomers (born 1946-1964) generation reflects a social transitional period for the United States, and helped reform the race consciousness of America. The American character began to redefine itself with social movements toward equal rights for race, gender, orientation, and civil liberties. The largest population of births not only in the United States, but also throughout the world, this generation will be remembered for their contribution to save-the-world pollution consciousness and social revolutions. The Boomer generation saw the destruction of Jim Crow and Black Code laws, which coincided with the decolonization of non-white Nations throughout the world, and the

Civil rights act of 1964 provided for an increase of Black voter registration from 150,000 in 1942 to 1 million plus by 1952 (PBS.org). The first racial progressive generation in the United States, Boomers began dismantling segregation and a world conscious effort by the United Nations Educational, Scientific and Cultural Organization (UNESCO), who later publishes an article reaffirming that there are no significant differences in race.

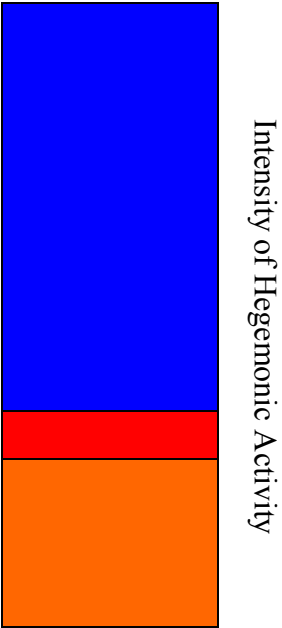

Generation X.

Generation X (born 1965-1981) that reflects an aftermath of racial and social tensions previous generations, although they contain much of the American spirit—hardworking, entrepreneurial and individualistic, this generation is cynical about major institutions that have previously failed previous generations. This generation is a transitional generation also the American core, which has seen a sharp decline in the social-political movements of the Boomer generation (Omi & Winant, 1994). Age ranges in this generation are between 26 and 42. The transitional generation for previous age groups, because this generation has seen inclusion—Lau v. Nicholson guaranteeing bilingual education, Voting Rights Act of 1965, anti-miscegenation laws abolished, and Directive 15—government including racial and ethnic categories in there documents. Yet, there is still war that has existed in previous generations, and social science conflicts resulting in racial issues on human genetic variation, which sparks more interest in the area of racial differences (Campbell & Troyer, 2007; Montagu, 1950; Wiggins, 2007).

Table 2.1 Five Living Generations: Social Conflict-Socialization Time Scale.

U. S. Generations	Color-Line Scale
<p>G. I. GENERATION (Born 1901-1926)</p> <ul style="list-style-type: none"> • Segregation, Jim Crow, and Black Code Era • 1911 University of London holds Universal Race Congress • 1917 -1921 Asiatic Barred Zone Act, 1921 National Quota Act • First Wave of The Great Migration 1917—Black city-states (Nicademos, KS) • Second Wave of The Great Migration 1925—Blacks migrate North • WW I, Post WW I—1919 Red Summer • 1924 Johnson-Reed Act, Virginia Racial Purity Act 	
<p>SILENTS (Born 1927-1945)</p> <ul style="list-style-type: none"> • Mexicans Added to Census • U.S. Housing program benefit Whites Only • WW II • Minorities denied Social Security 	
<p>BOOMERS (Born 1946-1964)</p> <ul style="list-style-type: none"> • UNESCO publishes statement on race • Legal Segregation ends • Voter registration for Blacks rose from 150, 000 in 1940 to 1 million plus in 1952 • 1964 Civil Rights Act passed • Jim Crow coincided with de-colonization of non-white Nations • Vietnam Era 	

Table 2.1 (cont.) Five Living Generations: Social Conflict-Socialization Time Scale cont.

U. S. Generations	Color-Line Scale			
<p>GEN X (Born 1965-1981)</p> <ul style="list-style-type: none"> • Laws against mixed marriage invalidated (anti-miscegenation) • Richard Lewantin researches human genetic variation • Lau v. Nichols guarantees bilingual education • Directive 15—government defines racial and ethnic categories • 1965 Voting rights Act passed <p>MILLENNIALS (Born: 1982-Present)</p> <ul style="list-style-type: none"> • Justice for Janitors Campaign • Directive 15—Amended to include Native Hawaiian and other Pacific Islanders • Census Allows more than one race • Black-White wealth gap • Operation Desert Storm/Shield • 9/11 Destruction of the Twin Towers New York City • U.S. and goes to War: Operation Iraqi Freedom 	 <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Intensity of Hegemonic Activity</p>			
				
Severe	High	Elevated	Guarded	Low

Millennials.

The Millennials (born 1982 to the present) are also known as the 9/11 generation. This generation is deemed America's hopeful that has been characterized as optimistic and focused. The American generation that is reportedly experiencing a downward shift in crime, teen pregnancy, and inclusion. It is still a generation that is plagued with problems of racial, and gender inequalities. The wealth gap between Whites and Blacks continues to grow, and the income between men and women remains in a precarious state. During the social integration processes, members of subordinate groups recognize their limitations to these privileges and access to resources. Nevertheless, social networks between the groups (hegemonic and subordinate) provide insight as to how groups acquire or mislay resources that will either better their current status, or fall short of the attainment allowing individuals to learn how to survive or adapt to their failing consequences (Davos & Banaji, 2005; Padilla & Perez, 2003).

Ethnicity

The term ethnicity refers to a group association of shared cultural practices, lingual, ancestral, regional, and religious distinctions that set apart one ethnic group from another (Bullock & Trombley, 1999; Kane, 2000; Nagel, 1994). The social construction of ethnicity is more dynamic, more distinctive, and more pervasive than race. The distinctions allowed for by ethnicity are gained through the social construct's ability to assert the regional and historical variations of racial groups. Nagel (1994) explores the *black-white antagonism*, which overlooks contemporary social scientists research demographic, political, social, and economic process and how they are interrelated with ethnicities outside of the racial dichotomy (Nagel,

1994). Said differently, social conflict between groups and institutions create sub-groups. Racial differences (e.g., *multiracial*, *mullato*, *triguenas*, or *mestizaje*) have constructed a new American character. These new distinct sub-groups, whether defined by class or social status, have a regional, stratified, interethnic society different from that of the preceding culture (Nopo, Saavedra, & Torero, 2007). The transitions and transformations of ethnicity keeps the construct in constant transition, yet two core elements of ethnicity are identity—construction of meaning and defining symbols and activity—culture (Haines, 2007; Kane, 2000; Nagel, 1994). The social evolution of ethnicity in American hegemony has prescribed a unique place in the society for these distinct groups. For some groups, the length of social immersion in the society is linked to the “timing of arrival in the United states, the numerical status of the group, and asymmetries in access to power and resources” (Devos & Banaji, 2005, p. 448; Lopez, 1996; Roediger, 2005).

Symbiotic relationships formed in the American society aid social scientists in understanding new meanings of ethnic identities (Cokley, 2007; Haines, 2007; Helms, 2007; Quintana, 2007). The general understanding why Americanism is essential to ethnic identity (Helms, 2007) and national identity (Devos & Banaji, 2005) is critical as ethnic groups redefine membership classification boundaries (Cheng, 2001). Perception of Americanism and ethnic identity are not clearly defined within the literature. In reality, Americanism suggests that resources (economic) and statuses (social, class, privilege) are associated with White hegemony. Those groups that are associated or believe themselves to be interrelated to Whiteness receive the beneficial aspects of these social phenomena; however, those groups that are

associated with “indigenous” or “Persons of Color” with little affinity are associated with the lack of privilege and social statuses (Roediger, 2005). The degrees of access, acceptance and affinity of subordinate groups have not been measured. However they are reflected in their relationships with the institutions of power (health, education, and economy) and the dominant groups that run them (Chamberlain, Joseph, Patel, & Pollack, 2007; Nopo, Saavedra, & Torero, 2007; Shin, Daly, & Vera, 2007; Tobias, & Yeh, 2007; Wagmiller, 2007; Xu & Leffler, 1992).

Gender

Gender has primarily been defined as a micro-level process that has been centered on childhood socialization (Feree & Hall, 1996). As a socially constructed variable, gender is inclusive, but not limited to, male/female identity (Manza & Schyndel, 2000). Gender distinguishes itself from sex, the biological distinctions between men and women, towards a new “set of ideas (a way of thinking about relations, of influencing behavior, a set of symbols) and a principle of social organization (allocation of roles, division of labor)” (Bullock & Trombley, 1999, p. 353). It is gender and oftentimes *ethgender*—the layering of sex roles and ethnicity—that provide for social conflict labeled as *hostile* sexism and *benevolent* sexism (Wade & Brewer, 2006) that suggests the hierarchal association of gender within Americanism is modeled after the male—in essence the white male paradigm. The stereotypical threat that exists in (male dominated) hegemonic societies may be linked to gender and the occupational segregation. Workforce isolation affects the societal prestige, social power and pay in workforce positions (U.S. Census Bureau, 2007; Duffy, 2007; Nopo & Saavedra, 2007). Within a masculine dominated society, some professions are created with an occupational influence that employs

characteristics of femininity, and these characteristics are detrimental to the egalitarian efforts in wages, social status, and power (Duffy, 2007; Kane, 2000; Ramirez, 2007; Xu & Leffler, 1992).

Feminist analyses of patriarchal societies are vital to understanding the salience of sexism in hegemonic societies. The prototypicality of gender identity is the acceptance of these assigned social roles of masculinity and femininity. It is within these societies that self-categorization theory best examines the role of gender prejudice, as it relates to Americanism. The root of sexism is that there are accepted attributes or characterizations of women and feminine social roles (Poeschl, Pinto, Murias, Siwa, & Ribeiro, 2006; Wade & Brewer, 2006). Whenever a person deviates from these accepted norms of behavior and attitudes it becomes problematic to the host culture and ultimately the subordinate group acceptance into the larger society (Smiler, 2006). To this end, there are two aspects of inequities associated with gender roles. The first assumption is the portrayal of gender roles and their influence on our major social institutions (family, education). The second assumption lies heavily on gender roles that are found throughout mass media. These assumptions reaffirms societal norms (i.e., physical appearance, attitudes, behaviors, values, interests, physical abilities, or occupations), which characterize masculinity and femininity (Gooden & Gooden, 2001; Havland, McMahan, Lee, Hwang, & Kim, 2005).

Social Conflict

Social conflict is the confrontation of powers in relationships balancing the individual and group interaction within the social institutions of polity, economics, family, education, and religion. Social conflict in America is rooted in the permanence of

racism—a tool used by the powerful. Woven into the social fabric of the American society, racism and its effectiveness—if not its form—has been fairly consistent in the United States for over 350 years (Bell, 1991; Philipsen, 2003; Record, 1955; Spears, 2001; West, 2001). Many of the social ills of the American hegemonic society have been related to the social promises made to Native American in the form of treaties, and to African American citizenry status, in terms of social integration and the elimination of segregation. Many of the social promises have been broken, threatened, or not yet fulfilled. Social policies that have not been passed into law continuously have adverse affects on economic inequalities as well as increasing the level of social conflict, nativism, and distrust of social institutions in this country by subordinate groups (Omi & Winant, 1994).

Summary

How one defines the discourses on America's identity and American values is an enormous often illusive task. According to Dovas & Banaji (2005), the simple question of "Who is American?" has not been answered directly by social scientists. Although earlier works by Myrdal (1944) cited the inclusion of all groups, there were models found casual relationships, that infer "American = White" (Cheryan & Monin, 2005; Dovas & Banaji, 2005; Major, Gramzow, McCoy, Levin, Schnader, & Sidamious, 2002; Major, Kaiser, & McCoy, 2003; Merritt & Harrison, 2006; Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007). Yet, the core principles of America, even as a hegemonic society, still holds that all people are created equal, irrespective of race, ethnicity, gender, and cultural background (Dovas & Banaji, 2005; Morgan, 1968).

Yet, if one were to examine the political and social debates surrounding historical and contemporary policies, then they would find evidence that these social policies and laws are not equal for all groups. Inequities in citizenship status, ethnicity, gender, and race have all played a significant role under the American umbrella of racial formation. How these groups become acculturated to the social system of America has to be investigated within a lens dedicated to a multi-dimensional exploration. Social science has benefited from the transition of duality to multi-dimensionality of gender and ethnicity through models of social integration. Racial formation within the context of social conflict and discrimination may be investigated on a micro and macro level. Interpersonal interaction, within the society, may often be overlooked on the micro level, because most social science research in the overall American identity has looked at institutions and macro (polity, economics, religiosity, education) causes within social conflict. Micro aggressions in the daily lives of individuals in conjunction with macro influences, may affirm the dissonance found in race relation throughout America (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007)).

The historical and generational piece is an attempt to make connections that are often voided or overlooked in social science. The investigative question, “Why” in research often goes unanswered or is fragmented. Table 2.1 is inclusive of multiple generations of people living in contemporary America, but the mind-set (thoughts, perceptions, ideologies) of these individuals and groups are formulated from a historical reference. That is, individuals born within these generations and those that are born within the transitional phases of these generations, reference their ideology based on what they deem as real. The reality of their world shapes the policies, interactions, and social

conditions of the society. The realities formed have consequences for groups that are not of the host society. The relationships that subordinate groups have often do not reflect the reality of the host society. To say it differently, these symbiotic relationships (success and failures) between the host society and the subordinate groups vary greatly depending not only on social integration as previously thought, but on a multidimensional scale that is inclusive of prototypicality (Cheryan & Monin, 2005), ethnic loyalty, and cultural awareness (Padillia & Perez, 2003). The manner in which groups choose to divert and/or accept the culture of the host society gives them the ability to either benefit or becomes detrimental to the successes of the subordinate group.

The perception of social conflict or what the literature calls social discrimination (King, 2003), micro aggression (Sue et al., 2007), identity denial (Charyan & Monin, 2005), and pervasive discrimination (Major, Kaysor, & McCoy, 2003) have shown that subordinate groups have a greater affinity toward their own cultural heritage, once confronted with conflict. Steele (2001) and Major et al. (2003) researched the notion of *gained affinity*, which stated that cultural heritage, low self esteem, and internal self blame were shown to be *less* in individuals who knew they were targets of discrimination. Ultimately, familial perception of social conflict is used to measure American status and American Identity. Subordinate groups are conflicted over selective inclusion of some groups and the not the inclusion of all groups. Familial perception of societal conflict causes social disruption in the process of socially identifying with Americanism and the definition of whom and what is truly American. For many groups it is the perception of “Am I an American, or Am I someone who lives in America?” that

drives them to be in acceptance of the American Identity either fully, partly, or in denial of the whole process of becoming American.

Section II: Review of Contemporary Literature

In this section, I shall review the contemporary literature related to the constructs of race, ethnicity, and gender, and discuss the relationships to familial socialization and group perception of identity. The duality of social perceptions and its theoretical perspectives (including values and psychodynamics) allows for the propositions of *implicit* and *explicit* ranges.³ That is, the theory is capable of describing both the social consciousness perspective of individuals and families and the individual and group awareness perspective. According to King (2003) and Aronson and Inzlict (2004), these psychodynamic perceptions allows for not only environmental influences but also conscious and unconscious thoughts about their behaviors, attitudes, and social statuses (Riddleberger & Motz, 1957). Key to understanding Psychodynamic perception understands how groups conceptualize the need to socially integrate, and at the same time realize that full integration in a hegemonic society may not be attainable.

The psychodynamic perceptions formed by these families and the values placed on how and what they perceive to be real are influenced by their attitudes and behaviors. The definition of the situation in turn affects their social interactions with others, ultimately forming the American society as we know it (Weisner, Bradley, & Kilbride, 1997). Many of these attitudes are shaped by the repeated societal interactions formed as

³ Implicit and explicit ranges are the distances between conscious thought and sub conscious reaction. Explicit attitudes are exemplified by the attitudes measured by self-report procedures. Implicit attitudes are assessments that are automatically activated by the mere presence (actual or symbolic) of the attitude or object and commonly function without an individual's full awareness or control (Dovidio, Kawakami, & Gaertner, 2002; Greenwald & Banaji, 1995).

a result of ambiguous intentions by the dominant group. The social interaction between hegemonic and subordinate groups becomes normalized to the point where members of the hegemonic group unconsciously receive, limit, or deny subordinate group participation in societal resources and activities.

Attitudes and behaviors shaped by these social interactions are called symbiotic relationships. Minority groups within their immediate social interests come into contact with societal institutions that are structured by group positioning, group status and the notion of who gets what and why—essentially the basic tools of oppression and privilege (Lucal, 1996). Many of the behaviors associated with psychodynamics of perceptions are introduced and reinforced by the media (Beeman, 2007; Coltrane & Messineo, 2000; Stevens, 2007; Nelson & Paek, 2005), competency testing in the workforce and educational institutions (Xu & Leffler, 1992; Aronson et al., 2004; Buckley & Carter, 2005; Stubblefield, 2007), residential segregation (Olzak, Shanahan, & McEneaney, 1996; Charles, 2000; Sampson & Raudenbush, 2004; Mohai & Saha, 2007; Timberlake, 2007), and socialization practices geared to offer advantages to the dominant privileged groups (Scott, 2003; Anerud, 2007; Stubblefield, 2007).

Positioning and Power

At the very root of racism, prejudice, power and influence lies the premise of group positioning and group status. These dynamics of power ultimately lead to social closure a concept that solidifies the exchange of hegemonic societies with their subordinate groups. Max Weber's concept of social closure resembles the argument of hegemonic societies as they secure the highest level of this hierarchy in societal positions and privileges by monopolizing resources and opportunities for its own group while

denying access to outsiders (Hollander & Howard, 2000; Kleingeld, 2007). Closure is achieved through a means of reinforcing sensory stereotypes (Smith, 2007), projecting racial discrimination (Jenkins, 2007), and denying the existence of overt and subtle microaggressions (Sue et al., 2007). These actions create a high degree of stress and hopelessness when outside groups attempt to achieve mutual success, social prominence and the alleviation of social stigmas attached to their cultural and ethnic identities.

Residential Segregation and Socialization

Racial innumeracy and residential segregation socially isolates groups and limits social interaction. Institutions like the media reinforce stereotypical threat enhancing a false awareness about race, gender, and ethnic identity, not only within ethnic families, but within the dominant groups that are in control of them. The media is an aid in forming these false perceptions, which helps group socialization practices that are impinged on societal discrimination, hegemonic influences on race relations, and racial attitudes toward families of color (Miller & Foster, 2002). The perception of Whites toward subordinate group populations has not been accurate. Racial innumeracy has salient implications for relational social standing, race relations, and racial attitude formation (Gallagher, 2003). Because racial attitudes are linked to innumeracy, it also sheds some light as to why the dominant group, regardless of their social background, often underestimates the nonwhite population (Gallagher, 2003). The notion of racial innumeracy becomes problematic in that these estimates create a sense of threat, status anxiety, and an increase in the promotion of segregated communities. The fallacy of racial innumeracy in residentially segregated communities is that it has isolated minority groups (Charles, 2000; Gallagher, 2003).

Racial residential segregation studies have focused primarily on neighborhood compositions of who lives where and why. Bobo and Zubrinsky (1996) indicated that all groups prefer to live in neighborhoods that are predominantly same-race. Even though the concept of same-race neighborhood composition varies in degrees, social scientists vary on reasons given why some groups prefer to live among or without some groups' presence (Bobo & Zurbinsky, 1996; Bobo & Zurbinsky, 2000; Charles, 2000; Clark, 1988; Clark & Blue, 2004; Sampson & Raudenbush, 2004; Timberlake, 2007). Prejudice over positive-in-group attachment, a concept created by Bobo and Zurbinsky (1996), states that groups would rather have someone who looks like them (same-race) no matter the age, education, income, or ability to up keep property. Charles (2000) reified the notion by adding "all of the minority groups prefer fewer same-race neighbors than Whites do...and that foreign-born Latinos and Asians have more in common with each other than their native-born co-ethnics" (p. 396). Interestingly enough, foreign-born Asians and Latinos prefer to live amongst themselves more than any other non-White group (Charles, 2000). The construct of prejudice over positive-in-group concurs with the idea of racial innumeracy.

The debate among social science in the area of demography and economics has not always been inclusive of residential segregation (Peterson & Kirvo, 1993). Current research has been working toward the idea that racial and ethnic families are living together as a result of economic variables (poverty or affluence) and social pressures (Clark & Blue, 2004; Timberlake, 2007). Contemporary racial residential segregation trends in the US show prevalence amongst Whites, foreign born Asians, and Latinos would rather have people who look like them, share the same culture, and national origin,

as a part of their segregated communities more so than any other ethnic group.

Incidentally, Charles (2000) reported that Whites prefer a higher percentage of same-race neighborhoods on average. He also stated that Whites were most likely to specify all-same-race neighborhoods (Charles, 2000).

A critical point that synthesizes racial residential segregation is the ethnocentric tendency of hegemonic groups to purposely isolate themselves from subordinate groups. The ethnocentric tendency to racially and ethnically segregate is reflective of the racial hierarchy and racial divide by residential choice in America.

The ultimate rationale for racial residential segregation, whether it is motivated by (Clark, 1988), social economic status (Darden & Parsons, 1981) or a combination of environmental and racial factors (Bobo & Zurbinsky, 1997) remains unclear. However, what is clear is that Blacks are always perceived as being the least-preferred out-group neighbors reaffirming the *unacknowledged* racial hierarchy present in America (Olzak, Shanahan, & McEneaney, 1996).

Models

Conceptual models created by theoretical assumptions in the area of racial/ethnic social integration are limited (Hollander & Howard, 2000). Social science allows for theoretical cross-fertilization and the layering of models, which aid in the measurement of multi-dimensional consequences of racial identity formation. Dutton, Singer, and Devlin (2002) discuss the perpetuation of seeing the hegemonic identity as a norm by which to measure others. Their argument is indicative of subordinate groups living in hegemonic societies. Americanism, the dominant societal view is permeated by the Whiteness *norm* and any behavior, attitude or value that deviates from the dominant core

valued norm is defined as deviant. That is, the majority or dominant hegemonic group not only influences the attitudes and behaviors of what and who is accepted, but also are the standard tool of measure and qualifying the tone, as it relates to societal norms (i.e., what is conceivably right—moral, wrong—immoral, and normal).

An additive model of these attitudes and behaviors place the framework in which the contexts of racial identity, racial formations, and ultimately race relations are described. How these families define their identities as they interact within their environment may evolve or remain stagnate within the social dictionaries of society. The role of racial identity in perceived racial discrimination and exclusion based on race, ethnicity, gender, culture, and religion have large impacts on socioeconomic status outcomes and individual well-being (Hill, 2002; Sellers & Shelton, 2003; Nopo, Saavedra, & Torero, 2007).

Instruments

Research suggests that group identification instruments exclude portions of ethnic and racial identities. That is, two members in the same group may have two distinct ideologies about what it means to be a member of that particular group. To say it differently, two members may have different feelings about who they are (private regard) racially and culturally, and have different feelings and interpretations about how they are seen and interpreted by society (public regard), which adds to the multi-dimensionality of perceived racial ethnic definitions (Sellers, Smith, Shelton, Rowley, & Chavous, 1998). Consequently, the private and public regard concerning identification models add to the variation within populations of oppressed, subordinate groups on measures of socioeconomic status and well-being (Scott, 2003).

How one defines their identity and how one is perceived by society, may well have two distinctly different consequences. First, their perceived social status as a migrant, immigrant, expatriate, or a foreigner from a different country of origin may be seemingly alien to U.S. born citizenry (in the context of the White/Black dynamic) and might account for some *cultural distance* that may have them seen as, or defined as, “something different” (Lin & Yi, 1997; Shenkar, 2001) even though their status may be of U. S. citizenry (Wu, 2002; Cheryan & Monin, 2005). Second, it is the earlier discussions of race relations and racial/ethnic stratifications by Masuoka and Yokley (1954) revealed a system of status-roles and structured relations between different peoples. These notions of race relations and racial/ethnic stratification become problematic in Puerto Rican families, who have distinctions beyond skin-tone, racial heritage (parental ethnicity), SES, and demographic characteristics (Labale & Oropesa, 2002). Consequently, the changes in racial categories of White, Black, or Other are now conceivably needed to be open ended responses. It is within these racial ethnic identities of different societies that social scientists must identify multi-dimensionality or find ways to adapt to the transitions within social (racial/ethnic) identity. It is the transitions from one generation to the next that allow for the changing in the emergence of these status-roles and structured systems. The previous strategies of data collection may miss out on the *mullatas*, *triguenas*, or *mestizaje*, within most indigenous, migrant and immigrant families, which may be misrepresented or categorized as *other* for some families (Cruz-Janzen, 2001).

The literature begins to reveal an overlapping in the social construction of status roles and ethnic identification that were previously more rigid. According to

Geschwender (1992), the overlapping of status-roles within race, gender, and ethnicity at the societal level helps give social scientists new ways of looking at stratification, racial ethnic hierarchy, and social expectations. On one hand, these historical experiences give insight into the social hierarchy of different races. This includes Whites and their statuses held within society. It is important because as Whites begin to see themselves as part of a society, they begin to conceptualize that they are only a segment of humanity. The hegemonic experience begins to unravel, increasing the awareness of their behaviors, thoughts and customs, which are not universal (Lucas, 1996). These historical experiences allow for the relational model of race, which encourages not only Whites, but non-Whites to see their symbiotic conditions. This perception allows for all families to see their lives, including social networks, are connected to and made possible by, the conditions of other people's lives (Lucas, 1996). The relational model is inclusive and gives often transparent groups, life and meaning to their dominating and often invisible presence. On the other hand, researchers' link historical context to polity as in Vaquera and Kao (2006) who found similar influence within this historical context stating legal status for some groups are linked to their modes of incorporation. For example, because Cubans were designated as a refugee group, they enjoyed a faster route to legal status. The historical context explains why some groups are afforded different social statuses legal, illegal, immigrant, and migrant, which each of these statuses have different meanings and consequences in the arena of race and ethnicity in America.

Whitening of American minority groups historically had only included eastern and southern Europeans. Yancy (2003) discusses the new Black and non-Black divide as he uncovers the dichotomous relationship of racial/ethnic groups in Dubois' statement of

the twentieth century color line. The twenty-first century includes the Whitening of some groups (e.g., Latinos and Asians) regardless of the previous hegemonic ancestral and phenotype exclusionary process. The discussion of the twenty-first century color line is inclusive of the ideology of hegemonic families and their social definition of who is White not being static (Chilton & Sutton, 1986; Fitzgerald, 2007; Lopez, 1996). The case of racial divide is not one of a biological fact rather a social and political one. The rise of nativism and racial discrimination of Asians and Latinos mirrors that of the eastern and southern Europeans, which infers that these two racial groups eventually will become White. The contemporary dichotomy of race (White/non-White) is not beneficial to the changing definitions of race and ethnicity in American families. The new discussions of race and the changing definitions of *Whiteness* transform the discourse from a White/non-White dichotomy toward a Black/non-Black perspective. The new perception allows for the discussion of social distance between groups and the collective opinion of non-White preferences toward Blacks and residential segregation. The tenuous history between Blacks and Whites incorporates the Black/non-Black perspective allowing for racial, cultural, and ethnic difference to entrench the racial divide. American hegemony continuously changes the social and political definitions of Whiteness (excluding Blacks); however, these definitions are inclusive of other minority groups drawing the line between Blacks and all other non-Black groups.

Race, Ethnicity, and Gender

Social scientists have recorded the transformations of race within distinct periods of time often overlapping throughout history. One social scientist House (1935) has charted the transformations of race within five distinct perspectives in terms of its use and

ideology of epochs and empirical research. These five periods reflect the social function and societal interactions via race. They have been identified in the following phases: (1) *naively ethnocentric* (foreign, alien), (2) *religious ethical* (believers, infidels), (3) *taxonomical* (species, biological), (4) *cultural* (ethnologies, customs), and (5) *sociological* (environmental interactions, nationality) phases. House (1935), Vaquez and Kao (2006) agree that nationality and ethnicity are possibly more important than race, and suggests that there are too many fallacies associated in the assumption of measuring racial differences while in fact social science is really attempting to measure cultural differences.

Current research on the topic of race still includes the taxonomical (Collins, David, Symons, Handler, Wall, & Dyller, 2000; Dutton, Singer, & Delvin, 1999; Jones 1996), cultural (Berger & Malinowski, 2004; House, 2002), and sociological phases (Obach, 1999; Philipsen, 2003; Toribio, 2003). Some early social scientists, such as W. E. B. Dubois, reported that the American mindset will be based on the color line, while modern thinkers like Philipsen (2003) agree that the ideology of race as a human biological (taxonomical), physical difference will remain in the American mind.

The real consequences of racial categorizing one as White, Black, or Other is the social consequences (i.e., SES, income, education) afforded by society that are generated by different experiences and life opportunities. The degrees of these misperceived notions about race in the American mindset may be different than the perspectives of natural and social scientists, which agree more today than previously the issue of race still exists in the minds of Americans as a social construct rather than a biological one. While these assumptions are agreed upon in the sciences, the social construction of these concepts

continues to be widely accepted as biological and social distinctions. However, most social scientists agree that racial categories are socially constructed and differ across social settings (Etzioni, 2001; Omi & Winant, 1994). Although the constructs of color and phenotype distinctions are agents in acquiring resources and privileges, they do not account for the cultural idea of becoming American, which may outweigh the distinctive measure of race alone. That is, we may not account for racial differences as a strong enough measure that could counteract that of culture, because of the ambiguity associated with race and racial groups. The indistinguishable characteristics of some familial groups make them invisible within the diverse populations, as it relates to race, yet the ethnic categorization of the person still exists (House, 1935).

Ethnicity

The concept of race, socially or biologically, is often inseparable from the concept of ethnic/national origin (Landale & Oropesa, 2002). Culture, language, and descent affects the societal and self-perception of a family's racial and ethnic identity. The social sciences generally refer to ethnicity based on these distinctions; however, the major constructs surrounding racial ethnic identity have become more ambiguous, due to the increasing range of ethnic and racial identities of families immigrating to America. The ambiguity of race and ethnicity has become even vaguer, as the hegemonic society holds its own preconceived notions about race, outside of the self-identification of families and the increasing range of ethnic distinctions that are broadening as the populations increase (Hirschman, Alba, & Farley, 2000; Jones & McEwen, 2000; Landale & Oropesa, 2002). Suh (2002) agreed that the emergence of identity consistency formulates the groundwork for ethnic identity formation as well as gender identity formation. In a society of daily

interpretive symbols from media and environmental factors and social pressures from the induction of societal norms, the socialization from immediate family forms help merge the racial/ethnic identity. For most families the formulation of racial identity and the multiple dimensions of ethnicity need to be coherently organized. That is, inner congruency and cross-sectional consistency are maintained within families and have been perceived as pessimistic. The arousal of these negative feelings of anti-nationalism, anti-American give rise to nativism among members of the dominant group.

Bi-Cultural Acculturation Identities. Embracing the American culture becomes problematic for most groups that have either immigrated into this society or are indigenous to the land (Zimmermann, Zimmermann, & Constant, 2007). To become fully socially integrated is challenging for most groups, because of the power dynamics and social pressures associated with social integration and acculturation models (Ponterotto & Park-Taylor, 2007). These models allow for the abandoning or marginalizing of ones' own culture and/or the accepting or rejecting the idea of being American (Ford & Johnson, 1998), or becoming fully American (Mui & Kang, 2006). The many forms of racism (subtle, averse, overt, or covert) have acted as catalysts destroying the inner congruence of subordinate families (indigenous, immigrants, and people of color) cross-situational consistency, challenging their attempts to fully integrate into the society and access its resources and privileges (Hollander & Howard, 2000; Kleinpenning & Hagendoorn, 1993; Miller & Foster, 2002; Scott, 2003; Sue et al., 2007).

The Bi-cultural identity has been an issue within social integration, because individuals tend to be trapped in a dichotomous condition (Padilla & Perez, 2003; Sears, Fu, Henry, & Bui, 2003). Migrant and Immigrant families struggle to hold on to their

ethnic identity, while attempting to embrace the new cultural norms and values (e.g., language, dress, food, laws, customs, and traditions).

Gender

King's (2003) overlapping attributional ambiguity of race and sex provides for a deeper understanding of current race relations in America (Pratto, Korchmaros, & Hegarty, 2007; Falk & Kenski, 2006; Cameron, 2001). King (2003) attributes the simultaneous membership of oppressed groups to racism and ethgender prejudice also known as double jeopardy (Xu & Leffler, 1992). Race and sex in the nonnurturant workforce according to Duffy (2007) has relative concentrations of racial-ethnic groups. The division of labor and racial-status for these markets include Hispanic women, Black women, and Asian/Pacific women. The racial-divide for men included its highest concentration of Hispanic men, Black men, and Asian/Pacific men with White men as non-participants (invisible) in non-nurturing labor market (i.e., household workers, public cleaning occupations, food preparation service, and laundry dry cleaning operatives).

Labor division and income deprivation furthers the notions of hegemonic gender partition, social status hierarchy that certain racial-ethnic gender types are associated with certain types of job status. Hegemonic patriarchal societies historically have only a small percentage of White males participating in low class, low socioeconomic status, achieving jobs. Lower racial status hierarchies permit a higher percentage of these jobs to be assigned to people of color, in particular, feminine-gender specific occupations (Duffy, 2007).

The previous works revealed an understanding of the more or less rigid forms of racial-status (Geschwender, 1992). King (2003) shifts the duality of racial/ethnic identity

and sex, redefining the previous assumption of uni-level group membership (race—White, Black, and Other/ sex—male, female dyad) to a multidimensional supposition (race—multi-racial, multi-ethnic/ sex to gender dynamic). That is, members who participate within two or more groups can be recognized by society as participants in more than one group (e.g. An African American woman is both woman—gender, and African American—ethnicity).

King (2003) discuss the affects that racism and social closure has on certain members of the society. She indicated that members of the American society have multiple strikes, social stigmas, stereotypes, and prejudices associated with their class, ethnicity, gender, and/or age as was demonstrated in the multiple hierarchy stratification model (Jefferies & Ransford, 1980; Major, Gramzow, McCoy, Levin, Schmader, & Sidanius, 2002; Manza & Schyndel, 2000; Mok, Morris, Benet-Martinez, & Karakitapoglu-Aygun, 2007; Ransford & Miller, 1983; Wade & Brewer, 2006). Thus, persons that fit into Jefferies and Ransford's (1980) multiple jeopardy-advantage models may receive advantages within the society or suffer multiple disadvantages or oppression, depending on where they fall in the hierarchy (Hughes & Tuch, 2003; Jenkins, 2007; Joe, 2001; Kane, 1992; Laveist & Nuru-Jeter, 2002; Masuoka & Yokley, 1954; Smiler, 2006; Taylor & Turner, 2002).

Summary

Race has long since been the discourse in the social sciences. As it concerns the Unites States, race along with sex remain critical elements in the social relations that help establish this country's social networks. However it is the interactions of the two elements along with American culture that heightens our awareness of our so-called

differences. Racial identity alone may not be primarily responsible for our detrimental social interactions, but it is our personal perceptions of our surface differences (e.g., age, skin-tone, skin color, languages, traditions, customs, and beliefs) that charge the ugliness (how we perceive others) of racism, sexism, prejudices, discrimination, homo- and xenophobia's that are key to our social disruptions.

As long as our society continues to place cultural objects in a system of social hierarchies, we will continue down the path of racial, class, and social inequities. As a pluralistic society with the largest diversified ethnic groups, there exists homogeneity about our cultural norms and values; yet, we are more caught as a society to focus on heterogeneity and social differences (Devos & Banaji, 2005). Recent investigations discovered that White male social dominance has been characterized as the most prominent social status in America, so much so that the term American for Asian, Africans, and Native Americans is implicitly synonymous with being White (Devos & Banaji, 2005; King, 2003).

Mobility within the social hierarchies of America for many families remains stagnant. Even the research literature has been affected by hegemonic biases, reinforcing the social, racial, sexual hierarchies that are present in the society. The reflective nature in language construction is prevalent throughout the literature describing People of Color as others, alien, outsiders, subordinates, and minorities. The use of such terms subjugates and reinforces the ideology that these groups are less valued and hold lower positions in society (Pratto, Korchmaros, & Hegarty, 2007). Although racial hierarchies, socioeconomic barriers, and limited residential mobility for most families exist, the social reach for many of these groups contain limited class mobility and economic ranges.

Socioeconomic statuses for White, Black, and other women of Color have yet to reach the equivalency in the pay of their male counterparts even when they are matched for education and job classification (Nopo, Saavedra, & Torero, 2007). It is with these social hierarchies in place that may give room for social disruptions or feeling of social inequity by *subordinate* groups. Multiple jeopardy-advantage models can be expanded on or even layered to include multidimensionality within social science to aid in future research about disadvantage and privileged groups.

In conclusion, the American society is much more complex than previously thought. Each construct (race, gender, and ethnicity) is more multifaceted. These comprehensive constructs have allowed a surge in the literature to move away from uni-level analysis to discuss complex, multidimensional phenomena and has spawned newer ideas for research in the areas of multi-ethnic identity, gender identity, and racial identity (Jones & McEwen, 2000).

CHAPTER THREE

Methodology

The central focus of this dissertation is to explore the affects of American hegemony on subordinate groups, and its effects on racial and ethnic assimilation as a factor in perceived affinity toward Americanism. As revealed in Chapter Two, there has been a shift in and an increase in the populations of America's ethnic residents. The dissertation will utilize a familial perspective as it relates to the perceptions and attitudes toward becoming American. These social constructs within the American value system (i.e., Americanism) are pertinent to the study of families because it helps to uncover the core of social structure—*norms* and *mores* toward race and ethnicity.

Keen interests in history, racial/ethnic socialization, and systemic group dynamics guided this investigation. Most contemporary research does not explore race and ethnicity in the context of time and historic epochs. Cultural norms, social conflict, and timing of immigration have differing social consequences for most families entering a new host society. The transition, transformation (i.e. social integration) of subordinate families should entail the consequences of social interactions within the American hegemonic society. The differing groups' ability to function and achieve social acceptance and success toward the American value system should be empirically tested. This dissertation is an attempt to create a more meaningful dialogue, within the discussion of subordinate groups and historical significance. This dissertation contributes to the literature by offering viewpoints from groups that have often been overlooked and silent. As a final point, this dissertation gives a voice to the heterogeneous racial groups

in America by providing an eclectic way of examining race and perceived racial/ethnic identity.

Research Questions

The exploratory literature reviews, along with my current interests lead me to develop the four questions. These are as follows:

5. What factors influence the concept of Americanism among families in the United States?
6. What are the social elements that generate acceptance among those families exhibiting high levels of Americanism?
7. How does Americanism among families influence social responses to those who exhibit less cultural affinity?
8. How does the perception of Americanism among families differ for People of Color and White European Americans?

Research Hypotheses

In order to address the research questions, four hypotheses were developed. Each hypothesis examines an important aspect of the current research questions. The hypotheses receive support from the literature and the theoretical perspective that I have utilized for this study. They are as follows:

- **Hypothesis 1:** Among family groups, Whites will be *more likely* to have a *greater* affinity toward Americanism than others.
- **Hypothesis 2:** Among family groups, respondents with higher SES will be *more likely* to have *greater* affinity toward Americanism.

- **Hypothesis 3:** Women will be *less likely* to have a *greater* affinity toward Americanism than men regardless of racial and ethnic identities.
- **Hypothesis 4:** Affinity toward Americanism will be mediated by a variety of factors (e.g., pride in country, politics, governmental treatment, social conflict, age, and race/ethnicity).

Data Source

Data for this investigation was gleaned from the General Social Surveys (GSS) which has been conducted by the National Opinion Research Center annually since 1972. The annual collection had been interrupted in the years 1979, 1981, and 1992 (a supplement was added in 1992), and every other year beginning in 1994. This dissertation will use only data from the year 2004, as it offers the most current viewpoints on the proposed topic. The 2004 GSS has over 4,600 variables and more than 2,800 cases. In addition, the reconstruction of the race measure used during this year makes it possible to provide for analysis across six distinct, albeit smaller than expected, groups.

Each year the survey varies slightly. This allows for the inclusion and exclusion of some questions. It also permits for testing of particular modules from time to time. Some of the areas that are examined in the GSS are as follows: civil liberties, morality, race relations, sex relations, social control, social mobility, socioeconomic status, and most importantly to this investigation, family. Contemporary modules have been created to investigate the latest social issues or to expand the coverage of an existing area under discussion that had not previously been a part of the GSS (ICPSR, 2003).

Operationalization of Research Variables

Examination of the proposed research questions and hypotheses require that the elements explored in this dissertation be operationally defined. Conceptual and operational definitions refer directly to the variables used in the GSS 1972 – 2004. The following definitions refer explicitly to demographics, family income, social economic status, and affinity toward Americanism measures. Figure 3.1 provides a schematic representation of the relationships involve the transition and transformation of immigrant and non-immigrant families toward the social integration and adaptation of Americanism.

Outcome Measures

Americanism is the outcome variable used in this analysis. The outcome measure used in the analysis consists of three observed variable (AMFEEL, feeling American, AMPROUD1, proud American, and AMCITIZN, American citizenship is the best in the World). The greater affinity families have toward Americanism suggests that these groups place a value on being a part of the larger social system. How one interprets what it means to be an American and the consequences derived from that interpretation of feeling American , proud American, and the notion of being a patriot drives the perception of what it is to be an American. In addition to these meanings and interpretations, significance may be shaped by societal interactions. That is, while families attempt to access resources and participate in privileges (denied or gained) throughout these social interactions; meanings and interpretations are created. Thus, shaping the perceptions families may have toward Americanism.

Predictor Measures

The predictor measures for this dissertation are divided into five distinct sub measures. The first measure is constructed to include three demographic variables (gender, generation cohort, and race/ethnic identification). Figure 3.1 includes this section, which is inclusive of gender role assignment, gender conflict—sex and social roles, generational influences (age) of cultural transmission. Time, although not seen, is constant, influencing cultural diffusion.

The structural equation model depicting perceived social relationships toward feeling American provides a combination of family perceptions (perceived race—who they are, family origins and societal perceptions of familial identity—how they see themselves *vis a vis* others). The model seeks to answer the question of how does internal familial socialization affect knowledge gain in social environments, which changes the way families think about racial/ethnic status in relation to feeling American. Observed social environment variables are organized as indicators of how well families perceive themselves to be in relation to other families that form segregated social groups, and residential living spaces, while other familial groups integrate throughout the human endeavor through force or choice. The construction of environmental measures are grouped together to expand on observed variables (assimilation, cultural dominance, citizenship, language acquisition, and religiosity) that may reveal conflicting views about American optimism, that is, the idea that all racial ethnic groups have the same perception of what it means to be American. Said differently, hegemony influences social integration. Families learn through social exchange and integration that groups are rewarded the more they resemble the dominant group. Whether the family embraces the

culture, the language, the religion, or gains citizenship status, the more of these transformations achieved the more rewards gained in the society. To this end, families are forced into segregated social groups (accommodation), dispersed (assimilation) or transitional (amalgamation) groups that externally look ethnic, yet have embraced their social environment that who they are is not indicative of any one culture, but a blend of three or more cultural groups.

Demographics

Demographic questions such as gender, age, and race are measured to assess their relationship to the construct Americanism.

Age (AGE)—the actual age of the respondent. Ages ranged from 18 to 89. Age has been recoded into five distinct groups. The cohorts are based on the birth ranges within the sample of each generation: Millennial (18-22), Generation X (23-39), Baby Boomers (40-58), Silent (59-77), and GI generation (78-89).

Gender (SEX)—the biological sex of the respondent (1) male and (2) female.

Racial/ethnic Identity (RACEN1) – the racial / ethnic group the respondent reported as their first response to their racial identity by the interviewer (RACECEN1) of the respondents. There were at least 16 distinct groups reported by the interviewer. These values were then recoded into four discrete groups representing the racial/ethnic composition of the United States. These categories are as follows: (1) Whites; (2) Blacks; (3) Hispanics; and (4) Other Americans. The recode of RACECEN1 into RACE2X provides a better measure than the simple tracheotomy of RACE used previously in the GSS, providing for more variability and predictability. The GSS did not ask about other racial/ethnic groups until 2000.

Social Economic Status

The variables for Social Economic Status (SES) centered on the themes associated with what is valued in American society. The social aspects of subjective social class (CLASS) and social position (RANKSELF) were among the variables associated with SES. Other variables that captured the economic component were education (EDUC) and income (INCOME98). These two variables have close associations and are at the center of social class and economic status, which have an ascribed meaning and assigned value by members in the American society.

Education (EDUC)—The respondents were asked how much education did they complete. The scores ranged from 0 to 20 years of education completed. The education variable was recoded into NEWEDUCX into four groups (1) Less than High school, (2) High school, (3) Some college, and (4) Ph.D./ Professional.

Family Social Rank (RANKSELF)—Respondents assessed their ranking of their social position in society. Scores ranged from (1) “Top” (10) “Bottom”. Item was recoded (RANKSEFX) into four groups ranging from (1) “Top” to (4) “Bottom”, and then reverse coded into (1) “Bottom” to (4) “Top” to reflect the positive/negative sequence of the other variables.

Income (Income98)—Respondents total family income. The reported income ranged from (1) “under \$1,000” to (23) “\$100,000 and over”. The item was recoded into NEWINCX to reflect four groups (1) “Low income” to (4) “Upper income”.

Social Class (CLASS)—Respondent’s subjective social class. The scores ranged from (1) “Upper Class” to (4) “Lower Class”. Item was reverse coded into the variable

CLASSX to reflect the positive/negative sequence of the other variables were (1) “Lower class” to (4) “Upper class”.

Perceived American Status

The latent variable of perceived American status provides for the discussion of these social differences and emotional attitudes toward Americanism for families that are defined as White verses that of those who are not. The changing definition of race, what aspects define the American identity, and how one should feel as an American all are critical notions in understanding Hegemony in America. Hidden relationships that may be exposed in historical references may reveal the perceived racial threat, xenophobia, and stereotype vulnerability, which may be lower for some families that are defined as White. Yet, other families because of skin tone, skin color, and phenotypes will never be defined or accepted as part of the dominant group, but these families may embrace Americanism and have varying degrees of warmth toward feeling American. Consequently, how one defines self and how others perceive them to be has a social consequence, which ultimately affects the social definition of his first response and subsequent racial/ethnic identities (e.g., I am Black, [first or primary social definition], but I have White great-grandfathers, Native and Pacific Islander great-grandmothers [secondary self-identity]).

American Citizen (AMCIT)—The respondents were asked about American citizenship and its importance in becoming a true American. The responses to this question ranged from (1) “Very important” to (4) “Not important at all”.

Assimilate (BELIKEUS)—Respondents were asked if the world would be a better place if people from other countries were more like Americans, and the scores ranged

from (1) “Strongly Agree” to (5) “Strongly Disagree”. Recoded into BELIKEU1, and the scores ranged from (1) “Strongly Agree” to (4) “Strongly Disagree”.

Language Acquisition (AMENGLSH)—A general statement of how to become truly American is to become literate verbally as well as the written language. However, here respondents report of how to become truly American by language acquisition, and the scores ranged from (1) “Very important” to (4) “Not very important at all”.

Religion (AMCHRSTN)—The dominant religious preference in the American social system. Respondents were asked if being a Christian would enhance their chances on becoming truly American, and the scores ranged from (1) “Very important” to (4) “Not important at all”.

Americanism Measures

The GSS Codebook preface the following questions: “some people say the following things are important for being truly American, others say they are not important. How important do you think each of the following is....?” The outcome measure is an observed measure asking respondents how important it is to be a citizen, to feel American, and to be a proud American.

American Citizenship (AMCITIZN)—The respondent were asked about whether they would be a citizen of any other country. The scores ranged from (1) “Strongly Agree” to (5) “Strongly Disagree”. Recoded into AMCITIZNX and the scores ranged from (1) “Strongly Agree” to (4) “Strongly Disagree”.

Feeling American (AMFEEL)—The respondents were asked to place an importance on feeling American. The scores ranged from (1) “Very important” to (4) “Not important at all”.

Proud American (AMPROUD1)—The respondents were asked how proud they were of their country. The scores ranged from (1) “Very Proud” to (5) “I am not American”. Recoded into AMPROUDX (1) “Very Proud” to (4) “Not very proud at all”.

Plan of Analysis

The analyses will proceed using an Aristotelian approach going from the general to the more specific. To that end, it is necessary to use measures that help to explain the basic elements, such as simple descriptive statistics. The comparative nature of this investigation requires that techniques of comparison be used, more specifically, I used means difference tests (T-test and ANOVA) when needed to examine the research hypotheses. Multiple regressions and Structure Equation Modeling (SEM) were used to fully examine the research questions, hypotheses, and test the model as proposed in this study.

Univariate Analysis

Simple descriptive analyses of the sample are provided. Basic frequency distributions and concomitant measures of dispersion (means, medians, modes, standard deviations, and variances) were examined where necessary in this secondary analysis. Initial comparisons made at this level can then be examined in greater detail when more sophisticated techniques are employed at the bivariate and multivariate levels of analyses.

Bivariate and Multivariate Measures

The nature of the current investigation requires that the mean differences between groups be examined. Multivariate exploratory analyses were done between gender and other dichotomous measures to see if there were differences associated with the outcome measure. In those cases concerning two or more groups, an Analysis Of Variance

(ANOVA) will be used to fully explain the mean differences. The advantage of using an ANOVA is that it is able to analyze multiple means, in which there are several predictor measures, as is the case in this study. The ANOVA's use along with Post-Hoc tests and data plots should allow for the adequate testing of research questions and hypotheses.

Multivariate Measures

To answer research questions, hypotheses, and model testing require the use of techniques that are robust, clear, practical, dynamic, and understandable methodology in social science research. The links between measures are analyzed by correlation coefficients described by Pearson's R. A multiple regression analysis is used to explain the variance in groups' affinity towards Americanism.

Structure Equation Modeling will be used to explain latent and observed variables. SEM allows for the testing of my theoretical perspective—segmented assimilation, and the constructs of social conflict, SES, perceived race, well-being, and Americanism. This methodology provides for explicating the model (See Figure 3.1) that may differ across race, relationships toward social conflict, and gender according to the predictor variables within the analyses.

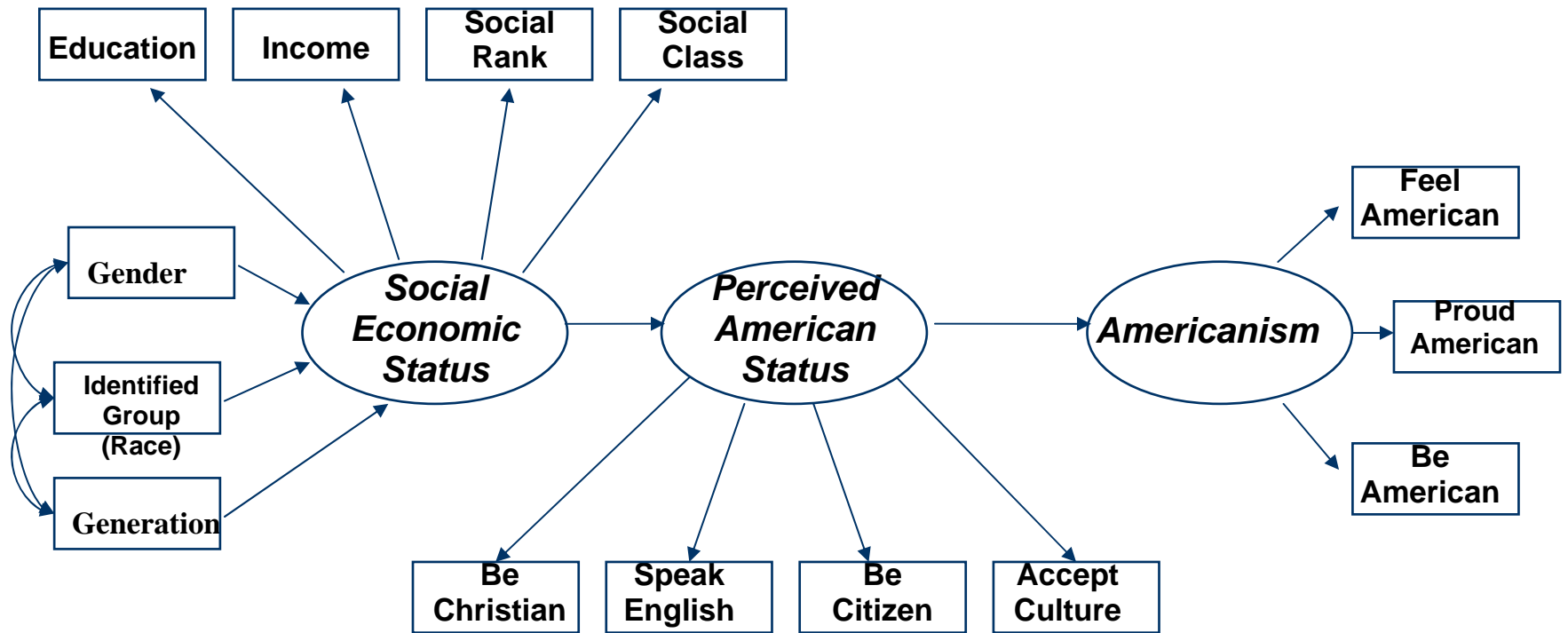


Figure 1 Structure Equation Model Depicting Perceived Social Relationships Toward Feeling American.

CHAPTER FOUR

Results

This chapter's focus is to explain the current investigation's findings. To that end, it is divided into five sections. The first section provides information about the sample population through simple descriptive analyses. It also focuses on scale construction and the measures associated with scale development and verification. Section two examines the bivariate statistics such as zero- and first-order correlations. The third section begins to examine theoretical constructs via multivariate analyses through the use of Factor Analysis employing Principle Components Analyses in an exploratory mode building up to section four where confirmatory factor analysis is completed using Maximum Likelihood Estimation (*mle*) found in Analysis of Moment Structures (AMOS) statistical analysis program. Direct application of Structural Equation Modeling (SEM) on the hypothesized variables in an effort to test the theoretical validity of the Social Exchange of Internal Familial Perceptions and External Social Perceptions model is employed. SEM will be used to examine the relationships between the proposed model and the observed data. As the best fit model is ultimately developed, AMOS will assess the model fit using measures that will ensure credibility. The final section examines the study's model to see if further enhancements can be made to improve the model's parsimony.

Descriptive Statistics

Simple descriptive statistics examines the data providing a general overview. Frequency tables provide the number of respondents and the percentage of responses for each of the variables.

General Sample Characteristics

Demographic data shows that the population consists of 44.2% male and 55.8% female. The racial/ethnic composition of the sample was 79% White (79.4%), 14% Black (13.5%), 3% Hispanics (3.4%), and approximately 4% Other (3.7%). A majority of the

Table 4.1
Weighted and Filtered Descriptive Data on Selected Demographic Variables.

Variable	Coding Scheme	n	%
Sex	Male	606	44.2
	Female	765	55.8
Race	European American/ White	1089	79.4
	Black/ African American	185	13.5
	Hispanic/ Latino	48	3.4
	Other	51	3.7
Strength of Religious Affiliation	Strong	525	38.7
	Not very Strong	500	36.8
	Somewhat Strong	142	10.5
	No religion	191	14.1
Region	New England	41	3.0
	Middle Atlantic	172	12.5
	E. North Central	253	18.5
	W. North Central	97	7.1
	South Atlantic	307	22.4
	E. South Central	72	5.3
	W. South Central	123	9.0
	Mountain	98	7.1
	Pacific	208	15.2
Generational Group	Millennials	68	5.0
	Gen X	478	34.9
	Boomers	520	38.0
	Silents	248	18.1
	GI Generation	55	4.0

respondents considered themselves members of the middle (50.9%) or working class (40.4%). Although the respondents were spread throughout many geographic regions,

the larger numbers originated from the South Atlantic (22.4%), East North Central (18.5%), and Pacific (15.2%) regions.

The average age of respondents were 45 years ($M= 45.30$, $SD 16.34$) (See Table 4.2). The average educational level for the respondents exceeded that of a high school diploma at over 13 years of formal education ($M= 13.88$, $SD 2.78$). The family income variable was composed of 23 levels ranging from 1 (under \$ 1,000) to 23 (\$110,000 and over). The median family income was \$50,000 and \$59,999.⁴

Table 4.2
Mean Scores of the Selective Measures of Age, Education, and Income.

Variable	<i>MEAN</i>	<i>STD/DEV</i>	<i>MEDIAN</i>
Age (18 thru 89)	45.30	16.65	44.00
Education (2 thru 20)	13.88	2.78	14.00
Income (-1K thru 110K +)	17.14	5.60	19.00

A series of recodes allowed for scale reduction, among some variables that were thought to be disbursed but exhibited less variation due to clustering. Rationale for generating these variables stems from the analytic techniques used in this dissertation. Recoding data into similar scales allows for better alignment on reliability measures, creation of more useful scale variables, improved exploratory factor analysis, and finally, better model fits for latent constructs used in the last phase of the analysis. When developing a scale or index, the variables must be related to ensure that it is measuring

⁴ Although slightly higher than the US Census data, the category range corresponds with the actual median income for a family in 2004, which is approximately \$44,334 (U.S. Census, 2007).

what it intended. The purpose for recoding the variables aids reliability measures when the restructuring of the indicators are simplified into similar scales.

Social Economic Status

The subsequent table (see Table 4.3) shows items used to describe social economic status. These items were education (NEWEDUCX), total family income (NEWINCX), self ranking of social position in society (RANKSELFX), and subjective social class (CLASSX). The responses to these items are more reflective of the social

Table 4.3
Elements of Economic, Education, and Social Statuses.

Variable	Coding Scheme	n	%
Social Position	Bottom	137	10.0
	Middle	790	57.6
	Upper Middle	271	19.8
	Top	173	12.6
Social Class	Lower Working	81	5.9
	Working Class	552	40.3
	Middle Class	696	50.8
	Upper Class	42	3.1
Income	Low income (< \$22,500)	292	21.1
	Middle (\$22,501 – \$49,999)	493	36.0
	Upper Middle (\$50,000 – \$89,999)	341	24.9
	Upper (> \$90,000)	245	17.9
Education	Less than High School	164	12.0
	High School	337	24.6
	Some College	690	50.3
	Ph.D./Professional	180	13.1

outcomes and experiences of the American family. The SES scale is used to measure the perceived success of families, which partially reflects the American value system.

Respondents view their social position in society as somewhere in the middle (57.6%)

and their social standing as middle (50.8%) to working (40.3%) class. Many of the families reported that they have received or completed some college coursework (50.3%). The family assessment of accomplishing these American values suggests the achievement of the American dream, consequently reaching the full potential of what it means to be an American.

Perceived American Status

The variables (as seen in Table 4.4) that comprised the scale for Perceived American status were the ability to speak English (AMENGLSHX), to have American citizenship (AMCITX), to be an American you have to become a Christian (AMCHRSTNX), but most importantly one has to be like the dominant society

Table 4.4
Descriptive Variables Composing the Perceived American Status.

Variable	Coding Scheme	n	%
AMCITX	Very Important	1130	82.7
	Fairly Important	187	13.7
	Not Very Important	38	2.8
	Not Important At All	16	1.2
AMENGLSHX	Very Important	1144	83.4
	Fairly Important	189	13.8
	Not Very Important	29	2.1
	Not Important At All	9	.7
AMCHRSTNX	Very Important	699	51.0
	Fairly Important	221	16.6
	Not Very Important	233	17.5
	Not Important At All	218	15.9
BELIKEU1	Strongly Agree	214	15.6
	Agree	354	25.8
	Disagree	463	33.8
	Strongly Disagree	340	24.8

(BELIKEU1) and share its values, customs and traditions (see Table 4.4). The majority of the respondents suggested that having an American citizenship (82.4%), the ability to speak English (83.4%), and becoming a Christian (51%) are very important. Many respondents also strongly agree that regardless of ones cultural diversity, individuals integrating into this country should try to be more like the dominant society (41.4%) in which they live and want to belong.

Americanism

The Americanism scale consisted of three variables. All three variables (See Table 4.5) addressed the affective and emotive components of the American Identity or what it means to be an American. They addressed the theme of patriotism and what an

Table 4.5
Descriptive Variables Composing the Americanism Construct.

Variable	Coding Scheme	n	%
AMFEEL	Very Important	936	68.3
	Fairly Important	325	23.7
	Not Very Important	93	6.8
	Not Important At All	17	1.2
AMPROUDX	Very Proud	1071	78.1
	Somewhat Proud	232	16.9
	Not Very Proud	29	2.1
	Not Very Proud At All	39	2.8
AMCITIZNX	Strongly Agree	1021	74.5
	Agree	211	15.4
	Disagree	92	6.7
	Strongly Disagree	47	3.4

American should be like in the midst of terrorism and crisis. It is important for those who truly feel American to one feel American, two be proud of being an American, and three

truly believe that residency in America as a country, as it relates to its citizenry, is better than any country in the World.

Americanism has *cultural-centric* principles which mean that who ever believes in the ideas of the American way (in its dynamic, forever changing definitions) has an opportunity. However limited these opportunities may become for some and no matter the social challenges and barriers that exists for others, the *cultural-centric* idea suggests that regardless of your background (e.g., race, creed, nationality, ethnicity, physical ability, orientation, gender), any person can achieve success. Achievement of the American dream is measured by the social economic level aspired for and reached by the individual.

Mean Scores

A central premise of this investigation is that interpersonal interpretations of race/ethnicity, gender, and social conflicts are important influences on the perceptions of individuals' perception of what it means to be American. These factors play a vital role in how families respond to how it feels to be an American. In this section of the analysis those selective measures and their mean difference scores are examined (seen in Table 4.3). The subsequent table reveals the differences while the discussion is centered on highlighting those things that were both revealing and dramatic. An Analysis of Variance (ANOVA) with post hoc testing was conducted to see if there were any significant differences in the perceptions of social class and social positioning controlling for race. The test was merely exploratory to gain insight into the population dynamics.

The core of this dissertation centers on personal perception, in particular, how racial groups respond to hegemony and how they perceive themselves and associations

with the American identity. Mean scores of selective SES variables across race and ethnicity reveal some contrasting perspectives. The implications of race, income, social class, and social position may have grave consequences toward shared factors related to social economic standing (see table 4.6). The mean scores differed across several groups.

Table 4.6
Mean Scores of Income, Social Class, and Social Position by Race.

Variable	MEAN	STD/DEV	MEDIAN
<i>Family Income</i> (1 Lower Income)			
Overall	2.39	1.01	2.00
<i>White/</i> <i>European American</i>	2.46	.99	2.00
<i>Black/</i> <i>African American</i>	1.97	.96	2.00
<i>Hispanic</i>	2.00	.84	2.00
<i>Other</i>	2.80	1.11	3.00
<i>Ranking of Social Class</i> (1 Lower Class)			
Overall	2.51	.65	3.00
<i>White/</i> <i>European American</i>	2.56	.63	3.00
<i>Black/</i> <i>African American</i>	2.31	.71	2.00
<i>Hispanic</i>	2.07	.61	2.00
<i>Other</i>	2.53	.57	2.00
<i>Ranking of Social Position</i> (1 Bottom)			
Overall	2.35	.82	2.00
<i>White/</i> <i>European American</i>	2.46	.96	2.00
<i>Black/</i> <i>African American</i>	1.97	.96	2.00
<i>Hispanic</i>	2.00	.84	3.00
<i>Other</i>	2.80	1.11	2.00

That is, some groups may see these items as success measures or achievement factors as it relates to how well they are socially integrated (accepted) by the dominant society.

Reported average income for Others is \$55,000 ($M = 18.64$, $SD 5.43$), which is greater than found in other groups including Hispanics whose average income is approximately \$27,000 ($M = 15.28$, $SD 5.09$) and African Americans with an average

Table 4.7
Social Economic Status Means Distributed Across Race.

Variable	MEAN	Approximate Income	STD/DEV	MEDIAN
RACE2X				
Overall	17.14	\$35,000 to \$39,999	5.60	19.00
European/ Whites	17.56	\$40,000 to \$49,999	5.39	19.00
African Americans	14.61	\$22,500 to \$24,999	6.20	15.00
Hispanics	15.28	\$25,000 to \$29,999	5.09	16.00
Others	18.64	\$50,000 to \$59,999	5.43	21.00

income of about \$23,500 ($M = 14.61$, $SD 6.20$). The dollar difference between these groups is approximately 25,000 dollars. The same findings hold for social rankings and class identification. Most groups consider themselves to be middle class ($M = 2.51$) and their social position ($M = 2.35$) in society to be in the middle as well. How families perceived their social positions did not equate with differences seen in subjective social class or income. That is to say, the amount of income families received did not influence their social perceptions of ranking themselves in society. However, mean scores across social class suggests that some differences may exist between each of the racial/ethnic

groups. The rationale for these analyses is to suggest that among family groups, respondents with higher SES (i.e., Whites and Others) will be more likely to have greater affinity toward Americanism.

Correlation Analyses and Utility for the General Model

The purpose of the correlation analyses in this investigation is twofold. First, it is used to show the relative strength among the study variables. Second, it is used to assist the researcher in determining which variables might play an important role in the exploratory factor analysis.

In this study, zero-order and first-order correlations were used to assess the relationships between the elements ultimately used to define the latent constructs. The correlation analyses (see Tables 4.8 through 4.10) reveal general correlations between those variables composing Social Economic Status (NEWEDUCX, NEWINCX, RANKSELFX, and CLASSX), Perceived American Status (AMCITX, AMENGLSHX, AMCHRSTNX, and BELIKEU1), and Americanism (AMFEEL, AMPROUX, and AMCITIZX). Subsequent scales were created for generational affects, race/ethnicity, and gender. The correlations results reveal strong relationships and were found to be theoretically consistent with the constructs that were being measured. The pattern of correlations results for Social Economic Status, perceived American status, and Americanism showed that all the variables were significant and positively related to each other. In addition, the results underscored the principles components believed to be important in developing the Social Exchange of Internal Familial Perceptions and External Social Perceptions Model.

Social Economic Status. Relationships between the items comprising Social Economic Status were examined. These measures were found to be positive and were significantly related to each other. The variable CLASSX held the largest relationship with the variable NEWINCX ($r = .394, p < .01$). Other variables worthy of mention included CLASSX and NEWEDUCX ($r = .284, p < .01$), which were positive and significant in their relationship. Social class, as seen in Table 4.8, may be an indicator of

Table 4.8
Zero-Order Correlation Coefficients for Social Economic Status—General Model.

	RANKSEFX ($M = 2.35$)	CLASSX ($M = 2.51$)	NEWEDUCX ($M = 2.65$)	NEWINCX ($M = 2.39$)
RANKSEFX	-----			
CLASSX	.249**	-----		
NEWEDUCX	.072**	.284**	-----	
NEWINCX	.146**	.394**	.342**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .57$.

achievement that is associated with income (monetary gain) and educational ($r = .348, p < .01$) attainment. Both variables that have shown close associations encompass the notion of the American value system of success. How these values are impressed upon individuals provide insight into the degree of social integration. Stages of social integration (amalgamation, assimilation, and accommodation) may have some relationship with how closely the American family feels toward Americanism.

Perceived American Status. The measures that were found in the perceived American status scale were both positive and significantly related to each other. American citizenship ($r = .438, p < .01$) held the strongest relationship with the ability to speak English. The variable AMCHRSTNX held a positive and significant relationship

with the citizenship ($r = .334, p < .01$) as well as the ability to speak English ($r = .318, p < .01$). As seen in Table 4.9, the relationships with the assimilate variable are significant, but do not show as strong Pearson correlation scores with citizenship ($r = .198, p < .01$), ability to speak English ($r = .198, p < .01$), and becoming a Christian ($r = .200, p < .01$).

Table 4.9
Zero-Order Correlation Coefficients for Perceived American Status—General Model.

	AMCITX ($M = 1.23$)	AMENGLSHX ($M = 1.20$)	AMCHRSTNX ($M = 1.98$)	BELIKEU1 ($M = 2.68$)
AMCITX	-----			
AMENGLSHX	.438**	-----		
AMCHRSTNX	.334**	.318**	-----	
BELIKEU1	.199**	.198**	.200**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .61$.

Americanism. The association of variables related to the outcome scale of Americanism (see Table 4.10) is an important part of theory building or explanatory model development. In this dissertation it was imperative to use latent constructs to examine the complexity of the American society. There were large coefficients

Table 4.10
Zero-Order Correlations Coefficients for Americanism—General Model.

	AMPROUDX ($M = 1.30$)	AMCITIZX ($M = 1.39$)	AMFEEL ($M = 1.41$)
AMPROUX	-----		
AMCITIZX	.451**	-----	
AMFEEL	.449**	.538**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .73$.

associated between the variables used to comprise the construct Americanism.

AMCITIZX ($r = .451, p < .01$) the idea that America is better than any other country, is positively and significantly associated with being proud of citizenship. The notion of how important it is to feel American ($r = .449, p < .01$) is positively and significantly associated with being a proud American and the belief that America is the best place to live ($r = .538, p < .01$). The three variables fit theoretically. The notion that one who feels American, takes pride in their country, and believes that their country is the best place in the world to have citizenship would obviously exhibit high levels of Americanism. The correlations affirm the theoretical assumption of connecting these three variables to create this construct has been validated.

Reliability Characteristics of the Scaled Measures—General Model

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the theoretical model (see Figure 3.1). These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, the only measure to exceed this standard was *Americanism* ($\alpha = .73$) (composed of AMFEEL, AMPROUX, and AMCITIZX). The other constructs formulated in my theoretical model included *SES* ($\alpha = .54$), which is composed of education, total family income, social ranking, and subjective social class. *Perceived American Status* ($\alpha = .61$) the third latent construct had been created using the observed variables AMCHRSTNX, AMENGLSHX, AMCITX, and BELIKEU1. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable

entities for measuring the underlying concepts to which they were originally linked. The subsequent factor analysis sustained my original theoretical constructs.

Correlation Analyses and Utility for Generational Affects

In this study, zero-order and first-order correlations were used to assess the relationships between the elements ultimately used to define the latent constructs for Generational Affects. The correlation analyses (see Tables 4.11 through 4.25) reveal general correlations between those variables composing Social Economic Status (NEWEDUCX, NEWINCX, RANKSEFX, and CLASSX), Perceived American Status (AMCITX, AMENGLSHX, AMCHRSTNX, and BELIKEU1), and Americanism (AMFEEL, AMPROUX, and AMCITIZX).

Correlations Analysis for GI Social Economic Status. Relationships between the items comprising Social Economic Status were examined. These measures were found to be positive and most were significantly related to each other. The variable NEWEDUCX held the largest relationship with the variable NEWINC ($r = .463, p < .01$). Other variables worthy of mention included CLASS and NEWEDUC ($r = .423, p < .01$), which were positive and significant in their relationship. Social class, as seen in Table 4.11,

Table 4.11
First-Order Correlation Coefficients for Social Economic Status—GI Generation.

	RANKSEFX ($M = 2.79$)	CLASSX ($M = 2.64$)	NEWEDUCX ($M = 2.34$)	NEWINCX ($M = 1.85$)
RANKSEFX	-----			
CLASSX	.421**	-----		
NEWEDUCX	.236	.423**	-----	
NEWINCX	.379**	.386**	.463**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .70$.

may be an indicator of achievement that is associated with income (monetary gain) and educational ($r = .463, p < .01$) attainment. Both variables that have shown close associations encompass the notion of the American value system of success. How these values are impressed upon individuals provide insight into the degree of early immigration. The insignificance of social position ($r = .236, p = ns$) with education sheds light on the adjustments to a new society based on the social integration theory.

Perceived American Status. The measures that were found in the perceived American status scale were positive and held both significant and non significant measures. American citizenship ($r = .474, p < .01$) held the strongest relationship with the ability to speak English. The variable AMCHRSTNX held a positive and significant relationship with assimilation ($r = .411, p < .01$) as well as citizenship status ($r = .290, p < .01$). As seen in Table 4.12, the relationships with the assimilate variable are positive, but do not show as strong or significant Pearson correlation scores with citizenship ($r = .116, p = ns$), ability to speak English ($r = .138, p = ns$).

Table 4.12
First-Order Correlation Coefficients for Perceived American Status—GI Generation.

	AMCITX ($M = 1.11$)	AMENGLSHX ($M = 1.06$)	AMCHRSTNX ($M = 1.37$)	BELIKEU1 ($M = 2.45$)
AMCITX	-----			
AMENGLSHX	.474**	-----		
AMCHRSTNX	.290*	.113	-----	
BELIKEU1	.116	.138	.411**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .49$.

Americanism. The association of variables related to the outcome scale of Americanism (see Table 4.13) is an important part of theory building or explanatory

model development. In this dissertation it was imperative to use latent constructs to examine the complexity of the American society. There were small coefficients associated between the variables used to comprise the construct Americanism. AMCITIZX ($r = .500, p < .01$) the idea that America is better than any other country, is positively and significantly associated with being proud of citizenship. The notion of how

Table 4.13
First-Order Correlations Coefficients for Americanism—GI Generation.

	AMFEEL (M = 1.15)	AMPROUX (M = 1.17)	AMCITIZX (M = 1.23)
AMFEEL	-----		
AMPROUX	.280	-----	
AMCITIZX	.500**	.158	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .55$.

important it is to feel American ($r = .280, p = ns$) held a positive but non significant association with being a proud American and the belief that America is the best place to live ($r = .158, p = ns$). The three variables fit theoretically. However, the notion that one who feels American, takes pride in their country, and believes that their country is the best place in the world to have citizenship did not reveal themselves to be high associated in this scale. The correlations for the GI generation did not affirm the theoretical assumption only confirming that one who is proud of their country also feels strongly tied to it as well.

Reliability Characteristics of the Scaled Measures in the GI Generation

Preliminary analyses focused upon the internal consistency reliability (Chornbach’s Alpha), which focused on the elements used in latent constructs in the

theoretical model for GI Generations. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, the only measure to exceed this standard was *Social Economic Status* ($\alpha = .70$) (composed of RANKSEFX, CLASSX, NEWEDUCX, and NEWINCX). The other constructs formulated in my theoretical model included *Perceived American Status* ($\alpha = .49$), which is composed of seek American citizenship, speak English, become a Christian, and assimilate into the dominant culture. *Americanism* ($\alpha = .55$) the third latent construct had been created using the observed variables AMFEEL, AMPROUX, and AMCITIZX. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked. However, they do pose some significant questions as to whether or not the general model may fit the GI Generation population.

Correlations Analysis for the Silent Generation SES. Relationships between the items comprising Social Economic Status were examined. These measures were found to be both positive and significantly related to each other. Education held the largest relationship with the variable income ($r = .445, p < .01$). Other variables worthy of mention included CLASSX and NEWINCX ($r = .411, p < .01$), which were positive and significant in their relationship. Social class, as seen in Table 4.14, has been a strong indicator in both generations. Class and education may be linked to some historical significance along with class ($r = .395, p < .01$) and social position ($r = .379, p < .01$).

Table 4.14
First-Order Correlation Coefficients for Social Economic Status—Silent Generation.

	RANKSEFX (<i>M</i> = 2.49)	CLASSX (<i>M</i> = 2.63)	NEWEDUCX (<i>M</i> = 2.51)	NEWINCX (<i>M</i> = 2.23)
RANKSEFX	-----			
CLASSX	.379**	-----		
NEWEDUCX	.180**	.395**	-----	
NEWINCX	.250**	.411**	.445**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .71$.

Perceived American Status. The measures that were found in the perceived American status scale were positive and significant associations. American citizenship ($r = .357, p < .01$) held the strongest relationship with the ability to speak English. The variable AMCHRSTNX held a positive and significant relationship with assimilation ($r = .253, p < .01$) as well as citizenship status ($r = .240, p < .01$). As seen in Table 4.15, the relationships with the assimilate variable are positive and significant, but do not show as strong or significant Pearson correlation scores with citizenship ($r = .162, p < .01$) or the ability to speak English ($r = .225, p < .01$).

Table 4.15
First-Order Correlation Coefficients for Perceived American Status—Silent Generation.

	AMCITX (<i>M</i> = 1.16)	AMENGLSHX (<i>M</i> = 1.20)	AMCHRSTNX (<i>M</i> = 1.71)	BELIKEU1 (<i>M</i> = 2.56)
AMCITX	-----			
AMENGLSHX	.357**	-----		
AMCHRSTNX	.240**	.340**	-----	
BELIKEU1	.162**	.225**	.253**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .52$.

Americanism. The association of variables related to the outcome scale of Americanism revealed a stronger association than in the previous generation. As revealed in Table 4.16, the construct was imperative to examine the complexity of how one feels, takes pride in and hold the belief that American citizenry is the best in the world. There were large coefficients associated between the variables used to comprise the construct Americanism. AMPROUX ($r = .587, p < .01$) the idea that the respondents were proud of their country was positively and significantly associated with feeling American. The

Table 4.16
First-Order Correlations Coefficients for Americanism—Silent Generation.

	AMFEEL (M = 1.25)	AMPROUX (M = 1.19)	AMCITIZX (M = 1.24)
AMFEEL	-----		
AMPROUX	.587**	-----	
AMCITIZX	.381**	.537**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .74$.

notion of pride in one’s country ($r = .537, p < .01$) held a positive and significant association with becoming a citizen. The correlations for the Silent generation affirmed the theoretical assumption confirming that one who is proud of their country has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures in the Silent Generation

Preliminary analyses focused upon the internal consistency reliability (Chornbach’s Alpha), which focused on the elements used in latent constructs in the Silent Generation. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). There were only two measures that exceeded this standard. The first

measure was the scale for *Social Economic Status* ($\alpha = .71$), and the second scale was *Americanism* ($\alpha = .74$) composed of AMFEEL, AMPROUX, and AMCITIZX. The other construct formulated in my theoretical model included *Perceived American Status* ($\alpha = .52$), which is composed of American citizenship status, speaking English, becoming a Christian, and assimilation. Despite the lower than expected alpha coefficient, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Correlations Analysis for the Baby Boomers SES. Relationships between the items comprising Social Economic Status were examined. These measures were found to be both positive and significantly related to each other. Income held the largest relationship with the variable social class ($r = .449, p < .01$). Other variables worthy of mention included education and income ($r = .353, p < .01$), which held positive and significant relationships. Social position, as seen in Table 4.17, has been a strong indicator in all three generations; however, education ($r = .075, p = ns$) reveals a non significant association.

Table 4.17
First-Order Correlation Coefficients for Social Economic Status—Baby Boomers.

	RANKSEFX ($M = 2.39$)	CLASSX ($M = 2.55$)	NEWEDUCX ($M = 2.71$)	NEWINCX ($M = 2.69$)
RANKSEFX	-----			
CLASSX	.201**	-----		
NEWEDUCX	.075	.219**	-----	
NEWINCX	.115*	.449**	.353**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .55$.

Perceived American Status. The measures that were found in the perceived American status scale were positive and significant associations. American citizenship ($r = .473, p < .01$) held the strongest relationship with the ability to speak English. The variable becoming a Christian held a positive and significant relationships with American citizenship ($r = .343, p < .01$) as well as speaking English ($r = .332, p < .01$). As seen in Table 4.18, the relationships with the assimilate variable are positive and significant, but do not show as strong or significant Pearson correlation scores with citizenship ($r = .197, p < .01$), the ability to speak English ($r = .168, p < .01$), or becoming a Christian ($r = .172, p < .01$).

Table 4.18
First-Order Correlation Coefficients for Perceived American Status—Baby Boomers.

	AMCITX ($M = 1.25$)	AMENGLSHX ($M = 1.19$)	AMCHRSTNX ($M = 1.96$)	BELIKEU1 ($M = 2.66$)
AMCITX	-----			
AMENGLSHX	.473**	-----		
AMCHRSTNX	.343**	.332**	-----	
BELIKEU1	.197**	.168**	.172**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .53$.

Americanism. The association of variables related to the outcome scale of Americanism matches that of the Silent Generations. The strong associations revealed in Table 4.19, builds on the theory of the Americanism construct. There were large coefficients associated between the variables used to comprise the construct Americanism. AMPROUX ($r = .565, p < .01$) the idea that the respondents were proud of their country was positively and significantly associated with American citizenship is

Table 4.19
 First-Order Correlations Coefficients for Americanism—Baby Boomer.

	AMFEEL ($M = 1.25$)	AMPROUX ($M = 1.19$)	AMCITIZX ($M = 1.24$)
AMFEEL	-----		
AMPROUX	.587**	-----	
AMCITIZX	.381**	.537**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .75$.

the best in the world. The notion of American citizenship ($r = .537, p < .01$) held a positive and significant association with American pride. The correlations for the Baby Boomer generation affirmed the theoretical assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures in the Boomer Generation

Preliminary analyses focused upon the internal consistency reliability (Chornbach’s Alpha), which focused on the elements used in latent constructs for the Baby Boomer Generation. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, the only measure to exceed this standard was *Americanism* ($\alpha = .75$) composed of AMFEEL, AMPROUX, and AMCITIZX. The other constructs formulated in my theoretical model included *SES* ($\alpha = .55$), which is composed of education, total family income, social ranking, and subjective social class. *Perceived American Status* ($\alpha = .53$) the third latent construct had been created using the observed variables AMCHRSTNX, AMENGLSHX, AMCITX, and BELIKEU1. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical

linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Correlations Analysis for Generation X SES. Relationships between the items comprising Social Economic Status were examined. These measures were found to be both positive and significantly related to each other. Income held the largest relationship with the variable social class ($r = .398, p < .01$). Other variables worthy of mention included education and income ($r = .273, p < .01$), which held positive and significant relationships. Social position, as seen in Table 4.20, has been a strong indicator in previous generations; however, education ($r = .073, p = ns$) reveals a non significant association.

Table 4.20
First-Order Correlation Coefficients for Social Economic Status—Generation X.

	RANKSEFX ($M = 2.22$)	CLASSX ($M = 2.39$)	NEWEDUCX ($M = 2.74$)	NEWINCX ($M = 2.29$)
RANKSEFX	-----			
CLASSX	.213**	-----		
NEWEDUCX	.073	.376**	-----	
NEWINCX	.112*	.398**	.273**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .54$.

Perceived American Status. The measures that were found in the perceived American status scale were positive and significant associations. American citizenship ($r = .396, p < .01$) held the strongest relationship with the ability to speak English. The variable becoming a Christian held a positive and significant relationships with American citizenship ($r = .317, p < .01$) as well as speaking English ($r = .322, p < .01$). As seen in Table 4.21, the relationships with the assimilate variable are positive and significant, but

do not show as strong associations with other variables with citizenship ($r = .197, p < .01$), the ability to speak English ($r = .193, p < .01$), or becoming a Christian ($r = .170, p < .01$).

Table 4.21
First-Order Correlation Coefficients for Perceived American Status—Generation X.

	AMCITX ($M = 1.24$)	AMENGLSHX ($M = 1.23$)	AMCHRSTNX ($M = 2.13$)	BELIKEU1 ($M = 2.81$)
AMCITX	-----			
AMENGLSHX	.396**	-----		
AMCHRSTNX	.317**	.322**	-----	
BELIKEU1	.197**	.193**	.170**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .51$.

Americanism. The association of variables related to the outcome scale of Americanism matches that of the Silent and Boomer Generations. The strong associations revealed in Table 4.22, builds on the theory of the Americanism construct. There were large coefficients associated between the variables used to comprise the

Table 4.19
First-Order Correlations Coefficients for Americanism—Silent Generation.

	AMFEEL ($M = 1.54$)	AMPROUX ($M = 1.39$)	AMCITIZX ($M = 1.50$)
AMFEEL	-----		
AMPROUX	.405**	-----	
AMCITIZX	.413**	.547**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .71$.

construct Americanism. AMPROUX ($r = .547, p < .01$) the idea that the respondents were proud of their country was positively and significantly associated with having

American citizenship is the best in the World. The notion of American citizenship ($r = .413, p < .01$) held a positive and significant association with feeling American. The correlations for the Generation X affirmed the theoretical assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures in Generation X

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the Generation X model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, the only measure to exceed this standard was *Americanism* ($\alpha = .71$) (composed of AMFEEL, AMPROUX, and AMCITIZX). The other constructs formulated in my theoretical model included *SES* ($\alpha = .54$), which is composed of education, total family income, social ranking, and subjective social class. *Perceived American Status* ($\alpha = .51$) the third latent construct had been created using the observed variables AMCHRSTNX, AMENGLSHX, AMCITX, and BELIKEU1. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Correlations Analysis for the Millennial Generation SES. Relationships between the items comprising Social Economic Status were examined. These measures were found to have inverse, positive, significant, and non significant relationships with each other. Income held the largest relationship with the variable social class ($r = .356, p < .01$). Other variables worthy of mention included social position and income ($r = .279, p$

< .05), which held positive and significant relationships. Social position, social class, and income, as seen in Table 4.23, have been strong indicators in previous generations; however, education ($r = -.012, p = ns$) reveals an inverse non significant association. The correlations held within this generation may be affected by population size, and low education measures because of age.

Table 4.23
First-Order Correlation Coefficients for Social Economic Status—Millennial Generation.

	RANKSEFX ($M = 2.14$)	CLASSX ($M = 2.27$)	NEWEDUCX ($M = 2.43$)	NEWINCX ($M = 1.93$)
RANKSEFX	-----			
CLASSX	.240	-----		
NEWEDUCX	-.012	.100	-----	
NEWINCX	.279*	.356**	.096	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .44$.

Perceived American Status. The measures that were found in the perceived American status scale were positive and held significant and non significant associations. Becoming an American citizen ($r = .486, p < .01$) held the strongest relationship with the ability to speak English, and has been true for all generations. The variable becoming a Christian held a positive and significant relationship with becoming an American citizen ($r = .398, p < .01$), but did not have a significant relationships with speaking English ($r = .218, p = ns$). As seen in Table 4.24, the relationships with the variable BELIKU1 are positive, but only show strong associations with the ability to speak English ($r = .263, p < .05$), or becoming a Christian ($r = .398, p < .01$).

Table 4.24
First-Order Correlation Coefficients for Perceived American Status—Millennial Generation.

	AMCITX (<i>M</i> = 1.37)	AMENGLSHX (<i>M</i> = 1.24)	AMCHRSTNX (<i>M</i> = 2.43)	BELIKEU1 (<i>M</i> = 2.71)
AMCITX	-----			
AMENGLSHX	.486**	-----		
AMCHRSTNX	.398**	.218	-----	
BELIKEU1	.237	.264*	.398**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .62$.

Americanism. The association of variables related to the outcome scale of Americanism matches that of the Silent, Boomer Generations, and Generation X. The strong associations revealed in Table 4.25, builds on the theory of the Americanism construct. There were large coefficients associated between the variables used to comprise the construct Americanism. American pride ($r = .420, p < .01$) the idea

Table 4.25
First-Order Correlations Coefficients for Americanism—Millennial Generation.

	AMFEEL (<i>M</i> = 1.57)	AMPROUX (<i>M</i> = 1.56)	AMCITIZX (<i>M</i> = 1.73)
AMFEEL	-----		
AMPROUX	.425**	-----	
AMCITIZX	.386**	.420**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .66$.

that the respondents were proud of their country was positively and significantly associated with having American citizenship is the best in the World. The notion of American citizenship ($r = .386, p < .01$) held a positive and significant association with feeling American. The correlations for the Millennial Generation affirmed the theoretical

assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures in the Millennials

Preliminary analyses focused upon the internal consistency reliability (Cronbach's Alpha), which focused on the elements used in latent constructs in the Millennial Generations model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). There were no measures to exceed this standard. *Americanism* ($\alpha = .66$) composed of AMFEEL, AMPROUX, and AMCITIZX held the closest to this standard. The other constructs formulated in my theoretical model included *Perceived American Status* ($\alpha = .44$) and *SES* ($\alpha = .54$), which is composed of education, total family income, social ranking, and subjective social class. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Correlations Analysis for European/White American Families SES. Relationships between the items comprising Social Economic Status were examined. These measures held both positive and significant relationships to each other. Income held the largest relationship with the variable social class ($r = .419, p < .01$). Other variables worthy of mention included education and income ($r = .321, p < .01$), which held positive and significant relationships. Social class, and income, as seen in Table 4.26, which have been strong indicators in the generational affects, have been revealed within the racial ethnic construct for White families.

Table 4.26

First-Order Correlation Coefficients for Social Economic Status—White Families.

	RANKSEFX ($M = 2.37$)	CLASSX ($M = 2.55$)	NEWEDUCX ($M = 2.68$)	NEWINCX ($M = 2.46$)
RANKSEFX	-----			
CLASSX	.288**	-----		
NEWEDUCX	.098**	.321**	-----	
NEWINCX	.170**	.419**	.331**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .58$.

Perceived American Status. The measures that were found in the perceived American status scale held both positive and significant associations. Becoming an American citizen ($r = .480, p < .01$) held the strongest relationship with the ability to speak English. The variable becoming a Christian held positive and significant relationships with becoming an American citizen ($r = .366, p < .01$), and the ability to speak English ($r = .343, p < .01$). As seen in Table 4.27, the relationships with the variable BELIKU1 held positive and significant associations with the ability to speak English ($r = .223, p < .01$), citizenship ($r = .219, p < .01$), becoming a Christian ($r = .262, p < .01$).

Table 4.27

First-Order Correlation Coefficients for Perceived American Status—White Families.

	AMCITX ($M = 1.22$)	AMENGLSHX ($M = 1.22$)	AMCHRSTNX ($M = 2.03$)	BELIKEU1 ($M = 2.66$)
AMCITX	-----			
AMENGLSHX	.480**	-----		
AMCHRSTNX	.366**	.343**	-----	
BELIKEU1	.219**	.223**	.262**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .57$.

Americanism. The association of variables related to the outcome scale of Americanism held strong positive and significant relationships. The strong associations revealed in Table 4.28, builds on the theory of the Americanism construct. There were large coefficients associated between the variables used to comprise the construct

Table 4.28
First-Order Correlations Coefficients for Americanism—White Families.

	AMFEEL (<i>M</i> = 1.37)	AMPROUX (<i>M</i> = 1.24)	AMCITIZX (<i>M</i> = 1.34)
AMFEEL	-----		
AMPROUX	.418**	-----	
AMCITIZX	.432**	.560**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .72$.

Americanism. American pride ($r = .560, p < .01$) the idea that the respondents were proud of their country was positively and significantly associated with having American citizenship is the best in the World. The notion of American citizenship ($r = .423, p < .01$) held a positive and significant association with feeling American. The correlations for the White American families affirmed the theoretical assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures for White Families

Preliminary analyses focused upon the internal consistency reliability (Chornbach’s Alpha), which focused on the elements used in latent constructs in the Millennial Generations model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, there was only one scale that

exceeded the standards for acceptable reliability estimates. *Americanism* ($\alpha = .72$) scale was composed of AMFEEL, AMPROUX, and AMCITIZX. The other constructs formulated in my theoretical model included *Perceived American Status* ($\alpha = .57$) and *SES* ($\alpha = .58$) which is composed of education, total family income, social ranking, and subjective social class. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Correlations Analysis for African American/ Black Families SES. Relationships between the items comprising Social Economic Status were examined. These measures held positive, significant, and non significant relationships to each other. Income held the largest relationship with the variable social class ($r = .270, p < .01$). Other variables worthy of mention (as seen in Table 4.29) included education and income ($r = .270, p < .01$), which held positive and significant relationships. Social position held low Pearson coefficients in White families

Table 4.29
First-Order Correlation Coefficients for Social Economic Status—Black Families.

	RANKSEFX ($M = 2.36$)	CLASSX ($M = 2.30$)	NEWEDUCX ($M = 2.49$)	NEWINCX ($M = 1.97$)
RANKSEFX	-----			
CLASSX	.210**	-----		
NEWEDUCX	.010	.059	-----	
NEWINCX	.055	.270**	.270**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .40$.

and now is showing up as non significant in Black families on the variables education ($r = .010, p = ns$) and income ($r = .055, p = ns$). Social class, and income, which have been strong indicators in the generational affects and White families, has been revealed within the racial ethnic construct for African American/Black families.

Perceived American Status. The measures that were found in the perceived American status scale held positive associations. Becoming an American citizen ($r = .168, p < .05$) held the strongest relationship with the ability to speak English. There were no other significant relationships within the scale. The Pearson coefficients (as seen in Table 4.30) for the variables were weak as well.

Table 4.30
First-Order Correlation Coefficients for Perceived American Status—Black Families.

	AMCITX ($M = 1.22$)	AMENGLSHX ($M = 1.11$)	AMCHRSTNX ($M = 1.45$)	BELIKEU1 ($M = 2.82$)
AMCITX	-----			
AMENGLSHX	.168*	-----		
AMCHRSTNX	.035	.092	-----	
BELIKEU1	.145	.075	.015	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .21$.

Americanism. In Table 4.31, the association of variables related to the outcome scale of Americanism held strong positive and significant relationships. The strong associations revealed in Table 4.31, builds on the theory of the Americanism construct. There were large coefficients associated between the variables used to comprise the construct Americanism. American pride ($r = .533, p < .01$) the idea that the respondents were proud of their country was positively and significantly associated with having

American citizenship is the best in the World. The notion of American citizenship ($r = .527, p < .01$) held a positive and significant association with feeling American. The

Table 4.31

First-Order Correlations Coefficients for Americanism—Black Families.

	AMFEEL ($M = 1.54$)	AMPROUX ($M = 1.47$)	AMCITIZX ($M = 1.53$)
AMFEEL	-----		
AMPROUX	.477**	-----	
AMCITIZX	.527**	.533**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .76$.

correlations for the African American/Black families affirmed the theoretical assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures for Black Families

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the Millennial Generations model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, there was only one scale that exceeded the standards for acceptable reliability estimates. *Americanism* ($\alpha = .76$) scale was composed of AMFEEL, AMPROUX, and AMCITIZX. The other constructs formulated in my theoretical model included *Perceived American Status* ($\alpha = .21$) composed of gaining American citizenship, ability to speak English, becoming a Christian, and assimilation. And *SES* ($\alpha = .40$) which is composed of education, total family income, social ranking, and subjective social class. Lower than expected alpha

coefficients presented for *Perceived American Status* and *SES* may present problems in fitting African American data within the general model.

Correlations Analysis for Hispanic American Families SES. Relationships between the items comprising Social Economic Status were examined. These measures held positive, significant, and non significant relationships to each other. Income held the largest relationship with the variable education ($r = .581, p < .01$). Other variables worthy of mention (as seen in Table 4.32) included income and social class ($r = .482, p < .01$), which held positive and significant relationships. Social position held low Pearson

Table 4.32
First-Order Correlation Coefficients for Social Economic Status—Hispanic Families.

	RANKSELFX ($M = 2.08$)	CLASSX ($M = 2.13$)	NEWEDUCX ($M = 2.25$)	NEWINCX ($M = 2.00$)
RANKSELFX	-----			
CLASSX	.086	-----		
NEWEDUCX	.104	.241	-----	
NEWINCX	.073	.482**	.581**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .58$.

coefficients in Hispanic families and now is showing up as non significant across all measures (social class ($r = .086, p = ns$), education ($r = .010, p = ns$), and income ($r = .055, p = ns$) in Black families.

Perceived American Status. The measures that were found in the perceived American status scale held both inverse and positive associations. Becoming an American citizen ($r = .380, p < .05$) held the strongest relationship with becoming a Christian. There were no other significant relationships within the scale. The Pearson coefficients (as seen in Table 4.33) for the variables were weak having one inverse non

significant relationship with having American citizenship ($r = -.047, p = ns$) and the ability to speak English.

Table 4.33
First-Order Correlation Coefficients for Perceived American Status—Hispanic Families.

	AMCITX ($M = 1.20$)	AMENGLSHX ($M = 1.02$)	AMCHRSTNX ($M = 2.25$)	BELIKEU1 ($M = 2.93$)
AMCITX	-----			
AMENGLSHX	-.047	-----		
AMCHRSTNX	.380*	.263	-----	
BELIKEU1	.024	.185	.270	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .44$.

Americanism. In Table 4.34, the association of variables related to the outcome scale of Americanism held strong positive and significant relationships. The strong

Table 4.34
First-Order Correlations Coefficients for Americanism—Hispanic Families.

	AMFEEL ($M = 1.54$)	AMPROUX ($M = 1.47$)	AMCITIZX ($M = 1.53$)
AMFEEL	-----		
AMPROUX	.522**	-----	
AMCITIZX	.408**	.483**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .71$.

associations build on the theory of the Americanism construct. There were large coefficients associated between the variables used to comprise the construct Americanism. American pride ($r = .522, p < .01$) the idea that the respondents were proud of their country was positively and significantly associated with feeling American. The notion of American citizenship ($r = .483, p < .01$) held a positive and significant

association with being a proud American. The correlations for the Hispanic American families affirmed the theoretical assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures for Hispanic Families

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the Hispanic American Families model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, there was only one scale that exceeded the standards for acceptable reliability estimates. *Americanism* ($\alpha = .71$) scale was composed of AMFEEL, AMPROUX, and AMCITIZX. The other constructs formulated in my theoretical model included *Perceived American Status* ($\alpha = .44$) composed of gaining American citizenship, ability to speak English, becoming a Christian, and assimilation, and *SES* ($\alpha = .58$) which is composed of education, total family income, social ranking, and subjective social class. Lower than expected alpha coefficients presented for *Perceived American Status* and *SES* may present problems in fitting Hispanic American family data within the general model.

Correlations Analysis for Other American Families SES. Relationships between the items comprising Social Economic Status were examined. These measures held inverse, positive, significant, and non significant relationships to each other. Income held the largest relationship with the variable education ($r = .507, p < .01$). Social position held low Pearson coefficients in Other American families has now shown up as non significant across all measures (social class ($r = .200, p = ns$), education ($r = -.003, p = ns$), and income ($r = .052, p = ns$)).

Table 4.35
First-Order Correlation Coefficients for Social Economic Status—Other Families.

	RANKSEFX (<i>M</i> = 2.08)	CLASSX (<i>M</i> = 2.13)	NEWEDUCX (<i>M</i> = 2.25)	NEWINCX (<i>M</i> = 2.00)
RANKSEFX	-----			
CLASSX	.200	-----		
NEWEDUCX	-.003	.277	-----	
NEWINCX	.052	.189	.507**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .52$.

Perceived American Status. The measures that were found in the perceived American status scale held positive associations. Becoming an American citizen ($r = .504, p < .01$) held the strongest relationship with the ability to speak English. There were no other significant relationships within the scale. The Pearson coefficients (as seen in Table 4.36) for the variables associated with assimilation were weak and non significant.

Table 4.36
First-Order Correlation Coefficients for Perceived American Status—Other Families.

	AMCITX (<i>M</i> = 1.56)	AMENGLSHX (<i>M</i> = 1.26)	AMCHRSTNX (<i>M</i> = 2.67)	BELIKEU1 (<i>M</i> = 2.74)
AMCITX	-----			
AMENGLSHX	.504**	-----		
AMCHRSTNX	.209	.249	-----	
BELIKEU1	.097	.093	.027	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .40$.

Americanism. In Table 4.37, the association of variables related to the outcome scale of Americanism held strong positive and significant relationships. The strong associations build on the theory of the Americanism construct. There were large

coefficients associated between the variables used to comprise the construct

Americanism. American pride ($r = .537, p < .01$) the idea that the respondents were

Table 4.37

First-Order Correlations Coefficients for Americanism—Other Families.

	AMFEEL ($M = 1.77$)	AMPROUX ($M = 1.84$)	AMCITIZX ($M = 1.81$)
AMFEEL	-----		
AMPROUX	.537**	-----	
AMCITIZX	.308**	.327**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .64$.

proud of their country was positively and significantly associated with feeling American.

The notion of American citizenship ($r = .327, p < .01$) held a positive and significant association with being a proud American. The correlations for the Other American families affirmed the theoretical assumption confirming that one who is proud of their country also has a close affinity and believes that America is the best place to live.

Reliability Characteristics of the Scaled Measures for Other Families

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the Other American Families model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). There were no scales that met or exceeded the acceptable reliability estimate. *Americanism* ($\alpha = .64$) scale was composed of AMFEEL, AMPROUX, and AMCITIZX. The other constructs formulated in my theoretical model included *Perceived American Status* ($\alpha = .40$) composed of gaining American citizenship, ability to speak English, becoming a Christian, and assimilation, and *SES* (α

= .52) which is composed of education, total family income, social ranking, and subjective social class. Lower than expected alpha coefficients presented for the scales, *Americanism*, *Perceived American Status*, and *SES* may present problems in fitting Other American family data within the general model.

Correlations Analysis and Utility for Males SES. Relationships between the items comprising Social Economic Status were examined. These measures were found to be positive and were significantly related to each other. Social class held the largest relationship with the income ($r = .410, p < .01$). Other variables worthy of mention included social class and education ($r = .319, p < .01$), which were both positive and significant in their relationship. Table 4.38, revealed other strong relationships with income ($r = .334, p < .01$) and education within the scale for social economic status.

Table 4.38
First-Order Correlation Coefficients for Social Economic Status—Males.

	RANKSEFX ($M = 2.39$)	CLASSX ($M = 2.56$)	NEWEDUCX ($M = 2.64$)	NEWINCX ($M = 2.49$)
RANKSEFX	-----			
CLASSX	.242**	-----		
NEWEDUCX	.137**	.319**	-----	
NEWINCX	.170**	.410**	.334**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .58$.

Perceived American Status. The measures that were found in the perceived American status scale were both positive and significantly related to each other. American citizenship ($r = .455, p < .01$) held the strongest relationship with the ability to speak English. Becoming a Christian held a positive and significant relationship with gaining American citizenship ($r = .344, p < .01$) as well as the willingness to assimilate (r

= .208, $p < .01$). As seen in Table 4.39, the relationships with the assimilate variable are significant, but do not show as strong Pearson correlation scores with the ability to speak English ($r = .180, p < .01$), and becoming a Christian ($r = .212, p < .01$).

Table 4.39
First-Order Correlation Coefficients for Perceived American Status—Males.

	AMCITX ($M = 1.25$)	AMENGLSHX ($M = 1.25$)	AMCHRSTNX ($M = 2.12$)	BELIKEU1 ($M = 2.59$)
AMCITX	-----			
AMENGLSHX	.455**	-----		
AMCHRSTNX	.344**	.285**	-----	
BELIKEU1	.208**	.180**	.212**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .54$.

Americanism. The association of variables related to the outcome scale of Americanism (see Table 4.40) is an important part of theory building or explanatory model development. In this dissertation it was imperative to use latent constructs to

Table 4.40
First-Order Correlations Coefficients for Americanism—Males.

	AMFEEL ($M = 1.43$)	AMPROUX ($M = 1.32$)	AMCITIZX ($M = 1.43$)
AMFEEL	-----		
AMPROUX	.443**	-----	
AMCITIZX	.383**	.502**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .70$.

examine the complexity of the American society. There were large coefficients associated between the variables used to comprise the construct Americanism.

AMCITIZX ($r = .502, p < .01$) the idea that America is better than any other country, is

positively and significantly associated with being a proud American. The notion of how important it is to feel American ($r = .443, p < .01$) is positively and significantly associated with being a proud American and the belief that America is the best place to live ($r = .383, p < .01$). The three variables fit theoretically. The notion that one who feels American, takes pride in their country, and believes that their country is the best place in the world to have citizenship would obviously exhibit high levels of Americanism. The correlations affirm the theoretical assumption of connecting these three variables to create this construct has been validated.

Reliability Characteristics of the Scaled Measures for Males

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the Male model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, the only measure to exceed this standard was *Americanism* ($\alpha = .70$) (composed of AMFEEL, AMPROUX, and AMCITIZX). The other constructs formulated in my theoretical model included *SES* ($\alpha = .58$), which is composed of education, total family income, social ranking, and subjective social class. *Perceived American Status* ($\alpha = .54$) had been created using the observed variables AMCHRSTNX, AMENGLSHX, AMCITX, and BELIKEU1. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Correlations Analysis and Utility for Females SES. Relationships between the items comprising Social Economic Status were examined. These measures were found to

be positive and most were significantly related to each other. Social class held the largest relationship with the income ($r = .399, p < .01$). Other variables worthy of mention included social class and social position ($r = .287, p < .01$), which were both positive and significant in their relationship. Table 4.41, revealed other strong relationships and associations with education ($r = .270, p < .01$) and social class.

Table 4.41
First-Order Correlation Coefficients for Social Economic Status—Females.

	RANKSEFX ($M = 2.33$)	CLASSX ($M = 2.46$)	NEWEDUCX ($M = 2.63$)	NEWINCX ($M = 2.30$)
RANKSEFX	-----			
CLASSX	.287**	-----		
NEWEDUCX	.044	.319**	-----	
NEWINCX	.126**	.399**	.365**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .56$.

Perceived American Status. The measures that were found in the perceived American status scale were both positive and significantly related to each other. American citizenship ($r = .397, p < .01$) held the strongest relationship with the ability to speak English. Becoming a Christian held a positive and significant relationship with gaining American citizenship ($r = .311, p < .01$) as well as the willingness to assimilate ($r = .189, p < .01$). As seen in Table 4.42, the relationships with the assimilate variable are significant, but do not show as strong Pearson correlation scores with the ability to speak English ($r = .233, p < .01$), and becoming a Christian ($r = .241, p < .01$).

Table 4.42
First-Order Correlation Coefficients for Perceived American Status—Female.

	AMCITX (<i>M</i> = 1.21)	AMENGLSHX (<i>M</i> = 1.16)	AMCHRSTNX (<i>M</i> = 1.87)	BELIKEU1 (<i>M</i> = 2.77)
AMCITX	-----			
AMENGLSHX	.397**	-----		
AMCHRSTNX	.311**	.355**	-----	
BELIKEU1	.189**	.233**	.241**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .54$.

Americanism. The association of variables related to the outcome scale of Americanism (see Table 4.43) is an important part of theory building or explanatory model development. In this dissertation it was imperative to use latent constructs to examine the complexity of the American society. There were large coefficients

Table 4.43
First-Order Correlations Coefficients for Americanism—Females.

	AMFEEL (<i>M</i> = 1.39)	AMPROUX (<i>M</i> = 1.28)	AMCITIZX (<i>M</i> = 1.37)
AMFEEL	-----		
AMPROUX	.464**	-----	
AMCITIZX	.507**	.578**	-----

* $p < .05$ (2-tailed), ** $p < .01$ (2-tailed) $\alpha = .76$.

associated between the variables used to comprise the construct Americanism. The strongest relationship were held between proud American ($r = .578, p < .01$) and the variable AMCITIZX. The idea that America is better than any other country ($r = .502, p < .01$), is positively and significantly associated with feeling American. The notion of how important it is to feel American ($r = .464, p < .01$) is positively and significantly

associated with being a proud American. The three variables fit theoretically. The notion that one who feels American, takes pride in their country, and believes that their country is the best place in the world to have citizenship would obviously exhibit high levels of Americanism. The correlations affirm the theoretical assumption of connecting these three variables to create this construct has been validated.

Reliability Characteristics of the Scaled Measures for Females

Preliminary analyses focused upon the internal consistency reliability (Chornbach's Alpha), which focused on the elements used in latent constructs in the Male model. These scales were examined using standards for acceptable reliability estimates ($\alpha > .70$). However, the only measure to exceed this standard was *Americanism* ($\alpha = .76$) (composed of AMFEEL, AMPROUX, and AMCITIZX). The other constructs formulated in my theoretical model included *SES* ($\alpha = .56$), which is composed of education, total family income, social ranking, and subjective social class. *Perceived American Status* ($\alpha = .54$) had been created using the observed variables AMCHRSTNX, AMENGLSHX, AMCITIX, and BELIKEU1. Despite some lower than expected alpha coefficients, the theoretical underpinnings and logical linkages between and among these variables make them viable entities for measuring the underlying concepts to which they were originally linked.

Exploratory Factor Analysis Results

Exploratory Factor Analysis (EFA) is a data reduction method that takes a large amount of data and categorically reduces it making it more manageable. Initial examination of the two factor solution suggested by these preliminary EFA analyses yielded a set of 11 statements that explained 44 % of the variation in items. An

exploratory factor analysis was conducted to examine the theoretical dimensions these variables could estimate. The factor analysis was implemented using principal component extraction and with a varimax rotation of the self-assessment items on the weighted sample, which is standard procedure when conducting an exploratory factor analysis (Meyers, et al., 2006).

Before conducting the factor analysis, descriptive statistics and correlation were used to examine the items and their relationships to each other alleviating the possibility of the occurrence of assumption violations that may be univariate or multivariate in nature. The evaluation of these variables indicated that all cases were independent of the others with bivariate normally distributed variable pairs. Due to the large sample size, the ratio of the number of variables to the number of cases seems sufficient. Sampling adequacy was measured using the Kaiser-Meyer-Okin (KMO) technique. The results produced a KMO score of .80 rated as meritorious. A Bartlett's test of sphericity was shown as significant ($p < .001$) indicating a sufficient relationship between the variables to continue the analysis (George & Mallery, 2005; Meyers, et al., 2006).

By incorporating the Kaiser-Gutmann retention criterion of eigenvalues greater than 1.0, a two-factor solution provided the clearest extraction. These two factors accounted for 44% of the total variance. The 11 items are shown in Table 4.44. The communalities were moderate for each of the 11 items with a range of .21 to .58.

Factor I Perceived Status (eigenvalue =2.96) accounted for 26% of the variance. The seven items addressed the individuals' perception of what it means to be an American and the conception of what it takes to become an American. This factor included items from the *Perceived American Status* construct (to be Christian, to speak

English, to be a citizen, and to be like the dominant culture), and also the *Americanism* construct (to feel American, to be a proud American, and to think that America is the best place in the world).

Factor II includes four items (explaining 16.8% of the variance) addressing one of the most prominent social values of America, *Social Economic Status* (eigenvalue = 1.84). This factor included items from the preliminary dimensions as education, rank in society, social class standing, and total family income. All (high levels of achievement) of these items are values that are attributed to what many may consider success, not only do they support the notion of successful integration, but also attaining the American dream.

The two factors were named based on the overall constructs that I was attempting to measure. These factors worked well and produced the two factor model which was deemed the best solution because of its conceptual clarity and ease by which it is interpreted. However, the theoretical path model that I had constructed has led my thinking into creating a third component. The Confirmatory Factor Analysis revealed that it was imperative that the Perceived Status measure be divided into two separate components. The first component should be perception, that is, how does one perceive or identify the criteria (i.e., speaking English, being a Christian, being a citizen, and assimilating into the dominant society) that families should meet before being integrated (accepted) into the larger society. The second component should consist of what characteristics (i.e., feeling American, be proud of America, and believe that America is the best place in the World) should families display as it relates to being American.

Although the factor analysis provides a clear picture of how the measures should go together, it is not capable of producing a measurable variable outside of the factor analysis procedure, as such, factors are theoretical constructs that cannot be tested, hence the need for latent variable analysis such as that found in structural equation modeling.

Table 4.44
Varimax Rotated for Two Solutions for Perceived American Status, Social Economic Status, and Americanism.

Item	Factor I	Factor II
AMCHRSTN	.596	
AMENGLSH	.609	
AMCIT	.711	
BELIKEUS	.478	
AMFEEL	.697	
AMPROUD1	.675	
AMCITIZN	.709	
CLASS		.748
RANKSELF		.440
NEWINC		.761
NEWEDUC		.630

Exploratory Factor Analysis Controlling for Generational Effects, Race and Gender

An EFA was then done to control for generational affects (GEN), race (RACE2X), and gender (SEX). The rationale for expatiating generation effects, race, and gender derives from their importance to the central premises of this dissertation. The premises are derived from the notion of America as homogenous, and the belief that values, norms, social policies affect all groups the same, and that America is one common mind.

Exploratory Factor Analysis by Generational Groups

Sampling adequacy was measured for each of the generations using the Kaiser-Meyer-Oklin (KMO) technique. The results produced a KMO score of .67 (GI

Generation), .73 (Silents), .76 (Boomers), .76 (Gen X), and .61 (Millennial). A Bartlett's test of sphericity was shown as significant ($p < .001$) indicating a sufficient relationship between all of the variables to continue the analysis (George & Mallery, 2005; Meyers, et al., 2006). The range of components for each group varied between two and four.

Generational theory suggests that when you were born, shapes your values, outlook, sense of being and to some extent your interpretations of societal symbols and structures (Strauss & Howe, 1997). It is pertinent that historical references are included in the dialogue of factorial loadings by generation. The theoretical construct of factorial loadings exhibit a phenomenal change in the way that generations have perceived themselves and their society.

GI Generation. The GI Generation produced three factors accounting for 59% of the variance. The most salient factor for this group was Factor I, perceived status measure. They deemed citizenship, the ability to speak English, feeling American, pride in country, and American patriotism that accounted for 22% of the variance, as most in important. Factor II included the items related to social economic status measures (i.e., social position, income, class and education) that accounted for 21% of the variance. The final factor accounted for 16% of the variance. Items in Factor III loaded on items surrounding becoming a Christian, assimilation, feeling American, and education.

Silent Generation. The Silent generation was represented by three factor loadings, which accounted for 55% of the variance. Factor I (Perceived American Status) accounted for 22% percent of the variance. The second factor loaded on items social class, social ranking, income, and education. These items in Factor II accounted for 19%

of the variance. Factor III accounted for 14% of the variance, and had a distinct loading on the assimilation measure.

Boomers. Factorial loadings accounted for 63% of the variance in the Boomer generation, and exceed the Silent by adding an additional factorial component. In the Baby Boomer generation Factor I (20% of the variance) loads on the perceived status items as did the Silent generation with one exception on social integration. The second factor loading accounted for 17% of the variance. Factor II was derived from being a Christian, ability to speak English, and gaining American citizenship status. Factor III accounted for 16% of the variance, which loads on the items of social economic status and assimilation. Factor IV had 10% of the variance accounted within the distinct factor loading (as seen in Table 4.45) on income and a shared loading on social position.

Generation X. Generation X mirrors the Silent generation in one way by loading on three components that account for 52% of the variance. Factor I accounted for 24% of the variance on perceived status items. The second factor accounts for 17% of the variance, which loads on social economic status items (i.e., subjective class, total family income, and education). Factor III accounted for 11% of the variance that is reflected in the item self ranking of social position in society.

Generational effects had some similarities revealed in the factor loadings. The Americanism measure that included how one feels, pride in country, and citizenship in America is better than any country in the World were strong across each generation. The ability to speak English and having American citizenship were strong across the perceived American status. Social economic status loadings included totaled family income and subjective social class.

Table 4.45
Exploratory Factor Analysis using Varimax Rotation on 11 items split by Generations.

	<i>GI Generation</i>			<i>Silents</i>			<i>Boomers</i>				<i>Generation X</i>			<i>Millennial</i>			
	I	II	III	I	II	III	I	II	III	IV	I	II	III	I	II	III	IV
AMCRHSTN			.795	.366	.362	.351		.710			.472			.585	.307		
AMENGLSH	.790			.379		.470		.822			.425	.330	.438	.719			
AMCIT	.763			.683			.513	.614			.609			.868			
BELIKEU1			.660			.740			.531		.412		.381	.394			.615
AMFEEL	.560		.627	.770			.623	.463			.684			.475	.588		
AMPROUDX	.524			.768			.864				.776				.768		
AMCITIZNX	.734			.712			.825				.782				.819		
CLASS		.708			.757				.589	.469		.783					.661
RANKSELF		.734			.658	-.513				.885							.745
NEWINC		.750			.725				.738			.698					.755
NEWEDUC		.660	.362		.649	.474			.722			.675					.887

Millennial Generation. Although the Millennial generation creates a fourth factorial component accounting for 62% of the variance, we see a strong American status loading in Factor I (accounting for 18% of the variance). Factor II contained items that had accounted for 17% of the variance. The items referred to feeling American, American pride, and American patriotism. Factor III (accounts for 15% of the variance) unveils a surge of social economic status items (income, ranking in society, and social class) that I have used in my theoretical construct. Factor IV accounted for the remaining variance of 11 percent.

Exploratory Factor Analysis by Race

Sampling adequacy was measured for each of the racial/ethnic groups using the Kaiser-Meyer-Olkin (KMO) technique. The results produced a KMO score of .78 (White), .70 (Black), .66 (Hispanics), and .64 (Other). A Bartlett's test of sphericity was shown as significant ($p < .001$) indicating variables had sufficient relationships between the variables to continue the analysis (George & Mallery, 2005; Meyers, et al., 2006). By incorporating the Kaiser-Gutmann retention criterion of eigenvalues greater than 1.0, a minimum of at least two-factor solution provided the clearest extraction for the following groups: Whites, Blacks, Hispanics, and Others.

Whites. For Whites there were two factors accounted for 45% for the total variance. The 11 items are shown in Table 4.45. The communalities were moderate for each of the items with a range of .29 to .58. Factor I: Perceived Status (eigenvalue = 3.07) accounted for 28% of the variance. Factor II: SES (eigenvalue = 1.86) accounted for 17% of the variance.

African Americans. Blacks had a five-factors accounting for 66% of the total variance. The communalities were elevated for each item had a range of .59 to .83. Factor I: Perceived Status (eigenvalue = 2.46) accounted for 22% of the variance. Factor II included items on integration (BELIKEUS), income (NEWINC), and education (NEWEDUC) accounting for 12% of the variance. It is interesting to look at Blacks and their scores on the item AMENGLISH. The importance for speaking English may not be a factor at all for Blacks as it relates to cultural understandings and history. Factor III loadings focused on social class and self ranking in society accounting for 12% of the total variance. Factor IV accounted for 10% of the variance, which included an item of having to be a Christian an American status item. Although Blacks are conscious as well as subconsciously aware of this item it was the first and primary part of their socialization from the vestiges of their unique history in America. And lastly, Factor V accounted for 10% of the variance, which included the distinct item social position.

Hispanics. Hispanics, as seen in Table 4.46 had a four-factors accounting for 66% of the total variance. The communalities were elevated for each item had a range of .30 to .79. Factor I loadings included Perceived Status variables (eigenvalue = 2.29) accounted for 21% of the variance. Included in the first factor loading was social position, American patriotism, pride in country, feeling American, and social integration. Factor II items accounted for 18% of the variance and included social integration (BELIKEUS), social class (CLASS), income (NEWINC), and education (NEWEDUC). Factor III for Hispanics accounted for 15% of the variance, which included similar items

Table 4.46
Exploratory Factor Analysis using Varimax Rotation Items controlling for Race.

	<i>Whites</i>		<i>Blacks</i>					<i>Hispanics</i>				<i>Other</i>			
	I	II	I	II	III	IV	V	I	II	III	IV	I	II	III	IV
AMCHRSTNX	.585					.896		.401		.574		.535	.552		
AMENGLSHX	.615				.669		-.392				.871			.822	
AMCITX	.725		.730							.857				.777	
BELIKEU1	.499			.624				.423	.654						.848
AMFEEL	.709		.720			.363		.757		.371		.833			
AMPROUDX	.691		.719					.795				.763			
AMCITIZX	.733		.814					.681			.459	.512			.314
CLASS		.761			.769				.355	.582	.379		.718		
RANKSEFX		.473					.891	-.492				-.625			
NEWINCX		.752		.469	.500				.850				.630	.400	
NEWEDUCX		.629		.834					.767				.735		

in Factor I, being a Christian, and feeling American, and one unique item (citizenship). Factor IV accounted for 11% of the variance (i.e., assimilation and America is the best place to live).

Other. The group Other had four factor components accounting for 64% of the variance is not reflective of any of the previous groups. The first loading centered on becoming a Christian, pride of country, social position, and feeling American (eigenvalue = 2.30) accounted for 21% of the total variance. Factor II loadings reflect the values of the dominant cultural ideas of social economic status accounting for 17% of the variance. Factor III the loaded on items in the perceived American status examining English, income, and citizenship, although secondary to SES they accounted for 15% of the variance. Factor IV accounted for 11% of the variance, which reflected on the items social integration and American patriotism.

Exploratory Factor Analysis by Gender

Sample adequacy was measured for each of the sexes using the KMO technique. The results produced a KMO score of .75 (males) and .78 (female). A Bartlett's test of sphericity was shown as significance ($p < .001$) indicating variables had sufficient relationships between the variables to continue the analysis (George & Mallery, 2005; Meyers, et al., 2006). By incorporating the Kaiser-Gutmann retention criterion of eigenvalues than 1.0, a minimum of at least two-factor solution provided the clearest extraction for male and female groups.

Male. There were three factors that accounted for 53% of the total variances. The 11 items are shown in table 4.47. The commonalities were moderate for each of the items with a range of .34 to .73. Factor I loaded on items related to Perceived status

(eigenvalue = 2.80) that accounted for 26% of the variance. Factor II: SES (eigenvalue = 1.88) accounted for 17% of the variance. The last factor loading, Factor III (eigenvalue = 1.12) included items on assimilation and social perception that had accounted for 10% of the variance.

Female. Females had three-factors accounting for 53% of the variance. The communalities were moderate for each item had a range of .28 to .69. Factor I: Perceived Status (eigenvalue = 2.25) accounted for 20% of the variance. Factor II included items on subjective class, income, and education, which accounted for 17% of the variance. And lastly, Factor III accounted for 16% of the variance.

Table 4.47
Exploratory Factor Analysis using Varimax Rotation Items Controlling for Gender.

	<i>Males</i>			<i>Females</i>		
	I	II	III	I	II	III
AMCHRSTN	.525			.598		-.314
AMENGLSH	.550			.574		-.424
AMCIT	.749			.653		
BELIKEU1	.325		.620	.524		
AMFEEL	.736			.725		
AMPROUDX	.696			.661		.447
AMCITIZNX	.715			.700		.367
CLASS		.736			.716	
RANKSELF		.317	-.726		.460	.550
NEWINC		.746			.724	
NEWEDUC		.696		.369	.547	

Multiple Regression Analysis

Typical path modeling is often done with multiple regression analysis (MRA). While MRA is useful, it is extremely limited when one is attempting to construct measures involving latent constructs. In fact, MRA must have observed measures in

order to be of any use. Nevertheless, MRA is used in theory building and because of its robust nature and has become a major stalwart in social science data analysis.

Path Analysis

Path Analysis is an extremely useful procedure to use when one is attempting theory building or simple explanation. Traditional methods for conducting path analysis involved constructing a series of MRA with each previous element being designated as an outcome measure until the full model was tested and the final outcome measure was the hypothesized measure. A causal model is a diagram drawn to graphically represent proposed relationships between variables indicating cause and effect with directional arrows accompanies the numerous regression procedures.

Results from each subsequent run are then added to the figure until a complete diagram is properly annotated. Despite its general cumbersome nature, path analysis remains a robust and very useful tool in a verity of cases. However, path analysis conducted using Multiple Regression is unable to manage models that use multiple variables to define latent constructs. Ordinary Least Squares (OLS) path analysis cannot compute errors for these latent constructs and as a result the predictive power is rendered nil.

Path Analysis in SEM

It is important that a model-fitting program that incorporates path analysis be used. In this case, structural equation modeling, a technique supported by a variety of contemporary software programs was utilized for this study. Using a model-fitting program, one can examine the overall model fit, identify the direct and indirect effects of the variables simultaneously as well as incorporate non-observed variables for

manipulation (Schumaker & Lomax, 2004) will be of great benefit to the theory building efforts. In this study the AMOS or Analysis Moments and Structure program is used. AMOS is a model-fitting approach that estimates parameters through maximum likelihood techniques (ML). The iterative process used in ML estimation is extremely advantageous allowing for all the paths and the estimates of all the path coefficients simultaneously (Meyers, et al., 2006). The use of SEM allows one to measure for overall fit, showing a match between the model and the data, while conducting simultaneous measurement and calculation of error terms.

SEM Analysis

Structural Equation Modeling (SEM) was used to examine the constructs, variables and relationships in the Perceived Social Relationships toward Feeling American Model. SEM was chosen as the method of analysis due to its ability to manage multiple measure constructs, and their observed measures, to control for measurement error, to simultaneously examine the relationships posed by the model and to use iterations to assess the model that best fits the data (Schumacker & Lomax, 2004). Modeling using SEM consisted of five steps, they were: (a) model specification; (b) model identification; (c) model estimation; (d) model testing; and (e) model modification.

Model Specification

The design, measurement, and theoretical constructs when all placed within a model is known as specification. The elements should have some theoretical linkages and reflect some logical flow between ideas and constructs (Byrne, 2001; Kline, 1998).

Model Identification

Model identification is the general sense of what elements belong in the model—the number and parameters (Meyers, et al., 2006). The ultimate goal of model identification is to generate more known than unknown elements. In short, the model on its face should be clear, require little to understand it, and offer explanations that are reasonable.

Model Estimation

Model estimation concerns scientifically creating the model and assessing the all seen and unseen relationships that exist (Meyers, et al., 2006). Estimation of the Perceived Social Relationships toward Feeling American involves identifying and calculating parameters present in the model, selecting a model fitting program, and choosing fit indices.

Model Testing

If the model fit indices are not in the appropriate ranges, then the model must be re-specified. The process of specification and re-specification is the addition and/or deletion of variables, and the process or redirecting paths and/or constraints in the model. This process continues until the data fits the model.

Model Modification

The modification of the model is the final step in SEM in achieving a better fit with the data. The model specification procedure aids examination of in the residual matrix variables and other variables that significantly contributed to the model. The conclusion of the analysis focuses on modification. If the models become re-specified or changed, then they will be presented.

Structural Equation Models for Generation, Race, and Gender

The hypothesized model (see Figure 4.1) was analyzed using SEM with the maximum likelihood estimation procedures available in AMOS 7 (Arbuckle & Wothke, 1999). Table 4.48 examines the Chi square (χ^2), degrees of freedom, and fit indices for the following generational, race, and gender models. Sample size does affect χ^2 results; therefore, alternative fit indices have been used to indicate whether the current model provided for acceptable fit to the data. The Root Mean Square Error of Approximation (RMSEA) was .06 with a Normal Fit Index (NFI) of .88 and Comparative Fit Index (CFI) of .90, indicating a fair model fit to the general model (Schumacker & Lomax, 2004).

Table 4.48
Results for the Generational, Racial/Ethnic, and Gender Models.

Model	χ^2	df	NFI	CFI	RMSEA ^a
Overall	279.07***	42	.88	.89	.06
Overall Re-specified	150.33***	25	.92	.93	.06
GI GENERATION ^b	60.28*	43	.60	.82	.09
SILENTS	110.46***	43	.81	.87	.08
BOOMERS	150.90***	42	.85	.88	.07
GENERATION X	87.29***	42	.88	.93	.05
MILLENIALS	42.11	42	.68	.99	.01
WHITES	225.54***	42	.89	.90	.06
BLACKS ^b	61.20**	35	.65	.80	.06
HISPANICS ^b INITIAL	54.02	42	.57	.83	.08
HISPANICS ^b MODIFIED	26.56	25	.73	.98	.04
OTHERS ^b INITIAL	45.97	42	.60	.93	.04
OTHERS ^b MODIFIED	32.98	33	.68	1.00	.00
MALE	151.89***	42	.86	.89	.07
MALE ^{MODIFIED}	89.29***	25	.90	.92	.07
FEMALE	182.93***	42	.87	.89	.07
FEMALE ^{MODIFIED}	121.83***	33	.90	.92	.06

*** $p < .001$, ^a Standard Acceptable Range for RMSEA (< .05 TO < .08), ^b Re-specified.

The initial theoretical model ($\chi^2 = 279.07, df 42, p < .001$) was admissible and was found to fit the data as predicted (as seen in Figure 4.2). Figure 4.2 displays all statistically significant standardized estimates. There were significant direct effects of social status with perceived American status ($\beta = .18, p < .001$) and perceived American status with Americanism ($\beta = .73, p < .001$). Although the latent construct social status did not account for much of the variance in perceived American status (2%), together they accounted for approximately 53% of the variance.

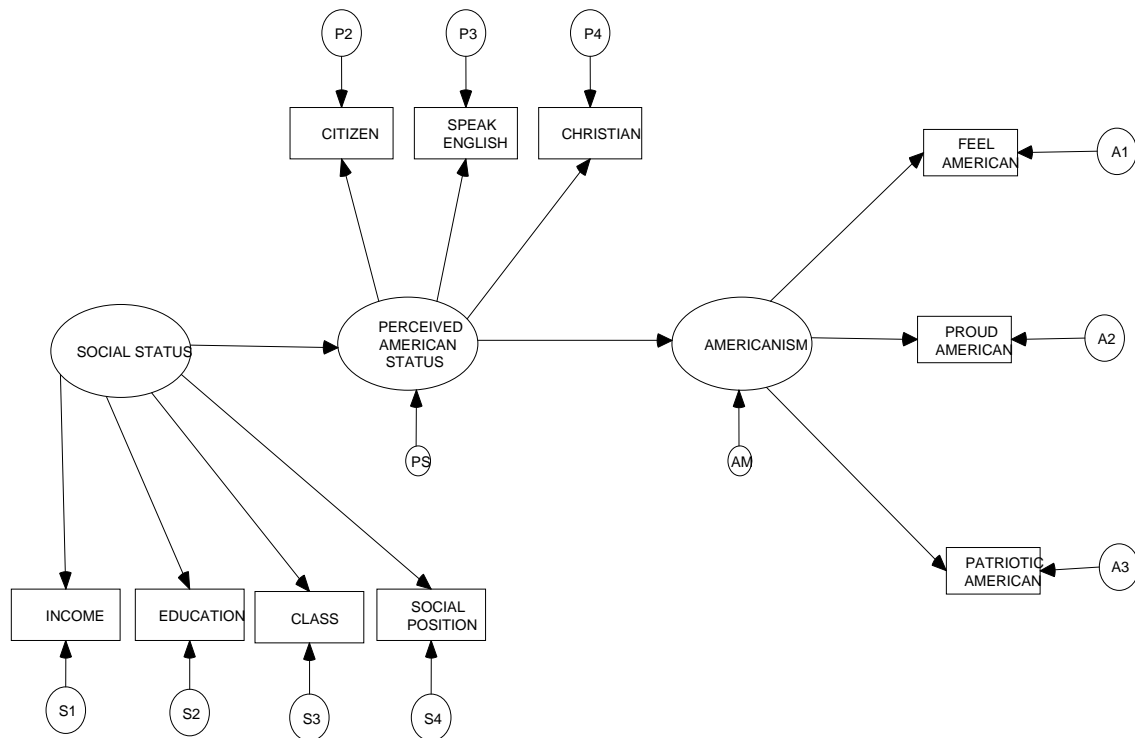


Figure 4.1 Hypothesized Structure Equation Model Depicting Perceived Social Relationships toward Feeling American.

The general model depicting Perceived Social Relationships toward Feeling American was then retested by removing social position and assimilation. The constraints were then placed on social class and the ability to speak English. The re-specified general model ($\chi^2 = 150.33, df 33, p < .001$) as seen in Figure 4.3 revealed a

better fit indices scores NFI = .92, CFI = .93, and RMSEA = .06. The subsequent models in this dissertation will be specified using the general hypothesized model. If models are not admissible, then the model will be estimated and re-specified to find the best fit indices. Although the re-specified general model (seen in Figure 4.3) has better fit indices (than the general model), the model accounts for less of the variance explained ($R^2 = .49$).

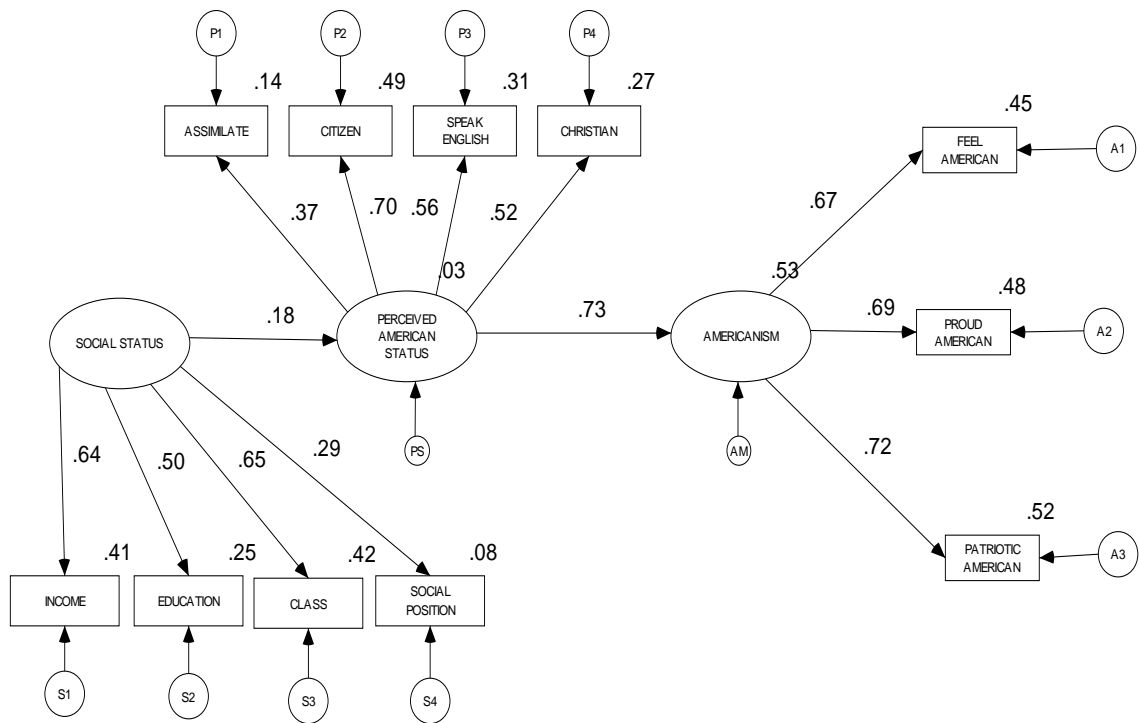


Figure 4.2 General Model Depicting Perceived Social Relationships toward Feeling American.

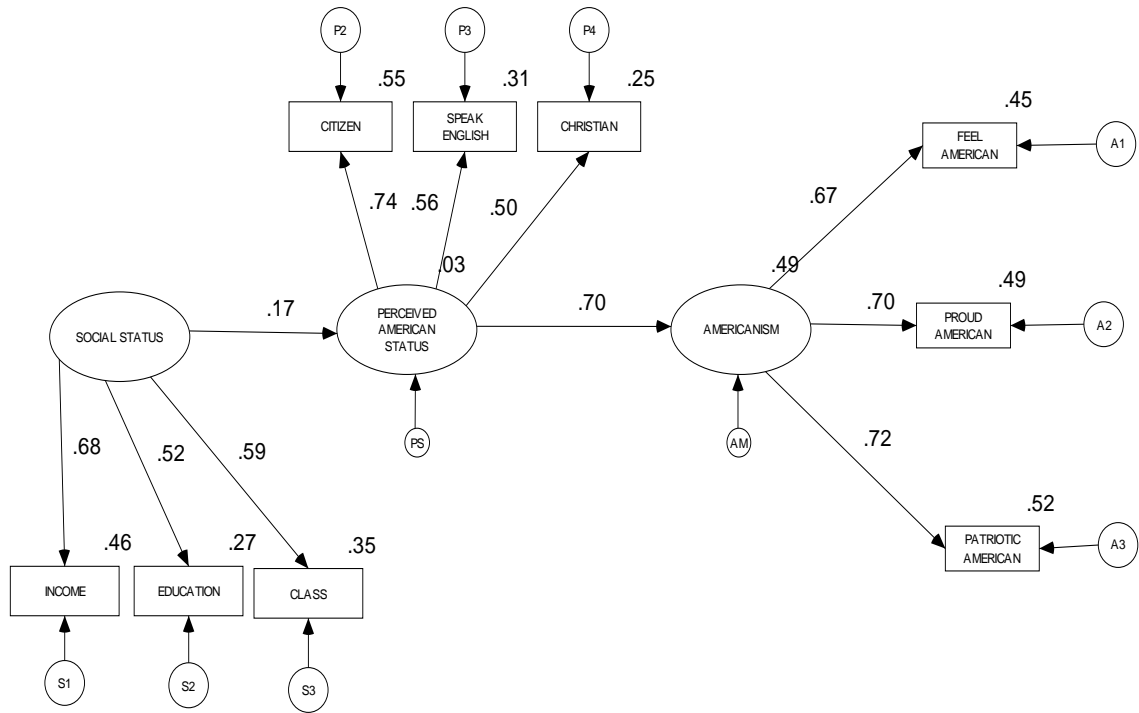


Figure 4.3 Re-specified General Model Depicting Perceived Social Relationships toward Feeling American.

Model Description for GI Generation

The initial model for GI Generation was not admissible. Considerations were made for particular error variances of some measures. When these were addressed the model was re-specified. Figure 4.4 shows the re-specified model ($\chi^2 = 60.28, df = 43, p < .05$) was admissible, revealing a RMSEA = .09, NFI = .60, and CFI = .82 that were moderate fit indices. The direct effects of the model between the latent constructs of social economic status ($\beta = .18, p = ns$) and perceived American status were not significant. However, the direct effects of perceived American status and Americanism were significant ($\beta = .83, p < .05$). Approximately 69% of the variance was accounted for between the two latent constructs.

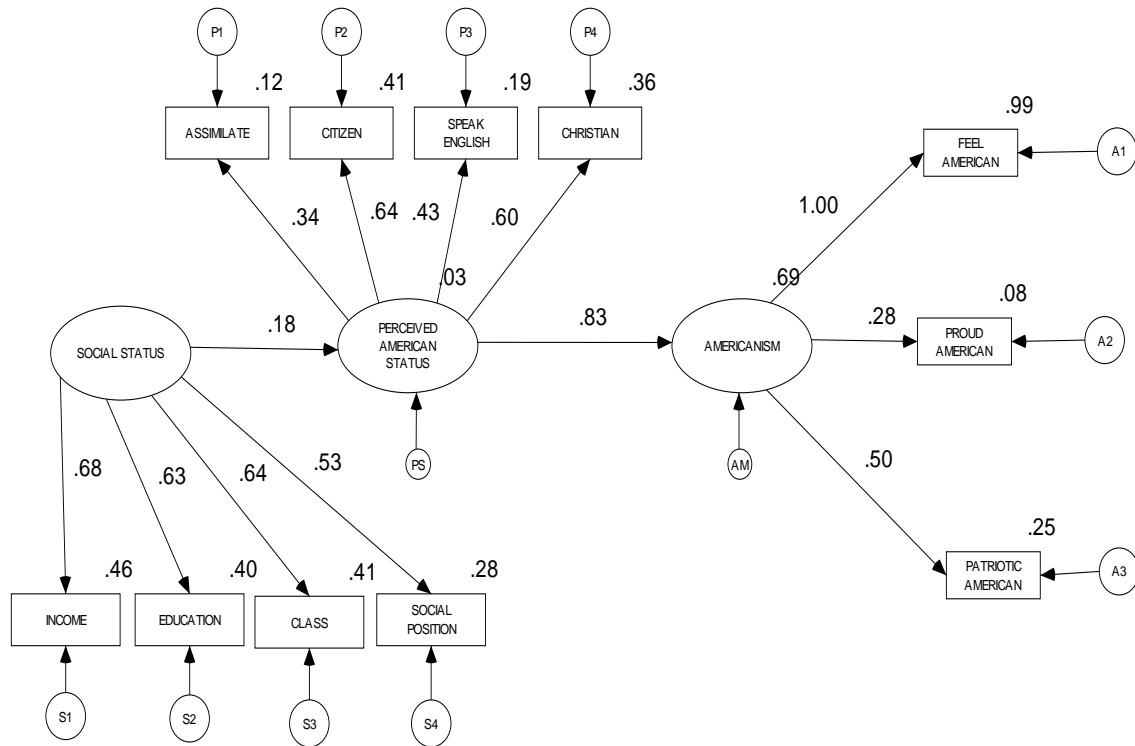


Figure 4.4 Structure Equation Model controlling for Generational Effects—GI Generation.

Model Description for Silent Generation

The initial model for the Silent generation ($\chi^2 = 110.46, df = 43, p < .001$, RMSEA = .08, NFI = .81, CFI = .87) was admissible. The direct effects of SES ($\beta = .31, p < .05$) were significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .72, p < .001$). The two latent constructs (SES and Perceived American Status) accounted for approximately 51% of the variance.

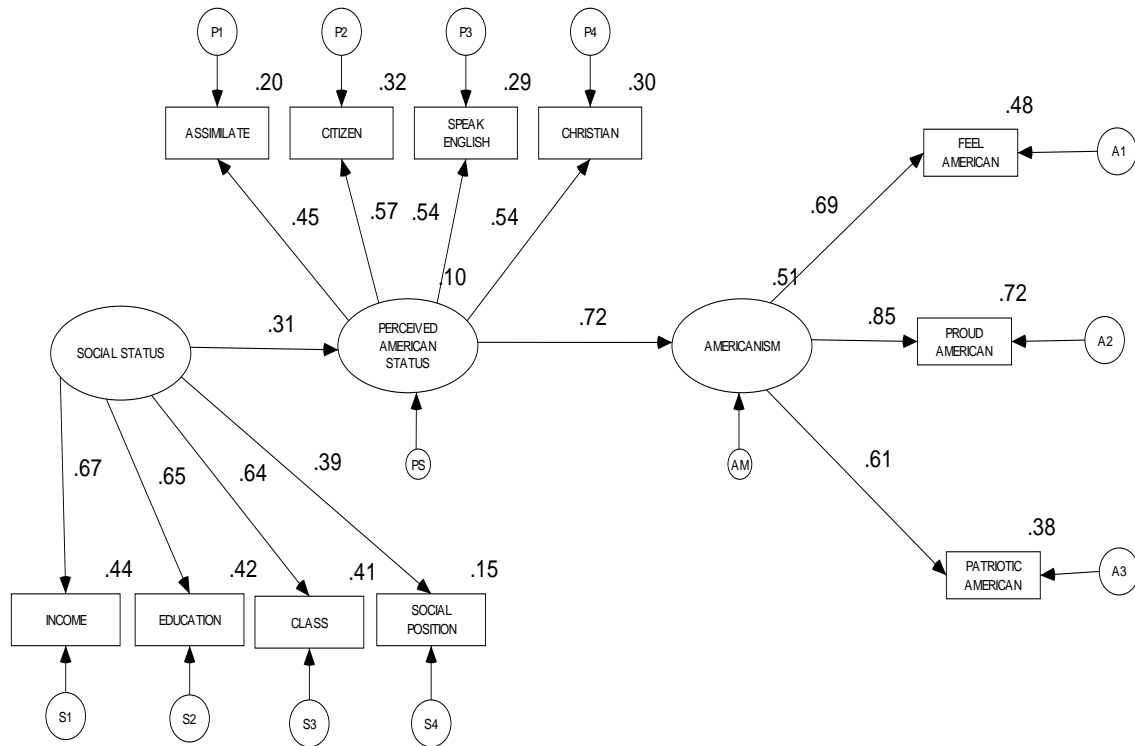


Figure 4.5 Structure Equation Model controlling for Generational Effects—Silent Generation.

Model Description for Boomer Generation

The initial model for the Boomer generation ($\chi^2 = 150.90$ $df = 42$, $p < .001$, RMSEA = .07, NFI = .85, CFI = .88) was admissible. The direct effects of SES ($\beta = .21$, $p < .05$) were significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .75$, $p < .001$). The two latent constructs (SES and Perceived American Status) accounted for approximately 56% of the variance.

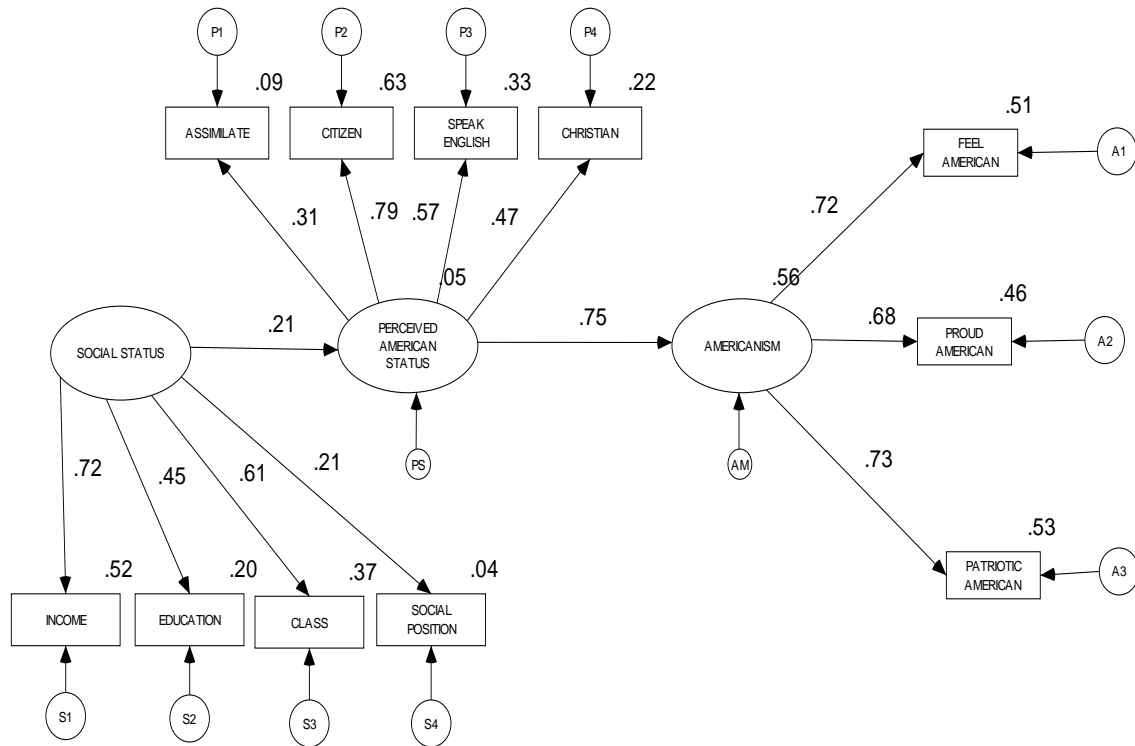


Figure 4.6 Structure Equation Model controlling for Generational Effects—Baby Boomers Generation.

Model Description for Generation X

The initial model for the Generation X ($\chi^2 = 87.29$ $df = 42$, $p < .001$, $RMSEA = .05$, $NFI = .88$, $CFI = .93$) was admissible with good fit indices. The direct effects of SES ($\beta = .14$, $p = ns$) were not significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .73$, $p < .001$). Although the latent construct social status did not account for much of the variance in perceived American status (2%), together they accounted for 53% of the variance.

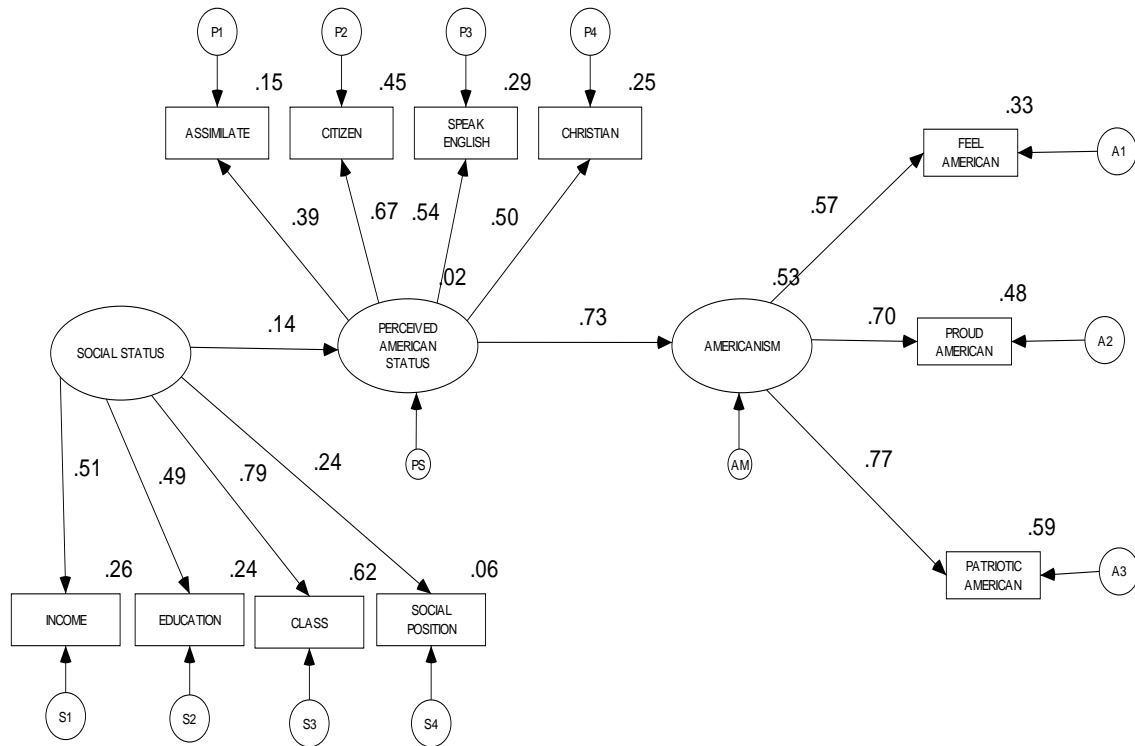


Figure 4.7 Structure Equation Model controlling for Generational Effects—Generation X.

Model Description for Millennial Generation

The initial model for the Millennial generation ($\chi^2 = 42.11$ $df = 42$, $p = ns$, RMSEA = .01, NFI = .68, CFI = .99) was admissible with good fit indices. The direct effects of SES ($\beta = .12$, $p = ns$) were not significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .63$, $p < .01$). The two latent constructs (SES and Perceived American Status) accounted for 40% of the variance.

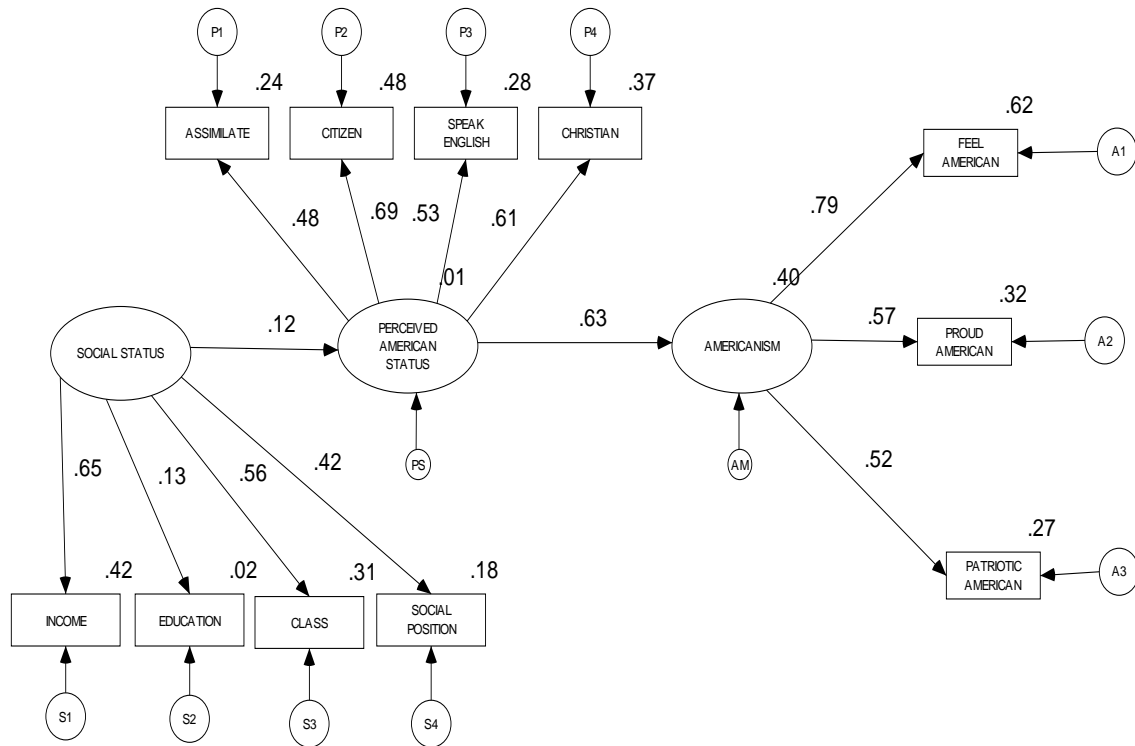


Figure 4.8 Structure Equation Model controlling for Generational Effects—Millennial Generation.

Model Description for European American/White Families

The initial model (seen in Figure 4.9) for European American/White families ($\chi^2 = 225.54$ $df = 42$, $p < .001$, RMSEA = .06, NFI = .89, CFI = .90) was admissible with good fit indices. The direct effects of SES ($\beta = .17$, $p < .001$) were significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .74$, $p < .001$). The two latent constructs (SES and Perceived American Status) accounted for 54% of the variance.

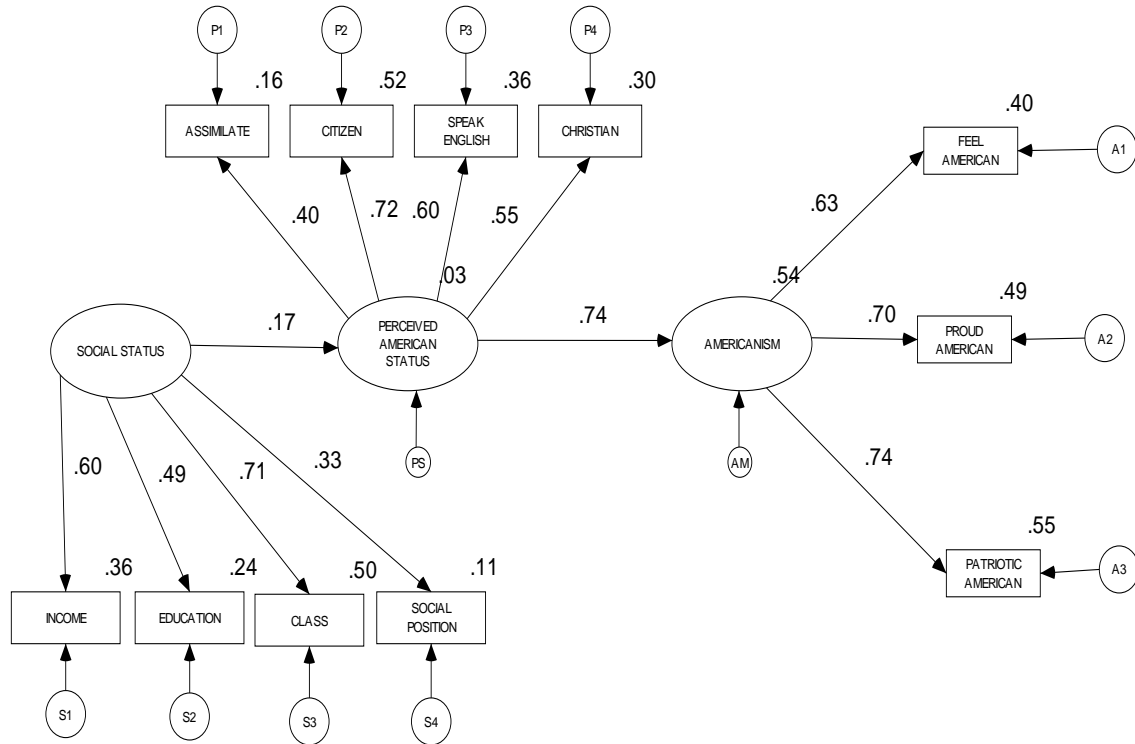


Figure 4.9 Structure Equation Model controlling for Race—White Families.

Model Description for African American/ Black Families

The initial model for the Black families was not admissible. The initial EFA revealed that the variables AMFEEL and NEWINCX had measures across two or more factor loadings, and that they would contribute to the original model as conceptualized. The model was re-specified a number of times, and a decision was made to remove AMFEEL from the model and set the constraints to AMPROUX. The third model revealed other problems including a negative variance (AM -.056) in one measure. The variance on the variable AMPROUX was then set to zero, and the model for African American/Black families was admissible ($\chi^2 = 61.20, df = 35, p < .01, RMSEA = .06, NFI = .65, CFI = .80$). The inverse relationship between SES and perceived American status ($\beta = -.02, p = ns$) was not significant. The direct effects (seen in Figure 4.10) of the

latent construct perceived American status ($\beta = .70, p < .05$) were significant.

Approximately 48% of the variance was accounted for between the two latent constructs of SES and perceived American status.

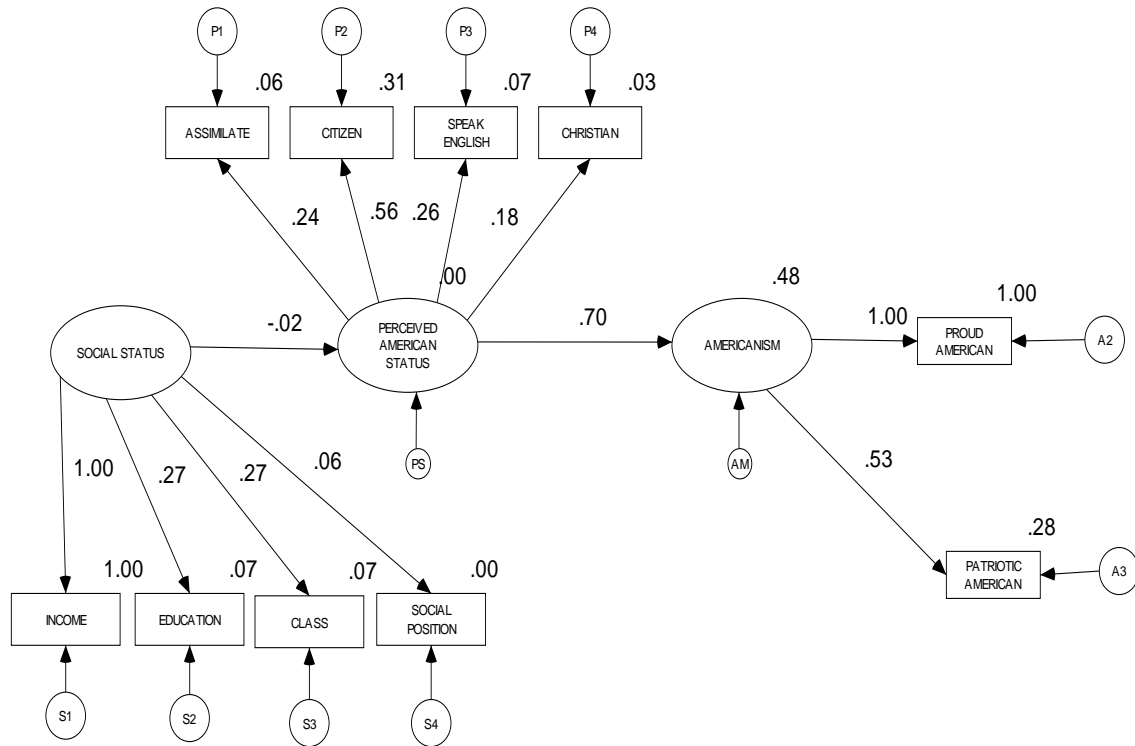


Figure 4.10 Re-specified Structure Equation Model controlling for Race—African American/Black Families.

Model Description for Hispanic American Families

The initial model (Figure 4.11) for the Hispanic families ($\chi^2 = 54.02, df = 42, p = ns, RMSEA = .08, NFI = .57, CFI = .83$) was admissible. However the model estimates and fit indices illuminated the need for a better fit. The direct effects were non significant even though they were shown to have large path coefficients. The movement of the constrained assimilated variable to the citizenship variable revealed similar Chi square results, but lowered the estimate p values. EFA results showed that speaking English was a strong component that may be weakening the overall fit of the model,

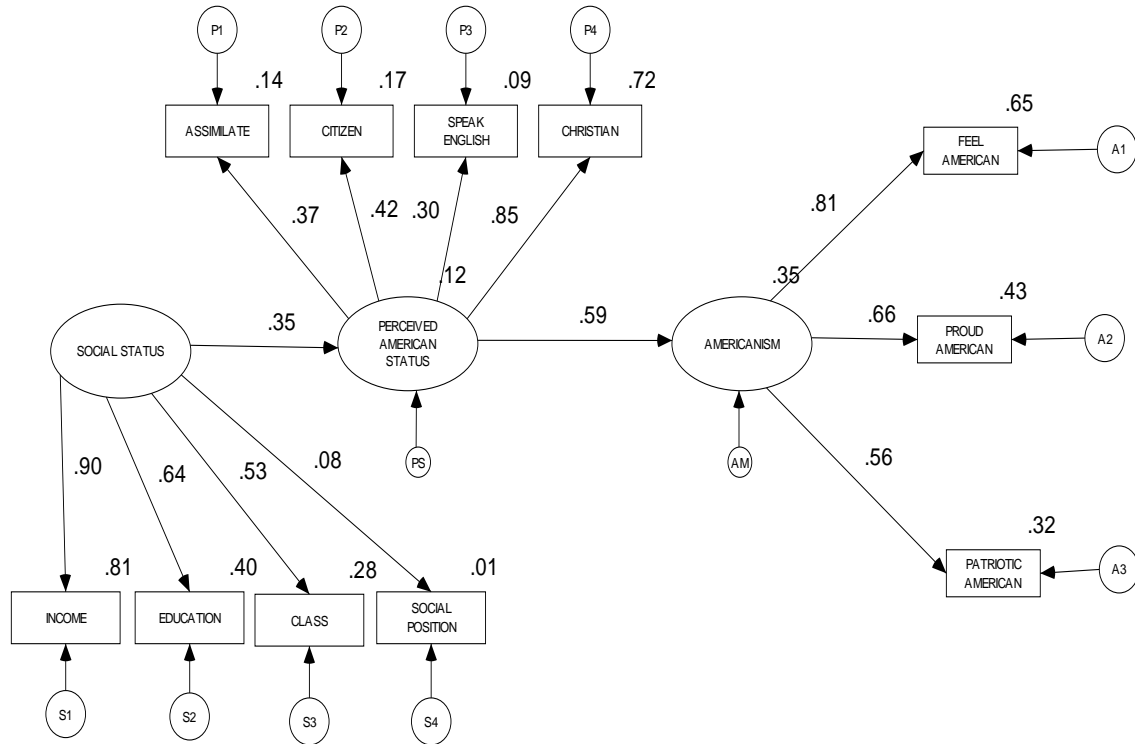


Figure 4.11 Structure Equation Model controlling for Race—Hispanic Americans.

so the variable was removed ($\chi^2 = 36.79, df = 33, p = ns, RMSEA = .05, NFI = .65, CFI = .93$). The analysis continued to find a better fit by moving the assimilation variable from perceived American status to SES in Figure 4.12, revealed a ($\chi^2 = 33.69, df = 33, p = ns, RMSEA = .05, NFI = .68, CFI = .98$). The final step in looking for a good model fit for Hispanics involved removing RANKSELFX from the analyses because of its poor beta coefficient ($\beta = .08$) and its strength of relationship with SES ($R^2 = .01$), and a constraint was placed on social class. After these steps were taken the final model for Hispanic families ($\chi^2 = 26.56, df = 25, p = ns, RMSEA = .04, NFI = .73, CFI = .98$). . The direct effects of SES ($\beta = .27, p = ns$) were not significant with perceived American status.

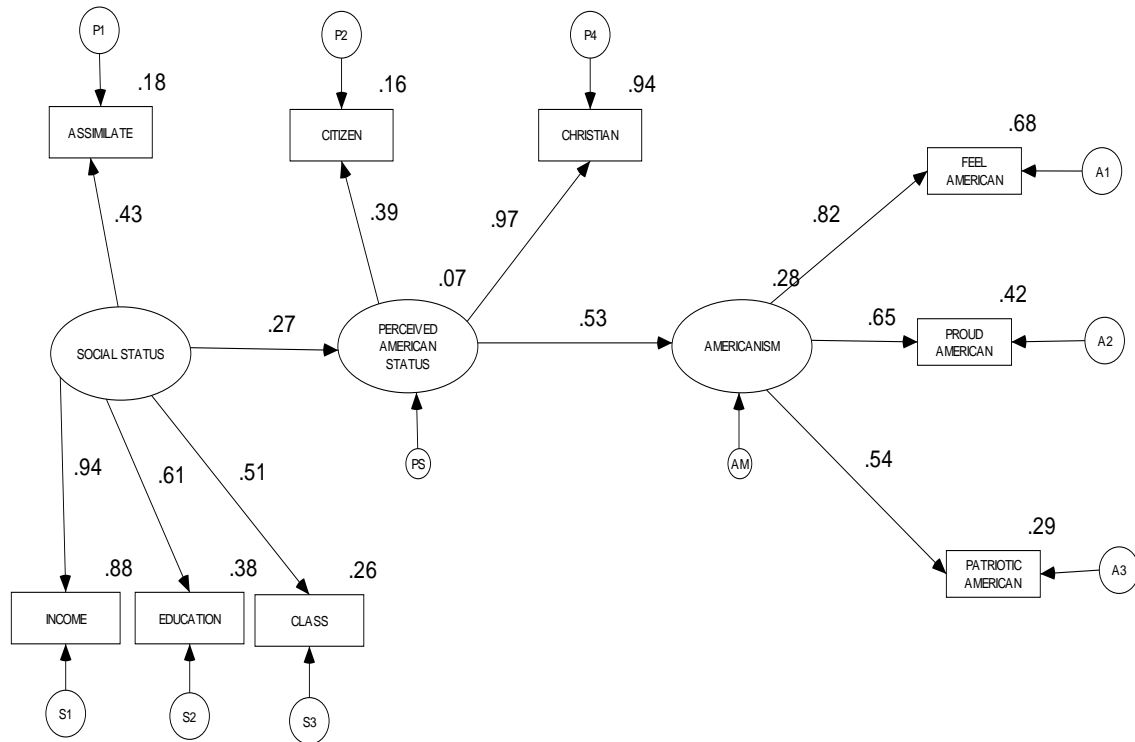


Figure 4.12 Re-specified Structure Equation Model controlling for Race—Hispanic Americans.

The latent construct of perception held significant direct effects with Americanism ($\beta = .53, p < .05$). The model's latent constructs (SES and Perceived American Status) accounted for 28% of the variance in the concept of Americanism.

Model Description for Other American Families

The initial model for Other American families would not run. The notes revealed that the model needed additional constraints. I referenced the EFA results in Table 4.13 and decided to shift the constraints on the variables of social class, assimilation, and feeling American to being Christian and American patriotism. The model for Other American families ($\chi^2 = 45.97, df = 42, p = ns, RMSEA = .04, NFI = .60, CFI = .93$) was admissible. As seen in Figure 4.13, social position was not contributing to the model.

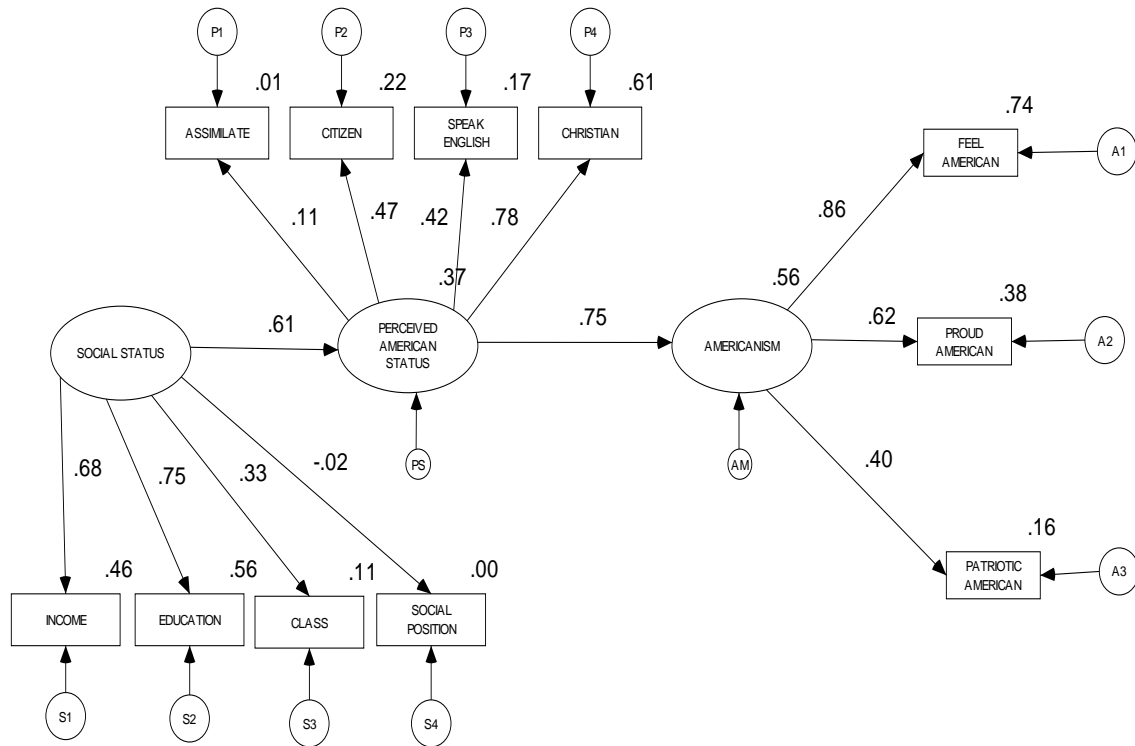


Figure 4.13 Structure Equation Model controlling for Race—Other American Families.

In Figure 4.14 the re-specified model for Hispanic American Families ($\chi^2 = 32.98$, $df = 33$, $p = ns$, $RMSEA = .00$, $NFI = .68$, $CFI = 1.00$) had good fit indices. The direct effects of SES ($\beta = .61$, $p < .05$) were significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .75$, $p < .05$). The two latent constructs (SES and Perceived American Status) accounted for 56% of the variance.

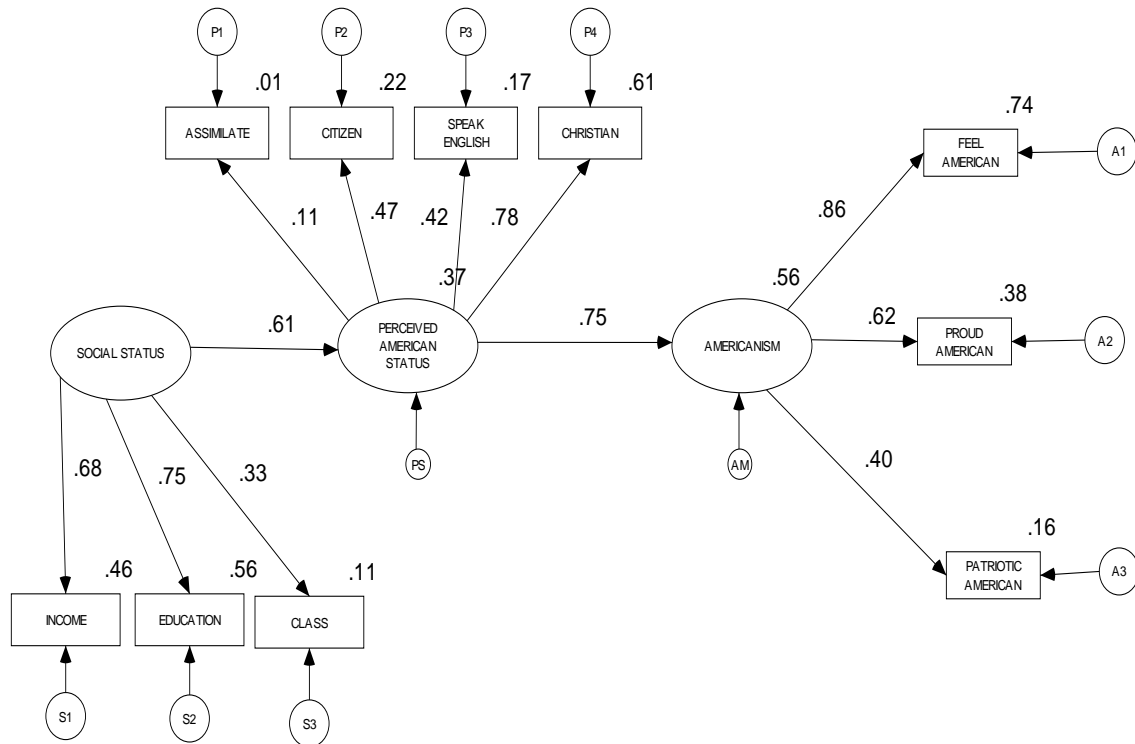


Figure 4.14 Re-specified Structure Equation Model controlling for Race—Other American Families.

Model Description for Males

The initial model (seen in Figure 4.15) for the male sex ($\chi^2 = 151.89$ $df = 42$, $p < .001$, RMSEA = .07, NFI = .86, CFI = .89) was admissible. The direct effects of SES ($\beta = .10$, $p = ns$) were not significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .76$, $p < .001$). The two latent constructs (SES and Perceived American Status) accounted for 57% of the variance. An attempt was made to increase the fit indices by removing social position because of its low contribution to SES and adding a constraint on the education variable ($\chi^2 = 131.79$ $df = 33$, $p < .001$, RMSEA = .07, NFI = .87, CFI = .90). Although slight enhancements were made, another attempt (as seen in Figure 4.16) had been made by removing the assimilation variable from perceived American status and placed a

constraint on to be Christian ($\chi^2 = 89.29$ $df = 25$, $p < .001$, RMSEA = .07, NFI = .90, CFI = .92). The direct effects of SES ($\beta = .08$, $p = ns$) were not significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .73$, $p < .001$). The two latent constructs (SES and Perceived American Status) accounted for 53% of the variance among Men.

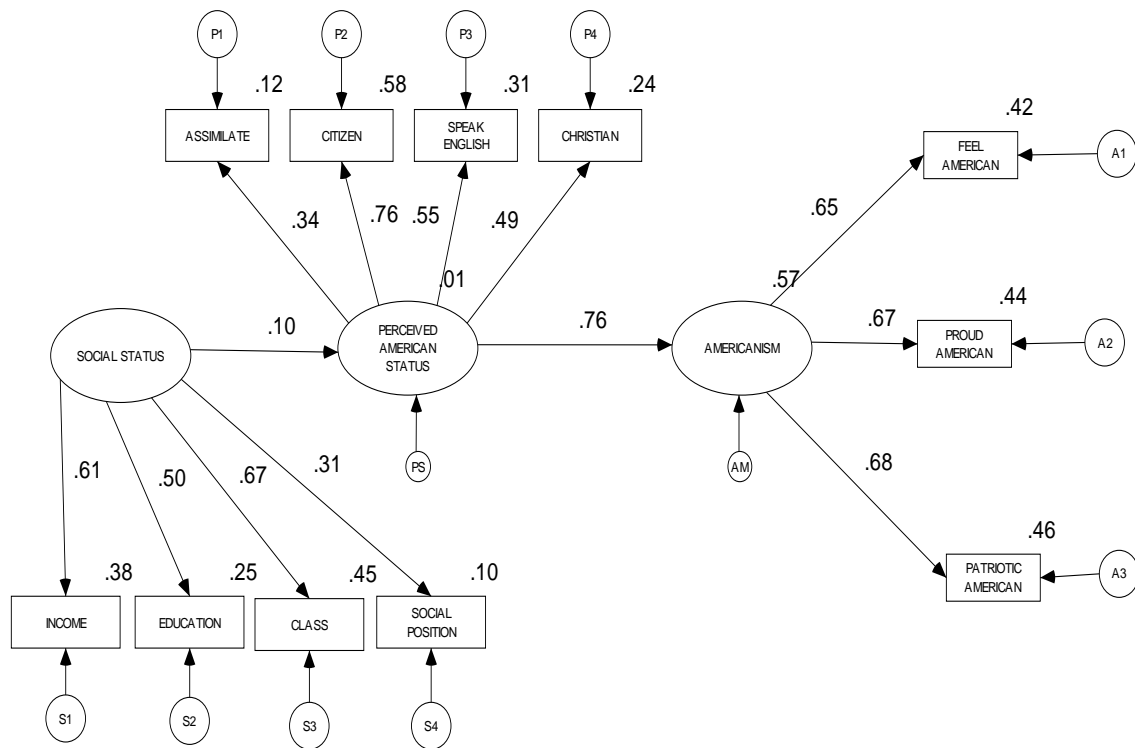


Figure 4.15 Structure Equation Model controlling for Gender—Male.

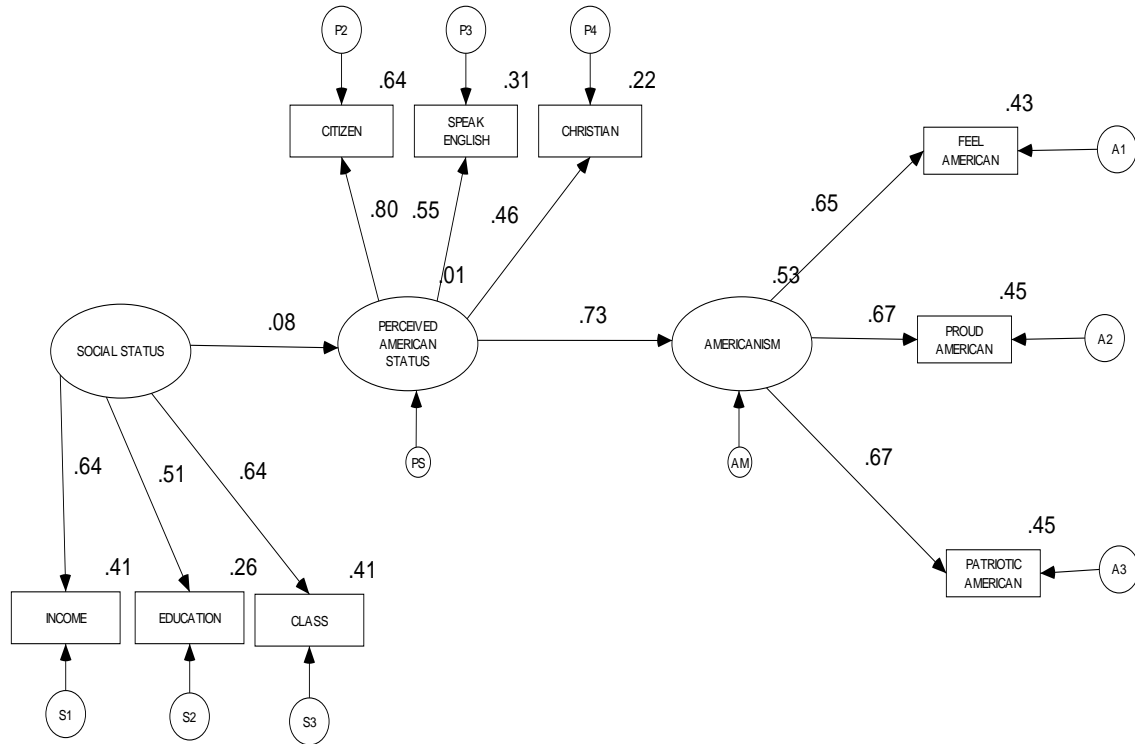


Figure 4.16 Re-specified Structure Equation Model controlling for Gender—Male.

Model Description for Females

The initial model (seen in Figure 4.17) for the female sex ($\chi^2 = 182.93$ $df = 42$, $p < .001$, RMSEA = .07, NFI = .87, CFI = .89) was admissible. The direct effects of SES ($\beta = .27$, $p < .001$) were significant with perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .70$, $p < .001$). The two latent constructs (SES and Perceived American Status) accounted for 48% of the variance. An attempt was made to increase the fit indices by removing social position because of its low contribution to SES and adding a constraint on the education variable ($\chi^2 = 121.83$ $df = 33$, $p < .001$, RMSEA = .06, NFI = .90, CFI = .92). Although slight enhancements were made, subsequent attempts did not enhance the model fit. The direct effects of SES ($\beta = .31$, $p < .001$) were significant with perceived American status. SES

account for 9% of the variance in perceived American status. The latent construct of perception held significant direct effects with Americanism ($\beta = .69, p < .001$). The two latent constructs (SES and perceived American status) accounted for 48% of the variance.

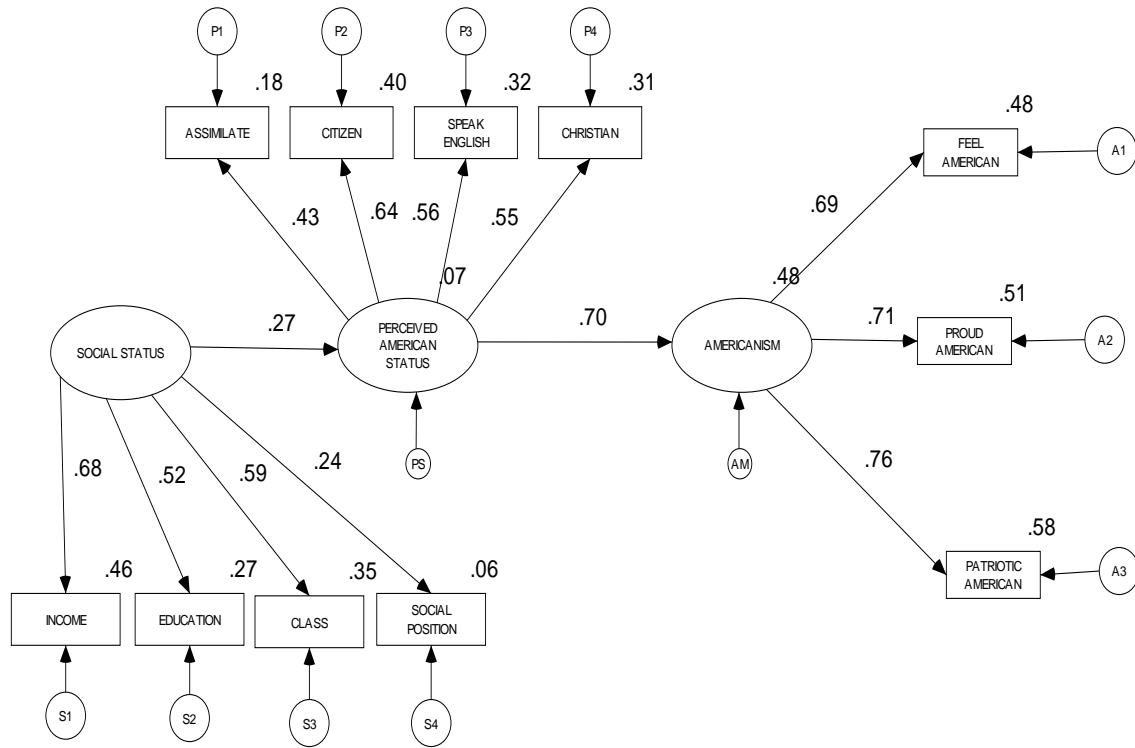


Figure 4.17 Structure Equation Model controlling for Gender—Female.

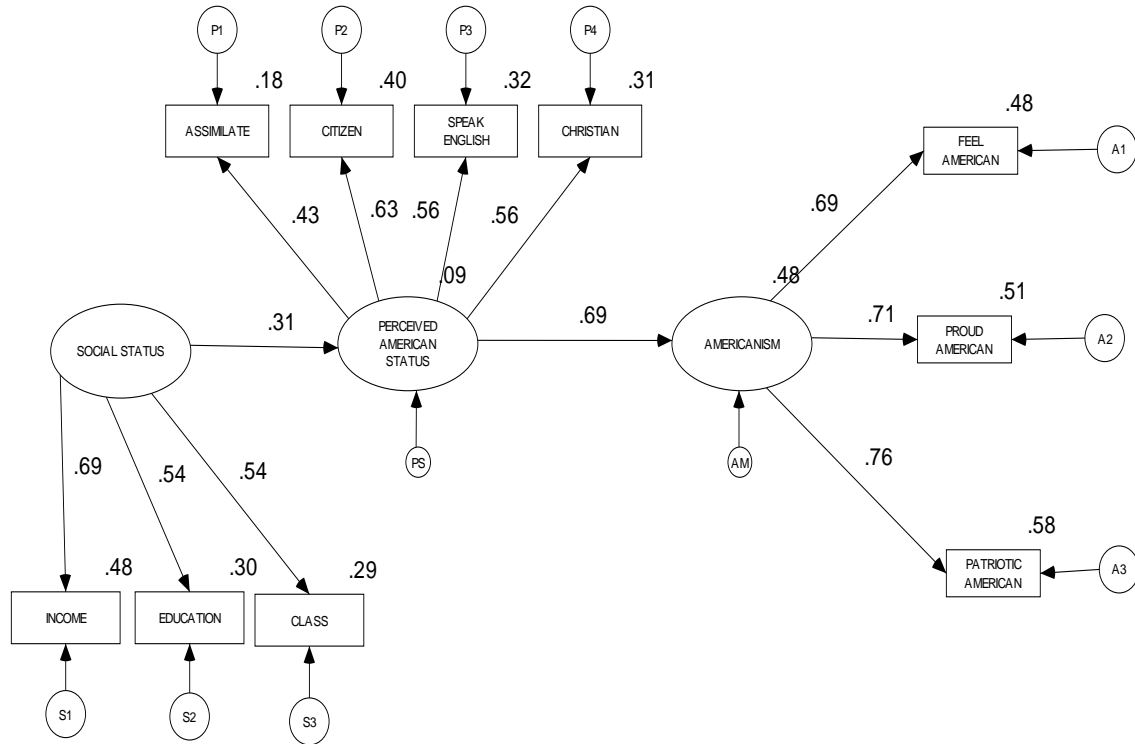


Figure 4.18 Re-specified Structure Equation Model controlling for Gender—Female.

Theoretical Assumptions and Hypotheses

In this section, the basic theoretical assumptions that were made had been addressed utilizing robust statistical tools such as Structure Equation Modeling. A series of hypotheses are examined using models that were based on the theoretical model *Perceived Social Relationships toward Feeling American*. It is clear from the univariate analysis that there is some support for the first and second hypotheses; however, these hypotheses may not be fully answered without the combination of bivariate and multivariate measures. Structure Equation Modeling provides insight into hypotheses one, two, and three, by making comparisons of the overall variance of each group. Hypothesis four is an examination of all models, factorial analyses, and the variation of item markers that spanned across generational groups, race, and gender.

Race. The first hypothesis makes a prediction within the hegemonic culture stating that the dominant group (i.e., Whites) will have more variance explained than any other group as it relates to Americanism.

Hypothesis 1. Among family groups, Whites will be more likely to have a *greater* affinity toward Americanism than others.

Structural Equation models controlling for race were examined across four groups (i.e., Whites, Blacks, Hispanics and Others). The models revealed that Whites ($R^2 = .54$) and the re-specified model for Others ($R^2 = .56$) had an elevated measure of strength of relationship toward Americanism than Blacks ($R^2 = .48$) and Hispanics ($R^2 = .35$). This conclusion developed from the series of SEM models is that hypothesis has been sustained. In short, the idea that Whites would have a greater affinity toward Americanism than others is accepted, and the alternative hypothesis is rejected. It is evident that Whites fit the general model without re-specification. The modification in the constraints deviated from the general model used across all racial/ethnic categories. It is a matter of interpretation of the results presented here that allow for a duality in the understanding of the hypothesis.

Hypothesis 2. Among family groups, respondents with higher SES will be *more likely* to have greater affinity toward Americanism.

Results from the bivariate MEANS tests examined the means of Whites, Blacks, Hispanics, and Others. In Table 4.6, there were means scores across income, class, and social position. Others and Whites make up the top tier in responses to SES measures. If the means of these measures (i.e., social position and income) were rank-ordered, then they would reflect Others, Whites, Hispanics, and Blacks. Class rankings would be

Whites ($M = 2.56$, $SD .63$), Others ($M = 2.53$, $SD .57$), Black ($M = 2.31$, $SD .71$), and Hispanics ($M = 2.07$, $SD .61$).

Structural Equation models controlling for race also examined SES with direct effects towards perceived American status. The strength of association is measured for each racial/ethnic group. The models revealed that Others ($R^2 = .56$) and Whites ($R^2 = .54$) had the largest strength of relationship toward perceived American status than Hispanics ($R^2 = .35$) and Blacks ($R^2 = .48$). This conclusion developed from these SEM models and mean scores have sustained hypothesis two. In short, the idea that among family groups, respondents with higher SES are *more likely* to have greater affinity toward Americanism is accepted, and the alternative hypothesis is rejected.

Gender Differences. In an effort to examine differences between males and females regarding their perceptions of Americanism, the analysis called for Structural Equation Model controlling for gender.

Hypothesis 3. Women will be *less likely* to have a greater affinity toward Americanism than men regardless of racial and ethnic identities. The findings reported in Figure 4.15 and Figure 4.17 revealed that both male ($R^2 = .57$) and female ($R^2 = .48$) respondents have strong relationships with Americanism, although the amount of variance explained was slightly different. In a simple sense of just comparing the amount of variance explained hypothesis three should be accepted. That is to say, males have a greater affinity toward Americanism than women regardless of racial and ethnic identities.

Americanism. The construct of race/ethnicity, gender, age, social perception, and social conflict are all inclusive of generational affects. Remember, the theoretical

assumption behind generational affects is that it is inclusive of the mediating factors, which suggests when you were born, shapes your values, outlook, sense of being and to some extent your interpretations of societal symbols and structures (Strauss & Howe, 1997).

Hypothesis 4. Affinity toward Americanism will be *mediated* by a variety of factors (e.g. pride in country, politics, governmental treatment, social conflict, age, and race/ethnicity).

The entire results section has been built on the foundation of theory. Tables 4.8 through 4.43 present the zero-order and first-order correlation coefficients, which define the relationships used to input variables into the Exploratory Factor Analysis. The correlations for Generational Effects, race/ethnicity, and gender had revealed some interesting dynamics that posed an inquiry into the mediating factors. The themes of social class and income had shown to be relevant for SES in all of the models. Perceived American status had themes of achieving American citizenship and ability to speak English. These themes may be explored further in the theoretical assumptions made by using Exploratory Factorial Analysis. The EFA reveal how observed variables align themselves across factor loadings. The strength of these relationships and loadings are reported to give the scientists insight as to how these items could be placed into latent constructs. Observed variables that can be created into latent constructs are utilized efficiently in SEM models.

Hypothesis four is based on the theory building done throughout Chapter four. Each of the latent constructs have been created out of the *mediating* observed variables that loaded on two-factors in the Exploratory Factor Analysis (seen in table 4.44). The

subsequent EFA tables were created with generation, race, and gender expound on the differences (mediating factors) between each of the constructs. To say it differently, EFA factor loadings reveal how the perceptions of each group (i.e., generation, gender, and race) were similar or diverse. In Table 4.45, the factorial loadings across generation were dissimilar. The five generations loaded on 11 items, and these loadings generated from three to four factors.

An Exploratory Factor Analysis controlling for race (i.e., Whites, Black, Hispanics, and Others) revealed that the four groups were dissimilar. Whites are the only group that loaded on two factors exclusively (seen in Table 4.46). The loadings over multiple factors show covariance in the construct, which may have more meanings that will be discussed in Chapter Five. SEM models for Blacks (seen in Figure 4.11) and Hispanics (seen in Figure 4.12) reveal that the EFA suggested a better model fit that is dissimilar from the general model, and that some variables had to be removed in order for the data to fit a re-specified model.

Exploratory Factor analysis by gender seemed more similar than dissimilar. The inverse or negative loadings across two factors gave reason to suspect that the SEM models will account for some differences in strength of relationships. Loading on distinct measures led to good latent model construction. The loading on these items reveal that the SEM models will have different specifications and will need modifications from the general model.

In conclusion, beta coefficients and variances throughout each of the SEM model reveal the dissimilar construction of each of the models. How observed variables relate to each of the construct differs in variance and strength, thus the total variance accounted

for has been different for each generation, race, and gender. This conclusion developed from these correlations, factorial analyses, and SEM models have sustained hypothesis four. That is to say, affinity toward Americanism has been mediated by a variety of factors (i.e., race, age, social economic status, and perceived American status).

Hypothesis four is accepted, and the alternative hypothesis is rejected.

Overview

There is still much to be learned about social elements as they related to Americanism. The investigation has brought about an interesting discussion as it relates to how differing groups (e.g., generational differences, race/ethnic, and gender) perceive what social elements define American and what it means to be an American.

The final chapter examines some issues that surfaced in the analysis section, such as coding of measures, following the scientific method, and importance of inductive reasoning. In addition, the limitations of conducting secondary analysis, the implications of these findings for differing groups, and the answering of the research questions will be outlined. Finally, the chapter will conclude with some suggestions for future research efforts involving the Social Integration approach to research.

CHAPTER FIVE

Discussion and Conclusions

The purpose of this investigation was to explore the role of *American Hegemony* and its influences on the American family. That is, how do families successfully integrate using the values of the American culture, how do they associate these items as they attempt to define ones status as an American, and how do they utilize these constructs to define Americanism (i.e., pride in country, patriotism, and how one should feel as an American). This investigation examined factors believed to influence the concept of Americanism, a latent construct made up of elements viewed as vital to the ideal American. In addition, a close examination of generational influence, race/ethnicity, and gender provided some thought-provoking and interesting findings about perceptions of families and their social relationships toward feeling American.

The use of latent constructs provided a voice for each generation, gender, and racial/ethnic group. The general model known as the Perceived Social Relationships toward Feeling American model mimicked an assimilation measure. That is, the general population was highly indicative of the hegemonic group. The theoretical base of the model shape was symbolically driven by the influence of hegemony. How groups responded to the model was indicative of how they related to hegemony in their social world. The real question would have been do groups “fit” or how well do groups “fit” into the hegemonic society? The *fit* describes the degree of social integration (i.e., assimilation, amalgamation, and accommodation) and describes the symbiotic relationships within the hegemonic society. In other words, what symbols (the observed variables used in the analysis) does the group use to define their newly formed indices as

it relates to their Americanism. The model provides each family a voice within the constraints of the variables that shape relationships (newly formed identity) to the American idea (Americanism).

A family's interpretation of the hegemonic social dictionary is connected to the influences of the social contexts in which they assign value to assets within the society. This sphere of influence is built around the variables used in the model. How families respond to the hegemonic model will be a reflection of what variables are used to define value, define American, and identify the degrees of affinity toward Americanism. The variables used in these models and the ones removed through re-specification are mere reflections of the family's interpretations (ascribed definitions) created out of the interpreted social dictionary. The total variance accounted for reflects the acceptance of these ascribed definitions introduced in the model. How individuals accept the general model is reflective of how well adapted they have become with these newly ascribed definitions. The questions then become, What are the social values (SES) and how reflective are these social values (direct effects) in suggesting what it takes to become an American (perceived American status) and how do these things measure the degree of Americanism (feeling American, being proud of America, and American Patriotism—this country is best place in the World to live)? In the remaining section of this chapter I shall discuss how the generational effects, race differences and gender groups, influenced findings and the meaning of these things for our overall understanding of the dynamics of hegemony effects on Americanism .

Generational Effects

When it comes to zeitgeist or snap shots of what phenomena is taking place, historical context often lends itself to skewed images and fallible inferences. To understand the effects of socio-environmental interaction among dominant and subordinate groups, researchers have to conceptualize Hegemony as a common social practice. The observance of historical significance across generations affects living conditions, resources, and opportunities for nurturing social relationships.

GI Generation. The Structural Equation Models controlling for generational effects revealed some thought provoking sentiments. It is interesting to match the history with the generation (see Table 2.1). The GI generation was a dense population of new immigrants (essentially European descendents), and involved in WWI and post WWI. Within this generation there seemed to be strong relationships with income, education, and subjective social class measures as they related to social economic status. Although accounting for little of the variance associated with perceived American status and insignificant direct effects, this generation focused more on citizenship status measures and being a Christian. This may be due to the previous generation and their reasons for immigrating to the Americas under the pretext of religious freedom and gaining access to the establishment of what is considered to be the American dream. The GI generation contributed the highest variance associated between all the groups, yet the Americanism observed measures attributed little to the outcome, inferring that this group is more about establishing the social dictionary rather than being defined by it.

Silents. The themes for SES held true for the Silent generation as well, but accounted for more of the significant direct effects with the perceived American status

construct. SES became extremely important during this era of the Great Depression, and the definitions of what it means to be an American also became more relevant. The induction of another World War also seemed to influence the Americanism measure for this generational group. The beta coefficients in the Silent generation, along with the correlations in the previous analysis, held stronger associations and significant relationships better than the previous generation (i.e., GI generation). The Silent generation grew out of one global conflict into another, and the internal economic and social conflicts stressed the importance of SES. The political, wartime, social conflicts justified the outcome variable relationships between and among the variables.

Baby Boomers. The diversification of the America population held on to the themes in SES (i.e., class and income); however, the educational variable attributes less to the construct. The significant direct effects accounted for a small, but relevant variance in the perceived American status construct. The themes associated with gaining American citizenship and the ability to speak English remained strongly associated in their relationship to perceived American status revealed in their correlations and in the model for the Baby Boomer generation. The high contributions with citizenship and the ability to speak English could be related to the historical significance of legal and Civil rights for Americans of Color. The dual factor loadings (see Table 4.45) across class, feeling American, and citizenship status all seemed to coincide with Hippie Movement—a major event of change for this generation. The Social-cultural movement may have contributed to the decline in the social position variable that has seemed to contribute less to the SES construct as the generations' forward socialization progresses.

The domestic and international political era produced the downfall of Jim Crow, which coincided with the de-colonization of non-White nations. Another phenomena known as the *Baby Boom*, occurred during the years of 1946 through 1964 had an effect on the United States population growth. The declining years of the population boom also marks the beginning of the Vietnam Era. The observed variables that contributed to the latent construct Americanism found support from foreign and domestic policies related to race and gender that influenced the lives of people in this generation. Historical indices may indicate the decrease in the variance SES has accounted for within perceived American Status, and may also have contributed to the increase related to SES and perceived American status as it relates to the overall variance accounted for in Americanism.

Generation X. Generation X follows the Baby Boomer generation yet they took on a different perspective with regard to the influence and importance of SES; which held its primary relationship with social class. Although there were no significant direct effects with SES and perceived American status, there was a significant direct effect with perceived American status and Americanism. Themes held within Generation X revealed that the importance in SES were the observed variables of social class and income. The perceived American status construct resembled that of previous generations and their relationships with the observed variables of citizenship and the ability to speak English. Being proud of ones country still dominates its relationships with other variables in the scale; however, patriotism has a stronger contribution than the other variables in the Americanism construct.

There are many recent historical events that could account for this generation's position on Americanism, these include but are not limited to Directive 15—government defines racial and ethnic categories, the invalidation of anti-miscegenation laws (i.e., Blacks and Asians), and the guarantee of bilingual education. The relevancies of these historical indices provided a shift in the hegemonic generational influence. The inclusiveness of other groups, identifying groups by their cultural signature (i.e., removing the “other” and letting groups define their own unique identities), removing laws that created cultural barriers (e.g., allowing marriage across diverse groups, and allowing for language inclusion—historically forbidden for most groups including African Americans during slavery and American Indians).

Millennial. The Millennial generation shares similar themes with Generation X. The direct effects of SES were not significantly related to perceived American status. The observed themes for SES (income and class) coincided with all generational group models. The historical significance that related to these themes involved some popular social events such as the exposed Black-White wealth gap, the decrease in social distances (i.e., the prevalence social interaction with someone of another race, culture, and/or nationality), and the increased threat of terrorism. These associations with history and current events may be related to the non significance and weak associations seen in the perceived American status scale (see Table 4.24) and the Millennial generation model (Figure 4.8) with the observed variable assimilation. The Millennial generation is known as the more inclusive generation, which is one reason why the assimilation variable related to the perceived American status construct yielded the lowest score. This generation experienced the Directive 15—that allow for Native Hawaiian and other

Pacific Islanders along with the concept of a person being considered a member of more than one race. The perceived American status construct had strong relationships with citizenship and speaking English. Another association that held strong relationships within the correlation scale for the GI generation and weak associations in Silent, Boomer and X generations revealed a resurgence of strength in relationship and association was the assimilation and becoming a Christian (see Table 4.24) variables in the Millennial generation. Observed variables for the Americanism scale held strong associations and contributed to the latent construct revealing that feeling American and being proud to be and American are important to the overall construction of what it means to be an American. Again, for this generation the notion of Americanism could be influenced by the American/Iraqi issues and the very recent historical event occurring on September 11, 2001 that involved the destruction of the Twin Towers of New York City, a portion of the Pentagon, and a downed airliner.

Race

The consequences of racial categorizing have social consequences (i.e., income, class, education) that may be beneficial or detrimental depending on life opportunities and experiences afforded by the society. Most social scientists agree that racial categories are socially constructed and differ across social settings. That is, definitions or new meanings assign to race/ethnicity as it relates to power and success are derived from their own cultural perspectives and the acceptance of the newly ascribed meanings made by the dominant group. The four groups in this study revealed results well within the social norms typically displayed around racial issues in America.

European/White Americans. The dominant Hegemonic group revealed and initial model fit as expected. Hegemonic group membership sustains the original interpretation of hypothesis one, which states that Whites will be *more likely* to have a greater affinity toward Americanism than others. Other American families did not fit the general model.

The themes of social economic status (income and social class) and perceived American status (citizenship, speaking English, and citizenship status) had a direct significant relationship that accounts for the themes in the subsequent groups that model these relationships and the importance associated with value, meaning, and being American.

African American/Blacks. The SEM model for African American families had to be adjusted, re-specified, and as a result never fit the general model presented. African Americans represented one of the lowest ranking families, when it came to measures of SES (i.e., income, class, and ranking). As a result of these low statuses, there was an inverse relationship with SES and perceived American status. Citizenship status, one the most salient factors contributing to the perceived American status construct, and the feeling American observed variable had to be removed in order for the SEM model to become admissible.

The historical relevance of these two observed variables on the latent constructs are related to the five living generations model seen in Table 2.1. The social conflict-socialization time scale for African American families in America has been one of consistent struggle for citizenship status, civil rights, and human rights. The issues are widely known and discussed as part of African American heritage. The GI generation presented African Americans with Jim Crow, the Silent generation—denied minorities

Social Security, Boomer generation coincides with 1964 Civil Rights Act, Generation X presented the Voting Rights Act of 1965, and Millennial exposed the Black-White wealth gap. All of these factors can be seen as contributing to how and why African Americans see themselves in less salient terms than others despite the clear acknowledgement of their American status.

Hispanics. The initial model to Hispanic American families was admissible, but did not have low fit indices. The SEM model had high beta coefficients for the direct effects, but did not have significant results. The general model for Hispanic Americans had one of the lowest total variances for any model presented. The model was then re-specified and the new modified model did show a significant direct effect between the latent constructs and Americanism.

The observed variable assimilate had to be moved from the perceived American status latent construct to the latent construct SES. It is important to look at the Exploratory Factor Analysis, which had shown that assimilation was a stronger item for SES than it was for the perceived American status construct. This makes sense in the Hispanic culture because the ability to adapt within a new environment is associated with other observed variables like income, education, and class. The American social system has a way of making groups invisible—outside of the White/Black dynamic.

Others. Other American families were made of Native Americans and Asian American families. Although some would argue that the groups are different their small numbers in both the data set and the general society make it difficult to separate the groups out. Means scores show that this group had higher SES than Blacks and Hispanics. The constraints placed in the respecified model again came from the

Exploratory Factor Analysis. Others had significant direct effects between SES and PAS and both contributed to the Americanism construct at higher level than any other group.

Other American families are composed of two groups who share autonomous and pluralistic histories. Their abilities to adapt and accommodate within the hegemonic culture have been shown by adjusting what is important for survival in the culture. The removal of social ranking increased the fit, because self perception is not as important as income and education, which are true American values. The association with what is valued (SES) had a significant direct effect with what it means to be an American (perceived American status). This group also had the highest variance explained ($R^2 = .37$) associated with the relationship between value (SES) and meaning (perceived American status). The perceived American status latent construct had a significant direct effect to Americanism, as well. Approximately 56% of the variance was accounted for, which was the highest of any group. The autonomous and resilient nature of these two groups accounted for their ability to adjust and achieve levels of success. Even in the midst of historical hardships and maltreatment by hegemonic influences these groups have been able to accept the social dictionaries—what is valued, what it means to be, and how it feels to be American.

Gender

Feminist analyses of patriarchal societies are vital to our understating of the salience associated with sexism in hegemonic societies. The ideal model for gender identity is the acceptance of the assigned social roles of masculinity and femininity. That is, definitions or new meanings associated with gender revealed slight differences with regards to gender prejudice as it relates to Americanism. How members of the male and

female dynamic perceive what is valued in America (SES), what it means to be American (perceived American status) and how one should feel as an American (Americanism) was explored.

Male. Male respondents within a patriarchal society appear to fit the hegemonic SEM model. The themes behind the SES construct and perceived American status construct are the similar to that found for all groups. Although mean did not have direct effects with SES and perceived American status, they did have a higher variance accounted for in the overall model. Themes in the respecified SEM model for males isolated the key elements of value, meaning, and feeling American. These themes suggest that what is valued in America (SES) is centered on income, education, and social class. The idea of and what it means to be an American (perceived American status) is one who is a citizen, has the ability to speak English, and is a Christian, very much like the hegemonic principles that guide live in contemporary United States of America.

Female. One would think of female respondents within a patriarchal society would not fit the hegemonic SEM model. Yet, the fit of female respondents show that even though women, (in particular White women, who are oppressed with in the male dominated society) still ascribe to the same definitions, values, meanings, and ultimately feelings associated with Americanism. The construct Americanism accounted variance is lower than males, because even though the symbiotic relationship is beneficial, it is never more than their male counterpart who is the creator and disseminator of the dictionary and its definitions.

Limitation of the Study

One limitation of this study was the use of secondary data, which required the examination of questions from a previously conducted study. In some instances, not all the questions were asked to all racial/ethnic groups. The data reduction, and scale reduction techniques caused for a drop in population size (although the weighting procedure alleviated much of the lost). In many cases, the questions utilized in this analysis revealed some value labels within the responses that seemed like answers but were set to missing.

Recode. Some of the measures had to be recoded to maintain consistency. These elements were then tested and retested. In some cases, the recoding of certain measures were done to alter inverse relationships. The merging of racial/ethnic groups was necessary because of the limited sample thus causing some important differences to be over looked or not included.

Modeling. The science of using modeling is extremely important. Modeling appears to be an exact science, yet it is inundated with many problems, the greatest being how sample size can alter some critical indices but not others. Replication of results entails the use of constraints, error terms, setting variances, estimations, and logic to determine the paths and elimination of certain variables. Omitting a step can cause one to conclude different results. Nevertheless, the overall quality, the careful attention to sampling detail, and the long-term reliability and validity of the data help to mitigate such problems.

Cultural. Social scientists are often plagued by problems when focusing on issues related to the family. Most notably the constructs such as family altruism and group

member perception—how racial groups view events—are often viewed as being monolithic. In other words, there is a belief that these things mean the same thing to all people. Social scientists explore altruistic constructs to examine how they help maintain the stabilization within families. Research is needed to explain the reaction to hegemony in families that respond negatively to hegemonic influence and definitions. Even as researchers seek to define family altruism and *normality* in family functioning, the bias associated with these definitions have wide ramifications for social problems, when associated with diagnoses, treatments, and reactions to social situations, social interactions.

One would think that most oppressed groups do not feel close or warm toward the host society; however, the data suggests that this is not true. When racial /ethnic groups are marginalized, residentially segregated into barrios and ghettos, and restricted from participation in the larger society, it does fuel social disruption and chaos. However, the data suggest that those groups who expressed less affinity to Americanism still held consistent with the item index themes of income, citizenship, and social class.

Social scientists, family consultants, and social workers continue to argue over the differing degrees of family functioning in subordinate groups. Concepts such as family altruism give insight into variables that help construct the *soi-disant* healthy family. For this dissertation the definition of family altruism, as it relates to being American and normality for a family has to be broadened to be more inclusive of other factors that may affect the Americanism.

Implications

This investigation revealed a need for more culturally relevant programs in education and training for administrators within the workplace. The largest implication is for education and a much greater knowledge of history of racial and ethnic groups. The snap shot in time done by researchers have often led us to investigate the phenomena, but without proper context. The data suggests that across generations the variance accounted for varied for each period. Inferential statistics would fall short if the historical element were not added to the discussion. There needs to be a greater emphasis on social history in academic curricula within all human sciences.

Academia. Our society is becoming more culturally diverse. The data suggests that each generation has fluctuated from the previous one, but has maintained some distinct patterns. The ability for a society to adapt to the ever changing culture dictates its success in maintaining a harmonious balance within its social environment. It is within our profession as educators and researchers to train, teach, and evoke others diversified thinking. That is to say, our training and teaching should reflect the layers to social phenomenon that occur in society. An individual is not just a respondent. The respondent has a race, assign gender, assigned (or ambiguous) sex and sexual orientation, nationality, regional influence (i.e., north vs south, Midwest verse Southeastern) in their lifestyle choices, age, religion, and a host of other factors that influence the way in which the respond to stimuli. As researchers, we often miss out on the variety within the respondents, because of group dynamics and population pressures. Academia needs a better combination of inductive and deductive reasoning when teaching about the family. When our students and colleagues better understand the world (in which they personally

interact), personal knowledge decreases the amount of xenophobic reactions, thus minimizing the bias associated with some groups over others.

Policy. Policy makers should be aware of the affects that Americanism has on diverse families. Simple things such as vacation and holiday leave vary by local, state, and federal employees, and may have a major impact on the sense of belonging one experiences in a society. Specific holidays (i.e., Christmas, New Years, and Easter) are observed by local and national agencies, but the cultural holidays (e.g., Ramadan, Yom Kippur, Lunar New Year, and Valentines Day) are not observed. Pluralistic societies may observe days as holidays that are not recognized by the hegemonic society as *relevant*, yet the federal guidelines have created a diversity calendar the recognizes the day as being important, thus creating a floating holiday to satisfy the desire for some groups to have time off. Policies should be benchmarked by local and state agencies. Efforts made by the federal government should be recognized and aids in the inclusiveness of groups normally disenfranchised by these policies.

The data also suggests another dominant theme. The ability to speak English in America, which is a literate society, isolates groups who have limited to no English comprehension skills. One of the premier companies that resemble our diverse international population is the airport. Most international airports have signs posted in multiple languages or signs that incorporate symbols that are universal and provide for clear instruction (e.g., bathrooms, trash, exit, and forbidden or prohibited items such as guns, smoking, and food). As our society becomes more diverse English only policies should be modified to be more inclusive of populations with limited English communication skills.

The data suggest that groups have modified the hegemonic model of what items determine their Americanism. The current holiday schedule acts much like the common themes income, class, and citizenship, but do not place a high importance on other items (e.g. social ranking education, assimilation) as important factors to achieving Americanism. Policy should reflect common themes present in our society and the alternative for groups that have been isolated by those same themes. Practices that are inclusive of group differences should be implemented.

Research Questions

One key element that must be examined more clearly is, did the investigation address my research questions in earnest. In short, where the questions answered? The first research question asked, what factors influence the concept of Americanism among families in the United States? The mean scores, EFA, and SEM did reveal some statistical differences within generations, race/ethnicity, and gender, but could not address all of the variance that could adequately address the sophistication of the question. However, the use of latent constructs captured a significant amount of the variance as it relates to this question. The model estimation and specifications allowed for the SEM to adjust finding the best schematic for each generation, race, and gender to account for variance in the construct of Americanism. This methodology allowed for the scientist to conclude that different cultural, historical, and social variations impact the way that families perceive not only what it takes to be an American, but how one should reflect Americanism. Since the GSS does not ask specific and detailed questions concerning the social, historical, and cultural factors that are relevant to this issue, then the results could not determine a clear answer.

Research question number two asks what are the social elements that generate acceptance among those exhibiting high levels of Americanism? This question is answered with the data. There were common themes that ran across generation, race, and gender. The social elements that generated acceptance among those who had exhibited high levels of Americanism were income, class, citizenship, Christianity, and the ability to speak English. The dominant groups that exhibit these high levels had a direct association with autonomous, hegemonic groups (i.e., Whites, Others, and Male).

The third question asks how does Americanism influence social responses to those who exhibit less cultural affinity? Those groups exhibiting less cultural affinity were Blacks, Hispanics, women, and young people (Millennial generation). The models for these groups often were not specified the same way. Model estimation procedures were enacted to help the data fit the newly formed models. The inference made from these specifications and modifications is that for groups who exhibited less cultural affinity there is variation within the group as to what these variables mean or how they are defined within their social dictionaries. An example is that for some groups, many of the responses to symbols are not homogenous. For variables like assimilation, many families may interpret its meaning as a social status as well as an indicator for perceived American status. The chances for many immigrants to successfully assimilate, may be seen as an opportunity that is two-fold, on one hand, it is the opportunity to be like the dominant group, and on the other, it is a chance to gain access to resources and opportunities. The likelihood of groups that exhibit less cultural affinity to achieve high levels of Americanism may not exist “in abundance” if families continue to remain in a pluralistic state. Within the Exploratory Factor Analysis, items that load across multiple

factors may be a result of these mixed notions of multidimensional symbols and stimuli. The variables used in this analysis can be seen, utilized, and thought of in more than one way.

Hispanics, Blacks, and Women have many symbiotic relationships with groups that have been historically dominated by the hegemonic influence. The conquering and colonization of these indigenous Indians now renamed Mexicans that are influenced by the Spanish culture is one example. The enslavement of Africans and the Diaspora by Europeans has had long term consequences on the social transitions, religion, language, economics, human resource, civil rights, and civil liberties of African Americans. Although women (pending race) have been oppressed throughout history, they have often been sought out as property and object of ownership in patriarchal societies. Male dominance is another aspect of hegemony that shifts throughout history. Patriarchal societies have had significantly oppressed histories concerning women within the dominant group, and those that were outside of the immediate hegemonic influence. These are merely some of the social responses from groups who have exhibited less cultural affinity. The exhibition is not necessarily a function of the group because of a lack of ambition or drive to become or show a likeness toward Americanism, but because of the social limitations and sanctions placed on the group by the hegemonic society. Those groups exhibiting less cultural affinity are more likely to be socially isolated, politically disenfranchised, and suffer economic disparity.

The fourth question asks, “To what extent does the perception of Americanism differ for People of Color and White European Americans?” Once again, the data reveals differences between groups and their perceptions with items of importance of what it

means to be American. Hispanics and African Americans have historically been at the bottom of income, social rankings, and social class, as a group. This analysis shows this in the form of variances accounted for in Americanism among the groups. The society confirms that these two races and the female gender have been disenfranchised from achieving the American dream by implementing programs that counteract obstacles for these groups (e.g. affirmative action).

The data suggests that White American families understand the symbolic meanings of the variables. Evidence of this understanding surrounds the consistency of their factor loadings. The extent to which Americanism differs for People of Color is that there are multiple meanings of what it takes to become an American and what it means to be American; however, there is one very distinct meaning of Americanism for White European Americans who occupy these hegemonic positions and provide the authorship and interpretations of the social dictionary.

Suggestions for Future Research

A social, cultural, and historical analysis would greatly enhance an explanation of the outcome measure of Americanism. A mixed methods approach would give the missing voice to inferential statistics used in this analysis. These constructs allow for the researcher to make an inference into the social dynamics that are not allotted to quantitative analysis.

Hegemony in America has created unique experiences for each racial/ethnic group, and has implications for other subordinate groups outside of its national boundaries. The symbiotic relationship formed out of these experiences creates social dictionaries that are filled with symbolic images, vast interpretations, and dynamic

relationships that are different for each family. The American culture is rich with diversity. The constructions of these social dictionaries are almost as unique to the individual as they are to the individual family as they are to the racial/ethnic group.

Researchers should look for hidden voices within populations that have not often been sought or that have been overlooked. Homogeneity does exist in our diverse society. There may be as many similarities within our cultural make-up as a society as there are differences. However there are important constructs (i.e., Americanism) that need to be examined and dissected. We are all Americans by definition. However, what defines us as American or makes us American does not always equate to how close one feels with the social identity and cultural meaning of what it means to be American. There is a richness associated with perception and perspective. Researchers often miss the hidden heterogeneity of the human voice, by accepting certain phenomena as homogenous, and by doing so isolate large portions of our society.

Our culture and society has been influenced by every inhabitant on the planet that represents every region of the World. Social scientists need to find better methods by which we can explore the internal perception of our diverse groups as it relates to their external interaction with American cultural stimuli. Only then can we demystify the ideal of one norm that covers each racial/ethnic group and/or gender. From there we can develop new theories, models, preventive methods, and interventions that will not be detrimental to the notion of an ideal American family.

Future research in this area should focus on a series of objectives when addressing this issue.

1. Isolate the groups, and find questions that answer the outcome variable. The data revealed that what is valued (SES) and what it means to be American (perceived American status) differed for each group. It would be beneficial to find observed variables that measured what is valued and defines American for People of Color.
2. The assimilation and social position variables were not strong measures. I would take the themes described in the analysis and begin to find variables that exhibit strong relationships and better scaled constructs (Cronbach alpha scores). Better observed variables would probably enhance the overall variance explained in the model.
3. I would include a social conflict measure to see what accounts for the lack of affinity for Americanism in groups of Color. The introduction of historical significance was beneficial, but does not describe the complete symbiotic relationships between groups.
4. And lastly, the outcome of this dissertation does not lead to any substantial proof as to what it means to be American for families. If the data was tested over multiple populations, then a more powerful conclusion would enhance statements that were speculated from the results.

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