

# Psychometric Properties of The Intergenerational Congruence in Immigrant Families: Child Scale in Chinese Americans\*

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(Son): I am a *different* generation. Things aren't the same here, things are *different*. (Father). How different? You mean you don't have to work anymore? (Son) *Of course*, I want to work. I want to be a writer...This is...the path I have chosen to follow...(and) whatever support I do not get...must not shut down my dreams, my purpose (Anonymous, 1995).

Migration is often associated with a myriad of challenges. While those that involve adaptation to a new cultural and social world, such as learning a new language and new customs, come readily to mind, others are less expected, such as conflict between parents and their children. Recently, the literature has documented the presence of intergenerational/intercultural conflict in immigrant families that arises due to a discrepancy in acculturation level between immigrant parents and their children. While parents continue to espouse their culture of origin and acculturate slowly to American values, their offsprings more rapidly embrace American cultural attitudes and behaviors (Drachman, et al., 1996; Lee, et al., 2000; Sluzki, 1979; Thomas, 1995; Yao, 1985; Ying & Chao, 1996; Ying, 1999, 1999a). In spite of scholars' recognition of this challenge, few empirical studies on intergenerational conflict in immigrant families currently exist. In part, this may be due to the limited availability of appropriate and psychometrically sound measures. To address this gap in the literature, the Intergenerational Congruence in Immigrant Families — Child and Parent Scales (ICIF-CS and ICIF-PS) were constructed to assess levels of understanding and satisfaction with the parent-child relationship, from the perspectives of the adolescent/young adult child (Child scale) and their immigrant parents (Parent scale). The current investigation examines the psychometric properties and use of the ICIF-CS with Chinese American children of immigrants, while a companion paper assessed the ICIF-PS with immigrant Chinese American parents (Ying & Tracy, 2003). Both versions of the instrument were designed for use with various ethnic groups.

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\* Key Words: intergenerational relationship, intergenerational congruence, parent-child agreement, immigrant families, immigrant parents, child of immigrants, acculturation, Chinese American

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## SIGNIFICANCE

Documenting the quality of the parent-child relationship in immigrant families is important for several reasons. First, population estimates suggest over one million immigrants arrive annually, and comprise over 10% of the American population (Fix & Passel, 1994; Passel & Edmonston, 1992). Thus, immigrant parents and their children constitute a significant percentage of the U.S. population. Second, intergenerational conflict is likely to be common because the majority of today's immigrants originates from Latin America and Asia (U.S. Bureau of Census, 1993), countries whose cultures vary significantly from that of mainstream America. For instance, while majority American culture values independence and individual uniqueness, Asian and Latin cultures emphasize interdependence and interpersonal harmony (Ho, 1993; Sandoval, & De La Roza, 1986). Also, Latin and Asian parents are authority figures who demand more obedience and respect from their children than do American parents (Drachman, et al., 1996; Ying, et al, 1999). Such divergent values are likely to lead to significant intergenerational disagreement, tension, and conflict when children increasingly immerse themselves in and acculturate to American culture.

Third, assessing intergenerational/intercultural conflict is important because it may be a significant risk factor of psychological distress for both immigrant parents and their children. Children of immigrants may feel confused and torn by conflicting values at home and in school, and between their parents and peers, resulting in depression, anxiety, and gang involvement (Hernandez-Guzman & Sanchez-Sosa, 1996; Yao, 1985). Similarly, parents may feel dismayed, depressed, and angered by the Americanization of their children (Ying, 1999, 1999a).

Finally, the availability of assessment instruments of intergenerational conflict in immigrant families is important for its accurate documentation, and the evaluation of treatment and prevention programs targeting immigrant families (Ying, 1999, 1999a). While two new measures of intergenerational conflict for Asian American adolescents/young adults have been recently reported in the literature (Chung, 2001; Lee, et al., 2000), the ICIF differs from these in several respects. First, it can be adapted for use with immigrant families of any ethnic or cultural background, and therefore is not limited to use with Chinese Americans or Asian Americans. Second, rather than focusing solely on the child's experience, the ICIF has two parallel versions, one for the immigrant parent (ICIF- PS) and one for the child of immigrants (ICIF-CS), such that both perspectives may be ascertained. Third, unlike Chung's Intergenerational Conflict Inventory (2001), the ICIF-CS may be used with adolescents and adults, and therefore, is not limited to use with college students. Also unlike the family obligations measure developed by Berry and his colleagues (as cited by Phinney, et al., 2000), the ICIF is a general measure of intergenerational agreement that is not limited to assessing solely the child's obligation to the parents.

## INTERGENERATIONAL CONGRUENCE IN IMMIGRANT CHINESE AMERICAN FAMILIES

The current paper examines the psychometric properties of the ICIF-CS with a group of Chinese American college students whose parents are immigrants. College students are at

the tail-end of adolescence, a time of physical, psychological, cognitive maturation that precipitates identity exploration (Erikson, 1968; Marcia, 1980). Thus, as adolescents individuate from parents, intergenerational/intercultural conflict may be particularly prominent in immigrant families.

We chose to study Chinese Americans because of their significant size, the large number of immigrant households in this population, and the likelihood of intergenerational/intercultural conflict in these families. Chinese Americans comprise the largest Asian ethnic group in the United States. Numbering 2.7 million, two-thirds of the Chinese American population consists of immigrants, and the remainder is dominated by American-born children of immigrants (U.S. Bureau of the Census, 2000, 2002). Due to significant variation in Chinese and American cultures in general and the intergenerational relationship in particular, as noted above (Ho, 1993; Ying, et al., 1999), intergenerational conflict is likely to be prevalent in this population.

In a study comparing Asian American (70% of whom were ethnically Chinese, and all but one were children of immigrants) and White adolescents, Lorenzo, and her colleagues (1995) found Asian Americans were less likely to identify any role models than White students. Those who did identify a role model named a teacher rather than a parent. In another study, Ying and her colleagues (2001) assessed Chinese American college students' relationship with their parents using the Inventory of Parent and Peer Attachment (Armsden & Greenberg, 1987). Using a one-sample *t*-test, the mean parent attachment score among these Chinese American students was significantly lower ( $t = -13.59$ ,  $df = 352$ ,  $p = .001$ ) than that found in Armsden and Greenberg's (1987) sample of primarily (over 80%) White college students; i.e., mean = 47.46 ( $SD = 18.32$ ) versus 60.7 ( $SD = 16.2$ ), respectively. Within the Chinese American immigrant sample, greater acculturation mediated a poorer attachment to parents (Ying, et al., 2001).

The current study aimed to assess the psychometric properties and use of the ICIF-CS with a college student Chinese American sample. Specifically, it examined the instrument's (1) factor structure, i.e., whether the ICIF-CS was indeed a one-dimensional instrument that assessed intergenerational agreement; (2) its internal reliability and test-retest reliability; and (3) its convergent, construct, and criterion validity. Specifically, convergent validity would be supported if the first items of the ICIF-CS were correlated with the child's overall satisfaction with the intergenerational relationship. Construct validity would be supported by the scale's positive association with Chinese cultural orientation but negative association with American cultural orientation, and criterion validity would be supported by its positive association with attachment to parents.

## METHODS

### Sample

The sample consisted of 238 Chinese American college students at a major public university in the western United States. All participants were children of immigrants, with 45.8% born in the US and 54.2% born outside the US. The immigrant participants have lived in the United



States for an average of 11.35 years ( $SD=4.53$ ). Of the sample, 51.7% were female and all participants were single. Their mean age was 19.83 years ( $SD=1.40$ ). On average, their socioeconomic status was middle class (mean = 27.93,  $SD=15.56$ ). They have been in college for an average of 2.54 years ( $SD = 1.18$ ) at the time of the study, and reported a mean grade point average of 3.14 ( $SD=.48$ ), where A=4, B=3, C=2 and D=1.

## Measures

The participants completed several questionnaires, including the ICIF-CS, the Inventory of Parent and Peer Attachment (IPPA, Armsden & Greenberg, 1987), the General Ethnicity Questionnaires (GEQ, Tsai, et al., 2000), and a demographics questionnaire. These are described below.

### *Intergenerational Congruence in Immigrant Families - Child Scale (ICIF-CS)*

The ICIF was constructed to assess the degree of parent-child agreement in values and behaviors across varying life domains. There are two versions of the instrument: the Intergenerational Congruence in Immigrant Families — Parent Scale (ICIF-PS) was intended for use with immigrant parents (Ying & Tracy, 2003), and the Intergenerational Congruence in Immigrant Families — Child Scale (ICIF-CS) was intended for use with children of immigrants. The two questionnaires consisted of identical items, except for the type of relationship being assessed. Additionally, the ICIF-CS items may be used either to assess the child's relationship with his or her parents in general, or to separately assess the relationship with his or her mother and father, as we did in the current study.

Appendix A presents the ICIF-CS items. The first five items of ICIF were adapted from the Locke-Wallace Marital Adjustment Scale, originally developed to assess a couple's level of agreement across various life domains and to predict marital satisfaction (Locke & Wallace, 1959; Locke & Williamson, 1958). These items were selected because they target areas that have been identified as appropriate to the intergenerational relationship in immigrant families and contribute to the dimension of intergenerational/intercultural agreement (Chung, 2001; Drachman, et al, 1996; Lee, et al., 2000; Ying, et al., 1999). They assessed the parent-child dyad's agreement on aims, goals and things important in life; friends; amount of time spent together; demonstration of affection; and talking things over together. The next two items assessed agreement on behavior in a predominantly American setting and the ethnic setting (in this case, Chinese), contexts where intergenerational and intercultural difference may be most prominent. Altogether, these seven items were intended to predict overall satisfaction with the intergenerational relationship, the final item of the ICIF-CS. All of the ICIF-CS items were deliberately chosen to be sufficiently general in content, such that they may be used with immigrant families from different ethnic groups. Only item 7 identified the ethnicity of the group, which may be easily varied by changing the reference culture. Item responses were coded on a 5-point Likert scale, with 1. strongly disagree, 2. somewhat disagree, 3. neither agree nor disagree, 4. somewhat agree, and 5. strongly agree. A higher score reflected greater intergenerational congruence. Responses to the first seven items may be summed to yield an overall congruence score with father (ICIF-CS-father) and mother (ICIF-CS-mother).

*Inventory of Parent and Peer Attachment*

The Inventory of Parent and Peer Attachment (IPPA) consisted of two subscales measuring parent and peer attachment, respectively. The current study included the 28-item parent attachment subscale. These items assessed degree of trust, communication, and alienation in the intergenerational relationship. Sample items are "My parents trust my judgment;" "When we discuss things, my parents consider my point of view;" and "I don't get much attention at home." Items were scored on a 5-point Likert-type scale, with 1 = almost or never true, and 5 = almost always or always true. Items 3, 5, 7, 10, and 15 were reverse-coded before summing the item scores. The range of possible sum scores was from -20 to +92, with a higher total score reflecting a better relationship. Alpha reliability for overall attachment to parents was .94 in this sample, and one-month test-retest reliability with a subset of the sample was .96 ( $n=39$ ).

*General Ethnicity Questionnaire—Chinese and American Versions*

The General Ethnicity Questionnaire-Chinese and American versions (GEQ-C and GEQ-A) were developed to assess degree of orientation to Chinese and American cultures (Tsai, et al., 2000). Both versions consisted of 38 identical items that were coded on a 5-point Likert scale, with "1" indicating strong disagreement and "5" indicating strong agreement. As presented previously (Tsai, et al., 2000), four GEQ-C and GEQ-A subscales with identical items were derived from the original instrument, including a 9-item language use subscale (e.g., "How much do you speak Chinese/English at home"); a 5-item social affiliation subscale (e.g., "Now my friends are Chinese/American"); a 2-item participation in cultural activities subscale (e.g., "I engage in Chinese/American forms of recreation"), and a 4-item cultural pride subscale (e.g., "I am proud of Chinese/American culture."). All scales had good internal reliability in this sample, with  $\alpha = .80$  for Chinese language use, .76 for Chinese affiliation, .68 for Chinese cultural activities, and .66 for Chinese cultural pride, .79 for English use, .75 for American affiliation, .43 for American cultural activities, and .66 for American cultural pride. One-month test-retest reliability with a subset of the sample ( $n=52$ ) showed the following results: .96 for Chinese language use, .83 for Chinese affiliation, .74 for Chinese cultural activities, and .75 for Chinese cultural pride, .90 for English use, .80 for American affiliation, .72 for American cultural activities, and .76 for American cultural pride. The final item on the GEQ-C and GEQ-A assessed overall Chinese and American orientations, respectively, i.e., "Overall, I am Chinese" and "Overall, I am American" (Tsai, et al., 2000). Their one-month test-retest reliability were .71 and .76, respectively ( $n=52$ ). The eight subscales' validity in this sample was further supported by their association with these two items. Specifically, overall Chinese orientation was positively associated with Chinese language use ( $r=.50$ ), Chinese social affiliation ( $r=.48$ ), Chinese cultural activities ( $r=.40$ ), and Chinese cultural pride ( $r=.43$ ); while overall American orientation was positively associated with English use ( $r=.49$ ), American social affiliation ( $r=.66$ ), American cultural activities ( $r=.41$ ), and American cultural pride ( $r=.37$ ). In all cases, statistical significance reached  $p=.001$ .

*Demographics*

The Demographic Questionnaire assessed age, gender, marital status, migration status



(American-born or immigrant), years of residence in the United States (for immigrants only), year in school, grade point average, and father's education and occupation. The participant's socioeconomic status (SES) was calculated using Hollingshead's (1957) method from the father's education and occupation, and the possible scores ranged from 11 to 77, with lower numbers indicating higher SES.

### **Procedure**

The study's sample was recruited through the psychology subject pool, flyers, and announcement made at classes and Asian American student organization meetings to participate in a study of Chinese American students' adjustment and well-being. All signed consent forms and completed paper-pencil questionnaires, including the ICIF-CS, IPPA, GEQs, and Demographics questionnaire, either alone or in a group with other participants. A total of 353 participants were recruited for the study, including 122 American-borns and 231 immigrants. Of the American-borns, 13 had at least one non-immigrant, second generation American-born parent, and of the immigrants, 102 had non-immigrant parents who lived outside of the United States. These 115 students were deleted from further analysis, such that a total 238 adult children of immigrants parents comprised the current sample.

In constructing the ICIF-CS, we aimed to create a general measure of agreement between immigrant parents and their offspring; therefore, we expected that the items would converge on one factor. To assess whether or this was the case, we conducted confirmatory factor analysis. To assess the scale's internal reliability and test-retest reliability, we calculated Cronbach's alpha, and collected data on a subset of the sample a month later. To assess the scale's convergent validity, we assessed whether the first seven items of the instrument were correlated with and explained a significant percentage of the variance in participants' response to the last item: their overall satisfaction with the intergenerational relationship. To assess the scale's construct validity, we examined the association between ICIF-CS sum and satisfaction scores and levels of Chinese and American cultural orientations, as measures by the GEQ-C and GEQ-A, respectively (Tsai, et al., 2000). Finally, to assess the scale's criterion validity, we examined the association between ICIF-CS scores and attachment to parents, as measured by the IPPA-Parent Subscale (Armsden & Greenberg, 1987).

## **RESULTS**

### **Sample Descriptives**

Table 1 presents the descriptives of the ICIF-CS items. The participants responded more positively to the mother items than the father items. The mean for ICIF-CS father items ranged from 2.91 to 3.65, compared to a range of 3.20 to 3.76 for the mother items, suggesting moderate endorsement of the items. The overall ICIF-CS sum score (derived from adding the first seven items) was 23.05 (SD=5.36) for father and 24.16 (SD=5.38) for mother. Their overall satisfaction with the relationship with their father was 3.36 (SD=1.25) and with their mother was 3.74 (SD=1.20), falling between neutral to moderate satisfaction.

The descriptives for the other study variables were as follows: the GEQ-Chinese

TABLE 1.

## Descriptives for ICIF - CS Items

	Mean	Standard Deviation
<b>Father Items</b>		
1. agree on the aims, goals and things important in life	3.52	1.15
2. agree on friends	3.42	.99
3. agree on the amount of time spent together	3.12	.93
4. agree on demonstration of affection for each other	3.15	1.06
5. talk things over together	2.91	1.23
6. agree on behavior in a predominantly American setting	3.27	1.02
7. agree on behavior in a predominantly Chinese setting	3.65	.94
8. satisfaction with relationship with father	3.36	1.25
ICIF - CS-Father Sum Score	23.05	5.36
<b>Mother Items</b>		
1. agree on the aims, goals and things important in life	3.62	1.18
2. agree on friends	3.60	1.06
3. agree on the amount of time spent together	3.20	1.01
4. agree on demonstration of affection for each other	3.42	1.01
5. talk things over together	3.32	1.21
6. agree on behavior in a predominantly American setting	3.22	1.02
7. agree on behavior in a predominantly Chinese setting	3.76	.95
8. satisfaction with relationship with mother	3.74	1.20
ICIF - CS-Mother Sum Score	24.16	5.38

orientation mean subscale scores were 2.47 (SD=.76) for language use, 3.45 (SD=.74) for affiliation, 2.37 (SD=1.00) for cultural activities, and 3.92 (SD=.64) for cultural pride; the GEQ-American orientation mean subscale scores were 4.12 (SD=.49) for language use, 3.15 (SD=.68) for affiliation, 3.82 (SD=.79) for cultural activities, and 3.35 (SD=.59) for cultural pride. Mean endorsement of being Chinese was 4.08 (SD=.87), and 3.30 (SD=1.04) for being American. The mean IPPA — parent attachment score was 45.31 (SD=18.33).

### Factor Structure of ICIF-CS

We separately subjected father and mother items 1 through 7 to a confirmatory principal axis analysis with one factor. The final item was not included as it served as an overall measure of satisfaction. As Table 2 shows, the results strongly supported the one-dimensionality of the measure. In the case of the father items, eigen value for the first factor was 3.21, with 45.87% of the variance accounted for. All items loaded on the factor at or above .64. The Kaiser-Meyer-Olkin Measure of Sampling Adequacy was .86. The Bartlett's Test of Sphericity results were as follows: Chi-Square = 610.21, df=21,  $p=.001$ . For the mother items, eigen value for the first factor was 3.10, and 44.34% of the variance was accounted for.

Table 2.

**Factor Loadings of ICIF-CS Items**

Item	Loading for	Father Version	Mother Version
1. agree on the aims, goals and things important in life		.65	.70
2. agree on friends		.70	.64
3. agree on the amount of time spent together		.65	.75
4. agree on demonstration of affection for each other		.71	.73
5. talk things over together		.69	.73
6. agree on behavior in a predominantly American setting		.69	.58
7. agree on behavior in a predominantly Chinese setting		.64	.50

All items loaded on the factor at or above .50. The Kaiser-Meyer-Olkin Measure of Sampling Adequacy was .88. The Bartlett's Test of Sphericity Chi-Square = 557.58,  $df=21$ ,  $p=.001$ .

**Reliability of the ICIF-CS**

The internal reliability of the first seven intergenerational congruence items was very high;  $\alpha = .85$  in the case of the father items and  $\alpha = .84$  in the case of the mother items. One-month test-retest reliability with a subset of the sample ( $n=51$ ) was also high; with  $r=.90$  for the father items, and .88 for the mother items. Additionally, test-retest reliability of the overall satisfaction with the relationship items was also high: .93 for father and .89 for the mother item.

**Validity of the ICIF-CS**

In support of ICIF-CS's convergent validity, the first seven ICIF-CS father items were all significantly correlated with overall satisfaction with the relationship with father, and the first seven ICIF-CS mother items were all significantly correlated with overall satisfaction

Table 3.

**Correlation of ICIF-CS Items with Overall Satisfaction Item**

	Satisfaction with Relationship with	
	Father	Mother
1. agree on the aims, goals and things important in life	.50**	.58**
2. agree on friends	.47**	.40**
3. agree on the amount of time spent together	.47**	.49**
4. agree on demonstration of affection for each other	.47**	.49**
5. talk things over together	.62**	.66**
6. agree on behavior in a predominantly American setting	.42**	.35**
7. agree on behavior in a predominantly Chinese setting	.40**	.39**

\*\*  $p<.001$ , two-tailed test in all cases



with the relationship with mother. The degree of association ranged from .35 to .66 ( $p < .01$  in all cases, using a two-tailed test).

ICIF-CS's construct validity was also supported, as a higher ICIF-CS sum score and satisfaction level were generally positively associated with a stronger Chinese orientation and a weaker American orientation. Specifically, using a two-tailed test, the ICIF-CS father sum score was significantly associated with Chinese language use ( $r = .15$ ,  $p = .02$ ) and Chinese cultural pride ( $r = .24$ ,  $p = .001$ ), but negatively associated with American affiliation ( $r = -.13$ ,  $p = .05$ ) and American cultural activities ( $r = -.17$ ,  $p = .009$ ); while the ICIF-CS mother sum score was significantly positively associated with Chinese affiliation ( $r = .14$ ,  $p = .04$ ), Chinese cultural pride ( $r = .21$ ,  $p = .001$ ), and endorsement of being Chinese ( $r = .14$ ,  $p = .04$ ). Satisfaction with the relationship with father was positively associated with Chinese language use ( $r = .18$ ,  $p = .006$ ), Chinese cultural activities ( $r = .17$ ,  $p = .008$ ), Chinese cultural pride ( $r = .17$ ,  $p = .008$ ), and being Chinese ( $r = .18$ ,  $p = .006$ ), while satisfaction with the relationship with mother was positively associated with Chinese affiliation ( $r = .17$ ,  $p = .009$ ), Chinese cultural activities ( $r = .16$ ,  $p = .02$ ), and Chinese cultural pride ( $r = .21$ ,  $p = .001$ ).

Finally, ICIF-CS's criterion validity was supported as parent attachment (measured by IPPA-Parent Score) was highly correlated with ICIF-CS; as  $r = .62$  with the ICIF-CS father sum score,  $r = .69$  with the ICIF-CS mother sum score,  $r = .50$  with satisfaction with relationship with father, and  $r = .66$  with satisfaction with relationship with mother ( $p = .001$  in all cases).

## DISCUSSION

Overall, the ICIF-CS behaved as intended with the current sample of Chinese American adolescents. Specifically, it was found to be a unidimensional measure of overall intergenerational coherence. Both the father and mother versions had excellent internal reliability. Their convergent validity was supported by the significant association with overall satisfaction. The ICIF-CS sum and satisfaction scores were significantly positively associated with Chinese cultural orientation and negatively associated with American cultural orientation domains, supporting ICIF's construct validity. Also, ICIF-CS sum and satisfaction scores' highly significant positive association with parent attachment, as measured by the IPPA — Parent Score, further supported the scale's criterion validity.

A few findings merit discussion. In assessing convergent validity, we found that among the ICIF-CS items, agreement on talking things over, demonstrating affection, and sharing aims and goals were most predictive of overall satisfaction with the relationship with both father and mother. Talking things over and demonstrating affection are especially valued in American families, whereas in traditional Chinese families, communication tends to be hierarchical, i.e., from parents down to children (Ying et al., 1999). Also, affection is rarely openly expressed verbally or physically, as is the norm in middle class American families. Instead, parents show their love by providing for their children, and supporting their education to ensure a secure future. Thus, the particular salience of these items in predicting satisfaction suggest that children prefer a parenting style that reflects acculturation to American cultural norms. In addition, during adolescence, intergenerational differences with regard to the child's life aims and goals may be especially prominent. As indicated by the

excerpt at the outset of this paper, immigrant Chinese parents may prefer that their children pursue aims and goals that ensure economic security, while their children may wish to follow their passion, a quintessential American ideal.

In testing construct validity, we found the ICIF-CS sum and satisfaction scores to be significantly associated with the majority of the Chinese orientation scores (12 out of 20) but only very few (2 out of 20) American cultural orientation scores. This is likely to be because Chinese culture is primarily instilled by immigrant parents, thus degree of endorsement (or rejection) of Chinese culture across the various domains likely reflects quality of the intergenerational relationship. In contrast, American orientation may be less relevant, as it is not necessarily negatively associated with Chinese orientation (Tsai et al., 2000). In addition, it is notable that Chinese cultural pride was consistently significantly associated with congruence and satisfaction with the relationship with mother and father. Again, a sense of cultural pride is likely to be instilled by parents. From a psychoanalytic perspective, it may be argued that relationship to one's native culture is symbolic of the relationship to one's parents (Ying, 2001). Thus, a strong sense of cultural pride is likely to be associated with a positive intergenerational relationship. Furthermore, pride represents an emotional embrace, the presence of which does not necessitate certain contextual conditions as does the practice of Chinese language (such as the presence of other Chinese speakers), affiliation (such as access to other Chinese people), and activities (such as the availability of Chinese music). As such, cultural pride may be more like the ongoing intergenerational relationship as it is less time and context bound.

The study suffers from several limitations to be addressed in future research. First, as intergenerational conflict is hypothesized to arise secondary to differential acculturation of parents and children, future studies need to include both generations in their sample. Second, the current study is concerned with the psychometric properties of ICIF-CS. Having established these, future research needs to assess potential variance in intergenerational relationship in subgroups of children of Chinese American immigrants by sex, birth place (American versus overseas born), and age of migration, if the child is an immigrant. Third, the use of a sample of convenience limits the generalizability of the findings, and future research should employ representative samples. Fourth, as education is highly valued among immigrant parents, college students are likely to represent adolescents who enjoy a better intergenerational relationship than those not attending college. Thus, future studies should target non-school-based samples to better understand intergenerational relationship in diverse immigrant communities. Finally, as the ICIF-CS was intended to be used with different ethnic groups, future studies need to empirically assess its use with children of immigrants from non-Chinese backgrounds.

As the American population continues to diversify secondary to migration, understanding intergenerational congruence is likely to contribute to our knowledge of the development and mental health of children of immigrants. Mental health practitioners need to be able to validly assess its occurrence, design, and evaluate interventions aimed at its promotion. It is our hope that the ICIF will serve as a useful assessment tool in this endeavor.

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