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GLOBALIZATION AND IDENTITY:
A CROSS-NATIONAL STUDY AMONG CHINESE, INDIAN, COLOMBIAN, AND
AMERICAN COLLEGE STUDENTS

by

MIN CHENG
B.A. Shanghai University, 2005

A thesis submitted in partial fulfillment of the requirements
for the degree of Master of Arts
in the Department of Psychology
in the College of Sciences
at the University of Central Florida
Orlando, Florida

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ABSTRACT

Arnett (2002) has suggested the development of a typology similar to one that has become popular in the ethnic identity literature (Berry, 1993; Phinney, 1990) whereby people are surveyed in terms of strength of identification with both the dominant national culture and their particular sub-group minority culture. Based on this typology, we have developed a paper and pencil measure, the Global Identity Survey (GIS), which asks participants about the degree to which they identify with either the local or global culture. A new typology is proposed, with behaviors and attitudes falling into one of the four following categories: “locally encapsulated” (high in local identification, low in global identification), “globally assimilated” (low in local identification, high in global identification), “alienated” (low in both local and global identification), or “bicultural” (high in both local and global identification).

The Global Identity Survey (GIS) was administered to a sample of 713 undergraduate students (mean age = 20.33, sd = 5.67) from a Chinese university (n= 102), two Indian universities (n=231), a Colombian university (n=103), a U.S. university in Florida (n=75), and a U.S. university in Tennessee (n=202).

Our first hypothesis was partly confirmed that the urban USA sample would be significantly higher in exposure to global factors, identity exploration, and openness than the other samples. Also, they would have higher percentages of bi-cultural, and globally assimilated, while the other samples would have higher percentages of locally encapsulated. Our second hypothesis was also confirmed by our study, which revealed that the bicultural group as a whole had the lowest level of identity distress and the least amount of psychological symptoms. Further analyses will be discussed.

To my husband Qiang, who trusts whole-heartedly, loves passionately,
and gives generously.

To my parents and uncle, who believe in my talents more than anyone else in the world.

To my mentor Dr. Steven L. Berman, whose vision and patience
made this thesis possible.

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Thank you to all the professors, colleagues, and friends who provided generous help during the data collection process in China, India, Colombia, and the US. And thank you Dr. Larry Marks from the UCF Counseling Center for being on my thesis committee.

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CHAPTER ONE: INTRODUCTION

Globalization and Its Impact on an Individual Level

Globalization, as defined by Malcolm Waters (2001, p. 5), is a “social process in which the constraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly.” As pointed out by Arnett (2002), globalization as a process of cultural interchange has not been a novelty to people around the world. However, fueled by new technology and global economy, globalization has expedited and expanded to an unprecedented extent in recent decades. Currently, globalization is the larger context of virtually all aspects of our world in the new millennium, including international events such as the September 11, 2001 terrorist attacks, HIV-AIDS, Severe Acute Respiratory Syndrome (SARS), global environment and poverty (Suárez-Orozco & Qin-Hilliard, 2004).

As scholars continue to discuss and theorize the effects of increasing globalization in the world, some psychologists have started to question its effects on people’s sense of identity (Jack & Lorbiecki, 2007; Kjeldgaard & Askegaard, 2006; Nett & Hayden, 2007). Arnett (2002) argued that globalization has a major influence on people’s sense of identity. He calls for further research study on the psychological consequences of globalization.

Indeed, for many people in the world, globalization is a double-edged sword for their deep-rooted sense of selves. According to Hermans and Dimaggio (2007), although globalization expands many people’s vision through economical, ecological, educational, informational, and military connections, it inevitably hampers and encapsulates other’s horizon as a reaction to new

information and experiences that pose potential threats to their values and beliefs. As globalization gathers its momentum, few people are immune to the force of becoming multicultural individuals. In many regions in the world, people are experiencing the so-called cultural shock on their own lands. Hermans and Dimaggio (2007) propose that the impact of globalization on self and identity is creating an uncertainty that motivates individuals and groups to construct a counterforce of “localization.” They suggest a dialogical perspective in which voices and countervoices are taken into consideration. The attempt to conduct the present thesis can be viewed as part of this ongoing dialogue between globalization and localization among four dynamic cultures, namely, Chinese, Colombian, Indian, and American cultures.

Adolescent Identity Development in a Globalized World

According to Erikson (1956, 1963), individuals go through eight life stages whereby they are faced with an existential psychosocial crisis in each stage. For adolescents (12 to 18 years of age), they are faced with the crisis of identity formation versus role confusion. The successful resolution of the stage-wise crisis is the key to beneficial psychosocial adjustment. James Marcia (1964) utilizes two dichotomized concepts: exploration and commitment to elucidate adolescents’ journey to identity formation. Exploration is characterized by adolescents actively seeking out experiences with and exposure to different value systems, ideologies, and role models in an attempt to find out the best fit for themselves. Commitment, on the other hand, refers to the dedication, devotion, and group loyalty one has chosen in relation to goals, roles, values, and beliefs. Ideally, individuals start from a state of “diffusion” (low in exploration, low in commitment), move through the stage of “moratorium” (high in exploration, low in commitment), and reach a stage of resolution, i.e. “achievement” (high in exploration, high in

commitment). For those who have prematurely committed to a set of pre-conceived goals, values, and beliefs, they are described as “foreclosed” (low in exploration, low in commitment).

Throughout the process, “crisis” is considered to be the driving force behind identity formation.

In a globalized world, exposure to new information and novel ideologies creates an awareness of the “unknown,” which can lead to a state of anxiety that expedites the process of identity formation.

Traditionally, studies of identity formation focused primarily on factors such as career choices, social-political ideologies, religious beliefs, value systems, worldviews, sexual orientation, role-stereotypes, and ethnic identities. However, with the expansion of globalization, multiculturalism has become an inseparable component of adolescents’ existence and identity formation. Arnett (2003) suggests two reasons why adolescents are most receptive to the global culture. First, they are more curious about and interested in popular culture and media influence than children and adults. Second, they are at a time in their lives where they are most open to new ideas, beliefs, and values. A third explanation of why adolescents are at the forefront of globalization, as analyzed by the author of this thesis, is that English has been included as a prerequisite course of study in primary, secondary, and higher education in many Eastern cultures for the past few decades. For these countries, English is used either as the tool of formal instruction or required as a major course at various levels of educational institutions. For example, in many Asian countries such as China, Korea, and Japan, English is a required class in as early as primary school. In China, an English test is a major component of the nation-wide College Entrance Examination and Graduate School Entrance Examination (the counterparts of SAT and GRE in the US). In order to graduate from college, Chinese college students are

required to pass CET-4, a standardized English exam that includes listening, reading, writing, and grammar tests. Fluency in the English language makes cross-cultural exposure an even more convenient and direct process, which in turn facilitates adolescents' exposure to the global culture.

Arnett (2003) argues that due to the intensification of globalization, adolescents around the globe now face greater risks and more opportunities simultaneously in their journey to develop a coherent cultural identity. He reasons that while Erikson's theory on adolescent identity formation centers primarily on how adolescents develop a firm sense of self in relation to others *within* their own cultural context, forming a multicultural identity requires adolescents to choose among different cultural patterns and eventually determine their group loyalty to one, some, or none of these diverse cultures. In other words, young people today are faced with a much more complicated world when they attempt to make choices about their values, beliefs, and ideologies.

Furthermore, he proposes that for adolescents in non-Western traditions, globalization is culpable for an increased level of identity confusion as young people struggle to find the delicate balance between local culture and global culture. On one hand, some elements of local culture have lost their original charm. For example, as discussed by Fong (2004), state-sponsored discourses of nationalism have lost its appeal for many Chinese youths who identified with a global community where China is usually put on an inferior place. On the other, many adolescents find it difficult to relate to the global culture because it differs drastically from and sometimes contradicts their local culture (Arnett, 2002). For example, global culture has as its characteristics individualism and consumerism, which is in contrast to the cultural tradition of

collectivism and frugality in Asian countries such as Japan, Korea, and China. As a result, adolescents in these countries are faced with a cultural dilemma that puts added stress to their identity formation process. Arnett (2002) attributes the rise of social problems among adolescents in non-Western countries, such as substance use, prostitution, homicide, and suicide to the prevalence of identity confusion as a result of globalization.

Finally, information brought in by globalization may work to shatter adolescents' sense of nationalism, sense of pride, self-esteem, and self-efficacy. In honor-oriented cultures such as China and Japan, a sense of shame is usually incurred as a result of comparing one's own country to other more advanced societies. Becoming locally encapsulated, therefore, could be seen as a cultural defense mechanism to protect the cultural ego.

Youth Culture under the Context of Globalization

Youth culture is highly globalized in many parts of the world. Not only are adolescents major consumers of global culture, they are sometimes advocates and creators of the global culture. Adolescents utilize a variety of avenues to express and promote their newly hybrid identities, such as the Quebec Hip-hop described by Sarkar and Allen (2007) in their studies of rappers of Haitian, Dominican, and African origin. However, Kjeldgaard and Askegaard (2006) challenge the myths of a homogenized "global youth culture." They point out that global youth culture usually becomes localized as adolescents in different parts of the world try to incorporate the global culture along with its symbols and meanings into their locality and everyday life (Bennet, 1999). Either "globalized" or "localized," youth culture seems to have become an integral part of the discussion on globalization and global economy. To facilitate the investigation of the effects of globalization on adolescent identity, we present below snapshots of

youth culture in the four countries where we collected data, namely, China, India, Colombia, and the US.

The countries investigated in the present study represent a variety of social cultural contexts in which globalization takes place. In China, for example, Western culture as the major ingredient of global culture used to be synonymous with capitalism, imperialism, decadence, and hedonism; values that threatened the foundation of a socialistic and collectivistic ideal. India, on the other hand, represents post-colonial countries that are experiencing a different dilemma: Traditional cultural values, practices, and systems such as arranged marriages and the caste system are receding, especially among the so-called liberation generation. Finally, a Colombian sample is chosen that are experiencing its own cultural struggle under the context of globalization. Even within the United States, urban and rural cultures are going through extraordinary change, shaping and changing existent values and beliefs. We believe that we will be able to provide a glimpse into the interplay of globalization and identity by analyzing these four unique cultures and their respective struggles under the force of globalization.

China

In order to present a bird's eye view of Chinese youth culture, it is necessary to talk about the socio-economic, cultural, and political contexts upon which youth culture has emerged and developed in China. In the late 1970s, the country's socialistic ideal was replaced by a more pragmatic emphasis on economic openness and political reformation. As a consequence of Xiaoping Deng's (former General Secretary of Chinese Communist Party) "open door policy," China has experienced unprecedented economic growth for the last three decades, which in turn established and solidified its influential place in the world. In terms of social policies, the "one

child policy” was adopted and enforced around the same time as a solution to the country’s population crisis, which required that one couple has only one healthy biological child. The one-child policy has far-reaching impact on China’s youth culture today. As reported by Watson (2004), a new generation of Chinese young people grew up as the only child in the household, locally known as “little emperors” or “little empresses.” Culturally, with the collapse of old ideologies and values systems, a variety of alternative values and beliefs came into the social realm, including socialism, nationalism, and Confucian tradition (a philosophic system that emphasizes family obligation and social cohesion).

Indeed, the current generation of Chinese adolescents came of age in a transitional period in the Chinese history. Today, urban Chinese adolescents enjoy most of the entertainment and leisure as their counterparts in the Western world: they grow up watching Disney cartoons and Japanese manga (Japanese comic books or graphic novels); they dine at McDonald’s, Pizza Hut, and Subway; they prefer brand names such as Nike and Adidas; they talk to their friends on their cell phones, through E-Mails, on MSN or QQ (the local counterpart of MSN in China); they keep blogs or write on each other’s walls on Facebook, MSN Space, Chinaren.com, or Kaixin001.com (the latter being the counterparts of Facebook in China); they download songs and music videos into their iPods and PCs; they learn English from native speakers and hang out with foreign friends all over the world; they can tell you the most recent scores in the NBA and the European Cup; they scream at the top of their lungs when they see their idols performing on reality TV shows such as “Super Girl” (the local version of “American Idol”). In many ways, they are living in a strange reality, a world where cultural events and practices have little relevance with their locality. Yang (2006, p. 171) describes recent cultural phenomena among Chinese adolescents as

such:

For example, there are the phenomena of “star fans” (those who are infatuated with and worship movie, TV and singing stars) in mass media, “chat fever” in the virtual world, “the South Korean trend” in foreign culture (admiration of South Korean popular culture), of “catchwords” (widespread fashionable words, phrases, and sentences among a group of youth and children during a particular period of time) in social life, and so on.

Today, Chinese adolescents are given more freedom to identify with a specific foreign culture in the process of their multicultural identity development. For instance, in China, many adolescents identify with Japanese or Korean urban youth culture. These are youths who pursue Japanese or Korean styles of clothing, hairstyles, music bands, manga, movies, and TV shows. They are known as "Ha Han Zu" (which means “Korea fans” in Chinese) and "Ha Ri Zu" (“Japan fans”). Yang (2006) reports a culture survey launched by China Youth and Children Research Center that showed 50% of participating children and youths agreed that they liked or worshiped at least one star, while 34.5% reported currently worshipping at least one star. Among those who are currently worshipping stars, 28.8% prefer foreign stars, 31.6% prefer stars from Hong Kong or Taiwan, with only 6.2% stating that they like local stars—stars from mainland China. As reported by the author, while Europe/USA, Japan/South Korea and Hong Kong/Taiwan are three major sources of influence on mainland Chinese youth culture, Japanese and South Korean culture have increased their impact and virtually “raided” urban Chinese adolescents in recent years, a phenomenon locally known as “South Korean trend.” The author attributed this new phenomenon to the traditional family values embedded in Japanese and Korean cultures, which

is readily accepted by Chinese youths. The author concluded that current Chinese youth culture is characterized by a “foreign worship”, whether to Korea, Japan, Europe, or the US. Wang (2006) proposes that college-educated youths in China are undergoing major value changes, such as “individualism, materialism, and moral crisis,” as the larger society transitions under the context of ever intensifying globalization. The author argued a “collective inferiority complex” among Chinese youths as a result of perceived inferiority of the national status as compared with developed countries such as the US.

India

Compared with their Chinese counterparts, Indian youths grew up in a different socio-economic and historical landscape. Although the country has rid itself of British colonialism as early as 1947, it has only opened up to the outside world since the 1991 liberation. *Business Week* (1999) launched a special issue on Indian youth with the cover story titled “India’s youth: They’re capitalist-minded---and they’re changing the nation forever.” Indian youths take pride in their country’s burgeoning hi-tech industries such as software subcontracting and Internet technologies. In terms of mass media, cable and satellite TVs were introduced to urban audiences, which lent easy access to MTV and Western TV episodes for the curious youths. With English proficiency and computer literacy, teens today are able to expand their horizon in unprecedented fashions. Aspiring Indian teens dream of going to the nation’s best university system-IITs (Indian Institutes of Technology) and going abroad for further education in the US or European countries. Kripalani (1999) reports that today’s Indian youths are drastically different from their older generation:

Liberalization's children also differ from their conservative, insular parents in that they

proudly mix Indian values with Western packaging. They enjoy wearing saris and still admire Mahatma Gandhi. But they also like wearing blue jeans, drinking fizzy sodas, and watching MTV.

On the other hand, non-elite members of the society are a far cry from enjoying benefits brought about by technology. It was reported that 25% of the Indian population are still living under poverty line in 2007 (CIA, 2009). In addition, traditional social infrastructure continues to play a major role in people's daily life: college applicants are still required to fill out their "caste" categorization; arranged-marriage is still a preferred form in most families. Despite its fast-growing economic power, the Indian society still faces numerous challenging issues, including overpopulation, worsening of environment, poverty, and governmental corruption (CIA, 2009). Arnett (2004) also suggested four major issues faced with Indian youths in the new millennium, including education versus employment, arranged marriage, the caste system, and women's rights.

Colombia

Colombia (CIA, 2009) is located in the upper northwestern part of South America. The country has a total of more than 45 million people, with about one third (28.9%) of Colombians being children and adolescents under the age of 14. The population in this country is rather young, with a median age of 27.1 years. Approximately 74% of its total population lives in urban areas. Ethnic groups include mestizo (58%), white (20%), mulatto (14%), black (4%), mixed black-Amerindian (3%), and Amerindian (1%). In Colombia, religion is considered highly important, with about 90% of the Colombian population identifying themselves as Roman Catholics (Sacipa et al., 2006). The capital of the country is Bogota.

Historically (CIA, 2009), Colombia used to be part of the Gran Colombia until its collapse in 1830, when three new counties were established including the current Colombia, Ecuador, and Venezuela. During the 1990s, military conflicts between the Colombian government and anti-government forces intensified, especially the Revolutionary Armed Forces of Colombia (FARC) funded primarily by drug trade. By the end of 2006, 31,000 former paramilitaries were demobilized, resulting in large numbers of criminal groups consisted primarily of former members of paramilitaries.

According to Siqueira and Brook (2003), the living situation of Colombian youths is quite different from their American counterparts. According to the authors, adolescents in Colombia are faced with a great amount of “environmental stress” originating from economic, social, and political uncertainties. The country has been suffering from economic recession and a high unemployment rate for years. With the downturn in economy, crime has reached a historical high. For instance, Colombia was ranked number one in kidnapping in the world (Siqueira and Brook, 2003). Also, homicide rate in Colombia approximates ten times that of the US (Brook et al., 2003). In terms of drug trade, Colombia produces 90% of the US’s cocaine and 70% of its heroin, and drug trade has played an important part in the nation’s social and political turmoil (Siqueira and Brook, 2003). The drug trade has been providing financial means for different political groups that are involved in military conflicts with each other, resulting in more than 50 years of civil war. As a result, Colombian youth have grown up expecting violence and crime in their everyday life (Brook et al., 2003). More than one million of the nation’s population have migrated abroad since 1996, among which many are young and talented professionals and business personnel (Siqueira and Brook, 2003).

Nevertheless, between 2002 and 2007 (CIA, 2009), Colombia has achieved substantial economic growth, with an increase rate of above 7% in 2007. This economy advancement was contributed to factors including better domestic security and President Uribe's premarket economic policies. It was reported that the economic growth has decreased poverty by 20% and employment by 25% since 2002. However, social inequality, high employment rate (11.8% in 2008), and drug trade continue to present as challenges to the Colombian society. In 2005, about half (49.2%) of the population is still struggling below poverty line.

Finally, education has been a topic of much discussion in recent years. Although public education was made free and compulsory since the 1920s, a great number of children in rural areas have never had the opportunity to attend school (Brook et. al., 2003). For these unfortunate Colombian youths, survival has obviously taken the precedence of education.

Although Colombian culture has a long history of multicultural influence, since the twentieth century, North American culture has been exerting major influence on the culture of Colombia (Wikipedia, 2009a). Elements of the U.S. culture have gained increased popularity, such as Hollywood movies, fashions, as well as English-language popular music. Dance, music, and television have become major avenues for Colombian youth culture. A good representation of youth culture in Colombia is the world-famous Colombian artist Shakira (Wikipedia, 2009b). Born and raised in Barranquilla, Colombia, Shakira is a house-hold name among adolescents in Latin America as well as the U.S. The singer-dancer is most famous for her mixed style of Latin, Middle Eastern, and American rock and roll music, as well as her original dance style based on belly dancing. As a native Spanish speaker, Shakira is also fluent in English, Portuguese, and Italian. It was reported that the singer-dancer has a total of two Grammy Awards and eight Latin

Grammy Awards under her name. She was also reported to be the highest-selling Colombian artist of all time, the only South American artist who reached the top on the U.S. billboard Hot 100, Canadian 100, the Australian ARIA chart, and the UK Singles Chart.

It is important to note that during our literature review, most literature on Colombia has been focused on its social problems, such as violence and drug trafficking. There seems to be a paucity of literature focusing specifically on youth culture in Colombia. Lopez-Alves and Johnson (2007, pp. 11-12) suggest that “Latin America has occupied a marginal place in most of the mainstream theorizing on globalization” and one reason for this has been that “many observers believe that the region has remained rather dormant while others have reacted quickly to the incentives offered by globalization.”

Urban vs. Rural

Arnett (2000) suggested an urban-rural split as a result of globalization. He contended that in developing countries, young people in urban areas are faced with different social realities than their counterparts in rural areas. Whereas urban adolescents usually have better access to education and healthcare, they are at greater risk for exploitation by adults in the form of prostitution and industrial labor. Lustyik (2007) argued that although computers and the Internet provide a powerful platform for global communication and interaction across national boundaries, they also function to divide and exclude adolescents between countries (wealthy developed countries versus poorer developing countries) and regions (wealthier urban and suburban areas versus poorer rural areas). Arnett (2002) pointed out that under the context of globalization, the gaps between rural and urban communities have remained and in some places

even expanded in recent years. Urban and rural areas differ dramatically in terms of access to the Internet; exchange of people, commodity, and values; as well as exposure and social acceptance of different life styles, ideologies, and beliefs. Therefore in our study, we specifically included a rural sample so as to make comparison between rural and urban areas within the U.S.

Global Identity and the Creation of a New Typology

Arnett (2002, p. 777) defines “global identity” as “a sense of belonging to a worldwide culture and includes an awareness of the events, practices, styles, and information that are part of the global culture.” In other words, individuals who have achieved a “global identity”, those who are capable of formulating an identity that moves about smoothly and freely between cultures (Suárez-Orozco, 2004) are what we often call “global citizens.” However, some scholars have questioned the validity of the very concept of “global identity.” Watson (2004.) distinguishes between adolescent consumers’ preference for global brands such as Nike and McDonald’s and a more deep-seated sense of cultural identification. He posed the questions of whether this external attraction to popular brand names can be taken as an indication of a more sophisticated psychological process that characterizes identity formation.

On the other hand, “local identity” is seen as “one based on the local circumstances, local environment, and local traditions of the place where they grew up” (Arnett, 2002, p. 777). Furthermore, a third category named “hybrid identity” (Arnett, 2002) or “transcultural” identity (Suárez-Orozco & Suárez-Orozco, 2001) is formulated by scholars to describe the combination of local culture and aspects of the global culture.

In a nutshell, “global culture” has emerged as a dynamic and fluid concept that encompasses interconnecting, contradicting, and often competing cultural models and patterns

around the globe. In a globalized world, both immigrants and adolescents living in their home country are impacted and challenged in unique ways by globalization (Suárez-Orozco, 2004).

It is important to point out that during the interplay of globalization, “global culture” and “local culture” are not equal in status and power. For most non-Western societies and cultures, global culture is usually associated with glamour and status. For example, people with fluency in English (usually considered the “global language”) are usually more competitive in the job market. Another example can be found in consumption patterns of urban adolescents around the world. Today, young people around the world are fascinated with “global brands” such as Apple, McDonald’s, KFC, Pizza Hut, Coca-Cola, Pepsi, Levis, Nike, Adidas, and IKEA.

Arnett (2002) suggests the development of a typology similar to one that has become popular in the ethnic identity/acculturation literature (Berry, 1993; Phinney, 1990) whereby people are surveyed in terms of strength of identification with both the dominant national culture and their particular sub-group minority culture. According to Berry (2003), research on the acculturation process originated from studies on the cultural impact of European colonization in the mid 1940s, moved towards investigations of immigrants and cultural ethnic minorities, and evolved into a new focus on globalization and the resultant intensification of interconnections between diverse ethnocultural groups. Berry (2003) advocates a multidimensional or multilinear view of the acculturation process, whereby people adopt different acculturation strategies including “assimilation,” “integration,” “separation,” and “marginalization.” For him, acculturation is not measured in a unidimensional fashion such as using “level” or “degree”. Rather, individuals take different paths in their attempt to cope with the changed cultural climate. A person who identifies strongly with both cultures is referred to as having a “bicultural” identity

(“integration”), while others may identify far more strongly with one over the other (or with neither).

According to Berry (1997), minority members who embrace a “bicultural” identity experience the least acculturative stress, as compared to individuals who employ the strategies of assimilation, separation, and marginalization. Berry’s proposition was further supported by studies conducted in other regions of the world. For instance, Chen, Benet-Martinez, and Bond (2008) find that in highly developed multicultural societies such as HongKong, integrated bicultural identities are positively associated with better psychological adjustment. That is, individuals who are successful in balancing and harmonizing their multiple cultural identities tend to adjust better psychologically.

It is important to note that Berry (2003, p. 24) also points out “the portrayal of acculturation strategies was based on the assumption that nondominant groups and their individual members have the freedom to choose how they want to acculturate.” In other words, the acculturation strategies used is not just an individual preference/choice. It is in many ways shaped and limited by the attitudes and expectations of the larger culture (dominant culture).

Based on Berry’s model, Arnett (2002) argues that with the intensification of globalization, people around the world are increasingly exposed to and involved in the global culture (especially Western and American culture), while local cultures continue to exert strong influence as well. He speculates that the “bicultural identity” not only describes identity adopted by immigrants and members of minority groups, but also is applicable to research on globalization. He raises the question of whether the same relationship between bicultural identity and acculturative stress holds for the global culture.

Based on Arnett's (2002) suggestion, Cheng, Briones, Caycedo, and Berman (2008) have developed a paper and pencil measure, the Global Identity Survey (GIS), which asks participants about the degree to which they identify with either the local or global culture. A new typology was proposed, with behaviors and attitudes falling into one of the four following categories: "locally encapsulated" (high in local identification, low in global identification), "globally assimilated" (low in local identification, high in global identification), "alienated" (low in both local and global identification), or "bicultural" (high in both local and global identification).

Rationale and Hypotheses

Based on the literature review, it is clear that there is a need to further investigate globalization and its relationship with adolescent identity development. The purpose of this study is to establish the convergent and divergent validity of our Global Status concept, by looking at the relationship between the statuses and other psychologically related constructs such as identity and openness.

It is our hypothesis that the urban USA sample would be significantly higher in exposure to global factors, identity exploration, identity distress, and openness than the other samples, and lower in identity commitment. Also, they would have higher percentages of bi-cultural, and globally assimilated, while the other samples would have higher percentages of locally encapsulated. In addition, we are interested in testing out if the association between a "bicultural identity" and less adjustment stress holds true for adolescents in a globalized world.

CHAPTER TWO: METHODS

Participants

A total of 713 undergraduate students (26.3% males and 73.7% females) from an urban Chinese university in Kunming (n=102, 16.7 % males and 83.3 % females), a cosmopolitan Colombian university in Bogota (n=103, 24.5 % males and 75.5 % females), two urban Indian universities in Mumbai (n=231, 19.4 % males and 80.6 % females), an urban university in Florida (n=75, 41.4 % males and 58.6 % females), and a rural university in Tennessee (n=202, 35.3 % males and 64.7 % females) participated in this study. The mean age of participants is 20.33 with a standard deviation of 5.67 years. The majority of those who reported their academic year were Freshmen (51.9%), with some Sophomores (26.1%), Juniors (14.2%), Seniors (4.3%), and Others who did not endorse their grade level (3.5%). Only 66.3% of all participants identified their marital status, with the majority of them being Single (95.3%), with a few Married (4%) and Divorced (0.6%). No one reported as being Widowed. Among participants in the US-Florida sample, ethnic/racial identities groups included White (49.3%), Hispanic (26.1%), Asian (11.6%), Black (8.7%), and Mixed (4.3%). Among participants in the US-Tennessee sample, ethnic/racial breakdown included White (78.5%), Black (78.5%), Native American (1.5%), Mixed (1.5%), and Hispanic (1%).

Measures

Demographic Information

Participants were asked to report their gender, age, marital status, and grade in school (See Appendix D for all measures used). In addition, participants from the US universities were

asked to identify their race/ethnicity.

Global Factors Scale (GFS)

The Global Factors Scale (GFS; Cheng, Briones, Caycedo, & Berman, 2008) was designed to assess participants' exposure to global factors in terms of internet use, exposure and familiarity with people from other countries, as well as international travel. There were a total of 6 questions. Sample questions included: "How often do you use the Internet?" "How many people do you know who are not from your own country?" and "How many times have you travelled abroad?" The survey asked participants to indicate their responses on a 5 point scale (e.g. Not at all, A little bit, Somewhat, Often, Very often). Answers were transferred into a numerical score, and a "global factor score" was calculated by averaging all numerical scores to each question. For this study the Cronbach's alpha was calculated as .725 for the GFS.

Global Identity Survey (GIS)

The Global Identity Survey (GIS; Cheng, Briones, Caycedo, & Berman, 2008) was modeled after Phinney's Multigroup Ethnic Identity Measure (Phinney, 1992) and it was designed to assess the degree to which participants identified with either the local or global culture. Participants indicated their preference for their local culture or the global culture by choosing one of the five responses (Strongly Disagree, Disagree, Neutral, Agree, Strongly Agree) to 41 statements asking their *attitudes* and *behaviors* towards their local culture (e.g. I am very proud of my Chinese heritage; I really have not spent much time trying to learn more about the Chinese history, tradition, and customs) and the global culture (e.g. I am not attracted to other cultures or countries; I try to adopt the way people live in foreign cultures or countries).

A small group of Chinese undergraduate students ($n=20$) from two urban universities participated in a pilot test, one in the metropolis of Shanghai, and the other in the inner city of Kunming, Yunnan Province. The sample included both males and females, with age ranging from 18 to 22. Participants were asked to sign an IRB approved consent form and then completed a battery of measures including the 41-item Global Identity Survey (GIS; Cheng, Briones, Caycedo, & Berman, 2008). The participants were later debriefed and asked about their comments on the instrument. For example, some participants in the pilot test reported that the original battery was too time-consuming, while others raised questions about translation in specific items of the GIS. Responses were gathered and the questionnaire revised accordingly. A shortened form of the original 41-item GIS, the 20-item GIS, was then designed based on feedback from participants in the pilot study.

To score the 20-item GIS, participant's response to each question was transferred into a numerical score ranging from 1 to 5. A "total local identification score" was calculated by adding all the numerical scores on questions regarding the local culture, while a "total global identification score" was calculated based on questions regarding the global culture. In this study, we used 3.5 as our cut-off score (indicating an attitude between "Neutral" and "Agree") to decide whether someone was high or low in either local or global identification. Based on their responses, participants were categorized into one of four identity types: "locally encapsulated" (high in local identification, low in global identification), "globally assimilated" (low in local identification, high in global identification), "alienated" (low in both local and global identification), or "bicultural" (high in both local and global identification). In our study, the Cronbach's alpha was .70 for the local subscale and .60 for the global subscale.

Identity Distress Survey (IDS)

Modeled after the DSM III-R diagnostic category for Identity Disorder and the DSM IV-TR diagnostic category for Identity Problem, the 10-item Identity Distress Survey (IDS; Berman, Montgomery, & Kurtines, 2004) measured the self-perceived degree of anxiety and distress a person had experienced in relation to his/her attempted adoption of a firm sense of identity. Participants were asked the degree to which they had recently been distressed over a series of identity issues, including “Long-term goals,” “Career choice,” “Friendships,” “Sexual orientation and behavior,” “Religion,” “Values or beliefs,” and “Group loyalties.” A 5 point scale was used to indicate their level of distress (Not at all, Mildly, Moderately, Severely, Very Severely). Three additional questions inquired participants’ overall level of distress, the degree to which the distress had interfered with their lives, and the duration of the distress. An “average distress rating” was calculated by averaging participant’s scores to each question. Reported internal consistency was 0.84 with test-retest reliability of 0.82 and convergent validity with other measures of identity development (Berman et al., 2004). In our study, the Cronbach’s alpha was .73 for the IDS. The authors of the IDS suggested that the measure could be used in attempts to identify adolescents suffering from severe identity problems and in psychological research that examines the association between Identity Problems and other aspects of psychological functioning.

Ego Identity Process Questionnaire (EIPQ)

The Ego Identity Questionnaire (EIPQ; Balistreri, Busch-Rossnagel, & Geisinger, 1995) was a 32-item measure of identity development, assessing the degree to which a participant had explored and committed to a firm sense of identity in eight major psychological domains

(Occupation, Religion, Politics, Values, Family, Friendships, Dating, and Sex Roles). Participants provided their response to each question based on a 5 point scale (Strongly Disagree, Slightly Disagree, Neutral, Slightly Agree, Strongly Agree). The EIPQ yielded two sets of continuous scores: an identity exploration score and an identity commitment score. The reported Chronbach' alpha for the exploration subscale of EIPQ was .76 with test-retest reliability of .90. The commitment subscale had a Chronbach's alpha of .75 with test-retest reliability of .76 (Balistreri et al., 1995). In our study, the Cronbach's alpha was .72 for the commitment subscale and .66 for the exploration subscale. Participants were assigned into Marcia's (1966) four different identity statuses based on their scores. People who scored high in both exploration and commitment were categorized as the "achieved" identity status, low in both were "diffused", high exploration and low commitment were "moratorium", and low exploration high commitment were "foreclosed".

Brief Symptom Inventory–18 (BSI-18)

The BSI-18 (Derogatis, 2000) was a shortened form of the original 53-item BSI (The Brief Symptom Inventory; Derogatis, 1993). It was an 18-item measure of psychological functioning, asking respondents to endorse the degree to which they have experienced certain psychological symptoms (depression, anxiety, headaches, etc.) on a 5 point scale ranging from "Not at all" to "Extremely." The BSI-18 was designed to be used with both medical and community populations as a time-efficient screening tool for three symptom dimensions including "Somatization," "Depression," and "Anxiety." It was proposed by its author that focusing on these three commonly diagnosed psychological dysfunctions made BSI-18 a rather "sensitive" tool for detecting psychological distress and disorder (Derogatis & Fitzpatrick, 2004). The reported internal consistency of BSI-18 was .74 for somatization, .79 for anxiety, .84 for

depression, and .89 for global severity index (GSI; Derogatis, 2000). In this study, the Cronbach's alpha was .91 for global severity index (GSI) of the BSI-18.

Openness to Experience Scale (OES)

Based on the Big 5 personality factor approach (Costa & McCrae, 1989), the 12-item Openness to Experience Scale (OES; Costa, & McCrae, 1992) was selected from the NEO Five-Factor Inventory (NEO-FFI, Costa, & McCrae, 1992). It assessed proactive seeking and appreciation of experience for its own sake, as well as toleration for and exploration of the unfamiliar. The original 60-item NEO-FFI was a personality inventory designed to operationalize the big five personality factors (i.e. Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience). For each factor assessed, 12 items were selected from a pool of 180 NEO Personality Inventory (NEO-PI) items. The NEO-FFI was translated into several different languages, with reported internal consistency ranging from .68 to .86 (Costa & McCrae, 1992). In our research, the Cronbach's alpha was .60 for the OES.

Procedure

Following the guidelines proposed by Guillemín, Bombardier, and Beaton (1993), the Global Identity Survey (GIS; Cheng, Briones, Caycedo, & Berman, 2008) and other measures (except for The Openness to Experience Scale, which was already translated by the publisher) were translated from English into Chinese and Spanish, and then translated back into English and Spanish, by someone who had not seen the original English measure. The two English copies were then reviewed by a panel of experts in the measure and in translation to discuss and ameliorate the discrepancies. Translators and reviewers include including Hong Pu, Huayun Xu,

Min Cheng, Claudia Caycedo, and Steven Berman.

The revised 20-item GIS was administered to a sample of 713 undergraduate college students from six different universities in China, India, Colombia, and the US. All Participants were asked to sign an IRB approved consent form and then complete a battery of measures. A Spanish version of the survey battery was provided to the Colombia sample, while a bilingual version (Chinese and English) was provided to the Chinese sample. Since students in the India sample use English as their instructional language, English version was provided for them based on consultation with the local study coordinator. In addition to the GIS, all participants completed a battery of measures including the Ego Identity Process Questionnaire, the Identity Distress Survey, and the Brief Symptom Inventory-18.

CHAPTER THREE: RESULTS

Descriptive and Preliminary Results

Global Factors Scale (GFS)

On a possible range of 1 to 5, the average global factor scores ranged from 1.4 to 5, with a mean of 3.42 and a standard deviation of .61. The significance level of this study was set as .05 for all measures. A significant difference between male and female GFS scores was found through a t-test analysis ($t=3.53$, $p<.001$), with males (mean=2.73, sd=.71) scoring significantly higher on GFS than females (mean=2.50, sd=.74). In addition, GFS was significantly and positively correlated with age ($r=.80$, $p=.01$). Finally, significant differences were found by sample ($F=81.69$, $p<.001$) through a one-way ANOVA analysis, with the US-Florida sample scoring the highest on GFS (mean=3.43, sd=.68), followed by US-Tennessee (mean=2.84, sd=.48), Colombia (mean=2.59, sd=.54), India (mean=2.35, sd=.78), and China (mean=1.93, sd=.42). A scheffé post hoc analysis determined that each sample was significantly different from each other. See Table 1 for a breakdown of global factors in different countries.

Global Identity Survey (GIS)

Based on participants' response on the GIS, the majority of the sample (54.4%) fell into the identity type of "locally encapsulated", with 29.8% identifying themselves as "bicultural", 8% as "alienated," and 7.8% as "globally assimilated." Chi-Square analysis by gender and one-way ANOVA analysis by age found no difference between global identity status groups. However, a Chi-Square analysis showed that the distribution of global identity status across samples was non-random ($X^2 = 58.81$, $p < .01$). While the US-Florida sample was evenly divided

across statuses (37.3% bicultural, 26.7 locally encapsulated, 22.7% globally assimilated, 13.3 alienated), the majority of participants in other samples were locally encapsulated, with 65% of Colombia participants, 64.4% of US-Tennessee participants, 59.8% of Chinese participants, and 45.9% India participants identifying themselves as locally encapsulated (see Table 2).

Table 1: Global Factor by Sample

Global Factor	<u>Sample (mean/sd)</u>				
	China	India	Colombia	US-FL	US-TN
1	2.68 (.86) ^{1,2,3}	2.77 (1.04) ^{1,2,3}	3.14 (.79) ¹	3.93 (.94) ²	3.90(.87) ³
2	3.25 (1.09) ^{1,2,3}	3.73 (1.30) ¹	4.66 (.59) ²	4.60 (.72) ^{1,2,3}	4.62 (.64) ³
3	1.87 (.98) ^{1,2}	2.86 (1.56) ^{3,4}	2.92 (1.37) ^{1,2,3,4}	4.13 (1.27) ^{1,3}	3.36 (1.39) ^{2,4}
4	1.61 (.92) ¹	1.42 (.82) ²	1.75 (1.04) ³	3.11 (1.26) ^{1,2,3}	2.33 (.88) ^{1,2,3}
5	1.07 (.29) ^{1,2,3}	1.70 (1.05) ¹	1.55 (.75) ²	2.19 (1.35) ^{1,2,3}	1.36 (.66) ³
6	1.10 (.52) ^{1,2}	1.58 (1.20) ^{2,3}	1.53 (.81) ¹	2.60 (1.38) ^{1,3}	1.48 (.83) ³
7	1.93(.42) ¹	2.35(.78) ¹	2.59 (.54) ¹	3.43 (.68) ¹	2.84 (.48) ¹

1. How long have you been using the Internet?
2. How often do you use the Internet?
3. How many people do you know who are not from your own country?
4. How many teachers have you had who are not from your own country?
5. How many of your relatives (including your parents or yourself) are married to someone from another country?
6. How many times have you travelled abroad?
7. Global Factor Score

Like superscripts indicate significant differences at $p < .05$

Table 2: Sample by Global Status

Sample	<u>Global Status</u>			
	Alienated	Globally Assimilated	Locally Encapsulated	Bicultural
China	8.8%	4.9%	59.8%	26.5%
India	10.4%	7.8%	45.9%	35.9%
Colombia	6.8%	6.8%	65%	21.4%
US-Florida	13.3%	22.7%	26.7%	37.3%
US-Tennessee	4.5%	5.4%	64.4%	25.7%

Identity Distress Survey (IDS)

The “average distress rating” ranged from 1 to 4.86 on a possible range of 1 to 5, with a mean of 2.41 and a standard deviation of .71. No significant difference was found between male and female “average distress rating” through a t-test analysis. No significant correlation was found between age and “average distress rating.” However, significant differences on “average distress rating” were found among different samples ($F=18.90$, $p<.001$) through a one-way ANOVA analysis, with the Colombian sample having the highest “average distress rating” (mean=2.75, sd=.62), followed by India (mean=2.58, sd=.70), US-Florida (mean=2.26, sd=.73), US-Tennessee (mean=2.21, sd=.70), and China (mean=2.17, sd=.56). A scheffé post hoc analysis showed that the Colombian sample scored significantly higher on “average distress rating” than US-Florida, US-Tennessee, China, but not India. The Indian sample scored significantly higher than US-Florida, US-Tennessee, and China.

Ego Identity Process Questionnaire (EIPQ)

Approximately half of the participants were categorized as the “diffused” ego identity status (48%), with more than one third of the participants categorized as “foreclosed” (35.5%), followed by “moratorium” (11.9%) and “achieved”(4.1%). A Chi-Square analysis by gender yielded no significant difference on ego identity status. A one-way ANOVA analysis by age showed no significant gender differences on ego identity status either. However, significant differences in ego identity status were found by sample ($X^2=1.45$, $p<.001$). While the majority of our Chinese (80.4%) and Indian (59.5%) samples were categorized as “diffused” ego identity status, most participants in our Colombian (58.3%) and US-Tennessee (49.0%) samples

identified themselves as “foreclosed.” Our US-Florida sample seemed evenly divided across ego identity statuses, with 34.7% of its participants identified as “diffused,” 28% “moratorium,” 24% “foreclosed,” and 13.3% “achieved.”

Brief Symptom Inventory–18 (BSI-18)

On a possible range of 1 to 5, the global severity index (GSI) score of our samples ranged from 1 to 5, with a mean of 1.97 and a standard deviation of .71. There were significant differences in GSI by gender ($t=-3.278$, $p=.001$), with female participants (mean=1.82, $sd=.70$) scoring significantly higher on global severity index than males (mean=2.02, $sd=.71$). There was not a significant correlation between global severity index and age. A one-way ANOVA yielded significant differences across samples in global severity index ($F=15.42$, $p<.001$), with Colombia having the highest global severity index (mean=2.15, $sd=.77$), followed by India (mean=2.14, $sd=.74$), China (mean=2.06, $sd=.58$), US-Tennessee (mean=1.74, $sd=.63$), and US-Florida (mean=1.68, $sd=.62$). Scheffé post hoc analyses found that the US-Florida sample was significantly lower in average distress ratings than the rest of the samples. The US-Tennessee sample was significantly lower in average distress ratings than the Colombian, Indian, and Chinese samples. China had significantly lower average scores on distress than Colombia and India. Finally, Indian participants scored significantly lower in average distress ratings than those in Colombia.

Openness to Experience Scale (OES)

OES scores of the sample on a possible scale of 1 to 5 ranged from 1.67 to 4.67, with a mean of 3.31 and a standard deviation of .51. There was no significant difference in terms of

OES scores based on gender or age. However, a one-way ANOVA showed significant differences on OES scores by sample ($F=8.75, p<.001$), with participants in the US-Florida sample (mean=3.60, sd=.52) scoring significantly higher on OES than those in India (mean=3.22, sd=.47), US-Tennessee (mean=3.28, sd=.57), and China (mean=3.29, sd=.38), but not those in the Colombian sample (mean=3.38, sd=.50).

Main Analyses

Correlations

The participants' "average distress rating" was positively and significantly correlated with the global stress index (GSI; $r=.40; p<.001$) and "identity exploration score" ($r=.22; p<.001$), and negatively with "total local identification score" ($r=-.19; p<.001$) and "identity commitment score" ($r=-.25; p<.001$). The "average distress rating" was not significantly correlated with the "openness score" (OES), the "total global identification score," or the "global factor score."

The global stress index (GSI) score was positively and significantly correlated with the "identity exploration score" ($r=.17; p<.001$), and negatively with "global factor score" ($r=-.11; p=.003$), "total local identification score" ($r=-.16; p<.001$), and "identity commitment score" ($r=-.24, p<.001$). The global stress index (GSI) score was not significantly correlated with the "openness score" (Openness to Experience Scale) and the "total global identification score."

The participants' openness score (OES) was positively and significantly correlated with the "global factor score" ($r=.35; p<.001$), the "total global identification score" ($r=.35; p<.001$), and the "identity exploration score" ($r=.34; p<.001$). The openness score was not significantly correlated with the "total local identification score" or the "identity commitment score."

The “global factor score” was positively and significantly correlated with the “total global identification score” ($r=.25$; $p<.001$), “identity exploration score” ($r=.31$; $p<.001$), and “identity commitment score” ($r=.09$; $p=.01$). The “global factor score” was not significantly correlated with the “total local identification score.”

The participants’ “total local identification score” was positively and significantly correlated with the “identity commitment score” ($r=.32$; $p<.001$), and negatively with “total global identification score” ($r=-.18$; $p<.001$). The “average distress rating” was not significantly correlated with the “identity exploration score.”

The participants’ “total global identification score” was positively and significantly correlated with the “identity exploration score” ($r=.22$; $p<.001$), and negatively with “identity commitment score” ($r=-.10$; $p=.01$).

Finally, the “identity exploration score” was significantly and negatively correlated with the “identity commitment score” ($r=-.22$; $p<.001$).

One-way ANOVA

Significant differences were found through One-way ANOVA analyses among samples in terms of identity exploration and identity commitment. To be specific, the US-Florida sample scored the higher on identity exploration than the rest of the samples, with a mean of 55.76 and standard deviation of 7.88. US-Tennessee (mean=52.13, sd=7.81) ranked the second, followed by India (mean=51.71, sd=7.24), Colombia (mean=50.19, sd=8.06), and China (mean=45.35, sd=5.47). Scheffé post hoc analyses suggested that the US-Florida sample scored significantly higher than the rest of the samples, while the Chinese sample scored significantly lower than the rest of the samples. In terms of identity commitment, the Colombian sample had the highest

score, with a mean of 57.22 and standard deviation of 7.74. The US-Tennessee sample ranked the second (mean=56.79, sd=7.00), followed by US-Florida (mean=53.07, sd=8.49), China (mean=51.49, sd=5.96), and India (mean=5.10, sd=6.41). Scheffé post hoc analyses suggested that the Colombian sample scored significantly higher than the rest of the samples, except for the US-Tennessee sample, in which the difference was not significant.

In addition, one-way ANOVA analyses yielded significant differences among global identity statuses (bicultural, globally assimilated, locally encapsulated, alienated) in all measures, including identity development (identity exploration, identity commitment, identity distress), psychological symptoms (GSI), personality factors (i.e. openness), as well as demographic variables such as exposure to global factors (See Table 3). Below is a break-down of all significant differences.

Significant differences were found through one-way ANOVA among global identity statuses in terms of global factor score with $F(3, 708) = 19.45, p < .001$. Scheffé post hoc analyses suggested that the globally assimilated group (mean=2.97, sd=.84) scored significantly higher on global exposure than the alienated (mean=2.52, sd=.76) and locally encapsulated (mean=2.41, sd=.62) groups. The bicultural group (mean=2.79, sd=.81) had significantly higher global exposure score than the locally encapsulated group. The globally assimilated and locally encapsulated groups were not significantly different in global exposure score.

Two significant differences were also uncovered in global identity statuses by total exploration score and total commitment score, with $F(3, 706) = 10.35, p < .001$ and $F(3, 707) = 9.47, p < .001$, respectively. In terms of total exploration score, scheffé post hoc analyses showed that the globally assimilated group (mean=54.72, sd=.7.08) had significantly higher total

exploration score than the locally encapsulated (mean=50.01, sd=.7.40) and alienated (mean=49.48, sd=.7.68) groups. The bicultural group (mean=52.561, sd=.7.86) had significantly higher total exploration score than the locally encapsulated group. The globally assimilated and locally encapsulated groups were not significantly different in total exploration score. In terms of total commitment score, scheffé post hoc analyses demonstrated that the locally encapsulated group (mean=54.85, sd=.7.49) had significantly higher total commitment score than the globally assimilated (mean=50.90, sd=.8.69) and alienated (mean=50.56, sd=.6.45) groups. The bicultural group (mean=53.82, sd=.6.85) had significantly higher total commitment score than the alienated group. The bicultural and locally encapsulated groups were not significantly different in total commitment score.

There were significant differences among global identity statuses by global severity index (GSI) with $F(3, 706)=4.44$, $p=.004$. Scheffé post hoc analyses showed that the alienated group (mean=2.20, sd=.73) scored significantly higher on GSI than the bicultural group (mean=1.88, sd=.64). There were no significant differences among all other groups by GSI.

Significant differences were found among global identity statuses in terms of average distress rating with $F(3, 709)=5.43$, $p=.001$. Scheffé post hoc analyses showed that the alienated group (mean=2.68, sd=.76) scored significantly higher on average distress rating than the locally encapsulated (mean=2.38, sd=.70) and bicultural (mean=2.33, sd=.66) groups. There were no significant differences among other groups by GSI.

Finally, there were significant differences in global identity statuses by openness score with $F(3, 707)=4.77$, $p<.001$. Scheffé post hoc analyses showed that both the globally assimilated (mean=3.53, sd=.53) and bicultural (mean=3.48, sd=.52) groups scored significantly

higher on the openness scale than the locally encapsulated ($m=3.21$, $sd=.47$) and alienated ($mean=3.17$, $sd=.44$) groups. There were no significant among other groups by openness score.

Table 3: Variable by Global Status

Variable	<u>Global Status (mean/sd)</u>			
	Alienated	Globally assimilated	Locally encapsulated	Bicultural
Global Factor Score	2.52 (.76) ¹	2.97 (.84) ^{1,2}	2.41(.62) ^{2,3}	2.79(.81) ³
Total Exploration	49.48 (7.68) ¹	54.72 (7.08) ^{1,2}	50.01 (7.40) ^{2,3}	52.61 (8.40) ³
Total Commitment	50.56 (6.45) ^{1,2}	50.90 (8.69) ³	54.85 (7.49) ^{1,3}	53.82 (6.85) ²
GSI	2.20 (.73) ¹	2.14 (.79)	1.96 (.71)	1.88 (.64) ¹
Average Distress Rating	2.68 (.76) ^{1,2}	2.58 (.76)	2.38 (.70) ¹	2.33 (.66) ²
Openness	3.17 (.44) ^{1,2}	3.53 (.53) ^{1,3}	3.21 (.47) ^{3,4}	3.48 (.52) ^{2,4}

Like superscripts indicate significant differences at $p < .05$

Regression

In order to assess what demographic and psychological variables would predict global identification (identifying with the global culture), a regression analysis was run with age and sex entered on step one; global factor score entered on step two; GSI and openness score entered on step three; average distress rating, total commitment score, and total exploration score entered on step four with total global identification score as the dependent variable. Results showed that the overall model was significant with $R^2=.17$, Adjusted $R^2=.16$, $F(8, 647) = 16.08$, $p < .001$. At step four, the change in R-square was significant [change in $F(3, 647) = 4.16$, $p = .006$; change in $R^2 = .016$] with beta weights reaching statistical significance for sex ($\beta = .10$, $t = 2.60$, $p = .009$), global factor score ($\beta = .15$, $t = 3.79$, $p < .001$), openness ($\beta = .27$, $t = 6.82$, $p < .001$), and total commitment score ($\beta = -.11$, $t = -2.81$, $p = .005$).

Finally, to investigate demographic and psychological variables contributing to local

identification (identifying with the local culture), a multiple regression equation was constructed with age and sex entered on step one; global factor score entered on step two; GSI and openness score entered on step three; average distress rating, total commitment score, and total exploration score entered on step four with total local identification score as the dependent variable.

Results showed that the overall model was significant with $R^2=.12$, Adjusted $R^2=.11$, $F(8, 647) = 11.20$, $p < .001$. At step four, the change in R-square was significant [change in $F(3, 647) = 23.12$, $p < .001$; change in $R^2=.094$] with standard beta coefficients reaching significance for global factor score ($\beta = -.11$, $t = -2.71$, $p = .007$), total commitment score ($\beta = .30$, $t = 7.49$, $p < .001$), and average distress rating ($\beta = -.11$, $t = -2.60$, $p = .010$).

CHAPTER FOUR: DISCUSSION

Our first hypothesis was that the urban USA sample would be significantly higher in exposure to global factors, identity exploration, identity distress, and openness than the other samples, and lower in identity commitment. Also, they would have higher percentages of bi-cultural, and globally assimilated, while the other samples would have higher percentages of locally encapsulated. This hypothesis was partly confirmed, in that while the US-Florida sample had significantly higher levels of exposure to global factors, identity exploration, and openness, it was only ranked in the middle in terms of identity distress and identity commitment among all samples. However, our study did confirm that the US-Florida sample had higher percentages of bi-cultural and globally assimilated participants, while the other samples had higher percentages of locally encapsulated participants.

In terms of the relationship between the different global statuses and other psychologically related constructs such as identity and openness, we also had a series of significant findings. We found that the globally assimilated group had significantly higher level of exposure to global factors (Internet use; familiarity with people from other countries; overseas travelling, etc.) than the alienated and locally encapsulated groups; while the bicultural group had significantly higher level of exposure to global factors than the locally encapsulated group. Therefore, it seemed that participants who identified primarily with the global culture (the globally assimilated group), as well as those who identified with both the global and local cultures (the bicultural group) tended to have higher exposure level to Internet use, to friends and families from other counties, as well as to overseas travelling.

Our results also showed that the globally assimilated group had significantly higher level

of identity exploration than the locally encapsulated and alienated groups, while the bicultural group had significantly higher level of identity exploration than the locally encapsulated group. Therefore, it seems that those who identified primarily with the global culture (the globally assimilated group), as well as those who identified with both the global and local cultures (the bicultural group) tended to be more active in terms of identity exploration in general. These are adolescents who seek out opportunities to enrich their experiences; those who are willing to challenge the “status quo;” and those who are on the front line of experimentation with new ideas, new values, new ideologies, and new ways of being.

On the other hand, our study found a significantly higher level of identity commitment among the locally encapsulated and bicultural groups. Therefore, it seems that those who identified primarily with the local culture (the locally encapsulated group) and those who identified with both global and local cultures (the bicultural group) also had a higher level of commitment and dedication to group membership, goals, and value systems in general.

In terms of psychological adjustment, our study showed that the alienated group (rejecting both the global and local cultures) had the highest level of identity distress and the greatest amount of psychological symptoms. Therefore, it appears that those who identify with neither the global nor the local culture were the least psychologically adjusted among all global status groups. This seems to indicate that those who are culturally marginalized are usually having more difficulties with psychological adjustment.

Finally, both the globally assimilated and bicultural groups had significantly higher level of openness than the locally encapsulated and alienated groups. Therefore, it appears that those who identified primarily with the global culture, as well as those who identified with both the

global and local cultures, had personalities that were more open to new experiences.

Our second hypothesis was to establish if the association between a “bicultural identity” and less psychological distress held true for adolescents under the context of ever-increasing globalization. This hypothesis was confirmed by our study, which revealed that the bicultural group as a whole had the lowest level of identity distress and the least amount of psychological symptoms. Therefore, it seems that the empirically established “bicultural” supremacy among members of ethnic minority groups continues to hold true under the context of globalization.

Interestingly, our study also showed that the locally encapsulated group was the second lowest in terms of identity distress and psychological symptoms. Correlation analyses also uncovered that participants’ level of identity distress and amount of psychological symptoms were negatively and significantly correlated with their level of local identification. Both these results indicated a strong relationship between firm local identification and better psychological adjustment. We believe that a strong grounding in local culture provides adolescents a secure base to branch out and explore other cultures without feeling inferior, disempowered, or disoriented, leading to less identity confusion and identity distress.

In general, for adolescents in our study, it seemed that having a firm grounding on the local culture while actively seeking out and adopting aspects of the global culture were the most healthy and adaptive strategies in the face of globalization.

In addition, the stepwise multiple regression analyses showed that several demographic and psychological variables predicted global identification, including being male, having high exposure to global factors, being more open in personality (indicating by openness score), and having low identity commitment score. Similar multiple regression operation on local

identification also yielded results indicating that having less exposure to global factors, having higher commitment level, and having less identity distress predict higher identification with local culture.

Although it was speculated that adolescents in traditional cultures may experience added stress in identity development due to the process of ever-intensifying globalization (Arnett, 2002), our results showed that adolescents in traditional cultures did not necessarily experience more identity stress than their counterparts in the US-Florida sample. For instance, participants in China had the lowest level of identity distress among all groups, while participants in the US-Florida sample fared in the middle of all groups. However, levels of identity distress were not significantly different between the Chinese and US-Florida samples. This seems to suggest that adolescents in developed countries are facing a great amount of identity distress as well as their counterparts in traditional cultures. That being in traditional culture itself does not necessarily leads to more identity distress.

Among non-US countries, the Colombian sample had the highest level of global exposure. Meanwhile, the Colombian sample had the highest percentages of its participants (65%) in the “locally encapsulated” identity status among all samples studied, which represents low identification to global culture and high identification to local culture. Therefore, it seems that Colombian adolescents are constantly caught between two equally powerful and influential currents: the global and local cultures. This dissonance between high global exposure and low global identification may explain the high level of identity distress level among Colombian participants in our sample. As revealed by our analysis, the Colombian sample had the highest level of identity distress and psychological symptoms among all samples.

Another interesting finding of our study was the high rate of “foreclosed” and “diffused” identity statuses. Approximately half of the participants were categorized as the “diffused” ego identity status (48%), with more than one third of the participants categorized as “foreclosed” (35.5%). This is not surprising given previous research findings as well as the relatively young sample we have (mean age=20.33, sd = 5.67). Both Mielman (1979) and Arnett (2000) discussed this phenomenon where individuals delay making major life choices until their mid to late twenties (in some cases until their thirties) which were originally prescribed to be adolescent tasks. Since our sample was rather young and mostly academic freshmen (51.9%) from traditional cultures, it was expected that they were mostly categorized into the “foreclosed” and “diffused” identity statuses. In addition, the percentage of “diffused” identity status was much higher in our Asian samples as compared to non-Asian samples. In the present study, the majority of the Chinese (80.4%) and Indian (59.5%) samples were categorized as “diffused” ego identity. This is in consistency with previous research on Eastern identity patterns (Berman, You, Schwartz, & Mochizuki, in press).

We believe that the significance of this thesis was firstly our efforts to operationalize abstract concepts such as “global culture” and “local culture” into measurable ones. This will hopefully facilitate future research on the impact of globalization on psychological functioning, such as identity development. Second, both the Global Identity Survey (GIS) and Global Factors Scale (GFS) could be used in cross-national research and could be adapted for different countries, cultures, and languages as a generic form. Third, this study creatively categorized global identification patterns into four adaptation strategies/categories: bicultural, globally assimilated, locally encapsulated, and alienated. This categorization will again facilitate future research on

global identification patterns and attributes. Finally, our study has yielded preliminary results on the relationship between global identity statuses and other psychological variables such as ego identity statuses and identity distress. It also confirmed both our hypotheses as well as previous studies on Eastern identity development.

Although the present study yielded several important results, there were some limitations to it. First and foremost, participants in our samples were primarily (73.7%) female. The female predominant sample may lead to biased results, as we found that males and females are different in terms of their levels of global exposure and psychological adjustment, which in turn are associated with their global or local identification patterns. Therefore, it is suggested that future research utilize a more balanced sample in regard gender. Moreover, our study focused its primary attention upon college students. In some traditional cultures such as India and China, being able to attend college is more of a privilege than a right. Therefore, by collecting data among college students, we may also get biased results, because college students are a group of privileged, elite adolescents in some countries. It would be interesting to investigate how globalization has impacted young people's identity among samples with diverse SES levels. It would also be interesting to collect data in both urban and rural areas in the afore-mentioned countries.

APPENDIX A: NOTICE OF EXPEDITED INITIAL REVIEW AND APPROVAL



University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901, 407-882-2901 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Notice of Expedited Initial Review and Approval

From : **UCF Institutional Review Board**
FWA00000351, Exp. 5/07/10, IRB00001138

To : **Steven L. Berman and Min Cheng**

Date : **January 03, 2008**

IRB Number: **SBE-07-05345**

Study Title: **Globalization and Identity Research**

Dear Researcher:

Your research protocol noted above was approved by **expedited** review by the UCF IRB Vice-chair on 1/3/2008. **The expiration date is 1/2/2009.** Your study was determined to be minimal risk for human subjects and expeditable per federal regulations, 45 CFR 46.110. The category for which this study qualifies as expeditable research is as follows:

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

The IRB has approved a **consent procedure which requires participants to sign consent forms.** Use of the approved, stamped consent document(s) is required. Only approved investigators (or other approved key study personnel) may solicit consent for research participation. Subjects or their representatives must receive a copy of the consent form(s).

All data, which may include signed consent form documents, must be retained in a locked file cabinet for a minimum of three years (six if HIPAA applies) past the completion of this research. Any links to the identification of participants should be maintained on a password-protected computer if electronic information is used. Additional requirements may be imposed by your funding agency, your department, or other entities. Access to data is limited to authorized individuals listed as key study personnel.

To continue this research beyond the expiration date, a Continuing Review Form must be submitted 2 – 4 weeks prior to the expiration date. Advise the IRB if you receive a subpoena for the release of this information, or if a breach of confidentiality occurs. Also report any unanticipated problems or serious adverse events (within 5 working days). Do not make changes to the protocol methodology or consent form before obtaining IRB approval. Changes can be submitted for IRB review using the Addendum/Modification Request Form. An Addendum/Modification Request Form **cannot** be used to extend the approval period of a study. All forms may be completed and submitted online at <http://iris.research.ucf.edu>.

Failure to provide a continuing review report could lead to study suspension, a loss of funding and/or publication possibilities, or reporting of noncompliance to sponsors or funding agencies. The IRB maintains the authority under 45 CFR 46.110(e) to observe or have a third party observe the consent process and the research.

On behalf of Tracy Dietz, Ph.D., UCF IRB Chair, this letter is signed by:

Signature applied by Joanne Muratori on 01/03/2008 08:45:33 AM EST

IRB Coordinator

APPENDIX B: NOTICE OF EXPEDITED INITIAL REVIEW AND APPROVAL
OF REQUESTED ADDENDUM/MODIFICATION CHANGES



University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901, 407-882-2012 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Notice of Expedited Review and Approval of Requested Addendum/Modification Changes

From: UCF Institutional Review Board
FWA00000351, Exp. 5/07/10, IRB00001138

To: Steven L. Berman and Min Cheng

Date: April 22, 2008

IRB Number: SBE-07-05345

Study Title: Globalization and Identity Research

Dear Researcher:

Your requested addendum/modification changes to your study noted above which were submitted to the IRB on 04/12/2008 were approved by **expedited** review on 4/21/2008.

Per federal regulations, 45 CFR 46.110, the expeditable modifications were determined to be minor changes in previously approved research during the period for which approval was authorized.

Use of the approved, stamped document(s) is required. The new form supersedes all previous versions, which are now invalid for further use. Only approved investigators (or other approved key study personnel) may solicit consent for research participation. Subjects or their representatives must receive a copy of the consent form(s).

This addendum approval does NOT extend the IRB approval period or replace the Continuing Review form for renewal of the study.

On behalf of Tracy Dietz, Ph.D., IRB Chair, this letter is signed by:

Signature applied by Janice Turchin on 04/22/2008 12:13:50 PM EDT

A handwritten signature in cursive script that reads "Janice Turchin".

IRB Coordinator

Internal IRB Submission Reference Number: 002824

APPENDIX C: EXPEDITED CONTINUING REVIEW APPROVAL



University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901, 407-882-2012 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

EXPEDITED CONTINUING REVIEW APPROVAL

From : **UCF Institutional Review Board**
FWA00000351, Exp. 10/8/11, IRB00001138

To : **Steven L. Berman** and Co-PIs: **Min Cheng, Niyatee Sukumaran**

Date : **January 05, 2009**

IRB Number: **SBE-07-05345**

Study Title: **Globalization and Identity Research**

Dear Researcher,

This letter serves to notify you that the continuing review application for the above study was reviewed and approved by the IRB Vice-chair on 1/5/2009 through the expedited review process according to 45 CFR 46.

Continuation of this study has been approved for a one-year period. The expiration date is 1/4/2010. Because the previous IRB approval for this study expired, there was a period of time when there was no IRB approval in place. You may not use any data collected during that lapse between 1/2/2009 and 1/5/2009, and any data that may have been collected during that period must be destroyed.

This study was determined to be no more than minimal risk and the category for which this study qualified for expedited review is:

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Use of the approved, stamped consent document(s) is required. The new form supersedes all previous versions, which are now invalid for further use. Only approved investigators (or other approved key study personnel) may solicit consent for research participation. Subjects or their representatives must receive a copy of the consent form(s).

All data must be retained in a locked file cabinet for a minimum of three years (six if HIPAA applies) past the completion of this research. Any links to the identification of participants should be maintained on a password-protected computer if electronic information is used. Additional requirements may be imposed by your funding agency, your department, or other entities. Access to data is limited to authorized individuals listed as key study personnel.

To continue this research beyond the expiration date, a Continuing Review Form must be submitted 2 – 4 weeks prior to the expiration date. Use the Unanticipated Problem Report Form or the Serious Adverse Event Form (within 5 working days of event or knowledge of event) to report problems or events to the IRB. Do not make changes to the study (i.e., protocol methodology, consent form, personnel, site, etc.) before obtaining IRB approval. Changes can be submitted for IRB review using the Addendum/Modification Request Form. An Addendum/Modification Request Form **cannot** be used to extend the approval period of a study. All forms may be completed and submitted online at <https://iris.research.ucf.edu>.

On behalf of Tracy Dietz, Ph.D., UCF IRB Chair, this letter is signed by:

Signature applied by Joanne Muratori on 01/05/2009 02:13:24 PM EST

IRB Coordinator

APPENDIX D: SURVEY

Project title: “Globalization and Identity Research”

A. INFORMED CONSENT (on a separate sheet)

B. BACKGROUND QUESTIONNAIRE

Please use the Bubble Sheet provided to fill in your background information as follows.

NAME: Leave blank.

SEX: Mark MALE or FEMALE

Grade: Use the following codes:

- (13)= Freshman [Careful! Mark (13) and not (1) and (3)]
(14)= Sophomore
(15)= Junior
(16)= Senior

Birth Date: Mark “Month,” “Day,” and “Year”

Identification NO.: Mark Column “A”

Marital Status:

- (0) Single
(1) Married
(2) Divorced
(3) Widowed
(4) Separated

Now please turn over both the bubble sheet and this page, and complete the survey. Thank you.

C. GLOBALIZATION AND IDENTITY

Adapted from Phinney’s MEIM

This questionnaire inquires about your feelings and attitudes towards your local culture and the global culture. For the following statements, please indicate how much you agree or disagree with each, using the following scale. There is no right or wrong answer. We are only interested in your opinion.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree



University of Central Florida IRB
IRB NUMBER: SBE-07-05345
IRB APPROVAL DATE: 1/3/2008
IRB EXPIRATION DATE: 1/2/2009

1. I am happy that I am an American
2. I am very proud of my American heritage

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

3. I prefer to label myself as a “global citizen”
4. I don’t have a strong sense of belonging to the United States of America
5. Sometimes I wish I were born in another country or culture
6. I really have not spent much time trying to learn more about the American history, tradition, and customs
7. I am not attracted to other cultures or countries
8. I am not attracted to American culture
9. I am active in organizations or social groups that include mostly American people
10. I like meeting and getting to know people from other cultures or countries
11. I spend most of the time with American people
12. I am not sure what being American means to me
13. I do not try to become friends with people from other cultures or countries
14. I try to adopt the way people live in foreign cultures or countries
15. I prefer the local culture than the global culture
16. I often participate in traditional cultural practices, such as traditional festivals
17. I don’t like to participate in foreign cultural practices, such as foreign festivals and customs
18. I don’t like traditional American food



University of Central Florida IRB
 IRB NUMBER: SBE-07-05345
 IRB APPROVAL DATE: 1/3/2008
 IRB EXPIRATION DATE: 1/2/2009

19. I like food from other cultures and countries

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

20. I like traditional American drinks

21. I don't like drinks that are from other cultures and countries

22. I don't like American music

23. I like music that is from other cultures and countries

24. I like local TV programs and movies

25. I like TV programs and movies that are from other cultures or countries

26. I never check out foreign websites

27. I am up-to-date with the current international news

28. I like traditional dress and hairstyles

29. I like foreign dress and hairstyles

30. I actively participate in activities or organizations with people from other cultures or countries

31. I enjoy learning and speaking foreign languages

32. I would like to study/live in a foreign country for a period of time

33. I would like to work in a foreign company

34. I have a clear sense of my American background and what it means to me

35. I think a lot about how my life will be affected by my American background



University of Central Florida IRB
IRB NUMBER: SBE-07-05345
IRB APPROVAL DATE: 1/3/2008
IRB EXPIRATION DATE: 1/2/2009

36. I feel good about my American cultural background

37. I don't have a strong sense of belonging to the global community

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

38. I do not spend time with people from other cultures and countries

39. In order to learn more about my cultural background, I have often talked to other people about my American background

40. I observe my cultural traditions as a way of life

41. I don't like to be around American people

D. IDENTITY DISTRESS SURVEY

To what degree have you recently been upset, distressed, or worried over the following issues in your life?

(1) (2) (3) (4) (5)
Not at all Mildly Moderately Severely Very Severely

42. Long-term goals? (e.g., finding a good job, being in a romantic relationship, etc.)

43. Career choice? (e.g., deciding on a trade or profession, etc.)

44. Friendships? (e.g., experiencing a loss of friends, change in friends, etc.)

45. Sexual orientation and behavior? (e.g., feeling confused about sexual preferences, intensity of sexual needs, etc.)

46. Religion? (e.g., stopped believing, changed your belief in god/religion, etc.)

47. Values or beliefs? (e.g., feeling confused about what is right or wrong, etc.)

48. Group loyalties? (e.g., belonging to a club, school group, gang, etc.)

49. Please rate your overall level of discomfort (how bad they made you feel) about all of the above issues that might have upset or distressed you as a whole.



University of Central Florida IRB
IRB NUMBER: SBE-07-05345
IRB APPROVAL DATE: 1/3/2008
IRB EXPIRATION DATE: 1/2/2009

50. Please rate how much uncertainty over these issues as a whole has interfered with your life (for example, stopped you from doing things you wanted to do, or being happy)

51. How long (if at all) have you felt upset, distressed, or worried over these issues as a whole?

- (1) Never or less than a month
(2) 1 to 3 months (4) 6 to 12 months
(3) 3 to 6 months (5) More than 12 months

E. EGO IDENTITY PROCESS QUESTIONNAIRE

For the following 32 statements, please decide how much you agree or disagree with each, using the following scale. Please bubble in the appropriate number on the enclosed answer sheet. .

(1) (2) (3) (4) (5)
Strongly disagree Slightly disagree Neutral Slightly agree Strongly agree

52. I have definitely decided on the occupation I want to pursue.
53. I don't expect to change my political principles and ideals.
54. I have considered adopting different kinds of religious beliefs.
55. There had never been a need to question my values.
56. I am very confident about which kinds of friends are best for me.
57. My ideas about men's and women's roles have never changed as I became older.
58. I will always vote for the same political party.
59. I have firmly held views concerning my roles in my family.
60. I have engaged in several discussions concerning behaviors involved in dating relationships.
61. I have considered different political views thoughtfully.
62. I have never questioned my views concerning what kind of friend is best for me.
63. My values are likely to change in the future.
64. When I talk to people about religion, I make sure to voice my opinion.
65. I am not sure about what type of dating relationship is best for me.
66. I have not felt the need to reflect on the importance I place on my family.
67. Regarding religion, my views are likely to change in the near future.
68. I have definite views regarding the ways in which men and women should behave.

- 69. I have tried to learn about different occupational fields to find the one best for me.
- 70. I have undergone several experiences that made me change my views on men's and women's roles.
- 71. I have re-examined many different values in order to find the ones that are best for me.
- 72. I think that what I look for in a friend could change in the future.
- 73. I have questioned what kind of date is right for me.
- 74. I am unlikely to alter my vocational goals.
- 75. I have evaluated many ways in which I fit into my family structure.
- 76. My ideas about men's and women's roles will never change.
- 77. I have never questioned my political beliefs.
- 78. I have had many experiences that led me to review the qualities that I would like my friends to have.
- 79. I have discussed religious matters with a number of people who believe differently than I do.
- 80. I am not sure that the values I hold are right for me.
- 81. I have never questioned my occupational aspirations.
- 82. The extent to which I value my family is likely to change in the future.
- 83. My beliefs about dating are firmly held.

F. BSI 18

Instructions:

Below is a list of problems people sometimes have. Read each one carefully and fill in the circle that best describes HOW MUCH THAT PROBLEM HAS DISTRESSED OR BOTHERED YOU DURING THE PAST 7 DAYS INCLUDING TODAY. Blacken the circle for only one number for each problem. Do not skip any items. If you change your mind, erase your first mark carefully and then fill in your new choice. Read the example before beginning. If you have any questions, please ask them now.

How much were you distressed by:

Not at all	A little bit	Moderately	Quite a bit	Extremely
1	2	3	4	5

- 84. Faintness or dizziness
- 85. Feeling no interest in things
- 86. Nervousness or shakiness inside
- 87. Pains in heart or chest

88. Feeling lonely
89. Feeling tense or keyed up
90. Nausea or upset stomach
91. Feeling blue
92. Suddenly scared for no reason
93. Trouble getting your breath
94. Feelings of worthlessness
95. Spells of terror or panic
96. Numbness or tingling in parts of your body
97. Feeling hopeless about the future
98. Feeling so restless you couldn't sit still
99. Feeling weak in parts of your body
100. Thoughts of ending your life
101. Feeling fearful

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