ABSTRACT

Title of Dissertation:	BODY POSITIVITY FOR ASIAN AMERICANS: DEVELOPMENT AND EVALUATION OF THE PRIDE IN ASIAN AMERICAN APPEARANCE SCALE (PAAAS)
	Thomas Phong Le, Doctor of Philosophy, May 2023
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While a growing body of literature has examined factors that contribute to Asian Americans' negative body image, little research has investigated Asian Americans' body image from a strengths-based perspective. This study thus presents the Pride in Asian American Appearance Scale (PAAAS), which was designed to measure the extent to which Asian Americans feel positively about their own racialized physical appearances as well as those of fellow Asian Americans. Items were developed through an extensive literature review, cognitive interviews, and expert feedback. Exploratory (N = 398) and confirmatory (N = 398) factor analyses suggested a 4-factor structure and produced a 25-item scale with the following subscales: (a) Pride in Asian Features, (b) Preference for Asian American Appearance, (c) Asian Americans as Desirable, and (d) Action Promoting Asians' Attractiveness. Internal consistency estimates as well as factor determinacies were high and demonstrated that

the specified items adequately represented their intended factors. The PAAAS was significantly correlated in theoretically expected directions with internalized racism, collective self-esteem, and psychological distress. Implications of these findings and suggestions for future research are discussed.

BODY POSITIVITY FOR ASIAN AMERICANS: DEVELOPMENT AND EVALUATION OF THE PRIDE IN ASIAN AMERICAN APPEARANCE SCALE (PAAAS)

By

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Chapter 1: Introduction

Body image is defined as the affective, cognitive, and behavioral attributes of people's attitudes toward their bodies (Cash, 2011). Body image has been predominantly studied within the framework of white, heterosexual women with negative feelings toward their own bodies, which limits the generalizability of research about body image toward underrepresented groups. Asian Americans living in the United States, for example, experience unique manifestations of body image as well as increased prevalence of negative body image. Indeed, studies have shown that Asian American women experience increased body dissatisfaction compared to white women (Frederick, Kelly, Latner, Sandhu, & Tsong, 2016), and Asian American men experience more unfavorable self-talk about their bodies compared to white men (Fiery, Martz, Webb, & Curtin, 2016) as well as increased body image concerns compared to white and black men (Kelly, Cotter, Tanofsky-Kraff, & Mazzeo, 2016).

These elevated rates of negative body image are associated with important health consequences for Asian Americans. Namely, negative body image has been associated with increased rates of disordered eating (Cheng, Tran, Miyake, & Kim, 2017; Moradi & Huang, 2008). Researchers have often ignored studying body image and disordered eating within Asian American communities for several reasons. One reason includes the model minority myth, or the false stereotype that because Asian Americans are economically and academically successful, they therefore do not experience health issues (Wong & Halgin, 2006). Another contributing factor to the paucity of research related to Asian Americans' body image and disordered eating includes the overall lack of conceptual understanding of what comprises these constructs for Asian Americans. In particular, several diagnostic tools, including the *Diagnostic and Statistical*

Manual for Mental Disorders, Fifth Edition do not take into account intercultural and racial/ethnic differences when examining disordered eating (American Psychiatric Association, 2013; Kelly, Cotter, Lydecker, & Mazzeo, 2017). This lack of sociocultural nuance is concerning given recent research that suggests elevated rates of disordered eating in Asian American men and women (Kelly et al., 2015; Marques et al., 2011). Thus, given the elevated rates of negative body image and disordered eating within Asian Americans, as well as the lack of research that examines unique manifestations of body image within these communities, it is important to examine culturally specific factors that may influence body image within Asian American individuals.

Positive Body Image

While a large swath of academic literature has examined negative body image, researchers have called for a shift in the field to examine positive body image (Cash & Smolak, 2011). Positive body image has been conceptualized as the love, respect, and acceptance people have for their bodies, regardless of how one's body compares to popular societal ideas (Tylka & Wood-Barcalow, 2015b). Positive body image is associated with a variety of adaptive health outcomes including intuitive eating (Tylka & Van Diest, 2013), self-compassion (Andrew, Tiggemann, & Clark, 2016), sexual functioning (Satinsky, Reece, Dennis, Sanders, & Bardzell, 2012), and enhanced psychological well-being as a construct distinct from negative body image (Avalos, Tylka, & Wood-Barcalow, 2005). Positive body image is also negatively associated with disordered eating (Tylka & Wood-Barcalow, 2015a). Given positive body image's role in increasing overall psychological well-being as well as facilitating healthful eating habits, it is important to examine how this construct may aid in Asian Americans' body image and eating behaviors. However, the overwhelming majority of studies have examined positive body image

only with predominantly white samples, and to our knowledge, the present study is the first study to examine this construct's unique manifestation with Asian Americans.

Objectification theory may help to explain the role of positive body image in reducing disordered eating and promoting enhanced psychological well-being. This theory, originally conceptualized based solely on women's experiences, posits that women's physical perception of themselves is based on repeated experiences of being viewed and treated as an object by others (Fredrickson & Roberts, 1997). As this process continues over time, women start to self-objectify themselves, or to view their own bodies as objects for the consumption of others. Objectification theory has been expanded to Asian American populations as well, such as through studies that have shown how racism, perpetual foreigner racism, racial/ethnic teasing, and gendered racial microaggressions have been associated with disordered eating through self-objectification within Asian American women (Cheng et al., 2017; Le, Kuo, & Yamasaki, 2020). Furthermore, Asian American men have also been shown to experience greater body dissatisfaction upon internalizing Western standards of masculine physique, as well as lowered academic performance after engaging in a self-objectifying experience compared to a neutral, control experience (Cheng, McDermott, Wong, & La, 2016; Hebl, King, & Lin, 2004). In relation to objectification theory, positive body image may disrupt the process of self-objectification because those who are capable of consistently appreciating their body may be able to resist internalizing media messages related to attaining an ideal body appearance (Halliwell, 2013). Indeed, positive body image has been associated with reduced self-objectification, in addition to lower thin-ideal internalization and lower self-comparison to others (Andrew et al., 2016). However, while recent studies have extended objectification theory to

include Asian Americans, still no studies to our knowledge have investigated how positive body image itself may manifest distinctly for Asian Americans.

Body Image Among Asian Americans

Given the complex and multiple factors that comprise body image within Asian Americans, it is important to take a comprehensive approach to conceptualizing body image within this understudied group that draws upon multiple theoretical foundations. One theory that may provide a framework for understanding the body image experiences of Asian Americans includes minority stress theory. Minority stress theory posits that individuals from oppressed social groups experience exacerbated stress and negative life events that stem from their marginalized status in society, which in turn leads to or increases the severity of mental health problems (Meyer, 2003). According to this theory, these forms of stress are socioculturally based and chronic, such that they may continually accumulate and persistently affect marginalized individuals' health over time. While minority stress theory was originally conceptualized with sexual minority populations, it has also been used as a framework to understand how discrimination is associated with health outcomes such as depression and general psychological distress in people of color and Asian Americans specifically (Cyrus, 2017; Szymanski & Sung, 2010). In line with minority stress theory, experiencing increased racism is associated with increased negative body image within Asian American women and men, such that overt and covert acts of racism may make Asian Americans internalize negative racial messages about themselves that carry over into dislike of and feeling uncomfortable about their bodies (Cheng 2014; Cheng et al., 2017; Le et al., 2020; Liao et al., 2019).

Minority stress theory further suggests that the stress experienced by marginalized individuals carries more weight and intensity when compared to general life stressors, given the inherently personal nature of identity-based discrimination (Meyer, 2003). This aspect of minority stress theory is important in the context of body image for Asian Americans. While white individuals may experience negative body image, Asian Americans also contend with negative messages they receive related to racially-specific body parts. For example, Asian American women report body dissatisfaction related to having smaller eyes and a markedly different facial structure than white people (Brady et al., 2017; Javier & Belgrave, 2019), and women of color both in the United States and in India report appearance dissatisfaction as a consequence of having less smooth hair texture compared to white women (Harper & Choma, 2019). Asian American men also report body dissatisfaction, in terms of how due to biological differences they are unable to acquire the same large builds and muscular physiques that white men can attain, as well as how they have smaller eyes and flatter noses compared to white men (Kelly et al., 2015; Liao et al., 2019). To our knowledge, no measures that examine body positivity take into account these racially-specific features and concerns that are central to Asian Americans' conceptualization of their body image. Furthermore, while studies have examined the extent to which Asian Americans feel negatively about these racially-specific body parts, more research is necessary to understand and quantitatively assess what may predispose Asian Americans to feel positively about their Asian American physical features.

A more specific manifestation of minority stress theory for Asian Americans pertaining to body image includes the supremacy of whiteness and as a consequence internalized racism. Whiteness is conceptualized as the overt and covert socialization practices and processes, institutions, laws, privileges, and life events that advantage the white racial group over all others

(Helms, 2017). Whiteness operates such that white heterosexual males, who possess the most privilege in society, maintain the power and authority to determine who benefits from whiteness and how (Helms, 2016). Critical race theorists assert that everyone in contemporary society is socialized to adhere to whiteness and to value whiteness as part and parcel of existing in an environment in which whiteness reigns supreme. For Asian Americans, this prioritization of whiteness often manifests as internalized racism, or the process in which Asian Americans accept and internalize white culture's oppressive actions and beliefs about racial minorities (Choi, Israel, & Maeda, 2017). Internalized racism can manifest in many different ways, including acceptance of negative stereotypes, overtly racist ideologies, feelings of self-inferiority, and general support of white supremacy (David, 2013; Pyke, 2010).

In terms of body image specifically, recent quantitative and qualitative studies provide robust evidence to the extent in which Asian Americans' internalized white supremacy and racism manifest as a desire for whiter, lighter skin and a distaste for darker skin. Both Asian American women and men report feelings of defeat and dissatisfaction regarding unable to meet the white ideal of beauty, as well as subsequent coping strategies to compensate for not looking white, such as Asian American women trying to become thinner whereas men aim for enhanced muscularity (Javier & Belgrave, 2019; Keum, 2016; Liao et al., 2019). The predominance of the white beauty ideal also manifests in specific behaviors, such as the increased use of skin-lightening products by people of color both in the United States and in countries worldwide as an attempt to acquire the opportunities and prestige attached to white skin, even though use of these materials is associated with increased depression and a sense of low personal mastery (Peltzer, Pengpid, & James, 2016). This internalized white supremacy and racism in regard to valuing white appearance and wanting to look white have been associated with increased depressive

symptomology and reduced self-esteem both within Asian Americans broadly and with Filipino Americans specifically (Choi et al., 2017; David & Okazaki, 2006). Given the prevalence of whiteness and the negative repercussions of its internalization in regard to body image for Asian Americans, it may be worthwhile to investigate the extent to which Asian Americans can reject valuing white skin and white appearance and instead find beauty and appreciation for their distinctively Asian American features.

While body image has often been conceptualized as one's feelings, thoughts, and actions about one's own body, the literature surrounding Asian Americans' body image suggests that, when examining Asian Americans' pride in physical appearance, it may be important to investigate who Asian Americans feel attracted to as well. Both Asian American heterosexual women and gay men express a greater interest in dating white partners over nonwhite partners, and even more specifically expressed less of a preference to date another Asian person compared to their heterosexual male counterparts (Tsunokai, McGrath, & Kavanagh, 2014). Darker skinned Asian Americans report less of a desire to date fellow Asian individuals (Tsunokai, Kposowa, Carroll, & Karamoko, 2019). This perceived undesirability of one's own racial group may stem both from the privileges given to those with lighter skin (Hunter, 2008; Rondilla & Spikard, 2007), as well as from how the media depicts Asian men as asexual and sexually undesirable, whereas Asian American women are portrayed as submissive, exotic, and sexually available to white men (Larson, 2006). Gay Asian American men are further marginalized such that they are portrayed as perpetual foreigners who are passive and nonmuscular, qualities perceived as especially unattractive in the gay community which often prioritizes hypermasculinity over femininity (Han, 2008; Sanchez, Vilain, Westefeld, & Liu, 2010). Taken together, these findings speak again to the prevalence of whiteness and internalized racism

within the Asian American community. Furthermore, they highlight how in regard to positive body image for Asian Americans, it is important to investigate the extent to which Asian Americans find other Asian Americans attractive, which may reflect how they view their own bodies within the larger context of white supremacy.

Body Positivity Among Asian Americans

While recent studies have investigated risk factors that may increase negative body image within Asian American populations, to our knowledge there is no research at this point that has specifically examined positive body image within this understudied population. Researchers within the field of body positivity and body image have also highlighted the importance of studying positive body image among racial/ethnic minority individuals, given how body image itself is influenced by individuals' unique social and cultural contexts (Tiggemann, 2015; Webb, Wood-Barcalow, & Tylka, 2015). While some qualitative studies have suggested that Asian Americans can resist negative body image concerns through methods such as using peer support, focusing on academics instead of body image, and valuing health over appearance (Brady et al., 2017; Javier & Belgrave, 2019; Liao et al., 2019), it remains unclear as to what mechanisms may promote positive body image as opposed to adaptation to and acceptance of negative body image concerns. Investigating Asian Americans' positive regard for their racialized physical features advances equity and antiracism by showing that this population possesses unique strengths as well as the capacity to celebrate their bodies, instead of assuming that Asian Americans only feel negatively about their bodies (Smith, 2006).

One socioculturally pertinent construct that may promote positive body image within Asian Americans race-related collective self-esteem. Past studies have found that collective self-

esteem, or the extent to which Asian Americans feel positively about their own racial group and racial identity, is associated with reduced depression and internalized racism (Choi et al., 2017). Furthermore, collective self-esteem is positively associated with increased use of adaptive coping strategies as well as taking action to resist and empower oneself against racism (Suyemoto et al., 2020). Perhaps Asian Americans who feel more positively about their racial group and identity may also possess greater positive affect about the Asian American characteristics of their physical appearance, such that they may extend their feelings of confidence about their racial group and identity to apply to their Asian American physical features. Given the extent to which collective self-esteem has been associated with a reduction in negative health outcomes and an increase in positive health outcomes for Asian Americans, it is important to examine how this culturally-specific construct may relate to positive body image for this population.

Another pertinent sociocultural construct in relation to Asian Americans' body image may include racial identity. Racial identity is often conceptualized as the differing ways in which people of color react to and negotiate contexts of oppression (Helms, 1995). Past studies have shown that generally, Asian American individuals with racial identity statuses that involve conforming to white supremacy or feeling unsure about their racial identity exhibit reduced psychological well-being and collective self-esteem, as well as increased race-related stress (Alvarez & Helms, 2001; Chen, LePhuoc, Guzman, Rude, & Dodd, 2006; Iwamoto & Liu, 2010). However, no studies thus far have examined how differing racial identity statuses may be associated with Asian American's body image. Racial identity may be relevant to Asian American's body image given that for black women, those who possessed a more positive and affirming racial identity experienced less body dissatisfaction and disordered eating in response to sexism, racism, and sexual objectification (Hesse-Biber, Livingstone, Ramirez, Barko, &

Johnson, 2010; Watson, Ancis, White, & Nazari et al., 2013). These studies suggest that black women with more accepting and affirming racial identities may be less likely to internalize dominant standards of beauty given their enhanced racial consciousness, thus preventing them from feeling negatively toward their bodies or engaging in disordered eating behaviors to try to fit a white beauty ideal. By incorporating racial identity in the present study, we seek to investigate if Asian Americans with a more affirming racial identity status may then possess increased positive body image, given their ability to reject predominant white and Eurocentric standards of beauty.

Examining previous measures of body positivity as well as measures of body image among Asian Americans may further highlight the necessity of developing a scale of body positivity for Asian Americans specifically. In terms of body positivity, the Body Appreciation Scale (BAS), and its subsequent iteration the Body Appreciation Scale-2 (BAS-2), are the most widely used measures to assess body positivity. The psychometrics of the BAS-2 have been upheld across several diverse populations including sexual minority individuals as well as across ethnic groups including Danish, Portuguese, and Swedish samples (Kling et al., 2019; Soulliard & Vander Wal, 2019; Tylka & Wood-Barcalow, 2015b). However, no studies have examined the BAS-2 among Asian American populations and none of the items on the BAS-2 address race or ethnicity specifically, which undermines its ability to assess how body image can uniquely manifest for Asian Americans. For example, while the BAS-2 contains two items that assess whether individuals feel positively toward their bodies in regard to their bodies' uniqueness (e.g., "I appreciate the different and unique characteristics of my body) and how their body may differ from popular media images (e.g., "I feel like I am beautiful even if I am different from media images of attractive people (e.g., models, actresses/actors") even these items do not name race,

an important component of body image for Asian American individuals. The present study seeks to build upon the BAS-2 by incorporating items that are more culturally-relevant to Asian American individuals.

Two measures exist that assess body image within Asian American populations, though both of these measures assess body image within a negative context. The Colonial Mentality Scale (CMS) for Filipino Americans measures the various ways in which internalized colonialism manifests for Filipino Americans (David & Okazaki, 2006). The measure consists of five factors, including within-group discrimination, physical characteristics, colonial debt, cultural shame and embarrassment, and internalized cultural/ethnic inferiority. The physical characteristics scale in particular examines the extent to which Filipino Americans prefer white physical characteristics over physical characteristics specific to Filipino Americans, and higher scores on this subscale were correlated with increased depressive symptoms and decreased self-esteem. Additionally, the Internalized Racism in Asian Americans Scale (IRAAS) assesses the extent to which Asian Americans internalize hostile and negative messages toward their own racial identity (Choi, Israel, & Maeda, 2017). This scale is comprised of three factors, including self-negativity, weakness stereotypes, and appearance bias. The appearance bias subscale in particular assesses the extent to which Asian Americans wish that they looked whiter and homogenize the appearances of fellow Asian Americans, and higher scores on this subscale were negatively associated with participants' self-esteem in regard to their ethnic/racial group membership. Thus, both of these subscales provide a valuable starting point in which researchers can examine how negative body image manifests with Asian Americans. This study attempts to build on these subscales by examining how positive body image may manifest within this

understudied group, to provide an avenue for researchers and practitioners to understand how to bolster Asian Americans' appreciation of and warm feelings toward their bodies.

Present Study

Scholars have advocated for the importance of studying positive body image in underrepresented racial/ethnic minority groups (Tiggemann, 2015; Webb, Wood-Barcalow, & Tylka, 2015), though no studies to our knowledge have examined Asian Americans' positive body image specifically. A growing number of recent research studies exemplify the complexity of Asian Americans' body image concerns and how such concerns manifest in racially specific ways that include the influences of whiteness and representations of Asian American in broader culture (e.g., media). Efforts to examine body image within Asian Americans thus far seem to have focused more so on negative body image, as opposed to highlighting the positive ways that Asian Americans may view their bodies as well as Asian American physical appearance generally. Given the importance of examining strengths in marginalized groups to highlight their resiliency as opposed to pathologizing them (Smith, 2006), this study presents the development and evaluation of the Pride in Asian American Appearance Scale (PAAAS), designed to measure the degree to which Asian Americans experience positive body image in relation to themselves and other Asian Americans.

Hypotheses

First, it was hypothesized that the PAAAS would consist of three factors (i.e., resisting white and Eurocentric beauty standards, Asian American physical appearance as beautiful, and perceptions of other Asian Americans as attractive). Second, we hypothesized that the PAAAS would exhibit robust psychometric properties, such as a distinct factor structure and adequate

reliability and validity so that the measure can be used to study positive body image with Asian American individuals. Third, to assess convergent validity, we hypothesized that the PAAAS would be positively correlated with a general measure of body positivity and negatively associated with internalized racism, based on past research that suggests an association between appearance-related internalized racism and more general forms of internalized racism (Choi et al., 2017). In terms of convergent validity, we also hypothesized that the PAAAS would be positively correlated with collective self-esteem and more affirming racial identity statuses, based on the predominant literature that suggests collective self-esteem is associated with positive health outcomes for Asian Americans (Choi et al., 2017; Suyemoto et al., 2020), as well as literature that suggests that more affirming racial identity is protective of the effects or racism on body image and disordered eating (Hesse-Biber et al., 2010; Watson et al. 2013).

Fourth, in terms of criterion-based predictive validity, we hypothesized that the PAAAS would be negatively related with both disordered eating as well as psychological distress. We hypothesized that the PAAAS would be negatively associated with disordered eating based on past research that has shown that positive body image is associated with reduced disordered eating (Tylka & Wood-Barcalow, 2015a). We hypothesized that the PAAAS would be negatively associated with psychological distress based on research that has shown a positive association between internalized racism and depressive symptoms (Choi et al., 2017; David & Okazaki, 2006), whereas our scale seeks to capture one facet in which Asian Americans can resist and overcome internalized racism.

Chapter 2: Method

Participants

The final sample for this study consisted of 796 Asian American adults. 1496 participants accessed the survey. However, 695 participants answered at least one validity check item incorrectly and were thus excluded from the study for not meeting the inclusion criteria of answering both validity check items correctly, and five participants were excluded from the study due to nonsensical responses to open-ended demographic questions (e.g., writing ten feet tall for their height), which left us with a sample of 796 participants. Their ages ranged from 18 to 91 (M = 44, SD = 16.18). Ethnic composition was about 35% Chinese, 11% South Asian, 11% Japanese, 11% Filipino, 7% Korean, 6% Vietnamese, 5% multiracial or multiethnic, 3% Taiwanese, and less than 3% of the following: Singaporean, Cambodian, Thai, Hmong, Laotian, Indonesian, Malaysian, or option not listed. In terms of gender, 55% identified as women, 44% identified as men, .3% identified as genderfluid, and .1% identified as agender. Most participants (99%) identified as cisgender while 1% identified as transgender. In regard to sexual orientation, the majority (88%) identified as heterosexual, 6% identified as bisexual, and less than 2% identified as lesbian, gay, uncertain, questioning, asexual, or an option not listed.

About half of participants (51%) were born in the United States whereas half (49%) were born outside the United States, with one participant (.1%) stating that they did not know. In terms of generational status, 42% identified as first, 37% as second, 13% as third or beyond, 6% as 1.5, 1% as adoptee and 2% as option not listed. In regard to educational attainment, 47% reported having a college degree, 24% reported a professional or graduate degree, 19% reported having completed some college, 10% reported having a high school diploma, and 1% identified

as an option not listed. In terms of income, 28% of participants reported a family total yearly income of under $10,000 to $49,999, 35% reported an income of $50,000 to $74,999, 31% reported an income of $100,000 or more, and 5% reported that they were unsure. Participants had spent an average of 33.44 years (*SD* = 17.58) living in the United States. Participants' average BMI was 24.17 (*SD* = 4.56). Due to rounding, not all percentages add up to exactly 100%.

Procedure

The study received approval by the Institutional Review Board of the authors' home institution. Participants were asked to complete an online survey comprised of study variables, demographic items, and an informed consent administered via Qualtrics. Participants were collected via Qualtrics recruitment online server. In this process, respondents on Qualtrics choose to join different "panels" through a double opt-in process, in which after they enter demographic information about themselves, they are invited to participate in surveys that they are qualified for based on the information they provided. For the present study, participants were invited through a generic email with no specifics regarding the topic of the survey itself, with a link to complete the survey as well as information about the given incentive and the duration of the study. Qualtrics was paid at a rate of about $6 per participant. After participants completed the survey, they were given "Qualtrics points," or points that are collected and later redeemed in the form of gift cards, sky miles, credit for online games, etc. The inclusion criteria for the study included: 1) identify as 18 years old or older and 2) identify as Asian American. The survey took approximately 30 minutes to complete and included two validity check items (e.g., "Please choose 'strongly agree' for this item'.")

Item Development and Content Validation

Items. First, a review of the empirical and theoretical literature examining positive body image and the body image experiences of Asian Americans was conducted. From this review of the literature, an initial pool of 50 items was be generated to measure the degree to which Asian Americans demonstrate positive body image attitudes about themselves and other Asian Americans. Three thematic categories were identified in regard to positive body image for Asian Americans that will guide the creation of these items, including:

Resisting white and Eurocentric appearance standards. This dimension included global statements that represent participants' capacity to appreciate their Asian physical appearance over aspects of body image that are valorized within white supremacy (e.g., "I would rather have Asian American physical features than white physical features.") The literature pointed to how Asian Americans internalizing messages about the superiority of white and Eurocentric beauty standards was an integral part of negative body image formation (Javier & Belgrave, 2019; Liao et al., 2019), thus, resisting those messages and embracing Asian American physical features may be associated with more adaptive body image beliefs and overall mental health functioning.

Asian American physical appearance as beautiful. These items focused on endorsement of positive feelings about one's Asian American physical appearance broadly (e.g., "I take pride in my appearance as an Asian American person.") The literature on whiteness and ethnic identity suggests that feeling positively toward one's racialized features may serve as an important mechanism in promoting overall positive body image for marginalized groups in the United States, given that viewing these prominent features in high regard may negate participants' desire to

adhere to and internalize white and Eurocentric beauty standards (Rakhkovskaya & Warren; 2016; Sladek et al., 2018).

Perceptions of other Asian Americans as attractive. Items in this dimension addressed the extent to which participants find other Asian Americans attractive (e.g., "I feel physically attracted to Asian Americans.") This factor's inclusion reflects the research that suggests that oftentimes, Asian Americans in the United States are socialized to view white people as the most attractive given aspects of colorism that favor lighter skin, as well as how whiteness can be associated with general enhanced power and privileges, rendering it more attractive (Helms, 1990; Tsunokai et al., 2014). Thus, this factor seeks to give voice to Asian Americans' capacity to find other Asian Americans physically attractive despite racist socialization, another way to demonstrate pride in Asian American physical appearance.

Cognitive interviews. To test the initial items, cognitive interviews were conducted with four Asian Americans, as done in Choi et al., 2017. Cognitive interviewing is an interdisciplinary qualitative approach used to collect phenomenological information about how participants respond to survey items at the cognitive level (Lee & Lim, 2008). This method allows for an in-depth exploration of how participants view survey items to assess if they are perceived, comprehended, and responded to in line with the researcher's intentions. Four Asian Americans with a diverse set of social identities across ethnicity, gender, and sexual orientation were recruited through the first author's personal and professional networks. These Asian American participants met the following eligibility criteria: 1) be at least 18 years old or older, 2) reside in the United States, and 3) identify as Asian American. After they provided informed consent, they were offered a $15 gift card to participate in a 60-minute interview. Participants were asked to read and respond verbally to survey items. They were also asked probing questions to explore their understanding of items and items'

perceived relevance. At the end of each of their interviews, participants were asked for general feedback on how to improve the scale. Ten items were revised for clarity after feedback, and three items were added to assess additional racialized components of attraction toward Asian Americans, resulting in 53 items that were sent to expert reviewers.

Topic-Specific Expert Feedback. We solicited feedback from four Asian American psychology researchers who are experts on race, racism, and body image issues within the Asian American community. These experts provided feedback related to face validity, content validity, and item qualities such as grammar and clarity. Each expert rated every item on a Likert-scale and were also asked for suggestions on how to improve the items and the instrument overall. Based on expert review, 13 items were removed that were either low in content and face validity or were repetitive. 21 items also underwent minor revisions (e.g., items were revised to say "Asian physical features" instead of "Asian American physical features.") Then, 11 items were added based on reviewers' recommendations on how to help the scale assess the overarching construct more rigorously, bringing the total number of items to 51.

General Expert Feedback. For the final round pre-survey administration item revision, we solicited feedback from three additional university faculty who reviewed the items for readability and appropriateness for the target sample. These faculty members possess experience with measure development methodology as well as research related to Asian Americans and other people of color. Based on their feedback, one item was deleted and six items were revised to maximize clarity, bringing the total number of items to 50.

Measures

Demographics. Participants responded to survey items that assessed age, sex assigned at birth, gender, education, ethnicity, generational status, nativity status, years spent living in the United States, sexual orientation, socioeconomic status, height, and weight.

Pride in Asian American appearance. The preliminary 50-item PAAAS was administered to assess participants' feelings of positivity toward their own Asian physical features as well as Asian Americans' attractiveness overall. Responses were measured using a 6-point Likert scale (1 = *strongly disagree* to 6 = *strongly agree*). Responses across all items were summed, with higher values indicating greater pride in Asian American appearance. The directions included the following instructions, with the ellipses replaced with a paragraph break in the measure itself: "When you see the term Asian American, the term refers to all individuals who have origins in East Asia, Southeast Asia, and the Indian subcontinent. Please consider whoever comes to mind for you, including the full range of Asian Americans in the United States… When you see the term Asian physical features, please consider the full range of physical features that you believe are associated historically with your ethnic/racial group…When you see the term white physical features, please consider the full range of physical features that you believe are associated historically with people of European ancestry."

Body appreciation. The 10-item Body Appreciation Scale-2 (BAS-2, Tylka & Wood-Barcalow, 2015b) was used to measure body appreciation. The BAS-2 measures body appreciation using a five-point scale (1= *Never*, 5= *Almost always*). A total body appreciation score was calculated by summing participants' responses across all items, with higher scores indicating a higher level of body appreciation. A sample item includes "I take a positive attitude towards my body." The BAS-2 demonstrated adequate three-week test-retest reliability with an intra-class correlation of .90. Convergent validity was demonstrated through significant positive correlations

with self-esteem and proactive coping, and criterion-related validity was demonstrated through a significant negative association with eating disorder symptomatology and a significant positive association with intuitive eating. Scores on the BAS-2 have demonstrated high internal consistency among a racially diverse sample of adult women (α = .92) as well as among college student populations (Tylka & Wood-Barcalow, 2015b; Winter, Gillen, Cahill, Jones, & Ward, 2019). Cronbach's alpha for the present study was .95.

Internalized racism. The 14-item Internalized Racism in Asian Americans Scale (IRAAS; Choi et al., 2017) was used to measure internalized racism. The IRAAS assesses internalized racism using a 6-point Likert scale (1 = *strongly disagree* to 6 = *strongly agree*). A total internalized racism score is calculated by summing participants' responses across all items, with higher scores indicating greater internalized racism. A sample item includes "I sometimes wish I weren't Asian." The scale consists of three factors, including self-negativity, or general negative attitudes about being Asian and negative feelings toward other Asians, weakness stereotypes, or endorsement of popular misconceptions about Asians grounded in racism, and appearance bias, or negative ideas related to Asians' physical features especially in relation to white supremacy. Because we are interested in examining internalized racism broadly, a global score will be calculated by adding total scores from each of these three factors. The scale has shown convergent validity through significant negative associations with collective self-esteem related to race, and the scale has shown predicative validity through significant positive associations with depressive symptoms. Scores on the IRAAS have demonstrated high internal consistency in a sample of Asian American adults (α = .92) (Choi et al., 2017). Cronbach's alpha for the present study was .93.

Collective self-esteem. The 16-item Collective Self-Esteem Scale (CSE; Luhtanen & Crocker, 1992) was used to assess collective self-esteem about one's race. The CSE assesses

feelings about one's membership in particular groups based on four subscales: membership esteem, private esteem, public regard, and importance to identity. Participants respond to items on a 7-point Likert scale (1 = *strongly disagree* to 7 = *strongly agree*). The original measure was modified to assess participants' feelings about their racial/ethnic group (e.g., "my social group" became "my racial/ethnic group"), as done in a previous study related to Asian Americans' self-worth (Choi et al., 2017). Because we were interested in examining collective self-esteem broadly, a total collective self-esteem score was calculated by summing participants' answers across all items as done in past research (Hassan et al., 2013; Nguyen, 2017), with higher scores indicating increased collective self-esteem. A sample item includes "I feel good about the race/ethnicity I belong to." The CSE subscales have demonstrated high internal consistency in a large sample of Asian American adults (α = .72 to .83) (Choi et al., 2017). Cronbach's alpha in the present study for the scale as a whole was .85.

Racial identity. Three subscales of the revised People of Color Racial Identity Attitudes Scale (PRIAS; Miller et al., 2016) scale were used to assess participants' attitudes about their racial group within the context of racial oppression. We used the revised version of the original PRIAS (Helms, 1995) given that this version demonstrated superior fit specifically for Asian Americans. The three subscales include (a) Conformity ("People of my race should learn to think and act like Whites"), (b) Dissonance ("I'm not really sure where I really belong"), and (c), Immersion-Emersion ("I feel unable to involve myself in Whites' experiences, and am increasing my involvement in experiences involving people of my race"). Each item was rated on a five-point scale (1=*Strongly disagree* to 5= *Strongly agree*). Items within each subscale were summed, with higher scores reflecting a stronger endorsement of that respective identity status. PRIAS scores have been associated with Asian Americans' awareness of racism and psychological well-being

(Alvarez & Helms, 2001; Iwamoto & Lui, 2010). This scale has shown adequate internal reliability, such that in a sample of Asian American and Asian international college students, the internal consistency estimate for the Conformity scale was .71, Dissonance was .70, Immersion Emersion was .82 (Iwamoto & Liu, 2010). For the present study, Cronbach's alpha for each subscale were Conformity = .77, Dissonance = .85, and Immersion Emersion = .69.

Eating disorder symptomatology. The 26-item Eating Attitudes Test-26 (EAT-26; Garner, Olmsted, Bohr, & Garfinkel, 1982) was used to assess disordered eating symptomatology. The EAT-26 evaluates the frequency of engaging in disordered eating behaviors and attitudes and includes items such as "I avoid eating when I am hungry" and "I vomit after I have eaten." Participants respond to items on a 6-point Likert scale (1 = *never* to 6 = *always*). Responses to all items were summed, with higher scores indicating an increased presence of behaviors and attitudes that are associated with eating disorders. Convergent validity for this scale has been established through positive correlations with body surveillance and body shame in Asian American women (Cheng et al., 2017; Phan & Tylka, 2006). The EAT-26 has demonstrated solid internal consistency among Asian American adult women (α = .90-.91) (Cheng, 2014; Le et al., 2020). Cronbach's alpha for the present study was .90.

Psychological distress. The 6-item Kessler Psychological Distress Scale (K6) was used to measure psychological distress (Kessler et al., 2003). The K6 assesses the presence of non-specific psychological distress over the past 30 days using a 5-point Likert scale (0 = *none of the time* to 4 = *all of the time*). The six questions inquire about how often respondents feel sad (1), nervous (2), hopeless (3), restless (4) everything was an effort (5), and worthless (6). Individual item responses were summed, with higher scores indicating a greater presence of psychological distress. This scale has demonstrated convergent validity through a positive correlation with serious mental

illness as assessed through the DSM-IV (Kessler et al., 2003). The Kessler Psychological Distress Scale has demonstrated solid internal consistency among a large sample of Asian American adults (α = .88) (Zhang, Hong, Takeuchi, & Mossakowski, 2012). Cronbach's alpha for the present sample was .93.

Data Analytic Plan

Data Screening and Preparation

Missing data were analyzed using SPSS. Less than .5% of the values for each variable in the PAAAS and the other study measures were missing. Within the entire sample, 781 participants (98.12%) were not missing any data. Little's missing completely at random (MCAR) test was significant, suggesting that missing data in our sample were not completely at random, $\chi^2(1904) = 2494.92$, $p < .01$. We inspected our dataset more closely and found that no items on any of the scales of the PAAAS, nor items on any of the other study scales, were missing more than two data points. Thus, we determined that the significant MCAR test could perhaps be due to respondent fatigue, given the overall length of the questionnaires. Following best practices (Parent, 2013), given the miniscule amount of missing data, we utilized pairwise deletion to account for missing data, such that available data was used for analyses and missing data points were excluded only for analyses that directly involved those missing data points. The total sample was randomly divided, such that participants were randomly assigned to the development (N = 398) and validation (N = 398) samples. Our study met the minimum sample size (i.e., 300) established by best practices related to scale development (Worthington & Whittaker, 2006).

Chapter 3: Results

Step 1: Exploratory Factor Analysis

A Kaiser-Meyer-Olkin (KMO) test of sampling adequacy and Bartlett's test of sphericity were first conducted to determine if the matrix was appropriate for factor analysis (Worthington & Whittaker, 2006). Bartlett's test of sphericity was significant ($_{\chi 2}$(1225, N = 398) = 17,220.23, p < .001, and the Kaiser-Meyer-Olkin (KMO) test yielded a value of .96, suggesting that the sample was adequate and sufficiently factorable (Tabachnick & Fidell, 2007). A parallel analysis with 1000 simulations was conducted to determine the appropriate initial number of factors to be retrained and interpreted, in alignment with best practices (Hayton, Allen, & Scarpello, 2004).

Factor Structure

The parallel analysis based on 1000 random data sets showed that the first five factors had raw data eigenvalues (20.08, 4.55, 4.10, 2.11, 1.71) greater than simulated random eigenvalues (1.84, 1.74, 1.68, 1.62, 1.57). The scree plot showed a sharp bend of the elbow both at the second factor mark and the fourth factor mark. Based on the scree plot both one and two factor solutions were extracted and examined, and both lacked conceptual interpretability and clarity. Thus, based on best practices (Kahn, 2006), we extracted and examined the three to five factor solutions.

Principal axis factoring with direct oblimin rotation was employed for our EFA, given that we expected the factors to correlate with each other as facets of pride in Asian American appearance (Worthington & Whittaker, 2006). The pattern matrix coefficients for each model were examined, so that items that were psychometrically and conceptually inadequate were

removed to maximize scale utility. For each solution variation, items were maintained or deleted based on three criteria: (1) an item's largest structure coefficient must be greater than or equal to |0.45| and (2) the magnitude difference between an item's two largest structure coefficients must be greater than |0.20|, and (3) that the presence of the item contributed to conceptual clarity for its respective factor and the scale overall. These criteria were used to set a relatively high minimum value for the factor loadings of each item as well as their cross-loading differences in order to have more clear and distinct factors, as recommended by Worthington and Whittaker (2006).

Of the three-, four-, and five-factor models, the three- and four-factor models each exhibited a lack of factor interpretability and a lack of conceptual clarity. Ultimately, the process yielded a five-factor model revealed the cleanest pattern matrix and conceptual clarity, while most closely aligning to our hypothesized theoretical structure based on past literature. However, only one item loaded onto the fifth factor. In hindsight, the "disappearance" of this fifth factor was unsurprising. The original themes of resisting white and Eurocentric beauty standards and Asian American physical appearance as beautiful had been somewhat overlapping in definition/content and thus a few items were subsumed under other factors. The single item ("I think that having dark hair is just as attractive as having blond hair") lacked conceptual clarity in terms of its existence as a single factor subscale, so it was deleted. Furthermore, this item that loaded under the fifth factor was aligned with several of the items that were later deleted due to a lack of conceptual fit, in our transition from a 37-item scale to a 25-item scale.

Ultimately, the process yielded a four-factor model that displayed the greatest conceptual interpretability and clarity. 13 items were deleted for the following criteria: ten items for failing to meet the loading threshold of |0.45|, two items for having a cross loading with less than .0.20

difference, and one item for loading onto its own factor and for its lack of conceptual fit. We examined the 13 items that were removed from the final scale and did not observe a systematic pattern in the removal process, except for the disappearance of the fifth factor.

This process yielded an initial 37-item, four-factor solution. Together, this four-factor solution accounted for 69.19% of the total variance in the 37-item pool (61.66% of the 50-item pool). Variance explained by each factor was 42.77%, 11.06%, 10.08%, and 5.28% respectively. As shown in Table 1, all 37 remaining items had significant loadings of .55 or higher, with a minimum difference of .23 in cross loadings between items. All four of the scales demonstrated strong internal consistency (i.e., reliability coefficients for Factor 1 = .97, Factor 2 = .90, Factor 3 = .95, and Factor 4 = .86). All factors were correlated with one another at moderate to high effect sizes.

Step 2: Cross-validation

For this cross-validation procedure, we used the second half (N = 398) of our randomly divided sample. To examine the stability of the four-factor model derived from exploratory factor analyses in the EFA, we conducted a confirmatory factor analysis (CFA) using the structural equation modeling software AMOS 27.0 (IBM Corp., Armonk, NY, USA). In line with best practices for scale development, good fit was based on the following guidelines: root mean square error of approximation (RMSEA) close to $\leq$ 0.08 for acceptable fit, the standardized root-mean-residual (SRMR) close to $\leq$ 0.08 for acceptable fit, and the comparative fit index (CFI) $\geq$ 0.95 for good fit, 0.92 to 0.94 for adequate fit (Hu & Bentler, 1999). The results of the CFA suggested that the 37-item, four-factor model did not represent good fit based on the aforementioned guidelines (RMSEA = .095, 90% CI [.091, .098]; SRMR = .09; CFI = .82).

Given the poor fit of the 37-item four-factor solution, we revisited the 37 items and removed items based on principles of parsimony and conceptual validity. Best practices for scale development state that after examining items' structure coefficients as well as the magnitude differences between items' coefficients, it is then appropriate to remove items to optimize scale length and conceptual clarity (Worthington & Whittaker, 2006). We thus removed nine items that lacked conceptual clarity as well as three items that were unduly repetitive with existing items within their respective factors. For example, in terms of the nine items removed that lacked conceptual clarity, a few items compared the attractiveness of Asian physical features to white physical features in a more neutral way (e.g., "I consider Asian physical features just as attractive as white physical features" within factor one) or compared Asian Americans' attractiveness to other people of color (e.g., "Asian American people are just as attractive as other people of color" within factor three). Items such as these did not fit as neatly with the rest of the items within their respective factor and were thus removed. In terms of the three items removed for repetitiveness, an example includes the item "My Asian physical features are attractive" which loaded onto factor one, which read similarly to "I take pride in my Asian physical features" and "I feel good about my Asian physical features" while having a lower factor loading than both of the latter items.

This process yielded a 25-item, four-factor solution. Together, the four-factor solution accounted for 73.66% of the total variance in the 25-item pool (61.66% of the 50-item pool). Variance explained by each factor was 42.77%, 11.71%, 12.05%, and 7.14% respectively. As shown in Table 2, all 25 remaining items had significant loadings of .59 or higher, with a minimum difference of .22 in cross loadings between items. We ran a confirmatory factor analysis with this updated 25-item four-factor solution. The results of the CFA suggested that the

25-item, four-factor model represented good fit, based on the aforementioned guidelines (RMSEA = .073, 90% CI [.067, .078]; SRMR = .06; CFI = .93). See Table 3 for factor loadings.

Factor names were selected by discussing content representation as well as items with highest loadings within each factor. Furthermore, we drew up past literature related to Asian American body image and measures specific to Asian Americans (Choi et al., 2017; David & Okazaki, 2006). The first factor contained eight items was named *Pride in Asian Features* (α = .97, as all items reflected positive and self-affirming feelings toward one's own Asian physical features (e.g., "I consider my Asian physical features attractive no matter what other people think of them."). The second factor included six items and was named *Preference for Asian American Appearance* (α = .88), as all the items reflected a favoring of physical features typically associated with Asians or Asian Americans overall compared to white features or white people (e.g., "I consider Asian physical features more attractive than white physical features."). The third factor included seven items and was named *Asian Americans as Desirable* (α = .94), given that all items reflected a desire toward Asian Americans such as in the realms of dating or physical intimacy (e.g., "The thought of being physically intimate with an Asian American person excites me."). The fourth and final factor included four items and was named *Action Promoting Asians' Attractiveness* (α = .86), such that all the items involved some sort of behavioral component related to either seeking out representations of Asians' attractiveness or sharing with others about Asians' attractiveness (e.g., "When referencing attractive celebrities, I make efforts to include Asian American celebrities.").

Step 3: Measure Invariance and Validity

Measurement Invariance. Given the sizable number of both women and men in the overall study sample, we examined measurement invariance across these two groups. In regard to gender, we excluded participants who did not identify as a man or a woman, given that they comprised a very small portion of our sample (N = 3). To assess invariance across configural, metric, and scalar models, we followed the guidelines established by Chen (2007), which recommends changes in RMSEA of equal to or greater than .015 accompanied by changes in CFI of equal to or greater than -.010 in each subsequent level as indicative of noninvariance. We did not utilize SRMR given that it has been recognized as differentially sensitive at different levels of invariance (Chen, 2007). The RMSEA and CFI for each of the models were: configural (RMSEA = .060, 90% CI [.056, .064]; CFI = .906), metric (RMSEA = .06, 90% CI [.056, .064]; CFI = .901), and scalar (RMSEA = .06, 90% CI [.056, .064]; CFI = .897). These indices for ΔRMSEA and ΔCFI thus indicated that the model structure, magnitude of factor loadings, and item intercepts were invariant across Asian American women and men.

Convergent Validity. To examine convergent validity, we assessed correlations between the PAAAS subscales and total score between body appreciation, collective self-esteem, internalized racism, and the different racial identity statuses. Each PAAAS subscale and the total scale score were significantly and positively correlated with body appreciation and collective self-esteem (see Table 4 for all correlation values). Furthermore, each PAAAS subscale and the total scale score were significantly and negatively correlated with internalized racism. In terms of the racial identity statuses, each PAAAS subscale and the total score were significantly and negatively correlated with conformity. All PAAAS subscales and the total score were significantly and negatively correlated with Dissonance, aside from Action Promoting Asians' Attractiveness which was not significantly correlated. Finally, all PAAAS subscales and the total

score were significantly and positively correlated with immersion-emersion, aside from Pride in Asian Features, which was not significantly correlated.

Predictive Validity. To examine predictive validity, we executed a series of regression analyses to assess if 1) the PAAAS total score and 2) the PAAAS subscales were significantly associated with psychological distress and disordered eating. Prior to running these analyses, we checked these scores for normality through examining skewness and kurtosis, as well as for multivariate outliers and multicollinearity. All of our variables were within the acceptable range for skewness and kurtosis (skewness < 3, kurtosis < 10; Weston & Gore, 2006). In regard to multicollinearity, all variance inflation factors were less than 10 and all tolerance coefficients were greater than .20, suggesting no significant multicollinearity. Finally, all cases had a Cook's distance less than 1, and therefore we concluded that our analyses were not unduly influenced by multivariate outliers given that D > 1 is commonly conceptualized as the signifier of outliers.

We first ran one regression analysis examining if the PAAAS total score was associated with psychological distress, followed by a second regression to discern if the PAAAS total score was associated with disordered eating. The PAAAS total score was significantly negatively associated with psychological distress (B = .03), $t(787) = -2.57$, $p < .02$ and also explained a significant amount of variance in psychological distress scores, (R^2 = .01), $F(1, 787) = 6.62$, $p <$ .001. The PAAS total score was not significantly associated with disordered eating (B = .01), $t(783) = .33$, $p = .74$ and did not explain a significant amount of variance in disordered eating scores (R^2 = -.001), $F(1, 783) = .11$, $p = 74$.

We then ran a regression analysis with all four of the PAAAS subscales inputted as independent variables and psychological distress inputted as the outcome variable, followed by a

final regression to discern with the four PAAAS subscales as independent variables and disordered eating as the outcome variable. The PAAAS subscales explained a significant amount of variance in psychological distress (R^2 = .09), $F(4, 786) = 19.31$, $p < .001$. In regard to specific subscales, Pride in Asian Features (B = -.26), $t(786) = -5.47$, $p < .001$ and Preference for Asian American appearance (B = -.13), $t(786) = -3.05$, $p < .01$ were significantly negatively associated with psychological distress, Action Promoting Asians' Attractiveness was significantly positively associated with psychological distress (B = .30), $t(786) = 7.22$, $p < .001$, and Asian Americans as Desirable was not significantly associated (B = -.04), $t(786) = -1.02$, $p = .31$.

The PAAAS subscales also explained a significant amount of variance in disordered eating (R^2 = .08), $F(4, 783) = 17.29$, $p < .001$. In regard to specific subscales, Pride in Asian Features (B = -.16), $t(783) = -3.83$, $p < .001$ and Asian Americans as Desirable (B = -.10, $t(783) = -2.37$, $p < .02$ were significantly negatively associated with disordered eating, Action Promoting Asians' Attractiveness was significantly positively associated with disordered eating (B = .32), $t(783) = 7.54$, $p < .001$, and Preference for Asian American appearance was not significantly associated (B = -.01), $t(783) = -.26$, $p = .79$.

Chapter 4: Discussion

This study's purpose was to create a psychometrically sound measure of pride in Asian American appearance for Asian American individuals. Scale development best practices literature guided the creation of this measure (Lee & Lim, 2008; Worthington & Whitaker, 2006). Content validation consisted of a literature review, cognitive interviews, and expert feedback to include a range of perspectives in conceptualizing PAAAS. Although three dimensions were hypothesized, factor analysis yielded a correlated model that consisted of four factors that were a strong fit to the data, which included Pride in Asian Features, Preference for Asian American Appearance, Asian Americans as Desirable, and Action Promoting Asians' Attractiveness. This four-factor model was supported by moderate to high internal consistency estimates as well as robust factor determinacies. Initial construct validity of the PAAAS was supported by how each of its four factors as well as the total score were positively correlated with collective self-esteem and positive body image, whereas they were all negatively correlated with internalized racism.

Two of the four factors we found were similar to two of the three originally hypothesized factors. The first includes the Pride in Asian Features factor, which includes positive feelings about one's Asian features and appreciating these features as they are without modification. The presence of this factor and its positive correlation with collective self-esteem and negative correlations with internalized racism, conformity, and dissonance build upon past literature that suggests that taking pride in one's Asian features may serve as a particular manifestation of rejecting white supremacist standards of beauty even while existing in a country that glorifies whiteness (Helm, 2017; Phoenix, 2010). Of note, Pride in Asian Features was the only factor that was negatively associated with both disordered eating symptomatology and psychological

distress. This negative association with disordered eating symptomatology perhaps speaks to how feeling positively about one's Asian features may make it so that Asian Americans do not feel the need to engage in disordered eating behaviors (e.g., dietary restriction) to compensate for negative feelings about their racialized features (Liao et al., 2019; Wong et al., 2017). It is possible that Asian Americans who feel positively about their Asian features are more able to ground themselves in the present moment, such as the day-to-day experience of their emotions and values instead of the pursuit of white beauty ideals, which may protect against disordered eating behaviors (Engeln-Maddox, 2006).

The second of the four factors that aligned more consistently with one of our three hypothesized domains was the Asian Americans as Desirable subscale. The presence of this factor aligns with the burgeoning research literature surrounding how both dating preferences and preferences related to physical attractiveness are indeed racialized (Tsunokai et al., 2014; Tsunokai et al., 2019), in contrast with color-blind ideologies that attraction is race-neutral (Eastwick et al., 2009). More specifically, our study suggests that an increased view of fellow Asian Americans as desirable is positively correlated with collective self-esteem and negatively correlated with internalized racism, highlighting how positive feelings about one's own racial group and identity affects the extent to which one feels attracted to members of one's racial group. These findings are congruent with past research that suggests that increased ethnic identity is associated with Asian Americans' attraction to other Asian Americans (Chan et al., 2020; Nehl et al., 2014). Furthermore, this subscale's negative correlation with psychological distress and positive correlation with positive body image builds upon this past literature by showing how feeling attracted to fellow Asian Americans may portend mental health benefits. This subscale contributes to the literature given that the majority of previous studies have

focused on how Asian Americans may be attracted to white people given the prevalence of white supremacy, as opposed to exploring the psychosocial correlates and benefits of Asian Americans feeling attracted to their own racial group. Furthermore, the presence of this subscale highlights the agency that Asian Americans may possess to alter who they feel attracted to such as by increasing their racial collective self-esteem, thus subverting the notion that those living in a predominantly white country inevitably will feel most attracted to white people.

We had originally hypothesized a third factor that centered on resisting white and Eurocentric appearance standards. However, items from within this factor diverged into two separate factors in our four-factor model, one of which was Preference for Asian American Appearance. The presence of this factor may best be explained by drawing from both critical race theory as well as queer studies, in particular by examining how queer folks have developed pride in the context of heterosexism and heteronormativity. Queer theorists suggest that to counter heterosexist and heteronormative messages that instill shame, queer folks have inverted these notions of queer inferiority by casting queer bodies, identities, and practices as things to be proud of, to form a collective resistance to normative ideologies of heterosexuality (Rand, 2012). This same process can apply to the Preference for Asian American Appearance factor. Within white supremacy, Asian Americans are taught to idealize whiteness, which can manifest in many ways such as viewing Asian culture as "backward," Asian men as inherently patriarchally oppressive, and Asian cultural behaviors as perpetually foreign (Pyke, 2010; Schwalbe et al., 2000). However, the Preference for Asian American Appearance factor's positive correlation with collective self-esteem and negative correlations with internalized racism, psychological distress, and dissonance speak to how prioritizing Asian American appearance over white appearance may act as a method of collective resistance against normative ideologies that

espouse whiteness as superior. The items on this factor emerged with robust factor determinacies, unlike items that posited Asian physical features as "just as" attractive as white physical features, highlighting the potential necessity of framing Asian American appearance over white features as a way to cultivate race-based self-esteem and positive body image.

The presence of the fourth factor, Action Promoting Asians' Attractiveness, articulates a more behavioral component of the originally hypothesized factor resisting white and Eurocentric beauty standards. This factor aligns with recent research that suggests that engaging in tangible action that promotes social justice – in this case, promoting Asians' attractiveness in the face of white supremacy – is distinct from critical consciousness about social justice topics, even if the two may be related (Suyemoto et al., 2020). Though this factor was positively correlated with collective self-esteem and positive body image and negatively correlated with internalized racism, it was also positively associated with both psychological distress and disordered eating symptomatology. These nuanced findings may relate to recent research that showed that for lesbian, gay, and bisexual people of color, engaging in high-risk activism was associated with elevated anxiety (Santos & VanDaalen, 2018). Furthermore, past studies have showed that for Black adults, greater experiences of race-related stress as well as greater physiological anticipation of racism were positively associated with engagement in activism (Hope et al., 2020; Szymanski & Lewis, 2015). It is thus possible that engaging in tangible action to promote Asians' attractiveness to oneself and others may elicit distress, given the additional energy that may be devoted to that labor on top of already experiencing racial marginalization as an Asian American. Furthermore, those who reported higher Action to Promote Asians' Attractiveness may have also experienced greater experiences of racism, though this idea is speculative given that we did not assess external experiences of racism in this study, only internalized racism.

Despite this study's novelty as the first to examine pride in Asian American appearance and body positivity specifically for Asian Americans, there are important limitations to name and to address in future research. First, this study did not take into account how different ethnic subgroups may cultivate pride in their Asian American appearance, nor did it examine racialized experiences of appearance such as colorism that may disproportionately impact ethnic subgroups such as South Asians and Filipinx Americans (David & Nadal, 2013; Sims & Hirudayaraj, 2016). While a few of our study items focused on skin color, future researchers should try to assess colorism more specifically, as well as how different Asian ethnic subgroups may develop pride in their appearances given their unique histories of intergenerational trauma and colonialism. We included a diverse range of Asian ethnic subgroups in this study given that subgroups such as South Asians and Filipinx are often ignored when examining the experiences of Asian Americans as a general group (Hufana & Morgan, 2020; Mukherjea et al., 2018). However, we simultaneously recognize the importance of research that specifically centers these ethnic subgroups, as well as other overlooked Asian ethnic subgroups including but not limited to Hmong Americans, Cambodian Americans, and Vietnamese Americans.

Furthermore, this study consisted of a predominantly heterosexual sample, so future studies should examine how pride in Asian American appearance may manifest for Asian Americans who identify as gay, bisexual, lesbian, and queer. For example, studies have shown that lesbian and bisexual Asian American women experience fetishization and objectification in romantic and sexual relationships with other women (Sung et al., 2015), whereas queer Asian American men are perceived as sexually submissive and othered within the broader gay community (Han, 2008). Thus, future research can examine how queer Asian Americans can cultivate pride in Asian American appearance despite the oppression they face, as well as how

factors such as community connectedness with fellow queer people of color may promote this pride. Additionally, the majority of the Asian Americans within the present study's sample identified as making a middle-class income or above as well as having a college education. Thus, future studies may want to examine how Asian Americans who are of a lower socioeconomic status or have less education cultivate pride in Asian American appearance, given how the field of Psychology has generally focused on middle class Asian American college students or those with college degrees. Finally, participation bias and non-response bias restrict the generalizability of our results. Given that we recruited our sample through Qualtrics Panels, only Asian Americans who were able to access a form of working internet could have completed our study.

Implications for Research and Practice

It is essential that researchers continue to investigate how pride in Asian American appearance may benefit Asian Americans' mental and physical health. For example, given that the Pride in Asian Features factor was the only factor significantly correlated with reduced disordered eating, future research may examine if this factor is correlated or associated with more positive eating behaviors such as intuitive eating. Relatedly, given that the majority of subscales as well as the total score were correlated with reduced psychological distress, it may be beneficial to assess whether these subscales or pride in Asian American appearance overall may be correlated or associated with other mental health outcomes such as reduced depression, given past research that suggests that body positivity generally is associated with reduced depression (Kaufman et al., 2018). Furthermore, future studies may investigate whether pride in Asian American appearance moderates the impacts of racial discrimination on Asian American individuals' disordered eating symptomatology, specifically the Pride in Asian Features subscale

given its negative correlation with disordered eating. Overall, the findings of this study emphasize the importance of using a strengths-based approach when researching Asian American body image (Smith, 2006). The majority of studies examining Asian Americans' body image thus far have focused on factors that contribute to Asian Americans' negative body image. While this research provides an entryway into understanding how Asian Americans feel about their bodies, this study demonstrates how it is possible and necessary to investigate the pride Asian Americans have about their bodies, to avoid defining Asian Americans only by the racism they face or the struggles they have related to self-image.

In terms of clinical implications, this measure may serve as a useful way for clinicians to assess the extent to which Asian American clients feel pride about their Asian American appearance and how that affects their mental health and relationships. Moreover, this study's results emphasize the importance of inquiring about sociocultural constructs such as internalized racism, collective self-esteem, and conformity to white societal norms when working with Asian American clients who may experience a lack of pride in their Asian American physical features. This scale is an especially valuable contribution to the literature on body image given how the majority of body image interventions take a race-neutral approach and discuss constructs such as body appreciation and self-compassion with no mention of race or race-related factors (Alleva et al., 2015). The results of this study suggest that clinicians may guide Asian American clients to challenge anti-Asian sentiments they may have internalized throughout their lives, as well as to engage in activities such as community organizing or pro-Asian consciousness raising groups to elevate their collective self-esteem and thus enhance the pride they feel in their Asian physical features. Clinicians may also encourage clients to engage with Asian American media that portrays Asian Americans in a positive way, which may bolster the extent to which Asian

Americans confident in their own Asian features as well as Asians' attractiveness overall (Kuo et al., 2020).

As the research related to Asian Americans' psychology expands, it is important to honor experiences of oppression as well as Asian Americans' strengths and collective resiliency. The PAAAS acts as a response to the calls for additional investigations of body positivity within marginalized and underrepresented racial groups. Importantly, the PAAAS highlights how Asian Americans do not need to approximate whiteness to feel positively about Asian American appearance. This scale can serve as a tool for future quantitative investigations and theory building pertaining to Asian Americans' body image. Additionally, this scale can aid in the development of both individual and systems-level interventions aimed at increasing Asian Americans' pride in their racialized appearance. On a system level, this scale reinforces the importance of centering Asian Americans' pride in their appearance through centering Asian Americans themselves in sectors of society such as media and policy, as well as through emphasizing the importance of deconstructing practices (e.g., imperialism/colonialism in Asian countries) that promote white beauty standards in the first place.

Appendices

Appendix A: Study Tables

Table 1
EFA Factor Loadings (Pattern Matrix Coefficients) for the initial 37-item four factor solution

Item	1	2	3	4	h^2
Factor 1: Pride in Asian Features					
Item 3	**.70**	-.01	.11	-.04	.58
Item 10	**.71**	-.03	.07	-.09	.58
Item 17	**.67**	-.14	-.01	-.06	.59
Item 19	**.77**	-.07	.04	-.01	.70
Item 24	**.81**	-.01	.01	.14	.77
Item 25	**.81**	.01	.06	.15	.80
Item 26	**.88**	-.06	.03	.01	.86
Item 27	**.61**	-.01	-.07	.38	.68
Item 28	**.80**	.01	.04	.14	.77
Item 29	**.90**	.04	-.02	.12	.84
Item 30	**.89**	.01	.01	.08	.87
Item 31	**.79**	-.04	.03	-.07	.71
Item 32	**.87**	-.03	.04	-.05	.80
Item 33	**.86**	-.01	.02	.02	.79
Factor 2: Preference for Asian American Appearance					
Item 5	.14	**.74**	-.02	-.12	.60
Item 7	.07	**.78**	.04	-.04	.62
Item 12	.12	**.63**	.03	.04	.50
Item 14	-.07	**.75**	.04	.04	.56
Item 16	.01	**.72**	-.01	.07	.58
Item 18	.10	**.76**	.01	.05	.68
Item 43	-.14	**.63**	-.34	.10	.64
Factor 3: Asian Americans as Desirable					
Item 36	-.07	.12	**-.71**	.15	.73
Item 37	-.10	.12	**-.84**	.15	.73
Item 38	.29	-.07	**-.63**	-.05	.71
Item 39	.21	-.13	**-.71**	-.05	.76
Item 40	.17	-.13	**-.75**	.05	.77
Item 41	.21	-.08	**-.74**	-.12	.82
Item 42	-.01	.04	**-.71**	-.02	.59
Item 44	.07	.04	**-.80**	-.01	.77
Item 45	-.11	.15	**-.79**	.12	.76
Item 46	-.10	.09	**-.85**	.07	.80
Item 47	.10	-.05	**-.82**	-.01	.78
Item 49	-.06	-.05	**-.80**	-.01	.70
Factor 4: Action Promoting Asians' Attractiveness					
Item 20	.11	-.01	.06	**.55**	.48
Item 21	.07	-.05	.07	**.74**	.63
Item 22	-.01	-.08	.02	**.81**	.67
Item 23	.10	-.02	-.02	**.76**	.63

Note. Bold indicates which factor item loaded on.

Table 2

EFA Factor Loadings (Pattern Matrix Coefficients) for the final 25-Item PAAAS

Item	1	2	3	4	h^2
Factor 1: Pride in Asian Features					
Item 25	**.79**	.05	.01	.14	.77
Item 26	**.89**	.02	.07	-.01	.86
Item 28	**.81**	.02	.01	.10	.75
Item 29	**.91**	-.03	-.03	.09	.84
Item 30	**.91**	-.01	.01	.05	.87
Item 31	**.83**	.04	.04	-.11	.67
Item 32	**.88**	.03	.04	-.07	.79
Item 33	**.88**	.01	.02	-.01	.80
Factor 2: Preference for Asian American Appearance					
Item 5	.11	**.78**	-.01	-.12	.60
Item 7	.02	**.82**	-.06	-.03	.63
Item 12	.07	**.64**	-.04	.07	.47
Item 16	-.03	**.73**	-.01	.09	.58
Item 18	.05	**.75**	.01	.07	.65
Item 43	-.14	**.58**	.37	.08	.59
Factor 3: Asian Americans as Desirable					
Item 37	-.03	-.04	**.80**	.08	.65
Item 42	.04	.03	**.63**	.02	.44
Item 44	.12	.01	**.83**	-.06	.75
Item 45	-.05	.12	**.81**	.06	.73
Item 46	-.03	.02	**.90**	-.01	.80
Item 47	.16	-.10	**.83**	-.05	.77
Item 49	.01	-.04	**.84**	.02	.69
Factor 4: Action Promoting Asians' Attractiveness					
Item 20	.07	.06	-.02	**.59**	.41
Item 21	.04	.05	.02	**.78**	.68
Item 22	-.06	-.01	.05	**.87**	.74
Item 23	.06	-.05	.01	**.79**	.63

Note. Bold indicates which factor item loaded on.

Table 3
CFA Factor Loadings for the 25-Item PAAAS

Item	Factor 1	2	3	4
Factor 1: Pride in Asian Features				
25. I take pride in my Asian physical features.	.87			
26. I feel good about my Asian physical features.	.91			
28. My Asian physical features help me to feel confident in my overall physical appearance.	.81			
29. I take a positive attitude toward my Asian physical features.	.87			
30. I love my Asian physical features.	.90			
31. I do not feel that I have to change anything about my Asian physical features to look attractive.	.74			
32. I consider my Asian physical features attractive no matter what other people think of them.	.83			
33. I appreciate the unique characteristics of my Asian physical features.	.81			
Factor 2: Preference for Asian American Appearance				
5. I think that having smaller eyes is more attractive than having bigger eyes.		.76		
7. I think having monolids is more attractive than having double eyelids.		.72		
12. I think that having darker skin is more attractive than having lighter skin.		.65		
16. I find people who have flat noses more attractive than people with bridged noses.		.78		
18. I consider Asian physical features more attractive than white physical features.		.80		
43. I feel that Asian Americans are more attractive than white people.		.75		
Factor 3: Asian Americans as Desirable				
37. I would be interested in dating an Asian American person.			.84	
42. I would be interested in dating an Asian American person who does not have physical features typically associated with white people (e.g., lighter skin).			.63	
44. I would feel proud to have an Asian American romantic partner.			.84	
45. The thought of being physically intimate with an Asian American person excites me.			.88	
46. When given the opportunity, I like going out on dates with Asian Americans.			.87	
47. I would feel proud to have an Asian American romantic partner even if they do not have physical features typically associated with white people (e.g.,			.83	

lighter skin).		
49. I feel physically attracted to Asian Americans.	.86	
Factor 4: Action Promoting Asians' Attractiveness		
20. I actively challenge people's assumptions that white people are more attractive than Asian people.		.68
21. I make efforts to share with others that I find Asian people attractive.		.80
22. I actively seek out media that portrays Asian people attractively.		.84
23. When referencing attractive celebrities, I make efforts to include Asian American celebrities.		.84

Note. All loadings are significant at $p < .01$

Table 4

Bivariate Correlations, Descriptive Statistics, and Reliability Coefficients for PAAAS Scales and Validity Measures (N = 796)

Scale	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Pride	–												
2. Preference	.43**	–											
3. Desire	.47**	.40**	–										
4. Action	.43**	.52**	.40**	–									
5. PAAAS	.80**	.75**	.77**	.72**	–								
6. EAT-26	-.07*	.05	-.05	.21**	.01	–							
7. K6	-.17**	-.09*	-.08*	.12**	-.09*	.44**	–						
8. BAS-2	.58**	.25**	.22**	.24**	.43**	-.12**	-.38**	–					
9. CSE	.44**	.08*	.35**	.09*	.35**	-.25**	-.32**	.35**	–				
10. IRAAS	-.50**	-.16**	-.30**	-.16**	-.39**	.25**	.26**	-.35**	-.46**	–			
11. PRI-C	-.36**	-.08*	-.27**	-.10**	-.29**	.29**	.19**	-.23**	-.44**	.57**	–		
12. PRI-D	-.38**	-.13**	-.22**	.01	-.27**	.39**	.60**	-.46**	-.53**	.51**	.45**	–	
13. PRI-IE	-.07	.10**	.12**	.14**	.09*	.24**	.20**	-.12**	-.07	.24**	.32**	.30**	–
M	38.15	25.41	31.89	14.85	110.22	61.34	11.74	38.65	81.01	29.81	5.90	6.44	7.64
SD	7.31	6.85	7.08	4.78	19.79	17.65	5.56	8.00	12.86	11.79	2.34	2.83	2.37
α	.97	.88	.94	.86	.94	.90	.93	.95	.85	.93	.77	.85	.69

Note. Pride = PAAAS Pride in Asian Features scale; Preference = PAAAS Preference for Asian American Appearance scale; Desire = PAAAS Asian Americans as Desirable scale; Action = PAAAS Action Promoting Asians' Attractiveness scale; PAAAS = Total PAAAS scale; EAT-26 = Eating Attitudes Test-26; K6 = Kessler Psychological Distress Scale; BAS-2 = Body Appreciation Scale-2; CSE = Collective Self-Esteem Scale; IRAAS = Internalized Racism in Asian Americans Scale; PRI-C = PRIAS Conformity scale; PRI-D = PRIAS Dissonance scale; PRI-IE = PRIAS Immersion-Emersion scale

M = mean; *SD* = standard deviation; α = Cronbach's alpha

** $p < .01$, * $p < .05$

Appendix B

Review of the Literature

This literature review is presented in three sections: examining body positivity as a construct and the necessity to examine body positivity that takes into account race and culture, Asian Americans' body image specifically, and various socioculturally-relevant psychological factors that could influence Asian Americans' body positivity. The review first describes the current conceptualizations of body positivity within the available literature, while noting the extent to which these conceptualizations are grounded within predominantly white or Eurocentric frameworks and findings. The next portion of the review focuses on research that has examined Asian Americans' body image, highlighting ways in which previous studies could be extended to examine positive body image. The final section provides an overview of constructs including racial identity, ethnic identity, and internalized racism, as well as how each of these constructs may relate to Asian Americans' positive body image.

Body Positivity: Current Conceptualizations and Limitations

Research on body positivity and positive body image burgeoned in the mid-2000's to the present day, with the vast majority of research on body image before then focusing solely on negative body image (Tylka & Wood-Barcalow, 2015a). Researchers in the field of positive body image emphasize the importance of differentiating positive body image from negative body image, such that these constructs do not exist on the same continuum, nor does positive body image represent low levels of negative body image (Tylka, 2012). Indeed, positive body image has been associated with U.S. college women's well-being after extracting shared variance with negative body image (Avalos et al., 2005), and positive body image has also been associated

with Australian women's reduced weight-loss behaviors and increased skin cancer protective-behaviors after extracting shared variance with body dissatisfaction (Andrew, Tiggemann, & Clark, 2016). Furthermore, African American adolescent girls often report identifying both aspects of their bodies that they would like to change, as well as aspects of their body that they appreciate, suggesting a limited overlap between positive body image and negative body image (Pope et al., 2014; Webb et al., 2014). Taken together, these findings suggest that the promotion of positive body image is worth examining apart from body image and that the construct itself is distinct from a mere absence of negative body image.

In addition to the more standard definition of positive body image (i.e., the love, respect, and acceptance people have for their bodies, regardless of how one's body compares to popular societal ideas), positive body image has been conceptualized with several core qualities in mind, such that it is: a) multifaceted, b) holistic, c) stable and malleable, d) protective, e) linked to self-perceived body acceptance by others, and f) shaped by social identities (Tylka & Wood-Barcalow, 2015a). Several of these qualities relate to the present study and its importance. In regard to being multifaceted, positive body image has been shown to contain several different components, including but not limited to body acceptance and love, broadly conceptualizing beauty, and adaptive appearance (McHugh et al., 2014). The multidimensionality of positive body image suggests that it is not a unidimensional construct that can be entirely assessed through one measure of body satisfaction, rather, it is necessary to create multiple measures that can assess the unique and distinct forms that positive body image manifests. Furthermore, positive body image has shown stability in that women with body image concerns who participated in a 3-week self-compassion meditation maintained their gains in body positivity 3 months after the intervention (Albertson, Neff, & Dill-Shackleford, 2014), while also displaying

malleability, such that college women who endorsed body positivity also reported having experienced negative body image during their adolescent years prior to enrolling at university (Wood-Barcalow et al., 2010). Thus, examining positive body image may be fruitful given how it may promote wellbeing over a sustained period of time, while at the same time being modifiable for those who do not yet possess it.

The extent to which positive body image is shaped by social identities is one of the most understudied facets of positive body image. Though a small yet growing literature has developed in regard to examining positive body image across age groups, gender, sexual orientation, people in appearance-oriented professions, and people coping with physical change, there is still a dearth of research that investigates positive body image specifically related to race (Tiggemann, 2015). Of the studies that have examined positive body image across different racial/ethnic groups, the BAS (the most common body appreciation measure prior to the BAS-2; Avalos et al., 2005) displayed the expected unidimensional structure in U.S., U.K., Australian, and German samples, but it appeared to have a bidimensional factor structure for Malaysian and Indonesian women (Swami & Chamorro-Premuzic, 2008, Swami & Jaafar, 2012). These findings may suggest that women who live in less-Westernized or non-Westernized cultures may experience a disconnect between more Western ideals of individual control of the body and more traditional notions of modesty in Eastern cultures. While the specific sociocultural mechanisms underlying these differences in positive body image remain unclear, these findings suggest that positive body image may indeed manifest differently for people who inhabit different social identities.

Another limitation and further direction of the positive body image research thus far includes a lack of ability to measure positive body image specifically related to race. For example, African American women have reported increased rates of body positivity compared to

white women (Williams, Cash, & Santos, 2004; Wood-Barcalow et al., 2010). Furthermore, in a sample of women living in the United Kingdom, Hispanic women possessed the highest rates of positive body image, followed by African Caribbean, white, and South Asian women (Swami, Airs, Chouhan, Leon, & Towell, 2009). While these studies help establish that women of varying racial backgrounds may possess differing levels of positive body image, the sociocultural mechanisms underlying these differences remain unclear, as well as the extent to which these women may possess attitudes and feelings about racially-specific features of their bodies, given that at this point, to our knowledge, there are no positive body image measures that take into account racially-specific features or body parts. Given the extent to which race is an inextricable part of both one's feelings toward one's own body as well as how one's body is perceived by others (Kwate, N.O.A., & Threadcraft, S., 2015; Pitman, 2000), it is important to more closely examine the racialized manifestations of positive body image for underrepresented populations, such as Asian Americans.

Asian Americans' Body Image

Though several studies have documented Asian Americans' higher rates of negative body image compared to white populations, few studies have examined Asian Americans' body image in a way that takes into account their racially-specific features and experiences. Furthermore, to our knowledge, no studies have specifically examined positive body image within Asian American populations. However, a few qualitative studies have examined Asian Americans' attitudes toward their body image using frameworks that did take into account participants' attitudes toward their racially-specific physical features. This section of the literature review till thus delve more specifically into those studies as they are most pertinent to understanding how positive body image may manifest for this underrepresented population, followed by an

examination of research that examines the extent to which Asian Americans may perceive fellow Asian Americans as attractive.

One study that found some evidence of positive body image included a qualitative investigation of 20 Asian American women who participated in semistructured interviews that assessed their experiences of body dissatisfaction in relation to oppression at the intersection of gender and race. Within this study, the core categories that emerged from these participants' interviews included navigating cultural beauty norms, experiences of sexism and racism, parental influences, peer influences, and identity management processes (Brady et al., 2016). Given that the interview protocol was designed to assess body dissatisfaction, the majority of participants expressed negative body image in relation to expectations that they appear hyper-feminine, sexual objectification experiences, and microaggressions and race-related teasing. However, over half of participants also reported expressing appreciation of their bodies as well as a sense of body acceptance. These women shared various approaches to developing an appreciation and acceptance of their bodies, including feeling appreciation for diverse beauty representations, valuing the functionality of their bodies, prioritizing health over appearance, creating an individualized sense of appearance that transcends just Western or just Asian standards, and restructuring their cognitions about their appearances.

These findings from Brady et al. (2016) suggest that even though Asian American women experience oppression due to white beauty standards, they may also experience some pride in and resilience about their body image. The majority of participants in this study expressed that white beauty standards are revered and sought after, especially in the context of being desirable for men. However, the authors of Brady et al. (2016) also suggest that only women who internalized Eurocentric beauty standards then reported feeling as if they possessed

appearance-related deficits. This suggests that Asian American individuals may be able to recognize the predominance of white and Eurocentric beauty standards without internalizing those standards and devaluing their bodies as a result. However, more research is necessary to understand the specific mechanisms by which positive body image may manifest for Asian American individuals, given that Brady et al. (2016) did not assess for those factors in their semistructured interview protocol, and the presence of a white interviewer may have increased participants' reluctance to express feelings of racial pride.

Another study examined the body image experiences of ten heterosexual Asian American women using a consensual qualitative research methodology. The results of this study found several factors that shaped body image for Asian American women, including interpersonal influences, Asian and American body ideals, thin-ideal internalization, and protective behaviors and attitudes (Wong et al., 2017). Similar to Brady et al., (2016), the participants in this study expressed frustration at the prevalence of white beauty ideals, as well as the transmission of such beauty ideals through the media and peer influences. These participants reported protective behaviors surrounding body image as well, such as giving less priority to achieving an ideal body type, valuing fitness and the healthfulness of one's body over its appearance, and developing an acceptance of one's body over time. The results of this study suggest that despite the predominance of white and Eurocentric beauty ideals, Asian American women may be able to cultivate more positive or accepting attitudes toward their bodies. While Wong et al., (2017) did ask about experiences that elicit comfort about one's body image as well as how participants in general sustain or maintain feeling comfortable in their bodies, participants still were not asked to explicitly comment on what factors may contribute to positive attitudes about their racially-specific features or what factors may enable them to resist white and Eurocentric beauty

standards. The findings from Brady et al. (2016) and Wong et al. (2017) converge with the notion of positive body image as multidimensional (Tylka & Wood-Barcalow, 2015a), such that while there may be some factors that promote comfortability and acceptance toward one's body generally, there may be another set of factors that elicit more pronounced feelings of joy or pride in one's Asian American physical appearance.

A recent qualitative study consisting of two focus groups examined the body image concerns of 11 Asian American men. Through using a thematic analysis approach, the researchers uncovered five themes that included messages about attractive characteristics for Asian American men, factors that contribute to confusion about the ideal body image, effects of negative body image, coping with body image concerns, and defining masculinity traits for Asian American Men (Liao et al., 2019). While Asian American men reported some distinct body image pressures compared to Asian American women (Brady et al., 2016; Wong et al., 2017), such as pressure to appear more muscular or desire for increased height, they also reported similar sources of body dissatisfaction, such as a lack of non-stereotypical media representation of Asian Americans, as well as the prevalence and glorification of white and Eurocentric beauty standards and features, such as more bridged noses. Taken together, these findings suggest that Asian American men and women experience some shared sources of elevated negative body image. While it may be important to examine positive body image that is specific to Asian American women and Asian American men, the present study seeks to create a broader positive body image measure for the purpose of inclusivity of trans and gender-expansive individuals who do not fall neatly into a binary gender categorization, especially given the shared experiences of body image dissatisfaction in relation to white and Eurocentric beauty standards.

The Asian American men in Liao et al., (2017) also reported various coping strategies related to their body image concerns. These coping strategies included engaging in body improvement exercises like modifying their exercise regime and eating more healthfully, accepting their bodies as they are and loving their body even if it does not meet the ideal body image, as well as prioritizing other areas of life more than appearance, such as academics. The presence of these strategies suggest that body image is a pertinent issue within Asian American men's lives, though at least some are able to modify the extent to which body image affects their daily lives and self-concept. Given that Liao et al., (2017) did not inquire specifically about pride in their Asian American physical features, additional research is necessary to understand the extent to which Asian American men and Asian American individuals broadly may be able to feel pride in their appearance, in addition to or above and beyond accepting that their bodies may not meet a predetermined societal ideal.

While positive body image has traditionally been studied within the realm of one's feeling toward their own body, the current study also seeks to examine one's feeling of attraction to fellow Asian Americans. Adopting this lens is crucial given the extent to which attraction and sexuality are intertwined with dominant societal structures, such as white supremacy. Past studies have shown that who individuals consider attractive and dateable are deeply influenced by cultural and social factors such as media, peer influences, and racism (Tsunokai, Kposowa, & Adams, 2009; Yancey, 2009). For centuries, the United States has created and perpetuated structural constraints and ideologies that have discouraged individuals from engaging in romantic relationships with people outside of their race. For example, specific discriminatory laws as well as stereotypical and racist depictions of people of color in the media have created a racial hierarchy in which white people are perceived as most attractive and powerful (Leshner,

2006; Osumi, 2012). The examination of Asian Americans' pride in their physical appearance therefore intertwines both individual feelings of pride as well as how those individual feelings are affected by broader systemic influences.

White individuals have benefitted from these systemic advantages, such that they often are perceived as the most attractive and dateable within a romantic context. This preference toward white individuals comes at the expense of black individuals in particular. One study reported that while over 90% of white heterosexual men and women exclude black individuals when considering romantic partners, whereas 71% of black individuals excluded white people from their dating preferences (Robnett and Feliciano, 2011). In regard to white people and Asian Americans, 93% and 53% of white women and men, respectively, dismissed the notion of dating an Asian American. However, only 11% and 35% of Asian women and men, respectively, dismissed the notion of dating a white person. Additionally, in a rate similar to white people, 94% of Asian Americans excluded black people from their potential dating partners. Another study that examined dating outcomes showed that Asians were significantly less willing to date black and Hispanic individuals compared to white individuals (Tsunokai et al., 2009). These findings provide evidence for the idea of a multi-racial hierarchy within the United States (Bell, Marquardt, & Berry, 2014), in which whites remain at the top, followed by non-black people of color, followed by black individuals. While the rendering of race relations in the U.S. is more complex than a static hierarchy, the dating preferences of Asian Americans may highlight the extent to which institutional and systemic anti-blackness is internalized and manifested, especially given the extent to which Asian Americans have been used as a model minority for the purpose of denigrating black individuals and other marginalized racial groups (Bedolla & Kim 2014).

The origins of colorism and valuing whiteness within Asian American communities is nuanced and must take into account the heterogenous experiences of colonization and collective trauma within the broad umbrella of Asian America. In regard to colonization, lighter skin tones and more Eurocentric facial features were viewed as the standard of beauty in Asian countries (e.g., Vietnam, Philippines, and India) that were colonized by the English, Spanish, and French (Hunter, 2008). Asians who possessed physical appearances that aligned with these Eurocentric beauty standards were often granted resources and privileges that were denied to those with darker skin. Thus, physical appearance itself was used as part of a system of oppression in which those who looked more like colonizers received opportunities whereas others did not.

Colonial mentality refers to the extent to which colonized individuals internalize the inferiority that is enacted by the colonizer (David & Okazaki, 2006). Colonial mentality can manifest in several ways, such as through feelings of inferiority about oneself and one's own cultural group, as well as feelings of embarrassment, shame, and self-directed hostility for one's membership in a colonized race, ethnicity, or culture. These feelings can then lead a colonized individual to act in ways that will distance themselves from their native culture, such as by changing their appearance and behavior to match those of their colonizer, as well as by discriminating against people of their own culture so that they can align themselves with the superiority of their colonizer (Freire, 1970). When considered through the lens of colonial mentality, Asian Americans considering fellow Asian Americans attractive may thus serve as a rejection of internalized inferiority as a result of colonization.

Asian groups who lived in countries that were not colonized may possess a different starting point for the valuing of whiteness. In these countries, white skin was and is favored given that skin tone often denoted one's position or socioeconomic status (King-O'Riain, 2006).

This often manifested through the belief that dark-skinned Asians were perceived as manual laborers or peasants who were forced to work outside, whereas Asians with a lighter complexion could afford to stay indoors due to their membership in the upper or elite socioeconomic class (Rondilla & Spikard, 2007). This hierarchy based on skin tone was maintained through skin lightening rituals, such as how upper-class Japanese men and women used white-lead powder makeup in the mid-19th century to lighten their complexion as much as possible (Glenn, 2009). This hierarchy and these practices persist to this day, with the presence of a global multibillion-dollar skin-lightening industry and many people of color who engage in practices such as hair lightening and skin bleaching (Dixon & Telles, 2017; Harper & Choma, 2019). Thus, whiteness's desirability may stem from its association with the accumulation of privilege and resources, in addition to the internalization of colonization.

While these studies provide robust evidence of the prevalence of white supremacy within Asian Americans' dating preferences and romantic attraction, to our knowledge, there have been no studies that have examined the psychological factors that may enable Asian Americans to resist internalized racism and find members of their own racial group attractive. One study found that gay Asian American men with higher ethnic identity preferred dating fellow Asian American men over white men, whereas gay Asian American men who were younger and living on the east coast preferred dating white men (Nehl et al., 2014). Perhaps Asian Americans who possess a greater liking of and affinity toward their own native culture's practices and attributes may thus be able to resist the notion that they should feel attracted to whiteness and white people at the exclusion of Asian Americans. However, given the overall dearth of research in this area, more studies are necessary to examine the socioculturally-relevant psychological factors that

may aid Asian Americans in transcending whiteness, to develop pride in Asian American appearance.

Socioculturally-Relevant Psychological Factors: Racial Identity and Internalized Racism

Racial identity may act as one factor that underlies the extent to which Asian Americans develop positive body image. Racial identity theory is conceptualized as the process in which "members of racially oppressed groups respond to and internalize race-related stress and discrimination into their overall identity or self-consciousness" (Alvarez & Helms, 2001, p. 218). The racial identity model first developed by Helms (1995) suggests the following racial identity formation statuses: Conformity, Dissonance, Immersion-Emersion, and Internalization. Conformity reflects a color-blind ideology in which people of color identify only with white culture and white people, thereby dismissing and minimizing the importance of race and race-related issues. Dissonance includes a period of confusion and uncertainty about one's racial status and the significance of race in broader social issues. Immersion-Emersion entails when people of color only associate with their racial group and exclude interactions with white people. Internalization reflects a period in which people of color both appreciate their own native culture as well as attributes of white culture. Racial identity theory suggests that people of color inhabit different stages at different times in a nonlinear fashion, eschewing a stable trajectory for a more dynamic process of identity in which people of color may move from one stage to another depending on life experiences and events, including racism. This theory also conveys the complexity in which people of color may respond to racism on a psychological level.

While studies remarked upon in the introduction of this proposal suggest that racial identity statuses that transcend conformity are more often associated with psychological wellbeing, to our knowledge, no studies have examined racial identity in regard to Asian Americans' body image. However, a couple of studies have examined the role of racial identity in regard to African American women's body image and disordered eating. For example, Flowers, Levesque, and Fischer (2012) found that among a sample of African American college-attending women, self-hatred of African American group membership was associated with many negative psychological outcomes, including body dissatisfaction and disordered eating behaviors. Furthermore, body dissatisfaction mediated the association between self-hatred and disordered eating, such that for African American women who reported more disdain toward their own racial group, they then experienced more body dissatisfaction, which subsequently was associated with increased disordered eating. The authors of this study posit that the disdain of African American women high in self-hatred may bleed into how they feel about their bodies, and they consequently may use disordered eating behaviors to regulate the pain that comes from body dissatisfaction or to feel some control over their bodies amidst their self-negativity. In regard to the present study, perhaps Asian Americans in the Conformity stage may be less likely to exhibit positive body image given their preference for the white dominant group.

Another study found that among a sample of 278 African American undergraduate women, racial identity buffered the extent to which sexually objectifying experiences were associated with internalizing dominant standards of beauty and several negative health outcomes (Watson et al., 2013). More specifically, the study's results showed for women with low affirmative attitudes toward their own racial group, sexually objectifying experiences were associated with internalizing standards of thinness, which was then associated with increased

body surveillance, body shame, appearance anxiety, disordered eating, and poorer interoceptive awareness. However, women with high affirmative attitudes toward their own racial group did not internalize standards of thinness after experiences of sexual objectification. The authors suggest that these findings convey how maintaining a positive disposition toward one's racial group may allow African American women to resist feeling that they have to adhere to dominant societal expectations surrounding thinness and reducing the space they take up in the world. In regard to the present study, these findings suggest that perhaps Asian Americans higher in Immersion-Emersion may be able to develop enhanced positive body image, given their capacity to critique the presence of whiteness in society and their preference toward their own racial group. Still, more research is necessary to understand the ways in which racial identity may affect Asian Americans' positive body image, given the slight yet growing literature that relays the importance of racial identity for African American women's body image and eating behaviors.

Internalized racism may serve as another construct that is associated with the extent to which Asian Americans can develop positive body image. Internalized racism is often conceptualized as the extent to which Asian Americans may adopt the disparaging attitudes and events they have experienced as part of their self-concept. Noticing and overcoming one's internalized racism has been posited as an important task across varying racial identity development models (Alvarez & Helms, 2001; Chae & Larres, 2010). Indeed, internalized racism can serve as a faulty survival mechanism for people of color immersed in white supremacy, such that people of color may feel that assimilating into white culture and leaving behind their culture of origin grants them some agency in reducing the racism they experience or the self-hatred they feel (Chou & Feagin, 2015). However, internalized racism and conforming to

white norms have often been associated with negative health outcomes, and on a broader level internalized racism also reinforces inequalities at cultural and systemic levels because people of color will act in ways that perpetuate dominant narratives and maintain racial oppression (David, 2013; Watkins & Shulman, 2008).

The present study will use the Internalized Racism in Asian Americans Scale (IRAAS) to examine the extent to which Asian Americans have internalized hostile and negative messages about their own racial identity (Choi, Israel, & Maeda, 2017). This scale is comprised of three factors: self-negativity, weakness stereotypes, and appearance bias. The self-negativity factor represents the extent to which Asian Americans may possess overall unfavorable views toward their Asian American identity, which may manifest in a dislike of being Asian American, of low collective self-esteem in their identification with Asian Americans as a group, as well as possessing hostile attitudes toward other Asian Americans. The weakness stereotypes factor entails the internalization of overarching negative stereotypes about Asian Americans, such that Asian Americans are less assertive, skilled, or capable due to their Asian American identity. Finally, the appearance bias factor details the extent to which Asian Americans hold disdain toward phenotypic features that are associated with Asian Americans. While the appearance bias subscale is particularly well-suited to assess in relation to the potential for Asian Americans to develop positive body image, positive body image may also be negatively correlated with other subscales as well, such that Asian Americans who devalue other aspects of their Asian American identity may subsequently be less able to generate favorable attitudes toward their Asian American phenotype, a salient aspect of themselves. Overall, while a growing literature has examined how internalized racism manifests within Asian Americans' body image, few studies

have examined the promotion of positive body image within this underrepresented population, an important area that highlights the potential resiliency and strength of a marginalized community.

Appendix C

Preliminary Potential Items for the Pride in Asian American Appearance Scale (PAAAS)

Factor 1: Resisting white and Eurocentric appearance standards

I would rather have Asian American physical features than white physical features.

I do not need to look like a white person to be attractive.

I would rather have brown eyes than blue eyes.

I would rather have dark hair than blond hair.

I think that having darker skin is just as attractive as having lighter skin.

I think having darker skin is more attractive than having lighter skin.

I feel like I am beautiful even if I am different from media images of white people (e.g., models, actresses/actors).

Factor 2: Asian American physical appearance as beautiful.

As an Asian American person, I consider myself physically attractive.

My Asian American physical features are beautiful.

I take pride in my appearance as an Asian American person.

As an Asian American person, I do not have to change anything about myself to look beautiful.

As an Asian American, I know I am attractive no matter what other people think of me.

Factor 3: Perceptions of other Asian Americans as attractive.

I find Asian American people physically attractive.

When I think of someone who is physically attractive, I often think of an Asian American.

Appendix D

Body Appreciation Scale-2 (BAS-2, Tylka & Wood-Barcalow 2015b)

5-point scale ranging from 1= never, 2 = seldom, 3 = sometimes, 4 = often, 5 = always

1. I respect my body.

2. I feel good about my body.

3. I feel that my body has at least some good qualities.

4. I take a positive attitude towards my body.

5. I am attentive to my body's needs.

6. I feel love for my body.

7. I appreciate the different and unique characteristics of my body.

8. My behavior reveals my positive attitude toward my body; for example, I hold my head high and smile.

9. I am comfortable in my body.

10. I feel like I am beautiful even if I am different from media images of attractive people (e.g., models, actresses/actors).

Appendix E

Internalized Racism in Asian Americans Scale (IRAAS; Choi, Israel, & Maeda, 2017)

6-point scale ranging from 1= strongly disagree to 6 = strongly agree

1. I sometimes wish I weren't Asian.

2. It's unfair that I was born Asian.

3. My life would be better if I wasn't Asian.

4. My feelings toward other Asians tend to be negative.

5. Asians are physically weaker than non-Asians.

6. Asian men are more feminine than non-Asian men.

7. Asian men can't satisfy their sexual partners.

8. Asians tend to be passive.

9. Asians tend to be socially awkward.

10. Asians don't make good leaders.

11. Many Asians would be more physically attractive if they had surgery to look more White.

12. Asians tend to all look the same to me.

13. Asians are less physically attractive than Whites.

14. Lighter is skin is generally more attractive than darker skin.

Appendix F

Collective Self-Esteem Scale-Race-Specific Form (CSES)

Please read each statement carefully, and respond by using the following scale from 1 to 7:

(scale options include: Strongly Disagree, Disagree, Disagree Somewhat, Neutral, Agree Somewhat, Agree, Strongly Agree)

1. I am a worthy member of my racial/ethnic group.

2. I often regret that I belong to the racial/ethnic group I do.

3. Overall, my racial/ethnic group is considered good by others.

4. Overall, my racial/ethnic group membership has very little to do with how I feel about myself.

5. I feel I don't have much to offer to the racial/ethnic group I belong to.

6. In general, I'm glad to be a member of the racial/ethnic group I belong to.

7. Most people consider my racial/ethnic group, on the average, to be more ineffective than other racial/ethnic groups.

8. The racial/ethnic group I belong to is an important reflection of who I am.

9. I am a cooperative participant in the racial/ethnic group I belong to.

10. Overall, I often feel that the racial/ethnic group of which I am a member of is not worthwhile.

11. In general, others respect the racial/ethnic group that I am a member of.

12. The racial/ethnic group I belong to is unimportant to my sense of what kind of a person I am.

13. I often feel that I'm a useless member of my racial/ethnic group.

14. I feel good about the racial/ethnic group I belong to.

15. In general, others think that the racial/ethnic group I am a member of is unworthy.

16. In general, belonging to my racial/ethnic group is an important part of my self image.

Appendix G

Eating Attitudes Test-26 (EAT-26; Garner, Olmsted, Bohr, & Garfinkel, 1982)

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Usually (5)	Always (6)
1. I am terrified about being overweight.						
2. I avoid eating when I am hungry.						
3. I find myself pre-occupied with food						
4. I have gone on eating binges where I feel that I may not be able to stop.						
5. I cut my food into small pieces.						
6. I am aware of the calorie content of foods that I eat.						
7. I particularly avoid food with a high carbohydrate content (i.e. bread, rice, potatoes, etc.)						
8. I feel that others would prefer if I ate more.						
9. I vomit after I have eaten						
10. I feel extremely guilty after eating.						
11. I am occupied with a desire to be thinner.						
12. I think about burning up calories when I exercise.						
13. Other people think that I am too thin.						
14. I am preoccupied with the thought of having fat on my body.						
15. I take longer than others to eat my meals.						
16. I avoid foods with sugar in them.						

17. I eat diet foods.						
18. I feel that food controls my life.						
19. I display self-control around food.						
20. I feel that others pressure me to eat.						
21. I give too much time and thought to food.						
22. I feel uncomfortable after eating sweets.						
23. I engage in dieting behavior.						
24. I like my stomach to be empty.						
25. I have the impulse to vomit after meals.						
26. I enjoy trying new rich foods.*						

Note. * Reverse score item.

Appendix H

Kessler Psychological Distress Scale (K6)

The following questions ask about how you have been feeling during the **past 30 days**. For each question, please select the option that best describes how often you had this feeling.

(scale is 0 = none of the time, 1 = a little of the time, 2 = some of the time, 3 = most of the time, 4 = all of the time)

During the past 30 days, about how often did you feel…

a. …nervous?
b. …hopeless?
c. …restless or fidgety?
d. …so depressed that nothing could cheer you up?
e. …that everything was an effort?
f. …worthless?

Appendix I

People of Color Racial Identity Attitudes Scale (PRIAS, Helms, 1995)

	Strongly Disagree (1)	Disagree (2)	Neither Agree/ Disagree (3)	Agree (4)	Strongly Agree (5)
Factor 1: Conformity					
1. Whites are more attractive than people of my race					
2. People of my race should learn to think and act like Whites					
3. I limit myself to White activities					
Factor 2: Immersion/ Emersion					
4. I feel unable to involve myself in Whites' experiences, and am increasing my involvement in experiences involving people of my race					
5. When both White people and people of my race are present in a social situation, I prefer to be with my own racial group					
6. When people of my race act like Whites I feel angry					
Factor 3: Dissonance					
7. I'm not sure where I really belong					
8. I have begun to question my beliefs					
9. I'm not sure how I feel about myself					

Appendix J

Informed Consent

Institutional Review Board
1204 Marie Mount Hall ● 7814 Regents Drive ● College Park, MD 20742 ● 301-405-4212 ● irb@umd.edu

CONSENT TO PARTICIPATE

Project Title	A Study Examining Asian American Adults' Wellbeing
Purpose of the Study	This research is being conducted by **Thomas Le and Derek Iwamoto** at the University of Maryland, College Park. We are inviting you to participate in this research project because you: a) are at least 18 years old, b) self-identify as Asian American, c) currently live in the U.S. The purpose of this research project is to better understand the sociocultural factors that influence Asian American adults' wellbeing (e.g., eating and mood) and behaviors.
Procedures	The procedures involve participating in an online survey that will take approximately 30 minutes to complete. You will access the survey via a Qualtrics link that will contain a description of the survey and informed consent. You must agree to the consent form in order to proceed to the survey. On the next page, you will complete three brief screening questions to determine eligibility for participating in the study. The screening questions will request basic demographic information about the participants. If eligible, you will be taken the next portion of the study, which contains several brief self-report measures that examine participants' identity, attitudes, and health behaviors. You will also complete items regarding demographic information (e.g., race/ethnicity, sex, socioeconomic status, age, educational attainment, etc). You will receive the allocated points that Qualtrics gives for a 30 minute survey (these points can be redeemed later in the form of gift cards, skymiles, credit for online games, etc.).
Potential Risks and Discomforts	There is no more than minimal risk associated with this study. Although there are no known risks associated with participating in this research project, the current study may pose some minor risk related to frustration or embarrassment from the survey questions

	due to their sensitive and personal nature. Throughout the survey, you may recall experiences of discrimination that may be unpleasant and uncomfortable. The risks are assumed to be comparable to those found in their ordinary activities or day-to-day encounters. In the unlikely event that you find completing the survey distressing, you would be reminded that you are free to skip any question(s) that you are uncomfortable answering and/or can stop your participation in the study at any time. If you need mental health resources, please visit https://www.nami.org/Find-Support/NAMI-HelpLine. This webpage provides hotlines and resources in regards to mental health.
Potential Benefits	There are no direct benefits from participating in this research, but the results may help the investigator learn more about different sociocultural factors that influence mental and behavioral health among an understudied group, Asian American adults. We hope that, in the future, other people might benefit from this study through improved understanding of how race and identity-related factors affect health and well-being, which will inform the development of future targeted interventions.
Confidentiality	Confidentiality will be protected in the following ways: First, the surveys are anonymous and will not contain information that can personally identify you. Data containing identifying information will be stored as a separate file and password-protected. The principal investigator will only know the password. Any identifying information will be destroyed once the data collection has been completed. Second, once all data have been collected, they will be inputted into an SPSS file and then MPLUS, where only the principal investigator, Thomas Le, and co-investigator, Derek Iwamoto, will have direct access to the data. This file will be stored on password-protected computers and no identifying information will be present in this dataset. Third, research products emanating from this project will report data in aggregate form only. The data will be retained for 10 years after the completion of the study, according to the University of Maryland policy on human subject files, and then will be destroyed. If we write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park or governmental authorities if you or someone else is in danger or if we are required to do so by law.
Compensation	You will receive Qualtrics points based on the length of the survey (Qualtrics determines the amount of points). These point can be redeemed for gift cards, sky miles, gaming credit etc (rewards listed on Qualtrics).
Right to Withdraw and Questions	Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time,

	you will not be penalized or lose any benefits to which you otherwise qualify. If you are an employee or student, your employment status or academic standing at UMD will not be affected by your participation or non-participation in this study. If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator: ***Thomas Le*** ***3128 Biology-Psychology Building*** ***College Park, MD*** **tple@terpmail.umd.edu**	
Participant Rights	If you have questions about your rights as a research participant or wish to report a research-related injury, please contact: University of Maryland College Park Institutional Review Board Office 1204 Marie Mount Hall College Park, Maryland, 20742 E-mail: irb@umd.edu Telephone: 301-405-0678 This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.	
Statement of Consent	By clicking "I Agree" you indicated that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. You will receive a copy of this consent form. If you agree to participate, please click 'I Agree' to move forward with the survey. If you do not wish to participate, you may click the 'I Decline' button to exit this survey.	
	☐ **I agree**	☐ **I Decline**

Appendix K

Demographics

Screening Questions included after consent form:

1. Are you 18 years old or older?

- Yes
- No

2. Do you identify as Asian American?

- Yes
- No

3. Do you live in the United States?

- Yes
- No

Demographic Questions included at end of survey:

1. What is your age? _____

2. What is your ethnic background?

- Chinese
- Japanese
- Korean
- Filipino
- Vietnamese

- ○ Taiwanese
- ○ Singaporean
- ○ Indian
- ○ Cambodian
- ○ Thai
- ○ Hmong
- ○ Laotian
- ○ Bangladeshi
- ○ Indonesian
- ○ Malaysian
- ○ Native Hawaiian or Pacific Islander
- ○ Multiracial and/or Multiethnic (please specify) _____
- ○ Other (please specify) _____

3. Were you born in the U.S.?

- ○ Yes
- ○ No
- ○ I don't know

4. How many years have you lived in the U.S.?

- ○ 0-5 (1)
- ○ 6-10 (2)
- ○ 11-20 (3)
- ○ 21 or more (4)

5. Please select your generational status.

- ○ 1st Generation (i.e., born outside of U.S.)
- ○ 1.5 Generation (i.e., immigrated between 6 to 12 years of age)
- ○ 2nd Generation (i.e., born in the U.S. and at least one parent is an immigrant)
- ○ 3rd Generation and beyond (i.e., born in the U.S. and at least both parents also born in the U.S.)
- ○ Adoptee
- ○ Other _____

6. What sex were you assigned at birth?

- ○ Female
- ○ Male

7. What is your gender?

- ○ Woman
- ○ Man

- ○ Female-to-male transgender (FTM)
- ○ Male-to-female transgender (MTF)
- ○ Genderfluid
- ○ Gender non-conforming
- ○ Agender
- ○ Other (please specify) _____

8. What is your sexual orientation?

- ○ Bisexual
- ○ Lesbian
- ○ Gay
- ○ Uncertain
- ○ Heterosexual
- ○ Questioning
- ○ Queer
- ○ Asexual
- ○ Other (please specify) _____

9. What is your highest level of educational attainment?

- ○ High school diploma

- ○ Some college
- ○ College degree
- ○ Professional or graduate degree
- ○ Other (please specify) _____

10. If you are currently enrolled in school, please select your current year in school:

- ○ Freshman
- ○ Sophomore
- ○ Junior
- ○ Senior
- ○ Graduate student
- ○ Other (please specify) _____

11. What is your current employment status?

- ○ Student
- ○ Employed part time
- ○ Employed full time
- ○ Unemployed

12. What is your family's total yearly income?

- ○ Under $10,000

- ○ $10,000-$14,999
- ○ $15,000-$24,999
- ○ $25,000-$34,999
- ○ $35,000-$49,999
- ○ $50,000-$74,999
- ○ $75,000-$99,999
- ○ $100,000 or more
- ○ Unsure

13. Please indicate your geographic location:

- ○ City: _____
- ○ State/Province/Region: _____

14. What is your current height: _____feet _____inches

15. What is your current weight: _____lbs

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