

FLOURISHING AMONG JAPANESE IMMIGRANTS AND SOJOURNERS IN TEXAS:
SOCIAL CAPITAL AND ACCULTURATION

by

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DEDICATION

This dissertation is dedicated to my parents, grandparents, and great grandmother:
Naoyuki and Setsuko Shimozato, Takeshi and Sumiko Shiomi, Naomi and Emiko Shimozato,
and Masue Shiomi.

この博士論文を、おじいちゃん、おばあちゃん、お父さん、お母さんに捧げます。

どうもありがとう。

日々是好日。

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ABSTRACT

FLOURISHING AMONG JAPANESE IMMIGRANTS AND SOJOURNERS IN TEXAS:
SOCIAL CAPITAL AND ACCULTURATION

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Are immigrants in the United States flourishing? What constitute flourishing life among them? This cross-sectional, survey study focused on the role of social capital and acculturation to American society on flourishing among the purposive sample of Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA. A total of 380 cases were used to test the hypothetical model of flourishing through structural equation modeling. The majority of the participants was female, in their 30s and 40s, married, fairly high socioeconomic status, and employed. The average lengths of stay in the United States were almost 10 years. Confirmatory factor analysis revealed that all the measurement models of flourishing, social capital, and acculturation to American society were reliable and valid with no or a few modifications. The MIMIC model was not included in the final model because of its poor fit (the CFI = .887, the TLI = .830, the RMSEA = .143, $\chi^2 = 122.28$, $df = 14$, $p < .05$). The final full structural model yielded an adequate fit (the CFI = .921, the TLI = .906, the RMSEA = .067, $\chi^2 = 345.48$, $df = 128$, $p < .05$). Among the sample of Japanese immigrants, demographic variables, including gender, English proficiency, and lengths of stay in the United States were not associated with

flourishing. Those with higher social capital were more likely to experience higher acculturation to American society ($\beta = .531, p < .05$) as well as flourishing ($\beta = .494, p < .05$). Higher acculturation to American society predicted higher flourishing ($\beta = .264, p < .05$). The intervening effect of acculturation was found in the relationship between social capital and flourishing. That is, those with higher social capital were more likely to be acculturated to American society, in turn, experienced higher flourishing.

The positive approach is useful in understanding immigrant and sojourner adaptation because it takes a person-in-environment perspective that values the effect of social interactions on individuals' optimal wellbeing. The findings of the study yielded several important implications for social workers working with immigrants and sojourners. Social workers can promote wellbeing by helping them strengthen their existing social ties and to create new relationships that are mediated by both face-to-face and online contacts. Expanded social capital will enhance better acculturation to American society, which encourages better flourishing among Japanese immigrants and sojourners. For ever-growing global society, it is of great importance to examine immigration as positive experiences for both immigrants and the nation that welcomes them.

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CHAPTER 1

INTRODUCTION

Happiness is the meaning and the purpose of life,
the whole aim and end of human existence.

Aristotle

... it is only one true luxury, and it is that of the human relations.

Antoine de Saint-Exupéry

We become not a melting pot but a beautiful mosaic.
Different people, different beliefs, different yearnings,
different hopes, and dreams.

Jimmy Carter

Are immigrants and sojourners in the United States happy? An answer to this question may be found in understanding what constitutes *flourishing* life. Flourishing, or the optimal state of mind that a person experiences in everyday life, cannot be attained effortlessly. Both immigrants and sojourners are voluntary migrants who cross international borders for better opportunities (Berry, 2006). Immigrants come to the United States for a variety of reasons (e.g., employment, intermarriage) to settle down for longer periods or even permanently (van Oudenhoven, 2006). On the other hand, sojourners stay temporarily for leisure, education, or work assignments and leave the country after a specified time period (Bochner, 2006). The Irish writer Oscar Wilde once wrote, "To live is the rarest thing in the world. Most people exist, that is all" (Seldes, 1985, p. 451). Flourishing, for both immigrants and sojourners, is not simply to live, but to live a life that makes them fuller and happier.

Migration is not a snapshot event, but a long-lasting and cumulative process that begins while the person is still in his or her home country (Berry, 2005; Portes, 1997). For immigrants and sojourners, the key to flourishing can be found in the course of their life's journey. When

crossing international borders, immigrants and sojourners experience adjustment on psychological and socio-cultural levels. This is a continuous acculturation process between two cultures: maintaining their culture of origin and adjusting to a new society (Berry, 1980, 2001). For an improved cross-cultural adaptation, a strong network of social resources is necessary, emanating from the society of origin as well as from the new society. Social resources including social support system are nurtured in human relationships and benefit an individual's wellbeing. These resources are often referred to as social capital (Portes & Landolt, 2000). For immigrants and sojourners, social capital that is developed before, during, and after immigration, as well as the way of acculturation, can be the critical predictors to their flourishing in new surroundings.

Flourishing is a comprehensive concept of emotional and psychosocial wellbeing that individuals experience in their everyday lives (Keyes, 2002). Social capital is multifaceted; it includes resources from actual human interaction (offline social capital) and online sources (online social capital). Acculturation is an ongoing psychosocial process in the context of social interaction that takes place when a person moves from one society to the other (Barry, 2001). Acculturation is also a bidimensional process that occurs from two directions: acculturation to the host (American) society and acculturation to the original (Japanese) society (Ryder, Alden, & Paulhus, 2000). This study focused on the role of social capital and acculturation on life experiences of Japanese immigrants and sojourners in Dallas/Fort Worth, Texas, USA, in terms of flourishing as a positive outcome. The following areas are examined: (1) flourishing, (2) social capital, and (3) acculturation among immigrants and sojourners, and particularly concentrated on the experiences of Japanese individuals residing in Dallas/Fort Worth, Texas, USA.

Statement of the Problem

Flourishing and Immigrants/Sojourners in the United States

Immigration has played a significant part in U.S. history and has accounted for a major source of population growth and diversity in society. Foreign-born people make up more than 10% of the total population in the United States (Terrazas, Batalova, & Fran, 2007). The United States has witnessed a drastic change in the demographic profile over past decades with

Asians becoming one of the fastest growing minority groups (Nguyen, 2006; U.S. Census Bureau, 2008). With the great diversity as a result of the increasing immigrant population, American society faces the legal, political, cultural, and psychosocial challenges (Congress, 2009).

Throughout U.S. history, immigration has been a divisive national issue. Immigrants are not always welcome in society. During national crises such as warfare and economic recession, immigrants tend to be seen as outsiders and treated as societal pariahs because of the subjection to harsh national policies due to their legal, political, and social status. For example, early immigrants from Japan began to arrive in the United States as early as the late 1880s. Some came to the United States as academic or diplomatic sojourners, while others immigrated in order to escape from social turmoil and/or impoverished situations in Japan (Matsumoto et al., 1970; Smith, 2008). Although the environment in the United States toward immigration was initially positive, economic success of Japanese immigrants in farming and agriculture awakened an anti-Japanese movement and added to the emerging social dissonance between Japanese and the mainstream society. With a deterioration of the international situation following the outbreak of two World Wars, treatment against Japanese Americans and immigrants became even crueler. With the enactment of the Japanese Exclusion Act in 1924, Japanese were banned from U.S. immigration and naturalization for the purpose of excluding them from enjoying citizenship and its rights such as property and land ownership. Earlier Japanese Americans and immigrants experienced segregation, exclusion, deprivation, relocation, internment, and reintegration; as a result, tremendous psychological and social trauma was left among Japanese Americans and immigrants in the United States (Fugita et al., 1991; Homma-True, 1997; Smith, 2008).

Currently, immigrants, as well as sojourners, are often excluded from legal protection in the United States. Title IV of the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) of 1996 is a noteworthy example that targets immigrants and their eligibility for welfare benefits. Anti-immigration sentiment and xenophobic intentions can be observed

intermittently throughout the Act (Keigher, 1997). Immigrants are persuaded to use their own resources without depending on public assistance, as clearly stated in Section 400 of Title IV of PRWORA:

(2) (A) aliens within the Nation's borders not depend on public resources to meet their needs, but rather rely on their own capabilities and resources of their families, their sponsors, and private organizations, and

(B) the availability of public benefits not constitute an incentive for immigration to the United States. (PRWORA, 1996)

Since the enactment of the Act, most immigrants have become ineligible for means-tested public benefits such as Medicaid, Supplemental Security Income and food stamps (Poole, 1996). Immigrants are considered a burden on America's resources and an undeserving economic drain that contributes to the high cost of social services (Swingle, 2000).

In consideration of these circumstances, can immigrants and sojourners be flourishing in the United States? This ultimate question seems to be related to the reasons why immigrants and sojourners migrate to the United States. Immigrants and sojourners are voluntary migrants who cross international borders for a pursuit of better opportunities in life. Some people are pulled to another country for the sake of better living standards, or better economic or educational opportunities (Pernice & Brook, 1994; Segal, 2002; Shapiro et al., 1999). Others seek greater political or religious freedom in new lands. In either case, they are able to choose their own destination, leave their countries of origin voluntarily, and later decide either to stay or leave the country where they have newly settled. Individuals particularly migrate to the United States, or the land of opportunity, hoping for a better life.

An objective view of a better life can often be something tangible, such as economic self-sufficiency measured by socioeconomic status (income level) and independence from welfare. As in the earlier example of PRWORA, self-sufficiency is one of the fundamental social values in the United States, and PRWORA emphasizes the individual's responsibility for economic independence (Segal & Kilty, 2003). Immigrants are cautioned not to burden the

public systems, yet they are expected to become self-reliant by their own resources; otherwise, their sponsors such as family members would be called upon to rescue them (PRWORA, 1996).

However, self-sufficiency is merely a means to a better life, not an end. Flourishing should be the ultimate goal of life for any individual (Oishi, Diener, & Lucas, 2007; Tov & Diener, 2007). Such a subjective experience should be understood on an existential level; for immigrants, flourishing can be a process for achieving a happier life. To some extent, economic self-sufficiency and any other aspiration in life such as better education and better health are instrumental goals for flourishing. Change caused by migration carries with it the possibility of producing psychosocial turmoil among immigrants and sojourners (Shapiro et al., 1999). However, these new experiences can bring a new and better insight into the lives of immigrants and sojourners (Milstein, 2005). By shifting ways of looking at reality, and by choosing to do so, both positive and negative life experiences can be opportunities for one's flourishing (Kurtz & Lyubomirsky, 2008).

In social science, immigrant experiences have been studied by focusing exclusively on their negative life outcomes, such as acculturative stress and psychosocial and cultural maladjustment (Salant & Lauderdale, 2003). Before determining the shift to a positive view in this study, the history of social work needed to be reviewed. It was important to understand just how the primary mission of the social work profession guided this study in examining the positive side of human and social experiences. This discussion led to this study of immigrants and sojourners using the positive approach, in conjunction with Social Capital Theory and Acculturation Theory.

Historical Background of the Social Work Profession

The primary and fundamental purpose of professional social work is to alleviate suffering and to promote optimal functioning and wellbeing of people and society. In the classic book, *The Life Model of Social Work Practice*, Germain and Gitterman (1980) presented the ecological theory to conceptualize the transaction between people and their environments as an integrated system for producing both social issues and social changes. The person-in-

environment perspective, which acknowledged human behaviors and social issues as manifestations of the interplay between people and their environments, distinguished social work from other helping professions (e.g., psychiatry, psychology, counseling), which focused primarily on problems that originated within individuals.

This person-in-environment perspective is embedded in social work practice. Mary Richmond, one of the most influential precursors of the social work profession, stressed the significance of scientific charity, based on rational and empirical evidence, to enhance people's capabilities without producing their dependence on social services (Richmond, 1917). *Social Diagnosis*, published in 1917, was Richmond's attempt to grasp a comprehensive picture of social phenomena by investigating people in their environments. Social caseworkers, including Richmond herself, were engaged in helping clients to help themselves through their social resources (i.e., family and relatives, neighbors, professionals, schools, charity visitors). The following excerpt from this benchmark book illustrated Richmond's ideal for scientific philanthropy based on the person-in-environment perspective:

It will still be necessary to study the social relations of people, not only in order to understand their differences but in order to find a remedy for the ills that will continue to beset them. These ills will change their form, some will be blotted out, and the whole level of life, as we have a right to hope, will be lifted. . . . The methods and processes here dwelt upon will subordinate themselves to a larger whole. It is only through devotion to that whole....that we can submit ourselves in the right spirit to the task of analyzing individual situations. (Richmond, 1917, p. 370)

Helping individuals to capitalize their potential and available resources in their environments is one of the major functions of social work practice (Specht & Courtney, 1994). Jane Addams, another early social work forerunner, was devoted to community development, resource mobilization, and ultimately social reform. Hull House in Chicago, one of the best-known settlement houses in the United States, connected residents (most of which were recent immigrants) with their neighborhood by providing social, educational, and entertainment

opportunities in the surrounding area (Addams, 1961). Therefore, a foremost mission of the social work profession lies within this basic assumption: a pursuit of optimal functioning and wellbeing of people by building and strengthening a meaning, a purpose, obligation, commitment, and support in their community (Specht & Courtney, 1994). By connecting individuals to community, stronger moral fibers are nurtured in persons and their environments (Rapp, Saleebey, & Sullivan, 2005).

Throughout its history, advancement of social science has been progressive. Its underpinning philosophy is found in hope for better lives and meaningful actions that followed (Snyder & Lopes, 2007). Modernism and positivism also influenced social work research and practice. As Payne (2005) stated that “social work is a product of modernism” (p. 15), social workers have developed rational understandings of social problems and then taken rational actions to make differences in society. Positivism is a practical philosophy that places an emphasis on knowledge obtained from strict scientific methods based on affirmed theories. Empirical evidence, as well as theories underlying intervention methods, became a central concern for helping professions (Kirk & Reid, 2002). Evidence-informed practice (EIP) has gained salience in social work over the past decade. Positivist thinking influenced EIP in a way that the empirical evidence based on rigorous research should guide professional decision-making and actions for the best interests of the clients (Payne, 2005).

An excessive commitment to positivist and evidence-informed research and practice, which extensively pursues empirical supports, can hinder scientific inquiry from examining dynamics and interconnections between persons and their environments (Webb, 2001). The evidence-informed orientation can also ignore cultural diversity by posing a one-size-fits-all approach to complex human and social situations. Specifically after World War II, both helping and research professionals put too much emphasis on human and social miseries and problems (Peterson, 2006; Seligman, 1998). Gable and Haidt (2005) pointed out a historical and pragmatic reason for a wide acceptance of what is called the medical-deficit model. The establishment of the Veterans Administration in 1946 and the National Institute of Mental Health

in 1947 played significant roles in this trend. More investment has been made to treat and research proximate causes rather than to promote preventive efforts. The medical-deficit model has been inclined more for individuals and their problems, and as a result, the importance of social connection has been neglected.

The medical-deficit model has persisted in the helping professions, including social work and psychology, with the burgeoning growth of diagnostic categories and pathological labels (Weick, 1983). Originated in the psychoanalytic approach by Sigmund Freud (Jørgensen & Nafstad, 2004; Peterson, 2006), diagnostic standards have been transformed to widely accepted manuals such as the *Diagnostic and Statistical Manual of Mental Disorders* or *DSM-IV-TR* (American Psychiatric Association, 2000) and the *International Classification of Diseases* or *ICD* (World Health Organization, 2007). Diagnostic criteria as such have dichotomized the reality into what is normal and what is abnormal. The medical-deficit model is considered “a reservoir of vulnerabilities and weaknesses” and individuals are treated as a case or “the problem or pathology named” rather than a unique person (Saleebey, 2002, p. 2, p. 3). Clients are given diagnoses for their problems and treatment for their labeled pathologies.

The medical-deficit model is deep-rooted in notions that the causes of human problems are originated within the persons, but not in relation with the circumstances surrounding individuals (Weick, 1983). Society as a whole has been preoccupied with identification and treatment of weaknesses and deficits (Bowers, 2008), as a medical and mental health approach has given too much focus on “individual, family, and community pathology, deficits, problems, abnormality, victimization, and disorder” (Saleebey, 1996, p. 296). The medical-deficit model can be problematic, especially in social work, because it could: (1) devalue cultural diversity, (2) neglect ecological impact on individual behaviors, and (3) disempower individuals (Jackson, 2006). Consequently, practitioners paradoxically encourage clients’ hopelessness, helplessness, and vulnerability under the name of providing helping and services.

A Shift to a Positive Model and the Study with Immigrants and Sojourners

Over the decades, an evolution of beliefs has occurred in social work and psychology to challenge the conventional medical-deficit model. These two benchmark approaches are Strengths Perspective, initiated by social work faculty members at the University of Kansas, and Positive Psychology, led by the University of Pennsylvania psychologist Martin Seligman. Saleebey (1996) called this paradigm shift a re-vision and rediscovery of “the wholeness of clients” (p. 297), whereas Sparks and Baumeister (2008) referred to it as “a strength revolution” (p. 73).

Both Strengths Perspective and Positive Psychology acknowledge the interplay between persons and their environments. These positive approaches not only emphasize the actualization of individuals’ wellbeing, but also pursue healthier and functioning institutions, including families, groups and communities (Diener, 2009). In addition, researchers in the fields of Strengths Perspective and Positive Psychology came to a consensus that “it is as wrong to deny the possible as it is to deny the problem” (Saleebey, 2000, p. 129), and that “human strengths are as real as human weakness” (Bowers, 2008, p. 23). Although there are real pains and suffering as a result of human adversity, life entails more than human and social problems. Consideration into both sides of human experiences enables social workers to see clients as a whole. Bandura (2008) mentioned that human wellbeing is a product of “a reciprocal interplay of interpersonal, behavioral, and environmental determinants” (p. 180). By examining whole persons in the context of their environments, social workers can promote strengths and manage issues (Bowers, 2008). Peterson (2006) also addressed that “human goodness and excellence are as authentic as disease, disorder, and distress” (p. 5). In other words, flourishing is a matter of choice, and it depends on individuals to view which aspects of their lives to account for (Peterson, 2006).

The positive approach of Strengths Perspective and Positive Psychology can bring new insights into the research with immigrant and sojourners in two distinctive ways. One way is cultural sensitivity. The positive approach acknowledges cultural accounts on how people

respond to a series of life experiences including migration (Saleebey, 1996). It can appeal to a social work approach to view persons in their environments. Another distinction is that the positive approach can shed light on a positive side of migration experiences. The well-established knowledge of immigrants includes their acculturation to a new society and its detrimental consequences (e.g., psychosocial and socio-cultural maladjustment, acculturative stress) and physical and mental health outcomes (e.g., psychosomatic symptoms) (Salant & Lauderdale, 2003). When immigrants have to engage actively in their lives, some types of changes inevitably occur. Looking through the lens of the positive approach, immigration can be seen as an opportunity to create and maximize social resources through expanded networks. In an acculturation process, people ought to build their web of social network to strive in their new communities, while maintaining their network from their original country (Berry, 2006). That is, immigration can be an opportunity maximizing activity through creating and expanding social capital. Therefore, immigration can be a resource-creating and resource-dependent process for attaining a further goal (Portes & Rumbaut, 2006).

When a primary reason for immigration is to obtain better opportunities in life, an ultimate goal for immigrants and sojourners should be an attainment of flourishing through life experiences. The recognition of social capital and acculturation is beneficial in understanding flourishing in the context of immigration. A focus on flourishing rather than detrimental outcomes of immigration can pave a new path to research with immigrants and sojourners. This study was new and added to the knowledge base on Japanese immigrants and sojourners because it incorporated the concepts of flourishing, social capital, and acculturation. To date, no study has examined these concepts in one analysis. Therefore, the overall purpose of this study was to develop a hypothetical model to examine how social capital and acculturation were related to flourishing among Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA.

Definition of Terms

The most significant constructs in this study were: (1) Japanese immigrants and sojourners; (2) flourishing; (3) social capital; and (4) acculturation. The following definitions were critical to understand how these constructs were interpreted and measured in this study.

Japanese Immigrants and Sojourners

Both immigrants and sojourners are voluntary migrants who intend to live in a new country either permanently or temporarily (Berry, 2006). Immigrants in the United States are those who have been granted lawful permanent residence in the United States, often referred to *green card* holders (Jefferys & Monger, 2008). They come to the United States for a variety of reasons: employment, education, and intermarriage. Some immigrants acquire the U.S. citizenship and become naturalized citizens (U.S. Citizenship and Immigration Services, n.d.). On the other hand, sojourners are non-immigrants who are temporarily admitted into the United States for specific purposes (e.g., leisure, education, employment), hold non-immigrant visas, and plan a return home after a certain period of sojourn in the United States (Bochner, 2006).

The Ministry of Foreign Affairs of Japan (2008) distinguishes immigrants from sojourners. Japanese immigrants or *ejū-sha* are defined as Japanese nationals who are lawful permanent residents living in countries outside Japan. Japanese sojourners or *chōki-taizai-sha* are Japanese nationals who are legally residing in countries outside Japan temporarily, but for more than three months, for specific purposes including employment, business, or education. Based on this definition, Japanese tourists who are allowed to stay in the United States for fewer than three months without holding any visa under the Visa Waiver Program are excluded from the category of sojourners.

Flourishing

Flourishing is an optimal state of mental health, or subjective wellbeing, of individuals. It consists of three major dimensions: (1) positive feelings (emotional wellbeing), (2) positive psychological functioning (psychological wellbeing), and (3) positive social functioning (social wellbeing) (Keyes, 2002, 2007). Emotional wellbeing is an individual's satisfaction or positive

affect with life. Psychological wellbeing is an intrapersonal reflection of individuals' adjustment to and outlook on their lives, whereas social wellbeing is individuals' perception of the quality of their relationships with other people, their neighborhoods, and their communities (Keyes, 1998, 2002).

Social Capital

Social capital is a fluid and intangible source that generates opportunities, resources, and benefits to individuals (Coleman, 1998). Social capital is the process of building social ties that accrue resources and benefits to various psychological and social outcomes, including physical and mental health of individuals (Loeffler et al., 2004; Pope, 2002). Also, such a process can occur in a relational context, taking place in both physical and online settings (Williams, 2006). The concept encompasses three underlying assumptions that social capital:

1. can be an individual entity (Brehm & Rahn, 1997; Portes, 1998),
2. is not only an outcome itself, but a source of further outcomes (Woolcock, 2001),
and
3. is a multidimensional construct, including bonding and bridging social capital (Granovetter, 1973; Putnam, 2000) and online and offline social capital (Wellman, 2001b; Wellman et al., 1996; Williams, 2006).

Social capital plays an instrumental and functional role in producing certain psychosocial outcomes, which can be experienced at the individual level. In addition, social capital can strengthen relationships between people (bonding) and expand opportunities for potential relationships (bridging) through the face-to-face interaction (offline) and the contact through socially interactive media (online).

Acculturation

Acculturation is the process of cultural and psychological (attitudinal, behavioral, and cognitive) change with daily intercultural encounters. In the process of acculturation, Japanese immigrants and sojourners are either permanently or temporarily in contact with American culture. When in contact with another culture, individuals face the continuous process of

maintaining the original culture and identity and establishing relationships with a new society (Berry, 2006). Acculturation is a bidimensional process, occurring from two directions in individuals' lives: acculturation to the host society and acculturation to the original society.

Structure of the Dissertation

This dissertation is organized into six chapters, appendices, and references in the following manner. Chapter 1 introduces the topic of the study. Chapter 2 presents the theoretical framework of the positive approach (Strengths Perspective and Positive Psychology), Social Capital Theory, and Acculturation Theory. Chapter 3 reviews the empirical literature related to flourishing, social capital, and acculturation among immigrants and sojourners. Based on the theoretical framework and the empirical literature reviews, the hypothetical model for this study is delineated. Chapter 4 first identifies the general research questions that derive the hypotheses and the research designs and methodology to test the hypothetical model. The measures to be used to gather the data, the procedures, and the sample size and the power analysis for the study are then described. The study results are presented in Chapter 5. Chapter 6 offers a discussion on the findings, limitations and strengths, and implications of the study. The dissertation concludes with appendices and references.

CHAPTER 2

THEORETICAL FRAMEWORK

The purpose of this study was to develop a hypothetical model to examine how social capital and acculturation are related to flourishing among Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA. To understand the concepts of flourishing, social capital, and acculturation, this chapter introduces the theoretical framework that guides the study.

Theoretical Framework for the Study

The theoretical pillars of the positive approach (Strengths Perspective and Positive Psychology), as well as newer concepts for social work such as Social Capital Theory, and Acculturation Theory supported this study. For social work researchers who strive for enhancing the wellbeing of both people and their environment, it is essential to have flexibility in their perspectives and approaches to research and practice. Reamer (1993) maintained that no single theory can explain every aspect of social phenomena. Social work practitioners often utilize multiple theories and methods at different levels to investigate highly complex human and social situations in order to plan for change (Fischer, 1978; Payne, 2005).

By using an eclectic approach, an essence of reality and a dynamic relationship between people and their environments can be effectively examined. Moreover, a broader and deeper knowledge base is imperative in understanding an ever-changing diverse and complex society. A wider use of applicable theories, perspectives, and approaches in one analysis is helpful in fully comprehending human and social phenomena. Therefore, the integration of the positive approach, Social Capital Theory, and Acculturation Theory became a strong backbone to this study.

Positive Approach

Strengths Perspective and Positive Psychology are two positive trends that are rooted in different disciplines, yet sharing a similar conceptual structure.

Strengths Perspective: Theoretical Foundation

The movement of Strengths Perspective began to emerge at the University of Kansas (KU) School of Social Welfare in 1982. The school shifted from using a traditional medical-deficit model, which put a great emphasis on symptomatology, to an approach that focused on clients' strengths in social work practice (Kuhn, 1970; Weick, 1983). Saleebey (1997) viewed Strengths Perspective as making "a drastic departure from conventional social work practice" (p. 3).

Strengths Perspective was first implemented in a case management service project consisting of people with psychiatric disabilities. The objective was to assist them to better function in the community. The success of the project led to other mental health programs in Kansas, KU faculty, staff, and doctoral students worked to develop Strengths Perspective and its applications to social work practice. KU faculty members, Ann Weick and Dennis Saleebey were major contributors to the conceptualization of Strengths Perspective. Weick and colleagues (1989) published the article, "A Strengths Perspective for Social Work Practice," in the journal *Social Work*; Saleebey (1992) published the book, *The Strengths Perspective in Social Work Practice*.

Strengths Perspective has been widely applied to a diverse array of social work interventions, ranging from micro to macro. Rapp, Saleebey, and Sullivan (2005) identified four major interventions that implement strengths-based approaches in social work practice: (1) strengths case management, (2) solution-focused therapy, (3) individual placement and support model of supported employment, and (4) the asset-building model of community development. Strengths Perspective embraces a wide variety of social and human issues, including poverty, older adults, physical and sexual abuse, violence, mental health, substance abuse, and adolescence (Saleebey, 2002). Instead of overemphasizing problem solving, Strengths

Perspective focuses more on human potentials. Related to Strengths Perspective, scholars such as Barbara Simon (1994), Lorraine Gutiérrez (Gutiérrez, Parsons & Cox, 1998), and Judith Lee (2001) have made remarkable contributions to the development of the empowerment approach to social work practice with diverse populations. The strengths and potentials that individuals adopt are the source of empowerment that can change them and society for the better (Cowger, 1994).

Since its beginning, social work has been the profession that believes in strengths in people and society. Forerunners of the profession, such as Jane Addams and Mary Richmond, valued self-determination of clients and power in human relationships. In the classic book, *The Heritage of American Social Work*, Ralph Pumphrey and Muriel Pumphrey (1961) compiled the literature that narrated the legacy of the profession and delivered the following prospect with hope for the future of social work:

[T]here is found the conviction that human betterment is possible for the individual and for society. . . . There is also found the conviction that knowledge about man, his needs and potentialities, should be expanded and utilized constantly to enhance the achievement of individuals and of society. (pp. 3-4)

This positive statement helps society flourish by developing a better understanding of human strengths. The Strengths Perspective movement initiated by KU faculty members has grown in popularity and expanded as an important paradigm of social work practice. The Strengths Perspective movement is an actualization of the social work mission of enhancing “individual development and greater contributions to the social order” through strengthening connections to human and social resources (Rapp et al., 2005, p. 81).

Positive Psychology: Theoretical Foundation

Along with Strengths Perspective, Positive Psychology has emerged in reaction to the medical-deficit model that focused on human weaknesses rather than strengths. The advent of Positive Psychology as a new school of thought can be traced back to 1998 when Martin Seligman, a University of Pennsylvania psychologist and a former American Psychological

Association (APA) president, introduced a new perspective for human and social experiences in the discipline of psychology (Snyder & Lopes, 2007). In his presidential address to the APA, Seligman (1998) stipulated the revival of fundamental missions of psychology to make the lives of normal people “more fulfilling and productive and to make human potential actual,” not to victimize them as the conventional psychology had been doing (p. 2). This epistemological revolution brought about a paradigm shift from the long-embraced medical-deficit model to a strengths-based perspective in the realm of psychology.

Positive Psychology has made rapid strides, as represented in activities including the establishment of the Positive Psychology Center at the University of Pennsylvania, international and national conferences, the publications of numerous books, special issues of journals, *The Journal of Positive Psychology* created in 2006, and interest groups and Listserv, to name a few. The scientific development of Positive Psychology was accelerated as a counteraction to the traditional medical-deficit model, and received funds and grants from various foundations and organizations to support this positive trend (Linley, Joseph, Harrington, & Wood, 2006).

Martin Seligman, the father of Positive Psychology, has played a leading role in “catalyzing and uniting the efforts” (Linley et al., 2006, p. 4) of researchers who have made a great contribution to this movement. These notables include C. R. Snyder (2002), who is a researcher on hope and the chief editor of the influential *Handbook of Positive Psychology*; and Christopher Peterson, who is the head of the Values-in-Action project, leading to the *VIA Classification of Strengths And Virtues* (Peterson & Seligman, 2004). Other prominent researchers and theorists include: Albert Bandura (1977) for self-efficacy; Ed Diener (Diener & Biswas-Diener, 2008) for happiness; Carol Ryff (1989) for psychological and social wellbeing; Ann Masten (1989) for resilience; and Corey Keyes (2002) for flourishing.

However, the study on happiness and good life is not a new phenomenon. From the historical overview of Western and Eastern perspectives, positive thinking and a pursuit of happiness served a critical part in humankind’s belief system and actions that followed (Snyder & Lopez, 2007). The advancement of science, arts and philosophy of all times stemmed from

one hope: hope for better lives (Snyder & Lopez, 2007). In addition, spirituality (including organized religions) offers purposes and meanings in life, leading to positive life outcomes (Peterson, 2006).

Positive Psychology shares the similar conceptual routes to humanistic psychology. The examples include Rogers' (1951, 1961) view of a fully functioning person and Maslow's (1968, 1970) concept of self-actualization. Also, the existential-phenomenology paradigm emphasizes human existence and its meanings (Milton et al., 2003), while developmental perspectives include Erikson's (1982) psychosocial stage model. However, one of the major differences from these antecedents is that Positive Psychology encompasses both positive and negative sides of human experiences in scope, while the other schools of thoughts tend to see humans as all but positive (Peterson, 2006). To date, Positive Psychology becomes interpreted at many different levels (individual, group, community) and has been applied to many different human and social issues (Linley et al., 2006).

Theoretical Links between Strengths Perspective and Positive Psychology

Social science theories have two distinct philosophical orientations: the philosophy of essence and the philosophy of existence (Lantz, 2004). The philosophy of essence is characterized by the clarification of knowledge through the systematic procedures and interventions to create changes; the philosophy of existence emphasizes the richness and depth of knowledge in human life (Lantz, 2004). Strengths Perspective and Positive Psychology have a strong orientation to the philosophy of existence, which does not invent good life but explains what makes life most worth living through theory building, empirical evidence, and interventions (Seligman, Steen, Park, & Peterson, 2005).

Some scholars argue that Strengths Perspective is considered "a standpoint, not yet a theory" (Saleebey, 2002, p. 20). One critical reason for this claim is Strengths Perspective has been developed based upon practical knowledge through an inductive approach (Rapp, Saleebey, & Sullivan, 2005; Saleebey, 2000). Strengths Perspective provides the social work practitioner a different way of viewing clients' dynamics to help them more effectively in a

practice setting. Thus, Strengths Perspective is often treated as a practice model, rather than a theory, to explain human and social phenomena (Staudt, Howard, & Drake, 2001).

In spite of the wealth of conceptual support for strengths-based practice, a lack of rigorous empirical research is evident regarding its effectiveness (Chamberlain & Rapp, 1991; Rapp & Goscha, 2006; Rapp, Saleebey, & Sullivan, 2005; Staudt et al., 2001). In recent years, tremendous efforts have been made to find positive outcomes of strengths-based interventions, ranging from psychotherapy to community development (Rapp, Saleebey, & Sullivan, 2005). In a review of the empirical literature that utilizes pre-experimental, quasi-experimental, or experimental designs for the evaluation of its effectiveness, Staudt and colleagues (2001) concluded that Strengths Perspective yields a conceptually good and innovative practice model but presents insufficient compelling empirical support. This claim is based primarily on lack of clear operationalization of what the strengths-based approach really is.

In contrast, Positive Psychology can be more promising in terms of abundant empirical evidence. Positive Psychology attempts not only to conceptualize and operationalize positive psychological phenomena, but also to develop taxonomy of positive human traits and to validate psychometric measures in understanding positive human experiences (Diener, 2009). One of the evident examples is the publication of *Character Strengths and Virtues: A Handbook and Classification*. Peterson and Seligman (2004) rigorously engaged in formulating a diagnostic framework from the Positive Psychology perspective, as a replacement for the *DSM-IV-TR* and *ICD*. This handbook presents a systematic classification of human strengths and related virtues: (1) cognitive strengths (wisdom and knowledge), (2) emotional strengths (courage), (3) interpersonal strengths (humanity), (4) civic strengths (justice), (5) strengths that protect against excess (temperance), and (6) strengths that provide meaning (transcendence) (Peterson & Seligman, 2004; Sparks & Baumeister, 2008).

Positive Psychology is often criticized for its greater focus on human experiences, and not on other agents that can influence individuals, nor connections to those agents; distance from other disciplines; and pop psychological nature as reflected by today's popularity of the

self-help phenomenon (Diener, 2009). However, there are counter arguments for these claims. First, although the traits identified above are individuals' characteristics and functions (e.g., strengths), they are also psychosocial in nature, and connect individuals to a larger society. For example, social connectedness (such as contribution to community and civic participation) is one area of research identified in Positive Psychology. Sherrod and Lauckhardt (2008) maintained that five Cs are inevitable for individuals to attain wellbeing and become productive members of community: "character, competence, confidence, connection, and caring (compassion)" (p. 169). In addition, Seligman (1990) noted that individuals inherently possess several positive traits that are not only personal but also social. Those traits include optimism, courage, work ethic, future-mindedness, interpersonal skill, the capacity for pleasure and insight, and social responsibility.

Second, Keyes and Haidt (2003) asserted that positive psychology is not a part of the commercialized self-help trend, but credible research with the mission to help people and society with empirical evidence. Third, Positive Psychology and Strengths Perspective share theoretical underpinnings, albeit with different disciplinary origins. Whereas Positive Psychology posits its mission to empirically examine constructs that constitute positive qualities of individuals and society from a deductive approach, Strengths Perspective is built upon the evidence from practice and interventions. This indicates that Positive Psychology and Strengths Perspectives can compensate each other conceptually and empirically.

Both Strengths Perspective and Positive Psychology acknowledge the interplay between persons and their environment. They not only emphasize the actualization of individuals and societal wellbeing, but also pursue healthier and functioning institutions including family, group and community (Diener, 2009). Seligman and Csikszentmihalyi (2000) outlined the three pillars of concepts that support Positive Psychology: (1) positive subjective experience of the past, present, and future; (2) positive individual characteristics; and (3) positive institutions and positive communities. On the other hand, Staudt and colleagues (2001) summarized the basic assumptions underlying Strengths Perspective:

1. individuals have the capacity to grow;
2. focusing on strengths will enable individuals to grow;
3. individuals do the best they can;
4. human behavior is complex, making it difficult to predict behavior; and
5. individuals know what is best for them (p. 4).

The tenets underpinning both Strengths Perspective and Positive Psychology are consistent in looking at individuals' positive life experiences in relation to their positive environments. In turn, such positive qualities can produce positive life outcomes to individuals and society.

The positive approach of Strengths Perspective and Positive Psychology derives positive qualities of individuals by shedding light on neglected aspects in social science research. The positive approach is inclusive and adaptive, taking the person-in-environment view and acknowledging the impact of both positive and negative aspects on individuals' lives. Although such a versatile nature can bring a difficulty in operationalization of certain concepts, the positive approach can create more optimistic views, which in turn derives positive attributes of individuals and society by setting forth a positive norm (Sheldon & King, 2001). The positive approach, indeed, is a paradigm shift from the conventional medical-deficit model that categorizes people into an exclusive diagnostic framework of mental illnesses.

Flourishing: The Optimal State of Mental Health

From the positive approach, life experiences of individuals can be interpreted as a positive state of mental health. Mental health is "a state of successful performance of mental function, resulting in productive activities, fulfilling relationships with people, and the ability to adapt to change and to cope with adversity" (U.S. Department of Health and Human Services, 1999, p. 4). Although the term mental health is often treated as an antonym to mental illness in social and behavioral sciences, the above-mentioned definition suggests that mental health is not simply the absence of mental illness but includes a positive quality of individuals (Ryff & Singer, 2000).

Keyes (2002) proposed a comprehensive view of mental health. Mental health is a complete state, which embraces both mental health and mental illness in the continuum. This complete approach to mental health is described as follows:

The mental health continuum consists of complete and incomplete mental health. Adults with complete mental health are *flourishing* in life with high levels of well-being. To be flourishing, then, is to be filled with positive emotion and to be functioning well psychologically and socially. Adults with incomplete mental health are *languishing* in life with low well-being. (Keyes, 2002, p. 210)

According to this view, mental health is interpreted in a continuum between flourishing and languishing, whereas mental illness is in a continuum between the mentally healthy to the mentally ill (Keyes, 2003). Therefore, flourishing is the optimal end of the mental health continuum, and languishing is situated at the other end. Being mentally healthy does not always mean that individuals experience higher levels of wellbeing at the same time (Keyes, 2006a). Similarly, individuals who experience languishing not only present mental health issues, but also show a lower level of wellbeing. That is, those who are flourishing are mentally healthy and simultaneously embrace positive affects and a high level of wellbeing. Such a conception is well depicted in the World Health Organization's (2004) definition of mental health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community" (p. 12).

Some researchers such as Keyes and Ryff have made extensive efforts to empirically test the construct and the dimensions of flourishing, the optimal end of the mental health continuum. The long-attempted psychometric research has consistently revealed that subjective wellbeing is the critical psychological construct for understanding mental health (Keyes, Shmotkins, & Ryff, 2000). Subjective wellbeing is depicted as the "individuals' perceptions and evaluations of their own lives" (Keyes, 2003, p. 298). The concept of flourishing has been validated as the state of individuals with higher levels of subjective wellbeing.

Keyes (2003) restated flourishing as “a state in which an individual feels positive emotion toward life and is functioning well psychologically and socially” (Keyes, 2003, p. 294). Flourishing is not simply to lead a happy life. Instead, it yields a happy, satisfying, and well-functioning life (Peterson, Park, & Seligman, 2005; Ryff, 1989). Flourishing includes not only a psychological domain but also a social dimension (Keyes, 1998). In other words, social life is also a source of individuals’ wellbeing. As individuals live in relation to others, their wellbeing should entail more than egocentric qualities. Most theorists of wellbeing differentiate *hedonic* wellbeing from *eudemonic* wellbeing, with the former being individuals’ pursuit for happier emotions with their lives and the latter being individuals’ positive functions based on their life’s values (Keyes, 2006a; Peterson et al., 2005). Individuals’ wellbeing should be a product of both qualities. That is, flourishing individuals not only feel happy about themselves but also function well as a person and in society.

The construct and the dimensions of flourishing need to be interpreted as an intra- and inter-personal quality at the affective and functional levels (Keyes, 1998). In addition, flourishing should be assessed by the degree to which individuals experience the optimal state of mental health at any given time. The individuals’ mental health state should be grasped in the continuum, rather than dichotomizing it as either absence or presence of the quality (Keyes, 2003). Conceptually and empirically, flourishing is individuals’ attributes consisting of three dimensions of wellbeing: (1) emotional, (2) psychological, and (3) social (Keyes, 1998, 2002; Ryff & Keyes, 1995). Emotional wellbeing is positive feelings with a hedonic quality, whereas psychological and social wellbeing are functional wellbeing with a eudemonic quality (Ambler, 2008).

Emotional wellbeing. Emotional wellbeing is individuals’ positive feelings about their own lives. Instead of utilizing the dichotomous view to identify either the presence or absence of positive affects (Keyes, 2003), individuals’ emotional wellbeing should be measured by the level of individuals’ satisfaction with life overall. People’s lives have high times and low times, depending on the circumstances surrounding their lives (such as employment, marital life, and

social life). However, emotional wellbeing is considered a distinct positive affect different from a negative affect such as depression (Headey, Kelley, & Wearing, 1993). For example, individuals who are depressed are highly unlikely to be satisfied with their life. Thus, emotional wellbeing is positive cognitive attitudes toward the status quo—how positive individuals lead their lives and how satisfied they are with such lives.

Psychological wellbeing. Beyond such positive emotions, Ryff (1989) addressed that individuals have to function better as a person for achieving optimal wellbeing. Psychological wellbeing is “intrapersonal reflections of one’s life” (Keyes, 2002, p. 209). Researchers have empirically examined the construct of psychological wellbeing and attempted to validate the measurement (Keyes, 2003; Ryff & Keyes, 1995). Empirically, psychological wellbeing includes six dimensions. Those with higher levels of psychological wellbeing are more likely to:

1. have positive attitudes toward themselves (self-acceptance),
2. maximize their potentials (personal growth),
3. find meanings and directions in life (purpose in life),
4. have a better sense of their social environment and utilize resources for their needs (environmental mastery),
5. be self-determined (autonomy), and
6. establish productive social relations (positive relations with others).

That is, flourishing is not simply to have positive feelings but also to positively function in a variety of psychological domains. (Keyes, 2007)

Social wellbeing. Positive functioning is not limited to psychological aspects, but also includes a social dimension. Social wellbeing is “interpersonal reflections of one’s life” (Keyes, 2002, p. 209). In other words, social wellbeing indicates the extent to which individuals are connected to their environment. Social wellbeing as an empirical construct has five dimensions (Keyes, 1998). Those with higher levels of social wellbeing are more likely to:

1. trust others and embrace diversity (social acceptance);
2. believe in potentials that society has (social actualization);

3. be willing to take an active part in society for the better (social contribution);
4. care about quality, organization, and operation of the society (social coherence);
and,
5. develop a sense of belongingness and membership of the community (social integration).

Flourishing is an empirical construct, measured by three factors (i.e., emotional, psychological, and social wellbeing) and the 13 dimensions associated with these factors. That is, flourishing is individuals' attributes and can be assessed by these domains.

Application of the Positive Approach to This Study

Positive aspects of individuals such as strengths and potentials should be central to social work research to enhance wellbeing of individuals and society (Cowger, 1994). Flourishing is the empirical construct derived from the positive approach that addresses the multiple aspects of individuals' optimal mental health. Flourishing has two dimensions that attribute to individuals' overall mental health: positive affects (emotional wellbeing) and positive psychosocial functioning (psychological and social wellbeing). The positive approach is essential to the research with immigrants and sojourners for two main reasons. First, the positive approach can be a new scientific agenda for research with positive mental health that views individuals as a whole in their environment. Apart from the medical-deficit model, the positive approach can shed light on positive aspects that individuals embrace in their context (Ryff & Singer, 1996).

Second, one of the underlying assumptions of the positive approach includes the person-in-environment perspective. For example, flourishing is a comprehensive concept to view personal wellbeing within each individual and in relation to others and society. This standpoint suggests that cultural factors can explain variations in individuals' outcomes. Diener and colleagues (Diener & Diener, 1995; Tov & Diener, 2007) conducted an extensive cross-cultural examination on the empirical concept of subjective wellbeing and consistently reported that most aspects of wellbeing can be assessed across different cultural contexts. These results

can yield a promising insight to studies with immigrants and sojourners, posing flourishing as their positive life outcome.

Social Capital Theory

Theoretical Foundation

The concept of social capital has gained a growing national and international reputation over the last few decades as a panacea to social issues prevailing in a modern society. The concept itself is not new. From the beginning of human existence, people formed a community and lived in relation to others, where social cooperation and connectedness played a critical part. However, the term *social capital* was coined with burgeoning growth of interests in its benefits and potentiality. The term was originally used as an economic concept of capital. Like economic capital, humans also create and accumulate assets in their relationships, such as trust and cooperation, resulting in a safer community. Social resources that are fostered within and between people are conceptualized as intangible or even tangible assets that can be shared. Scholars in diverse disciplines (especially sociology, economics, political science) began expanding this concept of social assets and referring them to social capital for various applications to studies with families and children, schooling, community life, democracy and governance, and economic development (Adler & Kwon, 2000).

From the social work perspective, the initial idea and term of *social capital* was first introduced in 1916 by Lyda J. Hanifan, an educator in West Virginia. In his writing, Hanifan (1916) stressed the importance of community participation and cooperation for enhancing school performance, by describing social capital as:

those tangible substances [that] count for most in the daily lives of people, namely, good will, fellowship, sympathy and social intercourse among a group of individuals and families who make up a social unit. . . . The individual is helpless socially, if left entirely to himself. . . . If he may come into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately

satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. (p. 131)

This excerpt suggests the importance of active social relations that can produce positive outcomes. That is, the interplay between individuals and their community supposedly encourages both personal and societal wellbeing.

A debate over the contemporary concept of social capital and its benefits was revived in the 1980s and was further conceptualized by four major scholars: Pierre Bourdieu, James Coleman, Robert Putnam, and Mark Granovetter. First, a French sociologist, Pierre Bourdieu brought the contemporary debate of social capital to the table. Bourdieu (1986) provided the first cohesive definition of social capital as “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition” (p. 248). Although this definition is criticized for egocentric descriptions of social capital with a lack of empirical evidence, it is used as a popular view of social capital as an attribute of an individual in a social context (Wall, Ferrazzi, & Schryer, 1998). Second, James Coleman (1988, 1990), a sociologist and author of the influential book *Foundations of Social Theory*, attempted to conceptualize social capital in relation to human capital to explain racial disparities in economic performance as a result of an unequal access to the benefits of social resource.

The concept of social capital became well known with the publication of *Bowling Alone* by a political scientist, Robert Putnam (1995, 2000), who is the third influential contributor. Based on an empirical support, Putnam (2000) pointed out the recent decline in civic engagement in American society, which he conceptualized as an indicator of social capital. Putnam views social capital as a public entity and an outcome at macro level. Fourth, in the influential article, “The Strength of Weak Ties,” sociologist Mark Granovetter (1973) proposed that individuals can benefit from forming bonds (strong ties) and expanding resources (weak ties). Although his idea is also assessed for its egocentric view on social capital, it provides from

the social network perspective explanations of assets in the relations within and between people (Lakon, Godette, & Hipp, 2008).

In the ever-burgeoning computer era, a new concept of social capital emerges. Some researchers point out a possibility that social capital can be nurtured not only in the traditional face-to-face interaction (offline social capital), but also in the human interaction occurring on the Internet (online social capital). For example, a community sociologist Barry Wellman (2001) extensively studied social and human dynamics through the computer-mediated social network, trying to bring a paradigm shift in the debate of social capital. Also, a communication professor, Dmitri Williams (2006) attempted to measure social capital accruing in human interactions online (online social capital). A potential utility of online social capital can add another dimension to the discussion of whether social capital can occur in physical spaces as well as in the personalized network online.

Theoretical Underpinnings

Social capital faces epistemological and methodological challenges due to its conceptual complexity that is approached from many different angles. There are many components to be discussed regarding the utilization of the concept of *social capital*. First, there is a debate about whether social capital is considered capital. Second, social capital is viewed as both an outcome itself and a source of certain outcomes. That is, social capital can be a product of social structures or serve instrumental and functional roles in producing further outcomes. Third, social capital has been studied at many different levels (macro, mezzo, and micro). This affects both dimensions of social capital and units of analysis to be examined. Last but not least, social capital entails different types: bonding and bridging social capital and online and offline social capital. In the sections that follow, each of these components is delineated.

Social capital as capital. The concept of social capital has been targeted for debate of whether it is or is not capital. This argument arose mostly in the discipline of economics, claiming that the so-called capital must be tangible sources to be invested to tangible outcomes foreseeable in the future. Schmid (2000) stated that capital should be a productive resource as

a result of such an investment. Opponents assert that social capital does not possess qualities to be considered capital (Arrow, 2000; Solow, 2000).

Putnam (1993) first proposed that social capital is *stocks* that can be reinforced and accumulated in social structure. Other proponents also agree that individuals invest resources (such as cooperation and trust) to social relations in expectation for positive outcomes, including better life and even economic returns (Lin, 2001; Baker, 2000). Social capital can be both structural and cognitive, leading to certain outcomes (which may not be monetary returns) as a result of such a social investment. Portes (1998) clearly distinguished social capital from other forms of capital (economic and human capital) by positing each capital as follows; "Whereas economic capital is in people's bank accounts and human capital is inside their heads, social capital inheres in the structure of their relationships" (p. 7). Therefore, social capital may differ conceptually from the traditional term of capital. Yet, it can be capital considering its quality.

Social capital as a process and a source of outcomes. Loeffler and colleagues (2004) conceptualized social capital from the social work perspective and provided its definition as:

the process of building trusting relationships, mutual understanding, and shared actions that bring together individuals, communities, and institutions. This process enables cooperative action that generates opportunity and/or resources realized through networks, shared norms, and social agency. (p. 24)

As this definition suggests, social capital can be considered an ongoing process of influencing and being influenced by interactions between people in their environment, which can produce a variety of outcomes (Bankston & Zhou, 2002b; Loeffler et al., 2004). According to Pope (2002), social capital as a process should be examined in three ways: (1) social networks provide people with resources and benefits, (2) social networks are utilized to gain resources, and (3) resources are accrued through networks. This leads to a discussion on social capital as an outcome itself or a source of further outcomes.

A research focus on social capital is twofold: (1) to study the construct of social capital itself and (2) to examine links between social capital and human and social outcomes. Portes

(1998) viewed social capital as a cause and an effect at the same time. Some researchers examined the determinants of social capital (social capital as an outcome), and others study consequences of social capital (social capital as a source of outcomes). For example, those who are influenced by Putnam and Coleman tend to examine social capital as an outcome. On the other hand, other researchers interpret social capital as a source of outcomes (Woolcock, 2001). The determinants of social capital are multidimensional, including history and culture, social structures, civil society, social values and norms (Halpern et al., 2002), social connection, social networks, and social policy, social integration, and social cohesion (Pantoja, 1999). These dimensions are interrelated and constitute the construct of social capital (Onyx & Bullen, 2001).

Although it is critical to understand the dimensions of social capital itself, it also is important to examine the impact of social capital on individuals and society (the consequences of social capital). The theoretical significance of the construct leads to the discussion of the benefits of social capital. Social capital is often viewed as a glue to encourage social connectedness and a vehicle to promote civil society (Adam & Roncevic, 2003; Huysman & Wulf, 2004). The benefits of social capital at a macro level include economic growth, efficient labor market, lower crime and poverty rates, and effective government (Halpern, 2001; Kawachi, Kennedy, & Glass, 1999; Kawachi, Kennedy, & Wilkinson, 1999; Putnam et al., 1993). At a mezzo level, educational attainment (Israel, Beaulieu, & Hartless, 2001), public health (Subramanian, Lochner, & Kawachi, 2003), and community governance (Bowles & Gintis, 2002) are the possible benefits yielded by social capital. At a micro level, optimism and satisfaction with life can be the indicators (Narayan & Cassidy, 2001). That is, social capital can lead to psychological, social, and national wellbeing.

However, social capital is not a utopian concept. Instead, it is a double-edged sword with a possibility of producing both positive and negative outcomes (Woolcock & Narayan, 2000). Portes and Landolt (1996) first pointed out the upside and downside of social capital. For example, immigrants might experience a negative consequence of social capital, once in a new

society. A mainstream society that is bound by strong social norms may hinder immigrants from fully integrating into it. As a result, immigrants may have to change their attitudes and behaviors to fit in. Otherwise, they may take a risk of being discriminated due to their different characteristics, or in worst cases, excluded as outsiders. Institutional discrimination as a result of bonded solidarity among a majority group is a detrimental example that American society has witnessed throughout its history. Woolcock and Narayan (2000) agreed that high levels of social solidarity do not always lead to social development or prosperity. Social capital entails potential risks of creating social issues such as the formation of ghettos, gangs, and crime rings, as well as racism, all of which can hinder certain groups from enjoying benefits of social capital (Pope, 2002; Woolcock & Narayan, 2000).

Social capital as individual assets. Researchers attempt to locate social capital at many different levels: the individual, the group, the community, and even the nation (Bankston & Zhou, 2002b; Coleman, 1988; Portes, 1998; Putnam, 1995). In the review of the social capital research, Macinko and Starfield (2001) also identified three major levels at which researchers analyze social capital: macro (historical, social, political, and economic context); mezzo (characteristics of neighborhoods and communities); and micro (individual-level behaviors such as voting, memberships in groups, and cooperating with others; individual-level attitudes that include psychological constructs such as trust in neighbors, and trust in government). For example, Boudieu (1986) examined social capital at micro level (social capital that exists at the individual level such as friendships, associations, memberships, citizenship), while Coleman (1988) examined social capital at mezzo level (at family and community levels such as family size, parents' presence in the home, parental expectation of child's education, family mobility, church affiliation). These two theorists emphasized social capital at the individual and aggregate levels. On the other hand, Putnam (1995) considered social capital as assets accruing in a larger society. In his analysis, Putnam evaluated civic participation (such as memberships in organizations, voting participation, newspaper readership) and national wellbeing as indicators of social capital. Some researchers also agree with Putnam's ideas that active participation of

citizens is inevitable for better community; and such activities should be initiated by government (Onyx & Bullen, 2000, 2001; Taylor, 2000; Warner, 1999).

Despite its diversity in perspectives, social capital is believed to exist in the social structure within which the actor is located (Adler & Kwon, 2000), and social capital benefits all those who are part of such a structure (Coleman, 1998). Social capital is produced in the relational context between and among individuals (Portes, 1998; Portes & Landolt, 2000). That is, social capital can be examined as both individual and collective entities and as both private and public properties (Aldridge et al., 2002; Onyx & Bullen, 2001).

Social capital can be understood at the individual level since it derives from actors in the social structure. Also, the actors themselves make use of the opportunities and benefits of social capital. Pope (2002) provides a definition of social capital at the individual level, describing it as “resources and advantages gained through social ties that can make a contribution” to various outcomes including physical and mental health (p. 17). Such a wealth of resources can promote a better quality of life for individuals (Saleebey, 1996). Since social capital can be considered individual assets, it is possible to measure the construct in the same way as any other factors pertaining to individuals’ attitudes and behaviors (Coleman, 1998).

Bonding and bridging social capital. Social capital plays an instrumental and functional role in producing outcomes at the individual level. Researchers identify different types of social capital; the most common are bonding and bridging (Granovetter, 1973, 1983; Pope, 2002; Portes, 1998; Portes & Landolt, 2000; Putnam, 2000; Woolcock & Narayan, 2000). Woolcock and Narayan (2000) pointed out the importance of horizontal and vertical associations between people. Bonding is a horizontal association that binds people together, whereas bridging is a vertical one that expands social ties (Portes, 1998; Portes & Landolt, 2000). Putnam (2000) pointed out that bonding and bridging are related but not equivalent. Especially in the context of inter-ethnic relations, strong bonding among homogeneous ethnic groups can exclude others with different backgrounds. For example, immigrants who associate exclusively with those from similar backgrounds may feel marginalized in the mainstream society. On the other hand, those

with more bridging social capital tend to have friends with diverse backgrounds and may feel integrated in the society. Thus, bonding social capital can be inherently exclusive, whereas bridging social capital can be inclusive in nature (Putnam, 2000).

Granovetter (1973) introduced the terms *strong ties* and *weak ties* to extract this dynamic from the social network perspective. Strong ties (bonding) can be nurtured in close relations among individuals, whereas weak ties (bridging) openly create new opportunities to link to others. Granovetter (1983) further distinguished the functions of weak ties (providing people information and resources beyond those available in their own social circle) from strong ties (entailing stronger and closer connections readily and easily available to individuals). That is, weak ties entail social connections that provide a broader set of information and opportunities, while strong ties offer emotional and substantive support to individuals.

Both bonding and bridging social capital are important social resources for immigrants and sojourners because they potentially serve two different purposes (Portes, 1998). Immigrants and sojourners could benefit from bonding social capital, which usually derives from their original society and from people with similar backgrounds (cultural heritage, family and friends); bridging social capital could also bring new opportunities (new information, new friends with diverse backgrounds) in a new society. Weak ties are indispensable sources for individuals to mobilize opportunities to better fit into a new society (Granovetter, 1973). Interracial weak ties are especially effective in minimizing social distance by providing immigrants and sojourners with a sense of belongingness and connectedness to the community. Individuals with more weak ties tend to have a wider source of information that can facilitate their adaptation process.

Bonding and bridging social capital is an individual-based concept that relies on individuals' direct relationships with other people. Rapid advances of technology add a new dimension to the traditional social interaction. Through advanced communication tools, weak ties can be increased while strong ties are maintained (Wellman et al., 1996). Along with such a social change, some researchers propose the potential multiplicity of social capital beyond the traditional social capital.

Online and offline social capital. Communication via socially interactive media has become a part of our daily lives. The Internet enables us to span physical distances and time zones at low cost, to sustain relationships based on shared interests, and to provide links between people and dispersed knowledge (Wellman et al., 1996). Nowadays, a wide variety of socially interactive media are available such as E-mail, blogging, social networking sites, and messaging services using the Internet. As a community becomes more networked, researchers begin to propose that social capital also can be nurtured online (Wellman, 2001a).

Technological advances can influence how immigrants utilize these resources for their adaptation into a new society. Shrinking transportation costs have minimized physical distance worldwide. Moreover, the invention and development of socially interactive technology allows people to cross time and space much more easily (Wellman et al., 1996). During the process of acculturation, technology helps immigrants to stay connected with their original social relations, while developing new ties in a new society. With socially interactive media, it becomes possible to maintain, develop, and strengthen social capital within existing networks as well as within new ones. Williams (2006) described social capital nurtured via the Internet as *online social capital* as compared to a traditional one as *offline social capital*.

Putnam (1995), who considers social capital as public property, argued that social capital can be nurtured only in physical places. The utility of online social capital can be questionable on the grounds that person-to-person networks may not be as good as old-fashioned face-to-face networks. Putnam (2000) illustrated the decline in social capital in American society by presenting the empirical evidence of the negative relationship between television viewing and civic participation. However, television cannot be considered a socially interactive media. Online social capital should be separated from the traditional media, such as television, but should include media that have sociability potentials within them (Quan-Hasse & Wellamn, 2004). Some researchers still claim that the use of the Internet can hinder people from forming social capital by isolating them from their physical community (Markoff, 2002; Nie & Erbring, 2002; Nie & Hillygus, 2002).

A community becomes more individually networked while it is still physically shared among those who are involved. Some researchers suggested positive connections between the Internet use and social capital (Howard, Rainie, & Jones, 2001; Wellman, Boase, & Chen, 2002). Technological advances can make it possible for social capital to develop in both offline and online settings at the individual level (Williams, 1996). Socially interactive media, along with traditional face-to-face interactions, can have a positive impact on individuals' social relations with those living nearby or far away, and the interactions will not be impaired (Matei & Ball-Rokeach, 2002; Quan-Hasse, & Wellman, 2004; Wellman et al., 2001; Wellman, 2001a).

Online social capital includes any socially interactive media such as social networking sites (SNS), E-mail, and blogging. For example, SNS has gained a great popularity in Japan. *Mixi* is a notable example and holds the most registered members in Japan (Negoro, 2006). Mixi allows the members to communicate with *My Mixi* (that is, friends, friends of friends), as well as to expand new networks with other people, by sharing diaries and joining communities of various interests. Miyata (2005) articulated the importance of online communication, including SNS, E-mail, and blogging, for Japanese people today, in terms of creating and strengthening bonding and bridging social capital.

The use of both online and offline social capital can provide a wider range of supportive network for individuals (Wellman, 2001b). The concept of bonding and bridging adds another dimension to this discussion. Weak ties (bridging social capital), both online and offline, are especially useful for linking people to information and social resources that are unavailable in close, local groups. On the other hand, strong ties (bonding social capital) can generally buffer people from life's stress and that can lead to better social and psychological outcome (Kraut et al., 1998). Online social capital can possess an inherently different quality from the traditional offline social capital in terms of the function and the way of connecting to people (Williams, 2007). Both online/offline and bridging/bonding social capital can play a synergistic or even amplifying role in helping people to maintain strong ties with their family and friends, as well as in developing new ties with new people (Hampton & Wellman, 2001; Kavanaugh & Patterson;

2001; Matei & Ball-Rokeach, 2001; Wellman et al., 1996). Thus, online/offline and bonding/bridging social capital can take many forms in terms of providing people with social resources, such as social connection and integration, information, emotional and social support, and a sense of belongingness (Wellman & Gulia, 1999).

In the cross-cultural transition, immigrants and sojourners should have a better chance to maximize pre-existing ties with family, relatives, and friends while developing new ones, as they utilize both offline and online social capital. Thus, the maximum use of these types of social capital can lead to better life outcomes among immigrants and sojourners (Portes, 1998). Since online and offline social ties, as well as bonding and bridging ones, are conceptually related as individual attributes, they must be considered as a whole (Matei & Ball-Rokeach, 2002).

Application of Social Capital Theory to This Study

Because of its broad focus, social capital can be conceptualized as widely as anything accruing in social relations. This multiplicity makes it difficult to operationalize the concept for research applications. Social capital is the multidimensional and empirical concept that can be approached in many different ways. A clear boundary needs to be drawn by each researcher to determine what aspects of social capital to be examined (Harpham, Grant, & Thomas, 2002). This study referred to social capital as the process of building social ties that accrues resources and benefits of various psychological and social outcomes at the individual level (Loeffler et al., 2004; Pope, 2002). Also, such a process can occur in a relational context, taking place in both physical and online settings (Williams, 2006). This conceptualization is based on the underlying assumptions depicting social capital as (1) an individual entity, (2) a source of further outcomes, and (3) a multidimensional construct (including bonding/bridging and online/offline).

Acculturation Theory

Theoretical Foundation

Acculturation among immigrants has been studied in the context of race and ethnic relations between majority and minority groups in society (Berry, 2005). Topics of ethnic socialization and identification have been posited as a central inquiry into immigrant studies in

social science, including sociology and psychology. The phenomenon was studied mainly from a perspective of mainstream society. Concepts such as assimilation, melting pot, biculturalism, and acculturation emerged to explain the dynamics of immigrant experiences in the United States.

In early studies of immigrants, the assimilation ideology and the melting pot idea have been widely adopted as a cornerstone for understanding the process of acculturation among immigrants in a host society. The assimilation ideology was proposed by an urban sociologist, Robert E. Park (1928), suggesting the idea of marginality in the context of racial and ethnic relations. It is well depicted in his article "Human Migration and the Marginal Man":

[P]eoples and races who live together, sharing the same economy, inevitably interbreed, and in this way if in no other, the relations which were co-operative and economic become social and cultural. When migration leads to conquest, either economic or political, assimilation is inevitable. The conquering people impose their culture and their standards upon the conquered, and there follows a period of cultural endosmosis. (p. 891)

Park's ethnocentric idea was based on the power relationship between the majority and the minority. As a result, a conflict can arise between those in a mainstream society and immigrating individuals. Therefore, immigrants who are responsible for causing social change should conform to the mainstream society by changing their attitudes and behavior. Otherwise, marginalization is an inevitable result for immigrants who are unable or unwilling to assimilate.

Milton Gordon provided another insight into the assimilation ideology. In his book *Assimilation in American Life*, Gordon (1964) pointed out that generational change is an essential process in an ethnic community and can occur at the cultural, structural, psychological, and even biological levels. Both Park's and Gordon's ideologies are based on *Anglo conformity* and *manifest destiny*. The concept of assimilation proposes a linear dynamic, where immigrating individuals were expected to conform to the predominant *Anglo* culture, while discarding their own cultural tradition (Robbins et al., 2006).

A similar concept of *melting pot* first appeared in the 18th century in American literature. In *Letters from an American Farmer*, J. Hector St. John de Crèvecoeur (1782) posed questions such as who are Americans and where do they come from.

He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He has become an American by being received in the broad lap of our great Alma Mater. Here individuals of all races are melted into a new race of man, whose labors and posterity will one day cause great changes in the world. (Letter III)

Although sharing a similar mentality to the assimilation ideology, a metaphor of melting pot describes a fusion of people with diverse nationalities, cultures, and ethnicities in the United States. Both the assimilation ideology and the melting pot idea take a single continuum: either being assimilated (or melted) or not being assimilated (or marginalized). Such an ethnocentric and straight-line thinking has a limitation in understanding complex phenomena of cross-cultural adaptation when they are considered from an immigrants' perspective.

In the 1980s, some researchers proposed biculturalism as a desirable model for understanding immigrant acculturation (de Anda, 1984; Padilla, 2006). Bicultural socialization may occur when individuals master both cultures (Robbins et al., 2006; de Anda, 1984). Bicultural individuals can manage two cultures successfully by "integrating positive qualities of his/her culture of origin and the dominant society's culture" (Lum, 1995, p. 60). They embrace two cultural traditions (e.g., cognitive style, behavioral patterns, personality, languages, attitudes, values). However, this model incorporates two dimensions into a single continuum of being either bicultural or not. Instead of being assimilated into a new culture, individuals are expected to nurture bicultural competence to be successful in society. The idea of biculturalism still possesses a unilateral logic, similar to the assimilation ideology (David, 2006).

Early theorists assumed that acculturation is a zero-sum phenomenon. It was often considered that individuals lose or compromise aspects of their original culture as they move to

a new culture (Cabassa, 2003). This unidimensional view to acculturation can minimize the influence of a heritage culture on individuals, and in turn, cannot provide sufficient explanations for the complexity of the immigrants' and sojourners' experiences.

Researchers began conceptualizing the bidimensional approach to understanding immigrant experiences, unlike the unidimensional approach of previous scholars. The concept of acculturation was expanded in the 1980s and 1990s, not only in the context of ethnic relations, but also from a psychological perspective. Acculturation can be a process occurring from the two directions: one's relation to the home society and one's relation to the host society (Flannery, Reise, & Yu, 2001). A cross-cultural psychologist, John Berry (1980) theorized four types of acculturation patterns that immigrants experience in relation to the dominant society: (1) assimilation, (2) separation, (3) integration, and (4) marginalization. Berry (2001) further developed this theory to include four corresponding attitudes of a host country toward incoming immigrants: (1) melting pot, (2) segregation, (3) multiculturalism, and (4) exclusion. When immigrants are expected or forced to assimilate, the host society encourages the melting pot ideology. Segregation can be either psychological state or even a national policy, and as a result, immigrants retain their culture of origin and become separated from the mainstream. Multiculturalism may be the ideal state where immigrants are integrated into multicultural host society. Each culture is distinct, and it also becomes a beautiful mosaic as a whole. Exclusion can be a devastating result when immigrants do not belong to either the culture of their origin or the host society. Thus, Berry's fourfold approach examines the two dimensions of an acculturation process that individuals experience in relation to the original culture and the mainstream culture. Rather than simply being unicultural (being assimilated or not) or bicultural (being bicultural or not), the approach allows individual differences in acculturation (being assimilated, separated, integrated, or marginalized).

The historical path to conceptualization of immigrant experiences arose from conformity to dominant society, leading to a more contemporary view of multiculturalism that better reflects American society today. Dimension and direction of acculturation appear to be a key to this

discussion. The assimilation ideology, and in some sense biculturalism too, suggests unidirectional change of immigrants from their society of origin to a new society, either abandoning the original (assimilation; being Americanized) or preserving it (integration; being bicultural or traditional). Berry's (1980, 2001) ideology considers acculturation in two major dimensions: acculturation to the mainstream society and acculturation to the original society. This conceptualization is salient in terms of understanding a dynamic nature of acculturation among immigrants and sojourners who can retain their cultural heritage while adapting into the host society.

Acculturation: The Bidimensional Approach

Berry (2005) postulated a bidimensional framework of acculturation that takes place at the individual level. In a cross-cultural transition from one society (the original) to another (a new one), individuals become double bound by these two cultures. This cultural encounter evokes attitudinal and behavioral shifts to individuals, which is referred to as acculturation (Berry, 1997, 2005). Acculturation is an ongoing process and imposes a long-term accommodation in response to changes in the environments individuals encounter. In this process, psychological and socio-cultural changes inevitably take place in ones' attitudes and behaviors. This is called psychological and socio-cultural adaptation (Ward & Kennedy, 1993).

Acculturation at the individual level. Acculturation refers to "the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members" (Berry, 2005, p. 698), and its variability can be assessed as individuals' attributes (Cabassa, 2003). It is characterized by individuals' attitudinal, behavioral, and cognitive changes toward their own culture as well as the new one, rather than adaptation to cultural values of a new society only (Kim, 1990). Such changes can take place in several aspects of individuals' lives, including language, cognitive style, behavioral patterns, personality, identity, attitudes, and values (Cabassa, 2003; Flannery, Reise, & Yu, 2001; Ryder, Alden, Paulhus, 2000; Ward & Kennedy, 1994).

Based on this framework, Berry (1980) conceptualized four distinct acculturation strategies as in the following:

1. Assimilation: the individual gives up (or is forced to give up) the cultural identity of origin and desires a positive relationship with host culture.
2. Separation: the individual retains the original culture (or is restricted from adopting the new culture through segregation) and desires no positive relationship with the host culture.
3. Integration: the individual desires to retain the culture of origin as well as maintain a positive relationship with the host culture.
4. Marginalization: the individual no longer retains the original culture and has no desire (or is not allowed) to have a positive relationship with the host culture.

(Organista, 2006, p. 6)

A number of recent studies provided empirical evidence that consistently supports these four dimensions represent four acculturation strategies (Barry, 2001; Berry, Phinney, Sam, & Vedder, 2006; Ryder, Alden, & Paulhus, 2000). Depending on life situations (personal life, work, and friendships), individuals may choose a certain acculturation path. For example, they may be assimilated into their workplace working with American co-workers but choose a separated way of acculturation in their personal life by associating with friends who have similar backgrounds and showing preference to their ethnic food and music. Individuals also can be integrated when they are in favor of both cultures. Marginalized individuals separate themselves from both cultures.

Instead of examining the acculturation process itself, researchers tend to apply a unidimensional approach to acculturation to examine the degree of acculturation among individuals, as measured by one continuum (such as being either integrated/assimilated or not). Berry (2003) claimed that such a conception is derived from clinical psychology and psychiatry that often pathologizes individuals who do not behave in certain ways. Acculturation should be measured as individuals' attributes, leading to psychological wellbeing and social competence

both in the host society and their original ethnic society. Arends-Tóth and van de Vijver (2006) called this idea “a fusion model,” which postulates acculturation is not only a selection of one style over the other, but also a mixture of these characteristics (p. 145). This illustrates assessment based on a single dimension is not sufficient given the multifaceted nature of acculturation. From the review of acculturation measures, Matsudaira (2006) concluded that acculturation should be understood as “individuals’ selective adoption of the new culture and selective retention of the culture of origin” (p. 471).

As Social Capital Theory illustrates, today immigrants and sojourners are more likely to maintain social ties while creating new ones through the utilization of both online and offline social capital. This indicates these individuals make the best use of multiple sources of social capital in order to achieve wellbeing. According to this conception, the classic ideology of assimilation becomes impractical. In the past, there was no choice but assimilation for immigrants and sojourners due to limited availability or accessibility to resources from the home society. However, the advances of technology enable immigrants and sojourners to stay connected to their home. Thus, acculturation today may no longer be a linear process (being assimilated or not) but can be personalized. In other words, people may be able to pick and choose their ways of acculturation depending on the life circumstances. Berry’s (1980) four strategies of acculturation (assimilation, separation, integration, and marginalization) may not be a discrete characteristic of today’s immigrants and sojourners. Instead of adapting one acculturation style, they may draw a line about the use of acculturation patterns between their public and private lives (Berry, 1997; Cabassa, 2003). Therefore, the bidimensional approach appears to provide more plausible explanations to acculturation. Moreover, it is critical to examine the impact of acculturation to psychological and social outcomes of individuals.

Psychological and socio-cultural adaptation. Ward and colleagues (1993) have made great contributions in validating the construct of adaptation. The process of adaptation yields two major dimensions—psychological and socio-cultural. Psychological adaptation refers to positive affects and functioning (feelings of wellbeing and satisfaction) that are experienced at

intra-personal level, whereas socio-cultural adaptation occurs at the inter-personal level, including the ability to function well in a new society (Ward & Kennedy, 1999). These two dimensions are conceptually and empirically distinct but are interrelated as individuals' positive qualities (Berry, 2005; Ward & Kennedy, 1999; Zlobina et al., 2006). Researchers suggest that successful adaptation pertains to positive psychological (good physical and mental health, sense of personal and cultural identity, high self-esteem, life satisfaction) and positive social (competent social functioning) outcomes (Berry, 1997; Phinney et al., 2001).

Numerous researchers have examined psychological adaptation using positive indicators such as psychological wellbeing (Harker, 2001; Liebkind & Jasinskaja-Lahti, 2000) and self-esteem (Bankston & Zhou, 2002a). On the other hand, abundant research has been conducted on socio-cultural adaptation, which is often measured by the educational attainment and performance among immigrant youths and the acquisition of social competence and social functioning among immigrant adults (Kao & Tienda, 1995; Ward and Kennedy, 1999; Zhou, 1997). Consequently, adaptation can also be measured as a dimension of a positive life experience.

Application of Acculturation Theory to This Study

Acculturation is “an interactive, developmental, multifactorial, and multidimensional process” (Cassaba, 2003, p. 128). In the cross-cultural transition, immigrants and sojourners choose the way of acculturation, which leads to certain psychological and socio-cultural outcomes. The early ideologies of assimilation and biculturalism proposed that optimal psychosocial wellbeing can be attained when individuals gave up their original culture and identity and immersed themselves into American society (Robbins et al., 2006). Such unidimensional approach is problematic and is not aligned with the social work ideas. First, imposing upon a person a certain way of behavior (such as assimilation) is not culturally sensitive. Second, it neglects self-determination of individuals. Individuals can choose whether they maintain their cultural tradition while adapting to a new society. Last but not least, in an ever-emerging multicultural society, cultural diversity should be embraced, rather than

encouraging a melting pot idea. In response to a cross-cultural encounter, it is assumed that individuals selectively apply a certain way of acculturation depending on life circumstances, which in turn potentially leads to positive life outcomes (Arends-Tóth & van de Vijver, 2006). Therefore, this study presupposed the bidimensional approach to acculturation among immigrants and sojourners.

Summary

The study derived the concept of psychosocial and emotional wellbeing (flourishing) from the positive approach. The convergence in Positive Psychology and Strengths Perspective presented the core dimensions of the model of flourishing. Why was the positive approach necessary in research with Japanese immigrants and sojourners? There were two major reasons for asking this question. First, social science research has devoted much energy to understanding what goes wrong with individuals, families, groups, and institutions (Gable & Haidt, 2005). For example, typical topics of research with immigrants focus on acculturative stress and maladjustment issues as a consequence (Salant & Lauderdale, 2003). Although these findings are all important, time has come to develop a body of knowledge on positive aspects of immigration experiences. Second, immigration experiences should be a positive one for individuals who are immigrating as well as the society that welcomes them. Acculturative stress and life challenges have a tremendous impact on immigrants and sojourners. Acculturation should therefore produce a positive outcome, a flourishing life, to make them happier. As Gable and Haidt (2005) suggested, the use of the positive approach in research and practice can promote future optimal human and social functioning through better understanding of the process and dynamic of individuals' attributes and functioning such as "strengths, resilience, positive experiences, and positive social relationships with others" (p. 108). The study should focus on what flourishing means to immigrants and sojourners, as well as the role of key variables promoting their positive life outcome.

The theoretical framework for this study was summarized in Appendix A. The constructs of flourishing, social capital, and acculturation were derived from the positive approach, Social

Capital Theory, and Acculturation Theory. These theories and perspectives were well aligned with social work ethics that valued person-in-environment, self-determination, and human relations (National Association of Social Workers, 1999.). Social capital has been a key concept in the social work profession and its interventions (Healy & Hampshire, 2002; Loeffler et al., 2004). Also, early social workers were involved with immigrant populations by assisting their acculturation into the mainstream society, as best represented by Jane Addams' Hull House in Chicago.

This theoretical framework played a vital role to this study. The assumptions underlying these theories and perspectives can be summarized as: (1) an interplay between persons and their environment, (2) pre-existing strengths of individuals and resources in their environment, (3) capitalization of strengths and resources leading to and accruing a better immigration experience, (4) immigration as a social capital creating and maximizing opportunity, and (5) immigrant adaptation and flourishing promoted through social relations. Accordingly, Chapter 3 examined the empirical evidence of the links among the major constructs (flourishing, social capital, and acculturation).

CHAPTER 3

REVIEW OF THE EMPIRICAL LITERATURE

Based on the theoretical framework of the positive approach (Strengths Perspective and Positive Psychology), Social Capital Theory, and Acculturation Theory, this chapter consists of two parts. First, the empirical literature review examines the conceptual connections of flourishing, social capital, and acculturation among immigrants and sojourners. Given a paucity of literature specifically focusing on the Japanese population, the review was extended to any immigrant and sojourner groups in relation to the constructs under study. The selected empirical literature reviews are presented in the summary table (see Appendix B) and the summary table (see Appendix C). Second, the hypothetical model for this study is presented based on the theoretical framework and the empirical literature review.

Empirical Literature Review for the Study

Flourishing among Immigrants and Sojourners

From the positive approach, this study considered a life outcome of immigrants and sojourners as a positive one. The optimal state of mental health or flourishing was interpreted as their positive outcome in the process of immigration and sojourn. Although previous studies have extensively examined various aspects of wellbeing by indicators of negative psychosocial outcomes such as acculturative stress and maladjustment into a new society, this study focused on a positive outcome as psychosocial and emotional wellbeing. Personal connection to their environments can play a vital role in the positive outcome. Social capital (resources accrued in social relations) and acculturation (the way people respond to their environments in cross-cultural transition) can affect the outcome. Therefore, this empirical review delineated links between flourishing, social capital, and acculturation. Demographic characteristics that were

found to have significant effects on flourishing also were derived from the empirical literature review.

Social Capital and Positive Outcomes

Social capital can be described as the process of building social ties in both online and offline contexts, which accrue resources and benefits to various psychological and social outcomes (Loeffler et al., 2004; Pope, 2002; Williams, 2006). In social science research, social capital has been linked to a variety of positive outcomes at the individual levels in the social structure (Helliwell & Putnam, 2004). A growing body of literature suggests the positive relationship between social capital and various aspects of individuals' wellbeing, including emotional, psychological, and social dimensions (Almedom, 2005; Bargh & McKenna, 2004; Helliwell & Putnam, 2004; Pope, 2002). Several studies also support that social capital is related to immigrants' and sojourners' better adjustment to a mainstream society psychologically and socio-culturally (Portes, 1997). Social capital variables are found to have a significantly positive effect on psychosocial adaptation among immigrants and sojourners (Searle & Ward, 1990; Ward & Kennedy, 1993a, 1994). Communication has been identified as a vital tool to help individuals integrate into their community by maintaining and promoting social and interpersonal ties (Viswanath, 2008). Quality ties to others are linked to positive outcomes, including optimal physical and mental health (Ryff & Keyes, 2000). Several researchers pointed out the synergistic effect of bonding/bridging and online/offline social capital on producing positive outcomes to individuals (Hampton & Wellman, 2001; Kavanaugh & Patterson, 2001; Matei & Ball-Rokeach, 2001; Wellman et al., 1996).

Cross-cultural transition can be a life-challenging process to immigrants and sojourners because it potentially involves both a disruption of well-established social networks and a reestablishment of new ones. The way immigrants and sojourners utilize their social capital can influence their life experiences upon relocation to a new society. Kashima and Loh (2006) studied Asian academic sojourners in Australia and found that those with diverse social ties (including local and international) were more likely to be better adjusted into the host society

and to present better psychological wellbeing. This finding is also supported by another study that suggested that successful reestablishment of social ties upon relocation can buffer psychological distress and social isolation among Asian immigrants (Kuo & Tsai, 1986).

Some studies have examined how social capital is formed and utilized among Japanese sojourners, especially their accompanying spouses. Toyokawa (2006) conducted the semi-structured interviews with accompanying wives of Japanese sojourners. Japanese sojourner spouses are more likely to utilize their social network in the location they reside, usually from a circle of spouses in relation to their husbands' sojourn, to obtain both tangible and intangible resources. Toyokawa (2006) suggested that those spouses with access to a variety of resources, including information, instrumental support, social opportunity, and emotional support, are more likely to feel satisfied with their lives in the United States. Thus, the resources through bonding social capital (presumably, strong ties with other Japanese individuals) appear to be a useful tool for maintaining Japanese lifestyle (Toyokawa, 2006).

Another study with diverse sojourner spouses residing in Europe also revealed that a greater perceived support from friends, regardless of their nationalities, was related to individuals' better adjustment (Copeland & Norell, 2002). Those who are unable to establish a local network or have fewer local sources of support tend to feel unhappy about their lives. Thus, the strong ties (bonding social capital) with their local social circle serve an important role in attaining better cultural adjustment, leading to wellbeing. That is, there appears to be an empirical link among the constructs of wellbeing, social capital, and acculturation.

As Portes and Landolt (1996) pointed out, however, strong bonding social capital can sometimes produce a negative impact on individuals' wellbeing. For example, Japanese sojourner spouses tended to seek resources for their families and social networks before satisfying their own emotional wellbeing (Toyokawa, 2006). The other study also explored downsides of strong ties among Japanese individuals (Arnault, 2002). In exchange for obtaining the desired resources for their family and children, these sojourner spouses were more likely to endure relational stress, associated with the hierarchical social circle (especially, based on age)

among Japanese sojourner spouses. Despite such a possible negative aspect, social capital based on ethnic ties seems to be beneficial by any means for immigrants and sojourners. Ye (2006a) found with a sample of Chinese academic sojourners that social relations with people from similar backgrounds were more likely to facilitate their acculturation process. Feelings of having sufficient social capital may help them develop a sense of belongingness to the society they are in, which appears to encourage emotional and psychological wellbeing among these sojourners (Cemalcilar, Falbo, & Stapleton, 2005).

The effect of maintaining pre-existing ties and creating new ones on their wellbeing in the process of acculturation is a major focus of recent studies with immigrants and sojourners. There is an ongoing argument whether online social capital increases, decreases, or supplements offline social capital (Wellman et al., 2001). Online and offline social capital is found to have a “magnifying glass effect” for better life outcomes among immigrants and sojourners (Matei & Ball-Rokeach, 2002, p. 422). Especially for sojourners who plan to return to their home countries eventually, maintaining old, strong ties are as important as creating new weaker ties. Individuals with more online connections are more likely to have higher levels of belongingness to community (Matei & Ball-Rokeach, 2002). Thus, the Internet seems to play an important role in the process of cross-cultural transition and adaptation.

Cemalcilar, Falbo, and Stapleton (2005) pointed out two major functions of socially interactive media among immigrants and sojourners. One is to communicate with those back home, and the other is to utilize it as social support tools. The findings of Cemalcilar et al. (2005) indicated that the sojourners utilize the Internet for the purposes of not only obtaining resources for their better adjustment to the new society, but also for maintaining connections to their home of origin. Similarly, Ying and Liese (1991) provided an empirical support for the positive relationship between the maintenance of strong ties and emotional wellbeing. Continuous contact with people at home not only helps sojourners with the process of building new relationships but also fitting into the new society by decreasing stress level in the host

society. Thus, it appears that bonding social capital can supplement the function of bridging social capital.

In the study with Chinese academic sojourners, Ye (2006b) found that a perceived support from online and offline were negatively related to their social difficulties in the United States. A perceived support from long distance social networks (bonding ties) was positively related to their psychological and emotional wellbeing (as indicated by level of satisfaction with academic and social life in the United States, as well as mastery of the challenges of the new environment). Ye (2006a) found that the sojourners utilized the Internet as a means to cope with unpleasant feelings during the process of acculturation. This finding may indicate that successful cross-cultural adaptation relies on both communications with members of the host culture and participation in the new society (Ye, 2006). Bonding ties are not so much linked to social wellbeing (as indicated by social relations with others). However, another survey found that online activities are positively and significantly related to social wellbeing. For example, Quan-Hasse and colleagues (2002) analyzed the *National Geographic Survey 2000* data, suggesting that the frequent Internet use (mostly E-mail) is more likely to encourage individuals' social interaction with others in both online and offline settings, leading to their sense of flourishing in life.

Early researchers of acculturation of immigrants (e.g., Park, 1922) observed immigrants who made more use of ethnic resources such as ethnic newspapers tended to have stronger ties with their communities. This finding indicates that media played a critical function to support immigrants integrating into the community (Viswanath, 2008). Acculturation seems to be encouraged by bonding/bridging and online/offline social capital. The longer the lengths of stay in the United States, the more likely individuals will develop larger offline social capital. With increased face-to-face interactions, individuals tend to form interpersonal social network in the host society (Ye, 2006b). This argument is supported by numerous studies that consistently have reported strong support from the host society and satisfaction with such a support system predict higher levels of psychological and emotional wellbeing among diverse sojourners across

various settings (Searle & Ward, 1990; Ward and Kennedy, 1993b). Such an interaction is not limited to an offline setting. Weak ties can be easily nurtured online, especially for immigrants and sojourners. Socially interactive media, including social networking sites, provide them with a wide range of information that is critical to their cross-cultural adjustment. Several studies presented the consistent findings that socially interactive media plays a key role in cross-cultural adjustment among immigrants and sojourners (Cemalcilar et al., 2005; Ye, 2006a, 2006b).

Social capital can be maintained using the Internet even when people move from one physical location to the other. Ellison, Steinfield, and Lampe (2007) studied the U.S. sample concerning whether social ties can be maintained when people relocate. People were more likely to maintain their social capital as the move from one offline community to another by utilizing a social networking site (Facebook). The undergraduate students who were engaged in Facebook were more likely to form stronger bonding and bridging social capital, which positively influenced their emotional wellbeing (indicated by life satisfaction and self-esteem). A use of socially interactive media can be a beneficial tool not only to expand social ties (bridging), but also maintain one's (bonding).

In addition, a positive relationship is found between the use of socially interactive media and individuals' wellbeing (Ellison et al., 2007). That is, bridging social capital shows positive association with emotional wellbeing (higher life satisfaction and higher self-esteem) among the U.S. sample. Although there was a weak, yet significant, relationship between bonding social capital and wellbeing, the findings of Ellison et al. (2007) illustrated that people can maintain social capital during the transition. Indeed, this finding yields an important implication for studies with immigrants and sojourners who are in cross-cultural transition. It indicates individuals' pre-existing social capital may not be disrupted in the process of migration as it was in the past. With a use of socially interactive media, immigrants and sojourners can maintain their well-established support system. As the previous research findings show, people seem to be happier and healthier, both physically and mentally, and are more likely to function better, with a wider range of social capital. Social capital serves an instrumental and functional role in producing

positive outcomes. Miyata (2002) found that Internet support supplemented existing real support rather than displacing it among the Japanese sample of child-rearing mothers. Weak ties to the online communities were made stronger and helped to maintain and promote psychological wellbeing.

Those who are actively involved in online communities are more likely to show higher self-esteem and lower depression in terms of child rearing practices. Receiving social support, mostly information and emotional support, from weak ties via an online community increases psychological wellbeing of these mothers. Mothers with more support online are more likely to utilize their strong ties (family and friends in real life). As a result, those with support from both online and offline appeared to present more positive outcomes in life. Other researchers also reported the similar findings that there is a synergistic effect of online/offline and bonding/bridging social capital to individuals' wellbeing (Matei & Ball-Rokeach, 2002). That is, social capital yields optimal effects when working as the aggregate of functions, rather than a specific type of social capital acting individually (Copeland & Norell, 2002).

Most findings, especially related to online social capital, are promising. However, some studies report the adverse effect of online social capital on individuals' psychosocial wellbeing. For example, Kraut and colleagues (1998) reported that Internet use was negatively related to social involvement and psychological wellbeing. It was found that the greater Internet use was associated with greater loneliness, more life stress, and greater depression, and less social involvement. Later, LaRose and colleagues (2001) re-examined Kraut's (1998) findings and found that the Internet use was positively related to social support, which in turn had a significant and negative direct relationship to depression. There are major epistemological and methodological shortcomings in Kraut's (1998) arguments. First, the major concepts such as social involvement (family communication, size of social network, and social support) and psychological wellbeing (loneliness, depression, life stress) were poorly defined and operationalized. Ward and Kennedy (1993a, 1994, 1999) found that psychological wellbeing is empirically distinct from mental illnesses, especially among the samples of immigrants and

sojourners. This finding indicates that Kraut's operationalization of psychological wellbeing can be invalid, and as a result, lead to potentially misleading results. Second, Kraut's study included both minors and adults in one analysis, which possibly created a huge variability in the findings. To counter the Kraut's arguments, Wangberg and colleagues (2007) concluded that with the secondary data analyses of the diverse European sample, the use of socially interactive media had a direct and indirect positive effect on individuals' outcomes, including better physical and mental health.

Overall, social capital, as measured by indicators of bonding, bridging, offline, and online social capital, was found to yield positive life outcomes among immigrants and sojourners. The positive outcomes of social capital could include acculturation and flourishing. Acculturation and flourishing appear to be promoted by the synergistic effect of social capital. A summary of these selected empirical literature review on social capital and positive outcomes is presented in Appendix B.

Acculturation and Positive Outcomes

Acculturation is the ongoing process of psychosocial change that takes place at the individual level in response to intercultural interaction (Berry, 2005). "The physical journey from the native country to a new country often parallels a psychological journey to cross-cultural adaptation" among immigrants and sojourners (Yang, Noels, & Saumure, 2006, p. 488). Berry's (1980) conceptual analysis of acculturation consists of four dimensions: assimilation, separation, integration, and marginalization. These four dimensions have been empirically tested as the indicators of acculturation (Berry, Phinney, Sam, & Vedder, 2006; Ryder, Alden, & Paulhus, 2000). Individuals may act differently in cross-cultural transition in terms of attitudinal, cognitive, affective, and behavioral changes (Berry & Kim, 1988; Berry et al., 1989; Yang, Noels, & Saumure, 2006). Based on Berry's (1980) fourfold approach to acculturation, Barry (2001) developed and validated the scale to measure the four dimensions of acculturation, specifically for East Asian individuals. *East Asian Acculturation Measure* (Barry 2001) examined acculturation patterns, as measured by indicators such as language use, communication styles,

social interaction, social connectedness, and friendship with the host nationals and those with similar backgrounds.

Acculturation is often viewed as an antecedent to some sort of psychosocial outcomes, including life satisfaction, psychological wellbeing, and social competence (Nguyen, 2006; Ward & Kennedy, 1993a). Prior research has consistently reported that acculturation predicts certain psychosocial outcomes (Organista, 2006). In the extensive studies primarily with sojourners based on Berry's conceptualization, Ward and colleagues (Ward & Kennedy, 1993a, 1994) proposed that acculturation is related to two dimensions of cross-cultural adjustment: psychological and socio-cultural adaptation. Psychological adaptation refers to positive psychological functioning, as opposed to psychological dysfunction, often measured by indicators such as self-esteem, life satisfaction, and psychological wellbeing (Safdar et al., 2003). On the other hand, socio-cultural adaptation is often interpreted as the ability to fit in and to function in a new society (Searle & Ward, 1990; Ward & Kennedy, 1999). Adjustment can be feelings of satisfaction, acquisition of cultural competence, and positive psychosocial functioning in a host society (Hechanova, Beehr, & Christiansen, 2003). Therefore, there may be a conceptual and empirical link between psychological/socio-cultural adjustment and flourishing.

The conceptual and empirical reviews of Social Capital Theory illustrate that modern technology may allow for a more flexible way of acculturation among contemporary immigrants and sojourners. Through online and offline social capital, preexisting and new social ties can be strengthened and expanded as immigrants and sojourners move from their original country to the new one. Accordingly, individuals can make the best use of multiple sources of social capital in order to achieve wellbeing. Instead of simply being assimilated into the host society, immigrants and sojourners can utilize different ways of acculturation depending on the life circumstances in order to attain optimal wellbeing. Berry's (1980) conceptualization of fourfold acculturation is well aligned with that of Social Capital Theory. For example, individuals work in companies with all or mostly American coworkers and speak English more than Japanese, utilizing resources in the host society (assimilation). At home and in a private life, they may

prefer Japanese food and culture rather than American, maintaining social ties with their family and friends back home (separation). They also may form friendships with many different backgrounds in the host society (integration) (Barry, 2001). Marginalization can be considered a total opposite to these three because individuals who choose a marginalization orientation reject every possible resource available to them.

Numerous studies have been conducted on cross-cultural adjustment among Japanese expatriates in international assignment. With the embarkation of Japanese businesses overseas, the growing concerns over the expatriates' wellbeing and their work performance have emerged in the field of human resources and management. In the globalization era, international assignments become common practice in business. As a result, many studies have focused on life experiences of these sojourners living abroad (Hechanova, Beehr, & Christiansen, 2003). For example, Takeuchi, Yun, and Russell (2002) studied Japanese expatriates in the United States and found that socio-cultural adjustment was critical during their international assignment. In a work setting, those who felt comfortable working with American coworkers by utilizing cultural knowledge and English skills were more likely to present better work performance. Among these sojourners, language proficiency was a significant and positive predictor of their psychological and cross-cultural adjustment.

Contrary to the Japanese expatriates in the United States, who generally had positive experiences, the sample of Japanese expatriates in other countries had relatively difficult times in terms of cross-cultural adjustment. Nicholson and Imaizumi (1993) conducted the study with Japanese expatriates in London and reported that their life was more challenging. For these expatriates, cultural adjustment was significantly demanding, especially in the areas of achieving job performance and gaining acceptance from their coworkers.

In the cross-cultural comparison of life satisfaction levels among three groups of Japanese (those living in Japan, sojourners living temporarily in the United States, and sojourners living temporarily in Egypt), Yoshida and colleagues (1997) found that Japanese sojourners living temporarily in the United States were more satisfied with their quality of life

than those living in Japan or Egypt. Although this study primarily sampled Japanese sojourners with quite similar backgrounds (those with children, business expatriates with relatively higher education, social status, and SES), Japanese sojourners in the United States showed significantly lower stress levels and little social difficulty in adjusting, and highest levels of life satisfaction (more positive mood and accomplishments). Yoshida et al. (1997) concluded from the cross-cultural comparison that Japanese sojourners in the United States enjoyed more freedom and flexibility in both their jobs and personal lives. The advanced technology helped these sojourners in maximizing opportunities to access a wider range of social support. Living in the United States appeared to have a positive effect on Japanese individuals (Takeuchi et al., 2002; Yoshida et al., 1997). A majority of sojourners wished to stay in the United States after sojourn, whereas those in other countries presented strong desires to leave due to difficulty in adjusting into the host societies.

These findings may not be generalized to the experiences of Japanese immigrants and sojourners because these samples are limited to Japanese male expatriates with highly homogeneous demographic profiles. However, findings were supported by another study with multi-national sojourners residing in the United States. Shaffer, Harrison, and Gilley (1999) reported that those sojourners who had positive social interaction with the host nationals with cultural competence and language fluency are more likely to present better psychological and socio-cultural adjustment.

In cross-cultural transition, not only work-related adjustment but also everyday adjustment was found to be critical for optimal wellbeing among sojourner samples. In this process, an acculturation style could have a significant effect on individuals' outcomes. Ward and Rana-Deuba (2000) reported that interactions with both home and host cultures were critical to the acculturation process. This acculturation style seems to influence affective, behavioral, and cognitive dimensions. A strong identification with the home society was associated with greater psychological wellbeing, whereas self-identification with the host society was not so relevant to psychological wellbeing. This result may indicate that people tend to

present higher levels of wellbeing when they are more connected to both the host and home societies.

In the study with a diverse group of sojourners in New Zealand, Ward and Kennedy (1994) found significant differences in psychosocial outcomes between integrated and assimilated individuals. Those with higher levels of integration presented better psychological and social wellbeing, whereas those with higher levels of assimilation showed better social wellbeing but less psychological wellbeing (Ward & Kennedy, 1994). This is consistent with the findings of Ward and Rara-Deuba's (1999) study with the multi-national sample of sojourners residing in Nepal. This finding also is in line with the research by Ward et al. (1998) that reported that a strong connection to the host environment predicted better psychological and socio-cultural adaptation. Moreover, Barry, and Grilo (2002) pointed out the assimilated Asian immigrants are more willingness to seek mental health support available in the host society.

Psychosocial flexibility in cross-cultural adjustment seems to be linked to enhanced psychological wellbeing (Ward & Kennedy, 1994). Social connectedness and psychological attachment to the host society, as well as those with similar backgrounds, play a vital role in psychosocial wellbeing. Ward and Kennedy (1993b) argued that, although those with a separation orientation had slightly more social difficulty in the host society, there was no significant difference from those with integration. The finding showed that separation also is related to psychological wellbeing, but not so much to social wellbeing. However, those with marginalization presented less psychological and social wellbeing. Hechanova, Beehr, and Christiansen (2003) also pointed out that frequent interaction with either host nationals or ethnic friends predicted better adjustment among the sample of immigrants. Similarly, the sample of Asian academic sojourners in Singapore, who are less motivated to be socially connected to the host society (marginalization), presented lower levels of life satisfaction and positive mood (emotional wellbeing) (Ward & Kennedy, 1993b).

In summary, immigrants and sojourners appear to employ certain ways of acculturation depending on life circumstances (public and private lives), and a bidimensional acculturation

style seems to yield a positive life outcomes. The summary for these selected empirical literature review of acculturation and positive outcomes is presented in Appendix C.

Demographic Characteristics and Positive Outcomes

Previous studies consistently reported that several demographic variables have significant effects on psychosocial and emotional wellbeing among immigrants and sojourners. While the concept of flourishing includes individuals' positive feelings of themselves and positive psychosocial functioning, individuals' characteristics also play certain roles in their lives. For example, variables including gender, age, English proficiency, and lengths of stay in the United States are found to be some of the major predictors of positive outcomes among immigrants and sojourners.

The association between gender, age, and positive outcomes is still unclear (Myers & Diener, 1995). Women and the older generation are more likely to be happy. In a study of the general U.S. sample, Ryff and Singer (1996) concluded that women presented greater psychological strengths compared to men. When immigration experiences are taken into account, these variables appear to make this argument more intriguing. For example, in the study with Chinese sojourners, Ye (2006b) found that gender and age were significant predictors of psychological wellbeing. Male and older sojourners were more likely to experience acculturative stress than did female and younger sojourners. Although female academic sojourners are less satisfied with their psychosocial competence in the host society (such as self-efficacy and academic success), they express more concerns about their adjustment issues to family and friends (Rorhlich & Martin, 1991; Verthelyi, 1995).

Using a distinct coping style, female immigrants and sojourners could affect different life outcomes from their male counterparts. A study with Chinese sojourners showed that women were more satisfied than men with their support network when they were able to openly share their concerns with their social support (Ye, 2006b). This is probably because women are more willing to seek and ask for help than men. Indeed, potential and actual access to support seems to have a positive effect on female sojourners' adjustment. As a result, women tend to report

better psychological and emotional wellbeing than men do (Ye, 2006b). This is supported by another study that found female immigrants and those who were older were more willing to seek support for themselves or recommend to their friends (Barry & Grilo, 2002). Female and older sojourners and immigrants may be more engaged in social interaction with both host nationals and those with similar backgrounds, which lead to positive outcomes (Hechanova, Beehr, & Christiansen, 2003).

A recent study of academic sojourners showed a negative association between age and socio-cultural adaptation (Cemalcilar et al., 2005). This finding indicated that psychological and socio-cultural adjustment became more difficult as people got older. However, Ye (2006a, 2006b) argued that older sojourners presented a lower level of social difficulties in some instances. On the one hand, these sojourners appeared to have a more difficult time in re-establishing new ties and developing cultural competence, including English proficiency, which in turn influenced their adaptive outcomes. However, older immigrants and sojourners who immigrated at an early age and who stayed in the United States longer presented better adaptation and in turn better psychosocial wellbeing. This argument is also supported by the study with Japanese sojourners in New Zealand, who presented higher levels of adjustment problems at the beginning of sojourns and decreasing distress over time (Ward et al., 1998).

Kraut and colleagues (1998) suggested that gender and age are key predictors for the Internet use and its psychosocial outcomes among the general U.S. sample. Female and older individuals tend to have a difficult time utilizing the Internet, resulting in higher levels of mental distress. Williams (2007) pointed out gender differences and online/offline bonding. Women tended to report higher bonding social capital, both online and offline. In terms of immigrants and sojourners and social capital use, little evidence has been reported about the association between gender/age and positive outcomes. Thus, this area should be further investigated.

Many researchers argue that competence in the language of the host society is vital for immigrants and sojourners to attain better wellbeing in cross-cultural adjustment. Language competence seems to promote psychosocial wellbeing by buffering social difficulties and daily

hassles in the host society (Yang, Noels, & Saumure, 2006). A study with diverse academic sojourners in Canada, Barry, and Grilo (2002) found there is a strong positive relationship between English proficiency and psychological and socio-cultural adjustment. Similarly, English proficiency is found to be critical for wellbeing among Japanese expatriates, especially in a work-related setting, but perhaps not so much in a non-work-related setting (Nicholson & Imaizumi, 1993). This finding indicates linguistic competence plays a vital role in wellbeing among immigrants and sojourners. A lack of language skills can isolate immigrants and sojourners from the host society because they selectively use English and their original language depending on circumstances (public and private lives).

English fluency appears to be related to lengths of stay in a host society. Moreover, lengths of stay in the host society have been reported to be a critical indicator of increased positive outcomes among immigrants and sojourners. For example, a longitudinal study with a relatively small sample of Japanese academic sojourners in New Zealand showed a positive relationship between lengths of stay in the host society and psychological and social wellbeing (Ward, Okura, Kennedy, & Kojima, 1998). As individuals stay longer in the host society, they may become more comfortable with their language and communication skills, which in turn generate positive outcomes.

Several other cross-cultural studies also reported that lengths of stay were positively and significantly associated with socio-cultural adjustment among immigrants and sojourners (Kashima & Loh, 2006; Ye, 2006a). This was primarily because individuals were more likely to develop cultural competence and establish social ties as they spent more time in the host society. The longer the stay in the United States, the wider web of resources people tended to form. As it has been reported, social capital plays a crucial role in promoting optimal health among immigrants (Armstrong, Bimie-Lefcovitch, & Ungar, 2005). New immigrants who had little or no social support in the United States were more likely to experience lower levels of wellbeing. Immigrants and sojourners who had been in the United States for longer periods of time had more interaction with host nationals; those with higher cultural competence presented

more positive outcomes (Hechanova, Beehr, & Christiansen, 2003). In the study of Asian immigrants, Barry and Grilo (2002) concluded that gender, age, lengths of stay in the United States, and English proficiency were all significant predictors of emotional wellbeing.

Overall, certain demographic characteristics such as gender, age, lengths of stay in the United States, and English proficiency are considered critical predictors of flourishing among immigrants and sojourners. However, age may influence the outcome differently depending on the interaction with other variables. For example, different outcomes may result between older immigrants/sojourners who migrate at an early age and their counterparts who migrate later. Therefore, lengths of stay may be a more important predictor of the outcome than actual age.

Limitations of Prior Research

In review of research on the constructs (flourishing, social capital, and acculturation), several epistemological and methodological concerns needed to be addressed. First, most prior studies provided ambivalent definitions of the constructs. Due to their versatile natures, there was no consensus among researchers how to define and measure these constructs. As a result, a huge variety of indicators existed to measure a single construct. Conceptual definitions of the constructs must be clearly operationalized and supported by the empirical evidence. Second, the findings of the prior studies can be questionable in terms of external and internal validity. Almost all studies on social capital, acculturation, and flourishing utilized the non-probability samples in cross-sectional settings. Although the findings provided useful information on the phenomena under investigation, they cannot be generalized to other populations or situations. In addition, psychosocial measures that were not standardized or validated were often widely used in the prior studies. Moreover, most studies used relatively small and homogeneous samples, which allowed for only simple statistical analyses. Sampling bias and limited sample size can be problematic because the findings may be distorted. Finally, no prior study examined the links between the constructs in one analysis. Although most previous studies utilized small non-random samples, certain links have been consistently reported.

Hypothetical Model for the Study

Based on the theoretical framework and the empirical evidence, the hypothetical model was postulated for this study and tested for its validity given the data with the sample of Japanese immigrants and sojourners. This study examined how a certain change in an interpersonal level affects intrapersonal attitudes, and in turn, their flourishing as a positive life outcome. Theoretical and empirical links between the constructs (flourishing, social capital, and acculturation) are presented in Figure 3.1. The concept of flourishing was derived from the positive approach to look at a positive side of mental health among Japanese immigrants and sojourners. Their positive outcome (the positive approach) may be related to social capital or strong/weak social ties online and offline (Social Capital Theory), which may also be related to the acculturation style in cross-cultural transition from the home to the host societies (Acculturation Theory).

Figure 3.2 shows the hypothetical model to examine flourishing, in direct and indirect relations to social capital and acculturation. This model embraced the person-in-environment view by synthesizing intra- and interpersonal processes, in terms of affective, cognitive, attitudinal, and behavioral variations, of immigrants and sojourners. The concept of flourishing was derived from the positive approach to look at the positive side of mental health among immigrants and sojourners. According to Keyes (2003), the empirical construct of flourishing consisted of three dimensions: emotional wellbeing, psychological wellbeing, and social wellbeing. The concept of psychological and socio-cultural adjustment by Ward and colleagues (1993b, 1994, 1999) appeared to have a conceptual and empirical linkage to flourishing. By speculating the concept of bonding and bridging social capital in online and offline settings, Williams (2006) delineated social capital with four dimensions: online bonding, offline bonding, online bridging, and offline bridging. In cross-cultural adaptation, acculturation to American society can also play a significant role in cross-cultural adaptation.

The model delineated a possible direct relationship between social capital and flourishing. Acculturation to American society may also influence the outcome. In addition,

acculturation to American society can play a mediating role in the relationship between social capital and flourishing. Some demographic variables (gender, English proficiency, and lengths of stay in the United States) may yield a critical role in the outcome. To test this hypothetical model, the methodology for the data collection and analysis was outlined in Chapter 5.

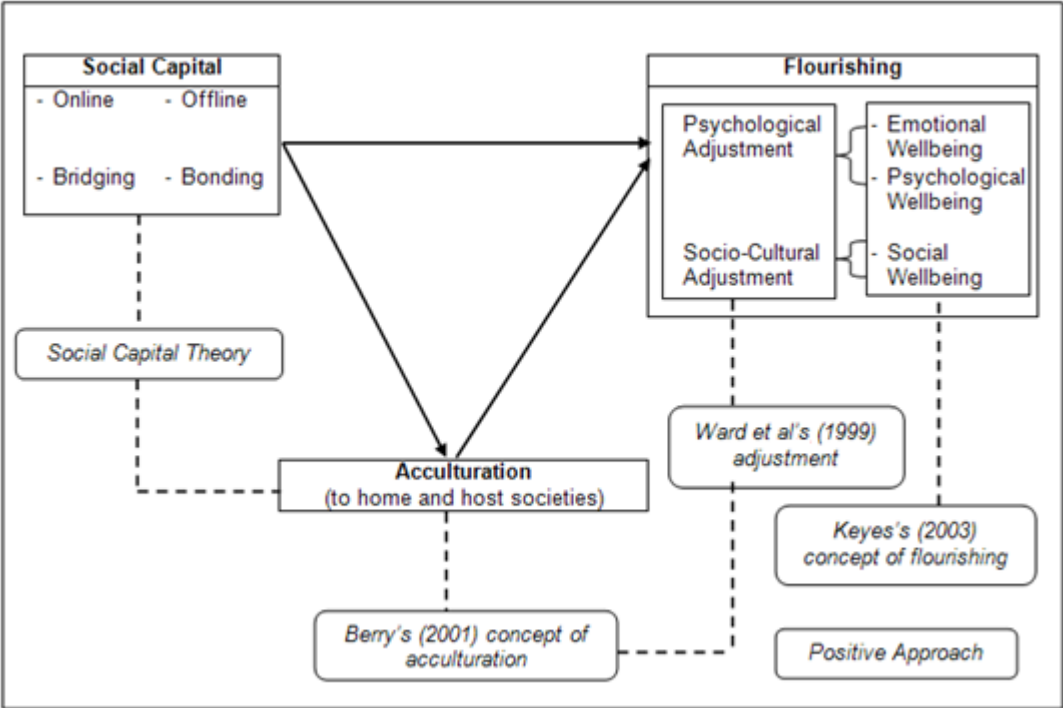


Figure 3.1 Theoretical and Empirical Links between the Constructs

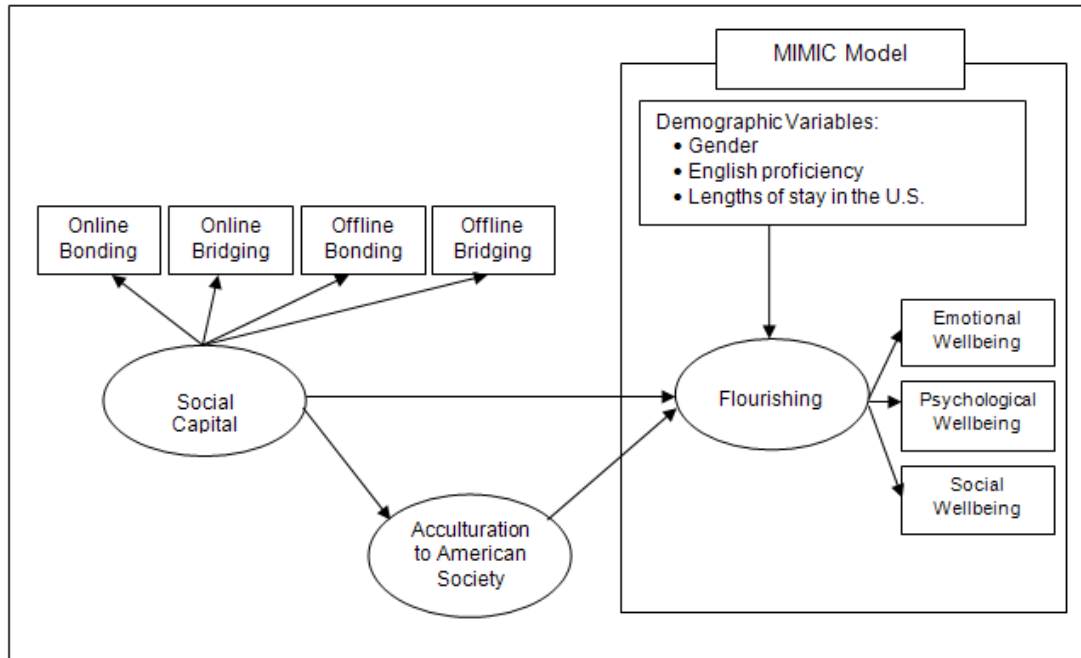


Figure 3.2 Hypothetical Model of Flourishing

CHAPTER 4

METHODOLOGY

To test the hypothetical model of flourishing among Japanese immigrants and sojourners, this study was designed for an explanatory purpose, utilizing a survey method. It was a cross-sectional study with Japanese individuals as a unit of analysis. In the following sections, the research questions and hypotheses are delineated based on the hypothetical model. Issues regarding the population and sample, measures, and data collection and data analysis strategy, in addition to the sample size and the power, are discussed.

Research Questions and Hypotheses

Based on the hypothetical model presented in Chapter 3, the hypotheses were drawn to answer the following five research questions.

1. What are the effects of demographic characteristics on flourishing among Japanese immigrants and sojourners?

Hypothesis 1: Japanese immigrants and sojourners who are female are more likely to show higher flourishing scores (as measured by MHC-SF) than those who are male.

Hypothesis 2: The higher the English proficiency (as measured by a question asking the level of English fluency) among Japanese immigrants and sojourners, the higher the flourishing scores (as measured by MHC-SF).

Hypothesis 3: The longer the lengths of stay in the United States (as measured by month) among Japanese immigrants and sojourners, the higher the flourishing scores (as measured by MHC-SF).

2. Is social capital directly and positively associated with flourishing among Japanese immigrants and sojourners?

Hypothesis 4: Among Japanese immigrants and sojourners, high social capital scores (as measured by SSC) are associated with high flourishing scores (as measured by MHC-SF).

3. Is social capital directly and positively associated with acculturation to American society among Japanese immigrants and sojourners?

Hypothesis 5: Among Japanese immigrants and sojourners, high social capital scores (as measured by SSC) are associated with high mainstream acculturation scores (as measured by VIA).

4. Is acculturation to American society directly and positively associated with flourishing among Japanese immigrants and sojourners?

Hypothesis 6: Among Japanese immigrants and sojourners, high mainstream acculturation scores (as measured by VIA) are associated with high flourishing scores (as measured by MHC-SF).

5. Does acculturation to American society have a mediating role between social capital and flourishing among Japanese immigrants and sojourners?

Hypothesis 7: Among Japanese immigrants and sojourners, acculturation to American society has a mediating role between social capital and flourishing.

Population and Sample

Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA were the target population for this study. Japanese immigrants and non-immigrant adults were included as a unit of analysis. Legal permanent residents are considered immigrants who plan to live in the United States permanently. Some Japanese immigrants are naturalized U.S. citizens. On the other hand, non-immigrants are sojourners who hold certain types of non-immigrant U.S. visas, reside or will reside in the United States for more than three months, and plan to return to Japan after sojourn. An area of focus was the Dallas/Fort Worth-Arlington metropolitan area. So-called the Dallas/Fort Worth Metroplex, or simply the Metroplex, is the largest metropolitan

area in Texas, USA, with an exponential growth of immigrant and non-immigrant populations in the past few decades (Brettell, 2008; U.S. Census Bureau, 2007). The sample for this study was drawn from Japanese immigrant and sojourner individuals who resided in the Metroplex at the time of the survey.

Since one's immigration status, either a U.S. citizen, a permanent resident or a sojourner, is an invisible characteristic, it is neither possible to reach the entire population nor easy to randomly select the sample for the study. For this reason, it was inevitable to have a concrete sampling procedure to draw the sample of Japanese immigrants and sojourners in the Metroplex.

Locating Japanese Individuals in the Metroplex

Japanese nationals who are outside Japan for more than three months are recommended to notify the Consulate General of Japan of their presence in their jurisdictions. The Metroplex is in the jurisdiction of the Consulate General of Japan in Houston (<http://www.houston.us.emb-japan.go.jp>), which covers the states of Texas and Oklahoma. Although there may be a discrepancy between the actual number of people in the area and the number of people who have notified the Consulate General, there were reportedly about 8,900 Japanese immigrants and sojourners residing in these two states in 2007. Two-thirds of those reported are sojourners (approximately 5,800 people) and the rest are immigrants (about 3,100 people) (Ministry of Foreign Affairs of Japan, 2008).

Despite the fluidity of the immigrant and sojourner population, an estimate from 5,000 to 8,300 Japanese individuals resides in the Metroplex (U.S. Census of Bureau, 2000; Weiss-Armush, 2005). In order to locate Japanese immigrants and sojourners, it was essential to identify where these individuals gathered. Unlike geographical areas where Japanese population has historically been dense such as California, Hawaii, and New York, no physical Japanese community or Little Tokyo exists in the Metroplex. One major characteristic of the Japanese population in the Metroplex is that it scatters across the area, instead of forming

physical business and residential communities as it is observed with other immigrant groups such as Korean, Chinese, and Vietnamese (Dallas International, 2003). However, there are some community resources available for Japanese individuals residing in the Metroplex: Saturday School for Japanese children, cultural and religious organizations, media (Japanese newspaper and newsletter), and university student groups.

Japanese Saturday school. The Japanese School of Dallas is “a primary unifying factor” that brings Japanese individuals together (Dallas International, 2003, p. 61). The Dallas Japanese Association, a core body for Japanese sojourners, established the Saturday school in 1970 for the purpose of maintaining Japanese educational standards while children are abroad due to their parents’ sojourn (<http://godja.org/hoshuko/>). The school is supported in part by the Japanese government, and the curricula follow the guidelines by the Ministry of Education of Japan (http://www.mext.go.jp/a_menu/shotou/clarinet/main7_a2.htm). The original purpose of the school was to serve the sojourner families and children in order to minimize the gap in children’s educational advancement when they return to Japan after their parents’ sojourn.

However, the needs facing the Japanese community have become diverse. Nowadays, besides regular classes that teach subjects in Japanese based on the Japanese curricula, the school also provides international classes to teach Japanese as a second language to children from international marriages and those families who will permanently live in the United States. According to the Japanese School of Dallas website, approximately 350 Japanese children regularly attend the Saturday school from as many as 250 households. About 30 teachers, two administrative staff (including the school principle sent by the Ministry of Education), parents, and volunteers support the operation and administration of the school.

Cultural and religious organizations. There are a handful of Japanese cultural and religious organizations in the Metroplex. The Dallas Japanese Association is a group organized primarily for Japanese sojourners who intend to go back to Japan in the future. The Dallas Green Kai, on the other hand, is a group mainly for Japanese permanent residents in the area.

The Japan-America Society of Dallas/Fort Worth is another group with both Japanese and non-Japanese members. The Fort Worth Japanese Society is a group for both Japanese and non-Japanese individuals in the area.

In addition to these cultural organizations, there are at least four Japanese Christian churches and one Buddhist center identified in the Metroplex: the Japanese Baptist Church-North Texas (6040 Alpha Road, Dallas); the Japanese Chapel First Baptist Church of Dallas (1707 San Jacinto Street, Dallas); the First Japanese Baptist Church (1512 W. Gambrell Street, Fort Worth); the International Christian Church (200 S. Heartz Road, Coppell); and Soka Gakkai International-Dallas (2600 N. Stemmons Freeway, Suite #190, Dallas).

Media. A newspaper and a newsletter play a significant role for Japanese individuals in the Metroplex (Dallas International, 2003). *Iroha Shimbun* is a free newspaper published monthly and distributed to Japanese and Asian businesses across the Metroplex, such as supermarkets and restaurants. *Iroha Shimbun* typically includes information such as current events in Japan and the United States, local information, and advertisement of restaurants, supermarkets, and medical and legal services. In addition, the Dallas Japanese Association publishes monthly newsletters to the members. The newsletter includes local information, including advertisement, past and upcoming events, and commentaries from the members.

University student groups. Major universities in the Metroplex (including The University of Texas at Arlington or UTA, the University of North Texas, Southern Methodist University; Texas Christian University) have cultural organizations operated by Japanese students, or more in general, Asian students. For example, at UTA, there is a Japanese student association called the Japanese Union for Maximizing Potential. These groups are usually organized for not only Japanese students but also those who are interested in Japan.

Utilized Community Resources and Sampling Procedure

The following community resources were utilized to solicit the participants to this study (see Table 4.1).

Table 4.1 Utilized Community Resources

Cultural and Religious Organizations
- Japanese School of Dallas
- Dallas Green Kai
- Japanese Baptist Church- North Texas
- International Christian Church
Sports Groups
- A weekly tennis circle
- A monthly golf tournament
Personal Contacts
- The researcher's circle of friends
Words of mouth
Media
- <i>Iroha Shimbun</i> (Newspaper)
- Dallas Japanese Association (Newsletter)

Aforementioned university student groups were omitted from the contact list because there was virtually no response received from them. This was primarily due to no group activity occurred over the summer vacation. Religious organizations other than the ones that had been contacted, as well as other cultural organizations were also excluded due to no reply from the parties. During the data collection phase, it was found that Japanese people gathered weekly or monthly for playing sports (i.e., tennis and golf). Thus, these sports groups were added to the contact list.

This study made the most of the following non-probability sampling techniques: convenience and snowball sampling. Convenience sampling, by definition, is to include individuals that are readily accessible as samples, while snowball sampling is used to locate a hard-to-reach population by asking located participants to suggest other potential participants (Rubin & Babbie, 2005, p. 248). For several reasons, these techniques were appropriate to use in this study. First, it was difficult to locate Japanese people due to no physical Japanese community in the Metroplex. In addition, the immigration status is an invisible characteristic. Thus, the available community resources described above enabled the researcher to reach out to Japanese immigrants and sojourners in the area. Second, once the connection was made

through convenience sampling, word-of-mouth and social networking solicited more participants (snowball sampling). A circle of friends grew as a snowball to include more potential participants.

In addition to the face-to-face solicitation, the media source (*Iroha Shimbun* and the Dallas Japanese Association newsletter) was utilized. An advertisement was posted on these newspaper and newsletter to solicit participation in the study. Despite the pitfalls of the non-probability sample including possible non-representation of the population and inability of generalization of the study findings, these sampling techniques were the best available and yet useful tools with which to approach Japanese immigrants and sojourners in the Metroplex.

Inclusion and Exclusion Criteria

The sample was drawn from Japanese immigrants and sojourners residing in the Metroplex. To participate in the study, individuals must: (1) be Japanese nationals or the naturalized U.S. citizens from Japan, (2) be over 18 years of age, (3) have been or will reside in the United States for more than three months, (4) either be first-generation immigrants or sojourners from Japan, and (5) be native speakers of Japanese. Excluded from the study were individuals who are Japanese but were born in the United States (second or more generation immigrants) or came to the United States before the age of 18 (1.5 generation immigrants), are not fluent in Japanese, or are minors (younger than 18). These criteria were set because the acculturation pattern and the life experience of the excluded immigrants can be different from those of sojourners and first-generation immigrants.

Measures

To test the hypothetical model of flourishing among Japanese immigrants and sojourners in the Metroplex, the following psychosocial measures were used: *Mental Health Continuum-Short Form* (Keyes, 2008); *Scales for Social Capital* (Williams, 2006); and *Vancouver Index of Acculturation* (Ryder, Alden, & Paulhus, 2000). In addition, demographic information was collected using a questionnaire. Table 4.2 shows the measures to examine each construct and variable.

All these measures, including the demographic questionnaire, were furnished in Japanese because it was culturally appropriate to conduct surveys in the language with which prospective participants were most comfortable (Rubin & Babbie, 2005). It can also avoid any errors as a result of language issues. This study focused on the sojourners and the first-generation immigrants, whose native language had to be Japanese. For this reason, it was assumed that the participants of the study were most comfortable with taking the self-administered surveys in Japanese.

Table 4.2 Constructs, Variables, and Measures

Constructs and Variables	Measures
Demographic information <ul style="list-style-type: none"> - Gender, age, marital status - Education - Purpose of coming to the United States - Current immigration status - Employment status - Lengths of stay in the United States (by month) - Future plan - Number of child(ren) in a household - Household income - English proficiency - Use of social networking sites - Communication styles, etc. 	Demographic Questionnaire
Flourishing <ul style="list-style-type: none"> - Emotional wellbeing - Psychological wellbeing - Social wellbeing 	<i>Mental Health Continuum-Short Form</i> (Keyes, 2008)
Social capital <ul style="list-style-type: none"> - Online social capital - Offline social capital 	<i>Scales for Social Capital</i> (Williams, 2006)
Acculturation <ul style="list-style-type: none"> - To American society (- To Japanese Society) 	<i>Vancouver Index of Acculturation</i> (Ryder et al., 2000)

In the following section, each measure was first introduced. Then, the procedure for translation of the measures was discussed. In Appendix D, English version of the cover letter, the informed consent, the measures, and the demographic questionnaire were included, followed by the Japanese version.

Flourishing: Mental Health Continuum-Short Form (MHC-SF)

Mental Health Continuum-Short Form (MHC-SF) was developed by Keyes (2008) to assess three essential aspects of flourishing: emotional wellbeing (Items 1-3); social wellbeing (Items 4-8); and, psychological wellbeing (Items 9-14). Flourishing is an overarching concept that encompasses both psychological and social dimensions of one's feelings and functioning in life. Participants are asked to answer a total of 14 questions about how they have been functioning during the past months, using a 6-point Likert scale (never, once or twice, about once a week, about 2 or 3 times a week, almost every day, everyday). The scale is measured at a continuous, ordinal level with a score range from 0 to 70 (Keyes, 2008). Higher scores indicate higher levels of flourishing that individuals are experiencing. Scores are also calculated for each dimension. The score ranges are between 0 and 18 for emotional wellbeing, those between 0 and 30 for social wellbeing, and those between 0 and 36 for psychological wellbeing, respectively. There is no reverse worded question.

MHC-SF is the shorter version of *Mental Health Continuum (MHC)*, which has multiple scales to measure each dimension (emotional, psychological, and social wellbeing) (Keyes, 2002). MHC-SF is the revised version of MHC to include only single items for each dimension. Keyes (2005, 2006a, 2008) attempted to validate MHC-SF in the U.S. samples as well as a random sample of South Africans. The three-factor structure of emotional, psychological, and social wellbeing is found to be consistent across cultures (Keyes, 2008). It is reported that MHC-SF showed acceptable internal consistency (above .70), with good construct validity with other existing measures of subjective wellbeing.

Online and Offline Social Capital: Scales for Social Capital (SSC)

Scales for Social Capital (SSC) was developed by Williams (2006) to measure the extent to which individuals perceive the importance of social capital in their everyday lives. SSC consists of *Scale for Online Social Capital* and *Scale for Offline Social Capital* (a total of 40 items), assessing four major dimensions of social capital: online bonding (items 1-10 for *Online*

Social Capital Scale); online bridging (items 11-20 for *Online Social Capital Scale*); offline bonding (items 1-10 for *Offline Social Capital Scale*); and, offline bridging (items 11-20 for *Offline Social Capital Scale*).

Participants are asked the extent of their agreement with each statement and respond to each item using a 5-point Likert scale (strongly disagree, disagree, neutral, agree, strongly agree). Items 3 and 9 are reverse worded questions for both online and offline social capital scales. The scores must be reversed for these questions (5 as 1; 4 as 2). A sum of scores ranges from 20 to 100, respectively. Higher scores indicate higher levels of social capital individuals have in online and offline settings.

Williams (2006) validated SSC. SSC indicates the alpha for the full online bonding and bridging scale of .900 and for the offline version of .889. Construct validity has been tested through confirmatory factor analysis and reveals that both *Scale for Online Social Capital* (NNFI = .85, GFI = .85, PR = .89, RMSEA = .08) and *Scale for Offline Social Capital* (NNFI = .85, GFI = .90, PR = .89, RMSEA = .08) showed the reasonable fits for the data (Williams, 2006). Thus, SSC was tested as a valid and reliable measure for online and offline social capital.

Acculturation to American society: Vancouver Index of Acculturation (VIA)

Vancouver Index of Acculturation (VIA) was developed by Ryder, Alden, and Paulhus (2000) to assess levels of acculturation to the original (heritage) culture the mainstream culture. VIA consists of 20 items, examining the two dimensions of acculturation: acculturation to the heritage culture (the odd-numbered items) and acculturation to the mainstream culture (the even-numbered items), by assessing three domains of acculturation: values, social relationships, and adherence to traditions. Participants are asked the level of agreement or disagreement with each statement, using a 9-point Likert scale between strongly disagree to strongly agree. Scores are calculated for each dimension. The heritage sub-score is calculated by a sum of the odd-numbered items, whereas the mainstream sub-score is a sum of the even-numbered items. The higher score indicates higher levels of acculturation to each culture. There is no reverse

worded question. Ryder and colleague (2000) attempted to validate VIA across multiple samples, demonstrating its acceptable reliability and validity. A meta-analysis of reliability of acculturation measured also reported that VIA yielded an alpha above .80, which met a cutoff for research (Huynh, Howell, & Benet-Martínez, 2009).

The scale intends to examine acculturation of individuals who move from their original society (Japan) to a new one (United States). When the measure was used in this study, it seemed appropriate for items to ask experiences specific to Japanese individuals, in terms of social interaction with American culture. The original measure asked participants to identify their heritage culture that had influenced them most and examined their levels of acculturation to the heritage culture as well as to the mainstream culture. The items in VIA were modified specific to Japanese participants with the permission by one of the original authors A. G. Ryder (personal communication, May 7, 2009). For example, the wording “my heritage culture” was replaced with “Japanese culture” or “Japanese.” Similarly, the wording “North American” was changed to “American.” The hypothetical model focused on the acculturation level to American culture only.

Demographic Questionnaire

The demographic questionnaire consisted of general background information, including gender, age, marital status, purpose of coming to the United States, educational level, employment status, lengths of stay in the United States, future plan, social economic status, number of children in a household, and English proficiency. The questionnaire also asked participants about their use of social networking sites and personal communication with family and friends.

Translation of the Measures and its Limitation

Three psychosocial measures, MHC-SF, SSC, and VIA, were translated into Japanese from English. The researcher of this study contacted the authors of these measures (C. Keyes for MHC-SF; D. Williams for SSC; A. G. Ryder for VIA, respectively) and asked for permission to use them in the study. All authors granted this researcher permission to use their measures

and to translate them into Japanese. In cross-cultural translation, it is critical to ensure cultural and linguistic equivalence between original and translated measures, with the added effort to avoid cultural and personal bias in the process of translation (Rubin & Babbie, 2005). Cultural components need to be adapted into the translation, while the meaning of the original items must be maintained (Sperber, Devellis, & Boehlecke, 1994).

This study utilized the direct translation method (Behling & Law, 2000). The measures were first translated into Japanese by the researcher. The translated measures were then reviewed by another bilingual colleague of Japanese and English in the field of social work. The researcher consulted with the same colleague about the similarities and discrepancies between the original and translated versions, in terms of forms and meanings. To ensure the cultural and linguistic compatibility, the revisions were made until both the researcher and the colleague came to consensus. Another colleague whose primary language was Japanese reviewed the revised measures, and the researcher finalized the translation process after revising them based on the given advice.

The direct translation method can lead to medium levels of *informativeness* and source language transparency for practical use (Behling & Law, 2000). Although this translation method had shortcomings, the goal of the study was to gain an understanding of the relationship between the constructs. Translation and validation of psychometric measures is a time and resource consuming process; it can be another scientific inquiry by itself. For the purpose of this study, the researcher and the bilingual colleague collaboratively examined the translated measures and ensured their cultural and linguistic equivalence to the best of their knowledge. In addition, another colleague reviewed the contents of the measures. Despite the concerns over the limitation, the translated measures were considered accurate and met the needs of the study.

Data Collection Procedure

Once the study was reviewed and approved by the Institutional Review Board of the University of Texas at Arlington, the packets of a cover letter, an informed consent form, three psychosocial measures, a demographic questionnaire, and a return envelope were prepared for distribution. All these documents were furnished in a paper-format. The cover letter and the informed consent form included the important issues pertaining to the study (the purpose of the study, confidentiality, no monetary incentive to be offered, and voluntary participation without any penalty or negative consequences for withdrawal from the study), as well as the researcher's contact information. The data were collected in the period between June 1st and July 31st, 2009, by soliciting study participants in two major ways: direct contact and media solicitation.

Direct Contact

Five organizations and groups, as well as the researcher's personal contacts, played significant roles in the data collection. These included the Japanese School of Dallas, the Japanese Baptist Church of North Texas, the International Christian Church, the tennis circle, and the July's golf tournament.

The researcher first contacted the Japanese Baptist Church of North Texas and the International Christian Church to explain the purpose of the study. Opportunities were given to talk to their members about the study during the Sunday services at both churches. Those who were willing to participate received the packets and were asked to return them in the following weeks in the box furnished in the lobbies of the both churches. The researcher collected the box after each service for the following three consecutive Sundays. Some members of the churches helped distribute and collect the packets through their personal contacts.

The organizers of the tennis circle and the golf tournament invited the researcher to the tennis practice and the golf tournament respectively, where the packets were distributed to the players. Some completed the surveys on site, and others received the packets with the stamped

and self-addressed envelopes to mail them back to the researcher. On these sites, the participants were asked to introduce other Japanese individuals who might be willing to participate. Several E-mail messages came to the researcher's attention, and the packets were mailed to those interested individuals.

At the Japanese School of Dallas, the packets were placed at the entrance on the first Saturday of June, with a notice asking for participation in the study. However, no packet was picked up. A group of parents helped the researcher to distribute and collect the packets for the following three consecutive Saturdays. Also, the staff members of the Japanese School of Dallas were asked to participate in the study.

In addition to these resources, the researcher utilized the personal contacts to collect the data. The surveys were distributed and collected in person. Also, quite a few friends of the researcher helped distribute and collect the packets to their friends.

Media Solicitation

Iroha Shimbun and the Dallas Japanese Association (DJA) agreed to insert the soliciting advertisement on the June and July issues of *Iroha Shimbun* and the July issue of the DJA newsletter (see Appendix E). The advertisement briefly described the study and solicited for participation in Japanese. Interested individuals were asked to contact the researcher via the E-mail address provided on the advertisement. The packets with the stamped and self-addressed envelopes were mailed to those who contacted the researcher via E-mail.

In addition, the organizer of the Green Kai agreed to send the information to their members through their E-mailing list. The packets were mailed out to those who contacted the researcher.

Data Analysis Strategy

The collected data were entered in the Statistical Package for the Social Sciences (SPSS 16.0) software and prepared for analysis. The data analysis was twofold. The first was the preliminary analysis, which derived descriptive statistics of the data. The descriptive

information (such as frequencies, percents, means, and standard deviation) was presented for the demographic variables and the major indicators in the data. The second was the main analysis, using one of the most rigorous statistical techniques called Structural Equation Modeling (SEM). SPSS (16.0 and 17.0) and the Analysis of Moment Structures (Amos 16.0 and 17.0) software were used for the SEM analysis.

Structural Equation Modeling

SEM is a statistical method that allows a confirmatory and a causal analysis by testing a goodness of fit between the hypothetical model and the sample data (Schumacker, & Lomax, 2004). SEM differs from the traditional multivariate procedures in three major ways (Byrne, 2001). First, because SEM takes a confirmatory rather than exploratory approach to the data analysis, it is suitable for a theory-driven hypothesis testing. The approach allows an inferential analysis, given a theoretical framework to be tested. On the other hand, most multivariate procedures conduct an exploratory and descriptive analysis. Second, SEM can incorporate both observed and unobserved (latent) variables in the analysis, whereas the traditional methods can handle observed variables only. It is especially useful for social science research that examines theoretical constructs that are not always directly observable. Finally, unlike the traditional multivariate procedures, SEM can provide explicit estimates of measurement errors, which can cause serious inaccuracies in the results if unattended (Byrne, 2001). SEM allows controlling for the effect of all the other variables, looks at a mediating effect, and has the constructs represented by latent variables simultaneously. Given these characteristics, SEM was considered one of the most rigorous statistical tools to make a causal inference by answering the proposed research questions as well as testing the hypothetical model.

In the following section, the latent and observed variables as well as a mediating variable in this study were described first. Two major SEM analysis models were then delineated to answer the proposed research questions: a Multiple Indicators and Multiple

Causes (MIMIC) model and a full structural model. Finally, sample size and power was determined for the SEM analysis.

Latent and Observed Variables, and a Mediating Variable

A latent variable (a factor or a construct) is measured by a number of indicators (or observed variables) (Byrne, 2001). An exogenous latent variable is synonymous with an independent variable, and an endogenous latent variable is synonymous with a dependent variable, which can be influenced directly or indirectly by an exogenous variable (Byrne, 2001). There were three latent variables to be examined in this study: (1) flourishing, (2) social capital, and (3) acculturation. In addition, a mediating variable (a mediator) is sometimes involved in the relationship between the independent and dependent variables. That is, “the independent variable influences the mediator which, in turn, influences the outcome” (the dependent variable) (Holmbeck, 1997, p. 600). In the hypothetical model of this study, the factor of acculturation was assumed to play a mediating role in the relationship between social capital and flourishing.

Flourishing. The latent variable, flourishing, was measured by three indicators: emotional wellbeing, psychological wellbeing, and social wellbeing. Flourishing was the outcome measure and the endogenous variable in this study. The indicator of emotional wellbeing was a sum of MHC-SF items 1-3, the indicators of social wellbeing as a sum of MHC-SF items 4-8, and the indicators of psychological wellbeing as a sum of MHC-SF items 9-14.

Social capital. Social capital was the latent variable to be measured by four indicators: online bonding, online bridging, offline bonding, and offline bridging. This was the exogenous variable in this study. The indicator of online bonding was a sum of items 1-10 of *Scale for Online Social Capital*, and those of online bridging as a sum of items 11-20 of *Scale for Online Social Capital*. The indicator of offline bonding was a sum of items 1-10 of *Scale for Offline Social Capital*, whereas the indicator of offline bridging was a sum of items 11-20 of *Scale for Offline Social Capital*. Items 3 and 9 on both scales were reversely worded questions.

Acculturation to American Society. Acculturation to American society was the latent variable to be measured by an indicator: mainstream acculturation. Ten even-numbered items of VIA were used to measure acculturation to American society. It was hypothesized that the factor of acculturation to American society played a mediating role in the relationship between social capital and flourishing.

MIMIC Model

A MIMIC model is used to estimate the outcome measure based on, either categorical or continuous, demographic variables (Kline, 2005; Schumacker & Lomax, 2004). In this study, the hypothesized MIMIC model included three exogenous variables: gender, English proficiency, and lengths of stay in the United States. Based on the theoretical and empirical literature review, these demographic characteristics were found to play significant roles in peoples' wellbeing.

The research questions and the related research hypotheses to be examined by the MIMIC model were:

Research Question 1: What are the effects of demographic characteristics on flourishing among Japanese immigrants and sojourners?

Hypothesis 1: Japanese immigrants and sojourners who are female are more likely to show higher flourishing scores (as measured by MHC-SF) than those who are male.

Hypothesis 2: The higher the English proficiency (as measured by a question asking the level of English fluency) among Japanese immigrants and sojourners, the higher the flourishing scores (as measured by MHC-SF).

Hypothesis 3: The longer the lengths of stay in the United States (as measured by month) among Japanese immigrants and sojourners, the higher the flourishing scores (as measured by MHC-SF).

These demographic variables (gender, English proficiency, and lengths of stay in the United States) were treated as the exogenous variables of the outcome (flourishing) in the MIMIC

model. A goodness of fit between the hypothesized MIMIC model and the data was tested by examining the direct effects of the path from each demographic variable to the outcome variable.

Full Structural Model

A structural model is used to test relationships among the latent variables (Byrne, 2001). In this study, the full structural model first examined the direct effects of the latent variables (social capital and acculturation) on the outcome latent variable (flourishing).

The research questions and the related hypotheses to be examined by the full structural model were:

Research Question 2: Is social capital directly and positively associated with flourishing among Japanese immigrants and sojourners?

Hypothesis 4: Among Japanese immigrants and sojourners, high social capital scores (as measured by SSC) are associated with high flourishing scores (as measured by MHC-SF).

Research Question 3: Is social capital directly and positively associated with acculturation to American society among Japanese immigrants and sojourners?

Hypothesis 5: Among Japanese immigrants and sojourners, high social capital scores (as measured by SSC) are associated with high mainstream acculturation scores (as measured by VIA).

Research Question 4: Is acculturation to American society directly and positively associated with flourishing among Japanese immigrants and sojourners?

Hypothesis 6: Among Japanese immigrants and sojourners, high mainstream acculturation scores (as measured by VIA) are associated with high flourishing scores (as measured by MHC-SF).

The full structural model also examined the mediating effect of acculturation to American society on the relationship between social capital and flourishing. The research question and the related hypotheses to be examined by the structural mediation model were:

Research Question 5: Does acculturation to American society have a mediating role between social capital and flourishing among Japanese immigrants and sojourners?

Hypothesis 7: Acculturation to American society has a mediating role between social capital and flourishing.

For Research Questions 2 to 5, a goodness of fit between the hypothesized full structural model and the data was tested by examining the direct effects of the latent variables (social capital and acculturation to American society) to flourishing as well as the mediating role of acculturation to American society between social capital and flourishing.

All confidence intervals were set 95%, and the significance level of .05 was chosen for all analyses.

Sample Size Determination and Power Analysis

Statistical power is “the ability of a statistical test to detect a false null,” and sample size is the most critical factor to determine power (Rosenthal, 2001, p. 304). In order to make the valid analysis possible for the collected data, sample size and statistical power should be considered prior to the data collection (Hancock, 2006).

Power for the hypothesis testing is indicated as the probability of rejecting the null hypothesis when the research hypothesis is true (MacCallum, Browne, & Sugawara, 1996). Most researchers agree that power equal or exceed .80 is the minimum level recommended for a valid statistical analysis (Cohen, 1992; Rosenthal, 2004; Schumacker & Lomax, 2004). Power in SEM depends on three conditions: sample size, degrees of freedom (DF), and the root-mean-square error of approximation (RMSEA) values (Hancock, 2006). RMSEA is one of the most informative indicators to determine the model fit between the hypothetical model and the collected data (Byrne, 2001). There is a general consensus among researchers that RMSEA values less than or equal to .05 is considered a good fit, values ranging from .08 to .10 as a mediocre fit, and those greater than .10 as a poor fit (Browne & Cudeck, 1993; MacCallum et al., 1996; Schumacker & Lomax, 2004).

Hancock (2006) presented the tables for sample size determination for testing a data-model fit as a whole. The tables provide an easier method for determining sample size, based on power levels, DF, and RMSEA values. Amos Graphics (16.0) allows calculating DF by drawing the SEM model. The SEM model to be tested in this study contains 41 DF, with 66 sample moments (38 parameters and 25 free parameters). According to the tables, the sample size to evaluate a data-model fit of the model with 45 DF and the desired power of .80 at the .05 significance level is a minimum of 268 when RMSEA value of .00. MacCallum and colleagues (1996) suggested that it is more realistic to use the confidence intervals (RMSEA values ranging from .00 to .05) than the exact fit (RMSEA = .00). The tables present the sample size for RMSEA value of .02 with the power level of 0.80 at the .05 significance level is 351. With RMSEA value of .04, the sample size would go up to 1,591, in order to achieve the power of .80 at the .05 level of significance. The greater the sample size, the more likely the hypothetical model can be validated with the data (Schumacker & Lomax, 2004). However, considering the limited size of the Japanese population in Dallas/Fort Worth, the sample of over 1,000 participants is not practical.

Although a variety of guidelines are set to determine sample size (Schumacker & Lomax, 2004), Bentler and Chou (1987) provided the simpler, yet useful, rules of thumb of sample size for the SEM analysis. A ratio of at least 10 participants per parameter is considered the sufficient sample size when the latent variables have multiple indicators (observed variables). As Amos indicated, there were 38 parameters in the hypothetical model of this study, which yielded 380 participants necessary for the valid SEM analysis. After allowing for potential missing data, the sample size for this study was determined to be 400 participants in order to achieve a valid SEM analysis of the collected data. According to Weston and Gore (2006), sample size is model specific, and a minimum sample size of 200 for any SEM is suggested. Thus, an expected sample size of 400 was optimal for this study.

Limitations of the Study

There were several epistemological and methodological limitations associated with this study. First, this study included both immigrants and sojourners in one analysis. Immigrants and sojourners are considered inherently different groups (Bochner, 2006; Cemalcilar et al., 2005). Immigration status may account for variations in psychosocial outcomes. However, in a sense, an immigration status is fluid in nature. Sojourners may obtain the U.S. permanent residency at any point in their stays, while immigrants may return to Japan permanently or move to other countries. It was justifiable to include both groups in the study because the primary purpose of this study was to test the hypothetical model by examining the constructs and the links among these constructs. In other words, the study was not intended to examine the differences in outcomes between immigrants and sojourners. Instead, more focus was given to verify the model fit between the hypothetical model and the collected data among the Japanese sample. A future study may explore the differences in outcomes between immigrant and sojourner groups. Second, there was a dearth of empirical studies, specifically with Japanese immigrants and sojourners, to support the hypothetical model of this study. However, the prior studies have consistently provided the empirical evidence for some of the conceptual links among these constructs. Using the data obtained from the Japanese sample in the Dallas/Fort Worth, Texas, USA, the hypothetical model of flourishing was tested by the SEM analysis.

CHAPTER 5

FINDINGS

The data collected from the sample of Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA, were used to test the hypothetical model of flourishing in relation to social capital and acculturation to American society (see Figure 3.2). The Statistical Package for the Social Sciences (SPSS 16.0 and 17.0) and the Analysis of Moment Structures (Amos 16.0 and 17.0) software were utilized for all statistical analyses. Data analysis consisted of three parts. First, the procedures to handle missing data and to set up the dataset were decided upon. The second was the preliminary analysis, deriving from descriptive statistics for the selected variables in the collected data. Finally, the main analysis was conducted, using a structural equation modeling (SEM) technique. SEM analyses included confirmatory factor analysis (CFA) of the measurement models, path models, a multiple-indicators-and-multiple-causes (MIMIC) model, and a full structural model.

Data Handling

A total of 550 packets were distributed. Almost two-thirds of the data were collected from the Japanese School of Dallas, two Christian churches, and the researchers' personal contacts. The rest were derived from sports groups (i.e., tennis circle and golf tournament), word-of-mouth, and the E-mail correspondence with those who saw the solicitation advertisement on the newspaper/newsletter. A total of 469 surveys were successfully returned, which yielded an overall response rate of 85.3% for this study. This return rate is exceptionally good according to the rules of thumb provided by Rubin and Babbie (2005). However, five surveys were returned after the data analyses had already been initiated. Thus, these were excluded, and the researcher used a total of 464 surveys that were initially entered into SPSS. This sample size had to be further adjusted due to the presence of systematically and randomly

missing values on the variables that were included in the hypothetical model. These variables included items on the three psychosocial measures (*Mental Health Continuum*, *Scales for Social Capital*, and *Vancouver Index of Acculturation*) and demographic variables (gender, English proficiency, and lengths of stay in the United States).

Missing Data

Systematically missing data. Although the definition of systematic missing data is arbitrary, three fourths of missing values on a scale are often considered systematic (N. Rowe, personal communication, September 14, 2009). This type of missing data is often called *not missing at random* (NMAR) and can be problematic due to its systematic loss of data (Weston & Gore, 2006). One of the recommended procedures is to delete any case with NMAR (Acock, 2005; McKnight, McKnight, Sidani, & Figueredo, 2007). Of the 464 surveys entered in the dataset, some NMAR was identified. For example, *Online Social Capital Scale* was the most problematic one. A handful of participants who did not use the Internet nor had limited access to the Internet left the scale completely blank. In case of *Online Social Capital Scale*, a case was completely removed when 15 out of 20 items were unanswered. Other NMAR was found sporadically in the scales, including *Mental Health Continuum*, *Offline Social Capital Scale*, and the items asking English proficiency. After the removal of all the cases with the systematically missing data, a total of 445 cases were left for analyses.

Randomly missing data. There exist two types of randomly missing data: *missing completely at random* (MCAR) and *missing at random* (MAR). Although they are less problematic than NMAR, SEM requires complete data and cannot afford any missing values on variables that are included in a model (Carter, 2006; Weston & Gore, 2006). An inappropriate method to handle missing data can result in serious issues such as a reduction of sample size, an inflation of errors, a bias in parameter estimates, a risk of Type II error, and a reduction in statistical power (Acock, 2005; Allison, 2003; Blunch, 2008; Weston & Gore, 2006).

There are a variety of methods to handle MCAR and MAR (Allison, 2002), including completely removing cases that have missing values, and imputing some values to missing cases. In this study, two methods were conducted to deal with this issue: listwise deletion (LD) and multiple imputation (MI). By doing so, two separate datasets were created and compared whether there was any statistically significant difference between these two datasets. For the LD dataset, any cases that had missing values on major variables were completely removed. As a result, the LD dataset was left with a total of 380 cases. For the MI dataset, only cases that had systematic missing were removed, yielding a total of 445 cases. MI was conducted using the Statistical Analysis Software (SAS), during which process missing values were imputed five times. These multiply imputed datasets were then analyzed for the complete data and combining the results from these analyses. Analysis on the MI and LD datasets indicated there was no statistically significant difference between these datasets. In other words, these two datasets were statistically the same, and if it was the case, the LD dataset created less bias due to the use of original data rather than the one with artificially imputed values. Although the total sample size was drastically reduced from the original of 464 to 380 cases, it was determined better to use the LD dataset. Ultimately, a total of 380 cases were used for the entire analyses.

Dataset Setup

After both systematically and randomly missing data were handled, the following variables were transformed to prepare for the analysis of the hypothetical model. Reliabilities for each scale and subscale were also examined using a Cronbach's Alpha. Reliability of each scale and subscale is discussed in the following, and the summary of the reliabilities is presented in Table 5.1.

Flourishing (FL). The latent variable, FL, was measured by three indicators of *Mental Health Continuum- Short Form* (MHC-SF): emotional wellbeing (EWB, a sum of Items 1-3), social wellbeing (SWB, a sum of Items 4-8), and psychological wellbeing (PWB, a sum of Items 9-14). FL was the outcome measure and the endogenous variable in the model.

It was found that the measurement model of FL, measured by three observed variables (EWB, PWB, and SWB), was a just-identified model with zero degree of freedom. This type of model does not have enough parameters to estimate, and as a result, no meaningful SEM analysis can be derived (Byrne, 2001; Schumacker & Lomax, 2004). In order to allow the data to be estimated, some of the parameters had to be freed. Thus, PWB with the most indicators was divided into two: PWB1 (Items 9, 12, and 14) and PWB2 (Items 10, 11, and 13). The rationale underlying this process was that PWB1 consisted of three items that represented more internal aspects of psychological wellbeing (Item 9 as self-acceptance, Item 12 as personal growth, and Item 14 as purpose in life), whereas other three items that were grouped in PWB2 asked more external aspects of psychological wellbeing (Item 10 as environmental mastery, Item 11 as positive relations with others, and Item 13 as autonomy).

With the current sample of Japanese immigrants and sojourners, the translated version of MHC-SF yielded an overall Cronbach's Alpha of .913, with the score of .863 for EWB, .81 for SWB, and .867 for PWB, respectively. In addition, Cronbach's Alphas for PWB1 and PWB2 yielded .770 and .733 respectively. According to the rules of thumb provided by Rubin and Babbie (2005), internal consistency reliability, measured by a Cronbach's Alpha, at .90 or above is excellent, one between .80 and .89 are good, and above .70 are adequate (p. 186). Thus, the translated version of MHC-SF was considered a reliable measure with high internal consistency reliability.

Social capital (SC). The latent variable, SC, was measured by four indicators of two subscales of *Scales for Social Capital (SSC)*: online bonding (OnBo, a sum of Items 1-10 of *Scale for Online Social Capital*), online bridging (OnBr, a sum of Items 11-20 of *Scale for Online Social Capital*), offline bonding (OfBo, a sum of Items 1-10 of *Scale for Offline Social Capital*), and offline bridging (OfBr, a sum of Items 11-20 of *Scale for Offline Social Capital*). Scores on Items 3 and 9 for both scales were reversed before these indicators were calculated. SSC yielded a Cronbach's Alpha of .942, which indicates exceptionally high internal consistency.

Online Social Capital Scale yielded an overall Cronbach's Alpha of .934, with .906 for OnBo and .917 for OnBr. *Offline Social Capital Scale* yielded an overall Cronbach's Alpha of .927, with .887 for OfBo and .889 for OfBr. Therefore, the translated version of SSC presented high internal consistency reliability.

Acculturation to American culture (AC). The latent variable, AC, was measured by 10 even-numbered items of *Vancouver Index of Acculturation (VIA)*. In the hypothetical model, AC was a mediator in the relationship between SC and FL. VIA yielded a Cronbach's Alpha of .834, which met the cutoff. The translated version of VIA was found to be a reliable measure with relatively high internal consistency.

English proficiency (EngProf). A demographic variable, EngProf, was created by adding four items of self-reported capability in listening, writing, speaking, and reading. Scored were first reversed for all four items. A Cronbach's Alpha of EngProf was .948, demonstrating high internal consistency. Although EngProf was an unstandardized scale, it appeared to be a reliable measure to be used in this study.

Table 5.1 Comparison of Reliabilities for the Computed Scales and Subscales
(Translated and Original Versions)

Variables	Scales and Subscales	Cronbach's Alphas (Translated)	Cronbach's Alphas (Original)
FL	MHC-SF	.913	above .70
	EWB	.863	--
	PWB	.867	--
	PWB1	.770	--
	PWB2	.733	--
	SWB	.81	--
SC	SSC	.942	--
	Online Social Capital Scale	.934	.900
	OnBo	.906	--
	OnBr	.917	--
	Offline Social Capital Scale	.927	.889
	OfBo	.887	--
	OfBr	.889	--
AC	VIA (10 even-numbered items)	.834	above 80
EngProf	Demographic Questionnaire	.948	--

Note. n = 380 for each scale. FL = flourishing; SC = social capital; AC = acculturation to American society; EngProf = English proficiency; EWB = emotional wellbeing; PWB1 = psychological wellbeing (internal); PWB2 = psychological wellbeing (external); OnBo = online bonding; OnBr = online bridging; OfBo = offline bonding; OfBr = offline bridging.

Gender (Gender2). A demographic variable, Gender2, was dichotomized for the hypothetical model. It was originally coded 1 as male and 2 as female; Gender2 was coded 0 as male and 1 as female.

Lengths of stay in the United States (LengthinUSA). A demographic variable, LengthsinUSA, was measured by month.

Preliminary Analysis

Demographic characteristics of the participants, including general demographics, immigration-related demographics, and offline and online social interaction, were first described. Descriptive statistics of the major variables in the hypothetical model were then examined in terms of the presence of normality and outliers.

Demographic Characteristics

General demographics. Of 380 participants in the study, a little less than two-thirds of all the participants were female ($n = 235$) and the rest were male ($n = 145$). The average participants were 39.22 years old ($SD = 10.17$) with a huge variability in the age distribution, ranging from 18 to 78 years old. Almost 70% of the participants were in their 30s and 40s. A majority (74.2%) was married and had children (65.8%). This was a highly educated sample, 90% of which ($n = 349$) have either attended and/or completed higher education (college, university, or graduate school equivalent). Accordingly, the socioeconomic status was fairly high; approximately two-thirds of the participants had an annual household income of more than \$60,000. Many participants (60.7%) were employed on full-time, part-time, or self-employed basis. Forty-seven percent of the participants had some type of religious faith, while 51.5% considered themselves as atheists or having no religion. Among those who reported to have religious faith, 79 participants (20.8%) were Christians, 87 (23%) were Buddhists, and 12 (3.2%) were Shintoists respectively. Table 5.2 shows the summary of the general demographic profile.

Table 5.2 General Demographics: Descriptive Statistics

Variables	n	Frequencies	%
Gender	380		
Male		145	38.2
Female		235	61.8
Age ^a	375		
> 20 years old		8	2.1
21 - 30		59	15.7
31 - 40		150	40
41 - 50		111	29.6
51 - 60		37	9.9
< 60		10	2.7
Marital Status	376		
Married		279	74.2
Single (never married)		77	20.5
Separated/Divorced		20	5.3
Widowed		0	0
Children	379		
Yes		250	65.8
No		129	33.9
Education	380		
Middle school		1	0.3
High school		30	7.9
College		93	24.5
University/Grad school		256	67.4
Income	347		
Below \$29,999		31	8.9
\$30,000 – \$59,999		94	27.1
\$60,000 - \$99,999		100	28.8
\$100,000 or more		122	35.2
Employment Status	379		
Full-time		197	52
Part-time		27	7.1
Housewife		93	24.5
Student		40	10.6
Unemployed		13	3.4
Self-employed		6	1.6
Retired		1	0.3
Other		2	0.5
Religion	379		
Christian		79	20.8
Buddhist		87	23
Shinto		12	3.2
Atheist/No religion		195	51.5
Other		6	1.6

Note. ^aMean age was 39.2 years old (SD = 10.17) with a range of 60 (min = 18; max = 78).

Immigration-related demographics. The immigrant group, either naturalized U.S. citizens (8.2%) or Green Card holders (36.9%), consisted of 171 cases; the sojourner group with some type of non-immigrant visas consisted of 205 cases (54.1%). The average lengths of stay in the United States were 116.04 months (SD = 108.46) or 9.67 years with a huge variability, ranging from 1 month to 589 months (or almost 50 years). Almost half of the respondents (47.6%) lived in the United States between one to ten years.

Table 5.3 Immigration-Related Demographics: Descriptive Statistics

Variables	n	Frequencies	%
Immigration Status	379		
U.S. citizen		31	8.2
Green Card holder		140	36.9
Non-immigrant visa		205	54.1
Other		3	0.8
Lengths of Stay in the United States ^a	380		
> 1 year		49	12.9
1 - 10		181	47.6
11 - 20		105	27.7
21 - 30		31	8.1
31 - 40		10	2.6
< 41		4	1.1
Purpose of Coming to United States	379		
Study abroad		70	18.5
Research/Teaching		28	7.4
Work/Business Project		103	27.2
Intermarriage		63	16.6
Immigrant		19	5
Coming along with spouse		92	24.3
Other		4	1.1
Intention of Coming to the United States	379		
I wanted to come		256	67.5
I did not want to come		26	6.9
I do not know		97	25.6
Intention of Going Back to Japan	380		
I want to go back as early as possible		36	9.5
I want to go back sooner or later		148	38.9
I do not want to go back		73	19.2
I do not know		123	32.4
Future Plan	379		
I will stay in the United States		96	25.3
I will go back to Japan		180	47.5
I do not know whether to stay or go back		98	25.9
Other		5	1.3

Note. ^aMean lengths of stay in the United States was 116.04 months (SD = 108.46) with a range of 588 (min = 1; max = 589).

The participants came to the United States for a variety of reasons such as work assignment (27.2%), coming along with spouse (24.3%), studying-abroad (18.5%), and intermarriage (16.6%). Although more than two-thirds (67.5%) of the participants were initially willing to come to the United States, almost half (48.4%) of the total respondents showed a desire to return to Japan immediately or ultimately. When asked about their future plan, almost half (47.5%) responded that they would go back to Japan, while only a quarter (25.3%) showed an intention to stay in the United States. Table 5.3 depicts the summary of the immigration-related demographics.

Social interaction offline and online. Almost half (46.3%) of the participants interacted equally with both Japanese and Americans in their everyday lives. Similarly, more than half (55.7%) of those working or attending school interacted with both Japanese and Americans. Although the participants were more likely to be in a workplace or school with American colleagues (23.1%) than with Japanese (13.1%), it appeared that they associated with Japanese friends (39.2%) more than American friends (10.8%) in their everyday lives. Some participants had interactions with co-workers and/or friends who had diverse backgrounds (e.g., Asian, Europe, and South American origins), besides Japanese and Americans.

A variety of tools were utilized to communicate with family members and friends living in the United States and in Japan. Telephone and E-mail were two most common methods used among the participants. Almost half (48.8%) or 185 participants used social networking sites (SNS); other 194 participants (51.2%) did not use them regularly or had no SNS account. Of 241 participants who had SNS accounts regardless of the frequency of its use, one of the most common reasons for SNS use was to stay connected with their family, relatives, and friends (77.2%). Not many people (11.2%) used SNS in order to create new contacts. Table 5.4 shows the summary of the social interaction, offline and online.

Table 5.4 Social Interaction Offline and Online: Descriptive Statistics

Variables	n	Frequencies	%
Social Interaction at Work/School	336		
Almost with Americans		80	23.8
Almost with Japanese		44	13.1
Both Americans and Japanese		187	55.7
Other		25	7.4
Social Interaction in Everyday Life	380		
Almost with Americans		41	10.8
Almost with Japanese		149	39.2
Both Americans and Japanese		176	46.3
Other		14	3.7
Communication Methods to Japan	380 each		
Telephone		299	78.7
E-mail		359	94.5
Text message		80	21.1
Instant message		60	15.8
Social networking sites (SNS)		96	25.3
Communication Methods in the United States	380 each		
Telephone		352	92.6
E-mail		347	91.3
Text message		129	33.9
Instant message		55	14.5
SNS		78	20.5
Use of SNS	379		
Everyday		33	8.7
Almost everyday		62	16.4
3 to 4 times a week		22	5.8
Once or twice a week		32	8.4
A few times a month		36	9.5
I don't use SNS often		56	14.8
I don't have account		138	36.4
Reasons for SNS Use	241 each		
To stay connected with family, relatives, and friends		186	77.2
To create new contacts		27	11.2
To share diary/pictures		51	21.2
To obtain/share information on jobs, leisure, etc.		64	26.6
Other		10	4.1

Major Variables in the Hypothetical Model

Basic assumptions necessary for multivariate statistics including SEM were tested on the collected data. These included the presence of normality and the absence of outliers.

Normality. One of the assumptions in SEM is that a multivariate distribution is normally distributed (Shumacker & Lomax, 2004; Weston & Gore, 2006). Non-normally distributed data can distort estimates and result in a poor fit between a hypothetical model and the data. In order

to determine the distribution of the scores for the variables in the hypothetical model, skewness and kurtosis values of each observed variable need to be examined. The screening of univariate normality is a useful tool to determine multivariate normality (Weston & Gore, 2006). According to Kline (1998), absolute values greater than 3.0 for skewness and the absolute values greater than 10.0 for kurtosis indicate non-normal distribution. As shown in Table 5.5, no violations of skewness or kurtosis were observed in any variables under study.

Outliers. Extreme or atypical values on any observed variables can affect the mean, the standard deviation, and the correlation coefficient; thus, they need to be examined with caution (Schumacker & Lomax, 2004). The presence of outliers was tested for each variable in the hypothetical model using the Grubbs' test (GraphPad Software, n.d). At the alpha level of .05, no outlier was detected on any observed variables except the demographic variable, Length of Stay in the United States. The case that was found to be an outlier ($z = 4.36$; $p < .05$) was 589 months or almost 50 years of stay in the United States. However, it was possible to ignore this outlier and not to delete it because there was only one significant outlier in the dataset.

Summary of the Preliminary Analysis

Of 380 participants of the study, the majority were female, in their 30s and 40s, married, with a fairly high socioeconomic status (income and educational levels), and employed. Almost the half were immigrants and the other half were sojourners, with average lengths of stay in the United States of almost 10 years. The participants came to the United States for a variety of reasons, most of who were initially looking forward to living in the United States. However, many had intentions or desires to go back to Japan sooner or later. Although participants were more likely to be in a workplace or school with American colleagues, they appeared to interact with Japanese friends more in their everyday lives. Telephone and E-mail were two most common methods of communication; some participants utilized social networking sites in order to stay connected with their family, relatives, and friends living in the United States and/or Japan. Basic

assumptions (i.e., the presence of normality and the absence of outliers) necessary for SEM analyses were met.

Table 5.5 Means, Minimum/Maximum, Standard Deviation, Skewness, and Kurtosis of the Variables

Variables	Min/Max	Mean	SD	Skewness	Kurtosis
Gender2	--	--	--	-.49	-1.8
English Proficiency	4/20	12.40	4.34	-.22	-.72
Length in USA	1/589	116.04	108.46	1.30	1.82
Flourishing					
Emotional Wellbeing	0/15	9.83	3.45	-.45	-.39
Psychological Wellbeing	0/30	15.76	6.69	.05	-.69
PWB1	0/15	7.36	3.72	.06	-.77
PWB2	0/15	8.40	3.34	-.05	-.61
Social Wellbeing	0/25	12.06	5.60	-.01	-.61
Social Capital					
Online Bonding	10/50	29.49	8.66	.02	-.63
Online Bridging	10/50	32.21	7.96	-.45	.84
Offline Bonding	17/50	38.35	6.64	-.45	.15
Offline Bridging	10/50	36.06	6.64	-.40	1.00
Acculturation to American Culture					
VIA2	1/9	4.89	2.07	-.04	-.90
VIA4	1/9	6.74	2.53	-.83	-.52
VIA6	1/9	6.42	2.05	-.63	-.23
VIA8	1/9	6.84	1.88	-.83	.42
VIA10	1/9	7.43	1.67	-1.19	1.21
VIA12	1/9	4.32	2.21	.17	-.74
VIA14	1/9	5.24	2.33	-.18	-.81
VIA16	1/9	4.96	2.21	-.17	-.78
VIA18	1/9	5.47	2.25	-.27	-.84
VIA20	1/9	7.18	1.68	-1.07	1.30

Note. n = 380 for all variables. Gender2 = dichotomized gender variable; PWB1 = psychological wellbeing (internal); PWB2 = psychological wellbeing (external); VIAs = items from *Vancouver Index of Acculturation*.

Main Analysis

The main analysis was conducted in two steps: measurement models and a structural model. A structural model analysis includes various types of assessments: partial path models, a multiple-indicators-and-multiple-causes (MIMIC) model, and a full structural model. In the following section, confirmatory factor analysis was first conducted to assess the construct validity of various measurement models proposed in this study. Second, the path models were evaluated to examine the direct relationships between the constructs (or the measurement models). Third, a MIMIC model was used to estimate the effect of the selected demographic

variables on the outcome variable. Finally, the full structural model was examined to test the overall relationship among the latent variables.

SPSS and Amos were used for all the SEM analyses. Amos is based on the maximum likelihood (ML) estimation method (Byrne, 2001; Olsson, Troye, & Howell, 1999). The following criteria were used to evaluate the model fit (Byrne, 2001; McDonald & Ho, 2002; Schreiber et al., 2006; Weston & Gore, 2006): (a) the adequacy of parameter estimates (factor loadings > .3); (b) the comparative fit index (CFI) and the Tucker-Lewis Index (TLI) greater than .90; (c) the root mean square error of approximation (RMSEA < .08); (d) the 90% confidence interval around RMSEA (90% RMSEA between .05 and .10); and (e) a nonsignificant chi-square statistics. Although the nonsignificant chi-square indicates the goodness of fit between the hypothetical model and the observed data, its values are extremely sensitive to sample size; hence, it needs to be interpreted with caution.

Measurement Models

The two-step modeling is usually recommended for SEM analysis (Anderson & Gerbing, 1988; Kline, 2005; Schumacker & Lomax, 2004). In the first step, the measurement models underlying a full structural model are assessed. In the second step, the full structural model is analyzed. The purpose of confirmatory factor analysis (CFA) is to test the measurement models before estimating the full structural model. In the CFA stage, the pattern of loadings of selected indicators is observed. Significant factor loadings above .3 are often expected (Weston & Gore, 2006). In addition, the extent of fit of proposed models with the observed data are evaluated using a number of fit indices including CFI, TLI, and RMSEA. Parameter estimates (standardized factor loadings), along with fit indices, for the original and modified measurement models are presented in Table 5.6 and Table 5.7 respectively.

Flourishing (FL). The latent variable, FL, was measured by four indicators: EWB, SWB, PWB1, and PWB2. The fit indices from CFA were: the CFI = .985, the TLI = .954, the RMSEA = .128, and the 90% RMSEA = .072-.194, with $\chi^2 = 14.469$ (df = 2; $p < .05$). Although the RMSEA

value indicated a mediocre fit, the first two indices suggested an adequate fit of the model. Therefore, no post-hoc modifications were conducted.

Table 5.6 Factor Loadings (Standardized) and Fit Indices for Original Measurement Models

Constructs	Indicators	Loading (Standardized)	Fit Indices
FL	EWB	.610*	$\chi^2 = 14.469$ $df = 2$ $p = .001$ $CFI = .985$ $TLI = .954$ $RMSEA = .128$ $90\% RMSEA = .072 - .194$
	SWB	.765*	
	PWB1	.889*	
	PWB2	.887*	
SC	OnBo	.447*	$\chi^2 = 112.283$ $df = 2$ $p = .000$ $CFI = .773$ $TLI = .318$ $RMSEA = .381$ $90\% RMSEA = .323 - .443$
	OnBr	.563*	
	OfBo	.775*	
	OfBr	.830*	
AC	VIA2	.492*	$\chi^2 = 217.203$ $df = 35$ $p = .000$ $CFI = .836$ $TLI = .789$ $RMSEA = .117$ $90\% RMSEA = .103 - .132$
	VIA4	.453*	
	VIA6	.623*	
	VIA8	.671*	
	VIA10	.504*	
	VIA12	.657*	
	VIA14	.605*	
	VIA16	.708*	
	VIA18	.633*	
	VIA20	.471*	

Note. FL = flourishing; EWB = emotional wellbeing; SWB = social wellbeing; PWB1 = psychological wellbeing (internal); PWB2 = psychological wellbeing (external); SC = social capital; OnBo = online bonding; OnBr = online bridging; OfBo = offline bonding; OfBr = offline bridging; AC = acculturation to American society; VIAs = items from *Vancouver Index of Acculturation*. * $p < .05$.

Social capital (SC). The latent variable, SC, was measured by four indicators: OnBo, OnBr, OfBo, and OfBr. The results of CFA yielded a poor fit between the model and the obtained data: the CFI = .773, the TLI = .318, the RMSEA = .381, and the 90% RMSEA = .323-.443 with $\chi^2 = 112.283$ ($df = 2$; $p < .05$). Post-hoc modification procedures suggested a significant association between OnBo (e1) and OnBr (e2). The model was modified by correlating the error variances of e1 and e2. The modified model yielded improved values of fit

indices: the CFI = .978, the TLI = .996, the RMSEA = .069, and the 90% RMSEA = .063-.095 ($\chi^2 = 2.811$; df = 1; $p = .094$). Thus, the modified model was used for further analyses.

Acculturation (AC). The latent variable, AC, was measured by 10 indicators. The results of CFA indicated a poor fit: the CFI = .836, the TLI = .789, the RMSEA = .117, and the 90% RMSEA = .103-.132 with $\chi^2 = 217.203$ (df = 35; $p < .05$). The first post-hoc modification of correlating error variances of VIA6 (e7) and VIA20 (e14) did not improve the model (CFI = .882, the TLI = .844, the RMSEA = .101, the 90% RMSEA = .086-.116). The second modification, correlating error variances of VIA6 (e7) and VIA8 (e8) yielded the CFI = .917, the TLI = .879, the RMSEA = .089, and the 90% RMSEA = .073-.105. With the last modification, correlating error variances of VIA12 (e10) and VIA16 (e12), the re-specified model derived an adequate fit: the CFI = .932, the TLI = .905, the RMSEA = .079, and the 90% RMSEA = .063-.095. Thus, the modified model was used for further analyses.

Table 5.7 Factor Loadings (Standardized) and Fit Indices for Modified Measurement Models

Constructs	Indicators	Loading (Standardized)	Fit Indices
SC	OnBo	.350*	$\chi^2 = 2.811$ df = 1 $p = .094$ CFI = .996 TLI = .978 RMSEA = .069 90% RMSEA = .000 - .171
	OnBr	.496*	
	OfBo	.757*	
	OfBr	.891*	
AC	VIA2	.492*	$\chi^2 = 107.108$ df = 32 $p = .000$ CFI = .932 TLI = .905 RMSEA = .079 90% RMSEA = .063 - .095
	VIA4	.462*	
	VIA6	.569*	
	VIA8	.642*	
	VIA10	.511*	
	VIA12	.627*	
	VIA14	.613*	
	VIA16	.691*	
	VIA18	.660*	
	VIA20	.436*	

Note. SC = social capital; OnBo = online bonding; OnBr = online bridging; OfBo = offline bonding; OfBr = offline bridging. AC = acculturation to American society; VIAs = items from *Vancouver Index of Acculturation*. * $p < .05$.

Path Models

Path models are to specify direct relationships between latent variables. Once the measurement models are tested, the paths between these constructs are to be assessed for their fitness before the examination of a full structural model (McDonald & Ho, 2002; Schreiber, Stage, King, Nora, & Barlow, 2006).

Path from SC to FL. The goodness-of-fit indices for the model were: the CFI = .954, the TLI = .929, the RMSEA = .100, and 90% RMSEA = .079-.121 with $\chi^2 = 85.572$ (df = 18; $p < .05$). Although the RMSEA indicated a mediocre fit, the first two measures presented good fit between the model and the observed data. Thus, it was considered an adequate fit. The standardized regression weight for the path from SC to FL was .636 ($p < .05$).



Figure 5.1 Path from SC to FL

Path from SC to AC. The goodness-of-fit indices for the model were: the CFI = .919, the TLI = .897, the RMSEA = .072, and the 90% RMSEA = .061-.083 with $\chi^2 = 213.337$ (df = 72; $p < .05$). Although the TLI indicated a mediocre fit, other two measures yielded an adequate fit. The standardized regression weight for the path was .530 ($p < .05$).

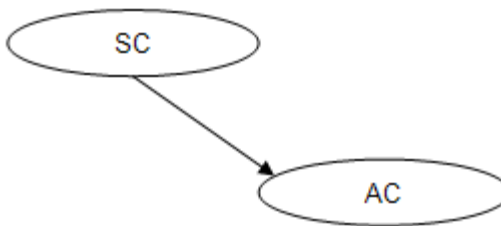


Figure 5.2 Path from SC to AC

Path from AC to FL. The goodness-of-fit indices were: the CFI = .951, the TLI = .939, the RMSEA = .060, and 90% RMSEA = .048-.071 with $\chi^2 = 171.316$ (df = 73; $p < .05$). It was considered a good fit. The standardized regression weight for the path was .524 ($p < .05$).

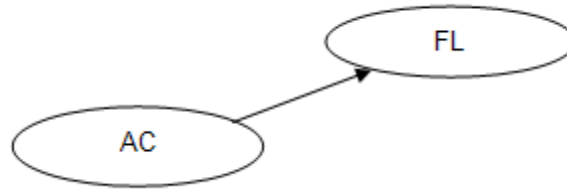


Figure 5.3 Path from AC to FL

Summary of the Measurement and Path Models

Overall, all the measurement models and path models possessed an adequate fit between the expected and the observed data. Construct validity of all the measurement models were found to be satisfactory based on the following norms: (1) the selected indicators had significant loadings on the hypothesized underlying constructs; (2) the loadings were bigger than .3; and (3) the values of the selected lack of fit indices were all in the desired range with a few exceptions as summarized in Table 5.8. Thus, these models were considered adequate to use for further testing of the MIMIC and the full structural model.

Table 5.8 Path Models and Fit Indices

Path	SC - FL	SC - AC	AC - FL
Fit Indices	$\chi^2 = 85.572$	$\chi^2 = 213.337$	$\chi^2 = 171.316$
	df = 18	df = 72	df = 73
	$p < .05$	$p < .05$	$p < .05$
	CFI = .954	CFI = .919	CFI = .951
	TLI = .929	TLI = .897	TLI = .939
	RMSEA = 1.00	RMSEA = .072	RMSEA = .060
	90% RMSEA = .079 - 1.21	90% RMSEA = .061 - .083	90% RMSEA = .048 - .071
	$\beta = .636$	$\beta = .530$	$\beta = .636$

MIMIC Model

The purpose of the MIMIC model was to estimate the effect of demographic characteristics on flourishing. The hypothesized MIMIC model included three exogenous variables: gender, English proficiency, and lengths of stay in the United States (see Figure 5.4). The following research question was examined using the MIMIC model:

Research Question 1: What are the effects of demographic characteristics on flourishing among Japanese immigrants and sojourners?

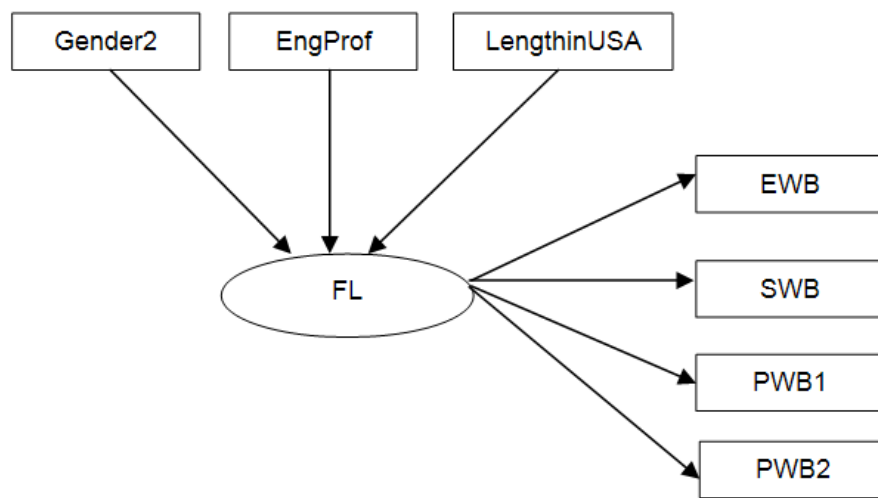


Figure 5.4 MIMIC Model of Demographic Variables and Flourishing

The MIMIC model had a poor fit with the CFI = .887, the TLI = .830, the RMSEA = .143, and the 90% RMSEA = .120-.167 ($\chi^2 = 122.277$; $df = 14$; $p < .05$).

Table 5.9 Path Coefficients (Standardized and Unstandardized) and Fit Indices for the MIMIC Model

Variables	Beta (Standardized)	B (Unstandardized)	Fit Indices
Gender2	.102*	.446*	$\chi^2 = 122.277$ $df = 14$ $p = .000$ $CFI = .887$ $TLI = .830$ $RMSEA = .143$ $90\% RMSEA = .120 - .167$
EngProf	.385*	.188*	
LengthinUSA	-.010	.000	

Note. Gender2 = dichotomized gender variable; EngProf = English proficiency. * $p < .05$.

Path coefficients (i.e., standardized versions of linear regression weight) of demographic variables on flourishing were examined (see Table 5.8). Since the MIMIC model was not valid, the following three hypotheses were not supported.

Hypothesis 1: Japanese immigrants and sojourners who are female are more likely to show higher flourishing scores (as measured by MHC-SF) than those who are male.

Results for Hypothesis 1: The research hypothesis was not supported. There was not a statistically significant gender difference in the level of flourishing. Being female was not associated with higher flourishing among the sample of Japanese immigrants and sojourners.

Hypothesis 2: The higher the English proficiency (as measured by a question asking the level of English fluency) among Japanese immigrants and sojourners, the higher the flourishing scores (as measured by MHC-SF).

Results for Hypothesis 2: The research hypothesis was not supported. A statistically significant, positive relationship was not found between English proficiency and flourishing. Higher English proficiency was not associated with higher flourishing among the sample of Japanese immigrants and sojourner.

Hypothesis 3: The longer the lengths of stay in the United States (as measured by month) among Japanese immigrants and sojourners, the higher the flourishing scores (as measured by MHC-SF).

Results for Hypothesis 3: The research hypothesis was not supported. No statistically significant relationship was found between the lengths of stay in the United States and the level of flourishing among the sample of Japanese immigrants and sojourners.

Summary of the MIMIC Model

Among the sample of Japanese immigrants and sojourners, gender and English proficiency did not have statistically significant, direct and positive effects on flourishing. Gender and English proficiency were not associated with flourishing. In addition, no statistically significant effect was found in the lengths of stay in the United States on flourishing. In other

words, the lengths of stay in the United States were not associated with flourishing. Since the MIMIC model was found to have a poor fit, it was not included in the full structural model.

Full Structural Model

The purpose of the structural model was to examine the direct effects of the latent variables to flourishing, as well as the mediating role of acculturation to American society between social capital and flourishing. The hypothesized full structural model without the MIMIC had an adequate fit with the CFI = .921, the TLI = .906, the RMSEA = .067 and the 90% RMSEA = .059-.076 ($\chi^2 = 345.48$; df = 128; $p < .05$). All path coefficients were found to be statistically significant in desired directions (see Table 5.9).

Table 5.10 Path Coefficients (Standardized and Unstandardized) and Fit Indices for the Full Structural Model

Path	Beta (Standardized)	B (Unstandardized)	Fit Indices
SC --> FL	.494*	.350*	$\chi^2 = 345.48$
SC --> AC	.531*	.136*	df = 128
AC --> FL	.264*	.733*	$p = .000$
			CFI = .921
			TLI = .906
			RMSEA = .067
			90% RMSEA = .059 - .076

Note. SC = social capital; FL = flourishing; AC = acculturation to American society. * $p < .05$.

In this regard, the following four hypotheses were tested.

Research Question 2: Is social capital directly and positively associated with flourishing among Japanese immigrants and sojourners?

Hypothesis 4: Among Japanese immigrants and sojourners, high social capital scores (as measured by SSC) are associated with high flourishing scores (as measured by MHC-SF).

Results for the Hypothesis 4: The research hypothesis was supported. A statistically significant, direct and positive relationship was found between social capital and flourishing ($\beta = .494$, $p < .05$). The higher the level of social capital, the higher the level of flourishing among the sample of Japanese immigrants and sojourners. Social capital accounted for 40.4% variance in flourishing (gross effects of social capital on flourishing; $R^2 = .404$).

Research Question 3: Is social capital directly and positively associated with acculturation to American society among Japanese immigrants and sojourners?

Hypothesis 5: Among Japanese immigrants and sojourners, high social capital scores (as measured by SSC) are associated with high mainstream acculturation scores (as measured by VIA).

Results for Hypothesis 5: The research hypothesis was supported. The direct and positive relationship between social capital and acculturation to American society was found to be statistically significant ($\beta = .531, p < .05$). The higher the level of social capital, the higher the level of acculturation to American society among the sample of Japanese immigrants and sojourners. Social capital accounted for 28% variance in acculturation to American society (gross effects of social capital on acculturation; $R^2 = .280$).

Research Question 4: Is acculturation to American society directly and positively associated with flourishing among Japanese immigrants and sojourners?

Hypothesis 6: Among Japanese immigrants and sojourners, high mainstream acculturation scores (as measured by VIA) are associated with high flourishing scores (as measured by MHC-SF).

Results for Hypothesis 6: The research hypothesis was supported. The direct and positive relationship between acculturation to American society and flourishing was found to be statistically significant ($\beta = .264, p < .05$). The higher the level of acculturation to American society, the higher the level of flourishing among the sample of Japanese immigrants and sojourners. Acculturation to American society accounted for 27.4% variance in flourishing (gross effects of acculturation to flourishing; $R^2 = .274$).

Research Question 5: Does acculturation to American society have a mediating role between social capital and flourishing among Japanese immigrants and sojourners?

Hypothesis 7: Among Japanese immigrants and sojourners, acculturation to American society has a mediating role between social capital and flourishing.

Results for Hypothesis 7: The research hypothesis was partially supported. A variable can be a mediator when it perfectly or partially accounts for the relationship between exogenous and endogenous variables (Baron & Kenny, 1986). AC was considered a partial mediator, but not a perfect mediator, based on the following criteria: (1) SC significantly predicted FL ($\beta = .636$, $R^2 = .404$, $p < .05$); (2) SC significantly predicted AC ($\beta = .530$, $R^2 = .280$, $p < .05$); (3) AC significantly predicted FC, controlling for SC ($\beta = .524$, $R^2 = .274$, $p < .05$); and (4) the effect of SC on FL decreased by a nontrivial amount, but not to zero, with the inclusion of AC ($\beta = .494$, $R^2 = .244$, $p < .05$) (Baron & Kenny, 1986; Preacher & Hayes, 2004; Shrout & Bolger, 2002). These indicated AC played as a mediator by partially accounting for the relationship between SC and FL ($\Delta R^2 = .16$). That is, those with higher levels of social capital were more likely to be acculturated to American society, in turn, experienced higher levels of flourishing.

Summary of the Full Structural Model

The full structural model without the MIMIC had an adequate fit; all path coefficients were found to be statistically significant in desired directions. Japanese immigrants and sojourners with higher levels of social capital were more likely to experience higher levels of flourishing. Higher levels of social capital were associated with higher levels of acculturation to American society. Those who have higher levels of social capital were more likely to be acculturated to American society, in turn, experienced higher levels of flourishing.

Summary of the Major Findings

Of the data collected from the sample of Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA, a total of 380 cases were used to test the hypothetical model of flourishing. Of 380 participants, the majority was female, in their 30s and 40s, married, with a fairly high socioeconomic status, and employed. Almost half of the participants were immigrants and the other half were sojourners, with average lengths of stay in the United States of almost 10 years. The participants came to the United States for a variety of reasons. Most were looking forward to living in the United States; however, many had intentions or desires to go back to

Japan sooner or later at the time of the survey. Although participants interacted equally with both Americans and Japanese, they were more likely to be in a workplace or school with American colleagues while interacting with Japanese friends in their everyday lives. Telephone and E-mail were two most common methods of communication used among this group. Some utilized social networking sites in order to stay connected with their family, relatives, and friends living in the United States and/or Japan.

Basic assumptions necessary for structural equation modeling were all met. The CFA revealed that all the measurements used in the hypothetical model were reliable and valid with no or a few re-specifications. The MIMIC model had a poor fit. The final full structural model without the MIMIC yielded an adequate fit with all the significant paths (see Table 5.10).

The final full structural model is presented in Figure 5.5. Social capital (SC) was indicated by four variables: online bonding (OnBo), online bridging (OnBr), offline bonding (OfBo), and offline bridging (OfBr). Acculturation to American society (AC) was indicated by 10 items from *Vancouver Index of Acculturation* (VIA). Flourishing (FL) was originally indicated by emotional wellbeing (EWB), psychological wellbeing (PWB), and social wellbeing (SWB). In the process of model identification, PWB was divided into PWB1 (an internal aspect of PWB) and PWB2 (an external aspect of PWB) for a meaningful analysis. CFA of each measurement model yielded some re-specifications of the models by connecting some error variances. All the paths from SC to FL, from SC to AC, and AC to FL, were found statistically significant. AC was found to be a partial mediator in the relationship between SC and FL.

Among the path coefficients of three paths in the final model (see Table 5.11), the path from SC and AC was most significant ($\beta = .531$). For the latent variable of FL, PWB1 ($\beta = .873$) and PWB2 ($\beta = .886$), or psychological functioning, were two of the most significant variables. OfBo ($\beta = .792$) and OfBr ($\beta = .857$), offline social capital, were two of the most significant variables for the latent variable of SC. VIA16 ($\beta = .681$), or maintenance of American values, was most significant of all AC variables.

All the research hypotheses proposed for the study, except the ones pertaining to the research question one, were supported. Among the sample of Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA, gender, English proficiency, and lengths of stay in the United States were not associated with flourishing. Those with higher social capital were more likely to experience higher flourishing. The higher the level of social capital, the higher the level of acculturation to American society. Higher levels of acculturation to American society predicted higher levels of flourishing. Those with higher levels of social capital were more likely to be acculturated to American society, in turn, experienced higher levels of flourishing.

Table 5.11 Variances and Covariances (Unstandardized and Standardized)
for the Final Full Structural Model

Variance and Covariance	Unstandardized Loading	Standardized Loading
SC -> FL	.350*	.494*
SC -> AC	.136*	.531*
AC -> FL	.733*	.264*
SC		
OnBo	1	.350*
OnBr	1.288*	.490*
OfBo	1.734*	.792*
OfBr	1.877*	.857*
AC		
VIA2	1.382*	.517*
VIA4	1.474*	.451*
VIA6	1.535*	.584*
VIA8	1.534*	.630*
VIA10	1.064*	.495*
VIA12	1.815*	.636*
VIA14	1.899*	.631*
VIA16	1.946*	.681*
VIA18	1.848*	.637*
VIA20	1	.460*
FL		
EWB	1	.623*
SWB	2.041*	.784*
PWB1	1.510*	.873*
PWB2	1.374*	.886*
Error Variance		
e1	65.704	--
e2	48.033	--
e3	16.414	--
e4	11.704	--
e5	3.132	--
e6	5.095	--
e7	2.724	--
e8	2.135	--
e9	2.089	--
e10	2.907	--
e11	3.255	--
e12	2.613	--
e13	2.996	--
e14	2.231	--
e15	7.280	--
e16	12.074	--
e17	3.293	--
e18	2.394	--
e22	.655	.847
e23	1.590	.740
Error Covariance		
e1 <-> e2	29.436	.524
e7 <-> e8	.66	.274
e7 <-> e14	.812	.329
e10 <-> e12	.860	.312

Note. SC = social capital; FL = flourishing; AC = acculturation to American society; OnBo = online bonding; OnBr = online bridging; OfBo = offline bonding; OfBr = offline bridging; VIAs = items from *Vancouver Index of Acculturation*; EWB = emotional wellbeing; SWB = social wellbeing; PWB1= psychological wellbeing (internal); PWB2 = psychological wellbeing (external); e = error variance. * $p < .05$.

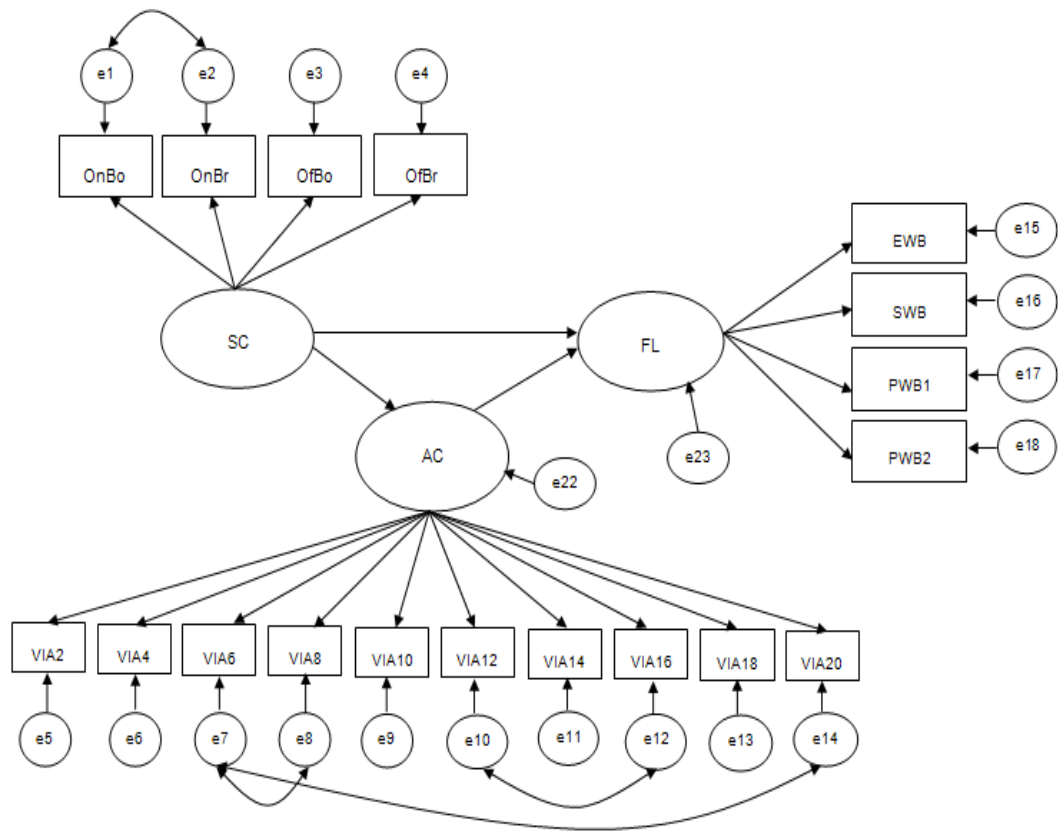


Figure 5.5 Final Full Structural Model

CHAPTER 6

DISCUSSION

This chapter presents a summary of the study and important conclusions drawn from the data presented in Chapter 5. It provides a discussion of the limitations and strengths of the study, the implications for action, and recommendations for further research. The study is concluded with the final thoughts.

Summary of the Study

Overview of the Problem

Social science research has given too much emphasis on negative aspects of social and human experiences with the prevalence of the medical deficit model. For example, problems such as acculturative stress and maladjustment issues have been the major focus of immigrant research (Salant & Lauderdale, 2003). Over the decades, a positive shift has occurred, as represented by Positive Psychology and Strengths Perspective, focusing more on positive life experiences. This positive approach is well aligned with the fundamental social work mission to promote wellbeing of society and its people. When a primary reason for immigration is to obtain better opportunities in life, an ultimate goal for immigrants and sojourners should also be a positive one. This study thus proposed a need for looking at a positive side of immigration experiences. Positive life outcomes for immigrants and sojourners can be flourishing or the optimal state of mental health; they have their own resources and psychosocial strengths to strive before, during, and after settlement to a new society.

Major Constructs under Study

Japanese immigrants are defined as Japanese nationals who are lawful permanent residents (or Green Card holders) or naturalized U.S. citizens living in the United States for longer period or permanently, while sojourners are those who hold some types of non-immigrant

visas and are legally residing in the United States temporarily for more than three months. Flourishing consists of three dimensions: emotional wellbeing, psychological wellbeing, and social wellbeing. Social capital is the process of strengthening relationships between people (bonding) and expanding opportunities for potential relationships (bridging) through the face-to-face interaction (offline) and the contact through socially interactive media (online). Acculturation is the process of socio-cultural and psychological changes with daily intercultural encounter, occurring in two dimensions: maintaining the original culture and identity, and establishing identity in a new society. This study focused particularly on the process of acculturation to American society.

Purpose Statement and Research Questions

The purpose of this study was to develop a conceptual model to examine how social capital and acculturation were related to flourishing among Japanese immigrants and sojourners in Dallas/Fort Worth, Texas, USA. Based on the theoretical framework and the empirical literature review, the hypothetical model of flourishing was proposed. The research questions under study were:

1. What are the effects of demographic characteristics on flourishing among Japanese immigrants and sojourners?
2. Is social capital directly and positively associated with flourishing among Japanese immigrants and sojourners?
3. Is social capital directly and positively associated with acculturation to American society among Japanese immigrants and sojourners?
4. Is acculturation to American society directly and positively associated with flourishing among Japanese immigrants and sojourners?
5. Does acculturation to American society have a mediating role between social capital and flourishing among Japanese immigrants and sojourners?

The hypothetical model delineated a possible direct relationship between social capital and flourishing. A direct relationship was also proposed between social capital and acculturation. It was assumed that acculturation directly influenced flourishing; acculturation played a mediating role in the relationship between social capital and flourishing.

Review of the Methodology

This study was designed for an explanatory purpose, utilizing a survey method to examine the theory-driven, hypothetical model. It was a cross-sectional study with Japanese individuals as a unit of analysis. Two types of non-probability sampling techniques were utilized: convenient and snowballing sampling. The inclusion criteria were: (1) Japanese nationals (including the naturalized U.S. citizens); (2) either sojourners or first-generation immigrants from Japan; (3) native speakers of Japanese; (4) over 18 years old; and, (5) the actual or expected residence in the United States for more than 3 months.

The survey packet included the cover letter, the informed consent form, the demographic questionnaire, *Mental Health Continuum-Short Form* (Keyes, 2008), *Scales of Social Capital* (Williams, 2006), and *Vancouver Index of Acculturation* (Ryder, Alden, & Paulhus, 2000). All these standardized measures were translated into Japanese through the direct translation method. The study protocol was reviewed and approved by the Institutional Review Board of the University of Texas at Arlington. The data were collected in the period between June 1st and July 31st, 2009, through two soliciting methods: direct contact and media solicitation. Direct contact included five organizations and groups, as well as the researcher's personal contacts. Media solicitation included the advertisements on the local Japanese newspaper (*Iroha Shimbun*) and newsletter of the Dallas Japanese Association.

Of 550 packets distributed, a total of 469 surveys were successfully returned, yielding the 85.3% response rate. After the data handling and clean-ups, a total of 380 cases were used for the analysis. Enough sample size was achieved as it was originally proposed. Descriptive statistics were first conducted, followed by the main analysis of the hypothetical model, using

structural equation modeling. SPSS (16.0 and 17.0) and Amos (16.0 and 17.0) software were used for all statistical analyses.

Demographic Profile of the Study Participants

Of 380 participants under study, the majority was female, in their 30s and 40s, married, with a fairly high socioeconomic status, and employed on either full- or part-time basis. Almost half of the participants were immigrants and the other half were sojourners, with average lengths of stay in the United States of almost 10 years. The participants came to the United States for a variety of reasons, including employment, accompanied spouse, intermarriage, and academic sojourn. Most participants were initially willing to come to the United States; however, many had intentions or desires to go back to Japan immediately or ultimately. Although participants interacted equally with both Americans and Japanese, they were more likely to be in a workplace or school with American colleagues while interacting with Japanese friends in their everyday lives. Two most common methods of communication used were telephone and E-mail. Some utilized social networking sites in order to stay connected with their family, relatives, and friends living in the United States and/or Japan.

Discussion of Findings

With a few modifications on the originally hypothesized model, the final structural model was supported by the observed data. Flourishing was measured by emotional wellbeing, psychological wellbeing (internal and external), and social wellbeing (Keyes, 2008). Social capital had four indicators: online bonding, online bridging, offline bonding, and offline bridging (Williams, 2006). Ten items from *Vancouver Index of Acculturation* was used to measure the level of acculturation to American society (Ryder, Alden, & Paulhus, 2000). Confirmatory factor analysis (CFA) revealed that all these measures were reliable and valid with no or minor modifications. All paths (social capital to flourishing, social capital to acculturation, acculturation to flourishing) were found to be significant, direct, and positive. The multiple-indicator-multiple-

cause (MIMIC) model was not included in the final model due to its poor fit (see Figure 5.4). In the following sections, results of the hypothesis testing are further discussed.

Demographic Characteristics and Flourishing

The MIMIC model was used to estimate the direct effects of certain demographic characteristics on flourishing. The hypothesized MIMIC model included three demographic variables: gender, English proficiency, and lengths of stay in the United States. Previous studies consistently reported the significant associations between these demographic variables and the positive life outcomes among immigrants and sojourners. This study examined the effects of gender (Hypothesis 1), English proficiency (Hypothesis 2), and lengths of stay in the United States (Hypothesis 3) on flourishing among the sample of Japanese immigrants and sojourners. None of these Hypotheses 1, 2, or 3 were supported.

In general, females are reported to be much happier and to have more psychological strengths than their male counterparts (Ryff & Singer, 1996). In the international comparison of the World Values Survey data, Japanese women showed exceptionally higher levels of happiness and life satisfaction (Inglehart, 2002). Although the previous studies suggested female immigrants and sojourners were more prone to acculturative and adaptive stress, they were more likely to develop wider and stronger social support systems along the way and more willing to explicitly ask for help, resulting in greater life satisfaction and better psychosocial wellbeing (Barry & Grilo, 2002; Kline & Liu, 2005; Ye, 2006b). In addition, English proficiency was one of the critical predictors for positive life outcomes among various immigrant and sojourner groups, including Japanese expatriates (Canada, Barry, and Grilo, 2002; Nicholson and Imaizumi, 1993; Takeuchi, Yun, & Russell, 2002; Yang, Noels, and Saumure, 2006). English proficiency is considered a central part of the settlement process because it facilitated communication, daily tasks, and gaining cultural and social knowledge necessary for success in a new society (Tsai, 2006). Those with higher levels of English proficiency may be more open to express their concerns and problems not only to ethnic friends but also to English-speaking

friends. Higher English proficiency may encourage social interactions, which in turn enhance flourishing.

The results of this study, however, were not consistent with the findings of earlier research. Gender was not associated with the level of flourishing among the sample of Japanese immigrants and sojourners. English proficiency was not associated with flourishing among this group, either. Those findings were unexpected since previous studies consistently reported that English proficiency was essential for better flourishing, as well as women, especially Japanese, presenting higher flourishing.

Another unexpected finding of this study was that lengths of stay in the United States were not associated with flourishing among the sample of Japanese immigrants and sojourners. Previous studies consistently reported the significant relationship between lengths of stay in the United States and the positive life outcomes (Hechanova, Beehr, & Christiansen, 2003; Kashima & Loh, 2006; Ward et al., 1998; Ye, 2006a). The positive effect of living in the United States was found among the sample of Japanese expatriates, including better job and life satisfaction, and strong desires to stay in the United States even after the sojourn (Takeuchi et al., 2002; Yoshida et al., 1997). A three-year longitudinal study of the sample of Japanese sojourners also reported that happiness was the most important life value among this group for three consecutive years of their sojourn (Murphy & Anderson, 2003). However, these previous findings were not replicated in this study.

Possible explanations for these discrepancies in findings can be found in the attitudes of the sample of Japanese immigrants and sojourners toward their outlook in life, as well as the characteristics of Japanese community in the Dallas/Fort Worth Metroplex. The majority of the Japanese participants of this study showed a strong desire to go back to Japan sooner or later despite their initial willingness to come to the United States. Such a psychological change may be partly due to virtually no presence of a physical Japanese community in the area. This fact may indicate Japanese individuals have to rely solely on their own resources such as

companies, colleagues, families, friends, and spousal and parental networks. Some researchers found that Asian immigrants with higher levels of socioeconomic status (i.e., income and education) tend to be more residentially assimilated, living in White neighborhoods and in suburb (Alba & Logan, 1991; White, Biddlecom, & Guo, 1993). This trend is particularly evident among more recent Japanese immigrants, but not so much among earlier Japanese immigrants or U.S. born Japanese (Allen & Turner, 1996; Logan, Alba, & Zhang, 2002; Montero, 1981). Due to the limited tangible resources, Japanese individuals may have to learn how to adapt into American society quickly. In other words, instead of relying on ethnic resources (e.g., Chinese people in Chinatown, Vietnamese people in Little Saigon), these immigrants are more likely to be integrated in the mainstream society. Massay (1985) called this phenomenon spatial assimilation. In a highly dispersed ethnic community, Japanese people may have no choice but to merge into the mainstream society upon settlement in the Metroplex. As Allen and Turner (1996) suggested that lengths of residence in the United States had a weak relationship with residential assimilation, gender, English proficiency, or lengths of stay may not be critical indicators for flourishing among the sample of Japanese immigrants and sojourners in the Metroplex, partly due to the nature of this highly dispersed ethnic community and residential assimilation.

It should be noted, however, that geographical assimilation may not be related to cultural, psychological, or social assimilation to American society among the sample of Japanese immigrants and sojourners. As most Japanese participants had a strong desire to go back to Japan, psychosocial importance of maintaining Japanese culture appeared to remain. Despite the virtual absence of the physical Japanese community, Japanese people in the Metroplex maintained a strong sense of Japanese culture while becoming acculturated to American society. Such an attitudinal coping style was evident in the balanced pattern of their social interactions. The sample of Japanese immigrants and sojourners interacted equally with

American, Japanese, and other ethnic friends. As these results show, acculturation may be the selective and psychosocial process.

Social Capital and Flourishing

The research hypothesis to examine the direct and positive relationship between social capital and flourishing (Hypothesis 4) was supported. Among the sample of Japanese immigrants and sojourners, higher levels of social capital were significantly associated with higher levels of flourishing. As several studies reported, the synergistic effect of bonding/bridging and online/offline social capital was found to produce positive outcomes (Hampton & Wellman, 2001; Kavanaugh & Patterson, 2001; Matei & Ball-Rokeach, 2001; Wellman et al., 1996). In other words, social capital, or the process of building and strengthening social ties in both online and offline contexts, appears to accrue psychological and social outcomes (Loeffler et al., 2004; Pope, 2002; Williams, 2006). The findings of this study suggested that maintenance of pre-existing social ties, along with creating new ones through face-to-face and online contacts had positive effects on psychosocial and emotional wellbeing of Japanese immigrants and sojourners. Online and offline social capital appeared to have a “magnifying glass effect” on flourishing (Matei & Ball-Rokeach, 2000, p. 422). For immigrants and sojourners, online contacts mediated by the Internet, along with face-to-face contacts, make it easier to connect people in the United States and Japan (Machimura, 2003). Kline and Liu (2005) also suggested that communication through multiple media facilitated psychological and cross-cultural adaptation among a sample of Chinese academic sojourners. The results of this study were consistent to the prior findings, indicating both bonding and bridging, as well as online and offline, social capital played a critical role in producing positive life outcomes among Japanese immigrants and sojourners.

Social Capital and Acculturation to American Society

The research hypothesis to examine the direct and positive relationship between social capital and acculturation to American society (Hypothesis 5) was supported. Among the sample

of Japanese immigrants and sojourners, higher levels of social capital was related to higher levels of acculturation to American society. The longer the lengths of stay in the United States, the more likely individuals develop larger social capital. Breadth and width of social network may encourage socio-cultural and psychological adjustment to American society (Ye, 2006b). Social capital derived from both spatial and non-spatial contexts is critical to the process of acculturation (Machimura, 2003). In other words, social capital is no longer bounded in spatial locations. When online sources are used, complete social isolation can be avoided even when there are no actual friends in geographical proximity (Tsai, 2006). Along with face-to-face interactions, socially interactive media such as telephone and the Internet appears to encourage cross-cultural adjustment among immigrants and sojourners (Cemalcilar et al., 2005; Ye, 2006a, 2006b). Both online/offline and bonding and bridging social capital encourage acculturation by helping increase cultural knowledge and social support network and decrease acculturative stress (Kline & Liu, 2005). Socially interactive media allow immigrants and sojourners to stay connected with their families and friends in Japan, as well as to expand their network in the United States. In the Metroplex where no physical Japanese community exists, socially interactive media may become a critical source of support and information, especially in the early stage of settlement. In cross-cultural transition, social capital can serve an instrumental and functional role in producing positive outcomes. For the attainment of better acculturation to American society, both bonding and bridging, as well as online and offline, social capital is of great importance for Japanese immigrants and sojourners to acculturate to American society.

Acculturation to American Society and Flourishing

The research hypothesis to examine the direct and positive relationship between acculturation to American society and flourishing (Hypothesis 6) was supported. Among the sample of Japanese immigrants and sojourners, higher levels of acculturation to American society predicted higher levels of flourishing. Those who are better acculturated, in terms of utilizing cultural knowledge and English skills, are more likely to present better psychosocial

wellbeing (Takeuchi et al., 2002). Sojourners who have positive social interactions are more likely to present higher cultural and linguistic competence, resulting in better psychological and socio-cultural adjustment (Shaffer et al., 1999). Previous studies constantly reported that integrated and assimilated individuals with higher levels of acculturation to American society are more likely to present better psychological and socio-cultural adaptation (Barry & Grilo, 2002; Ward & Kennedy, 1994; Ward & Rana-Deuba, 1999; Ward et al., 1998). Psychosocial flexibility in cross-cultural adjustment thus appears to be a key predictor of attaining positive life outcomes. Consistent with these findings of the previous studies, well-acculturated Japanese immigrants and sojourners who enjoyed American culture and tradition were more likely to present higher flourishing.

Acculturation to American Society as a Mediator

The research hypothesis to examine acculturation to American society as a mediator in the relationship between social capital and flourishing (Hypothesis 7) was partially supported. Acculturation to American society played as a mediator by partially accounting for the relationship between social capital and flourishing. In other words, Japanese immigrants and sojourners with higher levels of social capital were more likely to be acculturated to American society, resulting in higher levels of flourishing. In the study of acculturation among Chinese academic sojourners, Kline and Liu (2005) concluded that communication with family back home encouraged their acculturation to American society by helping them appreciate American culture more and develop new social support networks in the United States, which then alleviated acculturative and life stress. The family support system facilitated the smooth transition to the American society and psychosocial adaptation among these sojourners. Although no prior study had examined the exact mediating role of acculturation to American society in the relationship between social capital and flourishing, the overall literature review provided abundant empirical evidence for the positive and direct relationships between social capital and flourishing, between social capital and acculturation, and between acculturation and

flourishing. The results of this study brought a new insight into the mediating role of acculturation to American society in the relationship between social capital and flourishing.

With a few modifications and an exclusion of the MIMIC model, the final structural model had an adequate fit (see Figure 5.5). Japanese immigrants and sojourners with higher levels of social capital were more likely to experience higher levels of flourishing. Higher levels of social capital were associated with higher levels of acculturation to American society. Those who have higher levels of social capital were more likely to be acculturated to American society, in turn, experienced higher levels of flourishing. As originally hypothesized, social capital and acculturation to American society were found to be critical predictors for the attainment of higher flourishing among Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA.

As hypothesized, the model delineated a possible direct relationship between social capital and flourishing. A direct relationship was also found between social capital and acculturation. Acculturation to American society directly influenced flourishing; acculturation to American society played an intervening role in the relationship between social capital and flourishing. Therefore, the model presented the theoretical links among the positive approach, Social Capital Theory, and Acculturation Theory

Limitations and Strengths: Supplemental Discussion

When the data collection and analysis proceeded, several epistemological and methodological limitations emerged, in addition to the ones that were originally proposed in the methodology section (see p. 85).

First, problems were found in the survey questionnaires. Several respondents indicated that some of the Japanese expressions and wording were difficult to comprehend. In the translation process, cultural and linguistic equivalence was an issue (Sperber, Devellis, & Boehlecke, 1994). When one was valued, another had to be sacrificed, to a certain extent. In addition, the presence of ambiguous questioning especially in the demographic questionnaire was pointed out. For example, the question regarding the current purpose of stay in the United

States confused some people whose original purpose (e.g., coming as an international student) was different from the current one (e.g., continuing to stay due to intermarriage). Quite a few people marked both “Study abroad” and “Intermarriage” for this question. Despite in-depth discussions and extensive reviews on survey items between the researchers and colleagues, these errors still remained. A pilot study on questionnaires could have minimized these errors.

Second, only hard copies of the survey were distributed through face-to-face contacts and mailing. Inevitably, it became difficult to reach out to potential participants, to distribute the surveys, and to collect the completed surveys. The hard-copy version was chosen primarily due to the presence of questions asking the Internet use and the attitudes associated with it. An Internet survey had a risk of excluding people who did not have access to the Internet or did not utilize it regularly. However, the distribution of the surveys on the face-to-face basis yielded the extremely high response rate in the end. A mixed method of both a paper-format and online survey could have increased sample size.

Third, quite a large missing data were present in the dataset. A total of 469 surveys were successfully returned. However, due to the presence of missing data in the major variables under study, the final cases to be used dropped to 380 after the data clean-ups. The procedure taken was already discussed in Chapter 5. According to Hancock’s (2006) standard for the post hoc analysis, the estimated statistical power for this study is more or less .55 (when $\epsilon^2 = .4$, $df = 130$, $n = 400$). This weak statistical power is due to the small sample size. Although a total number of cases were drastically reduced, a total of 380 cases from the original data were retained, instead of the one that had artificially imputed data. Random missing was uncontrollable; however, systematic missing could have been minimized. For example, in the scale asking about online social capital, quite a few participants with a little or no access to the Internet left these items completely blank. To reduce the missing data, a note should have been included to remind all participants of answering all items under their assumptions of what if they used the Internet even when they do not use it.

Fourth, misspecification of one measurement model was an issue. The latent variable of flourishing had three observed variables of emotional wellbeing, social wellbeing, and psychological wellbeing. These observed variables were created by adding the scores of items from *Mental Health Continuum- Short Form*. SEM requires a huge sample size for meaningful analysis. With increased parameters to estimate, increased sample size is inevitable to gain enough statistical power. In order to reduce the amount of parameters to be estimated, the observed variables were created by compounding items asking sub-dimensions of each latent variable. When CFA was conducted on the latent variable of flourishing, estimation could not be conducted because of insufficient free parameter to estimate. As a result, additional parameters had to be freed to make estimation possible. The observed variables PWB (psychological wellbeing) was then divided into two PWB1 (internal aspect of psychological functioning) and PWB2 (external aspect of psychological functioning). Latent variables should have been measured by original items, rather than compounded variables. However, it was impractical for this study to increase the sample size due to the limited Japanese population in the area.

Last but not least, only one model of flourishing was tested. In research using SEM, it is usually recommended to test a series of alternative models, in comparison to the hypothetical model (Quintana & Maxwell, 1999). In light of the theoretical framework and the empirical literature review, only one hypothetical model was proposed for this study. However, other variables may be involved in the process of flourishing. Thus, the conclusion has to be delivered with caution that the final model of this study may not be the only explanation for flourishing among Japanese immigrants and sojourners.

Despite all these limitations, however, this study yielded major strengths. First, this study was theory-driven, and the hypothetical model was constructed a priori for an explanatory purpose. SEM can test theoretical constructs for their validity and reliability. A good fit of the final structural model was derived, indicating the final model was confirmed by the observed data. Accordingly, the positive approach was confirmed by the data. Second, the hypothetical

model was supported by the empirical data with a few modifications to the originally proposed model. A two-step analysis was conducted: CFA on the measurement models (flourishing, social capital, and acculturation) and the analysis of structural model. Construct validity was established on all the measurement models, and all paths between the constructs were found to be statistically significant (SC to FL, SC to AC, AC to FL). A partial mediation of AC was also confirmed. In addition, all these measures had high reliabilities measured by Cronbach's Alpha. Based on a series of analyses, the final full structural model was found to be valid. Third, despite the use of non-probability sample, SEM is a highly rigorous statistical tool to speculate causal links between the constructs by testing possible paths and their significance. Although alternative models still need to be addressed, and the findings have to be interpreted with caution, the results of the study provide a new insight into possible causal links between the constructs that can infer about the entire Japanese population. Finally, the study yielded a series of new findings. It was found that acculturation to American society may have a partial mediating role. The demographic variables, which were consistently critical indicators in the previous studies, were not significant to the Japanese sample.

Implications

The study has these noticeable strengths and can yield several important implications based on the findings. As Sidhu (2009) stated immigrant advocacy should be initiated on micro and macro levels, the implications are related to social work practice and education, social policy, and social work research as in the following.

Social Work Practice and Education

Who is responsible for people in need? An answer may become complicated when a question of citizenship and residency is involved. Immigrants (legal permanent residents) and sojourners (temporary visitors) may be treated differently due to their legal status and for the purpose of the residence in the United States. For example, most Japanese sojourners enter the United States to study or to work temporarily. In order to retain a legal status during sojourn,

individuals and/or their accompanying family members must have sponsors such as families back home, academic institutions, or employers. Unlike these sojourners, immigrants are usually dependent on their own personal connections and resources. With the technological advancement, it becomes easier for recent immigrants to maintain contacts with their family and friends in Japan. However, older immigrants or those who have been in the United States for a longer period of time are more likely to become distant from Japan, ending up losing contacts. In this regard, social workers should focus on the needs of immigrants than those of sojourners (Chang-Muy, 2009).

Social workers have a professional obligation to ensure opportunities for immigrants to attain flourishing life in the United States. The National Association of Social Workers (NASW, 2009) spelled out the standpoints of the profession regarding immigration as follows:

- To “uphold and support equity and human rights for immigrants and refugees, while at the same time protecting national security.”
- To “promote social justice and avoid racism and discrimination or profiling on the basis of race, religion, country of origin, gender, sexual orientation, or other grounds.”
- To “promote training of social workers and other human service providers on the effect of immigration status on access to human services.”
- To “replace the current patchwork of immigration laws and procedures with a fair, equitable, and comprehensive national plan.”
- To “support restoration of federal and state entitlements for legal immigrants.”
- To “ensure procedures and policies do not target immigrants solely on the basis of country of origin, religion, or race.” (p. 199)

Immigration entails legal, political, psychological, and socio-cultural issues not only in society that hosts immigrants, but also among immigrants themselves. With increasing numbers of immigrants coming into the United States, social workers have a growing chance of working with these clients. With burgeoning diversity and myriad needs immigrants bring in, a one-fits-all

approach to social work practice becomes problematic. Thus, social work practice and education should focus on cultural competency from the positive approach.

The NASW Code of Ethics (1996) clearly states that culturally competent practice is one of the ethical responsibilities that all social workers are abided by (i.e., Standard 1.05: Cultural Competence and Social Diversity). The person-in-environment view is critically important in the culturally competent practice. In other words, social workers need to acknowledge the impact of cultures on people's lives. A range of knowledge of cultures, histories, worldviews, values, and beliefs are prerequisites to respond to diverse needs of immigrant clients; culturally competent practice thus includes services that promote biological, psychological, socio-cultural, and spiritual functioning of the clients (Hendricks, 2009). For example, Asian people are hesitant to seek and ask for professional help, especially with mental health issues. The results of the study show social capital (both bonding and bridging) are critical to their flourishing. Online and offline social capital are useful for those cultural groups who are difficult to reach out. Professional support can be extended to online, in addition to the conventional face-to-face service delivery.

Social work students need to be prepared for engaging in culturally competent practice in an earlier stage of their professional training. The Council on Social Work Education (CSWE)'s Educational Policy and Accreditation Standards (2008) has incorporated the needs into the curriculum to foster knowledge and skills necessary to work with culturally diverse clients. Social workers cannot be perfectly cognizant of every cultural variation. Thus, it is important for every social worker not only to recognize the needs for the most current information, but also to understand well-known theories might not be applicable to certain cultural and ethnic groups (Reamer, 2006). The fluid nature of immigrant populations shapes and reshapes the social landscape of the nation; these changes affect not only the general population but also helping professionals. Social work practitioners should be informed with the updated information regarding issues that impact their national and local communities through

continuing education, in-service training, professional workshops and conferences, consultation, and supervision (Reamer, 2006).

The results of this study also suggest that flourishing can be promoted by increased social capital and acculturation to American society among immigrants and sojourners. Social work practice should be built upon the assumptions that immigrant clients have strengths and resources to strive (Garcia, 2009). Based on the fundamental social work principle to value self-determination, clients' image of flourishing should be respected when it comes to service provision. In the process of assessment and plan for action, social workers should determine what strengths immigrant clients bring in so as to encourage better psychosocial adjustment, leading to flourishing. In addition, acculturation is individuals' selective and psychosocial process. Social workers should become active agents in incorporating the positive approach into their practice and service by helping clients to enhance acculturation and social capital.

Social work practice that incorporates the positive approach should start with inquiries on strengths that immigrant clients bring in, such as the presence of social support network (family, friends, communities, religious institution, and other organizations), the purpose of immigration, the short- and long-term goals, the maintenance of original culture, the view toward host culture, social interactions with ethnic and local people, and the use of socially interactive media (Garcia, 2009). Positive social relationships are both intrinsic and extrinsic components of positive life outcomes among immigrants. A path to flourishing is paved with online and offline social capital, as well as acculturation to American society.

Social Policy

Two major implications are addressed in relation to social policy. One is immigration-related, and the other is mental health promotion.

Immigration-related policy. Immigrants are often seen as outsiders and are subjected to harsh immigration policies, resulting in their physical, mental, and economic hardship in the United States. Due to their legal, political, and socially vulnerable status, immigrants are often

kept in a subordinate position in society (Chang-Muy, 2009). For example, Title IV of the Personal Responsibility and Work Opportunities Reconciliation Act of 1996 restricts immigrants' access to public benefits. Obtaining the U.S. citizenship is sometimes used as a tactic to protect the legal and social rights of immigrant clients (Chang-Muy, 2009; Hook, 2003).

Social work professionals have to be strong advocates for immigrant clients. The International Federation of Social Workers (IFSW, 2005) stressed the social work need to advocate immigrants as follows:

IFSW believes that social workers should support the abolition of legal measures which restrict migrants' rights or establish reduced standards of rights, freedoms, and responsibilities, compared with those enjoyed by citizens of the host nations. (p. 3)

As shown in this statement, legal immigrants should not be excluded from the entitlement, including housing, health care, education, benefits, employment, and wages, because of their status in the country. Hook (2003) sees the positive benefits for society of protecting legal immigrants who are in need; "immigrants' welfare receipt is.... an indicator of well-being" of the country (p. 629). By giving immigrants an access to public resources, psychological and socio-cultural adjustment of immigrants is promoted, which ultimately helps them become more productive members of society.

Mental health promotion. Keyes (2006b) pointed out that mental health and mental illness are correlated but situated at two ends of a continuum. Since flourishing is "not just about a passive happiness.... [but] also about an active engagement with life and with others," social policy should promote mental health as flourishing (Marks & Shah, 2005, p. 505). A clear conceptualization is a key for mental health promotion. This indicates the role of policy is to prevent mental illness, as well as to find ways to promote mental health. A sole focus on mental illness cannot promote nation's mental health. The promotion of flourishing will result in optimal wellbeing of individuals and the entire population because mental health promotion can lead to preventive efforts of mental illnesses.

Marks and Shah (2005) provide recommendations for social policies to strengthen five major areas in order to promote flourishing of individuals and society as a whole: active civil engagement, economy (paid and voluntary work, work environment, taxation), education system, health care, and child rearing/parenting. As the results of this study show, social connectedness is a significant factor to predict better psychosocial functioning. One of the most important functions that any social policy should take is to create positive values and meanings in people's lives. Government should enhance citizens' lives that are flourishing and worth living through positive policy changes. Optimal functioning and wellbeing of people and society should be pursued by building and strengthening a meaning, a purpose, obligation, commitment, and support in the community.

Social Work Research

A pursuit of sustainable happiness has caught the attention of researchers in the field of Positive Psychology (Boehm & Lyubomirsky, 2009). Researchers become more interested in positive society, school, workplace, organization, and policy, all of which agents are related to positive individuals and their optimal wellbeing. For example, Lopez and Snyder (2009) recently published the edited book, *Oxford Handbook of Positive Psychology (2nd ed.)*, with the extended discussions on theoretical, empirical, and practical implications of Positive Psychology. Such a positive trend should prevail more in social science research. Since flourishing individuals are products of flourishing society and vice versa, interdisciplinary efforts are essential. The positive approach should be taken in social and behavioral science research in order to promote flourishing individuals, organizations, and society as a whole. The use of positive approach in research can promote optimal human and social wellbeing in the future (Gable & Haidt, 2005). In this regard, this study is highly original attempt to incorporate the positive approach in the theoretical framework.

To examine the complex dynamics of flourishing, longitudinal and quasi-experimental methods are ultimately inevitable; for example, its causes and effects, correlates, and

moderating and interactional effects should be explored in future studies (Helliwell & Putnam, 2005). In addition, qualitative inquiry can fill missing pieces of the puzzle. All the life experiences cannot be quantified. In case of immigrant research, it is important to listen to the voice of immigrants about their view on flourishing to grasp the whole picture of their life experiences.

This study has a series of unresolved questions. First, future studies should examine variations in psychosocial outcomes accounted by immigration status. This study included both Japanese immigrants and sojourners in one analysis. Increased sample size will make separate analyses possible. In addition, inclusion of comparison groups such as other Asian immigrant groups will add another dimension to this discussion. Second, future studies also should explore the relationships between acculturation patterns and flourishing among Japanese people living in different U.S. cities with different levels of ethnic geographical concentration (e.g., the Metroplex, Los Angeles, New York). The sample for this study was drawn from Japanese population in the Dallas/Fort Worth Metroplex only. Third, more in-depth analysis is required on the relationships between other demographic variables and flourishing in future studies. The final model for this study is not the only explanation for flourishing, and alternative models need to be addressed. Last but not least, future studies should examine the effect of maintained acculturation levels to society of origin. Acculturation is a bidimensional process (Berry, 2006), including acculturation to both origin and host societies. However, this study focused on acculturation to American society only. A model that includes acculturation to Japanese society should be tested.

Conclusion

Are immigrants and sojourners in the United States flourishing? What constitutes flourishing life among them? This study revealed that flourishing could be determined by the synergetic effect of online/offline and bonding/bridging social capital, and acculturation to American society among Japanese immigrants and sojourners living in Dallas/Fort Worth, Texas, USA. In ever-growing global society, people have more opportunities to cross

international borders easily and to live outside their country of origin either temporarily or permanently. From the viewpoint of the positive approach, success in a new society for immigrants and sojourners refers to flourishing life that is fulfilling and worth living. Immigration is an opportunity-maximizing experience. It is also a resource-creating and resource-dependent process for attaining flourishing. Technological advances, such as prevalence of socially interactive media, enhance chances to expand social capital not only through face-to-face interaction but also in an online context. Acculturation to American society is also encouraged by social capital. Strengths and resources each individual has play functional and instrumental roles in flourishing.

Immigrants are important part of U.S. society and economy. Immigrants not only enrich the society with diversity, but also bring in myriad social and human capital (e.g., professional expertise) that can stimulate the economy. Immigration is a continuous process of psychosocial adaptation. Contemporary immigrants are in an advantageous position to possibly develop “hybrid identity,” or synthetic attitudes to value socio-cultural and psychological characteristics of both origin and host societies (Brinkerhoff, 2009, p. 32). This study offers a clear path in immigrant research from the positive approach. People have strengths and resources to strive, and social workers are to help them flourish by enhancing opportunities to gain more social capital and facilitating their psychosocial adaptation to society. A life is woven into the fabric of human relationships. Flourishing of individuals will lead to flourishing in society as a whole, indeed.

This dissertation concludes with the following quote by Antoine de Saint-Exupéry with hope for all the people on the move: *Happiness! It is useless to seek it elsewhere than in this warmth of human relations... Only a comrade can grasp us by the hand and haul us free.*

APPENDIX A
THEORETICAL FRAMEWORK OF THE STUDY

	Positive Approach		Social Capital Theory	Acculturation Theory
	Strengths Perspective	Positive Psychology		
Historical Foundations				
Beginning of Theorization	In 1980's, faculty members at the University of Kansas developed and applied a strengths-based approach to social work practice	In 1998, Seligman addressed a revival of psychology's forgotten mission: to make the lives of all people worth living, based on their strengths	In 1916, Hanifan used the idea of <i>social capital</i> for the first time to advocate community involvement for successful schools	In 1928, Park wrote the article "Human migration and the marginal man," suggesting immigrants assimilate into mainstream society
Major Contributors	Saleebey (2002); Rapp (1998); Weick (1983); Staudt et al. (2001)	Seligman (1998); Bandura (1977); Peterson (2006), Snyder & Lopez (2002); Masten (1989); Diener (2008); Keyes (2007)	Bourdieu (1986); Coleman (1988); Putnam (1995); Granovetter (1973); Wellman (2001); Williams (2006)	Park (1928); Berry (1997); Ward & Kennedy (1994)
Disciplinary Origin	Social work	Psychology	Sociology; Economics; Political Science	Sociology; Psychology
Theoretical Underpinnings				
Ideology	Constructivist; Postmodern (Paradigm shift)	Constructivist; Postmodern (Paradigm shift)	Positivist; Political implication	Positivist; Political implication
Goals of Theory	To help clients identify and emphasize talents, skills, possibilities, and hope	To study and promote optimal functioning of individuals and communities through more complete and balanced scientific understanding of human experiences	(1) To study constructs of social capital (2) To examine links between social capital and correlates to human and social outcomes	To understand the impact of migration on society and immigrants themselves (from psychosocial, socio-cultural, and political perspectives)
Key Concepts	Hope; empowerment; membership; resilience; healing and wholeness; self-determination; diversity; person-in-environment	Three pillars of concepts: (1) positive subjective experience (2) positive individual traits (3) positive institutions and communities	(1) Social network (2) Bonding and bridging social capital (3) Online and offline social capital	(1) Classic ideologies of assimilation and melting pot (2) Biculturalism (3) Acculturation typology (assimilation, separation, integration, and marginalization)
Strengths	Taking all systems (micro to macro) into account; practice based	A comprehensive approach with abundant empirical evidence	An emphasis on importance of connections between people, in which resources accrue	Attention given to life experiences of minorities in society
Weakness	Not an established theory; practical knowledge	Issues in defining and measuring subjective experiences	No unified definitions on social capital	Epistemological challenge to cultural diversity (i.e., linear logic)

Research on Theory	Effectiveness for interventions tested; however, concerns about the lack of rigorous research methods, not consistent with evidence-based approaches because of postmodern focus	(1) Human nature and characteristics to be tested universal and cross-cultural (2) Link between positive nature and human/social wellbeing	Social capital as an empirical concept tested at macro (societal), mezzo (group), and micro (individual) levels	An original attempt to explain the assimilation rate among immigrants in the U.S., usually measured by SES, spatial concentration, language attainment, etc.
Implications				
For Practice	(1) The strengths-based case management model used with diverse populations (2) Solution-focused brief therapy	(1) Development of <i>Character Strengths and Virtues</i> and <i>Values in Actions Classification of Strengths</i> (2) Positive Psychotherapy (3) Positive workplace and schooling	(1) Empowering interventions (2) The capacity-based interventions (3) Community development	(1) In social policies, the 1986 Immigration Reform and Control Act (IRCA) (2) Community development
For Research	Examinations of the effectiveness of interventions with diverse populations	Examinations of constructs through development of psychometrics	Examinations of buffering effects of social capital on positive outcomes; examinations of constructs	Psychosocial and socio-cultural adaptation of immigrants (i.e., its effects, process, and correlates)
For Social Work	Well aligned with social work ethics of person-in-environment and self-determination views, and respect for human relation	Commonalities to Strengths Perspective; fit with social work ethics	Concepts linked to social work interventions (i.e., preventions and treatment of mental and physical health)	A long history between social work and immigrants (a classic example: Jane Addams' Hull House in Chicago)
Significance to this Study (Assumptions applied to this study)	(1) Person-in-environment (2) Personal assets and environmental resources (3) Life struggles as opportunities (4) Link to immigrants/sojourners and Social Capital Theory	(1) Culture as a major influence on the development and manifestation of human strengths and good living (2) The interaction between clients and environment, generating both happiness and psychopathology (3) Strengths capitalization (4) <i>Flourishing</i> as a mean and end	(1) Link to social work philosophy (2) Link to Strengths Perspective and immigrants/sojourners (3) Social support and resources in a person and environment (4) Immigration as a network creating and expanding opportunity	(1) A critical role of social capital on acculturation among immigrants/sojourners (2) Psychosocial and cross-cultural adaptation in relation to positive perceptions of immigration experiences

APPENDIX B

SUMMARY OF SELECTED EMPIRICAL LITERATURES ON
SOCIAL CAPITAL AND POSITIVE OUTCOME

Author (Year)	Sample and Data Collection	Major Analysis	Noticeable Findings	Limitations
Cemalcilar et al. (2005)	A random sample of 285 international graduate students at one university solicited via E-mail messages, responding to the online questionnaires	SEM to test whether computer-mediated communication with home country affects the students' maintenance of home identity, perceptions of available social support, and psychological and socio-cultural adaptation	<ul style="list-style-type: none"> Continuous contact has a positive effect on adaptation (maintenance of home identity and perceptions of social support) Perceived social support has positive influence on psychological and socio-cultural wellbeing The existing social networks individuals had before the sojourn can still continue to act as social support 	<ul style="list-style-type: none"> Potential sampling bias (i.e., solicitation via E-mail messages; only international graduate students) Validity of the instruments
Copeland & Norell (2002)	A sample of 194 women who temporarily moved to a new country due to their spouse's sojourn, recruited in 17 countries	Pearson correlation, <i>t</i> -tests, multiple regression, and ANOVA are used to examine the role of social support in cultural adjustment	<ul style="list-style-type: none"> Social support is a critical factor in cross-cultural adjustment Women with higher adjustment (1) were in more cohesive families, (2) felt they maintained friendship networks, (3) had adequate social support, and (4) had local social support 	<ul style="list-style-type: none"> Inadequate sample size for each group for rigorous statistical analyses Cultural sensitivity in studying diverse groups (methodological issues)
Kashima & Loh (2006)	A sample of 100 Asian international students in Melbourne metropolitan area, recruited primarily through universities, to complete questionnaires	Multiple regression analyses to examine the relationship between international students' acculturation (measured by psychological and sociocultural adjustment) and social networks (measured by social ties) developed in the host society	<ul style="list-style-type: none"> The greater numbers of local and international ties were associated with the better psychological adjustment The more diverse ties the students developed in the new society, the better adjusted they were psychologically Students with more local ties were psychologically better adjusted Diverse personal ties (local and international) play a critical role in acculturation and psychological wellbeing 	<ul style="list-style-type: none"> A small sample of Asian students

Kraut et al. (1998)	A longitudinal study with a sample of families who participated in The HomeNet project (N=169) over 2 years	Path analysis to examine the causal relationship among variables (people's use of the Internet, social involvement, and psychological wellbeing) at 3 time periods	<ul style="list-style-type: none"> • A negative relationship between the Internet use and loneliness, life stress; and depression (as psychological wellbeing) • A negative relationship between the Internet use and social involvement 	<ul style="list-style-type: none"> • Validity of the instruments • Definitions of constructs (i.e., social involvement; psychological wellbeing) are vague • Inclusions of both minors and adults in the analysis
Ellison et al. (2007)	A random sample of 286 undergraduate students at one university solicited via E-mail, completing online surveys	<p>Regression analyses to examine the relationship among the use of Facebook, social capital (bonding, bridging, and maintained), and psychological wellbeing (measured by life satisfaction and self-esteem)</p> <p><i>*William's (2006) Scales for Social Capital were used (although it was modified for this study)</i></p>	<ul style="list-style-type: none"> • There is a positive relationship between certain kinds of Facebook use and the maintenance and creation of social capital • There is positive relationship between Facebook use and subjective wellbeing • Facebook seems less useful for maintaining or creating bonding social capital than bridging (but still both are useful) • People can maintain social capital as they move from one offline community to another 	<ul style="list-style-type: none"> • Potential sampling bias (i.e., gender, ethnicity, age, one community) • The instruments were designed specifically for this study (i.e., validity issue) • Regression analysis does not allow to make a causal inference
LaRose et al. (2001)	A sample of 171 university students, taking surveys in class	Path analysis to re-test the causal relationship between Internet use and depression (by Kraut et al., 1998) from social cognitive perspective	<ul style="list-style-type: none"> • Internet use was positively related to social support • Social support had a significant and negative direct relationship to depression • The results countered the Kraut's negative results 	<ul style="list-style-type: none"> • A cross-sectional study with a limited sample • Conceptual and methodological discrepancies with Kraut's study (although the study yielded noteworthy results)

Matei & Ball-Rokeach (2002)	<p>Secondary analysis of the 'Metamorphosis' project in southern California</p> <ul style="list-style-type: none"> The data was collected through telephone survey focus groups, and mail survey; unclear sample sizes 	Logistic regression	<ul style="list-style-type: none"> Those with a greater number of people offline are more likely to form online ties Online ties link people with similar ethnic backgrounds In socially fragmented ethnic communities, online ties are more likely to be formed Ethnicity seems to play an important role Internet is a good tool for maintaining social ties A higher level of belonging to real communities is related to higher interaction online Individuals are more likely to make friends online when they have a relatively high level of belonging 	<ul style="list-style-type: none"> The methodology of the study may not be culturally sensitive (i.e., survey method) Sampling bias (i.e., more female, higher income, higher education level, older residents; excluding non-English speaking people) Insufficient samples for each ethnic group? (Statistical power is questionable) Preliminary statistical analysis
Miyata (2002)	A longitudinal study with 331 Japanese mothers who have preschool children are solicited online from the online forum related child-rearing, taking online surveys	SEM to examine the relationship between online social support and people's wellbeing	<ul style="list-style-type: none"> Japanese mothers who receive real support also tend to receive Internet support Mothers who have existing social support got more social support from using the Internet Mothers with more real support showed greater wellbeing Mothers who receive more Internet support demonstrate more wellbeing than those who receive less Internet support The more mothers already obtain social support from their strong ties, the more they seek social support from weak ties 	<ul style="list-style-type: none"> Longitudinal with only 3 months apart between the first and second survey Potential sampling bias (i.e., those solicited online were included)
Toyokawa (2006)	A sample of 26 Japanese sojourner spouses to be interviewed based on grounded theory	Tape-recorded interviews are transcribed for analysis to explore the function of social network among Japanese sojourner spouses	<ul style="list-style-type: none"> Social network of Japanese wives functions as providing desired resources for anyone in then network Although the strong bond of then network can produce stress, no one is willing to leave the network 	<ul style="list-style-type: none"> The study focuses only on social networks within a closed circle of Japanese people Availability of other sources of support should be examined

Wangberg et al. (2007)	Secondary analysis of two data: (1) stratified samples of the population of seven European countries participated in computer-assisted telephone interviews (N=7934) from EHT (2) Data from six of the same countries as in the EHT and in the same age group (N=11248)	SEM to assess the relations between media use, SES, social support and subjective health	<ul style="list-style-type: none"> • Internet use had both a direct positive relation to subjective health, as well as an indirect positive relation, mediated through social support • Internet use was more highly correlated with social support • SES was related to subjective health and to Internet use • Social support had both a direct effect on health, as well as an indirect effect through influencing health behavior 	<ul style="list-style-type: none"> • Cross-sectional study • No theoretical support for the proposed relationship • Problems with large samples (influencing chi-square statistics)
Williams (2007)	A sample of 884 individuals solicited online to complete the web-based survey	<p>Stepwise regression models to test the relationship between each of the four social capital types (online and offline for bonding and bridging) and loneliness</p> <p><i>*William's (2006) Scales for Social Capital were used in this study</i></p>	<ul style="list-style-type: none"> • Significantly more bonding social capital was found online; more bridging social capital was found offline • Time online and diversity of personal contacts were positively correlated • Internet use can generate new ties by linking to diverse people • Internet use seems related to increased bridging social capital but declining bonding 	<ul style="list-style-type: none"> • Potential sampling bias (i.e., gender, ethnicity, only online users) • Limited time period for participation • Other statistical methods can be used (i.e., SEM) for analysis
Ye (2006a)	A sample of 112 Chinese international students in the U.S. solicited through ads to complete questionnaires	Regression to analyze factors associated with acculturative stress, interpersonal social support, and use of online ethnic groups	<ul style="list-style-type: none"> • Building online communities among students with similar backgrounds was found to be an important way to facilitate the acculturation process • The Internet plays a key role in cross-cultural adjustment 	<ul style="list-style-type: none"> • Potential sampling bias (i.e., those who stay in the U.S. longer are included)
Ye (2006b)	A sample of 135 Chinese international students recruited from online groups to complete online surveys	Hierarchical regression analysis to examine factors associated with socio-cultural adjustment, psychological adjustment, perceived social support, and online ethnic groups	<ul style="list-style-type: none"> • Perceived support from online and offline were negatively related to social difficulties • Perceived support from long distance social networks was positively related to psychological and emotional wellbeing, but not social • Longer lengths of stay are related to larger offline social capital 	<ul style="list-style-type: none"> • Potential sampling bias (i.e., only Internet users are included in the study) • Validity of the instruments

APPENDIX C

SUMMARY OF SELECTED EMPIRICAL LITERATURES ON
ACCULTURATION AND POSITIVE OUTCOMES

Author (Year)	Sample and Data Collection	Major Analysis	Noticeable Findings	Limitations
Barry & Grilo (2002)	A sample of East Asian immigrant adults recruited through international office of a university, completing the questionnaires	Regression analyses (1) to examine the willingness of East Asian immigrants in the U.S. to use and recommend psychological services and (2) to examine the association cultural variables (acculturation, self-construal, and ethnic identity), psychological distress, demographics, and willingness to seek/recommend psychological services *Barry's (2001) East Asian Acculturation Measure was used to assess acculturation	<ul style="list-style-type: none"> Assimilation is related to more willingness to seek treatment East Asian immigrants who reported low interpersonal distance were more likely to seek and recommend psychological services Female immigrants and those who were older were more willing to seek or recommend psychological services The more fluent participants were in English, the more likely they were to seek treatment Assimilation, interpersonal distance, gender, age, lengths of stay in the U.S., and English proficiency were significant predictors of the outcome 	<ul style="list-style-type: none"> Biases in sample (huge range in age and education, No informed consent was obtained No clear distinction between international students and immigrants
Black & Gregersen (1991)	A US sample of 321 expatriates and their spouses in eight international cities, completing the questionnaires asking their adjustment, previous international experience, and other demographic variables	Regression analyses to examine the antecedents of spouse cross-cultural adjustment to interacting with host country nationals and to coping with the general foreign environment	<ul style="list-style-type: none"> Spouses may have difficult time in adjusting due to disruption of their career and long-term social relationship back home The adjustment of the spouse is positively related to the adjustment of the expatriates Support from companies and family are critical for adjustment of both expatriates and their spouses 	<ul style="list-style-type: none"> Cultural issues are not included (for example, language)
Nicholson & Imaizumi (1993)	A sample of 91 Japanese expatriates (male business managers and professionals) in London, completing the questionnaires	<ul style="list-style-type: none"> DVs include adjustment, wellbeing, mental health, and modes of adjustment; IVs include pre-departure experience, family factors, job performance, self-efficacy, social interaction, etc Regression to examine work and non-work adjustment 	<ul style="list-style-type: none"> Cultural adjustment is significantly important for wellbeing Expatriate experience is stressful and challenging English proficiency is critical 	<ul style="list-style-type: none"> The questionnaires were all in English; lengthy Homogeneous sample

Roccas, Horenczyk, & Schwartz (2000)	A sample of 100 recent Russian immigrants to Israel, completing the questionnaires	Correlations to examine associations of immigrants' wellbeing with the discrepancies they perceive between their own acculturation attitudes and the acculturation expectations of members of the host society (by measured by conformity, wellbeing, acculturation attitudes, and perceived discrepancies)	<ul style="list-style-type: none"> • For this group, integration was the preferred acculturation attitude, followed by separation and then assimilation • When discrepancies are minimum, immigrants show better wellbeing • Discrepancies in acculturation have a negative effect on wellbeing • Assimilation is negatively correlated with life satisfaction 	<ul style="list-style-type: none"> • The acculturation attitude measure had only three dimensions of Berry's concept (marginalization was not included) • Only preliminary statistics were used • It does not allow to make causal statements
Searle & Ward (1990)	A sample of 105 academic sojourners in New Zealand, completing the surveys	Multiple regression analyses to distinguish psychological and socio-cultural forms of adjustment during the process of cross-cultural transitions	<ul style="list-style-type: none"> • Satisfaction with relationship with the host society was related to enhanced psychological adjustment • Positive links between social support and psychological wellbeing • Psychological and socio-cultural adjustment are interrelated but are found to be conceptually distinct 	<ul style="list-style-type: none"> • Relatively homogeneous sample • Not rigorous statistical technique for confirmatory analysis of the constructs
Shaffer, Harrison, & Gilley (1999)	A multi-national sample of 452 international assignees in US cities, completing the questionnaires	SEM to test the theoretical model of the dimensions and determinants of adjustment to international assignments	<ul style="list-style-type: none"> • Language fluency has a significant positive relationship to adjustment • Cultural novelty and spousal adjustment were important direct effects of interaction and general adjustment 	<ul style="list-style-type: none"> • No demographic variables were examined in the model
Takeuchi, Yun, & Russell (2002)	A sample of 170 Japanese male expatriates working in the U.S. with spouses, completing the postal surveys	<ul style="list-style-type: none"> • SEM to understand the antecedents and consequences of expatriate adjustment • Links of variables (previous knowledge of the host country, language proficiency, willingness to communicate, and perception of the novelty of the host culture) and adjustment to the host culture) to be examined 	<ul style="list-style-type: none"> • Language proficiency was significantly, positively related to work adjustment • Being proficient in the host cultural language may be more important when individuals interact and relate with others at work • Adjustment plays a critical role during the international assignment 	<ul style="list-style-type: none"> • Measures are not standardized • Sampling methods (Although more response were obtained from both expatriates and their spouses, only 170 were used for analysis) • Relatively a small sample size for SEM; homogeneous sample • Association between demographic variables and outcomes were not examined

Ward & Kennedy (1993b)	Two studies are examined: (1) A sample of 145 academic sojourners in New Zealand, taking the questionnaires (2) A sample of 156 academic sojourners in Singapore, taking the questionnaires	Both studies utilized multiple regressions to explore psychological and socio-cultural adjustment of academic sojourners by assessing cultural, personal, and psychosocial components	<ul style="list-style-type: none"> • Psychological adjustment was predicted by social adaptation • Socio-cultural adjustment was predicted by social connectedness to a host society • Social support network (from the host society) is related to satisfaction with life and psychological adjustment • Acculturation effort and social support network affects emotional wellbeing (mood and satisfaction) • Relations with the host society is vital for psychological and emotional wellbeing 	<ul style="list-style-type: none"> • Slightly different questionnaires was used to generalize the findings from two different samples
Ward & Kennedy (1994)	A sample of 98 sojourners (diverse nationalities) affiliated with an international organization in New Zealand, completing the postal questionnaire	<ul style="list-style-type: none"> • 2 X 2 analyses of variance to examine acculturation strategies and psychological/socio-cultural adaptation in the cross-cultural transition • The questionnaires include measurement of acculturation, psychological adjustment, and socio-cultural adaptation 	<ul style="list-style-type: none"> • Integration may be related to better psychological and social wellbeing; assimilation may be related to better socio-cultural wellbeing • All four acculturation orientations have certain impact on adaptation. • Integration may be the most effective acculturation pattern 	<ul style="list-style-type: none"> • Statistical analysis may be preliminary (only categorical data analyses were done) • Potential sampling bias due to problems with the solicitation method and low response rate
Ward & Rana-Deuba (1999)	A sample of 104 sojourners (with diverse backgrounds) in Nepal, completing the survey assessing acculturation style, psychological adjustment, and socio-cultural adaptation	ANOVA to examine the two dimensions (host and co-national identification) and four models (integration, separation, assimilation, and marginalization) of acculturation and their relationship to sojourner adjustment	<ul style="list-style-type: none"> • Co-national identity was negatively associated with psychological distress • Host national identification was associated with fewer social difficulties • Integration may be related to less acculturative stress • Assimilation is strongly linked to decrement in socio-cultural adaptive problems 	<ul style="list-style-type: none"> • Statistical analysis may be preliminary • Huge diversity in data; no cross-cultural comparison

APPENDIX D

ENGLISH VERSION OF THE COVER LETTER, THE MEASURE, AND
THE DEMOGRAPHIC QUESTIONNAIRE,
FOLLOWED BY JAPANESE VERSION

(English Translation of the Cover Letter)

Hello.

I, Sachi Ando, a doctoral student at the University of Texas at Arlington School of Social Work, am conducting research concerning wellbeing among Japanese immigrants and sojourners.

With an exponential growth of immigrants, sojourners, and refugees in the United States, issues such as cultural adjustment have become a hot topic in the United States among scholars, educators, and social workers. However, little attention has been paid to immigrants and sojourners from Japan. A few studies have ever done to explore social support, acculturation, and wellbeing among Japanese immigrants and sojourners.

For these reasons, I am planning to investigate how social support network influences acculturation and wellbeing among Japanese immigrants and sojourners. I believe this information will help those who will come to the United States in the future.

I am looking for Japanese individuals who came to the United States as immigrants or for study or employment. This packet includes this letter and a series of survey. It may take about 30 minutes to complete.

I make sure that confidentiality is maintained. Your name will never appear on answering sheets of the survey or any other way except on the consent form. Your participation is voluntary, and you can refuse or withdraw participation any time at no consequence.

If you are willing to participate in the study, please read and sign the informed consent first, and answer the survey.

I hope this study will provide useful information to Japanese immigrants and sojourners living abroad.

Wishing you a happy and flourishing life in the United States!

Sincerely yours,

Sachi Ando, LMSW

Email: sachi.ando@mavs.uta.edu

Tell: (408) 314-2709

INFORMED CONSENT

PRINCIPAL INVESTIGATOR NAME:

Sachi Ando

TITLE OF PROJECT:

Flourishing among Japanese Immigrants and Sojourners in Texas: Social Capital and Acculturation

INTRODUCTION

You are being asked to participate in a research study. Your participation is voluntary. Please ask questions if there is anything you do not understand.

PURPOSE:

The purpose of this study is to develop an understanding of how social support and adaptation to American society are related to the overall wellbeing among Japanese immigrants and sojourners in Texas.

DURATION:

It will take approximately 30 minutes to complete the survey.

PROCEDURES:

You will be asked to complete three sets of questionnaires about your social support, adaptation to American society, and wellbeing. Also, demographic questions will be asked.

POSSIBLE BENEFITS:

You may benefit from this research, including the possibility that the research may help other Japanese immigrants and sojourners in the future.

COMPENSATION:

There are no rewards or monetary compensations for participating in this research.

POSSIBLE RISKS/DISCOMFORTS:

There are no anticipated risks for participating in this research.

ALTERNATIVE PROCEDURES/TREATMENTS:

You can choose whether to participate or not. There is no penalty or loss of benefits for non-participation.

WITHDRAWAL FROM THE STUDY:

You may discontinue participation at any time without penalty or loss of benefits, to which you are otherwise entitled.

NUMBER OF PARTICIPANTS:

I expect 400 of participants to enroll in this study.

JUN 02 2009
APPROVED

JUN 01 2010

16 October 2007

Institutional Review Board

1

CONFIDENTIALITY:

If in the unlikely event it becomes necessary for the Institutional Review Board to review your research records, then The University of Texas at Arlington will protect the confidentiality of those records to the extent permitted by law. Your research records will not be released without your consent unless required by law or a court order. The data resulting from your participation may be made available to other researchers in the future for research purposes not detailed within this consent form. In these cases, the data will contain no identifying information that could associate you with it, or with your participation in any study.

No identifying information will be obtained from the instruments that participants take. Those who agree to participate to the study will sign the consent form. All study documents will be kept at the University of Texas (in Dr. Elliott's office) for three years. Only Sachi Ando (PI) and Dr. Elliott will have access to the data for research purposes only. The data will be statistically analyzed and presented as an aggregate, not as an individual. If the results of this research are published or presented at scientific meetings, your identity will not be disclosed.

CONTACT FOR QUESTIONS:

Questions about this research or your rights as a research subject may be directed to Sachi Ando at (408) 314-2709. You may contact Dr. Doreen Elliott at (817) 272-3930 or the Institutional Review Board at the University of Texas at Arlington at (817) 272-3723 in the event of a research-related injury.

JUN 02 2009

APPROVED

JUN 01 2010

Institutional Review Board

CONSENT

As a representative of this study, I have explained the purpose, the procedures, the benefits, and the risks that are involved in this research study:

Signature and printed name of principal investigator or person obtaining consent

Date

By signing below, you confirm that you have read or had this document read to you. You have been informed about this study's purpose, procedures, possible benefits and risks, and you have received a copy of this form. You have been given the opportunity to ask questions before you sign, and you have been told that you can ask other questions at any time.

You voluntarily agree to participate in this study. By signing this form, you are not waiving any of your legal rights. Refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled, and then you may discontinue participation at any time without penalty or loss of benefits, to which you are otherwise entitled.

Signature of Volunteer

Date

JUN 02 2009

APPROVED

JUN 01 2010

Institutional Review Board

Mental Health Continuum-Short Form (Keyes, 2008)

Please answer the following questions are about how you have been feeling and how you have been functioning during the past month. Place a check mark in the box that best represents how often you have experienced or felt the following:

<i>During the past month, how often did you feel ...</i>	Never	Once or Twice	About Once a Week	About 2 or 3 Times a Week	Almost Every day	Every day
1) happy	0	1	2	3	4	5
2) interested in life	0	1	2	3	4	5
3) satisfied	0	1	2	3	4	5
4) that you had something important to contribute to society	0	1	2	3	4	5
5) that you belonged to a community (like a social group, or your neighborhood)	0	1	2	3	4	5
6) that our society is becoming a better place for people like you	0	1	2	3	4	5
7) that people are basically good	0	1	2	3	4	5
8) that the way our society works makes sense to you	0	1	2	3	4	5
9) that you liked most parts of your personality	0	1	2	3	4	5
10) good at managing the responsibilities of your daily life	0	1	2	3	4	5
11) that you had warm and trusting relationships with others	0	1	2	3	4	5
12) that you had experiences that challenged you to grow and become a better person	0	1	2	3	4	5
13) confident to think or express your own ideas and opinions	0	1	2	3	4	5
14) that your life has a sense of direction or meaning to it	0	1	2	3	4	5

Scale for Offline Social Capital (Williams, 2006)

Below are twenty statements with which you may agree or disagree. Using the scale from 1 (Strongly Disagree) to 5 (Strongly Agree), indicate your agreement with each item by circling the appropriate number.

Questions	Scale of Importance				
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1) There are several people offline I trust to help solve my problems.	1	2	3	4	5
2) There is someone offline I can turn for advice about making very important decisions.	1	2	3	4	5
3) There is no one offline that I feel comfortable talking to about intimate personal problems.	1	2	3	4	5
4) When I feel lonely, there are several people offline I can talk to.	1	2	3	4	5
5) If I needed an emergency loan of \$500, I know someone offline I can turn to.	1	2	3	4	5
6) The people I interact with offline would put their reputation on the line for me.	1	2	3	4	5
7) The people I interact with offline would be good job references for me.	1	2	3	4	5
8) The people interact with offline would share their last dollar with me.	1	2	3	4	5
9) I do not know people offline well enough to get them to do anything important.	1	2	3	4	5
10) The people I interact with offline would help me fight an injustice.	1	2	3	4	5
11) Interacting with people offline makes me interested in things that happen outside of my town.	1	2	3	4	5
12) Interacting with people offline makes me want to try new things.	1	2	3	4	5
13) Interacting with people offline makes me interested in what people unlike me are thinking.	1	2	3	4	5
14) Talking with people offline makes me curious about other places in the world.	1	2	3	4	5
15) Interacting with people offline makes me feel like part of a larger community.	1	2	3	4	5
16) Interacting with people offline makes me feel connected to the bigger picture.	1	2	3	4	5
17) Interacting with people offline reminds me that everyone in the world is connected.	1	2	3	4	5
18) I am willing to spend time to support general offline community activities.	1	2	3	4	5
19) Interacting with people offline gives me new people to talk to.	1	2	3	4	5
20) Offline, I come in contact with new people all the time.	1	2	3	4	5

Demographic Questionnaire (1)

Social networking sites (SNS) are Web-based services to build social network of people on the Internet.

1) Japanese SNS account(s) you have.

(Circle all that apply)

- | | |
|-------------------------|--------------------|
| 1. Mixi | 2. GREE |
| 3. <i>Rakuten Links</i> | 4. <i>Café Sta</i> |
| 5. So-net SNS | 6. Worldia |
| Other(|) |

2) Non-Japanese SNS account(s) you have.

(Circle all that apply)

- | | |
|----------------|-------------|
| 1. Cyworld | 2. MySpace |
| 3. Facebook | 4. Flickr |
| 5. Friendster | 6. Multiply |
| 7. YouTube | 8. hi5 |
| 9. Yahoo! 360° | 10. Twitter |
| 11. LinkedIn | |
| Other(|) |

3) How often do you use SNS?

1. Everyday
2. Almost everyday
3. Three or four times a week
4. Once or twice a week
5. A few times a month
6. I don't use SNS that often
7. I don't use SNS
8. I don't have any account

4) Reason(s) for SNS use

(Circle all that apply)

1. To maintain communication with family, relatives, and friends
2. To create new communication with new people
3. To show diary and/or pictures
4. To obtain/share information on jobs, leisure, etc.
5. Other ()

5) Which SNS function(s) do you utilize?

(Circle all that apply)

1. Profile
2. Search friends
3. Diary (Weblog)
4. Online communities
5. Sending/receiving messages
6. Tracing visitors to your site(s)
7. Address book
8. Calendar
9. Picture album
10. Sharing videos
11. Introducing people
12. Games
13. Other ()

Questions regarding communication with families and friends:

6) How do you communicate with families and friends in Japan or places other than the United States?

1. Phone
2. Email
3. Text-message (i.e., cell phone)
4. Instant messenger
5. Social networking site(s)
6. Other ()

7) How do you communicate with families and friends in the United States?

1. Phone
2. Email
3. Text-message (i.e., cell phone)
4. Instant messenger
5. Social networking site(s)
6. Other ()

8) By using the telephone, how often do you communicate with your families and friends in Japan or places other than the United States?

1. Everyday
2. Almost everyday
3. Three or four times a week
4. Once or twice a week
5. A few times a month
6. I don't contact often

9) By using email, text-message, instant messenger, and/or social networking sites, how often do you communicate with your families and friends in Japan or places other than the United States?

1. Everyday
2. Almost everyday
3. Three or four times a week
4. Once or twice a week
5. A few times a month
6. I don't contact often

10) By using the telephone, how often do you communicate with your families and friends in the United States?

1. Everyday
2. Almost everyday
3. Three or four times a week
4. Once or twice a week
5. A few times a month
6. I don't contact often

11) By using email, text-message, instant messenger, and/or social networking sites, how often do you communicate with your families and friends in the United States?

1. Everyday
2. Almost everyday
3. Three or four times a week
4. Once or twice a week
5. A few times a month
6. I don't contact often

Scale for Online Social Capital (Williams, 2006)

Below are twenty statements with which you may agree or disagree. Using the scale from 1 (Strongly Disagree) to 5 (Strongly Agree), indicate your agreement with each item by circling the appropriate number.

Questions	Scale of Importance				
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1) There are several people online I trust to help solve my problems.	1	2	3	4	5
2) There is someone online I can turn for advice about making very important decisions.	1	2	3	4	5
3) There is no one online that I feel comfortable talking to about intimate personal problems.	1	2	3	4	5
4) When I feel lonely, there are several people online I can talk to.	1	2	3	4	5
5) If I needed an emergency loan of \$500, I know someone online I can turn to.	1	2	3	4	5
6) The people I interact with online would put their reputation on the line for me.	1	2	3	4	5
7) The people I interact with online would be good job references for me.	1	2	3	4	5
8) The people interact with online would share their last dollar with me.	1	2	3	4	5
9) I do not know people online well enough to get them to do anything important.	1	2	3	4	5
10) The people I interact with online would help me fight an injustice.	1	2	3	4	5
11) Interacting with people online makes me interested in things that happen outside of my town.	1	2	3	4	5
12) Interacting with people online makes me want to try new things.	1	2	3	4	5
13) Interacting with people online makes me interested in what people unlike me are thinking.	1	2	3	4	5
14) Talking with people online makes me curious about other places in the world.	1	2	3	4	5
15) Interacting with people online makes me feel like part of a larger community.	1	2	3	4	5
16) Interacting with people online makes me feel connected to the bigger picture.	1	2	3	4	5
17) Interacting with people online reminds me that everyone in the world is connected.	1	2	3	4	5
18) I am willing to spend time to support general online community activities.	1	2	3	4	5
19) Interacting with people online gives me new people to talk to.	1	2	3	4	5
20) Online, I come in contact with new people all the time.	1	2	3	4	5

Vancouver Index of Acculturation for Japanese (Ryder et al., 2000)

Please answer each question as carefully as possible by circling one of the numbers to the right of each question to indicate your degree of agreement or disagreement.

Questions	Strongly disagree		Disagree		Neutral		Agree		Strongly agree
1) I often participate in Japanese cultural traditions.	1	2	3	4	5	6	7	8	9
2) I often participate in American cultural traditions.	1	2	3	4	5	6	7	8	9
3) I would be willing to marry a Japanese person.	1	2	3	4	5	6	7	8	9
4) I would be willing to marry an American person.	1	2	3	4	5	6	7	8	9
5) I enjoy social activities with Japanese people.	1	2	3	4	5	6	7	8	9
6) I enjoy social activities with typical American people.	1	2	3	4	5	6	7	8	9
7) I am comfortable working with Japanese people.	1	2	3	4	5	6	7	8	9
8) I am comfortable working with typical American people.	1	2	3	4	5	6	7	8	9
9) I enjoy Japanese entertainment (e.g., movies, music).	1	2	3	4	5	6	7	8	9
10) I enjoy American entertainment (e.g., movies, music).	1	2	3	4	5	6	7	8	9
11) I often behave in ways that are typically Japanese.	1	2	3	4	5	6	7	8	9
12) I often behave in ways that are typically American.	1	2	3	4	5	6	7	8	9
13) It is important for me to maintain or develop Japanese cultural practices.	1	2	3	4	5	6	7	8	9
14) It is important for me to maintain or develop American cultural practices.	1	2	3	4	5	6	7	8	9
15) I believe in Japanese values.	1	2	3	4	5	6	7	8	9
16) I believe in mainstream American values.	1	2	3	4	5	6	7	8	9
17) I enjoy Japanese jokes and humor.	1	2	3	4	5	6	7	8	9
18) I enjoy typical American jokes and humor.	1	2	3	4	5	6	7	8	9
19) I am interested in having Japanese friends.	1	2	3	4	5	6	7	8	9
20) I am interested in having American friends.	1	2	3	4	5	6	7	8	9

Demographic Questionnaire (2)

Questions regarding yourself:

12) Gender 1. Male 2. Female

13) Age () years old

14) Current marital status

1. Married
2. Single (never married)
3. Separated/Divorced
4. Widowed

15) Education

1. 8 years or less (elementary school equivalent)
2. 9-10 years (middle school equivalent)
3. 11-12 years (high school equivalent)
4. 13-15 (college equivalent)
5. 16 years or more (university/graduate school)

16) Living condition

1. Living alone
2. Living with family
3. Living with non-family
4. Other ()

17) Do you have any child(ren)?

1. Yes
 →How many children do you have? ()
2. No

18) Purpose of coming to the United States

1. Study abroad
2. Research/Teaching
3. Work/Business project
4. Inter-marriage
5. Immigrant
6. Come along with my spouse
7. Other ()

19) Your intention of coming to the United States

1. I wanted to come.
2. I did not want to come.
3. I do not know.

20) Your intention of going back to Japan

1. I want to go back to Japan as early as possible.
2. I want to go back to Japan sooner or later.
3. I do not to go back to Japan.
4. I do not know.

21) Current immigration status

1. U.S. citizen
2. Green Card holder
3. Non-immigrant visa
→ Type of visa ()
4. Other ()

22) Employment status

1. Full time
2. Part time
3. Housewife
4. Student
5. Unemployed
6. Other ()

23) Lengths of stay in the United States

Total years you live in the United States
() years () months

24) Future plans

1. I will stay in the United States
2. I will go back to Japan
When? a. About () years () months later
b. I don't know when
3. I don't know whether to stay here or to go back to Japan
4. Other ()

25) Religion

1. Christian
2. Buddhist
3. Shinto
4. Atheist/No religion
5. Other ()

26) Social interaction at workplace/school

1. I interact with almost Americans
2. I interact with almost Japanese
3. I interact with Americans and Japanese
4. Other ()
5. Not applicable

27) Social interaction in your daily life

1. I interact with almost Americans
2. I interact with almost Japanese
3. I interact with both Americans and Japanese
4. Other ()

28) Since you have been to the United States, how many times did you return to Japan?

1. Never
2. Once or twice
3. Three to four times
4. More than five times

29) Annual household income

1. Below \$29,999
2. \$30,000 --- \$59,999
3. \$60,000 --- \$99,999
4. \$100,000 or more

30) English proficiency

(1) I am confident in speaking English.

- a. Totally agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Totally disagree

(2) I am confident in listening to English.

- a. Totally agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Totally disagree

(3) I am confident in writing in English

- a. Totally agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Totally disagree

(4) I am confident in reading in English.

- a. Totally agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Totally disagree

*This is the end of the survey.
Please feel free to leave me any comments on the back page.
Thank you very much for your participation.*

拝啓

私、安藤 幸（あんどうさち）は、テキサス大学アーリントン校ソーシャルワーク学部にて在籍して、移民・長期滞在者の皆さまの幸せ(wellbeing)についての研究をしています。

このたび、日本人の永住者・長期滞在者の皆さまにこの研究へのご協力をお願いしたく、お手紙を差し上げています。

さて、最近アメリカでは、移民・長期滞在者・難民の増加に伴って、学者、教育者、そしてソーシャルワーカーの間でさまざまな研究が行われています。しかし、日本からの永住者や長期滞在者に関しては、今までほとんど関心が払われていませんでした。

永住者や長期滞在者の皆さまが、どのようなサポートを持ち、どのようにアメリカ文化に順応され、真に幸せな生活を送っておられるのか、明確なデータで裏付けられた実情についての検証がされていないのが現状です。

そこで私は、日本からの永住者や長期滞在者が持っているサポートがどのように文化的順応に役立ち、幸せな生活にどのように影響しているかを総合的に調べることを目的に、アンケート調査をすることにしました。

この研究は、将来アメリカに永住・長期滞在することになる人々にとってたいへん意義のあることだと確信します。

この調査は、特にアメリカに永住目的で移住された方、または留学や仕事の関係で長期滞在されている個人を対象としています。

以上の趣旨をご理解の上、同意書にご署名していただき、この手紙とともに同封されているアンケートにご回答くださいますよう、よろしくお願い申し上げます。

すべてご回答いただくには、約30分を要します。アンケートは無記名です。また、ご回答をいただくことで、個人のプライバシーが明かされるようなことや、ご迷惑をおかけすることは一切ありません。

この研究が、海外で生活していらっしゃる日本人の永住者・長期滞在者の方々に少しでもお役に立てばと願っております。

最後に、皆さまのアメリカでの生活が幸せで豊かなものでありますことを、心からお祈り申し上げます。

敬具

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同意書

主任研究者：

安藤 幸（あんど う さち）

調査名：

テキサスにおける日本人永住者・長期滞在者の幸福度：社会的関係資本と文化順応

序文：

アンケート調査へのご協力をお願いします。ご協力はあなたの自由意志によるものです。不明な点などございましたら、お気軽にお問い合わせください。

目的：

この研究は、日常生活やオンラインの社会的関係資本が、テキサス在住の日本人永住者・滞在者の文化順応にどのように作用し、幸福度に関係しているかを調査するものです。

所要時間：

すべてご回答いただくのに30分ほど掛かります。

手順：

直接的なかわり合いやインターネットを使ってあなたがどのような社会的関係を築いておられるか、どのようにアメリカと日本の両文化に順応されているか、それらがいかに心理社会面・感情面での幸福と関係しているかについてお聞きます。あなた自身への質問を含めて、四種類のアンケートに回答していただきます。

謝礼：

特別な謝礼はお支払いできませんが、皆さまにご協力いただきますことで、将来永住・長期滞在を考えておられる他の日本人に対する今後の研究に役立てたいと思います。

リスク・不快感：

アンケート調査にご協力いただくにあたって、リスクや不快感を与えないよう十分に配慮しております。

ご協力の選択・中断：

あなたはご自分の意思で協力することを選んだり、またいつでも辞退することができます。また、それによってあなたに不利益が及ぶことはありません。

調査対象者数：

日本人400名のご協力を目標にしています。

JUN 02 2009

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JUN 01 2010

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守秘義務：

万が一、倫理委員会があなたの回答を閲覧する必要がある場合は、テキサス大学アーリントン校が法律で許される範囲であなたに対する守秘義務を守ります。法律や裁判所命令による場合以外は、あなたの回答があなたの同意なしに公開されることはありません。この同意書には記載されていない場合でも、将来他の研究者があなたの回答を研究目的に使用することがあるかもしれません。そのような場合でも、あなたの個人情報が漏れることは絶対にありません。

アンケートは無記名で、回答内容のプライバシーは保護されます。このアンケート調査にご協力いただける場合には、同意書に署名をしていただきます。すべてのデータ、そして同意書はエリオット博士が3年間厳重に保管いたします。ご協力いただいたアンケートの回答は研究目的のみに使用されます。また研究者、エリオット博士、そして倫理委員会のみが、回答用紙を閲覧することができます。データは統計分析しますので、個人情報が明かされることは絶対にありません。この研究結果が出版されたり、学会で発表されるような場合にも、個人情報が明かされることは絶対にありません。

連絡先：

アンケート調査へのご協力にあたり、この研究について、または、あなたの権利についてご質問がありましたら、安藤幸(電話：408-314-2709)までお問い合わせください。また、このアンケート調査によって損害をこうむるようなことがありましたら、ドリーン・エリオット博士(電話：817-272-3930)、またはテキサス大学アーリントン校倫理委員会(電話：817-272-3723)までお問い合わせください。

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同意書

この調査の代表者とし、この調査の目的、手順、謝礼、リスクを説明しました。

主任研究者または代理人の署名と氏名

日付

以下に署名することで、あなたがこの同意書をお読みになり、理解されましたことを確認いたします。あなたは、この調査の目的、手順、謝礼、リスクに関しての説明を読み、同意書のコピーをお受け取りになりました。あなたは同意する前に質問する機会を与えられ、また質問がある場合はいつでも問い合わせできることも伝えられています。

あなたは、この調査にご本人の意思でご協力されることに同意します。この同意書に署名されても、あなたが法的権利を失うことはありません。ご協力を拒否されたり、途中でご協力を中断された場合も、あなたに不利益が及ぶことは一切ありません。

ご協力者のご署名

日付

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Mental Health Continuum-Short Form (Keyes, 2008)

あなたがこの30日間の日常生活において感じたことや行動についての質問です。「1度も感じなかった」「毎日感じた」まで6段階で表示されています。あなたが感じた部分の数字を○印で囲んでください。

この30日間で、あなたは次のように 何度感じましたか？	一度も 感じな かった	一度か 二度 感じた	週に 一度 感じた	週に 二、 三度 感じた	ほぼ 毎日 感じた	毎日 感じた
1) 幸せであると感じた	0	1	2	3	4	5
2) 今の生活に興味を感じている	0	1	2	3	4	5
3) 今の生活に満足している	0	1	2	3	4	5
4) この社会には、私が貢献できるだろう大切な何かがあると感じている	0	1	2	3	4	5
5) 地域社会（例えば社会的グループやあなたの近隣社会）になじんでいる	0	1	2	3	4	5
6) この社会は、自分と同じ境遇にある人々にとっても住みやすい場所になりつつある	0	1	2	3	4	5
7) 人々は基本的には善人である	0	1	2	3	4	5
8) わたしが生活しているこの社会のあり方は、道理にかなっている	0	1	2	3	4	5
9) 自分の性格の大部分は、自分自身では好ましいと感じている	0	1	2	3	4	5
10) 毎日の生活でしなくてはいけないことをうまくこなせている	0	1	2	3	4	5
11) 暖かく信頼できる人間関係を持てたと感じている	0	1	2	3	4	5
12) 自分が人間的に成長し、人格者になることを試されるような経験をした	0	1	2	3	4	5
13) 自分の考えや意見を持ち、それを表現する自信がある	0	1	2	3	4	5
14) 人生の歩み方を定め、それを実現していく感性を持っている	0	1	2	3	4	5

Scale for Offline Social Capital (Williams, 2006)

Offline（インターネットを介さない実際の日常生活）において、あなたと人と社会との関わりについてお聞きます。質問は、「全くそうは思わない」から「まさしくそう思う」まで5段階で表示されています。あなたが思う項目の数字を○印で囲んでください。

質問	あなたにとっての大切さ				
	全く そう 思わ ない	そう 思わ ない	どち らと も言 えない	そう 思う	まさ しく そう 思う
1) 問題を解決するために助けてくれる人たちが、自分の周りにいる	1	2	3	4	5
2) 大切な決定をしなければならない時、アドバイスをくれる人が自分の周りにいる	1	2	3	4	5
3) 自分の個人的な問題を心を開いて話せる人は、自分の周りにはいない	1	2	3	4	5
4) 寂しい時に話をできる人が、自分の周りに何人かいる	1	2	3	4	5
5) 緊急に500ドル必要な時に頼める人が、自分の周りにいる	1	2	3	4	5
6) 日常生活で交流している人たちは、自分の立場を犠牲にしてもわたしの味方になってくれる	1	2	3	4	5
7) 日常生活で交流している人たちは、就職活動をする時にわたしのよい推薦者になってくれる	1	2	3	4	5
8) 日常生活で交流している人たちは、自分たちが困っていても、わたしを助けてくれる	1	2	3	4	5
9) 大切なことを頼めるほどの人が、日常生活で交流している人の中にはいない	1	2	3	4	5
10) 日常生活で交流している人たちは、社会の不公平（差別など）に立ち向かうために、わたしを助けてくれる	1	2	3	4	5
11) 日常生活で交流している人たちは、わたしが住んでいる町以外の場所で起こったことにも興味を持たせてくれる	1	2	3	4	5
12) 日常生活で交流している人たちは、わたしが何か新しいことに挑戦したくなるような気分にさせてくれる	1	2	3	4	5
13) 日常生活で交流している人たちは、わたしの考えがおよばないようなことにも、興味を持たせてくれる	1	2	3	4	5
14) 日常生活で交流している人たちと話をすると、世界のいろんな場所に興味がわく	1	2	3	4	5
15) 日常生活で人と交流すると、大きな社会に属しているという気持ちになれる	1	2	3	4	5

Scale for Offline Social Capital 続き

質問	あなたにとっての大切さ				
	全く そう 思わ ない	そう 思わ ない	ど ち ら も 言 え ない	そう 思う	まさ しく そう 思う
16) 日常生活で人と交流すると、もっと大きな社会とつながっていると感じる	1	2	3	4	5
17) 日常生活で人と交流すると、世界中の人はみんなつながっていると感じる	1	2	3	4	5
18) 日常生活で、地域社会の活動に積極的に時間をさいてみたいと思う	1	2	3	4	5
19) 日常生活で人と交流すると、新しい人と話す機会ができる	1	2	3	4	5
20) 日常生活で、新しい人たちといつも知り合いになる	1	2	3	4	5

Demographic Questionnaire (1)

ソーシャル・ネットワーキング・サイト (SNS) は、インターネット上で社会的なネットワークを築くウェブサイトのことです。あなたのSNS利用についてお聞きます。当てはまる数字に○を、() には記入をお願いします。

1) アカウントを持っている日本のSNS

(当てはまるものすべてに○をしてください)

- | | |
|---------------|------------|
| 1. Mixi | 2. GREE |
| 3. 楽天リンクス | 4. カフェスタ |
| 5. So-net SNS | 6. Worldia |
| その他() | |

2) アカウントを持っている日本以外のSNS

(当てはまるものすべてに○をしてください)

- | | |
|----------------|-------------|
| 1. Cyworld | 2. MySpace |
| 3. Facebook | 4. Flickr |
| 5. Friendster | 6. Multiply |
| 7. YouTube | 8. hi5 |
| 9. Yahoo! 360° | 10. Twitter |
| 11. LinkedIn | |
| その他() | |

3) SNSの利用頻度

1. 毎日かかさず
2. ほぼ毎日
3. 週に3、4度
4. 週に1、2度
5. 月に数回
6. ほとんどつかわない
7. 全くつかわない
8. アカウントを持っていない

4) SNSを利用する理由

(当てはまるものすべてに○をしてください)

1. 家族・友人・知人間のコミュニケーションを保つため
2. 直接関係のない人との新しいコミュニケーションを作るため
3. 日記や写真などを公開するため
4. 仕事やレジャーなどの情報交換、収集のため
5. その他 ()

5) SNSのどのような機能を活用していますか。

(当てはまるものすべてに○をしてください)

1. プロフィール機能
2. ユーザー（友人）検索機能
3. 日記（ブログ）機能
4. コミュニティ機能
5. メッセージ送受信機能
6. 足跡機能
7. アドレス帳機能
8. カレンダー機能
9. アルバム（写真）機能
10. 動画共有
11. 紹介文機能
12. ゲーム機能
13. その他 ()

家族、友人、知人とのコミュニケーションについてお聞きします。

6) 日本またはアメリカ以外にいる家族、友人、知人とのコミュニケーションの手段
(当てはまるものすべてに○をしてください)

1. 電話
2. Eメール
3. 携帯メール
4. インスタント・メッセージ
5. ソーシャル・ネットワーキング・サイト (例: ミクシーなど)
6. その他 ()

7) アメリカにいる家族、友人、知人とのコミュニケーション手段
(当てはまるものすべてに○をしてください)

1. 電話
2. Eメール
3. 携帯メール
4. インスタント・メッセージ
5. ソーシャル・ネット・ワーキング・サイト
6. その他 ()

8) 電話を使って、日本またはアメリカ以外にいる家族、友人、知人とのコミュニケーションの頻度

1. 毎日かかさず
2. ほぼ毎日
3. 週に3、4度
4. 週に1、2度
5. 月に数回
6. ほとんど連絡を取らない

9) Eメール、携帯メール、インスタントメッセージ、またはソーシャル・ネットワーキング・サイトを使って、日本またはアメリカ以外にいる家族、友人、知人とのコミュニケーションの頻度

1. 毎日かかさず
2. ほぼ毎日
3. 週に3、4度
4. 週に1、2度
5. 月に数回
6. ほとんど連絡を取らない

10) 電話を使って、アメリカにいる家族、友人、知人とのコミュニケーションの頻度

1. 毎日かかさず
2. ほぼ毎日
3. 週に3、4度
4. 週に1、2度
5. 月に数回
6. ほとんど連絡を取らない

11) Eメール、携帯メール、インスタントメッセージ、またはソーシャル・ネットワーキング・サイトを使って、アメリカにいる家族、友人、知人とのコミュニケーションの頻度

1. 毎日かかさず
2. ほぼ毎日
3. 週に3、4度
4. 週に1、2度
5. 月に数回
6. ほとんど連絡を取らない

Scale for Online Social Capital (Williams, 2006)

Online（インターネットを介した生活）において、あなたと人と社会との関わりについてお聞きします。インターネット（ネット）を使った、家族、友人、知人とのコミュニケーションも含まれます。質問は、「全くそう思わない」から「まさしくそう思う」まで5段階で表示されています。あなたが思う項目の数字を○印で囲んでください。

質問	あなたにとっての大切さ				
	全く そう 思わ ない	そ う 思 わ ない	ど ち ら も 言 え ない	そ う 思 う	ま さ し く そ う 思 う
1) ネットを使うと、わたしの問題を解決するために助けてくれる人たちがいる	1	2	3	4	5
2) ネットを使うと、大切な決定をしなければならない時、アドバイスをくれる人がある	1	2	3	4	5
3) ネットを使うと、個人的な問題を心を開いて話せる人はいない	1	2	3	4	5
4) ネットを使って、寂しい時に話をできる人が何人かいる	1	2	3	4	5
5) 緊急に500ドル必要な時に、ネットを使って頼める人がある	1	2	3	4	5
6) ネットを使って交流している人たちは、自分の立場を犠牲にしてもわたしの味方になってくれる	1	2	3	4	5
7) ネットを使って交流している人たちは、就職活動をする時にわたしのよい推薦者になってくれる	1	2	3	4	5
8) ネットを使って交流している人たちは、自分たちが困っていてもわたしを助けてくれる	1	2	3	4	5
9) ネットを使っでは、大切なことを頼める人はいない	1	2	3	4	5
10) ネットを使って交流している人たちは、社会の不公平（差別など）に立ち向かうために、わたしを助けてくれる	1	2	3	4	5
11) ネットを使って交流している人たちは、外の世界に興味を持たせてくれる	1	2	3	4	5
12) ネットを使って交流している人たちは、わたしが何か新しいことに挑戦したくなるような気分させてくれる	1	2	3	4	5
13) ネットを使って交流している人たちは、わたしの考えがおよばないようなことにも、興味を持たせてくれる	1	2	3	4	5
14) ネットを使って人と交流すると、世界のいろんな場所に興味がわく	1	2	3	4	5
15) ネットを使って人と交流すると、大きな社会に属しているという気持ちになれる	1	2	3	4	5

Scale for Online Social Capital 続き

質問	あなたにとっての大切さ				
	全く そう 思わ ない	そう 思わ ない	どち らと も 言え ない	そう 思う	まさ しく そう 思う
16) ネットを使って人と交流すると、もっと大きな社会とつながっていると感じる	1	2	3	4	5
17) ネットを使って人と交流すると、世界中の人はみんなつながっていると感じる	1	2	3	4	5
18) ネット上のコミュニティ活動（ソーシャル・ネットワーキング・サイトなど）に積極的に時間をさいてみたいと思う	1	2	3	4	5
19) ネットを使って交流すると、新しい人と話す機会ができる	1	2	3	4	5
20) ネットを使うと、いつも新しい人と知り合いになる	1	2	3	4	5

Vancouver Index of Acculturation for Japanese (Ryder et al., 2000)

アメリカと日本の文化への適応についてお聞きます。質問は、「全く当てはまらない」から「完全に当てはまる」まで9段階で表示されています。あなたが思う項目の数字を○印で囲んでください。

質問	全く当てはまらない		あまり当てはまらない		どちらとも言えない		少し当てはまる		完全に当てはまる
1) わたしは、日本の文化・伝統的なイベントによく参加する	1	2	3	4	5	6	7	8	9
2) わたしは、アメリカの文化・伝統的なイベントによく参加する	1	2	3	4	5	6	7	8	9
3) わたしは、日本人同士で結婚することにたいして抵抗感はない	1	2	3	4	5	6	7	8	9
4) わたしは、アメリカ人と結婚することにたいして抵抗感はない	1	2	3	4	5	6	7	8	9
5) わたしは、日本人同士で交流することが楽しい	1	2	3	4	5	6	7	8	9
6) わたしは、典型的なアメリカ人と交流することが楽しい	1	2	3	4	5	6	7	8	9
7) わたしは、日本人とでも心地よく働ける	1	2	3	4	5	6	7	8	9
8) わたしは、典型的なアメリカ人とでも心地よく働ける	1	2	3	4	5	6	7	8	9
9) わたしは、日本の娯楽（例：映画や音楽）を楽しめる	1	2	3	4	5	6	7	8	9
10) わたしは、アメリカの娯楽（例：映画や音楽）を楽しめる	1	2	3	4	5	6	7	8	9
11) わたしはよく、典型的な日本人のような行動をとる	1	2	3	4	5	6	7	8	9
12) わたしはよく、典型的なアメリカ人のような行動をとる	1	2	3	4	5	6	7	8	9
13) わたしにとって、日本の文化や習慣を保ったり、受け継ぐことは大切だ	1	2	3	4	5	6	7	8	9
14) わたしにとって、アメリカの文化や習慣を保ったり、受け継ぐことは大切だ	1	2	3	4	5	6	7	8	9
15) わたしは、日本の価値観をもっている	1	2	3	4	5	6	7	8	9
16) わたしは、アメリカの価値観をもっている	1	2	3	4	5	6	7	8	9
17) わたしは、日本のジョークやお笑い（ユーモア）を楽しめる	1	2	3	4	5	6	7	8	9
18) わたしは、典型的なアメリカのジョークやお笑い（ユーモア）を楽しめる	1	2	3	4	5	6	7	8	9
19) わたしは、日本人の友だちを作ることに興味がある	1	2	3	4	5	6	7	8	9
20) わたしは、アメリカ人の友だちを作ることに興味がある	1	2	3	4	5	6	7	8	9

Demographic Questionnaire (2)

最後に、あなたのことについてお聞きます。当てはまる数字に○を、() には記入をお願いします。

<p>12) 性別</p> <p>1. 男性</p> <p>2. 女性</p>	<p>17) お子さんはいますか？</p> <p>1. いる →何人いますか？()人</p> <p>2. いない</p>
<p>13) 年齢</p> <p>() 歳</p>	<p>18) アメリカに来た目的 (今回の渡航に関してお答えください)</p> <p>1. 留学</p> <p>2. 研究・教育</p> <p>3. 仕事・業務</p> <p>4. 国際結婚</p> <p>5. 移住・永住</p> <p>6. 配偶者など家族の異動に伴</p> <p>7. その他()</p>
<p>14) 現在の配偶関係</p> <p>1. 既婚</p> <p>2. 未婚</p> <p>3. 離別</p> <p>4. 死別</p>	<p>19) 渡米の意思</p> <p>1. アメリカに来たかった</p> <p>2. アメリカに来たくなかった</p> <p>3. どちらとも言えない</p>
<p>15) 学歴</p> <p>1. 8年以下 (小学校)</p> <p>2. 9-10年 (中学)</p> <p>3. 11-12年 (高等学校)</p> <p>4. 13-15年 (短大・専門学校)</p> <p>5. 16年以上 (大学・大学院)</p>	<p>20) 日本へ帰国の意思</p> <p>1. できれば早く帰りたい</p> <p>2. いつかは帰りたい</p> <p>3. できれば帰りたくない</p> <p>4. どちらとも言えない</p>
<p>16) 世帯状況</p> <p>1. 単身</p> <p>2. 家族と同居</p> <p>3. 家族以外と同居</p> <p>4. その他()</p>	

<p>21) 現在のイミグレーション・ステータス</p> <p>1. アメリカ市民</p> <p>2. グリーンカード保持</p> <p>3. 非移民ビザ保持 →ビザの種類()</p> <p>4. その他 ()</p>	<p>25) 宗教</p> <p>1. キリスト教</p> <p>2. 仏教</p> <p>3. 神道</p> <p>4. 無宗教・特になし</p> <p>5. その他 ()</p>
<p>22) 現在の就労状況</p> <p>1. 常勤 (フルタイム)</p> <p>2. 非常勤 (パートタイム)</p> <p>3. 専業主婦</p> <p>4. 学生</p> <p>5. 無職</p> <p>6. その他 ()</p>	<p>26) 職場または学校での交流</p> <p>1. ほとんどがアメリカ人</p> <p>2. ほとんどが日本人</p> <p>3. アメリカ人・日本人とも</p> <p>4. その他 ()</p> <p>5. 当てはまらない</p>
<p>23) アメリカでの、これまでの合計 居住年数</p> <p>() 年 () ヶ月</p>	<p>27) 日常生活での交流</p> <p>1. ほとんどがアメリカ人</p> <p>2. ほとんどが日本人</p> <p>3. アメリカ人・日本人とも</p> <p>4. その他 ()</p>
<p>24) 今後の滞在予定</p> <p>1. アメリカに永住</p> <p>2. 日本に帰国 →いつ頃? a. 約()年 ()ヶ月後 b. 時期は未定</p> <p>3. アメリカに永住か日本へ帰国 か今は未定</p> <p>4. その他 ()</p>	<p>28) アメリカに来てから、 日本へはどれくらい帰りましたか?</p> <p>1. 1度も帰っていない</p> <p>2. 1～2度</p> <p>3. 3～4度</p> <p>4. 5度以上</p> <hr/> <p>29) 家庭全体の年収</p> <p>1. 29,999ドル以下</p> <p>2. 30,000ドル --- 59,999ドル</p> <p>3. 60,000ドル --- 99,999ドル</p> <p>4. 100,000ドル以上</p>

30) 英語に関して

(1)私は英語で話す自信がある。

- a. 全くそう思う
- b. そう思う
- c. どちらとも言えない
- d. そうは思わない
- e. 全くそう思わない

(2)私は英語のリスニングに自信がある。

- a. 全くそう思う
- b. そう思う
- c. どちらとも言えない
- d. そうは思わない
- e. 全くそう思わない

(3)私は英語のライティングに自信がある。

- a. 全くそう思う
- b. そう思う
- c. どちらとも言えない
- d. そうは思わない
- e. 全くそう思わない

(4)私は英語の読解に自信がある。

- a. 全くそう思う
- b. そう思う
- c. どちらとも言えない
- d. そうは思わない
- e. 全くそう思わない

アンケートは以上で終わりです。

ご意見などございましたら、裏面にご自由にご記入ください。

ご協力どうもありがとうございました。

APPENDIX E
SOLICITATION ADVERTISEMENT

日本人コミュニティの幸福度 アンケートにご協力ください

“テキサス在住の日本人の皆さまの幸福度に関する研究”
をテキサス大学アーリントン校社会福祉学部の博士課程で
行っています。

アメリカ生活において成功するための社会・文化的要素と
幸福度の関係性を調べる為のアンケート調査です。

- ☐ 日本人（長期滞在者、永住権取得者、市民権取得者）
- ☐ 18歳以上の方
- ☐ 日本語でのアンケートに回答していただける方

上記の条件に該当される方でアンケートに協力頂ける方は、
安藤幸（sachi.ando@mavs.uta.edu）までご連絡、お問い合
わせください。

特別な謝礼はお支払いできませんが、渡米予定の日本人に
対する今後の研究に役立てていきたいと思いをします。

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（211 S. Cooper St., Arlington, TX 76015）にて行われています。

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BIOGRAPHICAL INFORMATION

Sachi Ando was born and brought up in Nara, Japan. Her early experiences of home-stay abroad (San Antonio, TX; Royal Tunbridge Wells, UK; Scituate, MA; Laredo, TX) inspired her to live in the United States. Sachi received full scholarships from Kansai Gaidai University in Japan to study at the University of South Florida for one year and at the University at Albany, State University of New York (SUNY-Albany) for two years. After the completion of her Bachelor of Arts in Psychology with a minor in Sociology at SUNY-Albany in 2002 and Bachelor of Arts in English at Kansai Gaidai University in 2003, she moved to Texas for graduate education. She received her Master of Science in Social Work in 2004 and Ph.D. in Social Work in 2010 from the University of Texas at Arlington (UTA). Sachi is a Licensed Master Social Worker in the state of Texas since 2005. Sachi was admitted to the International Summer School in Forced Migration at the University of Oxford, UK, in 2008.

During her graduate studies at UTA, Sachi received numerous awards and scholarships, including the University Scholar from UTA, the Outstanding Doctoral Student and the Dean's Excellence Award from UTA School of Social Work, Who's Who Among Students in American Universities and Colleges, The Chancellor's List, and The National Dean's List, to name a few. Sachi is a member of the following honor societies: Psi Chi, the National Honor Society in Psychology; Phi Alpha Social Work Honor Society; and, Phi Beta Delta Honor Society for International Scholars. Sachi received a distinguished teaching award from UTA in 2010.

Sachi has established a research agenda in the areas of international migration and wellbeing among immigrants and refugees. Her professional mission and passion is to become a social work researcher to seek social justice and wellbeing of all people in the world. Sachi plans to practice as a social worker for about two years after the completion of her Ph.D. before pursuing a career in academia.