Theorizing and Testing Models of Community Capacity and Acculturation

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Dissertation submitted to the faculty of the Virginia Polytechnic Institute and State University in partial fulfillment of the requirements for the degree of

Doctor of Philosophy
In
Human Development

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November 1, 2006
Virginia Polytechnic Institute and State University
Blacksburg, Virginia

Keywords: community capacity, acculturation, Korean immigrants, sense of community, community provisions, community engagement, theoretical models

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ABSTRACT

The primary purpose of this research project was to explain how Korean immigrants develop acculturation attitudes toward Korean and American culture and how these attitudes are related to their experiences within their community in America. In order to achieve this goal, this project consisted of two empirical studies.

In Study 1, the model of community capacity and acculturation was tested using structural equation modeling and the model fit the data very well. The results of the hypotheses tests in Study 1 were as follows: Sense of Community, Community Provisions, and Community Engagement were positively correlated with each other. Sense of Community and Community Provisions directly influenced acculturation attitudes toward American culture. Community Capacity directly influenced acculturation attitudes toward Korean culture. Sense of community and Community Provisions had significant indirect effects on acculturation attitudes toward Korean culture.

In Study 2, using structural equation modeling, the model of community adjustment was tested across three groups (INTEGRATION, ASSIMILATION, and SEPARATION) who had developed different acculturation attitudes and the model fit the data well except for ASSIMILATION. The results of the tests of the hypotheses in Study 2 were as follows: Sense of Community and Community Capacity were positively correlated with each other in all groups. Only INTEGRATION did Sense of Community directly influence Community Provisions. However, Community Capacity directly influenced community provisions in all three groups. In INTEGRATION and SEPARATION, Community Engagement directly influenced Community Provisions. Community Capacity indirectly influenced Community Provisions in both INTEGRATION and SEPARATION. Finally, I concluded that Korean immigrants experienced the process of community adjustment differently regarding acculturation attitudes.

Results from these investigations explicitly reveal that the application of community capacity in research on acculturation was valuable for explaining some individual and contextual variations in acculturation. Acculturation was a complex, multi-dimensional process. Korean immigrants developed different attitudes and their attitudes impacted differently on their lives within their larger community. The theoretical concept of community capacity has much promise as a guide for future theory and research on acculturation.

RESEARCH GRANT

This research was funded by

A grant from the Fahs-Beck Fund for Research and Experimentation, The New York Community Trust, New York

A Korean Honor Scholarship from The Embassy of Korea in the United States, Washington D.C.

The Vetra R. Mancini and Jay A. Mancini Research Prize, Center for Gerontology, Virginia Tech, Blacksburg, VA

A Graduate Research Development Program- Diversity Research Grant, Office of Multicultural Affairs, Virginia Tech, Blacksburg, VA

&

A Graduate Research Development Program Award, Graduate Student Assembly, Virginia Tech, Blacksburg, VA

To my family

ACKNOWLEDGEMENT

I was very fortunate to have a lot of people who provided me with tremendous support during my education at Virginia Tech. Thanks to all of their guidance and prayers, I was finally able to complete my dissertation and get the doctoral degree that I always dreamt about.

I want to give special thanks to my advisor and mentor, Dr. Jay A. Mancini. I never could have done what I have done without his support and guidance. I have really enjoyed working with him. In his absence, Dr. Rosemary Blieszner was always there for me. She led me to think through the whole dissertation processes with her endless knowledge, advice, and kindness. The personal and professional experiences that I had with Dr. Tammy Henderson were priceless. I had exceptional committee members, Drs. Katherine Allen, Mark Benson, and Kee Jeong Kim, who always gave me academic and professional input in a favor of my growth. I appreciate all of these faculty.

A special thank also goes to Drs. Peggy Meszaros, Elizabeth Creamer, and Carol Burger and my co-worker Anne Laughine in the "Women in Information Technology (WIT)" and "Investigating the Gender Component: Cultures that Promote Equality in Undergraduate Engineering (IGC)" project team. I became a better tenderm-bike rider with the support and challenges that I have received from the backseats.

I deeply appreciate Sean Heffron for his efforts and time in support of my academic and personal life. They mean a lot to me and I cannot thank him enough for what he has done for me.

I also want to thank all the Korean immigrants who participated in my doctoral research survey, those who helped me to distribute the survey questionnaires, and Hyun-Jeong Lee. I could not have completed my dissertation without their help.

Last, but not least I thank my parents and brothers for their unconditional love for me and my friends in Korea and those whom I have met in the U.S. for their encouragement and support while I was studying at Virginia Tech. In particular, I would like to thank Father Bosco Kim at Saint Paul Abbey in Newton, New Jersey, Sister Mari Columba at Carmelite Monastery in Terre Haute, Illinois and those who always pray for me.

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CHAPTER 1. INTRODUCTION

Cultural diversity has become one of the most important issues in American society and in the discipline of family sciences. Immigrant families are one of many types of diverse families in the United States. The number of immigrants has dramatically increased during the last three decades, with 28.4 million immigrants legally admitted to the United States between 1973 and 2000 (Schmidley, 2001). The number of immigrants to the United States between 2001 and 2004 was 3,780,019 (Office of Immigration Statistics, 2006). A total of 235,831 Koreans came to the U.S. between 2001 and 2004 (Office of Immigration Statistics) and they were one of the top 10 ethnic groups in numbers of immigrants to the United States over the past decade (Schmidley). Research on the acculturation of Koreans to life in the United States may be able to serve as an example of how immigrants integrate into American society, especially with regard to community-related processes.

Because it is strongly associated with immigration laws, policies, and practices at federal, state, city, and local community levels, as well as with other family and social issues (Hurh, 1998; Lee, 1999), the process of acculturation and adjustment of immigrants is a very complex, multidimensional issue (Berry, Kim, Power, Young, & Bujaki, 1989; Lee, Sobal, & Frongillo, 2003; Portes, 1997). To deal with acculturation issues facing Korean immigrants and elaborate on the strengths and resilience necessary for successful adjustment, researchers should examine risks and protective factors at individual, family, and community levels. However, studies on Korean immigrants have paid more attention to adjustment at the individual and family level than at the community level. Researchers have focused on social support for older Koreans and their adjustment (Kim, 1999; Kurzeja, Koh, Koh, & Liu, 1986; Wong, Yoo, & Stewart, 2005), parenting and child development (Farver & Lee-Shin, 2000; Park, 2001; Yoon, 2001), gender inequality (Lim, 1997; Min, 2001), work roles among wives (Kim & Kim, 1998), and parent-child relationships (Kwak, 2003) among Korean immigrants. Although the findings of these studies imply that communities influence individual and family acculturation, few researchers have directly investigated how Korean immigrants influence and are influenced by community processes.

Some researchers have attempted to capture community effects on Korean immigrants' adjustment by using socio-demographic variables, such as ethnicity, income, education, and working status (Kwak, 2003; Lee et al., 2003; Park, 2001). A few researchers have also focused on the effects of religious participation (Hurh & Kim, 1990; Min, 2000) and discrimination (Noh & Kaspar, 2003) on adjustment among Korean immigrants. Although these community structural and contextual variables predict a certain level of difference in psychological, socio-cultural, and marital adjustment and characterize the groups that take different acculturation attitudes, researchers have not provided thorough explanations about how these variables influence the process of acculturation among Korean immigrants. Overall, complex community-level processes within diverse contexts have not been directly examined, but rather assumed. Therefore, additional study is needed of the role of a community that contributes to the acculturation of Korean immigrants.

Definitions of community capacity differ among researchers (Chaskin, Brown, Venkatesh, & Vidal, 2001). Some focus on organizational-level resources, skills, and commitment and others focus on individual-level resources or the participation of individual community members in various community actions. Some focus on connections, shared values, or a sentiment about supporting the community while others focus on civic engagement in community building processes. For example, some researchers define community capacity as that which makes a community work through the interaction of the human capital, organizational resources, and social capital existing within the community (Chaskin et al.). Another definition describes an ongoing process that focuses on the demonstration of shared responsibility and collective competence among community members as they relate to solving problems and developing programs to assist with identified needs (Bowen, Martin, Mancini, & Nelson, 2000; Mancini, Bowen, & Martin, 2005). The latter is more action-oriented while the former is more focusing on resources. In particular, the latter has started being empirically tested in the field of human and family sciences (Bowen, Martin, Mancini, & Nelson, 2001). Bowen and colleagues' theoretical concept of community capacity was used as a basis for developing the conceptual models used in this research project.

In order to examine multidimensional acculturation attitudes, Berry's (1974, 1976, 1980) theoretical framework of acculturation was adopted. This framework was helpful to demonstrate processes of acculturation via interactions within individual and social contexts among immigrants. When the concept of community capacity is combined with this acculturation framework, it provides significant insight into how unique community factors play important roles in shaping the acculturation attitudes of immigrants and vice versa.

In summary, the theoretical frameworks of community capacity and acculturation highlight how immigrants exchange supports and resources by utilizing formal and informal community networks, develop emotional bonds to their neighborhood, are actively engaged in diverse community activities, and experience community capacity as a group within the host society. These fameworks also illuminate how these community experiences are related to the development of acculturation attitudes among immigrants. Strong community capacity may produce desirable and integrative acculturation attitudes. Integrative attitudes toward both the native and the host culture may contribute to better experiences within a community. On the other hand, positive experiences within the host community may also contribute to the development of integrative attitudes.

The primary purpose of this research project was to explain how Korean immigrants develop their acculturation attitudes toward Korean and American culture and how these attitudes are related to their experiences within their community in America. The models of community capacity and acculturation attitudes provided a means of investigating the complexity of Korean immigrants' acculturation. This process involved dynamic interactions among core community factors, such as sense of community, engagement in community activities, and mutual exchanges of support.

In order to achieve this goal, this project consisted of two empirical studies. Study 1 examined how the way that Korean immigrants felt and acted within the community influenced the development of acculturation attitudes toward Korean and American culture. Study 2 examined how different types of acculturation attitudes led Korean immigrants to become involved in diverse community activities and to utilize support within their community. In the following chapter, I review the existing literature

related to the theoretical concepts of community capacity, acculturation, sense of community, community provisions, and community engagement. Chapter 3 describes the procedure of survey distribution, the characteristics of the research participants, and the measurement of each theoretical concept. Chapters 4 and 5 include conceptual models, analyses, results, and discussions of the two studies. Finally, the last chapter suggests implications for theory and future research based on findings of this project and lessons learned from limitations of the studies.

CHAPTER 2. THEORETICAL FRAMEWORK

Theoretical Background of Community Capacity

The theoretical family-oriented concept of community capacity originated from two important theoretical concepts in the social sciences (Bowen et al., 2000; Mancini et al., 2005) -- social organization (Furstenberg & Hughes, 1997; Sampson, 1992) and collective efficacy (Sampson, 2001; Sampson, Raudenbush, & Earls, 1997). Social organization, originating from social disorganization theory (Kornhauser, 1978), plays an important role as an umbrella theory for conceptualizing the collective processes that reflect complex community contexts (Mancini et al.).

Social organization refers to "the collection of values, norms, processes, and behavior patterns within a community that organize, facilitate, and constrain the interactions among community members" (Mancini, Martin, & Bowen, 2003, p. 319). According to Mancini and his colleagues (2005), this definition focuses on the capacity-enhancement feature of social organization, which emphasizes maximizing opportunities for building community assets and confronting community issues as a group. They reject the idea that social organization is the opposite end of the social disorganization continuum in explaining a community's ability to control problems. They argue that social organization explains how the community as a whole creates and shares values, beliefs, and meanings in response to culture and other ecological factors. It also explains the community-level processes that enable individuals and families to maximize opportunities for the generation of social capital and community capacity through informal and formal networks within the community to achieve desired results, such as health, well-being, safety, and family resiliency (Bowen et al., 2000; Mancini et al., 2005). The concept of community capacity captures the collective action component of social organization and applies these group effects to individual and family outcomes.

Another important theoretical concept in the community capacity model that supports the theory of social organization is collective efficacy (Bowen et al., 2000; Mancini et al., 2005). The term collective efficacy focuses on the exercise of social control (shared beliefs in a community's collaborative capabilities for actions to achieve a common good) and the expectations for collective action within a community, resulting in the production of social capital (Sampson, 2003; Sampson et al., 1997). Similar to

collective efficacy, community capacity addresses the important role of shared beliefs and expectations in a community. However, community capacity differs from collective efficacy in the following aspects. First, community capacity strongly emphasizes the demonstration of collective action and mutual responsibility among community members in addition to the recognition of a willingness to support the community. Therefore, community capacity is a more action-driven concept than collective efficacy (Mancini et al.). In addition, community capacity articulates achieving community results as an important part of social organizational processes. By recognizing community results, community members gain insight into how to utilize the existing resources in order to solve challenges and promote the well-being of the community and its members (Mancini, Martin, et al., 2003, Mancini et al., 2005). That is, community capacity goes beyond the creation of social capital. These unique aspects of community capacity explain the way of practicing shared beliefs among community members to their action in order to mobilize the community as a group.

Community Capacity

Grounded in the theoretical concepts of social organization and collective efficacy, community capacity is defined as "the extent to which community members (a) demonstrate a sense of shared responsibility for the general welfare of the community and its individual members, and (b) demonstrate collective competence in taking advantage of opportunities for addressing community needs and confronting situations that threaten the safety and well-being of community members"(Bowen et al., 2000, p. 7). Civic engagement is a key aspect of this definition because community capacity represents collective efforts to organize, facilitate, and constrain the interactions among community members over time and across concerns, which go beyond a sentiment to do good for a community and its members (Mancini, Martin, et al., 2003). This concept of community capacity reflects a resilience perspective that positions community members in problem solving and asset-building processes. It is an approach that directs attention to the impact of collective efforts within the community on members' well-being. Dynamic and creative relationships between a community and its members are viewed as important resources which community members can access in order to mobilize the community.

Acculturation Attitudes

Acculturation is defined as the process of psychological and cultural changes as a result of continuous and direct contact with different cultures (Berry, 2003). By exchanging cultural features of both their own ethnic and their new host society during acculturation, immigrants develop unique strategies that promote their chances of success in cultural transition to the new culture. Berry, Phinney, Sam, and Vedder (2006) categorize acculturation strategies into two concepts: acculturation attitudes that represent a psychological side of acculturation strategies (the way that immigrants prefer to live in the new society) and actual behavioral outcomes (what immigrants are actually able to do, such as language proficiency and use, social contacts and relationships). In this project, the focus was on attitudinal strategies rather than behavioral strategies in acculturation. Since many social constraints exist on behavior, immigrants are likely to show discrepancy between their psychological and behavioral changes (Berry). In addition, a number of researchers consider psychological acculturation as a key variable that can capture individual differences during the process of adjustment to a new culture (Ryder, Alden, & Paulhus, 2000). Therefore, it was assumed that psychological changes in acculturation strategies would be able to reflect ongoing acculturation better than behavioral changes at the time of data collection.

Berry's (1974, 1980) bidimensional acculturation framework is widely accepted in most research on acculturation (Tadmor & Tetlock, 2006). This bidimensional framework explains dynamic relationships between immigrants and people in the host country by presenting the degree to which immigrants associate with both their own ethnic and the host culture (Berry, 2003; Phinney, Berry, Vedder, & Liebkind, 2006). The bidimensional framework of acculturation assumes that bicultural individuals may maintain some aspects of their native culture while adapting to a new society. Therefore, this framework has the strength to explain the immigrants who do not follow the expected patterns of the classic theory of assimilation to a host culture by losing their own native cultural identity. With a unidimensional perspective, it is difficult to explain acculturation attitudes of those who are highly familiar with aspects of both their own and the host culture and those who are not familiar with any aspects of either culture (Dion & Dion, 1996). A similar criticism is also made by several researchers in sociology (Portes,

Fernandez-Kelly, & Haller, 2005). These scholars addressed the problem of the classic assimilation theory and suggested the segmented assimilation hypothesis, which expects heterogeneous assimilation outcomes of immigrants within different contexts. For example, differences in ethnicity, family structure, and residential characteristics were able to explain immigrant adolescents' divergent educational outcomes well. These outcomes could not be explained only by an increasing Americanization for different groups (Hirschman, 2001).

The combination of the following two key components of acculturation, (a) the extent to which immigrants value maintaining their own cultural heritage and identity and (b) the extent to which immigrants value being associated with the host culture, results in four types of acculturation attitudes: integration, assimilation, separation, and marginalization. Integration involves a group of immigrants who value maintaining their cultural heritage while also interacting with people within the host culture. Assimilation involves those who only value interacting with the culture of the host society, while separation involves those who intend to keep their own cultural heritage without being associated with the host culture. Marginalization involves those who do not value participating in either of these cultures. Marginalization may be either an attitudinal strategy that immigrants choose to deal with their acculturative situation or an outcome of a failure in assimilation due to discriminatory attitudes and practice by the dominant group. The figures in Berry's work (e.g., Berry, 2003; Phinney et al., 2006) present these four types of acculturation attitudes based on the bidimensional acculturation framework.

Acculturation attitudes are the by-product of social processes. Acculturation includes changes not only at the individual psychological level but also at the societal level. Social and environmental changes influence the development of acculturation attitudes (Trimble, 2003). Based on the people with whom immigrants interact (their family, peers, and significant others outside the family) and community environments in which they live (perceived discriminating actions or bias toward nonmajority ethnic groups and social stratification by SES), the levels of immigrants' eagerness to obtain or avoid the new culture and maintain or give up the ethnic culture vary (Berry & Kalin, 1995; Berry, et al., 1989; Guarnizo, Portes, & Haller, 2003; Noh & Kaspar, 2003; Phinney et al., 2006; Portes & Rumbaut, 1996). Investigating how immigrants interact

with others within a community is critical to explaining variation within acculturation attitudes (Ataca & Berry, 2002; Berry, 1997; Berry et al., 1989; Dion & Dion, 2001; Kalin & Berry, 1995; Nauck, 2001a; Phinney, Ong, & Madden, 2000; Portes, 1997). The community does not necessarily mean a specific ethnic community, but actually includes a larger community defined by both geographic and psychological boundaries.

The importance of explaining the process of acculturation has been addressed previously (Portes, 1997). However, the impact of exposure to a new culture on the choice of acculturation attitudes is less known (Tadmor, 2006). Many empirical studies using Berry's framework concluded with examinations of integration, assimilation, separation, and marginalization group differences in psychological, sociocultural, and family adjustment, or other developmental issues (e.g., Ataca & Berry, 2002; Berry et al., 1989; Chun, Organista, & Marin, 2003; Ryder et al., 2000). This research trend raises important questions about the causal relationships among acculturation attitudes, structural variables (e.g., nationality, language, ethnic norms and behaviors, socio-economic variables, and length of residency), the variables related to different types of adjustment, and community-related variables (e.g., community structure, social networks, civic engagement, and community embeddedness). In particular, addressing the process of acculturation within the community beyond categorizing acculturation attitudes and testing their differences must be accomplished in order to improve the existing theories of acculturation (Berry et al., 2006).

A few researchers recently have paid more attention to the relationship between community and acculturation. For example, some researchers have examined the relationship between sense of community and acculturation (e.g., Kalin & Berry, 1995; Sonn, 2002; Vedder, van de Vijver, & Liebkind, 2006). These researchers reported that a sense of community within the ethnic group is important for the continuity of ethnic and cultural identity (Sonn). In addition, a strong sense of attachment to or identification with the larger society fosters the integrative attitude of immigrants (Kalin & Berry). Other researchers have studied the structures (domains and sources) and processes (creation and utilization) of support and resources (e.g., Liang, 1994; Nauck, 2001b; Wong et al., 2005). Immigrants need different types of support and resources (information, emotional support, companionship, language support, and tangible support), but they often have a relatively

small number of sources that can provide the necessary support for them (Wong et al.). The support and resources that immigrants utilize can be created through the strong ties of close relationships (Nauck; Wong et al.). Differences in resource and support structures are related to different strategies of acculturation and adjustment to a new culture (Nauck). Characteristics of close relationships that immigrants maintain also strongly affect their choice of acculturation attitudes, and in turn, the outcomes of acculturation (Tadmor & Tetlock, 2006). For example, the more assimilated immigrants are, the more they have social contacts and ties with Americans they have (Lee et al., 2003) and the more likely they are to naturalize (Liang). In order to create and maintain a broad range of social connections, participating in diverse activities within and outside the native ethnic group is important. Active civic participation benefits the assimilation of immigrants (Gordon, 1964; Sterne, 2001) through the learning of aspects of the host culture and majority language and making connections that immigrants need in order to access to resources (Lee, 2005). Participation is also an avenue through which immigrants can contribute to their community and facilitates their integration into the broader community (Fennema & Tillie, 1999; Karpathakis, 1994). In addition, participation in ethnic organizations helps immigrants to keep practicing their own cultural heritage and maintain their ethnic identities (Alba, 1990; Lee).

The findings of the studies mentioned above explicitly or implicitly suggest that sense of community, support, and participation are important factors affecting the acculturation process and immigrants' adjustment. These results also demonstrate that the three community variables are directly related to each other or influence each other indirectly via other variables (e.g., Bowen, Mancini, Martin, Ware, & Nelson, 2003; Bowen et al., 2001; Chavis & Wandersman, 1990; Florin & Wandersman, 1984; Farrell, Aubry, & Coulombe, 2004). Therefore, examining how these three community factors together affect acculturation will provide a better understanding of the complex community effect on acculturation. In the following section, these three community factors and their relationships are reviewed more thoroughly.

Sense of Community

Sense of community is a popular theoretical concept within community psychology. Among the ongoing efforts to theorize regarding sense of community

(Chipuer & Pretty, 1999; Cantillon, Davidson, & Schweitzer, 2003), McMillan and Chavis's (1986) model is recognized as the primary theoretical reference for many studies (Tartaglia, 2006). In their model, McMillan (1976, as cited in McMillan & Chavis, 1986) defined sense of community as "a feeling that members have of belonging, a feeling that members matter to one another and to the group, and shared faith that members' needs will be met through their commitment to be together" (p. 9).

Sense of community has four distinct aspects. Membership refers to a feeling of belonging and of being a part of a community. Influence is a bidirectional concept, which means that community members acknowledge others' value, needs, and opinions and they matter to each other. Integration and fulfillment of needs indicate that community members can fulfill others' needs while they meet their own needs through social interactions within the community. Finally, shared emotional connections reflect an emotional attachment to the community that can be built by sharing important events, resolving community tasks, honoring other community members, and experiencing a spiritual bond together through interactions with others in positive ways (McMillan & Chavis, 1986).

Sense of community specifically explains how people in the same community are connected to each other and how this sense of connectedness among community members is associated with the social processes in which they are engaged (Cantillon et al., 2003; Chaskin, 2001; Mancini, Martin, et al., 2003; McMillan & Chavis, 1986). Sense of community is strongly related to level of participation in a variety of community activities, including church, school, political, and other civic activities (Chavis & Wandersman, 1990; Davidson & Cotter, 1989; Florin & Wandersman, 1984; Long & Perkins, 2003; Wandersman & Giamartino, 1980). However, the literature does not show consistent causal directions between sense of community and community engagement. Some studies suggest that participation in events, activities, and relationships fosters a sense of belonging and connectedness to the community (Lee, 2005; Portes, 1997; Sonn, 2002). Other studies show that sense of community promotes participation in community activities (Chavis & Wandersman; Wandersman & Giamartino).

Sense of community is positively related to the amounts of different types of social support, including emotional, instrumental, and informational support (Farrell et al.,

2004; Long & Perkins, 2003; Mancini, Martin, et al., 2003; Prezza, Amici, Roberti, & Tedeschi, 2001; Unger & Wandersman, 1982, 1983). Sense of community is a strong predictor of informal social support in the neighborhood (Under & Wandersman, 1982) while the exchange of social support through social networks promotes a sense of community (Bowen et al., 2003; Farrell et al.).

Finally, some studies consider sense of community to be an important factor for community development. For example, Chavis and Wandersman (1990) examined how sense of community influenced the degree to which community members worked together to solve common problems. They found that a strong sense of community was related to more participation in community organizations, more positive social interactions, increasing community satisfaction, and more social control over their community environment. Cantillon and colleagues (2003) also examined the role of sense of community as a mediator between community advantages and youth outcomes. They found that sense of community had a mediating effect on the relationship between residential stability within the neighborhood and the frequency of youth's activity involvement. They concluded that close relationships within the community and a strong sense of community had a positive influence on youth development as a result of social organization. These examples suggest that sense of community is positively related to participation in community activities, social support, and community capacity within the community. These studies illuminate the importance of considering sense of community as a key variable while investigating community issues and a social organizational process.

Recently, some researchers have started examining the relationship between sense of community and acculturation (Kalin & Berry, 1995; Sonn, 2002; Sonn & Fisher, 1996). These scholars often measure the sense of community within an ethnic group rather than the sense of community regarding the larger community. It is important to examine sense of community within an ethnic group in order to understand its impact on the continuity of ethnic identity (Sonn). However, investigating sense of community of an immigrant population regarding the larger community may illuminate the bigger picture of the process of acculturation since acculturation occurs within multicultural contexts.

Community Provisions

The concept of community provisions indicates the degree to which community members exchange community resources through a broad range of social relationships, including both formal and informal networks within the community. That is, individuals support other community members through both their informal (e.g., family, friends, neighbors, and co-workers) and formal (e.g., churches, schools, community service agencies, volunteer groups, and political and business interest groups) community networks (Bowen et al., 2003).

The idea of community provisions explicitly indicates that it is bidirectional, emphasizing reciprocal support between community members. Community provisions suggest that individual community members can provide particular supports that other community members need through community networks. It also implies that they are able to fulfill their own needs within the same community networks. An extensive number of social support studies have explicitly or implicitly addressed the issue of the reciprocity or mutual exchange of social resources (Antonucci & Jackson, 1990; Cohen, Gottlieb, & Underwood, 2000; Weiss, 1974). However, very few researchers have actually tested how much social support community members provide to others, as well as how much social support is available for them (Kahn, Wethington, & Ingersoll-Dayton, 1987). Some researchers conceptualize reciprocal social support relationships over the life course (Kahn & Antonucci, 1980) and have tested the concept by measuring the degree of symmetry or equality of social support: whether people give more or less of different types of support to others than they receive, or whether the amount of the exchange is about the same (Antonucci & Jackson). Others count the number of people who provide to or receive from respondents (Kahn et al.), calculate the difference between the total number of supports received from others and the total number of supports provided to others (Antonucci & Jackson), or examine the frequency of support that people receive from and provide to others (Jackson, Tucker, & Gurin, 1987).

Another example of the theoretical conceptualizations that reflect bidirectional social exchanges is Weiss's (1974) theory of social provisions. This theory consists of six different dimensions: reliable alliance (the perception of the availability of supports in times of need); guidance (available informational supports including knowledge, advice,

and expertise); reassurance of worth (the recognition of one's abilities and competence by other people); opportunity for nurturance (the feeling that one is needed by others); social integration (a sense of belonging to a group); and attachment (intimacy and security). Among these six functional dimensions, reassurance of worth and opportunity for nurturance specifically reflect the idea of providing support to others. Many researchers have made a serious effort to develop measurements that capture Weiss's social support theory. Among them, the Social Provisions Scale (SPS) (Cutrona & Russell, 1987) has been most widely used.

Despite their insightful emphasis on the reciprocity of social support, the previously described concepts and measurements of reciprocal support mostly consider informal relationships with family members, friends, and confidants within a comparatively small range of social networks (Brissette, Cohen, & Seeman, 2000). Some community researchers emphasize the need for research on social relations to look into a wider community and city beyond the neighborhood (Under & Wandersman, 1985; Felton & Shinn, 1992). The concept of community provisions expands the range of social support relationships examined from the individual level to the community level. That is, people exchange support not only because they maintain close informal relationships with each other, but because they also are members of the same community and share similar concerns about their community. People also exchange support through formal networks, in addition to informal ones (Bowen et al., 2003). Therefore, the concept of community provisions links community characteristics to social support by covering a broad range of social networks within the community.

Many studies emphasize that the exchange of supports is very important for the well-being of the community and its members. For example, supportive transactions of resources enhance sense of community, security, civic engagement, and community-building efforts (Ahlbrandt, 1984; Bowen et al., 2003; Chaskin et al., 2001; Farrell et al., 2004; Mancini et al., 2005; Unger & Wandersman, 1982); prevent or reduce negative psychological outcomes (e.g., loneliness and depression), social isolation, delinquency, and poverty (Cohen et al., 2000; Rook, 1984; Sampson et al., 1997); and promote healthy family relationships and family adjustment within the community (e.g., marital satisfaction, positive youth development, family violence, aging, and cultural adjustment)

(Bryant & Conger, 1999; Copeland & Nore, 2002; Hovey & Magana, 2000; Ingersoll-Dayton, Morgan, & Antonucci, 1997; Mancini et al, 2005; Sampson et al., 1997). The authors of these studies argue that the exchange of supports in everyday life with other community members helps people to be acknowledged as members of the community by being taken care of and by taking care of others in their time of need. These studies also suggest that support at a community level creates an opportunity for collective actions to address common issues that the community is confronting and increases confidence and efficacy in utilizing resources in order to solve these problems (Chaskin et al., 2001; Cox & McCarthy, 1980; Mancini et al., 2005; Putnam, 2000; Unger & Wandersman, 1982). In other words, community provisions resulting from social networks act as initiators to generate a sense of community, community engagement, and community capacity, resulting in improving the overall well-being of the community and its members.

At the same time, some researchers suggest the possibility that community provisions may be an outcome of a social organizational process. First, research on social capital suggests that civic engagement and community capacity facilitate the process of creating social capital, an actual or potential asset representing actionable resources that are linked to and accessible through social relationships (Coleman, 1988; Hyman, 2002; Portes, 1997; Putnam, 1995). That is, civic engagement is a precursor to social capital by creating meaningful relationships that facilitate access to social assets (Hyman). Active involvement in informal and formal group activities increases social capital within the community (Putnam). Community capacity can also create social capital through social organization processes (Mancini et al., 2005). Next, studies about neighboring, the exchange of social support between neighbors (Farrell et al., 2004), also emphasize its bidirectional relationship with organizational participation (Unger & Wandersman, 1985). Finally, some researchers argue that a sense of community directly influences helping others (Chavis & Wandersman, 1990; Lee, 2005). These studies explicitly support the idea that sense of community, community engagement, and community capacity strongly influence the production of community provisions.

As applied to research on immigration, community provisions shows a promising role as a key variable that can explain the process of acculturation within the community context. One of the strongest factors reducing the level of emotional stress

and positively influencing adjustment among immigrants in a foreign country is the social support that they receive within their own ethnic networks (Hovey & Magana, 2000; Shen & Takeuchi, 2001; Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006) and from people in the host community outside of their own ethnic groups (Garcia, Ramirez, & Jariego, 2002; Jasinskaja-Lahti et al.). This observation suggests the possibility of the application of community provisions to immigrant research. The concept of community provisions can explain how immigrants get help when they are in trouble and how they are responsible for the care of other community members. Community provisions may be a useful concept to explain how mutual exchanges of community support may be related to various types of community involvement, feelings of connectedness to the community, and confidence in and responsibility for actions as a group within the community. Finally, investigating relationships among these variables may lead us to discover a process for developing acculturation attitudes among immigrants and how the acculturation process is related to the above-mentioned community-level experiences.

Community Engagement

The concept of community provisions explains the transaction of community resources through community networks, which illuminates community member's active roles in supporting others. Community engagement, in contrast, is the base for the creation and expansion of community networks that become a general source of community provisions. It explains active participation in a wide range of community activities. Community engagement helps community members to achieve desired goals by promoting community development efforts through both relatively informal social activities and formal organizational activities (Mancini et al., 2005). Community members participate in activities of different institutions, such as governments, schools, churches, volunteer organizations, businesses, and ethnic organizations, as well as involving with families and friends (Crawford & Levitt, 1999; Fennema & Tillie, 1999; Lee, 2005; Stanfield, 1993; Verba, Scholzman, & Brady, 1995; Voydanoff, 2005). Participation in diverse community activities serves to unite community members who share concerns about and interests in their community regardless of their racial, ethnic, gender, socioeconomic, and other differences (Lee). By actively engaging in community activities, community members are more likely to focus on the common good as a

collective unit within the community beyond the promotion of their personal interests. They practice "'we" in addition to "I," and "doing" in addition to "thinking" (Bowen et al., 2000; Mancini, Martin, et al., 2003). In addition, the perception of community members that they can improve the quality of the community also sigrnificantly influences participation in community activities (McNeely, 1999; Voydanoff, 2001; Wandersman & Giamartino, 1980).

Community engagement is an important topic in immigrant research since it is strongly related to immigrants' adjustment to the host society (Ataca & Berry, 2002; Docherty, Goodlad, & Paddison, 2001; Fennema & Tillie, 1999; Garcia et al., 2002; Hurh, 1998; Hurh & Kim, 1990; Jeong & Schumm, 1990; Karpathakis, 1994; Lavee, McCubbin, & Patterson, 1985; Lee, 2005; Min, 2000). Researchers of immigrant adjustment have often focused on participation in ethnic organizations and its impacts on immigrants' adjustment to a new society. Community engagement in ethnic-specific organizations helps immigrants maintain their own cultural identity and language and interact with other immigrants, thereby increasing their preference for maintaining their ethnic heritage (Alba, 1990; Lee, 2005). Participating in ethnic organizations also provides an opportunity for immigrants to learn about the host culture and its public issues. Ethnic organizations play an important role in linking immigrants to other community members and providing an opportunity for collaboration for collective action within the community (Lee). As a result, active involvement in ethnic organizations facilitates immigrants' development and practice of problem-solving skills through collective action and participation in activities within larger society. Such immigrants are more likely to develop a sense of belonging and positive attitudes toward the host country (Fennema & Tillie; Karpathakis; Lee).

However, in order to better understand acculturation processes at a community level, researchers must not limit the range of community engagement to activities within the ethnic groups. Participation in formal and informal social interactions within the larger community is also an important variable that predicts successful cultural adaptation (Itzhaky, 1998; Lee, 2005; Wong et al., 2005). The types and frequency of social participation are often strongly associated with the amount of social support that individual immigrants utilize and the degree of connectedness to both the host and other

ethnic groups within the community (Ataca & Berry; Garcia et al.; Lavee et al.). Therefore, the extent to which immigrants are engaged in various community activities is likely to be positively related to an exchange of support with diverse community members, a sense of community toward the larger community, and the positive experiences of community capacity within the host society. With a combination of these community experiences, participation in community activities may result in influencing the development of different types of acculturation attitudes among immigrants. Further research on the role of community engagement in both the ethnic and the host groups in acculturation processes is warranted. Table 1 presents a summary of the definition of each concept introduced in this chapter.

In summary, the existing research suggests that the development of acculturation attitudes among immigrants is strongly related to experiences within the larger community, as well as experiences within the immigrants' ethnic group. Although some have started investigating the influences of certaincommunity experiences on the acculturation process, much research is needed on the relationship between comprehensive community-level experiences and the development of acculturation attitudes. Also, unique acculturation attitudes that immigrants develop may further influence their acculturation experiences within the community. Investigating this reciprocal relationship between acculturation attitudes and community experiences will be very important in unveiling part of the complex acculturation processes within various community contexts. The theoretical concept of community capacity can provide insight into explaining these issues. As a starting point, in this research project, I first examined how Korean immigrants developed acculturation attitudes toward Korean and American culture based on their experiences within their community at large in America. I then examined how these attitudes affected their community-level experiences as members of the larger community. In order to explain these relationships, this research consisted of two empirical studies. Detailed descriptions of each study, including a conceptual model, research hypotheses, analyses, results, and discussions, are discussed in chapters 4 and 5.

Table 1

Definitions of Main Theoretical Concepts

Main Concepts	Definitions
Community Capacity (Bowen et al., 2000; Mancini et al., 2005)	The degree to which community members demonstrate: (a) a shared sense of responsibility for the general welfare of the community and its individual members (b) collective competence in taking advantage of opportunities for addressing and confronting community needs and problems that threaten the safety and well-being of community members
Acculturation Attitude (Berry, 1997, 2003)	Acculturation is defined as the process of psychological and cultural changes as a result of continuous and direct contact with different cultures Two key components of acculturation are: (a) the extent to which immigrants value maintaining their own cultural heritage and identity (b) the extent to which immigrants value practicing the culture within larger society The combination of these two components results in four types of acculturation attitudes: (i) integration (high (a); high (b)) (ii) assimilation (low (a); high (b)) (iii) separation (high (a); low (b)) (iv) marginalization (low (a); low (b))
Sense of Community (McMillan & Chavis, 1986)	A feeling that community members have of belonging, a feeling that members matter to one another and to the group, and a shared that members' needs will be met through their commitment to be together Four components of sense of community are: (a) membership (b) influence (c) integration and fulfillment of needs (d) shared emotional connections
Community Provisions (Grounded in Bowen et al., 2003; Cutrona & Russell, 1987; Weiss, 1974)	Community provisions indicates the degree to which community members exchange community resources through a broad range of social relationships, including both formal and informal networks within the community Four components of community provisions are: (a) reliable alliance (b) guidance (c) reassurance of worth (d) opportunity for nurturance
Community Engagement (Mancini, Martin, et al., 2003)	The degree to which community members actively involve in a wide range of community activities

CHAPTER 3. METHODOLOGY

Survey Questionnaire

A survey was developed with initial survey items based on existing instruments and literature reviews. The questionnaire elicited demographic information from Korean immigrants and included measurements of four community factors and acculturation attitudes. The survey was formatted in both Korean and English so that survey participants were able to choose one version based on their language preference. Survey scales and questions are presented in Appendix D.

Demographic Information

The questionnaire first elicited demographic information from the Korean immigrants in order to gather descriptive data about the research participants. These included gender, birth year, highest level of education achieved, religion, marital status, zip code of residential area, citizenship, generation of immigration, reasons for immigration, employment status and type, and 2005 before-tax income. In particular, I used zip codes to verify the residential areas of the Korean immigrants. Korean immigrants belonged to one of three immigrant generations, either the 1st generation who had initiated the immigration, the 1.5 generation who moved to the U.S. followed by their parents (Kim, Brenner, Liang, & Asay, 2003), or the 2nd generation who were born in the U.S. Finally, the Korean immigrants specified reasons for making decisions on immigration, including economic and work related reasons, their own and children's education, international marriage, good living environment, and parent's decision.

Community Process Information

To collect relational and perceptual information about the community in which the Korean immigrants manage their daily lives and social relationships, sense of community, community engagement, community provisions, and community capacity were measured.

Sense of Community Index (SCI). The SCI was used in order to measure the perceived sense of community within the immigrants' neighborhoods. That is, in this project, sense of community was not limited to the ethnic group under study (Korean), but included sense of community toward both the ethnic and the host groups. The original SCI was developed by Perkins, Florin, Rich, Wandersman, and Chavis (1990), and

consisted of 12 items to which respondents indicate true or false, scored 1 and 0, respectively. In this study, the same12 items of the original SCI were used, but the response choices were modified to a four-point Likert scale from strongly agree (4) to strongly disagree (1) based on recent modifications of the SCI (e.g., Chipuer & Pretty, 1999; Loomis, Dockett, & Brodsky, 2004; Obst & White, 2004; Peterson, Speer, & Hughey, 2006). .

The SCI was originally developed to measure the four dimensions of sense of community that McMillan and Chavis (1986) had theorized. However, it is often treated as a unidimensional measurement of sense of community (Chipuer & Pretty, 1999). In this research, the original model of sense of community was followed. Therefore, the SCI had four subscales, termed reinforcement of needs, membership, influence, and shared emotional connection. Each subscale was assessed with three survey items. As examples, items refer to statements such as "I think my neighborhood is a good place for me to live" (reinforcement of needs); "I feel at home in this community" (membership); "I care about what my community thinks of my actions" (influence); and "It is very important to me to live in this particular neighborhood" (shared emotional connection). Four negatively worded items were reverse coded, one item for each subscale, before scoring. The total score of each SCI subscale ranged from 3 to 12 and the mean of item scores ranged from 1 to 4. A high score on each subscale indicated a positive sense of reinforcement of needs, membership, influence, or shared emotional connections. As a result, the SCI value consists of the means of its four subscales.

The construct validity of the four SCI subscales was tested previously by other researchers through several empirical studies and their findings showed that these subscales were salient in determining a sense of community in a diverse setting (Chipuer & Pretty, 1999, pp. 646-647). In previous studies of sense of community with adult participants, the internal consistency of the single-factor SCI ranged from .66 to .86 (Chipuer & Pretty; Loomis et al., 2004; Perkins et al., 1990). In this project, Cronbach's alpha for the 12 item one-factor SCI was .69. Very few researchers have tested internal consistency of the four-factor SCI. However, several groups have recently reported the results of confirmatory factor analyses for the one- and four-factor SCIs among multiple

groups (Obst & White, 2004; Peterson et al., 2006). In the present research, the internal consistency of the four-factor SCI was Cronbach's alpha = .72.

Community Provisions Scale (CPS). The CPS was employed to capture community-level, bidirectional provisions among Korean immigrants and other community members. In this project, in order to measure the reciprocity of support at a community level, the CPS was developed by adapting the Social Provisions Scale (SPS) developed by Cutrona and Russell (1987). The original SPS items were modified by removing negatively worded items, adding items that asked if respondents provided necessary supports to other community members and received supports from others. Since the two subscales within SPS, social integration and attachment, measure concepts similar to those measured by the SCI, these two subscales were removed from the CPS items. As a result, the CPS consisted of a total of 16 items and four subscales -- four items for each subscale. The four subscales measured reliable alliance, guidance, reassurance of worth, and opportunity of nurturance. Examples of items from each subscale include: "If I have an emergency, even people I do not know are willing to help me" (reliable alliance); "People here listen to me carefully when I talk about important decisions in my life" (guidance); "I use my talents and skills for the benefit of people here who need them" (reassurance of worth); and "I feel responsible for the well-being of people here" (opportunity of nurturance). Answers were given on a four-point-Likert scale from strongly agree (4) to strongly disagree (1). The possible range of responses to each subscale was 4 to 16 and the range of mean scores was 1 to 4, with a higher score indicating a higher level of each subscale of community provisions -- reliable alliance, guidance, reassurance of worth, and opportunity of nurturance. Cronbach's alpha for the 16-item, one-factor CPS was .929. Based on Weiss (1974) and Cutrona and Russell's theoretical model, the CPS employed in this project consists of the means of its four subscales and its internal consistency of the four composite factor CPS was .862.

Community Engagement Scale (CES). The CES was developed in order to measure the degree to which Korean immigrants were involved in community activities. This scale was a modified version of eight community engagement items, originally a subscale of the Community Connections Index (CCI) developed by Mancini, Bowen, Martin, and Ware (2003). The original community engagement items were intended to

measure the degree to which respondents integrated into various types of formal networks in their community. To compensate for the uniqueness of the informal and formal community activity engagement features among Korean immigrants, I added eight new items. I also removed one item that specifically asked about the feeling that people could make a difference in their community. This item was not consistent with other items asking about the frequency of the community activity involvement. As a result, the final version of the CES consisted of 13 items and 3 subscales. The survey asked the Korean immigrants, for example, how often in the past year they had joined with people in their community to solve community problems, participated in community events and activities, attended club meetings, religious services, and informational meetings (local group activities, 6 items); attended local governmental or political meetings and attended meetings related to national American and/or Korean political organizations (political and interest group activities, 4 items); and volunteered in social service agencies, educational organizations, or counseling and legal advice agencies (volunteering activities, 3 items). A five-point Likert response scale was assigned for each statement from never (0) to more than once a week (4). The ranges of the total scores for general, political, and volunteer activities were 0 to 24, 16, and 12, respectively, with the range of their mean scores from 0 to 4. Mancini and his colleagues reported satisfactory levels for the internal consistency (Cronbach's alpha = .85) and the construct validity for the eight original community engagement items. The reliability of the 13-item, one-factor CES was Cronbach's alpha=.866 for the immigrants in this project. The CES in this research consists of the means of its three subscales and the reliability of this three-factor solution was Cronbach's alpha = .734.

Community Capacity Index (CCI). The CCI measured the degree to which Korean immigrants were responsible for making their community a better place to live and work, joined together in order to solve problems that threatened the safety and well-being of themselves and their families, and believed that they were able to make a positive difference in the lives of people in the community. The original CCI consisted of two items - one item for each subscale, shared responsibility and collective competence (Bowen et al., 2001).

Grounded in the underlying theories of community capacity and research on community capacity (Bowen et al., 2000, 2003; Chaskin et al., 2001; Mancini et al., 2005), social capital and collective efficacy (Coleman, 1988; Sampson et al., 1997), civic engagement (Putnam, 1995, 2000), and social organization (Cantillon et al., 2003), a new 47-item CCI (27 items for collective competence and 20 items for shared responsibility) was developed. In order to remove items that did not link clearly to the two identified subscales, two separate factor analyses were conducted by specifying one factor to be extracted and employing principal component analysis, a common method used for data reduction since it explains the variance in the observed measures (Brown, 2006). Based on these preliminary study results, 12 items were removed from the original 47 community capacity measurement items: five from among the collective competence items and seven from among the shared responsibility items. All the eliminated items loaded .50 or lower on their intended subscales and also had low communialities (less than .40) with the other items in their respective subscales. The eliminated items also lowered subscale interenal consistency measured by Cronbach's alpha. As a result, the final CCI consisted of 35 items (22 items for collective competence and 13 items for shared responsibility). The mean of all of the community capacity items was 2.60 (*SD*=.53). The mean values for the collective competence and shared responsibility subscale items were 2.59 (*SD*=.54) and 2.62 (*SD*=.54), respectively. Cronbach's alphas for the 35 item measurement, the 22 item collective competence subscale, and the 13 item shared responsibility subscale were .96, .94, and .91, respectively.

A four-point Likert scale was assigned to each of the 35 items from strongly agree (4) to strongly disagree (1). Examples of items for collective competence include "we work together to sort out problems," "doing good things for our community benefits our private lives," "we come up with better ideas when we work as a group to solve problems," and "we have special ways of demonstrating our group identity." I also measured shared responsibility by using items such as "we do favors for each other to meet our needs," "we keep each other informed of things we should know about," and "we share concerns about our community and our responsibilities for these concerns with each other."

Table 2

Covariance Matrix of the Community Capacity Index

.690																															
.415	.808																														
.222	.198	.610																													
.205	.216	.455	.598																												
.213	.241	.158	.208	.472																											
.285	.296	.167	.164	.216	.728																										
.284	.298	.162	.155	.195	.573	.703																									
.292	.319	.107	.116	.216	.305	.284	.747																								
.324	.366	.216	.217	.239	.297	.328	.453	.715																							
.183	.156	.186	.151	.128	.139	.139	.156	.188	.539																						
.293	.288	.159	.150	.210	.228	.227	.339	.392	.270	.588																					
.308	.311	.221	.201	.201	.232	.232	.337	.385	.263	.407	.606																				
.358	.377	.232	.224	.228	.281	.283	.377	.409	.248	.422	.522	.654																			
.313	.373	.254	.225	.208	.272	.262	.336	.421	.229	.347	.468	.505	.768																		
.285	.335	.242	.265	.189	.242	.255	.269	.391	.276	.350	.380	.415	.406	.720																	
.223	.197	.255	.218	.114	.165	.185	.136	.212	.229	.234	.288	.278	.311	.271	.584																
.267	.296	.188	.203	.182	.222	.228	.255	.304	.194	.302	.307	.368	.316	.336	.244	.570															
.320	.330	.236	.229	.224	.231	.254	.303	.349	.194	.329	.351	.392	.342	.372	.243	.443	.648														
.260	.272	.233	.210	.186	.192	.212	.244	.320	.197	.275	.310	.348	.336	.322	.281	.344	.409	.583													
.280	.258	.218	.226	.186	.186	.200	.243	.320	.220	.294	.337	.367	.333	.326	.268	.329	.397	.431	.601												
.263	.313	.215	.209	.206	.252	.255	.254	.274	.155	.247	.265	.320	.312	.281	.226	.302	.367	.331	.336	.647											
.280	.306	.176	.171	.198	.233	.240	.268	.310	.134	.270	.282	.338	.308	.283	.177	.305	.354	.290	.308	.357	.615										
.158	.132	.218	.242	.251	.177	.178	.145	.227	.133	.118	.176	.188	.191	.202	.144	.151	.163	.182	.169	.171	.182	.571									
.315	.300	.254	.294	.279	.286	.280	.244	.307	.187	.247	.328	.352	.368	.320	.235	.266	.304	.289	.306	.280	.309	.325	.647								
.253	.280	.147	.155	.205	.316	.281	.287	.276	.175	.228	.264	.306	.289	.245	.178	.221	.237	.203	.219	.216	.217	.217	.324	.768							
.325	.326	.231	.242	.234	.295	.292	.375	.473	.260	.348	.378	.399	.405	.363	.246	.305	.346	.333	.334	.288	.293	.227	.334	.273	.691						
.292	.278	.250	.257	.174	.200	.204	.251	.322	.252	.331	.351	.396	.356	.447	.294	.326	.350	.341	.339	.277	.298	.204	.317	.224	.314	.612					
.205	.229	.191	.181	.172	.149	.165	.208	.273	.194	.270	.290	.315	.299	.305	.276	.284	.274	.307	.297	.251	.220	.179	.233	.176	.275	.312	.571				
.232	.286	.154	.160	.188	.187	.191	.209	.268	.128	.260	.275	.311	.279	.263	.194	.373	.354	.315	.267	.284	.267	.173	.263	.182	.272	.271	.258	.609			
.262	.284	.183	.178	.189	.181	.195	.239	.284	.174	.268	.279	.327	.300	.295	.224	.453	.396	.329	.306	.298	.278	.184	.269	.206	.302	.308	.283	.431	.626		
.275	.306	.239	.239	.207	.222	.236	.264	.348	.213	.287	.337	.390	.386	.344	.303	.363	.452	.455	.413	.351	.328	.190	.303	.228	.352	.358	.271	.309	.333	.622	
.259	.304	.194	.196	.194	.202	.226	.276	.331	.122	.254	.276	.319	.286	.312	.212	.288	.366	.300	.307	.350	.352	.180	.286	.172	.308	.281	.208	.271	.283	.322	.615

Using confirmatory factor analysis, the construct validity for the CCI was tested in order to examine how well the 35 selected items represented each factor of the community capacity measurement. The covariance matrix is presented in Table 2. In

Table 3, each of the overall goodness-of-fit indices suggested that the two factor model ($CFA_{2factorCC}$) did not fit the data well, χ^2 (559, N=569) = 3734.04, p = .000, GFI = . 69, AGFI = . 65, SRMR = .065, RMSEA = .11 (90% CI = .11 -.11; CFit = .00), CFI = .95, NNFI= .95. In order to confirm construct validity for this two-factor solution, the model fit of this solution was also compared to the model fit of a single-factor solution ($CFA_{1factorCC}$). The overall goodness-of-fit indices of the single-factor model were the same as those of the two-factor model. However, the statistically significant difference in the chi-square statistic between the two models indicated that the two-factor solution provided a better fit to the data as compared with the one-factor solution, $\Delta CFA_{1factorCC}$-$CFA_{2factorCC}$ χ^2 (1, N=569) =10.77, p<.01 .

Table 3

Summary of Confirmatory Factor Analyses for the Community Capacity Index

Fit Indices	χ^2	*df*	*p*	GFI	AGFI	RMSEA (90% CI)	CFit	SRMR	CFI	NNFI
Measurement Model Test										
One-factor solution ($CFA_{1factorCC}$)	3744.81	560	.00	.69	.65	0.11 (0.11;0.11)	.00	0.065	0.95	0.95
Two-factor solution ($CFA_{2factorCC}$)	3734.04	559	.00	.69	.65	0.11 (0.11;0.11)	.00	0.065	0.95	0.95
$\Delta_{CFA1\text{-}CFA2}$										
$\Delta\chi^2$	10.77**									
Δdf	1									

**$p < .01$

Table 4 presents the loadings for the 35 items making up the collective competence and shared responsibility factors. All 35 unstandardized factor loadings on the collective competence and shared responsibility factors were statistically significant ($p < .001$). The range of R^2 was between .21 and .68, which indicated that the two factors accounted for a small to moderate amount of the variance in each item. Estimates from the two-factor solution indicated a close relationship between collective competence and shared responsibility (r=.63). These two factors share about 40% of their variance (r^2 = .40). The internal consistency of the 35-item, one-factor CCI was Cronbach's alpha = .96. The two-factor CCI was used rather than the unidimensional CCI in the two studies described in this dissertation based on the theoretical rationale of community capacity. The reliability of the two-factor CCI was Cronbach's alpha = .95.

Table 4

Maximum Likelyhood Parameter Estimates for a Two-factor Solution of the Community Capacity Index

Items	Collective Competence (CC)		Shared Responsibility (SR)	
	Standardized (Unstandardized)	S.E.	Standardized (Unstandardized)	S.E.
CC1	0.62 (0.99**)	0.071		
CC2	0.61 (1.04**)	0.077		
CC3	0.50 (0.74*)	0.066		
CC4	0.50 (0.74**)	0.065		
CC5	0.53 (0.70**)	0.058		
CC6	0.50 (0.82**)	0.072		
CC7	0.52 (0.84**)	0.071		
CC8	0.58 (0.96**)	0.074		
CC9	0.71 (1.16**)	0.074		
CC10	0.50 (0.70**)	0.062		
CC11	0.71 (1.04**)	0.067		
CC12	0.78 (1.16**)	0.068		
CC13	0.83 (1.28**)	0.072		
CC14	0.72 (1.21**)	0.076		
CC15	0.71 (1.15**)	0.074		
CC16	0.57 (0.84**)	0.065		
CC17	0.75 (1.09**)	0.066		
CC18	0.79 (1.21**)	0.071		
CC19	0.76 (1.11**)	0.067		
CC20	0.75 (1.11**)	0.068		
CC21	0.66 (1.01**)	0.069		
CC22	0.67 (1.00)	-		
SR1			0.46 (1.00)	-
SR2			0.68 (1.57**)	0.15
SR3			0.49 (1.24**)	0.14
SR4			0.72 (1.73**)	0.16
SR5			0.73 (1.66**)	0.15
SR6			0.63 (1.38**)	0.14
SR7			0.65 (1.46**)	0.14
SR8			0.69 (1.58**)	0.15
SR9			0.78 (1.79**)	0.16
SR10			0.67 (1.52**)	0.15
SR11			0.70 (1.49**)	0.14
SR12			0.65 (1.45**)	0.14
SR13			0.57 (1.40**)	0.14

** $p < .01$

Acculturation Attitudes Scale (AAS)

The AAS was developed by adapting Kim's (1988) acculturation attitudes scale for Canadian Korean immigrants after a review of previous studies on acculturation of diverse ethnic groups (Ataca & Berry, 2002; Berry et al., 1989; Donà & Berry, 1994; Lee et al., 2003) and consultation with Korean immigrants and family researchers who were familiar with immigrant studies. Acculturation attitudes were measured using a 30-item scale that ranged across 15 domains relevant to Korean community: friends, comfort level, parenting style, language, group activities, favor for American society, values, life style, media use (TV, newspapers, and websites), identity, Korea town, marriage, and naming. This scale assessed two dimensions of acculturation attitudes. One of the two items reflected a preference for maintaining Korean culture and the other reflected a preference for being familiar with American culture. In order to emphasize the psychological aspect of acculturation attitudes, in this project, the term "value" was added to the two dimensions of Berry's (1997, 2003) acculturation framework. For example, for the domain of language, the items "I value speaking Korean frequently" and "I value speaking English frequently" were created. A four-point Likert scale was assigned, from strongly agree (4) to strongly disagree (1) for each item. I used the mean value of 15 items for each subscale. This mean ranged from 0 to 4.

Previous immigrant studies reported that the discriminant validity for different acculturation attitude scales was desirable (Berry et al., 1989). The reliability was acceptable with the range of Cronbach's alphas being between .71 and .88 (Ataca & Berry, 2002; Berry et al.; Donà & Berry, 1994). The reliability of the 30-item, one-factor AAS in this research was Cronbach's alpha = .79 and the reliability of the two-factor AAS was Cronbach's alpha = .04. The low reliability of the two-factor AAS indicated that the two subscales might have measured very distinctive features of acculturation attitudes toward the varying cultures. However, when the internal consistency of the Korean and American subscales were measured separately; Cronbach's alphas for these two subscales were .82 and .81, respectively. These results showed that each individual subscale was quite reliable and supported the idea of separating the questions about acculturation attitudes related to the ethnic and the host groups (Donà & Berry).

Pilot Study

To test the community capacity and acculturation scales that were specifically developed for this study, a pilot study was conducted of 40 Korean immigrants living in the Blacksburg and Roanoke areas in Virginia. Pilot study participants were recruited through the Korean Students Association in Blacksburg and a Korean church in Roanoke. A total of 25 participants (13 females, 11 males, and 1 unidentified person) completed the surveys. The mean age of the pilot study participants was 55.7 years old. The participants were primarily married (91.3%), Baptists (80.0%), and first generation immigrants (83.3%). All but one participant were either permanent residents or American citizens. Table 5 shows a summary of the pilot study participants' demographic information.

In order to develop a user-friendly survey questionnaire for the main research project, the pilot study participants were questioned about the wording of each survey item, difficulties in filling out the survey questionnaire, and the length of the survey questionnaire. They were also asked to complete the originally developed survey questionnaire. Each of the five scales showed moderate to high reliability with the range of Cronbach's alphas between .76 and .96. Based on comments from the pilot study participants, the wording of some items and the arrangement of the questionnaire were changed. Two out of 49 items in the community capacity scale that overlapped with those in the sense of community and community provisions scales were removed.

Table 5

Demographic Information of the Pilot Study Participants (N=25)

Demographic Information	Females (*n*=13)	Males (*n*=11)	Total (%)
Age (years old)			
77	1	0	1 (4.2)
67	2	0	2 (8.3)
64	1	3	4 (16.7)
63	0	2	2 (8.3)
61	0	1	1 (4.2)
58	1	0	1 (4.2)
55	0	1	1 (4.2)
52	1	0	1 (4.2)
49	0	1	1 (4.2)
48	0	1	1 (4.2)
47	1	0	1 (4.2)
46	1	0	1 (4.2)
45	1	0	1 (4.2)
44	1	0	1 (4.2)
37	2	1	3 (12.5)
36	0	1	1 (4.2)
Total (%)	13 (54.2)	11 (45.8)	24 (100.0)
Immigration Generation			
The 1st Generation	11	9	20 (83.3%)
The 1.5st Generation	2	2	4 (16.7)
Total (%)	13 (54.2)	11 (45.8)	24(100.0)
Immigration Status			
U.S. Citizenship	8	7	15 (62.5)
Permanent Residency	5	4	9 (37.5)
Total (%)	13 (54.2)	11 (45.8)	24(100.0)
Marital Status			
Married	10	11	21 (91.3)
Separated	1	0	1 (4.3)
Widowed	1	0	1 (4.3)
Total (%)	12 (52.2)	11 (47.8)	23 (100.0)
Missing	1	0	1
Religion	2	2	4 (16.7)
Roman Catholic			
Protestant (Baptist)	11	8	19 (79.2%)
Noner	0	1	1 (4.2)
Total (%)	13 (54.2)	11 (45.8)	24(100.0)

Note. One person who did not specify his/her gender was not included.

Main Study

Participants

Over 1,500 survey questionnaires were distributed via religious organizations, such as Roman Catholic and Protestant churches (Baptist, Presbyterian, and Episcopalian), and associations for Korean immigrants in Northern Virginia, Washington D.C., Maryland, Northern New Jersey and the suburban areas outside the New York City between January and March, 2006. A phonebook of Korean communities was consulted in order to contact Korean religious organizations and associations in the Washington D.C. metropolitan area. Personal contacts were also used to gain introduction to representatives of Korean Catholic churches in the New York metropolitan area. Letters describing the project in detail were sent to these organizations and representatives were contacted by phone to explain the purpose of this project (Appendix B). A total of eight Korean Catholic Churches, three Korean Protestant churches, and five Korean nonreligious associations showed interest in participating this study. It was advantageous to talk with the leaders of groups in each church and association, such as Bible study, prayer, and volunteer groups, before approaching the prospective participants in order to secure endorsement of the project and increase the response rate.

After talking with the group leaders, I met in person with the groups that were interested in participating in person to discuss informed consent, confidentiality, and emotions that might arise while filling out the questionaire. The quesionnaires were then distributed. Personal contacts and group leaders also distributed surveys to between 1 and 150 Korean immigrants whom they knew personally and who might not have been involved in the contacted organizations. For those who had no chance to meet personally with me to discuss the above-mentioned information, a letter describing the purpose and directions of the research and my contact information was included in the survey packet (Appendix C). The survey packet consisted of a self-report survey in either English or Korean and pre-stamped and addressed return envelopes. Participants returned the completed surveys via drop boxes at churches and associations or by mail. Each participating group was offered a $100 incentive. No incentive was involved to any volunteer personal contacts.

A total of 640 participants returned completed usable questionnaires. Assuming that all the survey questionnaires that were handed over to group leaders were distributed to prospective participants, the response rate would be 40.4% (640 of 1,584). If fewer survey questionnaires were directly delivered to Korean immigrants, the response rate would be higher than 40.4%.

Five hundred sixty nine out of 640 completed surveys were selected, consisting of 344 females (60.5%) and 225 males (39.5%), to be used in the final data analysis. This data set included only those who were permanent residents (30.1%) or citizens of the United States (66.6%) and those who had applied for permanent residency (3.0%) or citizenship (0.4%) before participating in this study. The oldest participant was 82 years old and the youngest was 22 years old. About one half of the participants were between 41 and 60 years old. The participants were primarily married (84.6%), Roman Catholic or Protestant (95.4%), and first generation immigrants (76.8%). About 41% of the participants had bachelor's degrees or more education. About 70% of the participants worked full- or part-time and had an average annual income before taxes in 2005 between $40,001 and $80,000. About one half of the participants immigrated to the U.S. because they expected better economic opportunities (23.5%) or better educational opportunities for their children (24.6%). Detailed demographic information about the participants in the main study is presented in Table 6.

Table 6

Demographic Information of the Main Study Participants (N=569)

Demographic Information	Females (*n*=344)	Males (*n*=225)	Total (%)
Age			
Over 81	0	1	1 (0.2)
76-80	1	7	8 (1.5)
71-75	9	15	24 (4.3)
66-70	19	27	46 (8.1)
61-65	30	20	50 (8.8)
56-60	39	29	68 (12.0)
51-55	53	34	87 (15.4)
46-50	72	31	103 (18.1)
41-45	43	21	64 (11.3)
36-40	30	12	42 (7.5)
31-35	20	15	35 (6.2)
26-30	16	10	26 (4.7)
21-25	9	2	11 (2.0)
Total (%)	341 (60.4)	224 (39.6)	565 (100.0)
Missing	3	1	4
Immigration Generation			
The 1st Generation	265	172	437 (76.8)
The 1.5st Generation	75	45	120 (21.1)
The 2nd Generation	4	8	12 (2.1)
Total (%)	344 (60.5)	225 (39.5)	569 (100.0)
Immigration Status			
U.S. Citizenship	212	167	379 (66.6)
Permanent Residency	117	54	171 (30.1)
U.S. Citizenship Process	0	2	2 (0.4)
Permanent Residency Process	15	2	17 (3.0)
Total (%)	344	225	569 (100.0)
Reason for Immigration			
Better economic opportunities	67	65	132 (23.5)
To live with family members who already settled in America	47	19	66 (11.8)
To provide better educational opportunities for children	81	57	138 (24.6)
To study in America	44	46	90 (16.0)
Married an American citizen	36	3	39 (7.0)
Born in America	0	5	5 (0.9)
Parents' decision to come	14	6	20 (3.6)
Multiple reasons	15	10	25 (4.5)
Other	37	9	46 (8.2)
Total (%)	341 (60.8)	220 (39.2)	561 (100.0)
Missing	3	5	8

Table 6

Continued

Demographic Information	Females (n=344)	Males (n=225)	*Total (%)*
Marital Status			
Married	280	198	478 (84.6)
Separated	3	0	3 (0.5)
Widowed	15	3	18 (3.2)
Divorced	15	3	18 (3.2)
Never Married	28	20	48 (8.5)
Total (%)	341 (60.4)	224 (39.6)	565 (100.0)
Missing	3	1	4
Religion			
Roman Catholic	180	64	244 (43.0)
Protestant	153	150	303 (53.5)
Buddhist	4	2	6 (1.1)
None	5	8	13 (2.3)
Other	0	1	1 (0.2)
Total (%)	342 (60.3)	225 (39.7)	567 (100.0)
Missing	2	0	2
Residential Area			
Maryland	83	92	175 (30.8)
Virginia	107	97	204 (35.9)
District of Columbia	4	2	6 (1.1)
New Jersey	109	20	129 (22.7)
New York	40	14	54 (9.5)
Other	1	0	1 (0.2)
Total (%)	344 (60.5)	225 (39.5)	569 (100.0)
Education			
Less than High School	9	3	12 (2.1)
High School	85	36	121 (21.4)
Community College	47	24	71 (12.6)
Bachelor's Degree	144	85	229 (40.5)
Master's Degree	43	47	90 (15.9)
Doctoral Degree	6	12	18 (3.2)
Professional Degree	8	16	24 (4.2)
Total (%)	342 (60.5)	223 (39.5)	565 (100.0)
Missing	2	2	4

Table 6

Continued

Demographic Information		Females (n=344)	Males (n=225)	*Total (%)*
Work				
No		133	40	173 (31.8)
Yes		192	179	371 (68.2)
Employment Status	Part-time	52	22	74 (20.9)
	Full-time	128	152	280 (79.1)
	Total (%)	180 (50.8)	174 (49.2)	354 (100.0)
	Missing	12	5	17
2005 Annual Income Before Tax	Less than $20,000	26	9	35 (9.6)
	$20,001-$40,000	49	26	75 (20.7)
	$40,001-$60,000	43	29	72 (19.8)
	$60,001-$80,000	29	37	66 (18.2)
	$80,001-$100,000	15	28	43 (11.8)
	More than $100,000	23	49	72 (19.8)
	Total (%)	185 (51.0)	178 (49.0)	363 (100.0)
	Missing	7	1	8
Total (%)		325 (59.7)	219 (40.3)	544 (100.0)
Missing		19	6	25

Preparation for Data Analyses

Missing Data. The survey data were analyzed using structural equation modeling with LISREL 8.72. Multiple imputation by using the PRELIS program within LISREL 8.72 was used to deal with missing variables. Multiple imputation is recommended as a more sophisticated way to handle missing data than other conventional approaches (e.g., listwise deletion, pairwise deletion, mean imputation, and regression imputation), which often cause detrimental statistical problems by loss of statistical power, bias in parameter estimates, standard errors, and test statistics (Allison, 2003; Schafer & Graham, 2002). Multiple imputation imputes missing values for each case based on observed values, as in regression imputation, but it also maintains the proper degree of variability in the imputed data by incorporating random variation into the process. Therefore, problems related to underestimates of variance and overestimates of correlations among the variables with the imputed data are more likely to be prevented (Brown, 2006).

Fit Indices. Some researchers have characterized model fit indices into the following three categories and suggested that researchers report at least one index from each category when evaluating the fit of a model: (a) absolute fit, (b) fit for parsimony correction, and (c) comparative fit (Brown, 2006).

First, absolute fit indices assess model fit at an absolute level without considering other aspects of model solutions. The classic absolute goodness-of-fit index is χ^2 when using maximum likelihood model estimation. Since the chi-square statistic is very sensitive to sample size, it is effective to use other fit indices with the chi-square value in order to evaluate a model (Brown, 2006; Hu & Bentler, 1999). Therefore, the standardized root mean square residual (SRMR) was used as another absolute fit index. The SRMR reflects an average discrepancy between the correlations observed in the input matrix (the sample data) and the correlations predicted by the model (the hypothesized model). Values for SRMR values range between 0.0 and 1.0, indicating the smaller the SRMR, the better the model fit (Hu & Bentler 1995).

The goodness-of-fit index (GFI) and the adjusted goodness-of-fit index (AGFI) are other popular absolute fit indices. The GFI is a measure of the relative amount of variance and covariance in the sample data. The AGFI is the GFI adjusted for the degrees of freedom of the specified model (Byrne, 1998). They compare the hypothesized model with no model at all (Hu & Bentler, 1995) and address the issue of parsimony by incorporating a penalty for the inclusion of additional parameters. The range of SRMR values are between 0.0 and 1.0, indicating values close to 1.0 are a good model fit (Byrne).

Secondly, the root mean square error of approximation (RMSEA) was used as a fit for parsimony correction for the model. The RMSEA is an "error of approximation" index, which assesses the extent to which a model fits reasonably well in a population (Brown, 2006; Browne & Cudeck, 1993). The RMSEA is sensitive to the complexity of the model (Byrne, 1998). Some researchers strongly recommend the use of RMSEA since it is adequately sensitive to model misspecification and provides appropriate guidelines for model quality (Hu & Bentler, 1998, 1999). A RMSEA value of 0 indicates perfect fit and values close to 0 suggest a good model fit. It also possesses a confidence interval that provides important information about the precision of the estimate of fit (MacCallum & Austin, 2000). A narrow confidence interval would suggest that the RMSEA value precisely reflects a model fit in the population (MacCallum, Browne, & Sugawara, 1996). When reporting RMSEA values the 90% confidence interval and a statistical test of closeness of model fit using the RMSEA (CFit) (Browne & Cudek) were also reported in

this research, in order to verify the precision of the RMSEA estimate. For CFit, the *p* value examines the hypothesis that the RMSEA is greater than .05. Therefore, if the *p* value of CFit is nonsignificant, it indicates that the fit of the model is close and acceptable (Brown). Jöreskog and Sörbom (1996) suggest that the *p*-value for this test should be > .50.

Finally, comparative fit indices or incremental fit indices (Hu & Bentler, 1998) refer to fit indices that evaluate the fit of a researcher-specified model solution compared to a more restricted, nested baseline model, in which all the covariance among the input indicators are fixed to zero, indicating no relationships between the variables. In this research, the comparative fit index (CFI) was used for this purpose. The possible range of CFI values is between 0.0 and 1.0. Values close to 1.0 imply a good model fit. Another comparative fit index was used in this project was the non-normed fit index (NNFI), which is often referred to as the Tucker-Lewis index (TLI). NNFI examines whether adding freely estimated parameters improves the fit of the model. Although the range of its values can fall outside the range of 0.0 and 1.0, values close to 1.0 often indicate a good model fit.

The following cutoff criteria for model fit indices were adhered to in order to interpret any findings: (a) SRMR values less than 0.08 (Hu & Bentler, 1999), (b) GFI and AGFI values greater than .90 (Bollen, 1989); (c) RMSEA values less than 0.08 (Browne & Cudeck, 1993), and (d) CFI and NNFI values greater than .95 (Hu & Bentler) were considered as reasonably good fit between a model and the data in this research.

CHAPTER 4. STUDY 1

Conceptual Model and Research Hypotheses

The purpose of Study 1 was to examine the experiences of Korean immigrants within the community where they manage their daily lives, and how these experiences help or impede their acculturation within American society. More specifically, the extent to which Korean immigrants value maintaining their own cultural heritage and identity and practicing American culture based on their community-level experiences were examined. The variables related to these community experiences included sense of community, community provisions, community engagement, and community capacity. The theoretical concept of community capacity (Mancini et al., 2005) and the bidimensional framework of acculturation (Berry, 1997) were adapted to demonstrate the process of acculturation through interactions with other community members among Korean immigrants. Figure 1 illustrates the conceptual model examined in this study.

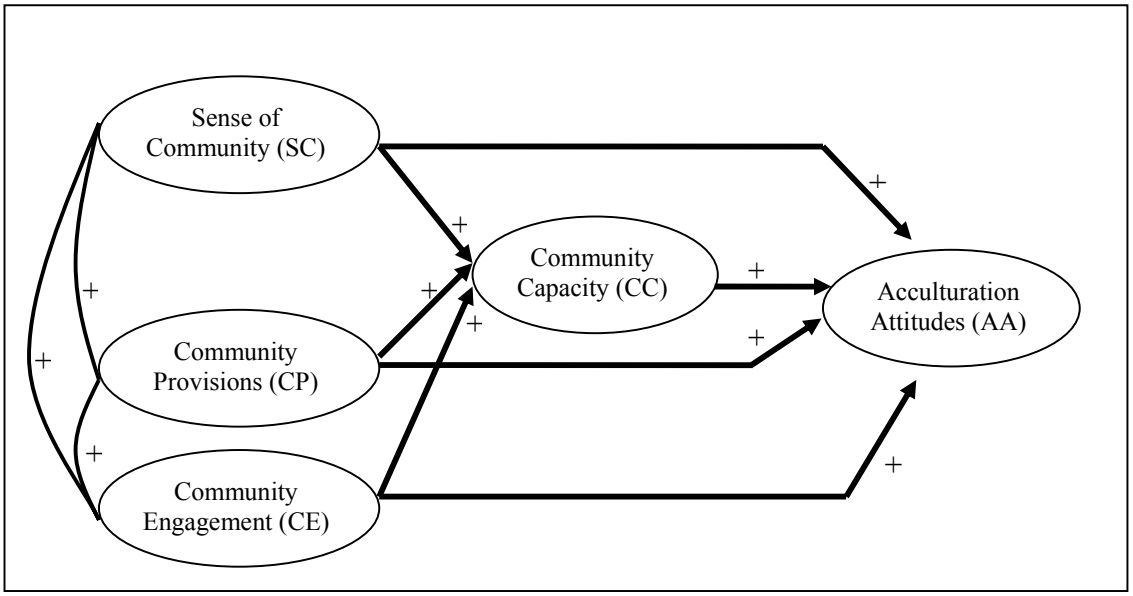

Figure 1. The conceptual model of community capacity and acculturation: The direct and indirect effects of community variables on acculturation attitudes among Korean immigrants

In Study 1, the following hypotheses were tested:

H1-1. Sense of Community, Community Provisions, and Community Engagement are positively correlated with each other.

H1-2. Sense of Community, Community Provisions, and Community Engagement directly influence acculturation attitudes among Korean immigrants in a positive direction:

⇨ When Korean immigrants feel a strong sense of community, exchange a high level of community provisions, and actively engage in community activities, they value maintaining their Korean culture and also practicing American culture.

H1-3. Community Capacity directly influences acculturation attitudes among Korean immigrants:

⇨ When Korean immigrants experience more community capacity, they value maintaining their Korean culture and also practicing American culture.

H1-4. Sense of community, Community Provisions, and Community Engagement indirectly influence acculturation attitudes among Korean immigrants through Community Capacity:

⇨ When Korean immigrants feel a strong sense of community, exchange a high level of community provisions, and actively engage in community activities, they are more likely to experience a high level of community capacity, and this results in valuing the maintenance of their Korean culture and also the practice of American culture.

Analyses

Two-Step Model Testing Strategy

In order to test the model employed in this study using structural equation modeling, a two-step procedure in which the measurement model is established prior to the test of the structural model was employed (Anderson & Gerbing, 1988; Brown, 2006). In order to specify the construct of each latent variable, the relationship between the latent variables and their observed measures, and the relationships among indicator errors, the measurement model test was first conducted using confirmatory factor analysis

(Brown). Then, the structural model was tested in order to examine the direct, indirect, and mediating relationships among the latent variables of the community capacity model. For replication purposes, the covariance matrix has been included in Table 7.

Table 7

Covariance Matrix of the Model of Community Capacity and Acculturation (N=569)

Variables	C1	C2	A1	A2	S1	S2	S3	S4	P1	P2	P3	P4	E1	E2	E3
C1	.29														
C2	.26	.29													
A1	.03	.03	.19												
A2	.06	.07	.00	.17											
S1	.06	.06	-.01	.04	.18										
S2	.10	.10	.01	.07	.09	.37									
S3	.09	.09	.01	.07	.06	.11	.25								
S4	.11	.10	.00	.07	.12	.15	.13	.34							
P1	.17	.16	.01	.06	.05	.11	.08	.12	.37						
P2	.23	.23	.01	.09	.06	.11	.09	.12	.32	.63					
P3	.21	.21	.02	.10	.06	.11	.09	.13	.29	.42	.66				
P4	.17	.17	.00	.07	.06	.10	.07	.10	.25	.32	.28	.38			
E1	.17	.16	.01	.07	.01	.09	.06	.08	.18	.26	.29	.21	.70		
E2	.07	.07	.01	.04	.02	.04	.04	.03	.07	.09	.12	.08	.20	.26	
E3	.11	.11	.01	.07	.00	.10	.06	.07	.14	.17	.20	.18	.36	.21	.64

Results

Test of Measurement Models for the Community Capacity and Acculturation Model

A measurement model of the community capacity model was tested in order to evaluate the adequacy of my hypothesized factor structure (Brown, 2006). The community capacity model consisted of five latent variables defined by several observed variables: (a) Reinforcement of Needs (S1); Membership (S2); Influence (S3), and Shared Emotional Connection (S4) loaded on Sense of Community (SC); (b) Reliable Alliance (P1), Guidance (P2), Reassurance of Worth (P3), and Opportunity of Nurturance (P4) loaded on Community Provisions (CP); (c) Local Group Activities (E1), Political and Interest Group Activities (E2), and Volunteer Activities (E3) loaded on Community Engagement (CE); (d) Collective Competence (C1) and Shared Responsibility (C2) loaded on Community Capacity (CC); and (e) Value Maintaining Korean Heritage (A1) and Value Practicing American culture (A2) loaded on acculturation attitudes (AA).

To test the measurement model, S1, P1, E1, C1, and A1 were identified as marker indicators for SC, CP, CE, CC, and AA, respectively. The measurement model contained

no double-loading of observed variables and no measurement errors correlated. However, all the latent variables were permitted to correlate since based on previous studies, all five latent variables were conceptually related to each other. The model was over-identified with 80 *df.*

Table 8

Summary of the Two-Step Modeling for the Community Capacity and Acculturation Model (N=569)

Fit Indices	χ^2	*df*	*p*	GFI	AGFI	RMSEA (90% CI)	CFit	SRMR	CFI	NNFI
Measurement Model Test										
Original CFA (OCFA)	162.21	80	.00	.96	.95	0.042 (.032; .051)	.93	0.036	0.99	0.98
Revised CFA (RCFA)	147.54	77	.00	.97	.95	0.039 (.029; .049)	.96	0.033	0.99	0.99
$\Delta_{OCFA-RCFA}$										
$\Delta\chi^2$	14.67**									
Δdf	3									
Structural Model Test										
Final Model (FSEM)	147.71	78	.00	.97	.95	0.039 (.029; .049)	.97	0.033	0.99	0.99
$\Delta_{FSEM-RCFA}$										
$\Delta\chi^2$	0.17									
Δdf	1									

**p <.01

As can be seen in Table 8, each of the overall goodness-of-fit indices suggest that this five-factor model fit the data reasonably well, χ^2 (80, N=569) = 162.21, p = .000, GFI = . 96, AGFI = .95, SRMR = .036, RMSEA = .042 (90% CI = .032 -.051; CFit = .93), CFI = .99, NNFI = .98. All freely estimated parameters, except for the factor loading of A2 on AA, were statistically significant at the .01 level. Standardized factor loadings indicated that most observed variables had moderate to strong relationships with their intended latent variables. More specifically, 93% of C1 and 87% of C2 were explained by CC. However, only 0.002% of the variance in A1 and 28% of the variance in A2 were explained by AA. SC, CP, and CE explained a moderate amount of the variance of their observed variables, with the range of R^2 s between .33 and .68. Table 9 presents detailed information about unstandardized and standardized parameters of this measurement

model. Estimates of correlation coefficients among the five latent factors indicated that these variables had weak to strong relationships with each other, with *r* ranging from .28 to .86. These five latent variables shared between 8% and 74% of their variance (r^2).

Table 9

Maximum Likelihood Parameter Estimates for the Community Capacity and Acculturation Model (Measurement Test 1, N=569)

Latent and Observed Variables	Standardized (Unstandardized)	S.E.
Sense of Community (SC)		
S1	0.57 (1.00)	-
S2	0.59 (1.48**)	0.15
S3	0.61 (1.23**)	0.12
S4	0.74 (1.76**)	0.16
Community Provisions (CP)		
P1	0.80 (1.00)	-
P2	0.83 (1.34**)	0.06
P3	0.75 (1.24**)	0.07
P4	0.80 (1.01**)	0.05
Community Engagement (CE)		
E1	0.76 (1.00)	-
E2	0.65 (0.52**)	0.04
E3	0.72 (0.91**)	0.07
Community Capacity (CC)		
C1	0.96 (1.00)	-
C2	0.94 (0.98**)	0.03
Acculturation Attitudes (AA)		
A1	0.04 (1.00)	-
A2	0.53 (11.62)	0.88

Note. Dashes indicate the standard error was not estimated.

** $p < .01$

Based on the results of the previous measurement model test, the measurement model fit the data very well. However, AA did not explain A1 and A2 well in this model. These results indicate that the initially hypothesized model did not adequately reflect the idea of acculturation attitudes. Therefore, A1 and A2 were examined to determine whether they were two independent single-indicator latent variables rather than the observed variables of AA. The revised measurement model employed four latent variables (SC, CP, CE, and CC) and two separate single indicators (Korean cultural maintenance (KOREA) and American cultural acquisition (AMERICA)) and is presented in Figure 2.

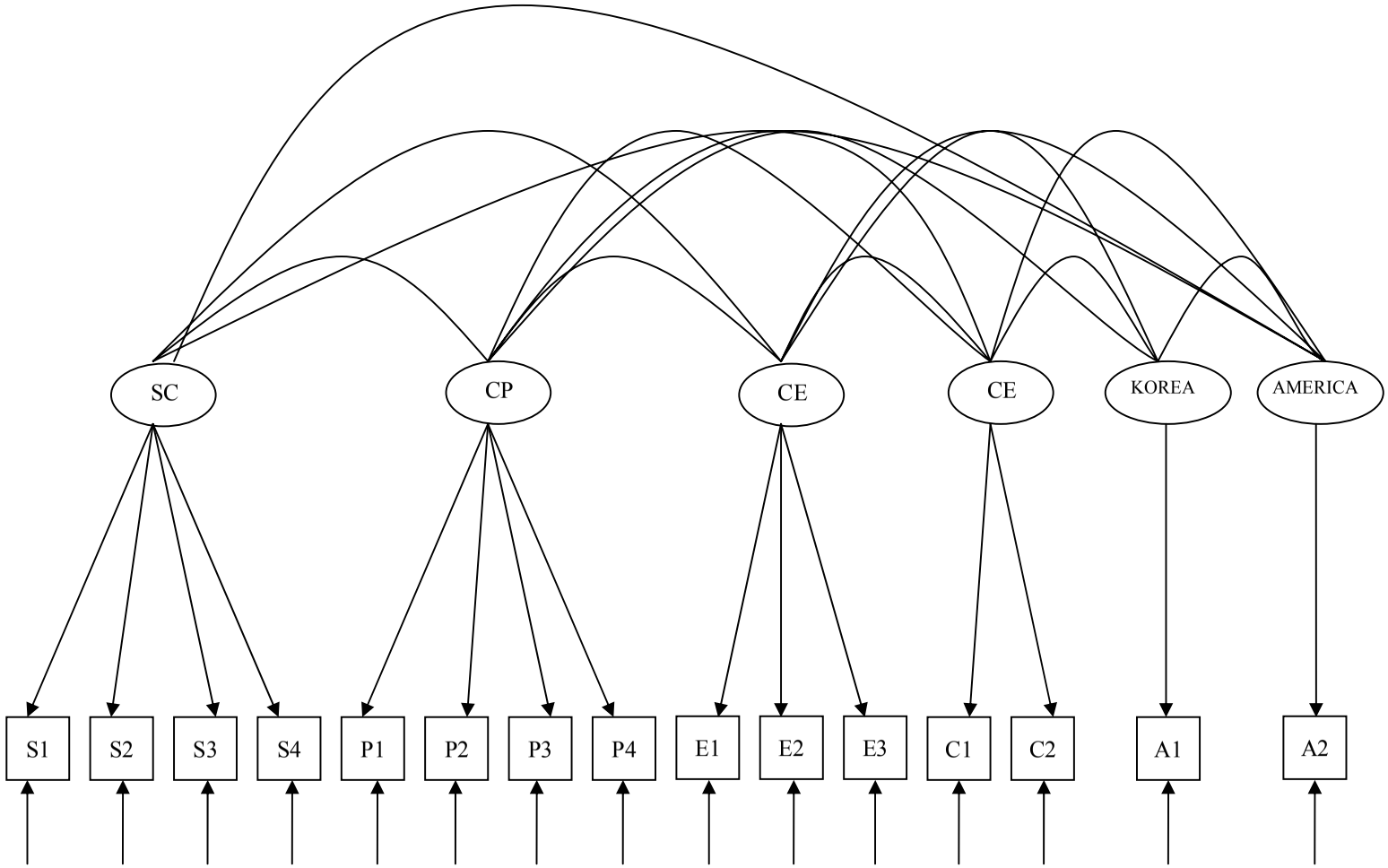

Figure2. The revised measurement model of the community capacity and acculturation model.

When including an observed variable as an indicator of a latent variable, it is necessary to provide an estimate of its measurement error. If researchers assume that the indicator is perfectly reliable and it has been measured without error, they are able to fix the error variance of it at zero. If researchers are not able to assume the perfect reliability of the indicator, they must provide an estimate of error variance by multiplying the observed variance by [one minus the best estimate of its scale reliability from previous research] (Brown, 2006). Since the scales of KOREA and AMERICA were developed specifically for use in this project, internal consistency information from the pilot study was used to calculate estimates of their scale reliability. In the pilot study, the estimates of reliability for A1 and A2 were .805 and .728, respectively, and those of their observed variances were .185 and .167, respectively. Therefore, estimates of their error variance were .036 = .185×(1- .805) and .045 = .167×(1- .728), respectively. In addition, unstandardized factor loadings for A1 and A2 on their pseudo latent factors were identified, KOREA and AMERICA to values of 1.

The revised measurement model (RCFA) fit the data better than did the original five-factor measurement model (OCFA), $\Delta_{RCFA\text{-}OCFA}\ \chi^2$ (3, N=569) =14.67, p<.01 (Table 8). Each of the overall goodness-of-fit indices also suggested that RCFA fit the data very well, χ^2 (77, N=569) =147.54, p = .000, GFI = .97, AGFI = .95, SRMR = .033, RMSEA = .039 (90% CI = .029 -.049; CFit = .96), CFI = .99, NNFI = .99.

Table 10 presents a summary of unstandardized and standardized factor loadings for the 15 observed variables of the six latent variables. All unstandardized factor loadings were statistically significant at the $p < .01$ level. All standardized factor loadings were greater than .58, indicating observed variables were moderately to strongly related to their intended variables, with a range of R^2 s between .33 and .93. In particular, standardized factor loadings of A1 on KOREA and A2 on AMERICA were .81 and .73, respectively. Over 80% of the variance in A1 and over 70% of the variance in A2 were explained by KOREA and AMERICA, respectively. Correlation coefficients (r) among the six latent variables in RM were lower than those in OM, ranging from .00 to .64 (Table 11). KOREA had no relationship with SC. The latent variables shared between 0% and 41% of their variance with other variables. Based on all this evidence, it was concluded that the relationship among variables were valid and the validity of the

measurement model was verified.

Table 10

Maximum Likelihood Parameter Estimates for the Community Capacity and Acculturation Model (Measurement Test 2, N=569)

Latent and ObservedVariables	Standardized (Unstandardized)	S.E.
Sense of Community (SC)		
S1	0.58 (1.00)	-
S2	0.59 (1.46**)	0.14
S3	0.60 (1.23**)	0.12
S4	0.74 (1.75**)	0.15
Community Provisions (CP)		
P1	0.80 (1.00)	-
P2	0.83 (1.34**)	0.06
P3	0.75 (1.25**)	0.07
P4	0.80 (1.01**)	0.05
Community Engagement (CE)		
E1	0.76 (1.00)	-
E2	0.65 (0.52**)	0.04
E3	0.72 (0.91**)	0.07
Community Capacity (CC)		
C1	0.96 (1.00)	-
C2	0.94 (0.98**)	0.03
Korea		
A1	0.90 (1.00)	-
America		
A2	0.85 (1.00)	-

Note. Dashes indicate the standard error was not estimated.

** $p < .01$

Table 11

Correlation Matirx among the Observed Variables in the Community Capacity and Acculturation Model (N=569)

Variables	S1	S2	S3	S4	P1	P2	P3	P4	E1	E2	E3	C1	C2	A1	A2
S1	-														
S2	.35***	-													
S3	.29***	.36***	-												
S4	.47***	.43***	.45***	-											
P1	.20***	.29***	.27***	.33***	-										
P2	.16***	.22***	.22***	.26***	.66***	-									
P3	.16***	.23***	.24***	.28***	.59***	.64***	-								
P4	.23***	.25***	.23***	.28***	.66***	.65***	.56***	-							
E1	.04	.17***	.15***	.16***	.36***	.39***	.42***	.40***	-						
E2	.08	.14**	.16***	.11*	.22***	.23***	.29***	.26***	.48***	-					
E3	.01	.20***	.16***	.16***	.28***	.27***	.31***	.37***	.53***	.52***	-				
C1	.27***	.30***	.34***	.34***	.52***	.54***	.49***	.51***	.39***	.26***	.26***	-			
C2	.26***	.30***	.33***	.33***	.49***	.52***	.48***	.51***	.35***	.25***	.26***	.90***	-		
A1	-.06	.04	.04	-.01	.06	.02	.05	-.02	.04	.03	.04	.13***	.13***	-	
A2	.25***	.27***	.34***	.32***	.23	.29***	.29***	.29***	.22***	.22***	.20***	.29***	.31***	.02	-
M	2.72	2.47	2.53	2.61	2.47	2.36	2.48	2.02	1.28	.28	.58	2.59	2.62	3.01	2.69
SD	.43	.61	.50	.58	.61	.80	.82	.62	.84	.51	.80	.54	.54	.43	.41

* $p < .05$, ** $p < .01$, *** $p < .001$

Test of Structural Models for the Community Capacity and Acculturation Model

In the third phase of Study 1, causal relationships among Sense of Community (SC), Community Provisions (CP), Community Engagement (CE), Community Capacity (CC), Maintenance of Korean Heritage (KOREA), and Practice of American Culture (AMERICA) in the community capacity model were tested. This structural model test was built upon the results of the measurement model tests presented previously. That is, the original community capacity structural model was modified based on empirical evidence from the previous measurement tests. In the final model, SC, CP, and CE were identified as exogenous variables and CC, KOREA, and AMERICA as endogenous variables. CC was also identified as an exogenous variable for KOREA and AMERICA. The overall model fit indices of the final structural model suggest that this model fit the

data quite well, χ^2 (78, N=569) = 147.71, p = .000, GFI = .97, AGFI = .95, SRMR = .033, RMSEA = .039 (90% CI = .029 -.049; CFit = .97), CFI = .99, NNFI = .99 (Table 8). There existed no differences in the magnitude of the loadings between the measurement model and the structural model. The range of the standardized factor loadings for the 15 observed variables in the structural model was between .58 and .96 and all were statistically significant at the $p < .01$ level, indicating congruence between each latent variable and its observed variables.

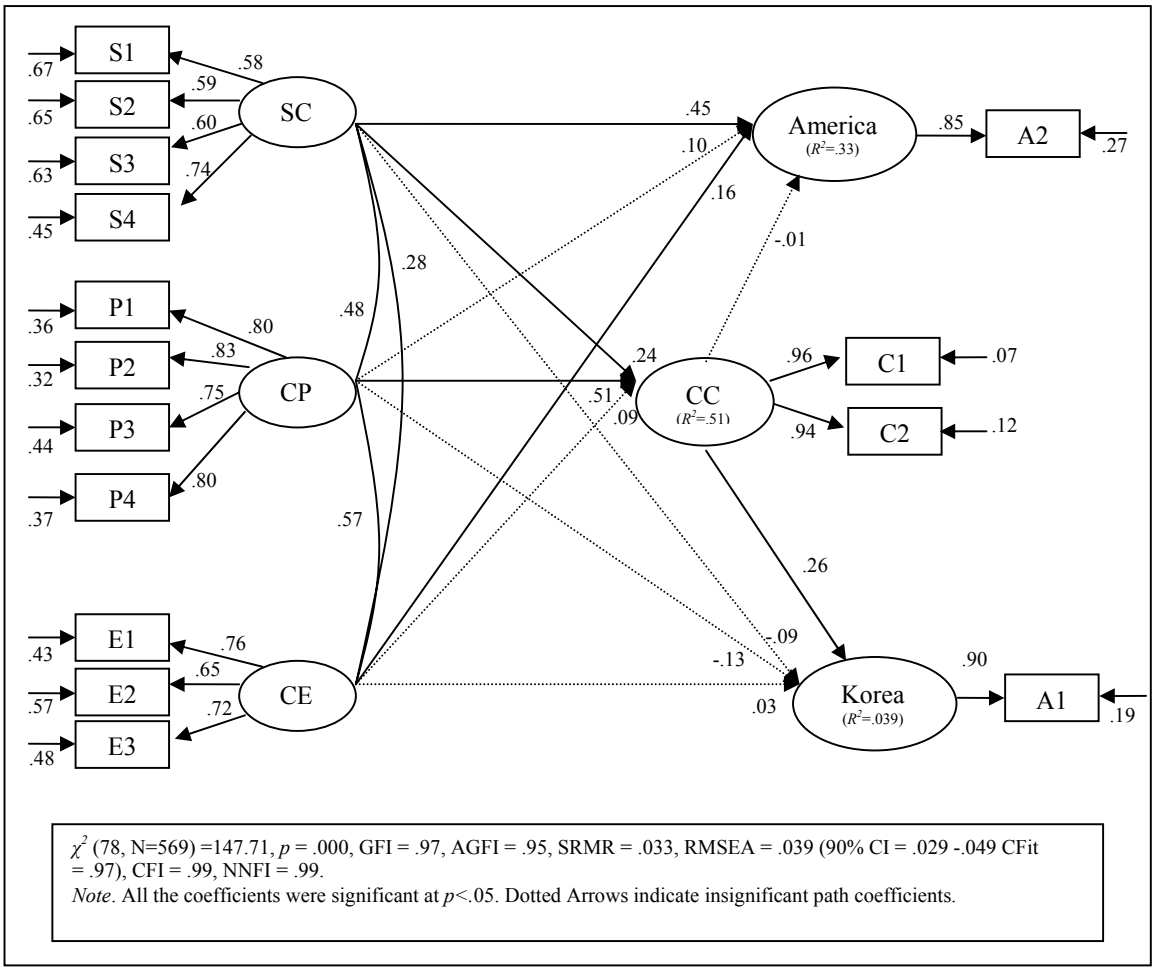

Figure 3. The standardized coefficients for the model of community capacity and acculturation among Korean immigrants (N=569).

Figure 3 presents the standardized path coefficients and the squared multiple correlation coefficients (R^2) for the endogenous latent variables, CC, KOREA, and AMERICA. R^2 indicates the proportion of variance explained by the exogenous variables.

Solid arrows indicate statistically significant paths at the .01 level of probability and dotted arrows indicate statistically non-significant paths. Table 8 displays the direct and indirect effects of SC, CE, CP, and CC on KOREA and AMERICA. Overall, this final model as a whole explained 4% of the variance in KOREA and 33% of the variance in AMERICA. Approximately 51% of the variance in CC was explained by SC, CP and CE.

As shown in Figure 3 and Table 12, only CC had a total effect on KOREA and SC and CE had total effects on AMERICA. SC and CP had direct effects on CC. SC and CE had direct effects on AMERICA. However, CC had a positive and significant direct effect on KOREA and SC and CP had indirect effects on KOREA through CC. No variables had indirect effects on AMERICA through CC.

Table 12

Maximum Likelihood Path Coefficient Estimates for the Community Capacity and Acculturation Model (Structural Model Test, N=569)

Endogenous Variables	Exogenous Variables										
	Direct Effects				Indirect Effects			Total Effects			
	SC	CP	CE	CC	SC	CP	CE	SC	CP	CE	CC
Community Capacity (CC)	.24 (.05**)	.51 (.54**)	.09 (.07)	-	-	-	-	.24 (.50**)	.51 (.54**)	.09 (.07)	-
Maintenance of Korean Heritage (KOREA)	-.09 (-.14)	-.13 (-.10)	.03 (.02)	.27 (.20**)	.06 (.10**)	.14 (.11**)	.02 (.01)	-.03 (-.04)	.01 (.01)	.05 (.03)	.27 (.20**)
Acquisition of American Culture (AMERICA)	.45 (.63**)	.10 (.07)	.16 (.09**)	-.01 (-.00)	-.00 (.00)	-.01 (.00)	-.00 (.00)	.45 (.63**)	.09 (.07)	.16 (.09**)	-.01 (.00)

Note. Unstandardized coefficients are presented in parentheses under the standardized path coefficients (β). Dashes indicate the direct, indirect, or total effect was not estimated. Indirect effects are calculated by multiplying the coefficients associated with the standardized path coefficients of influence from the exogenous variable to the endogenous variable. For example, when SC has an indirect effect on KOREA through CC, the value of the indirect effect is .24×.27 = .06.

** $p<.01$

Discussion

The purpose of Study 1 was to examine how the experiences that Korean immigrants had within the community influenced the development of their acculturation attitudes toward Korean and American culture. I proposed that feeling that they were a part of the community, participating in diverse community activities and relationships, and having supportive relationships with other community members would make Korean immigrants work collectively and share responsibilities with other community members in order to promote the overall well-being of the community. I also hypothesized that these group experiences would have a systematic effect on the acculturation process. Korean immigrants would react differently to Korean and American culture and those who had more experiences of community capacity would be more likely to value practicing both cultural aspects. In the following section, the results of the testing each of the hypotheses in Study 1 are presented and discussed.

H1-1. Sense of Community, Community Provisions, and Community Engagement are positively correlated with each other.

Many studies have theoretically and empirically examined relationships among sense of community, social support, and participation in various community activities (Bowen et al., 2003; Chavis & Wandersman, 1990; Farrell et al., 2004; Itzhaky, 1998; Sonn, 2002; Sonn & Fisher, 1996; Unger & Wandersman, 1985). The findings of these researchers reveal that directions of the causal relationships among these three variables vary depending on theoretical and empirical contexts. Therefore, I hypothesized reciprocal relationships among these variables and the findings of Study 1 confirmed these multi-directional relationships in the study population. Sense of Community, Community Provisions, and Community Engagement were positively correlated with each other at the $p < .01$ level. How community members felt, thought, and acted within the community were not separate, but interconnected. Sense of community, community provisions, and community engagement each played an important role as a catalyst for promoting the other variables. That is, Korean immigrants who were more actively engaged in community activities were more likely to have a larger social network. Through these networks, they had more opportunities for giving and receiving necessary support and these mutual transactions of support fostered a sense of community.

Additionally, when Korean immigrants felt a sense of community in their neighborhood, they were more likely to join groups and be actively involved in group activities. Active involvement in community groups provided them with opportunities for interacting with other community members and creating and utilizing support within the community.

H1-2. Sense of Community, Community Provisions, and Community Engagement directly influence acculturation attitudes among Korean immigrants in a positive direction:

⇨ When Korean immigrants feel a strong sense of community, exchange a high level of community provisions, and actively engage in community activities, they value maintaining their Korean culture and also practicing American culture.

There is relatively little published research linking experiences within the larger community beyond an immigrant's ethnic group to the acculturation process. First, this might be because many immigrant studies have paid more attention to the psychological and developmental outcomes of acculturation (e.g., Ataca & Berry, 2002; Berry et al., 2006) and have focused less on the effects of community on acculturation (e.g., Goodkind & Foster-Fishman, 2002; Itzhaky, 1998; Lee, 2005; Sonn, 2002). Secondly, researchers conducting immigrant studies have been more interested in the typology of acculturation (e.g., Ataca & Berry; Berry et al., 1989; Donà & Berry, 1994; Ryder et al., 2000) than examining the process of acculturation (e.g., Berry et al., 2006; McCubbin, McCubbin, Thompson, & Thompson, 1998; Phinney et al., 2006). Therefore, explicitly examining the effects of community-related variables on acculturation attitudes was necessary as part of an investigation of the process of acculturation within the community context.

Despite the small amount of research on the effects of community on acculturation, the existing literature indicates a strong possibility that a sense of community, community provisions, and active involvement in activities within and outside the ethnic group might be positively related to the development of bicultural acculturation attitudes (Garcia et al., 2002; Lavee et al., 1985; Sonn, 2002; Sonn & Fisher, 1996). Therefore, I hypothesized that these three constructs of community experiences would have positive effects on acculturation attitudes toward both Korean and American

culture. The results partially confirmed H1-2. Sense of Community and Community Engagement had positive direct effects on acculturation attitudes toward American culture. However, Sense of Community, Community Provisions, and Community Engagement did not directly influence acculturation attitudes toward Korean culture.

These results reveal that community experiences play an important role in the development of acculturation attitudes toward American culture in the sample in this study. Sense of community and community engagement, in particular, helped Korean immigrants accept and value American culture. Participating in diverse community activities within and outside their ethnic group helps immigrants become familiar with the host society and to adjust better to it (Fennema & Tillie, 1999; Karppathakis, 1994; Lee, 2005). Participating in various activities helps immigrants enhance their knowledge of a new culture (Lee). Knowledge of a culture helps immigrants believe that they are culturally competent (LaFromboise, Coleman, & Gerton, 1993). In the context of this study then, community engagement might provide Korean immigrants with knowledge of American culture, allowing them to appreciate and accept it more easily.

Some researchers also argue that sharing symbols, norms, and events promotes an emotional connection to the community and promotes a sense of belonging (McMillan & Chavis, 1986). Emotional connections and a sense of belonging are essential components of sense of community and they are important for the acquisition and continuity of community identities (Weisenfeld, 1996). Thus, it is possible that by sharing norms, values, and events with other community members in the larger host society, that Korean immigrants might come to identify themselves as members of American society. Judging from the immigrants in this study, the more these immigrants feel that they are part of their community, the more eager they will be to learn and accept American culture as part of their lives. In particular, the results of Study 1 revealed that sense of community was the strongest predictor of acculturation attitudes toward American culture among Korean immigrants. This result emphasizes that to become integrated into a new country, building a sense of community within larger community is very important.

In contrast to the hypotheses, sense of community and community engagement did not directly influence acculturation attitudes toward Korean culture. A possible explanation for the lack of a relationship between sense of community and acculturation

attitudes toward Korean culture is that Korean immigrants might develop independent senses of community toward both their Korean ethnic group and the host society. Korean immigrants might interpret a sense of community in their neighborhood as a sense of community only toward American culture. Therefore, it is hard to relate sense of community to acculturation attitudes toward Korean culture using only the data available in this study. Using separate measures for sense of community toward both American and Korean culture maybe help solve this problem. Some previous studies differentiated sense of community within the ethnic group from sense of community within the host society (Sonn, 2002). This work examined relationships of in-group sense of community with ethnic identification and psychological well-being. The present study demonstrates the benefit of using separate measures for sense of community toward both the ethnic and the host group.

Another possible explanation for the lack of direct effect of sense of community on acculturation attitudes toward Korean culture is that the range of community covered in the sense of community index might be too narrow. Since sense of community was measured within a neighborhood close to their residential area, it might not represent sense of community toward the larger community where Korean immigrants maintain important social relationships outside of their immediate neighborhood (Chaskin et al., 2001; Coulton, 1995). This limited view of sense of community might only partially reflect how Korean immigrants identified themselves as members of the community where they lived and managed their daily lives. As a result, it might not show a true relationship between sense of community and the extent to which Korean immigrants maintained their Korean culture. Simply changing the word ‘neighborhood’ to ‘city’ may help Korean immigrants to consider a sense of community within the wider community beyond their neighborhood (Unger & Wandersman, 1985). It may provide a better context for understanding the relationship between sense of community and acculturation attitudes toward Korean culture. Interestingly, in spite of the insignificant path coefficient from sense of community to acculturation attitudes toward Korean culture, a negative direction appeared. That is, Korean immigrants were less likely to maintain Korean culture as they gained a sense of community in their neighborhood. This result supports

my first explanation for the lack of the direct relationship between sense of community and acculturation attitudes toward Korean culture.

Community engagement also did not have a significant direct impact on acculturation attitudes toward Korean culture. Several research groups have reported that participating in ethnic organizations helped immigrants to maintain their own ethnic heritage and learn about a new culture (Alba, 1990; Karpathakis, 1994; Lee, 2005). However, very few studies have focused on how participating in community activities outside the ethnic group influences the maintenance of an ethnic heritage. The findings of Study 1 revealed that participating in diverse community activities within and outside the ethnic group did not encourage Korean immigrants to maintain their cultural heritage. Only 2 out of 13 questions asked specifically if Korean immigrants participated in activities in a group of other Koreans. The other 10 questions asked if Korean immigrants participated in activities within the larger community. Therefore, I concluded that participating in diverse community activities within greater society helped Korean immigrants get to know American culture. However, participation in these groups was not necessarily helpful for maintaining Korean culture as immigrants were less likely to focus on interacting only with other Korean immigrants. To understand the role of the ethnic and host groups in acculturation, it would be necessary to measure the engagement with both groups separately.

Previous studies have emphasized that resources and supports at a community level were strongly related to immigrants' acculturation experiences (Liang, 1994; McCubbin et al., 1998; Nauck, 2001a). I expected that community provisions, indicating the degree to which community members exchanged supports through informal and formal social networks, would directly influence the development of acculturation attitudes toward Korean and American culture. However, the findings of Study 1 revealed that community provisions did not directly contribute to any of these acculturation attitudes. This is a very interesting finding. This suggests that the variable Community Provisions was not a predictor of acculturation attitudes. Rather, it might be an underlying condition for initiating the acculturation process. That is, exchanging supports with other community members might not necessarily directly influence the choice of acculturation attitudes, but immigrants might build up relationships through these

exchanges over time. The quality of these relationships might be a key factor influencing the development of acculturation attitudes. Korean immigrants may develop favorable attitudes toward Korean and American culture, which start from having intimate social relationships with fellow Koreans and Americans (Hurh & Kim, 1984; Kim & Grant, 1997). The meaningful exchange of resources may encourage Korean immigrants to continue maintaining these social relationships. Further research on this issue is warranted.

H1-3. Community Capacity directly influences acculturation attitudes among Korean immigrants:

- ⇨ When Korean immigrants experience more community capacity, they value maintaining their Korean culture and also practicing American culture.

Community capacity directly influenced acculturation attitudes toward Korean culture, but did not influence acculturation attitudes toward American culture. Therefore, H3 was partially accepted.

It is interesting that community capacity influenced acculturation attitudes toward Korean culture, but not attitudes toward American culture. There are no studies that have explicitly examined the effect of community capacity on acculturation. However, some researchers have argued that immigrant concentration is an important measure of structural disadvantages at a neighborhood-level (Browning & Cagney, 2002; Sampson et al., 1997). These researchers have stated that diverse immigrant concentration, and corresponding heterogeneous ethnicities and languages, might impede community members from realizing common values and developing expectations for collective actions to promote the well-being of community members (Sampson et al.).

This perception implies that the members of the host community may be less likely to accept immigrants as members of their community due to their differing ethnicities and languages even though they live in the same community. Some Americans were less likely to recognize immigrants' participation as a part of a collective effort for their community (Guarnizo, 2001). Guarnizo found that some immigrants became very discouraged by prejudicial, racist, and uncooperative attitudes of members of the

dominant group when they tried to get involved in local governing processes or trans-national civic activities that were not related to immigrant issues.

This unwelcoming perception toward immigrants may result in segregation (Berry, 2003). Immigrants perceive themselves to be unwelcome residents in America as long as they maintain two different cultures (Lee, 2005). In the segregation mode, immigrants lose their desire to be related to the host society and are more likely to turn inwards to their own ethnic groups. They are more interested in maintaining their traditions and culture (Donà & Berry, 1994; Jasinskaja-Lahti et al., 2006). Moreover, immigrants might not have a chance to work directly with Americans for the good of the community while they are in the segregation mode. In this case, they may be more likely to experience community capacity with members of their own ethnic group. This results in their becoming more attached to their own ethnic culture and detached from the host culture. This assumption may explain why community capacity did not influence acculturation toward American culture, but directly influenced acculturation attitude toward Korean culture. However, in the present study, I did not directly measure Americans' perception toward immigrants or Koreans' perception of Americans' attitudes. Further studies about the effects of perceptional differences between the ethnic and the host groups on acculturation attitudes are required. Some researchers have explicitly addressed the necessity of these studies (e.g., Guarnizo, 2001; Lee, 2005).

H1-4. Sense of community, Community Provisions, and Community Engagement indirectly influence acculturation attitudes among Korean immigrants through Community Capacity:

- ⇨ When Korean immigrants feel a strong sense of community, exchange a high level of community provisions, and actively engage in community activities, they are more likely to experience a high level of community capacity and this results in valuing the maintenance of their Korean culture and also the practice of American culture.

The results of this study showed that only sense of community and community provisions had significant indirect effects on acculturation attitudes toward Korean culture. None of the three community variables (sense of community, community provisions, and community engagement) had significant indirect effects on acculturation

attitudes toward American culture. First, the lack of direct effects of sense of community, community provisions, and community engagement on acculturation attitudes toward American culture was due to the lack of direct effects of community capacity on acculturation attitude toward American culture as discussed previously.

Second, civic engagement was identified as a key factor in explaining community capacity (Bowen et al., 2001, 2003; Mancini, Martin, et al., 2003). However, the findings of this study do not support this idea. There was virtually no relationship between community engagement and community capacity. The lack of a direct relationship between community engagement and community capacity may be related to the fact that Korean immigrants participated in community activities fewer than a few times a year in 2005 with the exception of religious activities and community-wide events. There is no appropriate data with which to compare these results to the frequency of other groups' community engagement. However, the fact that the mean values were lower than the midpoint of the scale demonstrates the low level of involvement in activities among Korean immigrants. These results support the findings that immigrants were in general more engaged in in-group activities than those in mainstream American society (Lee, 2005). These results are also similar to the findings that immigrants were more likely to depend on religious organizations for the different types of support that they need to manage their everyday life in a new country (Hurh & Kim, 1990; Lee). In particular, Korean immigrants are known as "churchgoers" (Hurh & Kim, p. 20) and involvement in church activities is a way of life for the majority of Korean immigrants (Hurh & Kim; Kim & Hurh, 1993; Min, 2000). However, Korean immigrants had limited social contact with Americans due to their lack of participation in American churches or other American volunteer organizations (Kim & Hurh).

As I discussed in the testing of H1-2, the more immigrants participate in civic activities, including activities within their own ethnic organizations, the more likely they are to gain insights into public affairs and experience in collaborating for collective actions (Fennema & Tillie, 1999; Karpathakis, 1994; Lee, 2005; Prestby, Wandersman, Florin, rich, & Chavis, 1990). In particular, these insights led them to trust mainstream political institutions and to more actively participate in local politics (Fennema & Tillie). However, Korean immigrants in this study participated in very few ethnic activities with

other Koreans other than religious activities. Therefore, they may not have gained enough knowledge about how American organizations work and how they collaborate with other community members for the good of the larger community. Less knowledge might be related to lower levels of motivation among Korean immigrants to participate in various activities at a community level, resulting in less experience of community capacity. Moreover, Breton (1964) and Espenshade and Fu (1997) have argued that ethnic organizations often force immigrants to keep their cultural heritage and their relationships within the boundaries of their ethnic group boundaries. That is, depending heavily on ethnic religious activities by Korean immigrants might limit their opportunities to be involved in collective efforts within their larger community. As a result, community engagement was not able to influence community capacity.

Finally, sense of community and community provisions had significant indirect effects on acculturation attitudes toward Korean culture. When Korean immigrants felt a strong sense of community and exchanged more support with other members, they were more likely to experience community capacity, and in turn they were more willing to maintain Korean culture. This is another interesting finding because it shows that sense of community and community provisions indirectly rather than directly influence attitudes toward Korean culture. As has been previously argued, a sense of community and mutual exchanges of support foster Korean immigrants to participate in collective actions toward building a better community (e.g., Cantillon et al., 2003; Chavis & Wandersamn,1990; Chaskin et al., 2001; Lee,2005; Mancini et al., 2005). However, given the choice of contributing to their own ethnic group or to larger society, immigrants are more likely to choose their own ethnic group because it provides more immediate gratification (Lee) and language barriers frequently limit participation in larger society (Wong et al., 2005). In addition, the segregation mode of the host society as discussed in previous sections might discourage Korean immigrants from valuing American culture. As a result, Korean immigrants might prefer to provide support to the Korean group rather than to larger society.

In summary, Study 1 empirically demonstrated that acculturation is a complex process and is strongly related to multidimensional community context variables, including sense of community, community provisions, community engagement, and

community capacity. The Korean immigrants in this study developed acculturation attitudes toward Korean and American culture in a different way. In the process of developing attitudes toward Korean culture, community capacity played an important role whereas sense of community and community engagement were key variables in the development of attitudes toward American culture.

CHAPTER 5. STUDY 2

Conceptual Model and Research Hypotheses

Study 1 investigated how community processes influence the development of acculturation attitudes. Even though Korean immigrants have many similar characteristics due to their membership in the same ethnic group, they also have unique individual characteristics. Therefore, their acculturation attitudes vary depending on their individual experiences in their new countries. Additionally, the development of an acculturation attitude is not the end of the acculturation process. In fact, acculturation attitudes change over time depending on social contexts (Berry et al., 2006). Immigrants keep negotiating and making choices in order to adjust to a new country and live as a member of the new society (Tadmor & Tetlock, 2006). As a result, they produce diverse patterns of adjustment that show individual differences and situational variation in acculturation within and across groups (Rumbaut, 1994; Zhou, 1997).

The purpose of Study 2 was to examine in-group differences of Korean immigrants in community-level adjustment based on the theoretical framework of community capacity in social organization (Mancini et al., 2005). I specifically focused on how Korean immigrants as members of their community developed reciprocal support relationships with other community members as a desired result of acculturation by participating in diverse activities within the larger community. The process of community adjustment hypothesized in Study 2 is as follows:

Working as a group to promote the overall well-being of both their community and themselves and sensing that this collective action is meaningful may lead immigrants to be more actively engaged in community activities (Voydanoff, 2001). Active engagement may result in having more opportunities to provide social support to and also receive it from other community members (Lee, 2005; Unger & Wandersman, 1985). If immigrants are not interested in collective experiences within their community and do not see themselves as a part of the community (Bowen et al., 2001), they may be less likely to actively participate in community networks and to get benefits from them (Sonn, 2002). As an antecedent condition, it is assumed that the degree to which immigrants maintain their own cultural heritage and the degree to which they value American culture may influence their recognition of how their community works as a group.

To test and explain this community adjustment process as a part of acculturation, Korean immigrants were first categorized into four different groups based upon acculturation attitudes identified in Berry's (1997) bidimensional framework (Figure 1). The four groups were identified as INTEGRATION, ASSIMILATION, SEPARATION, and MARGINALIZATION. Detailed information about the categorization of these groups will be presented with the analyses. These four groups were then studied individually to determine the ways in which they adjusted to the host community. Since this is an exploratory study and the first one to test a community adjustment process across four groups, I hypothesized that each group would experience the same process of community adjustment. The rejection of this hypothesis would provide evidence that those who choose different attitudinal strategies in acculturation experience community adjustment differently. Figure 4 illustrates this process of community-level adjustment.

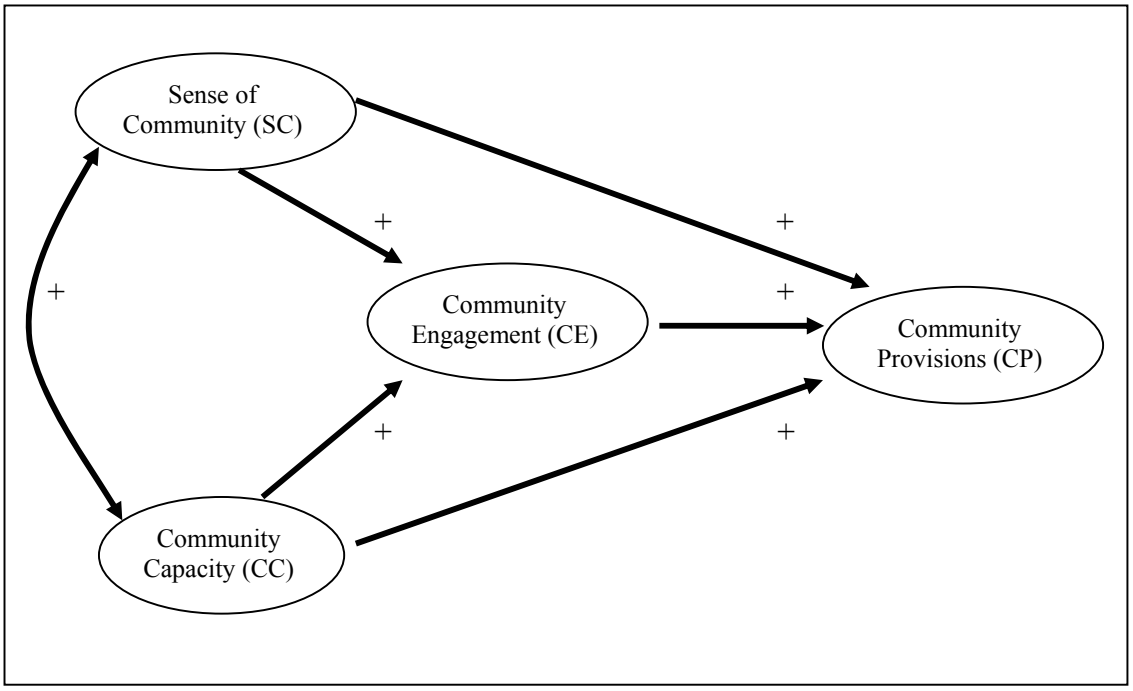

Figure 4. The conceptual model of community adjustment of Korean immigrants.

I tested the following hypotheses in Study 2:

H2-1. The process of community-level adjustment is as follows:

a. Sense of Community and Community Capacity are positively correlated with each other

b. Sense of Community and Community Capacity directly influence Community Provisions in a positive direction:

⇨ When Korean immigrants feel a strong sense of community and experience more community capacity, they are more likely to exchange support with other community members.

c. Community Engagement directly influences Community Provisions:

⇨ When Korean immigrants actively participate in diverse community activities, they are more likely to exchange support with other community members.

d. Sense of community and Community Capacity indirectly influence Community Provisions through Community Engagement:

⇨ When Korean immigrants feel a strong sense of community and experience more community capacity, they are more likely to participate in community activities, resulting in the creation of more opportunities for exchanging social support with other community members.

H2-2. Korean immigrants experience the process of community adjustment in the same way regardless of acculturation attitudes.

Analyses

Categorization of Korean Immigrants into Four Types of Acculturation Attitudes

Grounded in Berry's (1997, 2003) framework of bidimensional acculturation, there are four types of acculturation attitudes generally ascribed to immigrant populations: integration, assimilation, separation, and marginalization. The type of acculturation attitude adopted by an immigrant depends on the degree to which the immigrant values maintaining his or her ethnic culture and learning about and practicing the culture of their adopted nation.

The participants in this project answered 15 questions relating to each of these dimensions. I used a 4-point Likert scale to measure acculturation attitudes toward Korean and American culture. The mean values of these two scales ranged from 1 to 4, with 2.50 as the median. Based on the middle point strategy (Donà & Berry, 1994), I classified the participants into four groups. First of all, on the "Korean attitude" scale, I placed immigrants who had a mean score of 2.50 or below into the "low" group, while

those who had mean scores above 2.50 were placed into the "high" group. I performed the same separation based on mean scores on the "American attitude" scale. I was then able to categorize each research participant into one of the four groups based upon levels of acculturation attitudes toward Korean and American culture (high or low on the Korean attitude scale × high or low on the American attitude scale). The four groups were: (a) **INTEGRATION**, made up of people who had mean scores of 2.51 or higher for both Korean and American attitudes; (b) **ASSIMILATION**, made up of those who had a mean score above 2.50 for American attitudes but a mean score of 2.50 or lower for Korean attitudes; (c) **SEPARATION**, made up of those who were in the low group for American attitudes but the high group for Korean attitudes; and (d) finally, **MARGINALIZATION**, made up of people who were in the low groups for both attitudes. This categorization of participants reflects the theoretical rationale for Berry's bidimensional model of acculturation (Donà & Berry). Three hundred fifty four out of 569 participants fell into the **INTEGRATION** classification, 44 participants were in **ASSIMILATION**, 153 were in **SEPARATION**, and 18 were in **MARGINALIZATION**. Figure 5 presents the categorization of these four groups and Table 13 presents detailed characteristics of each group.

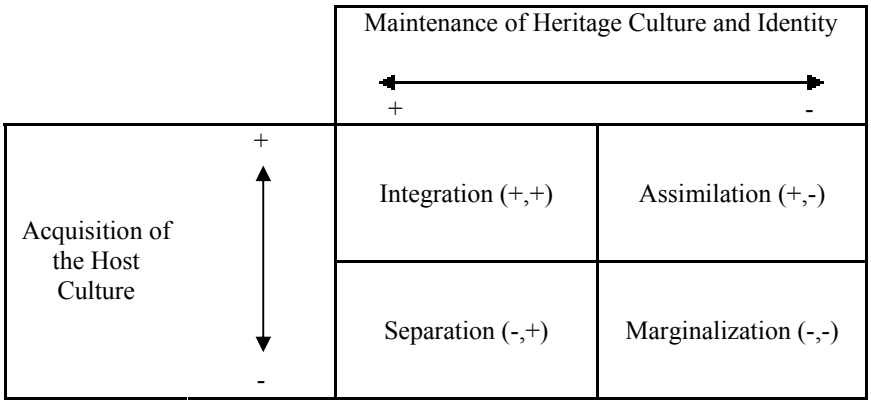

Figure 5. Categorization of acculturation attitudes of immigrant groups.

Note. From "The Acculturation Experience: Attitudes, Identities and Behaviors of Immigrant Youth," by J. S. Phinney, J. W. Berry, P. Vedder, & K. Liebkind, 2006, *Immigrant Youth In Cultural Transition: Acculturation, Identity, And Adaptation Across National Contexts,* p.74, Copyright 2006 by Lawrence Erlbaum Associates, Inc., Mahwah, MJ. Republished from "Conceptual Approaches to Acculturation," by J. W. Berry, 2003, *Acculturation: Advances in Theory, Measurement, and Applied Research,* p. 23, Copyright 2003 by the American Psychological Association, Washington, D. C. Adapted with permission of the author.

Table 13

Demographic Information of the Participants across Groups (N=569)

Demographic Information	INTEGRATION		ASSIMILATION		SEPARATION		MARGINALIZATION	
	F (*n*=208)	M (*n*=146)	F (*n*=24)	M (*n*=20)	F (*n*=99)	M (*n*=54)	F (*n*=13)	M (*n*=5)
Age (years old)								
Over 81	0	1	0	0	0	1	0	0
76-80	0	4	0	2	1	0	0	0
71-75	5	13	2	2	2	0	0	0
66-70	13	18	2	2	3	6	1	1
61-65	19	9	5	2	4	8	2	1
56-60	23	20	5	2	11	5	0	2
51-55	28	19	1	2	21	13	3	0
46-50	40	20	3	1	26	9	3	1
41-45	23	11	3	3	17	7	0	0
36-40	18	9	2	2	8	1	2	0
31-35	16	12	0	1	4	2	0	0
26-30	15	7	0	1	1	2	0	0
21-25	7	2	1	0	0	0	1	0
Total (%)	207 (58.8)	145 (41.2)	24 (54.5)	20 (45.5)	98 (64.5)	54 (35.5)	12 (70.6)	5 (29.4)
Missing	2		0		1		1	
Immigration Generation								
1st generation	149	108	19	12	89	47	9	5
1.5st generation	57	36	3	4	11	5	4	0
2nd generation	2	2	2	4	0	2	0	0
Total (%)	208 (58.8)	146 (41.2)	24 (54.5)	20 (45.5)	99 (64.7)	54 (35.3)	13 (72.2)	5 (27.8)
Missing	0		0		0		0	
Immigration Status								
U.S. Citizenship	139	114	22	17	45	31	6	5
Permanent Residency	66	29	2	3	44	22	5	0
U.S. Citizenship Process	0	2	0	0	0	0	0	0
Permanent Residency Process	3	1	0	0	10	1	2	0
Total (%)	208 (58.8)	146 (41.2)	24 (54.5)	20 (45.5)	99 (64.7)	54 (35.3)	13 (72.2)	5 (27.8)
Missing	0		0		0		0	

Table 13

Continued

Reason for Immigration	INTEGRATION		ASSIMILATION		SEPARATION		MARGINALIZATION	
	F (n=208)	M (n=146)	F (n=24)	M (n=20)	F (n=99)	M (n=54)	F (n=13)	M (n=5)
Better economic opportunities	41	34	3	4	19	24	4	3
To live with family members who already settled in America	22	12	3	3	19	4	3	0
To provide better educational opportunities for children	40	35	2	2	34	19	5	1
To study in America	34	39	6	5	4	2	0	0
Married an American citizen	23	3	3	0	10	0	0	0
Born in America	0	2	0	2	0	1	0	0
Parents' decision to come	12	4	2	1	0	1	0	0
Multiple reasons	10	7	1	0	3	2	1	1
Other	24	8	3	1	10	0	0	0
Total (%)	206 (58.9)	144 (41.1)	23 (56.1)	18 (43.9)	99 (65.1)	53 (34.9)	13 (72.2)	5 (27.8)
Missing	4		3		1		0	
Marital Status								
Married	159	127	20	17	90	49	11	5
Separated	1	0	0	0	2	0	0	0
Widowed	9	3	2	0	4	0	0	0
Divorced	12	1	1	0	2	2	0	0
Never Married	25	15	1	2	1	3	1	0
Total (%)	206 (58.5)	146 (41.5)	24 (55.8)	19 (44.2)	99 (64.7)	49 (35.3)	12 (70.6)	5 (29.4)
Missing	2		1		6		1	
Religion								
Roman Catholic	100	42	8	4	64	17	8	1
Protestant	98	99	16	14	34	33	5	4
Buddhist	4	1	0	0	0	1	0	0
None	5	3	0	2	0	3	0	0
Other	0	1	0	0	0	0	0	0
Total (%)	207 (58.6)	146 (41.4)	24 (54.5)	20 (45.5)	98 (64.5)	54 (35.5)	13 (72.2)	5 (27.8)
Missing	1		0		1		0	
Residential Area								
Maryland	54	54	8	7	19	28	2	3
Virginia	61	73	13	12	27	11	6	1
District of Columbia	3	1	0	0	1	1	0	0
New Jersey	60	9	2	1	43	9	4	1
New York	30	9	0	0	9	5	1	0
Other	0	0	1	0	0	0	0	0
Total (%)	208 (58.8)	146 (41.2)	24 (54.5)	20 (45.5)	99 (64.3)	54 (35.3)	13 (72.2)	5 (27.8)
Missing	0		0		0		0	

Table 13

Continued

		INTEGRATION		ASSIMILATION		SEPARATION		MARGINALIZATION	
Education		F (n=208)	M (n=146)	F (n=24)	M (n=20)	F (n=99)	M (n=54)	F (n=13)	M (n=5)
Less than High School		2	2	1	0	5	1	1	0
High School		54	19	4	4	25	12	2	1
Community College		24	13	1	0	19	10	3	1
Bachelor's Degree		86	51	12	8	39	23	7	3
Master's Degree		29	38	5	4	9	5	0	0
Doctoral Degree		6	11	0	1	0	0	0	0
Professional Degree		6	11	1	3	1	2	0	0
Total (%)		207 (58.8)	145 (41.2)	24 (54.5)	20 (45.5)	98 (64.9)	53 (35.1)	13 (72.2)	5 (27.8)
Missing		2		0		2		0	
Work									
No		77	29	9	5	41	5	6	1
Yes		123	113	13	13	52	49	4	4
Emplo-yment Status	Part-time	32	13	3	2	15	7	2	0
	Full-time	85	97	8	11	33	40	2	4
	Total (%)	117 (51.5)	110 (48.5)	11 (45.8)	13 (54.2)	48 (50.5)	47 (49.5)	4 (50.0)	4 (50.0)
	Missing	6	3	2	0	4	2	0	0
2005 Annual Income Before Tax	Less than $20,000	14	3	2	1	8	5	2	0
	$20,001-$40,000	30	14	1	1	17	9	1	2
	$40,001-$60,000	27	17	2	2	13	10	1	0
	$60,001-$80,000	19	25	0	1	10	10	0	1
	$80,001-$100,000	11	20	4	3	0	5	0	0
	More than $100,000	18	33	3	5	2	10	0	1
	Total (%)	119 (51.5)	112 (48.5)	12 (48.0)	13 (52.0)	50 (50.5)	49 (49.5)	4 (50.0)	4 (50.0)
	Missing	4	1	1	0	2	0	0	0
Total (%)		200 (58.5)	142 (41.5)	22 (55.0)	18 (45.0)	93 (63.3)	54 (36.7)	10 (66.7)	5 (33.3)
Missing		12		4		6		3	

Group Differences

Descriptive statistics (frequency and percentage) were analyzed using SPSS 14.0 in order to provide general demographic information on the Korean immigrant groups who had developed four different types of acculturation attitudes. Next, One-Way ANOVA tests were conducted in order to examine differences between **INTEGRATION, ASSIMILATION, SEPARATION**, and **MARGINALIZATION** in the observed variables of each of the four main community adjustment variables (sense of community, community capacity, community engagement, and community provisions). In order to verify the validity of the grouping of these four groups, two acculturation attitudes

variables ("value maintaining Korean heritage" and "value practicing American culture") were added to the One-Way ANOVA test.

Since Levene's equal variance test showed that the four groups were heterogeneous in the variance of five variables (reliable alliance, political activity, volunteering activity, maintenance of Korean heritage, and acquisition of American culture), a One-Way ANOVA with Welch's methods was employed. A Scheffé post-hoc test was also used in order to determine how the four Korean immigrant groups were different from each other in regards to six key variables in the model (Howell, 2002). Detailed results of the One-Way ANOVA test are as follows.

There were significant differences in all variables between **INTEGRATION, ASSIMILATION, SEPARATION,** and **MARGINALIZATION**. First, these four groups showed significant differences in the degree to which they maintained their Korean heritage (KOREA) and the degree to which they were associated with American culture (AMERICA) ($F(3, 73.238) = 277.588$, $p<.001$; $F(3, 62.611) = 308.368$, $p<.001$, respectively). **INTEGRATION** and **SEPARATION** were more likely to maintain Korean heritage. **INTEGRATION** and **ASSIMILATION** were more actively associated with American culture. These results validated the categorization of the Korean immigrants in Study 2.

Next, **INTEGRATION, ASSIMILATION, SEPARATION**, and **MARGINALIZATION** showed significant differences in the four aspects of Sense of Community (SC); Reinforcement of Needs (S1), Membership (S2), Influence (S3), and Shared Emotional Connection (S4), $F(3, 64.316) = 6.622$, $p<.01$; $F(3, 63.471) = 5.741$, $p<.01$; $F(3, 63.672) = 14.044$, $p<.001$; $F(3, 63.890) = 11.201$, $p<.001$, respectively. **ASSIMILATION** showed a significantly higher score on S1 than did **SEPARATION** and **MARGINALIZATION**. I**NTEGRATION** showed a significantly higher mean score on S2 than did **SEPARATION. INTEGRATION** and **ASSIMILATION** had significant higher scores than **SEPARATION** on S3 and S4.

The four groups exhibited significant differences in Community Capacity (CC) (Collective Competence (C1), $F(3, 61.604) = 7.833$, $p<.001$; and Shared Responsibility (C2), $F(3, 61.867) = 9.936$, $p<.001$). **INTEGRATION** experienced more C1 and C2 than

did **SEPARATION** and **MARGINALIZATION. ASSIMILATION** showed a significantly higher level of C1 than did **MARIGINALIZATION**.

The groups also displayed significant differences in Community Engagement (CE) in Local Group (E1), Political and Interest Group (E2), and Volunteer Group (E3) activities, $F(3, 68.034) = 5.106$, $p<.01$; $F(3, 67.064) = 2.973$, $p<.05$; $F(3, 69.276) = 6.110$, $p<.01$, respectively. In particular, **INTEGRATION** was more involved in E3 than was **SEPARATION**.

Finally, there were significant differences in Community Provisions (CP); Reliable Alliance (P1), $F(3, 63.841) = 6.238$, $p<.01$; Guidance (P2), $F(3, 64.314) = 7.563$, $p<.001$; Reassurance of Worth (P3), $F(3, 64.463) = 10.778$, $p<.001$; and Opportunity of Nurturance (P4), $F(3, 63.705) = 7.732$, $p<.001$, respectively, between the four groups. **INTEGRATION** had significantly higher scores in all four domains of CP than did **SEPARATION. ASSIMILATION** had higher scores of reassurance of worth than did **SEPARATION** and **MARGINALIZATION**. A summary of all of the results is displayed in Table 14.

Table 14

Group Differences in Key Variables (N=569)

Group	M	SD	F (df1, df2)	Post-Hoc I	A	S	M
Maintenance of Korean Culture (Korea)							
INTEGRATION (n=354)	3.10	.35	277.588*** (3, 73.238)		*		*
ASSIMILATION (n=44)	2.22	.21		*		*	
SEPARATION (n=153)	3.12	.33			*		*
MARGINALIZATION (n=18)	2.29	.18		*		*	
Total (n=569)	3.01	.43					
Acquisition of American culture (America)							
INTEGRATION (n=354)	2.88	.29	308.368*** (3, 62.611)			*	*
ASSIMILATION (n=44)	2.99	.28				*	*
SEPARATION (n=153)	2.24	.20		*	*		
MARGINALIZATION (n=18)	2.09	.33		*	*		
Total (n=569)	2.69	.41					

Table 14

Continued

	Group	M	SD	F (df1, df2)	Post-Hoc I	A	S	M
Sense of Community (SC)								
Reinforcement of Needs (S1)	INTEGRATION (*n*=354)	2.74	.39	6.622** (3, 64.316)		*		
	ASSIMILATION (*n*=44)	2.91	.52				*	*
	SEPARATION (*n*=153)	2.64	.45			*		
	MARGINALIZATION (*n*=18)	2.50	.31			*		
	Total (*n*=569)	2.72	.43					
Membership (S2)	INTEGRATION (*n*=354)	2.52	.59	5.741** (3, 63.471)	*		*	
	ASSIMILATION (*n*=44)	2.58	.72					
	SEPARATION (*n*=153)	2.34	.60					
	MARGINALIZATION (*n*=18)	2.17	.51					
	Total (*n*=569)	2.47	.61					
Influence (S3)	INTEGRATION (*n*=354)	2.62	.48	14.044*** (3, 63.672)	*	*	*	
	ASSIMILATION (*n*=44)	2.62	.49				*	
	SEPARATION (*n*=153)	2.34	.48					
	MARGINALIZATION (*n*=18)	2.31	.45					
	Total (*n*=569)	2.53	.50					
Shared Emotional Connection (S4)	INTEGRATION (*n*=354)	2.69	.54	11.201*** (3, 63.890)	*	*	*	
	ASSIMILATION (*n*=44)	2.82	.60				*	
	SEPARATION (*n*=153)	2.41	.60					
	MARGINALIZATION (*n*=18)	2.39	.47					
	Total (*n*=569)	2.61	.58					
Community Capacity (CC)								
Collective Competence (C1)	INTEGRATION (n=354)	2.66	.50	7.833*** (3, 61.604)	*		*	*
	ASSIMILATION (n=44)	2.56	.65					*
	SEPARATION (n=153)	2.48	.53					
	MARGINALIZATION (n=18)	2.12	.62		*	*		
	Total (n=569)	2.59	.54					
Shared Responsibility (C2)	INTEGRATION (n=354)	2.71	.51	9.936*** (3, 61.867)	*		*	*
	ASSIMILATION (n=44)	2.54	.62					
	SEPARATION (n=153)	2.50	.53					
	MARGINALIZATION (n=18)	2.13	.61		*			
	Total (n=569)	2.62	.54					

Table 14

Continued

Group		M	SD	F (df1, df2)	Post-Hoc I	A	S	M
Community Engagement (CE)								
General Activity (E1)	INTEGRATION (n=354)	1.34	.86	5.106** (3, 68.034)				
	ASSIMILATION (n=44)	1.44	.79					
	SEPARATION (n=153)	1.12	.81					
	MARGINALIZATION (n=18)	.97	.52					
	Total (n=569)	1.28	.84					
Political Activity (E2)	INTEGRATION (n=354)	.32	.55	2.973* (3, 67.064)				
	ASSIMILATION (n=44)	.31	.41					
	SEPARATION (n=153)	.20	.43					
	MARGINALIZATION (n=18)	.19	.37					
	Total (n=569)	.28	.51					
Volunteering Activity (E3)	INTEGRATION (n=354)	.65	.86	6.110** (3, 69.276)			*	
	ASSIMILATION (n=44)	.67	.85					
	SEPARATION (n=153)	.41	.65			*		
	MARGINALIZATION (n=18)	.31	.43					
	Total (n=569)	.58	.80					

Table 14

Continued

Group		M	SD	F (df1, df2)	Post-Hoc I	A	S	M
Community Provisions (CP)								
Reliable Alliance (P1)	INTEGRATION (n=354)	2.55	.60	6.238** (3, 63.841)			*	
	ASSIMILATION (n=44)	2.47	.66					
	SEPARATION (n=153)	2.33	.61		*			
	MARGINALIZATION (n=18)	2.18	.53					
	Total (n=569)	2.47	.61					
Guidance (P2)	INTEGRATION (n=354)	2.46	.79	7.563*** (3, 64.314)			*	
	ASSIMILATION (n=44)	2.42	.81					
	SEPARATION (n=153)	2.13	.76		*			
	MARGINALIZATION (n=18)	2.08	.67					
	Total (n=569)	2.36	.80					
Reassurance of Worth (P3)	INTEGRATION (n=354)	2.58	.82	10.778*** (3, 64.463)			*	*
	ASSIMILATION (n=44)	2.69	.78				*	*
	SEPARATION (n=153)	2.26	.79		*	*		
	MARGINALIZATION (n=18)	1.90	.70		*	*		
	Total (n=569)	2.48	.82					
Opportunity of Nurturance (P4)	INTEGRATION (n=354)	2.10	.62	7.732*** (3, 63.705)			*	
	ASSIMILATION (n=44)	2.10	.62					
	SEPARATION (n=153)	1.84	.58		*			
	MARGINALIZATION (n=18)	1.82	.58					
	Total (n=569)	2.02	.62					

Note. F results shown in Table B-4 were based on one-way ANOVA using the Welch's method due to the heterogeneities of variances across the four clusters. * In the Post-Hoc column showed statistically significant mean differences between groups at p<.05 using Scheffé post-hoc test. For example, in the first row, INTEGRATION experienced significantly more P1 than did at the p <.05 level.
* p <.05, ** p< .01, *** p < .001

Two-Step Model Testing

Due to the small number of immigrants in **MARGINALIZATION**, structural equation modeling analyses were not possible with this group. Therefore, only data involving the other three groups (**INTEGRATION, ASSIMILATION**, and **SEPARATION**) were used in the following analyses. Confirmatory factor analyses were conducted in order to evaluate the adequacy of the hypothesized factor structure across the three Korean immigrant groups (Brown, 2006). Then, I tested the structural model in

order to examine direct and indirect relationships among the four latent community variables for each group. For replication purposes, I present the covariance matrices of these three groups in Tables 15, 16, and 17.

Table 15

Covariance Matrix of the Model of Community-level Adjustment among INTEGRATION (n=354)

Variables	S1	S2	S3	S4	E1	E2	E3	C1	C2	P1	P2	P3	P4
S1	.16												
S2	.07	.34											
S3	. 04	. 09	. 23										
S4	. 10	. 14	. 10	. 30									
E1	. 02	. 09	. 05	. 07	. 74								
E2	. 03	. 05	. 04	. 04	. 25	. 30							
E3	. 02	. 10	. 06	. 08	. 40	. 28	. 73						
C1	. 05	. 08	. 08	. 08	. 15	. 08	. 12	. 25					
C2	. 06	. 08	. 08	. 09	. 13	. 08	. 10	. 23	. 26				
P1	. 05	. 12	. 07	. 11	. 20	. 09	. 16	. 15	. 14	. 36			
P2	. 06	. 12	. 08	. 11	. 26	. 11	. 17	. 21	. 20	. 31	. 63		
P3	. 07	. 10	. 08	. 12	. 27	. 14	. 20	. 19	. 19	. 30	. 42	. 66	
P4	. 06	. 09	. 06	. 09	. 20	. 11	. 19	. 14	. 15	. 24	. 31	. 27	. 38

Table 16

Covariance Matrix of the Model of Community-level Adjustment among ASSIMILATION (n=44)

Variables	S1	S2	S3	S4	E1	E2	E3	C1	C2	P1	P2	P3	P4
S1	. 27												
S2	. 16	. 53											
S3	. 10	. 20	. 24										
S4	. 13	. 15	. 15	. 36									
E1	-. 02	. 12	. 11	. 07	. 63								
E2	. 02	. 06	. 05	. 03	. 07	. 17							
E3	-. 12	. 11	. 13	. 03	. 33	. 08	. 73						
C1	. 15	. 24	. 12	. 13	. 14	. 04	. 04	. 42					
C2	. 09	. 21	. 12	. 09	. 17	. 05	. 10	. 36	. 38				
P1	. 09	. 20	. 14	. 12	. 19	. 02	. 08	. 27	. 25	. 43			
P2	. 02	. 22	. 17	. 07	. 25	. 08	. 22	. 25	. 26	. 36	. 65		
P3	. 00	. 15	. 14	. 11	. 22	. 09	. 22	. 15	. 17	. 25	. 38	. 60	
P4	. 11	. 24	. 16	. 12	. 17	. 06	. 17	. 23	. 19	. 26	. 36	. 28	. 39

Table 17

Covariance Matrix of the Model of Community-level Adjustment among SEPARATION (n=153)

Variables	S1	S2	S3	S4	E1	E2	E3	C1	C2	P1	P2	P3	P4
S1	. 25												
S2	. 13	. 39											
S3	. 12	. 12	. 27										
S4	. 16	. 16	. 16	. 40									
E1	-. 02	. 04	. 04	. 06	. 65								
E2	-. 01	. 01	. 02	-. 01	. 14	. 18							
E3	-. 01	. 05	. 00	. 03	. 25	. 08	. 42						
C1	. 08	. 13	. 11	. 14	. 20	. 05	. 10	. 33					
C2	. 08	. 12	. 10	. 13	. 20	. 05	. 11	. 29	. 32				
P1	. 07	. 07	. 08	. 12	. 14	. 02	. 08	. 19	. 17	. 40			
P2	. 05	. 02	. 06	. 11	. 25	. 04	. 11	. 26	. 23	. 31	. 61		
P3	. 03	. 10	. 08	. 11	. 30	. 06	. 15	. 24	. 24	. 26	. 37	. 63	
P4	. 05	. 07	. 05	. 10	. 19	. 03	. 15	. 20	. 19	. 25	. 30	. 26	. 36

Results

Testing Measurement Models for the Community Adjustment Model

The purpose of the first phase of Study 2 was to test a measurement model of the community adjustment model, including all the latent variables that would be used in the structural model test. The community adjustment model consisted of four latent variables, defined by several observed variables. I specified that (a) Reinforcement of Needs (S1); Membership (S2); Influence (S3), and Shared Emotional Connection (S4) loaded on Sense of Community (SC); (b) Collective Competence (C1) and Shared Responsibility (C2) loaded on Community Capacity (CC); (c) Local Group Activities (E1), Political and Interest Group Activities (E2), and Volunteer Activities (E3) loaded on Community Engagement (CE); and (d) Reliable Alliance (P1), Guidance (P2), Reassurance of Worth (P3), and Opportunity of Nurturance (P4) loaded on Community Provisions (CP). To test the measurement model, I identified S1, C1, E1, and P1 as marker indicators for SC, CC, CE, and CP, respectively. The measurement model contained no double-loading of observed variables and no measurement errors were correlated. However, I permitted all the latent variables to be correlated since all four latent variables were conceptually related to each other based upon previous studies. The model was over-identified with 59 *df*. The One-Way ANOVA test results in Table 14 show that statistically significant

group differences in all the observed variables existed. Therefore, I tested the measurement model across the three groups.

Table 18

Summary of the Two-Step Modeling for the Community Adjustment Models

Fit Indices	χ^2	*df*	*p*	GFI	AGFI	RMSEA (90% CI)	CFit	SRMR	CFI	NNFI
INTEGRATION (n=354)										
CFA	107.43	59	.0001	.96	.93	.046 (.031;.061)	.64	.038	.99	.98
Structural Model Test	107.43	59	.0001	.96	.93	.046 (.031;.061)	.64	.038	.99	.98
$\Delta_{SMT-CFA}$										
$\Delta\chi^2$	0									
Δdf	0									
ASSIMILATION (n=44)										
CFA	70.64	59	.14	.79	.67	.079 (.00;.13)	.21	.088	.97	.96
Structural Model Test	70.64	59	.14	.79	.67	.079 (.00;.13)	.21	.088	.97	.96
$\Delta_{SMT-CFA}$										
$\Delta\chi^2$	0									
Δdf	0									
SEPARATION (n=153)										
CFA	61.34	59	.39	.94	.91	.019 (.00;.054)	.92	.047	1.00	1.00
Structural Model Test	61.34	59	.39	.94	.91	.019 (.00;.054)	.92	.047	1.00	1.00
$\Delta_{SMT-CFA}$										
$\Delta\chi^2$	0									
Δdf	0									

Each of the overall goodness-of-fit indices suggested that the community engagement and provisions model fit the data reasonably well across groups, except for **ASSMILATION** (Table 18). The fit indices of the model across groups were as follows: for **INTEGRATION**, χ^2 (59, N=354) = 107.43, p = .000, GFI= .96, AGFI = .93, SRMR = .038, RMSEA = .046 (90% CI = .031 -.061; CFit = .64), CFI = .99, NNFI = .98; for **ASSIMILATION**, χ^2 (59, N=44) = 70.64, p = .14, GFI = .79, AGFI = .67, SRMR = .088, RMSEA = .079 (90% CI = .00 -.13; CFit = .21), CFI = .97, NNFI = .96; and for **SEPARATION**, χ^2 (59, N=153) = 61.34, p = .39, GFI = .94, AGFI = .91, SRMR = .047, RMSEA = .019 (90% CI = .00 -.054; CFit = .92), CFI = 1.00, NNFI = 1.00. For **ASSIMILATION**, the absolute model fit indices (χ^2 and SRMR) and the comparative fit indices (CFI and NNFI) were acceptable, but GFI, AGFI, and RMSEA indicated that the model was ill fitting. This finding suggests that the structural model of the community

adjustment model of **ASSIMILATION** may not fit the data well. All freely estimated parameters were statistically significant at the $p < .01$ level, except the factor loading of E2 on CE in **ASSIMILATION**. All but two standardized factor loadings indicated that the observed variables had moderate to strong relationships with their intended variables, ranging from .55 to .96 across groups. Standardized factor loadings of E2 on CE in the **ASSIMILATION** and **SEPARATION** models were .34 ($p>.05$) and .46 ($p< .01$), respectively. SC, CC, CE, and CP explained a small to large range of variance in their observed variables (range of R^2 s= .12 - .93).

Estimates from the four latent factor measurement models indicated moderate to strong correlations among the four latent variables. Correlation coefficients (r) ranged from .29 to .64 in **INTEGRATION**, from .32 to .66 in **ASSIMILATION**, and from .10 to .73 in **SEPARATION**. These four latent variables share from 1% to 53% of their variance (r^2) with each other. Tables 19, 20, and 21 present the results of the measurement model tests across groups.

Table 19

Maximum Likelihood Parameter Estimates for the Community Adjustment Model (Measurement Test-INTEGRATION, n=354)

Latent and Observed Variables	Standardized (Unstandardized)	S.E.
Sense of Community (SC)		
S1	0.55 (1.00)	-
S2	0.60 (1.61**)	0.21
S3	0.51 (1.13**)	0.16
S4	0.77 (1.93**)	0.23
Community Capacity (CC)		
C1	0.95 (1.00)	-
C2	0.93 (0.99**)	0.04
Community Engagement(CE)		
E1	0.73 (1.00)	-
E2	0.74 (0.65**)	0.06
E3	0.77 (1.05**)	0.09
Community Provisions (CP)		
P1	0.82 (1.00)	-
P2	0.82 (1.32**)	0.08
P3	0.75 (1.24**)	0.08
P4	0.77 (0.97**)	0.06

Note. Dashes indicate the standard error was not estimated.

** $p< .01$

Table 20

Maximum Likelihood Parameter Estimates for the Community Adjustment Model (Measurement Test-ASSIMILATION, n=44)

Latent and Observed Variables	Standardized (Unstandardized)	S.E.
Sense of Community (SC)		
S1	0.55 (1.00)	-
S2	0.73 (1.85**)	0.58
S3	0.77 (1.32**)	0.40
S4	0.59 (1.23**)	0.44
Community Capacity (CC)		
C1	0.98 (1.00)	-
C2	0.92 (0.89**)	0.10
Community Engagement(CE)		
E1	0.74 (1.00)	-
E2	0.34 (0.91)	0.34
E3	0.63 (1.05**)	0.09
Community Provisions (CP)		
P1	0.79 (1.00)	-
P2	0.84 (1.30**)	0.22
P3	0.66 (1.00**)	0.22
P4	0.86 (1.03**)	0.17

Note. Dashes indicate the standard error was not estimated. ** $p < .01$

Table 21

Maximum Likelihood Parameter Estimates for the Community Adjustment Model (Measurement Test-SEPARATION, n=153)

Latent and Observed Variables	Standardized (Unstandardized)	S.E.
Sense of Community (SC)		
S1	0.68 (1.00)	-
S2	0.59 (1.09**)	0.19
S3	0.67 (1.02**)	0.16
S4	0.72 (1.36**)	0.20
Community Capacity (CC)		
C1	0.98 (1.00)	-
C2	0.93 (0.94**)	0.05
Community Engagement(CE)		
E1	0.87 (1.00)	-
E2	0.46 (0.28**)	0.06
E3	0.56 (0.51**)	0.10
Community Provisions (CP)		
P1	0.76 (1.00)	-
P2	0.81 (1.31**)	0.13
P3	0.71 (1.18**)	0.14
P4	0.81 (1.02**)	0.10

Note. Dashes indicate the standard error was not estimated. ** $p < .01$

Testing Structural Models for the Community Adjustment Model

Finally, causal relationships among Sense of Community (SC), Community Capacity (CC), Community Engagement (CE), and Community Provisions (CP) across three groups were tested. SC and CC were identified as exogenous variables and CE and CP as endogenous variables. Additionally, I identified CE as an exogenous variable for CP. The overall model fit indices of the structure model across groups suggested that the community engagement and provisions model fit the data reasonably well, except for **ASSIMILATION**. The fit indices were as follows (Table 18): for **INTEGRATION**, χ^2 (59, N=354) = 107.43, p = .000, GFI = .96, AGFI= .93, SRMR = .038, RMSEA = .046 (90% CI = .031 -.061; CFit = .64), CFI = .99, NNFI = .98; for **ASSIMILATION**, χ^2 (59, N=44) = 70.64, p = .14, GFI = .79, AGFI = .67, SRMR = .088, RMSEA = .079 (90% CI = .00 -.13; CFit = .21), CFI = .97, NNFI = .96; and for **SEPARATION**, χ^2 (59, N=153) = 61.34, p = .39, GFI = .94, AGFI = .91, SRMR = .047, RMSEA = .019 (90% CI = .00 - .054; CFit = .92), CFI = 1.00, NNFI = 1.00. There existed no differences in the magnitudes and the significance levels of the factor loadings between the measurement model and the structural model across groups.

Figures 6 through 8 present the standardized path coefficients and the squared multiple correlation coefficients (R^2) for the endogenous latent variables, CE and CP. R^2 indicates the proportion of variance explained by exogenous variables. Solid arrows indicate statistically significant paths at the $p<.05$ or $p<.01$ level of probability and dotted arrows indicate statistically non-significant paths. Table 22 displays the direct and indirect effects of SC, CC, and CE on CP across groups. Overall, each model as a whole explained from 54% to 66% of the variance in CP. Sixteen to 32% of the variance in CE was explained by SC and CC across groups.

Table 22

Maximum Likelihood Path Coefficient Estimates for the Community Adjustment Model (Structural Model Test)

Endogenous Variables	Exogenous Variables								
	Direct Effects			Indirect Effects[a]			Total Effects		
	SC	CC	CE	SC	CC	CE	SC	CC	CE
INTEGRATION (n=354)									
Community Engagement (CE)	.11 (.31)	.37 (.48**)	-	-	-	-	.11 (.31)	.37 (.48**)	-
Community Provisions (CP)	.21 (.48**)	.41 (.42**)	.31 (.24**)	.03 (.08)	.11 (.12**)	-	.24 (.55**)	.52 (.54**)	.31 (.24**)
ASSMILATION (n=44)									
Community Engagement (CE)	.29 (.59)	.15 (.13)	-	-	-	-	.29 (.59)	.15 (.13)	-
Community Provisions (CP)	.30 (.54)	.36 (.29*)	.37 (.33)	.11 (.19)	.06 (.04)	-	.41 (.73)	.42 (.33**)	.37 (.33)
SEPARATION (n=153)									
Community Engagement (CE)	-.25 (-.53*)	.65 (.82**)	-	-	-	-	-.25 (-.53*)	.65 (.82**)	-
Community Provisions (CP)	.02 (.031)	.59 (.51**)	.24 (.16**)	-.06 (-.09)	.16 (.14*)	-	-.04 (-.06)	.75 (.64**)	.24 (.16**)

Note. Unstandardized coefficients are presented in parentheses under the standardized path coefficients (β). Dashes indicate the direct, indirect, or total effect was not estimated. Indirect effects are calculated by multiplying the coefficients associated with the standardized path coefficients of influence from the exogenous variable to the endogenous variable. For example, when SC has an indirect effect on CP through CE in the INTEGRATION model, the value of the indirect effect is .11×.31 = .03.

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

As shown in Figures 6, 7, and 8, each group showed different patterns of causal relationships among the four latent community adjustment variables. First, in **INTEGRATION**, CC had the largest total effect on CP. CE had the second largest total effect on CP and SC had the smallest total effect on CP. Both SC and CC had direct effects on CP, but only CC had a direct effect on CE. CC also had a positive and significant indirect effect on CP through CE. However, SC did not indirectly influence CP through CE. In **ASSIMILATION** model, only CC had a statistically significant total

effect on CP. Although CC had a direct effect on CP, it did not have an indirect effect on CP through CE. Finally, in **SEPARATION** model, CC had the largest total effect on CP, followed by CE. CC had direct effects on both CE and CP and an indirect effect on CP through CE. Interestingly, SC had a negative direct effect on CE, but had neither direct nor indirect effects on CP.

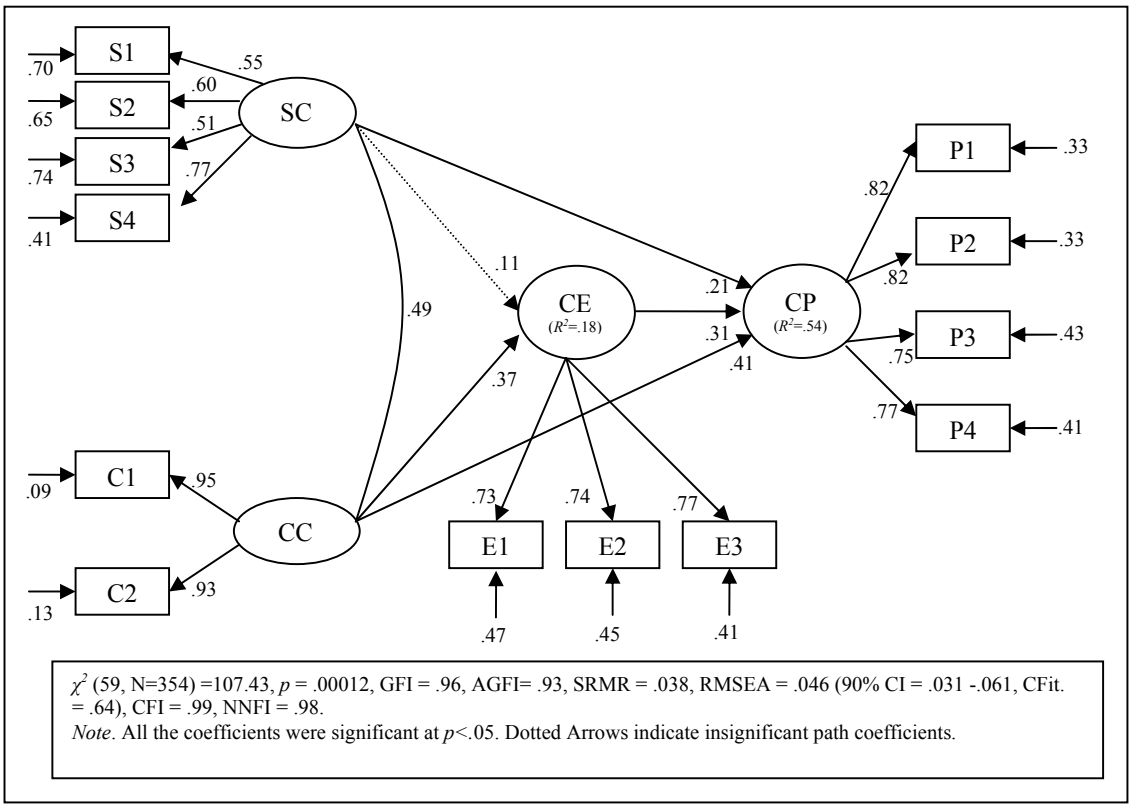

Figure 6. The standardized coefficients for the model of community adjustment among Korean immigrants - **INTEGRATION** (*n*=354).

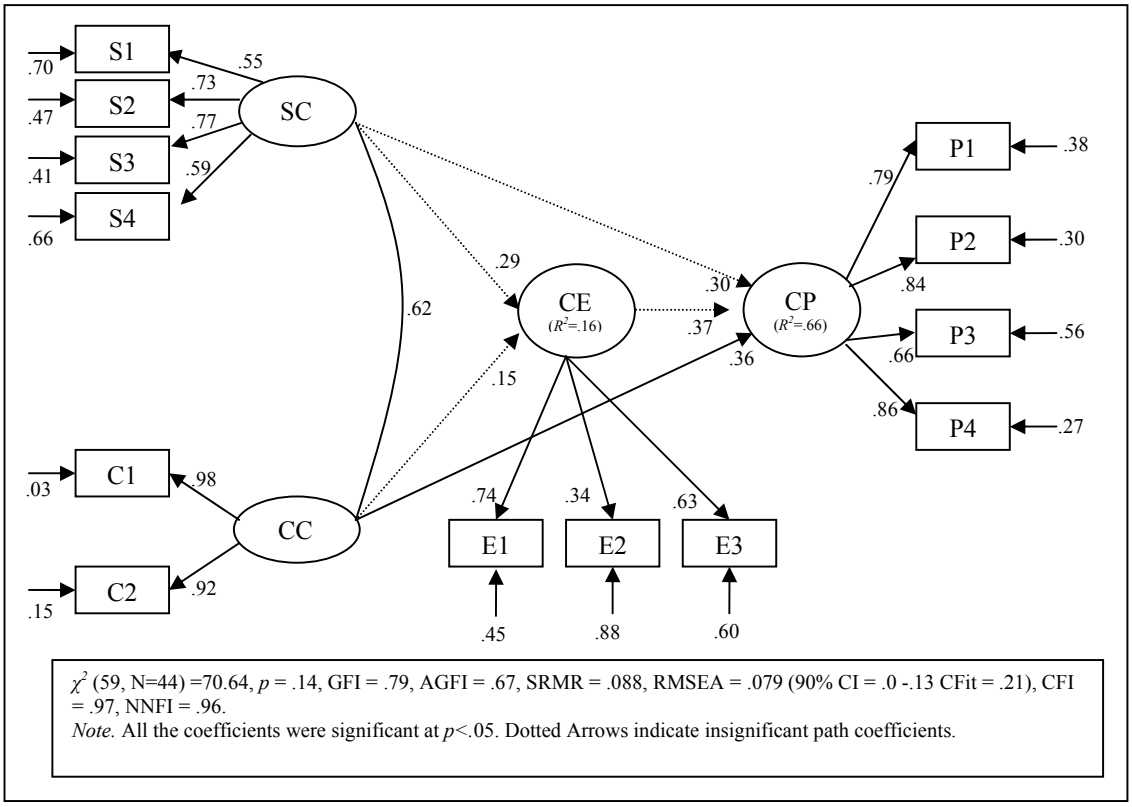

Figure 7. The standardized coefficients for the model of community adjustment among Korean immigrants - **ASSIMILATION** (*n*=44)

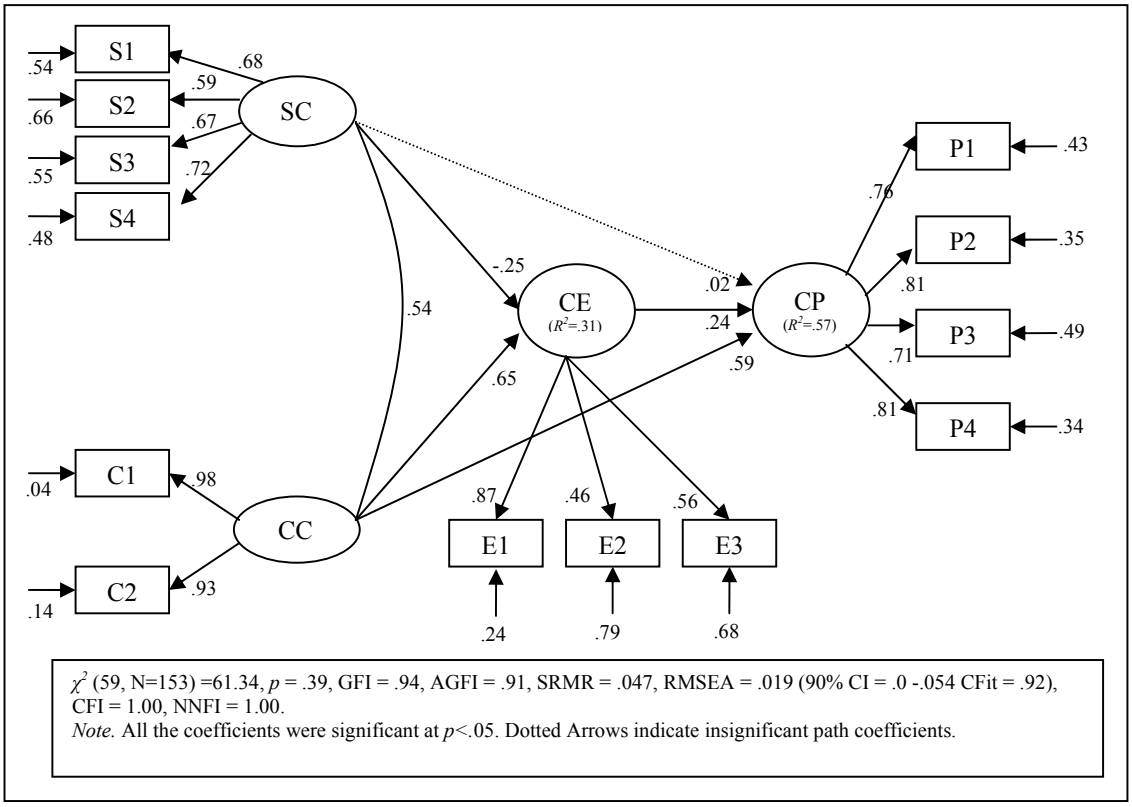

Figure 8. The standardized coefficients for the model of community adjustment among Korean immigrants – **SEPARATION** (*n*=153).

Discussion

The purpose of Study 2 was to examine how Korean immigrants experience community-level adjustment processes by feeling and acting as members of their community. I hypothesized that Korean immigrants who experienced a greater sense of community and more community capacity would be more likely to participate in community activities, and this participation would help the immigrants to utilize more supports from the community. I also examined whether different acculturation attitudes influenced this adjustment process. I hypothesized that Korean immigrants were not a homogeneous group and the attitudes they took toward Korean and American culture would result in different patterns in the process of community adjustment. In the following section, I will summarize and discuss the results of Study 2.

H2-1-a. Sense of Community and Community Capacity are positively correlated with each other.

The data revealed that sense of community was positively correlated with community capacity at a moderate level in each group, **INTEGRATION, ASSMILATION**, and **SEPARATION.** H2-1-a thus was accepted. Sense of community and community capacity had a catalytic relationship regardless of the acculturation attitude of a Korean immigrant. That is, Korean immigrants experience more community capacity when they have a strong sense of community and their experience of community capacity also makes them feel a stronger sense of community. These results support the argument that sense of community is significantly related to working as a group in order to achieve shared goals (Bowen et al., 2001; Browning & Cagney, 2002; Chavis & Wandersman, 1990; Sampson et al., 1997).

H2-1-b. Sense of Community and Community Capacity directly influence Community Provisions in a positive direction: When Korean immigrants feel a strong sense of community and experience more community capacity, they are more likely to exchange support with other community members.

H2-1-b was partially accepted. Only in **INTEGRATION** did sense of community directly influences community provisions. In neither **ASSIMILATION** nor **SEPARATION** did sense of community have a direct effect on community provisions. However, community capacity directly influenced community provisions in all three groups**.**

Community capacity can be a very important basis for mobilizing a community by bringing people together as a group and creating more opportunities for access to community support. In this study, community capacity directly influenced community provisions regardless of acculturation attitudes among Korean immigrants. This result suggests that working as a group in order to solve community issues and sharing responsibility for these group actions facilitated mutual support among community members. In particular, this result suggests that heterogeneous characteristics of community members do not deteriorate the positive impact of collective efforts on a community result that promotes the well-being of the community. This result explicitly demonstrates social organization, a concept which includes how community members

interrelate, cooperate, and provide mutual support (Mancini et al., 2005; Putnam, 2001; Sampson et al., 1997).

Nevertheless, sense of community did not influence community provisions in every group. Sense of community is strongly related to the creation of social capital (Cantillon et al., 2003; Mancini et al., 2005; Sampson et al., 1997) and facilitates helping others (Chavis & Wandersman, 1990). Therefore, I expected to see a positive relationship between sense of community and community provisions. However, the findings of Study 2 suggest that biased attitudes toward either their ethnic or the host culture may impede a relationship between sense of community and the exchange of supports with other community members.

For **INTEGRATION**, the more immigrants felt a sense of community and the more they experienced community capacity, the more likely they were to exchange support with other community members. Since those in **INTEGRATION** values both Korean and American culture, they are more likely to access community networks within both cultures. This flexibility of cultural acquisition may foster a sense of community in their neighborhood, and lead them to participate in collective actions and to share responsibilities for the well-being of the greater community beyond their ethnic group. As a result, they may have more opportunities to exchange support with a large number of community members.

SEPARATION did not show a strong association with American culture whereas **ASSIMILATION** did not show a strong association with Korean culture. Since those in **SEPARATION** were most likely to be associated with Korean culture, they were also likely to develop a sense of community limited to their ethnic group and felt a weak sense of community toward their larger community. In contrast, those in **ASSIMILATION** did not value practicing Korean culture and only placed value on practicing elements of American culture. This group was likely to develop a strong sense of community only with members of the host group. It seems that a weaker sense of community toward one culture and a stronger sense of community toward the other culture could result in a limited range of social ties and exchanges with other members of the community. This would explain the weak connection between sense of community and community

provisions, and the fact that sense of community did not influence community provisions in **ASSIMILATION** and **SEPARATION**.

H2-1-c. Community Engagement directly influences Community Provisions: When Korean immigrants actively participate in diverse community activities, they are more likely to exchange support with other community members.

For **INTEGRATION** and **SEPARATION**, community engagement directly influenced community provisions. When Korean immigrants were more actively engaged in community activities, they were more likely to exchange support with other members. This result supports the contention that community engagement offers an opportunity for building relationships that facilitate access to social assets (Hyman, 2002). That is, when community members are more actively engaged in community activities, the number of chances for them to utilize support and resources through their networks increases. It could thus be concluded, on the basis of this study, that community provisions can be a result of social process, as well as a basis for the process.

On the other hand, there was not a direct effect of community engagement on community provisions within **ASSIMILATION**. One-way ANOVA test results showed that this group had the highest or the second highest means for the constructs of community engagement and community provisions (Appendix E). The high means for this group indicates that those immigrants in **ASSIMILATION** participated in activities more actively and exchanged more community provisions than those in the other groups. However, interestingly, the proposed link between community engagement and community provisions disappeared. One possible explanation for this result is that those immigrants in **ASSIMILATION** might manage their lives based on individualism, a characteristic of European American culture (Hofsted, 1980), while those in **INTEGRATION** and **SEPARATION** might manage their lives based on collectivism, a characteristic of non-Western culture (Hofsted).

According to Triandis (1990, 1995), individualism and collectivism are different in many aspects. In individualistic cultures, people emphasize an independent self; personal goals take priority; attitudes, personal needs, rights, and contracts guide behaviors; and they maintain relationships based on rational analyses of their advantages

and disadvantages. In a collective society, however, people focus on group interdependence, harmony in interpersonal relationships, and conformity to group norms. These characteristics are reflected in various aspects of daily life. In particular, the emphasis on an independent self influences the extent to which individuals share resources with group members and conform to the norms of the group. In an individualistic culture, helping is a personal choice and optional, rather than a moral obligation and requirement above individuals' happiness like in a collectivistic culture (Triandis, 1995).

Those immigrants in **ASSIMILATION** in this study value the American way of life, which is strongly related to individualism. They thus may be less likely to feel obligated to share resources with other community members and prefer to live more independently. Their participation in community activities may be catalyzed by an interest in serving their own goals and interests rather than meeting the needs of the group. Given these ideas, it is not surprising that community engagement did not significantly influence community provisions for immigrants in **ASSIMILATION.**

In contrast**,** immigrants in **SEPARATION** and **INTEGRATION** both value Korean culture, which traditionally emphasizes collectivism. When members of **SEPARATION** and **INTEGRATION** participate in community activities, they may be more likely acting as a group, meeting group goals ahead of their personal goals, and focusing on maintaining relationships with others even though they may be disadvantageous. This is similar to previous findings that immigrants who are originally from collectivistic ethnic cultures often recognize an act of helping others as part of civic engagement (Lee, 2005). Therefore, a collectivist approach, based on their Korean cultural heritage, might enhance the relationship between community engagement and community provisions, while individualism in **ASSIMILATION** might weaken this relationship.

H2-1-d. Sense of community and Community Capacity indirectly influence Community Provisions through Community Engagement: When Korean immigrants feel a strong sense of community and experience more community capacity, they are more likely to participate in community

activities, resulting in the creation of more opportunities for exchanging social support with other community members.

First, for all three groups, sense of community did not have indirect effects on community provisions. For **INTEGRATION**, this is partly due to the lack of a direct effect of sense of community on community engagement. In **ASSIMILATION**, this is because sense of community did not have a direct effect on community engagement, nor did community engagement influence community provisions. In **SEPARATION,** sense of community had a negative direct effect on community engagement and thus cancelled out the effect of community engagement on community provisions.

These results are very different from the existing arguments that sense of community facilitates community engagement (Chaskin et al., 2001; Chavis & Wandersman, 1990; Davidson & Cotter, 1989; Lee, 2005; Long & Perkin, 2003; Wandersman & Giamartino, 1980). The lack of a significant relationship or a negative relationship between sense of community and community engagement may be related to the nature of community engagement among Korean immigrants in this project as was discussed in Study 1. Overall, Korean immigrants participated in very few activities. Since they were not eager to participate in community activities, sense of community in their neighborhood might not be able to fully explain their level of community engagement in community activities.

On the other hand, immigrants in **SEPARATION** were more likely to be involved in activities participated in by mostly other Korean immigrants than activities usually associated with American culture. In addition, those in **SEPARATION** were less likely to feel that they were members of their neighborhood than were immigrants in **INTEGRATION** or **ASSIMILATION** (Appendix E). This relatively low sense of community may lead immigrants in **SEPARATION** to gravitate toward majority Korean groups where they are accepted and able to meet their needs relatively easily. This would explain the negative relationship between sense of community and community engagement in **SEPARATION**.

Secondly, immigrants in both **INTEGRATION** and **SEPARATION** exhibited a statistically significant indirect effect of community capacity on community provisions. These results suggest that community capacity motivates community engagement and as

a result, community members are able to access more support within the community. These results support the conclusions of other researchers that the perception that by working together they can improve the quality of the community significantly influences participation in community activities (Docherty et al., 2001; Wandersman & Giamartino, 1980) and the creation of social capital and formal and informal helping (Voydanoff, 2001). However, those in **ASSIMILATION** did not show a significant indirect impact of community capacity on community provisions. As I discussed before, since immigrants in **ASSIMILATION** were more likely to manage their daily life based on individualism, they might be less likely to make a significant connection between the experience of collective effort and community engagement.

H2-2. Korean immigrants may experience the process of community adjustment in the same way regardless of acculturation attitudes.

Based on the above discussed results, I can conclude that each group experienced the community adjustment process in a different way. H2-2 is rejected.

Based on previous studies, I hypothesized that sense of community, community capacity, community engagement, and community provisions would reflect a community-level adjustment process. I also hypothesized that this process of community adjustment would be the same across groups that had developed different types of acculturation attitudes. The results of Study 2 verified the core assumptions of social organization even though there were variations in the relationships between community variables across groups. To sum, sense of community, community capacity, and community engagement played important roles in the utilization of resources and support within the community. However, different acculturation attitudes also exhibited several variations in the relationships among these community variables.

CHAPTER 6. CONCLUSIONS

My main research interest is how individual community members and their families identify community needs, develop problem-solving strategies, and share responsibility for implementing actions as a group in order to confront challenges. To investigate these collective efforts within a community, I adapted a theoretical concept of community capacity that promotes community well-being by utilizing a shared sense of responsibility and the collective competence of community members.

In considering ways in which to investigate my interests, I was drawn to the subject of immigration because this situation provides a context in which to observe how community capacity and its subsequent impacts develop in order to support the changing needs of families and communities in a diverse society. I also believed that studying immigrants was applicable to many other cases in which families are in the process of becoming embedded in a community.

This project, "Theorizing and Testing Models of Community Capacity and Acculturation," investigated the experiences of Korean immigrants in the community where they manage their daily lives, and how these experiences influence their acculturation between two different cultures while adjusting to American society. First, I examined how Korean immigrants developed acculturation attitudes toward Korean and American culture through various community experiences (Study 1). I then examined variations of community-level adjustment experiences related to a social organizational process within groups of Korean immigrants based on four types of acculturation attitudes (Study 2).

In Study 1, the model of community capacity and acculturation was tested and the model fit the data very well. The results of the tests of the hypotheses in Study 1 were as follows:

H1-1. Sense of Community, Community Provisions, and Community Engagement were positively correlated with each other.

H1-2. Sense of Community and Community Provisions directly influenced acculturation attitudes toward American culture. However, Sense of Community, Community Provisions, and Community Engagement did not directly influence acculturation attitudes toward Korean culture.

H1-3. Community Capacity directly influenced acculturation attitudes toward Korean culture, but did not influence acculturation attitudes toward American culture.

H1-4. Only Sense of Community and Community Provisions had significant indirect effects on acculturation attitudes toward Korean culture. Sense of Community, Community Provisions, and Community Engagement did not have significant indirect effects on acculturation attitudes toward American culture.

In Study 2, a model of community adjustment was tested across three groups (**INTEGRATED, ASSIMILATED, and SEPARATED**) that had developed different acculturation attitudes and the model fit the data well except in **ASSIMILATED**. The results of the tests of the hypotheses in Study 2 were as follows:

H2-1-a. Sense of Community and Community Capacity were positively correlated with each other in all group

H2-1-b. Only in **INTEGRATED** did Sense of Community directly influence Community Provisions. However, Community Capacity directly influenced community provisions in all three groups.

H2-1-c. In **INTEGRATED** and **SEPARATED**, Community Engagement directly influenced Community Provisions.

H2-1-d. Sense of Community did not have indirect effects on Community Provisions in any of the groups. On the other hand, Community Capacity indirectly influenced Community Provisions in both **INTEGRATED** and **SEPARATED**.

H2-2. Korean immigrants experienced the process of community adjustment differently regarding acculturation attitudes.

These results suggest that Korean immigrants who have positive community experiences are more likely to value both Korean and American culture. For these immigrants, acculturation is not a simple matter of choosing one of the two cultures. Korean immigrants become familiar with American culture while appreciating their own culture. Feeling themselves as a part of community, engaging in diverse community activities, and having supportive relationships with others within the larger community

promote this process. These positive experiences directly enable Korean immigrants value American culture, which makes them one step closer to settle down in and adjust to the American society. Those experiences also indirectly enhance their attitudes that value their Korean heritage and identity, which may act as a buffer against stress and difficulties that they may experience during acculturation. Induced from the results of Study 2 showing that Korean immigrants in INTEGRATION and SEPARATION were actively engaged in a social organizational process compared to those in ASSIMILATION, maintaining their ethnic identity facilitates immigrants to be active in the process of adjusting to a new society. In sum, developing acculturation attitudes is strongly influenced by how they managed their lives in the larger community. Community variables do not simply play a role as background conditions in acculturation, but it rather intervenes seriously in the acculturation process.

A combination of the results from Study 1 and Study 2 also suggest that the development of acculturation attitudes and community influences have reciprocal relationships in acculturation. As discussed above, community experiences strongly influence the extent to which Korean immigrants value maintaining Korean culture and practicing American culture. In addition, when they develop attitudes toward Korean and American culture, these unique attitudes influence how Korean immigrants feel and act within the larger community. Acculturation processes cannot be explained without considering this interconnectivity between acculturation attitudes and community experiences.

Results from these investigations explicitly reveal that the application of community capacity to research on acculturation is valuable for explaining some of individual and contextual variations in acculturation. Acculturation is a complex, multi-dimensional process. The studies described herein provided an opportunity to explore the range of community influences on the process of acculturation. Acculturation among the Korean immigrants in this project occurred within the context of intragroup and intergroup relations that supported and at the same time challenged the reconstruction of attitudes toward Korean and American culture. Korean immigrants developed different attitudes and their attitudes influenced on their lives within their larger community differently.

The theoretical concept of community capacity has much promise as a guide for future research on acculturation. In the following section, I will suggest additional avenues for theorizing and analyzing community capacity within the context of immigration. These suggestions may enhance intellectual insight on immigrant issues within various community situations and facilitate the development of systematic culturally-sensitive social supports relevant to unique ethnic and cultural experiences and needs. Every endeavor to illuminate community effects on acculturation will eventually benefit the well-being of immigrants, their families, and communities at large.

Implications for Theory and Future Research

To my knowledge, this project was the first attempt to apply the theoretical concept of community capacity to the acculturation process. Several lessons can be learned from the shortcomings of this research so that future applications of the theoretical models of community capacity and acculturation can become more sophisticated.

Conceptualization of Acculturation within the Community Context

First, a more sophisticated conceptualization of the acculturation process within the community context is necessary. Many researchers have focused on explaining how immigrants live within multicultural contexts and how well they deal with and adapt to these multicultural situations (Berry et al., 2006). Despite tremendous amounts of work on acculturation in cross-cultural psychology (Bhatia & Ram, 2001), we still need to put our knowledge together in order to answer the following questions: How do immigrants develop, change, and maintain their attitudinal and behavioral strategies over time? How do different types of acculturation strategies influence their experiences within a larger community or vice versa? What acculturation and adjustment processes are unique within and between immigrant groups or common across both immigrants and the host group members?

Change and Continuity. Local ecology is important in influencing how immigrants and their families acculturate (Berry, 1997; Berry et al., 2006). Incorporating community capacity into acculturation along with other community variables was an attempt to expand knowledge of the acculturation process from individual level changes to community level changes, and from psychological changes to both psychological and

behavioral changes. This attempt provides better insights into acculturation, but it also addresses another level of intellectual challenges with which scholars must dealt. For example, the terms "acculturation" and "process" reflect change and continuity at the same time (Dion & Dion, 2001). Attitudes, as well as other community factors, may change over time and their changes are interconnected to each other. When attitudes change, actions and feelings also change. Community environments are dynamic and their changes may require a change in relationships between immigrants and other community members. Having negative or positive experiences within the community for a certain period of time may change immigrants' feelings, actions, and attitudes. In addition, the degree of change may vary across individuals and groups. Some immigrants may not change their attitudes at all no matter what happens. How to incorporate the issues of change and variations in change into a theory of acculturation and community capacity is an ongoing challenge for those in the fields of immigration and acculturation studies.

The Attitudes of the Host Society. In addition, acculturation is not only a matter of how immigrants change, but also how the host society receives the immigrants and provides options to them (Berry, 2003; Horenczyk, 1997; Nauck, 2001a; Stepick & Stepick, 2002; Tadmor & Tetlock, 2006). That is, the attitudes of the host group can strongly influence immigrants' acculturation experiences (Bourhis, Moïse, Perreault, & Senécal, 1997; Horenczyk). Berry (1997, 2003) presented the host society's attitude toward immigrant groups by using the same bidimensional concept of acculturation that was employed in his categorization of acculturation attitudes of immigrants. He also considered the host group's acculturation expectations; multiculturalism (integration), segregation (separation), melting pot (assimilation), and exclusion (marginalization). Berry argued that acculturation attitudes are developed based on the influence of immigrants' individual choices and how the host society reacts to immigrants. The findings of my studies support this argument and suggest that incorporating the attitude of the host society into a model of community capacity and acculturation is necessary. This perspective has strong potential for explaining the role of community in acculturation. Despite its importance, relatively few empirical studies have paid attention to testing the effects of host group attitudes on acculturation (Ward, 1996). Few

researchers have examined how host groups' attitudes influence or are influenced by other community factors that are strongly related to the development of acculturation attitudes (Itzhaky, 1998; Phinney et al., 2000). Understanding relationships between host group attitudes, immigrants' attitudes, community engagement, provisions, and a sense of community will enhance insights on its role in the acculturation process. A more sophisticated conceptualization of the content, direction, and intensity of host group attitudes (Horenczyk) with the combination of community variables is required in future research.

Research that examines host society's attitudes often uses perceived discrimination as its measure and demonstrates its negative effect on immigrants' adjustment (Berry et al., 2006; Liebkind & Jasinskaja-Lahti, 2000; Nauck, 2001a, 2001b; Noh, Beiser, Kaspar, Hou, & Rummens, 1999). When immigrants perceive discrimination, they are likely to reject close involvement with the host society. They are either more oriented to their own ethnic group or confused about their involvement within both cultures. When they do not perceive discrimination, they view the host society more favorably (Berry et al.). Even though the findings in this study suggest an important role for the host society's attitude on acculturation, using perceived discrimination as a measure of the host society's attitude has some limitations. The biggest concern about this measure is its validity within diverse contexts. The perceived discrimination measure is based on the subjective opinions of immigrants. This measure asks how often immigrants are treated unfairly, teased, threatened, or feel unaccepted because of their ethnicity. It does not directly capture what members of the host society really think. Moreover, as Sonn (2002) argued, the perceptions and experiences of immigrants and others in a host community may be different across groups within a community. Therefore, it is hard to say that the discrimination measure represents the attitudes of the host society toward an immigrant group. Continuous work on developing a comprehensive measure of host group attitudes is required.

Typology of Acculturation. Typology of acculturation attitudes is another issue that needs continuous refinement. Since Berry (1974, 1980) proposed the theoretical framework of bidimensional acculturation and the four types of acculturation attitudes, this framework has frequently been tested. Many studies, including this research project,

validated the bidimentional concept (Berry et al., 1989; Berry et al., 2006; Lee et al., 2003; Ryder et al., 2000). However, whether the typology of acculturation attitudes, in particular marginalization, actually fits with the acculturation pattern of immigrants is questionable. Several groups have reported that none or very few marginalized immigrants exist (e.g., Donà & Berry, 1994; Study 2 in this paper) or a weak validity of the marginalization scale (e.g., Berry et al., 1989). This may be due to limited sampling strategies for reaching marginalized groups, as they would be likely to interact with neither the immigrant nor the host groups. Since they are a hard to reach group, there may be no marginalized people among those who have participated in research.

Berry and his colleagues (2006) suggested the term "diffuse" in their recent research with immigrant adolescents. The term characterizes young people who have a lack of commitment to a direction or purpose in their lives and are often socially isolated (Marcia, 1994). Berry and his colleagues named adolescents who seemed uncertain about their place in a host society and wanted to be part of larger society but lacked the appropriate skills and abilities as "diffuse." I believe that this may be a good alternative to categorizing people as "marginalized." To get in touch with a truly marginalized group, if such a group exists, researchers must develop a better sampling strategy than simply recruiting people through organizational contacts as used in this research project. Some may expect that members of this group are isolated from both immigrant and host groups and has a lack of resources. However, in contrast, some persons in this group may be self-supportive and may not necessarily consider themselves to be alienated. We do not have enough data on this group, and future research on this group is strongly required.

Conceptualization of Community in Acculturation

Next, it is important to pay more attention to clarifying the concepts and directions of community variables in the context of acculturation. In my research, I tested sense of community within the larger community, mutual exchanges of support within informal and formal community networks, civic engagement in diverse activities beyond political participation within and outside the immigrant community, and community capacity as collective competence and shared responsibility. However, several researchers have defined these terms in various ways. For example, in studies that have examined the relationship between sense of community and acculturation, the meanings

of the sense of community concept varies. While some studies imply a sense of community within the larger community (e.g., Lee, 2005), others mean a sense of community within the immigrant population (e.g., Sonn, 2002). Other researchers define ethnic identity as a sense of community within the immigrant population (e.g., Phinney, 1992). Studies that examine the relationship between support and acculturation also use many different concepts, such as social support, social networks (e.g., Wong et al., 2005), social contacts (e.g., Liang, 1994; Searle & Ward, 1990), and social capital (e.g., Liang; Nauck, 2001b). Community engagement means involvement in political activities within the host society (e.g., Fennema & Tillie, 1999; Sterne, 2001), participating in ethnic organizations (e.g., Fennema & Tillie; Karpathakis, 1994; Lee), and group membership (e.g., Berry et al., 1989). Other than political activity (mostly voting) there are very few studies of civic engagement within the larger community among immigrants (Stepick & Stepick, 2002).

There have been no studies that have specifically addressed the relationship between community capacity and acculturation. However, the concept of community capacity also varies in the existing literature. Mancini and his colleagues (2005) defined it as the demonstration of collective competence and shared responsibility. Chaskin and his colleagues (2001) defined it as the interaction between human capital, organizational resources, and social capital that motivates collective actions. Similar to community capacity, Sampson (2001) and Sampson and his colleagues (1997) defined collective efficacy as social control and social cohesion. To understand the acculturation and adjustment that immigrants experience at a community level better, researchers must continue clarifying the concepts of these community variables within the acculturation context. Investigating the amount, type, and quality of each variable may provide some insight on how to better conceptualize them. As I discussed in the previous sections, examining community variables within and outside an immigrant group separately may be another way to achieve this goal.

The directions of the relationships between community variables and between community variables and acculturation attitudes are also inconclusive. Many researchers, including me, have found bidirectional relationships among these variables. Acculturation attitudes and community variables can be predictors, but they can also be

outcome variables. Substantial efforts to specify the causal relationships among these variables are required.

One task that must be carried out in the future is to investigate how the multidimensional acculturation and community variables are related to psychological, socio-cultural (Ward, 1996), and family adjustment (Ataca & Berry, 2002). Many researchers have reported that acculturation attitudes are strongly related to adjustment (e.g., Ataca & Berry; Berry, 1997; Berry & Sam, 1997; Berry et al., 2006; Coatsworth, Maldonado-Molina, Pantin, & Szapocznik, 2005; LaFromboise et al., 1993; Ryder et al., 2000). Recently, several groups have addressed the importance of community and contextual influences on the relationship between acculturation and adjustment (Berry; Kim, Kim, & Kelly, 2006; McCubbin, et al., 1998; Tadmor & Tetlock, 2006). However, few studies have empirically tested this relationship along with community variables, such as discrimination (Berry et al.), sense of community (Fisher & Sonn, 1999), community support (McCubbin et al.), and civic engagement (Itzhaky, 1998; Lee, 2005).

In order to reach a deeper understanding of acculturation and adjustment within community contexts, we must take into account variations in the meaning and role of each variable in the community capacity and acculturation models relating to different types of adjustment. An important idea highlighted in this project is that community variables may have different meanings when immigrants are involved in different cultural contexts and have different acculturation attitudes. For example, community capacity influenced acculturation attitudes toward Korean and American culture differently. Also, groups of integrated, assimilated, and separated Korean immigrants showed different patterns of community capacity in their relationships with other community variables. These findings suggest that community capacity may vary depending on which culture or ethnic groups immigrants are mainly associated with. This issue leads me to hypothesize that the patterns and impacts of community and acculturation on psychological, socio-cultural, and family adjustment may be very different when immigrants consider their ethnic and host group experiences independently.

Next, we must explain all the relationships between variables of community, acculturation, and adjustment as a systematic process. We may lose context if we examine community variables separately during the acculturation process. As the

findings of this research project suggest, community variables are interconnected with each other. As a group, they can provide the big picture of how a community works and how the community influences acculturation and adjustment among immigrants. Therefore, testing integrative models reflecting individual differences and situational variations in the acculturation process is very important.

Mixed method research may be beneficial in order to achieve these goals. For example, qualitative research may increase understanding of the complex meanings of and the dynamics of community, acculturation, and adjustment. Quantitative research may provide a way to test more integrative and complicated models and provide evidence for accepting or rejecting the potential generalizability of these findings across various groups. Investigating the complicated meanings and roles of community, acculturation, and adjustment will promote the well-being of individual immigrants, their families, and the community in which they live.

Acculturation across Gender, Intergeneration, and Diverse Groups

Another empirical issue that must be addressed in future research is an examination of the role of gender and intergenerational transmission in the theory of community capacity and acculturation. Gender and immigrant generation are important concepts that reveal the degree and the direction of the interconnections between acculturation process and community effects (Ataca & Berry, 2002; Berry et al., 2006; Dion & Dion, 2001; Nauck, 2001a). Several researchers have reported differences in the acculturation process across gender and immigration generation. These scholars emphasized that including gender and immigrant generation can strengthen theory and research on immigration and acculturation (Dion & Dion; Nauck). Following these recommendations will help to extend the power of the explanation of a community capacity and acculturation model.

Moreover, gender differences and the concept of intergenerational transmission can bring a family-level perspective to the acculturation and community capacity model. Researchers find that interfamily relationships have a strong influence on the process of acculturation (Ataca & Berry, 2002; Berry et al., 2006; Dion & Dion, 2001, 2004; Nauck, 2001a; Phinney et al., 2000). For example, members of older and younger generations develop their own acculturation attitudes and social identification while interacting with

their ethnic family members. The extent to which those in older and younger generations have different acculturation attitudes and ethnic identities can cause struggles among family members. The density of intrafamily relationships often controls the degree to which individual family members interact with larger society. Gender also plays an active role in negotiating the expectations and responsibilities of family roles and in the socialization of immigrants with other community members outside of the family. Given that immigrants have different experiences in the new cultural contexts depending on their gender and immigration generation, including these two variables in a model of community capacity and acculturation will provide great insight on explaining variations in the acculturation processes.

The notion of intergenerational transmission and change and continuity in the acculturation process emphasize the importance of conducting longitudinal studies of acculturation and adjustment. Despite the emphasis on change in acculturation, very few researchers have empirically tested this idea (e.g., Nauck, 2001b). To capture the effects of individual changes and situational variations over time and across generations on acculturation and adjustment, careful designing of longitudinal research is necessary. For example, we may examine whether the levels of sense of community, community provisions, community engagement, and community capacity that immigrants experience change over time as a part of the acculturation process. We may then examine whether changes in levels of community experiences influence attitudinal changes. We may also investigate whether the acculturation attitudes that immigrants adopt change over time and how these attitudinal changes impact their community experience. In addition, we may examine generational changes in acculturation attitudes and community experiences. The continuous development of both quantitative and qualitative methodologies will help us to develop, implement, and evaluate sound longitudinal studies.

Finally, researchers must verify if models of community capacity, acculturation, and adjustment work for different immigrant groups. Experiences that immigrants have vary depending on their ethnicity, culture of origin, social and economic situation, and other personal and cultural capital (Itzhaky, 1998). Differences exist even in the same group of immigrants (Wiesenfield, 1996). The findings of this project support the idea of in-group differences among Korean immigrants. Multi-group tests will provide better

knowledge about homogeneous and heterogeneous characteristics within and between groups in future research. The results of these tests will provide important evidence reflecting the complexity and dynamic nature of the actual acculturation process within a community. Testing models of community capacity and acculturation across diverse immigrant groups will be beneficial for further conceptualization and analysis of the theoretical concept of community capacity in acculturation.

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APPENDICES

Appendix A. Institutional Review Board Approval Letter

Virginia Tech
VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY

Institutional Review Board

Dr. David M. Moore
IRB (Human Subjects)Chair
Assistant Vice President for Research Compliance
CVM Phase II- Duckpond Dr., Blacksburg, VA 24061-0442
Office: 540/231-4991; FAX: 540/231-6033
email: moored@vt.edu

DATE: July 18, 2005

MEMORANDUM

TO: Jay A. Mancini HD 0416
Soyoung Lee HD 0416

FROM: David Moore

SUBJECT: **IRB Exempt Approval:** "Acculturation Among Korean Immigrants: A Community Capacity" IRB # 05-436

I have reviewed your request to the IRB for exemption for the above referenced project. I concur that the research falls within the exempt status. Approval is granted effective as of July 15, 2005.

Virginia Tech has an approved Federal Wide Assurance (FWA00000572, exp. 7/20/07) on file with OHRP, and its IRB Registration Number is IRB00000667.

cc: File
Department Reviewer: Fred P. Piercy

Appendix B. Letters to Organizational Leaders

January 16, 2006

Name:
Position:
Address:
Phone:

Dear Mr. or Ms. _____

My name is Soyoung Lee. I am a doctoral candidate in Family Studies within the Department of Human Development, at Virginia Tech. I came to the United States from Seoul in 2001, and I have completed all the courses for my doctoral degree. I am currently working on my doctoral research project, titled "Acculturation among Korean immigrants: A community capacity approach," which is partially funded by the Embassy of Korea in the United States, the Graduate Student Assembly at Virginia Tech, and The New York Community Trust.

I am writing to request your help to distribute my survey to Korean immigrants, so that I can complete my doctoral research. I need to distribute self-report surveys to over 500 Korean immigrants, both males and females, who live in Northern Virginia, Washington D.C., and Maryland (or the New York/New Jersey area). I would like to collect this information between January and February 2006. It will take approximately 30-40 minutes to complete this survey. The survey is formatted in both Korean and English in order to give participants a choice based on their language preferences. To reach these participants, I am looking for your help to distribute the survey to **the members of _____(NAME OF THE ORGANIZATION).**

The purpose of this survey is to learn what Korean immigrants experience in the community that they manage their daily lives in and how this experience helps for them to adjust to the American society. More specifically, this survey will ask Korean immigrants about what acculturation experience they have in their local community, how they think about their local community, and what they experience in their personal life. By understanding their experiences in America, I can address issues to promote the well-being of Korean immigrants in this community.

I will appreciate the opportunity to speak with you in hopes of enlisting your help to identify Korean immigrants in the Washington, D.C., Northern Virginia, and Maryland areas (or the New York/New Jersey area). I will call you in the next two weeks and am looking forward to our conversation.

Your cooperation and assistance in distributing this survey will be greatly appreciated.

Sincerely,

Soyoung Lee
Doctoral Candidate, Dept. of Human Development
Virginia Tech
366 Wallace Hall (0416)
Blacksburg, VA 24061
E-mail: solee1@vt.edu
Phone: 1-540-557-7591

_____(한인단체 이름) _____ (책임자 성함, 직함)님께,

안녕하세요? 저는 버지니아 텍 인간발달학과에서 가족학을 전공하고 있는 박사 학위 예정자 이소영입니다. 저는 2001 년 가을 서울에서 미국으로 유학을 온 후 지금까지 박사 학위를 받기 위해 모든 과정을 마치고, 현재 박사 논문을 준비 중에 있습니다. 저의 박사학위 연구 논문 주제는 "한국인 이민자 적응:지역 공동체 역량을 바탕으로 한 접근(Acculturation among Korean immigrants: A community capacity approach)"으로서, 주미 한국 대사관, 버지니아텍 대학원생 모임, 그리고 뉴욕 커뮤니티 트러스트로부터 부분적인 연구 지원을 받았습니다.

제가 _____(책임자 직함)님께 이렇게 편지를 드리는 이유는 다름이 아니라, 저의 박사학위 연구 설문지를 한국 이민자분들에게 배포하는데 도움을 주실 것을 부탁드리기 위해서 입니다. 저는 북 버지니아, 워싱턴 디씨, 그리고 메릴랜드 지역을 포함하는 수도권 지역 (또는 뉴욕/뉴저지 지역)에 거주하고 계신 약 500 명 이상의 남녀 한국 이민자분들에게 자기 보고식 설문지를 배포해야 합니다. 이 연구 자료는 2006 년 1 월과 2 월 사이에 수집하는 것으로 계획되어 있습니다. 이 설문지에 응답하는데에는 약 30 여분의 시간이 걸립니다. 한국 이민자분들의 언어적 편의를 위해서 설문지는 국문과 영문으로 모두 준비되어 있습니다. 연구에 참여하실 분들을 모집하기 위해서, _____(책임자 직함)님께서 제가 _____(**한인단체 이름) 회원분**들에게 제 설문지를 배포할 수 있도록 도와주시기를 부탁드립니다.

이 연구를 통해서 저는 한국 이민자분들이 자신의 일상 생활을 영위하고 있는 지역 공동체 내에서 어떤 경험을 하고 있는지, 그리고 이러한 경험들이 그분들의 미국 사회로의 적응에 어떤 도움을 줄 수 있는지 알아보고자 합니다. 더 자세히 설명드리면, 이 설문지에서 저는 한국 이민자분들께 미국 사회에 적응하기 위해 그분들이 살고 계신 지역 공동체 내에서 어떠한 경험을 했으며, 그 분들이 그 지역 공동체에 대해 어떻게 생각하는지, 그리고 개인적으로 어떠한 삶을 살고 계신지 여쭈어보고자 합니다. 그분들의 미국내에서의 경험을 이해함으로써, 저는 이 수도권 지역에 살고 계신 한국 이민자분들의 복지를 향상시키는데 도움이 될 사항들을 부각시킬 수 있습니다.

제게_____(책임자 직함)님과 직접 전화 통화를 할 수 있도록 시간을 내어 주시고, 또한_____(책임자 직함)님께서 제게 북 버지니아(Northern Virginia), 워싱턴 디씨 (Washington, D.C.), 그리고 메릴랜드 (Maryland) 지역을 포함하는 수도권 지역 (또는 뉴욕(New York)/뉴저지(New Jersey) 지역)에 거주하고 계신 한국 이민자분들을 만나뵙고 연구에 참여하실 분들을 모집할 수 있는 기회를 주신다면 정말 감사하겠습니다. _____(책임자 직함)님께 더 자세한 내용을 직접 상의드릴 수 있기를 기대하면서, 2 주내로 전화 연락을 드리겠습니다.

제 설문지를 배포할 수 있도록 협조해 주심에 진심으로 감사드립니다.

2006 년 1 월 16 일
버지니아 텍 인간발달학과 박사 학위 예정자
이소영 드림

366 Wallace Hall (0416)
Blacksburg, VA 24061
이메일: soleel@vt.edu
전화: 1-540-557-7591

Appendix C. Letters to Research Participants

January 23, 2006

Soyoung Lee, Doctoral Candidate
366 Wallace Hall, Department of Human Development, Virginia Tech
Blacksburg, VA 24061
E-mail: solee1@vt.edu
Phone: 1-540-557-7591

Dear Korean Immigrants,

My name is Soyoung Lee. I am a doctoral candidate in Family Studies within the Department of Human Development, at Virginia Tech. I came to the United States from Seoul in 2001, and I have completed all the courses for my doctoral degree. I am currently working on my doctoral research project, titled "Acculturation among Korean immigrants: A community capacity approach," which is partially funded by the Embassy of Korea in the United States.

I am writing to ask your help in a study of Korean immigrants in the metropolitan area, including Northern Virginia, Washington, D.C., and Maryland (or in the New York/New Jersey area), being conducted for my doctoral dissertation research. This study is part of an effort to learn what Korean immigrants experience in the community where they manage their daily lives and how this experience helps them to adjust to American society.

It is my understanding that **you are 21 years old or older and a current resident one of the following three areas: Northern Virginia, Washington, D.C., and Maryland (or in the New York/New Jersey area)**. This survey is asking you about what acculturation experience you have in your local community, how you think about your local community, and what you experience in your personal life. By sharing your experiences in America, you will give me insight on how I can develop culturally-sensitive social supports relevant to your experiences and needs.

Your identity and answers are completely confidential. Only the grouped findings from the survey will be released as my doctoral dissertation and academic articles. **There are no right or wrong answers. Please tell me exactly what you have experienced.** This survey is voluntary. However, you can help me very much by taking approximately 30 minutes to share your experiences and opinions about your life in this area. For your convenience, this survey is formatted in both Korean and English. You can choose either one of them based on their language preferences. If you have any questions during completing this survey, I am happy to talk with you. I really appreciate it if you would return the completed survey to me.

Thank you very much for helping with this important study.

Sincerely,

Soyoung Lee
Doctoral Candidate in Human Development
Virginia Tech

2006 년 1 월 23 일

한국인 이민자 여러분,

안녕하세요? 저는 버지니아 텍 인간발달학과에서 가족학을 전공하고 있는 박사 학위 예정자 이소영입니다. 저는 2001 년 가을 서울에서 미국으로 유학을 온 후 지금까지 박사 학위를 받기 위해 모든 과정을 마치고, 현재 박사 논문을 준비 중에 있습니다. 저의 박사학위 연구 논문 주제는 "한국인 이민자 적응:지역 공동체 역량을 바탕으로 한 접근(Acculturation among Korean immigrants: A community capacity approach)" 으로서, 주미 한국 대사관으로 부터 부분적인 연구 지원을 받았습니다 .

제가 여러분께 이렇게 편지를 드리는 이유는 다름이 아니라, 제가 하고 있는 북 버지니아(Northern Virginia), 워싱턴 디씨 (Washington, D.C.), 그리고 메릴랜드 (Maryland) 지역을 포함하는 수도권 지역 (또는 뉴욕(New York)과 뉴저지(New Jersey) 지역) 한국 이민자 연구에 도움을 주실 것을 부탁드리기 위해서 입니다. 이 연구를 통해서 저는 한국 이민자분들이 자신의 일상 생활을 영위하고 있는 지역 공동체 내에서 어떤 경험을 하고 있는지, 그리고 이러한 경험들이 그분들의 미국 사회로의 적응에 어떤 도움을 줄 수 있는지 알아보고자 합니다.

여러분은 **현재 만 21 세 이상으로, Northern Virginia, Washington, D.C., 그리고 Maryland 지역 (또는 New York/ New Jersey 지역)에 거주하고 계시므로**, 이 설문 연구에 참여를 부탁드리고자 합니다. 이 설문지에서 저는 여러분께 미국 사회에 적응하기 위해 이 지역 공동체 내에서 어떠한 경험을 했으며, 여러분이 이 지역 공동체에 대해 어떻게 생각하는지, 그리고 개인적으로 어떠한 삶을 살고 계신지 여쭈어보고자 합니다. 여러분의 경험을 제게 들려주심으로써, 여러분들은 저를 여러분의 경험과 요구 사항에 적합한, 문화적 차이를 잘 반영하는 사회적인 지원 프로그램을 개발할 수 있도록 이끌어 주실 수 있습니다.

여러분 개인에 대한 정보와 여러분의 개인적 응답은 철저히 비밀에 붙여집니다. 여러분의 응답을 분석한 전체 연구 결과만이 제 논문과 학회지에 실릴 것입니다. **설문지에 답하실 때에는 옳고 그른 답이 없습니다. 따라서 여러분이 이민 생활에서 경험하신 바를 솔직하게 말씀해 주시면 됩니다.** 이 설문 연구는 여러분의 자발적인 참여에 의해서 이뤄질 것입니다. 그러나 여러분께서 여러분의 경험과 의견을 들려주시기 위해서 이 설문지에 응답하는데 약 30 여분의 시간을 할애해 주심으로써, 저는 여러분께 큰 도움을 받을 수 있습니다. 여러분의 언어적 편의를 위해서 설문지는 국문과 영문으로 모두 준비되어 있습니다. 여러분께서 원하시는 언어로 선택하시여 설문에 응답해 주시면 됩니다. 여러분께서 설문에 응답하시는 동안 질문이 있으시면, 언제든지 저를 불러주십시요. 마지막으로 완성된 설문지를 제게 돌려주시면 정말 감사하겠습니다.

이렇게 중요한 연구를 도와주셔서 다시 한번 감사드립니다.

버지니아 텍 인간발달학과 박사 학위 예정자,
이소영 드림

366 Wallace Hall (0416),
Dept. of Human Development, Virginia Tech,
Blacksburg, VA 24061
이메일: soleel@vt.edu
전화: 1-540-557-7591

Appendix D. Measurements

ENGLISH VERSION

Sense of Community

All of the questions specifically involve your **NEIGHBORHOOD,** that is**, the area that surrounds your residence in Washington, D.C., Northern Virginia or Maryland (or in New York or New Jersey).**

1. The following statements address how you think about your neighborhood. Please indicate how much you agree or disagree with each of the following statements. (*Please circle your answer.*)

	Strongly Disagree ▼			**Strongly Agree ▼**
Reinforcement of Needs				
I think that my neighborhood is a good place for me to live.	1	2	3	4
People in this neighborhood do not share the same values.	1	2	3	4
People in this neighborhood and I want the same things from the community.	1	2	3	4
Membership				
I can recognize most of the people who live in this neighborhood.	1	2	3	4
I feel at home in this neighborhood.	1	2	3	4
Few people in this neighborhood know me.	1	2	3	4
Influence				
I care about what people in this neighborhood think of my actions.	1	2	3	4
I have no influence over what this neighborhood is like.	1	2	3	4
If there is a problem in this neighborhood, people who live here can solve it.	1	2	3	4
Shared Emotional Connection				
It is very important to me to live in this particular neighborhood.	1	2	3	4
People in this neighborhood generally don't get along with each other.	1	2	3	4
I expect to live in this neighborhood for a long time.	1	2	3	4

Note. The original Sense of Community Index is from "Participation and the Social Physical Environment of Residential Blocks: Crime and Community Context," by D. D. Perkins, P. Florin, R. C. Rich, A. Wandersman, and D. M. Chavis, 1990, *American Journal of Community Psychology, 18,* p.110, Copyright 1990 by Springer Science and Business Media. Reprinted with permission of the author.

Community Provisions

The following questions focus on the community. When we use the word **"COMMUNITY"** in this survey, please think of **the metropolitan area of Washington, D.C., Northern Virginia and Maryland (or the New York/New Jersey area) and the people who you interact with in these areas.**

2. The following statements address how you think about your current relationships with people in this community. Please indicate <u>how much you agree or disagree</u> with each of the following statements. (*Please circle your answer.*)

	Strongly Disagree ▼			**Strongly Agree ▼**
Reliable Alliance				
If I have an emergency, even people I do not know are willing to help me	1	2	3	4
If something goes wrong, people here come to my assistance.	1	2	3	4
People here know they can get help from me when they are in trouble.	1	2	3	4
People here depend on me for help.	1	2	3	4
Guidance				
People here listen to me carefully when I talk about important decisions in my life.	1	2	3	4
People here give me sincere advice when I have problems.	1	2	3	4
People here feel comfortable talking about problems with me.	1	2	3	4
People here turn to me for guidance in times of stress.	1	2	3	4
Reassurance of Worth				
People here think that I am competent and skillful.	1	2	3	4
People here respect my skills and abilities.	1	2	3	4
People here seek help from me because of my abilities and skills.	1	2	3	4
I use my talents and skills for the benefit of people here who need them.	1	2	3	4
Opportunity of Nurturance				
People here are concerned about my well-being.	1	2	3	4
I depend on people here for help.	1	2	3	4
I feel responsible for the well-being of people here.	1	2	3	4
People here need me to care for them.	1	2	3	4

Note. The original Social Provions Scale is from "The Provisions of Social Relationships and Adaptation to Stress," by C. E. Cutrona and D. W. Russell, 1987, *Advances in Personal Relationships, 1,* pp. 37-67. Copyright 1984 by D. W. Russell and C. E. Cutrona. Adapted with permission of the author.

Community Engagement

3. The following statements address your participation in activities in this community. Please indicate <u>how often in the past year you have participated in</u> each of the following activities. (*Please circle your answer.*)

	Never ▼	A few times a year	Once a month ▼	2-3 times a month	More than once a week ▼
Local Group Activities					
I have co-worked with people in my community to solve community problems.	0	1	2	3	4
I have attended community events or activities.	0	1	2	3	4
I have attended social club meetings in this community.	0	1	2	3	4
I have attended religious services.	0	1	2	3	4
I have participated in informational meetings/online activities (e.g., listserv) about issues affecting this community.	0	1	2	3	4
I have attended valued traditions/events/ceremonies that are unique to this community.	0	1	2	3	4
Political and Interest Group Activities					
I have attended meetings of Korean political organizations (e.g., Han In Hoi, etc.).	0	1	2	3	4
I have attended meetings of Korean voluntary organizations (e.g., Korean social clubs, Korean women's association, Korean Alumni associations, etc.).	0	1	2	3	4
I have attended meetings related to national American political organizations.	0	1	2	3	4
I have attended local government or political meetings.	0	1	2	3	4
Volunteering Activities					
I have volunteered in social service agencies (e.g., community center, YMCA, centers for child care, youth, foster care, and family violence, etc.).	0	1	2	3	4
I have volunteered in educational organizations (e.g., schools, community education centers, etc.).	0	1	2	3	4
I have volunteered in counseling and legal advice agencies.	0	1	2	3	4

Note. The original Community Connections Index is from "The Community Connections Index: Measurement of Community Engagement and Sense of Community," by J. A. Mancini, G. L. Bowen, J. A. Martin, and B. Ware, 2003, *Paper presented at the Hawaii International Conference on the Social Sciences, Honolulu, HI*. Adapted with permission of the author.

Community Capacity

4. The following statements address how you and other community members work together for the well-being of your community. Please indicate how much you agree or disagree with each of the following statements. (*Please circle your answer.*)

	Strongly Disagree ▼			**Strongly Agree ▼**
Collective Competence				
We work together to sort out problems.	1	2	3	4
We usually sort out problems through a group meeting.	1	2	3	4
Doing good things for our community benefits our private lives.	1	2	3	4
Our relationships with other community members benefit our careers and families.	1	2	3	4
We care more for our community than for ourselves.	1	2	3	4
We organize valued traditions/events/ceremonies that are unique to our community.	1	2	3	4
We give the right amount of emphasis to celebrate special events in our community.	1	2	3	4
In times of need, our community has a network of people that deals with issues effectively.	1	2	3	4
We are proud of our ability to care for our community by ourselves.	1	2	3	4
We accept challenges that we are confronting.	1	2	3	4
We are good at resolving community issues.	1	2	3	4
By helping each other, we make things go easier.	1	2	3	4
We come up with better ideas when we work as a group to solve problems.	1	2	3	4
We can effectively take care of our community as a group than as an individual.	1	2	3	4
Each of us can raise one's voice when making important community decisions.	1	2	3	4
Working for our community is important to us.	1	2	3	4
We usually agree on things involving our community.	1	2	3	4
We work together when trying to change our community.	1	2	3	4
We trust each other to take care of our community.	1	2	3	4
Even when we disagree, we still care for our community.	1	2	3	4
We have special ways of demonstrating our group identity.	1	2	3	4
We have meaningful discussions that stimulate and enrich our actions.	1	2	3	4

	Strongly Disagree ▼			Strongly Agree ▼
Shared Responsibility				
We do favors for each other to meet our needs.	1	2	3	4
Through each other, we meet new and interesting people.	1	2	3	4
Some of us belong to a number of prestigious organizations and know important people who may support our community when necessary.	1	2	3	4
When we are needed to take care of our community, many of us lend a hand.	1	2	3	4
We listen to and respect each other's points of view.	1	2	3	4
We are flexible about who does what in our community.	1	2	3	4
We keep each other from being lonely.	1	2	3	4
We keep each other informed of things we should know about.	1	2	3	4
We are happy to offer support for community members.	1	2	3	4
As a group, we take responsibility to provide good services for our community.	1	2	3	4
We share concerns about our community and our responsibilities for these concerns with each other.	1	2	3	4
We share the same interests and concerns.	1	2	3	4
We think more of those who participate in activities within our community.	1	2	3	4

	Strongly Disagree ▼			Strongly Agree ▼
Removed Items – *Collective Competence*				
Making decisions and setting up plans is a problem for us.	1	2	3	4
Few of us actually take actions to solve problems.	1	2	3	4
Few of us know what services are available to our community.	1	2	3	4
Few of us know who to call to find services for our community.	1	2	3	4
We avoid directly facing situations that negatively affect our community.	1	2	3	4
Removed Items –*Shared Responsibility*				
Some of us are very critical of others.	1	2	3	4
Some of us side against other community members.	1	2	3	4
When serious problems arise, we are on our own.	1	2	3	4
We usually do our own things even though we belong to the same community.	1	2	3	4
We lead very separate lives.	1	2	3	4
We do things as separate individuals rather than as a group.	1	2	3	4
Some of us do not complete our share of the work for our community.	1	2	3	4

Acculturation Attitudes

Note. Reprinting the full Acculturation Attitudes Scale is not permitted. Please contact Soyoung Lee via solee1@vt.edu for more detailed information about this scale.

Demographic Information

5. What is your gender?
☐ Female ☐ Male

6. What year were you born?

1	**9**		

7. What is the highest degree of education that you have attained?
☐ Less than high school Degree
☐ High school Degree
☐ Community college Degree
☐ Bachelor's Degree
☐ Master's Degree
☐ Doctoral Degree
☐ Professional Degree (e.g., Law School, Medical School, etc.)

8. What is your religion?
☐ None
☐ Roman Catholic
☐ Protestant
☐ Buddhist
☐ Other (*Please Specify*_____*)*

9. What is your current marital status?

☐ Never married
☐ Widowed
☐ Divorced
☐ Separated
☐ Married

10. In which area do you live?

☐ Maryland
☐ Virginia
☐ District of Columbia
☐ New Jersey
☐ New York
☐ Other (*Please specify* _____)

11. What is the zipcode of your home address?

12. What is your current U.S. citizenship status?

☐ U.S. Citizenship
☐ Permanent Resident
☐ Other (*Please specify* _____)

13. What immigration generation are you in?
☐ The 1st generation (I initiated immigration.)
☐ The 1.5 generation (I came to the U.S. with my parents.)
☐ The 2nd generation (I was born in the U.S.)
☐ More than the 3rd generation (Both my parent(s) and I were born in the U.S.)

14. Why did you decide to immigrate to America? *(Please indicate the most important reason for your decision- 1 answer.)*

☐ I thought that I would be able to have a better economic opportunity in America than in Korea
☐ I wanted to live with my family who already settled in America.
☐ I wanted to provide better educational opportunities for my children.
☐ I wanted to study in America.
☐ I married an American citizen.
☐ Other (*Please specify* _____)

15. Do you work?
☐ No
☐ Yes

16. (If Yes) What is your current occupation? (*If you have more than one job, please indicate the highest income source.)*

_____

17. What is your current employment status?
☐ part-time
☐ full-time

18. What is the zipcode of your workplace?

19. What is your approximate 2005 annual income before taxes?
☐ less than $20,000
☐ $20,001 - $40,000
☐ $40,001 - $60,000
☐ $60,001 - $80,000
☐ $80,001 – $100,000
☐ $100,001 - $150,000
☐ $150,001 - $200,000
☐ more than $ 200,001

KOREAN VERSION

Sense of Community

다음 문항들은 특별히 여러분의 **'이웃'** 즉, **Washington, D.C., Northern Virginia, 또는 Maryland (또는 New York 이나 New Jersey)에 위치한 여러분의 거주지와 그 일대**를 의미합니다.

1. 다음 문항들은 여러분의 이웃에 관한 여러분의 생각을 묻습니다. 다음 문항들에 얼마나 동의하거나 동의하지 않는지 응답해 주십시요. (*해당부분에 O 표시를 해 주십시요.*)

	매우 그렇지 않다 ▼			매우 그렇다 ▼
Reinforcement of Needs				
나의 이웃은 내게 살기 좋은 곳이다.	1	2	3	4
나의 이웃에 사는 사람들은 똑같은 가치관을 갖고 있지 않다.	1	2	3	4
나와 나의 이웃에 사는 사람들은 지역 공동체에 바라는 것이 똑같다.	1	2	3	4
Membership				
나는 나의 이웃에 사는 사람들 대부분의 얼굴을 알고 있다.	1	2	3	4
나는 나의 이웃이 내 집처럼 생각된다.	1	2	3	4
나의 이웃에 사는 사람 중 나를 아는 사람들은 별로 없다.	1	2	3	4
Influence				
나는 내 행동에 대해 나의 이웃에 사는 사람들이 어떻게 생각할지에 대해 항상 신경을 쓴다.	1	2	3	4
나는 현재 나의 이웃이 돌아가는 상황에 전혀 영향을 미치지 않는다.	1	2	3	4
나의 이웃에 사는 사람들은 이 곳에 문제가 발생하면 그 문제를 해결할 수 있는 능력이 있다.	1	2	3	4
Shared Emotional Connection				
이 이웃에 사는 것은 내게 특별한 의미가 있다.	1	2	3	4
나의 이웃에 사는 사람들은 대체로 서로 잘 어울리지 않는다.	1	2	3	4
나는 이 이웃에 오랫동안 살기를 희망한다.	1	2	3	4

Note. The original Sense of Community Index is from "Participation and the Social Physical Environment of Residential Blocks: Crime and Community Context," by D. D. Perkins, P. Florin, R. C. Rich, A. Wandersman, and D. M. Chavis, 1990, *American Journal of Community Psychology, 18,* p.110, Copyright 1990 by Springer Science and Business Media. Translated and reprinted with permission of the author.

Community Provisions

다음 문항들은 여러분의 지역 공동체에 관한 내용을 다루고 있습니다. 저희가 이 설문지 상에서 **'지역 공동체'**란 단어를 사용할 때는, **Washington, D.C., Northern Virginia, 그리고 Maryland 를 포함한 수도권 지역 (또는 New York/New Jersey 지역)과 이 지역 내에서 여러분이 관계를 맺고 있는 사람들**을 생각하여 주시기 바랍니다.

2. 다음 문항들은 여러분이 이 지역 공동체내에 살고 있는 사람들과 현재 어떠한 관계를 맺고 있는지 묻습니다. 다음 문항들에 얼마나 동의하거나 동의하지 않는지 응답해 주십시요. (*해당부분에 O 표시를 해 주십시요.*)

	매우 그렇지 않다 ▼			매우 그렇다 ▼
Reliable Alliance				
만약 내게 위급한 상황이 발생하면, 심지어 나를 모르는 사람들이라도 기꺼이 나를 도와주려 할 것이다.	1	2	3	4
만약 어떤 일이 잘못 된다면, 이 지역 사람들은 내게 도움을 줄 것이다.	1	2	3	4
이 지역 사람들은 나의 복지(well-being)에 대해서 배₩려한다.	1	2	3	4
나는 이 지역 사람들이 주는 도움에 의존한다.	1	2	3	4
Guidance				
이 지역 사람들은 내가 나의 인생에서 중요한 결정을 내릴 때, 내가 말하는 것을 주의깊게 듣는다.	1	2	3	4
이 지역 사람들은 내게 문제가 생기면 진실된 충고를 해 준다.	1	2	3	4
이 지역 사람들은 그들의 문제를 나와 이야기하는 것을 편하게 생각한다.	1	2	3	4
이 지역 사람들은 스트레스 상황이 발생하면, 나의 충고를 듣고자 한다.	1	2	3	4
Reassurance of Worth				
이 지역 사람들은 내가 재주와 능력이 있다고 생각한다.	1	2	3	4
이 지역 사람들은 나의 기술과 능력을 존중한다.	1	2	3	4
이 지역 사람들은 나의 능력과 기술 때문에 내게 도움을 요청한다.	1	2	3	4
나는 나의 재능과 기술을 이를 필요로 하는 지역 사람들을 위해 사용한다.	1	2	3	4
Opportunity of Nurturance				
이 지역 사람들은 문제가 생겼을 때 내가 도와줄 것이라는 것을 알고 있다.	1	2	3	4
이 지역 사람들은 내가 주는 도움에 의존한다.	1	2	3	4
나는 이 지역 사람들의 복지 (well-being)에 책임감을 느낀다.	1	2	3	4
이 지역 사람들은 그들 자신을 돌보기 위해서 나를 필요로 한다.	1	2	3	4

Note. The original Social Provions Scale is from "The Provisions of Social Relationships and Adaptation to Stress," by C. E. Cutrona and D. W. Russell, 1987, *Advances in Personal Relationships, 1,* pp. 37-67. Copyright 1984 by D. W. Russell and C. E. Cutrona. Adapted and translated with permission of the author.

Community Engagement

3. 다음 문항들은 여러분의 지역 공동체 내 활동 참여에 관해 묻습니다. 지난 한해 동안 얼마나 자주 다음 활동들에 참여했었는지 응답해 주십시오. (*해당부분에 O 표시를 해 주십시요.*)

	절대 없다 ▼	1 년에 몇번	한달에 한번 ▼	한달에 2-3 번	일주일에 한번이상 ▼
Local Group Activities					
지역 공동체내의 문제를 해결하기 위한 지역 사람들 모임에 참여하였다.	0	1	2	3	4
나는 지역 공동체 내의 행사나 활동에 참여하였다.	0	1	2	3	4
나는 지역 공동체 내 사교적 모임에 참여하였다.	0	1	2	3	4
나는 종교 활동에 참여하였다.	0	1	2	3	4
나는이 지역 공동체에 영향을 미치고 있는 문제들에 관한 정보를 주고받는 모임/온라인 활동(예: 단체 이메일 정보교환)에 참여하였다.	0	1	2	3	4
나는 이 지역 공동체만의 독특한 전통/행사/의식에 참여하였다.	0	1	2	3	4
Political and Interest Group Activities					
나는 한인들의 정치적 조직 모임에 참여하였다 (예: 미주 지역 한인회 등).	0	1	2	3	4
나는 한인들의 자발적인 단체 모임에 참여하였다 (예: 한인동호회, 한인여성단체, 한인동문회 등).	0	1	2	3	4
나는 미국의 정치와 관련된 모임에 참여하였다.	0	1	2	3	4
나는 지역 정부나 지역 공동체와 관련된 정치적 모임에 참여하였다.	0	1	2	3	4
Volunteering Activities					
나는 지역 공동체 내의 비영리 단체 봉사 활동에 참여하였다 (예: 커뮤니티 센터, YMCA, 아동·청소년단체, 고아원, 가족 폭력 담당기관 등).	0	1	2	3	4
나는 교육기관 내 봉사 활동에 참여하였다 (예: 학교, 지역 교육 기관등).	0	1	2	3	4
나는 상담소나 법적 문제 상담소 내 봉사 활동에 참여하였다.	0	1	2	3	4

Note. The original Community Connections Index is from "The Community Connections Index: Measurement of Community Engagement and Sense of Community," by J. A. Mancini, G. L. Bowen, J. A. Martin, and B. Ware, 2003, *Paper presented at the Hawaii International Conference on the Social Sciences, Honolulu, HI*. Adapted and translated with permission of the author.

Community Capacity

4. 다음 문항들은 여러분과 이 지역 공동체에 살고 있는 사람들이 함께 지역 공동체의 복지 향상을 위해서 어떠한 노력을 하고 있는지 묻습니다. 다음 문항들에 얼마나 동의하거나 동의하지 않는지 응답해 주십시요. (*해당부분에 O 표시를 해 주십시요.*)

	매우 그렇지 않다 ▼			매우 그렇다 ▼
Collective Competence				
우리는 문제를 해결하기 위해서 함께 노력한다.	1	2	3	4
우리는 대체로 단체 회의를 통해서 문제를 해결한다.	1	2	3	4
이 지역 공동체에 잘 하는 것은 곧 우리 개인의 삶에 이익이 된다.	1	2	3	4
이 지역 공동체의 다른 구성원들과 잘 지내는 것은 우리 일과 가족에게 이익이 된다.	1	2	3	4
우리는 우리 자신보다 우리 지역 공동체를 돌보는데 더 힘쓴다.	1	2	3	4
우리는 우리 지역 공동체만의 독특한 전통/행사/의식을 조직한다.	1	2	3	4
우리는 우리 지역 공동체만의 특별한 행사를 기념하는 것을 적정 수준 강조한다.	1	2	3	4
우리 지역 공동체에는 유사시에 문제를 효과적으로 대처해 나갈 수 있도록 사람들 간에 비상조직망이 형성되어 있다.	1	2	3	4
우리는 우리 지역 공동체를 우리 스스로가 돌볼 수 있는 힘이 있다는 것을 자랑스럽게 생각한다.	1	2	3	4
우리는 우리가 당면한 문제들을 받아들인다.	1	2	3	4
우리는 우리 지역 공동체 내 문제 해결을 잘 한다.	1	2	3	4
우리는 서로 도움으로써 일들이 쉽게 진행될 수 있게 한다.	1	2	3	4
우리는 함께 노력해서 문제를 해결할 수 있는 더 좋은 방법들을 생각해 낸다.	1	2	3	4
우리는 개개인으로 행동하기보다는 단체적으로 활동함으로써 우리 지역 공동체를 더 효과적으로 돌볼 수 있다.	1	2	3	4
지역 공동체내에서 중요한 결정을 내릴 때, 우리는 각자의 의견을 말할 수 있다.	1	2	3	4
우리 지역 공동체를 위해 일하는 것은 우리에게 매우 중요하다.	1	2	3	4
우리는 대체로 우리 지역 공동체에 관련된 일에 대해서 의견을 같이 한다.	1	2	3	4
우리 지역 공동체의 변화를 꾀하기 위해서 우리는 함께 노력한다.	1	2	3	4
우리는 우리 지역 공동체를 돌볼 때 서로를 믿는다.	1	2	3	4
심지어 우리가 다른 의견을 지녔을 때에도, 우리는 여전히 우리 지역 공동체에 관심이 많다.	1	2	3	4
우리는 특별한 방법으로 우리 지역 공동체의 정체성을 증명한다.	1	2	3	4
우리는 의미있는 토론을 통해서 우리의 활동을 자극하고 강화시킨다.	1	2	3	4

	매우 그렇지 않다 ▼			매우 그렇다 ▼
Shared Responsibility				
우리는 우리의 욕구를 충족하기 위해서 서로에게 친절을 베푼다.	1	2	3	4
우리는 서로서로를 통해서 새롭고 흥미로운 사람들을 만난다.	1	2	3	4
우리 중 몇몇은 권위있는 단체에 속해 있고, 우리 지역 공동체에 필요한 도움을 줄 수 있는 중요한 사람들을 알고 있다.	1	2	3	4
우리 지역 공동체가 우리의 도움을 필요로 할 때면, 우리 중 많은 사람들이 도움을 준다.	1	2	3	4
우리는 서로의 관점을 주의 깊게 듣고, 이를 존중한다.	1	2	3	4
우리는 우리 지역 공동체에서 누가 무슨 일을 할 것인가에 대해서 매우 관대하다.	1	2	3	4
우리는 서로가 외롭지 않도록 지켜준다.	1	2	3	4
우리는 우리가 알아야 할 것들에 대해서 서로서로 알려준다.	1	2	3	4
우리는 지역 공동체 구성원들에게 도움을 줄 수 있는 것을 행복하게 생각한다.	1	2	3	4
우리는 단체적으로 우리 지역 공동체에 좋은 서비스를 공급하기 위해서책임을 진다.	1	2	3	4
우리는 지역 공동체에 대해서 관심과 이에 따르는 책임을 서로 나눈다.	1	2	3	4
우리는 같은 관심사를 갖고 있다.	1	2	3	4
우리는 지역 공동체 내 활동에 참여하는 사람들에 대해서 높이 평가한다.	1	2	3	4

	매우 그렇지 않다 ▼			매우 그렇다 ▼
Removed Items – *Collective Competence*				
어떤 것을 결정하고 계획을 세우는 일은 우리에게 문제가 된다.	1	2	3	4
우리들 중 실제로 문제를 해결하기 위해 무엇인가를 하는 사람은 별로 없다.	1	2	3	4
우리 지역 공동체에서 어떠한 서비스가 이용 가능한지 아는 사람은 별로 없다.	1	2	3	4
우리 지역 공동체에서 필요한 서비스를 구하기 위해서 누구에게 전화를 걸어야 하는지 아는 사람은 별로 없다.	1	2	3	4
우리는 우리 지역 공동체에 나쁜 영향을 미치는 문제들에 직면하는 것을 피한다.	1	2	3	4
Removed Items – *Shared Responsibility*				
우리 중 몇몇은 다른 지역 공동체 사람들과 편가르기를 한다.	1	2	3	4
우리 중 몇몇은 다른 사람들을 매우 비판적으로 대한다.	1	2	3	4
심각한 문제가 발생했을 때, 우리는 우리 혼자 이를 해결해야 한다.	1	2	3	4
우리는 같은 지역 공동체에 속해 있지만, 대체로 우리 자신과 관계된 일만 한다.	1	2	3	4
우리는 남들과 관련 없이 매우 개인적인 삶을 살고 있다.	1	2	3	4
우리는 단체적으로 일하기 보다는 개개인이 따로 일한다.	1	2	3	4
우리 중 몇몇은 우리 지역 공동체를 위한 일을 할 때 자신의 임무를 완수하지 않는다.	1	2	3	4

Acculturation Attitudes

Note. Reprinting the full Acculturation Attitudes Scale is not permitted. Please contact Soyoung Lee via solee1@vt.edu for more detailed information about this scale.

Demographic Information

5. 성별을 말씀해 주십시요.
☐ 여자 ☐ 남자

6. 태어난 해를 말씀해 주십시요.

1	**9**		

7. 최종 학력은 무엇입니까?

☐ 고등학교 이하 학력
☐ 고등학교 졸업
☐ 2 년제/전문대 졸업
☐ 4 년제 대학 졸업
☐ 석사 학위
☐ 박사 학위
☐ 전문직 학위(e.g., 변호사, 의사 등)

8. 종교는 무엇입니까?

☐ 무교
☐ 카톨릭
☐ 개신교
☐ 불교
☐ 기타 (자세히 설명해 주십시요_____)

9. 현재 결혼 지위를 말씀해 주십시요.

☐ 미혼(Never married)
☐ 사별 (Widowed)
☐ 이혼 (Divorced)
☐ 별거 (Separated)
☐ 기혼 (Married)

10. 현재 어느 주에 거주하고 계십니까?

☐ 메릴랜드(Maryland)
☐ 버지니아 (Virginia)
☐ 워싱턴 디씨(District of Columbia)
☐ 기타 (자세히 설명해 주십시요_____)

11. 현재 집 주소에 해당하는 우편번호 (zipcode)를 적어주십시요.

12. 현재 미국 시민권 (U.S. citizenship) 상태를 말씀해 주십시요.

☐ 미국 시민 (U.S. Citizenship)
☐ 영주권 (Permanent Resident)
☐ 기타 (자세히 설명해 주십시요 _____)

13. 현재 여러분의 이민 세대는 무엇입니까?
☐이민 1 세대 (내가 이민을 결정하였다.)
☐이민 1.5 세대 (부모님이 이민을 결정해서 미국으로 오게되었다.)
☐이민 2 세대 (나는 미국에서 태어났다.)
☐이민 3 세대 이상 (나의 아버지/어머니와 나 모두 미국에서 태어났다.)

14. 미국으로 이민을 오기로 결정한 이유는 무엇입니까? (<u>가장 중요한 이유 하나만</u> 선택해 주십시요.)

☐ 한국에서보다 미국이 경제적 활동을 하기에 적합하다고 생각이 되어서
☐ 미국에 정착한 가족원들과 함께 살기 위해서
☐ 아이들의 교육 환경이 좋으므로
☐ 나 자신의 교육을 위해서
☐ 미국 시민권자와 결혼을 했으므로
☐ 기타 (자세히 설명해 주십시요_____)

15. 현재 일을 하고 계십니까?
☐ 아니요
☐ 예

16. (만약 "예" 라고 응답하셨으면) 현재 직업이 무엇입니까? (만약 하나 이상의 직업이 있다면, <u>가장 높은 수입원</u>을 말씀해 주십시요.)

_____

17. 현재 고용 상태는 무엇입니까?
☐ 비정규직 (part-time)
☐ 정규직 (full-time)

18. 직장이 위치한 곳의 우편번호 (zipcode)가 무엇입니까?

19. 2005 년 한해 세금을 제하기 전 연간 수입이 어느정도 됩니까?
☐ less than $20,000
☐ $20,001 - $40,000
☐ $40,001 - $60,000
☐ $60,001 - $80,000
☐ $80,001 – $100,000
☐ $100,001 - $150,000
☐ $150,001 - $200,000
☐ more than $ 200,001

Appendix E. Curriculum Vitae

Soyoung Lee

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■ Education

Ph. D. December, 2006	Department of Human Development, Family Studies Virginia Polytechnic Institute and State University Dissertation: *Theorizing and Testing Models of Community Capacity and Acculturation*
M.S., 2001	Seoul National University, Seoul, Korea Master of Home Economics: Family Studies Thesis: *The Effect Of Children's Emotional Support And Mother-Child Communication On The Low-income Female Householders' Life Satisfaction And Depression* (Published in *Journal of Korean Home Economics Association, 40* (7), 53-68)
B.S., 1999	Seoul National University, Seoul, Korea Bachelor of Home Economics: Child Development and Family Studies Summa Cum Laude Graduation Honors

■ Honors

2006 – 2008	Student/New Professional Officer, Ethnic Minority Section, National Council on Family Relations
2006 - Present	Certified Family Life Educator (Full Certification), National Council on Family Relations
2005 – present	Fahs-Back Scholar, The New York Community Trust, New York
2003 – present	Kappa Omicron Nu National Honor Soceity, Omicron Beta Zeta Chapter, Virginia Tech
1995 – present	Alumni, Association Internationale des Etudients en Sciences Economiques et Commerciales (AIESEC), Seoul National University, Seoul, Korea

■ Competitive Scholarships

April, 2006	2006 Recipient of the Vetra R. Mancini and Jay A. Mancini Research Prize ($500), Center for Gerontology, Virginia Tech
November, 2005	Fahs-Beck Fund for Research and Experimentation ($ 3,000, one of the ten doctoral dissertation grant recipients), The New York Community Trust, New York
Fall, 2005	Graduate Research Development Program- Diversity Research Grant ($ 500, one of the two diversity scholarship recipients), Department of Multicultural Affairs, Virginia Tech
2005	Korean Honor Scholarship ($1,000, one of the 14 Korean graduate students), The Embassy of Korea in the United States, Washington D.C.
Fall, 2004	Graduate Research Development Program Award ($ 500), Graduate Student Assembly, Virginia Tech
1999 – 2000	Graduate Scholarship from Dong Chul Foundation, Seoul, Korea
1995 – 1998	Undergraduate Scholarship from Dong Chul Foundation, Seoul, Korea
1995 – 1997	Seoul National University Scholarship, Seoul, Korea

■ Teaching

Sum 1, 2005 Instructor, HD4344 Community Programs in Family Life
4.5hr/3credits Adjunct Instructor of the Department of Human Development, Virginia Tech

- Focused on theories, research, and practice related to family life education program evaluation: a critical review of theory, research, and evaluation skills and evaluation research design of family programs within diverse family and community contexts.

Fall, 2004 Instructor, HD 4374 Parent Education and Practice
3hr/3credits Instructor, Department of Human Development, Virginia Tech
Apprenticeship Supervisor: Dr. Henderson, T. L.

- Focused on theories, research, program strategies, and issues in parent education and family life education: a critical review of research and techniques in developing, implementing, and evaluating parenting programs within diverse parenting contexts
- Community Academic Outreach: Organized "Programs for Parents & Children" at the Wallace Hall Atrium, Virginia Tech, on November 11, 2004
- Collaboration with the Community Extension Program "Poverty Simulation" at the Wallace Hall Atrium, Virginia Tech, on October 14, 2004

Spring, 2004 Graduate Teaching Assistant, HD 4374 Parent Education and Practice
3hr/3credits Graduate Teaching Apprenticeship, Department of Human Development, Virginia Tech
Supervisor: Dr. Henderson, T. L.

- Community Academic Outreach: Assisted with "Programs for Parents & Children" at the Wallace Hall Atrium, Virginia Tech, on April 19, 2004
- Assisted with preparing lectures, exams, and presentations

Spring, 2003 Graduate Assistant, HD 4354 Family, Law, and Public Policy
3hr/3credits Supervisor: Dr. Henderson, T. L.

- Assisted with preparing lectures, exams, and presentations

2002 – 2003 Graduate Assistant, HD5124 Social Policy and Aging, Virginia Tech
3 hr/3credits Supervisor: Dr. Stevenson, M. L.

- Assisted with developing course contents

■ Research

Publications

Creamer, E. G., **Lee, S.,** Meszaros, P. S. (in press). Predicting women's interest and choice in a career in information technology: A statistical model. In E. G. Creamer, P. S. Meszaros, & C. J. Burger (Eds.), *Hacking the firewall.* Wellesley, MA: A K Peters.

Meszaros, P. S., **Lee, S.,** Laughlin, A. (in press). Information processing and IT career interest and choice among high school students. In E. G. Creamer, P. S. Meszaros, & C. J. Burger (Eds.), *Hacking the firewall*. Wellesley, MA: A K Peters.

Meszaros, P. S. (Ed.), Creamer, E. G., Laughlin, A., Burger, C., & **Lee, S**. (in press). *Facilitator's guide to accompany The power of partners: Helping females find their way to high tech careers DVD*. Washington, DC: National Science Foundation (Available from www.witvideo.org.vt.edu).

Lee, S., Meszaros, P. S., Creamer, E. G., Laughlin, A., & Burger, C. J. (2006). The Role of Parent-Child Relationships in Developing Self-Authorship Among Korean College Females. *International Journal of Human Ecology, 7*(1), 111-119.

Creamer, E. G., **Lee, S**., Meszaros, P. S., Burger, C., & Laughlin, A. (2006). Predicting women's interest and choice of an IT career. In E. M. Trauth (Ed.), *The Encyclopedia of Gender and Information Technology* (pp.1023-1028). Hershey, PA: Idea Group, Inc.

Meszaros, P., Laughlin, A., Creamer, E. G., Burger, C. J., & **Lee, S.** (2006). Parental support for female IT career interest and choice. In E. M. Trauth (Ed.), *The Encyclopedia of Gender and Information Technology* (pp.963-969). Hershey, PA: Idea Group, Inc.

Brossoie, N., Graham, B., & **Lee, S**. (2005). Families and communities: An annotated bibliography. *Family Relations 54* (5), 667-676.

Lee, S., & Ok, S. W. (2002). The effect of children's emotional support and mother-child communication on the low-income female householders' life satisfaction and depression. *Journal of Korean Home Economics Association, 40*(7), 53-68.

Proceedings

Creamer, E. G., & **Lee, S.**, Meszaros, P. S. (2006). Factors associated with women's interest in computing fields. *Proceedings of the 113th Annual American Society for Engineering Education Conference*, *Chicago, Illinois*. Retrieved October 30, 2006, from http://www.asee.org/acPapers/code/getPaper.cfm?paperID=10951&pdf=2006Full611.pdf

Lee, S., & Mancini, J. A. (2004). The adjustments of international students' wives: A community capacity approach [Abstract]. *Proceedings of the Korean International Family Strengths Conference*, *Seoul, Korea, 10,* 89-90.

Proceedings - *Continued*

Lee. S., & Ok, S. W. (2001). The effect of children's emotional support and mother-child communication on the low-income female householders' depression and life satisfaction [Abstract]. *Proceedings of the Korean Home Economics Association Conference, Seoul, Korea, 54,* 96

Manuscripts

Creamer, E. G., **Lee, S.,** & Laughlin, A. (2006, under review). Self-authorship as a framework for understanding life decision making among college women in Korea. *Korean Journal of Career Education Research.*

Lee. S., Mancini, J. A., Ok, S. W. (2006, under review). Research on family life education programs in Korea: A content analysis of theme and theories. *International Journal of Human Ecology.*

Presentations

Lee, S., Earles, L. A., & Jorgersen, B. (2007). A critical thinking lens for parenting education: A results management approach. Poster accepted at *the 15th Annual Conference on Parent Education,* Denton, Texas.

Lee, S., Meszaros, P. S., & Colvin, J. (2006, November). Cutting the wireless cord: Effects of college students cell phone use and attachment to family. Symposium Paper accepted at *the 68th annual meeting of the National Council on Family Relations,* Minneapolis, Minnesota.

Lee, S., & Mancini, J. A. (2006, November). Evaluating programs for Korean immigrants: A community capacity approach. Poster accepted at *the 68th annual meeting of the National Council on Family Relations,* Minneapolis, Minnesota.

Creamer, E. G., **Lee, S.**, & Meszaros, P. S. (2006, June). Factors associated with women's interest in computing fields. Paper presented at *the 2006 American Society for Engineering Education Annual Conference,* Chicago, Illinois.

Lee, S. (2006, April). Acculturation among Korean immigrants: A community capacity approach. Roundtable paper presented at *the 2006 Groves Conference on Marriage and Family,* Tucson, Arizona.

Lee, S., Meszaros, P. S., Creamer, E. G., Laughlin, A., & Burger, C. (2005, November). *The Role of Korean Families in Self-Authored College Female Decisions.* Poster presented at the 67th annual meeting of the National Council on Family Relations, Phoenix, Arizona.

Graham, B. C., Mancini, J. A., & **Lee, S.** (2005, November). *Developing parenting programs: Implications from evaluation research.* Poster presented at the 67th annual meeting of the National Council on Family Relations, Phoenix, Arizona.

Presentations - *Continued*

Creamer, E. G., **Lee, S.,** Meszaros, P. S., Burger, C., & Laughlin, A. (2005, July). *Predicting women's interest in IT: A statistical manual.* Paper presented at the meeting of Crossing Cultures, Changing Lives: Integrating Research on Girls' Choices of IT Careers, Mansfield College, Oxford, England.

Meszaros, P. S., Creamer, E. G., Burger, C., Laughlin, A., & **Lee, S**. (2005, April). *The power of partners: Helping females find their way to high tech careers.* DVD Presentation presented at the 2005 National Science Foundation Awardee Meeting, Washington, DC.

Burley, A., Carper, W., Coffman, C., Ho, D., Vlattas, K., Williams, M., Wong, S. W., **Lee, S**., Tice, S. N., & Meszaros, P. S. (2005, April). *Communication and safety considerations of cell phone use among college students at Virginia Tech.* Poster presented at Virginia Tech Undergraduate Research and Prospective Graduate Student Conference, Virginia Tech, Blacksburg, VA

Burger, C. J., Creamer, E. G., Meszaros, P. S., Laughlin, A., & **Lee, S.** (2005, April). *Self-authorship and undergraduate women's receptiveness to career advice.* E-poster presented at the 2005 Virtual E-poster Exhibit, National Science Foundation, Division of Human Resource Development (HRD), Joint Annual Meeting, Washington, D.C.

Creamer, E. G., **Lee, S**., Meszaros, P. S., Burger, C., & Laughlin, A. (2005, April). *Predicting young women's interest in IT: A statistical manual.* Invited presentation presented at the National Science Foundation, Division of Human Resource Development (HRD), Joint Annual Meeting, Washington, D.C.

Creamer, E. G., Meszaros, P. S., Laughlin, A., Burger, C. J., **Lee, S.** (2005, April). *Advancing the theoretical development of self-authorship using mixed methods.* Research paper presented at the annual meeting of the American Educational Research Association, Montreal, Canada.

Meszaros, P. S., Creamer, E. G., Burger, C. J., Laughlin, A., & **Lee, S.** (2005, April). *The power of partners: Helping females find their way to high tech careers.* Paper presented at the National Science Foundation, Division of Human Resource Development (HRD), Joint Annual Meeting, Washington, D.C.

Creamer, E. G., Burger, C. J., Meszaros, P. S., **Lee, S.,** Laughlin, A. (2005, February). *Predicting young women's interest in information technology careers: A statistical model.* Paper presented at the 3rd International Symposium on Gender and ICT: Working for Change, Manchester, United Kingdom.

Lee, S., Laughlin, A., Burger, C., Creamer, E. G., & Meszaros, P. S. (2005a). *The influence of parent-child relationships on self-authored decisions: Cross-cultural research on Korean and American female college students.* Poster presented at the Virginia Tech Graduate Research Symposium, Virginia Tech, Blacksburg, VA.

Presentations - *Continued*

Lee, S., Laughlin, A., Burger, C., Creamer, E. G., & Meszaros, P. S. (2005b). *The influence of parent-child relationships on self-authored decisions: Cross-cultural research on Korean and American female college students.* Invited lecture at the undergraduate course, Family Relationships, Virginia Tech, Blacksburg, VA.

Meszaros, P. S., Creamer, E. G., Burger, C. J., **Lee, S**., & Kim, S. M. (2004, August). *A cross-cultural study of characteristics of Korean and American college women with an interest in technology.* Paper presented at the 20th World Congress of International Federation for Home Economics, Kyoto, Japan

Lee, S., & Mancini, J. A. (2004, June). *The adjustments of international students' wives: A community capacity approach.* Paper presented at the meeting of the Korean International Family Strengths Conference, Seoul, Korea.

Meszaros, P. S., & **Lee, S**. (2004, March). *A cross-cultural study of Korean and American female information technology career decision making.* Paper presented at the annual meeting of Phi Beta Delta Conference, Washington, DC.

Lee, S., Mancini, J. A., & Ok, S. W. (2003, November). *The role of theory in family life education programs: A content analysis of research published in Korean Family Studies periodicals.* Poster presented at the annual meeting of the National Council on Family Relations, Vancouver, Canada.

Henderson, T. L., Cook, J., Behrens, L., & **Lee, S.** (2003, November). *Grandma's hands: Black grandmothers in Appalachia speak about their experiences with TANF.* Poster session presented at the annual meeting of the National Council on Family Relations, Vancouver, Canada.

Keller, C., **Lee, S**., Martin, K., Smith, B., & Arditti, J. A. (2002). *Conceptualizing the Impact Incarceration has on Families.* Roundtable presented at the annual meeting of Quint State,Virginia Tech, Blacksburg, VA.

Lee, S., & Ok, S. W. (2002). *Mother-Child Communication and Low-income Female Householders' Life Satisfaction and Depression.* Poster session presented at the annual meeting of Quint State, Virginia Tech, Blacksburg, VA.

Arditti, J. A., Lambert-Shute, J., Joest, K., **Lee, S. Y.** (2001, November). Saturday Morning Visiting at the Jail: Implications of Incarceration for Families and Children. Poster session presented at the annual meeting of the National Council on Family Relations, Rochester, NY.

Lee, S., & Ok, S. W. (2001). *The effect of children's emotional support and mother-child communication on the low-income female householders' life satisfaction and depression.* Paper presented at the annual meeting of the Korean Home Economic Association, Seoul, Korea.

Research Experiences

2005 – Present Graduate Research Assistant, Virginia Tech, Blacksburg, VA
"Investigating the Gender Component: Cultures that Promote Equality in Undergraduate Engineering (IGC)" project, funded by the National Science Foundation
Supervisor: Drs. Burger, C. J., Creamer, E. G., & Meszaros, P. S.
- Collaborating in developing and implementing online surveys and focus group interviews for undergraduate students in engineering
- Collaborating in preparing for grant proposals

2003 – Present Graduate Research Assistant, Virginia Tech, Blacksburg, VA
"Women in Information Technology (WIT): Pivotal Transitions from School to Careers" project, funded by the National Science Foundation
Supervisor: Drs. Burger, C. J., Creamer, E. G., & Meszaros, P. S.
- Collaborating in developing a theoretical model of career interest and choice
  among women in Information Technology
- Collaborating in developing the facilitators' guide and video, titled "The Power of Partners: Helping females find their way to high tech careers," Blacksburg, VA
- Collaborating in organizing the conference, titled "Crossing Cultures, Changing Lives: Integrating Research on Girls' Choices of IT Careers," Oxford, England, July 31-August 3, 2005
- Collaborating in developing surveys of women's career choice and interests in Information Technology in 2002, 2003, 2004-2005, & 2006
- Collaborating in conducting diversity sensitive research: Gender, minority, and cross-cultural studies
- Conducting and analyzing quantitative, qualitative and mixed methods research using SPSS and ATLAS-TI
- Writing and presenting papers as a first- or co-author
- Collaborating in preparing for grant proposals

Spring, 2003 Graduate Assistant, Virginia Tech, Blacksburg, VA
Department of Human Development
Supervisor: Dr. Henderson, T. L.
- Collaborating in analyzing the qualitative and quantitative Grandparent Rearing Grandchildren research data set
- Presenting posters as a co-author

Research Experiences - *Continued*

2002 – 2003 Graduate Assistant, Virginia Tech, Blacksburg, VA
Department of Human Development
Supervisor: Dr. Stevenson, M. L.
- Assisting with developing the data file of extension services for older adults in Virginia
- Collaborating in analyzing The University of Michigan Health and Retirement Study (HRS) longitudinal secondary data set using SPSS
- Preparing a paper as a co-author

2001 – 2002 Graduate Assistant, Virginia Tech, Blacksburg, VA
Department of Human Development
Supervisor: Dr. Arditti, J. A
- Collaborating in analyzing quantitative and qualitative incarceration study data
- Presenting posters as a co-author

Fall, 2001 Graduate Assistant, Virginia Tech, Blacksburg, VA
Department of Human Development
Supervisor: Dr. Stremmel A.
- Assisted with a submission to elementary teacher preparation, National Council for Accreditation of Teacher Education
- Observed Korean children's behaviors and languages at the child lab and
  translated Koreans to English for teachers

1999 - 2001 Graduate Research Assistant, Seoul National University, Seoul, Korea
"Brain Korea 21." Ministry of Education and Human Resources Development
- Master's thesis: *The Effect of Children's Emotional Support and Mother-Child Communication on the Low-Income Female Householders' Life Satisfaction and Depression.*
- Implemented the first year survey research project

■ Professional Development

Professional Association Affiliations

2006 – Present Student member, the American Association of Family & Consumer Sciences

2004 Student member, the American Educational Research Association.

1999 – Present Student member, the National Council on Family Relations

1999 – Present Student member, the Korean Home Economics Association

Certifications

May, 2005 Certified Family Life Educator (CFLE)
National Council on Family Relations, Minneapolis, MN

Spring, 2005 Certificate of Completion: Training in Human Subjects Protection, Virginia Tech, Blacksburg, VA

Fall, 2004 Certificate of Completion: Training in Human Subjects Protection, Pennsylvania State University, University Park, PA

1999 Certificate of Completion: Family Violence Counselor Education, Sang Myoung University, Seoul, Korea

Workshops

May, 2006 LISREL Spring Workshop "A First Course: Utilizing the SIMPLIS Command Language", Scientific Software International, Inc., Chicago, IL

Fall, 2005 Faculty Development Institute Workshop "ePortpolio: The Next Leap Forward in Virginia Tech's ePortfolio (VTeP) Initiative", Virginia Tech, Blacksburg, VA

Spring, 2005 Faculty Development Institute Workshop "Endnote: Managing Your Research Citations", Virginia Tech, Blacksburg, VA

Faculty Development Institute Workshop "Finding Funding: Using Online Databases to Locate Sponsors", Virginia Tech, Blacksburg, VA

Spring, 2004 Faculty Development Institute Workshop "Blackboard Online Course Systems", Virginia Tech, Blacksburg, VA

Spring, 2002 Baxter Magolda Workshop "Making Their Own Way: Developmental Challenges of Working with First Year Students", Center for Excellence in Undergraduate Teaching, Virginia Tech, Blacksburg, VA

Fall, 1997 The 1st Family Life Education Program Development Workshop, Ho-Am Convention Center, Seoul, Korea

■ Outreach

November, 2005 Invited speaker, Ethnic Minorities Oral History, NCFR, Phoenix, AZ

April, 2005 Reviewer for manuscript related to international families for *Family Relations*

Spring, 2005 Kappa Omicron Nu National Honor Society, Omicron Beta Zeta

- Graduate Research Supervisor
  - HD 4994 Cell Phone Research Team
  - Research design, Data collection, Statistical analysis, & Writing
- Poster Presentation:
  Burley, A., Carper, W., Coffman, C., Ho, D., Vlattas, K., Williams, M., Wong, S. W., **Lee, S**., Tice, S. N., & Meszaros, P. S. (2005, April). *Communication and safety considerations of cell phone use among college students at Virginia Tech.* Poster presented at Virginia Tech Undergraduate Research and Prospective Graduate Student Conference, Virginia Tech, Blacksburg, VA

1997 Symposium Head, the First Child Development and Family Studies Symposium, Seoul National University, Seoul, Korea

■ Leadership

2004 – 2005 Kappa Omicron Nu National Honor Society, Omicron Beta Zeta Chapter, Virginia Tech, Blacksburg, VA

- Treasurer
- Member of Committees
  - KON Chapter Research Scholarship Program
  - KON Research Sessions
  - KON Initiations

2003 – 2004 Representative of Department of Human Development, Virginia Tech, Blacksburg, VA

2003 - 2004 Graduate Policy Committee in Human Development, Virginia Tech, Blacksburg, VA

2003 – 2004 Delegate to Virginia Tech Graduate Student Assembly, Virginia Tech, Blacksburg, VA

2002 – 2004 Treasurer of the Korean Student Association (KSA), Virginia Tech, Blacksburg, VA

- Organized the 2002 and 2003 Annual Meetings of KSA
- Supported the 2002 Annual Meeting of the Korean-American Scientists and Engineers Association

1995 – 1997 Member of Organizational Committees, AIESEC, Seoul National University, Seoul, Korea

- 1997 East Asian Seminar for Youth (EASY)
- 1996 Leadership Development Training
- 1995 Alumni Meeting

1995 – 1996 Representative of Publication and Public Relation in AIESEC, Seoul National University, Seoul, Korea

■ Special Activities

2005 – present Volunteer translator, Blacksburg, VA

2000 Part-Time Marketing Data Analyst, VOCEWEB.COM, Seoul, Korea

1998 – 2000 Volunteer Catechism Instructor, Gaepo Catholic Church, Seoul, Korea

1995 – 2000 Tutor for Elementary through High School Students, Seoul, Korea

1999 Part-Time, Marketing Data Analyst, Proctor & Gamble, Seoul, Korea